Tukaram Gatha

तुकाराम गाथा

Original Marathi with English translation, a plain-language reading, and an explanation of what each abhanga means

Volume 1: Gatha 1-500 - 497 abhangas

About This Edition

> This reading edition brings together four layers for every abhanga: the original Marathi, an English translation, a rendering in plain words, and a short explanation of its meaning.
>
> The English layers are devotional reading aids. No translation can fully carry Tukaram's Marathi music, wordplay, cultural setting, or spiritual force. Readers are encouraged to return to the original and to consult Marathi teachers and established scholarly editions.

Marathi source: Tukaram Gatha on Marathi Wikisource. The source dataset identifies the Marathi text as public domain. English reading layers are from the Ananta Satsang online edition.

Editorial note: We ask forgiveness for any inaccuracies in rendering Tukaram Maharaj's original Marathi.

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GATHA 0001 *Devotion to Vitthal*

Adoration, refusal of heavens

मराठी मूळ

समचरणदृष्टि विटेवरी साजिरी । तेथें माझी हरी वृत्ति राहो ॥१॥
आणीक न लगे मायिक पदार्थ । तेथें माझें आर्त्त नको देवा ॥ध्रु.॥
ब्रम्हादिक पदें दुःखाची शिराणी । तेथें दुश्चित झणी जडों देसी ॥२॥
तुका म्हणे त्याचें कळलें आम्हां वर्म । जे जे कर्मधर्म नाशवंत ॥३॥

ENGLISH TRANSLATION

Beautiful is the sight of those even feet poised upon the brick. Let my awareness, O Hari, rest right there. I have no use for the illusory things of this world; do not let that anguish rise in me, O God. The stations of Brahma and the gods are but pillows of sorrow; never let my disturbed mind cling there. Tuka says: we have learned the crux of it. All karmic duties, all dharmic observances, every bit of it turns to dust.

IN PLAIN WORDS

Let my mind rest on his feet, there on the brick, and stay. I want nothing else. The things of this world are not real; let me not ache for them. And I do not want the heavens either. Even the seat of Brahma, even the place of the gods, is only a soft place to lie down in sorrow. You can rise there, and you can fall from there. His feet do not pass away. Every duty, every rite, wears out in the end. I have learned the heart of it. Only this remains.

WHAT IT MEANS

Tukaram is praying for one thing and naming its price. He fixes his attention on Vitthal's feet, set level on the brick at Pandhari, and asks that it never move from there. Then he refuses everything else, downward and upward alike: not only worldly things, but the highest heavens a soul can earn. He calls them pillows of sorrow, because whatever you can rise to you can also fall from, so even heaven is only a comfortable place to keep on suffering. The feet on the brick are the one thing that never passes. He says he has understood this to the root: every duty and every ritual wears out in the end, and only that resting place remains.

GATHA 0002 *Devotion to Vitthal*

Adoration

मराठी मूळ

सुंदर तें ध्यान उभे विटेवरी । कर कटावरी ठेवूनियां ॥१॥
तुळसीचे हार गळां कासे पीतांबर । आवडे निरंतर तें चि रूप ॥ध्रु.॥
मकरकुंडलें तळपती श्रवणीं । कंठीं कौस्तुभमणि विराजित ॥२॥
तुका म्हणे माझें हें चि सर्व सुख । पाहीन श्रीमुख आवडीनें ॥३॥

ENGLISH TRANSLATION

Beautiful, that meditative vision: he stands upon the brick, hands placed on his hips. Garlands of tulsi around his neck, yellow silk at his waist; that form alone pleases me ceaselessly. Makara earrings flash at his ears, the Kaustubha gem shines at his throat. Tuka says, this is my entire happiness: to gaze with love upon that blessed face.

IN PLAIN WORDS

How beautiful he is to hold in the mind. He stands on the brick, his hands upon his hips. Tulsi garlands at his neck, yellow silk at his waist. I never tire of that form. The fish-shaped earrings catch the light. The Kaustubha gem shines at his throat. Tuka says: this is my whole happiness, to gaze on that dear face with love.

WHAT IT MEANS

This is the most loved of all Tukaram's abhangas, a still portrait of Vitthal as he stands in the temple at Pandhari. Tukaram is not describing a god in the abstract. He is looking at the actual image, feature by feature: the easy posture, hands on hips, as though the Lord has been waiting; the garlands, the silk, the earrings, the jewel. The point is in the last line. He asks the form for nothing. Simply to look at that face, with love, is already his entire happiness. The seeing is the reward.

GATHA 0003 *Devotion to Vitthal*

Adoration, one request

मराठी मूळ

सदा माझे डोळे जडो तुझे मूर्ती । रखुमाईच्या पती सोयरिया ॥१॥
गोड तुझें रूप गोड तुझें नाम । देईं मज प्रेम सर्व काळ ॥ध्रु.॥
विठो माउलिये हा चि वर देईं । संचरोनि राहीं हृदयामाजी ॥२॥
तुका म्हणे कांहीं न मागे आणीक । तुझे पायीं सुख सर्व आहे ॥३॥

ENGLISH TRANSLATION

Let my eyes cling forever to Your form, O husband of Rakhumai, my dear one. Sweet is Your form, sweet is Your name; grant me love at all times. O Vitthal, my mother, give me only this boon: pervade and abide within my heart. Says Tuka, I ask for nothing more; all happiness lives at Your feet.

IN PLAIN WORDS

Let my eyes never leave your form, husband of Rakhumai, my own. Sweet is your form, sweet is your name. Give me love for you, always. Vitthal, my mother, grant me only this: come and live inside my heart. Tuka says: I ask for nothing else. All happiness is there at your feet.

WHAT IT MEANS

A short prayer with a single request inside it, asked three ways: that his eyes stay fixed on Vitthal, that his love be kept steady, and that the Lord live inside his own heart. Notice that he calls Vitthal both husband, of Rakhumai, and mother in the same breath; the bond is closer than any one human relationship can hold. And he is careful to

want nothing beyond this. Not power, not release, only the presence and the love. That refusal of any further ask is the whole shape of his devotion.

GATHA 0004 *Devotion to Vitthal*

Adoration, the bridal voice

मराठी मूळ

राजस सुकुमार मदनाचा पुतळा । रविशशिकळा लोपलिया ॥१॥
कस्तुरीमळवट चंदनाची उटी । रुळे माळ कंठीं वैजयंती ॥ध्रु.॥
मुगुट कुंडले श्रीमुख शोभलें । सुखाचें ओतलें सकळ ही ॥२॥
कासे सोनसळा पांघरे पाटोळा । घननीळ सांवळा बाइयानो ॥३॥
सकळ ही तुम्ही व्हा गे एकीसवा । तुका म्हणे जीवा धीर नाहीं ॥४॥

ENGLISH TRANSLATION

He is radiant, tender-limbed, an idol of Love itself, eclipsing the splendor of sun and moon. A musk-mark on the brow, sandalwood paste upon the body, the Vaijayanti garland swaying at his throat. Crown and earrings adorn that luminous face; he is joy poured into form. A golden silk at the waist, a Paithani draped on the shoulders, and his complexion dark as a rain-filled cloud, O women. Come together now, all of you, says Tuka, for my heart has no steadiness left.

IN PLAIN WORDS

He is radiant and tender, beauty itself, putting the sun and the moon to shame. A musk mark on his brow, sandal paste on his body, the long Vaijayanti garland swaying at his neck. Crown and earrings, that shining face, joy poured into a shape. Golden silk at the waist, fine cloth across his shoulders, his skin dark as a rain cloud. Friends, come, all of you, together. Tuka says: my heart cannot hold still any longer.

WHAT IT MEANS

Here Tukaram speaks in the voice of a young woman calling her friends to come and look at the dark Lord. This is the bridal mood of bhakti, where the soul's love for God is sung as a girl's helpless love at the sight of her beloved. He piles up the beautiful details, not as a catalogue, but as someone who cannot look away and cannot keep the feeling to herself. The last line is the real subject: the heart has lost its composure. Devotion here is not calm. It is the loss of all steadiness before beauty.

GATHA 0005 *Devotion to Vitthal*

Longing, the ache of separation

मराठी मूळ

कर कटावरी तुळसीच्या माळा । ऐसें रूप डोळां दावीं हरी ॥१॥
ठेविले चरण दोन्ही विटेवरी । ऐसें रूप हरी दावीं डोळां ॥ध्रु.॥
कटीं पीतांबर कास मिरवली । दाखवीं वहिली ऐसी मूर्ती ॥२॥
गरुडपारावरी उभा राहिलासी । आठवें मानसीं तें चि रूप ॥३॥
झुरोनी पांजरा होऊं पाहें आतां । येईं पंढरीनाथा भेटावया ॥४॥
तुका म्हणे माझी पुरवावी आस । विनंती उदास करूं नये ॥५॥

ENGLISH TRANSLATION

Hands resting on the waist, garlands of tulsi in hand: show me that form, O Hari. Both feet placed upon the brick: show that form to my eyes, O Hari. A yellow silk at the waist, its sash displayed in splendor: show me that image, and quickly. You stand at the Garuda pillar, and that very form dwells in my mind. I waste away, I become a cage of ribs from pining; come now, O Lord of Pandhari, come to meet me. Says Tuka, fulfill my longing; do not let this plea go desolate.

IN PLAIN WORDS

Hands on your hips, tulsi garlands in hand: show me that form, Hari. Both feet set on the brick: show me that form. Yellow silk at the waist, the sash bright: show me that shape, and quickly. You stand by the Garuda pillar, and that form lives in my mind. I am wasting away. I am becoming a cage of ribs from missing you. Come, Lord of Pandhari, come and meet me. Tuka says: give me what I long for. Do not let this prayer go unanswered.

WHAT IT MEANS

This is viraha, the ache of separation. Tukaram keeps asking to be shown the same form, over and over, the way someone in love keeps returning to the one thing they want. He already carries the image in his mind, and yet that is not enough; he wants the living presence. The middle of the poem turns physical: he is thinning to a cage of ribs with the wanting. This is not a calm meditation but a cry, and it ends as a plea: do not leave this asking empty.

GATHA 0006 *Devotion to Vitthal*

Adoration, the friend

मराठी मूळ

गरुडाचें वारिकें कासे पीतांबर । सांवळें मनोहर कैं देखेन ॥१॥
बरवया बरवंटा घनमेघ सांवळा । वैजयंतीमाळा गळां शोभे ॥ध्रु.॥
मुगुट माथां कोटि सूर्यांचा झळाळ । कौस्तुभ निर्मळ शोभे कंठीं ॥२॥
ओतींव श्रीमुख सुखाचें सकळ । वामांगीं वेल्हाळ रखुमादेवी ॥३॥
उद्धव अक्रूर उभे दोहींकडे । वर्णिती पवाडे सनकादिक ॥४॥
तुका म्हणे नव्हे आणिकांसारिखा । तो चि माझा सखा पांडुरंग ॥५॥
विराण्या - अभंग २५

ENGLISH TRANSLATION

Garuda as his mount, yellow silk at his waist, when shall I see that dark and lovely one? Most beautiful of all that is beautiful, dark as a monsoon cloud, the Vaijayanti garland shines upon his neck. A crown upon his head with the radiance of ten million suns, the flawless Kaustubha jewel shines at his throat. His blessed face, molded entirely from bliss; at his left side, tender Rakhumadevi. Uddhava and Akrura stand on either side; the Sanakas sing his heroic ballads. Tuka says, he is like no other; he alone is my friend, Panduranga.

IN PLAIN WORDS

Garuda for his mount, yellow silk at his waist: when will I see that dark and lovely one? Most beautiful of the beautiful, dark as a heavy cloud, the Vaijayanti garland bright on his neck. A crown on his head with the light of ten million suns, the clear Kaustubha jewel at his throat. That blessed face, shaped wholly out of bliss, and tender Rakhumadevi at his left side. Uddhava and Akrura stand on either side; the sages sing his great deeds. Tuka says: he is like no one else. He alone is my friend, Panduranga.

WHAT IT MEANS

Again a vision of Vitthal in full glory, but framed by a single question: when will I see him? Tukaram builds the whole court around the Lord, his mount, his jewels, his queen, his companions, the sages singing him, and then sets himself apart from all of it as the one still waiting for the sight. The last line is the point of the whole catalogue. Out of all that majesty, this dark Lord is not a distant king to him but a friend. The grandeur is real, and the relationship is still intimate.

GATHA 0007 *Devotion to Vitthal*

Bridal defiance

मराठी मूळ

वाळो जन मज म्हणोत शिंदळी । परि हा वनमाळी न विसंबें ॥१॥
सांडूनि लौकिक जालियें उदास । नाहीं भय आस जीवित्वाची ॥२॥
नाइकें वचन बोलतां या लोकां । म्हणे जालों तुका हरिरता ॥३॥

ENGLISH TRANSLATION

Let people excommunicate me, call me fallen. I will not release my grip on Vanamali. Casting off worldly regard, I have become a renunciant. Neither fear nor hope for life remains. I do not hear the words these people speak. Tuka says: I am dyed in Hari.

IN PLAIN WORDS

Let people cast me out. Let them call me a loose woman. I will not let go of Vanamali. I have dropped my good name and stopped caring. I no longer fear for my life, and I no longer hope for it. I do not even hear what these people are saying. Tuka says: I have been dyed through with Hari.

WHAT IT MEANS

Tukaram sings as a woman whose love for God has broken every rule of respectability, and who no longer cares. To the world she looks shameless; to herself she is simply unable to release her beloved, Vanamali, the garlanded Lord. The poem is about what happens when love for God outgrows the fear of being judged: the names people throw stop landing, because she can no longer even hear them. The closing image is dyed cloth. The color has soaked all the way through, and there is no washing it out.

GATHA 0008 *Devotion to Vitthal*

Bridal mysticism

मराठी मूळ

आधिल्या भ्रतारें काम नव्हे पुरा । म्हणोनि व्यभिचारा टेकलियें ॥१॥
रात्रंदिस मज पाहिजे जवळी । क्षण त्यानिराळी न गमे घडी ॥२॥
नाम गोष्टी माझी सोय सांडा आतां । रातलें अनंता तुका म्हणे ॥३॥

ENGLISH TRANSLATION

My first husband never fulfilled my desire, so I have taken to adultery. Day and night I need him near me; not one moment apart from him can I bear. Abandon my name, my stories, all concern for me now. Tuka says: I am dyed through in Ananta.

IN PLAIN WORDS

My first husband never satisfied my heart, so I have turned to another. Day and night I need this one beside me. I cannot bear even a moment away from him. Forget my name. Forget my story. Stop worrying over me. Tuka says: I am dyed through with Ananta, the endless one.

WHAT IT MEANS

This is one of Tukaram's boldest images. The soul's old attachments, the whole settled life of the world, are the first husband who never satisfied the heart. God is the new love she has run to. By calling it adultery he names exactly how it looks from outside: a scandal, a betrayal of duty. But the poem is told from inside the love, where the only unbearable thing is a moment apart. He tells the world to drop his name and his story, because the person they knew is gone, soaked through with the endless one.

GATHA 0009 *Devotion to Vitthal*

Union, arrival

मराठी मूळ

हाचि नेम आतां न फिरें माघारी । बैसलें शेजारीं गोविंदाचे ॥१॥
घररिघी जालें पट्टराणी बळें । वरिलें सांवळें परब्रम्ह ॥२॥
बळियाचा अंगसंग जाला आतां । नाहीं भय चिंता तुका म्हणे ॥३॥

ENGLISH TRANSLATION

This is my vow now: I will not turn back. I have sat down right beside Govinda. I barged into his house and became chief queen by sheer force. I have wed the dark-skinned Parabrahman. The strong one holds me in bodily embrace now. No fear, no worry remains, says Tuka.

IN PLAIN WORDS

This is my vow now: I will not turn back. I have come and sat down beside Govinda. I walked straight into his house and made myself his chief queen by force. I have married the dark one, the Absolute himself. Now the mighty one holds me close. No fear is left, no worry, says Tuka.

WHAT IT MEANS

If the earlier poems were longing, this one is arrival. The soul has stopped pleading and simply taken her place beside God, even forcing her way in. Tukaram calls the dark Lord Parabrahman, the Absolute, and in the same breath marries him and is held by him: the highest reality of the philosophers is also the husband in the embrace. The vow not to turn back, and the fearlessness at the end, mark the difference between wanting God and being at rest in God. The striving is over.

GATHA 0010 *Devotion to Vitthal*

Bridal mysticism, gone mad for God

मराठी मूळ

नाहीं काम माझें काज तुम्हांसवें । होतें गुप्त ठावें केलें आतां ॥१॥
व्यभिचार माझा पडिला ठाउका । न सर ती लोकांमाजी जालें ॥२॥
न धरावा लोभ कांहीं मजविशीं । जालें देवपिशी तुका म्हणे ॥३॥

ENGLISH TRANSLATION

I have no desire, no business left with you. What was hidden has now been made known. My adultery stands exposed. I have become worthless among people. Do not hold any greed toward me, says Tuka. I have gone mad for God.

IN PLAIN WORDS

I have nothing left to do with you. What was hidden is out in the open now. Everyone knows what I have done. Among people I am worth nothing anymore. So do not set your hopes on me. Tuka says: I have gone mad for God.

WHAT IT MEANS

The secret love has become public, and Tukaram does not flinch. He addresses the world, the old life, and tells it plainly that the bond is finished and that he has no standing left to lose. Where the world sees ruin, a woman who has thrown her reputation away, he sees freedom: there is nothing left for anyone to bargain over. The last line names it without apology. What looks like madness from outside is, from inside, the whole point. He has been taken over by God.

GATHA 0011 *Devotion to Vitthal*

Abandon

मराठी मूळ

विसरले कुळ आपुला आचार । पती भावे दीर घर सोय ॥१॥
सांडिला लौकिक लाज भय चिंता । रातलें अनंता चित्त माझें ॥२॥
मज आतां कोणी आळवाल झणी । तुका म्हणे कानीं बहिरी जालें ॥३॥

ENGLISH TRANSLATION

I have forgotten my clan, my prescribed conduct. Husband, brother-in-law, household duties: all forgotten. I have cast off social standing, shame, fear, and worry. My mind is dyed through with Ananta. Let no one try to call me back now. Tuka says: I have gone deaf.

IN PLAIN WORDS

I have forgotten my family and the rules I was raised to keep. Husband, his brothers, the running of the house: all gone from my mind. I have thrown off my standing, my shame, my fear, my worry. My mind is dyed through with Ananta, the endless one. Let no one try to call me back now. Tuka says: I have gone deaf to all of it.

WHAT IT MEANS

A list of everything the soul has let fall: clan, custom, the whole web of household roles, and then the inner holds too, shame and fear and worry. This is not carelessness. It is what happens when one love grows large enough to crowd out every other claim. The closing image answers the obvious objection. Surely someone will call her back to her duties? She cannot be called back, because she has gone deaf. The voice of the old life simply no longer reaches her.

GATHA 0012 *Devotion to Vitthal*

Absorption

मराठी मूळ

न देखें न बोलें नाइकें आणीक । बैसला हा एक हरि चित्तीं ॥१॥
सासुरें माहेर मज नाहीं कोणी । एक केलें दोन्ही मिळोनियां ॥२॥
आळ आला होता आम्ही भांडखोरी । तुका म्हणे खरी केली मात ॥३॥

ENGLISH TRANSLATION

I see nothing else, speak nothing else, hear nothing else. Hari alone is seated in my awareness. In-laws' home or mother's home, I belong to no one. I have merged both and made them one. They accused me of being quarrelsome. Tuka says: I made that charge true.

IN PLAIN WORDS

I see nothing else. I say nothing else. I hear nothing else. Hari alone is seated in my mind. I have no home now, not my in-laws' and not my mother's. I have folded the two into one. People charged me with being a troublemaker. Tuka says: I have made their charge come true.

WHAT IT MEANS

The senses have narrowed to a single object. Seeing, speaking, hearing, all of them rest on Hari and nothing besides. Tukaram uses a married woman's two homes, her in-laws' and her mother's, the two places a life is supposed to belong to, and says he belongs to neither, having merged them into one in God. The last couplet has a flash of humor. People called him a quarreler with the world's expectations. Rather than deny it, he agrees: yes, and I have made it completely true. The break with the world is total now, and he owns it.

GATHA 0013 *Ecstasy and Joy*

Ecstasy, the strength of the surrendered

मराठी मूळ

दुजा ऐंसा कोण बळी आहे आतां । हरि या अनंता पासूनिया ॥१॥
बळियाच्या आम्ही जालों बळिवंता । करूं सर्व सत्ता सर्वांवरी ॥२॥
तुका म्हणे आम्ही जिवाच्या उदारा । जालों प्रीतिकरा गोविंदासी ॥३॥

ENGLISH TRANSLATION

Who else is so mighty, apart from Hari, from Ananta? We who belong to the mighty one have ourselves become mighty. We hold dominion over all. Tuka says: we are lavish with our very lives. We have become lovers of Govinda.

IN PLAIN WORDS

Who is mighty now, except Hari, except the endless one? We belong to the mighty one, and so we have become mighty ourselves. We hold sway over everything. Tuka says: we give our very lives without counting the cost. We have become lovers of Govinda.

WHAT IT MEANS

A turn from longing to strength. Having given himself to God, Tukaram finds he has taken on God's own power: the one who belongs to the mighty becomes mighty too. This is not pride. It is the confidence of someone who has nothing of his own left to protect, and so can be reckless with his life. Here the strength and the love are one thing. To be a lover of Govinda is to share in his sway over all things.

GATHA 0014 *Ecstasy and Joy*

Ecstasy, the end of coming and going

मराठी मूळ

क्षणभरी आम्ही सोसिलें वाईट । साधिलें अवीट निजसुख ॥१॥
सांडी मांडी मागें केल्या भरोवरी । अधिक चि परी दुःखाचिया ॥२॥
तुका म्हणे येणें जाणें नाहीं आतां । राहिलों अनंताचिये पायीं ॥३॥

ENGLISH TRANSLATION

For a brief moment we endured what was difficult, and gained the Self's own unfading joy. All that giving up and starting over, again and again, only multiplied the sorrows. Tuka says: no more coming, no more going. I remain at Ananta's feet.

IN PLAIN WORDS

We bore something hard for a moment, and won a joy that never goes stale, the joy that is our own true nature. All that letting go and beginning again, over and over, only added to the sorrow. Tuka says: now there is no more coming and going. I have come to rest at the feet of the endless one.

WHAT IT MEANS

Tukaram weighs two paths against each other. One is the endless round of renouncing a thing, then grasping a new thing, then renouncing again, which only multiplies grief. The other is a brief, sharp difficulty that buys a joy which does not fade, the happiness that is the Self's own nature. Coming and going is his name for rebirth, the soul moving from body to body. To rest at God's feet is to step out of that traffic for good.

GATHA 0015 *Ecstasy and Joy*

Union, no second

मराठी मूळ

आम्हां आम्ही आतां वडील धाकुटीं । नाहीं पाठीं पोटीं कोणी दुजें ॥१॥
फावला एकांत एकविध भाव । हरि आम्हांसवें सर्व भोगी ॥२॥
तुका म्हणे अंगसंग एके ठायीं । असों जेथें नाहीं दुजें कोणी ॥३॥

ENGLISH TRANSLATION

We are now elder and younger to each other. There is no one behind us, no one before us, no second anywhere. Solitude has ripened. One unwavering feeling. Hari savors all things alongside us. Tuka says: bodily togetherness, in one place, where no second exists.

IN PLAIN WORDS

Now we are everything to each other, the older and the younger both. There is no one behind us and no one ahead, no second anywhere. The solitude has ripened, and the feeling is single and steady. Hari shares in everything with us. Tuka says: we are together, body close to body, in one place where no second exists.

WHAT IT MEANS

This is the language of union pushed almost to nonduality. God is no longer only the beloved but every relation at once, elder and younger, the whole family folded into one. The repeated no second is the key: where there were two, lover and beloved, there is now no gap left to cross. Tukaram keeps the warmth of the bridal image, body close to body, but what it points to is a oneness in which separateness has simply dropped away.

GATHA 0016 *Ecstasy and Joy*

Bridal mysticism, the barren union

मराठी मूळ

सर्व सुख आम्ही भोगूं सर्व काळ । तोडियेलें जाळ मोहपाश ॥१॥
याचसाठी सांडियेले भरतार । रातलों या परपुरुषाशीं ॥२॥
तुका म्हणे आतां गर्भ नये धरूं । औषध जें करूं फळ नव्हे ॥३॥

ENGLISH TRANSLATION

We savor every joy for all time. The snare of delusion is cut away. For this alone we abandoned our husband. We are dyed through with the Other Man. Tuka says: now no conception need be carried. The medicine we have compounded bears no fruit.

IN PLAIN WORDS

We taste every joy, and for all time. The net of delusion is cut. This is why we left the husband and gave ourselves wholly to the Other Man. Tuka says: now no child need ever be conceived. The medicine we have taken bears no further fruit.

WHAT IT MEANS

Tukaram returns to the daring image of the soul who leaves her lawful husband, the old worldly life, for the Other Man who is God. The closing couplet is a startling figure: this union produces no child, bears no fruit. He means it as freedom. The fruit of ordinary action is more birth, more becoming; this love is barren in the best sense, it sets no new round of consequences turning. The net of delusion is cut, and nothing further is conceived.

GATHA 0017 *Ecstasy and Joy*

Union, time and death finished

मराठी मूळ

एका जिवें आतां जिणें जालें दोहीं । वेगळीक कांहीं नव्हे आतां ॥१॥
नारायणा आम्हां नाहीं वेगळीक । पुरविली हे भाक सांभाळिली ॥२॥
तुका म्हणे जालें सायासाचें फळ । सरली ते वेळ काळ दोन्ही ॥३॥

ENGLISH TRANSLATION

With one soul, living now sustains two. No separation remains. O Narayana, between us there is no distance. This promise You have kept, You have honored it. Tuka says: the fruit of striving has come. Both time and death are finished.

IN PLAIN WORDS

One soul now, and that one life carries us both. No separation is left. Narayana, there is no distance between us; you made that promise, and you have kept it. Tuka says: the reward of all the striving has come. Time and death, both of them, are over.

WHAT IT MEANS

The two have become one soul, so fully that a single life now holds both. Tukaram reminds God of a promise made and kept: no distance between them. Then he names the result in the largest terms he has. The long effort of the spiritual life has borne its fruit, and both time and death are finished, because what is now joined to the deathless can no longer be touched by either.

GATHA 0018 *Ecstasy and Joy*

Intimacy after union

मराठी मूळ

हासों रुसों आतां वाढवूं आवडी । अंतरींची गोडी अवीट ते ॥१॥
सेवासुखें करूं विनोदवचन । आम्ही नारायण एकाएकीं ॥२॥
तुका म्हणे आम्ही जालों उदासीन । आपुल्या आधीन केला पति ॥३॥

ENGLISH TRANSLATION

Now we laugh and sulk and deepen our delight; the sweetness within is inexhaustible. In the joy of service we exchange playful words, just Narayana and ourselves, alone together. Tuka says: we have become dispassionate. We have brought our husband under our control.

IN PLAIN WORDS

Now we laugh, we sulk, we let the delight grow; the sweetness inside never runs dry. In the joy of serving him we trade playful words, just Narayana and me, alone together. Tuka says: we have grown free of craving, and we have brought our husband under our own sway.

WHAT IT MEANS

After union comes intimacy, the easy play of two who are sure of each other: laughing, sulking, teasing. Tukaram makes a fine point at the end. He calls himself free of craving and in the same breath says he has brought God, the husband, under his control. There is no contradiction. It is precisely the lover who wants nothing for herself who holds the beloved completely. Detachment here is not coldness; it is what makes the closeness safe and total.

GATHA 0019 *Appeals and Exhortations*

Exhortation, a warning to the half-hearted

मराठी मूळ

मजसवें आतां येऊं नका कोणी । सासुरवासिनी बाइयानो ॥१॥
न साहवे तुम्हां या जनाची कूट । बोलती वाईट ओखटें तें ॥२॥
तुका म्हणे जालों उदास मोकळ्या । विचरों गोवळ्यासवें आम्ही ॥३॥

ENGLISH TRANSLATION

Do not come with me now, any of you, O women bound to your in-laws' houses. You cannot endure the cunning cruelty of these people; they speak bitter, painful words. Tuka says: I have become detached and liberated. I wander with the Cowherd.

IN PLAIN WORDS

Do not come with me now, none of you, you women still tied to your in-laws' houses. You could not bear the sly cruelty of these people, the bitter and ugly things they say. Tuka says: I have become free and unbound. I wander now with the Cowherd.

WHAT IT MEANS

Here the voice turns to warn, not to invite. Tukaram, still in the woman's persona, tells the other women not to follow his path lightly. The road he has taken means enduring the world's mockery and spite, and only someone already loosed from worldly ties can bear it. This is the honest underside of his ecstasy: the love that frees you also exposes you. He does not pretend the cost is small. He says only that he is now free enough to pay it, and walks off with the Cowherd.

GATHA 0020 *Appeals and Exhortations*

Exhortation, past the reach of advice

मराठी मूळ

शिकविलें तुम्हीं तें राहे तोंवरी । मज आणि हरी वियोग तों ॥१॥
प्रसंगीं या नाहीं देहाची भावना । तेथें या वचना कोण मानी ॥२॥
तुका म्हणे चित्तीं बैसला अनंत । दिसों नेदी नित्य अनित्य तें ॥३॥

ENGLISH TRANSLATION

What you taught held only so long as there was separation between me and Hari. In that moment, there is no awareness of the body. Who then would heed such words? Tuka says: Ananta is seated in my awareness. He does not let the impermanent appear as permanent.

IN PLAIN WORDS

The advice you gave me worked only while there was still a gap between me and Hari. Once that gap closes, the body is not even felt; who would listen to such counsel then? Tuka says: the endless one is seated in my awareness. He no longer lets me mistake what passes for what lasts.

WHAT IT MEANS

Tukaram answers the well-meaning people who keep urging him to be sensible. Their advice was useful, he allows, but only at a stage he has now passed: the stage of separation, when one is still managing a self and a body. Once God is fully present, the body drops out of awareness and the old counsel has nothing left to grip. The last line names the real change: with God seated in his mind, he can no longer be fooled into treating the passing world as though it were permanent.

GATHA 0021 *Appeals and Exhortations*

Exhortation, against imitation

मराठी मूळ

सांगतों तें तुम्हीं अइकावें कानीं । आमुचे नाचणीं नाचूं नका ॥१॥
जोंवरी या तुम्हां मागिलांची आस । तोंवरी उदास होऊं नका ॥२॥
तुका म्हणे काय वांयांविण धिंद । पति ना गोविंद दोन्ही नाहीं ॥३॥

ENGLISH TRANSLATION

Listen to what I say, hear it well. Do not dance as we dance. So long as you hold desire for former things, do not pretend to be detached. Tuka says: why this pointless commotion? Neither husband nor Govinda. Both, gone.

IN PLAIN WORDS

Hear me well: do not try to dance the way we dance. As long as you still want your old life, do not put on the show of being detached. Tuka says: what is the use of all this empty noise? You end with neither: not the husband, and not Govinda. Both are lost to you.

WHAT IT MEANS

A sharp warning against imitation. It is easy to copy the outward signs of the renunciant, the ecstatic dance, the talk of detachment, while the heart still clings to the old life. Tukaram says that half-measure is the worst of both worlds. The one who only pretends loses the husband, the ordinary life given up for show, and never truly gains Govinda either, because the wanting was never real. You must actually let go, or you fall between the two and hold nothing.

GATHA 0022 *Autobiography*

Autobiography, the irresistible pull

मराठी मूळ

आजिवरी तुम्हां आम्हां नेणपण । कौतुकें खेळणें संग होता ॥१॥
आतां अनावर जालें अगुणाची । करूं नये तें चि करीं सुखें ॥२॥
तुका म्हणे आतां बुडविलीं दोन्ही । कुळें एक मनीं नारायण ॥३॥

ENGLISH TRANSLATION

Until today, between you and me, there was innocence. In wonder we played, while togetherness lasted. Now the pull of the Attributeless has become irresistible. What ought not be done, that very thing I do with joy. Tuka says: both lineages are drowned now. In single-pointed mind, only Narayana.

IN PLAIN WORDS

Until now there was an innocence between us; we played together in wonder while the closeness lasted. But now the pull of the Formless one has grown too strong to resist. The very thing I should not do, I now do gladly. Tuka says: both family lines are drowned now. In a single-pointed mind, there is only Narayana.

WHAT IT MEANS

Tukaram marks a threshold. There was a sweet early stage, playful and innocent, but the pull of God, here the formless absolute, has grown past all restraint. He admits plainly that he now does, and gladly, what convention forbids. Both lineages drowned means he has let sink the honor of both families a person carries, his own and his spouse's. What is left is a mind fixed on one thing only. The scandal he names is the price of that single-mindedness.

GATHA 0023 *Autobiography*

Autobiography, the dreaded disgrace arrives

मराठी मूळ

सासुरियां वीट आला भरतारा । इकडे माहेरा स्वभावें चि ॥१॥
सांडवर कोणी न धरिती हातीं । प्रारब्धाची गति भोगूं आतां ॥२॥
न व्हावी ते जाली आमुची भंडाई । तुका म्हणे काई लाजों आतां ॥३॥

ENGLISH TRANSLATION

My husband's house grew disgusted with me, and my mother's home naturally the same. No mediator will take this matter in hand. Let me now endure the course of prarabdha. The disgrace I dreaded has come upon me. Tuka says: what is there to be ashamed of now?

IN PLAIN WORDS

My husband's house is sick of me, and my mother's home, just as naturally, the same. No go-between will take up my case. So let me bear out the course of my destiny. The disgrace I had dreaded has come upon me. Tuka says: and now, what is there left to be ashamed of?

WHAT IT MEANS

This is the lowest, most human point of the sequence: rejection by both homes, with no one willing to mediate. Tukaram, in the woman's voice, stops resisting and accepts the working out of prarabdha, the destiny already set in motion by past action. The turn comes in the last line. The very thing she feared most, public disgrace, has now actually arrived, and with it a strange relief: once the worst has happened, shame loses its grip. There is nothing left to protect.

GATHA 0024 *Ecstasy and Joy*

Ecstasy, dying before death

मराठी मूळ

मरणाही आधीं राहिलों मरोनी । मग केलें मनीं होतें तैसें ॥१॥
आतां तुम्ही पाहा आमुचें नवल । नका वेचूं बोल वांयांविण ॥२॥
तुका म्हणे तुम्ही भयाभीत नारी । कैसे संग सरी तुम्हां आम्हां ॥३॥

ENGLISH TRANSLATION

I died before death itself. Then I did as was in the mind. Now you see this marvel of ours. Do not spend words for nothing. Tuka says: you are fear-stricken women. How can there be equal company between you and us?

IN PLAIN WORDS

I died before death came for me. After that, I did whatever was in my heart. Now look at this wonder of ours, and do not waste your words on it. Tuka says: you are women still ruled by fear. How can there be equal company between you and us?

WHAT IT MEANS

Tukaram names the secret behind everything in this sequence: he died before dying. The self that fears disgrace and clings to its homes was let go while the body still lived. Once that death is done, nothing remains to lose, and he simply acts from the heart. So he tells the cautious women not to waste breath judging him; they are still governed by fear, and he is not. Between the fearful and the free there can be company, but not equality. They are no longer standing on the same ground.

GATHA 0025 *Appeals and Exhortations*

Exhortation, the moth and the flame

मराठी मूळ

परपुरुषाचें सुख भोगे तरी । उतरोनि करीं घ्यावें सीस ॥१॥
संवसारा आगी आपुलेनि हातें । लावूनि मागुतें पाहूं नये ॥२॥
तुका म्हणे व्हावें तयापरी धीट । पतंग हा नीट दीपासोई ॥३॥

ENGLISH TRANSLATION

If you would taste the joy of the Other Man, cut off your head and take it in your hands. Set fire to worldly existence with your own hands, and once lit, never look back. Tuka says: be that fearless, as the moth goes straight to the lamp.

IN PLAIN WORDS

If you want the joy of the Other Man, then cut off your head and carry it in your own hands. Set fire to your worldly life with your own hand, and once it is lit, never look back. Tuka says: be that fearless. Be like the moth that flies straight into the lamp.

WHAT IT MEANS

A hard saying about the cost of loving God. The Other Man is God, the one the soul runs to; the joy of that love is real, but Tukaram refuses to make it cheap. To have it you must offer your own head, the proud separate self, and burn the old life down by your own choice, with no looking back. The moth flying into the flame is his image for the only attitude that works: not careful, not hedged, but willing to be consumed. Half-courage will not reach it.

GATHA 0026 *Appeals and Exhortations*

Exhortation, the knots are your own

मराठी मूळ

अइकाल परी ऐसें नव्हे बाई । न संडा या सोई भ्रताराची ॥१॥
नव्हे आराणुक लौकिकापासून । आपुल्या आपण गोविलें तें ॥२॥
तुका म्हणे मन कराल कठीण । त्या या निवडोन मजपाशीं ॥३॥

ENGLISH TRANSLATION

Listen, but it is not so easy, dear one. Do not abandon the care of your husband. This is no mere withdrawal from social reputation. You have entangled yourself, by yourself. Tuka says: if you will make your mind firm, then come to me, having disentangled yourself.

IN PLAIN WORDS

Listen, but it is not as easy as that, dear one. Do not just walk out on your husband and your duties. This is not only a matter of giving up your good name; you tied these knots yourself, with your own hands. Tuka says: if you can truly make your mind firm, then untangle yourself first, and come to me.

WHAT IT MEANS

A correction to anyone who heard the earlier poems as simple permission to abandon their responsibilities. Tukaram, still in the woman's frame, says the path is harder than it looks. The bonds of an ordinary life were not tied by others; you made them yourself, and you must actually loosen them, not merely shrug off your reputation. The invitation stands, but with a condition: come only when the mind is genuinely firm and the knots are genuinely undone. Otherwise the gesture is empty.

GATHA 0027 *The Moral Ideal*

Moral ideal, inner and outer as one

मराठी मूळ

आहांच वाहांच आंत वरी दोन्ही । न लगा गडणी आम्हां तैशा ॥१॥
भेऊं नये तेथें भेडसावूं कोणा । आवरूनि मना बंद द्यावा ॥२॥
तुका म्हणे कांहीं अभ्यासावांचुनी । नव्हे हे करणी भलतीची ॥३॥

ENGLISH TRANSLATION

As one is within, so one should flow outward, both the same. We have no need for false mixing. Where there is nothing to fear, why frighten anyone? Rein in the mind and lock it shut. Tuka says: without practice, this work cannot be done by just anyone.

IN PLAIN WORDS

Let what is inside you and what shows outside be the same, both alike. We have no use for a false blend of the two. Where there is nothing to be afraid of, why go about frightening others? Hold the mind in and keep it shut. Tuka says: without practice, this is not work that just anyone can do.

WHAT IT MEANS

Tukaram's standard for an honest life: no gap between the inner state and the outer show. The false mixing he rejects is the hypocrite's, one thing within and another without. He adds a quiet ethic: do not use fear on people when there is nothing to fear; govern your own mind instead. And he ends with realism. This integrity is not a mood you can summon; it takes practice, steady work, and not everyone is willing to do it.

GATHA 0028 *The Necessity of Experience*

Experience, beyond the debates

मराठी मूळ

बहुतांच्या आम्ही न मिळो मतासी । कोणी कैसी कैसी भावनेच्या ॥१॥
विचार करितां वांयां जाय काळ । लटिकें तें मूळ फजितीचें ॥२॥
तुका म्हणे तुम्ही करा घटापटा । नका जाऊं वाटा आमुचिया ॥३॥

ENGLISH TRANSLATION

We do not agree with the opinions of many. Each has fancies of their own. In deliberating, time goes to waste. What is false is the root of disgrace. Tuka says: you do your wrangling. Do not walk our paths.

IN PLAIN WORDS

We do not fall in with the opinions of the crowd; everyone has fancies of their own. Endless arguing only wastes the time you have. What is false is the root of every disgrace. Tuka says: go on with your wrangling if you must. Only do not try to walk our road.

WHAT IT MEANS

Tukaram sets the path of direct devotion against the endless debate of opinions and schools. People hold a thousand views, and arguing among them burns up a life without arriving anywhere. He names the real danger: falsehood, which is where disgrace begins. So he declines the debate entirely. Others may keep wrangling; he simply asks them not to mistake that for his road, which is walked, not argued.

GATHA 0029 *The Necessity of Experience*

Experience, before and after the joy

मराठी मूळ

त्याचें सुख नाहीं आलें अनुभवा । कठिण हें जिवा तोंचिवरी ॥१॥
मागिलांचे दुःख लागों नेदी अंगा । अंतर हें संगा नेदी पुढें ॥२॥
तुका म्हणे सर्वविशीं हा संपन्न । जाणती महिमान श्रुति ऐसें ॥३॥

ENGLISH TRANSLATION

His joy has not yet come into experience. It is hard on the soul until then. He does not let the sorrows of the past touch the body. This distance he does not let grow further. Tuka says: in all respects, he is complete. The Vedas alone know such greatness.

IN PLAIN WORDS

Until his joy has actually been tasted, it is hard on the soul, this waiting. But once he is near, he does not let the old sorrows touch you, and he does not let the gap between you widen again. Tuka says: in every way he is complete. Even the Vedas only just manage to know a greatness like his.

WHAT IT MEANS

Two stages, named plainly. Before God's joy is felt, the soul has a hard time of it; the waiting is real and is not glossed over. But once that joy arrives, God himself does the guarding: he keeps the sorrows of the past from reaching you, and will not let the distance between you grow again. The closing line sets God beyond full measure. He is complete in every respect, so great that even the Vedas, the highest authority Tukaram can name, only barely take it in.

GATHA 0030 *Devotion to Vitthal*

Devotion, singleness without argument

मराठी मूळ

न राहे रसना बोलतां आवडी । पायीं दिली बुडी माझ्या मनें ॥१॥
मानेल त्या तुम्ही अइका स्वभावें । मी तों माझ्याभावें अनुसरलें ॥२॥
तुका म्हणे तुम्हीं फिरावें बहुतीं । माझी तों हे गती जाली आतां ॥३॥

ENGLISH TRANSLATION

My tongue will not stop speaking of him with love. My mind has taken the plunge at his feet. Those who find it agreeable, listen naturally. I have followed my own devotion. Tuka says: you may wander among many. This is now my condition.

IN PLAIN WORDS

My tongue will not stop speaking of him with love. My mind has thrown itself down at his feet. Listen if it sits well with you; I have simply followed my own love. Tuka says: you are free to wander among many gods and many ways. This is what has become of me.

WHAT IT MEANS

A statement of singleness with no wish to argue. Tukaram cannot stop praising God; his mind has already taken the plunge at God's feet, and there is no calling it back. He does not insist that others agree; he only reports that he followed his own love where it led. The generous last line lets everyone else keep their wandering among many paths. He is not converting anyone. He is just telling them, plainly, what he himself has become.

GATHA 0031 *Autobiography*

Autobiography, shame set aside

मराठी मूळ

न बोलतां तुम्हां कळों न ये गुज । म्हणउनी लाज सांडियेली ॥१॥
आतां तुम्हां पुढें जोडीतसें हात । नका कोणी अंत पाहों माझा ॥२॥
तुका म्हणे आम्ही बैसलों शेजारीं । करील तें हरी पाहों आतां ॥३॥

ENGLISH TRANSLATION

Without speaking, you cannot know this secret. That is why I have set aside all shame. Now, before you, I join my hands. Let no one seek my end. Tuka says: I have sat down beside Hari. Now let us see what He does.

IN PLAIN WORDS

You cannot know this secret unless I speak it, so I have set my shame aside to tell you. Now I fold my hands before you all: let no one test how far I can be pushed. Tuka says: I have gone and sat down beside Hari. Now let us see what he chooses to do.

WHAT IT MEANS

Tukaram explains why he says such exposing things in public. The secret of his love cannot be known unless he speaks it, so he gives up his shame in order to be honest. Then a plea and a surrender: he folds his hands and asks not to be provoked past his limit, and he hands the outcome over. He has taken his place beside Hari and will simply wait to see what God does. The boldness and the helplessness are held together. He has said everything and now controls nothing.

GATHA 0032 *True Worship*

True worship, no fine voice needed

मराठी मूळ

नये जरी तुज मधुर उत्तर । दिधला सुस्वर नाहीं देवें ॥१॥
नाहीं तयाविण भुकेला विठ्ठल । येइल तैसा बोल रामकृष्ण ॥ध्रु.॥
देवापाशीं मागें आवडीची भक्ति । विश्वासेंशीं प्रीति भावबळें ॥२॥
तुका म्हणे मना सांगतों विचार । धरावा निर्धार दिसेंदिस ॥३॥

ENGLISH TRANSLATION

If a sweet reply does not come to you, if God has not given you a fine voice, Vitthal is not hungry without that. Let the words Rama, Krishna come as they may. Ask God for the devotion born of love, for love accompanied by trust, empowered by feeling. Says Tuka, I tell the mind this thought: hold firm your resolve, day by day.

IN PLAIN WORDS

If no sweet words come to you, if God did not give you a fine voice, do not worry: Vitthal is not hungry for any of that. Let the names Rama and Krishna come however they come. Ask God only for the devotion that is born of love, for love joined to trust and carried by real feeling. Tuka says: I keep telling my own mind, hold your resolve firm, day after day.

WHAT IT MEANS

Reassurance for the ordinary devotee. You do not need eloquence or a beautiful singing voice; God is not waiting to be impressed by your skill. Simply let the holy names come as they will. What to ask for is not talent but the right inwardness: devotion that grows from love, love that rests on trust, the whole thing carried by genuine feeling rather than performance. And the practical close, addressed to his own mind: this is not a one-time decision but a resolve to be renewed every single day.

GATHA 0033 *Ecstasy and Joy*

Ecstasy, the night vigil

मराठी मूळ

सावध जालों सावध जालों । हरिच्या आलों जागरणा ॥१॥
तेथें वैष्णवांचे भार । जयजयकार गर्जतसे ॥ध्रु.॥
पळोनियां गेली झोप । होतें पाप आड तें ॥२॥
तुका म्हणे त्या ठाया । ओल छाया कृपेची ॥३॥

ENGLISH TRANSLATION

I have become vigilant, I have become vigilant. I have come to Hari's night-vigil. There, multitudes of Vaishnavas, roaring in victory. Sleep has fled. The sin that stood obstructing is gone. Tuka says: in that place, the moist shade of grace.

IN PLAIN WORDS

I have woken up, I have woken up. I have come to Hari's night of keeping watch. Crowds of his people are here, their cry of victory thundering. Sleep has run away from me, and the sin that was blocking the path is gone. Tuka says: in that place there is a cool, moist shade, the shade of grace.

WHAT IT MEANS

The vigil here is both literal and inward. Tukaram has come to the all-night singing of God's name and finds himself truly awake at last. The roar of the gathered devotees, the fleeing of sleep, the lifting of the sin that stood in the way, all of it describes a soul coming to attention. The final image is the reward: where God's name is kept through the night, there is a cool, moist shade, relief from the heat of the world, and he names that shade grace.

GATHA 0034 *The Saints*

Saints, the quietly good

मराठी मूळ

आपुलिया हिता जो असे जागता । धन्य माता पिता तयाचिया ॥१॥
कुळीं कन्यापुत्र होतीं जीं सात्त्विक । तयाचा हरिख वाटे देवा ॥ध्रु.॥
गीता भागवत करिती श्रवण । आणीक चिंतन विठोबाचें ॥२॥
तुका म्हणे मज घडो त्याची सेवा । तरी माझ्या दैवा पार नाहीं ॥३॥

ENGLISH TRANSLATION

One who stays awake to one's own good, blessed are the mother and father of such a one. When daughters and sons born in the family are sattvic, even God feels joy. They listen to the Gita and the Bhagavata, and contemplate upon Vithoba. Tuka says: may it come to pass that I serve such souls; my fortune would be without limit.

IN PLAIN WORDS

Blessed are the mother and father of the one who stays awake to his own true good. When the daughters and sons born into a family are pure-hearted, even God feels glad. They sit and listen to the Gita and the Bhagavata, and they keep their thoughts on Vithoba. Tuka says: if I am granted the chance to serve such people, then my good fortune has no limit.

WHAT IT MEANS

Tukaram praises not the famous or the powerful but the quietly good: the person awake to his own real welfare, and the family whose children grow up pure-hearted, listening to scripture and keeping God in mind. Such a household, he says, gladdens even God. And he places himself below them, asking for nothing grander than the chance to serve such people. To him that service would be the height of good fortune. Holiness here is ordinary and domestic, and he honors it.

GATHA 0035 *The Nature of God*

Nature of God, kin of the lowly

मराठी मूळ

अंतरींची घेतो गोडी । पाहे जोडी भावाची ॥१॥
देव सोयरा देव सोयरा । देव सोयरा दीनाचा ॥ध्रु.॥
आपुल्या वैभवें । शृंगारावें निर्मळ ॥२॥
तुका म्हणे जेवी सवें । प्रेम द्यावें प्रीतीचें ॥३॥

ENGLISH TRANSLATION

He savors the sweetness within and seeks the companionship of devotion. God is kinsman, God is kinsman, God is kinsman of the lowly. With His own splendor He adorns the pure. Tuka says: He dines alongside them. One should give the love of affection.

IN PLAIN WORDS

He tastes the sweetness that is inside you, and looks for the bond of real devotion. God is your kin. God is your kin. God is the kin of the lowliest. With his own splendor he dresses and adorns the pure of heart. Tuka says: he sits and eats beside them. So give him the love that comes from real affection.

WHAT IT MEANS

The heart of Tukaram's picture of God: not a distant judge but a kinsman, and above all the kinsman of the lowly, the people the world overlooks. God is not impressed by show; he tastes the sweetness within and wants only true devotion. He clothes the pure-hearted in his own glory and sits down to eat at their side, the most intimate, domestic sign of belonging. The instruction that follows is simple: since God comes this close, meet him with real affection, the love of family, not formal worship.

GATHA 0036 *Longing and Separation*

Social satire, the household

मराठी मूळ

सुखें वोळंब दावी गोहा । माझें दुःख नेणा पाहा ॥१॥
आवडीचा मारिला वेडा । होय होय कैसा म्हणे भिडा ॥ध्रु.॥
निपट मज न चले अन्न । पायली गहूं सांजा तीन ॥२॥
गेले वारीं तुम्हीं आणिली साकर । सातदी गेली साडेदहा शेर ॥३॥
अखंड मज पोटाची व्यथा । दुधभात साकर तूप पथ्या ॥४॥
दो पाहरा मज लहरी येती । शुद्ध नाहीं पडे सुपती ॥५॥
नीज नये घाली फुलें । जवळीं न साहती मुलें ॥६॥
अंगी चंदन लावितें भाळीं । सदा शूळ माझे कपाळीं ॥७॥
हाड गळोनि आलें मास । माझें दुःख तुम्हां नेणवे कैसें ॥८॥
तुका म्हणे जिता गाढव केला । मेलियावरि नरका नेला ॥९॥

ENGLISH TRANSLATION

With relish she stages a performance of desperate craving. "Look, no one sees my suffering!" She has driven the poor man mad with her demands. "Yes, yes," he says, cornered by shame. "I simply cannot eat a morsel." Yet she needs a full measure of wheat for three meals a day. Last time you brought sugar, ten and a half seers vanished in seven days. "My stomach torments me without end." The only remedy: milk, rice, sugar, and ghee. "At the second watch, fits seize me. I lose all sense and cannot sleep." "I cannot sleep unless flowers are strewn about me. And keep the children away." "I rub sandalwood on my body and forehead, yet a constant pain pierces my skull." "My flesh is falling from the bone. How can you not see my suffering?" Tuka says: she made him a donkey while alive, and hauled him to hell after death.

IN PLAIN WORDS

With great relish she puts on a show of suffering. Look, she cries, no one sees how much I suffer. She has driven the poor man out of his mind with her demands, and he, cornered and ashamed, can only say yes, yes. I cannot eat a bite, she says, yet she needs a full measure of wheat for three meals a day. The sugar you brought last time, ten and a half seers, was gone in seven days. My stomach torments me without end, she says, and the only thing that helps is milk, rice, sugar, and ghee. At midday the fits seize me, I lose all sense, I cannot sleep. I cannot sleep unless flowers are strewn around me, and keep the children away. I rub sandalwood on my forehead, yet my head splits with constant pain. My flesh is falling from my bones; how can you not see my suffering? Tuka says: she made the man a donkey while he lived, and dragged him to hell after he died.

WHAT IT MEANS

A piece of pure social satire, and proof that Tukaram's plain speech could turn comic and merciless. The scene is a household ruined by a manipulative spouse who performs illness to control her husband: she claims she cannot eat while devouring the stores, demands delicacies, stages fits, banishes the children, and insists no one

understands her suffering. Tukaram is not mocking sickness. He is mocking the using of sickness as a weapon, the false performance of need. The brutal last line is his verdict: such a partner turns a living man into a beaten donkey and damns him after death. The same eye that adored Vitthal saw domestic cruelty exactly as it was.

GATHA 0037 *Surrender and Acceptance*

Surrender, footprints everywhere

मराठी मूळ

पावलें पावलें तुझें आम्हां सर्व । दुजा नको भाव होऊं देऊं ॥१॥
जेथें तेथें तुझीं च पाउलें । त्रिभुवन संचलें विठ्ठला गा ॥ध्रु.॥
भेदाभेदमतें भ्रमाचे संवाद । आम्हां नको वाद त्यांशीं देऊं ॥२॥
तुका म्हणे अणु तुजविण नाहीं । नभाहूनि पाहीं वाढ आहे ॥३॥

ENGLISH TRANSLATION

Step by step, all of Yours has reached us. Do not let a second sentiment arise in us. Wherever one looks, Your footsteps alone. You have pervaded the three worlds, O Vitthala. The doctrines of difference and non-difference are conversations of delusion. Do not give us debate with them. Tuka says: not an atom exists without You, yet see, You are vaster than the sky.

IN PLAIN WORDS

Step by step, everything of yours has reached us. Do not let any second feeling rise in us. Wherever I look, your footprints, and only yours. You have filled the three worlds, Vitthal. The doctrines that argue whether the world is different from you or one with you are only the chatter of delusion. Do not drag us into that debate. Tuka says: not a single atom exists without you, and yet, look, you are larger than the sky.

WHAT IT MEANS

Tukaram reports an arrival: God has come to him completely, and he asks only that no second loyalty ever divide him again. He sees God's footprints everywhere, the whole of the three worlds full of him. Then he waves away the great philosophical quarrel of his age, whether the world is different from God or identical with him, calling it delusion's chatter and refusing to be pulled in. The closing paradox holds his whole vision: God is in the smallest atom and at the same time vaster than the sky. Present everywhere, and beyond all measure.

GATHA 0038 *The Saints*

Saints, the pilgrim's call

मराठी मूळ

वंदूं चरणरज सेवूं उष्टावळी । पूर्वकर्मा होळी करुनी सांडूं ॥१॥
अमुप हे गांठीं बांधूं भांडवल । अनाथा विठ्ठल आम्हां जोगा ॥ध्रु.॥
अवघे होती लाभ एका या चिंतनें । नामसंकीर्तनें गोविंदाच्या ॥२॥
जन्ममरणाच्या खुंटतील खेपा । होईल हा सोपा सिद्ध पंथ ॥३॥
गेले पुढें त्यांचा शोधीत मारग । चला जाऊं माग घेत आम्ही ॥४॥
तुका म्हणे घालूं जीवपणा चिरा । जाऊं त्या माहेरा निजाचिया ॥५॥

ENGLISH TRANSLATION

Let us bow to the dust of holy feet and eat their leftover scraps; let us make a bonfire of all past karma and leave it behind. This priceless capital we tie in the knot of our cloth; Vitthal of the destitute is the God who befits us. All gains come from this one contemplation, from singing the name of Govinda. The rounds of birth and death will cease, and the proven path will become easy. Those who went before us blazed the trail; come, let us follow their tracks. Says Tuka, let us rend the cloth of jiva-hood and go to the mother's home of our own true nature.

IN PLAIN WORDS

Let us bow to the dust of the saints' feet and gladly eat the scraps they leave; let us make a bonfire of all our past deeds and walk away from it. This is priceless wealth, and we tie it in the knot of our cloth: Vitthal, God of the destitute, is the Lord who suits us. Every gain comes from this one thing, holding him in mind and singing the name of Govinda. The journeys of birth and death will stop, and the proven path will turn easy. Those who went ahead have marked the trail; come, let us follow their footprints. Tuka says: let us tear off this sense of being a separate self and go home, to the mother-home of our own true nature.

WHAT IT MEANS

A pilgrim's call to the road. Tukaram gathers the whole method into a few moves: revere the saints, even to eating their leftovers; burn off the past; carry the one real treasure, God's name, tied close like a trader's purse. He names his God deliberately, Vitthal of the destitute, the Lord fit for the poor and the lowly. The promise is the end of the round of birth and death, and the reassurance is that the path is not untried; the saints ahead have already blazed it. The last image is homecoming: to drop the feeling of being a separate self is to return to one's own true nature, like a married woman going home to her mother.

GATHA 0039 *Confession and Sin*

Confession, the leftover scraps

मराठी मूळ

जेविले ते संत मागें उष्टावळी । अवघ्या पत्रावळी करुनी झाडा ॥१॥
सोवळ्या ओंवळ्या राहिलों निराळा । पासूनि सकळां अवघ्यां दुरीं ॥ध्रु.॥
परें परतें मज न लागे सांगावें । हें तों देवें बरें शिकविलें ॥२॥
दुसऱ्यातें आम्ही नाहीं आतळत । जाणोनि संकेत उभा असे ॥३॥
येथें कोणीं कांहीं न धरावी शंका । मज चाड एका भोजनाची ॥४॥
लांचावला तुका मारितसे झड । पुरविलें कोड नारायणें ॥५॥

ENGLISH TRANSLATION

The saints have eaten and gone; I remain behind with the leftover scraps and the leaf-plates to clean. I stayed apart from both the ritually pure and the ritually impure, separate from all. No one needs to teach me the rules of high and low; God himself has taught me well. I do not touch another's portion; I stand knowing my appointed place. Let no one harbor any doubt; I care only for the meal of devotion. Tuka says: I have taken the bribe from Narayana, and now I rush about eagerly. The desire is fulfilled.

IN PLAIN WORDS

The saints have eaten and gone, and I am left behind with the scraps and the used leaf-plates to clear away. I have stayed apart, off to one side, away from both the ritually pure and the ritually impure. No one needs to teach me what is high and what is low; God himself has taught me well. I do not reach for anyone else's portion; I stand in the place that is mine. Let no one here have any doubt about me: the only thing I hunger for is the meal of devotion. Tuka says: I have taken Narayana's bribe, and now I rush about eagerly, my one craving satisfied.

WHAT IT MEANS

Tukaram turns the language of caste-purity inside out with quiet irony. He casts himself as the lowly one left to clear the saints' used leaf-plates, and says he keeps apart from the whole pure-and-impure system, not because he is shut out but because God has taught him to see past it. He wants no one else's share and no rank; his only hunger is for devotion, the meal that matters. The closing image is playful: God has bribed him with love, and now he scurries about happily, a man owned by the one craving he is glad to have.

GATHA 0040 *The Saints*

Saints, the open feast

मराठी मूळ

देवाच्या प्रसादें करा रे भोजन । व्हाल कोण कोण अधिकारी ते ॥१॥
ब्रम्हादिकांसि हें दुर्लभ उच्छिष्ट । नका मानूं वीट ब्रम्हरसीं ॥ध्रु.॥
अवघियां पुरतें वोसंडलें पात्र । अधिकार सर्वत्र आहे येथें ॥२॥
इच्छादानी येथें वळला समर्थ । अवघें चि आर्त पुरवितो ॥३॥
सरे येथें ऐसें नाहीं कदाकाळीं । पुढती वाटे कवळीं घ्यावें ऐसें ॥४॥
तुका म्हणे पाक लक्षुमीच्या हातें । कामारीसांगातें निरुपम ॥५॥

ENGLISH TRANSLATION

Partake of this feast by the grace of God; see who among you has the fitness for it. Even Brahma and the gods find these leavings hard to obtain; do not feel aversion to the savor of Brahman. The vessel overflows and is enough for all; everyone here has the right. The wish-fulfilling Lord has turned toward us; he fulfills every longing. This feast never runs short; each morsel makes you want another. Says Tuka, the cooking is by Lakshmi's own hand, with Kamari alongside, beyond compare.

IN PLAIN WORDS

Sit and eat this feast by the grace of God, and see who among you is fit for it. Even Brahma and the gods can scarcely get these leavings; so do not turn up your nose at the taste of Brahman. The dish overflows, enough for everyone; here every single person has the right to eat. The wish-granting Lord has turned toward us, and he satisfies every longing. This feast never runs out; each mouthful only makes you want the next. Tuka says: it is cooked by Lakshmi's own hand, and it is beyond compare.

WHAT IT MEANS

The feast is Tukaram's image for the joy of God's name, and the point is who is invited: everyone. He inverts the ordinary purity rules. What looks like mere leftovers is something even the gods can barely obtain, so no one should feel it beneath them, and no one is too low to be served. The dish overflows, the right to eat belongs to all, and the supply never fails. By saying it is cooked in Lakshmi's own kitchen he marks it as the richest fare there is, set freely before the lowly. This is his open table, the opposite of a guarded one.

GATHA 0041 *Worldly Metaphors*

Metaphor, the worthless vessel

मराठी मूळ

अवगुणांचे हातीं । आहे अवघी फजीती ॥१॥
नाहीं पात्रासवें चाड । प्रमाण तें फिकें गोड ॥ध्रु.॥
विष तांब्या वाटी । भरली लावूं नये होटीं ॥२॥
तुका म्हणे भाव । शुद्ध बरा सोंग वाव ॥३॥

ENGLISH TRANSLATION

When faults hold the reins, all ends in disgrace. Where the vessel has no worth, even sweetness turns insipid by that measure. Poison filled in a copper cup: do not let it touch the lips. Tuka says: let feeling be pure. Pretense is empty wind.

IN PLAIN WORDS

When your faults hold the reins, everything ends in disgrace. If the vessel itself is worthless, even sweet food tastes flat, judged by that. Poison poured into a fine copper cup is still poison: do not bring it to your lips. Tuka says: let the feeling inside be pure. Show and pretense are only empty wind.

WHAT IT MEANS

A short teaching on inner worth over outward form. If your character is faulty, no amount of appearance will save you from disgrace; a worthless vessel spoils even sweet food. The copper cup is the sharp image: a beautiful container does not make poison safe to drink. So the test is never the container but the contents, never the show but the heart. Tukaram's standard, here as everywhere, is purity of feeling. Everything done for effect is just wind.

GATHA 0042 *Appeals and Exhortations*

Exhortation, count the profit

मराठी मूळ

हरीच्या जागरणा । जातां कां रे नये मना ॥१॥
कोठें पाहासील तुटी । आयुष्य वेचे फुकासाटीं ॥२॥
ज्यांची तुज गुंती । ते तों मोकलिती अंतीं ॥२॥
तुका म्हणे बरा । लाभ काय तो विचारा ॥३॥

ENGLISH TRANSLATION

To Hari's night-vigil, why, O mind, do you not go? Where will you find any loss? Life is spent for nothing. Those with whom you are entangled will let you go in the end. Tuka says: consider well, what is the profit?

IN PLAIN WORDS

Why, mind, will you not go to Hari's night of singing? Where do you see any loss in it? Your life is being spent for nothing. The people you are tangled up with will let go of you in the end. Tuka says: think it over carefully. Where is your real profit?

WHAT IT MEANS

Tukaram argues with his own mind in plain merchant's terms, the language of profit and loss he knew from his trading years. Going to the all-night singing of God's name costs you nothing and risks nothing, he says, while the life you are spending on worldly attachments is simply being wasted. The hard truth in the middle: the people you cling to will let go of you at the end anyway. So he asks the only sensible question. When you add it all up, where is the actual gain?

GATHA 0043 *Prayers*

Prayer, free me from karma

मराठी मूळ

धर्माची तूं मूर्ती । पाप पुण्य तुझे हातीं ॥१॥
मज सोडवीं दातारा । कर्मापासूनि दुस्तरा ॥ध्रु.॥
करिसी अंगीकार । तरी काय माझा भार ॥२॥
जिवींच्या जीवना । तुका म्हणे नारायणा ॥३॥

ENGLISH TRANSLATION

You are the very form of dharma. Sin and merit rest in Your hands. Free me, O Giver, from karma so hard to cross. If You accept me as Your own, what burden remains mine? Tuka says: O Narayana, life of the life within.

IN PLAIN WORDS

You are dharma itself, made visible. Sin and merit both rest in your hands. Set me free, O giver, from karma that is so hard to cross. If you take me as your own, then what burden is left for me to carry? Tuka says: Narayana, you are the life within my life.

WHAT IT MEANS

A prayer of handing over. Tukaram places the whole weight of right and wrong, sin and merit, in God's hands rather than his own, and asks to be freed from karma, the chain of consequence too hard for a person to cross alone. The pivot is the third line: if God accepts him, the burden is no longer his to carry. This is the logic of surrender. What you cannot lift yourself, you give to the one who can. The last words name how close that one is: the very life inside his life.

GATHA 0044 *Surrender and Acceptance*

Surrender, the greater strength

मराठी मूळ

ब्रम्हादिक जया लाभासि ठेंगणे । बळिये आम्ही भले शरणागत ॥१॥
कामनेच्या त्यागें भजनाचा लाभ । जाला पद्मनाभ सेवाऋणी ॥ध्रु.॥
कामधेनूचिया क्षीरा पार नाहीं । इच्छेचिये वाही वरुषावे ॥२॥
बैसलिये ठायीं लागलें भरतें । त्रिपुटीवरतें भेदी ऐसें ॥३॥
हरि नाहीं आम्हां विष्णुदासां जगीं । नारायण अंगीं विसावला ॥४॥
तुका म्हणे बहु लाटे हें भोजन । नाहीं रिता कोण राहत राहों ॥५॥

ENGLISH TRANSLATION

Even Brahma and the gods fall short of this treasure, yet we who surrender are mightier still. By renouncing desire, the gain of devotion appears, and Padmanabha becomes indebted through service. The milk of the wish-fulfilling cow has no limit; it rains at the mere stream of longing. Sitting in one place, the tide rises and pierces beyond the triputi. For us servants of Vishnu there is no separation from Hari; Narayana has come to rest within our very being. Tuka says, this feast is lavish; no one who stays can remain unfed.

IN PLAIN WORDS

Even Brahma and the gods come up short of this treasure, yet we who surrender are stronger than they are. When you let go of desire, the gain of devotion appears, and Padmanabha himself becomes the debtor, bound by the service you offer. The milk of the wish-granting cow has no end; it rains down at the first trickle of longing. Sitting still in one place, the tide rises in you and breaks past the knower, the known, and the knowing. For us, the servants of Vishnu, there is no being parted from Hari; Narayana has come to rest inside us. Tuka says: this feast is lavish. No one who stays at the table goes away unfed.

WHAT IT MEANS

Surrender, Tukaram insists, is not weakness but the greater strength: the one who gives himself up outranks even the gods who strive. He flips the usual account of debt too, when you serve God by letting go of desire, God becomes the one in your debt. The images pile up abundance: the wish-cow's endless milk, the rising inner tide that breaks past the threefold split of knower, known, and knowing into pure oneness. And the conclusion is hospitable, his favorite note: the table is loaded, and anyone who simply stays is fed.

GATHA 0045 *The Necessity of Experience*

Experience, wake up, you already are

मराठी मूळ

दुजें खंडे तरी । उरला तो अवघा हरि ॥ आपणाबाहेरी । न लगे ठाव धुंडावा ॥१॥
इतुलें जाणावया जाणा । कोंडें तरी मनें मना ॥ पारधीच्या खुणा । जाणतें चि साधावे ॥ध्रु.॥
देह आधीं काय खरा । देहसंबंधपसारा ॥ बुजगावणें चोरा । रक्षणसें भासतें ॥२॥
तुका करी जागा । नको चाचपूं वाउगा ॥ आहेसि तूं आगा । अंगीं डोळे उघडी ॥३॥

ENGLISH TRANSLATION

When duality is broken, what remains is all Hari. Outside yourself, no place need be searched. Know this much: still the mind with the mind. The hunter's signals must be learned by the one who knows them. Was the body ever real to begin with? The sprawl of body-relations is a scarecrow that only appears to protect. Tuka says: wake up! Do not grope uselessly. You ARE, O dear one. Open the eyes on the body.

IN PLAIN WORDS

When the sense of two is broken, what is left is all Hari. You need not search for him anywhere outside yourself. Know just this much: still the mind by means of the mind. Like a hunter, you must learn to read the signs, and only the one who knows them can. Was the body ever real to begin with? The whole sprawl of body and its relations is a scarecrow, something that only looks as if it guards anything. Tuka says: wake up. Do not grope about in the dark for nothing. You already are. Open your eyes, right here in this body.

WHAT IT MEANS

This is Tukaram at his most directly nondual. The whole search ends when the sense of being separate from God dissolves; then nothing remains but Hari, and there is nowhere outside to look. He gives a method, stilling the mind by the mind itself, and warns that it takes a trained eye, like a hunter reading tracks. Then the sharp question: was the body, and the whole tangle of relations built on it, ever truly real, or only a scarecrow that frightens and seems to protect while guarding nothing? The poem ends as a shout to wake up. You already are what you are seeking. Open your eyes where you stand.

GATHA 0046 *The Nature of God*

Nature of God, limbs of one body

मराठी मूळ

विष्णुमय जग वैष्णवांचा धर्म । भेदाभेदभ्रम अमंगळ ॥१॥
अइका जी तुम्ही भक्त भागवत । कराल तें हित सत्य करा ॥ध्रु.॥
तुका म्हणे एका देहाचे अवयव । सुख दुःख जीव भोग पावे ॥३॥

ENGLISH TRANSLATION

The world is Vishnu-constituted. This is the dharma of Vaishnavas. The delusion of difference and non-difference is inauspicious. Listen, O devotees, O Bhagavatas: whatever serves your good, do that truly. Tuka says: the limbs belong to one body. Whatever pleasure or pain comes, the one being experiences it.

IN PLAIN WORDS

The whole world is made of Vishnu. This is the dharma of his devotees. The delusion that argues over difference and non-difference is an unholy thing. Listen, devotees, lovers of God: whatever truly serves your good, do that, and do it in truth. Tuka says: we are all limbs of one body. Whatever pleasure or pain comes to any, it is the one being who feels it.

WHAT IT MEANS

One of Tukaram's most quoted teachings, and the ground of his ethics. If the whole world is made of God, then the quarrel over whether things are different from God or identical with him is not merely useless but unholy; it divides what is one. From this he draws a practical command to the devotees: do what genuinely serves the good, and do it honestly. And he gives the reason in an image that needs no philosophy: all beings are limbs of a single body, so another's pain and another's joy are, in truth, felt by the one being we all are. To wound another is to wound yourself.

GATHA 0047 *Renunciation*

Renunciation, no regret

मराठी मूळ

आम्ही जरी आस । जालों टाकोनि उदास ॥१॥
आतां कोण भय धरी । पुढें मरणाचें हरी ॥ध्रु.॥
भलते ठायीं पडों । देह तुरंगीं हा चढो ॥२॥
तुमचें तुम्हांपासीं । आम्ही आहों जैसीं तैसीं ॥३॥
गेले मानामान । सुखदुःखाचें खंडन ॥४॥
तुका म्हणे चित्तीं । नाहीं वागवीत खंती ॥५॥

ENGLISH TRANSLATION

We have cast off desire and become dispassionate. Who now fears what lies ahead, even death, O Hari? Let this body fall wherever it may; let it mount whatever steed it will. What is yours remains with you. We are as we have always been. Gone are honor and dishonor. The hold of pleasure and pain is broken. Tuka says: in my consciousness, I carry no regret.

IN PLAIN WORDS

We have thrown off desire and grown calm. Who now is afraid of anything ahead, even of death, O Hari? Let this body fall wherever it falls. Let it ride whatever it rides. What is yours stays with you; we are just as we have always been. Honor and dishonor are gone now. The grip of pleasure and pain is broken. Tuka says: in my mind I carry no regret at all.

WHAT IT MEANS

The peace that comes after desire is set down. Once a person wants nothing, fear loses its handle, even the fear of death. Tukaram grows indifferent to what becomes of the body, where it falls, what happens to it, because he no longer identifies with its fortunes. He tells the world, in effect, keep what is yours; I am unchanged. With desire gone, the pairs that rule ordinary life, honor and dishonor, pleasure and pain, lose their hold. And the proof of it is the last line: a mind that carries no regret. Nothing is left clung to or undone.

GATHA 0048 *Renunciation*

Renunciation, beyond praise and blame

मराठी मूळ

निंदी कोणी मारी । वंदी कोणी पूजा करी ॥१॥
मज हें ही नाहीं तें ही नाहीं । वेगळा दोहीं पासुनी ॥ध्रु.॥
देहभोग भोगें घडे । जें जें जोडे तें बरें ॥२॥
अवघें पावे नारायणीं । जनार्दनीं तुक्याचें ॥३॥

ENGLISH TRANSLATION

Someone slanders, someone strikes. Someone bows, someone worships. To me, this is nothing, that is nothing; I am separate from both. What the body experiences through its nature, whatever is gained, that is well. Everything of Tuka's reaches Narayana, in Janardana.

IN PLAIN WORDS

One person slanders me, another strikes me. One bows to me, another worships me. To me, this is nothing and that is nothing; I stand apart from both. Whatever the body undergoes by its own nature, and whatever it gains, that is fine. Tuka says: everything that is mine reaches Narayana, who is Janardana.

WHAT IT MEANS

The evenness of one who has stepped out of the self's accounting. Praise and blame, a worshipper's bow and an attacker's blow, are treated exactly alike, because Tukaram no longer takes any of them personally; he stands apart from both. He lets the body undergo whatever its nature brings and counts whatever comes as fine, neither chased nor refused. The final line gives the reason it can all be let go: everything he is and has flows to Narayana, the Lord he calls Janardana. Held by God, he has nothing of his own left to defend.

GATHA 0049 *The Necessity of Experience*

Experience, every place is enough

मराठी मूळ

जन विजन जालें आम्हां । विठ्ठलनामा प्रमाणें ॥१॥
पाहें तिकडे बापमाय । विठ्ठल आहे रखुमाई ॥ध्रु.॥
वन पट्टण एकभाव । अवघा ठाव सरता जाला ॥२॥
आठव नाहीं सुखदुःखा । नाचे तुका कौतुकें ॥३॥

ENGLISH TRANSLATION

Populated or solitary, it is the same to us, for the name of Vitthal is the measure of all. Wherever I look, the Father and Mother are there: Vitthal is there, Rakhumai is there. Forest and city hold one feeling; every place has become sufficient. No memory remains of pleasure or pain. Tuka dances in wonder.

IN PLAIN WORDS

Crowded street or empty forest, it is all the same to me now, because the name of Vitthal is the measure of every place. Wherever I look, my father and mother are there: Vitthal is there, and Rakhumai. Forest or city, the feeling is one; every place has become enough. No memory of pleasure or pain stays with me. Tuka dances, lost in wonder.

WHAT IT MEANS

For Tukaram the name of God has leveled every difference between places. A busy town and a lonely forest are equal, because God fills both, and wherever he turns he meets the divine parents, Vitthal and Rakhumai. When the whole world has become God's presence, no place is better or worse, and the swings of pleasure and pain leave no mark. What remains is the simplest sign of that freedom: he dances, carried away in wonder, at home everywhere.

GATHA 0050 *Worldly Metaphors*

Metaphor, the diamond on the anvil

मराठी मूळ

हिरा ठेवितां ऐरणीं । वांचे मारितां जो घणीं ॥१॥
तोचि मोल पावे खरा । करणीचा होय चुरा ॥ध्रु.॥
मोहरा होय तोचि अंगें । सूत न जळे ज्याचे संगें ॥२॥
तुका म्हणे तोचि संत । सोसी जगाचे आघात ॥३॥

ENGLISH TRANSLATION

A diamond placed upon the anvil survives the blows of the hammer. That alone fetches its true worth; the imitation is crushed to dust. That alone becomes the touchstone: the thread does not burn in its company. Tuka says: that alone is a saint who endures the blows of the world.

IN PLAIN WORDS

A diamond laid on the anvil takes the hammer's blows and survives. That alone proves its true worth, while the fake is pounded to dust. That alone is the touchstone, the gold beside which the thread does not burn. Tuka says: just so, only that one is a saint who bears the blows of the world.

WHAT IT MEANS

A test made of metaphors. A real diamond survives the hammer that shatters an imitation; true gold does not catch fire. Tukaram uses these to define a saint not by serenity in comfort but by what survives pressure. The mark of the real one is endurance: he takes the world's blows, its scorn and cruelty, and is neither destroyed nor coarsened by them. Saintliness, here, is proven on the anvil, not in the showcase.

GATHA 0051 *The Saints*

Saints, the nearest door

मराठी मूळ

आलिंगनें घडे । मोक्ष सायुज्यता जोडे ॥१॥
ऐसा संताचा महिमा । जाली बोलायाची सीमा ॥ध्रु.॥
तीर्थें पर्वकाळ । अवघीं पायांपें सकळ ॥२॥
तुका म्हणे देवा । त्यांची केली पावे सेवा ॥३॥

ENGLISH TRANSLATION

By their embrace, liberation as sayujya-union is attained. Such is the greatness of the saints; the limit of speech has been reached. All sacred places and auspicious times rest at their feet. Tuka says: service done to them reaches God.

IN PLAIN WORDS

One embrace from them, and the union with God that is final freedom is yours. Such is the greatness of the saints, and here speech reaches its limit and stops. Every holy river, every sacred day, all of it rests at their feet. Tuka says: any service done to them reaches God himself.

WHAT IT MEANS

Tukaram exalts the company of the saints above all pilgrimage. Their mere embrace, he says, grants sayujya, the soul's union with God, which is liberation; words simply run out trying to praise them. All the sacred rivers and auspicious days that people travel to find are already gathered at the saints' feet. And the practical heart of it: you do not need to reach God past them, for service rendered to the saints reaches God directly. The holy person is the nearest door.

GATHA 0052 *Surrender and Acceptance*

Surrender, the I-ness emptied

मराठी मूळ

माझिया मीपणा । जाला यावरी उगाणा ॥१॥
भोगी त्यागी पांडुरंग । त्यानें वसविलें अंग ॥ध्रु.॥
टाळिलें निमित्त । फार थोडें घात हित ॥२॥
यावें कामावरी । तुका म्हणे नाहीं उरी ॥३॥
सकळ चिंतामणी शरीर । जरी जाय अहंकार आशा समूळ ॥

ENGLISH TRANSLATION

A dawning has come upon my I-ness. The one who enjoys and the one who renounces is Panduranga. He has taken up residence in this body. The occasion has been set aside; how little separates ruin from well-being. Tuka says: whatever comes to bear upon action, nothing of me remains. The whole body becomes a chintamani once ego and desire are pulled out from the root.

IN PLAIN WORDS

A reckoning has come for my sense of being I. Now it is Panduranga who enjoys and Panduranga who renounces; he has come to live in this body. The occasion for it is set aside; how thin the line is between ruin and good. Tuka says: whatever falls to be done, nothing of a separate me is left. The whole body turns into a wish-granting jewel once pride and craving are pulled out by the root.

WHAT IT MEANS

Tukaram describes the dissolving of the ego. His I-ness has been called to account and emptied; now it is God, Panduranga, who acts through him, both the enjoying and the renouncing. With the separate self gone, action still happens, but no one is left to claim it. The closing line names the transformation plainly: when pride and desire are torn out at the root, the very body becomes a chintamani, a wish-granting jewel, because what lives in it now is God. Surrender is not loss but this exchange.

GATHA 0053 *The Saints*

Saints, the living pilgrimage

मराठी मूळ

निंदा हिंसा नाहीं कपट देहबुद्धि । निर्मळ स्फटिक जैसा ॥१॥
मोक्षाचें तीर्थ न लगे वाराणसी । येती तयापासीं अवघीं जनें॥
तीर्थांसी तीर्थ जाला तो चि एक । मोक्ष तेणें दर्शनें ॥ध्रु.॥
मन शुद्ध तया काय करिसी माळा । मंडित सकळा भूषणांसी ॥
हरिच्या गुणें गर्जताती सदा । आनंद तया मानसीं ॥२॥
तन मन धन दिलें पुरुषोत्तमा । आशा नाहीं कवणाची ॥
तुका म्हणे तो परिसाहूनि आगळा । काय महिमा वर्णूं त्याची ॥३॥

ENGLISH TRANSLATION

Where there is no malice, no violence, no deceit, no body-consciousness, and the soul is pure as crystal, there all people come. That one is the pilgrimage-place of liberation; moksha flows from a single glimpse. What need has a pure mind for rosary beads? Such a one adorns all ornaments. The praises of Hari thunder from that mouth forever, and joy dwells in that awareness. Body, mind, and wealth have been given to Purushottama; no expectation remains. Says Tuka, such a one surpasses even the touchstone; how can I describe that glory?

IN PLAIN WORDS

Where there is no malice, no cruelty, no deceit, no clinging to the body, where the heart is clear as crystal, there everyone comes. That person is the holy place where liberation is found; one look at him, and freedom flows. What use are rosary beads to a mind already pure? Such a one is the ornament of all ornaments. The praises of Hari thunder always from that mouth, and joy fills that mind. Body, mind, and wealth, all given to Purushottama, with no expectation of anything back. Tuka says: such a one outshines even the touchstone. How could I ever describe that glory?

WHAT IT MEANS

Tukaram paints the living saint as a place of pilgrimage in human form. The marks are inward: no malice or cruelty or deceit, no clinging to the body, a heart clear as crystal. To such a person all people come, and a single sight of him grants the liberation that pilgrims seek at sacred sites. He needs no prayer beads, for his purity is already complete; God's praise pours from him and his mind is full of joy. He has given everything, body, mind, and wealth, to God and expects nothing in return. The touchstone turns iron to gold, but this one, Tukaram says, surpasses even that, and beggars description.

GATHA 0054 *The Nature of God*

Nature of God, mine and mine

मराठी मूळ

आहे तें सकळ कृष्णा चि अर्पण । न कळतां मन दुजें भावी ॥१॥
म्हणउनी पाठी लागतील भूतें । येती गवसीत पांचजणें ॥ध्रु.॥
ज्याचे त्या वंचलें आठव न होतां । दंड या निमित्ताकारणें हा ॥२॥
तुका म्हणे काळें चेंपियेला गळा । मी मी वेळोवेळा करीतसे ॥३॥

ENGLISH TRANSLATION

All that exists is already offered to Krishna alone. Not knowing this, the mind takes it to be its own. Therefore the five elements come seeking you, ghosts on your trail. You have cheated the true Owner of what is his; this forgetfulness itself draws punishment. Tuka says: Death has squeezed the throat, and still, mine, mine, again and again.

IN PLAIN WORDS

Everything there is has already been offered to Krishna alone. Not knowing this, the mind takes it to be its own. So the five elements come hunting you, like ghosts on your trail. You have cheated the rightful Owner of what is his, and that very forgetting is what brings the punishment. Tuka says: Death already has its grip on your throat, and still you keep saying, mine, mine, again and again.

WHAT IT MEANS

A sharp warning about ownership. Everything belongs to God and was always his; the mind's error is to forget this and call things its own. Tukaram pictures the consequences as creditors: the five elements that make up the body come to reclaim what was borrowed, like ghosts dogging a debtor. To treat God's property as your own is theft, and the forgetting is the crime that draws the penalty. The closing image is unforgettable: even with Death's hand already closing on the throat, the unawakened person is still clutching and crying mine, mine. Possessiveness outlasts almost everything.

GATHA 0055 *Social Criticism*

Social criticism, where defilement lives

मराठी मूळ

महारासि सिवे । कोपे ब्राम्हण तो नव्हे ॥१॥
तया प्रायश्चित्त कांहीं । देहत्याग करितां नाहीं ॥ध्रु.॥
नातळे चांडाळ । त्याचा अंतरीं विटाळ ॥२॥
ज्याचा संग चित्तीं । तुका म्हणे तो त्या याती ॥३॥

ENGLISH TRANSLATION

A Brahmin who rages at the touch of a Mahar is no Brahmin at all. For that, no atonement exists, not even giving up the body. He will not touch one the world despises, yet the defilement lives inside him. Tuka says: whoever you keep company with in consciousness, you belong to that jati.

IN PLAIN WORDS

A Brahmin who flares up in anger when a Mahar touches him is no Brahmin at all. For that fault there is no atonement, not even by giving up his life. He will not touch the one the world calls untouchable, yet the real defilement is sitting inside him. Tuka says: whatever you keep company with in your heart, that is the caste you truly belong to.

WHAT IT MEANS

One of Tukaram's most direct attacks on caste pride. He grants the Brahmin his rank and then dismantles it: the man who reacts with rage and disgust at a Mahar's touch has, by that very rage, forfeited his Brahminhood, and no penance can buy it back. The twist is the relocation of defilement. The pollution is not in the body of the so-called untouchable but in the heart of the one full of contempt. And the closing rule reaches everyone: your real caste is set by what your heart keeps company with, not by your birth.

GATHA 0056 *Worldly Metaphors*

Metaphor, the harm of spite

मराठी मूळ

तेलनीशीं रुसला वेडा । रागें कोरडें खातो भिडा ॥१॥
आपुलें हित आपण पाही । संकोच तो न धरी कांहीं ॥ध्रु.॥
नावडे लोकां टाकिला गोहो । बोडिले डोकें सांडिला मोहो ॥२॥
शेजारणीच्या गेली रागें । कुत्र्यांनी घर भरिलें मागें ॥३॥
पिसारागें भाजिलें घर । नागविलें तें नेणे फार ॥४॥
तुका म्हणे वांच्या रागें । फेडिलें सावलें देखिलें जगें ॥५॥

ENGLISH TRANSLATION

The fool sulks at the oil-seller woman and in his spite eats his food dry. Look to your own good; do not hold back out of false shame. Out of dislike for people she casts off her husband, shaves her head, and gives up all attachment; in a rage she runs off to the neighbour woman's house, and behind her the dogs fill the empty house. In a mad fit she burns down her own house and never sees how much she has lost. Says Tuka: acting out of spite, she has bared her own shame for the whole world to see.

IN PLAIN WORDS

The fool sulks at the oil-seller woman, and in his spite he eats his food dry. Look to your own good yourself; do not hold back out of false shame. Out of dislike for people, she throws away her husband, shaves her head, and casts off her ties. She storms off to the neighbor woman's house in a rage, and behind her the dogs fill the empty house. In a mad fit she burns her own house down, and never sees how much she has lost. Tuka says: acting out of spite, she bared her own shame for the whole world to see.

WHAT IT MEANS

A string of comic vignettes about self-defeating anger. Each figure injures only himself: the man who, sulking at the oil-seller, eats his food dry rather than ask; the woman who in pique abandons husband and home, shaves her head, storms off, and lets the house go to the dogs and the fire. The thread running through them is the line in the middle: look to your own good, and do not let spite or false shame govern you. Anger, Tukaram shows, does not strike the one it is aimed at; it strips and exposes the angry person.

GATHA 0057 *Prayers*

Prayer, servant of the servants

मराठी मूळ

मज दास करी त्यांचा । संतदासांच्या दासांचा ॥१॥
मग होत कल्पवरी । सुखें गर्भवास हरी ॥ध्रु.॥
नीचवृत्तिकाम । परी मुखीं तुझें नाम ॥२॥
तुका म्हणे सेवे । माझे संकल्प वेचावे ॥३॥

ENGLISH TRANSLATION

Make me the servant of your saints, the servant of the servants of their servants. Then, O Hari, I will gladly endure the womb and birth again, age after age. Let my work be the lowliest there is, only let your name stay in my mouth. Says Tuka: let every resolve of mine be spent in that service.

IN PLAIN WORDS

Make me the servant of your saints. No, lower: the servant of the servants of their servants. Then I will gladly take birth again, age after age, O Hari. Let my work be the lowliest there is, only let your name stay in my mouth. Tuka says: let every plan and wish I have be spent in that service.

WHAT IT MEANS

A prayer of radical humility. Tukaram does not ask to be a saint, or even a servant of saints, but the servant of their servants' servants, placing himself as low as language allows. From that low place he asks for something most seekers flee: he will accept rebirth itself, life after life, without complaint, on one condition, that God's name stay on his lips even in the meanest labor. The closing line gives his whole will away: let every intention he forms be used up in service. To be the lowest servant with the Name is, to him, the highest thing he can want.

GATHA 0058 *The Moral Ideal*

Moral ideal, the bitter heart

मराठी मूळ

सदा तळमळ । चित्ताचिये हळहळ ॥१॥
त्याचें दर्शन न व्हावें । शव असतां तो जिवे ॥ध्रु.॥
कुशब्दाची घाणी । अमंगळविली वाणी ॥२॥
नेणे शब्द पर । तुका म्हणे परउपकार ॥३॥

ENGLISH TRANSLATION

Constant burning, constant anguish in the consciousness. Avoid even the sight of such a one; though a corpse, he walks among the living. The stench of harsh words has defiled his speech. Tuka says: such a one knows nothing of kind words, nothing of doing good for others.

IN PLAIN WORDS

Always seething, always some grievance gnawing at the heart. Do not even let yourself see such a person: though he breathes, he is a walking corpse. The stench of harsh words has fouled his speech. Tuka says: he knows nothing of a kind word, nothing of doing good for anyone.

WHAT IT MEANS

A portrait of the bitter person, and a warning. The one consumed by constant resentment is, for Tukaram, already dead while living; better not even to be in his sight, because the poison spreads. His speech is fouled by the habit of harsh words, and he has lost the very capacity for kindness or for doing good to others. Set beside Tukaram's pictures of the saint, this is the photographic negative: where the saint's heart is soft as butter and his mouth full of God's praise, the bitter man's heart burns and his mouth gives off a stench.

GATHA 0059 *True Worship*

True worship, the signs of a living house

मराठी मूळ

जया नाहीं नेम एकादशीव्रत । जाणावें तें प्रेत शव लोकीं ॥१॥
त्याचें वय नित्य काळ लेखीताहे । रागें दात खाय कराकरा ॥ध्रु.॥
जयाचिये द्वारीं तुळसीवृंदावन । नाहीं तें स्मशान गृह जाणां ॥२॥
जये कुळीं नाहीं एक ही वैष्णव । त्याचा बुडे भवनदीतापा ॥३॥
विठोबाचें नाम नुच्चारी जें तोंड । प्रत्यक्ष तें कुंड रजकाचें ॥४॥
तुका म्हणे त्याचे काष्ठ हातपाय । कीर्तना नव जाय हरीचिया ॥५॥

ENGLISH TRANSLATION

One who keeps no Ekadashi vow, know him for a walking corpse in this world; Time counts out his days, gnashing its teeth at him. The house with no tulsi at its door, know it for a cremation ground. The family without a single devotee of God drowns in the heat of the ocean of existence. The mouth that never utters Vithoba's name is, plainly, a washerman's filthy pit. Says Tuka: his hands and feet are dead wood, for they never carry him to the kirtan of Hari.

IN PLAIN WORDS

The one who keeps no Ekadashi vow, know him for a corpse walking in the world. Time is counting out his days, grinding its teeth at him in anger. The house with no tulsi plant at its door, know that house for a cremation ground. The family without a single devotee of God drowns in the heat of the river of existence. The mouth that never speaks Vithoba's name is, plainly, a washerman's filthy pit. Tuka says: his hands and feet are dead wood, for they never carry him to the singing of Hari's name.

WHAT IT MEANS

Tukaram draws a hard line between a life turned toward God and one that is not, using the ordinary signs of Varkari devotion. No Ekadashi fast, no tulsi at the door, no devotee in the family, no Name on the lips, no feet that walk to the kirtan: each absence, he says, marks something already dead. The images are deliberately harsh, the walking corpse, the house that is a cremation ground, the mouth that is a washerman's dirty pit. He is not so much cursing such people as shocking them awake. A life without the Name, to him, is not neutral; it is a kind of death dressed up as living.

GATHA 0060 *Autobiography*

Autobiography, contented poverty

मराठी मूळ

आम्ही सदैव सुडके । जवळीं येतां चोर धाके ॥ जाऊं पुडी भिकें । कुतरीं घर राखती ॥१॥
नांदणूक ऐसी सांगा । नाहीं तरी वांयां भागा ॥ थोरपण अंगा । तरी ऐसें आणावें ॥ध्रु.॥
अक्षय साचार । केलें सायासांनी घर ॥ एरंडसिंवार । दुजा भार न साहती ॥२॥
धन कण घरोघरीं । पोट भरे भिकेवरी ॥ जतन तीं करी । कोण गुरें वासरें ॥३॥
जाली सकळ निश्चिंती । भांडवल शेण माती ॥ झळझळीत भिंती । वृंदावनें तुळसीचीं ॥४॥
तुका म्हणे देवा । अवघा निरविला हेवा ॥ कुटुंबाची सेवा । तो चि करी आमुच्या ॥५॥

ENGLISH TRANSLATION

We are forever in rags; a thief who comes near takes fright and flees, and only the street dogs guard our house. Is this any way to keep a household? And yet, if it is greatness you want, this is how to win it. Our house, built with great labour, is a flimsy thing of castor twigs that cannot bear a second load. Wealth and grain are in other people's houses; our belly is filled by begging; what cattle or calves have we to tend? All worry is gone now; our only capital is cow-dung and earth, the gleaming plastered walls and the tulsi at the door. Says Tuka: O God, I have handed over every longing to you; you yourself now keep our household.

IN PLAIN WORDS

We are forever in rags. A thief who comes near takes fright and flees, finding nothing. We go out to the front and beg, and our only watchmen are the street dogs. Is this any way to keep a house, tell me, or is all the effort wasted? And yet, if it is greatness you want, this is how to come by it. We built our house with great labor, and it is truly lasting: a flimsy thing of castor twigs that could not bear a second weight. Wealth and grain are in other people's houses; our belly is filled by begging. What cattle or calves do we have to tend and guard? All our worry is gone now. Our only capital is cow-dung and earth, the gleaming plastered walls and the tulsi at the door. Tuka says: O God, I have handed every craving over to you. You yourself keep our household now.

WHAT IT MEANS

Tukaram's portrait of his own contented poverty, half rueful joke and half confession of freedom. He is so poor that burglars flee empty-handed and dogs are his only guards; he begs his food and owns no cattle to fret over. He turns it all into a strange boast: if you want true greatness, he says, this is the road. His lasting house is a hut of castor twigs; his only wealth is the dung and earth that plaster its clean walls, and the tulsi at the door. The point lands in the last lines. Having nothing has freed him from all worry, because he has handed every desire to God, and God himself now keeps his household. Poverty, surrendered, has become security.

GATHA 0061 *The Moral Ideal*

Moral ideal, what does it cost you

मराठी मूळ

परावीया नारी माउलीसमान । मानिलिया धन काय वेचे ॥१॥
न करितां परनिंदा द्रव्य अभिलाष । काय तुमचें यास वेचे सांगा ॥ध्रु.॥
बैसलिये ठायी म्हणतां रामराम । काय होय श्रम ऐसें सांगा ॥२॥
संताचे वचनीं मानितां विश्वास । काय तुमचें यास वेचे सांगा ॥३॥
खरें बोलतां कोण लागती सायास । काय वेचे यास ऐसें सांगा ॥४॥
तुका म्हणे देव जोडे याचसाटीं । आणीक ते आटी न लगे कांहीं ॥५॥

ENGLISH TRANSLATION

If you regard another's woman as a mother, what does it cost you? If you refrain from slander and from coveting another's wealth, tell me, what does it cost you? Sitting in one place and repeating the name of Rama, tell me, what effort is there in that? If you trust the word of the saints, tell me, what does it cost you? Speaking the truth requires no effort; tell me, what is the expense? Says Tuka, God is won by just these things; no other contrivance is needed.

IN PLAIN WORDS

If you treat another man's wife as your own mother, what does it cost you? If you hold back from slander and from coveting other people's wealth, tell me, what does that cost you? To sit where you are and say the name of Rama, where is the hardship in that? To trust the word of the saints, what does it cost you? To speak the truth takes no special effort; tell me, what is the expense? Tuka says: God is won by just these things. No other elaborate scheme is needed.

WHAT IT MEANS

Tukaram strips religion down to what anyone can do, and keeps asking the same disarming question: what does it cost you? Respect another's wife as a mother, refuse slander and envy, say God's name where you sit, trust the saints, tell the truth. None of these demands money, ritual, or special status; each is simply a choice. His point is that the whole path to God is built of such free and ordinary acts, and that the elaborate machinery people think they need is beside the point. Goodness is cheap; we only pretend it is hard.

GATHA 0062 *The Moral Ideal*

Moral ideal, the pure seed

मराठी मूळ

शुद्धबीजा पोटीं । फळें रसाळ गोमटीं ॥१॥
मुखीं अमृताची वाणी । देह वेचावा कारणीं ॥ध्रु.॥
सर्वांगीं निर्मळ । चित्त जैसें गंगाजळ ॥२॥
तुका म्हणे जाती । ताप दर्शनें विश्रांती ॥३॥

ENGLISH TRANSLATION

From a pure seed come fruits that are lush and beautiful. On the lips, nectar-words; the body should be spent for the cause. Pure in every limb, the chitta like Ganga-water. Says Tuka, the burning departs; by their very sight, repose.

IN PLAIN WORDS

From a pure seed come fruits that are sweet and lovely to look at. On such a person's lips are words like nectar, and the body itself is spent in good work. Pure through and through, the heart clear as the water of the Ganga. Tuka says: the fever leaves you; just the sight of such a one brings rest.

WHAT IT MEANS

A portrait of the good person as a fruit-bearing tree. The inner purity is the seed, and everything that grows from it is sweet: nectar-like speech, a life spent in service, a heart clear as Ganga-water. Tukaram is not listing rules but describing a quality of being, one so settled that it heals others without trying. The last line is the test and the gift together: in the presence of such a person the inner fever of craving and unrest simply leaves you, and you come to rest. Their very sight is medicine.

GATHA 0063 *The Moral Ideal*

Moral ideal, the mind decides

मराठी मूळ

चित्त समाधानें । तरी विष वाटे सोनें ॥१॥
बहु खोटा अतिशय । जाणां भले सांगों काय ॥ध्रु.॥
मनाच्या तळमळें । चंदनें ही अंग पोळे ॥२॥
तुका म्हणे दुजा । उपचार पीडा पूजा ॥३॥

ENGLISH TRANSLATION

When chitta rests in contentment, even poison seems as gold. How very false is all of this, what shall I tell the good people? When chitta is in turmoil, even sandalwood scorches the body. Says Tuka, any other remedy is torment; even worship becomes affliction.

IN PLAIN WORDS

When the heart rests in contentment, even poison seems like gold. How utterly false everything looks then; what can I tell the good people? But when the mind is in turmoil, even sandalwood paste scorches the skin. Tuka says: to a mind like that, every other remedy is torment, and even worship becomes one more affliction.

WHAT IT MEANS

Everything depends on the state of the mind, Tukaram says, not on the thing itself. A contented heart can take even poison as gold, while a mind in turmoil is burned even by cooling sandalwood. The lesson is aimed at people who pile up remedies and rituals to fix their distress: if the inner unrest is not addressed, every cure becomes a new torment, and even worship turns into a burden. Peace is not something added from outside. It is the condition that makes everything else taste sweet or bitter.

GATHA 0064 *The Moral Ideal*

Moral ideal, do not crush the flower

मराठी मूळ

परिमळ म्हणूनी चोळूं नये फूल । खाऊं नये मूल आवडतें ॥१॥
मोतियाचें पाणी चाखूं नये स्वाद । यंत्र भेदुनि नाद पाहूं नये ॥२॥
कर्मफळ म्हणुनी इच्छूं नये काम । तुका म्हणे वर्म दावूं लोकां ॥३॥

ENGLISH TRANSLATION

One should not crush a flower for the sake of its fragrance, nor eat the root of a plant one loves. One should not taste the lustre of a pearl, nor break open an instrument to find the sound. One should not desire action for the sake of its fruit. Tuka says, this is the crux I would show the world.

IN PLAIN WORDS

Do not crush a flower just to get at its scent. Do not eat the root of the plant you love. Do not taste a pearl to sample its lustre. Do not break open the instrument to find where the sound lives. And do not perform an action only to seize its fruit. Tuka says: this is the secret I would show the world.

WHAT IT MEANS

A chain of images for a single teaching: do not destroy the living thing to grasp the quality you want from it. Crush the flower and the fragrance is gone; eat the root and the plant dies; break the instrument and the music is lost. Then he lands the point he has been circling: do not do an action merely to seize its fruit, for grasping at the result spoils the act, the way crushing spoils the flower. This is the Gita's teaching of desireless action, put in homely pictures, and he calls it the secret, the crux, he most wants the world to see.

GATHA 0065 *The Nature of God*

Nature of God, body and shadow

मराठी मूळ

माया तें चि ब्रम्ह ब्रम्ह तेंचि माया । अंग आणि छाया तया परी ॥१॥
तोडितां न तुटे सारितां निराळी । लोटांगणांतळीं हारपते ॥ध्रु.॥
दुजें नाहीं तेथें बळ कोणासाठीं । आणिक ते आटी विचाराची ॥२॥
तुका म्हणे उंच वाढे उंचपणें । ठेंगणीं लवणें जैसीं तैसीं ॥३॥

ENGLISH TRANSLATION

Maya is Brahman, Brahman is Maya, as the body and its shadow. You cannot cut it, cannot push it aside; it vanishes beneath prostrations. Where there is no second, force for whom? The exertion of deliberation is futile. Tuka says: the tall grow taller by their tallness, and the short bow just as they are.

IN PLAIN WORDS

Maya is itself Brahman, and Brahman is itself Maya, the way a body and its shadow are not two things. You cannot cut it away, you cannot push it aside; it disappears the moment you fall flat in surrender. Where there is no second thing, against whom would you use force? The labor of reasoning it out is wasted. Tuka says: the tall grow taller by their own height, and the short bow low just as they are.

WHAT IT MEANS

Tukaram refuses the long argument over whether maya, the world-appearance, is separate from Brahman. They are one, he says, like a body and the shadow it casts; you cannot split them. So you cannot fight maya or push it away by effort, and reasoning about it goes nowhere. What dissolves it is not force but surrender: it vanishes the moment you fall flat in prostration, because there was never a second thing to struggle against. The closing image is gentle: each is simply what it is, the tall tall and the low bowed low, and grace meets each as it is.

GATHA 0066 *The Moral Ideal*

Moral ideal, the company of the false

मराठी मूळ

दुर्जनासि करी साहे । तो ही दंड हे लाहे ॥१॥
शिंदळीच्या कुंटणी वाटा । संग खोटा खोट्याचा ॥ध्रु.॥
येर येरा कांचणी भेटे । आगी उठे तेथूनी ॥२॥
तुका म्हणे कापूं नाकें । पुढें आणिकें शिकविती ॥३॥

ENGLISH TRANSLATION

He who tolerates a wicked person, he too earns the punishment. The lanes of the brothel belong to the faithless; the company of the false is with the false. When one trickster meets another, fire springs up between them. Says Tuka, cut off their noses, and they only teach others to do worse.

IN PLAIN WORDS

Whoever shields a wicked person shares in his punishment too. The brothel lanes belong to the faithless; the false keep company only with the false. When one cheat meets another, fire breaks out between them. Tuka says: cut off their noses to shame them, and they will only teach the next person to do worse.

WHAT IT MEANS

A hard-eyed look at complicity and bad company. To protect a wicked person, Tukaram says, is to earn a share of his guilt; the false naturally gather with the false, and when two cheats meet, the result is destruction. The grim final image is about the limits of punishment: shame a shameless person, even brutally, and he does not reform; he simply passes the cunning on. The teaching underneath is to be careful whose company you keep, inwardly and outwardly, because association is never neutral. You take on what you tolerate.

GATHA 0067 *Social Criticism*

Social criticism, religion for gain

मराठी मूळ

वृत्ति भूमि राज्य द्रव्य उपार्जिती । जाणा त्या निश्चितीं देव नाहीं ॥१॥
भाडेकरी वाहे पाठीवरी भार । अंतरींचें सार लाभ नाहीं ॥ध्रु.॥
देवपूजेवरी ठेवूनियां मन । पाषाणा पाषाण पूजी लोभें ॥२॥
तुका म्हणे फळ चिंतिती आदरें । लाघव हे चार शिंदळीचे ॥३॥

ENGLISH TRANSLATION

Those who earn livelihood, land, kingdom, and wealth through religion, know for certain that God is not with them. A hired tenant carries the load on his back, but the inner essence yields him no gain. Setting their minds on worship of God, out of greed they worship stone with stone. Says Tuka, they fixate on material fruit with eagerness; these are the four deft arts of a temptress.

IN PLAIN WORDS

Those who use religion to earn a living, land, power, and wealth, know for certain that God is not with them. They are like a hired porter carrying a load on his back: the weight is borne, but none of the inner treasure becomes his. They fix their minds on worship, but out of greed it is only stone worshipping stone. Tuka says: they hunger eagerly for material rewards. These are the four practiced tricks of a temptress.

WHAT IT MEANS

A sharp attack on religion practiced for gain. The person who turns worship into a way to get money, land, or power, Tukaram says, has lost the very thing religion is for; God is simply not present in it. He is a paid porter who carries the sacred load but keeps none of its wealth. Worse, when the heart is greedy, the worshipper is just stone bowing to stone, lifeless before the lifeless. Chasing material fruit through devotion, he says, is no better than a temptress's calculated charm: an act put on to extract something, with nothing real behind it.

GATHA 0068 *Devotion to Vitthal*

Devotion, the only purity

मराठी मूळ

पवित्र सोंवळीं । एक तीं च भूमंडळीं ॥१॥
ज्यांचा आवडता देव । अखंडित प्रेमभाव ॥ध्रु.॥
तीं च भाग्यवंतें । सरतीं पुरतीं धनवित्तें ॥२॥
तुका म्हणे देवा । त्यांची केल्या पावे सेवा ॥३॥

ENGLISH TRANSLATION

Ritually pure in all the earth are they alone whose beloved is God and whose love-feeling is unbroken. They alone are the fortunate ones, sufficient and complete in wealth. Tuka says: service done to them reaches God.

IN PLAIN WORDS

Truly pure, in all the wide earth, are only those whose beloved is God and whose love for him never breaks. They alone are the fortunate ones, rich and complete and wanting nothing. Tuka says: any service done to them reaches God himself.

WHAT IT MEANS

Tukaram redefines purity and wealth at once. The only truly pure people, he says, are not the ritually clean but those who love God without a break; and the only truly rich are these same lovers, complete and lacking nothing because their wanting has been answered. The closing line, which he repeats elsewhere, gives the practical upshot: you reach God by serving such people, for service done to a true devotee arrives at God directly. Devotion, not status or money, is what makes a person both clean and full.

GATHA 0069 *Worldly Life*

Worldly life, food ruined by poison

मराठी मूळ

आशाबद्ध जन । काय जाणे नारायण ॥१॥
करी इंद्रियांची सेवा । पाहे आवडीचा हेवा ॥ध्रु.॥
भ्रमलें चावळे । तैसें उचित न कळे ॥२॥
तुका म्हणे विषें । अन्न नाशियलें जैसें ॥३॥

ENGLISH TRANSLATION

A person bound by hope can never know Narayana. Such a one serves only the senses and covets what others possess. Bewildered and babbling, that person cannot discern what is proper. Says Tuka, it is like food destroyed by poison.

IN PLAIN WORDS

A person bound by craving can never know Narayana. He spends himself serving his senses and eyeing what others have. Bewildered, babbling, he cannot tell what is right to do. Tuka says: it is like good food that has been ruined by poison.

WHAT IT MEANS

Craving, for Tukaram, is the thing that blocks the knowing of God. The person tied to his wants lives as a servant of his own senses and a coveter of others' goods, and in that fever he loses the simple power to tell right from wrong. The closing image is exact: such a life is good food spoiled by poison. The capacity was there, the human life could have nourished, but desire has tainted the whole dish. It is not that the man is incapable; it is that craving has poisoned the meal.

GATHA 0070 *The Necessity of Experience*

Experience, the proof is the fullness

मराठी मूळ

ढेकरें जेवण दिसे साचें । नाहीं तरि काचें कुंथाकुंथी ॥१॥
हे ही बोल ते ही बोल । कोरडे फोल रुचीविण ॥ध्रु.॥
गव्हांचिया होती परी । फके वरी खाऊं नये ॥२॥
तुकां म्हणे असे हातींचें कांकण । तयासी दर्पण विल्हाळक ॥३॥

ENGLISH TRANSLATION

By the belch, the eating is seen to be genuine. Otherwise it is straining and straining, dry chaff without taste. It may look like wheat, but do not eat mere husks. Tuka says: when the bangle is on your wrist, a mirror is foolish indulgence.

IN PLAIN WORDS

You can tell a real meal by the satisfied belch that follows; without that, it is only straining and effort, dry chaff with no taste. A thing may look like wheat, but do not eat mere husks. Tuka says: when the bangle is already on your wrist, holding up a mirror to check is a foolish indulgence.

WHAT IT MEANS

Tukaram insists on the proof of real experience over the appearance of it. A true meal leaves you satisfied; talk and effort without that fullness are just dry husks dressed up as grain. The wonderful last image makes it personal: if the bangle is on your wrist, you do not need a mirror to know it is there; you feel it directly. So with God. Once the inner experience is real, you no longer need outer confirmation or display. The husk-eaters and the mirror-checkers are those who have the form of devotion but have not tasted the thing itself.

GATHA 0071 *True Worship*

True worship, the heart God reads

मराठी मूळ

करावी ते पूजा मनें चि उत्तम । लौकिकाचें काम काय असे ॥१॥
कळावें तयासि कळे अंतरींचें । कारण तें साचें साचा अंगीं ॥ध्रु.॥
अतिशया अंतीं लाभ किंवा घात । फळ देतें चित्त बीजा ऐसें ॥२॥
तुका म्हणे जेणें राहे समाधान । ऐसें तें भजन पार पावी ॥३॥

ENGLISH TRANSLATION

Worship should be done with an excellent chitta; what is the use of work done for worldly show? What is to be known, that One knows what lies within; truth in the body is the cause that reaches the True One. Excess in the end brings either gain or ruin, for chitta yields fruit true to the seed. Says Tuka, the devotion by which contentment abides, that is the devotion that carries one across.

IN PLAIN WORDS

Worship should be done with a fine and willing heart; what is the worth of anything done for public show? The thing to understand is that the One sees what is inside you; only truth carried in the body reaches the True One. Pushed to an extreme, anything ends in gain or in ruin, for the heart yields a fruit exactly true to its seed. Tuka says: the devotion that leaves you in deep contentment, that is the devotion which carries you across.

WHAT IT MEANS

Tukaram moves worship from the outside to the inside. What counts is not the performance others can see but the quality of the heart, because God reads the within, and only truth actually lived in the body reaches him. He adds a law of the inner life: the heart yields fruit true to its seed, so what you sow inwardly is what you reap. The test he offers is simple and usable: real devotion leaves you in settled contentment. If a practice does not bring that peace, it is not yet carrying you across; if it does, it is.

GATHA 0072 *True Worship*

True worship, who can tell their fate

मराठी मूळ

एकादशीव्रत सोमवार न करिती । कोण त्यांची गति होइल नेणों ॥१॥
काय करूं बहु वाटे तळमळ । आंधळीं सकळ बहिर्मुख ॥ध्रु.॥
हरिहरां नाहीं बोटभरी वाती । कोण त्यांची गति होईल नेणों ॥२॥
तुका म्हणे नाहीं नारायणीं प्रीति । कोण त्यांची गति होइल नेणों ॥३॥

ENGLISH TRANSLATION

Those who do not keep the Ekadashi vow or observe the Monday fast, who can tell their fate? What can I do? The anguish is great, for all are blind and outward-facing. Those who will not light even a wick a finger's length for Hari and Hara, who can tell their fate? Says Tuka, those who have no love for Narayana, who can tell their fate?

IN PLAIN WORDS

Those who keep no Ekadashi vow, who do not observe the Monday fast, what will become of them? I cannot tell. What am I to do? My heart aches, for they are all blind, all turned the wrong way. Those who will not light even a finger-length wick for Hari and Hara, what will become of them? I cannot tell. Tuka says: those who have no love for Narayana, what will become of them? I cannot tell.

WHAT IT MEANS

An abhanga built on a single anguished refrain: who can tell their fate? Tukaram looks at people who keep none of the simple devotions, no Ekadashi fast, no Monday observance, not even a small lamp lit for God, and above all no love for Narayana, and he is genuinely distressed, not superior. He calls them blind and turned outward, away from the one thing that would save them. The repeated I cannot tell is not a threat but a grief; he does not know what becomes of a life with no love of God in it, and the not-knowing pains him.

GATHA 0073 *Worldly Life*

Worldly life, the crevice

मराठी मूळ

नव्हे आराणूक संवसारा हातीं । सर्वकाळ चित्तीं हा चि धंदा ॥१॥
देवधर्म सांदीं पडिला सकळ । विषयीं गोंधळ गाजतसे ॥ध्रु. ॥
रात्रि दीस न पुरे कुटुंबाचें समाधान । दुर्लभ दर्शन ईश्वराचें ॥२॥
तुका म्हणे आत्महत्या रे घातकी । थोर होते चुकी नारायणीं ॥३॥

ENGLISH TRANSLATION

There is no ease once fallen into the crevice of worldly life; the chitta churns with this one hustle at all hours. Devotion and righteousness have fallen into a crack while the uproar of sense-objects thunders on. Day and night are not enough for the family; the darshan of God becomes rare. Tuka says: O killers of the Self, you commit a great error regarding Narayana.

IN PLAIN WORDS

Once you have slipped into the crevice of worldly life, there is no rest; the mind churns all day long with this one hustle. Devotion and right living get shoved into a corner while the racket of the senses thunders on. Day and night are never enough to satisfy the family, and the sight of God grows rare. Tuka says: this is to murder your own self, and it is a grave wrong against Narayana.

WHAT IT MEANS

Tukaram describes the trap of a life swallowed by getting and spending. Once in it, the mind never rests; the endless business of provision drowns out devotion, and however hard one works the family's wants are never filled, while time for God simply runs out. His sharp last line is not against family or work as such, but against letting them consume the whole of a life: to live with no room left for God is, he says, a slow kind of self-murder, and a wrong done to the God within. The warning is meant to wake, not to condemn.

GATHA 0074 *Appeals and Exhortations*

Exhortation, the village of corpses

मराठी मूळ

स्मशान ते भूमि प्रेतरूप जन । सेवाभक्तिहीन ग्रामवासी ॥१॥
भरतील पोट श्वानाचिया परी । वस्ति दिली घरीं यमदूतां ॥ध्रु.॥
अपूज्य लिंग तेथें अतित न घे थारा । ऐसी वस्ती चोरां कंटकांची ॥२॥
तुका म्हणे नाहीं ठावी स्थिति मती । यमाची निश्चिती कुळवाडी ॥३॥

ENGLISH TRANSLATION

That land is a cremation ground, its people corpse-formed, where no service or devotion is found among the inhabitants. They fill their bellies like dogs and have given Yama's messengers lodging in the house. The sacred image there is unhonored; no pilgrim takes shelter. Such a place is a den of thieves and thorns. Tuka says: those who have neither steadiness nor intelligence are the tenant-farmers of Yama.

IN PLAIN WORDS

A village where no one serves or loves God is a cremation ground, and its people are walking corpses. They fill their bellies like dogs, and they have given the messengers of Death a room in the house. The sacred image goes unhonored there, no wandering pilgrim finds shelter, and the place becomes a den of thieves and thorns. Tuka says: those with no steadiness and no sense are simply Death's tenant-farmers.

WHAT IT MEANS

Tukaram measures a place not by its prosperity but by whether God is loved in it. Where devotion is absent, the living are as good as dead and the village is a burning-ground; people eat and survive like animals, and by their forgetting they have housed Death itself. He is not so much cursing these neighbors as showing them what their life amounts to: those who drift without steadiness or sense are, in his blunt image, tenant-farmers working land that belongs to Death. The harshness is a mirror held up to wake the sleeper.

GATHA 0075 *Worldly Life*

Worldly life, the hardened heart

मराठी मूळ

आहाकटा त्याचे करिती पितर । वंशीं दुराचार पुत्र जाला ॥१॥
गळे चि ना गर्भ नव्हे चि कां वांज । माता त्याची लाजलावा पापी ॥ध्रु. ॥
परपीडें परद्वारीं सावधान । सादर चि मन अभाग्याचें ॥२॥
न मळितां निंदा चाहडी उपवास । संग्रहाचे दोष सकळ ही ॥३॥
परउपकार पुण्य त्या वावडें । विषाचें तें कीडें दुग्धीं मरे ॥४॥
तुका म्हणे विटाळाचीच तो मूर्ति । दया क्षमा शांति नातळे त्या ॥५॥

ENGLISH TRANSLATION

Alas for the ancestors of that family in which a wicked son is born. Would the pregnancy not have miscarried? Why was the mother not barren? She is disgraced, that sinful one. He is ever alert to tormenting others and haunting others' doorsteps, with a mind always ready for mischief. Without even trying, slander, gossip, and fasting from virtue come to him; he hoards every fault. Merit and kindness are alien to him; a worm of poison, he dies when placed in milk. Tuka says: he is a murti of defilement itself; compassion, forgiveness, and peace will not touch him.

IN PLAIN WORDS

Pity the ancestors of a family in which a wicked son is born. Better the pregnancy had failed, or the mother been barren; she is left disgraced. He is always alert to hurt others and to haunt their doorways, his mind forever set on mischief. Without any effort, slander and gossip and a starving of all virtue come naturally to him; he hoards every fault there is. Kindness and merit blow away from him; he is a worm bred in poison that dies the moment it is dropped in milk. Tuka says: he is defilement given a body, and compassion, forgiveness, and peace will not come near him.

WHAT IT MEANS

One of Tukaram's harshest portraits, of a person so given over to malice that goodness cannot take root in him. The poison-worm is the key image: a creature so adapted to corruption that pure milk kills it. Tukaram is not gloating; he is drawing the full negative of his saint, the heart in which compassion, forgiveness, and peace can find no place. The point for the listener is self-examination, not contempt for a stranger. He is naming a pattern, the hardening of a heart around its own faults, as the thing to fear becoming, in oneself first of all.

GATHA 0076 *Worldly Metaphors*

Metaphor, the angry dog

मराठी मूळ

श्वान शीघ्रकोपी । आपणा घातकर पापी ॥१॥
नाहीं भीड आणि धीर । उपदेश न जिरे क्षीर ॥ध्रु. ॥
माणसांसि भुंके । विजातीनें द्यावे थुंके ॥२॥
तुका म्हणे चित्त । मळिण करा तें फजित ॥३॥

ENGLISH TRANSLATION

The dog is quick to anger. The sinful creature strikes itself. It has no sense of shame, no patience. The milk of instruction it cannot digest. It barks at human beings. Those of a different species spit upon it. Says Tuka, one whose chitta is soiled brings disgrace upon himself.

IN PLAIN WORDS

The dog is quick to anger, a wretched thing that harms itself. It has no shame and no patience; the milk of good advice it cannot keep down. It barks at people, and creatures of another kind only spit on it. Tuka says: in the same way, whoever lets his heart grow soiled brings disgrace on himself.

WHAT IT MEANS

A small, sharp parable. The bad-tempered dog is the image of an unrestrained, soiled mind: quick to rage, shameless, unable to absorb good counsel the way a sick stomach cannot keep down milk, snapping at everyone and earning only contempt in return. Tukaram's point lands in the last line, and it turns the gaze inward: a mind let go to bitterness disgraces no one but its owner. The animal is not the target; it is a warning picture of what an ungoverned heart becomes.

GATHA 0077 *Worldly Metaphors*

Metaphor, the ruined son

मराठी मूळ

देखोनि हरखली अंड । पुत्र जाला म्हणे रांड ॥ तंव तो जाला भांड । चाहाड चोर शिंदळ ॥१॥
जाय तिकडे पीडी लोकां । जोडी भांडवल थुंका ॥ थोर जाला चुका । वर कां नाहीं घातली ॥ध्रु.॥
भूमि कांपे त्याच्या भारें । कुंभपाकाचीं शरीरें ॥ निष्ठुर उत्तरें । पापदृष्टी मळिणचित्त ॥२॥
दुराचारी तो चांडाळ । पाप सांगातें विटाळ ॥ तुका म्हणे खळ । म्हणोनियां निषद्धि तो ॥३॥

ENGLISH TRANSLATION

At the birth, the mother rejoiced: a son is born! But the son turned out a wretch, a buffoon, a betrayer, dissolute. Wherever he goes he torments people and earns nothing but spit. What a dire blunder; why was a noose not placed at birth? The earth groans under his weight; his body is fit for Kumbhipaka. His words are cruel, his

gaze sinful, his chitta soiled. Says Tuka, such a vile one is truly fallen; sin and defilement walk at his side. He is forbidden.

IN PLAIN WORDS

At his birth the mother rejoiced, a son is born. But the son grew up a wretch and a clown, a betrayer, a debauchee. Wherever he goes he torments people and earns nothing but their spit. What a ruinous mistake, the family thinks; why was a noose not put at his birth? The earth groans under his weight; his body is fit only for the hell of boiling cauldrons. His words are cruel, his look is sinful, his heart is soiled. Tuka says: a vile man like this is truly fallen, sin and defilement walk beside him, and he is to be shunned.

WHAT IT MEANS

Another full portrait of corruption, deliberately unsparing. Tukaram traces the arc from a mother's joy at a birth to the grief of a family wishing the child had never lived, because the man became a source of harm to everyone around him. The violent images, the noose, the boiling hell, the groaning earth, are the felt weight of a life spent injuring others. As with his other dark portraits, the function is moral warning, not relish: he is mapping where cruelty and a soiled heart finally lead, so the listener will not walk that road. The sin is the target, never a person to be enjoyed.

GATHA 0078 *Confession and Sin*

Confession, no voice, only the heart

मराठी मूळ

नेणें गाणें कंठ नाहीं हा सुस्वर । घालूं तुज भार पांडुरंगा ॥१॥
नेणें राग वेळ काळ घात मात । तुझे पायीं चित्त ठेवीं देवा ॥२॥
तुका म्हणे मज चाड नाहीं जना । तुज नारायणा वांचूनिया ॥३॥

ENGLISH TRANSLATION

I do not know how to sing, and my voice is not sweet. I place the whole burden upon You, O Panduranga. I do not know ragas, timing, rhythmic cycles, or techniques of melody. I simply place my chitta at Your feet, O God. Says Tuka, I have no concern for people; I care for no one but You, O Narayana.

IN PLAIN WORDS

I do not know how to sing, and my voice has no sweetness. So I lay the whole burden on you, Panduranga. I know nothing of ragas, of timing, of rhythm or the arts of melody. I only set my heart down at your feet, God. Tuka says: I have no use for the approval of people. I care for no one but you, Narayana.

WHAT IT MEANS

A confession that doubles as a teaching, close kin to his earlier word that Vitthal is not hungry for a fine voice. Here he makes it personal: he lacks the singer's skill entirely, so he simply hands the whole performance over to God and lays his heart at God's feet. The freedom is in the last line. Because he is singing for God and not for people, he is released from needing anyone's approval. Devotion without craft is enough, once you stop performing for the crowd and sing only for the One.

GATHA 0079 *Autobiography*

Autobiography, the peddlers of my verses

मराठी मूळ

माझी पाठ करा कवी । उट लावी दारोदार ॥१॥
तंव तया पारखी सिव । लाजे ठाव सांडितां ॥ध्रु.॥
उष्टावळी करूनि जमा । कुंथुनि प्रेमा आणितसे ॥२॥
तुका म्हणे बाहेरमुदी । आहा च गोविंदीं न सरती ॥३॥

ENGLISH TRANSLATION

Some memorize my verses and peddle them door to door. But when an assayer touches the work, the pretender is shamed and abandons the very place. He gathers defiled remnants and strains to produce feeling from them. Tuka says: these outwardly sealed frauds will never be accepted by Govinda.

IN PLAIN WORDS

Some people memorize my verses and hawk them door to door. But the moment a true judge tests the work, the pretender is shamed and slinks away from the spot. He scrapes together leftover scraps and strains and grunts to fake real feeling. Tuka says: these frauds, sealed shut on the outside and empty within, will never be accepted by Govinda.

WHAT IT MEANS

Tukaram turns on those who use his poems as a trade, reciting them for gain or repute without the love that made them. The assayer is his test: bring such a performer before someone who can tell real from counterfeit, and the act collapses. The cutting image is of a man straining to manufacture devotional emotion out of borrowed scraps. His verdict is that God is not fooled by polish; the outwardly impressive but inwardly empty will not be received. What cannot be faked is the feeling, and only the feeling counts.

GATHA 0080 *Renunciation*

Renunciation, dropping the trappings

मराठी मूळ

उपाधीच्या नांवें घेतला सिंतोडा । नेदूं आतां पीडा आतळों ते ॥१॥
काशासाठीं हात भरूनि धुवावे । चालतिया गोवे मारगासि ॥ध्रु.॥
काय नाहीं देवें करूनि ठेविलें । असें तें आपुलें ते ते ठायीं ॥२॥
तुका म्हणे जेव्हां गेला अहंकार । तेव्हां आपपर बोळविले ॥३॥

ENGLISH TRANSLATION

Against upadhi I have taken a hardened resolve; I will not let its torment touch me. Why soil your hands only to have to wash them? Why lay traps across a clear road? Has God not already provided what is needed? What is ours awaits us in its place. Tuka says: when the ego departed, self and other were sent away.

IN PLAIN WORDS

I have set a firm resolve against all the false trappings of identity; I will not let their torment touch me again. Why dirty your hands only to have to wash them? Why lay obstacles across a road that is already clear? Has God not already arranged whatever is needed? What is truly yours is waiting for you in its own place. Tuka says: when the ego left, the whole division of self and other was shown the door along with it.

WHAT IT MEANS

Tukaram resolves to be done with upadhi, the false add-ons and conditionings the self mistakes for itself. Two homely questions carry the argument: why create a mess just to clean it up, why block a road that is already open? Anxious striving and self-importance are exactly such needless mess-making, since God has already provided, and what is genuinely ours will reach us in its time. The release comes in the last line: when the ego finally departed, it took with it the very split between self and other. Drop the I, and there is no other left to manage.

GATHA 0081 *The Moral Ideal*

Moral ideal, grace and effort

मराठी मूळ

योगाचें तें भाग्य क्षमा । आधीं दमा इंद्रियें ॥१॥
अवघीं भाग्यें येती घरा । देव सोयरा जालिया ॥ध्रु.॥
मिरासीचें म्हूण सेत । नाहीं देत पीक उगें ॥२॥
तुका म्हणे उचित जाणां । उगीं सिणा काशाला ॥३॥

ENGLISH TRANSLATION

The fortune of yoga is forbearance; first subdue the senses. When God becomes your kinsman, all blessings come to your door of their own accord. Just because a field is inherited does not mean the harvest springs up effortlessly. Says Tuka, know what is fitting and do not exhaust yourself for nothing.

IN PLAIN WORDS

The real fortune of yoga is forbearance; but first you must master the senses. Once God has become your kinsman, every blessing comes to your door on its own. Yet an inherited field does not yield a harvest just because you own it; you still have to work it. Tuka says: understand what is fitting to do, and do not wear yourself out for nothing.

WHAT IT MEANS

Tukaram balances grace and effort. The crown of yoga, he says, is patient forbearance, and it rests on first reining in the senses; and when God has become your own kin, blessings simply arrive. But he guards against the laziness that grace can excuse. Owning an ancestral field does not make the crop grow by itself; the ground must still be tilled. Devotion is no excuse for idleness. Know what is genuinely yours to do, do that, and do not exhaust yourself in pointless striving over the rest. Effort and surrender each have their place.

GATHA 0082 *The Necessity of Experience*

Experience, until sight meets sight

मराठी मूळ

न ये नेत्रां जळ । नाहीं अंतरीं कळवळ ॥१॥
तों हे चावटीचे बोल । जन रंजवणें फोल ॥ध्रु.॥
न फळे उत्तर । नाहीं स्वामी जों सादर ॥२॥
तुका म्हणे भेटी । जंव नाहीं दृष्टादृष्टी ॥३॥

ENGLISH TRANSLATION

When tears do not come to the eyes and there is no deep churning of compassion within, then these are vulgar, cheap words, chaff thrown to amuse the crowd. Words bear no fruit so long as the Lord is not attentive. Says Tuka, there is no true meeting until sight meets sight.

IN PLAIN WORDS

When no tears come to the eyes and no compassion churns inside, then all these are just vulgar, cheap words, chaff thrown out to amuse the crowd. Words bear no fruit as long as the Lord is not attentive to them. Tuka says: there is no true meeting until sight has actually met sight.

WHAT IT MEANS

Tukaram tests devotional speech by what it does to the body and the heart. If the words bring no tears, no inner stirring of compassion, they are mere entertainment, husks tossed to please listeners. And no words bear fruit unless God himself is turned toward them. The closing standard is uncompromising: there is no real meeting with God until sight meets sight, until the encounter is direct and mutual. Eloquence about God is nothing; being seen by God, and undone by it, is everything.

GATHA 0083 *Social Criticism*

Social criticism, a life through the sieve

मराठी मूळ

बाईल सवासिण आई । आपण पितरांचे ठायीं ॥१॥
थोर वेच जाला नष्टा । अवघ्या अपसव्य चेष्टा ॥ध्रु.॥
विषयांचे चरवणीं । केली आयुष्याची गाळणी ॥२॥
तुका म्हणे लंडा । नाहीं दया देव धोंडा ॥३॥

ENGLISH TRANSLATION

His wife, once a woman of auspicious fortune, becomes a widow; his mother joins the ancestors; he himself heads for hell. What a great expenditure this wretch has made; all his deeds have been perverse. He has strained his lifespan through the sieve of sense-pleasures, grazing in their field. Says Tuka, such a shameless one has no compassion; to him God is a stone.

IN PLAIN WORDS

His wife is widowed, his mother joins the ancestors, and he himself is bound for hell. What a ruinous spending of a life this wretch has made; every one of his deeds has gone crosswise. He has strained his whole lifespan through the sieve of sense-pleasure, grazing that field till nothing is left. Tuka says: such a shameless man has no compassion in him, and to him God is just a stone.

WHAT IT MEANS

A portrait of a life poured out on the senses until everyone around it suffers and the man himself is ruined. The grim opening lists the wreckage left in his wake. The sieve is the central image: he has let his entire allotted life run out through the holes of sense-pleasure, keeping nothing. The mark of his condition is the closing line: with no compassion left, even God is to him no more than a lump of stone, an idol he cannot feel. Tukaram names the waste so the listener will not make it. The pleasure-grazing, not the man, is the thing condemned.

GATHA 0084 *Social Criticism*

Social criticism, the boasting miser

मराठी मूळ

दानें कांपे हात । नाव तेविशीं मात ॥१॥
कथी चावटीचे बोल । हिंग क्षीरीं मिथ्या फोल ॥ध्रु.॥
न वजती पाप । तीर्था म्हणे वेचूं काय ॥२॥
तुका म्हणे मनीं नाहीं । न ये आकारातें कांहीं ॥३॥

ENGLISH TRANSLATION

His hand trembles from giving, yet he boasts on that very subject. In holy gatherings he speaks loose words; asafoetida mixed into milk, a false froth. His sins do not depart, yet he says of pilgrimage, "Why should I spend?" Says Tuka, when there is nothing in the mind, nothing comes to form.

IN PLAIN WORDS

His hand shakes when it comes to giving, yet on that very subject he boasts the loudest. In holy gatherings he spouts loose talk, asafoetida stirred into milk, a false froth. His sins do not leave him, and still he says of pilgrimage, why should I spend the money? Tuka says: when there is nothing in the heart, nothing takes shape in the act.

WHAT IT MEANS

A quick, exact sketch of the stingy hypocrite. He cannot bear to give, yet talks endlessly about generosity; he pollutes holy company with empty chatter, like a pinch of asafoetida ruining good milk. He will not spend on anything that might actually cleanse him, and so his faults stay with him. Tukaram's closing line is the principle behind the portrait: action follows the heart, and where the heart is empty, no real deed can take form. The outer meanness is only the shape of an inner emptiness.

GATHA 0085 *True Worship*

True worship, the willing cow

मराठी मूळ

वळितें जें गाई । त्यासि फार लागे काई ॥१॥
निवे भावाच्या उत्तरीं । भलते एके धणी वरी ॥ध्रु.॥
न लगती प्रकार । कांहीं मानाचा आदर ॥२॥
सांडी थोरपणा । तुका म्हणे सवें दीना ॥३॥

ENGLISH TRANSLATION

A cow that turns of her own accord needs very little coaxing. God is satisfied by the response born of bhava; one heartfelt offering is enough. No ceremony of rank is needed. Says Tuka, God casts off greatness and walks alongside the lowly.

IN PLAIN WORDS

A cow that comes to be milked of her own accord needs hardly any coaxing. Just so, God is satisfied by an answer that comes from real feeling; one heartfelt offering is enough for him. No ceremony of rank or status is needed. Tuka says: God sets his own greatness aside and walks beside the lowly.

WHAT IT MEANS

Tukaram measures worship by willingness, not by grandeur. The cow that gives milk freely needs no forcing, and God is content the same way, with a response that rises from genuine feeling; a single offering made in love is enough. None of the apparatus of status matters to him. The closing image is the whole of Tukaram's God: not a king demanding ceremony, but one who lays his greatness down and comes to walk at the side of the poor and lowly. The feeling is the only coin he accepts.

GATHA 0086 *The Power of the Name*

The Name, the only provision

मराठी मूळ

मैत्र केले महा बळी । कामा न येती अंतकाळीं ॥१॥
आधीं घे रे रामनाम । सामा भरीं हा उत्तम ॥ध्रु.॥
नाहीं तरी यम । दांत खातो करकरा ॥२॥
धन मेळविलें कोडी । काळ घेतल्या न सोडी ॥३॥
कामा न ये हा परिवार । सैन्य लोक बहु फार ॥४॥
तंववरि मिरविसी बळ । जंव आला नाहीं काळ ॥५॥
तुका म्हणे बापा । चुकवीं चौऱ्याशींच्या खेपा ॥६॥

ENGLISH TRANSLATION

You made friends with the mighty, but they are of no use at the hour of death. Take the name of Rama now; fill your store with this best of provisions. Otherwise Yama grinds his teeth, waiting. You amassed millions in wealth, but Kala will not release what it has seized. Your retinue and armies are of no help at that moment. You parade your strength only until Kala arrives. Says Tuka, O father, escape the rounds of eighty-four lakh births.

IN PLAIN WORDS

You made friends with the powerful, but they are no use at the hour of death. Take the name of Rama now; fill your stores with that, the best of all provisions. Otherwise Death stands grinding his teeth, waiting. You piled up millions, but Time will not give back what it has seized. Your retinue and your armies are no help in that moment. You can parade your strength only until Death arrives. Tuka says: my friend, slip free of the eighty-four lakh rounds of birth.

WHAT IT MEANS

A plain reckoning with death. All the things a person banks on, powerful friends, amassed wealth, retinue, armies, strength, are worthless at the one moment that matters, the hour of dying, when Death takes and does not return. Against that, Tukaram urges the one provision that travels: the name of Rama, gathered now, while there is time. He calls the listener affectionately, my friend, not to frighten but to rouse. The aim is to escape the vast wheel of rebirths, and the ticket, he says, is the Name laid up in advance.

GATHA 0087 *Worldly Metaphors*

Metaphor, the mismatched marriage

मराठी मूळ

कानडीनें केला मऱ्हाटा भ्रतार । एकाचें उत्तर एका न ये ॥१॥
तैसें मज नको करूं कमळापति । देई या संगति सज्जनांची ॥ध्रु.॥
तिनें पाचारिलें इल बा म्हणोन । येरु पळे आण जाली आतां ॥२॥
तुका म्हणे येर येरा जें विच्छिन्न । तेथें वाढे सीण सुखा पोटीं ॥३॥

ENGLISH TRANSLATION

A Kannada woman took a Marathi husband; neither one can grasp the other's words. Do not let my fate be like theirs, O Kamalapati; give me the company of the saints. She called to him tenderly, "il ba," and he fled, certain she had cursed him. Says Tuka, where one is estranged from the other, sorrow grows in the very belly of happiness.

IN PLAIN WORDS

A Kannada woman married a Marathi husband, and neither could understand a word the other said. Do not let my life be like that, Lord of Lakshmi; give me instead the company of the saints. She called to him tenderly, il ba, and he ran off, certain she had cursed him. Tuka says: where two are strangers to each other, sorrow grows in the very belly of their happiness.

WHAT IT MEANS

A homely, almost comic parable about estrangement. A husband and wife who do not share a language cannot reach each other; her word of endearment sounds to him like a curse, and he flees. Tukaram prays not to live like that, cut off and misunderstanding, and asks instead for the company of the saints, where hearts actually meet. The closing line is the teaching: where there is no real understanding between people, sorrow breeds inside the very thing that should be joy. He wants company that speaks his soul's own language.

GATHA 0088 *Worldly Life*

Worldly life, a grain of pleasure

मराठी मूळ

सुख पाहतां जवापाडें । दुःख पर्वता एवढें ॥१॥
धरीं धरीं आठवण । मानीं संताचें वचन ॥ध्रु.॥
नेलें रात्रीनें तें अर्धें । बाळपण जराव्याधें ॥२॥
तुका म्हणे पुढा । घाणा जुंती जसी मूढा ॥३॥

ENGLISH TRANSLATION

Pleasure is the size of a barley grain; suffering is as vast as a mountain. Hold this remembrance firmly; trust the word of the saints. Half of life is stolen by the night; childhood and old-age-disease claim the rest. Says Tuka, ahead, the fool is yoked to the oil-press and driven round and round.

IN PLAIN WORDS

Weigh it honestly: the pleasure is the size of a barley grain, the suffering as big as a mountain. Hold this firmly in memory; trust what the saints have told you. Half of your life is carried off by the night and sleep, and childhood at one end and old age and sickness at the other take most of the rest. Tuka says: and ahead, the fool is yoked like an ox to the oil-press, driven round and round.

WHAT IT MEANS

Tukaram does the arithmetic of a human life and finds the balance grim. Set against a mountain of suffering, the pleasure amounts to a single barley grain. And the time itself is mostly spent before you notice: half lost to sleep, the rest eaten by helpless childhood and by the decay of age and illness. What is left, for the person who never wakes up, is the oil-press: the ox walking in endless circles, blindfolded, going nowhere. He lays it out this starkly so the listener will value the little waking time he has and turn it toward God.

GATHA 0089 *The Saints*

Saints, guard your company

मराठी मूळ

बोलायाचा त्यासीं । नको संबंध मानसीं ॥१॥
जया घडली संतनिंदा । तुज विसरूनि गोविंदा ॥ध्रु.॥
जळो त्याचें तोंड । नको दृष्टीपुढें भांड ॥२॥
तुका म्हणे देवा । तया दुरी मज ठेवा ॥३॥

ENGLISH TRANSLATION

Do not keep any connection, even in the mind, with one who has slandered the saints and forgotten You, O Govinda. Let his mouth burn. Keep that quarrelsome wretch out of my sight. Says Tuka, O God, keep me far from such a one.

IN PLAIN WORDS

Do not keep any tie, even in your mind, with someone who slanders the saints and has forgotten you, Govinda. Let such a mouth burn. Keep that quarrelsome wretch out of my sight. Tuka says: O God, keep me far away from a person like that.

WHAT IT MEANS

A blunt prayer about company. For Tukaram, contempt for the saints and forgetfulness of God are a contagion, so he asks not merely to avoid such a person in the flesh but to keep no connection with him even inwardly, in the mind. The harsh words, let his mouth burn, are aimed at the slander itself, and the prayer is protective rather than vengeful: keep me far from this, lest it touch me. He guards the heart's company as carefully as the body's, knowing we slowly become what we keep near.

GATHA 0090 *Appeals and Exhortations*

Exhortation, religion for the ego

मराठी मूळ

तीळ जाळिले तांदुळ । काम क्रोधे तैसे चि खळ ॥१॥
कां रे सिणलासी वाउगा । न भजतां पांडुरंगा ॥ध्रु.॥
मानदंभासाठीं । केली अक्षरांची आटी ॥२॥
तप करूनि तीर्थाटन । वाढविला अभिमान ॥३॥
वांटिलें तें धन । केली अहंता जतन ॥४॥
तुका म्हणे चुकलें वर्म । केला अवघा चि अधर्म ॥५॥

ENGLISH TRANSLATION

Sesame and rice are scorched; by lust and anger, just so, the wicked are ruined. Why do you exhaust yourself in vain, not worshipping Panduranga? For the sake of pride and pretense you toiled over letters and learning. You performed austerities and pilgrimages, but only swelled your self-importance. You gave away wealth, yet carefully nurtured your ego-sense. Says Tuka, you have missed the crux entirely; all you have done is adharma.

IN PLAIN WORDS

Sesame and rice can be scorched in the roasting; lust and anger scorch the foolish in just the same way. Why wear yourself out for nothing, never worshipping Panduranga? For the sake of pride and show you slaved over learning and letters. You did austerities and made pilgrimages, and only swelled your self-importance. You gave wealth away, and carefully nursed your ego the whole time. Tuka says: you have missed the crux entirely, and turned all of it into adharma.

WHAT IT MEANS

Tukaram attacks religion practiced for the ego. Learning, austerity, pilgrimage, even charity, all the things that look pious, become worthless, even adharma, when they are done to feed pride and self-importance rather than to love God. The roasted grain is his image: lust and anger burn the foolish the way fire scorches sesame and rice. The sharp point is that effort itself is not enough; effort aimed at the self only enlarges the self. To miss God in the middle of all that religious labor is to miss the entire crux, and to turn worship into its opposite.

GATHA 0091 *Prayers*

Prayer, scorched by the world

मराठी मूळ

संवसारतापें तापलों मी देवा । करितां या सेवा कुटुंबाची ॥१॥
म्हणऊनी तुझे आठविले पाय । ये वो माझे माय पांडुरंगे ॥ध्रु.॥
बहुतां जन्मींचा जालों भारवाही । सुटिजे हें नाहीं वर्म ठावें ॥२॥
वेढियेलों चोरीं अंतर्बाह्यात्कारीं । कणव न करी कोणी माझी ॥३॥
बहु पांगविलों बहु नागविलों । बहु दिवस जालों कासाविस ॥४॥
तुका म्हणे आतां धांव घाली वेगीं । ब्रीद तुझें जगीं दीननाथा ॥५॥

ENGLISH TRANSLATION

I am scorched, O God, by the fire of worldly life, worn out from serving this household. And so I have remembered Your feet; come to me, O my mother Panduranga. Through countless births I have been a beast of burden, yet the crux of release remains unknown to me. Thieves have surrounded me inside and out, and no one shows me any mercy. I have been scattered in every direction, stripped naked, writhing in agony for so many days. Says Tuka, rush to me now, O Lord of the lowly; Your renown in the world is the refuge of the destitute.

IN PLAIN WORDS

I am scorched, O God, by the fire of worldly life, worn out from serving this household. So I have remembered your feet at last; come to me, my mother Panduranga. For many births I have been a beast of burden, and I still do not know the secret of how to be set free. Thieves have surrounded me, inside and out, and not one person shows me any mercy. I have been scattered, stripped bare, writhing for days on end. Tuka says: come running now, quickly, Lord of the lowly; your very name in the world is the refuge of the destitute.

WHAT IT MEANS

One of Tukaram's most heartfelt cries, the prayer of a man at the end of his strength. Burned out by the demands of household life and lost through many births like a yoked animal, he confesses he does not even know how release is found. The thieves inside and out are his own passions and the world's pressures, and no human help comes. So he throws himself entirely on God, whom he calls mother and Lord of the lowly, and reminds God of his own reputation: if you are known in the world as the refuge of the destitute, then here is a destitute man, come quickly. It is surrender born of exhaustion, and it is complete.

GATHA 0092 *Faith and Trust*

Faith, God the debtor

मराठी मूळ

भक्तऋणी देव बोलती पुराणें । निर्धार वचनें साच करीं ॥१॥
मागें काय जाणों अइकिली वार्त्ता । कबिर सातें जातां घडिया वांटी ॥ध्रु.॥
माघारिया धन आणिलें घरासि । न घे केला त्यासि त्याग तेणें ॥२॥
नामदेवाचिया घरासि आणिलें । तेणें लुटविलें द्विजां हातीं ॥३॥
प्रत्यक्षासि काय द्यावें हें प्रमाण । व्यंकोबाचें ऋण फेडियेलें ॥४॥
बीज दळोनियां केली आराधना । लागे नारायणा पेरणें तें ॥५॥
तुका म्हणे नाहीं जयासि निर्धार । नाडला साचार तो चि एक ॥६॥

ENGLISH TRANSLATION

The scriptures declare that God is a cosmic debtor to his devotees; make those words come true with unwavering resolve. I have heard the old story of how Kabir was given a gold coin each step of the way. When someone brought the gold to Kabir's house, he refused it, having renounced all wealth. When it was brought to Namdev's house, he had it plundered at the hands of the Brahmins. Need any proof be given of what is obvious? The Lord repaid even Vyankatesh's debt. When the seed was ground to flour as an offering, Narayana himself had to sow it again. Says Tuka, the one who lacks such unwavering resolve is the only one who is truly deceived and ruined.

IN PLAIN WORDS

The old scriptures say that God makes himself a debtor to his devotees; hold those words as true with unshaken resolve. Remember the stories: Kabir was given a gold coin at every step; when someone carried the gold to his house he refused it, having renounced all wealth, and when it was brought to Namdev's house he had it given away to the Brahmins. What proof does the obvious need? The Lord even paid off Vyankatesh's debt. When the seed-grain was ground up for an offering, Narayana himself had to come and sow the field again. Tuka says: the only one who is truly cheated is the one who lacks this firm faith.

WHAT IT MEANS

An abhanga in praise of faith, built on the saints' stories. Scripture promises that God becomes a debtor to those who love him, and Tukaram says: take that literally, with full resolve. He stacks up the evidence, Kabir and Namdev and the gold, the Lord settling a devotee's debt, God himself re-sowing a field whose seed had been given away in worship, to show that the promise has always held. His conclusion turns it around: God never fails the devotee, so the only person ever deceived is the one whose faith was not firm enough to trust him. The lack is never on God's side.

GATHA 0093 *Worldly Life*

Worldly life, adharma inside dharma

मराठी मूळ

भोगें घडे त्याग । त्यागें अंगा येती भोग ॥१॥
ऐसें उफराटें वर्म । धर्मा अंगीं च अधर्म ॥ध्रु.॥
देव अंतरे तें पाप । खोटे उगवा संकल्प ॥२॥
तुका म्हणे भीड खोटी । लाभ विचारावा पोटीं ॥३॥

ENGLISH TRANSLATION

Through indulgence comes renunciation; through renunciation, pleasures return. The workings run contrary: adharma dwells in the very body of dharma. Whatever distances God, that is sin; abandon all false resolutions. Says Tuka, false shame is worthless; examine the profit in your own gut.

IN PLAIN WORDS

Through indulgence comes the urge to renounce; and through renunciation the pleasures creep back again. The mechanism runs backwards like that, and adharma can hide inside the very body of dharma. Whatever pushes God further away, that is sin; give up your false resolutions. Tuka says: false shame is worthless. Work out, honestly, in your own gut, where the real profit lies.

WHAT IT MEANS

Tukaram warns that the inner life is tricky, full of reversals. Indulgence can breed a reaction of renunciation, and renunciation can quietly invite the old pleasures back; even apparent dharma can carry adharma hidden inside it. So he gives one clear measuring stick that cuts through the confusion: whatever distances you from God is sin, whatever its label. Drop the false resolves and the false shame that keep you performing, and instead reckon honestly, in your own gut, what truly profits the soul. The test is not the outward form but the direction: toward God, or away.

GATHA 0094 *Social Criticism*

Social criticism, the fraud, and myself

मराठी मूळ

भोरप्यानें सोंग पालटिलें वरी । ध्यान धरी मत्स्या जैसें ॥१॥
टिळे माळा मैंद मुद्रा लावी अंगीं । देखों नेदि जगीं फांसे जैसे ॥ध्रु.॥
ढीवर या मत्स्या चारा घाली जैसा । भीतरील फांसा कळों नेदी ॥२॥
खाटिक हा स्नेहवादें पशु पाळी । कापावया नळी तया साठीं ॥३॥
तुका म्हणे तैसा भला मी लोकांत । परी तूं कृपावंत पांडुरंगा ॥४॥

ENGLISH TRANSLATION

The charlatan changes his outward form while keeping his dhyana fixed on the fish. He wears tilak, rosaries, insignia, and sacred marks, hiding his snares from the world. As the fisherman baits the hook and conceals the barb, the butcher lovingly raises the animal only to cut its throat. Says Tuka, I am just such a one among the people, yet You, O Panduranga, are gracious.

IN PLAIN WORDS

The fraud changes his outward costume while his attention stays fixed on the catch, the way a heron stands still eyeing the fish. He puts on the tilak, the rosaries, the holy marks and insignia, and hides his snares from everyone. As the fisherman baits the hook and keeps the barb out of sight, as the butcher fattens the animal with kindness only to cut its throat, so does he. Tuka says: I am just such a counterfeit among people, and yet you, Panduranga, are gracious to me anyway.

WHAT IT MEANS

A merciless picture of the false holy man, the one who wears every outward sign of devotion while his mind is fixed, like a hunting heron, on what he can take. The fisherman's hidden barb and the butcher's affectionate fattening are images of betrayal dressed as care. Then Tukaram does something striking: he turns the accusation on himself, confessing that he too is such a counterfeit among people. It is not false modesty but the saint's habit of self-suspicion, and it opens into grace: knowing his own fraudulence, he can only marvel that Panduranga is kind to him regardless. The harshest light, turned inward, becomes humility.

GATHA 0095 *Worldly Life*

Worldly life, and the age of kirtan

मराठी मूळ

गेली वीरसरी । मग त्यासि रांड मारी ॥१॥
मग नये तैसी सत्ता । गेली मागील आणितां ॥ध्रु.॥
भंगलिया चित्ता । न ये काशानें सांदितां ॥२॥
तुका म्हणे धीर । भंगलिया पाठीं कीर ॥३॥
कलियुगामाजी करावें कीर्तन । तेणें नारायण देइल भेटी ॥ध्रु.॥
न लगे हा लौकिक सांडावा वेव्हार । घ्यावें वनांतर भस्म दंड ॥२॥
तुका म्हणे मज आणि उपाव । दिसती ते वाव नामाविण ॥३॥

ENGLISH TRANSLATION

When valor departs, even a woman can beat you. Once gone, that former strength cannot be recovered. A chitta once shattered cannot be mended by any means. Says Tuka, once fortitude breaks, ruin follows close behind. In this age of Kali, one should practice kirtan; through it Narayana will grant his presence. There is no need to abandon worldly duties, retire to the forest, or take up ash and staff. Says Tuka, all other remedies are hollow beside the Name.

IN PLAIN WORDS

When valor leaves a man, even a woman can beat him; and once that strength is gone, it cannot be brought back. A heart once shattered cannot be pieced together again by any means. Tuka says: once fortitude breaks, ruin follows close behind. In this age of Kali, the practice to keep is kirtan, the singing of God's name, and through it Narayana will grant his presence. There is no need to give up your worldly duties, or flee to the forest, or take up ashes and a staff. Tuka says: beside the Name, every other remedy I can see is hollow.

WHAT IT MEANS

Two short teachings stand together here. The first is sober: some things, once broken, do not return, lost courage, a shattered heart, so guard your fortitude, because its loss opens the door to ruin. The second is Tukaram's great good news for ordinary people, and one of his best-known teachings: in this fallen age, the whole of religion can be carried by kirtan, the communal singing of God's name. You do not have to renounce your work, abandon your family for the forest, or take up the ascetic's ash and staff. Stay where you are and sing. Beside the living Name, he says, every other elaborate method is empty.

GATHA 0096 *True Worship*

True worship, the marks of an empty life

मराठी मूळ

कंठीं कृष्णमणी । नाहीं अशुभ ते वाणी ॥१॥
हो का नर अथवा नारी । रांड तयें नावें खरी ॥ध्रु.॥
नाहीं हातीं दान । शूरपणाचें कांकण ॥२॥
वाळियेली संतीं । केली बोडोनि फजिती ॥३॥
तुका म्हणे ताळा । नाहीं त्याची अवकळा ॥४॥

ENGLISH TRANSLATION

No Krishna-mani at the throat, no auspicious word on the tongue. Whether man or woman, such a one is truly a wretch by name. No generosity in the hand, no bangle of heroism. The saints have cast such a one out, shaved bald in disgrace. Says Tuka, one who has no balance within, his is only degradation.

IN PLAIN WORDS

No Krishna-bead at the throat, no auspicious word on the tongue: whether the person is a man or a woman, the only true name for such a one is wretch. No giving in the hand, no bangle of courage on the wrist. The saints have cast such a person out and shamed him. Tuka says: one who has no inner balance has nothing but degradation.

WHAT IT MEANS

Tukaram lists the marks of a life with no devotion in it: no sign of God worn or remembered, no good word on the lips, no generosity, no courage. Man or woman, he says, such a person has earned only a hard name. The harshness is his usual shock-treatment, but the real point is in the last line: the missing thing is inner balance, the steadiness that comes from a life oriented toward God. Without it, whatever the outward circumstances, the result is only degradation. The ornaments he names, bead, word, gift, courage, are all the outward signs of an inward orientation that is simply not there.

GATHA 0097 *Social Criticism*

Social criticism, the glib nondualist

मराठी मूळ

माया ब्रम्ह ऐसें म्हणती धर्मठक । आपणासरिसे लोक नागविले ॥१॥
विषयीं लंपट शिकवी कुविद्या । मनामागें नांद्या होऊनि फिरे ॥ध्रु.॥
करुनी खातां पाक जिरे सुरण राई । करितां अतित्याई दुःख पावे ॥२॥
औषध द्यावया चाळविलें बाळा । दावूनियां गुळा दृष्टीपुढें ॥३॥
तरावया आधीं शोधा वेदवाणी । वांजट बोलणीं वारा त्यांचीं ॥४॥
तुका म्हणे जयां पिंडाचें पाळण । न घडे नारायणभेट तयां ॥५॥

ENGLISH TRANSLATION

Those religious impostors who say "Maya is Brahman" have led others astray along with themselves. Wallowing in sensual pleasures, they teach corrupted knowledge, becoming like the drummer trailing behind the mind's procession. They cook and eat elephant yam and mustard freely enough, but when called upon to be generous, they suffer greatly. To give medicine to a child, one coaxes him by holding a lump of sugar before his eyes. If you wish to cross, first examine the words of the Vedas; put a stop to barren speech. Says Tuka, for those whose life is the nurturing of the body-lump, meeting with Narayana will never come to pass.

IN PLAIN WORDS

Those religious frauds who go about saying Maya is Brahman have led others to ruin along with themselves. Steeped in their own pleasures, they teach corrupted knowledge, trailing behind the mind like a drummer behind a procession. They will happily cook and eat rich food, but the moment they are asked to give, they are in agony. To get a child to take medicine, you hold a lump of sugar before his eyes. If you truly want to cross over, first search the words of the Vedas, and put a stop to all this barren talk. Tuka says: for those whose whole life is the feeding of this lump of flesh, the meeting with Narayana will never come.

WHAT IT MEANS

Tukaram attacks the glib nondualist who recites Maya is Brahman while living for his own appetites. Their fine philosophy, he says, is corrupted knowledge dressed as wisdom; the proof is in their conduct, generous at the table, stingy when asked to give. He grants that hard truth must sometimes be sweetened, the way a child is coaxed to swallow medicine with a sugar lump, but the medicine itself must be real. The test is not the slogan but the life: anyone whose whole existence is spent pampering the body will never actually meet God, however impressive his talk.

GATHA 0098 *Appeals and Exhortations*

Exhortation, the mirage

मराठी मूळ

मृगजळ दिसे साचपणा ऐसें । खोटियाचें पिसें ऊर फोडी ॥१॥
जाणोन कां करा आपुलाले घात । विचारा रे हित लवलाहीं ॥ध्रु.॥
संचित सांगातीं बोळवणें सवें । आचरलें द्यावें फळ तेणें ॥२॥
तुका म्हणे शेखी श्मशान तोंवरी । संबंध गोवरी अंगीं सवें ॥३॥

ENGLISH TRANSLATION

A mirage appears as genuineness itself; the mania of the false breaks its own heart in pursuit. Knowing all this, why do you still destroy yourself? Think about your welfare right now, without delay. Only stored merit accompanies you as escort; your conduct alone gives its fruit. Says Tuka, in the end the procession goes only as far as the cremation ground, and the consequences of your deeds cling to you like measles erupting on the skin.

IN PLAIN WORDS

A mirage looks exactly like real water, and the deluded man bursts his own heart chasing it. Knowing all this, why do you keep destroying yourself? Think about your real welfare now, without losing a moment. Only your stored-up merit goes with you as escort, and only what you actually did bears fruit. Tuka says: in the end the procession carries you no further than the cremation ground, while the results of your deeds cling to you like measles breaking out on the skin.

WHAT IT MEANS

Tukaram presses the urgency of waking up. The world's goods are a mirage that looks like water and breaks the heart of whoever runs after it. He asks the listener to stop the self-destruction and reckon, right now, what truly profits the soul. Two sober facts frame the choice: at death only one's accumulated merit and deeds travel on, and the funeral procession itself goes only as far as the burning-ground. What you cannot leave behind is the fruit of your actions, which clings like an eruption on the skin. So choose your deeds while there is still time.

GATHA 0099 *Devotion to Vitthal*

Devotion, love over qualification

मराठी मूळ

गौळीयाची ताकपिरें । कोण पोरें चांगलीं ॥१॥
येवढा त्यांचा छंद देवा । काय सेवा भक्ती ते ॥ध्रु.॥
काय उपास पडिले होते । कण्याभोंवते विदुराच्या ॥२॥
तुका म्हणे कुब्जा दासी । रूपरासी हीनकळा ॥३॥

ENGLISH TRANSLATION

What were the milkmaids but women with buttermilk vessels, and what were their children but ordinary ones? Yet what an obsessive passion they had for God; what great devotion did they perform? What feast had Vidura prepared? Just coarse grain and husks. Says Tuka, and Kubja was a hunchbacked maidservant, devoid of beauty or art, yet the Lord gave himself to her.

IN PLAIN WORDS

What were the cowherd women but ordinary milkmaids with their pots of buttermilk, and their children but ordinary children? Yet what a wild passion for God they had; and what formal worship did they ever perform? What feast did Vidura set before the Lord? Only coarse grain and husks. Tuka says: and Kubja was a hunchbacked servant girl, plain and without grace, yet the Lord gave himself to her.

WHAT IT MEANS

Tukaram piles up examples to make one point: God is won by love, not by qualification. The cowherd women were unlettered milkmaids, Vidura offered the Lord nothing but coarse grain, Kubja was a deformed servant with neither beauty nor accomplishment, and yet each received God fully. None of them had status, learning, or correct ritual; all of them had overwhelming devotion. The lesson is aimed straight at anyone who feels too low or too unqualified to approach God. The only credential that has ever mattered is the heart's passion.

GATHA 0100 *Appeals and Exhortations*

Exhortation, do not waste your life

मराठी मूळ

आतां तरी पुढें हाचि उपदेश । नका करूं नाश आयुष्याचा ॥१॥
सकळांच्या पायां माझें दंडवत । आपुलालें चित्त शुद्ध करा ॥ध्रु.॥
हित तें करावे देवाचें चिंतन । करूनियां मन एकविध ॥२॥
तुका म्हणे लाभ होय तो व्यापार । करा काय फार शिकवावें ॥३॥

ENGLISH TRANSLATION

Let this at least be my counsel going forward: do not waste your lifespan. I fall in full prostration at the feet of all; purify your chitta. The best thing you can do is contemplate God, making the mind undivided. Says Tuka, pursue the trade that is profitable. How much more should I teach?

IN PLAIN WORDS

Let this much, at least, be my counsel from here on: do not throw your life away. I bow in full prostration at everyone's feet, only purify your own heart. The best thing you can do is to keep your thoughts on God, with the mind made single. Tuka says: take up the trade that actually turns a profit. How much more do I need to teach you?

WHAT IT MEANS

One of Tukaram's gentlest and most quoted exhortations, offered with humility rather than rebuke. He bows to all, claims no authority over anyone, and asks only one thing: do not waste the life you have. The whole of his advice fits in a line, purify the heart, keep the mind single on God, and he frames it, as he so often does, in the

merchant's language of profit and loss: this is simply the trade that pays. The closing question is almost tender. The path is so plain that there is really nothing more to explain.

GATHA 0101 *The Saints*

Saints, God and devotee adorn each other

मराठी मूळ

भक्ताविण देवा । कैंचें रूप घडे सेवा ॥१॥
शोभविलें येर येरां । सोनें एके ठायीं हिरा ॥ध्रु.॥
देवाविण भक्ता । कोण देता निष्कामता ॥२॥
तुका म्हणे बाळ । माता जैसें स्नेहजाळ ॥३॥
ऐसा भक्तांचा अंकित । लागे तैसी लावी प्रीत ॥ध्रु.॥
निष्काम निराळा । गोपी लावियेल्या चाळा ॥२॥
तुका म्हणे आलें । रूपा अव्यक्त चांगलें ॥३॥

ENGLISH TRANSLATION

Without a devotee, how can God's form take shape, and how can service be rendered? They adorn each other, like gold set with a diamond. Without God, who can grant the devotee desirelessness? Says Tuka, the bond between mother and child is a net of affection. God is so branded by His devotees that He loves them in whatever way they need. Desireless and separate, He yet drew the gopis into His antics. Says Tuka, the unmanifest has come to beautiful form.

IN PLAIN WORDS

Without a devotee, how would God's form even take shape, and who would there be to serve him? The two set each other off, like gold mounted with a diamond. And without God, who could ever give the devotee his freedom from desire? Tuka says: it is like the bond between mother and child, a whole net woven of affection. God is so claimed by his devotees that he loves each one exactly as that one needs. Desireless and apart, he still let himself be drawn into the gopis' games. Tuka says: the unmanifest has come into beautiful form.

WHAT IT MEANS

Tukaram describes the love between God and devotee as a true mutuality, each completing the other. Without devotees there would be no one for God to take form before or to be served by; without God the devotee could never reach desirelessness. Like gold and the diamond set in it, each makes the other shine. The astonishing claim is that God lets himself be owned by his lovers, loving each in the very shape that one needs, and that the formless Absolute, who needs nothing, allowed himself to be pulled into the play of the cowherd girls. Love draws the unmanifest into form.

GATHA 0102 *Autobiography*

Autobiography, the reluctant saint

मराठी मूळ

काय दिनकरा । केला कोंबड्यानें खरा ॥१॥
कां हो ऐसा संत ठेवा । भार माझे माथां देवा ॥ध्रु.॥
आडविलें दासीं । तरि कां मरती उपवासी ॥२॥
तुका म्हणे हातीं । कळा सकळ अनंतीं ॥३॥

ENGLISH TRANSLATION

Was the sun made genuine by the rooster's crow? Why then, O God, place this precious treasure of sainthood as a weight upon my head? If maidservants could obstruct You, then why would people die of fasting? Says Tuka, all arts and skills rest in the hands of Ananta.

IN PLAIN WORDS

Was the sun made real by the rooster's crowing? Then why, O God, do you lay this heavy treasure of sainthood on my head? If a few maidservants could really block your will, then why would anyone die of fasting and penance? Tuka says: every power and every skill rests in the hands of Ananta, the endless one.

WHAT IT MEANS

A wry protest from a reluctant saint. The rooster crows at dawn, but the sun rises by its own power, not because the rooster called it; so too, Tukaram says, his own reputation for holiness adds nothing to God and only burdens him. He waves off the idea that any human effort, a servant's interference, a faster's austerity, controls divine outcomes. Everything is already in God's hands. Underneath the humility is a deep trust: he refuses the weight of being thought a saint because he knows all the doing is God's, never his own.

GATHA 0103 *The Moral Ideal*

Moral ideal, no discrimination

मराठी मूळ

जेवितां ही घरी । नाक हागतिया परी ॥१॥
ऐसियाचा करी चाळा । आपुली च अवकळा ॥ध्रु.॥
सांडावें मांडावें । काय ऐसें नाहीं ठावें ॥२॥
तुका म्हणे करी । ताका दुधा एक सरी ॥३॥

ENGLISH TRANSLATION

He dines in the house, yet defecates right where he eats. One who carries on like this brings only degradation upon himself. What to discard and what to keep, does he not even know this much? Says Tuka, he treats buttermilk and milk as one and the same.

IN PLAIN WORDS

He eats his meal in the house and then fouls the very spot where he ate. Anyone who behaves like that brings disgrace only on himself. What should be kept and what thrown away, does he not know even this much? Tuka says: he treats buttermilk and milk as if they were one and the same.

WHAT IT MEANS

A blunt little satire on the person who has no power of discrimination, who cannot tell the worthy from the worthless and so spoils his own life. Fouling the place where you eat is Tukaram's crude, memorable image for ruining the good that sustains you. The failure is basic: not knowing what to hold onto and what to discard, treating milk and buttermilk as equal. The point underneath is that the spiritual life depends on this power of discernment, the ability to value rightly, and that without it a person degrades himself no matter what else he does.

GATHA 0104 *The Moral Ideal*

Moral ideal, cut the treacherous tie

मराठी मूळ

हो का पुत्र पत्नी बंधु । त्यांचा तोडावा संबंधु ॥१॥
कळों आलें खट्याळसें । शिवों नये लिंपों दोषें ॥ध्रु.॥
फोडावें मडकें । मेलें लेखीं घायें एकें ॥२॥
तुका म्हणे त्यागें । विण चुकीजेना भोगें ॥३॥

ENGLISH TRANSLATION

Be it son, wife, or brother, sever ties with those who are treacherous. Once their scheming is clear, do not touch them, lest their sins smear you. Shatter that pot. Count it dead with a single blow. Says Tuka, without renunciation, suffering cannot be escaped.

IN PLAIN WORDS

Be it your son, your wife, or your brother, cut your ties with anyone who proves truly treacherous. Once their scheming is plain, do not even touch them, or their wrongs will smear off onto you. Shatter that pot; count it dead, and finish it with a single blow. Tuka says: without renunciation, there is no escaping the suffering such a tie brings.

WHAT IT MEANS

A hard teaching about poisonous relationships, and Tukaram does not soften it. Even the closest kin, he says, must be let go if they are genuinely treacherous, because corruption rubs off; staying close means sharing in the harm. The image of shattering a cracked pot with one clean blow is deliberately decisive: no lingering, no half-measures. This is not cruelty but protection of the soul. Where a bond reliably drags you toward ruin, only renouncing that bond ends the suffering. He places the welfare of the spiritual life above even family loyalty when the two genuinely collide.

GATHA 0105 *Social Criticism*

Social criticism, premature display

मराठी मूळ

व्याल्याविण करी शोभनतांतडी । चार ते गधडी करीतसे ॥१॥
कासया पाल्हाळ आणिकांचे देखी । सांगतां नव्हे सुखी साखरेसि ॥ध्रु.॥
कुंथाच्या ढेकरें न देवेल पुष्टी । रूप दावी कष्टी मळिण वरी ॥२॥

ENGLISH TRANSLATION

Without having delivered, the she-donkey rushes through the naming ceremony. Why all this fuss, looking at what others do? Sugar cannot be made happy by telling it so. A belch from straining gives no nourishment; it only leaves the face looking grimy.

IN PLAIN WORDS

The she-donkey rushes to hold the naming ceremony before she has even given birth. Why all this fuss, just from watching what others do? You cannot make sugar sweet by announcing that it is sweet. A belch forced out by straining brings no real nourishment; it only leaves the face looking grubby.

WHAT IT MEANS

A string of mocking images aimed at empty show and premature claiming. Holding the baby's naming feast before the birth, declaring sugar sweet as if the word added anything, forcing a satisfied belch with no meal behind it, each is a picture of pretending to a result you have not actually reached. Tukaram's target is the person who imitates the outward signs of attainment, often just from copying others, while the substance is missing. The real thing announces itself; it does not need to be performed. Forced display only exposes the emptiness it tries to hide.

GATHA 0106 *Renunciation*

Renunciation, God before all ties

मराठी मूळ

जेणें घडे नारायणीं अंतराय । होत बाप माय वर्जावीं तीं ॥१॥
येर प्रिया पुत्र धना कोण लेखा । करिती तीं दुःखा पात्र शत्रु ॥ध्रु.॥
प्रल्हादें जनक बिभीषणें बंधु । राज्य माता निंदु भरतें केली ॥२॥
तुका म्हणे सर्व धर्म हरिचे पाय । आणीक उपाय दुःखमूळ ॥३॥

ENGLISH TRANSLATION

Whatever creates a barrier between you and Narayana must be shunned, even if it be your own father or mother. Beloved, children, wealth: these become the very vessels of enmity that make you a receptacle of sorrow. Prahlad renounced his father, Vibhishana his brother, and Bharata rejected the kingdom and condemned his own mother. Says Tuka, all dharma is Hari's feet; all other remedies are the root of suffering.

IN PLAIN WORDS

Whatever comes between you and Narayana must be shunned, even if it is your own father or mother. Spouse, children, wealth, what are they worth, when they so easily become the very vessels of enmity that fill you with sorrow? Prahlad set aside his father, Vibhishana his brother, and Bharata refused the kingdom and even condemned his own mother's deed. Tuka says: the whole of dharma is the feet of Hari; every other remedy is the root of suffering.

WHAT IT MEANS

Tukaram states the absolute priority of God over every other tie. Anything that blocks the way to God, even parents, even spouse and children and wealth, must be set aside, because these attachments so readily turn into sources of conflict and grief. He summons the great scriptural examples of devotees who chose God over family: Prahlad against his demon father, Vibhishana leaving his brother Ravana, Bharata rejecting the throne and his mother's scheme. The conclusion is his creed in one line: the whole of religion is simply the feet of Hari, and every substitute for that is where suffering begins.

GATHA 0107 *Renunciation*

Renunciation, honor and insult bundled away

मराठी मूळ

मान अपमान गोवे । अवघे गुंडूनी ठेवावे ॥१॥
हें चि देवाचें दर्शन । सदा राहे समाधान ॥ध्रु.॥
शांतीची वसती । तेथें खुंटे काळगती ॥२॥
आली ऊर्मी साहे । तुका म्हणे थोडें आहे ॥३॥

ENGLISH TRANSLATION

Bundle up all honor and insult together and set them aside. This itself is the darshan of God: that contentment may abide. Where peace dwells, the march of Kala is halted. Says Tuka, whatever wave arises, bear it; only a little remains.

IN PLAIN WORDS

Take honor and insult, bundle them up together, and set the whole bundle aside. This itself is the sight of God: that contentment stays with you, always. Where peace has made its home, the march of Death itself comes to a halt. Tuka says: whatever wave rises up in you, just bear it. Only a little is left now.

WHAT IT MEANS

Tukaram makes equanimity the very form of seeing God. Honor and insult, the two things that most toss the heart about, are to be tied up together and dropped, treated as one and the same. When that is done, an unbroken contentment remains, and that contentment, he says, is itself the darshan of God. Where such peace dwells, even Time and Death lose their power to hurry you along. His closing encouragement is practical and warm: when a wave of feeling rises, simply endure it without acting on it. You are nearly through; only a little remains.

GATHA 0108 *Surrender and Acceptance*

Surrender, only a little remains

मराठी मूळ

थोडें आहे थोडें आहे । चित्त साहे जालिया ॥१॥
हर्षामर्ष नाहीं अंगीं । पांडुरंगीं सरलें तें ॥ध्रु.॥
अवघ्या साधनांचें सार । न लगे फार शोधावें ॥२॥
तुका म्हणे लटिकें पाहें । सांडीं देह अभिमान ॥३॥

ENGLISH TRANSLATION

Only a little remains, only a little, once the chitta endures. When neither elation nor resentment touch you, you are finished in Panduranga. This is the essence of all sadhana; no great search is needed. Says Tuka, see the world as unreal and abandon body-pride.

IN PLAIN WORDS

Only a little remains, only a little, once the mind has learned to endure. When neither elation nor resentment can touch you any longer, you are complete in Panduranga. This is the essence of all spiritual practice; there is no need to go searching far and wide. Tuka says: see the passing world for the unreal thing it is, and let go of pride in the body.

WHAT IT MEANS

Tukaram distills the whole of sadhana into one quiet instruction. Once the mind can simply bear what comes, the journey is almost over; and the sign of arrival is that the great pair, elation and resentment, no longer move you. To be untouched by both is to be complete in God. He insists there is no need for elaborate seeking after that: the essence is this evenness, plus two things to release, the belief that the changing world is finally real, and pride in the body. Drop those, steady the mind, and the little that remains takes care of itself.

GATHA 0109 *Appeals and Exhortations*

Exhortation, the boat is waiting

मराठी मूळ

आतां उघडीं डोळे । जरी अद्यापि न कळे ॥ तरी मातेचिये खोळे । दगड आला पोटासि ॥१॥
मनुष्यदेहा ऐसा निध । साधिली ते साधे सिद्ध ॥ करूनि प्रबोध । संत पार उतरले ॥ध्रु.॥
नाव चंद्रभागे तीरीं । उभी पुंडलीकाचे द्वारीं ॥ कट धरूनियां करीं । उभाउभी पालवी ॥२॥
तुका म्हणे फुकासाठीं । पायीं घातली या मिठी ॥ होतो उठाउठी । लवकरी च उतार ॥३॥

ENGLISH TRANSLATION

Open your eyes now; if you still do not understand, then a stone came wrapped in your mother's membrane. A treasure like this human body can fulfill all attainments; the saints, having awakened, crossed to the other shore. The boat stands at the bank of the Chandrabhaga, at Pundalik's door; with hands on His hips, He calls

out urgently: come! Says Tuka, for nothing at all, clasp His feet; the crossing happens instantly, right then and there.

IN PLAIN WORDS

Open your eyes now. If you still do not understand, then it was a stone that came wrapped in your mother's womb, not a child. A human body like this is a treasure that can win every attainment; the saints, once awakened, used it to cross to the far shore. The boat is waiting on the bank of the Chandrabhaga, right at Pundalik's door, and God stands there, hands on his hips, calling out, come, come quickly. Tuka says: for no price at all, throw your arms around his feet. The crossing happens at once, right then and there.

WHAT IT MEANS

An urgent call to wake up while the chance is here. The harsh opening, that a person who still will not see is a stone and not a child, is meant to jolt. Tukaram prizes the human birth as a rare treasure, the one form in which liberation can actually be won, and the proof is the saints who used it to cross over. Then he paints Pandharpur as the waiting boat: God himself stands at the river, hands on hips, urgently waving the soul aboard. And the fare is nothing. Simply cling to his feet, and the crossing is not delayed for some future life; it is instant, here and now.

GATHA 0110 *Renunciation*

Renunciation, advaita that is lived

मराठी मूळ

न करीं रे संग राहें रे निश्चळ । लागों नेदीं मळ ममतेचा ॥१॥
या नांवें अद्वैत खरें ब्रम्हज्ञान । अनुभवावांचून बडबड ते ॥ध्रु.॥
इंद्रियांचा जय वासनेचा क्षय । संकल्पा ही न ये वरी मन ॥२॥
तुका म्हणे न ये जाणीव अंतरा । अंतरीं या थारा आनंदाचा ॥३॥

ENGLISH TRANSLATION

Do not cling; remain steady and still. Do not let the stain of mine-ness touch you. This is what is called true advaita, true knowledge of Brahman; without anubhava, all talk is mere babbling. Conquer the senses, destroy the vasanas, and let not even a sankalpa rise in the mind. Says Tuka, let no sense of separateness enter within; within, let there be the dwelling-place of bliss.

IN PLAIN WORDS

Do not cling. Stay steady and still. Do not let the stain of mine-ness touch you. This, and only this, is true advaita, the real knowledge of Brahman; without direct experience, all the rest is just babbling. Win mastery over the senses, let the deep cravings wear away, and do not let even a single wish rise up in the mind. Tuka says: let no sense of being separate enter the heart, and within, let bliss itself take up residence.

WHAT IT MEANS

Tukaram defines genuine nonduality, and the definition is lived, not spoken. Real advaita is not a doctrine you can recite; it is non-clinging, stillness, and freedom from mine-ness, verified in direct experience. Without that experience, he says flatly, the grandest philosophy is mere babbling. He lists what it actually takes: mastery of the

senses, the wearing-away of deep-seated cravings, a mind so quiet that not even a wish stirs in it. The goal is a heart with no trace of separateness left, in which bliss has simply moved in to stay. Knowledge that does not change the heart is only noise.

GATHA 0111 *Devotion to Vitthal*

Devotion, Vaikuntha on earth

मराठी मूळ

पंढरीचा महिमा । देतां आणीक उपमा ॥१॥
ऐसा ठाव नाहीं कोठें । देव उभाउभी भेटे ॥ध्रु.॥
आहेति सकळ । तीर्थें काळें देती फळ ॥२॥
तुका म्हणे पेठ । भूमिवरी हे वैकुंठ ॥३॥

ENGLISH TRANSLATION

The glory of Pandhari is beyond all comparison. There is no place like it, where God meets you standing face to face. All other sacred places yield their fruit through time. Says Tuka, this is the marketplace of Vaikuntha, here upon the earth.

IN PLAIN WORDS

The glory of Pandhari is beyond anything you could compare it to. There is no other place like it, where God meets you standing right there, face to face. Every other holy place yields its fruit only slowly, over time. Tuka says: this is the marketplace of Vaikuntha, set down here on the earth.

WHAT IT MEANS

Tukaram exalts Pandharpur above every other sacred place. Elsewhere the holy sites grant their blessings slowly, made to wait on time and merit; but here, he says, God stands openly and meets the devotee face to face, with nothing in between. His final image is characteristically down-to-earth: Pandhari is Vaikuntha, God's own heaven, set up as a marketplace on the ground, where the highest thing is available in the open, to anyone who comes. Heaven is not far off; it has set up shop where the poor can reach it.

GATHA 0112 *The Saints*

Saints, God in ready cash

मराठी मूळ

तिर्थीं धोंडा पाणी । देव रोकडा सज्जनीं ॥१॥
मिळालिया संतसंग । समर्पितां भलें अंग ॥ध्रु.॥
तिर्थीं भाव फळे । येथें आनाड तें वळे ॥२॥
तुका म्हणे पाप । गेलें गेल्या कळे ताप ॥३॥

ENGLISH TRANSLATION

At pilgrimage sites, stone and water. Among the saintly, God is ready cash. When you find the company of saints, offer your body to them wholly. At sacred places, faith alone bears fruit. Here, even the wayward is turned back to the path. Says Tuka, when sin departs, only then is the fever known.

IN PLAIN WORDS

At the pilgrimage places there is only stone and water. Among the saints, God is ready cash, here in your hand. When you find the company of the holy, give your whole self over to them. At the sacred sites, faith bears fruit only slowly; here, even the wayward person is turned back to the path. Tuka says: only once your sin has actually left you do you realize the fever it had been.

WHAT IT MEANS

One of Tukaram's most famous lines, and a quiet revolution in where God is found. The river-shrines, he says, hold only stone and water; the living God is found among the saints, and there he is not a distant promise but cash in hand, immediately spendable. So when you find such company, hold nothing back; give your whole self. Unlike the pilgrimage sites, where blessing comes slowly and only to the faithful, the company of the saints can turn even a wayward person around on the spot. And the proof is felt afterward: only when the fever of sin has lifted do you understand how sick you had been.

GATHA 0113 *The Nature of God*

Nature of God, he becomes what you need

मराठी मूळ

घेऊनियां चक्र गदा । हा चि धंदा करी तो ॥१॥
भक्ता राखे पायापासीं । दुर्जनासी संहारी ॥ध्रु.॥
अव्यक्त तें आकारलें । रूपा आलें गुणवंत ॥२॥
तुका म्हणे पुरवी इच्छा । जया तैसा विठ्ठल ॥३॥

ENGLISH TRANSLATION

Wielding discus and mace, this alone is His hustle. He keeps His devotees close to His feet; the wicked He annihilates. The unmanifest took form, endowed with qualities. Says Tuka, to each as they are, Vitthal becomes.

IN PLAIN WORDS

Discus and mace in hand, this is the work he keeps busy with: he holds his devotees close at his feet, and he destroys the wicked. The unmanifest took on a shape, came into form with qualities you could see. Tuka says: to each person, just as they are, Vitthal becomes whatever they need.

WHAT IT MEANS

Tukaram describes God as both protector and destroyer, and above all as endlessly adaptable to the devotee. Armed with discus and mace, the Lord's whole occupation is to shelter those who love him and to put down the cruel. The deeper wonder is that the formless Absolute consented to take a visible form, with attributes one could

love and serve. And the closing line is the heart of it: Vitthal meets each person exactly where they are, becoming for each devotee whatever that devotee needs him to be. God is not a fixed remoteness but a presence shaped by love.

GATHA 0114 *Social Criticism*

Social criticism, tears for a goat

मराठी मूळ

देखोनि पुराणिकांची दाढी । रडे स्फुंदे नाक ओढी ॥१॥
प्रेम खरें दिसे जना । भिन्न अंतरीं भावना ॥ध्रु.॥
आवरितां नावरे । खुर आठवी नेवरे ॥२॥
बोलों नयें मुखावाटां । म्हणे होतां ब्यांचा तोटा ॥३॥
दोन्ही सिंगें चारी पाय । खुणा दावी म्हणे होय ॥४॥
मना आणितां बोकड । मेला त्याची चरफड ॥५॥
होता भाव पोटीं । मुखा आलासे शेवटीं ॥६॥
तुका म्हणे कुडें । कळों येतें तें रोकडें ॥७॥

ENGLISH TRANSLATION

Seeing the preacher's beard, she weeps and sobs and wipes her nose. Her devotion seems genuine to onlookers, yet her inner feelings are entirely different. She cannot restrain herself; her mind keeps recalling the goat's hooves like anklets. What she cannot speak aloud: she fears a shortage of goats. Two horns, four legs: these are the signs she knows, nodding eagerly. When the goat comes to mind, she dies of restless craving. What was hidden in the heart has come to the lips at last. Says Tuka, crookedness always shows up plain as day.

IN PLAIN WORDS

Seeing the preacher's beard, she weeps and sobs and wipes her nose, and to everyone watching her devotion looks completely genuine. But inside, her feeling is something else entirely. She cannot help herself; the beard keeps reminding her of a goat's hooves. What she dare not say aloud is that she is worried there will be a shortage of goats to eat. Two horns, four legs, those are the signs she knows, and she nods along eagerly. The moment the goat comes to mind she is half-dead with craving. What was hidden in the heart has come out at the lips in the end. Tuka says: crookedness always shows itself plainly, sooner or later.

WHAT IT MEANS

A comic, merciless satire on counterfeit devotion. A woman at a religious discourse weeps so convincingly that everyone takes her for a great devotee, but the preacher's beard has only set her thinking of a goat, and the goat of dinner. Her tears are real; their cause is appetite, not love. Tukaram's point lands in the final line, one of his favorite themes: what is truly in the heart will eventually surface at the lips, and crookedness, however well performed, gives itself away in the end. He laughs, but the warning is serious. Display is no proof; only the heart's real object counts.

GATHA 0115 *The Moral Ideal*

Moral ideal, keep far from the wicked

मराठी मूळ

दुर्जनाची गंधी विष्ठेचिया परी । देखोनियां दुरी व्हावें तया ॥१॥
अइका हो तुम्ही मात हे सज्जन । करूं संघष्टन नये बोलों ॥ध्रु.॥
दुर्जनाचे अंगीं अखंड विटाळ । वाणी रजस्वला स्रवे तैशी ॥२॥
दुर्जनाचें भय धरावें त्यापरी । पिसाळलेवरी धांवे श्वान ॥३॥
दुर्जनाचा भला नव्हे अंगसंग । बोलिलासे त्याग देशाचा त्या ॥४॥
तुका म्हणे किती सांगावें पृथक । अंग कुंभीपाक दुर्जनाचें ॥५॥

ENGLISH TRANSLATION

The stench of the wicked is like excrement; seeing them, keep far away. Listen, O good people: do not engage or quarrel with them. The wicked carry permanent ritual defilement; their speech flows like menstrual discharge. Fear the wicked as you would a rabid dog that lunges at anyone in sight. Keeping company with the wicked brings no good; exile from the very land is prescribed. Says Tuka, how much more can be said? The wicked person's very body is Kumbhipaka.

IN PLAIN WORDS

The stench of a wicked person is like the stench of excrement; the moment you see such a one, keep your distance. Listen, good people: do not get drawn into argument or quarrel with them. A constant defilement hangs about the wicked, and a ceaseless foulness pours out in their speech. Fear them the way you would fear a rabid dog that lunges at anyone in its path. No good ever comes of keeping their company; the old rule even prescribed banishing them from the land. Tuka says: what more is there to say? The very body of a wicked person is a hell.

WHAT IT MEANS

A strong warning about toxic company. Tukaram heaps up images of contamination, stench, foulness, a hell carried in the body, to make a single practical point: stay away. He is especially wary of argument; do not even engage, because the quarrel itself drags you down to their level. The rabid dog is the operative comparison: the danger is not that the wicked are evil in the abstract but that they lunge and infect indiscriminately, so distance is the only safety. The harshness is protective, aimed at the corrupting pattern. Guard your company, he says, as you would guard your health.

GATHA 0116 *Social Criticism*

Social criticism, the true outcaste

मराठी मूळ

अतिवादी नव्हे शुद्ध या बीजाचा । ओळखा जातीचा अंत्यज तो ॥१॥
वेद श्रुति नाहीं ग्रंथ ज्या प्रमाण । श्रेष्ठाचें वचन न मानी जो ॥ध्रु.॥
तुका म्हणे मद्यपानाचें मिष्टान्न । तैसा तो दुर्जन शिवों नये ॥२॥

ENGLISH TRANSLATION

He is no pure seed, that loud-mouth; know him as one cast out in spirit. The Vedas, the scriptures, the words of the wise, he holds none as authority. Says Tuka, like a sweet dish served with liquor, such a wretch is not to be touched.

IN PLAIN WORDS

The argumentative loudmouth is no pure seed; recognize him for what he is, an outcaste in spirit, whatever his birth. He treats neither the Vedas, nor the scriptures, nor the words of the wise as having any authority over him. Tuka says: he is like a sweet dish served alongside liquor. Do not touch him.

WHAT IT MEANS

Tukaram turns his definition of caste inward again. The real outcaste is not the low-born but the contentious man who recognizes no authority above his own opinion, not scripture, not the wise. Such a person is from a corrupt seed in spirit. The closing image is precise: a sweet dish set out with liquor is spoiled by the company it keeps, however good it looks; so the loudmouth's cleverness is poisoned by his refusal of all guidance. Stay away, not from his birth, but from his arrogance, which contaminates whatever it touches.

GATHA 0117 *The Moral Ideal*

Moral ideal, one thing in the belly

मराठी मूळ

शब्दा नाहीं धीर । ज्याची बुद्धि नाहीं स्थिर ॥१॥
त्याचें न व्हावे दर्शन । खळा पंगती भोजन ॥ध्रु.॥
संतास जो निंदी । अधम लोभासाठीं वंदी ॥२॥
तुका म्हणे पोटीं । भाव अणीक जया होटीं ॥३॥

ENGLISH TRANSLATION

One whose words lack steadiness, whose resolve is never firm.

Do not seek the sight of such a one. Do not share the meal-row with the wicked.

One who slanders the saints and bows to the base out of greed.

Says Tuka, one thing in the belly, another on the lips.

IN PLAIN WORDS

A person whose words have no steadiness, whose resolve is never firm: do not seek out his company, and do not sit in the same meal-row with the wicked. He slanders the saints, and bows low to the base out of plain greed. Tuka says: one thing in his belly, and another thing altogether on his lips.

WHAT IT MEANS

A portrait of the double-minded man, and a warning to keep clear of him. His words are unreliable because his resolve is unsteady; his behavior is governed by appetite, so he will run down the genuinely holy while fawning on the powerful when there is something to gain. The mark Tukaram fixes on is the split between inside and outside, one thing in the belly, another on the lips, the very hypocrisy he hates most. To share even a meal-row with such a person, he suggests, is to absorb a little of that doubleness.

GATHA 0118 *The Moral Ideal*

Moral ideal, you become what you follow

मराठी मूळ

चोरें चोरातें करावा उपदेश । आपुला अभ्यास असेल तो ॥१॥
शिंदळीच्या मागें वेचितां पाउलें । होईल आपुलें तिच्या ऐसें ॥ध्रु.॥
तुका म्हणे भितो पुढिलिया दत्ता । म्हणऊनि चिंता उपजली ॥२॥

ENGLISH TRANSLATION

A thief teaches a thief only what he himself practices. Waste your steps trailing a wayward woman, you will become like her. Says Tuka, I fear what is already assigned ahead, and so this anxiety has arisen.

IN PLAIN WORDS

A thief can only teach another thief the trade he himself practices. Wear out your feet following after a wayward woman, and you will end up just like her. Tuka says: I am afraid of what lies ahead for me, and that is exactly why this anxiety has risen up in me.

WHAT IT MEANS

Two plain truths about influence, and then a startling turn inward. You become what you follow: a thief passes on only thievery, and trailing after the corrupt makes you corrupt. So far it is a warning about company. But the last line is pure Tukaram, the saint suspicious of himself: rather than congratulate himself for knowing better, he confesses that he too fears where his own steps might lead, and that this honest fear is the very source of his vigilance. The teaching about others becomes a reason for self-watchfulness.

GATHA 0119 *Worldly Metaphors*

Metaphor, wrong for the moment

मराठी मूळ

मांडवाच्या दारा । पुढें आणिला म्हातारा ॥१॥
म्हणे नवरी आणा रांड । जाळा नवऱ्याचें तोंड ॥ध्रु.॥
समय न कळे । काय उपयोगीं ये वेळे ॥२॥
तुका म्हणे खरा । येथूनिया दूर करा ॥३॥

ENGLISH TRANSLATION

An old man was brought before the wedding canopy. He says, "Bring the whore! Burn the groom's face!" He does not know the occasion, or what serves this moment. Says Tuka, he is a genuine one, all right. Remove him from here.

IN PLAIN WORDS

An old man was led up to the wedding canopy, and he blurts out, bring the whore, set fire to the bridegroom's face. He has no idea what the occasion is, or what is fitting to say at this moment. Tuka says: he is a real specimen, this one. Take him away from here.

WHAT IT MEANS

A short, broad comedy about a man hopelessly out of step with the moment. Brought to a wedding, he shouts curses fit for nowhere, blind to where he is and what the hour calls for. Tukaram's eye is on the deeper failing: not knowing the samaya, the right thing for the right time. Wisdom is not only saying true things but saying the fitting thing in its proper place. The man who has lost that sense, however loud, only needs to be quietly removed. Behind the joke is a teaching about the discernment of the moment.

GATHA 0120 *Social Criticism*

Social criticism, the squandered birth

मराठी मूळ

कांहीं नित्यनेमाविण । अन्न खाय तो श्वान ॥ वांयां मनुष्यपण । भार वाहे तो वृषभ ॥१॥
त्याचा होय भूमी भार । नेणे यातीचा आचार ॥ जाला दावेदार । भोगवी अघोर पितरांसि ॥ध्रु.॥
अखंड अशुभ वाणी । खरें न बोले स्वप्नीं ॥ पापी तयाहुनी । आणीक नाहीं दुसरा ॥२॥
पोट पोसी एकला । भूतीं दया नाहीं ज्याला ॥ पाठीं लागे आल्या । अतिताचे दाराशीं ॥३॥
कांहीं संतांचे पूजन । न घडे तीर्थांचें भ्रमण ॥ यमाचा आंदण । सीण थोर पावेल ॥४॥
तुका म्हणे त्यांनीं । मनुष्यपणा केली हानी ॥ देवा विसरुनी । गेलीं म्हणतां मी माझें ॥५॥

ENGLISH TRANSLATION

One who eats without any daily discipline, he is a dog. One who wastes his humanness carrying burdens for nothing, he is an ox.

Such a one is a burden upon the earth, ignorant of the conduct his station demands. Having become a claimant to the family line, he sends his ancestors into terrible suffering.

One whose speech is forever inauspicious, who cannot speak truth even in a dream. There is no greater sinner than he; there is no other worse.

One who feeds only his own belly, who has no compassion for any living being, and who hounds the guest that comes to his door.

One who never worships the saints, for whom no pilgrimage ever comes to pass. He becomes an offering to Yama; great suffering he shall receive.

Says Tuka, such people have squandered their humanness. Forgetting God, they were lost the moment they clung to "I" and "mine."

IN PLAIN WORDS

A man who eats with no daily discipline at all is a dog. One who wastes his human birth hauling burdens for nothing is an ox. He is a weight on the earth, ignorant of how a human life should be lived, and by his conduct he drags even his ancestors into torment. His speech is forever foul; he cannot tell the truth even in a dream. There is no greater sinner anywhere. He feeds only his own belly, has no pity for any creature, and harasses the very guest who comes to his door. He never honors the saints, no pilgrimage is ever made. He becomes Death's own property, and great suffering awaits him. Tuka says: such people have thrown their humanness away. Forgetting God, they were lost the very moment they began to say, I and mine.

WHAT IT MEANS

A full catalogue of the wasted human life, building to its single root cause. Tukaram runs through the signs, no discipline, no compassion, foul speech, inhospitality, neglect of saints and of God, and at each step strips away the dignity of the human birth: such a person is a dog, an ox, a mere weight on the earth, Death's property. But the last line names the source of it all. Every item on the list flows from one thing: forgetting God and clinging to I and mine. The moment the self becomes the center, the humanness is already squandered. The whole portrait is the cost of that one forgetting.

GATHA 0121 *Social Criticism*

Social criticism, where defilement lives

मराठी मूळ

कन्या गो करी कथेचा विकरा । चांडाळ तो खरा तया नांवें ॥१॥
गुण अवगुण हे दोन्ही प्रमाण । यातिशीं कारण नाहीं देवा ॥२॥
आशाबद्ध नये करूं तें करिती । तुका म्हणे जाती नरकामधीं ॥३॥

ENGLISH TRANSLATION

One who sells daughters, cows, and sacred stories. He is the truly fallen one, that is his name. Virtue and vice are the only true measures; caste has nothing to do with God. Says Tuka, those bound by desire do what should never be done. They fall into hell.

IN PLAIN WORDS

Who is the truly low one? Not the man born low. It is the man who sells what is holy: his daughter, his cow, even the telling of God's story. Your birth does not make you low. What you do makes you low. Good and bad are the only measure. Before God, caste counts for nothing. People ruled by their wants do what should never be done. Tuka says: they are the ones who fall.

WHAT IT MEANS

Tukaram moves the idea of pollution off birth and onto conduct, keeping the harshest word in the language to do it. The truly defiled one, the real outcaste, is not the person born low but the one who turns sacred things into merchandise. What makes you low is what you do. Good and bad are the only measure, and before God a person's birth counts for nothing at all. Coming from a man whose own right to sing of God was attacked over his birth, this is less a tidy reform than a testimony; and his anger lands not on the low-born but on the desire-bound who know better and do worse.

GATHA 0122 *The Nature of God*

Nature of God, Hari and Hara are one

मराठी मूळ

हरिहरां भेद । नाहीं करूं नये वाद ॥१॥
एक एकाचे हृदयीं । गोडी साखरेच्या ठायीं ॥ध्रु.॥
भेदकासी नाड । एक वेलांटी च आड ॥२॥
उजवें वामांग । तुका म्हणे एक चि अंग ॥३॥

ENGLISH TRANSLATION

Between Hari and Hara there is no difference; do not quarrel over this. Each dwells in the heart of the other, like sweetness within sugar. For the one who insists on division, even a single vowel mark brings ruin. Says Tuka, left side and right side are still one body.

IN PLAIN WORDS

Between Hari and Hara there is no real difference; do not waste breath quarreling over it. Each lives in the heart of the other, the way sweetness lives inside sugar. For the man who insists on dividing them, even a single vowel mark becomes a stumbling-block. Tuka says: the left side and the right side are still one body.

WHAT IT MEANS

Tukaram steps into the old sectarian quarrel between the followers of Vishnu, called Hari, and Shiva, called Hara, and dismisses it. The two are not two; each dwells in the other as sweetness dwells in sugar, inseparable. The person who insists on a difference trips over the smallest thing, a single vowel mark, because his whole project is

division for its own sake. The closing image settles it: left and right are different sides, but one body. To set the gods against each other is to fight one's own limbs.

GATHA 0123 *True Worship*

True worship, everything in its place

मराठी मूळ

वक्त्या आधीं मान । गंध अक्षता पूजन । श्रोता यति जाला जाण । तरी त्या नाहीं उचित ॥१॥
शीर सर्वांगा प्रमाण । यथाविधि कर चरण । धर्माचें पाळण । सकळीं सत्य करावें ॥ध्रु.॥
पट्ट पुत्र सांभाळी । पिता त्याची आज्ञा पाळी । प्रमाण सकळीं । ते मर्यादा करावी ॥२॥
वरासनीं पाषाण । तो न मानावा सामान्य । येर उपकरणें । सोनियाचीं परी तीं नीच ॥३॥
सोनियाचा पैंजण । मुगुटमणि केला हीण । जयाचें कारण । तया ठायीं अळंकार ॥४॥
सेवका स्वामीसाठीं मान । त्याचें नाम त्याचें धन । तुका म्हणे जाण । तुम्ही संत तदर्थी ॥५॥

ENGLISH TRANSLATION

First, honor the speaker with sandalwood paste, flowers, and worship. Even if the listener be a renunciant, he does not deserve that same honor.

The head governs the whole body. As hands and feet serve their proper duty, so let all uphold the law of dharma in truth.

The anointed heir is cherished by all, yet even his father obeys the throne's command. Let everyone observe that rightful order.

A stone seated on the high altar must not be treated as ordinary. Other implements, even if made of gold, remain lowly beside it.

A golden anklet, however precious, is counted less than the jewel in the crown. Each ornament belongs to its own rightful place.

The servant earns honor for the sake of the master. The master's name is the servant's true wealth. Says Tuka: know this, O saints, and live accordingly.

IN PLAIN WORDS

Honor the one who speaks of God first, with sandal paste and flowers and worship; even a renunciant in the audience does not claim that same honor. The head governs the whole body, and as the hands and feet each keep to their task, so let everyone uphold dharma in truth. The crown prince is cherished by all, yet even his father bows to the throne; let everyone keep that rightful order. A plain stone set on the high altar is no ordinary stone; beside it, even implements of gold rank lower. A golden anklet, precious as it is, counts for less than the jewel in the crown; each ornament has its own rightful place. A servant is honored for his master's sake; the master's name is the servant's true wealth. Tuka says: understand this, O saints, and live by it.

WHAT IT MEANS

An abhanga about rightful order and where honor truly belongs. Tukaram argues by a series of proportions: the speaker of God's word outranks even a renunciant listener; the head governs the limbs; the throne outranks even the prince's father; a stone on the altar outranks golden tools; the crown-jewel outranks the golden anklet. In each case worth is set not by the material but by relation to the sacred center. The conclusion ties it to devotion: a servant's dignity comes entirely from his master, and the master's name is his real wealth. Honor flows from nearness to God, and the saint who grasps this keeps everything in its proper place.

GATHA 0124 *Social Criticism*

Social criticism, the hollow boaster

मराठी मूळ

घरीं रांडा पोरें मरती उपवासीं । सांगे लोकांपासीं थोरपण ॥१॥
नेऊनियां घरा दाखवावें काय । काळतोंडा जाय चुकावूनि ॥२॥
तुका म्हणे आम्ही जाणों त्या प्रमाण । ठकावे हे जन तैसे नहों ॥३॥
जोहार - अभंग ३

ENGLISH TRANSLATION

His wife and children starve at home, yet he boasts of his greatness before the public.

If someone were taken to his house, what would they see? The shame-faced one would slip away to avoid them.

Says Tuka, we know the true measure of such a one. We are not the sort who can be deceived.

IN PLAIN WORDS

His wife and children are starving at home, and yet he goes about boasting of his greatness in public. Take someone back to his house and what would they find? The shame-faced man would slip away to avoid being seen. Tuka says: we know exactly what such a person is worth. We are not the kind who can be fooled.

WHAT IT MEANS

A short, sharp portrait of the hollow boaster, the man who performs importance abroad while his own family goes hungry at home. The test Tukaram applies is simple and merciless: would his public face survive a visit to his actual house? It would not, and so he avoids being seen there. The closing note is the satirist's confidence: such pretense fools the crowd but not the discerning, and Tukaram counts himself among those who can read the true worth behind the show. The gap between the public boast and the private reality is the whole of the man.

GATHA 0125 *Worldly Metaphors*

Reckoning, the watchman calls

मराठी मूळ

मायबाप जोहार । सारा साधावया आलों वेसकर ॥१॥
मागील पुढील करा झाडा । नाहीं तरी खोडा घालिती जी ॥ध्रु.॥
फांकुं नका रुजू जालिया वांचून । सांगा जी कोण घरीं तीं धण्या ॥२॥
आजि मायबाप करा तडामोडी । उद्यां कोणी घडी राहेना हो ॥३॥
तुका म्हणे कांहीं न चले ते बोली । अखरते सालीं झाडा घेती ॥४॥

ENGLISH TRANSLATION

Johar, my lords and patrons! I have come as the village watchman to settle all accounts.

Clear your debts, past and future, or they will throw you in the stocks.

Do not slip away without presenting yourself. Tell me, master, who is the true owner of this house?

Today, patrons, break it all and settle it. Tomorrow, not a single moment is promised.

Says Tuka: empty words will not work here. At the end, they strip even the husk in the reckoning.

IN PLAIN WORDS

Johar, my lords and patrons. I have come, the village watchman, to settle all the accounts. Clear your debts, the old ones and the ones still to come, or you will be put in the stocks. Do not slip off without showing yourself; tell me, master, who is the real owner of this house? Settle it all today, my patrons, break it open and reckon it now, for tomorrow not a single moment is promised to you. Tuka says: empty words will not pass here. In the end they strip away even the husk in the reckoning.

WHAT IT MEANS

Tukaram takes on the voice of the vesakar, the village watchman who calls out johar and comes to collect what is owed, and behind that voice stands Death and the final reckoning. The debts to be cleared are a life's deeds; the stocks are the consequence; the unanswerable question, who really owns this house, exposes how little of what we call ours is truly ours. The urgency is the heart of it: settle today, because tomorrow is not promised, and at the end the accounting is total, stripping away even the husk. He uses the lowly servant's role to deliver the highest warning.

GATHA 0126 *Worldly Metaphors*

Reckoning, the watchman's due

मराठी मूळ

येऊं द्या जी कांहीं वेसकरास । आंतून बाहेर वोजेचा घास ॥१॥
जों यावें तों हात चि रिता नाहीं । कधीं तरीं कांहीं द्यावें घ्यावें ॥२॥
तुका म्हणे उद्यां लावीन म्हनेरा । जे हे दारोदारांभोंवतीं फिरा ॥३॥

ENGLISH TRANSLATION

Let whatever comes be given to the watchman. A share of every load passing in and out is his due.

Whoever enters must not come empty-handed. Something given, something taken, every single time.

Says Tuka, tomorrow I will levy the fine on all of you who wander door to door.

IN PLAIN WORDS

Let the watchman be given his share, a mouthful from every load that passes in or out. Whoever comes through must not arrive empty-handed; something given, something taken, every single time. Tuka says: tomorrow I will levy the fine on all of you who go wandering from door to door.

WHAT IT MEANS

Tukaram stays in the watchman's voice. The watchman's customary due, a share of everything that moves through the village gate, becomes an image of the toll that life and death exact on all our comings and goings. No one passes free; every transaction carries its levy. And the closing line keeps the threat of the reckoning hanging over those who drift from door to door, busy with the world. Under the homely custom is the same teaching as the verse before it: an account is being kept, and a fine will be paid, on everything you do.

GATHA 0127 *Worldly Metaphors*

Metaphor, the house stripped bare

मराठी मूळ

देती घेती परज गेली । घर खालीं करूनियां ॥१॥
धांवणियाचे न पडे हातीं । खादली राती काळोखी ॥ध्रु.॥
वघियांचे अवघें नेलें । काहीं ठेविलें नाहीं मागें ॥२॥
सोंग संपादुनि दाविला भाव । गेला आधीं माव वरि होती ॥३॥
घराकडे पाहूं नयेसें जालें । अमानत केलें दिवाणांत ॥४॥
आतां तुका कोणा न लगे चि हातीं । जाली ते निश्चिती बोलों नये ॥५॥

ENGLISH TRANSLATION

While giving and taking went on, what was held in trust slipped away. The house was stripped bare.

What the raid seized cannot be recovered. A dark night swallowed it whole.

The thieves took everything. Not a thing was left behind.

They played their part in disguise, showed devotion on the surface, but the illusion had already departed from within.

One cannot even bear to look at the house now. It has all been deposited in the court.

Says Tuka, now no one can lay hands on it. What has come to pass is certain, and of it nothing more should be spoken.

IN PLAIN WORDS

While the buying and selling went on, the thing held in trust quietly slipped away, and the house was left stripped bare. What the raid carried off cannot be recovered; a dark night swallowed it whole. The thieves took everything and left nothing behind. They had played their parts in costume, showing devotion on the surface, but the substance had already gone from within. One cannot even bear to look at the house now; the whole matter has been deposited with the court. Tuka says: now it is in no one's hands to seize. What has happened is settled, and of it nothing more need be said.

WHAT IT MEANS

A dark, riddling poem about dispossession. On the surface it is a house emptied by thieves in the night while its keeper was busy trading; what was held in trust is gone, and only bare walls remain. Read inwardly, it is the stripping-away of everything the self falsely held, including a devotion that was all surface, costume without substance. The turn comes at the end: the emptied matter has been handed over to the court, deposited where no thief and no claimant can reach it. Whatever exactly was lost, it is now beyond anyone's grasp, settled and final, and Tukaram lets it rest in silence.

GATHA 0128 *The Power of the Name*

The Name, God comes running

मराठी मूळ

शुकसनकादिकीं उभारिला बाहो । परिक्षितीला हो दिसां सातां ॥१॥
उठाउठी करी स्मरणाचा धांवा । धरवत देवा नाहीं धीर ॥ध्रु.॥
त्वरा जाली गरुड टाकियेला मागें । द्रौपदीच्या लागें नारायणें ॥२॥
तुका म्हणे करी बहु च तांतडी । प्रेमाची आवडी लोभ फार ॥३॥

ENGLISH TRANSLATION

Sages like Shuka and Sanaka raised their arms in triumph at what God did for Parikshit in seven days.

At the first cry of remembrance, God breaks into a run. He cannot hold His patience, not for a moment.

Such was His haste that He left Garuda behind, racing on foot to reach Draupadi in her hour of need.

Says Tuka, He is in a great rush always. His love for the devotee's love is deep, His greed for it boundless.

IN PLAIN WORDS

Sages like Shuka and Sanaka raised their arms in wonder at what God did for Parikshit in just seven days. At the very first cry of remembrance, God breaks into a run; he cannot hold his patience even for a moment. So great was his haste once that he left his eagle Garuda behind and ran on foot to reach Draupadi in her hour of need. Tuka says: he is always in a great hurry. His love for the devotee's love runs deep, and his hunger for it knows no bound.

WHAT IT MEANS

Tukaram celebrates God's sheer eagerness to come to those who call him. He gathers the famous stories, Parikshit saved in seven days, Draupadi rescued in the open assembly, to make one point: God does not wait to be coaxed. At the first remembrance he comes running, too impatient even to mount his eagle. The lovely reversal in the last line is that the God who needs nothing is pictured here as greedy, hungry for the devotee's love, in a hurry to receive it. The image turns the whole transaction of grace around: the Lord wants us more than we want him.

GATHA 0129 *Appeals and Exhortations*

Exhortation, the bitter neem

मराठी मूळ

बोललों तें कांहीं तुमचिया हिता । वचन नेणतां क्षमा कीजे ॥१॥
वाट दावी तया न लगे रुसावें । अतित्याई जीवें नाश पावे ॥ध्रु.॥
निंब दिला रोग तुटाया अंतरीं । पोभाळितां वरि आंत चरे ॥२॥
तुका म्हणे हित देखण्यासि कळे । पडती आंधळे कूपा माजी ॥३॥

ENGLISH TRANSLATION

Whatever I have spoken was only for your benefit. If my words fall short, please forgive me.

Do not resent the one who shows you the way. The transgressor perishes by his own willfulness.

Neem is given to cut the disease within. If you merely pamper and fondle the surface, the rot keeps spreading inside.

Says Tuka: only those with eyes can recognize what is truly good for them. The blind fall straight into the well.

IN PLAIN WORDS

Whatever I have said was only for your good; if my words came out clumsily, please forgive them. Do not resent the one who shows you the road. The willful man destroys himself by his own stubbornness. Neem is given, bitter, to cut a disease at its root; pamper only the surface and the rot goes on spreading inside. Tuka says: only the one with eyes can see what is truly good for him. The blind walk straight into the well.

WHAT IT MEANS

Tukaram speaks as the reluctant truth-teller, and asks not to be hated for it. Hard words, like bitter neem, are medicine meant to cut a disease at the root; soothing flattery only lets the rot spread unseen. So he begs forgiveness for any clumsiness even as he refuses to soften the substance, and warns that resenting the one who shows the way is self-destruction. The closing image is stark: real good can only be recognized by those willing to see, while the blind, those who will not, walk straight into the well. To accept correction is to have eyes.

GATHA 0130 *Worldly Metaphors*

Metaphor, the monkey's fist

मराठी मूळ

माकडें मुठीं धरिलें फुटाणे । गुंतले ते नेणे हात तेथें ॥१॥
काय तो तयाचा लेखावा अन्याय । हित नेणे काय आपुलें तें ॥ध्रु.॥
शुकें नळिकेशीं गोवियेले पाय । विसरोनि जाय पक्ष दोन्ही ॥२॥
तुका म्हणे एक ऐसे पशुजीव । न चले उपाव कांहीं तेथें ॥३॥

ENGLISH TRANSLATION

A monkey grabs roasted grain in its fist. Its hand is stuck there, and it does not know it.

What fault can be laid upon it? It does not know its own good.

A parrot's feet are caught in a hollow stick. It forgets both its wings.

Says Tuka, some are animal-souled like this. No remedy avails them.

IN PLAIN WORDS

A monkey closes its fist around the roasted grain inside the trap, and then cannot pull its hand free, and does not even realize that it is its own grip that holds it. What blame can you lay on it? It simply does not know its own good. A parrot's feet catch on the little rolling perch, and in its panic it forgets it has two wings to fly with. Tuka says: some creatures are animal-souled like this, and for them no remedy works at all.

WHAT IT MEANS

Two famous images of self-made captivity. The monkey is trapped only by its own refusal to open its fist; let go of the grain and it is free, but it will not, and does not even see that the prison is its own grip. The parrot, feet caught on a spinning perch, forgets that its wings could lift it away at any moment. Both are pictures of the soul held not by the world but by its own clinging and its own forgetting. Tukaram's sober close admits a limit: some are so identified with the trap that no help reaches them. The only key was always to open the hand, or to remember the wings.

GATHA 0131 *The Nature of God*

Nature of God, the trial of his lovers

मराठी मूळ

हरि तूं निष्ठ निर्गुण । नाहीं माया बहु कठिण । नव्हे तें करिसी आन । कवणें नाहीं केलें तें ॥१॥
घेऊनि हरिश्चंद्राचें वैभव । राज्य घोडे भाग्य सर्व । पुत्र पत्नी जीव । डोंबाघरीं वोपविलीं ॥ध्रु.॥
नळा दमयंतीचा योग । बिघडिला त्यांचा संग । ऐसें जाणे जग । पुराणें ही बोलती ॥२॥
राजा शिबी चक्रवर्ती । कृपाळु दया भूतीं । तुळविलें अंतीं । तुळें मास तयाचें ॥३॥
कर्ण भिडता समरंगणीं । बाणीं व्यापियेला रणीं । मागसी पाडोनी । तेथें दांत तयाचे ॥४॥
बळी सर्वस्वें उदार । जेणें उभारिला कर । करूनि काहार । तो पाताळीं घातला ॥५॥
श्रियाळाच्या घरीं । धरणें मांडिलें मुरारी । मारविलें करीं । त्याचें बाळ त्याहातीं ॥६॥
तुज भावें जे भजती । त्यांच्या संसारा हे गति । ठाव नाहीं पुढती । तुका म्हणे करिसी तें ॥७॥

ENGLISH TRANSLATION

O Hari, you are truly without attributes, and yet your Maya is exceedingly harsh. You do what has never been done, what no one else would dare.

You took Harishchandra's kingdom, his horses, all his glory, and delivered his wife and son to the house of the Domb.

You tore Nala from Damayanti and ruined their union. So the world knows, and so the Puranas attest.

King Shibi, compassionate to all creatures, you made him weigh his own flesh upon the scales.

Karna, bold on the battlefield, pierced by arrows in the fray, you knocked out even his teeth, demanding still more.

Bali, generous with everything he had, who raised his hand to give it all, you forced him into servitude and cast him into the netherworld.

At Shriyala's house, O Murari, you staged a sit-in and had his own child slain by his own hand.

Says Tuka, this is the fate of those who love you with all their being. There is no knowing what you will do next.

IN PLAIN WORDS

O Hari, you are truly beyond all qualities, and yet your Maya can be terribly hard; you do what has never been done, what no one else would dare. You took everything Harishchandra had, his kingdom, his horses, all his fortune, and set his wife and son to labor in an outcaste's house. You broke Nala and Damayanti apart and ruined their life together; the world knows it, and the Puranas say so. King Shibi, who was merciful to every creature, you made weigh his own flesh on the scales. Karna, brave on the battlefield, riddled with arrows, you knocked out even his teeth and still demanded more. Bali, who gave away everything he had with an open hand, you forced into servitude and pushed down into the netherworld. At Shriyala's house, Murari, you staged your sit-in and had the father slay his own child with his own hands. Tuka says: this is what becomes of those who love you with their whole being. There is no telling what you will do next.

WHAT IT MEANS

One of Tukaram's boldest and most unsettling abhangas, spoken with a lover's audacity. He recites the catalogue of God's greatest devotees, Harishchandra, Nala, Shibi, Karna, Bali, Shriyala, and points out that each was put through annihilating trial precisely because he loved God so completely. The formless, attribute-less Lord, he says, wields a Maya that can be merciless, doing to his closest ones what no one else would dare. It is not a complaint that turns away but a complaint that clings: he names the terror of the path honestly, that to love God wholly is to be tested past all bearing, and ends not in doctrine but in awe, there is no knowing what you will do next. Faith here includes the courage to say this aloud.

GATHA 0132 *The Power of the Name*

The Name, Death barred by flame

मराठी मूळ

चाल केलासी मोकळा । बोल विठ्ठल वेळोवेळां ॥१॥
तुज पापचि नाहीं ऐसें । नाम घेतां जवळीं वसे ॥ध्रु.॥
पंच पातकांच्या कोडी । नामें जळतां न लगे घडी ॥२॥
केलीं मागें नको राहों । तुज जमान आम्ही आहों ॥३॥
करीं तुज जीं करवती । आणिक नामें घेऊं किती ॥४॥
तुका म्हणे काळा । रीग नाहीं निघती ज्वाळा ॥५॥

ENGLISH TRANSLATION

You have been set free. Now walk freely, and speak Vitthal's name at every turn.

You carry no sin whatsoever. When you take the Name, He comes to dwell beside you.

Ten million mortal sins, crores upon crores. The Name burns them all; it does not take even a moment.

What was done before, do not dwell on it. We stand surety for you.

Whatever deeds you are made to do, and however many Names you are asked to take.

Says Tuka: Death has no entry here. Flames issue forth and bar the way.

IN PLAIN WORDS

You have been set free; now walk loose and easy, and say Vitthal's name at every turn. It is as if you never had any sin at all: the moment you take the Name, he comes and lives beside you. Ten million deadly sins, crores upon crores of them, the Name burns the whole heap in less than an instant. Do not stay stuck on what you did before; we ourselves stand surety for you. Whatever deeds you are set to do, however many Names you are asked to take, take them. Tuka says: into this, Death has no entrance; flames leap up and bar his way.

WHAT IT MEANS

A poem of total reassurance built on the power of the Name. Tukaram tells the burdened soul it is already free: take Vitthal's name and God himself moves in beside you, so completely that it is as though no sin had ever been. Even an unimaginable mass of sins is burned away in a moment by the Name. He meets the one obstacle, guilt

over the past, head on: do not dwell there, for we, the saints, stand surety for you. And he ends with a guarantee of safety: where the Name is, Death cannot enter, turned back by a wall of flame. The Name does not merely cleanse; it stands guard.

GATHA 0133 *The Power of the Name*

The Name, God hears the feeling

मराठी मूळ

बाळ बापा म्हणे काका । तरी तो कां निपराध ॥१॥
जैसा तैसा भाव गोड । पुरवी कोड विठ्ठल ॥ध्रु.॥
साकरेसि म्हणतां धोंडा । तरी कां तोंडा न रुचे ॥२॥
तुका म्हणे आरुष बोल । नव्हे फोल आहाच ॥३॥

ENGLISH TRANSLATION

If a child calls its father "uncle," is the child not blameless?

Whatever the feeling, if it is sweet, Vitthal fulfills that wish.

If you call sugar a stone, does it not still taste sweet on the tongue?

Says Tuka: rough words, spoken truly, are no hollow husk.

IN PLAIN WORDS

When a small child calls its father uncle, is the child to blame for it? Whatever the feeling is, so long as it is sweet, Vitthal grants the wish behind it. If you call sugar a stone, does it stop tasting sweet on your tongue? Tuka says: rough, clumsy words, if they are spoken truly, are no empty husk.

WHAT IT MEANS

Tukaram reassures the unlearned and the inarticulate. A toddler who muddles its words and calls father uncle is innocent; the love is real even when the speech is wrong. So too with God: Vitthal answers the feeling, not the correctness of the address. Sugar stays sweet whatever you call it, and plain, rough words carry real substance when the heart behind them is true. The teaching guards devotion from the tyranny of correctness. God listens past the grammar to the love.

GATHA 0134 *Devotion to Vitthal*

Devotion, feeling is the salt

मराठी मूळ

चित्तीं नाहीं तें जवळीं असोनि काय । वत्स सांडी माय तेणें न्यायें ॥१॥
प्रीतीचा तो वायु गोड लागे मात । जरी जाय चित्त मिळोनियां ॥२॥
तुका म्हणे अवघें फिकें भावाविण । मीठ नाहीं अन्न तेणें न्यायें ॥३॥

ENGLISH TRANSLATION

What good is nearness if the chitta is not in it? By that same logic, a mother cow abandons her calf.

Sweet feels the talk of love, the breeze of affection, when the chitta merges wholly.

Says Tuka, without bhava all is tasteless. By that same logic, food without salt.

IN PLAIN WORDS

What is the use of being near someone if your heart is not in it? By that same logic, a mother cow would simply walk away from her calf. The talk of love is sweet, and the very breeze of affection is sweet, but only when one heart has merged into the other. Tuka says: without real feeling everything is flat and tasteless, the way food is when there is no salt in it.

WHAT IT MEANS

Tukaram makes feeling, bhava, the one thing that gives devotion its savor. Physical nearness is empty if the heart is absent; presence without love is like a mother who feels nothing for the calf at her side. What makes the language of love sweet is not the words but the merging of one heart into another. And the homely closing image fixes it: bhava is the salt of the spiritual life. Without it, every practice, however correct, is bland and lifeless. With it, even simple things become delicious.

GATHA 0135 *True Worship*

True worship, clean within

मराठी मूळ

काय कशी करिती गंगा । भीतरिं चांगा नाहीं तो ॥१॥
अधणीं कुचर बाहेर तैसा । नये रसा पाकासि ॥ध्रु.॥
काय टिळे करिती माळा । भाव खळा नाहीं त्या ॥२॥
तुका म्हणे प्रेमें विण । बोले भुंके अवघा शीण ॥३॥

ENGLISH TRANSLATION

What good are baths in the Ganga for one who is not pure within?

Like something half-cooked and spoiled inside, it yields no flavour in the cooking.

What good are tilak-marks and rosaries for one whose feeling is crooked?

Says Tuka, without love, all speaking is barking, all of it only weariness.

IN PLAIN WORDS

What good are baths in the Ganga to a person who is not clean within? He is like food half-cooked and already spoiled inside, which yields no flavor however you cook it. What good are the tilak marks and the rosaries to someone whose heart is crooked? Tuka says: without love, all the talking is just barking, and the whole of it only wearies you.

WHAT IT MEANS

Another of Tukaram's attacks on outward religion empty of the inner thing. Sacred baths, forehead marks, prayer beads, all the visible apparatus, are worthless if the heart is impure or crooked; the spoiled ingredient cannot be saved by cooking. The standard, as always, is love. Without it, religious speech is mere noise, the barking of a dog, and it leaves you only tired. He is not against the outward forms as such; he is against mistaking them for the substance they are meant to express.

GATHA 0136 *The Moral Ideal*

Moral ideal, the world you project

मराठी मूळ

शिंदळा साल्याचा नाहीं हा विश्वास । बाईल तो त्यास न विसंभे ॥१॥
दुष्ट बुद्धि चोरी करी निरंतर । तो म्हणे इतर लोक तैसे ॥२॥
तुका म्हणे जया चित्तीं जे वासना । तयाची भावना तयापरी ॥३॥
काला चेंडुफळी - अभंग १००

ENGLISH TRANSLATION

The scoundrel, that son of a whore, trusts no one. He cannot let his own wife out of sight.

The wicked mind steals constantly. He insists all other people do the same.

Says Tuka, whatever desire sits in one's chitta, one's perception is shaped accordingly.

IN PLAIN WORDS

The scoundrel trusts no one at all; he cannot even let his own wife out of his sight. The thieving mind steals without pause, and then assumes that everyone else is stealing too. Tuka says: whatever desire is sitting in a person's heart, his whole way of seeing the world is shaped to match it.

WHAT IT MEANS

A sharp piece of psychology. The faithless man suspects everyone of faithlessness, the thief assumes all others are thieves, because each person reads the world through the desires that fill his own heart. Tukaram states the principle plainly: perception follows inner craving. We do not see the world as it is; we see it as we are. The unsettling corollary is that your suspicions and assumptions about others are a confession about yourself. To purify the seeing, you have to purify the heart behind the eyes.

GATHA 0137 *Worldly Metaphors*

Metaphor, the ball-game of the world

मराठी मूळ

झेला रे झेला वरचेवर झेला । हातिचें गमावी तो पाठीं साहे टोला ॥१॥
त्रिगुणाचा चेंडू हातें झुगारी निराळा । वरिलिया मुखें मन लावी तेथें डोळा ॥ध्रु.॥
आगळा होऊनि धरी वरिचिया वरी । चपळ तो जिंके गांढ्या ठके येरझारीं ॥२॥
हातीं सांपडलें उभें बैसों नेदी कोणी । सोरीमागें सोरी घेती ओणवें करूनि ॥३॥
डाई पडिलिया सोसी दुःखाचे डोंगर । पाठीवरी भार भोंवता ही उभा फेर ॥४॥
तुका म्हणे सुख पाहे तयाचें आगळें । जिंकी तो हरवी कोणी एका तरी काळें ॥५॥

ENGLISH TRANSLATION

Catch it! Catch it! Keep catching, over and over! Lose what is in your hand, and you pay with a blow to the back.

The ball of the three gunas, the hand flings it aside; whatever face lands up, the mind fixes its eye right there.

The bold one leaps and grabs it again and again from above; the quick one wins, the coward stumbles back and forth, bewildered.

What falls into the hand, no one lets you sit still with it; turn after turn they seize it, bending you forward as they go.

When the bad throw lands, you endure mountains of sorrow; a load rides your back, and the whole circle stands spinning around you.

Says Tuka: look at the joy of that rare one who breaks free. The one who wins today, time strips bare at one turn or another.

IN PLAIN WORDS

Catch it, catch it, keep catching it, throw after throw. Drop what is in your hand, and you take a blow on the back. The ball is made of the three gunas; the hand flings it up, and wherever its face lands, the mind fixes its eye right there. The bold one leaps and seizes it again and again from above; the quick player wins, the timid one stumbles back and forth, bewildered. Whatever you catch, no one lets you sit still and keep it; turn after turn they snatch it away, bending you double as they go. When the bad throw lands on you, you bear mountains of sorrow, a weight on your back and the whole ring spinning around you. Tuka says: look at the joy of that rare one who breaks free of the game. The one who wins today, time will strip bare at some turn or other.

WHAT IT MEANS

Tukaram turns a children's ball-game into an image of life in the world. The ball is the play of the three gunas, the qualities that make up nature; the players scramble to catch and hold, but no one is allowed to keep anything, for the next turn snatches it away. Skill and boldness win a round, but every winner is eventually stripped by time. To be in the game at all is to be bent double under its weight and dizzied by its spinning. The one note of joy is reserved for the rare player who steps out of the game entirely. Worldly success is real but temporary; only escape from the whole contest is freedom.

GATHA 0138 *Appeals and Exhortations*

Exhortation, quit the pile-on

मराठी मूळ

अझुनि कां थीर पोरा न म्हणसी किर । धरुनियां धीर लाजे बुर निघाला ॥१॥
मोकळा होतासि कां रे पडिलासि डाई । वरिलांचा भार आतां उतरेसा नाहीं ॥ध्रु.॥
मेळवूनि मेळा एकाएकीं दिली मिठी । कवळिलें एक बहु बैसविलीं पाठीं ॥२॥
तळील तें वरी वरील तें येतें तळा । न सुटे तोंवरी येथें गुंतलिया खेळा ॥३॥
सांडितां ठाव पुढें सईल धरी हात । चढेल तो पडेल ऐसी ऐका रे मात ॥४॥
तुका म्हणे किती आवरावे हात पाय । न खेळावें तोंच बरें वरी न ये डाय ॥५॥
कोडें - अभंग २

ENGLISH TRANSLATION

Child, why won't you stand still and call out "I quit!"? Summon your nerve. Ashamed, you ducked and went under.

You were free and clear, so why did you fall on a bad throw? Now the weight of those on top will not come off.

Gathering the whole crowd, they seized each other all at once. One was grabbed while many more climbed on his back.

The one below comes up, the one on top goes down. Until you break free, you are tangled in this game.

Leave your spot and the next player grabs your hand. Whoever climbs will fall. Listen to these words.

Says Tuka: how long can you restrain your hands and feet? Better not to have played at all than end up under the pile.

IN PLAIN WORDS

Child, why will you still not stand still and call out, I quit? Find your nerve. Out of shame you ducked your head and went under. You were free and clear, so why did you let the bad throw catch you? Now the weight of all the players piled on top will not lift off you. They gathered the whole crowd and grabbed each other all at once; one was seized while many more climbed onto his back. The one underneath rises, the one on top sinks, and until you break loose you stay tangled in the game. Leave your place and the next player grabs your hand; whoever climbs will surely fall. Hear these words. Tuka says: how long can you keep your hands and feet under control in there? It would have been better never to have played than to end up crushed at the bottom of the pile.

WHAT IT MEANS

A companion to the ball-game poem, drawn from the rough children's game of climbing and pile-on. The world is that game: you were free, but shame and hesitation drew you in, and now you are pinned under the weight of everyone else's scrambling. The cruel logic of it is that positions constantly reverse, the one on top sinks, the one below rises, so there is no winning, only endless entanglement until you break free. Tukaram's blunt counsel: the wise move is to quit, to stand still and say I am out, and better still never to have joined the scramble at all. The only victory is non-participation.

GATHA 0139 *Worldly Metaphors*

Metaphor, the riddle of I and mine

मराठी मूळ

कोडें रे कोडें ऐका हें कोडें । उगवूनि फार राहे गुंतोनियां थोडें ॥१॥
पुसतसे सांगा मी हें माझें ऐसें काई । रुसूं नका नुगवे तो झवे आपुली आई ॥ध्रु.॥
सांगतों हें मूळ काहीं न धरावी खंती । ज्यालें ज्यवो मेलें मरो प्रारब्धा हातीं ॥२॥
तुका म्हणे अभिमान सांडावा सकळीं । नये अंगावरी वांयां येऊं देऊं कळी ॥३॥

ENGLISH TRANSLATION

A riddle, a riddle, hear this riddle: so much is solved, yet tangled over a trifle.

I ask you, tell me: is this "I" and "mine" truly real? Do not be cross; if you cannot solve it, go ask your own mother.

I tell you the root of it: hold no grief in your heart. What lives, let it live; what dies, let it die. All is in the hands of destiny.

Says Tuka: let everyone abandon pride. Do not invite strife upon yourself for nothing.

IN PLAIN WORDS

A riddle, a riddle, listen to this riddle: so much of it gets solved, and then you stay tangled over one small thing. I ask you, tell me plainly: is this I and this mine actually real? Do not take offense; if you cannot work it out, go and ask your own mother. I will tell you the root of the matter, so hold no grief in your heart: let what lives go on living, let what dies die; it is all in the hands of destiny. Tuka says: let everyone set pride aside, and do not go inviting strife down on yourself for nothing.

WHAT IT MEANS

Tukaram poses the whole human problem as a riddle with one stubborn knot. A person may untangle a great deal and still stay caught on a single small thing, and that thing is the assumption I and mine. He asks, almost teasingly, whether that I and mine were ever real at all. His answer, the root of the riddle, is the counsel of equanimity and surrender: grieve over nothing, let living things live and dying things die, since all of it rests with destiny, not with you. And the practical key is to drop pride, the great defender of I and mine, and stop manufacturing conflict over what was never yours to control.

GATHA 0140 *The Necessity of Experience*

Experience, I have seen myself

मराठी मूळ

नुगवे तें उगवून सांगितलें भाई । घालुनियां ताळा आतां शुद्ध राखा घाई ॥१॥
आतां कांहीं नाहीं राहिलें । म्यां आपणा आपण पाहिलें ॥ध्रु.॥
कमाईस मोल येथें नका रीस मानू। निवडूं नये मज कोणा येथें वानूं ॥२॥
तुका म्हणे पदोपदीं कान्हो वनमाळी । जयेजत मग सेवटिला एक वेळीं ॥३॥
पुण्य पाहिजे बहुत । जन्मांतरींचें संचित । होईल करीत । आला अधिकारी तो ॥ध्रु.॥
काय पाहातां हे भाई । हरुषें नाचा धरा घाई । पोटभरी कांहीं । घेतां उरी कांहीं ठेवा ॥२॥
जें सुख दृष्टी आहे । तें च अंतरीं जो लाहे । तुका म्हणे काय । कळिकाळ तें बापुडें ॥३॥
अवघे गोपाळ म्हणती या रे करूं काला । काय कोणाची सिदोरी ते पाहों द्या मला ।

ENGLISH TRANSLATION

That which never arose, I have revealed it, brothers. Now bolt the door and keep it pure with urgency.

Nothing remains now. I have seen myself, by myself.

Do not resent the price this earning commands here. None should sort or describe me against another.

Says Tuka: at every step, Krishna, wearer of the forest garland, victory to Him, and at the last, all at once.

Much merit is needed for this, the accumulated treasure of past births. When the worthy one arrives, it simply happens.

What are you waiting for, brothers? Dance with joy, seize this chance. Eat your fill and set something aside.

The happiness the eyes behold, let the chitta receive it too. Says Tuka, what then can poor Death do?

All the cowherd boys call out: come, let us share the feast! Let me see what provisions each of you has brought.

IN PLAIN WORDS

That which never came into being, brothers, I have shown it to you plainly; now bolt the door, and keep what you have found pure and unspilled. Nothing is left for me to do now. By myself, I have seen my own self. Do not resent the price this earning costs; do not measure me or rank me against anyone. Tuka says: at every step, Krishna, wearer of the forest garland, victory to him, and at the last, all at once. Much merit is needed for this, the saved-up treasure of many past lives; when the worthy one arrives, it simply happens of itself. What are you waiting for, brothers? Dance for joy and seize the moment. Eat your fill, and set something by. Let the heart receive the very happiness the eyes behold. Tuka says: then what can poor Death do to you? All the cowherd boys are calling, come, let us make the feast; let me see what provisions each of you has brought.

WHAT IT MEANS

A poem of arrival that opens into the cowherds' feast. Tukaram announces that he has realized and revealed the unborn reality, that there is nothing left for him to accomplish, and that he has seen his own true self by himself, needing no external measure or rank. Such realization, he adds, is not cheap; it rests on the merit of many lives,

and ripens of itself when the soul is ready. Then the tone turns to celebration: dance, seize the moment, let the inner heart receive the joy the senses glimpse, and Death is left helpless. The closing call to bring provisions for the shared feast carries it into the kala, the communal mixing of all the cowherds' food, his image for the gathered devotees' joy.

GATHA 0141 *The Moral Ideal*

Kala, the honest feast

मराठी मूळ

नका कांहीं मागें पुढें रे ठेवूं खरें च बोला । वंची वंचला तो चि रे येथें भोवंडा त्याला ॥१॥
घेतल्या वांचून झाडा रे नेदी आपुलें कांहीं । एकां एक ग्वाही बहुत देती मोकळें नाहीं ।
ताक सांडी येर येर रे काला भात भाकरी दहीं । आलें घेतो मध्यें बैसला नाहीं आणवीत तें ही ॥ध्रु.॥
एका नाहीं धीर तांतडी दिल्या सोडोनि मोटा । एक सोडितील गाठी रे एक चालती वाटा ।
एक उभा भार वाहोनि पाहे उगाचि खोटा । एक ते करूनि आराले आतां ऐसें चि घाटा ॥२॥
एकीं स्थिराविल्या गाई रे एक वळत्या देती । एकांच्या फांकल्या वोढाळा फेरे भोंवतीं घेती ।
एकें चाराबोरा गुंतलीं नाहीं जीवन चित्तीं । एक एका चला म्हणती एक हुंबरी घेती ॥३॥
एकीं एकें वाटा लाविलीं भोळीं नेणतीं मुलें । आपण घरींच गुंतले माळा नासिलीं फुलें ।
गांठीचें तें सोडूं नावडे खाय आइतें दिलें । सांपडलें वेठी वोढी रे भार वाहातां मेलें ॥४॥
एक ते माया गुंतले घरीं बहुत काम । वार्ता ही नाहीं तयाची तया कांहीं च ठावें ।
जैसें होतें शिळे संचित तैसें लागलें खावें । हातोहातीं गेलें वेचुनि मग पडिलें ठावें ॥५॥
एकीं हातीं पायीं पटे रे अंगीं लाविल्या राखा । एक ते सोलिव बोडके केली सपाट शिखा ।
एक ते आळसी तळीं रे वरी वाढिल्या काखा । सिदोरी वांचून बुद्धि रे केला अवघ्यां वाखा ॥६॥
तुका म्हणे आतां कान्होबा आम्हां वांटोनि द्यावें । आहे नाहीं आम्हांपाशीं तें तुज अवघें चि ठावें ।
मोकलितां तुम्ही शरण आम्ही कवणासि जावें । कृपावंते कृपा केली रे पोट भरे तों खावें ॥७॥

ENGLISH TRANSLATION

Do not hold anything back, speak only the truth. Whoever cheats will himself be cheated; spin him around and let him face the consequences.

Without a full accounting, no one gives up what is theirs; everyone testifies against one another, and nothing is left free. Set aside the buttermilk and everything else: rice, bread, and curd. He who sits in the middle takes whatever comes and does not even have to ask for it to be brought.

One is in a hurry and opens his bundle too soon. Another is untying his knots while yet another is already walking away. One stands bearing a load and watches foolishly while accomplishing nothing. Some have already made up their minds and settled into their positions.

Some have tethered their cows, while others drive the strays. Some chase the wandering cattle, circling round and round. Some are so absorbed in grazing and fodder that they have forgotten to drink. One calls to another saying, let us go, while another lows like a longing cow.

Some have set the simple, innocent children on distant paths while they themselves are tangled at home, ruining garlands of flowers. They will not spend what they have tied up in their own knots but gladly consume whatever is served to them freely. Whatever is seized by force they drag along; the beast of burden dies under the load it is made to carry.

Some are entangled in the household by the snares of illusion and attachment, completely oblivious to any higher calling. Whatever stale provisions they had stored up from before, that is what they are now forced to eat. What was spent hand over hand is now gone, and only then does the loss become clear.

Some have tied cloths on hands and feet and smeared ash on their bodies. Some are shaven and shorn, their tuft of hair cleanly removed. Some are lazy, lying below while their armpits spread above. Without any real provisions, their cleverness has become a joke to everyone.

Says Tuka, now, O Krishna, distribute the shares among us all. You know well what each of us has and does not have. If you let us go, to whom shall we, your dependents, turn? O compassionate Lord, you have shown your grace; let us eat until our bellies are full.

IN PLAIN WORDS

Hold nothing back, and speak only the truth: whoever cheats here will himself be cheated, and be spun round to face it. Until everyone gives a full account, no one will surrender what is his; each testifies against the other, and nothing passes free. Set out all of it, the buttermilk, the rice, the bread, the curd; the one who sits in the middle takes whatever comes, and need not even ask for it. One is in too much of a hurry and opens his bundle too soon; one is still untying his knots while another has already walked off; one just stands there bearing a load and accomplishing nothing; some have already settled smugly into their places. Some have tethered their cows while others chase the strays in circles; some are so lost in grazing they forget to drink. Some send the simple, trusting children off down distant roads while they themselves stay tangled at home, spoiling the very garlands of flowers; they will not spend what they have knotted away, but gladly eat whatever is served them free. Some are so caught in the snares of attachment that they never hear the higher call at all, and are left chewing the stale provisions they had stored; what was spent hand to hand is gone, and only then do they feel the loss. Some have tied cloths on their limbs and smeared their bodies with ash, some are shaven and shorn; the lazy lie about idle; and with no real provisions of their own, all their cleverness has become a joke. Tuka says: now, Krishna, divide the shares among us all. You know exactly what each of us has and has not. If you abandon us, where are we, your dependents, to go? You have shown your grace, O compassionate one; now let us eat until our bellies are full.

WHAT IT MEANS

A long, affectionate, satirical allegory of the spiritual community gathered for the kala, the cowherds' shared feast on the riverbank, with Krishna seated in the middle. Tukaram parades the types we all recognize: the hasty, the dawdling, the smug, the distracted, the miser who hoards his own and eats others' freely, the householder lost in attachment, the showy ascetic with ash and shaven head but no real substance. The demand at the start, hold nothing back, tell the truth, sets the terms: the feast is honest sharing, and cheating only cheats oneself. After all the human comedy, the poem ends in pure surrender: Krishna alone knows what each truly has, Krishna must apportion the shares, and his dependents have nowhere else to turn. The satire dissolves into trust, and everyone is fed by grace.

GATHA 0142 *The Nature of God*

Nature of God, whole love to each

मराठी मूळ

बैसवुनि फेरी । गडियां मध्यभागीं हरी । अवघियांचें करी । समाधान सारिखें ॥१॥
पाहे तो देखे समोर । भोगी अवघे प्रकार । हरुषें झेली कर । कवळ मुखीं देती ते ॥ध्रु.॥
बोले बोलतिया सवें । देतील तें त्यांचें घ्यावें । एक एका ठावें । येर येरा अदृश्य ॥२॥
तुका म्हणे देवा । बहु आवडीचा हेवा । कोणाचिया जीवा । वाटों नेदी विषम ॥३॥

ENGLISH TRANSLATION

Seating them in a circle, Hari at the centre, He satisfies every one of them equally.

Whoever looks sees Him directly before them. He savours every kind of offering. With delight He catches in His hands the morsels they place at His mouth.

He speaks along with each one speaking, accepts whatever each one gives. Each knows only their own exchange; to all others, it remains unseen.

Says Tuka: God is jealous of His love for each. He lets no soul feel the slightest inequality.

IN PLAIN WORDS

He seats them all in a circle with Hari himself at the center, and he satisfies every one of them just the same. Whoever looks up sees him directly in front of their own face. He relishes every kind of offering, and delightedly catches in his hands the morsels they lift to his mouth. He talks with each one as they talk to him, and takes whatever each one gives; each knows only his own exchange with the Lord, and to all the others it stays unseen. Tuka says: God is jealous in his love for each one, and he lets not a single soul feel even the smallest inequality.

WHAT IT MEANS

A tender picture of God among his devotees at the feast, and a quiet resolution of a hard question: how can God love everyone fully at once? Tukaram shows him seated at the center of the circle, yet directly facing each devotee, talking privately with each, accepting each one's offering, so that every devotee has God wholly to himself and never sees the others' share. The lovely phrase is that God is jealous of his love for each, guarding it so that no one ever feels less loved than another. Divine love is not divided among many; it is given whole to each, all at the same time.

GATHA 0143 *The Necessity of Experience*

Experience, a share to each one's strength

मराठी मूळ

आम्हां निकट वासें । कळों आलें जैसें तैसें । नाहीं अनारीसें । कान्होबाचे अंतरीं ॥१॥
पीडती आपुल्या भावना । जैसी जयाची वासना । कर्माचा देखणा । पाहे लीळा कौतुक ॥ध्रु.॥
खेळ खेळे न पडे डाईं । ज्याचा भार त्याच्या ठायीं । कोणी पडतील डाईं । कोणी कोडीं उगवीती ॥२॥
तुका म्हणे कवळ । हातीं घेऊनि गोपाळ । देतो ज्यांचें बळ । त्यांसि तैसा विभाग ॥३॥

ENGLISH TRANSLATION

Living so close to Him, we have come to know things just as they are. Nothing is hidden in Kanhoba's heart.

Their own desires torment them, each according to their longing. The witness of karma watches this play with wonder.

He plays the game yet never falls into penalty. The burden rests where it belongs. Some fall into penalty; some solve the riddle.

Says Tuka: the cowherd holds the morsel in His hand and gives to each a share matching their strength.

IN PLAIN WORDS

Living so close to him, we have come to see things just as they truly are: there is nothing hidden in Kanhoba's heart. People are tormented by their own feelings, each according to his own craving, while the one who witnesses all action looks on at the play with delight. He plays the game himself and yet never takes a penalty; the burden always rests exactly where it belongs. Some fall into the penalty, and some solve the riddle and go free. Tuka says: the cowherd holds the morsel in his hand and gives to each one a share that matches his strength.

WHAT IT MEANS

From the intimacy of the feast, Tukaram reports what closeness to God reveals: God hides nothing, and the suffering people feel is produced by their own cravings, not imposed from outside. God himself is the witness who plays in the game of the world yet never incurs its penalties, because the weight of each action stays with the one who did it. So in the game some are caught and some win through, strictly by their own doing. And the feast-image makes the justice gentle as well as exact: like the cowherd handing out food, God gives each soul a portion matched to its capacity. The system is fair, and it is also kind.

GATHA 0144 *Krishna Leela*

Krishna, the feast on the Yamuna

मराठी मूळ

काम सारुनि सकळ । आले अवघे गोपाळ । जाली आतां वेळ । म्हणती आणा सिदोऱ्या ॥१॥
देती आपुलाला झाडा । गाई बैसविल्या वाडां । दोंदिल बोबडा । वांकड्याचा हरि मेळीं ॥ध्रु.॥
आपुलालिये आवडी । मुदा बांधल्या परवडी । निवडूनियां गोडी । हरि मेळवी त्यांत तें ॥२॥
भार वागविला खांदीं । नव्हती मिळाली जों मांदी । सकाळांचे संदी । वोझीं अवघीं उतरलीं ॥३॥
मागे जो तांतडी । त्यासि रागा येती गडी । तुझी कां रे कुडी । येथें मिथ्या भावना ॥४॥
एक एकाच्या संवादें । कैसे धाले ब्रम्हानंदें । तुका म्हणे पदें । या रे वंदूं हरीचीं ॥५॥
यमुनें पाबळीं । गडियां बोले वनमाळी । आणा सिदोऱ्या सकळी । काला करुं आजी ।

ENGLISH TRANSLATION

Having finished all their tasks, the cowherd boys gathered together. The hour had come, and they said, bring out the provisions.

They gave their accounting of the day, and the cows were settled in the enclosures. The pot-bellied, lisping, bent one, Hari himself, joins the circle.

Each one, according to his own liking, had bound up his bundle; Krishna sorted through them and mixed the sweetest portions into the common pile.

They had carried the weight on their shoulders all morning, and now that the group had finally assembled, every burden was set down.

The one who is too eager draws the anger of his friends: why this crooked pretense of yours here?

Through the exchange of words between one and another, they were all filled with the bliss of Brahman. Says Tuka, come, let us bow to these songs of Hari.

On the banks of the Yamuna, among the cowherd boys, the wearer of the forest garland says: bring all your provisions, let us feast together today.

IN PLAIN WORDS

Their work all finished, the cowherd boys gathered together, and when the hour came they called out, bring out the provisions. They gave their account of the day, and the cows were settled in their pens; and the pot-bellied, lisping, slightly bent little one, Hari himself, joined the circle. Each boy had tied up his bundle to his own taste, and Krishna sorted through them all and mixed the sweetest portions into the common heap. They had carried their loads on their shoulders all morning, and now that the whole company had assembled, every burden was set down. Anyone too greedy and grasping draws his friends' annoyance: why this crooked pretending here? And simply through their talk with one another they were all filled with the bliss of Brahman. Tuka says: come, let us bow to these songs of Hari. On the bank of the Yamuna, among the cowherd boys, the garlanded Lord says: bring all your bundles, and today let us make the feast together.

WHAT IT MEANS

The kala itself, the scene Tukaram loves: Krishna as one of the cowherd boys, pot-bellied and lisping and crooked-limbed, sitting in the ring while everyone pools the food they carried all morning. The detail that matters is what Krishna does with the bundles: he mixes them, drawing the sweetest from each into one common heap, so that the feast belongs to all and to no one alone. Burdens carried in isolation are set down once the company gathers; grasping and pretense are gently mocked; and ordinary fellowship, just the boys talking together, becomes the bliss of Brahman. It is Tukaram's picture of the sangha, the company of devotees, where what each brings is shared, sweetened, and turned into joy by the Lord in their midst.

GATHA 0145 *Krishna Leela*

Kala, the feast and the romp of love

मराठी मूळ

अवघें एके ठायीं । करूनि स्वाद त्याचा पाहीं । मजपाशीं आहे तें ही । तुम्हामाजी देतों ॥१॥
म्हणती बरवें गोपाळ । म्हणती बरवें गोपाळ । वाहाती सकळ । मोहरी पांवे आनंदें ।
खडकीं सोडियेल्या मोटा । अवघा केला एकवटा । काला करूनियां वांटा । गडियां देतो हरि ॥ध्रु.॥
एकापुढें एक । घाली हात पसरी मुख । गोळा पांवे तया सुख । अधिक चि वाटे ।
म्हणती गोड जालें । म्हणती गोड जालें । आणिक देई । नाहीं पोट धालें ॥२॥
हात नेतो मुखापासीं । एर आशा तोंड वासी । खाय आपण तयासी । दावी वांकुलिया ।
देऊनियां मिठी । पळे लागतील पाठीं । धरूनि काढितील ओठीं । मुखामाजी खाती ॥३॥
म्हणती ठकडा रे कान्हा । लावी घांसा भरी राणा । दुम करितो शहाणा । पाठोवाठीं तयाच्या ।
अवघियांचे खाय । कवळ कृष्णा माझी माय । सुरवर म्हणती हाय हाय । सुखा अंतरलों ॥४॥
एक एका मारी । ढुंगा पाठी तोंडावरी । गोळा न साहवे हरि । म्हणे पुरे आतां ।
येतो काकुलती । गोळा न साहवे श्रीपती । म्हणे खेळों आतां नीती । सांगों आदरिलें ॥५॥
आनंदाचे फेरी । माजी घालुनियां हरी । एक घालिती हुंबरी । वाती सिंगें पांवे ।
वांकडे बोबडे । खुडे मुडे एक लुडे । कृष्णा आवडती पुढें । बहु भाविक ते ॥६॥
करी कवतुक । त्यांचें देखोनियां मुख । हरी वाटतसे सुख । खदखदां हांसे ।
एक एकाचें उच्छिष्ट । खातां न मानिती वीट । केलीं लाजतां ही धीट । आपुलिया संगें ॥७॥
नाहीं ज्याची गेली भुक । त्याचें पसरवितो मुख । अवघियां देतो सुख । सारिखें चि हरी ।
म्हणती भला भला हरी । तुझी संगती रे बरी । आतां चाळविसी तरी । न वजों आणिकां सवें ॥८॥
गाई विसरल्या चार । पक्षी श्वापदांचे भार । जालें यमुनेचें स्थिर । जळ वाहों ठेलें ।
देव पाहाती सकळ । मुखें घोटूनियां लाळ । धन्य म्हणती गोपाळ । धिग जालों आम्ही ॥९॥
म्हणती कैसें करावें । म्हणती कैसें करावें । यमुनाजळीं व्हावें । मत्स्य शेष घ्यावया ।
सुरवरांचे थाट । भरलें यमुनेचें तट । तंव अधिक ची होंट । मटमटां वाजवी ॥१०॥
आनंदें सहित । क्रीडा करी गोपीनाथ । म्हणती यमुनेंत हात । नका धुऊं कोणी ।
म्हणती जाणे जीवीचें । लाजे त्यास येथें कैचें । शेष कृष्णाचें । लाभ थोरिवे ॥११॥
धन्य दिवस काळ । आजी पावला गोपाळ । म्हणती धालों रे सकळ । तुझिया नि हातें ।
मानवले गडी । एक एकांचे आवडी । दहीं खादलें परवडी । धणीवरी आजी ॥१२॥
तुझा संग बरवा । नित्य आम्हां द्यावा । ऐसें करूनि जीवा । नित्य देवा चालावें ।
तंव म्हणे वनमाळी । घ्यारे काठिया कांबळी । आतां जाऊं खेळीमेळीं । गाई चारावया ॥१३॥
तुका म्हणे प्रेमें धालीं । कोणा न साहवे चाली । गाई गोपाळांसि केली । आपण यांसरी ।
आजि जाला आनंद । आजि जाला आनंद । चाले परमानंद । सवें आम्हांसहित ॥१४॥

ENGLISH TRANSLATION

Gather everything into one place, and let me taste it all. What I have with me, I will also put in among yours.

The cowherd boys say, wonderful, wonderful, and they blow their shehnais and flutes in delight. The bundles tied to sticks are all opened up and merged into one heap. Krishna makes the feast and distributes the shares to his friends.

One after another, each stretches out his hand and opens his mouth. The round morsel of food, the flute's note, each brings a joy that seems to grow ever greater. They say, how delicious this has become, give us more, our bellies are not yet full.

He brings a morsel toward his own mouth, and others gape with longing. He eats it himself and teases them with playful gestures. They seize him in an embrace, and he runs; they chase him, catch him, and pull the food from his very lips and eat it.

They say, what a trickster you are, Krishna. He stuffs a bite into someone's mouth and fills another's cheeks, then the clever one runs and they all chase after him. He eats from everyone's share, and they cry, O Krishna, my dear mother. The gods above sigh with longing, saying, alas, we are denied this joy.

One slaps another on the back, the rump, the face. The commotion is too much for Hari; he says, enough now. He comes pleading, for even the Lord cannot bear so much roughhousing; he says, let us now play properly and tells them the rules.

In circles of joy they place Hari in the center. Some blow shehnais, some low like calves, some stamp and clap. The crooked, the lisping, the stumpy, the lame, the stumbling ones, all are beloved to Krishna, for they are the most devoted.

He delights in seeing their faces and feels such happiness that he laughs out loud. Each eats from the other's leftovers without any disgust; even the shy ones He has made bold through His own company.

Whoever is still hungry, He opens their mouth and feeds them. Hari gives equal joy to everyone. They say, well done, well done, Hari. Your company is truly the best. Even if you try to lead us astray now, we will not go with anyone else.

The cows forget their grazing, the birds and beasts grow still. The waters of the Yamuna stop flowing and stand motionless. All the gods watch from above, swallowing their saliva, saying, blessed are these cowherd boys; shame upon us.

They say, what shall we do? Let us become fish in the Yamuna to receive the remnants. The heavenly hosts crowd the banks of the Yamuna, and all the while, Krishna smacks his lips all the more.

In bliss, the Lord of the Gopis plays on. They say, let no one wash their hands in the Yamuna. They say, He knows the heart's secret; shame has no place here. The remnants of Krishna are a gain of the highest honor.

Blessed is this day and hour; the cowherd boy has graced us. They say, we are satisfied, fulfilled by your own hand. The friends are delighted in one another's love. Today we have eaten our fill of curd and rice in abundance.

Your company is the best; grant it to us every day. Let us live this way forever, O God. Then the wearer of the forest garland says, pick up your sticks and blankets. Now let us go merrily together to graze the cows.

Says Tuka, they were so full of love that none could bear to walk. The cows and the cowherd boys were made equal to God Himself. Today there is pure bliss. Today there is pure bliss. The supreme joy walks along with us.

IN PLAIN WORDS

Gather it all into one place, Krishna says, and let me taste it; and what I have brought, I will put in among yours too. Wonderful, wonderful, cry the cowherd boys, blowing their flutes and horns in delight. The bundles tied to their sticks are all opened and poured into one heap, and Krishna makes the kala and hands out the shares to his friends. One after another they stretch out a hand and open a mouth; each morsel, each note of the flute, seems sweeter than the last. Delicious, they cry, give us more, our bellies are not full yet. He carries a morsel toward one mouth and teasingly eats it himself, pulling faces; he hugs one boy and runs, and they chase and catch him and feed him from their own lips. Rascal Kanha, they laugh, and he eats from every hand. The gods looking down sigh, alas, we have missed this joy. The cows forget to graze, the birds and beasts go still, even the Yamuna stops flowing to watch. Blessed are we, the cowherds say, fed today by your own hand; today there is joy, today there is joy, and the highest bliss itself walks home with us. Tuka says: so filled with love they can barely walk, the cowherds, and God among them, turn back at last to tend the cattle.

WHAT IT MEANS

Tukaram's fullest painting of the kala, the cowherds' shared meal on the riverbank, and his image of the saints' fellowship with God. The heart of it is the mixing: every boy's bundle is poured into one heap, and Krishna both serves the feast and joins it, eating from each hand, teasing, chased and caught and fed in turn. There is no rank and no leftover too low to eat; the sharing itself is the bliss. Even the gods envy it, and nature holds still to watch. What he celebrates is not a solemn rite but a romp of love, in which God is not the honored guest at the head of the table but a playmate in the middle of the ring, and the joy of the company is itself the highest bliss, walking home with them at dusk.

GATHA 0146 *Krishna Leela*

Krishna, the flute that empties the house

मराठी मूळ

या हो या चला जाऊं सकळा । पाहों हा सोहळा आजि वृंदावनींचा ॥१॥
वाइला गोपाळें वेणुनाद पडे कानीं । धीर नव्हे मनीं चित्त जालें चंचळ ॥ध्रु.॥
उरलें तें सांडा काम नका करुं गोवी । हे चि वेळ ठावी मज कृष्णभेटीची ॥२॥
निवतील डोळे याचें श्रीमुख पाहातां । बोलती तें आतां घरचीं सोसूं वाईट ॥३॥
कृष्णभेटीआड कांहीं नावडे आणीक । लाज तरी लोक मन जालें उदास ॥४॥
एकाएकीं चालियेल्या सादावीत सवें । तुका म्हणे देवें रूपें केल्या तन्मय ॥५॥
फुगड्या - अभंग २

ENGLISH TRANSLATION

Come, come, let us all go and see the celebration in Vrindavan today.

The cowherd boy has played His flute and that sound falls upon our ears; the chitta cannot hold still, the mind has grown restless.

Set aside whatever work remains; do not let anything delay you. This is the very moment I know, the time for meeting Krishna.

My eyes will be cooled just by gazing upon His blessed face. Let the household scold as they will; we shall endure the harsh words.

Nothing that stands between us and meeting Krishna holds any appeal. Let the world talk, let shame be what it may; the chitta has grown utterly indifferent to it all.

One by one they set out, calling to others to join them. Says Tuka, the Lord, through His beauty, has made them all absorbed in Him.

IN PLAIN WORDS

Come, come, all of you, let us go and see the festival in Vrindavan today. The cowherd has played his flute, and the sound has fallen on our ears; the heart will not stay still, the mind has gone restless. Drop whatever work is left, let nothing hold you back: this is the very hour I have been waiting for, the time to meet Krishna. My eyes will be cooled just by looking on his face; let the people at home scold me, I will bear their hard words. Nothing that stands in the way of meeting Krishna holds any charm for me now; let the world talk, let shame be what it will, my heart has turned away from all of it. Tuka says: all at once they set off, calling to one another, and God made them one with his own form.

WHAT IT MEANS

The gopis hearing Krishna's flute, which is Tukaram's image for the irresistible call of God. The sound makes the heart unable to keep still; work, propriety, the family's scolding, the world's opinion, all of it suddenly weighs nothing against the one chance to meet the beloved. He captures the moment devotion crosses a threshold: the seeker stops counting the cost and simply goes. And the close names the result, the gopis became one with God's own form. To answer the flute completely is not merely to reach God but to be made into him.

GATHA 0147 *Krishna Leela*

Fugadi, the whirl that breaks the bond

मराठी मूळ

फुगडी फू फुगडी घालितां उघडी राहे । लाज सांडोनि एक एकी पाहे ॥१॥
फुगडी गे अवघें मोडी गे । तरीच गोडी गे संसार तोडी गे ॥ध्रु.॥
मागें जें शिकली होतीस पोटीं । तें चि विचारूनि आतां उच्चारी ओठीं ॥२॥
त्रिगुणांची वेणी तुझे उडते पाठीं । सावरूनि धरी घाली मूळबंदीं गांठी ॥३॥
आगळें पाउल जिंके एकाएक । पावसी मान हे मानवती तिन्ही लोक ॥४॥
तुका म्हणे तुजमजमध्यें एक भाव । सम तुकें बार घेऊं पावों उंच ठाव ॥५॥

ENGLISH TRANSLATION

Fugadi, fu! Fugadi! When you play it openly, all is laid bare. Cast off shame and look each other straight in the eye.

Fugadi breaks everything, breaks it all; only then does the sweetness come; only then is the bond of worldly life truly severed.

Whatever you learned before and stored in your belly, bring it now to your lips and speak it aloud.

The braid of the three gunas flies loose behind you; gather it up and tie it firm at the mulabandha, the root-lock.

The one who takes the bolder step wins outright and earns the respect of all three worlds.

Says Tuka, let there be one bhava between you and me; with equal and balanced steps, let us together reach the highest place.

IN PLAIN WORDS

Fugadi, fu! When you whirl the fugadi out in the open, everything is laid bare; cast off shame, and look each other straight in the eye. The fugadi breaks everything, breaks it all to pieces, and only then does the sweetness come, only then is the knot of worldly life cut through. Whatever you learned long ago and stored away inside, bring it now to your lips and say it aloud. The braid of the three gunas flies loose behind you; gather it up and tie it tight at the root-lock. Whoever takes the bolder step wins outright and earns the honor of all three worlds. Tuka says: let there be one single feeling between you and me, and balanced, matched together, we will rise to the high place.

WHAT IT MEANS

Tukaram turns the fugadi, the women's spinning game where two clasp hands and whirl until dizzy, into an image of ecstatic devotion. The whirl strips away shame and pretense, breaks the ordinary world to pieces, and only in that breaking does the sweetness come and the bond of samsara snap. He weaves in the language of yoga, the loosened braid of the three gunas tied off at the root-lock, the mulabandha, so the spinning is also a discipline. And the goal is union: one shared feeling between the two players, perfectly matched, lifting both to the highest place. The game is the path: let go, whirl, break, and rise together.

GATHA 0148 *Krishna Leela*

Fugadi, the taunt to the flagging self

मराठी मूळ

फुगडी फू सवती माझे तूं । हागुनि भरलें धू तुझ्या ढुंगा तोंडावरि ॥१॥
फुगडी घेतां आली हरी । ऊठ जावो जगनोवरी ॥ध्रु.॥
हातपाय बेंबळ जाती । ढुंगण घोळितां लागे माती ॥२॥
सात पांच आणिल्या हरी । वांचुनी काय तगसी पोरी ॥३॥
सरला दम पांगले पाय । आझुनि वरी घोळिसी काय ॥४॥
तुका म्हणे आझुन तरी । सांगितलें तें गधडी करी ॥५॥
लखोटा - अभंग १

ENGLISH TRANSLATION

Fugadi, fu! You are my co-wife, O rival. You have defecated on yourself; wash your face and your backside.

As she played the fugadi, Hari came along; rise now, O bride of the Lord of the world.

Hands and legs go limp, and as the backside drags, it gathers dust.

Five and seven more were brought along by Hari; how long can you last without them, girl?

Your breath is spent, your legs have given way; why do you still try to spin around?

Says Tuka, even now, do what you have been told, you she-donkey.

IN PLAIN WORDS

Fugadi, fu! You are my co-wife and my rival. You have fouled yourself; go and wash your face and clean up. As she spun the fugadi, Hari came along: rise now, bride of the Lord of the world. Her hands and legs go limp, and her dragging body gathers dust. Hari has brought five or seven others along; how long can you hold out without them, girl? Your breath is spent, your legs have given way; why do you still go on spinning? Tuka says: even now, do the thing you were told to do, you stubborn fool.

WHAT IT MEANS

A rough, comic fugadi-taunt in the idiom of village women's games, where rivals jeer at each other across the spinning. Read as allegory, it is the contest between the soul's flagging lower nature and the resolve that would hand it over to God: the exhausted, soiled, stubborn player is the worldly self, spun out and unable to keep up, taunted to give in and do at last what it was told. Hari arriving in the middle of the game changes everything; the only sane move left is surrender. Tukaram keeps the coarse playground voice on purpose; the teaching wears motley, but it is the familiar one, stop your futile spinning and obey.

GATHA 0149 *Krishna Leela*

The game, coaching the soul to surrender

मराठी मूळ

लये लये लखोटा । मूळबंदि कासोटा । भावा केलें साहें । आतां माझें पाहें ॥१॥
हातोहातीं गुंतली । जीवपणा मुकली । धीर माझा निका । सांडीं बोल फिका ॥२॥
अंगीकारी हरि । नको पडों फेरी । लाज धरीं भांडे । जग झोडी रांडे ॥३॥
बैस भावा पाठीं । ऐक माझ्या गोष्टी । केला सांडीं गोहो । येथें धरीं मोहो ॥४॥
पाठमोरा डोल । आवरी तें बोल । पांगलीस बाळा । पुढें अवकळा ॥५॥
आतां उभी ठायीं । उभाउभीं पाहीं । नको होऊं डुकरी । पुढें गाढव कुतरी ॥६॥
नामा केलें खरें । आपुलें म्या बरें। तुका म्हणे येरी । पांगविल्या पोरी ॥७॥
हुंबरी - अभंग १
तुशीं कोण घाली हुंबरी । साही पांगल्या अठरा चारी ॥ध्रु.॥

ENGLISH TRANSLATION

Toss, toss the ball! The root-lock is the waistband, and bhava is the wager. Now watch my turn.

Hand to hand she was caught and lost her sense of self. My resolve is firm; drop your feeble words.

Let Hari accept you; do not fall into the cycle again. Hold your dignity, you shameless one; the world will beat a shameless woman.

Sit behind your bhava and listen to my counsel. Give up the commotion you have made; fix your longing here instead.

Turn your back on the world's sway and restrain your speech. You have scattered yourself, child; ahead lies only ruin.

Now stand firm in your place and look straight ahead. Do not become a sow, or next a donkey, or a bitch.

Nama proved himself true, and I did well for myself. Says Tuka, the rest of the girls were scattered and lost.

IN PLAIN WORDS

Toss it, toss the ball! The root-lock is your waistband, and your wager is bhava itself. Now watch how I take my turn. Hand to hand she was caught, and she lost her sense of being a separate self. My resolve is firm; drop your feeble talk. Let Hari take you up; do not fall back into the cycle again. Hold your dignity, you brazen one, for the world beats down the shameless. Sit close behind your bhava and listen to my counsel: give up the uproar you have raised, and fix your longing here instead. Turn your back on the world's pull and rein in your speech; you have scattered yourself, child, and ahead lies only ruin. Now stand firm in your place. Do not make yourself a pig, a donkey, a stray dog. Nama made his own portion good and true. Tuka says: the others only scattered the girls and lost them.

WHAT IT MEANS

Tukaram coaches the soul as a player being taught the game, with the ball-toss as the discipline and bhava, devotion, as the stake. The instruction is concrete: bind yourself at the root-lock, wager your feeling, and in the catching lose the sense of a separate self. He urges the wavering player to let Hari take her up rather than fall back into the round of births, to drop the noise and fix her longing in one place, to stand firm and not degrade herself. He names Namdev as the one who played his turn truly and well, against the many who only scattered and lost. The game is salvation, and it rewards firmness, single feeling, and surrender.

GATHA 0150 *Krishna Leela*

Wrestling, the Lord who undoes you

मराठी मूळ

सहस्र मुखावरी हरी । शेष शिणविलें ॥१॥
चेंडुवासवें घातली उडी । नाथिला काळिया देऊनि बुडी ॥२॥
अशुद्ध पीतां करुणा नाहीं । तुवां माउशी ही मारियेली ॥३॥
रावणाचें घर बुडविलें सारें । त्याचीं रांडापोरें मारियेलीं ॥४॥
जाणो तो ठावा आहेसि आम्हां । तुवां आपुला मामा मारियेला ॥५॥
याशीं खेळतां नाश थोरू । तुकयास्वामी सारंगधरू ॥६॥
हमामा - अभंग २

ENGLISH TRANSLATION

Even with a thousand mouths, Hari exhausted Shesha in the telling.

He leapt with the ball into the Yamuna and subdued the serpent Kaliya by pushing him under.

Drinking the impure without a trace of pity, you even killed your own maternal aunt Putana.

You destroyed the entire house of Ravana and slew his wives and children.

We know your ways well; you even killed your own maternal uncle Kamsa.

Whoever plays with you meets great destruction; Tuka's Lord is Sarangadhara, the bearer of the bow.

IN PLAIN WORDS

Even with a thousand mouths, the serpent Shesha wore himself out trying to tell it all. You leapt into the Yamuna after the ball and forced the serpent Kaliya under. You drank the poisoned milk without a flicker of pity and killed even Putana, who came to you as an aunt. You sank the whole house of Ravana and slew his wives and children. We know your ways well enough: you killed even Kamsa, your own mother's brother. Whoever plays this game with you meets great destruction. Tuka's Lord is Sarangadhara, who bears the bow.

WHAT IT MEANS

A teasing, almost alarmed recital of Krishna's destructive feats, framed as a warning to anyone who would wrestle with God. Kaliya subdued, Putana killed, Ravana's house sunk, Kamsa slain, even kin not spared: to play with this Lord is to be undone. But the destruction Tukaram means is the annihilation of the ego, the false self that cannot survive contact with God. The poem belongs with the wrestling abhangas: it sounds like a list of dangers, and it is, for the separate I. To take God on is to lose, and the losing is the liberation.

GATHA 0151 *Krishna Leela*

Wrestling, the death of I and you

मराठी मूळ

मशीं पोरा घे रे बार । तुझें बुजीन खालील द्वार ॥१॥
पोरा हमामा रे हमामा रे ॥ध्रु.॥
मशीं हमामा तूं घालीं । पोरा वरी सांभाळीं खालीं ॥२॥
तरी च मशीं बोल । पोरा जिव्हाळ्याची ओल ॥३॥
मशीं घेतां भास । जीवा मीतूंपणा नास ॥४॥
मज सवें खरा । पण जाऊं नेदी घरा ॥५॥
आमुचिये रंगीं । दुजें तगेना ये संगीं ॥६॥
तुक्यासवें भास । हरी जीवा करी नास ॥७॥

ENGLISH TRANSLATION

Take a turn with me, boy. I will seize your lower gate.

Boy, let us wrestle, let us wrestle!

Take the match with me, boy; guard yourself above and below.

Only then may you challenge me, boy, if there is true warmth of kinship between us.

When we wrestle together, the sense of "I" and "you" is destroyed.

He who plays with me truly can never go home again, for in my company, nothing else can survive.

Those who keep company with Tuka, Hari enters their life and annihilates the separateness in their soul.

IN PLAIN WORDS

Take a turn with me, boy; I will seize your lower gate. Boy, let us wrestle, let us wrestle. Take the match with me, and guard yourself above and below. Only then may you challenge me, boy, if there is real warmth of kinship between us. When we wrestle together, the sense of I and you is destroyed. Whoever truly plays with me can never go home again, for in my company nothing else can survive. Tuka says: those who keep company with Tuka, Hari moves into their life and annihilates the separateness in their soul.

WHAT IT MEANS

The wrestling match as union with God, and the destruction it requires. To grapple with God is to put your whole self in his grip, above and below, and the only ones who dare are those bound to him by real kinship-love. The outcome is stated plainly: in the wrestling, the sense of I and you is destroyed, and whoever truly engages can never go back to his old separate life, because nothing of the separate self survives the contact. Tukaram extends the promise to his own company: keep company with him, and Hari enters and annihilates the last separateness in the soul. Love is not safe; it is a grip that ends the self.

GATHA 0152 *Krishna Leela*

Wrestling, the four watches of a life

मराठी मूळ

हमामा रे पोरा हमामा रे । हमामा घालितां ठकलें पोर । करी येरझार चौऱ्याशीची ॥१॥
पहिले पहारा रंगासि आलें । सोहं सोहं सें बार घेतलें । देखोनि गडी तें विसरलें । डाई पडिलें आपणची ॥ध्रु.॥
दुसऱ्या पहारा महा आनंदें । हमामा घाली छंदछंदें । दिस वाडे तों गोड वाटे । परि पुढें नेणे पोर काय होतें तें ॥२॥
तिसऱ्या पहारा घेतला बार । अहंपणे पाय न राहे स्थिर । सोस सोस करितां डाईं पडसी । सत्य जाणें हा निर्धार ॥ ३॥
चौथ्या पहारा हमामा । घालिसी कांपविसी हातपाय । सुऱ्यापाटिलाचा पोर यम । त्याचे पडलीस डाईं ॥४॥
हमामा घालितां भ्याला तुका । त्यानें सांडिली गड्याची सोई । यादवांचा मूल एक । विठोबा त्यासवें चारितो गाई ॥५॥

गाई - अभंग १

ENGLISH TRANSLATION

Let us wrestle, boy, let us wrestle! In wrestling, the child was thrown and now wanders through eighty-four lakh births.

In the first watch, it entered the arena of form, taking its turn with the chant "Soham, Soham." But seeing its companions, it forgot everything and fell under the throw of its own doing.

In the second watch, it wrestled with great delight, following one rhythm after another. As the day grew long, everything seemed sweet, but the child did not know what lay ahead.

In the third watch, it took its turn, and pride made its footing unsteady. Strain as you will, you shall fall; know this to be the certain truth.

In the fourth watch, you wrestle with trembling hands and feet. The son of Surya the village headman, Yama, has caught you in his throw.

Says Tuka, the wrestling frightened me, and so I abandoned the way of my companions. There is one boy of the Yadava clan, Vithoba, and I tend the cows in His company.

IN PLAIN WORDS

Let us wrestle, boy, let us wrestle. In the wrestling the child was thrown, and now it wanders through the eighty-four lakh births. In the first watch it stepped into the ring and took its turn with the chant Soham, Soham; but the moment it saw its playmates it forgot everything and was thrown by its own move. In the second watch it wrestled with great delight, in one rhythm after another; as the day lengthened it all seemed sweet, but the child had no idea what was coming. In the third watch it took its turn, and pride made its feet unsteady; strain as you will, you are going to fall, know this for certain. In the fourth watch, as it wrestles, its hands and feet begin to tremble; the son of the Sun, Yama himself, throws it to the ground. Tuka grew afraid of this wrestling and let go of the players' company; and Vithoba, one child of the Yadava clan, grazes the cattle at his side.

WHAT IT MEANS

The wrestling match stretched across the four watches of a day, which are the four ages of a life. The soul enters awake, chanting Soham, I am That, but is distracted by its playmates, the world, and thrown by its own doing; the middle of life feels sweet and goes on heedless; pride unsteadies it; and in the last watch, with the body trembling, Yama, son of the Sun, throws it down. The whole game ends in the wheel of rebirth. Tukaram's escape is the telling detail: frightened by the match, he simply left the company of the players, and found Vitthal, one of the cowherds, grazing cattle apart from the game. The way out of the contest is to leave it for God.

GATHA 0153 *Worldly Metaphors*

Metaphor, the milch cow of grace

मराठी मूळ

आम्हां घरीं एक गाय दुभता हे । पान्हा न समाये त्रिभुवनीं ॥१॥
वान ते सांवळी नांव ते श्रीधरा । चरे वसुंधरा चौदा भुवनें ॥ध्रु.॥
वत्स नाहीं माय भलत्या सवें जाय । कुर्वाळी तो लाहे भावभरणा ॥२॥
चहूं धारीं क्षीर वोळली अमुप । धाले सनकादिक सिद्ध मुनी ॥३॥
तुका म्हणे माझी भूक तेथें काय । जोगाविते माय तिन्ही लोकां ॥४॥
कांडण - अभंग २

ENGLISH TRANSLATION

In our house there is one milch cow whose yield overflows beyond the three worlds.

Her hide is dark; her name is Shridhara. She grazes across all fourteen realms.

She has no calf, yet she follows anyone at all; whoever caresses her with devotion receives her nourishing abundance.

From her four teats flows immeasurable milk that has satisfied Sanaka and all the sages and perfected beings.

Says Tuka, what is my hunger before her? This mother cow nourishes all three worlds.

IN PLAIN WORDS

In our house there is a single milch cow whose flow of milk cannot be contained by the three worlds. Her color is dark, and her name is Shridhara; she grazes across all fourteen realms. She has no calf of her own, yet she follows anyone at all, and whoever strokes her with devotion receives her overflowing nourishment. From her four teats pours immeasurable milk that has fed Sanaka and all the sages and perfected ones. Tuka says: what is my small hunger before her? This mother nourishes all three worlds.

WHAT IT MEANS

A riddling poem of pure abundance. The dark milch cow whose milk overflows the worlds is God himself, named Shridhara, the dark Krishna; she belongs to no one and follows anyone who strokes her with love, giving without limit. The four teats suggest the inexhaustible sources of grace, enough to have fed the greatest sages. Against such overflow, Tukaram says, his own hunger is nothing; the mother who nourishes all three worlds will hardly be troubled to feed one more. The image turns God from a distant lord into a homely, generous mother-cow in the devotee's own yard, whose only condition is a loving touch.

GATHA 0154 *Worldly Metaphors*

Grindstone, the chore as sadhana

मराठी मूळ

सिद्ध करूनियां ठेविलें कांडण । मज सांगातीण शुद्ध बुद्धि गे ॥१॥
आठव हा धरीं मज जागें करीं । मागिले पाहारीं सेवटिचा गे ॥ध्रु.॥
सम तुकें घाव घालीं वो साजणी । मी तुजमळिणी जंव मिळे ॥२॥
एक कशी पाखडी दुसरी निवडी । निःशेष तिसडी ओज करी ॥३॥
सरलें कांडण पाकसद्धि करी । मेळवण क्षिरीसाकरेचें ॥४॥
उद्धव अक्रूर बंधु दोघेजण । बाप नारायण जेवणार ॥५॥
तुका म्हणे मज माहेरीं आवडी । म्हणोनि तांतडी मूळ केलें ॥६॥

ENGLISH TRANSLATION

I have prepared the grain for pounding, and pure wisdom is my companion at the stone.

Hold this remembrance and wake me in the last watch of the night.

Strike even, balanced blows, O my friend, until I merge with you completely.

One sifts, another winnows, and the third separates the pure essence without remainder.

When the pounding is done, prepare the sacred dish; let the seasoning be milk and sugar together.

Uddhava and Akrura, the two brothers, will be the attendants, and the father, Narayana, is the one who will dine.

Says Tuka, I long for my mother's home; that is why I have arranged this occasion in such haste.

IN PLAIN WORDS

I have made the grain ready for pounding, and pure understanding is my companion at the stone. Keep this in mind, and wake me in the last watch of the night. Strike even, balanced blows, my friend, until I have merged completely into you. One sifts, another winnows, and the third picks out the pure essence with nothing left over. When the pounding is finished, prepare the sacred dish, and let the seasoning be milk and sugar together. Uddhava and Akrura, the two brothers, will wait at table, and the father, Narayana, is the one who will eat. Tuka says: I long so for my mother's home that I have hurried to send for it.

WHAT IT MEANS

Tukaram takes the women's grindstone-song, sung in pairs before dawn, and makes the whole chore a figure for spiritual practice. The grain is the self; pure understanding is the working partner; the even, balanced blows are steady discipline, continued until the grinder merges into the one she works with. The threefold sifting, winnowing, and separating is discernment, parting the pure essence from the chaff. The end is a dish cooked for God: Narayana himself is the diner, attended by his devotees. And the longing that drives the whole pre-dawn labor is the soul's homesickness for its true home, the mother's house, which here is God.

GATHA 0155 *Worldly Metaphors*

Grindstone, the unstruck sound

मराठी मूळ

सावडीं कांडण ओवी नारायण । निवडे आपण भूस सार ॥१॥
मुसळ आधारीं आवरूनि धरीं । सांवरोनि थिरीं घाव घालीं ॥ध्रु.॥
वाजती कांकणें अनुहात गजरें । छंद माहियेरे गाऊं गीति ॥२॥
कांडिता कांडण नव्हे भाग शीण । तुजमजपण निवडे तों ॥३॥
तुका म्हणे रूप उमटे आरिसा । पाक त्या सरिसा शुद्ध जाला ॥४॥
आडसण दळण - अभंग १

ENGLISH TRANSLATION

In the quiet hours, pound the grain while singing the ovi of Narayana, and the chaff will separate from the grain on its own.

Grip the pestle firmly and steady yourself; then strike measured blows.

The bangles ring out in the anahata, the unstruck celestial sound; let us sing the songs of our mother's home.

While pounding the grain, no share of the labor feels like weariness, not until the sense of "you" and "I" is completely winnowed away.

Says Tuka, the form appears in the mirror, and the cooking is done as pure as that reflection.

IN PLAIN WORDS

In the quiet hours, pound the grain while singing the ovi of Narayana, and the chaff will fall away from the grain on its own. Grip the pestle firmly, steady yourself, and bring the blows down measured and even. The bangles ring out as the anahata, the unstruck celestial sound, and we sing the songs of our mother's home. While the grain is being pounded, no part of the labor feels like weariness, not until the sense of you and I has been completely winnowed away. Tuka says: the form appears clear in the mirror, and the cooking comes out as pure as that reflection.

WHAT IT MEANS

Another grindstone allegory, this one fixed on sound and effortlessness. To pound the grain while singing God's name turns the chore into japa, and then the chaff, the impurity, separates by itself, without forcing. The ringing of the worker's bangles becomes the anahata, the unstruck inner sound heard in deep meditation. The remarkable claim is that the labor stops feeling like labor; it is weariless right up to the moment the sense of you-and-I is winnowed out, which is the goal. And when the heart is clear as a mirror, the result, the cooked dish, the finished self, comes out pure. Work done as remembrance ceases to tire and ends in clarity.

GATHA 0156 *Worldly Metaphors*

Grindstone, grind with care

मराठी मूळ

शुद्धीचें सारोनि भरियेली पाळी । भरडोनि वोंगळी नाम केलें ॥१॥
आडसोनि शुद्ध करीं वो साजणी । सद्धि कां पापिणी नासियेलें ॥ध्रु.॥
सुपीं तों चि पाहें धड उगटिलें । नव्हतां नासिलें जगझोडी ॥२॥
सुपीं तों चि आहे तुज तें आधीन । दळिल्या जेवण जैसें तैसें ॥३॥
सुपीं तों चि संग घेई धडफुडी । एकसा गधडी नास केला ॥४॥
दळितां आदळे तुज कां न कळे । काय गेले डोळे कान तुझे ॥५॥
सुपीं तों चि वोज न करितां सायास । पडसी सांदीस तुका म्हणे ॥६॥
दळण - अभंग १

ENGLISH TRANSLATION

Having sifted the pure portion, you filled the tray. But then you ground everything coarsely and ruined the Name.

Sift it clean, O my friend; why, O sinful one, have you spoiled the preparation?

Look carefully into the winnowing tray at what has been opened; what was whole has been destroyed by the storm of worldliness.

All is still there in the tray, and it is in your hands alone. Whether the flour is fine or coarse depends on how you grind.

Look into the tray and pick out the firm, whole grains. By mixing everything together like a she-donkey, you have ruined it all.

While grinding, the stones clash; can you not see or hear what is happening?

Says Tuka, just look carefully into the tray; without effort, the result is there, or else you will slip into the crack and be lost.

IN PLAIN WORDS

You had sifted out the pure portion and filled the tray, and then you ground it all coarsely and ruined the Name. Sift it clean, my friend; why, you foolish one, have you spoiled the whole preparation? Look hard into the winnowing tray at what has been opened up: what was whole has been wrecked by the storm of worldliness. It is all still there in the tray, and it is entirely in your own hands; whether the flour comes out fine or coarse depends only on how you grind. Look into the tray and pick out the firm, whole grains; by mixing everything together like a fool you have ruined the lot. It strikes against you as you grind, so why can you not see it? Have your eyes and ears gone? Tuka says: handle the tray with care, take the trouble, or you will fall straight into the crack.

WHAT IT MEANS

A scolding grindstone-allegory about the work of discernment. The pure grain carefully sifted is the truth, or the Name, already grasped; grinding it carelessly, mixing whole and broken together, ruins it, and the storm of worldliness is what wrecks what was once whole. Tukaram's insistence is that the outcome is entirely in your own hands: fine flour or coarse, a saved life or a spoiled one, depends only on how attentively you do the work. Pick out the sound grains; do not lump everything together in a hurry. The error keeps knocking against you as you go, so the only excuse for missing it is willful blindness. Do the work of discrimination with care, or fall through the gap.

GATHA 0157 *Worldly Metaphors*

Grinding song, the joy of purity

मराठी मूळ

शुद्ध दळणाचें सुख सांगों काई । मानवित सईबाई तुज ॥१॥
शुद्ध तें वळण लवकरी पावे । डोलवितां निवे अष्टांग तें ॥ध्रु.॥
शुद्ध हें जेवितां तन निवे मन । अल्प त्या इंधन बुडा लागे ॥२॥
शुद्ध त्याचा पाक सुचित चांगला । अविट तयाला नाश नाहीं ॥३॥
तुका म्हणे शुद्ध आवडे सकळां । भ्रतार वेगळा न करी जीवें ॥४॥

ENGLISH TRANSLATION

How shall I tell you the joy of pure grinding, dear sister? Let me satisfy you with this.

Pure flour, well ground, is quickly ready; when all eight limbs turn with the quern, the whole being is cooled.

When you eat what is pure, both body and mind are nourished; only a little fuel is needed for such a fire.

The cooking of the pure is well seasoned and excellent; it never grows stale and knows no destruction.

Says Tuka, purity is loved by all, and the Beloved never separates Himself from such a soul.

IN PLAIN WORDS

Dear sister, how can I tell you the joy of pure grinding? Let me satisfy you with it. Flour ground clean is ready quickly; when all eight limbs sway with the quern, the whole body grows cool. Eat what is pure, and both body and mind are nourished; such a fire needs only a little fuel. The cooking of the pure is well seasoned and good; it never goes stale, and it never perishes. Tuka says: everyone loves what is pure, and the Beloved never parts from such a soul, not for the life of him.

WHAT IT MEANS

This is a grinding song, the kind women sang at the quern, but Tukaram makes the grindstone an image of inner work. "Pure grinding" is purity of effort and devotion: when the whole body bends to it, the eight limbs all engaged, the result is cooling, nourishing, and lasting. The fire of such purity needs little fuel and its food never goes stale, unlike worldly things that spoil. The poet's claim lands in the last line: God himself will not separate from a soul that is pure, so the work at the stone is really the work of becoming someone the Beloved will never leave.

GATHA 0158 *Krishna Leela*

Krishna, the riverbank feast above heaven

मराठी मूळ

उपजोनियां पुढती येऊं । काला खाऊं दहींभात ॥१॥
वैकुंठीं तों ऐसें नाहीं । कवळ कांहीं काल्याचें ॥ध्रु.॥
एकमेकां देऊं मुखीं । सुखीं घालूं हुंबरी ॥२॥
तुका म्हणे वाळवंट । बरवें नीट उत्तम ॥३॥

ENGLISH TRANSLATION

Let us be born again and again, so that we may share the feast of curd and rice together.

In Vaikuntha there is nothing like the morsel of this communal meal.

Let us feed one another mouth to mouth and play together with joyful cries.

Says Tuka, the sandy riverbank of Pandharpur is beautiful, level, and perfect.

IN PLAIN WORDS

Let us be born again and again, so we can eat the shared meal of curd and rice together. There is nothing like this in Vaikuntha, not a single morsel of the communal feast. Let us feed one another, mouth to mouth, and call out together with joyful cries. Tuka says: the sandy bank of Pandharpur is lovely, level, and the best place of all.

WHAT IT MEANS

Tukaram speaks in the voice of Krishna's cowherd companions, sharing the simple kālā, the mixed meal of curd and rice eaten together on the riverbank. The startling wish is to be reborn over and over, not to escape rebirth, just to keep this fellowship of feeding and laughter with Krishna. Against that, even Vaikuntha, the highest

heaven, has nothing to offer: liberation itself is less sweet than this shared morsel. The closing line transfers the scene to Pandharpur's sandbank, telling the listener that the same companionship with God is available right here, on this earth, among devotees.

GATHA 0159 *Krishna Leela*

Krishna, the herdsman's invitation

मराठी मूळ

याल तर या रे लागें । अवघे माझ्या मागें मागें ॥१॥
आजि देतों पोटभरी । पुरे म्हणाल तोंवरी ॥ध्रु.॥
हळू हळू चला । कोणी कोणाशीं न बोला ॥२॥
तुका म्हणे सांडा घाटे । तेणें नका भरूं पोटें ॥३॥

ENGLISH TRANSLATION

If you wish to come, then come along, all of you, follow close behind me.

Today I will feed you to your heart's content, until you yourselves say, enough.

Walk softly, softly, and let no one speak a word to anyone.

Says Tuka, abandon your scheming and do not stuff your bellies with that.

IN PLAIN WORDS

If you want to come, then come, all of you, follow close behind me. Today I will feed you to the full, until you yourselves say enough. Walk softly, softly; let no one speak to anyone. Tuka says: drop your scheming, and do not fill your bellies with that.

WHAT IT MEANS

Krishna calls his cowherd friends to follow him to a hidden feast where he will satisfy them completely, until they themselves cry enough. The conditions are simple: come close behind him, move quietly, and stop talking among yourselves. The final line names the catch. "Filling the belly with scheming" is the trap; if you come stuffed with your own clever plans, there is no room for what he wants to give. Read inwardly, this is the call to follow God in silence and self-emptying, dropping the calculating mind so that grace can fill you instead.

GATHA 0160 *Krishna Leela*

Krishna, the swing and the fair share

मराठी मूळ

शिंकें लावियेलें दुरी । होतों तिघांचे मी वरी ॥१॥
तुम्ही व्हारे दोहींकडे । मुख पसरूनि गडे ॥ध्रु.॥
वाहाती त्या धारा । घ्यारे दोहींच्या कोंपरा ॥२॥
तुका म्हणे हातीं टोका । अधिक उणें नेदी एका ॥३॥

ENGLISH TRANSLATION

He hung the swing up high, and I climbed above the other three.

You two, stand on either side with your mouths open wide, O friends.

The streams of milk are flowing; catch them at both ends.

Says Tuka, He holds the rope-end in His hand and does not let anyone receive more or less than their share.

IN PLAIN WORDS

He hung the swing up high, and I climbed above the other three. You two, stand on either side, and open your mouths wide, friends. The streams of milk are flowing; catch them at both ends. Tuka says: he holds the rope-end in his hand, and gives no one more or less than their share.

WHAT IT MEANS

This is the cowherds' game, with a high swing and streams of milk caught in open mouths, a scene of play that is also a parable of grace. The speaker climbs above the others, and friends are placed on either side to receive the flow. The point arrives in the signature line: Krishna himself holds the rope-end, and he portions out the bounty so that no one gets more or less than their due. The play conceals a teaching about divine fairness, that the giver controls the measure and gives each soul exactly its share, no favoritism, no shortfall.

GATHA 0161 *Krishna Leela*

Krishna, the bold are fed, the timid lose

मराठी मूळ

पळाले ते भ्याड । त्यांसि येथें जाला नाड ॥१॥
धीट घेती धणीवरी । शिंकीं उतरितो हरी ॥ध्रु.॥
आपुलिया मतीं । पडलीं विचारीं तीं रितीं ॥२॥
तुका लागे घ्यारे पायां । कैं पावाल या ठाया ॥३॥

ENGLISH TRANSLATION

The cowards who fled have met with ruin. The bold ones take their fill, for Hari lowers the bounty from above for them.

Those who deliberated on their own, empty of conviction, were left behind.

Says Tuka, fall at His feet; only then will you ever reach this place.

IN PLAIN WORDS

The cowards who ran away met with ruin here. The bold ones take their fill, for Hari lowers the bounty to them. Those who reasoned it out on their own were left empty, with nothing. Tuka says: fall at his feet; only then will you ever reach this place.

WHAT IT MEANS

In the game of reaching the hung-up bounty, the timid who flee lose out, while the bold who press in are fed, because Hari himself lowers the prize to them. The middle line sharpens it: those who trusted only their own reasoning, calculating instead of committing, came away empty. The poem is contrasting cautious self-reliance with daring surrender. Tukaram's close makes the lesson plain: the bounty is not seized by cleverness but received by falling at God's feet, and only that humble boldness brings you to the place where you are filled.

GATHA 0162 *Krishna Leela*

Krishna, the children fed and joyful

मराठी मूळ

धालें मग पोट । केला गड्यांनी बोभाट ॥१॥
ये रे ये रे नारायणा । बोलों अबोलण्या खुणा ॥ध्रु.॥
खांद्यावरी भार । तीं शिणती बहु फार ॥२॥
तुकयाच्या दातारें । नेलीं सुखी केलीं पोरें ॥३॥

ENGLISH TRANSLATION

Their bellies are full, and now the friends raise a joyful clamor.

Come, come, O Narayana, let us speak in signs beyond all words.

They carry burdens on their shoulders and have grown weary beyond measure.

Tuka's generous Lord has taken the children and filled them with joy.

IN PLAIN WORDS

Their bellies are full now, and the friends raise a joyful clamor. Come, come, O Narayana; let us speak in signs, without words. They carry burdens on their shoulders, and they are worn out, very worn out. Tuka says: Tuka's generous Lord has taken the children and made them glad.

WHAT IT MEANS

The cowherd children have eaten their fill and break into happy noise, calling Narayana to join them in a wordless language of signs, the intimacy that needs no speech. There is a tender notice of their tiredness, the burdens on their small shoulders, the weariness of the day. The last line resolves it all: Tuka's open-handed Lord gathers up the worn-out children and fills them with joy. As an inner reading, those who give themselves to God, however small and tired, are taken up and made glad by his generosity, which asks no words, only nearness.

GATHA 0163 *Krishna Leela*

Krishna, the butter thief blamed

मराठी मूळ

पाहाती गौळणी । तंव पालथी दुधाणी ॥१॥
म्हणती नंदाचिया पोरें । आजि चोरी केली खरें ॥ध्रु.॥
त्याविण हे नासी । नव्हे दुसरिया ऐसी ॥२॥
सवें तुका मेळा । त्याणें अगुणा आणिला ॥३॥

ENGLISH TRANSLATION

The milkmaids look and find the milk pots overturned.

They say, the son of Nanda has surely stolen the butter today.

No one else could make this kind of mischief.

Says Tuka, I was right there in his company; they dragged the guiltless one into it.

IN PLAIN WORDS

The milkmaids look, and find the milk pots overturned. They say, the son of Nanda has surely stolen the butter today. No one else makes mischief like this. Tuka says: I was right there with him; they dragged the guiltless one into it.

WHAT IT MEANS

The gopis discover their pots upended and at once blame Nanda's boy, Krishna the butter thief, since no one else gets up to such mischief. Tukaram then slips himself into the scene: he was right beside Krishna, and the milkmaids dragged the innocent one in along with the culprit. The charm of the poem is the devotee claiming a place inside the divine play, even sharing in the blame. Inwardly, to be "caught with" God, swept up in his lila and accused alongside him, is itself the closeness the bhakta longs for; the guiltless one he names is finally Krishna, who steals hearts and bears the charge.

GATHA 0164 *Krishna Leela*

Krishna, the scolding that hides delight

मराठी मूळ

आतां ऐसें करूं । दोघां धरूनियां मारूं ॥१॥
मग टाकिती हे खोडी । तोंडीं लागली ते गोडी ॥ध्रु.॥
कोंडूं घरामधीं । न बोलोनि जागों बुद्धी ॥२॥
बोलावितो देवा । तुका गडियांचा मेळावा ॥३॥

ENGLISH TRANSLATION

Now let us do this: catch those two and give them a beating.

Only then will they drop this habit, for they have acquired a taste for it.

Lock them inside the house and keep silent watch over them.

Says Tuka, he calls out to God, gathering his band of friends.

IN PLAIN WORDS

Now let us do this: catch those two and beat them. Only then will they drop this trick, for they have got a taste for it in their mouths. Lock them inside the house, and keep silent watch with our wits awake. Tuka says: he calls out to God, gathering his band of friends.

WHAT IT MEANS

The villagers, exasperated by the butter thieving, plot to catch the two culprits, give them a beating, and shut them in, because the boys have grown too fond of the mischief to stop on their own. The scolding is a thin cover for affection; everyone is really delighting in Krishna's pranks. The signature line turns it: even as the plan to trap him is laid, the speaker is calling out to God and gathering companions. The deeper note is that the longing to "catch" and hold Krishna, to keep him close behind locked doors, is the devotee's own desire to seize and never lose the playful Lord.

GATHA 0165 *Krishna Leela*

Krishna, the sulking playmates

मराठी मूळ

गडी गेले रडी । कान्हो नेदीस तूं चढी ॥१॥
आम्ही न खेळों न खेळों । आला भाव तुझा कळों ॥ध्रु.॥
न साहावे भार । बहु लागतो उशीर ॥२॥
तुका आला रागें । येऊं नेदी मागें मागें ॥३॥
हाल - अभंग २

ENGLISH TRANSLATION

The friends have gone off crying. Krishna, you will not let anyone else climb up!

We refuse to play, we refuse to play; now we see through your ways.

The burden is too much to bear, and you take far too long.

Says Tuka, he has come in anger and will not let anyone follow behind him.

IN PLAIN WORDS

The friends have gone off crying. Krishna, you will not let anyone else climb up! We will not play, we will not play; now we see through your ways. The burden is too much to bear, and you take far too long. Tuka says: he has come in anger, and will not let anyone follow behind him.

WHAT IT MEANS

Krishna's playmates are sulking: he always climbs up first and lets no one else take a turn, so they go off in tears, swearing they will not play and claiming they have seen through his tricks. It is the small drama of children with a domineering favorite, here the Lord himself. Tukaram adds that Krishna comes back in a temper and will not let anyone trail behind him. Beneath the quarrel lies a gentle truth about devotion: the soul protests God's seeming favoritism and delay, his refusal to let us keep pace on our terms, yet the relationship holds, sulking and all, within the larger play.

GATHA 0166 *Krishna Leela*

Krishna, the rules of the game

मराठी मूळ

यमुनेतटीं मांडिला खेळ । म्हणे गोपाळ गडियांसि ॥१॥
हाल महाहाल मांडा । वाउगी सांडा मोकळी ॥ध्रु.॥
नांवें ठेवूनि वांटा गडी । न वजे रडी मग कोणी ॥२॥
तुका म्हणे कान्हो तिळतांदळ्या । जिंके तो करी आपुला खेळ्या ॥३॥

ENGLISH TRANSLATION

On the banks of the Yamuna the game of Hal is set up. The cowherd boy says to his friends:

Play the great game of Hal! Cast off all needless show.

Divide into teams by name, so that afterward no one goes away crying.

Says Tuka, Krishna plays the sesame-and-rice game; the one who wins makes the loser his own.

IN PLAIN WORDS

On the bank of the Yamuna the game of Hal is set up. The cowherd boy says to his friends: play the great game of Hal; cast off all needless show. Divide into teams by name, so that afterward no one goes away crying. Tuka says: Krishna plays the sesame-and-rice game; the one who wins makes the loser his own.

WHAT IT MEANS

By the Yamuna, Krishna sets up the game and lays down its rules to his friends: play it fully and seriously, drop all empty show, and divide fairly into named teams so no one ends up cheated and weeping. The closing image gives the game its meaning. In Krishna's version the prize is reversed: the winner does not crush the loser but takes him in as his own. As a spiritual reading, this is how God plays with souls. To be "defeated" by him, caught and overcome, is not to lose but to be claimed and made his, which is the whole point of entering the game.

GATHA 0167 *Krishna Leela*

Krishna, catch God by his feet

मराठी मूळ

बळें डाईं न पडे हरी । बुद्धि करी शाहणा तो ॥१॥
मोकळें देवा खेळों द्यावें । सम भावें सांपडावया ॥ध्रु.॥
येतो जातो वेळोवेळां । न कळे कळा सांपडती ॥२॥
तुका म्हणे धरा ठायींच्या ठायीं । मिठी जीवीं पायीं घालुनियां ॥३॥
सुतुतू - अभंग १

ENGLISH TRANSLATION

Hari does not fall by force; the wise one uses his wits.

Let God play freely, so that He may be caught with equal feeling.

He comes and goes again and again; His arts remain hidden until the moment of capture.

Says Tuka, seize Him right where He stands by throwing your arms around His feet with all your life.

IN PLAIN WORDS

Hari does not fall by force; the wise one uses his wits. Let God play freely, so he can be caught with even, equal feeling. He comes and goes, again and again; his arts stay hidden until the moment he is caught. Tuka says: seize him right where he stands, throwing your arms around his feet with all your life.

WHAT IT MEANS

Tukaram lays out the strategy for catching God, who cannot be taken by force, only by wisdom. You must let him play freely and meet him with steady, even-tempered devotion, sama bhāva, rather than grasping. He keeps coming and going, his arts concealed, until the very instant he is caught. The closing instruction is the heart of it: do not chase him about; seize him right where he stands by throwing your arms around his feet with your whole life. The teaching is that God is held not by effort or cleverness but by total, loving surrender at his feet.

GATHA 0168 *Worldly Metaphors*

The soul and Shiva, a wrestling game

मराठी मूळ

जीवशिवाच्या मांडूनि हाला । अहं सोहं दोन्ही भेडती भला ॥१॥
घाली हुतुतू फिरोनि पाही आपुणासि । पाही बळिया तो मागिला तुटी पुढिलासि ॥ध्रु.॥
खेळिया तो हाल सांभाळी । धुम घाली तो पडे पाताळीं ॥२॥
बळिया गांढ्या तो चि खेळे । दम पुरे तो वेळोवेळां खेळे ॥३॥
हातीं पडे तो चि ढांग । दम पुरे तो खेळिया चांग ॥४॥
मागें पुढें पाहे तो जिंके । हातीं पडे तो चि आधार फिके ॥५॥
आपल्या बळें खळे रे भाई । गडियाची सांडोनि सोई ॥६॥
तुका म्हणे मी खेळिया नव्हें । जिकडे पडें त्याचि सवें ॥७॥

ENGLISH TRANSLATION

The game of Hal is set between the soul and Shiva; "I" and "I am That" charge at each other like rams.

One rushes across the line playing hututu and looks back at himself; the stronger one breaks through the rear to reach the one ahead.

The skilled player holds the line and guards the game, while the one who charges recklessly falls into the depths.

Whether strong or coward, only the one with enduring breath plays round after round. The one who gets a handhold makes the leap; the player with stamina is the true champion.

The one who watches both front and back wins, while the one who is caught finds his support crumble.

Play on your own strength, O brother, and abandon the crutch of others.

Says Tuka, I am no player in this game; whichever side I fall on, I stay with them.

IN PLAIN WORDS

The game of Hal is set between the soul and Shiva; "I" and "I am That" charge at each other like rams. One rushes across the line playing hututu and looks back at himself; the stronger one breaks through the rear to reach the one ahead. The skilled player holds the line and guards the game, while the one who charges recklessly falls into the depths. Strong or coward, only the one whose breath lasts plays round after round. The one who gets a handhold makes the leap; the player with stamina is the true champion. The one who watches both front and back wins, while the one who is caught finds his support crumble. Play on your own strength, brother; abandon the crutch of others. Tuka says: I am no player in this game; whichever side I fall on, I stay with them.

WHAT IT MEANS

Tukaram turns the village game of hututu into the contest between the individual soul and the absolute. "I" (ahaṃ) and "I am That" (sohaṃ) charge at each other like rams, the sense of separate self against the knowledge of oneness. The poem is a coach's running commentary: hold the line, do not charge recklessly, keep your breath, watch both ahead and behind, and above all play on your own strength rather than leaning on others. In the

spiritual reading, the realization has to be won by one's own sustained effort, not borrowed. The closing turn is the surprise: Tuka steps out of the role of player and says he simply belongs to whichever side he lands on, surrendering the whole contest of self rather than trying to win it.

GATHA 0169 *Krishna Leela*

Wonder, the infinite as a child

मराठी मूळ

अनंत ब्रम्हांडे उदरीं । हरि हा बाळक नंदा घरीं ॥१॥
नवल केव्हडें केव्हडें । न कळे कान्होबाचें कोडें ॥ध्रु.॥
पृथ्वी जेणें तृप्त केली । त्यासि यशोदा भोजन घाली ॥२॥
विश्वव्यापक कमळापती । त्यासि गौळणी कडिये घेती ॥३॥
तुका म्हणे नटधारी । भोग भोगून ब्रम्हचारी ॥४॥

ENGLISH TRANSLATION

Infinite universes dwell within His belly, yet Hari lives as a small child in Nanda's house.

How great is this wonder, how vast! The mystery of Krishna cannot be fathomed.

He who nourished the whole earth, Yashoda now serves Him a meal.

The all-pervading Lord of Lakshmi is carried on the hips of the milkmaids.

Says Tuka, He is the great actor in disguise; He moves in Brahman yet plays as if He has never tasted the world.

IN PLAIN WORDS

Endless universes lie in his belly, and yet Hari is a small child in Nanda's house. How great this wonder is, how great. No one can fathom Krishna's riddle. He fed the whole earth; now Yashoda sets a meal before him. He fills all the worlds, he is the lord of Lakshmi; and the milkmaids carry him on their hips. Tuka says: he is the actor in disguise. He tastes every pleasure and stays untouched, a chaste one through it all.

WHAT IT MEANS

Tukaram is holding two facts together that should not fit: the formless Brahman, who contains and sustains everything, has become a little boy in a cowherd's house. The wonder he keeps naming is exactly this scandal of scale, the infinite eating from Yashoda's hand, the all-pervading one carried on a hip. He calls Krishna an actor in disguise to say the smallness is real play, not a loss of greatness. The closing claim is the sharpest: the Lord enjoys the whole world yet remains untouched by it, present in it without being caught by it. The poem points the listener toward that same freedom inside engagement.

GATHA 0170 *Krishna Leela*

Joy at the avatar, sins carried away

मराठी मूळ

कृष्ण गोकुळीं जन्मला । दुष्टां चळकांप सुटला ॥१॥
होतां कृष्णाचा अवतार । आनंद करिती घरोघर ॥ध्रु.॥
प्रेम नाम वाचें गाती । सदा आनंदें नाचती ॥२॥
तुका म्हणे हरती दोष । आनंदानें करिती घोष ॥३॥

ENGLISH TRANSLATION

Krishna was born in Gokul, and a trembling terror seized the wicked.

With the advent of Krishna, joy arose in every household.

They sing His blessed name with love and dance in constant bliss.

Says Tuka, their sins are carried away as they celebrate with joyful cries.

IN PLAIN WORDS

Krishna was born in Gokul, and the wicked were seized with trembling fear. When Krishna came down as the avatar, joy rose in house after house. They sing his name of love with their mouths; they dance in endless bliss. Tuka says: their sins are carried away as they cry out in joy.

WHAT IT MEANS

Tukaram sets two responses side by side at the birth of Krishna: terror in the wicked, joy in every household. The trembling is not random cruelty; the coming of the divine simply unsettles whatever is built on harm. For the rest, the response is singing and dancing, the name spoken aloud with love. The last line names the stake plainly: it is this joyful, vocal celebration of the Name that carries sins away, not penance or fear. The poem holds out praise itself as the cleansing.

GATHA 0171 *Krishna Leela*

Butter theft, the divine ringleader

मराठी मूळ

मेळउनि सकळ गोपाळ । कांहीं करिती विचार ॥१॥
चला जाऊं चोरूं लोणी । आजि घेऊं चंद्रधणी ।
वेळ लावियेला अझुणी । एकाकरितां गडे हो ॥ध्रु.॥
वाट काढिली गोविंदीं । मागें गोपाळांची मांदी ॥२॥
अवघा चि वावरे । कळों नेदी कोणा फिरे ॥३॥
घर पाहोनि एकांताचें । नवविधा नवनीताचें ॥४॥
रिघे आपण भीतरी । पुरवी माथुलियाच्या हरी ॥५॥
बोलों नेदी म्हणे स्थिर । खुणा दावी खा रे क्षीर ॥६॥

ENGLISH TRANSLATION

Gathering all the cowherd boys together, they hatched a plan.

Come, let us go steal the butter; today we shall have our fill. The delay has been long enough on account of one person, O friends.

Govinda led the way, and behind him followed the whole throng of cowherd boys.

He roams about everywhere yet lets no one catch on to his movements.

He finds a house that is secluded, full of nine kinds of fresh butter.

He slips inside himself and fills the laps of the cowherd boys.

He tells them not to speak, signaling with his hands: be still, just eat the cream.

IN PLAIN WORDS

Gathering all the cowherd boys, they make a plan. Come, let us go steal the butter; today we will take our fill. The wait has gone on long enough because of one of us, friends. Govinda leads the way, and behind him the whole crowd of cowherd boys. He moves about everywhere yet lets no one catch his movements. He finds a house that is empty, full of nine kinds of fresh butter. He slips inside himself and fills the laps of the cowherd boys. He tells them not to speak; he signals with his hand: be still, just eat the cream.

WHAT IT MEANS

Tukaram tells the butter theft with Krishna as the ringleader, not a bystander. The same Govinda who pervades everything is the one scouting the empty house, slipping in, filling the boys' laps and signaling them to stay quiet. The point of the play is intimacy: the Lord plots and shares and hushes like one of the gang. By making God the thief who feeds his friends first, the poem turns a child's prank into a picture of grace that comes uninvited and serves before it is asked. The hiddenness, moving unseen, lets no one catch him, is the same divine elusiveness made playful.

GATHA 0172 *Krishna Leela*

Krishna's mischief, the offering eaten

मराठी मूळ

धन्य त्या गौळणी इंद्राच्या पूजनीं । नैवेद्य हिरोनि खातो कृष्ण ॥१॥
अरे कृष्णा इंद्र अमर इच्छिती । कोण तयांप्रति येइल आतां ॥२॥
तुका म्हणे देव दाखवी विंदान । नैवेद्य खाऊन हासों लागे ॥३॥

ENGLISH TRANSLATION

Blessed are those milkmaids! When the offerings were laid out for Indra's worship, Krishna stole them and ate them himself.

O Krishna, even the immortal gods long for Indra's favor; who will dare challenge them now?

Says Tuka, the Lord reveals His wondrous play, eating the offerings and then bursting into laughter.

IN PLAIN WORDS

Blessed are those milkmaids. When the offerings were set out for Indra's worship, Krishna snatched them and ate them himself. O Krishna, even the immortal gods long for Indra's favor; who will dare go against them now? Tuka says: the Lord shows his wondrous play. He eats the offering and then begins to laugh.

WHAT IT MEANS

Tukaram retells the moment Krishna eats the food meant for Indra's worship, and he calls the milkmaids who witnessed it blessed. The middle line names the stakes as the world sees them: Indra is the king the gods themselves court, so to seize his offering should be unthinkable. Krishna does it anyway and then laughs, untroubled by the rank everyone else fears. The laughter is the teaching: the highest celestial authority is a small thing before the one who is its source. The poem invites delight in a God who is not bound by the ceremonies built around lesser powers.

GATHA 0173 *Krishna Leela*

I am the God of gods, Krishna declares

मराठी मूळ

तुम्ही गोपी बाळा मज कैशा नेणा । इंद्र अमरराणा म्यां चि केला ॥१॥
इंद्र चंद्र सूर्य ब्रम्हा तिन्ही लोक । माझे सकळीक यम धर्म ॥ध्रु.॥
मजपासूनिया जाले जीव शिव । देवांचा ही देव मी च कृष्ण ॥२॥
तुका म्हणे त्यांसी बोले नारायण । व्यर्थ मी पाषाण जन्मा आलों ॥३॥

ENGLISH TRANSLATION

You gopis treat me like an ordinary child, as though you do not know me. I am the one who made Indra the king of the gods.

Indra, the moon, the sun, Brahma, all three worlds, Yama and Dharma: they are all mine.

From me have arisen all souls and Shiva himself; I, Krishna, am the God of gods.

Says Tuka, thus spoke Narayana to them, and I, a mere stone, was born in vain.

IN PLAIN WORDS

You gopis treat me like an ordinary child, as if you do not know me. I am the one who made Indra king of the gods. Indra, the moon, the sun, Brahma, all three worlds, Yama and Dharma: all of them are mine. From me arose every soul, and Shiva himself. I, Krishna, am the God of gods. Tuka says: thus Narayana spoke to them; and I, a mere stone, was born in vain.

WHAT IT MEANS

Krishna drops the disguise for a moment and tells the gopis plainly who the child in front of them is: the maker of Indra, the source of sun and moon and Brahma, of every soul and even Shiva, the God of all gods. Tukaram lets the full claim stand at its sharpest, no softening. Then he turns it on himself with the closing line, calling himself a mere stone born in vain. The contrast is the point: set beside the one who is the source of everything, the poet measures his own dull unresponsiveness and grieves it. The verse uses Krishna's self-declaration to expose how little the speaker has woken to it.

GATHA 0174 *Krishna Leela*

Teasing the wanderer, the cows lost again

मराठी मूळ

कां रे गमाविल्या गाई । आली वळती तुझी जाई । मागें जालें काई । एका तें का नेणसी ॥१॥
केलास फजित । मागें पुढें ही बहुत । लाज नाहीं नित्य । नित्य दंड पावतां ॥ध्रु.॥
वोला खोडा खळि गाढी । ऐसा कोण तये काढी । धांवेल का पाडी । तुझी आधीं वोढाळा ॥२॥
चाल धांवें । मी ही येतों तुजसवें । तुका म्हणे जंव । तेथें नाहीं पावली ॥३॥

ENGLISH TRANSLATION

Why have you lost the cows again? Your mother has come looking for you. Do you not know what happened the last time?

You have been made a fool, again and again, and yet you feel no shame at being punished day after day.

Your habit of mischief is deeply rooted; who can cure it? Will anyone restrain this wandering one?

Come, run, I will come with you. Says Tuka, let us hurry before she arrives there.

IN PLAIN WORDS

Why have you lost the cows again? Your mother has come looking for you. Do you not know what happened last time? You have been made a fool, before and after, many times over, and still you feel no shame though you are punished day after day. Your mischief is a stubborn, deep-set habit; who can pull it out? Will anyone hold back this wandering one of yours? Come, run; I will come with you too. Tuka says: let us hurry, before she gets there.

WHAT IT MEANS

On the surface this is a friend scolding little Krishna, who has wandered off and lost the cows yet again and will catch it from his mother. Tukaram lets the teasing carry a second sense about habit: a pattern of straying so deep-rooted that punishment never cures it, and no one can pull it out. Read on oneself, the wandering one is the restless mind that strays again and again and feels no shame at the repeated cost. The tenderness is that the speaker does not abandon the wanderer; he runs alongside, racing to soften the reckoning. The poem holds both the affection for Krishna and a quiet mirror for our own incurable straying.

GATHA 0175 *The Saints*

Gratitude to the saints, the watchful cow

मराठी मूळ

काय या संतांचे मानूं उपकार । मज निरंतर जागविती ॥१॥
काय देवा यांसि व्हावें उतराई । ठेवितां हा पायीं जीव थोडा ॥ध्रु.॥
सहज बोलणें हित उपदेश । करूनि सायास शिकविती ॥२॥
तुका म्हणे वत्स धेनुचिया चित्तीं । तैसें मज येती सांभाळित ॥३॥

ENGLISH TRANSLATION

How can I repay the debt I owe to the saints? They keep me awake and watchful at all times.

How can one ever become free of this obligation to God? Even if I lay my life at their feet, it seems too little.

Their ordinary conversation is itself a teaching for my benefit; they take great pains to instruct me.

Says Tuka, as a cow's chitta is always fixed on her calf, so do the saints tend to me with ceaseless care.

IN PLAIN WORDS

How can I count the kindness of these saints? They keep me awake at all hours. How, my God, can I ever repay them? To lay my life at their feet is too small a thing. Their ordinary talk is itself good counsel for me; they take great pains to teach me. Tuka says: as a cow's heart stays fixed on her calf, so they come to watch over me.

WHAT IT MEANS

Tukaram is naming a debt he says he can never clear: the saints keep him spiritually awake, and even laying down his life would not repay it. The work they do for him is quiet, their plain conversation is already instruction, and they labor over him on purpose. The cow-and-calf image lands the claim: their attention to him is not duty but the helpless, constant love of a mother for her young. The poem points the listener to value such company rightly, as the very means by which one is kept from sleep and steadily taught.

GATHA 0176 *Krishna Leela*

Vaishnava boldness, the Krishna-jewel

मराठी मूळ

कंठीं धरिला कृष्णमणी । अवघा जनीं प्रकाश ॥१॥
काला वांटूं एकमेकां । वैष्णवा निका संभ्रम ॥ध्रु.॥
वांकुलिया ब्रम्हादिकां । उत्तम लोकां दाखवूं ॥२॥
तुका म्हणे भूमंडळीं । आम्ही बळी वीर गाडे ॥३॥

ENGLISH TRANSLATION

We have fastened the Krishna-jewel at our throats, and its light plays everywhere among the people.

Let us share the feast with one another; what a splendid gathering of Vaishnavas this is.

We shall show playful gestures even to Brahma and the highest beings.

Says Tuka, upon the face of this earth, we are mighty warriors, strong and invincible.

IN PLAIN WORDS

We have worn the Krishna-jewel at our throats, and its light is everywhere among people. Let us share the feast with one another; what a fine, glad gathering of Vaishnavas. We will make playful faces even at Brahma and the highest beings. Tuka says: on the whole face of the earth, we are mighty warriors, strong and unbeatable.

WHAT IT MEANS

Tukaram speaks for the band of devotees who carry the Name like a jewel at the throat, and whose shared joy lights up everyone around them. The shared feast is the kala, the cowherds' mingled food, and the gathering of Vaishnavas is its own delight. The boldness is deliberate: those who hold Krishna can make light even of Brahma and the lofty gods, because the Name outranks all heavenly station. The closing boast is not worldly conquest but spiritual fearlessness; devotion makes these unarmed singers the truly invincible ones on earth.

GATHA 0177 *Krishna Leela*

The Supreme become a cowherd, butter and dance

मराठी मूळ

कवळाचिया सुखें । परब्रम्ह जालें गोरखें । हात गोऊनि खाय मुखें । बोटासांदी लोणचें ॥१॥
कोण जाणे तेथें । कोण लाभ कां तें । ब्रम्हादिकां दुर्लभ ॥ध्रु.॥
घाली हमामा हुंबरी । पांवा वाजवी छंदें मोहरी । गोपाळांचे फेरी । हरि छंदें नाचतसे ॥२॥
काय नव्हतें त्या घरीं खावया । रिघे लोणी चोरावया । तुका म्हणे सवें तया । आम्ही ही सोंकलों ॥३॥

ENGLISH TRANSLATION

For the joy of a single morsel, the Supreme Brahman itself became a cowherd boy. He eats with both hands and tucks a bit of pickle between his fingers.

Who can know what gain is found there, a thing unattainable even to Brahma and the gods?

He wrestles, he plays, he blows the flute and the shehnai and dances to their rhythm. In circles of cowherd boys, Hari dances to their beat.

What was lacking in that house that He had to sneak in and steal the butter? Says Tuka, we too have been enticed and swept along in His company.

IN PLAIN WORDS

For the joy of one mouthful, the Supreme Brahman became a cowherd boy. He eats with cupped hands, mouth full, a little pickle tucked between his fingers. Who can know what gain is there, what it is, a thing hard even for Brahma and the gods. He wrestles, he calls out, he blows the flute and the pipe to his own tune. In rings of cowherd boys, Hari dances to their beat. What was there lacking to eat in that house, that he had to slip in and steal the butter? Tuka says: along with him, we too have been enticed.

WHAT IT MEANS

Tukaram dwells on the same scandal of scale: Brahman itself takes a cowherd's body for the plain joy of eating with his hands among friends. He insists that what is gained in that ordinary play is hidden even from Brahma and the gods, a sweetness the lofty cannot reach. The wrestling, the flute, the dancing in the boys' circle all show a God who keeps their rhythm rather than imposing his own. The butter theft is examined and found needless, he wanted for nothing, which makes it pure play and pure love. The last line draws the poet in: this is a delight that catches and carries you along once you come near it.

GATHA 0178 *Krishna Leela*

Claiming Krishna, friends who will not let go

मराठी मूळ

कान्होबा आतां तुम्ही आम्ही च गडे । कोणाकडे जाऊं नेदूं ॥१॥
वाहीन तुझी भारशिदोरी । वळतीवरी येऊं नेदीं ॥ध्रु.॥
ढवळे गाईचें दूध काढूं । एकएकल्यां ठोंबे मारूं ॥२॥
तुका म्हणे टोकवूं त्यांला । जे तुझ्या बोला मानीत ना ॥३॥

ENGLISH TRANSLATION

O Krishna, from now on, you and we are inseparable friends. We will not let you go to anyone else.

I will carry your bundle and your provisions and will not let you wander off on your own.

Let us milk the white cow together and thump the loners who stand apart.

Says Tuka, we will poke and prod those who refuse to heed your word.

IN PLAIN WORDS

Krishna, from now on it is just you and us, friends. We will not let you go to anyone else. I will carry your bundle and your provisions, and will not let you wander off up the path. Let us milk the white cow together and thump the ones who stand off alone. Tuka says: we will poke and prod those who will not heed your word.

WHAT IT MEANS

Tukaram speaks in the voice of the cowherd boys laying a fond, total claim on Krishna: from now on he belongs to them and goes to no one else. They will carry his load and block his straying, keeping him close on purpose. The play turns mock-fierce in the end, milking the cow together, thumping the loners, prodding those who will not listen to Krishna. Read past the game, the ones who stand apart and ignore his word are the souls who keep their distance from God, and the friends mean to draw them in. The poem holds out belonging to Krishna as something to seize and guard, not let drift.

GATHA 0179 *Krishna Leela*

Belonging to the Lord, his and ours are one

मराठी मूळ

बहु काळीं बहु काळी । आम्ही देवाचीं गोवळीं ॥१॥
नाहीं विटों देत भात । जेऊं बेसवी सांगातें ॥ध्रु.॥
बहु काळें बहु काळें । माझें पांघरे कांबळें ॥२॥
तुका म्हणे नाहीं नाहीं । त्याचें आमचें सें कांहीं ॥३॥

ENGLISH TRANSLATION

So dark, so dark He is. We are the cowherds of the Lord.

He never lets us go hungry; He seats us beside Him and shares His rice.

So dark, so dark. My blanket is the one He wraps around me.

Says Tuka, there is no difference at all between what is His and what is ours.

IN PLAIN WORDS

So dark, so dark he is. We are the cowherds of the Lord. He never lets the rice go cold or lets us go hungry; he seats us beside him to eat. So dark, so dark. The blanket I wrap myself in is his. Tuka says: there is nothing at all, nothing, that is his and not also ours.

WHAT IT MEANS

Tukaram sings as one of the Lord's own cowherds, fixing on Krishna's dark beauty and on the simple intimacies of his care: he feeds them, will not let them go hungry, seats them at his own side. The detail of the borrowed blanket says the closeness reaches into ordinary belongings. The last line lands the whole point: between Krishna and his devotee there is finally no line of mine and yours. The poem offers that erasure of separation, his is ours, as the real gift of belonging to God.

GATHA 0180 *Krishna Leela*

Swept up by Krishna, enticing others in

मराठी मूळ

बहु बरा बहु बरा । यासांगातें मळि चारा ॥१॥
म्हणोनि जीवेंसाठीं । घेतली कान्होबाची पाठी ॥ध्रु.॥
बरवा बरवा दिसे । समागम याचा निमिषें ॥२॥
पुढती पुढती तुका । सोंकला सोंकवितो लोकां ॥३॥

ENGLISH TRANSLATION

So good, so good He is. In His company, the pasture itself becomes a delight.

That is why, with all my life, I have clung to Krishna's back.

His company looks beautiful every single moment.

Says Tuka, again and again, I was enticed by Him, and now I entice others.

IN PLAIN WORDS

So good, so good he is. In his company even the dull pasture is sweet. That is why, with my whole life, I have taken hold of Krishna's back. His company looks beautiful every single moment. Tuka says: again and again, I was enticed by him, and now I entice others.

WHAT IT MEANS

Tukaram is confessing a happy capture: Krishna's company is so good that even tending cattle in a plain field turns sweet, so he has clung to him with his whole life. Every moment beside him looks beautiful, with no fading. The final line names how this works and what it costs others nothing: having been lured in himself, he now lures others the same way. The poem treats the spread of devotion not as preaching but as enticement, one swept-up soul drawing the next into the same delight.

GATHA 0181 *Krishna Leela*

Krishna at play, the boy among cowherds

मराठी मूळ

घेती पाण्यासी हुंबरी । त्यांचें समाधान करी ॥१॥
ऐशी गोपाळांची सवे । जाती तिकडे मागें धांवे ॥ध्रु.॥
स्थिरावली गंगा । पांगविली म्हणे उगा ॥२॥
मोहरी पांवा काठी । तुका म्हणे यांजसाठी ॥३॥

ENGLISH TRANSLATION

When the boys play at lowing like calves by the water, He joins right in and satisfies them all.

Wherever the cowherd boys go, He runs behind them.

Even the Ganga stood still, and He calmed her, saying, be at peace.

Says Tuka, the shehnai, the flute, the stick: all these are just excuses to be with them.

IN PLAIN WORDS

The boys play at lowing like calves by the water. He joins them and makes them all content. Wherever the cowherd boys go, He runs along behind. Even the Ganga stood still; He calmed her, saying, be at peace. Tuka says: the shehnai, the flute, the stick, all of these are only excuses to be with them.

WHAT IT MEANS

Tukaram pictures Krishna not as a distant lord but as one boy among the cowherds, lowing like a calf with them by the water and chasing after them wherever they go. The point of the closing line is the upturning: the flute and the staff and the music are not the reason He is there; they are only the pretext. What He actually wants is the company of His devotees. Even the Ganga, a river that should command worship, falls quiet and is comforted by Him. The whole abhanga lowers God into the game so that nearness, not majesty, becomes the measure of love.

GATHA 0182 *Krishna Leela*

The Name, God comes running

मराठी मूळ

वळी गाई धांवे घरा । आमच्या करी येरझारा ॥१॥
नांव घेतां तो जवळी । बहु भला कान्हो बळी ॥ध्रु.॥
नेदी पडों उणें पुरें । म्हणे अवघें चि बरें ॥२॥
तुका म्हणे चित्ता । वाटे न व्हावा परता ॥३॥

ENGLISH TRANSLATION

He rounds up the cows and runs home, going back and forth for our sake.

The moment you speak His name, He is right beside you. How truly good and strong is our Krishna.

He never lets anything fall short or go to excess; He says, everything is just fine.

Says Tuka, the chitta feels one thing alone: may He never turn away.

IN PLAIN WORDS

He rounds up the cows and runs home, going back and forth for our sake. The moment you say His name, He is right beside you. How good and strong is our Krishna. He lets nothing fall short and nothing run to excess; He says, everything is just right. Tuka says: the heart wants one thing only. May He never turn away.

WHAT IT MEANS

The claim that carries this abhanga is in the second line: speak the Name and He is already there. Tukaram makes God's care ordinary and tireless, a cowherd going back and forth, never letting things tip into too little or too much, always saying it is well. Against that steady tending, the devotee asks for only one thing, the same thing a

child fears most: that the beloved might one day turn away. The prayer is not for gifts but for the presence itself never to be withdrawn.

GATHA 0183 *Krishna Leela*

Satisfaction, the road falls away

मराठी मूळ

म्हणती धालों धणीवरी । आतां न लगे शिदोरी । नये क्षणभरी । आतां यासि विसंबों ॥१॥
चाल चाल रे कान्होबा । खेळ मांडूं रानीं । बैसवूं गोठणीं । गाई जमा करूनि ॥ध्रु.॥
न लगे जावें घरा । चुकलिया येरझारा । सज्जन सोयरा । मायबाप तूं आम्हां ॥२॥
तुका म्हणे धालें पोट । आतां कशाचा बोभाट । पाहाणें ते वाट । मागें पुढें राहिली ॥३॥

ENGLISH TRANSLATION

They say, we are satisfied to the brim; we need no more provisions now. We cannot bear to be apart from Him even for a moment.

Come, come, O Krishna, let us set up our games in the forest and settle the cows in the fold.

We need not go home anymore, for all that going and coming is finished. You are our true friend, our kin, our mother and father.

Says Tuka, the belly is full; what is there to cry about now? The road we once watched for, ahead and behind, has simply fallen away.

IN PLAIN WORDS

They say: we are full to the brim. We need no more provisions now. We cannot bear to be apart from Him even for a moment. Come, come, Krishna; let us set up our games in the forest and settle the cows in the fold. We need not go home anymore; all that coming and going is finished. You are our true friend, our kin, our mother and father. Tuka says: the belly is full. What is there to cry about now? The road we watched, ahead and behind, has fallen away.

WHAT IT MEANS

The cowherds speak with the voice of a soul that has finally had enough of seeking. Being filled here is not about food; it is the end of restlessness, of provisioning for the next stretch of journey. When they say all coming and going is finished and the road ahead and behind has fallen away, Tukaram names the stakes plainly: the whole anxious traffic of getting somewhere stops once God is present as friend, kin, mother and father all at once. There is nowhere left to go because the one who is sought is already here, in the forest, in the game.

GATHA 0184 *Krishna Leela*

Sweetness found, we will not leave

मराठी मूळ

तुझिये संगति । जाली आमुची निश्चिति ॥१॥
नाहीं देखिलें तें मळे । भोग सुखाचे सोहळे ॥ध्रु.॥
घरीं ताकाचें सरोवर । येथें नवनीताचे पूर ॥२॥
तुका म्हणे आतां । आम्ही न वजों दवडितां ॥३॥

ENGLISH TRANSLATION

In your company, our conviction is now firm. We have seen joys and celebrations we never knew before.

At home there were only ponds of buttermilk, but here there are floods of fresh butter.

Says Tuka, now we will not leave even if you try to drive us away.

IN PLAIN WORDS

In your company our minds are settled at last. We have known joys and delights we never saw before. At home there were only ponds of buttermilk; here there are floods of fresh butter. Tuka says: now we will not go, even if you drive us away.

WHAT IT MEANS

Tukaram measures the difference God's company makes by a homely image: thin buttermilk at home, oceans of fresh butter here. The contrast says that ordinary life offered only a watered-down satisfaction, while nearness to God is the rich thing itself. Once a soul has tasted that, the old wandering mind comes to rest. The closing line names the new stubbornness of love: having found this, the devotee refuses to be sent away even if God Himself tries to drive him off.

GATHA 0185 *Prayers*

Refuge, desire's torment lifted

मराठी मूळ

कामें पीडिलों माया । बहु मारी नाहीं दया ॥१॥
तुझ्या राहिलों आधारें । जालें अवघें चि बरें ॥ध्रु.॥
तुझे लागलों संगती । आतां येतों काकुळती ॥२॥
तुका म्हणे तुझ्या भिडा । कान्होबा हे गेली पीडा ॥३॥
टिपरी - अभंग ७

ENGLISH TRANSLATION

Desire has tormented me, and illusion beats me without mercy.

I have survived only by leaning on you; through you, everything has turned out well.

Now that I have found your company, I come to you pleading with folded hands.

Says Tuka, O Krishna, by your pressing grace this suffering has departed.

IN PLAIN WORDS

Desire has tormented me; illusion beats me without mercy. I have stayed alive only by leaning on you; through you everything has turned out well. Now that I have your company, I come to you pleading. Tuka says: Krishna, by the pressing of your grace this suffering has gone.

WHAT IT MEANS

This is a prayer spoken from inside affliction, not after it. Tukaram does not soften how hard desire and illusion strike; they beat him without mercy. What keeps him standing is not his own strength but leaning on Krishna, and he comes openly as a beggar with folded hands rather than as a master of himself. The relief, when it comes, is credited entirely to grace that presses in and drives the suffering out. The stakes are survival: he says plainly that this leaning is the only reason he is still here.

GATHA 0186 *Devotion to Vitthal*

The kirtan dance, caste pride trampled

मराठी मूळ

खेळ मांडियेला वाळवंटीं घाई । नाचती वैष्णव भाई रे । क्रोध अभिमान केला पावटणी । एक एका लागतील पायीं रे ॥१॥

नाचती आनंदकल्लोळीं । पवित्र गाणें नामावळी । कळिकाळावरि घातलीसे कास । एक एकाहुनी बळी रे ॥ध्रु.॥

गोपीचंदनउटी तुळसीच्या माळा । हार मिरवती गळां । टाळ मृदंग घाई पुष्पवरुषाव । अनुपम्य सुखसोंहळा रे ॥२॥

लुब्धलीं नादीं लागली समाधी । मूढ जन नर नारी लोकां । पंडित ज्ञानी योगी महानुभाव । एकचि सद्धिसाधकां रे ॥३॥

वर्णाभिमान विसरली याति । एकएकां लोटांगणीं जाती । निर्मळ चित्तें जालीं नवनीतें । पाषाणा पाझर सुटती रे ॥४॥

होतो जयजयकार गर्जत अंबर । मातले हे वैष्णव वीर रे । तुका म्हणे सोपी केली पायवाट । उतरावया भवसागर रे ॥५॥

एके घाई खेळतां न पडसी डाई । दुचाळ्याने ठकसील भाई रे ।

ENGLISH TRANSLATION

The game has been set up on the open sands with great fervor. The Vaishnava brothers dance, trampling anger and pride underfoot, bowing at one another's feet.

They dance in waves of bliss, singing the holy litany of the Name. They have girded themselves against the power of time itself, each one mightier than the last.

Sandalwood paste, tulsi garlands, and flower necklaces adorn their throats. Cymbals and drums beat in a shower of blossoms, an incomparable festival of joy.

The sound draws everyone into a trance: the dull, the common folk, men and women, the learned, the yogis, and the great souls, all are made equal in that one devotion.

They have forgotten the pride of caste and birth; they prostrate before one another. Their chittas have turned soft as fresh butter, and even stones begin to melt.

The cry of victory resounds and the sky trembles; these Vaishnava warriors are intoxicated. Says Tuka, they have made the path simple and easy for crossing the ocean of worldly existence.

Play with a single-minded stroke and you will never fall; the double-minded one will be defeated, O brother.

IN PLAIN WORDS

The game is set up on the open sands with full force. The Vaishnava brothers dance, trampling anger and pride underfoot, bowing at one another's feet. They dance in waves of bliss, singing the holy litany of the Name. They have girded themselves against the power of time itself, each one mightier than the last. Sandalwood paste, tulsi garlands, flower wreaths around their throats. Cymbals and drums beat in a shower of blossoms, a joy beyond compare. The sound draws everyone into a trance: the dull, the common folk, men and women, the learned, the yogis, the great souls, all made one in this devotion. They forget the pride of caste and birth; they fall flat before one another. Their hearts turn soft as fresh butter, and even stones begin to melt. The cry of victory rings out and the sky shakes; these Vaishnava warriors are drunk with it. Tuka says: they have made the path simple, the way to cross the ocean of this world. Play with one undivided stroke and you will never fall; the double-minded one is the one who is beaten, brother.

WHAT IT MEANS

Tukaram describes the communal singing on the riverbank sands as a kind of war fought against time and ego, and won by bowing rather than striking. The radical claim is social as much as devotional: in the dance the proud rankings of caste and birth simply dissolve, the learned and the simple, men and women, all leveled into one body of worshippers prostrating to each other. The image of hearts softening like butter and stones melting names what bhakti does that nothing else can. The closing turn warns where the danger lies: salvation is for the single-minded, and only the divided heart, hedging its devotion, loses the game.

GATHA 0187 *Worldly Metaphors*

The game of devotion, a lineage of players

मराठी मूळ

त्रिगुणांचे फेरी थोर कष्टी होसी । या चौघांसी तरी धरीं सोई रे ॥१॥
खेळ खेळोनियां निराळा चि राही । सांडी या विषयाची घाई रे ।
तेणें चि खेळें बसवंत होसी । ऐसें सत्य जाणें माझ्या भाई रे ॥ध्रु.॥
सिंपियाचा पोर एक खेळिया नामा । तेणें विठ्ठल बसवंत केला रे । आपुल्या सवंगडिया सिकवूनि घाई ।
तेणें सतत फड जागविला रे । एक घाई खेळतां तो न चुके चि कोठें । तया संत जन मानवले रे ॥२॥
ज्ञानदेव मुक्ताबाई वटेश्वर चांगा । सोपान आनंदें खेळती रे । कान्हो गोवारी त्यांनीं बसवंत केला ।
आपण भोंवतीं नाचती रे । सकळिकां मिळोनि एकी च घाई । त्याच्या ब्रम्हादिक लागती पायीं रे ॥३॥
रामा बसवंत कबिर खेळिया । जोडा बरवा मिळाला रे । पांचा सवंगडियां एकचि घाई ।
तेथें नाद बरवा उमटला रे । ब्रम्हादिक सुरवर मिळोनियां त्यांनीं । तो ही खेळ निवडिला रे ॥४॥
ब्राम्हणाचा पोर खेळिया एक भला । तेणें जन खेळकर केला रे । जनार्दन बसवंत करूनियां ।
तेणें वैष्णवांचा मेळ मेळविला रे । एक चि घाई खेळतां खेळतो । आपणचि बसवंत जाला रे ॥५॥
पुढिलांची धरूनियां सोई रे । एक चि घाई खेळतां जो चुकला । तो पडेल संसारडाई रे ॥६॥
बाराही सोळा गडियांचा मेळा । सतरावा बसवंत खेळिया रे ।

ENGLISH TRANSLATION

Caught in the cycles of the three gunas, you suffer greatly. Hold fast to these four companions and maintain your course.

Play the game and then stand apart, untouched. Give up this frenzy of sensory indulgence. By that very play you will become the champion; know this to be true, my brother.

The tailor's son Nama was one such player who made Vitthal his champion. He taught his companions the moves with great urgency and kept the arena alive at all times. Playing with a single stroke, he never faltered anywhere, and the saints and people were all won over by him.

Jnaneshwar, Muktabai, Vateshwar, Changa, and Sopan played together in bliss. They made the cowherd Krishna their champion and danced around Him in circles. When all of them joined in a single stroke, even Brahma and the gods bowed at their feet.

Rama was the champion and Kabir the player; what a fine pair they made. Five companions played with a single stroke, and from that union arose a beautiful resonance. Even Brahma and all the gods together could not surpass that game.

Eknath, the Brahmin's son, was one fine player who made the whole world into players. He made Janardan the champion and gathered together the fellowship of Vaishnavas. Playing with a single stroke, he played and played until he himself became the champion.

Whoever follows the course of those who went before succeeds. Whoever falters in that single stroke falls into the throw of worldly bondage. Twelve and sixteen players form the group, and the seventeenth is the champion.

IN PLAIN WORDS

Caught in the turning of the three gunas you suffer greatly. Hold fast to these four companions and keep your course. Play the game, then stay apart from it, untouched. Give up this frenzy for the senses. By that very play you become the champion; know this is true, brother. The tailor's son Nama was such a player; he made Vitthal his champion. He taught his companions the moves with urgency and kept the arena awake at all hours. Playing with one stroke, he never faltered anywhere, and the saints and the people were won. Jnaneshwar, Muktabai, Vateshwar, Changa, and Sopan played together in bliss. They made the cowherd Krishna their champion and danced around Him. When all joined in one stroke, even Brahma and the gods bowed at their feet. Rama was the champion, Kabir the player; what a fine pair. Five companions played with one stroke, and from that union a beautiful sound arose. Even Brahma and all the gods together could not surpass that game. The Brahmin's son, a fine player, made the whole world into players. He made Janardan the champion and gathered the fellowship of Vaishnavas. Playing with one stroke, he played until he himself became the champion. Whoever follows the course of those who went before, succeeds. Whoever falters in that one stroke falls into the throw of worldly bondage. Twelve and sixteen players make up the band, and the seventeenth is the champion.

WHAT IT MEANS

Tukaram turns the village stick-dance into a teaching about how devotion is actually practiced and passed down. The instruction at the start is the heart of it: play the game wholeheartedly and yet stand apart from it, untouched, refusing to be ruled by the senses, and that very detachment-in-action makes you the champion. He then names a lineage of bhaktas, Namdev, Jnaneshwar and his family, Kabir, Eknath, to show this is not theory but a path many have walked, each making God Himself the champion at the center. The recurring phrase about one undivided stroke is the moral: single-mindedness wins, and the one who falters at it falls back into bondage. Devotion here is both a discipline you learn from those before you and a fellowship you join.

GATHA 0188 *Devotion to Vitthal*

Dance to Pandhari, saguna and nirguna are one

मराठी मूळ

जतिस पद राखों जेणें टिपरिया घाई । अनुहातें वायें मांदळा रे ॥१॥
नाचत पंढरिये जाऊं रे खेळिया । विठ्ठल रखुमाई पाहूं रे ॥ध्रु.॥
सा चहूं वेगळा अठराही निराळा । गाऊं वाजवूं एक चाळा रे ।
विसरती पक्षी चारा घेणें पाणी । तारुण्य देहभाव बाळा रे ॥२॥
आंधळ्यासि डोळे पांगळांसि पाय । तुका म्हणे वृद्ध होती तारुण्यें रे ॥३॥
दोन्ही टिपरीं एक चि नाद । सगुण निर्गुण नाहीं भेद रे ।

ENGLISH TRANSLATION

Keep the rhythm and guard the beat of the wooden clappers while the anahata, the unstruck sound, plays upon the drum.

Let us dance our way to Pandhari, O players, and behold Vitthal and Rakhumai.

Separate from the six, distinct from the eighteen, we shall sing and play as one single act of devotion. Even the birds forget their food and water; youth, bodily pride, and childhood all dissolve.

The blind receive eyes, the lame receive feet, and the old become young again. Says Tuka, both clappers strike as one sound; between saguna and nirguna there is no difference at all.

IN PLAIN WORDS

Keep the steps in time, hold the beat of the wooden clappers, while the unstruck sound plays upon the drum. Let us dance our way to Pandhari, players, and look upon Vitthal and Rakhumai. Apart from the six, separate from the eighteen, we will sing and play as one single act. The birds forget to take their food and water; youth, bodily pride, and childhood all melt away. The blind are given eyes, the lame are given feet. Tuka says: the old grow young again. The two clappers strike one sound; between saguna and nirguna there is no difference at all.

WHAT IT MEANS

Tukaram joins the outer rhythm of the dance to an inner one: the wooden clappers keep human time while the anahata, the unstruck sound heard within, beats on the drum. The pilgrimage to Pandhari to see Vitthal and Rakhumai is set apart from the usual reckonings of philosophy, the six systems and the eighteen branches, because what moves here is love, not analysis. The images of the blind seeing, the lame walking, the old made young say that this devotion overturns every fixed limit. The closing line lands the deepest claim: the two clappers ring as one note, and so the God with form and the formless absolute are not two things but one.

GATHA 0189 *Devotion to Vitthal*

The dance as winnowing, the impure cast out

मराठी मूळ

कुसरी अंगें मोडितील परी । मेळविति एका छंदें रे ॥१॥
कांहींच न वजे वांयां रे । खेळिया एक चि बसवंत अवघियां रे ।
सम विषम तेथें होऊं च नेदी । जाणऊनि आगळिया रे ॥ध्रु.॥
संत महंत सद्धि खेळतील घाई । ते च सांभाळी माझ्या भाई रे ।
हात राखोन हाणिती टिपऱ्या । टिपरें मिळोनि जाय त्याची सोई रे ॥२॥
विताळाचें अवघें जाईल वांयां । काय ते शृंगारुनि काया रे ।
निवडूनि बाहेर काढिती निराळा । जो न मिळे संताचिया घाई रे ॥३॥
प्रकाराचें काज नाहीं सोडीं लाज । निःशंक होउनियां खेळें रे ।
नेणतीं नेणतीं च एकें पावलीं मान । विठ्ठल नामाचिया बळें रे ॥४॥
रोमांच गुढिया डोलविती अंगें । भावबळें खेळविती सोंगें रे।
तुका म्हणे कंठ सद्गदित दाटे । या विठोबाच्या अंगसंगें रे ॥५॥

ENGLISH TRANSLATION

With skillful twists of the body they move in every fashion, yet they bring all together in one single rhythm. Nothing at all goes to waste; there is one champion for everyone.

Where there is one who knows the art, no unevenness is allowed; balance is maintained throughout. The saints and the great ones play their round in one shared stroke; guard that same stroke, O my brother. They strike the clappers with controlled hands, and the clappers meet in perfect unison.

All that is impure will be cast away; what is the use of decorating the body if the inside is rotten? The one who does not join the saints' round is singled out and removed.

There is no need for ceremony; cast off shame and play with utter freedom. Even the ignorant, through nothing but innocence, have earned great honor by the power of Vitthal's name.

Goosebumps rise like festival pennants on their bodies, and they sway with the force of pure devotion. Says Tuka, the throat chokes with emotion in the company of Vithoba.

IN PLAIN WORDS

With skillful turns they bend their bodies every way, yet they bring it all together in one rhythm. Nothing is wasted; there is one champion for everyone. Where someone knows the art, no unevenness is allowed; he keeps it balanced, knowing more than the rest. The saints and the great ones play their round in one shared stroke; guard that same stroke, my brother. They strike the clappers with controlled hands, and the clappers meet in unison. All that is impure will fall away; what use is it to decorate the body? The one who does not join the saints' round is picked out and set aside. There is no need for ceremony; drop your shame and play freely. Even the ignorant, by sheer innocence, have won honor through the power of Vitthal's name. Goosebumps rise like festival flags on their bodies; they sway with the force of devotion. Tuka says: the throat chokes with feeling in the company of Vithoba.

WHAT IT MEANS

Tukaram presses the dance image further, into a winnowing. In the saints' shared round every move is brought into one rhythm and nothing is wasted, but the same gathering that includes also sorts: whoever cannot fall into step with the saints is quietly singled out and removed. He names what does not survive this test, outward show and a decorated body over a rotten inside, and what does, the artless innocence of the ignorant who simply trust the Name. The instruction to drop shame and play freely is the door in; pretension is the thing kept out. The closing image of goosebumps and a choked throat shows the only credential that counts here is genuine feeling in God's company.

GATHA 0190 *Devotion to Vitthal*

Invitation to the kirtan, a golden day

मराठी मूळ

या रे गडे हो धरूं घाई जाणतां ही नेणतां । नाम गाऊं टाळी वाहूं आपुलिया हिता ॥१॥
फावलें तें घ्यारे आतां प्रेमदाता पांडुरंग । आजि सोनियाचा दिवस सोनियाचा वोडवला रंग ॥ध्रु.॥
हिंडती रानोरान भुजंगांत कांट्यावन । सुख तयांहून आम्हां गातां नाचतां रे ॥२॥
तुका म्हणे ब्रम्हादिकां सांवळें दुर्लभ सुखा । आजि येथें आलें फुका नाम मुखा कीर्तनीं ॥३॥
भीमातीरीं एक वसलें नगर । त्याचें नांव पंढरपुर रे ।

ENGLISH TRANSLATION

Come, friends, let us take up the game together, the knowing and the unknowing alike. Let us sing the Name and clap our hands for our own true good.

Seize what is freely offered now, for the giver of love is Panduranga. Today is a golden day; a golden color has dawned upon us.

Those who wander through forests and thorny thickets suffer, while we know greater happiness simply by singing and dancing.

Says Tuka, this dark-complexioned joy is hard to attain even for Brahma and the gods, yet today it has come freely into our mouths in this kirtan.

On the banks of the Bhima stands a city; its name is Pandharpur.

IN PLAIN WORDS

Come, friends, let us take up the game together, the knowing and the unknowing alike. Let us sing the Name and clap our hands for our own good. Seize what is freely offered now, for Panduranga is the giver of love. Today is a golden day; a golden color has dawned on us. Those who wander through forests and thorny thickets suffer, while we know greater happiness simply by singing and dancing. Tuka says: this dark-hued joy is hard for even Brahma and the gods to reach, yet today it has come to our mouths for nothing, in this kirtan. On the bank of the Bhima stands a city; its name is Pandharpur.

WHAT IT MEANS

This is an open invitation that deliberately makes no distinction between the learned and the simple; both are called to the same singing. Tukaram's urgency is in the word seize: love is being given away free right now, so take it while the golden day lasts. He sets the kirtan against the harder roads to God, the wandering ascetics among thorns, and claims the singers have the better portion with far less pain. The sharp turn is that the dark-complexioned joy of Krishna, which even Brahma and the gods strain to reach, arrives in an ordinary devotee's mouth for nothing at all, simply by chanting. Grace, not effort, is the giver.

GATHA 0191 *Devotion to Vitthal*

Pandharpur as the city of grace

मराठी मूळ

तेथील मोकासी चार भुजा त्यासी । बाइला सोळा हजार रे ॥१॥
नाचत जाऊं त्याच्या गांवा रे खेळिया । सुख देईल विसावा रे ।
पुढें गेले ते निधाई जाले । वाणितील त्याची सीमा रे ॥ध्रु.॥
बळियां आगळा पाळी लोकपाळां । रीघ नाहीं कळिकाळा रे ।
पुंडलीक पाटील केली कुळवाडी । तो जाला भवदुःखा वेगळा रे ॥२॥
संतसज्जनीं मांडिलीं दुकाने । जया जें पाहिजे तें आहे रे ।
भुक्तिमुक्ति फुका च साठीं । कोणी तयाकडे न पाहे रे ॥३॥
दोन्हीच हाट भरले घनदाट । अपार मिळाले वारकरी रे ।
न वजों म्हणती आम्ही वैकुंठा । जिहीं देखिली पंढरी रे ॥४॥
बहुत दिस होती मज आस । आजि घडलें सायासीं रे ।
तुका म्हणे होय तुमचेनी पुण्यें । भेटी तया पायांसी रे ॥५॥
पंढरी चोहटा मांडियेला खेळ । वैष्णव मिळोनि सकळ रे ।

ENGLISH TRANSLATION

Its ruler has four arms and sixteen thousand wives. Let us dance our way to His town, O players, for He will give us rest and joy.

Those who have gone before have become treasures beyond measure; none can describe their glory. Mightier than the mighty, He sustains the guardians of the world, and even Death has no access there.

Pundalik the headman tilled the field of devotion and became free of the sorrow of worldly life.

The saints and the righteous have set up their shops there, where whatever you need is available. Liberation and worldly enjoyment are given away for nothing, and yet no one even glances at them.

Both the market days are packed and overflowing with countless pilgrims. Those who have seen Pandhari say, we will not go to Vaikuntha.

For many days I held this longing, and today, through great effort, it has been fulfilled. Says Tuka, by the merit of your company, I have touched those holy feet.

On the crossroads of Pandhari, the game is set up; all the Vaishnavas have gathered together.

IN PLAIN WORDS

Its lord has four arms and sixteen thousand wives. Let us dance our way to His town, players; He will give us rest and joy. Those who went ahead became treasures beyond measure; no one can describe their glory. Mightier than the mighty, He sustains the guardians of the world, and Death has no way in. Pundalik the headman tilled the field of devotion and became free of the sorrow of this world. The saints and the good have set up their shops there; whatever you need is to be had. Liberation and worldly enjoyment are given away for nothing, and yet no one even glances at them. Both market days are packed thick; countless pilgrims have gathered. Those who have seen Pandhari say, we will not go to Vaikuntha. For many days I held this longing; today, with great effort, it is fulfilled. Tuka says: by the merit of your company, I have touched those holy feet. On the crossroads of Pandhari the game is set up; all the Vaishnavas have gathered.

WHAT IT MEANS

Tukaram describes Pandharpur as a city run by God Himself, where Death cannot enter and the saints keep open shops stocked with everything a soul could want. The startling line is that liberation and worldly enjoyment, the two great prizes people chase, are handed out for free here and no one bothers to look at them, because the pilgrims want only the feet of God. Pundalik, the devotee whose love drew Vitthal to Pandhari, is named as the one who plowed devotion into freedom. The claim at the center is a refusal: those who have seen Pandhari say they will not even go to Vaikuntha, heaven itself, because the company of saints on this earth is the higher thing. Tukaram closes by crediting his own arrival not to his effort but to the merit of that very company.

GATHA 0192 *Devotion to Vitthal*

Krishna the champion, the heavens left empty

मराठी मूळ

टाळ टिपरी मांदळे एक नाद रे । जाला बसवंत देवकीचा बाळ रे ॥१॥
चला तें कवतुक भाई रे । पाहों डोळां कामीं गुंतलेति काई रे ।
भाग्यवंत कोणी गेले सांगाति । ऐसें सुख त्रिभुवनीं नाहीं रे ॥ध्रु.॥
आनंदाचे वाद सुखाचे संवाद । एक एका दाखविती छंद रे ।
साही अठरा चारी घालुनियां घाई । नाचती फेरी टाळशुद्ध रे ॥२॥
भक्ताचीं भूषणें मुद्रा आभरणें । शोभती चंदनाच्या उट्या रे ।
सत्व सुंदर कास घालूनि कुसरी । गर्जती नाम बोभाटीं रे ॥३॥
हरि हर ब्रम्हा तीर्थासहित भीमा । देव कोटी तेहतीस रे ।
विस्मित होऊनि ठाकले सकळ जन । अमरावती केली ओस रे ॥४॥
वाणितील थोरी वैकुंठिचीं परी । न पवे पंढरीची सरी रे ।
तुकयाचा दास म्हणे नका आळस करूं । सांगतों नरनारींस रे ॥५॥

ENGLISH TRANSLATION

Cymbals, clappers, and drums sound as one; the son of Devaki has become the champion of the arena.

Come, let us see this wonder, O brothers. Why are you entangled in worldly affairs? Some fortunate ones have gone ahead as companions; such bliss is not found in all three worlds.

There are debates of joy and dialogues of happiness; each shows the other his delight. With all six, eighteen, and four playing in unison, they dance in circles to the pure beat of the cymbals.

The devotees are adorned with their sacred marks and ornaments, shining with sandalwood paste. Girded with strength and beauty, they roar the Name aloud.

Hari, Hara, Brahma, the river Bhima with all its sacred sites, thirty-three crore gods, all stand amazed and spellbound. Even the city of the gods, Amaravati, was left deserted.

They speak of the glory of Vaikuntha, yet none can match the splendor of Pandhari. Says the servant of Tuka, do not be lazy; I am telling this to all men and women.

IN PLAIN WORDS

Cymbals, clappers, and drums sound as one; the son of Devaki has become the champion of the arena. Come, let us see this wonder, brothers. Why are you tangled in worldly affairs? Some fortunate ones have gone ahead as companions; such bliss is not found in the three worlds. There are contests of joy and exchanges of delight; each shows the other his gladness. With the six, the eighteen, and the four all playing in unison, they dance in circles to the pure beat of the cymbals. The devotees are adorned with sacred marks and ornaments, shining with sandalwood paste. Girded with strength and beauty, they roar the Name aloud. Hari, Hara, Brahma, the river Bhima with all its holy places, thirty-three crore gods, all stand amazed and spellbound. Even Amaravati, the city of the gods, was left deserted. They praise the glory of Vaikuntha, yet none can match the splendor of Pandhari. The servant of Tuka says: do not be lazy. I am telling this to all men and women.

WHAT IT MEANS

Tukaram sets the singing of the Name at the center and makes Krishna, the son of Devaki, the champion of the whole dance. The frame the poem builds is a reversal of the usual order of things: the gods themselves, Hari, Hara, Brahma, all thirty-three crore of them, are not the spectacle but the spectators, standing amazed at what mere devotees are doing. He pushes the claim to its edge by saying Amaravati, the gods' own city, stood empty, as if even the heavens had emptied out to watch. The verse insists that Pandhari outshines Vaikuntha, that this earthly festival of the Name surpasses paradise. The closing call is practical and urgent: do not be lazy, this is offered to everyone, women and men alike, so come.

GATHA 0193 *Krishna Leela*

Wonder, the ungraspable God held close

मराठी मूळ

ब्रम्हादिकां न कळे खोळ । ते हे आकळ धरिली ॥१॥
मोहरी पांवा वाहे काठी । धांवे पाठीं गाईचे ॥ध्रु.॥
उच्छिष्ट न लभे देवा । तें हें सदैवां गोवळ्या ॥२॥
तुका म्हणे जोड जाली । ते हे माउली आमुची ॥३॥

ENGLISH TRANSLATION

The form that even Brahma and the gods could not grasp has been seized and held right here.

He carries a shehnai and a flute and a stick and runs after the cows.

The leftovers that even the gods in heaven cannot obtain are freely available to the fortunate cowherds.

Says Tuka, this wealth has come to us; this is our own Mauli, our mother.

IN PLAIN WORDS

The form that Brahma and the gods could not grasp is held right here. He carries a reed pipe and a flute and a stick, and he runs behind the cows. The leftovers that the gods in heaven cannot get, the fortunate cowherds eat freely. Tuka says: this wealth has come to us; this is our own Mauli, our mother.

WHAT IT MEANS

Tukaram sets the highest reach of the gods against what the cowherds already have in their hands. The God whose form even Brahma cannot lay hold of walks among them with a stick, herding cattle. What the heavens cannot obtain, the cowherds get as scraps. The point is the reversal: nearness to God in love outranks every exalted station, and the simple cowherds are the truly fortunate ones because to them this God is as close and familiar as a mother.

GATHA 0194 *Krishna Leela*

Krishna's mischief, the scolding that adorns him

मराठी मूळ

कान्होबा तूं आलगट । नाहीं लाज बहु धीट । पाहिलें वाईट । बोलोनियां खोटें ॥१॥
परि तूं न संडिसी खोडी । करिसी केली घडीघडी । पाडिसी रोकडी । तुटी माये आम्हांसी ॥ध्रु.॥
तूं ठायींचा गोवळ । अविचारी अनर्गळ । चोरटा शिंदळ । ऐसा पिटूं डांगोरा ॥२॥
जरी तुझी आई । आम्ही घालूं सर्वा ठायीं । तुका म्हणे तें ही । तुज वाटे भूषण ॥३॥
भोजनाच्या काळीं । कान्हो मांडियेली आळी । काला करी वनमाळी । अन्न एकवटा ।

ENGLISH TRANSLATION

O Krishna, you are shameless and brazen; you have no modesty at all. You have been caught doing wrong and speaking lies.

Yet you never give up your mischief; you repeat it again and again. You create a direct rift between yourself and us, your own mothers.

You are a born cowherd, reckless and wild, a thief and a rogue. We shall proclaim it far and wide.

Even if we complain to your mother, we will tell everyone everywhere. Says Tuka, even that you would wear as an ornament.

At mealtime, Krishna throws a tantrum. The wearer of the forest garland wants all the food gathered into one pile for a communal feast.

IN PLAIN WORDS

Krishna, you are shameless and brazen; you have no shame, you are too bold. You were caught doing wrong and telling lies. Yet you never drop your mischief; you do it again and again. You make a clean break between yourself and us, your own mothers. You are a born cowherd, reckless and wild, a thief and a rogue; we will proclaim it everywhere. Even if we complain to your mother, even if we tell everyone, Tuka says: you would wear that too as an ornament. At mealtime Krishna throws a tantrum. Vanamali wants all the food gathered into one pile for a shared feast.

WHAT IT MEANS

Tukaram voices the cowherd mothers scolding Krishna, and the scolding is itself a form of intimacy. They list every charge, shameless, lying, thieving, incorrigible, and threaten to spread word of it far and wide. The turn comes in the third verse: even public shaming would only become an ornament on him, because nothing

diminishes him. The closing scene shows what the fuss is really about: he insists their separate portions be mixed into one pile and eaten together, turning a tantrum into the kala, the communal meal where all distinctions dissolve.

GATHA 0195 *Krishna Leela*

Krishna at the meal, sorting that cuts pleasure and pain

मराठी मूळ

देई निवडुनी । माते म्हणतो जननी । हात पिटूनि मेदिनी । वरि अंग घाली ॥१॥
कैसा आळ घेसी । नव्हे तें चि करविसी । घेई दुसरें तयेसी । वारी म्हणे नको ॥ध्रु.॥
आतां काय करूं । नये यासि हाणूं मारूं । नव्हे बुझावितां स्थिरू । कांहीं करिना हा ।
तोंचिं केलें एके ठायीं । आतां निवडूनि खाई । आम्हा जाचितोसि काई । हरिसि म्हणे माता ॥२॥
त्याचें तयाकुन । करवितां तुटे भान । तंव जालें समाधान । उठोनियां बैसे ।
माते बरें जाणविलें । अंग चोरूनि आपुलें । तोडियलें एका बोलें । कैसें सुखदुःख ॥३॥
ताट पालवें झाकिलें । होतें तैसें तेथें केलें । भिन्नाभिन्न निवडिलें । अन्नें वेगळालीं ।
विस्मित जननी । भाव देखोनियां मनीं । म्हणे नाहीं ऐसा कोणी । तुज सारिखा रे ॥४॥
हरुषली माये । सुख अंगीं न समाये । कवळूनि बाहे देती आलिंगन । आनंद भोजनीं ।
तेथें फिटलीसे धणी । तुका म्हणे कोणी । सांडा शेष मज ॥५॥

ENGLISH TRANSLATION

He says to his mother, sort it out and give it to me separately. He beats the ground with his hands and throws himself down upon it.

What a false accusation you make; you demand what cannot be done. She offers him something else, but he says no, I do not want that.

What shall I do now? I cannot strike or scold him, and he will not be consoled. He refuses to do anything I say. Then suddenly she piles it all together and says, now pick through it and eat as you please. Why do you torment us, says the mother to Hari.

When He is allowed to sort things out on His own terms, His agitation ceases. Then He is satisfied and sits up calmly. Mother, you have done well to make it clear. He hid His own intent and, with a single word, severed the knot of pleasure and pain.

The plate was covered with the end of a cloth. All was done just as it had been before: the different foods were separated into their distinct portions. The mother was astonished, seeing the depth of His feeling, and said, there is no one else like you.

The mother was overjoyed, unable to contain her happiness. She took Him in her arms and embraced Him. The bliss of that meal was complete, and all longing was satisfied. Says Tuka, will someone please leave the remnants for me?

IN PLAIN WORDS

He says to his mother, sort it out and give it to me. He beats the ground with his hands and throws himself down on it. What a false charge you make; you ask for what cannot be done. She offers him something else, but he says no, I do not want that. What shall I do now? I cannot strike him or scold him, and he will not be calmed; he does nothing I say. Then she piles it all in one place and says, now pick through it and eat as you please. Why do you torment us, the mother says to Hari. When he is let to sort it on his own, his upset stops; he grows calm and sits up. Mother, you have made it clear; he hid his own intent, and with a single word he cut the knot of pleasure and pain. The plate was covered with the end of a cloth, and it was all as it had been before: the different foods stood apart in their own portions. The mother was astonished, seeing the depth of his feeling, and said, there is no one like you. The mother was overjoyed; her happiness would not stay inside her. She took him in her arms and embraced him; the joy of that meal was full, and all longing was satisfied. Tuka says: will someone please leave the remnants for me?

WHAT IT MEANS

This is a long domestic scene that turns into a teaching. Krishna refuses to eat unless his portions are sorted out, throws himself on the ground, and will not be consoled until his mother gives up and piles everything together for him to sort himself. The moment she lets him do it his own way, his agitation ends, and the poem reads this as cutting the knot of pleasure and pain: the foods are separated yet undivided, just as they were. The mother is astonished at the depth behind a child's tantrum. Tukaram ends not as a narrator but as a devotee at the edge of the meal, begging for the leftovers, the scraps from God's plate that the earlier poems called the cowherds' greatest fortune.

GATHA 0196 *Krishna Leela*

The cowherds, weary and hungry, calling Krishna

मराठी मूळ

चला वळूं गाई । बैसों जेऊं एके ठायीं ॥१॥
बहु केली वणवण । पायपिटी जाला सिण ॥ध्रु.॥
खांदीं भार पोटीं भुक । काय खेळायाचें सुख ॥२॥
तुका म्हणे धांवे । मग अवघें बरवें ॥३॥

ENGLISH TRANSLATION

Come, let us round up the cows and sit down together to eat in one place.

We have wandered far too much; our feet are sore and our bodies are weary.

The load is heavy on our shoulders and hunger gnaws at our bellies; what joy is there in play on an empty stomach?

Says Tuka, run now, and then everything will be well.

IN PLAIN WORDS

Come, let us round up the cows and sit down together to eat in one place. We have wandered too much; our feet are sore and our bodies tired. The load is heavy on our shoulders and hunger gnaws at our bellies; what joy is there in play on an empty stomach? Tuka says: run now, and then everything will be well.

WHAT IT MEANS

The cowherd boys are worn out from a long day of herding and want to gather for the shared meal. They name plainly what has drained them: endless wandering, sore feet, heavy loads, gnawing hunger, and they confess that play brings no joy while the stomach is empty. The closing line points the whole weariness toward Krishna: run to him, and then all is well. Tukaram lets the simple bodily tiredness stand for the soul that finds rest only when it turns to God.

GATHA 0197 *Krishna Leela*

Trust in Krishna, fear that dares not be spoken

मराठी मूळ

नेणों वेळा काळ । धालों तुझ्यानें सकळ ॥१॥
नाहीं नाहीं रे कान्होबा भय आम्हापाशीं । वळूनि पुरविसी गाई पोटा खावया ॥ध्रु.॥
तुजपाशीं भये । हें तों बोलों परी नये ॥२॥
तुका म्हणे बोल । आम्हा अनुभवें फोल ॥३॥
विटूदांडू - अभंग १

ENGLISH TRANSLATION

We know neither time nor occasion; through you we are satisfied in every way.

There is no fear at all with us, O Krishna. You round up the cows and fill our bellies with everything to eat.

To say we are afraid of you, that is true, but it would not be right to speak of it openly.

Says Tuka, our experience has shown that your words proved hollow.

IN PLAIN WORDS

We know neither the hour nor the time; through you we are satisfied in every way. There is no fear at all with us, Krishna; you round up the cows and fill our bellies with food. To say we fear you, that is true, but it would not be right to speak it openly. Tuka says: by our own experience your words proved hollow.

WHAT IT MEANS

The cowherds tell Krishna that in his company they lose all sense of time and want for nothing; he tends the cattle and feeds them, so no fear remains. Then comes a tender, teasing admission: there is one fear they hold about him, but it is not the kind that can be spoken aloud. The closing line lands the play, his warnings or threats came to nothing in their actual experience, so they have learned not to be afraid of him. Beneath the affectionate banter is the deeper claim that nearness to God dissolves fear and need alike.

GATHA 0198 *Krishna Leela*

The boys' games, knowing when to stop

मराठी मूळ

माग विटूदांडू । आणीक कांही खेळ मांडूं ॥१॥
बहु अंगा आले डाव । स्थिर नाहीं कोठें पाव ॥ध्रु.॥
कोली हाणे टोला । झेली तेणें तो गोविला ॥२॥
एकमेकां हाका मारी । सेल जाळी एक धरी ॥३॥
राजी आलें नांव । फेरा न चुकेचि धांव ॥४॥
पुढें एक पाटी । एक एकें दोघां आटी ॥५॥
एका सोस पोटीं । एक धांवे हात पिटी ॥६॥
तुका म्हणे आतां । खेळ मोडावा परता ॥७॥

ENGLISH TRANSLATION

Set down the gilli-danda; let us start some other game.

We have had too many turns, and no foot can find steady ground.

The fielder strikes a blow, and the one who catches it traps the batter. They call out to each other; one throws, and another holds fast.

When a name is called out, no one can escape the running. Ahead stands one panel; one takes on two in a contest.

One is full of longing, while another runs around slapping his hands.

Says Tuka, now it is time to end this game and step aside.

IN PLAIN WORDS

Set down the gilli-danda; let us start some other game. We have had too many turns, and no foot finds steady ground. The fielder strikes a blow, and the one who catches it traps the batter. They call out to each other; one throws, and another holds fast. When a name is called, no one escapes the running. Ahead stands one team; one takes on two in a contest. One is full of longing, and another runs about slapping his hands. Tuka says: now it is time to end this game and step aside.

WHAT IT MEANS

The poem paints the cowherd boys at play, restless games that keep changing, full of running, calling out, catching, and chasing, with no firm footing anywhere. The picture is of motion that never settles. The closing line is the quiet turn: it is time to break off the game and step away. Tukaram lets the boys' endless play stand for the restless activity of life, and the call to stop is the call to leave it for what lies beyond the playing.

GATHA 0199 *Krishna Leela*

The cowherds' feast, communion of the devoted

मराठी मूळ

पाहातां गोवळी । खाय त्यांची उष्टावळी ॥१॥
करिती नामाचें चिंतन । गडी कान्होबाचें ध्यान ॥ध्रु.॥
आली द्यावी डाई । धांवे वळत्या मागें गाई ॥२॥
एके ठायीं काला । तुका म्हणे भाविकाला ॥३॥

ENGLISH TRANSLATION

Look at the cowherd boys: He eats their leftover scraps.

They chant the Name and meditate upon Krishna, their companion.

When the throw falls against them, He runs behind the straying cows to bring them back.

Says Tuka, they sit together in one place for the sacred feast; this is the communion of the devoted.

IN PLAIN WORDS

Look at the cowherd boys: he eats their leftover scraps. They chant the Name and meditate on Krishna, their companion. When the throw falls against them, he runs behind the straying cows to bring them back. Tuka says: they sit together in one place for the sacred feast; this is the communion of the devoted.

WHAT IT MEANS

Tukaram shows the strange order of love between Krishna and the cowherds. God himself eats their leftover scraps, while they keep him in mind by chanting the Name and dwelling on him as their playmate. When the game goes against them, he is the one who runs to fetch their straying cattle, serving those who adore him. The closing line names what the whole scene is: the kala, all of them eating together in one place, which Tukaram calls the true communion of devotees, where love overturns rank and God serves his own.

GATHA 0200 *Krishna Leela*

The forest fire, the cowherds cry to Krishna

मराठी मूळ

पैल आली आगी कान्हो काय रे करावें । न कळे तें कैसें आजि वांचों आम्ही जीवें ॥१॥
धांव रे हरी सांपडलों संधी । वोणव्याचे मधीं बुद्धि कांहीं करावी ॥ध्रु.॥
अवचितां जाळ येतां देखियेला वरी । परतोनि पाहतां आधीं होतों पाठमोरी ॥२॥
सभोंवता फेर रीग न पुरे पळतां । तुका म्हणे जाणसी तें करावें अनंता ॥३॥

ENGLISH TRANSLATION

Look, a fire is coming, O Krishna, what shall we do? We do not know how we will survive today.

Run, O Hari, we are trapped; the wildfire surrounds us, and some plan must be made.

Suddenly the blaze appeared above us, and when we turned to look back, we found we had already been facing away from it.

The flames circle us on all sides; there is no path to run. Says Tuka, O Ananta, you know what must be done; do whatever it takes.

IN PLAIN WORDS

Look, a fire is coming, Krishna, what shall we do? We do not know how we will live through today. Run, Hari, we are trapped; the wildfire is all around us, some plan must be made. Suddenly the blaze appeared above us, and when we turned to look, we found we were already facing away from it. The flames circle us on every side; there is no way to run. Tuka says: Ananta, you know what must be done; do whatever it takes.

WHAT IT MEANS

The cowherds are caught in a wildfire with no escape, and the poem is their cry of helplessness. They see the blaze close in on all sides and confess they cannot save themselves; there is no path out. The last verse hands the whole crisis over to Krishna: addressing him as Ananta, the endless one, they stop trying to plan and simply trust that he knows what to do. Tukaram makes the trapped cowherds a picture of the soul surrounded by danger it cannot master, whose only refuge is to throw itself wholly on God.

GATHA 0201 *Krishna Leela*

The God of gods swallows the fire

मराठी मूळ

भिऊं नका बोले झाकुनियां राहा डोळे । चालवील देव धाक नाहीं येणें वेळे ॥१॥
बाप रे हा देवांचा ही देव कळों । नेदी माव काय करी करवी ते ॥ध्रु.॥
पसरूनि मुख विश्वरूप खाय जाळ । सारूनियां संधी अवघे पाहाती गोपाळ ॥२॥
तुका म्हणे आम्ही मागें भ्यालों वांयांविण । कळों आलें आतां या सांगातें नाहीं शिण ॥३॥

ENGLISH TRANSLATION

Do not be afraid, speak up, do not hide your eyes. God will manage everything; there is no threat at this moment.

This is the God of gods, whose power none can fathom.

He spread his mouth wide and swallowed the forest fire in his cosmic form, and when the danger passed, all the cowherd boys simply watched.

Says Tuka, we were afraid before for no reason; now that we are in his company, there is no weariness at all.

IN PLAIN WORDS

Do not be afraid, he says; do not hide your eyes. God will manage everything; there is no danger this time. This one is the God of gods; none can fathom his power, none can know what he does or how. He opened his mouth wide and in his cosmic form swallowed the fire, and when the danger had passed, all the cowherd boys simply watched. Tuka says: we were afraid before for nothing; now that we are in his company, there is no weariness at all.

WHAT IT MEANS

Krishna answers the cowherds' terror by telling them not to hide their eyes but to look, because God will handle it. The poem names him the God of gods whose power and ways no one can measure. Then the rescue: in his cosmic form he opens his mouth and swallows the whole forest fire, and the boys watch the danger end. Tukaram draws the lesson in the last line, the earlier fear was wasted, for in God's company there is no danger and no weariness; the soul that stays near him is kept safe.

GATHA 0202 *Krishna Leela*

Falling at the feet, strength from a humble meal

मराठी मूळ

नेणती तयांसि साच भाव दावी हरी । लाज नाहीं नाचे पांवा वाजवी मोहरी ॥१॥
चला रे याच्या पायां लागों आतां । राखिलें जळतां महा आगीपासूनि ॥ध्रु.॥
कैसी रे कान्होबा एवढी गिळियेली आगी । न देखों पोळला तुज तोंडीं कोठें अंगी ॥२॥
तुका म्हणे तुम्ही कां रे करितां नवल । आमची सिदोरी खातो त्याचें आलें बळ ॥३॥

ENGLISH TRANSLATION

To the innocent, Hari reveals his true nature. He dances shamelessly and plays the shehnai without a care.

Come, let us fall at his feet now, for he saved us from the great fire.

How did you swallow such a blaze, Kanho, yet we see no burn upon your mouth or body?

Says Tuka, why do you marvel? He eats our humble lunch, and from that comes all his strength.

IN PLAIN WORDS

To the innocent, Hari shows his true nature. He dances without shame and plays the reed pipe with no care. Come, let us fall at his feet now, for he saved us from the great fire. How did you swallow so great a blaze, Kanho, and yet we see no burn on your mouth or your body? Tuka says: why do you marvel? He eats our humble lunch, and from that comes all his strength.

WHAT IT MEANS

After the rescue the cowherds want to fall at Krishna's feet, marveling that he swallowed the whole fire without a single burn. He, meanwhile, simply dances and plays his pipe as if nothing happened, showing his true self to those innocent enough to receive it. Tukaram caps it with a wry, tender claim in the last line: do not be amazed, for his strength comes from eating their plain shared lunch. The point is that God's power is fed by the simple love of his devotees; what looks like a miracle rests on their humble offering.

GATHA 0203 *Krishna Leela*

Love alone, the God who hungers for it

मराठी मूळ

त्यांनीं धणीवरी संग केला हरीसवें । देऊनि आपुलें तो चि देईल तें खावें ॥१॥
न ठेवी आभार प्रेमाचा भुकेला । बहु दिवस संग हा चि निर्धार त्याला ॥ध्रु.॥
कान्होबा तू जेवीं घासोघासीं म्हणती । आरुष गोपाळें त्यांची बहु देवा प्रीती ॥२॥
तुका म्हणे आतां जाऊं आपुलिया घरा । तोय वांचविलें ऐसें सांगों रे दातारा ॥३॥

ENGLISH TRANSLATION

Those cowherd boys kept Hari's company to their heart's content; they gave him their food and ate whatever he gave in return.

He holds no sense of obligation, for he is hungry only for love; after many days together, this alone is their firm resolve.

The cowherd boys say with rough, artless speech, eat Kanho, eat every morsel, for their love for God is immense.

Says Tuka, now let us go home and tell the generous Lord how he saved us from the waters.

IN PLAIN WORDS

They kept Hari's company to their heart's content; they gave him their food and ate whatever he gave back. He keeps no sense of debt, for he hungers only for love; after many days together, this alone is their firm resolve. They say with rough, plain speech, eat, Kanho, eat every morsel, for their love for God is great. Tuka says: now let us go home and tell the generous Lord how he saved us from the waters.

WHAT IT MEANS

The cowherds share everything with Krishna, giving him their food and eating what he hands back, in a fellowship that asks for nothing in return. The poem says he keeps no account of favors because the only thing he hungers for is love, and that mutual love is the one settled resolve between them. Their devotion shows in plain, unpolished words, pressing him to eat every bite. Tukaram closes by turning homeward to thank the generous Lord for saving them, fixing the whole episode as gratitude offered back to the God who wanted nothing but their hearts.

GATHA 0204 *Krishna Leela*

The shared lunch, the orphan who clings to God

मराठी मूळ

घ्या रे भोंकरें भाकरी । दहींभाताची सिदोरी । ताक सांडीं दुरी । असेल तें तयापें ॥१॥
येथें द्यावें तैसें घ्यावे । थोडें परी निरें व्हावें । सांगतों हे ठावें । असों द्या रे सकळां ॥ध्रु.॥
माझें आहे तैसें पाहे । नाहीं तरी घरा जाये । चोरोनियां माये । नवनीत आणावें ॥२॥
तुका म्हणे घरीं । माझें कोणी नाहीं हरी । नका करूं दुरी । मज पायां वेगळें ॥३॥

ENGLISH TRANSLATION

Take these flatbreads and the packed lunch of curd-rice; pour the buttermilk away, whatever you have, bring it along.

Here we give as we receive; even if it is little, let it be honest. Let everyone know this, I say plainly.

Look at what I have as it is; if there is nothing, go home and sneak some fresh butter from your mother.

Says Tuka, at my home I have no one, O Hari. Do not keep me away from your feet.

IN PLAIN WORDS

Take these flatbreads and the packed lunch of curd-rice; pour the buttermilk away, bring whatever you have. Here we give as we receive; even if it is little, let it be honest. I say this plainly; let everyone know it. Look at what I have as it is; if you have nothing, go home and quietly bring some fresh butter from your mother. Tuka says: at home I have no one, Hari. Do not keep me away; do not set me apart from your feet.

WHAT IT MEANS

The poem opens with the cowherds pooling their meal, flatbreads, curd-rice, butter, on a single rule: give as you receive, and let even a small share be honest and shared openly. Those with nothing are told to fetch a little butter from home so all may join. The last verse drops the play and becomes Tukaram's own prayer: he has no one of his own, so he begs Hari not to push him away or separate him from his feet. The shared meal of the cowherds becomes the orphaned soul's plea to belong to God, who is the only family it has.

GATHA 0205 *Krishna Leela*

Krishna's play, God who answers the meek

मराठी मूळ

काल्याचिये आसे । देव जळीं जाले मासे । पुसोनियां हांसे । टिरीसांगातें हात ॥१॥
लाजे त्यासि वांटा नाहीं । जाणे अंतरीचें तें ही । दीन होतां कांहीं । होऊं नेदी वेगळें ॥ध्रु.॥
उपाय अपाय यापुढें । खोटे निवडितां कुडे । जोडुनियां पुढें । हात उभे नुपेक्षी ॥२॥
तें घ्या रे सावकाशें । जया फावेल तो तैसें । तुका म्हणे रसें । प्रेमाचिया आनंदें ॥३॥
गोपाळ म्हणती कान्होबा या रे कांहीं मागों । आपुलाले आम्ही जीवीची तया आवडी सांगों ।

ENGLISH TRANSLATION

Craving the communal meal, God entered the water and became a fish. He wipes his hands and laughs, playing pranks along the riverbank.

He knows no shame about taking his share; he sees what is within every heart. When someone becomes meek, he never lets them feel separate.

Before him, all schemes and strategies prove false and hollow. Those who stand with folded hands, he never neglects.

Says Tuka, take this at your ease; let each enjoy as they can, savoring the nectar of love and delight.

The cowherd boys say, come Kanho, let us ask for something, let us tell him the longing that dwells in our hearts.

IN PLAIN WORDS

Wanting the feast, God went into the water and became a fish. He wipes his hands and laughs, slapping his thigh, playing along the riverbank. He feels no shame about taking his share; he knows what is inside every heart. When someone grows meek, he never lets them feel set apart. Before him every scheme and strategy is shown to be false and hollow. Those who stand with folded hands, he never neglects. Tuka says: take this at your ease; let each one enjoy as he can, savoring the nectar of love and delight. The cowherd boys say, come Kanho, let us ask for something; let us each tell him the longing in our hearts.

WHAT IT MEANS

This opens the cycle of the gopala-kala, the cowherd boys' shared meal, with Krishna in the middle of it. Tukaram paints God as one who joins the play without dignity or distance: he becomes a fish for a feast, laughs, plays pranks, takes his portion unashamed. The point of the praise is in the second half: this same God reads every heart and refuses to let the lowly feel separate from him. All clever maneuvering collapses before him; only folded hands, simple surrender, are never turned away. The boys' request at the end sets up the whole sequence that follows, where each one will name what he wants.

GATHA 0206 *Krishna Leela*

Krishna's play, what to ask God for

मराठी मूळ

एक म्हणती उगे रे उगे मागेंचि लागों । निजों नका कोणी घरीं रे आजि अवघेचि जागों ॥१॥
जाणोनि नेणता हरि रे मध्यें उगाचि बैसे । नाइकोनि बोल अइके कोण कोणाचे कैसे ।
एक एकाच्या संवादा जाणे न मिळे ची ऐसें । पोटीचें होटा आणवी देतो तयांसि तैसें ॥ध्रु.॥
एक म्हणति बहु रे आम्ही पीडिलों माया । नेदी दहींभातसिदोरी ताक घालिती पिया ।
तापलों वळितां गोधनें नाहीं जीवन छाया । आतां मागों पोटभरी रे याच्या लागोनि पायां ॥२॥
एक म्हणति तुमचें अरे पोट तें किती । मागों गाई म्हैसी घोडे रे धन संपत्ति हित्त ।
देव गडी कान्हो आमुचा आम्हां काय हातिं । कन्याकुमरें दासी रे बाजावरी सुपती ॥३॥
एक म्हणती बेटे हो कोण करी जतन । गाढव तैसेंचि घोडें रे कोण तयाचा मान ।
लागे भवरोग वाहतां खांदीं चवघे जण । हातीं काठ्या डोया बोडक्या हिंडों मोकळे राण ॥४॥
एक म्हणती रानीं रे बहु सावजें फार । फाडफाडूं खाती डोळे रे पाय नेतील कर ।
राखोनि राखे आपणा ऐसा कइचा शूर । बैसोनि राहों घरीं रे कोण करी हे चार ॥५॥
घरीं बैसलिया बहुतें बहु सांगती काम । रिकामें कोणासि नावडे ऐसें आम्हासि ठावें ।
चौघांमध्यें बरें दिसेसें तेथें नेमक व्हावें । लपोनि सहज खेळतां भलें गडियासवें ॥६॥
एक म्हणती गडी ते भले मळिती मता । केली तयावरी चाली रे बरी आपुली सत्ता ।
नसावे ते तेथें तैसे रे खेळ हाणिती लाता । रडी एकाएकीं गेलिया गोंधळ उडती लाता ॥७॥
एक म्हणती खेळतां उगीं राहतीं पोरें । ऐसें काय घडों शके रे कोणी लहान थोरें ।
अवघीं येती रागा रे एका म्हणतां बरें । संगें वाढे कलह हरावा एकाएकीं च खरें ॥८॥
एक म्हणती एकला रे तूं जासील कोठें । सांडी मांडी हें वाउगें तुझे बोल चि खोटे ।
ठायीं राहा उगे ठायीं च कां रे सिणसी वाटे । अवघियांची सिदोरी तुझे भरली मोटे ॥९॥
तुका म्हणे काय काहण्या अरे सांगाल गोष्टी । चाटावे तुमचे बोल रे भुका लागल्या पोटीं ।
जागा करूं या रे कान्होबा मागों कवळ ताटीं । धाले गडी तुका ढेकर देतो विठ्ठल कंठीं ॥१०॥

ENGLISH TRANSLATION

One says, hush, stay quiet, just follow behind. Let none sleep at home tonight; let us all stay awake.

Hari, the all-knowing, sits silently in their midst, hearing without seeming to hear, knowing who says what and how. He draws out from the belly what lies on the lips and gives each one accordingly.

One says, we are greatly tormented by our mothers; she will not give us curd-rice lunch and pours buttermilk for others to drink. We are scorched herding cattle with no water or shade; let us now beg at his feet for a full belly.

Another says, how much can your belly hold? Let us ask for cows, buffaloes, horses, wealth, and fortune. Kanho is our friend and our God; what do we not have at hand? Let us ask for daughters, sons, maidservants, and fine beds.

Another says, fools, who will look after all that? A donkey is the same as a horse; who will honor it? Carrying four people on your shoulders brings the disease of worldly life. Better to wander free in the open with sticks and shaved heads.

Another says, the forest is full of wild beasts that tear out eyes and carry off hands and feet. One who cannot even protect himself, what kind of warrior is he? Better to sit at home; who would choose this wandering life?

But if you sit at home, they pile on endless chores; nobody likes an idle person, as we well know. One must look proper among people, and it is best to play secretly with our friend.

Another says, good companions are those who agree with you and let you have your way. Those who do not belong there kick and quarrel; when one runs off crying, chaos breaks out.

Another says, can all the children really stay quiet while playing? How can that happen among the young and old? Everyone gets angry if you call one of them good; quarrels grow in company, and the truth is won only alone.

Another says, where will you go all by yourself? Drop this useless talk; your words are all false. Stay put right where you are; why tire yourself on the road? Everyone's packed lunch is stuffed in your bundle anyway.

Says Tuka, why do you keep telling stories and tales? Your words cannot be licked clean when hunger strikes the belly. Let us wake up Kanho and ask for a morsel at his plate. The friends are full, and Tuka belches with Vitthal's name on his lips.

IN PLAIN WORDS

One says, hush, just follow behind; let no one sleep at home tonight, let us all stay awake. Hari, who knows everything, sits silent in their midst, hearing without seeming to hear, knowing who says what and how. He draws out what is in the belly onto the lips, and gives each one what fits. One says, our mothers torment us; she will not give us curd-rice for lunch and pours buttermilk for others to drink. We are scorched herding cattle with no water and no shade; let us beg at his feet for a full belly. Another says, how much can your belly hold? Let us ask for cows, buffaloes, horses, wealth, and fortune. Kanho is our friend and our God; what do we not have at hand? Let us ask for daughters, sons, maidservants, and fine beds. Another says, fools, who will look after all that? A donkey is no different from a horse; who honors it? Carrying four people on your shoulders brings the disease of worldly life. Better to wander free in the open, with sticks and shaved heads. Another says, the forest is full of wild beasts that tear out eyes and carry off hands and feet. A man who cannot protect himself, what kind of warrior is he? Better to sit at home; who would choose this wandering life? But if you sit at home, they pile on endless chores; nobody likes an idle one, as we well know. One must look proper among people, and it is best to play in secret with our friend. Another says, good companions are the ones who agree with you and let you have your way. Those who do not belong there kick and quarrel; when one runs off crying, chaos breaks out. Another says, can all the children really stay quiet while they play, the young and the old alike? Everyone turns angry if you call just one of them good; quarrels grow in company, and the truth is won only alone. Another says, where will you go all by yourself? Drop this useless talk; your words are all false. Stay put right where you are; why tire yourself on the road? Everyone's packed lunch is already stuffed in your bundle. Tuka says: why do you keep telling stories and tales? Your words cannot be licked clean when hunger strikes the belly. Let us wake Kanho and ask for a morsel at his plate. The friends are full, and Tuka belches with Vitthal's name in his throat.

WHAT IT MEANS

This long abhanga stages the boys arguing over what to beg from Krishna, and lets the argument expose every wrong thing a soul asks God for. Krishna sits silent in the middle, the knower of hearts who draws what is hidden in the belly up onto the lips: the asking itself is the test. Each voice wants something else, more food, then wealth and cattle, then renunciation, then safety, then approval, then easy company, and each is shown to tangle the

asker further in the world. Tukaram cuts through the whole debate at the end: stories do not feed hunger, so stop talking and simply ask God for a mouthful at his own plate. The closing image is the only thing that satisfies, the friends made full and Tuka belching contentedly with the Name in his throat, the point being that what fills the heart is God himself, not the things we plot to request.

GATHA 0207 *Krishna Leela*

Krishna's play, even gods forget themselves

मराठी मूळ

आजि ओस अमरावती । काला पाहावया येती । देव विसरती । देहभाव आपुला ॥१॥
आनंद न समाये मेदिनी । चारा विसरल्या पाणी । तटस्थ त्या ध्यानीं । गाई जाल्या श्वापदें ॥ध्रु.॥
जें या देवांचें दैवत । उभें आहे या रंगांत । गोपाळांसहित । क्रीडा करी कान्होबा ॥२॥

ENGLISH TRANSLATION

Today even the heavenly city stands empty, for the gods have come to witness the communal feast. The gods themselves forget their divine nature at the sight.

Joy overflows across the earth; the cows have forgotten their fodder and water. Beasts and cattle stand transfixed in meditation.

The very deity of the gods stands here in this arena, playing with the cowherd boys. Kanho sports in their company.

IN PLAIN WORDS

Today the city of the immortals stands empty, for the gods have come to watch the feast. The gods forget their own divine nature at the sight. Joy cannot fit on the earth; the cows have forgotten their fodder and water. Cattle and beasts stand transfixed as if in meditation. The very deity that the gods worship is standing here in this arena, playing with the cowherd boys. Kanho sports in their company.

WHAT IT MEANS

Tukaram measures the worth of Krishna's simple play by who is drawn to it. Heaven empties out, because the gods themselves leave their thrones to watch the cowherd feast. They lose track of their own godhood at the sight; even animals stand still as if absorbed in meditation. The hidden claim is the last line: the God whom the gods themselves worship is the very boy playing here among cowherds. The exalted and the lowly are reversed, and the highest reality is found not in heaven but in this plain, joyful scene by the river.

GATHA 0208 *Krishna Leela*

Krishna's play, the feast on the sand

मराठी मूळ

चला बाई पांडुरंग पाहूं वाळवंटीं । मांडियेला काला भोंवती गोपाळांची दाटी ॥१॥
आनंदें कवळ देती एकामुखीं एक । न म्हणती सान थोर अवघीं सकळिक ॥ध्रु.॥
हमामा हुंबरी पांवा वाजविती मोहरी । घेतलासे फेर माजी घालुनियां हरी ॥२॥
लुब्धल्या नारी नर अवघ्या पशुयाती । विसरलीं देहभाव शंका नाहीं चित्तीं ॥३॥
पुष्पाचा वरुषाव जाली आरतियांची दाटी । तुळसी गुंफोनियां माळा घालितील कंठीं ॥४॥
यादवांचा राणा गोपीमनोहर कान्हा । तुका म्हणे सुख वाटे देखोनियां मना ॥५॥

ENGLISH TRANSLATION

Come, women, let us go see Panduranga at the sandy riverbank, where the communal feast is spread and the cowherd boys crowd all around.

In delight they share morsels from each other's mouths, without regard for young or old, all of them together.

They shout and wrestle, blowing flutes and shehnais, placing Hari in the center of their circle.

Men and women and all creatures are enchanted, forgetting their bodily awareness with no doubt in their chitta.

A rain of flowers falls, a throng of lamps is waved, and garlands of tulsi are placed around his neck.

Says Tuka, he is the king of the Yadavas, Kanho who steals the hearts of the gopis, and the mind rejoices at the sight of him.

IN PLAIN WORDS

Come, women, let us go see Panduranga on the sandy bank, where the feast is spread and the cowherd boys crowd all around. In delight they feed morsels from one mouth to another, not minding young or old, all of them together. They shout and wrestle, blowing flutes and pipes, with Hari taken into the center of their circle. Men and women and all the creatures are enchanted, forgetting their bodies, with no doubt in their minds. A rain of flowers falls, a throng of lamps is waved, and they tie garlands of tulsi around his neck. Tuka says: he is the king of the Yadavas, Kanho who steals the hearts of the gopis, and the mind rejoices to see him.

WHAT IT MEANS

This is a vision of the kala feast as worship made joyful and equal. The poet calls everyone out to the riverbank to see Panduranga in the thick of it, where the boys feed each other without rank, young and old sharing from one another's mouths. Around Krishna in the center, the line between play and worship dissolves: shouting and wrestling and flute-playing become flowers, waved lamps, and tulsi garlands. All beings, human and animal, lose their body-bound separateness and their doubt in the rapture of his presence. Tuka names him at the end as the Lord of the Yadavas and heart-stealer of the gopis, and the final note is the plain happiness of simply looking at him.

GATHA 0209 *Krishna Leela*

Krishna's play, no impurity near God

मराठी मूळ

माझे गडी कोण कोण । निवडा भिन्न यांतुनी ॥१॥
आपआपणामध्यें मिळो । एक खेळों एकाशीं ॥ध्रु.॥
घाबरियांच्या मोडा काड्या । धाडा भाड्यां वळतियां ॥२॥
तुका म्हणे देवापाशीं । विटाळशी नसावी ॥३॥

ENGLISH TRANSLATION

Who are my true companions? Sort them out from this group.

Let those who are alike come together; let us play among our own.

Break the sticks of the cowardly and send the timid hirelings away to tend the herds.

Says Tuka, in the presence of God, there should be no impurity of heart.

IN PLAIN WORDS

Who are my true companions? Sort them out from the rest. Let those who are alike come together; let us play among our own. Break the sticks of the cowardly, and send the timid hirelings off to tend the herds. Tuka says: in the presence of God there should be no impurity of heart.

WHAT IT MEANS

Spoken in the voice of the play, this sorts the company that may come close to God. It asks who the real companions are and gathers like with like, those fit for the play set apart from those who are not. The cowardly and the merely hired, who serve for wages and not from love, are turned away to the cattle work. Tukaram lands the meaning in the last line: nearness to God is not a matter of standing or skill but of a clean heart. The sorting is inward, an examination of one's own motive, not contempt for any person.

GATHA 0210 *Krishna Leela*

Krishna's play, God placed in the middle

मराठी मूळ

हे चि अनुवाद सदा सर्वकाळ । करुनियां गोपाळकाला सेवूं ॥१॥
वोरसलें कामधेनूचें दुभतें । संपूर्ण आइतें गगनभरी ॥ध्रु.॥
संत सनकादिक गोमट्या परवडी । विभाग आवडी इच्छेचिये ॥२॥
तुका म्हणे मधीं घालूं नारायण । मग नव्हे सीण कोणा खेळें ॥३॥

ENGLISH TRANSLATION

Let this be our practice at all times: to partake of the cowherd feast and serve it with devotion.

The wish-fulfilling cow has yielded her milk in abundance, filling the sky with its fullness.

The saints like Sanaka and others form a fine assembly, each receiving a share according to their heart's desire.

Says Tuka, let us place Narayana in our midst, and then no one shall feel weary in this play.

IN PLAIN WORDS

Let this be our practice always: to share the cowherd feast and serve it with love. The wish-granting cow has poured out her milk in plenty, ready and filling the whole sky. The saints, Sanaka and the others, make a fine gathering, each taking the share his heart desires. Tuka says: let us place Narayana in the middle, and then no one will grow weary in the play.

WHAT IT MEANS

Tukaram turns the kala into a rule for the whole spiritual life: make the shared feast of devotion your constant work. The provision is endless, for the wish-fulfilling cow fills the very sky, so there is enough for every desire; the great sages gather and each receives according to his longing. The decisive instruction is the last line: put Narayana, God, in the center of the play. With God at the middle of everything shared, the play never tires anyone out, because the joy is not in the things passed around but in the presence they circle.

GATHA 0211 *Krishna Leela*

Krishna's play, refusing high company

मराठी मूळ

अधिकाचा मज कांटाळा । तुम्हां गोपाळां संगति ॥१॥
काय नाहीं तुम्हापाशीं । सकळांविशीं संपन्न ॥ध्रु.॥
उद्योगाचा नेघें भार । लागल्या सार पुरतें ॥२॥
तुका म्हणे अधीर जिणें । नारायणें न करावें ॥३॥

ENGLISH TRANSLATION

I have grown weary of those with high status; I prefer the company of you cowherd boys.

What do you lack? You are rich in everything.

I do not wish to carry the burden of worldly enterprise; what comes along is enough.

Says Tuka, one should not let life become restless. Narayana himself does not wish it so.

IN PLAIN WORDS

I am tired of those of high rank; I would rather keep the company of you cowherd boys. What do you lack? You are rich in everything. I will not carry the burden of worldly striving; whatever comes along is enough. Tuka says: one should not make life restless. Narayana himself does not want it so.

WHAT IT MEANS

This is a quiet choice between two kinds of company. The speaker is weary of the great and the high-placed and prefers the plain cowherd boys, who he insists lack nothing and are rich in all that matters. He refuses to shoulder the load of ambition and worldly enterprise, content with whatever comes unsought. Tukaram closes by naming

the principle: a grasping, restless life is wrong, and God himself does not wish his own to live that way. Sufficiency and lowly company are held up as the truer wealth.

GATHA 0212 *Krishna Leela*

Krishna's play, emptying the bundle

मराठी मूळ

जालों आतां एके ठायीं । न वंचूं कांहीं एकमेकां ॥१॥
सरलों हेंगे देउनि मोट । कटकट काशाची ॥ध्रु.॥
सोडोनियां गांठीं पाहें । काय आहे त्यांत तें ॥२॥
तुका म्हणे जालों निराळा । आतां गोपाळा देऊं बोभा ॥३॥

ENGLISH TRANSLATION

Now we have all come together in one place; let us not deceive one another.

We have settled the account by giving up our bundles; what quarrel remains?

Open your knots and see what is inside.

Says Tuka, I have become free of all burdens; now let us call out to our dear cowherd companion.

IN PLAIN WORDS

Now we have all come together in one place; let us not cheat one another. We have settled the account by handing over our bundles; what quarrel is left? Open your knots and look at what is inside. Tuka says: I have become free; now let us call out to our dear cowherd friend.

WHAT IT MEANS

The feast image becomes a picture of full honesty and surrender. The boys are gathered in one place and pledge not to hold anything back from each other; they hand over their bundles and so the account between them is settled, leaving nothing to fight about. To open your knots and show what is inside is to hide nothing, to keep no private store. Tukaram says that once he is emptied out in this way he has become free, unburdened, and only then is he ready to call out to Krishna. The teaching is that calling on God comes after letting go of what we secretly clutch.

GATHA 0213 *Krishna Leela*

Krishna's play, the careless herder

मराठी मूळ

या रे करूं गाई । जमा निजलेती काई । बोभाटानें आई । घरा गेल्या मारील ॥१॥
घाला घाला रे फुकारे । ज्याची तेणें चि मोहरे । एवढें चि पुरे । केलियानें सावध ॥ध्रु.॥
नेणोनियां खेळा । समय समयाच्या वेळा । दुश्चिताजवळा । मिळालेति दुश्चित ॥२॥
तुका म्हणे शीक । न धरितां लागे भीक । धरा सकळीक । मनेरी धांवा वळतियां ॥३॥

ENGLISH TRANSLATION

Come, let us gather the cows. Why do they lie sleeping? If we arrive home late making a commotion, our mothers will beat us.

Drive them, drive them with shouts; let each one lead his own. This much effort will be enough to rouse them.

Lost in play, they forgot the proper times and seasons. The careless ones gathered only more carelessness around them.

Says Tuka, if you do not learn discipline, you will have to beg. Everyone, hold your minds steady and run after the straying cattle.

IN PLAIN WORDS

Come, let us gather the cows. Why are they lying asleep? If we get home late with a great noise, our mothers will beat us. Drive them, drive them with shouts; let each one round up his own. That much effort will be enough to rouse them. Lost in their play, they forgot the right time and season. The careless ones only gathered more carelessness around them. Tuka says: if you will not learn discipline, you will end up begging. Everyone, hold your minds steady and run after the straying cattle.

WHAT IT MEANS

On the surface this is the boys hurrying to round up scattered, sleeping cows before dark, afraid of a beating at home. Underneath, the cattle and the late hour stand for a life let slide. Those who lose themselves in play forget the right times, and carelessness only breeds more carelessness, gathering around the careless one. Tukaram names the stakes plainly: without discipline you will be reduced to begging. The closing call to hold the mind steady and run after the strays is the real instruction, aimed at one's own scattered attention rather than at any actual herd.

GATHA 0214 *Krishna Leela*

Krishna's play, duty from the heart

मराठी मूळ

वोळलीचा दोहूं पान्हा । मज कान्हा सांगितला ॥१॥
घ्या जि हेंगे क्षीर हातीं । निगुतीनें वाढावें ॥ध्रु.॥
सांगितलें केलें काम । नव्हे धर्म सत्याचा ॥२॥
तुका म्हणे नवें जुनें । ऐसें कोणें सोसावें॥३॥

ENGLISH TRANSLATION

The newly calved cow has let down her milk. Kanho himself told me about it.

Take this milk in your hands and serve it carefully.

A task done because one is told is not the same as true duty done from the heart.

Says Tuka, who should bear the burden of the old being treated as new and the new as old?

IN PLAIN WORDS

The newly calved cow has let down her milk. Kanho himself told me of it. Take this milk in your hands and serve it carefully. A task done because you were told to is not the same as true duty done from the heart. Tuka says: who should have to bear the old being passed off as new, and the new as old?

WHAT IT MEANS

A small scene of serving milk at the feast carries a teaching about the spirit of service. The fresh milk comes on Krishna's own word, and the instruction is to take it and serve it with care. The turn is the third line: doing something merely because you were ordered to is not the same as true duty offered from the heart. Tukaram then protests the mixing up of true and false, the old being passed off as new, asking who should have to put up with such substitution. The point is that God is not satisfied by outward, grudging compliance; only sincere, heartfelt service counts.

GATHA 0215 *Krishna Leela*

Krishna's play, content with one's share

मराठी मूळ

येइल तें घेइन भागा । नव्हे जोगा दुसरिया ॥१॥
आवडी ते तुम्ही जाणा । बहु गुणांसारिखी ॥ध्रु.॥
मज घेती डांगवरी । सवें हरि नसलिया ॥२॥
तुका म्हणे राबवा देवा । करीन सेवा सांगितली ॥३॥

ENGLISH TRANSLATION

I will accept whatever share comes my way; I am not fit for anything more.

You know the love that suits each one's many qualities.

Without Hari by my side, they beat me with sticks.

Says Tuka, put God to work; I will do whatever service I am told.

IN PLAIN WORDS

I will take whatever share comes to me; I am not fit for any more. You know the love that suits each one's many qualities. When Hari is not beside me, they beat me with sticks. Tuka says: put me to work, God; I will do whatever service you tell me.

WHAT IT MEANS

Spoken in the voice of a humble cowherd, this is a prayer of contentment and dependence. The speaker accepts whatever portion falls to him and calls himself unfit for more, leaving it to God, who knows what love and share each person's nature deserves. The middle line is stark: without Hari at his side he is beaten, that is, left exposed and helpless when God's presence is withdrawn. Tukaram ends by offering himself for any task God assigns. The whole posture is one of surrender: take the small share gladly, stay close to God, and ask only to be set to service.

GATHA 0216 *Faith and Trust*

The Name, God comes running

मराठी मूळ

अंतरली कुटी मेटी । भय धरूनियां पोटीं । म्हणतां जगजेठी । धांवें करुणाउत्तरीं ॥१॥
बाप बळिया शिरोमणी । उतावळि या वचनीं । पडलिया कानीं । धांवा न करी आळस ॥ध्रु.॥
बळ दुनी शरणागता । स्वामी वाहों नेदी चिंता । आइतें चि दाता । पंगतीस बैसवी ॥२॥
वाहे खांदीं पाववी घरा । त्याच्या करी येरझारा । बोबड्या उत्तरा । स्वामी तुकया मानवे ॥३॥

ENGLISH TRANSLATION

When all tricks and shelters fail and fear fills the belly, simply calling out to the Lord of the world brings his merciful response rushing forth.

The Father, the mighty one, the supreme jewel, is eager at the sound of such words; when they reach his ears, he does not delay in coming to the rescue.

He gives strength and protection to those who surrender; the Master does not let them carry any worry. The generous Lord seats them at his ready table.

He carries them on his shoulders, brings them home, and paces back and forth attending to them. The Lord is pleased even by Tuka's babbling words.

IN PLAIN WORDS

When every trick and shelter has failed and fear fills the belly, just calling out to the Lord of the world brings his merciful answer rushing in. The Father, the mighty one, the crown of all, is quick at such words; the moment they reach his ears he runs to the rescue without delay. He doubles the strength of the one who surrenders; the Master lets him carry no worry, and the giver seats him, food ready, at his own row. He carries him on his shoulders and brings him home; he paces back and forth tending to him. Tuka says: the Master is pleased even by Tuka's babbling words.

WHAT IT MEANS

This abhanga is about what happens when human resources run out. When all schemes and refuges fail and fear takes hold, the one act that works is simply to cry out God's name; he answers with mercy at once. Tukaram piles up the response: the mighty Father runs without delay, doubles the strength of whoever surrenders, lifts away all worry, and seats the helpless one at his own table with food already prepared. The images of God carrying him on his shoulders and pacing in care reverse every expectation of distance between Lord and devotee. The last line is the consolation: God is moved not by polished prayer but by even the broken, babbling words of one who turns to him.

GATHA 0217 *Krishna Leela*

Adoration, the blessedness of Krishna's world

मराठी मूळ

धन्य तें गोधन कांबळी काष्ठिका । मोहरी पांवा निका ब्रीद वांकी ॥१॥
धन्य तें गोकुळ धन्य ते गोपाळ । नर नारी सकळ धन्य जाल्या ॥ध्रु.॥
धन्य देवकी जसवंती दोहींचें । वसुदेवनंदाचें भाग्य जालें ॥२॥
धन्य त्या गोपिका सोळा सहस्र बाळा । यादवां सकळां धन्य जालें ॥३॥
धन्य म्हणे तुका जन्मा तींचि आलीं । हरिरंगीं रंगलीं सर्वभावें ॥४॥

ENGLISH TRANSLATION

Blessed are the cattle, the blanket and the staff, the shehnai and the flute and the curved horn.

Blessed is Gokul and blessed are its cowherd boys. Blessed are all the men and women there.

Blessed are Devaki and Yashoda both, and blessed is the fortune of Vasudeva and Nanda.

Blessed are those gopis and the sixteen thousand maidens. Blessed are all the Yadavas.

Says Tuka, blessed indeed are those who were born to be drenched in the color of Hari with their whole being.

IN PLAIN WORDS

Blessed are the cattle, the blanket, the staff. Blessed are the shehnai, the flute, the curved horn. Blessed is Gokul. Blessed are its cowherd boys. All the men and women there are blessed. Blessed are Devaki and Yashoda, both of them. Blessed is the good fortune of Vasudeva and Nanda. Blessed are those gopis and the sixteen thousand maidens. Blessed are all the Yadavas. Tuka says: blessed indeed were those who were born for this, who steeped their whole being in the color of Hari.

WHAT IT MEANS

Tukaram pours out a litany of blessing over everything that touched Krishna's life at Gokul. He begins low, with the cattle and the herdsman's plain things, the blanket and staff and flute, and rises through the village, its boys, its women, its parents, to the gopis and the whole Yadava clan. Nothing is too small to be holy once it has been near God. The last line names what makes them blessed: not their birth or rank, but that they let their whole being be dyed in the color of Hari. The blessing is the nearness, and the dye is total love.

GATHA 0218 *Krishna Leela*

Wonder, Brahman as the begging child

मराठी मूळ

गौळणी बांधिती धारणासि गळा । खेळे त्या गोपाळांमाजी ब्रम्ह ॥१॥
धांवोनियां मागे यशोदे भोजन । हिंडे रानोरान गाईपाठीं ॥ध्रु.॥
तुका म्हणे सर्व कळा ज्याचे अंगीं । भोळेपणालागीं भीक मागे ॥२॥

ENGLISH TRANSLATION

The milkmaids tie a rope around his neck to restrain him, yet it is Brahman itself that plays among the cowherd boys.

He runs after Yashoda begging for food and wanders from forest to forest following the cows.

Says Tuka, he who holds all powers within him begs like a simple innocent, drawn by the force of devotion.

IN PLAIN WORDS

The milkmaids tie a rope around his neck to hold him still. Yet it is Brahman itself that plays there among the cowherd boys. He runs after Yashoda begging for food. He wanders from forest to forest behind the cows. Tuka says: he who holds every power within him begs like a simple, innocent child, drawn on by devotion.

WHAT IT MEANS

Tukaram sets the smallness of the scene against the vastness of who is in it. A few milkmaids tie a rope on a little boy's neck, and Tukaram says plainly that the one they bind is Brahman, the absolute. He runs begging for food, he trails the cows through the forests, doing everything a small herd-boy does. The point is the willing reversal: the one who contains all powers makes himself this helpless and this hungry. He does it for love, letting devotion pull the infinite down into a child's body.

GATHA 0219 *Krishna Leela*

Wonder, the power of devotion binds God

मराठी मूळ

देखिलासि माती खातां । दावियानें बांधी माता ॥१॥
जाळी घेउनि कांबळी काठी । गाई वळी वेणु पाठीं ॥ध्रु.॥
मोठें भावार्थाचें बळ । देव जाला त्याचें बाळ ॥२॥
तुका म्हणे भक्तासाठीं । देव धांवे पाठोवाटीं ॥३॥

ENGLISH TRANSLATION

He was seen eating mud, and when shown the evidence, his mother tied him up.

Yet he takes the blanket and the staff, herds the cows, and carries the flute on his back.

Great is the power of devotion; God himself became her child.

Says Tuka, for the sake of his devotee, God runs along every path.

IN PLAIN WORDS

He was caught eating mud. When the proof was shown, his mother tied him up. Still he takes the blanket and the staff, herds the cows, carries the flute on his back. Great is the power of true feeling. God himself became her child. Tuka says: for the sake of his devotee, God runs along behind him on every path.

WHAT IT MEANS

Tukaram looks at the ordinary stories of child Krishna and reads the secret in them. The mud-eating, the scolding, the mother tying him to a post, the daily herding: each is something only a real child does, and God consents to all of it. The hinge is the third line, the power of bhava, of true feeling. It is devotion that pulled God into Yashoda's lap as her own son. Tuka lands it as a promise: God is not aloof. For the one who loves him he comes running, staying close on every path the devotee walks.

GATHA 0220 *Krishna Leela*

Krishna's voice, the child boasting of God's gift

मराठी मूळ

हा गे माझे हातीं । पाहा कवळ सांगाती ॥१॥
देवें दिला खातों भाग । कराल तर करा लाग ॥ध्रु.॥
धालें ऐसें पोट । वरी करूनियां बोट ॥२॥
तुका म्हणे घरीं । मग कैं जी या परी ॥३॥

ENGLISH TRANSLATION

Look here, mother, see this morsel in my hand and this companion beside me.

God himself gave me this share; do what you will about it.

My belly is so full that I can point to it and show you.

Says Tuka, at home, when will I ever receive such abundance as this?

IN PLAIN WORDS

Look here, mother. See this morsel in my hand, and this friend beside me. God himself gave me this share. Do what you like about it. My belly is so full I can point to it and show you. Tuka says: at home, when would I ever get plenty like this?

WHAT IT MEANS

Tukaram speaks in the voice of the herd-boy Krishna come back from the fields, showing his mother what he has. The food in his hand is not stolen or earned; he says God himself gave it, so let her make of that what she will. The full belly he points to is proof. The closing line carries the real point: out there in the open, in company, sharing the common meal, there is an abundance that home alone never gives. For Tukaram the field of the saints and the shared portion is where one is truly fed.

GATHA 0221 *Krishna Leela*

The devotee's complaint, asking God for his share

मराठी मूळ

अवघें अवघीकडे । दिलें पाहे मजकडे । अशा सवंगडे । सहित थोरी लागली ॥१॥
कां रे धरिला अबोला । माझा वांटा देईं मला । सिदोरीचा केला । झाडा आतां निवडे ना ॥ध्रु.॥
भूक लागली अनंता । कां रे नेणसी जाणतां । भागलों वळितां । गाई सैरा ओढाळा ॥२॥
तुका करुणा भाकी । हरि पाहे गोळा टाकी । घेता जाला सुखी । भीतरी वांटी आणीकां ॥३॥

ENGLISH TRANSLATION

He gave everything to everyone on all sides but just looks at me.

Why have you gone silent with me, Lord? Give me my share. The lunch packs have all been cleared out now; nothing remains to sort through.

I am hungry, Ananta. Why do you pretend not to know, though you know everything? I am exhausted from herding these wild, unruly cows.

Says Tuka, he pleads with Hari, who glances over and tosses him a morsel. Taking it, Tuka grows content and quietly shares it among the others.

IN PLAIN WORDS

He gave to everyone on every side, then just looks at me. Why have you gone silent with me? Give me my share. The lunch packs are all cleared out now; there is nothing left to sort through. I am hungry, Ananta. Why do you pretend not to know, when you know everything? I am worn out from herding these wild, straying cows. Tuka says: he pleads with Hari, who glances over and tosses him a morsel. Taking it, he grows content, and quietly shares it among the others.

WHAT IT MEANS

This is the prayer of one who feels passed over while everyone else is fed. In the cowherd setting Tukaram complains that Krishna fed all the others and then fell silent toward him, so he asks outright for his portion before the meal is gone. He names his exhaustion: he is the one who has been chasing the wild, straying cows. The cows are the restless senses and the herding is the spiritual labor that tires him. Then the turn comes. Hari finally looks his way and tosses him even a single morsel, and that one glance and crumb of grace is enough to fill him. Received, it overflows: he hands it on to the others rather than hoarding it.

GATHA 0222 *Krishna Leela*

Belonging, the simple folk who feast together

मराठी मूळ

आम्ही गोवळीं रानटें । नव्हों जनांतील धीटें ॥१॥
सिदोरीचा करूं काला । एक वांटितों एकाला ॥ध्रु.॥
खेळों आपआपणांशीं । आमचीं तीं आम्हांपाशीं ॥२॥
मिळालों नेणते । तुका कान्होबा भोंवते ॥३॥

ENGLISH TRANSLATION

We are wild cowherd folk of the forest, not bold people of the town.

We share our packed lunches in a communal feast, distributing to one another.

We play among ourselves; what is ours stays with us.

Says Tuka, we are gathered as innocents around Kanho.

IN PLAIN WORDS

We are wild cowherd folk of the forest. We are not the bold people of the town. We make a shared feast of our lunches. One hands a portion to another. We play among ourselves. What is ours stays with us. Tuka says: we are gathered as innocents, all around Kanho.

WHAT IT MEANS

Tukaram speaks as one of the rough country herd-boys and sets them against the clever, self-assured townspeople. They have no polish; they are simple forest folk, and they say so without shame. Their way is the shared meal, the kala, where everyone's lunch is pooled and passed hand to hand, and their play stays among their own. The last line names what they are circled around: Kanho, Krishna himself. For Tukaram this is the company of the saints, unsophisticated and open-hearted, whose only wealth is being gathered as innocents around their Lord.

GATHA 0223 *Krishna Leela*

The child's hurt, God consoles the lowly

मराठी मूळ

अवघियां दिला गोर । मजकरे पाहीना ॥१॥
फुंदे गोपाळ डोळे चोळी । ढुंगा थापली हाणे तोंडा ॥ध्रु.॥
आवडती थोर मोटे । मी रे पोरटें दैन्यवाणे ॥२॥
तुका म्हणे जाणों भाव । जीविंचा देव बुझावी ॥३॥
मृदंग पाटया - अभंग

ENGLISH TRANSLATION

He gave sweets to everyone but did not even look my way.

The cowherd boy sulks, rubbing his eyes, slapping his thigh, and hitting his own face in protest.

He loves only the big and important ones; I am just a poor little child.

Says Tuka, God knows the heart's true feeling and gently consoles the one who is distressed.

IN PLAIN WORDS

He gave sweets to everyone but would not even look my way. The cowherd boy sulks, rubs his eyes, slaps his thigh, beats his own face in protest. He loves only the big and important ones. I am just a poor little child. Tuka says: God knows the true feeling of the heart, and he gently consoles the one who is hurt.

WHAT IT MEANS

Tukaram stages the ache of the small and overlooked. A child watches God hand out sweets to everyone else and pass him by, and breaks down in furious tears, certain he is too lowly to be loved, that only the great and important matter. The complaint is real and Tukaram does not scold it. The resolution is in the last line. God is not moved by who is big or important; he reads the heart's true feeling. So it is exactly the distressed, slighted one whom he turns to and consoles. The lowly self that fears it counts for nothing is the one God comes to comfort.

GATHA 0224 *Krishna Leela*

Allegory, the game of life and getting caught

मराठी मूळ

मागें पुढें पाहें सांभाळूनि दोनी ठाय । चुकावूनि जाय गडी राखे गडियांसि ॥१॥
मुरडे दंडा दोहीं तोंडें गडियां सावध करी । भेटतियासंगे तया हाल तुजवरी ॥ध्रु.॥
गडियां गडी वांटुनि देई । ज्याचा सोडी तेचि ठायीं ॥२॥
अगळ्या बळें करील काय । तुज देणें लागे डोय ॥३॥
नवां घरीं पाउला करीं । सांपडे तो तेथें धरीं ॥४॥
जिंकोनि डाव करीं । टाहो सत्ता आणिकांवरी ॥५॥
सांपडोनि डाईं बहु । काळ गुंतलासी ॥६॥
बळिया गडी फळी । फोडी न धरितां त्यांसी ॥७॥
चुकांडी जो खाय मिळोनि अंगीं जाय । गुंतलासी काय तुका म्हणे अझूनी ॥८॥

ENGLISH TRANSLATION

Look ahead and behind, guarding both sides; dodge cleverly and protect your teammates.

Swing the stick from both ends to keep your friends alert; if someone gets caught, the trouble falls on you.

Divide the friends into teams and release each where they stand.

What can a lone player do with brute force? You will have to give up your turn.

Set foot in new territory and catch whoever you find there.

Win the round and claim your authority over the rest.

You got caught in a trap and wasted so much time. The strong player breaks through the line when it is not held firmly.

Says Tuka, when the blow lands and strikes your body, why are you still tangled in this game?

IN PLAIN WORDS

Look ahead and behind; guard both sides. Dodge cleverly and protect your teammates. Swing the stick at both ends to keep your friends alert. If one of them is caught, the trouble falls on you. Divide the players into teams; release each one where they stand. What can a single player do by brute force? You will have to give up your turn. Step into new ground and catch whoever you find there. Win the round and claim your rule over the rest. You got caught in the trap and wasted so much time. The strong player breaks through the line when it is not held firmly. Tuka says: when the blow lands and strikes your body, why are you still tangled in this game?

WHAT IT MEANS

Tukaram takes a children's catching game and makes it the whole game of worldly life. The instructions sound like ordinary play: watch both sides, guard your team, divide into sides, win the round and lord it over the others. But running underneath is a warning about how the game catches you. Brute force gets you nowhere; you forfeit your

turn; you get trapped and squander long stretches of time. The line, the defended boundary, is broken by the strong precisely where it is held loosely. The closing question is the real address to the soul: now that the blows are actually landing on your own body, why are you still caught up in playing? It is time to step out of the game.

GATHA 0225 *Krishna Leela*

Allegory, the guarded game and its costly prize

मराठी मूळ

पाहा रे तमासा तुमचा येथें नव्हे लाग । देईन तो भाग आलियाचा बाहेरी ॥१॥
जागा रे गोपाळ नो ठायीं ठायीं जागा । चाहुलीनें भागा दूर मजपासूनि ॥ध्रु.॥
न रिघतां ठाव आम्हा ठावा पाळतियां । भयाभीत वांयां तेथें काय चांचपा ॥२॥
तुका म्हणे हातां चडे जीवाचिये साटीं । मिटक्या देतां गोड मग लागतें शेवटीं ॥३॥

ENGLISH TRANSLATION

Watch this sport; your tricks will not work here. I will give a share to whoever comes and send them out.

Wake up, cowherd boys, stay alert in your positions. When you hear a footstep, scatter far from me.

Without entering the guarded space, we watchful ones know the terrain; there is no point fumbling around in fear.

Says Tuka, what falls into your hands is won at the cost of your very life. Snap your fingers in delight, for the sweetness comes at the very end.

IN PLAIN WORDS

Watch this sport. Your tricks will not work here. Whoever comes, I will give him his share and send him out. Wake up, cowherd boys; stay alert at your posts. When you hear a footstep, scatter far from me. Without entering the guarded ground, we who keep watch already know the field. There is no use fumbling about in fear. Tuka says: what falls into your hands is won at the cost of your very life. Snap your fingers in delight, for the sweetness comes only at the very end.

WHAT IT MEANS

Again Tukaram uses the herd-boys' game to teach the inner contest. The keeper of the field warns that clever tricks are useless here; each one who comes gets his exact due and is sent off, and the players must stay awake at their posts and scatter at the first footstep. The watchful ones do not need to blunder into the guarded ground in fear, because they already know its lie. Then the stakes are named without softening: the prize is won at the cost of your very life. Nothing real is gained cheaply. And the last note is patience, the sweetness does not come early; it arrives only at the very end, so keep going to the finish.

GATHA 0226 *Krishna Leela*

Allegory, the trickster who feigns innocence

मराठी मूळ

डाई घालुनियां पोरें । त्यांचीं गुरें चुकवीलीं ॥१॥
खेळ खेळतां फोडिल्या डोया । आपण होय निराळा ॥ध्रु.॥
मारिती माया घेती जीव । नाहीं कीव अन्यायें ॥२॥
तुका कान्होबा मागें । तया अंगें कळों आलें ॥३॥

ENGLISH TRANSLATION

By cheating in the game, the boy caused others to lose track of their cattle.

While playing, he cracked heads open and then stood aside as though he were innocent.

The mothers punish and scold, taking the life out of the child, showing no mercy for the mischief.

Says Tuka, Kanho was behind it all, and eventually it became clear from his own conduct.

IN PLAIN WORDS

By cheating in the game, the boy made the others lose track of their cattle. While they played he cracked their heads open, then stood aside as if he had done nothing. The mothers punish and scold and take the life out of the child, showing no mercy for the mischief. Tuka says: Kanho was behind it all, and in the end it showed in his own conduct.

WHAT IT MEANS

Tukaram tells the game as a parable of how the world's confusions are arranged. A player cheats, the others lose their cattle, heads get broken, and the one who caused it slips aside wearing an innocent face while the blame and beating land on someone else. The pointed truth is in the last verse: Kanho, Krishna himself, was behind the whole thing. The Lord is the hidden author of the play, and eventually his hand becomes visible in how it all unfolds. Read inward, it asks us to suspect the seemingly innocent cause of our troubles and to recognize that the divine lila is running underneath the tangle, not chance and not only our fellow players.

GATHA 0227 *Krishna Leela*

The Name as nectar, the tongue wanting more

मराठी मूळ

आतां हें चि जेऊं हेंचि जेऊं । सवें घेऊं सिदोरी ॥१॥
चवीं चवीं घेऊं घास । ब्रम्हरस आवडी ॥२॥
तुका म्हणे गोड लागे । तों तों मागे रसना ॥३॥

ENGLISH TRANSLATION

Now let us eat this, only this; let us take this packed lunch together.

Let us savor each morsel with the taste of Brahman, the divine nectar of delight.

Says Tuka, as long as it tastes sweet, the tongue keeps asking for more.

IN PLAIN WORDS

Now let us eat just this, only this. Let us take this packed lunch along. Let us savor each mouthful. This is the taste of Brahman, the love we long for. Tuka says: as long as it tastes sweet, the tongue keeps asking for more.

WHAT IT MEANS

Tukaram turns the shared field-meal into a figure for tasting God. He resolves to eat this and nothing else and to carry this food with him everywhere, savoring each mouthful slowly. He says outright what the food is: brahmaras, the taste of Brahman itself, the sweetness the heart most wants. The closing line is the joy of it. Unlike ordinary food that cloys, this sweetness only deepens the appetite; the more the tongue tastes it the more it asks. For Tukaram that endless hunger for God is not a lack but the mark of the real thing.

GATHA 0228 *Ecstasy and Joy*

Deliverance, waking from the dream into grace

मराठी मूळ

अवघें चि गोड जालें । मागीलये भरी आलें ॥१॥
साहय जाला पांडुरंग । दिला अभ्यंतरीं संग ॥ध्रु.॥
थडिये पावतां तो वाव । मागें वाहावतां ठाव ॥२॥
तुका म्हणे गेलें । स्वप्नींचें जागें जालें ॥३॥

ENGLISH TRANSLATION

Everything has become sweet, for the old account of grace has been filled to the brim.

Panduranga has come to my aid and given me his company deep within.

When you reach the bank, the current becomes gentle; when you were drowning before, there was no ground beneath your feet.

Says Tuka, all that was a dream has now dissolved, and I have awakened.

IN PLAIN WORDS

Everything has turned sweet. The old account has been filled to the brim. Panduranga has come to my aid. He has given me his company deep within. When you reach the bank, the current goes gentle. Before, when you were drowning, there was no ground beneath you. Tuka says: it is all gone now. The dream is over, and I have woken.

WHAT IT MEANS

Tukaram is naming the moment of rescue from inside, after it has happened. Everything has turned sweet and the long-standing arrears of grace are paid in full at last. The cause is plain: Panduranga came to help and gave his own company, not outwardly but deep within. Then the river image carries the whole change. While he was

drowning there was no footing anywhere, but once he reaches the bank the fierce current loses its power over him. The closing line settles it: all of that was a dream, and he has now awakened. The terror was real while it lasted, yet from the far bank it is seen for what it was, and only the sweetness remains.

GATHA 0229 *Krishna Leela*

Krishna's play, the cowherds' mock complaint

मराठी मूळ

तुजसवें येतों हरी । आम्हां लाज नाहीं तरी । उचलिला गिरी । चांग तईं वांचलों ॥१॥
मोडा आतां खेळ । गाई गेल्या जाला वेळ । फांकल्या ओढाळ । नाहीं तो चि आवरा ॥ध्रु.॥
चांग दैवें यमुनेसी वांचलों बुडतां । निलाजिरीं आम्ही नाहीं भय धाक या अनंता ॥२॥
खातों आगी माती । आतां पुरे हा सांगाती । भोंवतां भोंवेल । आम्हां वाटतें हें चित्तीं ॥३॥
तुका म्हणे उरी नाहीं तुजसवें । शाहाणे या भावें दुरी छंद भोळियां सवें ॥४॥

ENGLISH TRANSLATION

We come with you, Hari, for we have no shame in following you. You lifted the mountain, and that is how we were saved.

End this game now; the cows have wandered and it is getting late. The wild ones have scattered, and there is no one to gather them.

By good fortune we survived the Yamuna when we were drowning. We are shameless and have no fear or hesitation before you, Ananta.

We eat fire and mud; enough of this companionship, for we suspect in our chitta that wandering with you only leads to more wandering.

Says Tuka, there is no reserve left with you; the clever ones keep their distance, while we simple ones stay close to your play.

IN PLAIN WORDS

We come with you, Hari. We have no shame about following you. You lifted the mountain, and that is how we were saved that time. Stop the game now. The cows have wandered off; it is getting late. The wild ones have scattered, and there is no one to gather them. By good luck we survived the Yamuna when we were drowning. We are shameless; we have no fear of you, Ananta. We eat fire and mud. Enough of this companionship now. We feel in our hearts that wandering with you only leads to more wandering. Tuka says: there is no holding back left with you. The clever ones keep their distance; we simple ones stay close to your play.

WHAT IT MEANS

Tukaram speaks in the voice of the cowherd boys who run with Krishna, and their grumbling is really a confession of love. They list the dangers he has dragged them through, the lifted mountain, the drowning in the Yamuna, and pretend to call it quits: enough, the cows are scattered, stop the game. But the refusal is hollow, and they know it. The poem's edge lands in the last line: the clever calculate the cost and keep their distance, while the simple ones, who have given up all reserve, stay close to the play no matter where it leads. Tukaram counts himself among the shameless simple, and offers that as the higher wisdom.

GATHA 0230 *Krishna Leela*

Krishna's play, the unruly herd

मराठी मूळ

नको आम्हांसवें गोपाळा । येऊं ओढाळा तुझ्या गाई ॥१॥
कोण धांवें त्यांच्या लागें । मागें मागें येरझारी ॥ध्रु.॥
न बैसती एके ठायीं । धांवती दाही दाहा वाटां ॥२॥
तुका म्हणे तू राख मनेरी । मग त्या येरी आम्ही जाणों ॥३॥

ENGLISH TRANSLATION

Do not come along with us, cowherd boy, for your cows are wild and unruly.

Who will run after them, going back and forth endlessly?

They will not sit still in one place; they run off in ten different directions.

Says Tuka, you just herd them with your mind, and then we will know how to manage the rest.

IN PLAIN WORDS

Do not come with us, cowherd boy. Your cows are wild and will not be controlled. Who will run after them, going back and forth without end? They will not sit still in one place. They run off in ten different directions. Tuka says: you herd them with your mind, and then we will know how to manage the rest.

WHAT IT MEANS

Tukaram keeps to the cowherds' teasing voice, but underneath the cows are the restless senses and thoughts that scatter in every direction. The boys protest that they cannot keep the wild herd together; chasing them is endless and useless labor. The turn comes at the end: only Krishna himself can hold them, herding them with his mind rather than their feet. The plea is that grace, not the devotee's effort, is what finally gathers the scattered, and once he does that, the rest becomes easy.

GATHA 0231 *Krishna Leela*

Krishna's play, the harassed errand

मराठी मूळ

मागायास गेलों सिदोरी । तुझ्या मायाघरीं गांजियेलों ॥१॥
तुजविणें ते नेदी कोणा । सांगतां खुणा जिवें गेलों ॥ध्रु.॥
वांयांविण केली येरझार । आतां पुरे घर तुझी माया ॥२॥
तुका म्हणे तूं आम्हां वेगळा । राहें गोपाळा म्हणउनी ॥३॥

ENGLISH TRANSLATION

I went to ask for a packed lunch at your mother's house and was harassed there.

Without you, she would not give it to anyone. When I tried to explain the situation, I nearly lost my life.

This back and forth was all in vain; enough of your mother's home and your Maya's ways.

Says Tuka, you stay separate from us, cowherd boy, and that is that.

IN PLAIN WORDS

I went to ask for a packed lunch at your mother's house, and I was tormented there. Without you she would not give it to anyone. When I tried to explain, I nearly lost my life. This back and forth was all for nothing. Enough now of your home and your Maya. Tuka says: you stay separate from us, cowherd boy, and that is that.

WHAT IT MEANS

In the cowherds' aggrieved voice, Tukaram tells of being sent on an errand and meeting only obstruction, then pretends to wash his hands of the whole household. The double meaning sits in the word Maya: the mother's house that turns him away is also the world's enchantment that exhausts the seeker with fruitless coming and going. The boy threatens to break off and keep Krishna at arm's length. But the threat is theater, the lover's bluff; the very heat of the complaint betrays how bound he still is.

GATHA 0232 *Krishna Leela*

God's longing for the devotee

मराठी मूळ

काकुलती येतो हरी । क्षणभरी निवडितां ॥१॥
तुमची मज लागली सवे । ठायींचे नवे नव्हों गडी ॥ध्रु.॥
आणीक बोलाविती फार । बहु थोर नावडती ॥२॥
भाविकें त्यांची आवडी मोठी । तुका म्हणे मिठी घाली जिवें ॥३॥

ENGLISH TRANSLATION

Hari pleads with folded hands, unable to bear even a moment of separation.

I have grown so accustomed to your company; I am not a new friend who just arrived.

Many great ones call to me, but I do not find them appealing.

Says Tuka, so deep is his love for the devoted ones that he clings to them with his very life.

IN PLAIN WORDS

Hari pleads with folded hands; he cannot bear even a moment apart. I have grown used to your company. I am not some new friend who just arrived. Many great ones call to me, but I do not care for them. Tuka says: so deep is his love for the devoted ones that he clings to them with his very life.

WHAT IT MEANS

Here Tukaram turns the picture around: it is God, not the devotee, who is the desperate lover. Hari begs with folded hands and will not endure a moment of separation, reminding the devotee that theirs is no new acquaintance. The radical claim is in the middle: the great and powerful call to God and he is unmoved, but to the

one who simply loves him he clings as if his own life depended on it. The point is that devotion, not greatness, is what binds the Lord; he holds on harder than the devotee does.

GATHA 0233 *Krishna Leela*

Krishna's play, the Kaliya plunge

मराठी मूळ

वरता वेंघोनि घातली उडी । कळंबाबुडीं यमुनेसी ॥१॥
हरि बुडाला बोंब घाला । घरचीं त्यांला ठावा नाहीं ॥ध्रु.॥
भवनदीचा न कळे पार । काळिया माजी थोर विखार ॥२॥
तुका म्हणे काय वाउग्या हाका । हातींचा गमावुनियां थिंका ॥३॥

ENGLISH TRANSLATION

He climbed up and leaped from the Kadamba tree into the depths of the Yamuna.

Hari has drowned, cry out for help! His own family does not know his whereabouts.

The river of existence is fathomless, and the serpent Kaliya within it is terribly venomous.

Says Tuka, why raise vain cries when the one you held in your hands has slipped away?

IN PLAIN WORDS

He climbed up and leaped from the kadamba tree into the depths of the Yamuna. Hari has drowned. Cry out for help. His own family does not even know where he is. The river of existence has no far shore that you can see, and the serpent Kaliya in it is terribly venomous. Tuka says: what use are these empty cries, once the one you held in your hands has slipped away?

WHAT IT MEANS

Tukaram retells Krishna's leap into the Yamuna to subdue the serpent Kaliya, but reads it as the soul's danger. The river is existence itself, fathomless, and the venom in it is the poison of the world. The cries of the watchers are vain because shouting from the bank saves no one. The blow lands in the last line and points back at the listener: while you had him in your hands you did not value him, and now that he has slipped from your grasp, no amount of noise will bring him back. The poem asks whether you are clutching God now, while you still can.

GATHA 0234 *Krishna Leela*

Krishna's play, the loss by the river

मराठी मूळ

अवघीं मिळोनि कोल्हाळ केला । आतां होता म्हणती गेला ॥१॥
आपलिया रडती भावें । जयासवें जयापरी ॥ध्रु.॥
चुकलों आम्ही खेळतां खेळ । गेला गोपाळ हातींचा ॥२॥
तुका म्हणे धांवती थडी । न घली उडी आंत कोणी ॥३॥

ENGLISH TRANSLATION

All the boys gathered and raised a great clamor, saying, the one who was just with us is now gone.

Each weeps according to his own bond and feeling.

We were lost in play and let our cowherd friend slip from our hands.

Says Tuka, they all rush to the riverbank, but no one dares leap into the water.

IN PLAIN WORDS

All the boys gathered together and raised a great outcry, saying the one who was just here is now gone. Each one weeps in his own way, by the bond he had. We were lost in the game, and our cowherd friend slipped from our hands. Tuka says: they all run to the riverbank, but no one dares to leap into the water.

WHAT IT MEANS

The cowherds wail at the bank because Krishna has vanished into the Yamuna, and each grieves to the measure of his own love. Tukaram catches the half-truth in their sorrow: they were absorbed in the game and let him go, and now they mourn. The sharp final image turns on the listener: everyone crowds the edge and cries, but no one is willing to jump in after him. Lament is cheap; only the one ready to risk everything, to leap into the depths, actually seeks God. Tukaram leaves us measuring our own grief against that test.

GATHA 0235 *Krishna Leela*

Krishna's play, the testing of true love

मराठी मूळ

भ्यालीं जिवा चुकलीं देवा । नाहीं ठावा जवळीं तो ॥१॥
आहाकटा करिती हाय । हात डोकें पिटिती पाय ॥ध्रु.॥
जवळी होतां न कळे आम्हां । गेल्या सीमा नाहीं दुःखा ॥२॥
तुका म्हणे हा लाघवी मोटा । पाहे खोटा खरा भाव ॥३॥

ENGLISH TRANSLATION

Frightened for their lives and unable to find God, they realize he is no longer near.

They cry out in anguish, beating their hands, heads, and feet.

When he was close, they did not know his worth; now that he is gone, their grief knows no bounds.

Says Tuka, this great trickster tests who is truly sincere and who is false.

IN PLAIN WORDS

They are terrified for their lives. They have lost God. He is no longer near them. They cry out in anguish, beating their hands, their heads, their feet. While he was close we did not know his worth; now that he is gone, our grief has no limit. Tuka says: this great trickster is watching, to see whose love is real and whose is false.

WHAT IT MEANS

Tukaram shows the cowherds discovering, only in his absence, what Krishna was worth to them. While he stood beside them they took him for granted; the moment he is gone their grief is boundless. Then comes the turn that reframes the whole scene: the disappearance was no accident but a deliberate test. The trickster Lord hides himself to see who truly loves him and who only loved his presence. The poem holds up a mirror, asking whether our devotion is for God or merely for the comfort of having him near.

GATHA 0236 *Krishna Leela*

Krishna's play, recognition through doubt

मराठी मूळ

काळिया नाथूनि आला वरी । पैल हरी दाखविती ॥१॥
दुसरिया भावें न कळे कोणा । होय नव्हेसा संदेह मना ॥ध्रु.॥
रूपा भिन्न पालट जाला । गोरें सांवळेंसा पैं देखिला ॥२॥
आश्वासीत आला करें । तुका खरें म्हणे देव ॥३॥

ENGLISH TRANSLATION

Having subdued the serpent Kaliya, Hari emerges from the water, and they point to him in the distance.

In their confusion, no one can tell what is real; the mind wavers between belief and doubt.

His form has changed; they see him looking different, both fair and dark at once.

He comes reassuring them with outstretched hands. Says Tuka, this is the true God.

IN PLAIN WORDS

Having subdued Kaliya, Hari comes up out of the water, and they point to him far off. In their confusion no one can tell for sure; the mind swings between yes and no. His form looks changed; they see him both fair and dark at once. He comes toward them, reassuring them with his outstretched hands. Tuka says: this is the true God.

WHAT IT MEANS

Krishna rises from the Yamuna after defeating the serpent, but the watchers cannot be certain it is really him; his form looks altered, fair and dark together, and their minds waver between belief and doubt. Tukaram captures the moment recognition struggles to keep up with grace. The God who returns from the depths is not quite the playmate they lost; he comes back larger and stranger. The doubt is resolved not by proof but by his own reaching hands, and Tukaram cuts through it with a flat declaration: this, the one who descended into the poison and rose again, is the true God.

GATHA 0237 *Krishna Leela*

God who loves the lowly, not the clever

मराठी मूळ

हरि गोपाळांसवें सकळां । भेटे गळ्या गळा मेळवूनी ॥१॥
भाविकें त्यांची आवडी मोठी । सांगे गोष्टी जीविंचिया ॥ध्रु.॥
योगियांच्या ध्याना जो नये । भाकरी त्यांच्या मागोनि खाये ॥२॥
तुका म्हणे असे शाहाणियां दुरी । बोबडियां दास कामारी ॥३॥

ENGLISH TRANSLATION

Hari embraces all the cowherd boys, pressing neck to neck in a warm gathering.

His love for the devoted ones is immense, and he speaks to them of the innermost matters of the heart.

The one whom yogis cannot reach in their deepest meditation goes begging for bread among his friends.

Says Tuka, he stays far from the clever and wise, but he becomes the servant and attendant of those who call him in stammering words.

IN PLAIN WORDS

Hari embraces all the cowherd boys, pressing neck to neck in a warm gathering. His love for the devoted ones is great, and he tells them the secrets of his heart. The one whom yogis cannot reach in their deepest meditation goes begging for bread among these friends. Tuka says: he stays far from the clever and the wise, and becomes the servant and attendant of those who call him in stammering words.

WHAT IT MEANS

Tukaram draws the contrast the whole cluster has been building toward. The same Krishna the yogis cannot grasp in profound meditation freely begs bread from his cowherd friends and pours out his heart to them. The radical reversal is stated plainly: he keeps his distance from the learned and the clever, and makes himself the servant of those who call him in broken, stammering words. The poem overturns the usual ranking of seekers. Simple love reaches God where mastery and intellect cannot, and he answers it not as a master but as a servant.

GATHA 0238 *Krishna Leela*

God who serves out of love

मराठी मूळ

धांव कान्होबा गेल्या गाई । न म्हणे मी कोण ही काई ॥१॥
आपुलियांचें वचन देवा । गोड सेवा करीतसे ॥ध्रु.॥
मागतां आधीं द्यावा डाव । बळिया मी तो नाहीं भाव ॥२॥
तुका म्हणे ऐशा सवें । अनुसरावें जीवेंभावें ॥३॥

ENGLISH TRANSLATION

Run, Kanho, the cows have strayed! He does not stop to think about who he is or what he is.

He sweetly fulfills the words of his own people as a loving act of service.

If someone asks, he gives them the first turn, never claiming that he is the mightier one.

Says Tuka, one should follow such a Lord with all one's heart and soul.

IN PLAIN WORDS

Run, Kanho, the cows have strayed. He does not stop to ask who he is or what he is. He sweetly carries out the word of his own people, as a loving act of service. If someone asks, he gives them the first turn; he never claims to be the stronger one. Tuka says: such a Lord is the one to follow with all your heart and soul.

WHAT IT MEANS

Tukaram watches Krishna obey his playmates without a thought for his own rank. Told to run after the strayed cows, he does not pause to remember that he is God; he simply does what his people ask, gladly, as service. In their games he yields the first turn and never throws his weight around, though he is the mighty one. The poem makes this self-forgetting humility the very ground of devotion: a Lord who serves and steps aside out of love is the one worth following completely, body and soul.

GATHA 0239 *The Nature of God*

The mother's favor, knowing creates distance

मराठी मूळ

धाकुटयाचे मुखीं घांस घाली माता । वरी करी सत्ता शाहाणियां ॥१॥
ऐसें जाणपणें पडिलें अंतर । वाढे तों तों थोर अंतराय ॥ध्रु.॥
दोन्ही उभयतां आपण चि व्याली । आवडीची चाली भिन्न भिन्न ॥२॥
तुका म्हणे अंगापासूनि निराळें । निवडिलें बळें रडतें स्तनीं ॥३॥

ENGLISH TRANSLATION

A mother places food in the mouth of the younger child while she exercises authority over the older, wiser ones.

Through such knowing, a deliberate distance has crept in; the more one grows, the greater the gap becomes.

She gave birth to both from her own body, yet her affection runs along separate paths.

Says Tuka, she separates from her own body what is still crying at the breast, doing so by the force of discernment.

IN PLAIN WORDS

A mother puts the food into the mouth of the younger child, while over the older, wiser ones she exercises authority. Through such knowing, a gap has opened up; the more a child grows, the wider the distance becomes. She bore both of them from her own body, yet her affection runs along separate paths. Tuka says: she pushes away from her own body, by sheer force of judgment, the one who is still crying at her breast.

WHAT IT MEANS

Tukaram uses a mother's two children to picture how God treats the simple and the clever. The little one she feeds with her own hand and holds at the breast; the grown, knowing child she keeps at arm's length and merely commands. Both came from the same body, but their cleverness has put distance between them and her tenderness. The lesson, consistent with this whole cluster, is that knowingness, the pride of being wise, separates us from God's intimate care, while the helpless, dependent one is fed directly. Wisdom that puffs us up is exactly what opens the gap.

GATHA 0240 *Worldly Life*

Social criticism, religion without surrender

मराठी मूळ

देवाचे म्हणोनि देवीं अनादर । हें मोठें आश्चर्य वाटतसे ॥१॥
आतां येरा जना म्हणावें तें काई । जया भार डोई संसाराचा ॥ध्रु.॥
त्यजुनी संसार अभिमान सांटा । जुलूम हा मोटा दिसतसे ॥२॥
तुका म्हणे अळस करूनियां साहे । बळें कैसे पाहें वांयां जाती ॥३॥

ENGLISH TRANSLATION

It is astonishing that the gods themselves neglect what belongs to God.

What then can be said of ordinary people, who carry the burden of worldly life upon their heads?

Renouncing the world while hoarding pride seems like a great tyranny.

Says Tuka, see how they waste themselves through laziness, letting their strength drain away for nothing.

IN PLAIN WORDS

Those who call themselves God's own, yet the gods themselves treat what belongs to God with neglect. This strikes me as a great wonder. If even they do this, what is there to say about ordinary people, who carry the load of worldly life on their heads? To renounce the world and still hoard your pride looks like a great tyranny. Tuka says: see how, through laziness, they let themselves be wasted; see how their strength drains away for nothing.

WHAT IT MEANS

Tukaram is astonished at religion that goes through the motions while neglecting the very God it claims. If even those reckoned holy are careless toward what is God's, ordinary people, bent under the weight of worldly life, are hardly to be blamed. He names a particular hypocrisy: people make a show of renouncing the world while quietly clinging to their pride, and he calls that a kind of violence, a fraud against the self. The closing lines point at sloth, the half-hearted seeking that lets a life and its strength bleed away for nothing. The poem turns the listener toward self-examination: is my own renunciation real, or just pride in a new costume?

GATHA 0241 *The Moral Ideal*

Take the teaching, not the teacher

मराठी मूळ

उपदेश तो भलत्या हातीं । जाला चित्तीं धरावा ॥१॥
नये जाऊं पात्रावरी । कवटी सारी नारळें ॥ध्रु.॥
स्त्री पुत्र बंदीजन । नारायण स्मरविती ॥२॥
तुका म्हणे रत्नसार । परि उपकार चिंधीचे ॥३॥

ENGLISH TRANSLATION

Accept instruction from any hand that offers it; hold it in your chitta once it is given.

One should not judge the vessel; a coconut shell can serve as well as a silver plate.

Wife, son, and household servants all prompt you to remember Narayana.

Says Tuka, the gem is precious, yet the credit goes to the rag that wraps it.

IN PLAIN WORDS

Take instruction from any hand that gives it. Once it is given, hold it in your mind. Do not judge the dish it comes on. A coconut shell will serve as well as a silver plate. Your wife, your son, the servants of the house, all of them make you remember Narayana. Tuka says: the gem is what is precious; yet the credit goes to the rag that wraps it.

WHAT IT MEANS

Tukaram tells you to receive truth from wherever it comes and to keep it, instead of measuring the worth of the one who hands it over. He drives the point home with the coconut shell against the silver plate: the value is in what is offered, not in the vessel. Even ordinary household life, wife and son and servants, can turn your mind toward Narayana. His last image keeps you humble: the jewel is the thing of worth, but it is the plain rag wrapping it that earns the thanks, so do not despise the lowly carrier of a great gift.

GATHA 0242 *The Saints*

Do not judge the saints

मराठी मूळ

संतांचे गुण दोष आणितां या मना । केलिया उगाणा सुकृताचा ॥१॥
पिळोनियां पाहे पुष्पाचा परिमळ । चिरोनि केळी केळ गाढव तो ॥ध्रु.॥
तुका म्हणे गंगे अग्नीसि विटाळ । लावी तो चांडाळ दुःख पावे ॥२॥

ENGLISH TRANSLATION

When one tries to weigh the virtues and faults of saints in the mind, one only exhausts one's own merit.

It is like someone who squeezes a flower to find its fragrance, or a fool who slices open a banana tree to examine it.

Says Tuka, whoever tries to taint the Ganga or the sacred fire with impurity is a wretch who brings suffering upon himself.

IN PLAIN WORDS

When you bring the virtues and faults of the saints into your mind to weigh them, you only burn up your own good merit. It is like squeezing a flower to find its fragrance. It is like a donkey slicing open a banana tree to inspect it. Tuka says: whoever tries to stain the Ganga or the sacred fire with impurity is a wretch, and he brings the suffering down on himself.

WHAT IT MEANS

Tukaram warns against the habit of sitting in judgment over holy people, tallying their good points and bad. The cost is not theirs but yours: the very act spends down your own merit. The flower crushed for its scent and the banana tree hacked apart by a fool show how the inspecting mind destroys the thing it claims to examine. The Ganga and the fire cannot actually be defiled; the one who tries only proves himself the wretch and reaps his own grief. The teaching points at the impulse to appraise the pure, and at where that impulse lands.

GATHA 0243 *Social Criticism*

Social criticism, the false renunciate

मराठी मूळ

चुंबळीचा करी चुंबळीशीं संग । अंगीं वसे रंग क्रियाहीन ॥१॥
बीजा ऐसें फळ दावी परिपाकीं । परिमळ लौकिकीं जाती ऐसा ॥ध्रु.॥
माकडाच्या गळां रत्न कुळांगना । सांडूनियां सुना बिदी धुंडी ॥२॥
तुका म्हणे ऐसा व्याली ते गाढवी । फजिती ते व्हावी आहे पुढें ॥३॥

ENGLISH TRANSLATION

A man of worthless company keeps the company of the worthless; though devoid of practice, he wears the color of piety on his body.

The fruit reveals itself at harvest to be of the same nature as its seed; its reputation in the world goes just as it deserves.

It is like hanging a jewel around a monkey's neck while he abandons a noble bride and roams the alleys.

Says Tuka, such a one was born of a she-donkey, and the disgrace that awaits him still lies ahead.

IN PLAIN WORDS

A worthless man keeps worthless company. He wears the color of piety on his body, but the practice is not in him. At harvest the fruit shows itself the same as its seed. So his reputation in the world goes exactly as he has earned it. It is a jewel hung round a monkey's neck. It is a man who abandons a noble bride and goes prowling the alleys. Tuka says: such a one was born of a she-donkey, and the disgrace ahead of him is still to come.

WHAT IT MEANS

Tukaram is exposing the man who carries the outward color of devotion while the inner discipline is missing. Like keeps to like, and at the harvest the fruit cannot lie about the seed it grew from; the world's verdict on him will match what he actually is. The jewel on the monkey and the man who leaves a worthy wife to roam back streets name the same waste: real worth handed to one who cannot value it, and the good abandoned for the cheap. The harsh closing line and the warning of disgrace still ahead are aimed at the pattern of empty show, urging you to check whether your own practice matches your appearance.

GATHA 0244 *Worldly Life*

Worldly life, all in the hands of Death

मराठी मूळ

सांपडला संदीं । मग बळिया पडे फंदीं ॥१॥
ऐसी कोणी वाहे वेळ । हातीं काळाच्या सकळ ॥ध्रु.॥
दाता मागे दान । जाय याचका शरण ॥२॥
तुका म्हणे नेणां । काय सांगों नारायणा ॥३॥

ENGLISH TRANSLATION

When caught in the snare of circumstance, even the mighty fall into confusion.

Who can hold off time? All are in the hands of Death.

The generous giver may one day have to beg, and the benefactor may need to seek refuge from a beggar.

Says Tuka, what can I say to Narayana? He alone knows the mystery of it.

IN PLAIN WORDS

Once you are caught in the snare of circumstance, even the strong fall into the trap. Who can hold off the hour? All of us are in the hands of Death. The giver who once handed out gifts may himself come begging. The one who helped may have to take refuge with a beggar. Tuka says: you do not understand it. What can I say to Narayana?

WHAT IT MEANS

Tukaram is naming how completely reversal owns our affairs. Caught in circumstance, even the mighty are undone, and no one can push back the appointed hour, since everyone alike is held in the grip of Death. He turns the wheel to show the giver reduced to begging and the benefactor forced to seek shelter from the very poor he once helped. The point is that worldly standing is on loan and can flip without warning. His closing turn to Narayana sets the whole unstable scene against the one who actually holds it, the only refuge the verse leaves standing.

GATHA 0245 *Worldly Metaphors*

Metaphor, the eye of misfortune

मराठी मूळ

सर्प विंचू दिसे । धन अभाग्या कोळसे ॥१॥
आला डोळ्यांसि कवळ । तेणें मळलें उजळ ॥ध्रु.॥
अंगाचे भोंवडी । भोय झाड फिरती धोंडी ॥२॥
तुका म्हणे नाड । पाप ठाके हिता आड ॥३॥

ENGLISH TRANSLATION

To the unlucky man, treasure appears as serpents, scorpions, and lumps of coal.

A film has covered his eyes, and what was bright now seems smeared and dim.

The ground, the trees, and the very stones seem to spin around his body.

Says Tuka, ruin is the force that blocks the path to one's own good.

IN PLAIN WORDS

To the unlucky man, treasure looks like snakes and scorpions and lumps of coal. A film has come over his eyes, and what was bright now looks smeared and dirty. The ground, the trees, the very stones seem to spin around his body. Tuka says: this ruin is the thing that stands across the path to your own good. The sin blocks the way.

WHAT IT MEANS

Tukaram describes how misfortune corrupts perception itself. To the ill-fated, real treasure appears as serpents, scorpions, and coal: the same good that would bless another reads as menace and worthlessness to him. The film over the eyes and the spinning ground and stones show that the distortion is in the seer, not in the world. The closing line gives the diagnosis: it is sin, the accumulated wrong, that plants itself across the road and keeps a person from his own good. The poem points at the inner blockage, urging you to see that the smeared vision is the symptom, not the world's true face.

GATHA 0246 *The Necessity of Experience*

Experience, the senses turned inward

मराठी मूळ

न देखोन कांहीं । म्या पाहिलें सकळ ही ॥१॥
जालों अवघियांपरी । मी हें माझें ठेलें दुरी ॥ध्रु.॥
न घेतां घेतलें । हातें पायें उसंतिलें ॥२॥
खादलें न खातां । रसना रस जाली घेतां ॥३॥
न बोलोनि बोलें । केलें प्रगट झांकिलें ॥४॥
नाइकिलें कानीं । तुका म्हणे आलें मनीं ॥५॥
ब्रम्हचारी फिर्याद गेला - अभंग २

ENGLISH TRANSLATION

Without seeing anything, I have seen everything.

I became one with all things, and the sense of me and mine fell away.

Without taking, I have received; my hands and feet are at rest.

Without eating, I have tasted; the tongue has become the very flavor.

Without speaking, I have spoken; what was hidden has been made plain.

Says Tuka, without hearing through the ears, it all entered the mind.

IN PLAIN WORDS

Without seeing anything, I have seen it all. I became one with everything, and the sense of me and mine fell far away. Without taking, I have received; my hands and feet have come to rest. Without eating, I have tasted; the tongue itself became the flavor. Without speaking, I have spoken; what was hidden has been shown. Tuka says: without hearing it through the ears, it has all come into the mind.

WHAT IT MEANS

Tukaram is reporting a state where every sense works without its ordinary object. He sees with no thing to see, possesses with no act of taking, tastes with nothing eaten, speaks without speech, knows without hearing: each line cancels the usual outward path of the sense and finds the experience complete within. The pivot is the second line, where me and mine fall away and he becomes one with all; once the separate self drops, the senses no longer need to reach out to grasp anything. This is the language of nondual realization stated as plain fact, the whole gathered inward where there is nothing left outside to acquire.

GATHA 0247 *Social Criticism*

Social criticism, the corrupted garb

मराठी मूळ

काखे कडासन आड पडे । खडबड खडबडे हुसकलें ॥१॥
दादकरा दादकरा । फजितखोरा लाज नाहीं ॥ध्रु.॥
अवघा जाला राम राम । कोणी कर्म आचरे ना ॥२॥
हरिदासांच्या पडती पायां । म्हणती तयां नागवावें ॥३॥
दोहीं ठायीं फजीत जालें । पारणें केलें अवकळा ॥४॥
तुका म्हणे नाश केला । विटंबिला वेश जिहीं ॥५॥

ENGLISH TRANSLATION

With a seat-cloth tucked under his arm, he stumbles and makes a commotion.

The shameless disgrace cries out, help, help! He has no dignity at all.

Everywhere it is all Ram Ram on the lips, but no one truly practices the discipline.

They fall at the feet of the devout only to strip them bare.

In both worlds they have been disgraced, and their observances have gone to ruin.

Says Tuka, they have destroyed themselves by corrupting the very garb of devotion.

IN PLAIN WORDS

A seat-cloth tucked under his arm, he stumbles and makes a clatter. Help, help, the shameless cheat cries out; he has no dignity at all. Everywhere it is Ram Ram on the lips, but no one actually does the discipline. They fall at the feet of God's devotees only to strip them bare. In both worlds they are disgraced, and their observances have come to ruin. Tuka says: they have destroyed themselves, these who corrupted the very garb of devotion.

WHAT IT MEANS

Tukaram is attacking the counterfeit holy man, all show and noise with nothing behind it. The name of Ram is on every tongue while the actual practice is nowhere; reverence for true devotees is faked as a way to rob them. The verse names the stakes plainly: such people are disgraced in this world and the next, and their religious observances yield nothing. The closing line locates the real harm. By wearing the garb of devotion as a mask, they corrupt the garb itself and bring ruin on no one so much as themselves. The poem points at the hypocrisy, not at any single soul, asking you to weigh whether your own outward religion has any inward discipline under it.

GATHA 0248 *Social Criticism*

Social criticism, renouncing the wrong thing

मराठी मूळ

कुटुंबाचा केला त्याग । नाहीं राग जंव गेला ॥१॥
भजन तें वोंगळवाणें । नरका जाणें चुके ना ॥ध्रु.॥
अक्षराची केली आटी । जरी पोटीं संतनिंदा ॥२॥
तुका म्हणे मागें पाय । तया जाय स्थळासि ॥३॥

ENGLISH TRANSLATION

If one has renounced family but not renounced anger, that devotion is filthy and will not save one from hell.

If one has mastered the letters of scripture yet harbors contempt for saints within, it is all futile.

Says Tuka, such a person's steps lead backward, returning to the very place from which he tried to escape.

IN PLAIN WORDS

He renounced his family, but the anger never went. So his worship is filthy, and the road to hell is not avoided. He drilled himself in the letters of scripture, but inside he carries contempt for the saints. Tuka says: such a person's feet go backward; he returns to the very place he tried to leave.

WHAT IT MEANS

Tukaram is exposing renunciation that drops the easy thing and keeps the deadly one. A man can leave wife and household and still carry his anger intact; with that left in place his devotion is fouled and hell is not escaped. Likewise scriptural learning is wasted if it sits over a hidden contempt for holy people. The closing image is the verdict: his steps lead backward, depositing him right where he started, because he renounced the outer ties and never touched the inner faults. The poem points at the pattern of outward sacrifice masking inward corruption, asking you to look at what you are actually willing to give up.

GATHA 0249 *Social Criticism*

Social criticism, the hidden poisoner

मराठी मूळ

तारतिम वरी तोंडा च पुरतें । अंतरा हें येतें अंतरीचें ॥१॥
ऐसी काय बरी दिसे ठकाठकी । दिसतें लौकिकीं सत्या ऐसें ॥ध्रु.॥
भोजनांत द्यावें विष कालवूनि । मोहचाळवणी मारावया ॥२॥
तुका म्हणे मैंद देखों नेदी कुडें । आदर चि पुढें सोंग दावी ॥३॥

ENGLISH TRANSLATION

Everything appears in proper order and the words sound correct, but what lies within eventually rises to the surface.

How can such trickery truly pass for the real thing, appearing in the world as if it were truth?

It is like mixing poison into a fine meal, using sweet enticement to harm.

Says Tuka, the deceiver never lets his crookedness show; he puts forward only the mask of welcome and respect.

IN PLAIN WORDS

On the surface everything is in order and the words sound right; but what is inside comes up to the top in the end. How can such trickery really pass for the true thing, looking in the world as if it were truth? It is poison stirred into a good meal, sweet enticement used to kill. Tuka says: the cheat never lets his crookedness show; he puts only the mask of welcome and respect out in front.

WHAT IT MEANS

Tukaram is describing the deceiver whose outside is flawless and whose inside is rotten. The order and the correct words are a surface; given time, what is truly within rises and shows itself. He names the deception sharply: it is poison mixed into a fine meal, sweetness used as the very means of harm, so the danger is greater for being pleasant. The closing line shows the method. The cheat keeps the crookedness perfectly hidden and leads with courtesy and respect. The poem points at the pattern of concealed ill will behind a kind face, urging you to trust what eventually surfaces over what is first served up.

GATHA 0250 *The Moral Ideal*

Moral ideal, knowledge without compassion

मराठी मूळ

ब्रम्हनिष्ठ काडी । जरी जीवानांवें मोडी ॥१॥
तया घडली गुरुहत्या । गेला उपदेश तो मिथ्या ॥ध्रु.॥
सांगितलें कानीं । रूप आपुलें वाखाणी ॥२॥
भूतांच्या मत्सरें । ब्रम्हज्ञान नेलें चोरें ॥३॥
शिकल्या सांगे गोष्टी । भेद क्रोध वाहे पोटीं ॥४॥
निंदा स्तुति स्तवनीं । तुका म्हणे वेंची वाणी ॥५॥

ENGLISH TRANSLATION

If one established in Brahman breaks even a twig of a living being's life, he has committed the sin of killing his own guru, and all the teachings he received are rendered false.

He was told in initiation to behold his own true Self, yet he spends his time praising his own image.

Through envy toward other beings, his knowledge of Brahman has been stolen by a thief.

He tells others the lessons he has memorized while harboring division and anger in his belly.

Says Tuka, he wastes his speech in both slander and flattery.

IN PLAIN WORDS

If one settled in Brahman snaps even a twig of a living thing's life, he has done the sin of killing his own guru, and the teaching he received is made false. He was told at initiation to behold his own Self; instead he spends his time praising his own image. Through envy of other creatures, his knowledge of Brahman is stolen away by a thief. He recites the lessons he memorized while carrying division and anger in his belly. Tuka says: he wastes his speech on slander and on flattery alike.

WHAT IT MEANS

Tukaram measures so-called spiritual knowledge against the way it treats living beings. To call oneself established in Brahman and yet harm even a twig of life betrays the teaching so deeply that he equates it with killing the guru and voiding the whole instruction. The man was told to see the one Self in all; instead he worships his own image, and his envy of other creatures lets the real knowledge be quietly robbed from him. He repeats memorized doctrine while harboring division and anger, and spends his tongue on slander and flattery by turns. The poem points at the gap between recited Vedanta and an unchanged, divided heart, asking you to test knowledge by its conduct.

GATHA 0251 *Devotion to Vitthal*

Devotion, blessed to be born a servant

मराठी मूळ

इहलोकींचा हा देहे । देव इच्छिताती पाहें ॥१॥
धन्य आम्ही जन्मा आलों । दास विठोबाचे जालों ॥ध्रु.॥
तुका म्हणे पावठणी । करूं स्वर्गाची निशाणी ॥३॥

ENGLISH TRANSLATION

Even the gods look upon this human body with longing.

How blessed we are to have been born and become servants of Vitthal.

Says Tuka, let us make this life a stepping stone and plant the flag upon heaven itself.

IN PLAIN WORDS

Even the gods look on this human body with longing. How blessed we are to have been born and to have become servants of Vithoba. Tuka says: we will make this life a stepping stone, and plant our flag on heaven itself.

WHAT IT MEANS

Tukaram is praising the rare gift of the human birth as the very thing the gods themselves envy, because only in it can one love and serve God. He counts himself blessed not for power or pleasure but for becoming a servant of Vithoba; the servitude is the fortune. The closing line turns the body into a means rather than an end: this life is a stepping stone, and from it he means to plant his flag even over heaven. The poem names the stakes of a human life and points it wholly toward devotion.

GATHA 0252 *Devotion to Vitthal*

Devotion, the story of Krishna above all learning

मराठी मूळ

पंडित वाचक जरी जाला पुरता । तरी कृष्णकथा ऐके भावें ॥१॥
क्षीर तुपा साकरे जालिया भेटी । तैसी पडे मिठी गोडपणें ॥ध्रु.॥
जाणोनियां लाभ घेई हा पदरीं । गोड गोडावरी सेवीं बापा ॥२॥
जाणिवेचें मूळ उपडोनी खोड । जरी तुज चाड आहे तुझी ॥३॥
नाना परिमळद्रव्य उपचार । अंगी उटी सारचंदनाची ॥४॥
जेविलियाविण शून्य ते शृंगार । तैसी गोडी हरिकथेविण ॥५॥
ज्याकारणें वेदश्रुति ही पुराणें । तें चि विठ्ठलनाणें तिष्ठे कथे ॥६॥
तुका म्हणे येर दगडाचीं पेंवें । खळखळ आवघें मूळ तेथें ॥७॥

ENGLISH TRANSLATION

Even if a scholar has mastered all learning, he should listen to the stories of Krishna with devotion.

When milk, ghee, and sugar meet together, they embrace in a sweetness that is beyond description.

Knowing this profit, take it into your lap; savor the sweet upon the sweet, dear one.

Uproot the very sprout of intellectual pride if you truly care about your own liberation.

All the fragrant substances and fine remedies, the sandalwood paste applied upon the body, are nothing; without having eaten, all adornment is hollow, and so is life without the taste of Hari's story.

The Vedas, the scriptures, and the Puranas all exist for this alone: that same Vitthal stands present like true coin in the gathering of devotion.

Says Tuka, everything else is but heaps of stone; all the turmoil of the world has its root right there.

IN PLAIN WORDS

Even if a scholar has finished all his learning, let him still listen to the stories of Krishna with love. When milk and ghee and sugar meet, they fold together in a sweetness beyond telling. Knowing this gain, take it into your lap; taste sweet upon sweet, dear one. Uproot the very sprout of cleverness, root and stem, if you truly care for your own freedom. All the fragrant powders, the fine remedies, the sandalwood paste on the body are nothing. Without having eaten, all the adornment is empty; and so is life without the taste of Hari's story. The Vedas, the scriptures, the Puranas all exist for this one thing: that same Vitthal stands present, like true coin, in the telling of the story. Tuka says: everything else is heaps of stone, and all the world's noise has its root right there.

WHAT IT MEANS

Tukaram sets loving attention to Krishna's story above the highest scholarship. Even the finished scholar should still listen with devotion, for the story mixed with love is like milk, ghee, and sugar coming together into an indescribable sweetness. The hard demand is the third stanza: uproot intellectual pride at the root if you actually want liberation, because cleverness is what blocks the taste. He grants that ornament and fragrance and learning have their place, then strips it away. Without the meal itself the adornment is hollow, and a life without Hari's

story is exactly that. He gives scripture its true purpose: the Vedas and Puranas all point to this, where Vitthal himself stands present like genuine coin in the gathering. Everything outside that, he says, is only heaps of stone, and the world's whole clamor traces back to missing this one center.

GATHA 0253 *Social Criticism*

Social criticism, the cruel idol-monger

मराठी मूळ

आणिकांच्या कापिती माना । निष्ठपणा पार नाहीं ॥१॥
करिती बेटे उसणवारी । यमपुरी भोगावया ॥ध्रु.॥
सेंदराचें दैवत केलें । नवस बोले तयासि ॥२॥
तुका म्हणे नाचति पोरें । खोडितां येरें अंग दुखे ॥३॥

ENGLISH TRANSLATION

They sever the heads of others and know no limit to their cruelty.

These wretches borrow sins on credit only to suffer in the city of Yama.

They have made a god of a smear of vermilion and make vows to it.

Says Tuka, while the children dance in foolish worship, they cry out in pain when someone scratches them.

IN PLAIN WORDS

They cut off the heads of others, and there is no end to their hardness. These wretches borrow sins on credit, only to pay for it in the city of Yama. They take a smear of vermilion and make a god of it, and they speak their vows to that. Tuka says: the children dance in their foolish worship, but when someone scratches the idol, it is their own bodies that ache.

WHAT IT MEANS

Tukaram is attacking a hollow, cruel kind of religion, not the worshipers' helplessness. He sees people who are merciless toward others while running up a debt of sin they imagine they can defer, as if the reckoning in Yama's realm were on credit. He mocks the manufactured god: a smudge of vermilion turned into a deity, vowed to as if it could deliver. The closing image cuts deepest: the worshipers behave like children playing at devotion, so identified with their lump of an idol that an injury to it is felt as a hurt in their own flesh. The point is the emptiness of worship aimed at a thing of one's own making.

GATHA 0254 *Sacred Stories*

Mythology, the past does not stain

मराठी मूळ

गंधर्व अग्नि सोम भोगिती कुमारी । कोठें चराचरीं त्याग केला ॥१॥
गायत्री स्वमुखें भक्षीतसे मळ । मिळाल्या वाहाळ गंगाओघ ॥ध्रु.॥
कागाचिये विष्ठें जन्म पिंपळासि । पांडवकुळासि पाहातां दोष ॥२॥
शकुंतळा सूत कर्ण शृंगी व्यास । यांच्या नामें नाश पातकांसि ॥३॥
गणिका अजामेळ कुब्जा तो विदुर । पाहातां विचार पिंगळेचा ॥४॥
वाल्हा विश्वामित्र वसिष्ठ नारद । यांचे पूर्व शुद्ध काय आहे ॥५॥
न व्हावी तीं जालीं कर्में नरनारी । अनुतापें हरी स्मरतां मुक्त ॥६॥
तुका म्हणे पूर्व नाठवी श्रीहरी । मूळ जो उच्चारी नरक त्यासि ॥७॥

ENGLISH TRANSLATION

Gandharvas, Agni, and Soma all partake of the virgin bride; where in all creation was desire ever renounced?

Gayatri herself consumes impurities from her own mouth, and the streams that join the Ganga become the Ganga.

The holy peepal tree was born from a crow's droppings, and even the Pandava lineage is not without blemish.

Shakuntala, Suta, Karna, Shringi, and Vyasa: their very names destroy all sins.

Ganika, Ajamila, Kubja, Vidura, and the courtesan Pingala all show this truth upon reflection.

Valmiki the robber, Vishwamitra, Vasishtha, and Narada: their pasts were far from pure.

Deeds done by men and women that should never have been done are wiped away when, in remorse, one remembers Hari.

Says Tuka, Shri Hari does not even recall the past; whoever digs up those old roots falls into hell.

IN PLAIN WORDS

Gandharvas, Agni, and Soma all enjoy the virgin bride; where in all creation has desire been renounced? Gayatri eats impurities with her own mouth, and the streams that fall into the Ganga become the Ganga. The peepal tree is born from a crow's droppings, and even the Pandava line, looked at closely, carries blemish. Shakuntala, Suta, Karna, Shringi, Vyasa: their very names burn away sins. The courtesan, Ajamila, Kubja, Vidura, and Pingala the harlot, consider them and see. Valmiki the robber, Vishwamitra, Vasishtha, Narada: what pure past did any of them have? Men and women have done deeds that should never have been done, and remembering Hari in remorse, they are set free. Tuka says: Shri Hari does not call the past to mind; the one who digs up the old roots, hell is for him.

WHAT IT MEANS

Tukaram is overturning the idea that a tainted past disqualifies anyone from grace. He stacks up case after case from the old stories, gods, sages, rivers, sacred trees, where the origin or conduct was impure, yet the holiness stands. The pivot is mercy: deeds that should never have been done are wiped clean when one turns back in

genuine remorse and remembers Hari. He goes further than forgiveness, saying God does not even keep the memory of the past. The sting falls on the one who insists on excavating those old roots; that digging, not the old sin, is what earns hell.

GATHA 0255 *Worldly Metaphors*

Metaphor, the gift wasted on the unfit

मराठी मूळ

सोनियाचें ताट क्षीरीनें भरिलें । भक्षावया दिलें श्वाना लागीं ॥१॥
मुक्ताफळहार खरासि घातला । कस्तुरी सुकराला चोजविली ॥ध्रु.॥
वेदपरायण बधिरा सांगे ज्ञान । तयाची ते खुण काय जाणे ॥२॥
तुका म्हणे ज्याचें तो चि एक जाणे । भक्तीचें महिमान साधु जाणे ॥३॥

ENGLISH TRANSLATION

A golden plate filled with milk-rice was set before a dog to eat.

A pearl necklace was put upon a donkey, and musk was offered to a pig.

One may recite the Vedas to a deaf man, but how will he ever grasp their meaning?

Says Tuka, the worth of a thing is known only by the one to whom it belongs. Only the saintly know the true greatness of devotion.

IN PLAIN WORDS

A golden plate is filled with milk-rice and set down for a dog to eat. A pearl necklace is hung on a donkey, and musk is offered to a pig. You may recite the Vedas to a deaf man, but how will he grasp what they mean? Tuka says: only the one to whom a thing belongs truly knows its worth. Only the saintly know the greatness of devotion.

WHAT IT MEANS

Tukaram is saying that the value of a precious thing depends on the one who receives it. Milk-rice on a golden plate, a pearl necklace, musk, the Vedas: each is beyond price, yet wasted on a dog, a donkey, a pig, a deaf man, who cannot register what they hold. He is not sneering at people so much as naming a hard fact of fitness: devotion is just such a treasure, and its glory is visible only to those who have the heart to know it. The worth is real either way; what changes is whether the receiver can recognize it.

GATHA 0256 *Worldly Life*

Worldly life, the world cannot be pleased

मराठी मूळ

ऐसा हा लौकिक कदा राखवेना । पतितपावना देवराया ॥१॥
संसार करितां म्हणती हा दोषी । टाकितां आळसी पोटपोसा ॥ध्रु.॥
आचार करितां म्हणती हा पसारा । न करितां नरा निंदिताती ॥२॥
संतसंग करितां म्हणती हा उपदेशी । येरा अभाग्यासि ज्ञान नाहीं ॥३॥
धन नाहीं त्यासि ठायींचा करंटा । समर्थासि ताठा लाविताती ॥४॥
भेटिसि न वजातां म्हणती हा निष्ठ । येतां जातां घर बुडविलें ॥६॥
लग्न करूं जातां म्हणती हा मातला । न करितां जाला नपुंसक ॥७॥
निपुत्रिका म्हणती पहा हो चांडाळ । पातकाचें मूळ पोरवडा ॥८॥
लोक जैसा लोक धरितां धरवे ना । अभक्ता जिरे ना संतसंग ॥९॥
तुका म्हणे आतां ऐकावें वचन । त्यजुनियां जन भक्ति करा ॥१०॥

ENGLISH TRANSLATION

It is impossible to satisfy the world's opinion, O Lord, Redeemer of the fallen.

If you engage in worldly life, they call you sinful; if you renounce, they call you a lazy parasite.

If you follow rituals, they say it is mere show; if you do not, they condemn you.

If you keep the company of saints, they call you a preacher; if you do not, they say you lack wisdom.

If you have no wealth, you are a born wretch; if you are prosperous, they mock your pride.

If you do not visit others, they call you arrogant; if you do, they say you are a pest who ruins homes.

If you marry, they say you have gone wild; if you do not, they call you impotent.

If you have no children, they call you accursed; if you have many, they call them a burden of sin.

The ways of the world can never be satisfied, and the company of saints cannot be digested by the faithless.

Says Tuka, listen now to this counsel: abandon the world's opinion and simply practice devotion.

IN PLAIN WORDS

This worldly opinion can never be kept satisfied, O Redeemer of the fallen, my Lord. Live a household life and they call you a sinner; give it up and they call you a lazy belly-filler. Keep the rituals and they say it is all show; drop them and they condemn you. Keep the company of saints and they call you a preacher; stay away and they say you have no wisdom. Have no wealth and you are a born wretch; be rich and they mock your pride. Stay away from people and they call you cold; come and go and they say you are ruining homes. Marry and they say you have gone wild; do not, and they call you impotent. Have no children and they call you accursed; have many and they call them a brood of sin. The world's way can never be pinned down, and the company of saints cannot be stomached by the faithless. Tuka says: now hear this counsel. Leave the world's opinion behind and simply do devotion.

WHAT IT MEANS

Tukaram lays out the trap of living for other people's verdict: whatever you do, the opposite is held against you. He runs through the whole list, household and renunciation, ritual and no ritual, poverty and wealth, marriage and celibacy, children and none, to show there is no posture that escapes blame. The lesson is not bitterness but release: since the world can never be satisfied, trying to satisfy it is wasted life. He notes too that those without faith simply cannot digest the company of saints, so their judgment is no measure at all. The counsel that lands is plain: stop managing opinion, and put that energy into devotion.

GATHA 0257 *The Moral Ideal*

Moral ideal, guard dharma, no false renunciation

मराठी मूळ

धर्म रक्षावया साठीं । करणें आटी आम्हांसि ॥१॥
न बाणतां स्थिति अंगीं । कर्म त्यागी लंड तो ॥२॥
तुका म्हणे अधम त्यासी । भक्ति दूषी हरीची ॥३॥

ENGLISH TRANSLATION

We must make every effort to protect righteousness.

One who abandons prescribed duties before attaining the state of inner realization is merely a fraud.

Says Tuka, the worst of all is the one who brings dishonor to the devotion of Hari.

IN PLAIN WORDS

For the sake of guarding dharma, we must take the trouble and make the effort. One who throws off his duties before that settled state is fixed in him is only a fraud. Tuka says: the lowest of all is the one who brings dishonor to the devotion of Hari.

WHAT IT MEANS

Tukaram defends active duty against a counterfeit version of renunciation. Protecting dharma takes real effort, and he accepts that labor as ours to do. He warns against the man who drops his prescribed duties before inner realization has actually taken root in him; such early abandonment is not freedom but fraud, a posture without the substance behind it. The sharpest condemnation is saved for the one who disgraces the devotion of Hari, whom he calls the lowest of all. The pattern under examination is using high spiritual language to excuse skipping the work.

GATHA 0258 *Devotion to Vitthal*

Devotion, the devotee greater than God

मराठी मूळ

चवदा भुवनें जयाचिये पोटीं । तो चि आम्हीं कंठीं साठविला ॥१॥
काय एक उणें आमुचिये घरीं । वोळगती द्वारीं रिद्धिसिद्धी ॥ध्रु.॥
असुर जयानें घातले तोडरीं । तो आम्हांसि जोडी कर दोन्ही ॥२॥
रूप नाहीं रेखा जयासि आकार । आम्हीं तो साकार भक्तीं केला ॥३॥
अनंत ब्रम्हांडें जयाचिये अंगीं । समान तो मुंगी आम्हासाठीं ॥४॥
रिद्धिसिद्धी सुखें हाणितल्या लाता । तेथें या प्राकृता कोण मानी ॥५॥
तुका म्हणे आम्ही देवाहूनि बळी । जालों हे निराळी ठेवुनि आशा ॥६॥

ENGLISH TRANSLATION

He who contains the fourteen worlds within his belly, that very one we have enshrined in our hearts.

What could possibly be lacking in our home? Wealth and miraculous powers attend our door.

He who shackled demons in anklets now joins his own two palms before us.

He who has no form, no outline, no shape, we have made manifest through devotion.

He in whose body rest countless universes becomes as small as an ant for our sake.

Wealth and supernatural powers have been kicked away with joy; who then would honor these worldly trifles?

Says Tuka, we have become mightier than God himself by setting aside all desire.

IN PLAIN WORDS

He who holds the fourteen worlds inside his belly, that very one we have stored in our throat. What is lacking in our home? Wealth and miraculous powers wait at our door. He who shackled demons in anklets now folds both his palms before us. He who has no form, no line, no shape, we have made him take form through devotion. He in whose body countless universes rest becomes small as an ant for our sake. Wealth and powers we have kicked away in joy; who here would honor such common trifles? Tuka says: we have become mightier than God himself, by setting our every desire aside.

WHAT IT MEANS

Tukaram makes the startling claim that the devotee becomes greater than God. The logic is love's reversal: the One who contains all worlds is held in the devotee's throat, the formless is given a form by devotion, the infinite shrinks to ant-size out of love for His own. Because the devotee wants nothing, not wealth, not the siddhis that line up at the door, he has nothing left to be ruled by, and so he stands above even the Lord. The boast is not arrogance but the math of surrender: the one who has emptied himself of desire holds the only real power. Desirelessness, not might, is what makes him mightier than God.

GATHA 0259 *True Worship*

True worship, the image is not the god

मराठी मूळ

केला मातीचा पशुपति । परि मातीसि काय म्हणती । शिवपूजा शिवासी पावे । माती मातीमाजी सामावे ॥१॥
तैसे पूजिती आम्हां संत । पूजा घेतो भगवंत । आम्ही किंकर संतांचे दास । संतपदवी नको आम्हांस ॥ध्रु.॥
केला पाषाणाचा विष्णु । परी पाषाण नव्हे विष्णु । विष्णुपूजा विष्णुसि अर्पे । पाषाण राहे पाषाणरूपें ॥२॥
केली कांशाची जगदंबा । परि कांसें नव्हे अंबा । पूजा अंबेची अंबेला घेणें । कांसें राहे कांसेंपणें ॥३॥
ब्रम्हानंद पूर्णामाजी । तुका म्हणे केली कांजी । ज्याची पूजा त्याणें चि घेणें। आम्ही पाषाणरूप राहणें ॥४॥

ENGLISH TRANSLATION

They make Shiva's image out of clay, but can clay be called Shiva? The worship of Shiva reaches Shiva, while the clay returns to clay.

In the same way, when saints are worshipped, it is God who receives that worship. We are mere servants and attendants of the saints; we do not seek the status of sainthood for ourselves.

They make Vishnu's image out of stone, but the stone is not Vishnu. The worship of Vishnu reaches Vishnu, and the stone remains as stone.

They make the image of the Goddess from bronze, but bronze is not the Goddess. The worship of the Goddess reaches the Goddess, and bronze remains as bronze.

Says Tuka, in the fullness of Brahman's bliss, all this is like diluted gruel. The worship belongs to the one who is worshipped; we remain as we are, like stone.

IN PLAIN WORDS

They make Shiva from clay, but who calls the clay Shiva? The worship of Shiva reaches Shiva; the clay sinks back into clay. In the same way the saints are worshipped, and it is God who receives that worship. We are servants, the slaves of the saints; we do not want the rank of sainthood for ourselves. They make Vishnu from stone, but the stone is not Vishnu. The worship of Vishnu reaches Vishnu; the stone stays as stone. They make the Goddess Jagadamba from bronze, but the bronze is not the Goddess. The worship of the Goddess reaches the Goddess; the bronze stays as bronze. Tuka says: in the fullness of Brahman's bliss, all of this is thin gruel. The worship belongs to the one worshipped; we stay as we are, like stone.

WHAT IT MEANS

Tukaram separates the image from the one it points to. Clay, stone, and bronze are only the form a worshiper happens to use; the worship itself travels through to Shiva, Vishnu, or the Goddess, while the material stays exactly what it was. He turns this on himself and his fellow saints: when people honor them, it is God who actually receives it, so he refuses any claim to sainthood and keeps the place of a servant. Measured against the fullness of Brahman, all these honors are watered-down gruel, not the real thing. The humility is precise: he chooses to remain inert as stone and let the worship pass on to the one it truly belongs to.

GATHA 0260 *Devotion to Vitthal*

Devotion, the company of Vitthal's people

मराठी मूळ

ते माझे सोयरे सज्जन सांगाती । पाय आठविती विठोबाचे ॥१॥
येरा मानी विधि पाळणापुरतें । देवाचीं तीं भूतें म्हणोनियां ॥ध्रु.॥
सर्वभावें जालों वैष्णवांचा दास । करीन त्यांच्या आस उच्छिष्टाची ॥२॥
तुका म्हणे जैसे मानती हरिदास । तैशी नाहीं आस आणिकांची ॥३॥

ENGLISH TRANSLATION

Those are my true kin, my noble companions, who remember the feet of Vitthal.

As for the others, I regard them only as much as one must; they are God's creatures, after all.

With my whole being, I have become a servant of the Vaishnavas; I long even for their leftovers.

Says Tuka, I hold no desire for anyone else the way I cherish the devotees of Hari.

IN PLAIN WORDS

Those are my true kin, my noble companions, who keep remembering the feet of Vithoba. The rest I regard only as far as duty asks, since they too are God's creatures. With my whole heart I have become a servant of the Vaishnavas; I long even for the food they leave behind. Tuka says: I hold no desire for anyone else the way I cherish the servants of Hari.

WHAT IT MEANS

Tukaram redraws kinship around devotion rather than blood. The people who remember Vithoba's feet are his real family and friends; everyone else he treats with the bare courtesy duty requires, honoring them only as fellow creatures of God. His longing runs the other way entirely, toward the Vaishnavas, to whom he gives himself so completely that he craves even their leftovers as a kind of grace. The claim is that no ordinary attachment can match the love he holds for the servants of Hari. The verse names where his heart actually lives.

GATHA 0261 *The Moral Ideal*

Moral ideal, compassion and the protection of dharma

मराठी मूळ

दया तिचें नांव भूतांचें पाळण । अणीक निर्दळण कंटकांचें ॥१॥
पाप त्याचें नांव न विचारितां नीत । भलतें चि उन्मत्त करी सदा ॥२॥
तुका म्हणे धर्म रक्षावया साठीं । देवास ही आटी जन्म घेणें ॥३॥

ENGLISH TRANSLATION

Compassion means the nurturing of all beings and the destruction of those who cause harm.

Sin is acting without considering what is right, behaving recklessly at all times.

Says Tuka, to protect righteousness, even God must take the trouble of being born.

IN PLAIN WORDS

Compassion, that is its name: the nurturing of all beings, and along with it the cutting down of those who do harm. Sin, that is its name: acting without ever asking what is right, behaving wildly all the time. Tuka says: to guard dharma, even God takes the trouble to be born.

WHAT IT MEANS

Tukaram defines compassion as having two edges, not one. True mercy nurtures every living being, and the same mercy uproots those who prey on the helpless; sparing the harmful would not be kindness but neglect of the vulnerable. He sets sin opposite this: living recklessly, never pausing to ask what is right. To make the stakes clear he points to God's own descents, saying that even the Lord takes on birth for the sake of guarding dharma. The pattern he calls out is mistaking softness toward cruelty for compassion.

GATHA 0262 *Longing and Separation*

Longing, a mother's love

मराठी मूळ

करावें गोमटें । बाळा माते तें उमटे ॥१॥
आपुलिया जीवाहूनी । असे वाल्हें तें जननी ॥ध्रु.॥
वियोग तें तिस । त्याच्या उपचारें तें विष ॥२॥
तुका म्हणे पायें । डोळा सुखावे ज्या न्यायें ॥३॥

ENGLISH TRANSLATION

A mother wishes to do good for her child, and the child reflects that goodness back.

She holds the child dearer than her own life.

Separation from the child is poison to her, even if it comes in the guise of comfort and care.

Says Tuka, just as the foot delights the eye that beholds it, so is this principle of love.

IN PLAIN WORDS

A mother wishes good for her child, and that good rises up again in the child. She holds it dearer than her own life. Separation from it is poison to her, even when it comes dressed as care and comfort. Tuka says: just as the foot gives delight to the eye that looks on it, so it is with this love.

WHAT IT MEANS

Tukaram uses a mother's love to describe how God and the devotee hold each other. The mother wills only good for her child, and that good comes back reflected; she values the child above her own life, so that any separation is poison even if it wears the mask of comfort. His closing image, the eye delighting in the foot, points to a love that

does not climb or rank, in which the lowest part gives joy to the highest. The verse is naming the quality of true devotional love: protective, self-forgetting, and pained by any distance. It reads as a longing for that same closeness with the Lord.

GATHA 0263 *Longing and Separation*

Longing, the soul torn from God

मराठी मूळ

कन्या सासुऱ्यासि जाये । मागें परतोनी पाहे ॥१॥
तैसें जालें माझ्या जिवा । केव्हां भेटसी केशवा ॥ध्रु.॥
चुकलिया माये । बाळ हुरू हुरू पाहे ॥२॥
जीवना वेगळी मासोळी । तुका म्हणे तळमळी ॥३॥

ENGLISH TRANSLATION

When the daughter leaves for her husband's home, she keeps turning back to look.

My soul feels just the same: when will you meet me again, Keshava?

Like a child separated from its mother, who looks around in every direction with anxious eyes.

Says Tuka, like a fish taken out of water, I writhe in longing.

IN PLAIN WORDS

A daughter goes off to her husband's home, and keeps turning back to look. My soul has become just like that: when will you meet me again, Keshava? Like a child who has lost its mother, looking this way and that with frightened eyes. Tuka says: like a fish lifted out of the water, I writhe and burn.

WHAT IT MEANS

Tukaram pours the pain of separation from God into three plain images. The bride leaving her childhood home keeps glancing back, unable to let go; the lost child searches every direction in fear; the fish out of water thrashes and cannot breathe. Each picture sharpens the same ache, his soul cut off from Keshava and unable to rest until they meet again. The cry, when will you meet me, is the heart of the verse. It is the language of viraha, the longing of one who knows where life is and cannot reach it.

GATHA 0264 *Social Criticism*

Social criticism, a corrupt age

मराठी मूळ

हातीं होन दावी बेना । करिती लेंकीच्या धारणा ॥१॥
ऐसे धर्म जाले कळीं । पुण्य रंक पाप बळी ॥ध्रु.॥
सांडिले आचार । द्विज चाहाड जाले चोर ॥२॥
टिळे लपविती पातडीं । लेती विजारा कातडीं ॥३॥
बैसोनियां तक्तां । अन्नेंविण पिडिती लोकां ॥४॥
मुदबख लिहिणें । तेलतुपावरी जिणें ॥५॥
नीचाचे चाकर । चुकलिया खाती मार ॥६॥
राजा प्रजा पीडी । क्षेत्री दुश्चितासी तोडी ॥७॥
वैश्यशूद्रादिक । हे तों सहज नीच लोक ॥८॥
अवघे बाह्य रंग । आंत हिरवें वरी सोंग ॥९॥
तुका म्हणे देवा । काय निद्रा केली धांवा ॥१०॥

ENGLISH TRANSLATION

They hold gold coins in hand and bargain for a bride, making settlements over the daughter's future.

Such are the ways of this dark age, where merit is impoverished and sin grows strong.

The twice-born have abandoned their rituals and become informers and thieves.

They hide their sacred marks in folds of cloth and wear leather trousers.

Sitting upon their thrones, they torment the people without offering food.

They live off writing decrees, skimming oil and ghee.

They serve the lowly and, if they stumble, are beaten for it.

The king oppresses his subjects, and the warrior cuts down the uncertain.

As for the merchants, laborers, and all the rest, what more need be said of them?

All is outward decoration; inside it is raw, with only a mask on top.

Says Tuka, O God, have you fallen asleep? Wake up and come to our rescue.

IN PLAIN WORDS

They flash gold coins in hand and bargain over the daughter, setting a price on her. Such is the dharma of this dark age: merit goes begging, sin grows strong. The twice-born have thrown off their conduct and become informers and thieves. They hide their sacred marks in the folds of their clothes and wear leather trousers. Seated on their thrones, they torment the people and keep food from them. They live by writing out decrees, getting by on skimmed oil and ghee. They serve the base, and when they slip they are beaten for it. The king oppresses his subjects; the warrior cuts down the defenseless. As for the merchants, the laborers, and the rest, they are simply low by nature. It is all outward color: raw inside, a costume on top. Tuka says: O God, have you gone to sleep? Come running.

WHAT IT MEANS

Tukaram surveys a society he sees rotting in the Kali age, where worth is poor and wickedness is powerful. He moves down the ranks: brahmins who sell daughters and turn informer, hiding their sacred marks while taking on alien dress; officials who tax and starve the people from their seats of power; kings who crush their subjects and warriors who strike the helpless. His verdict is that the whole order has become surface, bright paint over something raw, a mask with nothing behind it. The closing line turns the criticism into a prayer, calling on a God who seems asleep to wake and come. The aim is to hold up the pattern of hollow, self-serving authority, not any single person.

GATHA 0265 *Social Criticism*

Social criticism, selling a daughter

मराठी मूळ

साळंकृत कन्यादान । करितां पृथ्वीसमान ॥१॥
परि तें न कळे या मूढा । येइल कळों भोग पुढां ॥ध्रु.॥
आचरतां कर्म । भरे पोट राहे धर्म ॥२॥
सत्या देव साहे । ऐसें करूनियां पाहें ॥३॥
अन्न मान धन । हें तों प्रारब्धा आधीन ॥४॥
तुका म्हणे सोस । दुःख आतां पुढें नास ॥५॥

ENGLISH TRANSLATION

Giving away a well-adorned daughter in marriage is considered equal to giving away the earth itself.

But this does not dawn upon the fool; he will come to understand only when he faces the consequences ahead.

If one performs one's duties properly, the belly is filled and righteousness is upheld.

God supports the truthful; put this to the test and see.

Food, honor, and wealth are all subject to destiny.

Says Tuka, after toil comes sorrow, and in the end, ruin.

IN PLAIN WORDS

To give away a daughter, well adorned, in marriage is as great a gift as giving away the whole earth. But the fool does not see this. He will see it later, when the consequences come. Do your duty rightly; the belly is filled and dharma stands. God upholds the truthful. Try it, and see for yourself. Food, honor, wealth: these are all in the hands of destiny. Tuka says: this greed brings sorrow now, and ruin ahead.

WHAT IT MEANS

Tukaram is contrasting two ways of giving a daughter in marriage. To give her freely and well prepared is the highest gift, on a par with giving away the earth itself; to sell her for gain is the act of a fool who cannot yet see what he is doing. He insists that an honest livelihood already feeds the belly and keeps dharma intact, and that God himself stands behind the truthful, a thing one can test. Food, honor, and wealth come by destiny anyway, so grasping for them this way is needless. The warning lands at the end: the greed looks like profit now, but its end is sorrow and ruin.

GATHA 0266 *Worldly Metaphors*

Satire, the lavish wedding as hell

मराठी मूळ

दिवट्या वाद्यें लावुनि खाणें । करूनि मंडण दिली हातीं ॥१॥
नवरा नेई नवरी घरा । पूजन वरा पाद्याचें ॥ध्रु.॥
गौरविली विहीण व्याही । घडिलें कांहीं ठेवूं नका ॥२॥
करूं द्यावें न्हावें वरें । ठायीचें कां रे न कळे चि ॥३॥
वऱ्हाडियांचे लागे पाठीं । जैसी उटिका तेलीं ॥४॥
तुका म्हणे जोडिला थुंका । पुढें नरका सामग्री ॥५॥

ENGLISH TRANSLATION

With torches and music and a feast laid out, they prepare the bride in all her finery and place her hand in the groom's.

The groom takes the bride home, and the priest receives his ritual offering.

The bride's family and the groom's family are honored; do not hold back anything that has been pledged.

Let the couple bathe and prepare properly; can they not understand what is fitting?

The wedding guests follow behind, squeezed like oil from sesame.

Says Tuka, all this accumulated show is merely spit, preparation for hell.

IN PLAIN WORDS

Torches and music, a feast laid out, the bride dressed in all her finery, her hand placed in the groom's. The groom takes the bride to his house; the priest is paid his offering. The two families are honored; hold back nothing that was pledged. Let the couple be bathed and made ready. Can they not see what is fitting? The wedding guests trail behind, pressed like oil squeezed from sesame. Tuka says: all this heaped-up display is only spit. It is provisions for hell.

WHAT IT MEANS

Tukaram walks through a grand wedding step by step, the torches, the music, the feast, the dressed bride, the paid priest, the honored families, the trailing guests, and lets the show build to its full size. He is not praising any of it. The squeezed guests and the long list of obligations expose how much vanity and expense are demanded of everyone. The verdict cuts through the whole spectacle: all this accumulated splendor amounts to no more than spit, and far from earning merit it is provisions a person packs for hell. The point is not the ceremony itself but the hollow pride and waste that have taken it over.

GATHA 0267 *Social Criticism*

Social criticism, the daughter-seller

मराठी मूळ

ब्रम्हहत्या मारिल्या गाई । आणीक काई पाप केलें ॥१॥
ऐका जेणें विकिली कन्या । पवाडे त्या सुन्याचे ॥ध्रु.॥
नरमांस खादली भाडी । हाका मारी म्हणोनि ॥२॥
अवघें पाप केलें तेणें । जेणें सोनें अभिळाषिलें ॥३॥
उच्चारितां मज तें पाप । जिव्हे कांप सुटतसे ॥४॥
तुका म्हणे कोरान्न रांड । बेटा भांड मागे ना कां ॥५॥

ENGLISH TRANSLATION

Even if one has killed a Brahmin or slaughtered cows, even if one has committed every other sin, listen now to the infamy of the one who has sold his daughter for gold.

He has fed on human flesh, which is why he is called a demon.

All sin has been committed by the one who coveted gold.

Says Tuka, merely uttering this sin makes my tongue tremble. The wretch and the shameless rogue: why does he not simply beg for dry bread instead?

IN PLAIN WORDS

Killing a Brahmin, slaughtering cows, every other sin there is: listen now to the disgrace of the man who sold his daughter for gold. He has eaten human flesh; that is why he is called a demon. He who coveted the gold has committed every sin at once. Even to say this sin aloud sets my tongue trembling. Tuka says: you wretch, you shameless rogue, why not just beg for dry bread instead?

WHAT IT MEANS

Tukaram sets the worst sins he can name, killing a Brahmin, slaughtering cows, against the act of selling one's own daughter, and says the seller's infamy outweighs them all. Calling him a flesh-eater and a demon is moral horror, not literal report: a father who treats his child as goods has fed on his own kin. The trembling tongue shows how deeply the act revolts him. The closing taunt points at the real failure: poverty was no excuse, since honest begging for dry bread was always open to him. The contempt is aimed at the pattern of treating a person as merchandise, a warning to examine where one's own greed would lead.

GATHA 0268 *Social Criticism*

Social criticism, the accomplice

मराठी मूळ

याचा कोणी करी पक्ष । तो ही त्याशी समतुल्य ॥१॥
फुकासाठीं पावे दुःखाचा विभाग । पूर्वजांसि लाग निरयदंडीं ॥ध्रु.॥
ऐके राजा न करी दंड । जरि या लंड दुष्टासि ॥२॥
तुका म्हणे त्याचें अन्न । मद्यपाना समान ॥३॥

ENGLISH TRANSLATION

Whoever takes the side of such a person is equal to him in guilt.

For nothing, he earns a share of suffering, and his ancestors are cast into the torments of hell.

If the king hears of this and does not punish such a wicked scoundrel, then even the king's food is as impure as liquor.

Says Tuka, associating with such evil makes one equally corrupt.

IN PLAIN WORDS

Whoever takes this man's side is just as guilty as he is. For nothing, he earns his share of the suffering, and his ancestors are dragged into the torments of hell. Listen: if the king hears of it and does not punish such a vile scoundrel, then even the king's food is as foul as liquor. Tuka says: to keep company with such evil is to become just as corrupt.

WHAT IT MEANS

Following the rebuke of the daughter-seller, Tukaram turns to everyone around him. To defend such a man is to share his guilt fully and to gain nothing but a portion of his suffering, dragging even one's forebears down. He then raises the stakes to those in power: a king who learns of the wrong and refuses to punish it is himself defiled, his very food made impure. The closing line states the principle plainly: corruption spreads by association, so silence and shelter are not neutral. The poem points the listener toward self-examination about whom they enable and excuse.

GATHA 0269 *Autobiography*

Autobiography, the singer with no tricks

मराठी मूळ

कपट कांहीं एक । नेणें भुलवायाचें लोक ॥१॥
तुमचें करितों कीर्त्तन । गातों उत्तम ते गुण ॥ध्रु.॥
दाऊं नेणें जडीबुटी । चमत्कार उठाउठी ॥२॥
नाहीं शिष्यशाखा । सांगों अयाचित लोकां ॥३॥
नव्हें मठपति । नाहीं चाहुरांची वृत्ति ॥४॥
नाहीं देवार्चन । असे मांडिलें दुकान ॥५॥
नाहीं वेताळ प्रसन्न । कांहीं सांगों खाण खुण ॥६॥
नव्हें पुराणिक । करणें सांगणें आणीक ॥७॥
नेणें वाद घटा पटा । करितां पंडित करंटा ॥८॥
नाहीं जाळीत भणदीं । उदो म्हणोनि आनंदी ॥९॥
नाहीं हालवीत माळा । भोंवतें मेळवुनि गबाळा ॥१०॥
आगमीचें कुडें नेणें । स्तंभन मोहन उच्चाटणें ॥११॥
नव्हें यांच्या ऐसा । तुका निरयवासी पिसा ॥१२॥

ENGLISH TRANSLATION

I know no deceit or trickery to delude people. I simply perform your kirtan and sing your excellent qualities.

I cannot display herbs or roots or perform sudden miracles.

I have no lineage of disciples; I speak freely to all who come.

I am not the head of any monastery, nor do I live on the offerings of followers.

I have not set up a shop of worship or a deity to collect revenue.

I have no spirit or demon at my command to reveal secrets.

I am not a professional reciter who says one thing and does another.

I do not know the pot-and-cloth arguments that make a pedantic scholar into a pauper.

I do not go about beating drums with crowds shouting praises.

I do not turn a rosary surrounded by a throng of idle followers.

I know nothing of tantric tricks, of binding, enchanting, or banishing.

Says Tuka, I am none of these; I am just a hell-dwelling madman.

IN PLAIN WORDS

I know no cunning, no way to fool people. I only sing your kirtan and praise your good qualities. I cannot show off herbs and roots or work sudden miracles. I have no line of disciples; I speak freely to whoever comes. I am no head of a monastery, and I do not live off followers' offerings. I have set up no shop of worship, no deity to bring in money. I have no spirit at my command to reveal hidden things. I am no professional reciter who says one thing and does another. I do not know the pot-and-cloth wrangling that turns a scholar into a pauper. I do not march about beating drums in a shouting crowd. I do not rattle a rosary surrounded by a throng of idlers. I know nothing of the false arts of binding, enchanting, driving away. Tuka says: I am none of these. I am only a hell-dwelling madman.

WHAT IT MEANS

Tukaram defines himself entirely by what he is not. One by one he strikes off the roles a holy man could exploit: the miracle-monger, the guru with a captive following, the abbot living on offerings, the priest running worship as a business, the spirit-conjurer, the hypocrite reciter, the showy debater, the drum-beating crowd-leader, the tantric trickster. Each of these is a way religion can be turned into power or income, and he refuses every one. All he claims is to sing God's praises and speak openly to anyone. The closing self-mockery, calling himself a hell-dwelling madman, is honest humility set against the proud pretenders he has just listed; it invites the listener to weigh real devotion against religious performance.

GATHA 0270 *Faith and Trust*

Faith, what God gives is sweet

मराठी मूळ

रडोनियां मान । कोण मागतां भूषण ॥१॥
देवें दिलें तरी गोड । राहे रुचि आणि कोड ॥ध्रु.॥
लावितां लावणी । विके भीके केज्या दानी ॥२॥
तुका म्हणे धीरा । विण कैसा होतो हिरा ॥३॥

ENGLISH TRANSLATION

Who ever gained honor by weeping and begging for it?

What God gives freely is truly sweet; both relish and delight remain with it.

If you cultivate a garden, it yields fruit you can sell, give away, or enjoy.

Says Tuka, without patience, how can a stone ever become a diamond?

IN PLAIN WORDS

Who ever won an ornament by weeping and begging for it? What God gives freely is sweet; the taste and the delight of it stay. Tend a garden and it bears fruit you can sell, give away, or enjoy. Tuka says: without patience, how does a stone ever become a diamond?

WHAT IT MEANS

Tukaram is teaching how grace is actually received. Honor that is wrung out by complaint and pleading is worthless; what God grants freely carries a lasting sweetness and joy. He grounds this in plain images: a tended garden yields fruit you can use every way, and a stone becomes a diamond only through long pressure and time. The lesson is patience and trust rather than grasping demand. One waits on God's giving and does the steady work, and the reward, when it comes, is genuine and stays.

GATHA 0271 *The Saints*

Conduct, one seat for the saints

मराठी मूळ

पूज्या एकासनीं आसनीं आसन । बैसतां गमन मातेशीं तें ॥१॥
सांगतों ते धर्म नीतीचे संकेत । सावधान हित व्हावें तरी ॥ध्रु.॥
संतां ठाया ठाव पूजनाची इच्छा । जीवनीं च वळसा सांपडला ॥२॥
तुका म्हणे एकाएकीं वरासनें । दुजें तेथें भिन्न अशोभ्य तें ॥३॥

ENGLISH TRANSLATION

When a seat of honor is prepared for the revered one, it is only fitting that one seat be occupied by one person, as a child sits in its mother's lap.

I speak of the principles of propriety and righteous conduct; may you heed them for your own good.

When saints vie for seats and positions of worship, they are already caught in a snare of worldly attachment.

Says Tuka, only one may sit upon the high seat; a second presence there would be unseemly.

IN PLAIN WORDS

When a seat of honor is set out for the revered one, one seat should hold one person, the way a child sits in its mother's lap. I am telling you the rules of right conduct; heed them for your own good. When saints scramble for seats and honors of worship, they are already caught in worldly entanglement. Tuka says: only one belongs on the high seat. A second presence there is out of place and unseemly.

WHAT IT MEANS

Tukaram is giving a quiet teaching on propriety among the devout. The image of one seat for one person, like a child in its mother's lap, is about fittingness and undivided place. His real concern surfaces in the middle: the moment saints compete for seats and honors of worship, they have already fallen into the very worldly attachment they are supposed to have left. The high seat is meant for one, and crowding it is unseemly. The poem warns that the appetite for status can creep in even among holy people, and asks them to watch for it in themselves.

GATHA 0272 *Social Criticism*

Social criticism, the two-faced flatterer

मराठी मूळ

जेणें मुखें स्तवी । तें चि निंदे पाठीं लावी ॥१॥
ऐसी अधमाची याती । लोपी सोनें खाय माती ॥ध्रु.॥
गुदद्वारा वाटे । मिष्टान्नांचा नरक लोटे ॥२॥
विंचु लाभाविण । तुका म्हणे वाहे शीण ॥३॥

ENGLISH TRANSLATION

The same mouth that praises to one's face turns around and slanders behind one's back.

Such is the breed of the base; they swallow gold and eat dirt.

Just as fine sweets turn to filth when they exit through the anus, so does the base man reduce all that is good to waste.

Says Tuka, like a scorpion that stings for no profit, such a person toils only in vain.

IN PLAIN WORDS

The same mouth that praises you to your face turns and slanders you behind your back. Such is the breed of the base: they let gold slip away and eat dirt. Fine sweets, passing out through the body, turn into filth; just so the base man turns all that is good to waste. Tuka says: like a scorpion that stings for no gain, such a person only wears himself out.

WHAT IT MEANS

Tukaram exposes the two-faced flatterer, the one whose praise to your face is reversed into slander the moment your back is turned. He calls this a base disposition that throws away what is precious and feeds on what is worthless, gold let go, dirt eaten. The blunt image of sweets turning to filth as they pass through the body shows how such a person degrades whatever good comes near them. The scorpion that stings without profit names the futility: this malice gains nothing, it only exhausts the one who carries it. The poem points at the pattern of duplicity, inviting the listener to test their own tongue against it.

GATHA 0273 *The Moral Ideal*

Moral warning, friendship with the base

मराठी मूळ

अधमाची यारी । रंग पतंगाचे परी ॥१॥
विटे न लगतां क्षण । मोल जाय वांयां विण ॥ध्रु.॥
सर्पाचिया परी । विषें भरला कल्हारीं ॥२॥
तुका म्हणे देवा । मज झणी ऐसे दावा ॥३॥

ENGLISH TRANSLATION

Friendship with the base is like the color of a lac dye: it fades before the moment is over, and its value goes to waste for nothing.

Like a serpent, such a person is full of venom even amid a bed of lotuses.

Says Tuka, O God, never let me encounter such people.

IN PLAIN WORDS

Friendship with the base is like the color of a lac dye: it fades before the moment is out, and its worth is wasted for nothing. Like a serpent, such a person is full of venom even among a bed of lotuses. Tuka says: O God, never let me meet such people.

WHAT IT MEANS

Tukaram measures the worth of bad company through two sharp images. The friendship of base people is like a cheap dye that loses its color almost at once, promising much and holding nothing. Worse, such a person is like a snake whose poison stays in it even when it lies among lotuses; no fair surroundings can sweeten a venomous nature. The poem ends not in scorn but in prayer: he asks God simply to keep him clear of such company. The teaching is about guarding one's own heart by being careful whom one binds oneself to.

GATHA 0274 *Devotion to Vitthal*

Devotion, only Panduranga

मराठी मूळ

आणिकांची स्तुति आम्हां ब्रम्हहत्या । एका वांचूनि त्या पांडुरंगा ॥१॥
आम्हां विष्णुदासां एकविध भाव । न म्हणों या देव आणिकांसि ॥ध्रु.॥
शतखंड माझी होईल रसना । जरी या वचना पालटेन ॥२॥
तुका म्हणे मज आणिका संकल्पें । अवघीं च पापें घडतील ॥३॥

ENGLISH TRANSLATION

To praise anyone other than Panduranga is, for us, as grave as killing a Brahmin.

We devotees of Vishnu hold a single-pointed faith; we do not call any other being God.

Let my tongue be split into a hundred pieces if I ever waver from this vow.

Says Tuka, even the thought of turning to another would heap upon me every sin.

IN PLAIN WORDS

To praise anyone but Panduranga is, for us, as grave as killing a Brahmin. We servants of Vishnu hold a single faith; we call no other being God. Let my tongue be split into a hundred pieces if I ever turn from this vow. Tuka says: even the thought of turning to another would heap every sin upon me.

WHAT IT MEANS

This is Tukaram's vow of single-pointed devotion. For him and his fellow devotees of Vishnu, to give praise meant for God to anyone else is no small lapse; he measures it against the gravest of sins. The wish that his tongue be torn to pieces if he ever wavers is the language of an oath, the full weight he places on faithfulness to Panduranga alone. He goes further: not even the act, but the mere thought of turning elsewhere would, for him, gather every sin. The poem names the cost of undivided devotion and his refusal to divide it.

GATHA 0275 *Prayers*

Prayer, the small wish, the boundless giver

मराठी मूळ

तान्हेल्याची धणी । फिटे गंगा नव्हे उणी ॥१॥
माझे मनोरथ सिद्धी । पाववावे कृपानिधी ॥ध्रु.॥
तूं तों उदाराचा राणा । माझी अल्प चि वासना ॥२॥
कृपादृष्टीं पाहें । तुका म्हणे होईं साहे ॥३॥

ENGLISH TRANSLATION

The thirst of the thirsty is quenched at the Ganga, and the Ganga is not diminished by it.

O treasury of mercy, bring my heart's wishes to fulfillment.

You are the king of the generous; my desires are but small.

Says Tuka, look upon me with the eye of grace and be my support.

IN PLAIN WORDS

The thirsty drink their fill at the Ganga, and the Ganga is not made less. O treasury of mercy, bring my heart's wishes to fulfillment. You are the king of the generous; my desires are only small. Look on me with the eye of grace. Tuka says: be my support.

WHAT IT MEANS

Tukaram prays from the logic of God's abundance. The Ganga quenches every thirst yet loses nothing, so granting his wish costs the giver nothing at all. He addresses God as a treasury of mercy and the king of the generous, then makes himself small against that vastness: his desires are slight, easily met by such a one. The request is simple, a glance of grace and God's support. The poem is a model of humble asking that leans wholly on the giver's bounty rather than on its own worth.

GATHA 0276 *The Saints*

Saints, worship without love is empty

मराठी मूळ

संताचा अतिक्रम । देवपूजा तो अधर्म ॥१॥
येती दगड तैसे वरी । मंत्रपुष्पें देवा शिरीं ॥ध्रु.॥
अतीतासि गाळी । देवा नैवेद्यासी पोळी ॥२॥
तुका म्हणे देवा । ताडण भेदकांची सेवा ॥३॥

ENGLISH TRANSLATION

To mistreat a saint while worshipping God is itself unrighteousness.

The flowers and mantras offered upon God's head return like stones thrown upward.

One abuses the guest and then offers a fine bread to the deity.

Says Tuka, the service of one who injures devotees is but a beating upon God.

IN PLAIN WORDS

To wrong a saint while worshipping God is itself unrighteous. The mantras and flowers set on God's head come back like stones flung upward. You abuse the guest, then offer fine bread to the deity. Tuka says: the service of one who injures devotees is only a beating laid on God.

WHAT IT MEANS

Tukaram tests temple worship against how a person treats God's own people. To honor the deity while mistreating a saint is not piety but its opposite; the offerings of mantra and flower rebound like stones thrown into the air, returning harm to the worshipper. The picture of abusing a guest and then presenting fine bread to the idol shows the contradiction at the heart of such worship. The closing line is severe: to hurt a devotee is to strike God himself, however lavish the ritual. The poem insists that real worship is inseparable from love and respect for the living, not confined to the altar.

GATHA 0277 *The Saints*

The saints, the one true service

मराठी मूळ

करणें तें देवा । हे चि एक पावे सेवा ॥१॥
अवघें घडे येणे सांग । भक्त देवाचें तें अंग ॥ध्रु.॥
हें चि एक वर्म । काय बोलिला तो धर्म ॥२॥

ENGLISH TRANSLATION

The one service that truly reaches God is this: serve his devotees, for the devotee is God's own body, and through this alone everything is accomplished.

Says Tuka, this is the essential secret; this is what all scriptures call dharma.

IN PLAIN WORDS

There is one thing to do for God; only this reaches him as service. Through it everything gets done. Serve his devotees, for the devotee is God's own body. This is the one secret. This is what dharma always said. Tuka says: this is the heart of it all.

WHAT IT MEANS

Tukaram collapses all of religion into a single act and tells you why it works. The one service that reaches God is to serve his devotees, because the devotee is not separate from God but is God's own body. So when you honor the bhakta you are touching God directly, and through this alone everything else gets accomplished. Tukaram does not present this as one practice among many; he calls it the single secret, and he says this is what dharma was pointing at all along.

GATHA 0278 *The Moral Ideal*

Moral vow, the firm boundary

मराठी मूळ

मागें नेणपणें घडलें तें क्षमा । आतां देतों सीमा करूनियां ॥१॥
परनारीचें जया घडलें गमन । दावीतो वदन जननीरत ॥ध्रु.॥
उपदेशा वरी मन नाहीं हातीं । तो आम्हां पुढती पाहूं नये ॥२॥
तुका म्हणे साक्षी असों द्यावें मन । घातली ते आण पाळावया ॥३॥

ENGLISH TRANSLATION

What was done in the past through ignorance, let it be forgiven. From now on, I set a firm boundary.

Whoever has committed adultery with another's wife, I show his face for what it is: defiled by incest.

One whose mind remains out of control even after receiving instruction should never be allowed before us again.

Says Tuka, let the conscience be witness; the vow that has been taken must be kept.

IN PLAIN WORDS

What I did in the past out of not knowing, let that be forgiven. From now I draw a firm line. The man who has gone to another man's wife shows the face of one who lies with his own mother. The man whose mind stays out of his hands even after he is taught, let him never come before us again. Tuka says: let the conscience stand as witness; the vow that is taken must be kept.

WHAT IT MEANS

Tukaram forgives the past but slams a door on the future, and he names the line in the harshest terms he can find. Adultery with another's wife, he says, has the face of incest with one's own mother; he refuses to let it look small. He sets a second line for the person who keeps offending even after being instructed: such a one is no longer welcome among them. The point is not to crush a sinner but to make the boundary unmistakable and self-binding, so he calls his own conscience as witness that the vow he has just sworn will be kept.

GATHA 0279 *The Moral Ideal*

Social criticism, the malicious heart

मराठी मूळ

आणिकांच्या घातें । ज्यांचीं निवतील चित्तें ॥१॥
ते चि ओळखावे पापी । निरयवासी शीघ्रकोपी ॥ध्रु.॥
कान पसरोनी । ऐके वदे दुष्ट वाणी ॥२॥
तुका म्हणे भांडा । धीर नाहीं ज्याच्या तोंडा॥३॥
हनुमंतस्तुति - अभंग ४

ENGLISH TRANSLATION

Those whose hearts find satisfaction in the harm done to others, know them as sinners, dwellers in hell, quick to anger.

They stretch their ears to listen and then speak vile words.

Says Tuka, the quarrelsome one has no patience upon his tongue.

IN PLAIN WORDS

Those whose minds grow calm and pleased when others are harmed: know them as the sinners. They live in hell already; they flare into anger fast. They open their ears wide to hear, and then their mouths speak evil words. Tuka says: the quarrelsome one has no patience on his tongue.

WHAT IT MEANS

Tukaram gives a plain test for recognizing a corrupt heart: watch what gives it peace. The one who feels satisfied when another person is hurt is the real sinner, already a dweller in hell, quick to rage. He notices the small mechanics of it too, the ears that strain to catch bad news and the mouth that rushes to spread it. The warning points at a pattern any of us can fall into, the appetite for others' ruin and the tongue that cannot hold itself back, rather than at one named enemy.

GATHA 0280 *Sacred Stories*

Bhakti to Hanuman, surrender

मराठी मूळ

शरण शरण जी हनुमंता । तुज आलों रामदूता ॥१॥
काय भक्तीच्या त्या वाटा । मज दावाव्या सुभटा ॥ध्रु.॥
शूर आणि धीर । स्वामिकाजीं तूं सादर ॥२॥
तुका म्हणे रुद्रा । अंजनीचिया कुमरा ॥३॥

ENGLISH TRANSLATION

I surrender to you again and again, O Hanuman; I have come to you, messenger of Rama.

Show me the path of devotion, O great warrior.

You are brave and steadfast, ever ready in the service of your master.

Says Tuka, O Rudra, O son of Anjani, I bow to you.

IN PLAIN WORDS

I surrender, I surrender, O Hanuman; I have come to you, messenger of Rama. Show me the paths of devotion, O great warrior. You are brave and steadfast, ever ready in your master's work. Tuka says: O Rudra, O son of Anjani, I bow.

WHAT IT MEANS

Tukaram comes to Hanuman not for power but for instruction in devotion itself. He repeats the word of surrender and names Hanuman as Rama's messenger, then asks the one thing he wants: show me the ways of bhakti. His reason is in the praise that follows. Hanuman is brave, steadfast, and always ready in his master's service, so he is the perfect teacher of how to love and serve. The closing names, Rudra and son of Anjani, set the bow inside Hanuman's own lineage and glory.

GATHA 0281 *Sacred Stories*

Praise of Hanuman, destroyer of sins

मराठी मूळ

केली सीताशुद्धी । मूळ रामायणा आधीं ॥१॥
ऐसा प्रतापी गहन । सुरां सकळ भक्तांचें भूषण ॥ध्रु.॥
जाऊनि पाताळा । केली देवाची अवकळा ॥२॥
राम लक्षुमण । नेले आणिले चोरून ॥३॥
जोडूनियां कर । उभा सन्मुख समोर ॥४॥
तुका म्हणे जपें । वायुसुता जाती पापें ॥५॥

ENGLISH TRANSLATION

He accomplished the search for Sita even before the Ramayana's great events unfolded.

Such is his glory, profound and mighty; he is the ornament of all gods and devotees.

Going down into the netherworld, he humbled the demons.

Rama and Lakshmana were secretly taken there, and he brought them back.

He stands before his Lord with palms joined in reverence.

Says Tuka, by chanting the name of the Son of the Wind, all sins are destroyed.

IN PLAIN WORDS

He found Sita; this was set before the great events of the Ramayana unfolded. Such is his glory, deep and mighty; he is the ornament of all gods and all devotees. He went down into the netherworld and humbled its demons. Rama and Lakshmana were carried off there by stealth, and he brought them back. He stands before his Lord with palms joined. Tuka says: chant the name of the Son of the Wind, and your sins go.

WHAT IT MEANS

Tukaram strings together Hanuman's deeds to show a power that is total and a heart that is humble. He recalls the search for Sita and the descent into the netherworld, where Hanuman humbled the demons and recovered Rama and Lakshmana after they were carried off by stealth. Yet for all this might, the image he leaves us with is Hanuman standing before his Lord with folded palms, glory bent into service. The turn at the end is the practical claim: simply chanting the name of the Son of the Wind destroys sins, so the listener is handed a path, not just a story.

GATHA 0282 *Sacred Stories*

Praise of Hanuman, surrender to Rama's servant

मराठी मूळ

काम घातला बांदोडी । काळ केला देशधडी ॥१॥
तया माझें दंडवत । कपिकुळीं हनूमंत ॥ध्रु.॥
शरीर वज्रा ऐसें । कवळी ब्रम्हांड जो पुच्छे ॥२॥
रामाच्या सेवका । शरण आलों म्हणे तुका ॥३॥

ENGLISH TRANSLATION

He bound Desire and banished Death from the land.

I bow before him, Hanuman of the clan of apes.

His body is hard as a thunderbolt, and with his tail he can encircle the entire universe.

Says Tuka, I have come in surrender to this servant of Rama.

IN PLAIN WORDS

He put Desire in chains; he drove Death out of the land. To him I bow down, Hanuman of the clan of apes. His body is hard as a thunderbolt; with his tail he encircles the whole universe. Tuka says: I have come in surrender to this servant of Rama.

WHAT IT MEANS

Tukaram praises Hanuman as the one who masters the very forces that master us. He says Hanuman bound Desire and banished Death, the two powers no ordinary person can overcome, so bowing to him is bowing to that mastery. The body hard as a thunderbolt and the tail that wraps the whole universe show a strength without limit. But Tukaram's surrender is aimed precisely: he comes not to a free lord but to the servant of Rama, since for him Hanuman's greatness is finally the greatness of perfect service.

GATHA 0283 *Sacred Stories*

Praise of Hanuman, the burning of Lanka

मराठी मूळ

हनुमंत महाबळी । रावणाची दाढी जाळी ॥१॥
तया माझा नमस्कार । वारंवार निरंतर ॥ध्रु.॥
करोनी उड्डाण । केलें लंकेचें दहन ॥२॥
जाळीयेली लंका । धन्य धन्य म्हणे तुका ॥३॥

ENGLISH TRANSLATION

Hanuman, the supremely mighty, singed the beard of Ravana.

To him I offer my salutations again and again, without end.

Leaping into the sky, he set Lanka ablaze.

Says Tuka, blessed, blessed is he who burned Lanka to the ground.

IN PLAIN WORDS

Hanuman, the mighty one, scorched Ravana's beard. To him I bow again and again, without end. He leaped into the sky and set Lanka on fire. He burned Lanka down. Tuka says: blessed, blessed is he.

WHAT IT MEANS

Tukaram celebrates the moment Hanuman humbled Ravana and burned his city. The singed beard is the small, almost mocking detail of the demon-king's defeat, and the leap into the sky and the burning of Lanka are the larger act. Against this Tukaram sets his own response, salutations offered again and again without end, and the cry blessed, blessed. The abhanga is pure adoration: it does not argue or instruct, it simply bows before the deed and calls Hanuman fortunate beyond measure.

GATHA 0284 *Worldly Metaphors*

Metaphor, destiny's unequal portions

मराठी मूळ

कुंभ अवघा एक आवा । पाकीं एकीं गुफे डावा ॥१॥
ऐसे भिन्न भिन्न साटे । केले प्रारब्धानें वांटे ॥ध्रु.॥
हिरे दगड एक खाणी । कैचें विजातीसी पाणी ॥२॥
तुका म्हणे शिरीं । एक एकाची पायरी ॥३॥

ENGLISH TRANSLATION

All pots come from the same kiln of clay, yet some are baked to strength while others crumble in the fire.

So has destiny made distinct portions from the same source.

Diamonds and common stones come from the same mine, yet water will never be found in the foreign rock.

Says Tuka, each one serves as a stepping stone upon the head of another.

IN PLAIN WORDS

All the pots come from one kiln. In the firing, some hold and some are spoiled. So destiny makes different lots out of the same source. Diamonds and plain stones come from one mine; the foreign rock yields no water. Tuka says: on one head rests the step of another.

WHAT IT MEANS

Tukaram looks at how lives come out unequal from what seems a single origin. The pots are all formed from one kiln of clay, yet the same fire leaves some sound and some ruined, and he names this the work of destiny dividing one source into different lots. The diamond and the common stone share one mine, but worth is not evenly spread, and water is not drawn from the wrong rock. The closing image holds the order this makes: lives are ranked like steps, each one a stair beneath another, so the poem sits with difference as a fact rather than protesting it.

GATHA 0285 *The Necessity of Experience*

Social criticism, the empty boaster

मराठी मूळ

मांडे पुऱ्या मुखें सांगों जाणे मात । तोंडीं लाळ हात चोळी रिते ॥१॥
ऐसियाच्या गोष्टी फिक्या मिठेंविण । रुचि नेदी अन्न चवी नाहीं ॥ध्रु.॥
बोलों जाणे अंगीं नाहीं शूरपण । काय तें वचन जाळावें तें ॥२॥

ENGLISH TRANSLATION

One can describe fine breads and pastries with the mouth, but the tongue only salivates while the hands remain empty.

Such stories without substance are tasteless, like food without salt; they give no nourishment and have no flavor.

One who boasts of valor but has no courage in the body: such words, says Tuka, ought to be burned.

IN PLAIN WORDS

He can describe sweet breads and pastries with his mouth, but his tongue only waters while his hands stay empty. Such talk is flat, like food with no salt; it gives no taste, no nourishment. He knows how to talk, but there is no courage in his body. Tuka says: such words should be burned.

WHAT IT MEANS

Tukaram skewers the gap between fine words and real substance. A man can name every delicacy, but naming them feeds no one; the tongue waters while the hands stay empty, and talk without backing is food without salt, all noise and no nourishment. He turns the same blade on boasting: the one who speaks of valor but has no courage in his body produces words that deserve to be burned. The target is the pattern of mistaking eloquence for action, an honest mirror for anyone whose speech outruns their deeds.

GATHA 0286 *The Saints*

The saints, goodness reveals itself

मराठी मूळ

न लगे चंदना सांगावा परिमळ । वनस्पतिमेळ हाकारुनी ॥१॥
अंतरीचें धांवे स्वभावें बाहेरी । धरितां ही परी आवरे ना ॥ध्रु.॥
सूर्य नाहीं जागें करीत या जना । प्रकाश किरणा कर म्हुन ॥२॥
तुका म्हणे मेघ नाचवी मयूरें । लपवितां खरें येत नाहीं ॥३॥

ENGLISH TRANSLATION

Sandalwood need not announce its fragrance by summoning all the plants of the forest.

What is within naturally flows outward; even if one tries, it cannot be contained.

The sun does not go about waking each person; its light simply radiates through its rays.

Says Tuka, the clouds make the peacock dance. What is true can never be hidden.

IN PLAIN WORDS

Sandalwood need not call the forest to announce its scent. What is inside flows out on its own; try to hold it, and it will not be held. The sun does not go around waking each person; its rays simply shine. Tuka says: the cloud sets the peacock dancing. What is true cannot be hidden.

WHAT IT MEANS

Tukaram says real virtue does not advertise; it shows itself by its nature. Sandalwood does not summon the forest to smell it, the sun does not knock on each sleeper to wake him, and the cloud does not instruct the peacock to dance; each simply gives off what it is. So with a true saint: what lives inside flows out on its own, and the effort to contain it fails. The closing line is the whole point, that what is genuine cannot stay concealed, which means goodness needs no announcement and pretense will not pass for it.

GATHA 0287 *The Saints*

The saints, no flaw in the good

मराठी मूळ

चंदनाचे हात पाय ही चंदन । परिसा नाहीं हीन कोणी अंग ॥१॥
दीपा नाहीं पाठीं पोटीं अंधकार । सर्वांगें साकर अवघी गोड ॥ध्रु.॥
तुका म्हणे तैसा सज्जनापासून । पाहातां अवगुण मिळे चि ना ॥२॥

ENGLISH TRANSLATION

The hands and feet of a sandalwood tree are all sandalwood. No limb of the philosopher's stone is inferior to any other.

A lamp has no darkness on its front or back; sugar is entirely sweet throughout.

Says Tuka, in the same way, if you look closely at a noble person, you will never find a single flaw.

IN PLAIN WORDS

The hands and feet of sandalwood are also sandalwood. No part of the philosopher's stone is lesser than another. A lamp has no darkness in front or behind. Sugar is sweet through and through. Tuka says: look closely at a good person and you will not find one fault.

WHAT IT MEANS

Tukaram piles up images of things that are the same all the way through to describe the goodness of a true saint. Sandalwood is fragrant in every limb, the philosopher's stone has no inferior part, a lamp carries no darkness on any side, and sugar is sweet in every grain. The point is wholeness: there is no hidden bad patch, no back side that betrays the front. Applied to the sajjana, the noble soul, it means that close inspection turns up no flaw, because the virtue goes all the way down rather than being a surface.

GATHA 0288 *The Moral Ideal*

The mind, sole maker of bondage and release

मराठी मूळ

मन करा रे प्रसन्न । सर्व सिद्धीचें कारण । मोक्ष अथवा बंधन । सुख समाधान इच्छा ते ॥१॥
मनें प्रतिमा स्थापिली । मनें मना पूजा केली । मनें इच्छा पुरविली । मन माउली सकळांची ॥ध्रु.॥
मन गुरू आणि शिष्य । करी आपुलें चि दास्य । प्रसन्न आपआपणास । गति अथवा अधोगति ॥२॥
साधक वाचक पंडित । श्रोते वक्ते ऐका मात । नाहीं नाहीं आनुदैवत । तुका म्हणे दुसरें ॥३॥

ENGLISH TRANSLATION

Make the mind serene, for it is the cause of all attainment. Whether it be liberation or bondage, happiness or contentment, all depends on the mind's desire.

The mind installs the deity, the mind worships the mind, the mind fulfills its own wishes; the mind is the mother of all.

The mind is both guru and disciple, serving itself; when pleased with itself, it leads upward, and when displeased, it leads downward.

Says Tuka, hear this, O seekers, scholars, listeners, and speakers: there is no other deity besides the mind.

IN PLAIN WORDS

Make the mind glad, for it is the cause of every attainment. Liberation or bondage, happiness or peace, all of it follows the mind's wish. The mind sets up the image; the mind worships the mind; the mind grants its own desire; the mind is mother of all. The mind is both guru and disciple, serving only itself. Pleased with itself, it rises; displeased, it falls. Seekers, readers, scholars, listeners, speakers, hear this. Tuka says: there is no other deity, none, but this.

WHAT IT MEANS

Tukaram puts the whole weight of the spiritual life on the mind itself. Liberation and bondage, joy and peace, every attainment, all of it turns on what the mind wishes, so the first instruction is simply to make the mind serene. He drives the point home by showing the mind doing every role at once: it installs the deity, it is both the worshipper and the worshipped, it grants its own desires, it is mother, guru, and disciple in one. Its own state decides its fate, rising when pleased with itself and sinking when not. The closing address to seekers and scholars carries the radical claim he refuses to soften: there is no other deity to seek but this very mind.

GATHA 0289 *Worldly Life*

Warning, pride is a golden chain

मराठी मूळ

मायबापें जरी सर्पीण बोका । त्यांचे संगें सुखा न पवे बाळ ॥१॥
चंदनाचा शूळ सोनियाची बेडी । सुख नेदी फोडी प्राण नाशी ॥२॥
तुका म्हणे नरकीं घाली अभिमान । जरी होय ज्ञान गर्व ताठा ॥३॥

ENGLISH TRANSLATION

If one's parents are like a serpent or a cat, the child will find no happiness in their company.

A stake made of sandalwood or a chain made of gold will still take your life and never give comfort.

Says Tuka, pride casts one into hell, even if it is dressed up as knowledge and rigid resolve.

IN PLAIN WORDS

If a child's own parents are a serpent and a cat, the child finds no happiness near them. A stake can be carved from sandalwood, a chain can be made of gold; they still pierce you, still kill you, and give no comfort. Tuka says: pride throws you into hell, even when it is dressed up as knowledge and stiff resolve.

WHAT IT MEANS

Tukaram is warning that what looks fine on the surface can still destroy you. A sandalwood stake and a golden chain are precious things, yet a stake is still a stake and a chain is still a chain; the beauty does not change what they do. So it is with pride. Pride that wears the costume of spiritual knowledge and firm willpower looks respectable, but it still casts you into hell. The poem asks you to examine the part of yourself that feels learned and unbendable, because that is exactly where this golden chain hides.

GATHA 0290 *The Necessity of Experience*

Social criticism, learning without experience

मराठी मूळ

शिकल्या बोलाचे सांगतील वाद । अनुभव भेद नाहीं कोणा ॥१॥
पंडित हे ज्ञानी करितील कथा । न मळिती अर्था निजसुखा ॥२॥
तुका म्हणे जैसी लांचासाठीं ग्वाही । देतील हे नाहीं ठावी वस्तु ॥३॥

ENGLISH TRANSLATION

Those who have learned arguments from books will debate endlessly, yet none of them has the direct experience of truth.

Scholars and so-called wise ones give discourses, but they never touch the substance of inner bliss.

Says Tuka, they are like false witnesses who testify for a bribe, knowing nothing of the real matter.

IN PLAIN WORDS

People repeat the arguments they learned from books and debate them endlessly. None of them has the direct experience. Scholars and the so-called wise give discourses, but they never touch the real substance, the bliss that is their own. Tuka says: they are like witnesses who testify for a bribe, speaking about a thing they have never known.

WHAT IT MEANS

Tukaram is drawing a hard line between borrowed words and direct experience. The learned can argue all day from what they have read, but argument is not the same as having tasted the truth, and discourse is not the same as the inner bliss it describes. His sharpest stroke is the image of the false witness: someone paid to testify about a matter he knows nothing about. The poem turns this on the reader's own talk; it asks whether your spiritual speech is testimony from experience or just a bribed witness reciting lines.

GATHA 0291 *Faith and Trust*

Faith, devotee and God are one

मराठी मूळ

प्रारब्ध क्रियमाण । भक्तां संचित नाहीं जाण ॥१॥
अवघा देव चि जाला पाहीं । भरोनियां अंतर्बाहीं ॥ध्रु.॥
सत्वरजतमबाधा । नव्हे हरिभक्तांसि कदा ॥२॥
खाय बोले करी । अवघा त्यांच्या अंगें हरी ॥३॥
देवभक्तपण । तुका म्हणे नाहीं भिन्न ॥४॥

ENGLISH TRANSLATION

For devotees, there is destiny and present action, but know that accumulated karma no longer exists for them.

God himself has become everything, filling both inner and outer.

The bonds of the three qualities no longer afflict the devotees of Hari.

Whatever they eat, speak, or do, it is all Hari acting through their bodies.

Says Tuka, between God and his devotee, there is no separation.

IN PLAIN WORDS

For devotees there is still destiny and present action, but know this: their stored-up karma is gone. Look, God himself has become everything, filling them within and without. The three qualities no longer bind the devotees of Hari. Whatever they eat or speak or do, it is all Hari acting through their bodies. Tuka says: between God and his devotee there is no separation.

WHAT IT MEANS

Tukaram describes what happens to a soul wholly given to Hari. The old accumulated karma that drives rebirth is dissolved; what remains plays out as present life, but its grip is broken. He says God has filled the devotee inside and out, so the three gunas that bind ordinary action no longer touch them. From there he makes the radical claim: their eating, speaking, and doing are Hari acting through them. The point lands in the last line, that for such a devotee there is no gap left between God and the one who loves God.

GATHA 0292 *Devotion to Vitthal*

Devotion, the Name is enough

मराठी मूळ

शास्त्राचें जें सार वेदांची जो मूर्ति । तो माझा सांगाती प्राणसखा ॥१॥
म्हणउनी नाहीं आणिकांचा पांग । सर्व जालें सांग नामें एका ॥ध्रु.॥
सगुण निर्गुण जयाचीं अंगें । तो चि आम्हां संगें क्रीडा करी ॥२॥
तुका म्हणे आम्ही विधीचे जनिते । स्वयंभू आइते केले नव्हों ॥३॥

ENGLISH TRANSLATION

He who is the essence of all scriptures and the living form of the Vedas, he is my companion and my dearest friend.

Therefore I have no dependence on anyone else; through his Name alone, everything is complete.

Both the manifest and the formless are aspects of his being, and it is he who plays and sports in our company.

Says Tuka, we are the parents of Brahma himself; we are not self-made or ready-made, but fashioned by devotion.

IN PLAIN WORDS

He who is the essence of all the scriptures, the living form of the Vedas, is my companion, the friend of my very life. So I depend on no one else; through his one Name alone, everything is complete. The manifest and the formless are both his body, and it is he who plays with us. Tuka says: we are the parents of Brahma the creator; we are not self-made nor ready-made, but fashioned by devotion.

WHAT IT MEANS

Tukaram is saying that having the Lord as his closest friend ends every other dependence. The being who is the heart of all scripture and the Vedas made flesh is the friend of his life, and through that one Name nothing is lacking. He adds that this Lord is both the form-having and the formless, and he is the one who comes and plays with his devotees. The closing line is the bold one: through devotion the devotee becomes parent even to the creator. He insists devotees are not self-existent or born ready, but shaped into what they are by bhakti itself.

GATHA 0293 *Sacred Stories*

Devotion, God hungers only for love

मराठी मूळ

ऐका महिमा आवडीचीं । बोरें खाय भिलटीचीं ॥१॥
थोर प्रेमाचा भुकेला । हा चि दुष्काळ तयाला । अष्टमा सिद्धींला । न मनी क्षीरसागराला ॥ध्रु.॥
पव्हे सुदामदेवाचे । फके मारी कोरडे च ॥२॥
न म्हणे उच्छिष्ट अथवा थोडे । तुका म्हणे भक्तीपुढें ॥३॥

ENGLISH TRANSLATION

Hear the glory of pure love: the Lord eats the wild berries offered by the tribal woman Shabari.

Such is his hunger for devotion; this is the only famine he knows. He does not regard the eight supernatural powers or the ocean of milk.

He devours the dry, flattened rice of his friend Sudama, eating it by the fistful.

Says Tuka, he does not consider whether it is leftover or too little; before true devotion, nothing else matters.

IN PLAIN WORDS

Hear the glory of pure love. The Lord eats the wild berries the tribal woman Shabari offers him. He is hungry for great love, and this is the only famine he knows. He pays no heed to the eight powers or to the ocean of milk. He eats Sudama's dry flattened rice, taking it by the fistful. He does not ask if it is leftover or too little. Tuka says: before true devotion, nothing else counts.

WHAT IT MEANS

Tukaram is naming what God actually wants. He recalls two well-known acts: the Lord eating Shabari's tasted wild berries and devouring Sudama's poor handful of dry rice. The point is that God is not drawn by the eight siddhis or by the ocean of milk, the grand and the luxurious; his one hunger is for love, the only thing he ever lacks. So he never weighs whether an offering is leftover, impure, or small. The poem says plainly that before real devotion, all the powers and riches a person could offer mean nothing.

GATHA 0294 *Appeals and Exhortations*

Exhortation, surrender before time runs out

मराठी मूळ

कोणें तुझा सांग केला अंगीकार । निश्चिति त्वां थोर मानियेली ॥१॥
कोणें ऐसा तुज उपदेश केला । नको या विठ्ठला शरण जाऊं ॥ध्रु.॥
तेव्हां तुज कोण घालील पाठीसी । घासील भूमीसी वदन यम ॥२॥
कां रे नागवसी आयुष्य खातो काळ । दिसेंदिस बळ क्षीण होतें ॥३॥
तुका म्हणे यासि सांगा कोणी तरी । विसरला हरी मायबाप ॥४॥

ENGLISH TRANSLATION

Tell me, who has taken you under their care? In whom have you placed such great confidence?

Who gave you the advice not to surrender to Vitthal?

When the time comes, who will stand behind you? Yama will grind your face into the earth.

Why do you cheat yourself? Time is devouring your lifespan; day by day your strength is wasting away.

Says Tuka, somebody tell this person, for he has forgotten Hari, his own mother and father.

IN PLAIN WORDS

Tell me, who has taken you into their care, that you are so sure of yourself? Who gave you this advice, not to take refuge in Vitthal? When the end comes, who will stand behind you? Yama will grind your face into the ground. Why do you rob yourself? Time is eating your life; day by day your strength drains away. Tuka says: somebody, please tell this person, for he has forgotten Hari, his own mother and father.

WHAT IT MEANS

Tukaram is shaking awake someone who refuses to surrender to God. He presses with questions: who has promised to protect you, that you can afford such confidence, and who taught you to keep away from Vitthal. Then he names the stakes; at death no one will shield you, and Yama will press your face into the dust. Meanwhile time is quietly devouring your lifespan and your strength fades each day. The plea is aimed at self-examination: the person has forgotten that Hari is his true mother and father, the one refuge worth having, and someone needs to say so before it is too late.

GATHA 0295 *The Necessity of Experience*

Experience, practice makes the impossible possible

मराठी मूळ

साधूनी बचनाग खाती तोळा तोळा । आणिकातें डोळां न पाहवे ॥१॥
साधूनी भुजंग धरितील हातीं । आणिकें कापती देखोनियां ॥२॥
असाध्य तें साध्य करितां सायास । कारण अभ्यास तुका म्हणे ॥३॥

ENGLISH TRANSLATION

Those who have practiced can swallow deadly poison by the measure and remain unharmed, while others cannot even bear to look at it.

Those who have trained can hold serpents in their hands, while others tremble merely at the sight.

Says Tuka, what seems impossible becomes possible through effort; the secret is practice.

IN PLAIN WORDS

Those who have practiced can swallow deadly poison by the measure and stay unharmed, while others cannot even bear to look at it. Those who have trained can hold serpents in their hands, while others shake at the mere sight. What seems impossible is made possible by hard effort. Tuka says: the reason is practice.

WHAT IT MEANS

Tukaram uses two extreme images to teach one thing about the spiritual path. A trained person can eat poison by the dose and handle live snakes, things that make ordinary people recoil or tremble. The difference is not magic; it is disciplined practice. The poem then turns the figures into a principle: what looks impossible becomes possible through sustained effort. He names the cause directly, that the secret is abhyasa, steady repeated practice, and so the inner work too is learned the same way.

GATHA 0296 *Social Criticism*

Social criticism, the false guru

मराठी मूळ

आमचे गोसावी अयाचितवृत्ती । करवी शिष्याहातीं उपदेश ॥१॥
दगडाची नाव आधींच ते जड । ते काय दगड तारुं जाणे ॥१॥
तुका म्हणे वेष विटंबिला त्यांनी । सोंगसंपादणी करिती परी॥३॥

ENGLISH TRANSLATION

Our so-called masters live on unsolicited charity and have their disciples do the teaching on their behalf.

A boat made of stone is heavy from the start; how can a stone boat carry anyone across?

Says Tuka, they have disgraced the very garb of renunciation, performing only the outward show of holiness.

IN PLAIN WORDS

Our so-called holy men live on charity they pretend not to seek, and they make their own disciples do the teaching for them. A boat made of stone is heavy from the start; how can a stone boat carry anyone across? Tuka says: they have disgraced the very garb they wear, keeping up nothing but the costume of holiness.

WHAT IT MEANS

Tukaram is exposing a hollow kind of guru. These figures take charity while pretending to want nothing, and they push the actual teaching onto their disciples, having not made the crossing themselves. His image is exact: a stone boat is dead weight from the start, so it cannot ferry anyone, and a guru with no inner realization cannot carry a

seeker across. The point is aimed at the pattern, not at robes themselves; he says such men have shamed the renouncer's dress, turning a sacred sign into mere costume and performance. It is a call to look past the outward show to whether anything real is there.

GATHA 0297 *Worldly Metaphors*

Metaphor, the world has no substance

मराठी मूळ

मृगजळा काय करावा उतार । पावावया पार पैल थडी ॥१॥
खापराचे होन खेळती लेंकुरें । कोण त्या वेव्हारें लाभ हाणि ॥ध्रु.॥
मंगळदायक करिती कुमारी । काय त्यांची खरी सोयरीक ॥२॥
स्वप्नींचें जें सुखदुःख जालें काहीं । जागृतीं तो नाहीं साच भाव ॥३॥
सारीं जालीं मेलीं लटिकें वचन । बद्ध मुक्त शीण तुका म्हणे ॥४॥

ENGLISH TRANSLATION

Why build a crossing over a mirage when there is no far shore to reach?

Children play with broken pottery as if it were gold coins; who gains or loses in such a trade?

Young girls play at auspicious wedding ceremonies, but what real bond of kinship is formed there?

Whatever joy or sorrow appeared in a dream has no substance when one wakes.

Says Tuka, all that was born and died was but false speech; bondage and liberation and all this weariness are nothing.

IN PLAIN WORDS

Why build a crossing over a mirage, when there is no far shore to reach? Children play with bits of broken pottery as if they were gold coins; who really gains or loses in that trade? Little girls play at performing weddings; what real kinship is ever made there? Whatever joy or sorrow came to you in a dream is not true once you wake. Tuka says: all that is born and dies is false speech; bondage, liberation, all this struggle, it is nothing.

WHAT IT MEANS

Tukaram piles up images of things that look real but are not, to question the substance of the whole world. A mirage has no far bank, so building a ford across it is pointless; broken pottery traded as gold makes no one richer or poorer; children's pretend weddings forge no actual kinship; dream pleasure and pain vanish on waking. Each picture says the same thing about appearances that do not hold up when looked at closely. He pushes the claim to its edge: birth and death themselves are like empty words, and even bondage and liberation, the very terms of the spiritual struggle, are finally nothing at this depth of seeing.

GATHA 0301 *Worldly Life*

Worldly life, nothing here is yours

मराठी मूळ

माझें म्हणतां याला कां रे नाहीं लाज । कन्या पुत्र भाज धन वित्त ॥१॥
कोणी सोडवी ना काळाचे हातींचें । एकाविणें साचें नारायणा ॥२॥
तुका म्हणे किती सांगावें चांडाळा । नेणे जीवकळा कोण्या जीतो ॥३॥

ENGLISH TRANSLATION

Why is this person not ashamed to call daughters, sons, and wealth his own?

No one can free him from the hands of Death except the one Narayana.

Says Tuka, how many times must one tell this wretch? He does not even know by what life-force he lives.

IN PLAIN WORDS

Why is this person not ashamed to call them his own, the daughter, the son, the wife, the money, the wealth? No one can free him from the hands of Death, no one except the one Narayana. Tuka says: how many times must I tell this wretch? He does not even know by what life-force he himself is alive.

WHAT IT MEANS

Tukaram confronts the easy habit of calling people and possessions mine. Children, spouse, and wealth are claimed as one's own, yet none of them, and nothing the person owns, can save him when Death's hand closes; only Narayana can. The harshness in calling him a wretch is aimed at the blindness, not the man: he clings to ownership while not even knowing the life-force that keeps him breathing. The poem asks for self-examination, that if you cannot account for the life within you, your claim to own anything outside you is hollow.

GATHA 0302 *Worldly Metaphors*

Metaphor, the world mirrors your own state

मराठी मूळ

आंधळ्यासि जन अवघे चि आंधळे । आपणासि डोळे दृष्टी नाहीं ॥१॥
रोग्या विषतुल्य लागे हें मिष्टान्न । तोंडासि कारण चवी नाहीं ॥२॥
तुका म्हणे शुद्ध नाहीं जो आपण । तया त्रिभुवन अवघें खोटें ॥३॥

ENGLISH TRANSLATION

To a blind man, all the world appears blind, for he has no sight of his own.

To the sick man, even a delicious meal tastes like poison, for his tongue has lost all flavor.

Says Tuka, one who is not pure within will find all three worlds to be false.

IN PLAIN WORDS

To a blind man, the whole world looks blind, because he himself has no sight. To a sick man, even sweet, rich food tastes like poison, because his mouth has lost its sense of taste. Tuka says: the one who is not pure within finds all three worlds false.

WHAT IT MEANS

Tukaram teaches that what you see outside is colored by your own condition. The blind man assumes everyone is blind, and the sick man finds delicious food bitter as poison; in each case the fault is in the perceiver, not in the world or the food. He turns this into a mirror for the inner life: a person who is impure within will find the whole of the three worlds false and tainted. The poem points the reader back at himself, that the flaw he keeps seeing everywhere may be the report of his own unpurified heart.

GATHA 0303 *The Saints*

Saints, do not torment a devotee

मराठी मूळ

छळी विष्णुदासा कोणी । त्याची अमंगळ वाणी ॥१॥
येऊं न द्यावा समोर । अभागी तो दुराचार ॥ध्रु.॥
नावडे हरिकथा । त्याची व्यभिचारीण माता ॥२॥
तुका म्हणे याति । भ्रष्ट तयाचि ते मति ॥३॥

ENGLISH TRANSLATION

Whoever torments a devotee of Vishnu, his very speech is polluted.

Such a wretch of evil conduct should never be allowed to come near.

One who has no love for Hari's story, his mother is no better than an adulteress.

Says Tuka, such a one is corrupt in birth and fallen in understanding.

IN PLAIN WORDS

Whoever torments a servant of Vishnu, his speech itself is foul. Do not let such a one come in front of you; that wretch is unlucky and corrupt in conduct. The one who has no love for the story of Hari, his mother is no better than an adulteress. Tuka says: such a one is base in birth and his mind is fallen.

WHAT IT MEANS

Tukaram defends the devotee and condemns the impulse to harass one. He says the very speech of a person who torments a servant of Vishnu is polluted, and he would keep such conduct at a distance. His harshest lines fall on the one who feels no love for hearing about Hari, calling his birth and his understanding corrupt. The fierceness is aimed at the pattern of contempt for the sacred and for those who love God, not at writing off a soul; the abhanga measures a person's true state by whether the story of Hari draws them or repels them, and asks the listener which way it pulls in their own heart.

GATHA 0304 *Prayers*

Longing, devotion without the inner feeling

मराठी मूळ

बोलविसी तैसें आणीं अनुभवा । नाहीं तरी देवा विटंबना ॥१॥
मिठेंविण काय करावें मिष्टान्न । शव जीवेंविण शृंगारिले ॥ध्रु.॥
संपादणीविण विटंबिले सोंग । गुणेंविण चांग रूप हीन ॥२॥
कन्यापुत्रेंविण मंगळदायकें । वेचिलें हें फिके द्रव्य तरी ॥३॥
तुका म्हणे तैसी होते मज परी । न देखे अंतरीं प्रेमभाव ॥४॥

ENGLISH TRANSLATION

O God, bring what you speak of into actual experience, otherwise it is only humiliation.

What good is a feast without salt? What use adorning a corpse without life?

Without fulfillment the whole display is wasted, like spending wealth on celebrations when there is no son or daughter to bless.

Says Tuka, such is my own condition: I find no love within.

IN PLAIN WORDS

O God, bring what you speak of into real experience. If you do not, then it is only mockery. What is a feast worth without salt? It is like dressing up a corpse that has no life. Without the real thing, the whole show is wasted. Beauty with no goodness in it is no beauty. It is like blessings for a wedding when there is no son or daughter to receive them, like spending money that tastes of nothing. Tuka says: this is exactly my state. I look inside and find no love there.

WHAT IT MEANS

Tukaram is praying for the inner reality behind the words, and he is honest that he does not yet have it. He asks God to turn the promise into lived experience, because devotion that stays on the surface is, he says, a kind of mockery. He piles up images of empty forms: a feast with no salt, a corpse dressed in finery, a wedding blessing with no child to bless, money spent that brings no taste. Each one is right on the outside and dead on the inside. Then he turns the test on himself: he looks into his own heart and finds the love is not there, and that absence is the very thing he is begging God to fill.

GATHA 0305 *Worldly Metaphors*

Discernment, grace and ripeness

मराठी मूळ

अंगीं ज्वर तया नावडे साकर । जन तो इतर गोडी जाणे ॥१॥
एकाचिये तोंडीं पडिली ते माती । अवघे ते खाती पोटभरी ॥ध्रु.॥
चारितां बळें येत असे दांतीं । मागोनियां घेती भाग्यवंत ॥२॥
तुका म्हणे नसे संचित हें बरें । तयासि दुसरें काय करी ॥३॥

ENGLISH TRANSLATION

One who has fever finds no sweetness in sugar, while others savor its taste freely.

What falls as dirt in one person's mouth, others eat to their fill.

The fortunate beg for what the reluctant must be forced to take.

Says Tuka, when past merit is lacking, what can anyone else do for you?

IN PLAIN WORDS

A man with fever finds no sweetness in sugar, while everyone else tastes how sweet it is. What falls like dirt in one man's mouth, others eat and fill their bellies with. When some are fed by force it sticks in their teeth, yet the fortunate beg to be given it. Tuka says: when a man's stored merit is not good, what can anyone else do for him?

WHAT IT MEANS

Tukaram is explaining why the same thing, the Name and grace of God, tastes like nectar to one person and like nothing to another. The fault is not in the sugar; it is in the fever. The teaching and the company of God are offered to all alike, but a sick inner condition cannot taste their sweetness, while the ready soul begs for what the unready spits out. He calls this difference sanchita, the merit a soul carries from before. The hard close is not contempt but a sober limit: where the inner readiness is missing, no outside help can force the taste, which is itself a call to examine and ripen one's own heart.

GATHA 0306 *Worldly Life*

Social criticism, the wasted life

मराठी मूळ

धिग जीणें तो बाइले आधीन । परलोक मान नाही दोन्ही ॥१॥
धिग जीणें ज्याचें लोभावरी मन । अतीतपूजन घडे चि ना ॥ध्रु.॥
धिग जीणें आळस निद्रा जया फार । अमित आहार अघोरिया ॥२॥
धिग जीणें नाहीं विवेक वैराग्य । झुरे मानालागीं साधुपणा ॥३॥
तुका म्हणे धिग ऐसे जाले लोक । निंदक वादक नरका जाती ॥४॥

ENGLISH TRANSLATION

Shame on the life of one enslaved to his wife; he loses both the next world and his honor.

Shame on the life of one whose mind is set on greed; honoring a guest never comes to pass.

Shame on the life of one given to sloth and excess sleep; boundless appetite, a wretched glutton.

Shame on the life without discernment or renunciation; he pines for the mere reputation of saintliness.

Says Tuka, shame on such people as these: slanderers and quarrelers, they go to hell.

IN PLAIN WORDS

Shame on the life of a man ruled by his wife. He loses both the next world and his honor. Shame on the life of a man whose mind is fixed on greed. He never once honors a guest. Shame on the life of a man full of laziness and too much sleep, eating without limit, a foul glutton. Shame on the life with no discernment and no renunciation, that pines only for the name of holiness. Tuka says: shame on people who have become like this. Slanderers and quarrelers, they go to hell.

WHAT IT MEANS

Tukaram lays out a list of lives he calls disgraceful, and the thread running through them is appetite mistaken for living. The man who is ruled by craving, by greed, by sleep and food, by the wish to look holy without doing the work, has handed his life to the body and lost both worlds. The sharpest line is the fourth: someone with no discernment and no detachment who still hungers for the reputation of a saint, holiness as a costume. He closes by naming where slander and quarrel lead. The poem is meant to be held up as a mirror to the listener's own patterns, not used to despise any particular person.

GATHA 0307 *The Power of the Name*

Warning, the road to ruin or the Name

मराठी मूळ

अरे हें देह व्यर्थ जावें । ऐसें जरी तुज व्हावें । द्यूतकर्म मनोभावें । सारीपाट खेळावा ॥१॥
मग कैचें हरिचें नाम । निजेलिया जागा राम । जन्मोजन्मींचा अधम । दुःख थोर साधिलें ॥ध्रु.॥
विषयसुखाचा लंपट । दासीगमनीं अतिधीट । तया तेचि वाट । अधोगती जावया ॥२॥
अणीक एक कोड । नरका जावयाची चाड । तरी संतनिंदा गोड । करीं कवतुकें सदा ॥३॥
तुका म्हणे ऐसें । मना लावी राम पिसें । नाहीं तरी आलिया सायासें । फुकट जासी ठकोनी ॥४॥

ENGLISH TRANSLATION

If you wish this body to go to waste, then play board-games and gamble with full devotion.

Then where will you find the name of Hari? Even in sleep, Rama is awake for the wise, but one who is base birth after birth has earned only great sorrow.

The one addicted to sensual pleasure and shameless in going to maidservants walks the path straight to the lowest hell.

And if you have yet another longing to reach hell, then make a sweet habit of slandering the saints.

Says Tuka, let your mind catch the madness of Rama; otherwise, having come here with such effort, you will depart empty-handed and deceived.

IN PLAIN WORDS

Listen: if you want this body to go to waste, then sit down and gamble and play your board games with all your heart. Then where will the Name of Hari be? For the wise, Rama stays awake even in sleep, but the man who is base birth after birth has earned only great sorrow. The one greedy for sense pleasure, bold in going to servant women, walks the very road down to the lowest place. And if you have one more craving, a craving to reach hell, then make slandering the saints your sweet daily sport. Tuka says: let your mind catch the madness of Rama. If not, then having come here with such effort, you will go empty-handed and cheated.

WHAT IT MEANS

Tukaram preaches by daring the listener, listing the exact habits that throw a human life away as if recommending them. Gambling, slavery to sense pleasure, and above all slander of the saints are each named as a sure road downward, and the irony is the whip: if ruin is what you want, here is how to get it. Against this he sets the one thing that redeems the life, the Name, Rama who stays awake in the heart even when the body sleeps. The stakes he names are the human birth itself, won with great effort and easily squandered. The final plea is to let the mind go mad with Rama, because the only alternative is to leave this life robbed and deceived.

GATHA 0308 *The Nature of God*

Nondual devotion, defense of the image

मराठी मूळ

अवघें ब्रम्हरूप रिता नाहीं ठाव । प्रतिमा तो देव कैसा नव्हे ॥१॥
नाहीं भाव तया सांगावें तें किती । आपुल्याला मतीं पाषांडिया ॥ध्रु.॥
जया भावें संत बोलिले वचन । नाहीं अनुमोदन शाब्दिकांसि ॥२॥
तुका म्हणे संतीं भाव केला बळी । न कळतां खळीं दूषिला देव ॥३॥

ENGLISH TRANSLATION

Everything is the form of Brahman; there is no empty place. How then can an image not be God?

Those without faith cannot be told enough; the heretic clings to his own opinion.

The words the saints have spoken with true feeling find no acceptance among mere word-jugglers.

Says Tuka, the saints made devotion itself the sacrificial offering, but the wicked, not understanding, found fault with God.

IN PLAIN WORDS

Everything is the form of Brahman; there is no empty place anywhere. So how can the image not be God? Those who have no inner feeling, how much can you tell them? The heretic clings to his own opinion. The words the saints spoke out of true feeling find no agreement from mere jugglers of words. Tuka says: the saints made their own devotion the offering they gave. The wicked, not understanding, found fault with God.

WHAT IT MEANS

Tukaram answers those who scorn worship of the murti, the sacred image, by pressing their own logic against them. If all that exists is the form of Brahman and no spot is empty of God, then the image too cannot be other than God. The split he draws is not between idol and spirit but between bhava and its absence: the saints speak from real inner feeling, while the word-jugglers and heretics argue from dry opinion and never reach acceptance. The saints' offering was devotion itself, faith laid on the altar. He ends by naming the real error of the mockers: in faulting the worshipped image they were finding fault with God, blind to what the devotee's heart had already made true.

GATHA 0309

The Necessity of Experience

Discernment, the same outside, two fruits

मराठी मूळ

एक तटस्थ मानसीं । एक सहज चि आळसी ॥१॥
दोन्ही दिसती सारिखीं । वर्म जाणे तो पारखी ॥ध्रु.॥
एक ध्यानीं करिती जप । एक बैसुनि घेती झोप ॥२॥
एकां भक्ति पोटासाठीं । एकां देवासवें गांठी ॥४॥
वर्म पोटीं एका । फळें दोन म्हणे तुका ॥५॥

ENGLISH TRANSLATION

One sits poised as a witness within the mind; another is simply lazy.

Both appear the same outwardly, but only a true discerner knows the difference.

One does japa in deep meditation; another just sits and sleeps.

For some, devotion is only for filling the belly; for others, there is a true bond with God.

Says Tuka, the secret lies hidden in the belly of each; the fruits of the two are entirely different.

IN PLAIN WORDS

One man sits still as a witness in the mind. Another is simply lazy. The two look the same. Only one who can tell true from false knows the difference. One does his japa deep in meditation. Another just sits and falls asleep. For some, devotion is only to fill the belly. For others, it is a real bond with God. Tuka says: the secret lies hidden inside each one, and the fruit of the two is wholly different.

WHAT IT MEANS

Tukaram points at how easily the outward look of holiness hides two opposite inner states. The stillness of a true witness and plain laziness can sit in the same posture; meditation and dozing can wear the same face; and devotion done for a full belly looks much like devotion that is a genuine bond with God. From the outside they are indistinguishable, and only a real discerner can tell which is which. The whole weight rests on the inner motive, the varma hidden in the heart, because that is what decides the fruit. The poem turns the reader inward to ask which of the two is actually happening in his own sitting.

GATHA 0310 *Faith and Trust*

Trust, the child and the father

मराठी मूळ

काय कळे बाळा । बाप सदैव दुबळा ॥१॥
आहे नाहीं हें न कळे । हातीं काय कोण्या वेळे ॥ध्रु.॥
देखिलें तें दृष्टी । मागे घालूनियां मिठी ॥२॥
तुका म्हणे भावें । माझ्या मज समजावें ॥३॥

ENGLISH TRANSLATION

What does a child know of whether its father is forever poor?

It cannot tell what is and what is not, or what will come into its hands and when.

Whatever it sees, it runs and clings to.

Says Tuka, through my devotion, may You console me and make me understand.

IN PLAIN WORDS

What does a small child know? It does not know whether its father is poor for good. It cannot tell what there is and what there is not, or what will come into the father's hands and when. Whatever it sees in front of it, it runs and throws its arms around. Tuka says: with love, make my own self clear to me; help me understand.

WHAT IT MEANS

Tukaram makes himself the small child and God the father, and the point is the child's complete unknowing. A child has no idea whether the family is poor or provided for, what is coming or when; it simply grasps whatever is in front of it. That ignorance is offered not as a fault but as the very ground of trust: the child does not need to understand the household's accounts to belong to the father. Out of that helplessness Tukaram makes his request, asking God in love to make him understand his own true self and condition, since he cannot reach it on his own.

GATHA 0311 *Social Criticism*

Social criticism, devotion bent toward gain

मराठी मूळ

भजन घाली भोगावरी । अकर्तव्य मनीं धरी ॥१॥
धिग त्याचें साधुपण । विटाळूनी वर्ते मन ॥ध्रु.॥
नाहीं वैराग्याचा लेश । अर्थचाड जावें आस ॥२॥
हें ना तें सें जालें । तुका म्हणे वांयां गेलें ॥३॥

ENGLISH TRANSLATION

One who uses devotion merely for worldly enjoyment, harboring improper desires in the mind: shame on such saintliness.

The mind moves steeped in impurity, without even a trace of dispassion, driven only by greed for wealth.

Says Tuka, being neither this nor that, it has all gone to waste.

IN PLAIN WORDS

A man who turns his worship toward enjoyment, who holds forbidden desires in his mind: shame on his saintliness. His mind moves about defiled. There is not a trace of dispassion in him, only craving for wealth and the hope of getting it. He has become neither this nor that. Tuka says: it has all gone to waste.

WHAT IT MEANS

Tukaram exposes a religion practiced as a means to pleasure and gain. The man performs his bhajan, but he aims it at enjoyment and keeps improper longings alive in his mind, so the holiness he wears is shameful. There is no vairagya, no detachment, in him at all; what drives him is greed for wealth and the appetite to acquire. The killing phrase is that he ends up neither this nor that, neither a true worldly man nor a true renunciate, falling between both. The wreck is total: such a life, the poem says, goes wholly to waste, and the listener is left to check his own motive in worship.

GATHA 0312 *True Worship*

True worship, the vow of Ekadashi

मराठी मूळ

एकादशीस अन्न पान । जे नर करिती भोजन । श्वानविष्ठे समान । अधम जन तो एक ॥१॥
ऐका व्रताचें महिमान। नेमें आचरती जन । गाती ऐकतीं हरिकीर्तन । ते समान विष्णूशीं ॥ध्रु.॥
अशुद्ध विटाळसीचें खळ । विडा भिक्षतां तांबूल । सांपडे सबळ । काळाहातीं न सुटे ॥२॥
सेज बाज विलास भोग । करी कामिनीशीं संग । तया जोडे क्षयरोग । जन्मव्याधी बळिवंत ॥३॥
आपण न वजे हरिकीर्तना । अणिकां वारी जातां कोणा । त्याच्या पापें जाणा । ठेंगणा महा मेरु ॥४॥
तया दंडी यमदूत । जाले तयाचे अंकित । तुका म्हणे व्रत । एकादशी चुकलीया ॥५॥

ENGLISH TRANSLATION

Those who eat food on Ekadashi are equal to dog's excrement, the lowest of people.

But hear the glory of this sacred vow: those who observe it with discipline, who sing and listen to the praises of Hari, become equal to Vishnu himself.

One who chews betel during the impure period falls into the grip of mighty Death and cannot escape.

One who indulges in luxurious beds and the company of women invites a wasting disease that persists through lifetimes.

One who neither goes to Hari's kirtan nor lets others go bears sins so heavy they would dwarf even Mount Meru.

Says Tuka, Yama's servants punish such a one who has broken the vow of Ekadashi.

IN PLAIN WORDS

Those who eat and drink on Ekadashi are like the dung of a dog, the lowest of men. But hear the greatness of this vow: those who keep it faithfully, who sing and listen to the kirtan of Hari, become equal to Vishnu himself. One who takes betel and pan in the impure time is caught by mighty Death and does not get free of his hand. One who gives himself to soft beds and pleasures and the company of women earns a wasting disease, a strong sickness that follows through births. One who neither goes to Hari's kirtan himself nor lets anyone else go, know that his sin is so great it makes mighty Mount Meru look small. The servants of Yama punish such a man and make him their own. Tuka says: this is for one who has broken the vow of Ekadashi.

WHAT IT MEANS

Tukaram praises the Ekadashi vow by setting its reward and its ruin side by side in stark terms. To keep the fast, and to spend the day singing and hearing the kirtan of Hari, lifts a person to the level of Vishnu; to break it for food, betel, beds, or company drags them down toward Death, disease that trails through lifetimes, and the punishments of Yama. The harshest line is reserved not for the one who merely lapses but for the one who blocks others from kirtan, whose sin is said to dwarf Mount Meru. The fierce images are aimed at the pattern of letting appetite override the day given to God, and at the worse pattern of standing between others and that day.

GATHA 0313 *The Moral Ideal*

Moral teaching, never break a vow

मराठी मूळ

करवितां व्रत अर्धे पुण्य लाभे । मोडवितां दोघे नरका जाती ॥१॥
शुद्धबुद्धि होय दोघां एक मान । चोरासवें कोण जिवें राखे ॥ध्रु.॥
आपुलें देऊनी आपुला चि घात । न करावा थीत जाणोनियां ॥२॥
देऊनियां वेच धाडी वाराणसी । नेदावें चोरासि चंद्रबळ ॥३॥
तुका म्हणे तप तीर्थ व्रत याग । भक्ति हे मारग मोडूं नये ॥४॥

ENGLISH TRANSLATION

By encouraging another's vow, you earn half the merit; by causing someone to break it, both go to hell.

When the intention is pure, both share equal honor, but who would protect a thief?

Do not knowingly bring about your own ruin by giving away your merit.

Send someone to Kashi at your expense, but do not lend strength to a thief.

Says Tuka, the paths of austerity, pilgrimage, vows, sacrifice, and devotion must never be obstructed.

IN PLAIN WORDS

Help another keep a vow and you gain half its merit. Cause someone to break it and both of you go to hell. When the intention is pure, both share one honor; but who would keep a thief alive? Do not knowingly ruin yourself by giving your own merit away. Spend your money to send a man to Varanasi; do not lend your strength to a thief. Tuka says: the paths of austerity, pilgrimage, vows, sacrifice, and devotion must never be broken.

WHAT IT MEANS

Tukaram lays down a plain rule about other people's spiritual practice: support it and you share its fruit, obstruct it and you share the punishment. To help someone hold a vow earns half its merit; to make them break it sends both to hell, because the helper of wrongdoing is no better than a thief. He sharpens it with a contrast: gladly spend your wealth to send someone on pilgrimage to Kashi, but never lend your strength to one who would rob another of merit. The closing line widens the rule to every sacred path, austerity, pilgrimage, vows, sacrifice, devotion, none of which a person should ever stand in the way of.

GATHA 0314 *The Power of the Name*

The Name, the marketplace of grace

मराठी मूळ

इनामाची भरली पेठ । वाहाती दाट मारग ॥१॥
अवघेची येती वाण । अवघे शकुन लाभाचे ॥ध्रु.॥
अडचणी त्या केल्या दुरी । देण्या उरी घेण्याच्या ॥२॥
तुका म्हणे जोडी जाली । ते आपुली आपणा ॥३॥

ENGLISH TRANSLATION

The marketplace of divine gifts is full to overflowing, and the roads are bustling with traffic.

Every kind of goods arrives, and every sign points to profit.

All obstacles have been cleared away; receiving far outweighs giving.

Says Tuka, the gain that has come is truly our own.

IN PLAIN WORDS

The marketplace of grace is full to overflowing, and the roads to it are packed and busy. Every kind of goods is coming in, and every sign points to profit. The obstacles have been cleared away; there is far more to receive than there is to give. Tuka says: the gain that has come is our very own.

WHAT IT MEANS

Tukaram pictures the Name and grace of God as a thriving market open for trade. The stalls overflow, the roads are crowded, every kind of merchandise has arrived, and every omen points to profit, his way of saying that the wealth of God is freely available right now to anyone who comes. The barriers that once stood in the way have been removed, and the bargain is lopsided in the buyer's favor: what you receive far outweighs the little you put in. The closing turn makes it personal and permanent. This gain is not borrowed or on loan; it has become our own.

GATHA 0315 *The Power of the Name*

The Name, the simple road across

मराठी मूळ

वेदाचें गव्हर न कळे पाठकां । अधिकार लोकां नाहीं येरां ॥१॥
विठोबाचें नाम सुलभ सोपारें । तारी एक सरे भवसिंधु ॥ध्रु.॥
जाणत्या असाध्य मंत्र तंत्र काळ । येर तो सकळ मूढ लोक ॥२॥
तुका म्हणे विधि निषेध लोपला । उच्छेद या जाला मारगाचा ॥३॥

ENGLISH TRANSLATION

The depths of the Vedas cannot be grasped by mere reciters, and ordinary people have no authority over them.

The name of Vitthal is easy and simple; it alone carries one across the ocean of worldly existence.

Mantras and rituals are difficult even for the learned, and the rest of the world is foolish.

Says Tuka, the path of scriptural rules has been lost, and the way itself has been destroyed.

IN PLAIN WORDS

The deep meaning of the Vedas is beyond the reciters; ordinary people have no right to it at all. But the name of Vithoba is easy and simple. That alone carries you across the ocean of this world. Mantras and rituals and the right timings are hard even for the learned, and all the rest of the people are fools before them. Tuka says: the rules of what to do and what not to do have fallen away. The whole old path has been broken open.

WHAT IT MEANS

Tukaram sets the locked door of Vedic learning against the open door of the Name. The depths of the Vedas are beyond mere reciters, and most people were never granted the authority to approach them at all; even the learned struggle with the right mantras, rites, and astrological timings. Against this whole apparatus he holds up one thing: the name of Vithoba, easy, simple, available to anyone, and by itself enough to carry a soul across the ocean of worldly existence. The closing claim is deliberately radical. The old machinery of permitted and forbidden has collapsed and the gatekept path is broken open, because the Name has made it unnecessary.

GATHA 0316 *Worldly Life*

The one duty, against cleverness

मराठी मूळ

विधीनें सेवन । विषयत्यागातें समान ॥१॥
मुख्य धर्म देव चित्तीं । आदि अवसान अंतीं ॥ध्रु.॥
बहु अतिशय खोटा । तर्कें होती बहु वाटा ॥२॥
तुका म्हणे भावें । कृपा करीजेते देवें ॥३॥

ENGLISH TRANSLATION

Enjoying the senses according to scriptural injunction is equal to renouncing them.

The chief duty is to hold God in one's chitta, from beginning to end.

Excessive cleverness is false; logic only multiplies paths.

Says Tuka, through devotion, God bestows grace.

IN PLAIN WORDS

To enjoy the senses as the scriptures allow is the same as giving them up. The chief duty is to hold God in the mind, at the beginning, through the middle, and at the end. Too much cleverness is false; reasoning only opens many roads. Tuka says: God gives his grace to the one who has love.

WHAT IT MEANS

Tukaram cuts the knot between enjoying the world and renouncing it. If you receive what the senses bring as the scriptures permit, with God held in the mind, that holding is itself a renunciation; the one duty underneath every rule is to keep God in the heart from start to finish. He then names the false road: clever argument, which does not lead home but only forks into more and more paths. The one thing that draws grace is not sharpness of mind but love.

GATHA 0317 *True Worship*

True worship, treasure in Vaikuntha

मराठी मूळ

येथीचिया अळंकारें । काय खरें पूजन ॥१॥
वैकुंठींच्या लावूं वाटा । सर्व साटा ते ठायीं ॥ध्रु.॥
येथीचिया नाशवंतें । काय रितें चाळवूं ॥२॥
तुका म्हणे वैष्णव जेन । माझे गण समुदाय ॥३॥

ENGLISH TRANSLATION

What true worship can be done with the perishable ornaments of this world?

Let us set our sights on the path to Vaikuntha; all our real wealth lies there.

Why be deceived by these perishable things?

Says Tuka, the Vaishnavas are my people, my community.

IN PLAIN WORDS

What real worship can be done with the perishing ornaments of this world? Let us set out on the road to Vaikuntha; all our wealth is stored there. Why let these perishing things deceive us for nothing? Tuka says: the Vaishnavas are my people, my own company.

WHAT IT MEANS

Tukaram asks what kind of worship can rest on things that rot, and answers that none can. Real worship and real wealth belong in Vaikuntha, God's own realm, so that is where the heart should travel. To be fooled by perishable goods is to be cheated of nothing for nothing. He closes by naming where he truly belongs: among the Vaishnavas, the devotees of God, who are his people and his company.

GATHA 0318 *Autobiography*

Vocation, the spoken word of Vitthal

मराठी मूळ

उजळावया आलों वाटा । खरा खोटा निवाड ॥१॥
बोलविले बोल बोलें । धनीविठ्ठला सन्निध ॥ध्रु.॥
तरी मनीं नाहीं शंका । बळें एका स्वामीच्या ॥२॥
तुका म्हणे नये आम्हां । पुढें कामा गबाळ ॥३॥

ENGLISH TRANSLATION

I have come to illumine the path and distinguish the true from the false.

I speak only the words I am made to speak, for my master Vitthal stands near.

There is no doubt in my mind, for I have the strength of my one Lord.

Says Tuka, worthless things are of no use to us hereafter.

IN PLAIN WORDS

I have come to light up the road and to settle what is true and what is false. I speak only the words I am made to speak, for my master Vitthal stands near. There is no doubt in my mind, for I have the strength of my one Lord. Tuka says: shoddy, worthless stuff will not serve us in what lies ahead.

WHAT IT MEANS

Tukaram describes his own work and where its authority comes from. His task is to clear the path and to draw the line between the true and the false, but he insists the words are not his own invention: Vitthal stands near and puts them in his mouth. Because the strength is his one Lord's and not his own, there is no doubt left in him to argue with. The warning at the end is plain: anything cheap or impure will be useless when we face what comes after this life.

GATHA 0319 *The Moral Ideal*

Moral nerve, speak only what is righteous

मराठी मूळ

बोलावें तें धर्मा मिळे । बरे डोळे उघडूनि ॥१॥
काशासाठीं खावें शेण । जेणें जन थुंकी तें ॥ध्रु.॥
दुजें ऐसें काय बळी । जें या जाळी अग्नीसि ॥२॥
तुका म्हणे शूर रणीं । गांढें मनीं बुरबुरी ॥३॥

ENGLISH TRANSLATION

Speak that which adds to righteousness, with eyes wide open.

Why eat cow dung that makes everyone spit in disgust?

What else is so powerful that it burns away sin? Says Tuka, the tongue that speaks truth is the real fire.

IN PLAIN WORDS

Speak only what adds to righteousness; keep your eyes wide open. Why eat dung that makes everyone spit in disgust? What else is so strong that it can burn sin to ash? Tuka says: a man is a hero on the battlefield, but inside he trembles like a coward.

WHAT IT MEANS

Tukaram tells the tongue to speak with open eyes and to say only what serves righteousness. He makes the alternative repulsive: foul, shameful speech is like eating dung, and it leaves everyone spitting in disgust, so why choose it. Truthful, righteous speech is named as the rare fire strong enough to burn sin away. The closing line turns the mirror inward: a person can look brave in the open while quietly cowering within, and the test is whether the heart matches the show.

GATHA 0320 *Autobiography*

Gratitude, saved by lowliness

मराठी मूळ

बरा कुणबी केलों । नाहीं तरि दंभेंचि असतों मेलों ॥१॥
भलें केलें देवराया । नाचे तुका लागे पायां ॥ध्रु.॥
विद्या असती कांहीं । तरी पडतों अपायीं ॥२॥
सेवा चुकतों संताची । नागवण हे फुकाची ॥३॥
गर्व होता ताठा । जातों यमपंथें वाटा ॥४॥
तुका म्हणे थोरपणें । नरक होती अभिमानें ॥५॥

ENGLISH TRANSLATION

It is good that I was made a simple farmer, otherwise I would have died of pride. You have done well, O God; Tuka dances and falls at your feet.

Had I possessed any learning, I would have fallen into ruin. I would have missed the service of the saints; that would have been a pointless loss.

With pride and arrogance, I would have walked the road to Yama's city. Says Tuka, through self-importance and ego, people earn themselves a place in hell.

IN PLAIN WORDS

It is good that I was made a simple farmer; otherwise I would have died in my own pride. You did well, O God; Tuka dances and falls at your feet. Had I owned any learning, I would have fallen into ruin. I would have missed the service of the saints, and that would have been a loss for nothing. With pride and stiffness I would have walked the road to Yama's city. Tuka says: through self-importance and ego, people make themselves a hell.

WHAT IT MEANS

Tukaram thanks God for his low station, reading his poverty as a rescue rather than a misfortune. Had he been learned or grand, he is sure pride would have ruined him and pulled him away from serving the saints, which is the one gain worth having. He traces where that pride leads: down the road to Yama, the god of death, and into hell. So he dances and falls at God's feet, treating his humble life as the very mercy that kept his ego from destroying him.

GATHA 0321 *Surrender and Acceptance*

Surrender, all is Govinda

मराठी मूळ

दाता नारायण । स्वयें भोगिता आपण ॥१॥
आतां काय उरलें वाचे । पुढें शब्द बोलायाचे ॥ध्रु.॥
देखती जे डोळे । रूप आपुलें तें खेळे ॥२॥
तुका म्हणे नाद । जाला अवघा गोविंद ॥३॥

ENGLISH TRANSLATION

Narayana is the giver, and he himself is the enjoyer.

What words then remain for the tongue to speak?

The eyes that see are themselves God's guise.

Says Tuka, even these hands and feet are instruments of God.

IN PLAIN WORDS

Narayana is the giver, and he himself is the one who enjoys. What is left now for the tongue to say? The eyes that see are his own form at play. Tuka says: the whole of sound has become Govinda.

WHAT IT MEANS

Tukaram lets the line between God and the self dissolve completely. If Narayana is both the one who gives and the one who receives and enjoys, then there is nothing left for the separate speaker to claim, and the tongue falls quiet. Even seeing is God's own form playing through the eyes. By the end every sound is Govinda himself, so worship and worshipper, word and listener, have collapsed into one.

GATHA 0322 *Prayers*

Prayer, do not let me drown

मराठी मूळ

कृपा करुनी देवा । मज साच तें दाखवा ॥१॥
तुम्ही दयावंत कैसे । कीर्ति जगामाजी वसे ॥ध्रु.॥
पाहोनियां डोळां । हातीं ओढवाल काळा ॥२॥
तुका म्हणे देवा । माझा करावा कुठावा ॥३॥

ENGLISH TRANSLATION

O God, show me by your grace what is truly real.

Your honor will be lost if you abandon me, and ruin is written on my forehead.

Will you watch with open eyes as I drown?

Says Tuka, I place my head at your feet; now do as you will.

IN PLAIN WORDS

By your grace, O God, show me what is truly real. How merciful you are; your fame lives all through the world. Will you watch with open eyes while ruin drags me away by the hand? Tuka says: O God, make me wholly your own.

WHAT IT MEANS

Tukaram prays to be shown what is real, and presses God with God's own reputation. The world calls you merciful, he says, so will you really stand and watch, eyes open, as I am dragged off to ruin. He puts God's honor on the line: to abandon him would stain the very fame for kindness that fills the world. The plea ends simply, asking God to claim him entirely as his own.

GATHA 0323 *Prayers*

Prayer, your honor is at stake

मराठी मूळ

ठायींची ओळखी । येइल टाकुं टाका सुखीं ॥१॥
तुमचा जाईल ईमान । माझे कपाळीं पतन ॥ध्रु.॥
ठेविला तो ठेवा । अभिळाषें बुडवावा ॥२॥
मनीं न विचारा । तुका म्हणे हे दातारा ॥३॥

ENGLISH TRANSLATION

If you recognize me as your own from the very beginning, then abandon me happily if you wish.

Your honor will be at stake, and ruin will be written on my forehead.

Whatever you have placed as my lot, let it remain.

Says Tuka, I leave all in your keeping.

IN PLAIN WORDS

You have known me as your own from the start; abandon me freely now if you like. But your honor will be the thing that goes, and ruin will be written on my forehead. Whatever lot you have placed on me, let it stay. Tuka says: do not turn it over in your mind, O giver.

WHAT IT MEANS

Tukaram dares God with a kind of holy bluntness: you have recognized me as yours from the beginning, so go ahead and drop me if you wish. But he names the cost to God, not to himself: it is God's good name that would be lost, even as ruin lands on Tukaram's own head. He accepts whatever fate God has set for him without complaint. The last line asks the generous Lord not to deliberate or weigh the matter, but simply to hold him.

GATHA 0324 *Devotion to Vitthal*

Devotion, holding God within

मराठी मूळ

तुझें वर्म ठावें । माझ्या पाडियेलें भावें ॥१॥
रूप कासवाचे परी । धरुनि राहेन अंतरीं ॥ध्रु.॥
नेदी होऊं तुटी । मेळवीन दृष्टादृष्टी ॥२॥
तुका म्हणे देवा । चिंतन ते तुझी सेवा ॥३॥

ENGLISH TRANSLATION

I know your weak point, and I have won you over through devotion.

Like a tortoise that withdraws its limbs, I will hold your form steadfastly within.

I will not let it become anything else; I will not release the grip.

Says Tuka, what can the world do now? I have seized the Lord.

IN PLAIN WORDS

I know your weak point; I have brought you down by my love. Like a tortoise drawing in its limbs, I will hold your form and stay within. I will not let the bond break; I will keep our eyes meeting, sight to sight. Tuka says: O God, this remembering of you is itself my service to you.

WHAT IT MEANS

Tukaram speaks with the boldness of a lover who has found God's one soft spot, and that weak point is devotion itself. Like a tortoise pulling its limbs inside, he draws God's form deep within and clamps down so the grip cannot loosen. He refuses to let the bond snap, keeping gaze locked on gaze. The final turn is gentle: simply holding God in remembrance, contemplating him without pause, is the whole of the worship he owes.

GATHA 0325 *Worldly Metaphors*

Metaphor, sift grain from grit

मराठी मूळ

गहूं एकजाती । परी त्या पाधाणी नासिती ॥१॥
वर्म जाणावें तें सार । कोठें काय थोडें फार ॥ध्रु.॥
कमाईच्या सारें । जाति दाविती प्रकार ॥२॥
तुका म्हणे मोल । गुणा मिथ्या फिके बोल ॥३॥

ENGLISH TRANSLATION

Wheat is of one kind, yet stones mixed in ruin it.

Know the essential secret and discern where the impurity lies, however small.

By the quality of one's spiritual earnings, the whole harvest is judged.

Says Tuka, sift carefully; the pure and impure must be separated.

IN PLAIN WORDS

Wheat is all one kind, yet the stones mixed in spoil it. Know the essential secret: see where the flaw lies, however small, and how much there is. By the quality of what one has earned, the whole grade is shown. Tuka says: it is worth that counts; false talk is flat and tasteless.

WHAT IT MEANS

Tukaram uses the threshing floor to talk about the inner life. Good wheat is ruined not by being a poor grain but by the grit mixed into it, so the secret is to find the flaw, however small, and measure it honestly. A person is graded by the real quality of what they have earned within, not by appearances. The closing line states the standard plainly: genuine worth is what counts, and hollow, boastful words are stale and have no taste.

GATHA 0326 *The Power of the Name*

The Name, the names of the good

मराठी मूळ

पुण्यवंत व्हावें । घेतां सज्जनांची नांवें ॥१॥
नेघे माझे वाचे तुटी । महा लाभ फुकासाठी ॥ध्रु.॥
विश्रांतीचा ठाव । पायीं संतांचिया भाव ॥२॥
तुका म्हणे जपें । संतांचिया जाती पापें ॥३॥

ENGLISH TRANSLATION

Simply by taking the names of the good, one becomes virtuous. My tongue will not cease from this; it is a great gain gotten free.

The feet of the saints are the resting place; devotion there brings peace. Says Tuka, by repeating the names of the saints, sins are destroyed.

IN PLAIN WORDS

One becomes holy just by taking the names of the good. My tongue will not stop doing it; here is a great gain had for free. The feet of the saints are the resting place; put your trust there. Tuka says: by repeating the saints' names, sins fall away.

WHAT IT MEANS

Tukaram makes the practice almost absurdly simple: merely speaking the names of holy people makes a person holy, and since it costs nothing, it is a great gain had for free. He vows his tongue will never cease the practice. The feet of the saints are the one true resting place, and faith should be set there. Repeating their names, he says, is enough to wear sins away.

GATHA 0327 *The Saints*

Company decides, longing is the strength

मराठी मूळ

देव होईजेत देवाचे संगती । पतन पंगती जगाचिया ॥१॥
दोहींकडे दोन्ही वाहातील वाटा । करितील सांटा आपुलाला ॥ध्रु.॥
दाखविले परी नाहीं वर्जिजेतां । आला तो तो चित्ता भाग भरा ॥२॥
तुका म्हणे अंगीं आवडीचें बळ । उपदेश मूळबीजमात्र ॥३॥

ENGLISH TRANSLATION

In the company of God one becomes godly; in the company of the world one falls.

Both paths lead in their own direction, each gathering its own kind.

Though it has been shown many times, what cannot be restrained floods the chitta with its own nature.

Says Tuka, the strength lies in one's own longing. Teaching is merely the root-seed.

IN PLAIN WORDS

In the company of God one becomes godly; in the company of the world one falls. The two roads run their own ways, each gathering its own kind. Though this has been shown again and again, what cannot be held back floods the mind with its own nature. Tuka says: the strength is in your own longing; teaching is only the root-seed.

WHAT IT MEANS

Tukaram says the company you keep decides what you become: keep God's company and you grow godly, keep the world's and you sink. The two roads diverge and each one draws its own sort of person along it. The hard truth is that knowing this does not settle it; a person's own ingrained nature keeps flooding the mind no matter how often the lesson is taught. So the real power is the soul's own longing for God; instruction is only the seed, and longing is what must make it grow.

GATHA 0328 *The Necessity of Experience*

God dissolves all things, the unmaking

मराठी मूळ

शोधिसील मूळें । त्याचें करीसी वाटोळें ॥१॥
ऐसे संतांचे बोभाट । तुझे बहु जाले तट ॥ध्रु.॥
लौकिका बाहेरी । घाली रोंखीं जया धरी ॥२॥
तुका म्हणे गुण । तुझा लागलिया शून्य ॥३॥

ENGLISH TRANSLATION

When you search anything to its root, you destroy it utterly.

Such is the outcry of the saints: your shores of argument are too many.

You cast beyond all worldly convention whoever you seize.

Says Tuka, when Your nature touches anything, it becomes zero.

IN PLAIN WORDS

When you trace a thing down to its root, you break it apart completely. This is the saints' loud cry: your banks of argument are many. Whoever you take hold of, you cast outside all worldly custom. Tuka says: when your nature touches a thing, it turns to zero.

WHAT IT MEANS

Tukaram is describing what happens when God's reality is brought to bear on anything. Pressed to its root, a thing loses its standing; the saints cry out that there is no settling on the safe shore of argument, because every position breaks down. When God lays hold of a person, that person is thrown outside the ordinary rules of society. The

poem names the stakes plainly: contact with God reduces every separate thing, every claim, every appearance, to nothing.

GATHA 0329 *Faith and Trust*

Faith, the limits of human means

मराठी मूळ

वैद वाचविती जीवा । तरी कोण ध्यातें देवा ॥१॥
काय जाणों कैसी परी । प्रारब्ध तें ठेवी उरी ॥ध्रु.॥
नवसें कन्यापुत्र होती । तरि कां करणें लागे पती ॥२॥
जाणे हा विचार । स्वामी तुकयाचा दातार ॥३॥

ENGLISH TRANSLATION

If physicians could truly save lives, who would then remember God?

Who knows in what manner destiny keeps something in reserve?

If vows alone could produce sons and daughters, why would a husband be needed?

He who knows this truth is Tuka's Lord, the generous giver.

IN PLAIN WORDS

If physicians could save lives, who would still meditate on God? Who knows in what way destiny holds something back? If vows alone made sons and daughters, why would a husband be needed? Tuka says: the one who knows this truth is Tuka's Lord, the generous giver.

WHAT IT MEANS

Tukaram tests the things people lean on instead of God. He notes that doctors do not finally save us and vows do not by themselves produce children, so the credit people give to human means is misplaced. Behind every outcome stands destiny, which keeps its own reserve no one can read. The poem lands on where real reliance belongs: the Lord, the generous giver, is the one who truly knows and holds these matters.

GATHA 0330 *Appeals and Exhortations*

Exhortation, the road already cleared

मराठी मूळ

मारगीं बहुत । या चि गेले साधुसंत ॥१॥
नका जाऊ आडराणें । ऐसीं गर्जती पुराणें ॥ध्रु.॥
चोखाळिल्या वाटा । न लगे पुसाव्या धोपटा ॥२॥
झळकती पताका । गरुड टके म्हणे तुका ॥३॥

ENGLISH TRANSLATION

Many saints and holy ones have already traveled this road.

The scriptures declare aloud: do not wander off on side paths.

The way has already been cleared; there is no need to ask for the broad highway.

Banners flutter along the route. Says Tuka, it bears the stamp of the Garuda coin.

IN PLAIN WORDS

Many saints and holy ones have already gone this way. Do not wander off on side paths: so the scriptures cry aloud. The road has been swept clean; you need not ask for the broad highway. Banners flutter along it. Tuka says: it bears the stamp of the Garuda coin.

WHAT IT MEANS

Tukaram urges the seeker to take the proven path of devotion rather than strike out alone. The saints have already walked this road, and the scriptures themselves warn against straying onto side tracks. Because the way has been cleared and marked, there is no need to hunt for some other route; the banners of the pilgrims show where it runs. He stamps it as genuine, like coin marked with Garuda, the trusted mark: this is the safe and tested way home.

GATHA 0331 *Devotion to Vitthal*

Pilgrimage joy, Pandhari at Kartik

मराठी मूळ

कार्तिकीचा सोहळा । चला जाऊं पाहूं डोळां । आले वैकुंठ जवळां । सन्निध पंढरीये ॥१॥
पीक पिकलें घुमरी । प्रेम न समाये अंबरीं । अवघी मातली पंढरी । घरोघरीं सुकाळ ॥ध्रु.॥
चालती स्थिर स्थिर । गरुड टकयांचे भार । गर्जती गंभीर । टाळ श्रुति मृदंग ॥२॥
मळिालिया भद्रजाती । कैशा आनंदें डुलती । शूर उठावती । एका एक आगळे ॥३॥
नामामृत कल्लोळ । वृंदें कोंदलीं सकळ । आले वैष्णवदळ । कळिकाळ कांपती ॥४॥
आस करिती ब्रम्हादिक । देखुनि वाळवंटीचें सुख । धन्य धन्य मृत्युलोक । म्हणती भाग्याचे कैसे ॥५॥
मरण मुक वाराणसी । पितृऋण गया नासी । उधार नाहीं पंढरीसि । पायापाशीं विठोबाच्या ॥६॥
तुका म्हणे आतां । काय करणें आम्हां चिंता । सकळ सिद्धींचा दाता । तो सर्वथा नुपेक्षी ॥७॥

ENGLISH TRANSLATION

Come, let us go see the festival of Kartik with our own eyes. Vaikuntha has come near, right here at Pandharpur.

The harvest of love is overflowing; even the sky cannot contain it. All of Pandhari is intoxicated, with abundance in every home.

Stately processions of Garuda banners move with a steady pace, and the deep sounds of cymbals, chanting, and drums resound. Noble elephants sway with joy, and heroes rise, each surpassing the other.

Waves of the nectar of the Name fill the air, and all the gatherings are brimming. The host of Vaishnavas has arrived, and even Death trembles before them.

Brahma and the other gods look on with longing at the joy on the sands and say: blessed, blessed are these mortals, how fortunate they are. Kashi grants liberation at death, Gaya frees one from ancestral debts, but at Pandharpur, at Vitthoba's feet, there is no such delay.

Says Tuka, what worry remains for us now? The giver of all accomplishments will never forsake us.

IN PLAIN WORDS

Come, let us go see the Kartik festival with our own eyes. Vaikuntha has come near, right here at Pandhari. The harvest of love has ripened and overflows; the sky cannot hold it. All of Pandhari is drunk with joy, and there is abundance in every home. The processions of Garuda banners move at a steady pace, and cymbals, chanting, and drums sound deep. Noble elephants sway with joy, and heroes rise, each greater than the last. Waves of the nectar of the Name fill the air, and all the gatherings are brimming. The host of Vaishnavas has come, and Death itself trembles. Brahma and the other gods look on with longing at the joy on the sands and say: blessed, blessed are these mortals, how fortunate they are. Kashi grants release at death, Gaya frees one from the debt to the ancestors, but at Pandhari, at Vithoba's feet, there is no waiting. Tuka says: what worry is left for us now? The giver of all that is sought will never forsake us.

WHAT IT MEANS

Tukaram calls everyone to the great Kartik gathering at Pandharpur and tells them that heaven is not somewhere else: Vaikuntha has come down to the riverbank here. He paints the festival as a ripened harvest of love so full it spills past the sky, with processions, drums, and the Name sounding everywhere until even Death shakes. He raises the stakes by comparing Pandhari to the famous holy cities: Kashi gives liberation only at death and Gaya pays off the ancestral debt, but at Vithoba's feet the gift comes now, with no delay. The closing turn is the point: when the giver of everything is this near and this generous, the devotee has nothing left to fear.

GATHA 0332 *Devotion to Vitthal*

Pilgrimage, the city that burns sin

मराठी मूळ

जया दोषां परीहार । नाहीं नाहीं धुंडितां शास्त्र । ते हरती अपार । पंढरपुर देखिलिया ॥१॥
धन्य धन्य भीमातीर । चंद्रभागा सरोवर । पद्मातीर्थी विठ्ठल वीर । क्रीडास्थळ वेणुनादीं ॥ध्रु.॥
सकळतीर्थांचें माहेर । भूवैकुंठ निर्विकार । होतो नामाचा गजर । असुरकाळ कांपती ॥२॥
नाहीं उपमा द्यावया । सम तुल्य आणिका ठाया । धन्य भाग्य जयां । जे पंढरपूर देखती ॥३॥
उपजोनि संसारीं । एक वेळ पाहें पा पंढरी । महा दोषां कैची उरी । देवभक्त देखिलिया ॥४॥
ऐसी विष्णूची नगरी । चतुर्भुज नर नारी । सुदर्शन घरटी करी । रीग न पुरे कळिकाळा ॥५॥
तें सुख वर्णावया गति । एवढी कैची मज मति । जे पंढरपुरा जाती । ते पावती वैकुंठ ॥६॥
तुका म्हणे या शब्दाचा । जया विश्वास नाहीं साचा । अधम जन्मांतरिचा । तया पंढरी नावडे ॥७॥

ENGLISH TRANSLATION

Those sins for which no remedy can be found even after searching all the scriptures are destroyed simply by seeing Pandharpur. Blessed, blessed is the bank of the Bhima, the lake of the Chandrabhaga.

Vitthal, the hero, stands at Padmatirtha, his playground of the flute's melody. Pandharpur is the mother-home of all sacred places, the Vaikuntha on earth, beyond all duality.

The chanting of the Name resounds there, and demons and Death tremble. There is no comparison to be given; no other place is its equal.

Blessed is the fortune of those who behold Pandharpur. If you are born in this world, see Pandhari just once.

When you behold God and his devotees, even the greatest sins cannot survive. Such is Vishnu's city, where men and women bear four-armed forms, where the Sudarshana discus makes its nest, and where Death itself cannot enter.

The bliss of that place is beyond my capacity to describe. Says Tuka, those who go to Pandharpur attain Vaikuntha, and whoever does not trust these words is a wretch of many lifetimes; he will find no love for Pandhari.

IN PLAIN WORDS

The sins for which no remedy can be found, search the scriptures as you will, are destroyed past counting simply by seeing Pandharpur. Blessed, blessed is the bank of the Bhima, the lake of the Chandrabhaga. Vitthal the hero stands at Padmatirtha, his playground of the flute's song. Pandharpur is the mother-home of all holy places, the Vaikuntha on earth, beyond all change. The chanting of the Name resounds there, and demons and Death tremble. There is nothing to compare it to; no other place is its equal. Blessed is the fortune of those who behold Pandharpur. If you are born into this world, see Pandhari just once. When you behold God and his devotees, even the greatest sins cannot survive. Such is Vishnu's city: men and women bear four-armed forms, the Sudarshana discus makes its nest there, and Death cannot enter. The bliss of that place is beyond my power to describe. Tuka says: those who go to Pandharpur reach Vaikuntha; whoever does not truly trust these words is a wretch of many lifetimes, and Pandhari will hold no love for him.

WHAT IT MEANS

Tukaram makes a sweeping claim: sins that no rite or scripture can wipe away are burned up just by the sight of Pandharpur. He praises the river Bhima, the Chandrabhaga, and Padmatirtha where Vitthal plays his flute, calling the town the source and mother of every holy place, a Vaikuntha set on earth. The stakes are framed against the other great pilgrimages and against death itself: this is Vishnu's own city, where Death cannot pass the gate. He ends with a sharp edge that the poem does not soften: to behold God and his devotees is to outlive every sin, and the one who will not trust this is named a soul wretched across many births, for whom even Pandhari holds no welcome.

GATHA 0333 *Worldly Life*

Worldly life, the two ditches

मराठी मूळ

एक नेणतां नाडली । एकां जाणिवेची भुली ॥१॥
दोहीं सवा नाड । विहीर एकीकडे आड ॥२॥
तुका म्हणे कर्म । तुझें कळों नेदी वर्म ॥३॥

ENGLISH TRANSLATION

Some are ruined by ignorance; others are deluded by their own cleverness.

Both paths lead to trouble, like a well on either side of the road.

Says Tuka, your karma is such that it never lets you see the essential secret.

IN PLAIN WORDS

Some are ruined by not knowing; some are fooled by their own cleverness. Both ways lead to harm, like a well on one side of the road and a pit on the other. Tuka says: your karma is such that it never lets you see the heart of the matter.

WHAT IT MEANS

Tukaram names two ways a person comes to grief, and they look like opposites: blank ignorance on one side, proud cleverness on the other. He gives the image of a road with a well on one edge and a hole on the other, so that veering either way ends in a fall. The trap is that knowing too little and thinking you know too much are both dead ends. He lays the cause at the door of karma, which keeps a person from ever seeing the secret that would let them walk straight between the two.

GATHA 0334 *Prayers*

Prayer, the confession of an empty show

मराठी मूळ

म्हणवितों दास । मज एवढी च आस ॥१॥
परी ते अंगीं नाहीं वर्म । करीं आपुला तूं धर्म ॥ध्रु.॥
बडबडितों तोंडें । रितें भावेंविण धेंडें ॥२॥
तुका म्हणे बरा । दावूं जाणतों पसारा ॥३॥

ENGLISH TRANSLATION

I wish to be called your servant; that is my only desire.

But I lack the true quality within me, so please fulfill your own nature, O Lord.

My mouth babbles on, but without genuine feeling it is an empty stump.

Says Tuka, I am good at putting on a show, nothing more.

IN PLAIN WORDS

I want to be called your servant; that is my only wish. But the real thing is not in me, so do your own work, Lord, and make me yours. My mouth babbles on, an empty stump with no true feeling behind it. Tuka says: I am good at putting on a show, nothing more.

WHAT IT MEANS

Tukaram prays for one thing, to be counted God's servant, and in the same breath admits he has not earned the name. He confesses that the inner quality is missing: his worship is talk without feeling, a hollow stump making noise. Rather than hide this, he hands the work back to God, asking the Lord to supply by grace what he cannot

supply himself. The honesty is the prayer: he turns his own emptiness and his skill at mere display into a reason for God to act.

GATHA 0335 *True Worship*

True worship, contentment over strain

मराठी मूळ

पूजा समाधानें । अतिशयें वाढे सीण ॥१॥
हें तों जाणां तुम्ही संत । आहे बोलिली ते नीत ॥ध्रु.॥
पाहिजे तें केलें । सहज प्रसंगीं घडलें ॥२॥
तुका म्हणे माथा । पायीं ठेवीं तुम्हां संतां ॥३॥

ENGLISH TRANSLATION

True worship lies in contentment; excessive effort only increases suffering.

You saints know this well; what has been spoken is the right way.

Whatever was needed was done; it happened naturally as the occasion arose.

Says Tuka, I place my head at the feet of you saints.

IN PLAIN WORDS

Worship rests in contentment; too much effort only swells the weariness. You saints know this; what has been said is the right way. Whatever was needed was done; it happened of itself as the moment came. Tuka says: I lay my head at your feet, you saints.

WHAT IT MEANS

Tukaram says that real worship lives in a settled, contented heart, not in piling on more and more strenuous ritual, which only adds exhaustion. He appeals to the saints as those who already know this to be true. The right things, he notes, got done on their own when the occasion arose, without his forcing them. He closes by bowing his head at the saints' feet, placing himself under those who understand that ease and trust, not anxious effort, are the heart of devotion.

GATHA 0336 *The Necessity of Experience*

Awakening, the dream of bondage

मराठी मूळ

स्वप्नीचिया गोष्टी । मज धरिलें होतें वेठी । जालिया सेवटीं । जालें लटिकें सकळ ॥१॥
वायां भाकिली करुणा । मूळ पावावया सिणा । राव रंक राणा । कैंचे स्थानावरि आहे ॥ध्रु.॥
सोसिलें तें अंगें । खरें होतें नव्हतां जागें । अनुभव ही सांगे । दुःखें डोळे उघडीले ॥२॥
तुका म्हणे संतीं । सावचित केलें अंतीं । नाहीं तरि होती । टाळी बैसोनि राहिली ॥३॥

ENGLISH TRANSLATION

The affairs of a dream had pressed me into bonded labor, but when it ended, everything was revealed as false. In vain I had cried out for mercy, laboring to reach the root of my suffering.

King, beggar, or queen: none remain where they were. What I endured in the body felt real only until I awoke; experience itself opened my eyes through pain.

Says Tuka, the saints finally made me alert; otherwise I would have sat there forever, hands folded, lost in delusion.

IN PLAIN WORDS

The affairs of a dream had pressed me into forced labor; when it ended, all of it was shown to be false. I had cried out for mercy in vain, laboring to reach the root of my suffering. King, beggar, queen: none stay where they stood. What I endured felt real only while I was not awake; experience itself opened my eyes through pain. Tuka says: at the end the saints made me alert; otherwise I would have stayed sitting there forever, hands folded, lost.

WHAT IT MEANS

Tukaram treats this whole worldly life as a dream that held him in bonded labor, suffering and begging for mercy over things that proved false the moment he woke. He shows that the roles we cling to, king, beggar, queen, are all temporary; none holds its place. The pain itself was instructive, since it was through suffering that his eyes finally opened to the unreality of it all. The decisive turn is that he did not wake on his own: the saints roused him at last, and without them he would have sat on in the dream forever, hands folded in helpless delusion.

GATHA 0337 *Social Criticism*

Social criticism, character over caste

मराठी मूळ

आसुरी स्वभाव निर्दय अंतर । मानसीं निष्ठ अतिवादी ॥१॥
याति कुळ येथें असे अप्रमाण । गुणाचें कारण असे अंगीं ॥ध्रु.॥
काळकुट पितळ सोनें शुद्ध रंग । अंगाचेंच अंग साक्ष देतें ॥२॥
तुका म्हणे बरी जातीसवें भेटी । नवनीत पोटीं सांटविलें ॥३॥
बाळपणीं हरि । खेळे मथुरेमाझारी । पायीं घागरिया सरी । कडदोरा वांकी ।

ENGLISH TRANSLATION

A demonic temperament is merciless at heart, obstinate in mind, given to excessive argument. Caste and lineage count for nothing here; what matters is the quality within.

Poison, brass, and pure gold each reveal their nature by their own substance. Says Tuka, a true meeting is one with genuine goodness; like butter hidden in milk, it is stored within the heart.

IN PLAIN WORDS

A demonic nature is merciless within, hard in mind, given to endless argument. Caste and birth count for nothing here; what matters is the quality in a person. Poison, brass, pure gold: each shows its nature by its own substance. Tuka says: a true meeting is one with real goodness, like butter stored hidden inside the milk.

WHAT IT MEANS

Tukaram measures a person by inner character, not by birth. He marks the cruel, stubborn, endlessly quarrelsome temperament as the demonic one, and says plainly that caste and lineage prove nothing about a person's worth. Like poison, brass, and gold, each thing declares what it really is by its own substance, not by its label. He keeps the edge on the pattern of cruelty itself: the meeting worth having is with genuine goodness, the butter quietly held inside the milk, which is found in the heart and not in the rank.

GATHA 0338 *Krishna Leela*

Krishna, the child who enchants Mathura

मराठी मूळ

मुख पाहे माता । सुख न माये चित्ता । धन्य मानव संचिता । वोडवलें आजि ॥१॥
बाळ चांगलें वो । बाळ चांगलें वो । म्हणतां चांगलें । वेळ लागे तया बोलें ।
जीवापरीस तें वाल्हें । मज आवडतें ॥ध्रु.॥
मिळोनियां याती । येती नारी कुमारी बहुती । नाही आठव त्या चित्तीं । देहभाव कांहीं ।
विसरल्या घरें । तान्हीं पारठीं लेकुरें । धाक सांडोनियां येरें । तान भूक नाहीं ॥२॥
एकी असतील घरीं । चित्त तयापासीं परी । वेगीं करोनि वोसरी । तेथें जाऊं पाहे ।
लाज सांडियेली वोज । नाहीं फजितीचें काज । सुख सांडोनियां सेज । तेथें धाव घाली ॥३॥
वेधियेल्या बाळा । नर नारी या सकळा । बाळा खेळवी अबला । त्याही विसरल्या ।
कुमर कुमारी । नाभाव हा शरीरीं । दृष्टी न फिरे माघारी । तया देखतां हे ॥४॥
वैरभाव नाहीं । आप पर कोणीं कांहीं । शोक मोह दुःख ठायीं । तया निरसलीं ।
तुका म्हणे सुखी । केलीं आपणासारिखीं । स्वामी माझा कवतुकें । बाळवेषें खेळे ॥५॥
अशोकाच्या वनीं सीता शोक करी । कां हों अंतरले रघुनाथ दुरी ।

ENGLISH TRANSLATION

The mother gazes at the child's face, unable to contain the joy in her chitta. Blessed is the merit that has ripened today.

What a beautiful child, what a beautiful child! One could go on saying it forever; it is dearer to me than life itself. Women and girls gather from every clan, forgetting all sense of the body.

They forget their homes, their hungry and thirsty little ones; fear, thirst, and hunger all vanish. Even those who remain at home have their hearts drawn there, making excuses to rush to that place.

They abandon all modesty, leaving the comfort of their beds, and run. Young and old, men and women, all are enchanted by this child.

The women play with him and forget themselves. Boys and girls lose all bodily awareness; their gaze will not turn away once it falls upon him.

There is no enmity, no sense of mine and yours; sorrow, delusion, and suffering all dissolve. Says Tuka, my Lord has made everyone as joyful as himself, playing in the guise of a child for his own delight.

IN PLAIN WORDS

The mother gazes at the child's face, and the joy will not fit inside her heart. Blessed is the merit that has ripened today. What a beautiful child, what a beautiful child! You could say it forever; he is dearer to me than my own life. Women and girls gather from every clan and forget all sense of the body. They forget their homes, their hungry and thirsty little ones; fear, thirst, and hunger all vanish. Even those who stay home have their hearts pulled there, and make excuses to rush to that place. They drop all modesty, leave the comfort of their beds, and run. Young and old, men and women, all are enchanted by this child. The women play with him and forget themselves. Boys and girls lose all awareness of the body; once the gaze falls on him it will not turn back. There is no enmity, no sense of mine and yours; sorrow, delusion, and suffering all dissolve. Tuka says: my Lord has made everyone as joyful as himself, playing in the guise of a child for his own delight.

WHAT IT MEANS

Tukaram pictures the child Krishna at play in Mathura and the helpless love he draws from everyone who sees him. The mother cannot contain her joy, and women and girls leave homes, beds, modesty, even their own crying children, to come and gaze at him, forgetting hunger, fear, and the body itself. The point under the scene is the power of God's beauty: once the eyes fall on him the gaze will not turn back, and in his presence the old divisions of mine and yours, along with sorrow and delusion, simply dissolve. Tukaram names the final stakes: the Lord takes the form of a playful child on purpose, and by it he makes everyone share in his own joy.

GATHA 0339 *Sacred Stories*

Mythology, Sita's lament in Lanka

मराठी मूळ

येउनि गुंफेमाजी दुष्टें केली चोरी । कांहो मज आणिले अवघड लंकापुरी ॥१॥
सांगा वो त्रीजटे सखिये ऐसी मात । देईल कां नेदी भेटी रघुनाथ ।
मन उतावळि जाला दुरी पंथ । राहों न सके प्राण माझा कुडी आंत ॥ध्रु.॥
काय दुष्ट आचरण होतें म्यां केलें । तीर्थ व्रत होतें कवणाचें भंगीलें ।
गाईवत्सा पत्नीपुरुषा विघडिलें । न कळे वो संचित चरण अंतरले ॥२॥
नाडियेलें आशा मृगकांतिसोने । धाडिलें रघुनाथा पाठिलागे तेणें ।
उलंघिली आज्ञा माव काय मी जाणें । देखुनी सूनाट घेउनि आलें सुनें ॥३॥
नाहीं मूळ मारग लाग अणीक सोये । एकाविण नामें रघुनाथाच्या माये ।
उपटी पक्षिया एक देउनि पाये । उदकवेढ्यामध्यें तेथें चाले काये ॥४॥
जनकाची नंदिनी दुःखें ग्लानी थोरी । चुकली कुरंगिणी मेळा तैशा परी ।
संमोखी त्रीजटा स्थिर स्थिर वो करी । घेइल तुकयास्वामी राम लंकापुरी ॥५॥

ENGLISH TRANSLATION

Sita laments in the Ashoka grove: the wicked stole me away by stealth and brought me to this perilous Lanka. Why, O Rama, have you gone so far from me? Tell me, dear Trijata, my friend, will Raghunath grant me his sight or not? My heart is desperate, the distance is vast, and my life can scarcely remain in this body.

What evil did I commit? Whose pilgrimage or vow did I obsture? Did I separate a cow from its calf or a wife from her husband? I cannot fathom what past deed has caused these feet to be taken from me. I was deceived by the illusion of a golden deer; Raghunath was sent chasing after it.

I violated his command, but what could I know of such sorcery? Seeing the place deserted, a demon carried me away. There is no path, no trail, no other recourse except the name of Raghunath alone.

A bird gave his life fighting with his wings; and I am trapped here, surrounded by water, unable to move. Janaka's daughter is overwhelmed with grief, like a doe separated from the herd.

Trijata consoles her: be steady, be steady; Says Tuka, my Lord Rama will come and reclaim Lanka.

IN PLAIN WORDS

Sita laments in the Ashoka grove: the wicked one stole me away by stealth; why was I brought to this dreadful Lanka? Why, O Rama, have you gone so far from me? Tell me, dear Trijata, my friend: will Raghunath grant me his sight or not? My heart is desperate, the road is long, and my life can hardly stay in this body. What wrong did I do? Whose pilgrimage or vow did I spoil? Did I part a cow from its calf, or a wife from her husband? I cannot tell what past deed has taken these feet from me. I was deceived by the longing for the golden deer; Raghunath was sent chasing after it. I broke his command, but what could I know of such sorcery? Seeing the place empty, a demon carried me off. There is no path, no trail, no other recourse, only the name of Raghunath. A bird gave his life fighting with his wings; and I am trapped here, ringed by water, unable to move. Janaka's daughter is overcome with grief, like a doe cut off from the herd. Trijata comforts her: be steady, be steady. Tuka says: my Lord Rama will come and reclaim Lanka.

WHAT IT MEANS

Tukaram voices Sita in captivity, mourning in the Ashoka grove after Ravana's theft and crying out for the distant Rama. She searches her own conscience for what sin could have cost her his feet, and traces her plight back to her longing for the golden deer and her breaking of the protective command. Hemmed in by water with no path out, she has only one resource left, the name of Raghunath, the very thing the poem holds up as the refuge in despair. The closing turn shifts from her grief to assurance: through Trijata's steadying words and Tuka's own voice, the promise lands that Rama will come, take Lanka, and reclaim her.

GATHA 0340 *Worldly Metaphors*

The pure heart, naturally sweet

मराठी मूळ

वीट नेघे ऐसें रांधा । जेणें बाधा उपजे ना ॥१॥
तरी च तें गोड राहे । निरें पाहे स्वयंभ ॥ध्रु.॥
आणिकां गुणां पोटीं वाव । दावी भाव आपुला ॥२॥
तुका म्हणे शुद्ध जाती । ते मागुती परतेना ॥३॥

ENGLISH TRANSLATION

Cook in such a way that no one feels disgust with the food and no harm arises from it. Only then does it remain sweet, naturally and of its own accord.

Other qualities have emptiness at their core and merely display their nature outwardly. Says Tuka, what is pure by its very nature never turns back.

IN PLAIN WORDS

Cook so that the food takes no taint, so that no harm comes from it. Then it stays sweet, on its own, pure of itself. Other qualities are hollow at the core; they only show off what they are. Tuka says: what is pure by birth never turns back.

WHAT IT MEANS

Tukaram uses cooking as the figure for a life and a heart. Food prepared cleanly, with nothing rotten worked into it, stays sweet of its own accord; nothing has to be added to make it good. He sets this against qualities that are empty inside and only display themselves outwardly, all surface and no substance. The point lands on inward purity: what is genuinely pure does not need to perform, and it does not lapse or turn back from itself.

GATHA 0341 *Confession and Sin*

Confession, finding the boat

मराठी मूळ

नव्हतों सावचित । तेणें अंतरलें हित ॥१॥
पडिला नामाचा विसर । वाढविला संवसार ॥ध्रु.॥
लटिक्याचे पुरीं । वाहोनियां गेलों दुरी ॥२॥
तुका म्हणे नाव । आम्हां सांपडला भाव ॥३॥

ENGLISH TRANSLATION

I was not vigilant, and so my own welfare slipped away. I forgot the Name, and worldly life kept growing.

Carried far away on the current of falsehood, I drifted into the distance. Says Tuka, now I have found the boat of true devotion.

IN PLAIN WORDS

I was not watchful, and so my own good slipped away from me. I forgot the Name, and worldly life kept growing. On the flood of falsehood I was carried far off. Tuka says: now I have found the boat, true devotion.

WHAT IT MEANS

Tukaram traces a single failure to its root: he stopped paying attention. Because he was not vigilant, he forgot the Name, and the more he forgot it the more worldly life swelled around him. He pictures himself swept far downstream on a current of falsehood, carried away from his own welfare. The turn comes at the end: he has found the boat, devotion itself, the one thing that can carry him back across the same flood that took him.

GATHA 0342 *The Necessity of Experience*

No substitute for practice

मराठी मूळ

अन्नाच्या परिमळें जरि जाय भूक । तरि कां हे पाक घरोघरीं ॥१॥
आपुलालें तुम्ही करा रे स्वहित । वाचे स्मरा नित्य राम राम ॥ध्रु.॥
देखोनि जीवन जरि जाय तान । तरि कां सांटवण घरोघरीं ॥२॥
देखोनियां छाया सुख न पवीजे । जंव न बैसीजे तया तळीं ॥३ ॥
हित तरी होय गातां अईकतां । जरि राहे चित्ता दृढ भाव ॥४॥
तुका म्हणे होसी भावें चि तूं मुक्त । काय करिसी युक्त जाणिवेची॥५॥

ENGLISH TRANSLATION

If the mere fragrance of food could satisfy hunger, why would anyone cook in every household? Seek your own highest good; let your tongue constantly repeat Rama, Rama. If merely seeing water could quench thirst, why would anyone store it at home? Just looking at the shade of a tree does not bring comfort until you actually sit beneath it.

Benefit comes from singing and hearing only when firm devotion takes root in the heart. Says Tuka, you become free through devotion alone; what use is the cleverness of mere knowledge?.

IN PLAIN WORDS

If the smell of food could end hunger, why would anyone cook in house after house? See to your own good. With your tongue say always: Rama, Rama. If the sight of water could end thirst, why would anyone store it in house after house? Looking at the shade brings no rest until you sit down under it. Singing and hearing help only when firm devotion holds in the heart. Tuka says: by devotion alone you are free. What use is your clever knowing?

WHAT IT MEANS

Tukaram piles up plain examples to attack a single evasion: mistaking the idea of a thing for the thing. The smell of food does not feed you, the sight of water does not slake thirst, looking at shade does not cool you until you sit in it; in the same way, merely singing and hearing the Name does no good unless firm devotion takes root in the heart. So he tells the listener to see to his own welfare and actually repeat Rama with the tongue, not just admire the practice. The closing line names the stake: freedom comes through devotion alone, and the cleverness of knowledge, by itself, buys nothing.

GATHA 0343 *Devotion to Vitthal*

Adoration, all wealth at the feet

मराठी मूळ

काय उणें आम्हां विठोबाचे पाई । नाहीं ऐसें काई येथें एक ॥१॥
ते हें भोंवतालें ठायीं वांटूं मन । बराडी करून दारोदारीं ॥ध्रु.॥
कोण बळी माझ्या विठोबा वेगळा । आणीक आगळा दुजा सांगा ॥२॥
तुका म्हणे मोक्ष विठोबाचे गावीं । फुकाचीं लुटावीं भांडारें तीं ॥३॥

ENGLISH TRANSLATION

What is lacking at the feet of Vitthoba? Is there anything that cannot be found there? Why then should I scatter my mind in every direction, crying out from door to door? Who is mightier than my Vitthoba? Tell me, who else is greater? Says Tuka, liberation is found in Vitthoba's own village; those treasures may be plundered free of charge.

IN PLAIN WORDS

What is lacking for us at Vithoba's feet? Is there one thing not found here? Then why scatter my mind all around, begging door to door? Who is stronger than my Vithoba? Tell me, who else is greater? Tuka says: liberation is in Vithoba's own town; plunder those treasure houses, they cost nothing.

WHAT IT MEANS

Tukaram asks why a person who already stands at Vithoba's feet would go begging anywhere else. Nothing is missing there, so scattering the mind from door to door is folly. He challenges the listener to name anyone mightier or greater than his Vithoba, and lets the silence answer. The closing image is bold: liberation is not a far reward to be earned but a treasure house standing open in the god's own town, free for the taking, so why hold back.

GATHA 0344 *Ecstasy and Joy*

Ecstasy, sharing the nectar

मराठी मूळ

सेवितों रस तो वांटितों आणिकां । घ्या रे होऊं नका राणभरी ॥१॥
विटेवरी ज्याचीं पाउलें समान । तो चि एक दानशूर दाता ॥ध्रु.॥
मनाचे संकल्प पाववील सिद्धी । जरी राहे बुद्धी याचे पायीं ॥२॥
तुका म्हणे मज धाडिलें निरोपा । मारग हा सोपा सुखरूप ॥३॥
ऐसे ऐसियानें भेटती ते साधु । ज्याच्या दरशनें तुटे भवबंदु ।

ENGLISH TRANSLATION

I drink this nectar and distribute it to all. Take it, do not remain lost in worldly wandering.

He whose feet rest evenly upon the brick is the one true generous giver. He will fulfill every desire of the mind if the intellect remains fixed at his feet.

Says Tuka, he has sent me with this message: this path is easy and full of bliss.

IN PLAIN WORDS

I drink this nectar and share it out to all. Take it; do not stay lost in worldly wandering. He whose feet rest level on the brick is the one true open-handed giver. He will bring the mind's resolves to fulfillment, if the mind stays at his feet. Tuka says: he has sent me with this message. This road is easy; it is made of bliss. Going this way, you meet the saints, by whose sight the bond of birth and death is cut.

WHAT IT MEANS

Tukaram speaks as one already drinking the nectar of the Name and handing it around freely, urging others not to waste themselves wandering in the world. He names Vithoba, whose feet stand even on the brick at Pandhari, as the only truly generous giver, and promises that he fulfills the heart's longings on one condition: that the mind stay fixed at his feet. He frames himself as a messenger sent to report that the road is easy and made of joy, not the hard climb people fear. The last line names the reward: walking this way you fall in with the saints, and the mere sight of them cuts the bond of birth and death.

GATHA 0345 *Devotion to Vitthal*

The marks of one the saints visit

मराठी मूळ

जे कां सिच्चदानंदीं नित्यानंदु । जे कां मोक्षसिद्धी तीर्थ वंदूं रे ॥१॥
भाव सर्वकारण मूळ वंदु । सदा समबुद्धि नास्ति भेदु।
भूतकृपा मोडीं द्वेषकंदु । शत्रु मित्र पुत्र सम करीं बंधु रे ॥ध्रु.॥
लघुत्व सर्वभावें अंगीकारीं । सांडीमांडी मीतूंपण ऐसी थोरी रे ॥२॥
अर्थकामचाड नाहीं चिंता । मानामान मोह माया मिथ्या ।
वर्ते समाधानीं जाणोनि नेणता । साधु भेट देती तया अवचिता रे ॥३॥
मनीं दृढ धरीं विश्वास । नाहीं सांडीमांडीचा सायास ।
साधुदर्शन नित्यकाळ त्यास । तुका म्हणे जो विटला जाणीवेस रे ॥४॥

ENGLISH TRANSLATION

Let us bow to that eternal bliss which is pure being, consciousness, and joy, which is the liberation, the attainment, the holy place itself. Devotion is the root cause of everything; let us bow to that even-mindedness in which there is no division.

Cultivate compassion for all beings, uproot the root of hatred, and regard enemy, friend, and son alike. Embrace humility with your whole being; abandon all sense of "I" and "you," for that is true greatness.

Where there is no anxiety for wealth or desire, where honor, dishonor, attachment, and illusion are recognized as false, where one lives in contentment, knowing yet appearing unknowing, there the saints appear of their own accord. Hold firm faith in your heart without the strain of picking and choosing.

Says Tuka, the one who has grown weary of his own cleverness enjoys the constant sight of the saints.

IN PLAIN WORDS

Bow to that eternal joy which is being, awareness, and bliss; bow to it as liberation, as attainment, as the holy place itself. Devotion is the root cause of all; bow to that even mind in which there is no division. Have mercy on every creature; break the root of hatred; hold enemy, friend, and son the same. Take lowliness on with your whole being; let go of all I and you, for that is true greatness. Where there is no craving for wealth or pleasure, no worry, where honor and dishonor, attachment and illusion are seen as false, where one lives content, knowing yet seeming not to know, there the saints come of their own accord. Hold firm faith in the heart; have no struggle of picking and choosing. The one who has grown sick of his own cleverness, Tuka says, has the saints in sight always.

WHAT IT MEANS

Tukaram lays out the inner shape of a person the saints will seek out unbidden. It begins in worship of the one reality, being, awareness, bliss, and of the even mind that sees no division. Then it turns practical: mercy for every creature, the root of hatred pulled up, enemy and friend and son held alike, and the whole weight of I and mine set down, which he calls the real greatness. Such a person carries no craving for wealth or pleasure and no fear of honor or dishonor, living content and knowing while seeming to know nothing. The poem ends by naming who qualifies: the one who has grown weary of his own cleverness, who holds steady faith without the strain of constantly choosing, is the one the saints are always near.

GATHA 0346 *Faith and Trust*

Faith, the Giver waits across

मराठी मूळ

भवसागर तरतां । कां रे करीतसां चिंता । पैल उभा दाता । कटीं कर ठेवुनियां ॥१॥
त्याचे पायीं घाला मिठी । मोल नेघे जगजेठी । भावा एका साठीं । खांदां वाहे आपुल्या ॥ध्रु.॥
सुखें करावा संसार । परि न संडावे दोन्ही वार । दया क्षमा घर । चोजवीत येतील ॥२॥
भुक्तिमुक्तिची चिंता । नाहीं दैन्य दरिद्रता । तुका म्हणे दाता । पांडुरंग वोळगिल्या ॥३॥

ENGLISH TRANSLATION

Why do you worry while crossing this ocean of worldly life? The Giver stands right there on the other shore, hands on his hips. Clasp his feet tightly; the Lord of the world asks no price.

For the sake of devotion alone, he will carry you on his own shoulders. Carry on your worldly duties happily, but do not neglect the two sacred days.

Mercy and forgiveness will come looking for you at your own home. Says Tuka, there is no anxiety about enjoyment or liberation, no poverty or want, once you have won the favor of Panduranga.

IN PLAIN WORDS

Crossing the ocean of worldly life, why do you worry? The Giver stands on the far shore, his hands resting on his hips. Clasp his feet tight; the Lord of the world takes no payment. For devotion alone he carries you on his own shoulders. Carry on your worldly life gladly, but do not let the two sacred days go. Mercy and forgiveness will come seeking out your house. Tuka says: no worry over enjoyment or release, no want, no poverty, once you have served Panduranga.

WHAT IT MEANS

Tukaram answers the fear of life as a wide ocean to be crossed: there is no cause for worry, because the Giver already stands waiting on the far shore. Clasp his feet, and he asks no price; for devotion alone he will carry you across on his own shoulders. The instruction is gentle and ordinary, live your worldly life happily, only do not neglect the holy days, and the rest follows. Mercy and forgiveness will come looking for you at your own door, and once you have served Panduranga there is no anxiety left over enjoyment or liberation, and no poverty or want.

GATHA 0347 *The Saints*

The true saint is God's own form

मराठी मूळ

जें का रंजलें गांजलें । त्यासि म्हणे जो आपुलें ॥१॥
तो चि साधु ओळखावा । देव तेथें चि जाणावा ॥ध्रु.॥
मृदु सबाह्य नवनीत । तैसें सज्जनाचें चित्त ॥२॥
ज्यासि आपंगिता नाहीं । त्यासि घरी जो हृदयीं ॥३॥
दया करणें जें पुत्रासी । ते चि दासा आणि दासी ॥४॥
तुका म्हणे सांगूं किती । तो चि भगवंताची मूर्ती ॥५॥

ENGLISH TRANSLATION

One who claims the afflicted and oppressed as his own, that one alone should be recognized as a true saint; know that God dwells right there. The heart of a good person is like fresh butter, soft within and without.

One who embraces in the heart those who have no one else, who shows the same compassion to servants and maids as to one's own children: Says Tuka, how much more can I say? Such a one is the very form of God.

IN PLAIN WORDS

The one who calls the broken and crushed his own, him alone know as the true saint; know that God is right there. The good person's heart is like fresh butter, soft within and without. The one who shelters in his heart those who have no one, who shows a child's mercy to servant and maid alike, Tuka says: how much can I tell? That one is the very form of God.

WHAT IT MEANS

Tukaram gives a single test for recognizing a true saint, and it is not learning or austerity but tenderness toward the abandoned. Whoever takes the afflicted and the crushed for his own is the genuine saint, and God is present exactly there. He likens such a heart to fresh butter, soft all the way through, the same on the outside as within.

The mark is concrete: sheltering those who have nobody, and giving servant and maid the same mercy one gives one's own child; a person like that, he says, is the very form of God in the world.

GATHA 0348 *Devotion to Vitthal*

Devotion, the bond that shines

मराठी मूळ

याजसाठीं भक्ति । जगीं रूढवावया ख्याति ॥१॥
नाहीं तरी कोठें दुजें । आहे बोलाया सहजें ॥ध्रु.॥
गौरव यासाटीं । स्वामिसेवेची कसोटी ॥२॥
तुका म्हणे अळंकारा । देवभक्त लोकीं खरा ॥३॥

ENGLISH TRANSLATION

The purpose of devotion is to establish its glory in the world. Otherwise, where is any second thing to speak of? This is the test of service to the Lord: the honor it earns.

Says Tuka, in all the world, what truly shines is the bond between God and devotee.

IN PLAIN WORDS

It is for this that devotion exists: to spread its glory through the world. For otherwise, where is any second thing to speak of? This is its honor, the test of service to the Lord. Tuka says: in all the world, the true ornament is the bond of God and devotee.

WHAT IT MEANS

Tukaram asks what devotion is finally for, and answers that its purpose is to make its own glory known in the world. Apart from this bond there is nothing else worth speaking of at all. He calls faithful service to the Lord the real test, the thing that earns true honor. The closing image is that across the whole world the one genuine ornament, the thing that actually shines, is the bond between God and devotee.

GATHA 0349 *The Moral Ideal*

Social criticism, the scorner of Hari

मराठी मूळ

अमंगळ वाणी । नये ऐकों ते कानीं ॥१॥
जो हे दूषी हरिची कथा । त्यासि क्षयरोगव्यथा ॥ध्रु.॥
याति वर्ण श्रेष्ठ । परि तो चांडाळ पापिष्ठ ॥२॥
तुका म्हणे पाप । माय नावडे ज्या बाप ॥३॥
वाचे नुच्चारी गोविंदा । सदा करी परनिंदा ॥ध्रु.॥
कैसा निरयगांवा । जाऊं न पवे विसावा ॥२॥
तुका म्हणे दंड । कैसा न पवे तो लंड ॥३॥

ENGLISH TRANSLATION

Inauspicious speech should never be allowed to enter the ears. One who disparages the story of Hari will suffer the agony of wasting disease.

Even if born in the highest caste, such a person is a wretched sinner. Says Tuka, sin belongs to the one who has no love for mother and father. One whose tongue never utters the name of Govinda but always indulges in slandering others: such a person walks straight toward the city of hell and finds no rest.

Says Tuka, how will such a wretch escape punishment?.

IN PLAIN WORDS

Foul speech should not be let into the ears. The one who reviles the story of Hari, his is the agony of wasting disease. Born in the highest caste, he is still a vile sinner. Tuka says: sin belongs to the one who has no love for his mother and father. The tongue that never says Govinda, that always slanders others, how will it reach any rest in the city of hell it is bound for? Tuka says: how will that scoundrel escape his punishment?

WHAT IT MEANS

Tukaram tells the listener to keep foul speech out of the ears, then names the worst kind: reviling the story of Hari. He measures a person not by birth but by conduct; even the highest caste does not save the one who mocks the holy story or has no love for mother and father, who remains a sinner regardless. He sets the slanderer beside the one who never lets Govinda's name cross his tongue and instead spends it tearing others down. The warning is pointed at that pattern of contempt and slander itself: it leads only toward a place of no rest, and no punishment is escaped by it. Read it as a mirror for one's own speech, not as a license to despise the speaker.

GATHA 0350 *Social Criticism*

Social criticism, the hollow fault-finder

मराठी मूळ

आचरणा ठाव । नाहीं अंगीं स्वता भाव ॥१॥
करवी आणिकांचे घात । खोडी काढूनि पंडित ॥ध्रु.॥
श्वानाचियापरी । मिष्टान्नासि विटाळ करी ॥२॥
तुका म्हणे ऐसा । सटवे चि ना पांचा दिसां ॥३॥

ENGLISH TRANSLATION

He has no practice of virtue, no genuine devotion within himself. He finds faults in others and contrives their downfall.

Like a dog that defiles even fine food, he contaminates everything. Says Tuka, such a person does not survive even five days.

IN PLAIN WORDS

He has no ground of right conduct, no real devotion in him. He brings about the ruin of others, the learned man, picking out their faults. Like a dog, he defiles even fine food. Tuka says: such a one does not last even five days.

WHAT IT MEANS

Tukaram draws the figure of the clever critic who has nothing under his cleverness, no practice of virtue, no devotion of his own. What he does have is an eye for other people's faults, which he uses to drag them down and ruin them. The harsh image is of a dog that fouls good food it cannot itself enjoy; the fault-finder spoils what is good simply by touching it with contempt. The closing line says such a way of living does not last, and the warning points at the pattern of cynical fault-finding, an invitation to check that impulse in oneself rather than to scorn the person.

GATHA 0351 *Worldly Metaphors*

Metaphor, the axe-handle son

मराठी मूळ

गर्भाचें धारण । तिनें वागविला सिण ॥१॥
व्याली कुर्हा डीचा दांडा । वर न घली च तोंडा ॥ध्रु.॥
उपजला काळ । कुळा लाविला विटाळ ॥२॥
तुका म्हणे जाय । नरका अभक्ताची माय ॥३॥

ENGLISH TRANSLATION

The mother bore the burden of the womb and endured all the pain of labor.

But she gave birth to an axe-handle; it will not even turn its face toward her.

Time itself was born, and defilement was brought upon the clan.

Says Tuka, the very tree gives birth to the wood that becomes the handle of the axe that fells it.

IN PLAIN WORDS

She carried the burden of the womb; she bore all the toil of it. But what she bore was an axe-handle; it will not even turn its face to her. Time itself was born, and defilement was laid on the family. Tuka says: the mother of the one without devotion goes to hell.

WHAT IT MEANS

Tukaram takes the mother's labor, the carried weight of the womb, the pain endured, as the measure of what is owed, and then shows it betrayed. The child she bore turns out to be an axe-handle, the wood fitted into the tool that fells the very tree it came from; it will not so much as look back at her. He names the cost: such a birth brings death and defilement upon the whole family. The sharp closing claim is that the mother of a person without devotion shares his ruin; the weight falls not on her labor but on the godless ingratitude that turns a gift into a weapon, a pattern worth examining in oneself.

GATHA 0352 *The Moral Ideal*

Moral counsel, the friend who ruins you

मराठी मूळ

पतनासि जे नेती । तिचा खोटा स्नेह प्रीती ॥१॥
विधीपुरतें कारण । बहु वारावें वचन ॥ध्रु.॥
सर्वस्वासि नाडी । ऐसी लाघवाची बेडी ॥२॥
तुका म्हणे दुरी । राखतां हे तों ची बरी ॥३॥

ENGLISH TRANSLATION

The affection of one who leads you to ruin is false love. Keep such a relationship to the bare minimum and restrain your speech.

Such a bond is a deceptive shackle that will cheat you of everything. Says Tuka, this one is fine only when kept at a distance.

IN PLAIN WORDS

The one who leads you to your fall: their fondness is false love, their affection a lie. Speak to them only as far as duty asks; cut the rest of your words short. Such a bond is a clever shackle that cheats you of everything you have. Tuka says: keep this one at a distance; that alone is good.

WHAT IT MEANS

Tukaram is naming a particular kind of relationship and telling you what to do with it. The person who draws you toward your own ruin wears the face of affection, but he calls it a counterfeit: false love, a lie. So he sets a limit. Speak to such a person only as much as obligation requires and no further, because the bond looks like friendship

while it works like a shackle, quietly stripping you of all you have. The only safe handling is distance, and he says distance here is not coldness but good sense.

GATHA 0353 *Surrender and Acceptance*

Surrender, God as the only doer

मराठी मूळ

देव आड जाला । तो भोगिता मी उगला । अवघा निवारला । शीण शुभाअशुभाचा ॥१॥
जीवशिवाचें भातुकें । केलें क्रीडाया कौतुकें । कैचीं येथें लोकें । हा आभास अनित्य ॥ध्रु.॥
विष्णुमय खरें जग । येथें लागतसे लाग । वांटिले विभाग । वर्णधर्म हा खेळ तयाचा ॥२॥
अवघी एकाची च वीण । तेथें कैचें भिन्नाभिन्न । वेदपुरुष नारायण । तेणें केला निवाडा ॥३॥
प्रसादाचा रस । तुका लाधला सौरस । पायापाशीं वास । निकट नव्हे निराळा ॥४॥
मंबाजी गोसावी यांनीं स्वामीस पीडा केली - अभंग ॥५॥

ENGLISH TRANSLATION

God has interposed Himself as the doer; He is the experiencer, and I have gone silent. All the toil of good and evil has been removed.

The play of jiva and Shiva has been made into a child's toy, a plaything of wonder.

Says Tuka, what bondage, what liberation? It was all His game from the start.

IN PLAIN WORDS

God has stepped in as the doer. He is the one who experiences; I have gone quiet. All the strain of good and evil is gone. The play of jiva and Shiva was made into a toy, set up for sport and wonder. What people are there here? This appearance does not last. The world is truly full of Vishnu; this is where everything takes hold. The shares were handed out; caste and duty are his game. It is all woven of one thread. Where, then, is separate and not-separate? Narayana, the Person of the Vedas, made the decision. Tuka has tasted the sweet juice of grace. My place is at his feet, close, not apart.

WHAT IT MEANS

Tukaram describes what happens when God takes over as the one who acts. Once God is the doer and the experiencer, Tukaram himself falls silent, and the whole exhausting weight of weighing good against evil drops away. He calls the cosmic drama of jiva and Shiva a child's toy God set up for play, and warns that the people and the world we take so seriously are a passing appearance. Yet the world is real as Vishnu's own fullness; even caste and duty are moves in his single game, all woven from one thread, so the old quarrel of separate versus not-separate dissolves. Having tasted that grace, Tukaram says his place is simply at God's feet, close and never apart.

GATHA 0354 *Faith and Trust*

Faith, the unbreakable grip on the feet

मराठी मूळ

न सोडीं न सोडीं न सोडीं । विठोबा चरण न सोडीं ॥१॥
भलतें जड पडो भारी । जीवावरी आगोज ॥ध्रु.॥
शतखंड देह शस्त्रधारी । करितां परी न भीयें ॥२॥
तुका म्हणे केली आधीं । दृढ बुद्धी सावध ॥३॥

ENGLISH TRANSLATION

I will not let go, I will not let go, I will not let go of the feet of Vitthoba. Let any burden fall upon me, let any threat come upon my life.

Even if a hundred swords cut this body to pieces, I will not be afraid. Says Tuka, I made this firm resolve from the very start; my mind is alert and unshakable.

IN PLAIN WORDS

I will not let go, I will not let go, I will not let go. Vithoba, I will not let go of your feet. Let any heavy burden fall on me, let the worst come upon my life. Even if swords cut this body into a hundred pieces, I will not be afraid. Tuka says: I made this resolve firm beforehand; my mind is awake.

WHAT IT MEANS

Tukaram is making a vow and showing how unconditional it is. The triple refusal, will not let go, will not let go, will not let go, fixes his grip on Vithoba's feet against everything that might pry it loose. Then he names the worst that could come: crushing burdens, threats to his very life, the body hacked into a hundred pieces, and meets each with no fear. The strength is not luck of the moment; he says he settled the resolve in advance and keeps his mind alert, so that when terror arrives the answer is already decided.

GATHA 0355 *Autobiography*

Autobiography, suffering as rescue

मराठी मूळ

बरवें बरवें केलें विठोबा बरवें । पाहोनि आंत क्षमा अंगी कांटीवरी मारविलें ॥१॥
शिव्या गाळी नीत नाहीं । बहु फार विटंबिलें ॥२॥
तुका म्हणे क्रोधा हातीं । सोडवूनि घेतलें रे ॥३॥

ENGLISH TRANSLATION

Well done, well done, Vitthoba, you have done well. Seeing the patience within me, you had me beaten on thorns.

Abuses and curses rained without end; I was thoroughly humiliated. Says Tuka, you rescued me from the hands of anger.

IN PLAIN WORDS

Well done, well done, Vithoba, you have done well. You looked at the patience inside me and had this body beaten on the thorns. Curses and abuse came without stop; I was disgraced again and again. Tuka says: you pulled me free from the hands of anger.

WHAT IT MEANS

Tukaram is thanking God for an ordeal, which is the strange turn of the poem. He praises Vithoba for what looks like cruelty: having seen the patience hidden in Tukaram, God put it to the test by letting him be beaten on thorns, cursed, and humiliated over and over. The point lands in the last line. The whole humiliation was a rescue, prying him loose from the grip of anger, the inner enemy that abuse usually feeds. Read as self-examination, it asks whether the insults we suffer might be the very thing that frees us from our own rage, rather than proof of how wronged we are.

GATHA 0356 *Ecstasy and Joy*

Ecstasy, the thorny path made smooth

मराठी मूळ

पावलों पावलों । देवा पावलों रे ॥१॥
बरवें संचित होतें तैसें जालें रें । आतां काय बोलों रे ॥२॥
सोज्ज्वळ कंटकवाटा भावें करूं गेलों रे । तुका म्हणे करूनि वेगळा केलों रे ॥३॥

ENGLISH TRANSLATION

I have arrived, I have arrived, O God, I have arrived. My past merit was good, and so it has come to pass; what more can I say? The thorny path has become smooth through devotion.

Says Tuka, having been brought through it, I have been set apart and made free.

IN PLAIN WORDS

I have arrived, I have arrived, O God, I have arrived. My past store of merit was good, and so it has turned out this way; what more can I say now? I set out in love to walk the bright thorny road. Tuka says: he carried me through it and set me apart.

WHAT IT MEANS

Tukaram cries out that he has reached the goal, and then refuses to take the credit. He traces the arrival back to good merit gathered long before, so the reaching feels less like an achievement than a gift come due, leaving him with nothing more to say. He recalls setting out in devotion onto a path that was at once shining and full of thorns. The closing line gives the resolution: God himself brought him through the thorns and set him apart, made free, so the whole journey is finally God's doing and not his own.

GATHA 0357 *Confession and Sin*

Confession, done with bad company

मराठी मूळ

कां होती कां होती । देवा एवढी फजीती ॥१॥
मुळीं वर्म नसतों चुकलों । तो मी ऐसें चित्तीं ॥ध्रु.॥
होणार होऊनि गेलें । मिथ्या आतां खंती रे ॥२॥
तुका म्हणे पुरे आतां । दुर्जनाची संगती रे ॥३॥

ENGLISH TRANSLATION

O God, why was there such disgrace? In my chitta I know that I was at fault from the very root. What was destined to happen has happened; it is useless to grieve over it now.

Says Tuka, enough now; let the company of the wicked come to an end.

IN PLAIN WORDS

Why was there, why was there, O God, such a disgrace? Deep in my mind I know I was at fault from the very root, that the error was mine. What was bound to happen has happened; it is empty to grieve over it now. Tuka says: enough now, enough of the company of the wicked.

WHAT IT MEANS

Tukaram is owning a humiliation instead of complaining about it. He asks God why such a disgrace fell on him, but does not stop at the question; in his own heart he admits the fault was his from the root, not someone else's doing. Then he refuses to wallow: what was destined has already happened, and grieving over it now is hollow. The resolve he draws is practical and aimed at himself. The disgrace grew out of keeping bad company, so he ends that company for good. The poem points at the pattern, the company we choose, rather than at any person to despise.

GATHA 0358 *Prayers*

Prayer, the only giver of life

मराठी मूळ

सोडवा सोडवा । सोडवा हो अनंता ॥१॥
तुजविण ऐसा । कोण दुजा प्राणदाता ॥ध्रु.॥
कोणा लाज नेणां ऐसें । आणिकां शरण आम्ही जातां ॥२॥
तुका म्हणे सखया । माझ्या रखुमाईच्या कांता ॥३॥

ENGLISH TRANSLATION

Save me, save me, save me, O Ananta. Who else but you is the giver of life? I know no one, and shame prevents me from taking refuge elsewhere.

Says Tuka, O my dear friend, O husband of Rukmini, save me.

IN PLAIN WORDS

Save me, save me, save me, O Ananta. Who else but you is the giver of life? I know no other, and shame keeps me from going to anyone else for refuge. Tuka says: O dear friend, husband of Rakhumai, save me.

WHAT IT MEANS

Tukaram is crying for rescue and closing off every other door as he does it. The threefold save me, save me, save me carries the urgency, and the address to Ananta, the endless one, names where he turns. His reasoning is exclusive: God alone gives life, so there is no second giver to run to, and he would feel shame even attempting to take refuge anywhere else. The plea ends in intimacy rather than dread, calling God his dear friend and the husband of Rakhumai, so the one he begs for help is also the one he loves and belongs to.

GATHA 0359 *Devotion to Vitthal*

Devotion, the mind absorbed in Hari

मराठी मूळ

पुत्राची वार्ता । शुभ ऐके जेवीं माता ॥१॥
तैसें राहो माझें मन । गातां ऐकतां हरिगुण ॥ध्रु.॥
नादें लुब्ध जाला मृग । देह विसरला अंग ॥२॥
तुका म्हणे पाहे । कासवीचें पिलें माये ॥३॥

ENGLISH TRANSLATION

As a mother's heart overflows with joy upon hearing good news of her son, so let my mind remain absorbed in singing and hearing the qualities of Hari. The deer, captivated by music, forgets its very body.

Says Tuka, see how the baby tortoise gazes upon its mother with love.

IN PLAIN WORDS

As a mother takes in good news of her son, may my mind rest like that while singing and hearing the qualities of Hari. The deer is caught by the sound and forgets its own body. Tuka says: see how the baby tortoise watches its mother.

WHAT IT MEANS

Tukaram is praying for a certain quality of attention and giving three pictures of it. He asks that his mind, while singing and hearing the praises of Hari, hold the way a mother's heart holds when she hears good news of her son: wholly, gladly, with nothing held back. The deer drawn by music until it forgets its own body shows attention so complete that self drops away. The baby tortoise gazing toward its mother, fed by that gaze alone in the old image, shows a love that lives by looking. Together they ask that devotion be absorbed, self-forgetting, and sustained by simple longing toward God.

GATHA 0360 *The Nature of God*

Nature of God, grace turns poison to nectar

मराठी मूळ

ध्यानी योगीराज बैसले कपाटीं । लागे पाठोवाटीं तयांचिया ॥१॥
तान भुक त्यांचें राखे शीत उष्ण । जाले उदासीन देहभाव ॥ध्रु.॥
कोण सखें तयां आणीक सोयरें । असे त्यां दुसरें हरीविण ॥२॥
कोण सुख त्यांच्या जीवासि आनंद । नाहीं राज्यमद घडी तयां ॥३॥
तुका म्हणे विष अमृता समान । कृपा नारायण करितां होय ॥४॥

ENGLISH TRANSLATION

Great yogis sit in meditation behind closed doors, and God follows them even there. He tends to their hunger and thirst and watches over their hunger, thirst, heat, and cold, for they have become indifferent to the body.

Who else is their friend or relative besides Hari? What other joy gladdens their souls? They have no attachment to kingly power, not even for a moment. Says Tuka, when Narayana shows his grace, even poison becomes nectar.

IN PLAIN WORDS

Great yogis sit in meditation behind closed doors, and God follows close on their path. He keeps their hunger and thirst, watches over their cold and heat, for they have grown indifferent to the body. What friend, what kin, do they have other than Hari? They have no second one. What joy gladdens their souls? Not for a moment is there the pride of a kingdom in them. Tuka says: poison becomes the same as nectar when Narayana shows his grace.

WHAT IT MEANS

Tukaram describes the renunciate yogis and the God who tends them. They sit shut away in meditation, having grown indifferent to the body, and God does not leave them to fend for themselves: he follows behind and looks after their hunger, thirst, cold, and heat. Their company is narrowed to one. Hari is their only friend and only kin, and the pride of power or kingdom never touches them even for a moment. The final line names what makes this possible. When Narayana pours out grace, even poison turns into nectar, so what would harm anyone else becomes, for them, the very thing that sustains.

GATHA 0361 *Ecstasy and Joy*

Ecstasy, cling to the hem and be ferried

मराठी मूळ

न व्हावें तें जालें देखियेले पाय । आतां फिरूं काय मागें देवा ॥१॥
बहु दिस होतों करीत हे आस । तें आलें सायासें फळ आजि ॥ध्रु.॥
कोठवरि जिणें संसाराच्या आशा । उगवो हा फांसा येथूनियां ॥२॥
बुडालीं तयांचा मूळ ना मारग । लागे तो लाग सांडूनियां ॥३॥
पुढें उलंघितां दुःखाचे डोंगर । नाहीं अंतपार गर्भवासा ॥४॥
तुका म्हणे कास धरीन पीतांबरीं । तूं भवसागरीं तारूं देवा ॥५॥

ENGLISH TRANSLATION

That which was never meant to be has come to pass: I have beheld your feet. O God, shall I now turn back? For many days I held this longing, and today the fruit of that labor has come.

How long can one live on the hopes of worldly life? Let this noose be cut loose right here. Those who have drowned have no trace or path left behind; I must abandon the trail that pulls me back.

Ahead lie mountains of suffering, and the torment of the womb has no end. Says Tuka, I will cling to the hem of your yellow garment; you, O God, are my ferry across this ocean of existence.

IN PLAIN WORDS

What was never to be has happened: I have seen your feet. Now, O God, why would I turn back? For many days I carried this longing, and today, after much labor, the fruit has come. How long can one live on the hopes of worldly life? Let this noose be cut loose right here. Those who drowned left no root and no road behind; I must give up the trail that drags me back. Ahead lie mountains of suffering, and the womb's torment has no end. Tuka says: I will cling to the hem of your yellow garment. You, O God, are my ferry across the ocean of being.

WHAT IT MEANS

Tukaram has reached the feet he longed for and now refuses to go backward. Seeing God's feet was something he thought could never be, and after many days of longing and hard effort the fruit has finally come, so turning back is unthinkable. He weighs the alternative coldly: worldly hope is a noose, the ones who drowned in it left no path worth following, and ahead of that road lie only mountains of pain and the endless torment of being born again. So he chooses the one hold that saves. He clings to the hem of God's yellow garment and trusts God as the ferry that carries him across the whole ocean of birth and death.

GATHA 0362 *Devotion to Vitthal*

Devotion, Vaikuntha brought to earth

मराठी मूळ

वैकुंठा जावया तपाचे सायास । करणें जीवा नास न लगे कांहीं ॥१॥
तया पुंडलिकें केला उपकार । फेडावया भार पृथीवीचा ॥२॥
तुका म्हणे सोपी केली पायवाट । पंढरी वैकुंठ भूमीवरी ॥३॥

ENGLISH TRANSLATION

To reach Vaikuntha there is no need for the ordeals of penance or for destroying one's body. Pundalik rendered that great service to relieve the burden of the earth.

Says Tuka, he made the footpath easy: Pandharpur is Vaikuntha right here on the ground.

IN PLAIN WORDS

To go to Vaikuntha there is no need for the strain of penance, no need to destroy the body. Pundalik did that great service, to lift the burden of the earth. Tuka says: he made the footpath easy. Pandhari is Vaikuntha here on the ground.

WHAT IT MEANS

Tukaram is saying the highest heaven has been moved within reach. The old route to Vaikuntha demanded harsh penance and the wearing down of the body, and he sets that aside as unnecessary. The reason is Pundalik, whose devotion drew God to stand on the brick at Pandharpur; Tukaram frames this as a service done to relieve the earth's burden. The payoff is the closing claim, and he does not soften it. Pandhari is not a road to Vaikuntha but Vaikuntha itself, laid down on the ground as an easy footpath that ordinary people can simply walk.

GATHA 0363 *Faith and Trust*

Faith, courage over cowardice

मराठी मूळ

शोकें शोक वाढे । हिमतीचे धीर गाढे ॥१॥
येथें केले नव्हे काई । लंडीपण खोटें भाई ॥ध्रु.॥
करिती होया होय । परी नव्हे कोणी साह्य ॥२॥
तुका म्हणे घडी । साधिलिया एक थोडी ॥३॥

ENGLISH TRANSLATION

Grief only multiplies grief, but the courageous remain steadfast in their resolve. Nothing can be accomplished here through cowardice, O brother.

Those who act with determination bring things into being, though no one else may come to help. Says Tuka, even one small moment, when seized with effort, is enough.

IN PLAIN WORDS

Grief only makes grief grow; the courageous stay firm in their resolve. What cannot be done here by such means? Cowardice is false, brother. Those who keep saying yes, yes bring things to pass, though no one comes to help them. Tuka says: even one small moment, when it is seized, is enough.

WHAT IT MEANS

Tukaram is rebuking despair and praising steady nerve. He observes that grief feeds on itself and only multiplies, while the courageous hold firm to their resolve and so get things done. Cowardice, he says plainly, is a lie, a false self-image that excuses inaction. He notes too that the determined act and bring things into being even when no one stands beside them to help. The closing turn is encouragement: you do not need endless time or perfect conditions, because even a single small moment, once it is truly seized, is enough to accomplish what matters.

GATHA 0364 *The Necessity of Experience*

Nondual sight, no second thing

मराठी मूळ

म्हणउनी खेळ मांडियेला ऐसा । नाहीं कोणी दिशा वर्जीयेली ॥१॥
माझिया गोतें हें वसलें सकळ । न देखिजे मूळ विटाळाचें ॥ध्रु.॥
करूनि ओळखी दिली एकसरें । न देखों दुसरें विषमासी ॥२॥
तुका म्हणे नाहीं काळापाशीं गोवा । स्थिति मति देवा वांचूनियां ॥३॥

ENGLISH TRANSLATION

This is why such a game was set in motion: no direction has been left out. All that exists is my kin kin; the root of any impurity cannot be found.

Having been introduced and given over all at once, I see no second thing, no inequality. Says Tuka, there is no entanglement with Death; apart from God, there is neither condition nor understanding.

IN PLAIN WORDS

This is why the whole game was set up like this: no direction was left out. Everything that exists is my own kin. I cannot find any root of impurity anywhere. He introduced me to it all at once, and now I see no second thing, no high and no low. Tuka says: there is no snare in Death for me. Apart from God there is no state and no mind.

WHAT IT MEANS

Tukaram is describing what the world looks like once the eye no longer divides it. The cosmos is a game God set in motion, and not one corner of it is left outside that play. So everything is his own family, and he can find no source for impurity anywhere, because impurity was only ever a way of cutting one thing off from another. Shown the whole at once, he sees no second thing and no ranking of higher over lower. With nothing held apart, death has no hook to catch him; only God remains, and there is no separate condition or mind left over.

GATHA 0365 *The Saints*

The true Vaishnava, beyond caste

मराठी मूळ

वैष्णव तो जया । अवघी देवावरी माया ॥१॥
नाहीं आणीक प्रमाण । तन धन तृण जन ॥ध्रु.॥
पडतां जड भारी । नेमा न टळे निर्धारीं ॥२॥
तुका म्हणे याती । हो का तयाची भलती ॥३॥
आम्ही न वजों तया वाटा । नाचूं पंढरीचोहटां ॥ध्रु.॥
पावोत आत्मिस्थति । कोणी म्हणोत उत्तम मुक्ति ॥२॥
तुका म्हणे छंद । आम्हां हरिच्या दासां निंद्य ॥३॥
॥ स्वामीस सद्गुरूची कृपा जाली ॥ - अभंग ४

ENGLISH TRANSLATION

A true Vaishnava is one whose entire love rests upon God alone. There is no other measure: body, wealth, reputation, and people are all as grass to him.

Even when the heaviest burden falls, his vow never wavers. Says Tuka, let his caste be whatever it may. We will not walk those other paths; we dance in the open square of Pandhari.

Let anyone attain the state of Self-realization; let them call it the highest liberation. Says Tuka, we who are servants of Hari find all such talk of no account.

IN PLAIN WORDS

A true Vaishnava is one whose whole love rests on God. There is no other measure. Body, wealth, reputation, people: all of it is grass to him. Even when the heaviest burden falls on him, his vow does not waver. Tuka says: let his caste be whatever it may. We will not walk those other paths; we dance in the open square of Pandhari. Let anyone reach the state of the Self; let them call it the highest liberation. Tuka says: we who are servants of Hari hold all such talk of no account.

WHAT IT MEANS

Tukaram is redefining who counts as a real devotee, and the test is love, not birth. The one mark of a Vaishnava is that his whole heart rests on God; body, wealth, name, and people weigh no more than grass against that. Such a one holds his vow steady under any burden, and his caste, high or low, is simply beside the point. Tukaram then sets devotion above the prize that most spiritual paths chase: even the state of Self-realization, even the highest liberation, does not interest the servant of Hari. He would rather dance in the open square at Pandhari than walk the road that ends in mukti.

GATHA 0366 *Autobiography*

Autobiography, the Guru's initiation

मराठी मूळ

सद्गुरायें कृपा मज केली । परी नाहीं घडली सेवा कांहीं ॥१॥
सांपडविलें वाटे जातां गंगास्नाना । मस्तकीं तो जाणा ठेविला कर ॥ध्रु.॥
भोजना मागती तूप पावशेर । पडिला विसर स्वप्नामाजी ॥२॥
कांहीं कळहे उपजला अंतराय । म्हणोनियां काय त्वरा जाली ॥३॥
राघवचैतन्य कैशवचैतन्य । सांगितली खुण मळिकेची ॥४॥
बाबाजी आपलें सांगितलें नाम । मंत्र दिला राम कृष्ण हरि ॥५॥
माघाशुद्ध दशमी पाहुनि गुरुवार । केला अंगीकार तुका म्हणे ॥६॥

ENGLISH TRANSLATION

The Sadguru showed me grace, though I had done no service to deserve it. He caught hold of me on the road as I was going for a bath in the Ganga and placed his hand upon my head.

He asked for a quarter-measure of ghee with his meal, but I forgot this in a dream. Some dispute arose as an obstacle, and therefore there was haste.

Raghava Chaitanya, Keshava Chaitanya, gave me the sign of the rosary. Babaji told me his own name and gave me the mantra: Rama, Krishna, Hari.

Says Tuka, on Thursday, the tenth day of the bright half of Magha, he accepted me as his own.

IN PLAIN WORDS

The Sadguru showed me grace, though I had done no service to earn it. He caught hold of me on the road as I was going to bathe in the Ganga, and placed his hand on my head. He asked for a quarter-measure of ghee with his meal, and I forgot it in a dream. Some quarrel arose as an obstacle, and so there was haste. Raghava Chaitanya, Keshava Chaitanya: he gave me the sign of the rosary. Babaji told me his own name and gave me the mantra: Rama, Krishna, Hari. Tuka says: on Thursday, the tenth day of the bright half of Magha, he accepted me as his own.

WHAT IT MEANS

Tukaram is telling the story of his own initiation and insisting it was pure gift. He had done nothing to deserve a teacher, yet the Sadguru stopped him on the road to the river and laid a hand on his head. The middle lines record the homely, dreamlike details around the event: a request for ghee forgotten in a dream, a dispute that hurried things along. Then comes the lineage and the heart of the gift: the names Raghava Chaitanya and Keshava Chaitanya, the sign of the rosary, the teacher Babaji, and the mantra Rama, Krishna, Hari. Tukaram dates the moment exactly, the way one remembers the turning point of a life.

GATHA 0367 *The Power of the Name*

The Name, the Guru's easy mantra

मराठी मूळ

माझिये मनींचा जाणोनियां भाव । तो करी उपाव गुरुराजा ॥१॥
आवडीचा मंत्र सांगितला सोपा । जेणें गुंपा कांहीं कोठें ॥ध्रु.॥
जाती पुढें एक उतरले पार । हा भवसागर साधुसंत ॥२॥
जाणत्या नेणत्या ज्या जैसी आवडी । उतार सांगडी तापे पेटीं ॥३॥
तुका म्हणे मज दावियेला तारू । कृपेचा सागरु पांडुरंग ॥४॥

ENGLISH TRANSLATION

Knowing the longing in my mind, my Guru devised a remedy. He gave me a beloved mantra, so easy that there is no obstacle anywhere.

Some go ahead and cross to the other shore: the saints are the way across this ocean of existence. For the knowing and the unknowing alike, whatever their heart desires, there are rafts, boats, and planks to carry them over.

Says Tuka, he showed me the vessel, the ocean of mercy, Panduranga.

IN PLAIN WORDS

Knowing the longing in my mind, my Guru-king made a remedy. He gave me a beloved mantra, so easy that there is no snag anywhere. Some go ahead and cross to the far shore: the saints are the way across this ocean of being. For the wise and the simple alike, whatever each one's heart desires, there are rafts and boats and planks to carry them over the heat. Tuka says: he showed me the vessel, the ocean of mercy, Panduranga.

WHAT IT MEANS

Tukaram is praising the simplicity of the path his Guru handed him. The Guru read the exact longing in his heart and answered it with one easy mantra, a remedy with no catch in it. The world is an ocean to be crossed, and the saints are the crossing itself; whether a person is learned or unlettered, there is some craft fitted to them, a raft or plank for every kind of soul. The point is that the way over is not reserved for the clever. Tukaram ends by naming his own vessel: Panduranga, the very ocean of mercy that carries him.

GATHA 0368 *Surrender and Acceptance*

Surrender, the saints stand surety

मराठी मूळ

घालुनियां भार राहिलों निश्चिंतीं । निरविलें संतीं विठोबासि ॥१॥
लावूनियां हातें कुरवाळिला माथा । सांगितलें चिंता न करावी ॥ध्रु.॥
कटीं कर सम चरण साजिरे । राहिला भीवरें तीरीं उभा ॥२॥
खुंटले सायास अणिकि या जीवा । धरिले केशवा पाय तुझे ॥३॥
तुज वाटे आतां तें करीं अनंता । तुका म्हणे संता लाज माझी ॥४॥

ENGLISH TRANSLATION

Having placed the entire burden upon him, I rest in certainty. The saints commended me to Vitthoba, stroking my head with their hands, and told me not to worry.

With hands on hips and beautiful even feet, he stands on the bank of the Bhima. All other efforts have ceased for this soul, for I have grasped your feet, O Keshava.

Says Tuka, do with me now as you please, O Ananta; the saints hold my honor in trust.

IN PLAIN WORDS

I have laid the whole burden on him and now I rest in certainty. The saints handed me over to Vithoba. They stroked my head with their hands and told me not to worry. Hands on his hips, his lovely feet level, he stands on the bank of the Bhima. All other effort has stopped for this soul, for I have grasped your feet, O Keshava. Do now whatever you please, O Ananta. Tuka says: the saints hold my honor in their keeping.

WHAT IT MEANS

Tukaram is handing his whole life over and naming who arranged the handover. The saints themselves commended him to Vithoba, soothing him like a child, telling him to stop worrying. He pictures the Lord in the familiar Pandharpur stance, hands on hips, feet set even, standing by the river. With those feet gripped, every other striving falls away, and he tells God to do with him whatever God wills. The closing line carries the weight of the poem: he is not facing God alone, because the saints have pledged themselves as surety for his honor.

GATHA 0369 *Faith and Trust*

Faith, reckless self-surrender

मराठी मूळ

माझिये मनींचा जाणा हा निर्धार । जिवासि उदार जालों आतां ॥१॥
तुजविण दुजें न धरीं आणिका । भय लज्जा शंका टाकियेली ॥ध्रु.॥
ठायींचा संबंध तुज मज होता । विशेष अनंता केला संतीं ॥२॥
जीवभाव तुझ्या ठेवियेला पायीं । हें चि आतां नाही लाज तुम्हां ॥३॥
तुका म्हणे संतीं घातला हावाला । न सोडीं विठ्ठला पाय आतां ॥४॥

ENGLISH TRANSLATION

Know this to be the firm resolve of my mind: I have become reckless with my very life. I will hold no one but you; I have cast away fear, shame, and doubt.

The bond between you and me existed from the beginning, and the saints have strengthened it further. I have placed my entire being at your feet; now the responsibility is yours, not mine.

Says Tuka, the saints have vouched for me. I will not let go of your feet now, O Vitthal.

IN PLAIN WORDS

Know this firm resolve of my mind: I have become reckless with my own life. I will hold no one but you. I have thrown away fear, shame, and doubt. The bond between you and me was there from the start, and the saints have made it stronger still. I have placed my whole being at your feet. Now the shame is yours, not mine. Tuka says: the saints have vouched for me. I will not let go of your feet now, O Vitthal.

WHAT IT MEANS

Tukaram declares a surrender that has burned away all caution. He has staked his life and will cling to no one but God, casting off the fear, shame, and doubt that hold most people back. He insists the bond is not new: it was there from the beginning, and the saints have only deepened it. Then he turns the responsibility around with a daring move. Having laid his whole self at God's feet, he says any disgrace now belongs to God, not to him, for it is God's name that suffers if a surrendered devotee is failed. With the saints standing as his guarantors, he refuses to release the feet he has grasped.

GATHA 0370 *Faith and Trust*

Faith, God protects his own

मराठी मूळ

देव सखा जरी । जग अवघें कृपा करी ॥१॥
ऐसा असोनि अनुभव । कासाविस होती जीव ॥ध्रु.॥
देवाची जतन । तया बाधूं न शके अग्न ॥२॥
तुका म्हणे हरी । प्रर्हा दासि यत्न करी ॥३॥

ENGLISH TRANSLATION

When God is your friend, the whole world treats you with kindness. Yet even with such experience at hand, why does the soul remain tormented? When God protects someone, even fire cannot harm them.

Says Tuka, Hari attends to the efforts of his devoted servant with great care.

IN PLAIN WORDS

When God is your friend, the whole world treats you with kindness. Even with such experience at hand, why does the soul still torment itself? When God guards someone, not even fire can harm them. Tuka says: Hari himself takes care of the efforts of his servant.

WHAT IT MEANS

Tukaram is steadying a frightened heart by pointing to plain experience. If God is truly your friend, the world itself softens toward you, and you have surely seen this happen. So why, he asks, does the soul keep wringing itself with anxiety? The answer he offers is that whatever God protects cannot be touched, and he reaches for the strongest image: even fire cannot burn it. The closing line names the reason for confidence: the servant does not have to manage everything, because Hari himself attends to the devotee's efforts.

GATHA 0371 *The Saints*

The saints, easy grace versus hard labor

मराठी मूळ

भले भणवितां संतांचे सेवक । आइत्याची भीक सुखरूप ॥१॥
ठसावितां बहु लागती सायास । चुकल्या घडे नास अल्प वर्म ॥ध्रु.॥
पाकसिद्धी लागे संचित आइतें । घडतां सोई तें तेव्हां गोड ॥२॥
तुका म्हणे बरे सांगतां चि गोष्टी । रणभूमि दृष्टी न पडे तों ॥३॥

ENGLISH TRANSLATION

Blessed are the servants of the saints: they receive ready-made nourishment of bliss. Much labor goes into shaping something, and a small mistake in the process can cause ruin.

A cooked meal requires all the right ingredients gathered beforehand; when everything comes together, it tastes sweet. Says Tuka, telling stories of war sounds fine, so long as the battlefield has not come into view.

IN PLAIN WORDS

Blessed are those who let themselves be called servants of the saints: theirs is ready-made bliss, asked for and given. To shape a thing yourself takes much labor, and one small slip in the method brings ruin. A cooked meal needs all the right things gathered first; when everything comes together, then it is sweet. Tuka says: telling stories of battle sounds fine, until the battlefield itself comes into view.

WHAT IT MEANS

Tukaram is comparing two ways of seeking God: leaning on the saints, or relying on one's own effort. To serve the saints and take the grace they offer is the easy way, ready-made bliss that costs only humility. Doing it yourself is like cooking or craft: it demands every ingredient in place and the right method, and a single mistake spoils the whole. The last line lands the warning with a soldier's bluntness. Boasting of one's own spiritual prowess is like swapping war stories; it is easy talk until the real battlefield appears and tests whether you can actually fight.

GATHA 0372 *The Saints*

The saints, gladly lowest at their door

मराठी मूळ

संतसमागम एखादिया परी । राहावें त्याचे द्वारीं श्वानयाती ॥१॥
तेथें रामनाम होईल श्रवण । घडेल भोजन उच्छिष्टाचें ॥ध्रु.॥
कामारी बटीक सेवेचे सेवक । दीनपण रंक तेथें भलें ॥२॥
तुका म्हणे सर्व सुख त्या संगती । घडेल पंगती संतांचिया ॥३॥

ENGLISH TRANSLATION

By any means, one should keep the company of saints. Even if you must linger at their door taking on the very station of a dog, do so.

There you will hear the name of Rama and partake of their blessed leftovers. Be a laborer, a servant, a menial in their service; lowliness and poverty are good there.

Says Tuka, all happiness lies in their company; you will have a place at the table of the saints.

IN PLAIN WORDS

By any means at all, keep the company of saints. Even if you must stay at their door taking the rank of a dog, do it. There you will hear the name of Rama, and you will eat their leftovers. Be a laborer, a servant, a menial in their service; to be lowly and poor is good there. Tuka says: all happiness is in that company. You will get a place at the saints' own table.

WHAT IT MEANS

Tukaram is urging the listener to pay any price in pride to be near the saints. He says: even if it means crouching at their door like a dog, do it, because what is gained there is worth more than dignity. At that door you hear the Name and live on the saints' leftovers, and the usual marks of shame, being a servant, a menial, poor and low,

become good things rather than humiliations. The whole poem inverts the world's ranking of high and low. He promises that this self-chosen lowliness ends not in disgrace but at the table itself, in the full company and joy of the saints.

GATHA 0373 *The Necessity of Experience*

Bridal mysticism, the union with Govinda

मराठी मूळ

एकली राणागोविंदा सवें । गेलें ठावें तें जालें ॥१॥
मज न म्हणा न म्हणा शिंदळी । नाहीं विषम जवळीं आतळलें ॥ध्रु.॥
नव्हती देखिली म्यां वाट । म्हणोनि हा धीट संग केला ॥२॥
भेणें मिठी दिधली गळां । सेजे जवळ दडालें ॥३॥
सलगी धरी पयोधर । साहाती करमुर सवें ॥४॥
आहेव मी गर्भीणपणें । हें सांगणें कां लागे ॥५॥
तुका म्हणे सेवटा नेलें । संपादिलें उभयतां ॥६॥
होतें बहुत हें दिवस मानसीं । आजि नवस हे फळले नवसीं ।

ENGLISH TRANSLATION

Alone in the wild, I went with Govinda, and what was hidden became known. Do not call me fallen; nothing impure came near me.

I had never seen this path before, and that is why I fearlessly kept his company. Out of fright I threw my arms around his neck and hid myself close beside him.

With tender boldness he held me. I am a married woman, and my condition speaks for itself; why should I need to explain? Says Tuka, he brought it all to completion, and both of us were fulfilled. This longing had dwelt in my heart for many, many days, and today all my prayers have borne fruit.

IN PLAIN WORDS

Alone in the wild, I went with Govinda, and what was hidden became known. Do not call me, do not call me a fallen woman; nothing impure came near me. I had never seen this path before, so I boldly kept his company. Out of fright I threw my arms around his neck and hid close beside him. With tender boldness he held me. I am a married woman, and now I am with child; why must this even be told? Tuka says: he brought it all to completion, and both of us were fulfilled. This longing had been in my heart for many days, and today my prayer has borne fruit.

WHAT IT MEANS

Tukaram sings in the voice of a woman to speak of the soul's secret union with God. She goes off alone with Govinda, and in that solitude what was hidden is finally known. She heads off the scandal at once: do not call her fallen, nothing impure touched her, because this love is not what the gossips imagine. The fright, the clinging to his neck, the hiding close beside him are the soul's first terror and surrender on an unknown path. The pregnancy is the sign that the union truly bore fruit, a thing too plain to need explaining; a longing carried for many days has at last been answered, and both lover and Beloved are fulfilled.

GATHA 0374 *Ecstasy and Joy*

Ecstasy, the union that never repeats

मराठी मूळ

व्हावी भेटी ते जाली गोविंदासीं । आतां सेवा करीन निश्चयेसीं वो ॥१॥
स्थिर स्थिर मज चि साहे करा । बहु कष्ट सोसिल्या येरझारा ।
येथें आड मज न साहावे वारा । देऊनि कपाट आलें तें दुसरें वारा वो ॥ध्रु.॥
मूळ सत्ता हे सायासाची जोडी । नेदी वेगळें होऊं एकी घडी ।
नाहीं लौकिक स्मरला आवडी । आता येणें काळें या वो लोभें वेडी वो ॥२॥
उदयीं उदय साधिला अवकाश । निश्चिंतीनें निश्चिंती सावकाश ।
धरिये गोडी बहुत आला रस । तुका म्हणे हा मागुता न ये दिवस वो ॥३॥
स्वयें सुखाचे जाले अनुभव । एक एकीपाशीं सांगतील भाव ।

ENGLISH TRANSLATION

The meeting I longed for with Govinda has taken place. Now I will serve him with all certainty.

Be steady, be steady, and let me bear this quietly, for I have endured too many comings and goings. Let no wind of opposition blow against me here; I have shut the door against all else.

This union is the fruit of great effort; he will not let me be separated from him even for a moment. He has forgotten all social propriety for the sake of love; I have gone mad with devotion in this very moment.

Daybreak after daybreak the space was earned, and in utter peace there is leisure at last. Such sweetness has come, such abundant nectar.

Says Tuka, this day will never come again.

IN PLAIN WORDS

The meeting I longed for with Govinda has happened. Now I will serve him with full resolve. Be steady, be steady, only help me hold still; I have borne too many comings and goings. Let no wind of opposition blow against me here; I have shut the door against everything else. This union is the prize of great effort; he will not let me be parted from him for even one moment. He has forgotten all the world's propriety for love's sake, and in this very moment I have gone mad with longing. Daybreak after daybreak the chance was won, and in deep peace there is rest at last. Such sweetness has come, such abundant nectar. Tuka says: this day will never come again.

WHAT IT MEANS

Again in the bride's voice, Tukaram sings the moment the soul's long-sought meeting with God finally arrives. After endless comings and goings, she begs only to be held steady now, to let no opposing wind reach her, having shut the door on all else. The union is the fruit of hard striving, and now the Beloved will not allow even a moment's separation; for love's sake both of them have abandoned the world's sense of what is proper. She has gone mad with devotion, and what follows is deep peace and overflowing sweetness. The last line gives the ecstasy its edge: this day is unrepeatable, a grace that comes once and is never to be taken lightly.

GATHA 0375 *Devotion to Vitthal*

Devotion, the fellowship of lovers of Hari

मराठी मूळ

अवघ्यां अवघा हा कैसा नवलाव । सर्वसाक्ष तेथें चि त्याचा जीव वो ॥१॥
आपआपणाशीं करिती नवल । परि वादावाद न संडिती बोल ।
एका मेघःशामें जलधर वोल । रसीं उतावळि हृदय सखोल वो ॥ध्रु.॥
एक विषय तो सकळांचा हरि । त्याच्या आवडीनें आवडी इतरीं ।
अंध बहिर हे प्रेत लोकां चारी । त्यांची कीर्ति गाइली पुराणांतरी वो ॥२॥
स्तुति पराविया मुखें रुचिकर । प्रीतिपात्राच्या गौरवीं आदर ।
परस्परें हे सादरा सादर । योग सज्जनाच्या सुखा नाहीं पार वो ॥३॥
भक्तिवल्लभ न तुटे चराचरीं । आप्त अनाप्त हे ऐशी ठेवी उरी ।
दुरी जवळी संचिता ऐसें धरी । रंगा रंगा ऐसें होणें लागे हरि वो ॥४॥
तुका लाधला हें उच्छिष्ट भोजन । आला बाहेरी प्रेमें वोसंडून ।
पडिलें कानीं त्या जीवाचें जतन । धरियेले एकाभावें हृदयीं चरण वो ॥५॥
आजि का वो तूं दिससी दुश्चिती । म्हणी एका मन लगे तुझ्या चित्तीं ।

ENGLISH TRANSLATION

How marvelous that the one who witnesses everything has his very life dwelling right there. Each one marvels to herself, yet the loving debate never ceases.

One dark-cloud-hued beloved, Hari, has drenched them all; their hearts overflow, eager and deep. The one object of love for all of them is Hari, and for his sake they love one another.

The four worlds of the blind, the deaf, and the lifeless have been redeemed, and their glory is sung in the ancient texts. Praise from another's lips is sweeter still; in honoring the beloved, there is great tenderness.

Each vies to please the other, and the joy of holy company knows no limit. The love of God pervades all movable and immovable creation, making no distinction between intimate and stranger.

Near and far are held according to past merit; one must become like Hari to reach Hari. Says Tuka, I have received the blessed leftovers of that feast. The love poured out of me, and when it fell upon my ears, my very life was guarded.

With single-minded devotion, I hold those feet within my heart.

IN PLAIN WORDS

How wonderful that the One who witnesses everything has his very life right there among them. Each one marvels to herself, yet the loving argument never stops. One dark-cloud-hued Beloved, Hari, has drenched them all; their hearts overflow, eager and deep. The one object of love for all of them is Hari, and for his sake they love one another. The blind, the deaf, the lifeless, the four kinds of beings have been redeemed, and their glory is sung in the old texts. Praise from another's lips tastes sweeter; honoring the beloved is done with great tenderness. Each one vies to please the other, and the joy of holy company has no end. The love of God runs through all that moves and stays still, making no difference between intimate and stranger. Near and far are held according to past merit; one must become like Hari to reach Hari. Tuka says: I have received the blessed leftovers of that feast. The love poured out of me, and when it fell on my ears my very life was guarded. With single heart I hold those feet within my heart.

WHAT IT MEANS

Tukaram is celebrating the fellowship of those who love God together. The wonder is that the witness of all things lives right among his devotees, who marvel at him and never tire of their loving back-and-forth. One dark-hued Hari has soaked them all, and because each loves him, they come to love one another too; their shared object turns into shared affection. He notes that even the most hopeless, the blind, the deaf, the lifeless across all kinds of creatures, are redeemed in this love, and that praising the Beloved through one another's mouths is sweeter than praising him alone. The closing turn is the key: God shows no preference between intimate and stranger, and to reach Hari one must become like Hari. Tukaram counts himself fed on the leftovers of that feast, his life guarded, his heart fixed on those feet.

GATHA 0376 *Appeals and Exhortations*

Krishna's lila, devotion past shame

मराठी मूळ

दिलें ठेवूं तें विसरसी हातीं । नेणों काय बैसला हरि चित्तीं वो ॥१॥
सर सर परती जालीस आतां भांड । कैसें दाखविसी जगासी या तोंड ।
व्याली माय ते लाजविली रांड । नाहीं थार दो ठायीं जाला खंड वो ॥धृ ॥
होतें तैसें तें उमटलें वरी । बाह्य संपादणी अंतरींची चोरी ।
नाहीं मर्यादा निःसंग बावरी । मन हें गोविंदीं देह काम करी वो ॥२॥
नाहीं करीत उत्तर कोणासवें । पराधीन भोजन दिलें खावें ।
नाहीं अचळ सावरावा ठावे । देखों उदासीन तुज देहभावें वो ॥३॥
कोठें नेणों हा फावला एकांत । सदा किलकिल भोंवतीं बहुत ।
दोघे एकवाटा बोलावया मात । नाहीं लाज धरिली दिला हात वो ॥४॥
करी कवतुक खेळ खेळे कान्हा । दावी लाघव भांडवी सासासुना ।
परा भक्ति हे शुद्ध तुम्ही जाणा । तुका म्हणें ऐसें कळों यावें जना वो ॥५॥
भरिला उलंडूनि रिता करी घट । मीस पाणियाचें गोविंदाची चट ।

ENGLISH TRANSLATION

You forget even what has been placed in your own hands. Who knows what Hari has settled into your chitta.

Go on, step back now, you fraud. How will you show your face to the world? A married woman has been shamed; you have no standing in either place.

What was hidden within has surfaced outwardly: a polished exterior hiding inner theft. She has lost all restraint, this bewildered one; her mind is in Govinda while the body goes through motions.

She makes no reply to anyone; she eats only what is given, like one not in her own keeping. We find her indifferent to everything, lost to bodily awareness.

Where she found this solitude no one knows, for crowds surround her always. The two of them share one path and one conversation; with no shame at all, she has given him her hand.

Says Tuka, Krishna plays his playful game, setting even mothers-in-law and daughters-in-law to quarreling. This is the highest devotion: pure.

May all the world come to know it.

IN PLAIN WORDS

You forget even what was placed in your own hands. Who knows what Hari has settled into your mind. Step back now, you fraud. How will you show your face to the world? You have shamed the mother who bore you; you have no standing in either place. What was hidden inside has come out: a polished outside hiding theft within. She has lost all restraint, this bewildered one. Her mind is in Govinda while her body goes through the motions. She makes no reply to anyone. She eats only what is given, like one no longer her own. She holds nothing steady. We find her indifferent to everything, lost to the body. Where she found this solitude no one knows, for crowds are always around her. The two of them share one path and one talk. With no shame, she has given him her hand. Tuka says: Krishna plays his playful game; he even sets mothers and daughters quarreling. Know this for the highest devotion, pure. May the whole world come to know it.

WHAT IT MEANS

Tukaram speaks in the voice of women scolding a girl who has fallen wholly into love for Krishna, and the scolding slowly turns into recognition. To the world she looks ruined: absent-minded, indifferent, lost to her duties, no longer keeping up appearances. The poem names the stakes by inverting the world's judgment. What looks like disgrace is her mind fixed on Govinda while the body merely moves, and the solitude she keeps in the middle of crowds is union with him. The harsh words land on the worldly habit of measuring devotion by reputation; the verse points instead at the pattern of being so taken by God that nothing of the self is held back. Tuka closes by naming it outright: this absorption past all shame is the purest devotion, and he wants everyone to see it.

GATHA 0377 *Krishna Leela*

Krishna's lila, the chase of love

मराठी मूळ

चाले झडझडां उसंतूनि वाट । पाहे पाळतूनि उभा तो चि नीट वो ॥१॥
चाळा लावियेले गोप गोपीनाथें । जाणे आवडीचें रूप जेथें तेथें ।
दावी बहुतांच्या बहुवेषपंथें । गुणातीतें खेळ मांडियेला येथें वो ॥ध्रु.॥
मनीं आवडे तें करावें उत्तर । कांहीं निमित्ताचा पाहोनि आधार ।
उगा राहे कां मारिसी कंकर । मात वाढविसी उत्तरा उत्तर वो ॥२॥
धरिली खोडी दे टाकोनियां मागें । न ये विनोद हा कामा मशीं संगें ।
मिठी घालीन या जीवाचिया त्यागें । नाहीं ठाउकी पडिलीं तुझीं सोंगें रें ॥३॥
सुख अंतरींचें बाहय ठसठसी । म्हणे विनोद हा काय सोंग यासी ।
तुज मज काय सोयरीक ऐसी । नंदानंदन या थोरपणें जासी रे ॥४॥
करी कारण तें कळों नेदी कोणा । सुख अंतरींचे बाह्य रंग जाना ।
मन मिनलें रे तुका म्हणे मना । भोग अंतरींचा पावे नारायणा वो ॥५॥
आजि नवल मी आलें येणे राणें । भेटी अवचिती नंदाचिया कान्हें ।

ENGLISH TRANSLATION

She walks on briskly, pausing now and then, and he stands watching her, perfectly still. The Lord of the gopis has cast this spell: he knows the face of love wherever it appears.

He reveals himself in many guises through many paths, for the one beyond all qualities has set this game in motion here. If something pleases the mind, make it a reply; look for any excuse to speak.

Why do you stand there silently, or else throw pebbles at me? You build the conversation word upon word. She pretends to be offended and turns her back: this playful banter is no use to me.

I will seize you even at the cost of my life, for I know your disguises. The inner joy presses outward and will not be hidden.

She asks: what is this pretense for? What bond is there between you and me? O son of Nanda, you think too highly of yourself. He acts in secret so that no one sees, but the inner joy colors his every outward gesture.

Says Tuka, the mind has merged with the mind; the inner bliss reaches Narayana.

IN PLAIN WORDS

She walks on briskly, pausing now and then. He stands watching her, perfectly still. The Lord of the gopis has cast this spell. He knows the face of love wherever it appears. He shows himself in many guises along many paths, for the one beyond all qualities has set this game going here. If something pleases the mind, make it your reply; look for any excuse to speak. Why do you stand there silent, or throw pebbles at me? You build the talk word upon word. She pretends to take offense and turns her back. This banter is no use to me. I will hold you even if it costs my life, for I know your disguises. The inner joy presses outward and will not stay hidden. What is this pretending for? What bond is there between you and me? O son of Nanda, you think too highly of yourself. He acts in secret so no one sees, yet the inner joy colors his every outward move. Tuka says: mind has merged with mind; the inner bliss reaches Narayana.

WHAT IT MEANS

Tukaram stages the play of teasing and pursuit between Krishna and a gopi as a picture of how love between the soul and God actually works. She walks ahead and he stands watching; he provokes, she protests, and the back-and-forth is itself the courtship. The frame the poem leaves unspoken is that this is no idle flirtation: the one beyond all qualities has deliberately set the game going, taking many forms to draw out love wherever he finds it. The claim it lands is that the joy inside cannot be hidden; it presses through every disguise and every gesture. When the two minds finally merge, that inner bliss reaches Narayana, which is the whole point of the chase.

GATHA 0378 *Devotion to Vitthal*

Union, the ceasing of coming and going

मराठी मूळ

गोवी सांगती वो सकळ ही जन । होतें संचित आणियेलें तेणें वो ॥१॥
गेलें होउनि न चले आतां कांहीं । साद घालितां जवळी दुजें नाहीं ।
अंगीं जडला मग उरलें तें काई । आतां राखतां गुमान भलें बाई वो ॥ध्रु.॥
बहुत कामें मज नाहीं आराणूक । एक सारितां तों पुढें उभें एक ।
आजि मी टाकोनि आलें सकळिक । तंव रचिलें आणिक कवतुक वो ॥२॥
चिंता करितां हरिली नारायणें । अंगसंगें मिनतां दोघेजणें ।
सुखें निर्भर जालियें त्याच्या गुणें । तुका म्हणे खुंटलें येणें जाणें वो ॥३॥

ENGLISH TRANSLATION

Everyone tells me it was my own accumulated karma that brought this about. What is done is done, and now nothing else will serve.

When I call out, no second voice answers; he has become part of my very limbs, so what else remains? It is good now to quietly guard what I have, for I have many duties and no rest. I finish one task and the next stands waiting.

Today I left everything behind, and then he fashioned yet another wonder. Says Tuka, Narayana stole away my worries, and the two of us merged in intimate closeness. Made utterly content by his qualities, all my coming and going has ceased.

IN PLAIN WORDS

Everyone tells me it was my own stored-up karma that brought this about. What is done is done; nothing else will serve now. When I call out, no second voice answers. He has become part of my own limbs, so what else is left? It is good now to quietly guard what I have, for I have many duties and no rest. I finish one task and the next stands waiting. Today I left everything behind, and then he made yet another wonder. Tuka says: Narayana stole away my worries. The two of us merged in close embrace. Made utterly content by his qualities, all my coming and going has ceased.

WHAT IT MEANS

Tukaram speaks as one whom God has overtaken so completely that there is no longer any distance to cross. The people around her read it as the ripening of past karma, and she does not argue: what is done is done, and nothing else can change it now. The poem names the union plainly. There is no second voice when she calls, because he has become part of her own body, and her worries have been carried off. The claim it lands is in the last line: when the soul and Narayana merge in this closeness, the restless coming and going of birth and longing simply ends, replaced by contentment in him.

GATHA 0379 *Krishna Leela*

Krishna's spell, forgetting the way home

मराठी मूळ

मैं भुली घरजानी बाट । गोरस बेचन आयें हाट ॥१॥
कान्हा रे मनमोहन लाल । सब ही बिसरूं देखें गोपाल ॥ध्रु.॥
काहां पग डारूं देख आनेरा । देखें तों सब वोहिन घेरा ॥२॥
हुं तों थकित भैर तुका । भागा रे सब मनका धोका ॥३॥

ENGLISH TRANSLATION

I have forgotten the way home; I came to the marketplace to sell buttermilk. O Krishna, enchanter of the mind, beautiful one: seeing Gopala, I forget everything.

I cannot tell where to set my foot; everywhere I look, only he surrounds me. Says Tuka, I stand here astonished; all the mind's delusions have fled.

IN PLAIN WORDS

I have forgotten the way home. I came to the market to sell buttermilk. O Krishna, enchanter of the mind, beautiful one: seeing Gopala, I forget everything. I cannot tell where to set my foot. Everywhere I look, only he surrounds me. Tuka says: I stand here astonished. All the mind's delusions have fled.

WHAT IT MEANS

Tukaram takes the small scene of a milkmaid who went to market and lost her way home, and lets it carry the whole experience of being captured by God. She came on ordinary business, selling buttermilk, and one sight of Gopala emptied her of everything else, even the path back. The frame the poem leaves unspoken is that the world is the marketplace and the way home is the ordinary self she can no longer find. The claim it lands is double: she is so surrounded by him that she cannot move, yet in that very paralysis every delusion of the mind has fallen away. Losing the world's road is finding him.

GATHA 0380 *Longing and Separation*

Longing, waiting for the Lord

मराठी मूळ

हरिबिन रहियां न जाये जिहिरा । कबकी थाडी देखें राहा ॥१॥
क्या मेरे लाल कवन चुकी भई । क्या मोहिपासिती बेर लगाई ॥ध्रु.॥
कोई सखी हरी जावे बुलावन । बार हि डारूं उसपर तन ॥२॥
तुका प्रभु कब देखें पाऊं । पासीं आऊं फेर न जाऊं ॥३॥

ENGLISH TRANSLATION

Without Hari, my heart cannot endure; how long must I stand here waiting? O my beloved, what fault have I committed? Why have you made me wait so long? If some friend would go and call Hari, I would sacrifice my body to that friend. Says Tuka, when will I see my Lord? Once I reach him, I will never go back.

IN PLAIN WORDS

Without Hari, my heart cannot bear it. How long must I stand here waiting? O my beloved, what fault have I done? Why have you made me wait so long? If some friend would go and call Hari, I would give my body to that friend. Tuka says: when will I see my Lord? Once I reach him, I will never go back.

WHAT IT MEANS

Tukaram speaks in the voice of one who cannot endure the absence of Hari and stands waiting, searching herself for the fault that keeps him away. The poem names the ache of separation and the helplessness of not knowing why the meeting is withheld. So great is the longing that she would surrender her own body to anyone who would simply go and call him. The claim it lands is the vow at the end: the meeting she begs for is not a passing visit but a final one. Once she reaches the Lord, she will never turn back to the life she came from.

GATHA 0381 *Krishna Leela*

Krishna's refuge, hidden from the world

मराठी मूळ

भलो नंदाजीको डिकरो । लाज राखीलीन हमारो ॥१॥
आगळ आवो देवजी कान्हा । मैं घरछोडी आहे म्हांना ॥ध्रु.॥
उन्हसुं कळना वेतो भला । खसम अहंकार दादुला ॥२॥
तुका प्रभु परवली हरी । छपी आहे हुं जगाथी न्यारी ॥३॥
नका कांहीं उपचार माझ्या शरीरा । करूं न साहती बहु होतो उबारा ।

ENGLISH TRANSLATION

Blessed is the son of Nanda; he has protected my honor. Come forward, O divine Krishna.

I have left my home for your sake. He is finer than the finest, and my proud and arrogant husband cannot compare.

Says Tuka, Hari has accepted me. I am hidden from the world, set apart and his alone.

IN PLAIN WORDS

Blessed is the son of Nanda; he has guarded my honor. Come forward, O divine Krishna. I have left my home for your sake. He is finer than the finest. My proud and arrogant husband cannot compare. Tuka says: Hari has accepted me. I am hidden from the world, set apart and his alone.

WHAT IT MEANS

Tukaram speaks as a woman who has left everything for Krishna and found in him the protector her own household could not be. She blesses the son of Nanda for guarding her honor and calls him finer than the finest, while the proud husband she left behind cannot stand the comparison. The frame the poem leaves unspoken is the gopi who abandons home and reputation for God, a figure for the soul that turns from worldly belonging to him alone. The claim it lands is in the close: Hari has accepted her, and now she lives hidden from the world, set apart and wholly his. What looks like loss to the world is the safest refuge there is.

GATHA 0382 *Longing and Separation*

Longing, the ache of desire for God

मराठी मूळ

मनोजन्य व्यथा वेध जाला अंतरा । लवकरी आणा नंदाचिया कुमरा ॥१॥
सखिया वेशिया तुम्ही प्राणवल्लभा । निवेदिला भाव आर्तभूत या लोभा ।
उमटली अंगीं वो सांवळी प्रभा । साच हे अवस्था कळे मज माझ्या क्षोभा ॥ध्रु.॥
नये कळों नेदावी हे दुजियासि मात । घडावा तयासि उत्कंठा एकांत ।
एकाएकीं साक्षी येथें आपुलें चित्त । कोण्या काळें होइल नेणों भाग्य उदित वो ॥२॥
स्वाद सीण देहभान निद्रा खंडन । पाहिले तटस्थ उन्मळित लोचन ।
अवघें वोसाऊन उरले ते चरण । तुका म्हणे दर्शनापें आलें जीवन ॥३॥
पडिली भुली धांवतें सैराट । छंद गोविंदाचा चोजवितें वाट ।

ENGLISH TRANSLATION

The ache born of desire has pierced my innermost being. Bring me the son of Nanda, quickly.

O friends, O confidantes, you who are dear as life to me: I have laid bare my longing before you in this desperate love. A dark, beautiful radiance has appeared upon my body, and the truth of my condition is known to me through my own anguish.

Do not let this secret reach another's ears; may the meeting happen in solitude and longing. In this, my own heart alone is witness.

Who knows when that blessed day will dawn? Taste, exhaustion, body-awareness, and sleep have all been shattered. My eyes are fixed and unblinking, emptied of everything but those feet.

Says Tuka, with his vision came new life.

IN PLAIN WORDS

The ache born of desire has pierced my inmost being. Bring me the son of Nanda, quickly. O friends, you who are dear to me as life: I have laid my longing bare before you in this desperate love. A dark, beautiful glow has come over my body, and I know the truth of my state through my own anguish. Do not let this secret reach another's ears. Let the meeting happen in solitude and longing. In this, my own heart alone is the witness. Who knows when that blessed day will dawn. Taste, weariness, awareness of the body, sleep: all are shattered. My eyes are fixed and unblinking, emptied of everything but those feet. Tuka says: with his sight came new life.

WHAT IT MEANS

Tukaram voices the soul as a woman pierced by longing for Krishna, confiding to trusted friends a love so intense it has changed her body and undone her ordinary life. She asks for the meeting to be kept secret and held in solitude, since her own heart is the only witness that can know what she feels. The poem names the cost of this longing without flinching: hunger, rest, sleep, even awareness of the body have been shattered, and her eyes rest on nothing but his feet. The claim it lands is the turn at the end. The very anguish that strips everything away is not death but the threshold of life, for the sight of him restores her.

GATHA 0383 *Longing and Separation*

Surrender, the Lord appears after confession

मराठी मूळ

मागें सांडोनि सकळ बोभाट । वंदीं पदांबुजें ठेवुनि ललाट वो ॥१॥
कोणी सांगा या गोविंदाची शुद्धी । होतें वहिलें लपाला आतां खांदीं ।
कोठें आड आली हे देहबुद्धी । धांवा आळवीं करुणा कृपानिधी वो ॥ध्रु.॥
मागें बहुतांचा अंतरला संग । मुळें जयाचिया तेणें केला त्याग ।
पहिलें पाहातां तें हरपलें अंग । खुंटली वाट नाहींसें जालें जग वो ॥२॥
शोकें वियोग घडला सकळांचा । गेल्या शरण हा अन्याय आमुचा ।
केला उच्चार रे घडल्या दोषांचा । जाला प्रगट स्वामी तुकयाचा वो ॥३॥
काय उणें कां करिशील चोरी । किती सांगों तुज नाइकसी हरी ।

ENGLISH TRANSLATION

Leaving behind all clamor, bow and place your forehead at his lotus feet. Has anyone news of Govinda? Before, he hid; now he has placed himself on my shoulders.

Where did this body-consciousness intrude? Call out, plead, invoke the treasury of mercy. Long ago, many companions were lost; the very one who caused the attachment also brought about the parting.

Looking back at the beginning, the body itself has vanished; the road ends, and the world disappears. Grief and separation from all have come upon me.

I surrendered and confessed my faults. When I cried out the wrongs I had committed, Says Tuka, my Lord appeared.

IN PLAIN WORDS

Leaving all clamor behind, bow and place your forehead at his lotus feet. Has anyone news of Govinda? Before, he hid; now he has set himself on my shoulders. Where did this body-consciousness get in the way? Call out, plead, invoke the treasury of mercy. Long ago many companions were lost; the very one who caused the attachment also brought the parting. Looking back to the beginning, the body itself has vanished. The road ends; the world disappears. Grief and separation from all have come upon me. I surrendered and confessed my faults. When I cried out the wrongs I had done, Tuka says: my Lord appeared.

WHAT IT MEANS

Tukaram traces the path from hiddenness to revelation, and names body-consciousness as the one thing that stood in the way. God who once seemed absent is now carried on the very shoulders, and to reach this the seeker had to lose every other companion and attachment, including the sense of being a separate body. The poem names the stakes by describing the dissolution honestly: the road ends, the world disappears, and grief at the parting from all things comes first. The claim it lands is the order of events. It was surrender and the open confession of one's own faults, not any merit, that made the Lord appear. The crying out of the wrongs is what opens the door.

GATHA 0384 *Longing and Separation*

Longing, holding the elusive Lord

मराठी मूळ

परपरता तूं पळोनि जासी दुरी । अनावर या लौकिका बाहेरी वो ॥१॥
माया करुणा हे करिते बहुत । किती सोसूं या जनांचे आघात ।
न पुरे अवसरु हें चि नित्यानित्य । तूं चि सोडवीं करूनि स्थिर चित्त ॥ध्रु.॥
बहुत कामें मी गुंतलियें घरीं । जासी डोळा तूं चुकावूनि हरी ।
करितां लाग न येसी च पळभरी । नाहीं सायासाची उरों दिली उरी वो ॥२॥
तुज म्हणीयें मी न संगें अनंता । नको जाऊं या डोळियां परता ।
न लगे जोडी हे तुजविण आतां । तुकयास्वामी कान्होबा गुणभरिता वो ॥३॥
घाली कवाड टळली वाड राती । कामें व्यापिलीं कां पडिली दुश्चित्ती ।

ENGLISH TRANSLATION

You keep running further and further away, beyond all worldly restraint. You show so much tenderness, yet how long must I endure the blows of this world? There is never enough time; this happens day after day.

You alone must steady my wavering mind. I am entangled in the many duties of the household, while you, Hari, slip away from my sight.

For all my effort, you will not stay even a moment; you have not left me even the comfort of my striving. I beg you, O Ananta, do not go beyond the reach of my eyes.

Without you, nothing else holds any value. Says Tuka, O Krishna, O son of delight, O generous Kanhoba, stay.

IN PLAIN WORDS

You keep running further and further away, beyond all worldly hold. You show so much tenderness, yet how long must I bear the blows of this world? There is never enough time; this happens day after day. You alone must steady my wavering mind. I am tangled in the many duties of the household, while you, Hari, slip from my sight. For all my effort you will not stay even a moment. You have not left me even the comfort of my striving. I beg you, O Ananta, do not go beyond the reach of my eyes. Without you nothing else holds any worth. Tuka says: O Krishna, O son of delight, O generous Kanhoba, stay.

WHAT IT MEANS

Tukaram speaks as one caught between the pull of God and the grip of daily life, complaining that the Lord slips away just as the world keeps striking blows. The frame is the householder's struggle: tangled in endless duties, never enough time, the mind wavering and unable to hold steady on its own. The poem names the particular pain that the harder she tries to grasp him, the more he eludes her, leaving her not even the small comfort of feeling her effort was worth something. The claim it lands is the plea itself: only God can steady the mind that cannot steady itself, and so she begs Ananta not to pass beyond her sight, since without him nothing else has any value at all.

GATHA 0385 *Krishna Leela*

Krishna's lila, devotion outweighs all

मराठी मूळ

कोणे लागला गे सदैवेचे हातीं । आजि शून्य शेजे नाहीं दिसे पती वो ॥१॥
बोले दूतिकेशीं राधा हें वचन । मशीं लाघव दाखवी नारायण ।
म्हणे कोमळ परी बहु गे निर्गुण । याशीं न बोलें कळला मज पूर्ण वो ॥ध्रु.॥
धाडिलें गरुडा आणिलें हनुमंता । तैं पाचारिलें होउनि ये वो सीता ।
लाजिनली रूप न ये पालटितां । जाला भीमकी आपण राम सीता वो ॥२॥
सत्यभामा दान करी नारदासी । तैं कळला वो मज हृषीकेशी ।
तुळे घालितां न ये कनक वो रासी । सम तुके एक पान तुळसी वो ॥३॥
मज भुली पडली कैशापरी । आम्हां भोगूनि म्हणे मी ब्रम्हचारी ।
दिली वाट यमुने मायें खरी । तुम्हां आम्हां न कळे अद्यापवरी वो ॥४॥
जाणे जीवींचें सकळ नारायण । असे व्यापूनि तो न दिसे लपून ।
राधा संबोखिली प्रीती आलिंगून । तुका म्हणे येथें भाव चि कारण वो ॥५॥
मिळोनि गौळणी देती यशोदे गार्‍हागणीं । दहिं दुध तुप लोणीं शिंकां नुरे कांहीं ।

ENGLISH TRANSLATION

Whose fortunate hand has claimed him? Today the bed is empty; my husband is nowhere to be seen. Radha speaks to her confidante: Narayana is playing his tricks on me.

He appears gentle, but he is truly beyond all attributes. I have known him fully, and I will not speak to him again.

He sent for Garuda and summoned Hanuman. He called for Sita, and she came.

But his form would not change, so he could not disguise his waywardness. He became Bheemaki's husband, and he was Rama to Sita.

When Satyabhama donated him to Narada, that is when I truly understood Hrishikesha. When she placed him on the scales, mountains of gold could not match him; a single tulsi leaf tipped the balance.

How was I so deceived? He enjoys us and then calls himself a celibate. He parted the Yamuna's waters for the sage's wives, and to this day we cannot fathom it.

Says Tuka, Narayana knows the heart of every being. He pervades everything yet remains hidden.

He consoled Radha with a loving embrace, for devotion alone is the cause of everything.

IN PLAIN WORDS

Whose lucky hand has claimed him? Today the bed is empty; my husband is nowhere. Radha speaks to her friend: Narayana is playing his tricks on me. He seems gentle, but he is truly beyond all qualities. I have known him fully, and I will not speak to him again. He sent for Garuda and summoned Hanuman. He called for Sita, and she came. But his form would not change; he could not hide his ways. He became the husband of Bheemaki, and he was Rama to Sita. When Satyabhama gave him away to Narada, that is when I truly knew Hrishikesha. When she set him on the scales, mountains of gold could not match him; a single tulsi leaf tipped the balance. How was I so deceived? He enjoys us, then calls himself a celibate. He parted the Yamuna's waters for the sages' wives, and to this day we cannot fathom it. Tuka says: Narayana knows the heart of every being. He fills everything yet stays hidden. He consoled Radha with a loving embrace, for devotion alone is the cause of all.

WHAT IT MEANS

Tukaram lets Radha's playful complaint carry a teaching about who Krishna really is. She protests his tricks and his many faces, recalling how he answers every form of love, how he is Rama to Sita and husband to Rukmini, how no shape can disguise his true nature. The poem turns on the famous weighing: when Satyabhama tried to balance him with heaps of gold, only a single tulsi leaf offered in devotion could outweigh him. That image names the stakes. God cannot be bought or measured by wealth, only matched by love freely given. The claim it lands is in the close: Narayana knows every heart and pervades all things while staying hidden, and his loving embrace of Radha shows that devotion, and nothing else, is the cause of his coming.

GATHA 0386 *Krishna Leela*

Krishna's lila, the butter thief embraced

मराठी मूळ

मेळवुनी पोरें तेथें रिघे एकसरें । वेगीं आणोनी सामोरें तेथें लोणी खाय ॥१॥
हरि सोंकला वो हरि सोंकला वो । सोंकला तो वारीं तुज लाज नाहीं तरी ।
आम्हां सांपडतां उरी तुज मज नाहीं ॥ध्रु.॥
तुज वाटतसे कोड यासि लागतसे गोड । काय हासतेसी वेड तुज लागलें वो ।
आम्ही जाऊं तुजवरी पोरें चाळविल्या पोरी । काय सांगों भांडखोरी लाज वाटे आम्हां ॥२॥
मुख मळिण वदन उभा हाडतिये घोणे । तंव दसवंती म्हणे आणा शीक लावूं ।
थोर आणिला कांटाळा घरीं दारीं लोकपाळां । डेरा रिघोनी गुसळा तेथें लोणी खाय ॥३॥
मिळोनि सकळा दावें लावूनियां गळां । कैशा बांधिती उखळा येथें राहे उगा ।
बरा सांपडलासी हरी आजिच्यानें करिसिल चोरी । डोळे घालुनियां येरी येरीकडे हांसे ॥४॥
फांकल्या सकळा उपडूनियां उखळा । मोडी वृक्ष विमळार्जुन दोन्ही ।
उठिला गजर दसवंती नव्हे धीर । धांवे तुकयाचा दातार आळंगिला वेगीं ॥५॥
गोरस घेउनी सातें निघाल्या गौळणी । तंव ती कृष्णाची करणी काय करी तेथें ।

ENGLISH TRANSLATION

He gathers the children, enters the house boldly, and quickly eats the butter right before everyone. Hari is caught, Hari is caught! Scold him if you have no shame; if we catch him, neither you nor we will be spared.

You think it is funny, and he finds it sweet. Why are you smiling? Have you gone mad? We will come to you directly; he has corrupted the boys and girls.

What can we say of his quarrelsome ways? We are ashamed to speak. His face is smeared, his nose is running, and Dasavanti says: bring him here, we will teach him a lesson.

He has caused great trouble in every home and neighborhood. He enters the churning place and eats the butter there.

They all gather, tie a rope around his neck, and bind him to the mortar: now stay still. They say: we have caught you at last, Hari; today you will not steal again.

But he glances mischievously from side to side and laughs. Then, having scattered them all, he uproots the mortar and topples the two Arjuna trees.

A great commotion arises. Dasavanti cannot hold herself back.

Says Tuka, the Lord, my benefactor, runs and embraces the child.

IN PLAIN WORDS

He gathers the children, walks in boldly, and quickly eats the butter in front of everyone. Hari is caught, Hari is caught! Scold him if you have no shame; but if we catch him, neither you nor we will be spared. You think it is funny, and he finds it sweet. Why are you smiling? Have you gone mad? We will come straight to you; he has led the boys and girls astray. What can we say of his quarrelsome ways. We are ashamed to speak. His face is smeared, his nose running, and Dasavanti says: bring him here, we will teach him a lesson. He has caused great trouble in every home and street. He gets into the churning pot and eats the butter there. They all gather, tie a rope around his neck, and bind him to the mortar: now stay still. We have caught you at last, Hari; today you will steal no more. But he glances mischievously side to side and laughs. Then, scattering them all, he uproots the mortar and topples the two Arjuna trees. A great uproar rises; Dasavanti cannot hold herself back. Tuka says: the Lord, my benefactor, runs and embraces the child.

WHAT IT MEANS

Tukaram retells the child Krishna's butter-stealing as both delight and revelation. The gopis come complaining to Yashoda, the boy is caught smeared and laughing, bound to the mortar to keep him still, and even then he breaks free and uproots the twin Arjuna trees. The frame the poem leaves unspoken is that the child who lets himself be tied is the Lord who fills everything; he submits to the rope of a mother's love and yet no binding can hold him. The verse keeps the mood playful and affectionate, the scolding of doting women rather than real anger. The claim it lands is the last line: the same Lord who plays the thief is the seeker's benefactor, and in the end he runs to embrace, which is what all his mischief was reaching toward.

GATHA 0387 *Krishna Leela*

Krishna's lila, caught by destiny's toll

मराठी मूळ

जाला पानसरा मिठी घातली पदरा । आधीं दान माझें सारा मग चाला पंथें ॥१॥
सर जाऊं दे परता । मुळीं भेटलासी आतां । नाट लागलें संचिता । खेपा खुंटलिया ॥ध्रु.॥
आसुडी पदरा धरी आणीक दुसरा । येरी झोंबतील करा काय वेडा होसी ।
आलों गेलों बहु वेळां नेणों गोरा कीं सांवळा । सर परता गोवळा काय बोलतोसी ॥२॥
आम्ही येथें अधिकारी मागें केली तुम्ही चोरी । आतां कळलियावरी मागें केलें त्याचें ।
बोलिल्या हांसुनी आम्ही सासुरवासिनी । कां रे झोंबसी दुरुनी करी मात कांहीं ॥३॥
वांयां परनारी कैशा धरिसी पदरीं । तयां कळलिया उरी तुज मज नाहीं ।
जडला जिव्हारीं फांकों नेदी तया नारी । जेथें वर्म तें धरी जाऊं पाहे तियेचें ॥४॥
तया हाती सांपडल्या हाटीं पाटीं चुकाविल्या । कृष्णमळिणीं मिळाल्या त्याही न फिरती ।
तुका म्हणे खंती वांयां न धरावी चित्तीं । होतें तुमच्या संचितीं वोडवलें आजि ॥५॥

ENGLISH TRANSLATION

He has become a toll-collector on my path and grabbed the hem of my garment. Pay me my dues first, then go your way.

She says: let go, step back. Now that you have met me at the source, the game of fate has begun and these journeys are done.

She shakes free of his hand; he seizes another's garment. The others too start grappling with his hands.

We have come and gone many times; we do not even know if he is fair or dark. Step aside, cowherd boy, what are you saying? We are the rightful ones here; you stole from us before, and now that we have caught on, you must answer for what you did.

They speak, laughing: we are married women living in our in-laws' homes. Why do you grab at us from afar? Say something proper.

In vain you clutch the garments of other men's wives. If their husbands find out, neither you nor we will be spared.

But he has pierced their hearts and will not let those women go; wherever the secret is, he holds fast. Those who fell into his hands were lost even in the marketplace.

The women who mingled with dark-skinned Krishna never turned back. Says Tuka, do not grieve in vain. This was written in your own destiny, and today it has ripened.

IN PLAIN WORDS

He has become a toll-collector on my path and grabbed the hem of my garment. Pay me my dues first, then go your way. She says: let go, step back. Now that you have met me at the source, the game of fate has begun and these journeys are over. She shakes free of his hand; he seizes another's garment. The others too start grappling with his hands. We have come and gone many times; we do not even know if he is fair or dark. Step aside, cowherd boy, what are you saying? We are the rightful ones here; you stole from us before, and now that we have caught on, you must answer for it. They speak, laughing: we are married women living in our in-laws' homes. Why do you grab at us from afar? Say something proper. In vain you clutch the garments of other men's wives. If their husbands find out, neither you nor we will be spared. But he has pierced their hearts and will not let those women go; wherever the secret is, he holds fast. Those who fell into his hands were lost even in the marketplace. The women who mingled with dark Krishna never turned back. Tuka says: do not grieve in vain. This was written in your own destiny, and today it has ripened.

WHAT IT MEANS

Tukaram tells the toll-scene at the riverbank, where Krishna blocks the gopis' path and demands his due, as an image of how God claims the soul. The women protest, scold, and laugh, pleading their respectability and the danger of scandal, but their resistance is the surface of the story. The frame it names is that once he has met them at the source, the cycle of their ordinary journeys is finished. The claim it lands comes through the gopis who could not turn back: whoever falls into his hands is pierced in the heart and lost to the old life for good. Tuka closes by pointing it at the listener's own self-examination: do not grieve at being caught, for this was written in your destiny and has now simply come ripe.

GATHA 0388 *Krishna Leela*

Gopi's mock complaint, Krishna will not loose his hold

मराठी मूळ

हरी तुझी कांति रे सांवळी । मी रे गोरी चांपेकळी । तुझ्या दर्शनें होईन काळी । मग हें वाळी जन मज ॥१॥
उगला राहें न करीं चाळा । तुज किती सांगों रे गोवळा । तुझा खडबड कांबळा । अरे नंदबाळा आलगटा ॥ध्रु.॥
तुझिये अंगीं घुरट घाणी । बहु खासी दुध तुप लोणी । घरिचें बाहेरिल आणोनी । मी रे चांदणी सकुमार ॥२॥
मज ते हांसतील जन । धिःकारिती मज देखोन । अंगीं तुझें देखोनि लक्षण । मग विटंबणा होइल रे ॥३॥
तुज लाज भय शंका नाहीं । मज तंव सज्जन पिशुन व्याही । आणीक मात बोलूं काहीं । मसी भीड नाहीं तुज माझी ॥४॥
वचन मोडी नेदी हात । कळलें न साहे ची मात । तुकयास्वामी गोपीनाथ । जीवन्मुक्त करूनि भोगी ॥५॥
सात पांच गौळणी आलिया मिळोनी यशोदे गार्हा।णें देती कैसें ।
काय व्यालीस पोर चोरटें सिरजोर जनावेगळें ची कैसें।
दहिं दुध लोणी शिंकां नुरे चि कांहीं कवाड जैशाचें तैसें ।

ENGLISH TRANSLATION

O Hari, your complexion is dark, and I am fair as a champa blossom. By beholding you I will turn dark, and then the world will shun me.

Stay quiet and stop your mischief. How many times must I tell you, cowherd? Your blanket is rough and scratchy.

Stay away, O child of Nanda. You smell of ghee and curd; you gorge on milk, butter, and cream from your own house and others'.

I am delicate as moonlight. People will laugh at me; they will jeer when they see me.

If your marks appear on my body, I will be disgraced. You have no shame, no fear, no hesitation, while I have respectable elders and sharp-tongued in-laws.

What more can I say? You have no regard for my dignity at all. Says Tuka, my Lord Gopinath will not let go and will not release her hand. Knowing the truth, he cannot bear to hear her refusals.

He makes her one with himself in liberation, even as he enjoys the play of love.

IN PLAIN WORDS

O Hari, your color is dark; I am fair, fair as a champa flower. If I look at you I will turn dark, and then people will cast me out. Stay quiet; stop your tricks. How many times must I tell you, cowherd? Your blanket is rough and scratchy. Keep away, child of Nanda. You stink of ghee and curds; you stuff yourself with milk, butter, and cream, from your own house and from others' too. I am tender as moonlight. People will laugh at me; they will jeer when they see me. If your marks show on my body I will be shamed. You have no shame, no fear, no second thought, while I have respectable elders and sharp-tongued in-laws. What more can I say? You have no care at all for my honor. Tuka says: my Lord Gopinath will not let her go and will not release her hand. He knows the truth and cannot bear to hear her refuse. He makes her one with himself in liberation while he enjoys this play of love.

WHAT IT MEANS

Tukaram writes in the voice of a gopi scolding Krishna, and the scolding is itself the love. Every complaint she makes, his dark skin, his smell of butter, the disgrace his touch will bring among her in-laws, is a way of staying close while pretending to push away. He has no shame and no fear because he is not bound by the social code that binds her, and that is exactly what frees her from it too. In the closing turn Tukaram names what the quarrel is really about: Gopinath will not let go of the soul that argues with him, because her refusals are only the soul's last resistance. He holds her hand until she is made one with him, and the whole teasing scene is the play through which liberation is given.

GATHA 0389 *Krishna Leela*

The milkmaids' complaint to Yashoda, love that ruins decorum

मराठी मूळ

चाळवूनि नाशिली कन्याकुमरें आमुच्या सुनांसि लाविलें पिसें गे बाइये ॥१॥
आझुनि तरी यासि सांगें बरव्या परी नाहीं तरी नाहीं उरी जीवेसाटी ।
मिळोनि सकळै जणी करुं वाखा सखीं तुज मज होईल तुटी गे बाइये ॥ध्रु.॥
नेणे आपपर लौकिक वेव्हार भलते ठायीं भलतें करी ।
पाळतुनि घरीं आम्ही नसतां तेथें आपण संचार करी ।
सोगया चुंबन देतो आलिंगन लोळे मेजाबाजावरी ।
शिंकीं कडा फोडी गोरसाचे डेरे धरितां न सांपडे करीं गे बाइये ॥२॥
आतां याची चाड नाहीं आम्हां भीड सांपतां कोड पुरवूं मनिचें ।
सोसिलें बहु दिस नव्हता केला निस म्हणुनि एकुलतें तुमचें ।
चरण खांबीं जीवें बांधैन सरिसा जवें न चले कांहीं याचें ।
अर्थ प्राण देतां न सोडी सर्वथा भलतें हो या जिवाचें गे बाइये ॥३॥
घेउनी जननी हातीं चक्रपाणी देतिसे गौळणी वेळोवेळां ।
निष्ठ वाद झणीं बोलाल सकळा क्षोभ जाइल माझ्या बाळा ।
जेथें लागे हात वाढतें नवनीत अमृताच्या कल्लोळा ।
देखोनि तुकयास्वामी देश देहभाव विसरल्या सकळा गे बाइये ॥४॥
विरहतापें फुंदे छंद करिते जाती । हा गे तो गे सावधान सवें चि दुश्चिती ।

ENGLISH TRANSLATION

He has lured and ruined our daughters and sons and driven our daughters-in-law mad, O Yashoda. Tell him properly to behave, or else there will be no mercy left; our very lives are at stake.

We women will all unite and confront you; the friendship between you and us will be broken. He knows no boundaries, no propriety, no social custom; he does whatever he pleases wherever he goes.

When we are not watching our homes, he makes his entrance there. He kisses and embraces everyone, rolls on beds and benches, smashes the pots on the ceiling hooks, and empties every vessel of buttermilk; no one can catch him.

We have endured this too long and been too patient, thinking he is your only child. But now we will bind him to a post with all our strength, and nothing he does will save him.

Even if it costs us everything, we will not let go. Then Mother Yashoda takes the Lord of the Discus in her hands and presents him to the milkmaids.

Do not speak harshly, all of you, or my little one will be hurt. Says Tuka, wherever his hands touch, fresh butter springs up in streams of nectar. Seeing my Lord, the whole country forgot every other awareness.

IN PLAIN WORDS

He has lured and ruined our daughters and our sons; he has driven our daughters-in-law mad, O Yashoda. Tell him now, plainly, to behave, or there will be no mercy left; our very lives are at stake. We women will unite and confront you, and the friendship between you and us will break. He knows no boundary, no decency, no custom; he does whatever he likes wherever he goes. When we leave our homes unwatched, he slips in. He kisses everyone, embraces them, rolls on the beds and benches, smashes the pots on the ceiling hooks, and empties every vessel of buttermilk; no one can catch him. We have borne this far too long, patient because he is your only child. Now we will bind him to a post with all our strength, and nothing he does will save him. Even if it costs us everything, we will not let go. Then Mother Yashoda takes the Lord of the Discus in her hands and gives him to the milkmaids again and again. Do not speak harshly, all of you, or my little one will be hurt. Tuka says: wherever his hands touch, fresh butter springs up in streams of nectar. Seeing my Lord, the whole country forgot every other awareness.

WHAT IT MEANS

The milkmaids come to Yashoda as outraged neighbors, listing Krishna's thefts and trespasses as crimes, but the complaint exposes its opposite. He has overturned every household boundary and rule of propriety, and that is precisely why the young people cannot keep their hearts away from him. Their threat to bind him to a post is the gesture of those who can neither hold him nor let him go. When Yashoda hands him over and begs them not to be harsh, the quarrel dissolves into tenderness, and Tukaram lands the truth: his touch turns to streams of nectar, and one look at him makes the whole country forget itself. What looked like ruin is the disordering power of God, which breaks the small order of decorum so that love can take its place.

GATHA 0390 *Krishna Leela*

The God-struck woman, force cannot recall her

मराठी मूळ

न सांभाळुनि अंग लोटी पाहे भोंवतीं । वेगळी च पडों पाहे कुळाहुनिया ती ॥१॥
खुंटलीसी जाली येथें अवघियांची गती । आपुलीं परावीं कोण नेणें भोंवती ।
त्यांचीं नांवें बोभे अहो अहो श्रीपती । नवलाव हा येरां वाटोनियां हांसती ॥ध्रु.॥
बाहेरी च धांवे रानां न धरी च घर । न कळे बंधना जाला तेणें संचार ।
विसरूनि गेली सासुरें की माहेर । एका अवलोकी एका पडिला विसर ॥२॥
तुका म्हणे तुम्ही अवघ्या राहा निश्चळा । न ये आतां येऊं येथें सर्वथा बळा ।
त्याचा त्याच्या मुखें अवघाची निर्वाळा । बहुतां मतें येथें तर्कवाद निराळा ॥३॥
ये रे कृष्णा खुणाविती खेळों भातुकें । मिळालिया बाळा एके ठायीं कवतुकें ।

ENGLISH TRANSLATION

She throws herself about without guarding her limbs, looking in every direction, ready to break away from home and family. All of them have reached the end of their wits.

They do not know their own from a stranger's. They cry out his names aloud: O Shripati, Shripati! The onlookers marvel and laugh at this spectacle.

She runs outside into the wilds and will not stay in the house. Through that bond she wanders everywhere, having forgotten whether this is her husband's home or her parents'.

Her gaze is fixed on one alone; all else has dropped from memory. Says Tuka, all of you stay calm and steady. This power will never yield to force.

From his own mouth the full truth will come. All debates and conjectures fall apart here on their own.

IN PLAIN WORDS

She throws herself about, not guarding her body, looking everywhere, ready to break free of home and family. All of them are at the end of their wits. They no longer tell their own people from strangers. They cry his names aloud: O Shripati, Shripati. The onlookers marvel and laugh at the sight. She runs out into the wilds and will not stay in the house. Caught in that bond, she wanders everywhere, forgetting whether this is her husband's home or her parents' home. Her gaze is fixed on one alone; everything else has dropped from her memory. Tuka says: all of you, stay calm and still. This power will never yield to force. From his own mouth the whole truth will come. Here every argument and every guess falls apart on its own.

WHAT IT MEANS

Tukaram describes a woman so taken by Krishna that she has lost all sense of place, kin, and shame, and the people around her can only watch and laugh. Her wandering is not madness in the ordinary sense; it is the soul gripped by a single love that has erased every other attachment, husband's house and parents' house alike. The crowd's instinct is to restrain her, and Tukaram answers that this is useless: such a bond does not bend to force. The verse turns the laughter back on the onlookers, for the truth of her state will be settled by God himself, and all their reasoning about it simply collapses before it.

GATHA 0391 *Krishna Leela*

Krishna's hidden maya, drawn inward to the One

मराठी मूळ

कळों नेदी माया त्याचें त्यास ठाउकें । खेळतोंसें दावी लक्षलक्षापें मुकें ॥१॥
अखंडित चटे त्यांनीं लावियेला कान्हा । आवडे तया त्या वाहाती संकल्प मना ।
अवघियांचा जाणें जाला मेळासा हरी । मिळोनियां जावें तेथें तया भीतरी ।
कळों नेदी घरिच्या करी गोवूनी चोरी । हातोहातीं नेती परपरत्या दुरी ॥२॥
आनंदें निर्भर आपणाशीं आपण । क्रीडतील बाळा त्यजिलें पारिखें जन ।
एकाएकीं तेथें नाहीं दुसरें भिन्न । तुका म्हणे एका नारायणा वांचून ॥३॥
खेळतां मुरारी जाय सरोवरा तिरीं । तंव नग्न चि या नारी तेथें देखियेल्या ।

ENGLISH TRANSLATION

His maya does not let itself be known; only he knows his own secret. He pretends to play, yet silently strips away a hundred thousand attachments.

Those children have fixed their hearts upon Krishna; whatever they desire, their minds carry toward him. Hari has become the gathering place of all.

Go together to meet him there, within. He performs his mischief within the house so no one notices.

Hand to hand they lead one another further and further away. Filled with bliss, they play among themselves, having abandoned all other people.

There is no second, no other, in that place. Says Tuka, there is nothing besides Narayana alone.

IN PLAIN WORDS

His maya will not let itself be known; only he knows his own secret. He seems to play, yet silently he strips away a hundred thousand attachments. Without a break he has fixed those children's hearts on Kanha; whatever they long for, their minds carry to him. Hari has become the gathering place of all. Go together to meet him there, within. He works his theft inside the house, so no one notices. Hand to hand they lead one another further and further away. Full of bliss, they play among themselves, having left all other people behind. There is no second, nothing other, in that place. Tuka says: there is nothing besides Narayana alone.

WHAT IT MEANS

Here the playful stealing of Krishna's childhood is read straight through as the work of his maya, which hides its own method even as it acts. While he seems only to be playing, he is quietly removing attachments by the hundred thousand and gathering every heart into himself. Tukaram points the listener to where this meeting happens, within, and frames the gopis being drawn away from the world as souls led step by step out of their old attachments. The poem ends on the non-dual claim it has been moving toward: in that inward place there is no second thing, nothing besides Narayana alone, which is the whole point the play was disguising.

GATHA 0392 *Krishna Leela*

The stolen garments at the Kadamba tree, surrender of all but the heart

मराठी मूळ

मांडिले विंदान ख्याल सुखाचें संधान । अंग लपवूनी मान पिलंगत चाले ॥१॥
ख्याल मांडिला रे ख्याल मांडिला रे । पायां पडतां रे न सोडी नेदी साउलां रे ॥ध्रु.॥
साड्या साउलीं पातळें गोंडे कसणिया चोळ्या । बुंथी घेउनी सकळा कळंबावरी पळे।
खांदी धरूनियां करीं दृष्टी घालोनि सामोरी । बैसे पाला वोढी वरी खदखदां हांसे ॥२॥
आनंदें कल्लोळ बाळा खेळती सकळ देती उलटिया चपळ । एकी एकीहूनि म्हैस वेल सुर काडी ।
एकी उगविती कोडीं । नाना परीच्या निकडी खेळ मांडियेला ॥३॥
एकी आलिया बाहेरी पाहे लुगडें तंव नारी । म्हणे नाहीं नेलें चोरी काय जाणों केव्हां ।
केला सकळी हाकारा तंव आलिया बाहेरा । आतां म्हणतील घरां जावें कैशा परी ॥४॥
तंव हांसे वनमाळी वरी पाहोनी सकळी । लाजे रिघालिया जळीं मागें पुढें हात ।
लाज राखावी गोपाळा आम्हांजणींची सकळां । काय मागसी ये वेळा देऊं गुळवाटी ॥५॥
जोडोनियां कर या गे सकळी समोर । वांयां न बोलावें फार बडबड कांहीं ।
भातुकें भूषण नाहीं चाड नेघें धन । करा एक चित्त मन या गे मजपाशीं ॥६॥
एक एकीकडे पाहे लाज सांडूनियां राहे । म्हणे चला आतां सये जाऊं तयापाशीं ।
जोडोनियां हात कैशा राहिल्या निवांत । तुका म्हणे केली मात लाज राखिली तयांची ॥७॥
धरिला पालव न सोडी माझा येणें । कांहीं करितां या नंदाचिया कान्हें ।

ENGLISH TRANSLATION

He has set up an elaborate game, a scheme of pure delight. Hiding himself, he moves with a dancing, leaping gait.

The game is on, the game is on! When they fall at his feet, he will not relent and will not return their garments. He snatches their saris, shawls, petticoats, tassels, sashes, and blouses, and with all of them in hand, he scrambles up the Kadamba tree.

Draping them over his shoulder, he looks down directly at them and bursts out laughing. The children play in joyful uproar, clapping and tumbling.

Some challenge one another with various feats of daring; the game grows wider and wilder. When one comes out of the water, she looks for her clothes and says: I do not know who took them or when.

They all call out together, and more come out, wondering how they will get home now. The wearer of the forest garland laughs, looking down at them all.

Ashamed, they hide in the water, covering themselves with their hands. They plead: protect our honor, O Gopala.

What do you want at this moment? We will give you sweets. He says: come out, all of you, come before me with folded hands.

Do not chatter and waste words. I care nothing for trinkets, ornaments, or wealth.

Give me your hearts and minds undivided. They look at one another and abandon their shame.

One says: come, friend, let us go to him. With folded hands they stand quietly.

Says Tuka, he spoke the word and their honor was preserved.

IN PLAIN WORDS

He has set up an elaborate game, a scheme of pure delight. Hiding himself, he moves with a dancing, leaping step. The game is on, the game is on. When they fall at his feet he will not relent and will not give back their clothes. He snatches their saris, shawls, petticoats, tassels, sashes, and blouses, and with them all in hand he scrambles up the Kadamba tree. He drapes them over his shoulder, looks straight down at them, and bursts out laughing. The children play in joyful uproar, clapping and tumbling. Some dare one another with feats; the game grows wilder. One comes out of the water, looks for her clothes, and says: I do not know who took them, or when. They all call out together, and more come out, wondering how they will ever get home. The wearer of the forest garland laughs, looking down at them all. Ashamed, they shrink back into the water, covering themselves with their hands. They plead: protect our honor, O Gopala. What do you want now? We will give you sweets. He says: come out, all of you, and stand before me with folded hands. Do not chatter and waste words. I care nothing for trinkets, ornaments, or wealth. Give me your hearts and minds, undivided. They look at one another and let go of their shame. One says: come, friend, let us go to him. With folded hands they stand quietly. Tuka says: he spoke the word, and their honor was kept.

WHAT IT MEANS

Tukaram retells the famous play of the stolen clothes as a lesson in total surrender. Krishna takes every garment the gopis have, every covering and ornament, and will not return them no matter how they plead or bargain with sweets. His one demand is plain: not trinkets, not wealth, but the heart and mind given whole and undivided, and to receive it they must come to him stripped of every concealment, hands folded. The shame they must abandon is the self's last covering, the wish to keep something back. When they finally let it go and stand quietly before him, Tukaram closes by saying their honor was preserved by his word, for what is surrendered to God is not lost but kept safe.

GATHA 0393 *Krishna Leela*

Caught alone by Hari, the soul that cannot pull free

मराठी मूळ

एकली न येतें मी ऐसें काय जाणें । कोठें भरलें अवघड या राणें रे ॥१॥
सोडी पालव जाऊ दे मज हरी । वेळ लागला रे कोपतील घरीं ।
सासू दारुण सासरा आहे भारी । तुज मज सांगतां नाहीं उरी रे ॥ध्रु.॥
सखिया वेशिया होतिया । तुज फावलें रे फांकतां तयांसी ।
होतें अंतर तर सांपडतें कैसी । एकाएकीं अंगीं जडलासी रे ॥२॥
कैसी भागली हे करितां उत्तर । शक्ति मावळल्या आसुडितां कर ।
स्वामी तुकयाचा भोगिया चतुर । भोग भोगी त्यांचा राखे लोकाचार वो ॥३॥
गाई गोपाळ यमुनेचे तटीं । येती पाणिया मिळोनि जगजेटी ।

ENGLISH TRANSLATION

I never would have come alone had I known. Who could tell this forest was so full of danger? Let go of my garment, Hari, let me go.

It is getting late and they will be furious at home. My mother-in-law is harsh and my father-in-law is formidable; the consequences for you and me cannot be spoken.

My friends and companions were with me, and you found your chance when they scattered. Had there been any distance, how would you have caught me? Suddenly, all at once, you clung to me.

How weary she is from arguing, her strength failing as she tries to pull her hand free. Says Tuka, the Lord, that expert enjoyer, takes his delight while preserving all outward propriety.

IN PLAIN WORDS

I never would have come alone if I had known. Who could tell this forest was so full of danger? Let go of my garment, Hari, let me go. It is getting late; they will be furious at home. My mother-in-law is harsh, my father-in-law is severe; if anyone tells them of you and me, nothing of us will be left. My friends and companions were with me, and you found your chance when they scattered. If there had been any distance between us, how would you have caught me? All at once you clung to me. How weary she is now from arguing, her strength gone as she tries to wrench her hand free. Tuka says: the Lord, that skilled enjoyer, takes his delight while keeping every outward propriety.

WHAT IT MEANS

A gopi caught alone by Krishna pleads to be released, naming the late hour, the harsh in-laws, the ruin that exposure will bring, and Tukaram lets the whole protest stand as the soul's resistance to being seized by God. She notes that she was only caught because her companions scattered and because there was no distance left between them, which is the condition of the soul left alone with the divine. Her arguing tires her and her strength fails as she tries to pull her hand away, the image of a will that cannot free itself from the grip it secretly wants. Tukaram closes by naming Krishna the skilled enjoyer who takes his delight yet keeps every outward form intact, so that the seizing is real but the world sees nothing amiss.

GATHA 0394 *Krishna Leela*

Drawn by the flute, work forgotten

मराठी मूळ

चेंडू चौगुणा खेळती वाळवंटीं । चला चला म्हणती पाहूं दृष्टी वो ॥१॥
ऐशा गोपिका त्या कामातुरा नारी । चित्त विव्हळ देखावया हरी ।
मिस पाणियाचें करितील घरीं । बारा सोळा मिळोनि परस्परीं वो ॥ध्रु.॥
चिरें चोळिया त्या धुतां विसरती । ऊर्ध्व लक्ष लागलें कृष्णमूर्ती ।
कोणा नाठवे कोण कुळ याती । जालीं ताटस्त सकळ नेत्रपातीं वो ॥२॥
दंतधावनाचा मुखामाजी हात । वाद्यें वाजती नाइके जनमात ।
करी श्रवण कृष्णवेणुगीत । स्वामी तुकयाचा पुरवील मनोरथ वो ॥३॥

ENGLISH TRANSLATION

They are playing chendoo-chauguna on the sandy banks. Come, come, say the women, let us go watch.

Those gopis, those love-struck women, their hearts yearning to see Hari, use the excuse of fetching water from home, gathering in groups of twelve and sixteen. While washing their garments they forget what they are doing, their gaze fixed upward on the form of Krishna.

No one remembers name or family or caste; all are spellbound, frozen in the direction of his glance. One has her hand in her mouth for cleaning her teeth, yet does not hear a word the world is saying, for her ears are drinking in Krishna's flute song.

Says Tuka, the Lord of Tuka will fulfill every wish of the heart.

IN PLAIN WORDS

They are playing chendoo-chauguna on the sandy banks. Come, come, the women say, let us go and watch. Those gopis, those love-struck women, their hearts aching to see Hari, make the excuse of fetching water from home, and gather in groups of twelve and sixteen. While washing their clothes they forget what they are doing, their gaze fixed upward on the form of Krishna. No one remembers her name, her family, her caste; all stand spellbound, frozen in the line of his glance. One has her hand in her mouth, cleaning her teeth, and does not hear a word the world is saying, for her ears are drinking in Krishna's flute song. Tuka says: the Lord of Tuka will fulfill every wish of the heart.

WHAT IT MEANS

The gopis invent an errand, fetching water, to go where Krishna plays, and once there the errand falls away entirely. Washing forgotten, teeth half-cleaned, names and caste and family all slip from mind as their attention is pulled upward to his form and his flute. Tukaram is showing how the pull of God dissolves ordinary identity and the world's chatter; the woman with her hand still in her mouth hears nothing but the flute. The closing line makes the promise explicit: this is no loss but a fulfillment, for the Lord grants the heart's deepest wish to the one who is taken up in him.

GATHA 0395 *Krishna Leela*

Scolding the thief of the heart, the Lord seated within

मराठी मूळ

कोठें मी तुझा धरुं गेलें संग । लावियेलें जग माझ्या पाठीं ॥१॥
सर सर रे परता अवगुणाच्या गोवळा । नको लावूं चाळा खोटा येथें ॥ध्रु.॥
रुपाच्या लावण्यें नेली चित्तवृत्ती । न देखें भोंवतीं मी ते माझी ॥२॥
तुकयाचा स्वामी माझे जीवीं च बैसला । बोलीं च अबोला करुनियां ॥३॥

ENGLISH TRANSLATION

What came over me, keeping your company? You have set the whole world upon my trail. Go away, go back, you rascal of a cowherd.

Do not play your false tricks here. The beauty of your form has stolen my mind and heart; I no longer see anything around me as my own.

Says Tuka, my Lord has seated himself within my very life and, having done so, has fallen silent.

IN PLAIN WORDS

What came over me, that I went near you? You have set the whole world on my trail. Go away, go back, you rascal of a cowherd. Do not play your false tricks here. The beauty of your form has carried off my mind and heart; I no longer see anything around me as my own. Tuka says: my Lord has seated himself in my very life, and having done so, has fallen silent.

WHAT IT MEANS

A short scolding poem where the rebuke is the confession. She tells the cowherd to go away and stop his tricks, but in the same breath admits that his beauty has already taken her mind and that nothing around her feels like her own anymore. The angry words are the soul's protest against a captivation it cannot undo. Tukaram closes by dropping the quarrel entirely: the Lord has settled inside her very life and then gone silent, so the outward fuss is over a presence that has already moved in and will not leave.

GATHA 0396 *Ecstasy and Joy*

Ecstasy beyond telling, the past cut off

मराठी मूळ

गोड लागे परी सांगतां चि न ये । बैसे मिठी सये आवडीची ॥१॥
वेधलें वो येणें श्रीरंगरंगें । मीमाजी अंगें हारपलीं ॥ध्रु.॥
परते चि ना दृष्टी बैसली ते ठायीं । विसावोनि पायीं ठेलें मन ॥२॥
तुकयाच्या स्वामीसवें जाली भेटी । तेव्हां जाली तुटी मागिल्यांची ॥३॥

ENGLISH TRANSLATION

It tastes sweet, and yet it cannot be described. An embrace of pure love settles in, the embrace of a beloved companion.

I have been pierced by the splendor of Shrirang; all sense of "I" and "mine" has vanished. My gaze will not turn back; it has settled where it settled, and my mind has come to rest at his feet.

Says Tuka, from the moment I met my Lord, all ties with the past were cut.

IN PLAIN WORDS

It tastes sweet, and yet it cannot be told. An embrace of love settles in, the embrace of a dear companion. I have been pierced through by the splendor of Shrirang; all sense of I and mine has vanished. My gaze will not turn back; it has stayed where it came to rest, and my mind has lain down at his feet. Tuka says: from the moment I met my Lord, all ties with the past were cut.

WHAT IT MEANS

Tukaram speaks from inside the experience of union, where the sweetness is real but words give out. The splendor of God has pierced him so completely that the sense of I and mine simply disappears, and his gaze and mind no longer turn back toward anything else. This is not a feeling he can describe to others; it is a resting place his attention has settled into for good. The closing line names the cost and the gift together: meeting the Lord severed every tie to the old life, and that severing is what the ecstasy amounts to.

GATHA 0397 *Devotion to Vitthal*

Devotion, the handmaid who will not be shamed

मराठी मूळ

पाहावया माजी नभा । दिसे शोभा चांगली ॥१॥
बैसला तो माझे मनीं । नका कोणी लाजवूं ॥ध्रु.॥
जीवा आवडे जीवाहूनि । नव्हे क्षण वेगळा ॥२॥
जालें विश्वंभरा ऐसी । तुकया दासी स्वामीची ॥३॥

ENGLISH TRANSLATION

Looking up into the sky, a beautiful radiance appears. He has settled in my mind; let no one shame me for it.

He is dearer to me than life itself, not separate from me for even a moment. Says Tuka, I have become the handmaid of Vishvambhara, the sustainer of all.

IN PLAIN WORDS

Looking up into the sky, I see a beautiful radiance. He has settled in my mind; let no one shame me for it. He is dearer to me than my own life, not apart from me for a single moment. Tuka says: I have become the handmaid of Vishvambhara, the sustainer of all.

WHAT IT MEANS

Tukaram takes the voice of a devotee who has made God her whole life and will not be shamed for it. The Lord has settled in her mind and become dearer than life, never separate from her even for a moment, and she answers in advance the world's mockery of such love by refusing it any hold. Calling herself the handmaid of Vishvambhara, the sustainer of all, she names her relationship as complete service and complete belonging. The verse stands as a quiet defiance: this devotion is not foolishness to be embarrassed by, but the soul's rightful place at the feet of the one who upholds everything.

GATHA 0398 *Krishna Leela*

The Name on the lips, self forgotten

मराठी मूळ

कोणी एकी भुलली नारी । विकितां गोरस म्हणे घ्या हरी ॥१॥
देखिला डोळां बैसला मनीं । तो वदनीं उच्चारी ॥ध्रु.॥
आपुलियाचा विसर भोळा । गोविंद कळा कौतुकें ॥२॥
तुका म्हणे हांसे जन । नाहीं कान ते ठायीं ॥३॥
करूनी आइत सत्यभामा मंदिरीं रे । वाट पाहे टळोनि गेली रात्री रे ।

ENGLISH TRANSLATION

A certain woman, lost in devotion, went to sell buttermilk but called out: take Hari, take Hari, instead. Having seen him with her eyes, he settled in her mind, and so it was his name her lips uttered.

In innocent forgetfulness of herself, she displayed the art of Govinda's enchantment. Says Tuka, the people laugh, but she has no ears for them.

IN PLAIN WORDS

A certain woman, lost in him, went to sell buttermilk but called out instead: take Hari, take Hari. Having seen him with her eyes, he settled in her mind, and so it was his name her lips spoke. In her innocent forgetting of herself, she showed the art of Govinda's enchantment. Tuka says: people laugh, but she has no ears for them.

WHAT IT MEANS

A woman goes to market to sell buttermilk and finds the wrong cry on her lips: not her wares but the name of Hari. Tukaram shows how a single sight of God displaces everything else, so that the Name rises of itself even in the middle of ordinary work. Her self-forgetting is not a mistake but the visible effect of Govinda's enchantment working on her. The crowd laughs at the foolish-seeming saleswoman, and the closing line gives the measure of her absorption: she does not even hear them, because nothing of the world reaches her now.

GATHA 0399 *Krishna Leela*

Satyabhama's reproach, the lover whose deeds belie his words

मराठी मूळ

न येचि देव येतील कामलहरी रे । पडिली दुश्चिती तंव तो कवाड टिमकारी रे ॥१॥
सर गा परता कळला तुझा भाव रे । कार्या पुरतें हें दाविसी लाघव रे ।
बोलतोसी तें अवघी तुझी माव रे । जाणोनि आलासी उजडता समयो रे ॥ध्रु.॥
मीच वेडी तुजला बोल नाहीं रे । दानावेळे विटंबणा जाली काय रे ।
मागुती रुद्रासि भेटी दिली तई रे । विश्वास तो तुझ्या बोला आझुनि तरी रे ॥२॥
भ्रम होता तो अवघा कळों आला रे । मानवत होतें मी भला भला रे ।
नष्टा क्रिया नाहीं मां तुझ्या बोला रे । तुकयाबंधु स्वामी कानडया कौसाल्या रे ॥३॥
तंव तो हरि म्हणे वो निजांगने वो । लाइ नीच कां देसील डोहणे वो ।

ENGLISH TRANSLATION

Satyabhama prepares everything in her chamber and waits as waves of desire rise, but the night passes and God does not come. Waves of longing rise within her.

Then she hears a knock at the door. She says: go back, I have understood your ways.

You show tenderness only when you need something. All your words are deception.

You come now because you know the dawn is near. I am the fool for trusting you; no blame falls on you.

Was I not humiliated at the time of the weighing? Then again, you went and met Shiva without a thought for me. And still I trusted your words until now.

The delusion I held has now been fully revealed. I kept thinking: all is well, all is well.

You are a scoundrel whose actions never match his speech. Says Tuka, my Lord, the son of Kausalya, the beloved of Kanhoba, speaks.

IN PLAIN WORDS

Satyabhama makes everything ready in her chamber and waits as waves of longing rise, but the night passes and the Lord does not come. Then she hears a knock at the door. She says: go back, I have understood your ways. You show tenderness only when you need something; all your words are deception. You come now because you know the dawn is near. I am the fool for trusting you; the blame is not yours. Was I not humiliated at the time of the weighing? Then again you went off and met Shiva without a thought for me, and still, even now, I trusted your words. The delusion I held has been fully exposed. I kept telling myself: all is well, all is well. You are a scoundrel whose deeds never match his speech. Tuka says: my Lord, the son of Kausalya, the beloved of Kanhoba, then speaks. And Hari says: my own dear one, why give me low words to drink?

WHAT IT MEANS

Tukaram puts the complaint of a neglected lover into Satyabhama's mouth: she has waited all night, prepared everything, and the Lord arrives only at dawn, when she sees through the timing. Her charge is sharp, that his tenderness appears only when he wants something and that his deeds never match his sweet words, and she blames her own trusting heart rather than him. The poem voices the soul's familiar grievance against a God who seems to come late and to favor others, recalling old slights to feed the resentment. Yet the quarrel is the language of intimacy, not rejection, and the closing turn has Hari himself begin to answer his beloved, so the reproach opens back into the relationship it never truly left.

GATHA 0400 *Krishna Leela*

Lovers' quarrel, Krishna and Rukmini

मराठी मूळ

मजपें दुजें आलें तें देव जाणे वो । शब्द काय हे बोलसी ते उणे वो ॥१॥
पाहा मनीं विचारुनी आधि वो । सांडूनि देई भ्रांति करीं स्थिर बुद्धि वो ।
तंट केलें हें माझें तुझें उपाधीं वो । उघडी डोळे आझुनि तरी धरीं शुद्धि वो ॥ध्रु.॥
कोठें तरी दुनियांत वर्तलें वो । स्त्रियांनीं भ्रतारा दानां दिलें वो ।
कैसा भला मी नव्हे तें सोसिलें वो । रुसतेसी तूं उफराटें नवल जालें वो ॥२॥
काय सांग म्यां दैन्य केली कैसी वो । तुझ्या गर्वें आणविलें हनुमंतासि वो ।
कष्टी केलें मज गरुडा भीमकीसि वो । तुकयाबंधु म्हणे खरें खोटें नव्हे यासि वो ॥३॥
तंव ते म्हणे ऐका हृषीकेशी वो । नवाजिलें तुम्ही म्हणां आपणांसि वो ।

ENGLISH TRANSLATION

Whatever other one came to me, God alone knows. The words you speak are lesser than the truth.

Look within yourself first and consider. Cast off this confusion and steady your mind.

This quarrel of mine and yours is needless strife. Open your eyes even now and come to your senses.

He says: has it ever happened in this world that a wife gave away her husband as a gift? How good I have been, enduring what I did not deserve. And yet you are the one who sulks; what a wonder this is.

She says: tell me, what humiliation did I cause you? It was your own pride that made Hanuman come. You put me through trouble along with Garuda and Rukmini.

Says Tuka, whether this is right or wrong, nothing can be said.

IN PLAIN WORDS

Whatever other woman came to me, God alone knows. The words you say are smaller than the truth. Look inside yourself first. Think. Drop this confusion and steady your mind. This fight, this mine and yours, is needless trouble. Open your eyes even now and come to your senses. Has it ever happened in the world that a wife gave her husband away as a gift? See how good I have been, bearing what I did not deserve. And yet you are the one who sulks. What a strange thing. She says: tell me, what shame did I cause you? It was your own pride that made you call Hanuman. You put me through trouble, and Garuda, and Rukmini too. Tuka says: whether this is right or wrong, nothing can be said.

WHAT IT MEANS

Tukaram stages a domestic argument between Krishna and Rukmini and lets the bickering carry the point. Krishna protests his innocence and tells her to look within and steady her own mind instead of quarrelling; she throws his old escapades back at him. The poem treats the divine couple with affectionate familiarity, the Lord caught in the same petty wrangling as any married pair. By ending with Tuka unable to say who is right or wrong, the abhanga refuses to take a side: the quarrel itself, the mine-and-yours of wounded pride, is what stands exposed. The mirror it holds up is the listener's own readiness to fight over slights.

GATHA 0401 *Krishna Leela*

Lovers' quarrel, the devotee's complaint

मराठी मूळ

तरी कां वंचनुक सुमनासि वो । नट नाट्य बरें संपादूं जाणतोसि वो ॥१॥
सर हो परता परता हो आतां हरी । म्हणे सत्राजिताची कुमरी ।
जाणतें मी या शब्दाच्या कुसरी । ऐसें च करून ठकविलें आजिवरी ॥ध्रु.॥
भावें गेलें म्हुण न व्हावा वियोग । मनिचे आर्त जन्मांतरीं व्हावा संग ।
तों तों केलें हें पाठमोरें जग । ऐसें काय जाणें हे तुझे रंग ॥२॥
काय करूं या नागविलें कामें । लागलें तयास्तव इतुकें सोसावें ।
नाहीं तरी कां नव्हती ठावीं वर्में । परद्वारीं ऐसा हाकलिती प्रसिद्ध नांवें ॥३॥
काय किती सांगावे तुझे गुण । न फुटे वाणी निष्ठ ऐसा निर्गुण ।
आप पर न म्हणसी माय बहीण । सासूसुनास लावुनि पाहासी भांडण ॥४॥
इतुकियावरी म्हणे वैकुंठिंचा राणा । होऊन गेलें तें नये आणूं मना ।
आतां न करीं तैसें करी क्रिया आणा । भक्तवत्सल म्हणे तुकयाबंधु कान्हा ॥५॥

ENGLISH TRANSLATION

Then why did you deceive the good-hearted one? You are a fine actor who knows how to play every part. Step back, step back now, O Hari, says the daughter of Satrajit.

I know the craft of these words. This is how you have tricked everyone until now.

Because I came to you with devotion, there should have been no separation. From life to life, my deepest wish was to be with you.

Yet you turned the whole world against me. How was I to know these are your ways? What can I do? Love trapped me, and for its sake I endured all this.

Otherwise, would I not have known your tricks? At another man's door you would be chased away by your own famous name. How long shall I list your qualities? My tongue cannot finish; you are truly without attributes.

You make no distinction between your own and another's, between mother and sister. You set mothers-in-law and daughters-in-law fighting and watch the spectacle.

To all this, the King of Vaikuntha replies: what is past cannot be brought back to mind. I will not do so again; take this as my solemn vow.

Says Tuka, the lover of devotees, Krishna, speaks these words.

IN PLAIN WORDS

Then why did you deceive the good-hearted one? You are a fine actor; you know how to play every part. Step back, step back now, Hari, says the daughter of Satrajit. I know the craft of your words. This is how you have tricked everyone until now. Because I came to you with love, there should have been no parting. From birth to birth my heart's longing was to be with you. Yet you turned the whole world against me. How was I to know these are your ways? What can I do? Love trapped me, and for its sake I bore all this. Otherwise, would I not have known your tricks? At another man's door you would be chased away by your own famous name. How long shall I count your qualities? My tongue cannot finish. You are truly without attributes. You make no difference between your own and another's, between mother and sister. You set mothers-in-law and daughters-in-law fighting and watch the show. To all this the King of Vaikuntha says: what is past cannot be brought back to mind. I will not do it again; take this as my vow. Tuka says: the lover of devotees, Krishna, speaks these words.

WHAT IT MEANS

Satyabhama, daughter of Satrajit, scolds Krishna as a smooth-talking actor who has tricked everyone, and her complaint doubles as the soul's complaint to a God who seems to play games with it. She names the wound: she came in love and still suffered separation, life after life. Her listing of his faults turns into praise in spite of itself, since calling him nirguna, beyond all attributes, is the highest word she can reach. Krishna answers simply that the past is past and vows not to repeat it. The exchange dramatizes how the devotee's grievance against the Lord dissolves into the recognition that he is the very thing she cannot stop loving.

GATHA 0402 *Krishna Leela*

Longing, lost in the forest

मराठी मूळ

कान्हो एकली रे एकली रे । तुजसवें चुकलें रे । भय वाटे वनीं मज अबळा धाकली रे ॥१॥
निघतां घरीं आई बा वारी । तुजसवें कां आलियें हरी ॥ध्रु.॥
लोक वाटा सांगती खोटा । परी मी चटा लागलियें ॥२॥
पिकल्या बोरी जालें सामोरी । काय जाणें कोठें राहिला हरी ॥३॥
आड खुंट जालिया जाळी । काय जाणों कान्हें मांडिली रळी ॥४॥
तुका म्हणे जाऊं आलिया वाटा । पाहों हरी पायीं न मोडे कांटा ॥५॥

ENGLISH TRANSLATION

O Krishna, I am alone, all alone. I was separated from you.

Fear grips me in this forest, for I am a timid girl. When I left home, my mother and father tried to stop me; then why did I come with you, O Hari? People warned me you were false, but I was already hooked.

The berry bushes have ripened and stand before me, but where has Hari gone? The forest has grown thick with tangled thorns and bushes; who knows what game Krishna has set up now? Says Tuka, let me retrace the path I came by and search for Hari, even if thorns tear my feet without mercy.

IN PLAIN WORDS

Krishna, I am alone, all alone. I lost you. Fear grips me in this forest, for I am a small, weak girl. When I was leaving, my mother and father tried to stop me. Then why did I come with you, Hari? People said the path was false, but I was already caught. The wild berries have ripened and stand before me, but who knows where Hari has gone? The forest has grown thick with thorns and tangled bushes. Who knows what game Krishna has set up now? Tuka says: let me go back along the path I came by and look for Hari, even if the thorns tear my feet.

WHAT IT MEANS

A girl who left everything to follow Krishna finds herself alone in a dark forest, and the abhanga lets her fright stand for the soul's panic when the felt presence of God withdraws. She had ignored her parents' warning and the world's cautions, drawn on by a love she could not resist, and now she does not know whether his vanishing is abandonment or another of his games. The ripe berries and tangled thorns are the world she must move through to find him again. Her resolve, to retrace her steps even if the thorns tear her feet, names the price: the seeker keeps searching through pain rather than give up the one she has staked her life on.

GATHA 0403 *Krishna Leela*

Devotion, the child who will not come home

मराठी मूळ

क्याला मज आयो वारितेसी घरा । खेळतों सोकरा नंदाचा मी ॥१॥
बहु दिसीं जाली यासीं मज भेटी । आतां वाटे तुटी न परावी ॥ध्रु.॥
कोवळें बोलतो मना आवरतें । डोळियाचें पातें ढापवेना ॥२॥
आजि सकळांसी आलें चोलुनियां । कां गो पाठी वांयां पुलविली ॥३॥
तुमचें तें काय खोळंबलें काज । बल्या कां गो मज कोंडा घरीं ॥४॥
तुकयाचा धनी गोकुळनायक । सरा कांहीं एक बोलतों मी ॥५॥

ENGLISH TRANSLATION

O mother, why do you call me back home? I am playing with the darling son of Nanda. After so many days I have met him again, and I cannot bear to part from him now.

His tender words steal my heart; my eyelids will not close. Today everyone has come out to join the play; why then do you pull me back in vain? What task of yours am I delaying? Why, mother, do you lock me inside? Says Tuka, the Lord of Gokula is my master, and whatever I say, I say for him.

IN PLAIN WORDS

Mother, why do you call me back home? I am playing with the darling son of Nanda. After many days I have met him again. Now I cannot bear to part from him. His tender words steal my heart; my eyelids will not close. Today everyone has come out to join the play. Why do you pull me back for nothing? What work of yours am I holding up? Why, mother, do you lock me inside the house? Tuka says: the Lord of Gokula is my master, and whatever I say, I say for him.

WHAT IT MEANS

A child resists the mother who keeps calling it home, because it has found Krishna again and will not leave the play. Tukaram uses this small domestic tug to picture the soul absorbed in God against the world that keeps tugging it back to ordinary duty. The mother stands for everything that wants to pull the devotee indoors, away from the open field of play with the Lord. The child's complaint is plain and firm: nothing it does is wasted, since all of it is for the Lord of Gokula. To be locked away from him feels like the only real loss.

GATHA 0404 *Devotion to Vitthal*

Devotion, the point of no return

मराठी मूळ

आता न यें मागें । मी आलें याच्या रागें । काय माझें जगें । कोपोनियां करावें ॥१॥
कां गो कलित्यां कोल्हाल । तुम्ही भलत्या च सकल । वेचाल ते बोल । झुटे होती बोलिले ॥ध्रु.॥
याचे भेटी माझें मन । स्वरुपीं ठाकले लोचन । वेगळें तें क्षण आतां होऊं नावरे ॥२॥
काज काम नको जालें । बीजें नावरे बोलिलें । याचिया भेदिलें । कामबाणीं अंतर ॥३॥
या वेगळें होणें । आतां जळो तैसें जिणें । घेतलें तें मनें । आतां मागें न फिरे ॥४॥
आतां मोटी वार । माझी नका धरूं चार । तुकयाचा दातार । शेजे तो मी सुतलों ॥५॥

ENGLISH TRANSLATION

I will not turn back now; I have come drawn by his love. Let my people rage as it will, what can it do to me? My eyes have settled upon his form, and my heart cannot bear even a moment's separation.

All desire and duty have fallen away, for his arrows of love have pierced my heart. Says Tuka, I have laid down beside my Benefactor; let life without him burn to ash, for I will not retreat.

IN PLAIN WORDS

I will not turn back now. I came drawn by his love. What can my own people do to me, raging? Why all this uproar over a fallen woman? All of you say whatever you like; the words you spend will turn out to be lies. At meeting him my mind, and my eyes, settled on his form. Now I cannot bear to be apart from it even a moment. Duty and work have become unwanted; I cannot even speak the basics. His arrows of desire have pierced my inmost heart. To be parted from him now, let such a life burn. My mind has taken hold, and now it will not turn back. Do not keep watch over me anymore. Tuka says: I have lain down beside my Benefactor.

WHAT IT MEANS

This is the voice of one who has crossed the line and will not recross it. She has been drawn to Krishna by love and now lets the world rage; their scolding, she says, will prove empty in the end. Tukaram pictures total absorption: eyes fixed on his form, all duty and even ordinary speech fallen away, the heart pierced by love's arrows. The radical claim is that life apart from him is worth nothing, fit only to burn. By saying she has lain down beside her Benefactor, she declares a union the watching world has no power left to police.

GATHA 0405 *Devotion to Vitthal*

Adoration, the swift women of Hari

मराठी मूळ

हरिरता चपळा नारी । लागवरी न रिघती ॥१॥
अवघ्या अंगें सर्वोत्तम । भोगी काम भोगता ॥ध्रु.॥
तुका म्हणे देवा ऐशा । देवपिशा उदारा ॥३॥
गौळणी आल्या वाज । म्हणती या गे राखों आज । सांपडवुनी माजघरांत धरुनी कोंडूं ।

ENGLISH TRANSLATION

The women devoted to Hari are so swift that none can keep pace with them. With their whole being they are supreme, enjoying divine love in fullness.

Says Tuka, such God-intoxicated souls are truly generous. The milkmaids came running, saying, let us catch him today and lock him inside the house.

IN PLAIN WORDS

The women devoted to Hari are so swift that none can keep pace with them. With their whole being they are supreme, enjoying his love to the full. Tuka says: such God-mad, God-intoxicated souls are truly generous. The milkmaids came running and said, let us catch him today, corner him in the inner room, hold him and lock him in.

WHAT IT MEANS

Tukaram praises the women who love Hari so wholly that no one can match their pace, giving themselves over with their entire being. He calls them devapisa, God-mad, and treats that madness as the highest generosity rather than a failing. The closing scene of milkmaids plotting to corner Krishna and shut him in their house is the same love turned playful and bold: they want to seize and keep the Lord himself. The abhanga sets this reckless wholehearted devotion above any measured, careful piety.

GATHA 0406 *Krishna Leela*

Krishna lila, the butter thief caught

मराठी मूळ

उघडें कवाड उभ्या काळोशाचे आड । साता पांचा एक भीड मौनेंची ठेल्या ॥१॥
नित्य सोंकवला नेदी । सांगों चित्त बोला । आतां सांपडतां याला कोण सोडी जीवें ॥ध्रु.॥
जाणोनियां हरी त्याच घरा आला चोरी । गडियां ठेवुनी बाहेरी पूर्वद्वारें शिरे ।
त्यांच्या भयाभीत चाले पिलंगत भोंवतालें । पाहे तंव देखियेलें नवनीत पुढें ॥२॥
उतरोनि सिंकें । पाहे चाखोनियां निकें । गोड तें चि एका एकें । हातीं लांबवितो ।
जाणे राखती तयांसि । तेथें अधिक चि नासी । माग लावी हात पुसी । चोरी जाणावया ॥३॥
जाणोनियां नारी । मूळ वर्मद्वार धरी । माजे कोंडूनी भीतरी । घरांत धरीयेला ।
कां रे नागविसी । माझे मुळीं लागलासी । आणवीन तुजपासीं । मागें खादलें तें ॥४॥
दोही संदी बाहे । धरूनि नेती माते पाहे । काय नासी केली आहे । घरामाजी येणें ।
तुका म्हणे मुख । त्याचें वाढों नेदी दुःख । दसवंती कवतुक। करुनी रंजविल्या ॥३॥

ENGLISH TRANSLATION

The door stands open, yet darkness hides within; the five and seven faculties are crushed into silence. Krishna, knowing the house well, enters stealthily through the front door while his companions wait outside.

He circles cautiously, spots the fresh butter ahead, lowers the hanging pot, and tastes it piece by piece, stretching out his hand for more. The women discover the trail and catch him inside.

Says Tuka, his face never lets sorrow grow; he charmed and delighted them all with his playful mischief.

IN PLAIN WORDS

The door stands open, but darkness hides inside; the five and the seven senses are crushed into silence. Knowing the house well, Hari comes in to steal. He leaves his friends outside and slips in through the front door. Afraid of them, he creeps along, circling close to the ground. Then he sees the fresh butter ahead. He lowers the hanging pot, tastes it carefully, and finds it sweet, and one by one he stretches his hand for more. He knows the women guard their butter, so there he spoils the most. He smears the trail and wipes his hand, to leave the theft to be found. Knowing his ways, the women hold the secret inner door, shut him in, and catch him inside the house. Why do you rob us? You have ruined my store. I will make you bring back all you ate before. They take him by both arms and lead him to his mother. See what spoiling he has done coming into the house. Tuka says: his face never lets sorrow grow; with his playful mischief he charmed and delighted them all.

WHAT IT MEANS

This is the butter-thief story told as pure delight. Krishna sneaks into a milkmaid's house, tastes the hidden butter, makes a deliberate mess, and even smears the trail so the theft will be discovered, all the mischief of a God who wants to be caught. The women do catch him, scold him, threaten to make him repay what he ate, and march him off to his mother. Yet the abhanga's last line turns the scene: his face will not let any real anger or sorrow take hold, and his charm melts the very women who came to punish him. Tukaram lets the playfulness make the point that the Lord disarms those who would accuse him.

GATHA 0407 *Longing and Separation*

Longing, the missed meeting

मराठी मूळ

आलियें धांवति धांवति भेट होइल म्हुण । तंव ते टळली वेळ वो माझा उरला सीण ॥१॥
आतां काय करूं सांग वो मज भेटेल कैसा । हरिलागीं प्राण फुटे वो थोरी लागली आशा ॥ध्रु.॥
लाविला उशीर बहुतीं बहु ओढिती ओढा । सांभाळितां सांग असांग दुःख पावल्यें पीडा ॥२॥
जळो आतां संसारु वो कई शेवट पुरे । तुकयाच्या स्वामी गोपाळालागीं जीव झुरे ॥३॥

ENGLISH TRANSLATION

I came running, hoping to meet him, but the moment passed and only grief remained. How shall I meet Hari now? My life breaks apart, so great is the longing.

Many pulled me back with their claims and delays, and in trying to manage all duties I suffered grievous pain. Let this worldly life burn away.

Says Tuka, my soul pines only for my Lord Gopala.

IN PLAIN WORDS

I came running and running, thinking I would meet him. But the time slipped past, and only my exhaustion was left. Now tell me, what shall I do? How will he meet me? My life breaks for Hari; the longing has grown so great. Many delayed me; many pulled me their own way. While I tried to mind every duty, fit and unfit, I came to grief and pain. Let this worldly life burn away now. When will it ever end? Tuka says: my soul pines for my Lord Gopala.

WHAT IT MEANS

Here the seeker arrives too late: she ran to meet the Lord but the moment had passed, and all her effort left only weariness. Tukaram names what cost her the meeting, the many who delayed and pulled her aside while she tried to keep up with worldly duties, fit and unfit alike. That tending of obligations is exactly what brought her grief. So she curses samsara itself and asks when its tug will ever stop. The abhanga lands on the plain ache of the soul that wants only Gopala and keeps being held back from him.

GATHA 0408 *Krishna Leela*

Social criticism, the worthless company

मराठी मूळ

आणीक काय थोडीं । परि तें फार खोटीं कुडीं ॥१॥
सदा मोकळीं च गुरें । होती फजीत तीं पोरें ॥ध्रु.॥
सदा घालिता हुंबरी । एक एकांचे न करी ॥२॥
तुका म्हणे घरीं माय । वेळोवेळां मारी ॥३॥

ENGLISH TRANSLATION

There are plenty of others, but they are all deceitful and hollow. These children are like cattle always set loose, always making a commotion but never attending to one another.

Says Tuka, the mother at home scolds them again and again.

IN PLAIN WORDS

Are there few others? Yes, but they are mostly false and hollow. They are like cattle always let loose; those children are forever in disgrace. They keep bellowing, raising a din, and none of them does anything for another. Tuka says: at home the mother beats them again and again.

WHAT IT MEANS

Tukaram dismisses the crowd of so-called companions as false and empty, comparing them to stray cattle that wander loose and make noise but help no one. The point is aimed at a pattern, not at any one person: company that is all bluster and self-regard, never any real care for the next person. Such people end up shamed wherever they go, scolded even at home. The contrast left unspoken is the one true companion the devotee should seek instead of this loud, useless herd.

GATHA 0409 *Krishna Leela*

Social criticism, exposed by good company

मराठी मूळ

बहुतांचे संगती । बहु पावलों फजिती ॥१॥
बरें केलें नंदबाळें । मागिलांचें तोंड काळें ॥ध्रु.॥
माझा करितील तंटा । लपती आलिया बोभाटा ॥२॥
तुका म्हणी काई । किती म्हणों बाप आई ॥३॥

ENGLISH TRANSLATION

In the company of many I suffered only disgrace. The child of Nanda did well to blacken the faces of all those false ones.

They would pick quarrels on my behalf, then hide the moment trouble came. Says Tuka, how long shall I go on calling for mother and father?.

IN PLAIN WORDS

In the company of many I met only disgrace. The child of Nanda did well; he blackened the faces of all those false ones. They would pick quarrels on my behalf, then hide the moment trouble came shouting. Tuka says: what now? How long shall I keep calling on father and mother?

WHAT IT MEANS

The speaker looks back on the crowd he kept and sees that it brought only shame. He credits the child of Nanda, Krishna, with exposing those false friends and blackening their faces by showing them up for what they were. Such people were quick to start fights in his name and quick to vanish when the trouble they stirred came back

loud. The closing question turns inward and weary: how long will he keep crying out to parents, to ordinary worldly supports, instead of resting in the one who actually stood by him? The verse points at the pattern of fair-weather company and the habit of leaning on the wrong refuges.

GATHA 0410 *Krishna Leela*

Adoration, singing the deeds of Gopala

मराठी मूळ

गाईन ते लीळा चरित्र पवाडे । राखिले संवगडे सहित गाई ॥१॥
चोरिलें नवनीत बांधविला गळा । जे तुम्हीं गोपाळा छंद केले ॥ध्रु.॥
मोहिल्या गोपिका पांवयाच्या छंदें । केली ते गोविंदें क्रीडा गाऊं ॥२॥
मायबापा लाड दाखविलें कौतुक । तें या आणूं सुख अंतरासी ॥३॥
निर्दाळिले दुष्ट भक्तां प्रतिपाळी । ऐसा म्हणों बळी आमुचा स्वामी ॥४॥
तुका म्हणे सरसी असों येणें वोघें । लागोनि संबंधें सर्वकाळ ॥५॥
डांका - अभंग ८

ENGLISH TRANSLATION

Let me sing the deeds and glories of the Lord who tended the cows alongside his companions. He stole butter and let himself be bound by the throat.

He enchanted the milkmaids with the music of his flute. He showed wondrous affection to his mother and father, and that sweetness we bring now into our own hearts.

He destroyed the wicked and protected the devoted. Says Tuka, let us flow on in this current of his company for all time.

IN PLAIN WORDS

I will sing the play and the deeds and the glories of the Lord who guarded the cows along with his friends. He stole the fresh butter and let himself be bound by the throat, all the games you played, Gopala. He enchanted the milkmaids with the tune of his flute; let us sing the play that Govinda made. He showed his mother and father his loving wonder; let us bring that sweetness now into our hearts. He crushed the wicked and he protects the devoted. Let us call him strong, our master. Tuka says: let us stay close in this stream, joined to him for all time.

WHAT IT MEANS

Tukaram gathers the famous Krishna stories into a song of praise: the cowherd who tends the cattle, steals butter and submits to being tied, charms the milkmaids with his flute, and delights his parents. He names the two faces of the Lord, crushing the wicked and protecting his devotees, and calls him master. The aim is not just to recount the deeds but to draw their sweetness inward, into the singer's own heart. The closing wish is to stay in the current of his company forever, so that remembering his play becomes a way of never leaving him.

GATHA 0411 *Devotion to Vitthal*

Invocation, inner worship of Vithabai

मराठी मूळ

चौक भरियेला आसनीं पाचारिली कुळस्वामिनी । वैकुंठवासिनि ये धांवोनी झडकरी ॥१॥
रंगा येई वो विठाई सांवळिये डोळसे । तुझें श्रीमुख साजिरें तें मी केधवां देखेन ॥ध्रु.॥
रजतमधुपारती । पंचप्राणांची आरती । अवघी सारोनी आइती । ये धांवती झडकरी ॥२॥
मन मारोनियां मेंढा । आशा मनसा तृष्णा सुटी । भक्तिभाव नैवेद्य ताटीं । भरोनि केला हाकारा ॥३॥
डांका अनुहात गजरे । येउनि अंगासी संचरे । आपुला घेउनी पुरस्कार । आरोग्य करीं तुकयासी ॥४॥

ENGLISH TRANSLATION

The sacred square is drawn and the family goddess is invoked. Come quickly, O Vithabai, dweller of Vaikuntha.

I have offered the lamp of the five vital breaths; the mind is slaughtered like a ram, and desire and craving are released. The feast of devotion is prepared in the offering plate.

Says Tuka, come and enter my body with the drumbeat of the unstruck sound; accept this offering and grant me well-being.

IN PLAIN WORDS

The sacred square is drawn, and on the seat the family goddess is called. Dweller of Vaikuntha, come running, come quickly. Come into the dance, Vithabai, dark one with seeing eyes. When will I see your lovely face? The lamp is the rajas and tamas, the wave of the lamp is the five vital breaths; all the offering is made ready, so come running quickly. The mind is killed like a ram; hope, longing, and craving are set loose. The plate of offering is filled with the feeling of devotion, and I have called out. With the drumbeat of the unstruck sound, come and enter my body. Take your own offering, and make Tuka well.

WHAT IT MEANS

Tukaram describes worship turned wholly inward. The ritual square, the lamp, the offering plate are all reread as inner acts: the dark and dull tendencies become the lamp, the five breaths become its waving, the very mind is sacrificed like a ram and its hopes and cravings released. The deity invoked is Vithoba, addressed tenderly as Vithabai, the family goddess of the heart, summoned to enter his own body with the unstruck inner sound. The longing under it is plain: he aches to see that dark, seeing face. He asks the Lord to accept this offering made of himself and to make him whole.

GATHA 0412 *Worldly Metaphors*

The true shrine, come quickly

मराठी मूळ

साच माझा देव्हारा । भाक ठेवा भाव खरा । त्रिगुणाचा फुलवरा । आणा विनति सांगतों ॥१॥
माझें दैवत हें रंगीं । नाचे वैष्णवांच्या संगीं । भरलें मग अंगीं । निवाड करी दोहींचा ॥ध्रु.॥
तुझें आहे तुजपासीं । परि तूं जागा चुकलासी । चिवडुनियां नासी । तुझ्या घरिच्यांनीं केली ॥२॥
आतां न पडे ठावें । वांचूनियां माझ्या देवें । अंधकार व्हावें । नासु ठाव शोधावा ॥३॥
आंधळ्यासी डोळे । देते पांगुळासी पाय । वांजा पुत्र फळे । नवस पुरविते विठाई ॥४॥
उगविलीं कोडीं । मागें कितेकांचीं बापुडीं । तुका म्हणे घडी । न लगे नवस द्या आधीं ॥५॥

ENGLISH TRANSLATION

My shrine is true; place your vow there with honest devotion. Bring a garland of the three qualities and I will tell you what I know.

My deity dances in the company of the devoted and, once possessed, settles all disputes. What belongs to you is right beside you, but you have lost your way; your own household has plundered and ruined it.

Without my God the darkness cannot be cleared; one must search the ground. She gives eyes to the blind and feet to the lame; she grants a son to the barren.

Says Tuka, she has solved the riddles of so many wretched souls; do not delay, make your vow at once.

IN PLAIN WORDS

My shrine is the true one. Make your vow here, with real faith. Bring a garland of the three qualities, and I will tell you what I know. My deity dances in the company of the devout. Once she fills the body, she settles every dispute. What you are looking for is right beside you, but you have lost the place. Your own household has plundered it and laid it waste. Now there is no way to find it again, except through my God. The darkness must break; the ground must be searched. She gives eyes to the blind, feet to the lame, a son to the barren. Vithai grants the vow. She has untangled the knots of so many wretched souls before you. Tuka says: it takes no time at all; make your vow first.

WHAT IT MEANS

Tukaram speaks as one who has found the real place of worship and is calling others to it. The thing they are searching for, he says, is already right beside them; they have simply lost their bearings, and their own habits have ransacked it. Vithai, the Goddess form of Vitthal, is named as the one who fixes the dimmed senses, restores what was barren, and unties the knots of life. The point is not magical favors but trust: he tells them to stop delaying and place their vow at this true shrine first, before anything else.

GATHA 0413 *Prayers*

Plea for fearlessness, hasten

मराठी मूळ

विनति घातली अवधारीं । मज देई वो अभय करीं । पीडिलों खेचरीं । आणीक वारी नांवांची ॥१॥
रंगा येई वो एकला रंग वोडवला । हरिनाम उठिला गजर केला हाकारा ॥ध्रु.॥
देवांचे दैवते । तुज नमिलें आदिनाथे । ये वो कृपावंते । भोगा माझ्या धांवति ॥२॥
न लवीं आतां वेळ । आइत सारिली सकळ । तुका म्हणे कुळ । आमुचिये दैवते ॥३॥

ENGLISH TRANSLATION

I have laid my plea before you; grant me fearlessness with your own hand. Evil spirits and the cycles of rebirth have tormented me.

Come, O single radiance; the great chant of Hari's name has begun and the call rings out. Even the gods of gods bow to you, O Adinath.

Come, O compassionate one, hasten to my rescue. Says Tuka, delay no more; all is prepared. You are the presiding deity of our lineage.

IN PLAIN WORDS

I have laid my plea before you; hear it. Give me fearlessness from your own hand. Evil spirits have tormented me, and so have the rounds of birth and death. Come, O single radiance; the colors are spread out. The chant of Hari's name has risen; the call has gone out. You are the deity of the gods themselves; even Adinath bowed to you. Come, O compassionate one, run to take away what I must suffer. Do not delay now; everything is made ready. Tuka says: you are the deity of our whole lineage.

WHAT IT MEANS

Tukaram prays for one gift above all, abhaya, fearlessness placed directly in his hand by God. He names what frightens him: tormenting spirits and the repeated cycle of rebirth. The praise is deliberately high, that even the chief of the gods bows here, so the appeal carries weight, and the festival of the Name is already underway, the call already sent. He closes by claiming the bond of lineage: this is not a stranger he begs, but the family deity, so the delay he asks God to drop is the delay of one's own household.

GATHA 0414 *Devotion to Vitthal*

The Name routs the inner enemies

मराठी मूळ

माझा देव्हारा साचा । नाहीं आणीक कोणाचा । त्रिभुवनीं याचा । ठसा न लगे पुसावें ॥१॥
या रे लोटांगणीं । कांहीं करा विनवणी । करील झाडणी । भूत काढी संसार ॥ध्रु.॥
पडिले विषयांचे गोंधळीं । ते त्रिगुण आकळी । हरिनाम आरोळी । कानीं पडतां ते उठी ॥२॥
घेतला अहंकार । काम क्रोध या मत्सरें । पळती प्रेमभरें । अवघे ठाव सांडुनी ॥३॥
घेतलासे पुरा । माया ममता आसरा । अवघ्या एक सरा । पळती रंग देखोनी ॥४॥
तुका म्हणे द्यावा भाव । फिटेल मनिचा संदेह । आणीक न लगे ठाव । कांहीं कोठें हिंडावें ॥५॥

ENGLISH TRANSLATION

My shrine is the true one; it belongs to no other. Its imprint stands across all three worlds and need not be erasededs no verification.

Come, prostrate yourselves, offer some prayer; this deity will sweep away the ghosts of worldly existence. Those entangled in the tumult of sense-pleasures are seized by the three qualities, yet when the cry of Hari's name strikes their ears, they rise at once.

Ego, lust, anger, and envy flee in a rush of love, abandoning all their strongholds. Maya and attachment, which had taken full shelter, all scatter together at the sight of the divine color.

Says Tuka, offer your sincere devotion and every doubt in the mind will vanish; you need wander nowhere else.

IN PLAIN WORDS

My shrine is the true one; it belongs to no one else. Its mark stands across all three worlds; you need not ask. Come, fall down full length, make your prayer. This deity will sweep the house clean and drive out the ghost of worldly life. Those who have fallen into the uproar of the senses are gripped by the three qualities. But when the cry of Hari's name strikes their ears, they rise at once. Ego, lust, anger, and envy flee in a rush of love, leaving every stronghold behind. Maya and the sense of mine, which had settled in firmly, all scatter together when they see the color of God. Tuka says: give your true faith, and the doubt in your mind will dissolve. You need wander nowhere else.

WHAT IT MEANS

Tukaram describes what the Name actually does inside a person. The shrine he points to is the true one, recognizable everywhere, and the worship he asks for is plain prostration and prayer. The real exorcism is interior: the cry of Hari's name wakes those drugged by the senses, and the inner enemies, ego, lust, anger, envy, attachment, flee like routed squatters when the divine presence appears. The closing turn is the whole teaching: offer sincere faith and the mind's doubt clears, so there is no need to roam from shrine to shrine looking elsewhere.

GATHA 0415 *Devotion to Vitthal*

The family goddess enters

मराठी मूळ

पुढें येते देवी । तिची जती चालों द्यावी । मागील झाडावी । झाडा मान आसडी ॥१॥
एकवीरा आली अंगा । आतां निवारील रोगा । माझ्या भक्तापाशीं सांगा । पूजा भावें करावी ॥ध्रु.॥
मेंढा मारावा लोवाळ । पूजा पावली सकळ । तुम्हीं केलें बळ । मग मी ठायीं न पडें ॥२॥
तुका म्हणें मुळीं । लागली ते आली कुळीं । वंदुनी सकळीं । जीवें भावों ओवाळा ॥३॥

ENGLISH TRANSLATION

The goddess approaches; let her procession move forward and sweep aside all obstacles behind it. Ekavira has entered the body; she will now cure all disease.

Tell my devotees to worship her with true feeling. Offer the sacrificial ram; the worship has been received in full.

Says Tuka, she who has taken root from the very origin has come into the family; let all bow and offer their lives in adoration.

IN PLAIN WORDS

The goddess comes forward; let her procession move on. Sweep away what lies behind, and shake off all that is owed. Ekavira has entered the body; now she will drive out the disease. Tell my devotees to worship her with true feeling. Offer the ram; the worship has been received in full. You put your strength into it, and after that I do not fall down anywhere. Tuka says: she who took hold from the very root has come into the family. Let everyone bow, and offer their very life in worship.

WHAT IT MEANS

This abhanga is set in the idiom of a village goddess possession, where Ekavira, a form of the Mother, enters and clears away sickness and old debts. Tukaram turns the folk rite toward true devotion: the worship that counts is the one done with bhava, real feeling, and the result is that the devotee no longer collapses. The figure of the goddess taking root from the very origin and coming into the family marks her as the household's own. The call at the end is total, to bow and to offer one's life, not just an offering of ritual goods.

GATHA 0416 *Devotion to Vitthal*

Each in her rightful place

मराठी मूळ

अवघ्या जेष्ठादेवी । कोण पूजनाचा ठाव । धरितां चि भाव । कोठें नाहींसें जालें ॥१॥
दिसे सारिखें सारिखें । परि तें कारणीं पारिखें । तळीं गेलें देखें । वरी टोले न साहाती ॥ध्रु.॥
पट एका शिरीं । यथाविधीनें त्या येरी । बसकोळ्या घागरी । डेरे रांझण गाडगीं ॥२॥
तुका म्हणे माना । येथें कोणीं रुसावें ना । आपुलाल्या स्थानां । जेथें त्या चि शोभल्या ॥३॥

ENGLISH TRANSLATION

Which is the eldest among all goddesses, and where is her proper seat of worship? The moment you hold true devotion, all that seemed lost reappears. Everything looks alike on the surface, yet each serves a different purpose; what lies beneath cannot withstand the blows that fall from above.

One goddess wears the cloth of honor upon her head with full ceremony, while the others carry pitchers, pots, and vessels. Says Tuka, let none take offense here; each is beautiful in her rightful place.

IN PLAIN WORDS

Among all the elder goddesses, which one holds the true seat of worship? The moment you hold true faith, nothing is missing anywhere. On the surface they all look alike, yet each serves a different purpose. What sinks to the bottom cannot bear the blows that fall from above. One wears the cloth of honor on her head with full ceremony; the others carry the small pots, the pitchers, the jars and vessels. Tuka says: accept it, and let no one sulk here. Each is beautiful in her own place.

WHAT IT MEANS

Tukaram looks at the many goddesses and asks where the real seat of worship lies, then answers that true faith finds it lacking nothing. His point is that things which look identical on the surface are not equal in function, and what is low cannot take the strain that the high one bears. He uses the image of a household: one vessel is honored, the rest carry humble loads, yet none is to be resented. The lesson is contentment with one's appointed place, since each is beautiful exactly where it belongs.

GATHA 0417 *Devotion to Vitthal*

The Mother who runs to rescue

मराठी मूळ

खेचर खडतर । काळ कांपती असुर । नांदे भीमातीर । पंढरपुर पाटणीं ॥१॥
आतां करी कां रे हाकारा । सहस्र नामें एकसरा । दवडिते खेचरा । अंगसंगें धरूनी ॥ध्रु.॥
सीते जाली झडपणी । राहाणे वासुगीच्या बनीं । पावली जननी । झोंटि मोकळिया केशी ॥२॥
लाविलें कावरें । प्रल्हादा म्हैसासुरें । आली येकसरें । दांत खात रंगासी ॥३॥
वसुदेवाचीं बाळें । सात खादलीं ज्या काळें। आली भोगवेळे । तया कारणें तेथें ॥४॥
पांडवें बापुडीं । वाज केलीं फिरती वेडीं । धांवोनियां काढी । अंगसंगें त्राहाविलीं ॥५॥
नामाचें चिंतन । तेथें धांवते आपण । न विचारितां हीण । भाव देखे जयाचा ॥६॥
कुळीची कुळदेवता । तुका म्हणे आम्हां माता । काय भय भूतां । काळ यमदूताचें ॥७॥

ENGLISH TRANSLATION

Sky-wanderers and fierce powers tremble and even Death and the demons shake with fear before her. She dwells on the banks of the Bhima at Pandharpur.

Chant her thousand names in one stream; she drives away evil spirits by her very touch. When Sita was seized, the goddess came roaring with her hair unbound.

When Prahlada was tormented by the buffalo-demon, she arrived at once, grinding her teeth in fury. When seven infants of Vasudeva were devoured, she appeared at the fateful hour.

When the Pandavas were driven into helpless exile, she rushed to their side and sheltered them. Wherever the name is remembered, she runs of her own accord, seeing only the devotee's faith.

Says Tuka, she is our family goddess and our mother; what fear can death or its messengers hold for us?.

IN PLAIN WORDS

Sky-wanderers and fierce demons tremble; even Death and the demons shake before her. She dwells on the bank of the Bhima, in the town of Pandharpur. Now why not call out to her? Chant her thousand names in one stream. She drives away the spirits by her very touch, holding close to the body. When Sita was seized, she rushed in; she had been living in the forest of Vasuki, and the Mother came with her hair flying loose. When Prahlada was tormented, she came at once against the buffalo-demon, grinding her teeth. When seven children of Vasudeva were devoured, she came at the fated hour for their sake. When the poor Pandavas were driven to wander like the mad, she ran and pulled them out, sheltering them close. Where the Name is remembered, she runs there herself; she does not weigh the lowly, she sees only the faith of the one who calls. Tuka says: the family deity is our Mother. What fear, then, of ghosts, of Death, or of Death's messengers?

WHAT IT MEANS

Tukaram piles up rescue after rescue to make one point: the family Goddess comes running to whoever calls her with faith. The threatening powers, demons, even Death, are the ones who tremble, not the devotee. The roll call of the saved, Sita, Prahlada, the children of Vasudeva, the exiled Pandavas, is drawn from the shared store of devotional story, used here as evidence that she answers in the worst hour. The decisive line is that she does not measure a person's lowliness; she looks only at their bhava, their faith. So Tukaram closes without fear: if the Mother is ours, the messengers of Death hold no terror.

GATHA 0418 *The Power of the Name*

The rite ends, the Name remains

मराठी मूळ

देवी देव जाला भोग सरला यावरी । सांगाया दुसरी ऐसी नाहीं उरली ॥१॥
हरिनाम देवनाम तुम्ही गाऊनियां जागा । पेंठवणी मागा नका ठेवूं लिगाड ॥ध्रु.॥
शेवटीं सुताळी बरवी वाजवावी डांक । ताळा घाली एक सरलियाचे शेवटीं ॥२॥
गुंडाळा देव्हारा मान देती मानकरी । तुका म्हणे बरीं आजि कोडीं उगविलीं ॥३॥

ENGLISH TRANSLATION

The goddess has become the God; the experience is exhausted and no other power remains to speak of. Sing the divine name of Hari and stay awake; claim your reward and leave no entanglements behind.

At the close, sound the final drum well and seal the tally of what has been accomplished. Says Tuka, wrap up the shrine, let the custodians give due honor; today all riddles have been solved.

IN PLAIN WORDS

The goddess has become God; the offering is finished, and there is no other left to speak of. Sing the name of Hari, the name of God, and stay awake. Ask for your reward; do not leave loose ends behind. At the close, sound the final drum well; set the last beat when it is all over. Wrap up the shrine; let the keepers of honor give what is due. Tuka says: today, well done, the riddles have all been solved.

WHAT IT MEANS

This is the close of the worship Tukaram has been describing, and he uses the closing of a rite to make a deeper claim: the Goddess and God are one, so the form of the offering ends while the truth does not. What carries on past the ceremony is the Name, sung in wakefulness, with no unsettled business left behind. The final drumbeat and the folding up of the shrine are the ordinary signs that the rite is complete and rightly honored. The last line names the gain: today the tangles have been undone, the work has come out well.

GATHA 0419 *Surrender and Acceptance*

Seized by God, no strength left

मराठी मूळ

जाली झडपणी खडतर देवता । संचरली आतां निघों नये ॥१॥
मज उपचार झणी उपचार झणी आतां करा । न साहे दुसरा भार कांहीं ॥ध्रु.॥
नेऊनियां घाला चंद्रभागे तिरीं । जीवा नाहीं उरी कांहीं आतां ॥२॥
तुका म्हणे कळों आलें वर्तमान । माझें तों वचन आच्छादलें ॥३॥

ENGLISH TRANSLATION

A fierce deity has seized me; now that she has entered, she will not depart. Attend to me at once; I can bear no other burden.

Take me to the bank of the Chandrabhaga; no strength remains in this body. Says Tuka, the truth has become clear; my own words have been swallowed by her power.

IN PLAIN WORDS

A fierce deity has seized me. Now that she has entered, she will not leave. Tend to me at once, tend to me now; I can bear no other weight. Carry me and lay me on the bank of the Chandrabhaga; there is nothing of this life left in me now. Tuka says: the truth has come clear; my own words are swallowed up.

WHAT IT MEANS

Tukaram speaks from inside the grip of divine possession, where God has taken hold and will not depart. He asks for the only care that fits: not to be eased, but to be carried to the bank of the Chandrabhaga at Pandharpur, the holy river, since nothing of his separate self remains. The phrase that his own words are swallowed names the loss of the speaker, when the one who is seized can no longer speak as himself. What looks like helplessness is the surrender he has wanted: the truth has become plain only when his own voice is gone.

GATHA 0420 *The Necessity of Experience*

The play within, I am not here

मराठी मूळ

अंगीं देवी खेळे । कां रे तुम्हासी न कळे । कोणाचे हे चाळे । सुख दुःख न मनितां ॥१॥
मीं तों आतां येथें नाहीं । ओळखी वचनाच्या ठायीं । पालटाचा घेई । भाव खरें लोपे ना ॥ध्रु.॥
आपुलाले तुम्ही पुसा । सोवा एव्याच सरिसा । थिरावल्या कैसा काय । जाणों विचार ॥२॥
तुका म्हणे लाभकाळ । तेथें नसावें शीतळ । मग तैशी वेळ । कोठें जाते सांपडों ॥३॥
पांगुळ जालों देवा नाहीं हात ना पाय । बैसलों जयावरी सैराट तें जाय ।

ENGLISH TRANSLATION

The goddess plays within this body; why can you not see it? Whose sport is this, unconcerned with pleasure or pain? I am no longer present here; recognize me only through these words. The outward form changes, but true devotion can never be concealed.

Question your own selves and sit together as equals; once the mind is steadied, who can know what understanding may come? Says Tuka, when the hour of gain arrives, do not remain idle; such a moment, once lost, may never be found again.

IN PLAIN WORDS

The goddess plays within this body. Why can you not see it? Whose sport is this, that takes no notice of pleasure or pain? I am no longer here. Know me only in these words. Take in the change; true faith is never hidden. Ask within yourselves; sit together as equals. Once the mind is steadied, who knows what understanding may come? Tuka says: when the time of gain has come, do not sit there cold. Such a moment, once gone, where will you find it again? I have become crippled, O God, with no hands and no feet. Whatever I sat upon ran wild and carried me off.

WHAT IT MEANS

Tukaram reports that the divine presence is at play inside him, indifferent to his own pleasure and pain, and so the man they knew is no longer there; they should recognize him only through these words. The outward change can be doubted, but he insists that real faith cannot stay concealed. He turns it back on the listeners: look within, steady the mind, and meaning will come of itself. The urgent close is the heart of it: when the hour of grace arrives, do not stay cold and idle, because it will not return; the final image of being carried off, crippled and seatless, by something that ran wild is the surrender he can no longer steer.

GATHA 0421 *Prayers*

The blind beggar's plea to the saints

मराठी मूळ

खेटितां कुंप कांटी । खुंट दरडी न पाहे । आधार नाहीं मज कोणी । बाप ना माये ॥१॥
दाते हो दान करा । जातें पंढरपुरा । न्या मज तेथवरी । अखमाचा सोयरा ॥ध्रु.॥
हिंडतां गव्हानें गा । शिणलों दारोदारीं । न मिळे चि दाता कोणी । जन्मदुःखातें वारी ।
कीर्ति हे संतां मुखीं । तो चि दाखवा हरी । पांगळां पाय देतो । नांदे पंढरपुरीं ॥२॥
या पोटाकारणें गा । जालों पांगीला जना । न सरे चि बापमाय । भीक नाहीं खंडणा ।
पुढारा म्हणती एक । तया नाहीं करुणा । श्वान हें लागे पाठीं । आशा बहु दारुणा ॥३॥
काय मी चुकलों गा । मागें नेणवे कांहीं । न कळे चि पाप पुण्य । तेथें आठव नाहीं ।
मी माजी भुललों गा । दीप पतंगासोयी । द्या मज जीवदान । संत महानुभाव कांहीं ॥४॥
दुरोनि आलों मी गा । दुःख जालें दारुण । यावया येथवरी होतें । हें चि कारण ।
दुर्लभ भेटी तुम्हां । पायीं जालें दरुषन । विनवितो तुका संतां । दोन्ही कर जोडून ॥५॥
देश वेष नव्हे माझा । सहज फिरत आलों । करूं सत्ता कवणावरी । कोठें स्थिर राहिलों ।

ENGLISH TRANSLATION

I stumble through hedges and thorns, tripping over stumps and cliffs without seeing; I have no support, no father, no mother. O generous ones, give this gift: carry me to Pandharpur, the home of the eternal Friend.

Wandering door to door, I am exhausted, yet I find no giver who will end the suffering of birth. The saints praise him who grants feet to the crippled and dwells in Pandharpur.

For the sake of this belly I became dependent on people, yet neither parent nor beggar's charity can sustain me. Those ahead say they have no compassion, and the dog of desire follows at my heels.

I do not know what sin I committed before; I cannot tell merit from transgression. I have come from far away through grievous hardship, and only this longing brought me here.

Says Tuka, with folded hands I beg the saints: this meeting with you is the rarest blessing.

IN PLAIN WORDS

I stumble against hedges and thorns, over stumps and cliffs I cannot see. No one supports me, neither father nor mother. Givers, give your gift: I am going to Pandharpur. Carry me that far, you who befriend the helpless. Wandering the roads, I am worn out, door to door. I find no giver who will end the suffering of birth. The saints sing his fame; show me that very Hari. He gives feet to the lame, and he lives in Pandharpur. For the sake of this belly I became a burden on people. Neither parent nor a beggar's alms can keep me; the alms never stop, and they never fill. Those ahead say one thing, but they have no pity. The dog of desire keeps at my heels, and the craving is cruel. What did I do wrong before? I remember nothing behind me. I cannot tell sin from merit; there is no memory of it. I lost myself, like a moth drawn to the lamp. Give me my life back, you saints, you great souls. I have come from far off, through grievous pain. To reach here was the one reason for it all. To meet you is rare; at your feet I have had the sight. Tuka begs the saints, both hands joined. This is no land of mine, no dress of mine; I came wandering by chance. Over whom can I claim any power? Nowhere have I stayed and rested.

WHAT IT MEANS

Tukaram takes on the voice of a blind, friendless beggar to dramatize the soul's helplessness on the road to God. The literal blindness, the thorns, the stumbling, the begging door to door, all stand for a life that cannot find its own way and cannot end the recurring sorrow of birth. The dog of desire at his heels and the moth drawn to the lamp name the cravings that destroy him while he forgets his own good. The turn comes when he reaches the saints: the rare meeting at their feet is the one thing the whole hard journey was for, and so, hands folded, he begs not coins but his very life, the help only they and Hari at Pandharpur can give.

GATHA 0422 *Prayers*

Blind and lame in a foreign land

मराठी मूळ

पाय डोळे म्हणतां माझे । तींहीं कैसा मोकलिलों । परदेशीं नाहीं कोणी । अंध पांगुळ जालों ॥१॥
आतां माझी करीं चिंता । दान देई भगवंता । पाठीं पोटीं नाहीं कोणी । निरवीं सज्जन संता ॥ध्रु.॥
चालतां वाट पुढें । भय वाटतें चित्तीं । बहुत जन गेलीं नाहीं आलीं मागुतीं । न देखें काय जालें।
कान तरी ऐकती । बैसलों संधिभागीं । तुज धरूनि चित्तीं ॥२॥
भाकितों करुणा गा । जैसा सांडिला ठाव । न भरें पोट कधीं नाहीं निश्चळ पाव । हिंडतां भागलों गा ।
लक्ष चौर्यां शी गांव । धरूनि राहिलों गा । हा चि वसता ठाव ॥३॥
भरवसा काय आतां । कोण आणि अवचिता । तैसी च जाली कीर्ति । तया मज बहुतां ।
म्हणउनि मारीं हाका । सोयी पावें पुण्यवंता । लागली भूक थोरी । तूं चि कृपाळू दाता ॥४॥
संचित सांडवलें । कांहीं होतें जवळीं । वित्त गोत पुत माया । तुटली हे लागावळी ।
निष्काम जालों देवा । होतें माझे कपाळीं । तुका म्हणे तूं चि आतां । माझा सर्वस्वें बळी ॥५॥
देखत होतों आधीं । मागें पुढें सकळ । मग हे दृष्टी गेली । वरी आले पडळ ।

ENGLISH TRANSLATION

My eyes and my feet have abandoned me, and I am left blind and lame in a foreign land with no one at my side. Now take care of me, O Lord; give me your gift.

I have no one before or behind me; entrust me to the company of the good. Fear grips my heart on the road ahead, for many have gone that way and never returned.

I sit at the crossroads, holding only you in my mind. I cry for mercy; my belly is never filled, and there is no steady ground beneath my feet.

I have wandered through eighty-four hundred thousand births and settled at last in this one place. Says Tuka, you alone are now my everything; all possessions, kin, and attachments have fallen away, and I am left desireless.

IN PLAIN WORDS

My feet and eyes were called mine, yet all three have abandoned me. In this foreign land there is no one; I have gone blind and lame. Now think of me, give me your gift, O God. There is no one behind me or before me; entrust me to the good and to the saints. Walking the road ahead, fear fills my heart. Many people have gone that way and not come back. I cannot see what became of them. My ears at least still hear; I sit at the crossing, holding only you in mind. I cry for mercy, like one left at a forsaken place. My belly is never full; my feet never find firm ground. Wandering, I am worn out. Through eighty-four hundred thousand births I went, and stopped at last here. This alone is the place to live. What trust can I place now? Who would come for me by chance? The same fame spread of me, that I am one of the many lost. So I call out: come to me, you holy ones; a great hunger has caught me, and you alone are the merciful giver. My store of merit is spent, whatever little I had near me. Wealth, kin, son, attachment, the whole tangle has snapped. I have become free of desire, O God; this was written on my brow. Tuka says: you alone now are my all, my whole strength. Before this I could see, everything behind and before. Then my sight went, and a film came over the eyes.

WHAT IT MEANS

Again Tukaram speaks as a blind and crippled man stranded far from home, with no kin before or behind him, to picture the soul that has lost every worldly support. The road ahead is frightening because all who went before vanished and never returned, the plain image of death; he can only sit at the crossroads with God held in his mind and his ears still open. The vast number, eighty-four hundred thousand births, is the traditional count of the wandering of birth and rebirth, and he says he has stopped at last in this one true place. The reversal is grace: with his merit spent and every tie of wealth, family, and attachment snapped, he is left desireless, and that very emptiness lets him say God alone is now his everything.

GATHA 0423 *Prayers*

Grant me sight, physician of Pandhari

मराठी मूळ

तिमिर कोंदलेंसें । वाढे वाढतां प्रबळ । भीत मी जालों देवा । काय ज्याल्याचें फळ ॥१॥
आतां मज दृष्टी देई । पांडुरंगा मायबापा । शरण आलों आतां । निवारूनियां पापा ।
अंजन लेववुनी । करीं मारग सोपा । जाईन सिद्धिपंथें । अवघ्या चुकती खेपा ॥ध्रु.॥
होतसे खेद चित्ता । कांहीं नाठवे विचार । जात होतों जना । मागें तोही सांडिला आधार ।
हा ना तोसा ठाव जाला । अवघा पडिला अंधार । फिरलीं माझीं मज । कोणी न देती आधार ॥२॥
जोंवरि चळण गा । तोंवरि म्हणती माझा । मानिती लहान थोर देहसुखाच्या काजा । इंद्रियें मावळलीं ।
आला बागुल आजा । कैसा विपरीत जाला । तो चि देह नव्हे दुजा ॥३॥
गुंतलों या संसारें । कैसा झालोंसें अंध । मी माझें वाढवुनी । मायातृष्णेचा बाध।
स्वहित न दिसेचि । केला आपुला वध । लागले काळ पाठीं । सवें काम हे क्रोध ॥४॥
लागती चालतां गा । गुणदोषाच्या ठेंसा । सांडिली वाट मग । जालों निराळा कैसा ।
पाहातों वास तुझी । थोरी करूनी आशा । तुका म्हणे वैद्यराजा । पंढरीच्या निवासा ॥५॥
सहज मी आंधळा गा निजनिराकार पंथें । वृत्ति हे निवृत्ति जाली जन न दिसे तेथें ।

ENGLISH TRANSLATION

Darkness has choked everything and grown overwhelming. I am frightened, O God; what is the fruit of this life? Now grant me sight, O Panduranga, my mother and father.

I have come to your refuge; remove my sins, apply the healing balm to my eyes, and make the path easy so I may travel the way of perfection with no more wandering. Great anguish fills my mind and no remedy comes to thought.

I was going toward the world, but even that support I abandoned. Everything has become darkness; my own people have turned away and no one offers a hand.

So long as the body had strength, they called me theirs; now that the senses have dimmed, even the same body is treated as a stranger. I was tangled in this world and became blind, nurturing 'me' and 'mine' until the craving of illusion destroyed my own welfare.

Death pursues me with lust and anger at its side. Says Tuka, O physician-king dwelling in Pandhari, I stumble and look for your scent with great hope.

IN PLAIN WORDS

Darkness has closed in and grows stronger as it spreads. I have become afraid, O God. What is the fruit of being alive? Now give me sight, Panduranga, my mother and father. I have come to your refuge; clear away my sins. Line my eyes with the healing salve; make the road easy. I will go by the path of perfection, and all the wasted journeys will end. Grief fills my mind, and no remedy comes to thought. I was going out toward the world, but I left even that support behind. Neither this place nor that is mine; everything has fallen into darkness. My own people have turned away; no one offers a hand. As long as the body could move, they called me theirs. They counted me, high and low, for the body's comforts. Now the senses have failed; the old terror has come. How strangely it has turned; yet this is the same body, no other. I was tangled in this world, and see how blind I became, swelling 'me' and 'mine' under the hurt of illusion's craving. My own good never showed itself; I worked my own killing. Death is at my back, with lust and anger beside it. As I walk I keep striking against the stones of virtue and fault. Then I left the road; see how I became cut off and apart. I watch for your scent, raising a great hope. Tuka says: O physician-king, who dwells in Pandhari. I am blind by nature, on the path of the formless Self; outgoing thought has turned to stillness, where no people are seen.

WHAT IT MEANS

Tukaram cries out from a thickening darkness, afraid and unable to see any fruit in his life, and asks Panduranga, named as both mother and father, to give him sight. The blindness is inner: he describes how the swelling of 'me' and 'mine' under illusion's craving blinded him to his own good, so that he was, in effect, killing himself while death waited with lust and anger at its side. The crowd that once called him theirs deserts him the moment the body weakens, which lays bare how little worldly belonging is worth. So he turns to the one healer: the physician-king of Pandhari, asking for the salve that opens the eyes and the easy road of perfection, until outgoing thought settles into the stillness of the formless Self.

GATHA 0424 *Ecstasy and Joy*

Ecstasy, the self dissolved

मराठी मूळ

मी माजी हारपलें ठायीं जेथींचा तेथें । अदृश्य तें चि जालें कांहीं दृश्य जें होतें ॥१॥
सुखी मी निजलों गा शून्य सारुनि तेथें । त्रिकूटशिखरीं गा दान मिळे आइतें ॥ध्रु.॥
टाकिली पात्र झोळी धर्मअधर्म आशा । कोल्हाळ चुकविला त्रिगुणाचा वोळसा ।
न मागें मी भीक आतां हा चि जाला भरवसा । वोळली सत्रावी गा तिणें पुरविली इच्छा ॥२॥
ऊर्ध्वमुखें आळविला सोहं शब्दाचा नाद । अरूप जागविला दाता घेऊनि छंद ।
घेऊनि आला दान निजतत्व निजबोध । स्वरूपीं मेळविलें नांव ठेविला भेद ॥३॥
शब्द हा बहुसार उपकाराची राशी । म्हणोनि चालविला मागें येतील त्यांसीं ।
मागोनि आली वाट सिद्धिओळीचि तैसी । तरले तरले गा आणीक ही विश्वासी ॥४॥
वर्म तें एक आहे दृढ धरावा भाव । जाणिवनागवण नेदी लागो ठाव ।
म्हणोनि संग टाकी सेवीं अद्वैत भाव । तुका म्हणे हा चि संतीं मागें केला उपाव ॥५॥
आंधळ्यापांगळ्यांचा एक विठोबा दाता । प्रसवला विश्व तो चि सर्व होय जाणता ।

ENGLISH TRANSLATION

The 'I' within me dissolved right where it was; all that was visible became invisible. I slept in bliss, having swept aside the void, and upon the peak of the three-fold summit the gift appeared ready-made.

I threw away the begging bag and bowl of merit, demerit, and desire, and escaped the tumult of the three qualities. I no longer beg, for the seventeenth power has arrived and fulfilled every wish.

With an upward cry the sound of 'Soham' was raised, and the formless Giver awoke, bringing the gift of self-knowledge. He merged me into my own nature and bestowed the name 'difference' no more.

This word is a treasury of blessing, kept alive for those who follow. Says Tuka, the one secret is to hold firm faith; abandon the tricks of knowing and not-knowing, embrace non-dual devotion, for this is the remedy the saints have always used.

IN PLAIN WORDS

The 'I' in me dissolved right where it stood. All that I could see became unseen. I lay down in bliss, having pushed the void aside, and on the peak of the three summits the gift was already waiting for me. I threw away the begging bowl and bag of merit, demerit, and desire. I slipped past the uproar of the three qualities. I no longer beg; this is my certainty now, for the seventeenth power has come and filled every wish. With my face turned upward I called the sound of 'Soham,' and the formless Giver woke and took up the play. He came bearing the gift: my own truth, my own knowing. He merged me into the one nature and set aside the name of difference. This word is full of meaning, a heap of blessing; so I send it on for those who come after. The path opened up behind me, a row of attainments, and others crossed over too, others who trusted. The one secret is this: hold the heart firm. Do not let knowing or not-knowing find a place to stand. So drop all clinging and live in non-dual love. Tuka says: this is the very way the saints walked before me. The one giver for the blind and the lame is Vithoba. He gave birth to the world; he alone knows all of it.

WHAT IT MEANS

Tukaram is reporting from inside an experience he says happened to him, the collapse of the separate self. The 'I' dissolves on the spot, the visible world goes unseen, and what is left is rest and a gift already prepared. He throws away the beggar's tools, which here stand for the whole economy of merit and demerit and wanting, and walks past the three qualities of nature instead of bargaining with them. The center of the poem is the turn at the end: the one secret is not technique but firm devotion, refusing to let the mind's pride in knowing (or its shame at not-knowing) take hold. He frames this not as his discovery but as the road the saints have always walked, and he passes the report forward so that others may cross on it too.

GATHA 0425 *The Nature of God*

God's mercy, the helpless are saved

मराठी मूळ

घडी मोडी हेळामात्रें पापपुण्यसंचिता । भवदुःख कोण वारी तुजवांचुनि चिंता ॥१॥
धर्म गा जागो तुझा तूं चि कृपाळू राजा । जाणसी जीवींचें गा न सांगतां सहजा ॥ध्रु.॥
घातली लोळणी गा पुंडलीकें वाळवंटीं । पंढरी पुण्य ठाव नीरे भीवरे तटीं ।
न देखे दुसरें गा । जाली अदृश्यदृष्टी । वोळला प्रेमदाता केली अमृतवृष्टी ॥२॥
आणीक उपमन्यु एक बाळ धाकुटें । न देखे न चलवे जना चालते वाटे ।
घातली लोळणी गा हरिनाम बोभाटे । पावला त्याकारणें धांव घातली नेटें ॥३॥
बैसोनि खोळी शुक राहे गर्भ आंधळा । शीणला येरझारी दुःख आठवी वेळा ।
मागील सोसिलें तें ना भीं म्हणे गोपाळा । पावला त्याकारणें । लाज राखिली कळा ॥४॥
न देखे जो या जना तया दावी आपणा । वेगळा सुखदुःखा मोहो सांडवी धना ।
आपपर तें ही नाहीं बंधुवर्ग सज्जना । तुकया ते चि परी जाली पावें नारायणा ॥५॥
भगवंता तुजकारणें मेलों जीता चि कैसी । निष्काम बुद्धी ठेली चळण नाहीं तयासी ।

ENGLISH TRANSLATION

In mere sport you build and demolish the accumulated store of merit and sin. Who but you can remove the sorrow of existence? Your justice is awake, for you are the compassionate King who knows the heart without being told.

Pundalik threw himself down in the sands of Pandharpur on the sacred bank of the Bhima, and his gaze became unseen to all else; the Lord of love appeared and rained nectar. Then there was the child Upamanyu, small and helpless, unable to see or walk among people; he cried out Hari's name, and the Lord rushed to him with great force.

And Shuka, blind within the womb, exhausted by the cycles of birth; he cried out to Gopala, and the Lord came to protect his honor. Says Tuka, that same grace has come to me; may I reach Narayana, who shows himself to those who cannot see and frees them from the bonds of pleasure, pain, and worldly attachment.

IN PLAIN WORDS

In a moment, as if in play, you build up and break down the whole store of sin and merit. Who but you can turn aside the sorrow of this world? Who else carries that worry? Your justice is awake; you are the merciful King. You know what is in the heart without being told; it is your nature. Pundalik threw himself down in the sands at Pandhari, on the holy bank of the Bhima. He saw nothing else; his sight turned inward. The Giver of love poured out, and rained nectar. And there was Upamanyu, a small child, who could not see and could not walk the road that others walk. He threw himself down crying Hari's name, and for his sake the Lord came running hard. Shuka sat folded in the womb, blind, worn out by going and coming, remembering the pain of each turn. He bore what was behind him; he cried 'do not fear,' said Gopala, and for his sake the Lord came and kept his honor. To the one who cannot see this world, you show yourself. You set him apart from pleasure and pain; you make him let go of attachment to wealth. There is no mine and yours, no kin, no good and bad. Tuka has come to that very state; let me reach Narayana. For your sake, Lord, I have died while still alive. The mind that wants nothing has stopped; it does not stir.

WHAT IT MEANS

This is a prayer built on precedent: Tukaram lays out a string of cases where the helpless cried out and God came, then places himself in that line. He opens by naming what only God can do, undoing the whole ledger of sin and merit in an instant, and praising a King whose justice is awake and who reads the heart without being told. The examples (Pundalik prostrate in the sands at Pandhari, the blind child Upamanyu, Shuka cramped and blind in the womb) all share one feature: they could not help themselves and called the Name, and the Lord ran to them. Tukaram's claim is that the same grace has reached him, so that he is now dead while still alive, free of the pull of pleasure, pain, and possessions. The poem rests the whole weight of rescue on God's mercy rather than the devotee's strength.

GATHA 0426 *The Necessity of Experience*

Surrender, the burden laid on God

मराठी मूळ

न चलती हात पाय दृष्टी फिरली कैसी । जाणतां न देखों गा क्षर आणि अक्षरासी ॥१॥
विठोबा दान दे गा तुझ्या सारिखें नामा । कीर्ति हे वाखाणिली थोर वाढली सीमा ॥ध्रु.॥
भक्तिमुक्ति तूं चि एक होसि सिद्धीचा दाता । म्हणोनि सांडवली शोक भय लज्जा चिंता ।
सर्वस्वें त्याग केला धांव घातली आतां । कृपादान देई देवा येउनि सामोरा आतां ॥२॥
संसारसागरू गा भवदु:खाचें मूळ । जनवाद अंथरुण माजी केले इंगळ ।
इंयें वज्रघातें तपे उष्ण वरी जाळ । सोसिलें काय करुं दुर्भर हे चांडाळ ॥३॥
तिहीं लोकीं तुझें नाम वृक्ष पल्लव शाखा । वेंघलों वरि खोडा भाव धरुनि टेंका ।
जाणवी नरनारी जागो धरम लोकां । पावती पुण्यवंत सोई आमुचिये हाका ॥४॥
नाठवे आपपर आतां काय बा करुं । सारिखा सोइसवा हारपला विचारू ।
घातला योगक्षेम तुज आपुला भारू । तुकया शरणागता देई अभयकरू ॥५॥
वासुदेव - अभंग ६
मनु राजा एक देहपुरी । असे नांदतु त्यासि दोघी नारी।

ENGLISH TRANSLATION

My hands and feet will not move; my sight has reversed; I can no longer perceive the perishable or the imperishable. O Vitthala, give me the gift of your name, whose fame has spread beyond all measure.

You alone are the giver of devotion, liberation, and all powers; therefore I have cast away grief, fear, shame, and worry. I have renounced everything and now rush toward you; come forward and grant me the gift of your grace.

This ocean of worldly existence is the root of all sorrow; public opinion is a bed lined with burning coals, and the blows of the senses scorch with unbearable heat. In all three worlds your name is a tree with branches and leaves; I have climbed its trunk, clinging with the grip of faith.

Says Tuka, your surrendered one: I can no longer tell self from other, and all reckoning has dissolved. I have placed the burden of my welfare upon you; grant the fearless hand to this refugee.

IN PLAIN WORDS

My hands and feet will not move. My sight has somehow turned around. Even knowing, I no longer see the perishable or the imperishable. Vithoba, give me the gift: a name like your own. That fame is praised; its bounds have grown great. You alone are the giver of devotion, of liberation, of every power. So I have let grief, fear, shame, and worry be taken from me. I have renounced everything; now I have run to you. Grant me the gift of grace, God; come out to meet me now. The ocean of worldly life is the root of all this sorrow. People's talk is a bed, and they have laid burning coals in it. These fall like thunderbolts and scorch; the flame burns above. What I have borne, what can I do; this misery is hard and cruel. In all three worlds your name is a tree with leaves and branches. I have climbed its trunk and clung there, holding on with faith. Let it wake men and women; let dharma stay awake in people. Let the worthy reach it; this is the call we make. I no longer know mine from yours; what shall I do now? The even balance is gone; reckoning has dissolved. I have placed my whole welfare, my burden, on you. To Tuka who has come for refuge, give the hand that says, do not fear.

WHAT IT MEANS

Tukaram writes from a body and mind that have stopped working in the ordinary way, and turns that helplessness into total surrender. He asks Vithoba not for things but for the Name itself, then renounces grief, fear, shame, and worry by handing them over. The harshest image is social: 'people's talk' is a bed lined with burning coals, and the blows of the world fall like thunderbolts, so worldly existence itself is the root of his suffering. Against that he sets the one shelter, the divine Name pictured as a great tree he has climbed and clings to by faith. The poem ends with the core move of surrender: he can no longer separate self from other or balance any account, so he lays the entire burden of his welfare on God and asks only for the gesture of reassurance, the hand that says, do not fear.

GATHA 0427 *Devotion to Vitthal*

Gratitude, the guide who led me home

मराठी मूळ

पुत्र पौत्र संपन्न भारी । तेणें कृपा केली आम्हांवरी गा ॥१॥
म्हणउनि आलों या देशा । होतों नाहीं तरी भुललों दिशा ।
दाता तो मज भेटला इच्छा । येउनि मारग दाविला सरिसा गा॥ध्रु.॥
सवें घेउनि चौघेजण । आला कुमर सुलक्षण ।
कडे चुकवुनि कांटवण । ऐका आणिली तीं कोण कोण गा ॥२॥
पुढें भक्तिनें धरिलें हातीं । मागें ज्ञान वैराग्य धर्म येती ।
स्थिर केलीं जीं आचपळें होतीं । सद्धि आणुनि लाविलीं पंथीं गा ॥३॥
केले उपकार सांगों काय । बाप न करी ऐसी माय ।
धर्में त्याच्या देखियेले पाय । दिलें अखय भय वारुनि दान गा ॥४॥
होतों पीडत हिंडतां गांव । पोट भरेना राहावया ठाव ।
तो येणें अवघा संदेह । म्हणे फेडियेला तुकयाचा बंधव गा ॥५॥
गातों वासुदेव मीं ऐका । चित्त ठेवुनि ठायीं भावें एका ।

ENGLISH TRANSLATION

He who is rich in sons and grandsons has shown us his grace. Because of him I came to this land; without him I would have lost my way in every direction.

That generous one met me and walked the path beside me. He brought four companions along: Devotion took my hand and led the way, while Knowledge, Dispassion, and Righteousness followed, steadying all that had been restless and setting me on the true path.

What shall I say of his kindness? Not even a father or mother does so much. By his grace I beheld the Lord's feet, and he gave me the deathless gift, dispelling all fear.

Says Tuka, I was suffering, wandering from village to village, my belly unfilled, with no place to rest; then this brother came and removed every doubt.

IN PLAIN WORDS

He is rich in sons and grandsons. Out of that fullness he showed his grace to me. Because of him I came to this country. Without him I would have lost my way in every direction. The Giver met me, the one I longed for; he came and showed me the road, walking beside me. He brought four companions with him, that fine young man. He led me past the edge of the thorns. Listen, and hear who they were that he brought. Devotion went in front and took my hand. Behind came Knowledge, Dispassion, and Dharma. The ones that had been restless he made steady. He set them on the path and brought them to their goal. What can I say of his kindness? No father, no mother, does so much. By his dharma I saw the Lord's feet. He gave the deathless gift and turned away all fear. I was suffering, wandering from village to village. My belly would not fill; there was no place to stay. He came and ended all that doubt. Tuka's brother says: he redeemed me. Listen, I sing of Vasudeva, keeping my mind fixed in one place with single love.

WHAT IT MEANS

This is a thanksgiving poem in which the saint credits everything to a guide, the gracious Giver who found him when he was lost. The striking image is the company the guide brings: Devotion walks in front and takes the seeker's hand, while Knowledge, Dispassion, and Dharma follow behind, and together they steady faculties that had been restless and bring them to their goal. Tukaram measures the kindness against the deepest human bond, saying not even a father or mother does this much. The reward is concrete in his telling: he saw the Lord's feet, received the deathless gift, and had his fear removed. The end grounds it in his own former misery, wandering hungry from village to village with nowhere to rest, so the gratitude lands as rescue from real destitution, not abstract piety.

GATHA 0428 *Appeals and Exhortations*

Exhortation, death keeps the account

मराठी मूळ

डोळे झाकुनि रात्र करुं नका । काळ करीत बैसला लेखा गा ॥१॥
राम राम स्मरा आधीं । लाहो करा गांठ घाला मूळबंदीं ।
सांडावा उगिया उपाधी । लक्ष लावुनि राहा गोविंदीं गा ॥ध्रु.॥
ऐसा अल्प मानवी देह । शत गणिलें अर्ध रात्र खाय ।
पुढें बालत्व पीडा रोग क्षय । काय भजनासि उरलें तें पाहें गा ॥२॥
क्षणभंगुर नाहीं भरवसा । व्हा रे सावध सोडा माया आशा ।
न चळे बळ पडेल मग फासा । पुढें हुशार थोर आहे वोळसा गा ॥३॥
कांहीं थोडें बहुत लागपाठ । करा भक्ति भाव धरा बळकट ।
तन मन ध्यान लावुनियां नीट । जर असेल करणें गोड शेवट गा ॥४॥
विनवितों सकळां जनां । कर जोडुनि थोरां लाहनां ।
दान इतुलें द्या मज दीना । म्हणे तुकयाबंधु राम म्हणा गा ॥५॥
गेले टळले पाहार तीन । काय निदसुरा अझून ।

ENGLISH TRANSLATION

Do not close your eyes and pretend it is night; Death sits making his account. Remember Rama's name now; seize this chance and tie the knot at the root.

Set aside idle distractions and fix your gaze upon Govinda. This human body is brief: count a hundred years, and half is spent in sleep.

Add childhood, illness, and decline, and see what time remains for devotion. Nothing here is dependable; be alert, release the grip of desire and illusion.

When strength fails, the noose will fall, and the terror ahead is vast. Practice even a little devotion with a firm and steady heart; set body, mind, and attention straight if you wish for a sweet ending.

Says Tuka's brother, with folded hands I beg all people, great and small: give me this one gift, and say the name of Rama.

IN PLAIN WORDS

Do not shut your eyes and pretend it is night. Death sits there, keeping the account. Remember Rama, Rama first of all. Be quick; tie the knot at the very root. Throw off the useless tangles. Fix your whole attention and stay in Govinda. This human body is such a small thing. Count a hundred years, and half of them sleep eats. Then add childhood, the troubles, sickness, decline. See for yourself what is left over for worship. It breaks in a moment; there is no surety. Wake up, you; let go of illusion and desire. When the strength is gone, the noose will fall. Be alert now; a great snare lies ahead. A little or a lot, keep at the practice. Do devotion; hold faith firmly. Set body, mind, and meditation straight, if you want the ending to be sweet. I beg all people, with folded hands, the great and the small alike. Give me just this much gift, to me who is poor: Tuka's brother says, say the name of Rama. Three watches have already passed and gone. Are you still half asleep?

WHAT IT MEANS

This is a wake-up call, addressed to a sleeper who keeps pretending it is still night while Death sits nearby tallying the account. The poem's force comes from a blunt reckoning of time: a hundred-year life is already halved by sleep, and what remains is further eaten by childhood, illness, and old age, so very little is actually left for the inner work. Against that scarcity Tukaram urges the one cheap, available act, remembering the name of Rama, done now and held firmly, body and mind set straight. The 'noose' and 'snare' name the stakes plainly: when strength fails at the end it is too late to begin. The closing plea, asking only that people say the Name, makes the whole exhortation a gift requested rather than a threat delivered.

GATHA 0429 *Appeals and Exhortations*

Exhortation, give before the round ends

मराठी मूळ

जागे होउनि करा कांहीं दान । नका ऐकोनि झाकों लोचन गा ॥१॥
हरी राम कृष्ण वासुदेवा । जाणवितसें जना ।
चिपळ्या टाळ हातीं मुखीं घोष । नारायणा गा ॥ध्रु.॥
जें टाकेल कोणा कांहीं । फळ पुष्प अथवा तोय ।
द्या परी मीस घेऊं नका भाई । पुढें विन्मुख होतां बरें नाहीं गा ॥२॥
देवाकारणें भाव तस्मात । द्यावें न लगे फारसें वित्त।
जालें एक चित्त तरी बहुत । तेवढ्यासाठीं नका करुं वाताहात गा ॥३॥
आलों येथवरी बहु सायासें । करितां दान हें चि मागावयास ।
नका भार घेऊं करुं निरास । धर्म सारफळ संसारास गा ॥४॥
आतां मागुता येईल फेरा । हें तों घडे या नगरा ।
म्हणे तुकयाबंधु धरा । ओळखी नाहीं तरी जाल अघोरा गा ॥५॥

ENGLISH TRANSLATION

Wake up and give something; do not close your eyes after hearing this. I proclaim Hari, Rama, Krishna, Vasudeva to all people, with cymbals and bells in hand and the chant of Narayana on my lips.

Whatever you can spare, a flower, a fruit, or even water, give it; but do not merely pretend, for turning away once you have heard will not serve you well. God asks only for sincere feeling, not great wealth; if the heart becomes one-pointed, that is enough, so do not ruin everything for the sake of withholding.

I have come this far with great effort, only to ask for this one gift. Do not take on the burden of refusal; righteousness is the true profit of worldly life.

Says Tuka's brother, take hold of this recognition, for another chance to visit this town may or may not come; without it you will fall into a terrible darkness.

IN PLAIN WORDS

Wake up and give something. Do not hear this and shut your eyes. Hari, Rama, Krishna, Vasudeva: I am making it known to people, cymbals and bells in hand, the chant of Narayana on my lips. Whatever anyone can spare, a fruit, a flower, or even water, give it. But do not just pretend, brother; turning away once you have heard will go badly for you later. For God's sake, it is the feeling that matters; you need not give much wealth. If the heart becomes one, that is plenty. Do not ruin everything for the sake of holding back. I have come this far with great effort, only to ask for this one thing. Do not take on the weight of refusal. Dharma is the real fruit of worldly life. Whether the round comes again to this town may or may not happen. Tuka's brother says: take hold of this recognition; without it you fall into a terrible darkness.

WHAT IT MEANS

The Vasudeva-singer goes door to door and turns the act of giving alms into a teaching about the heart. The point is not the size of the gift, a fruit, a flower, even water will do, but the sincerity behind it; what God asks for is one-pointed feeling, not wealth. The warning is against the worst response, hearing the call and then pretending you did not, which Tukaram says will go badly for you. He frames giving as 'the real fruit of worldly life,' so generosity becomes the thing the whole of ordinary life is finally for. The closing presses urgency: the singer's round may not pass this way again, and to miss the recognition now is to fall into darkness, so the small chance in front of you is the whole opportunity.

GATHA 0430 *The Power of the Name*

The Name, two simple syllables

मराठी मूळ

राम राम दोनी अक्षरें । सुलभ आणि सोपारें । जागा मागिले पाहारें । सेवटिचें गोड तें चि खरें गा ॥१॥
राम कृष्ण वासुदेवा । जाणवी जनासि । वाजवी चिपळिया । टाळ घागर्यावघोषें गा ॥ध्रु.॥
गाय वासुदेव वासुदेवा । भिन्न नाहीं आणिका नांवा । दान जाणोनियां करीं आवा । न ठेवीं उरीं कांहीं ठेवा गा ॥२॥
एक वेळा जाणविती । धरूनियां राहा चित्तीं । नेघें भार सांडीं कामा हातीं । नीज घेउनि फिरती गा ॥३॥
सुपात्रीं सर्व भाव । मी तों सर्व वासुदेव । जाणती कृपाळु संत महानुभाव । जया भिन्न भेद नाहीं ठाव गा ॥४॥
शूर दान जीवें उदार । नाहीं वासुदेवी विसर । कीर्ति वाढे चराचर । तुका म्हणे तया नमस्कार गा ॥५॥

ENGLISH TRANSLATION

Rama, Rama: two syllables, simple and easy. Wake in the last watch of the night, for that which is final is truly sweet.

The singer of Vasudeva chants Vasudeva and knows no other name. Give generously; hold nothing back.

Even if told only once, keep it firm in the heart; do not take on burdens, let go of labor, and rest in devotion. All beings carry the divine within them; the saint who knows this sees no difference anywhere.

Says Tuka, I bow to those heroes of generosity who never forget Vasudeva, whose fame fills the moving and the still.

IN PLAIN WORDS

Rama, Rama: two syllables, easy and simple. Wake in the last watch of the night. What comes at the end is the truly sweet thing. Rama, Krishna, Vasudeva: I make it known to people, playing the small cymbals, the bells, the loud chant. Sing Vasudeva, Vasudeva; there is no other name apart from it. Knowing this, make your gift; keep nothing back in your heart. Even if you are told only once, hold it and stay in your mind. Do not take on burdens; drop the work from your hands. Take your rest in it and go your round. Where the vessel is worthy, all feeling is there: I am wholly Vasudeva. The merciful saints, the great souls, know this; for them there is no place where difference stands. Brave and open-handed with their very lives, never forgetting Vasudeva, their fame grows through all that moves and is still. Tuka says: to them I bow.

WHAT IT MEANS

Tukaram presses the whole of the path into the smallest possible thing: two syllables, Rama, said simply, best of all in the last watch before dawn. The teaching is that ease is no objection; the Name is meant to be available to everyone, and the singer carries it through the streets with cymbals and the loud chant. Behind the simplicity sits a non-dual claim, 'I am wholly Vasudeva,' the recognition that the divine is not other and that for the saints who see this no real difference stands anywhere. The poem links this inner seeing to outward generosity: those who give freely and never forget the Name are the heroes he honors. He ends not by instructing but by bowing to them, making admiration itself the close.

GATHA 0431 *The Necessity of Experience*

Experience, the singer at your gate

मराठी मूळ

बोल बोले अबोलणे । जागें बाहेर आंत निजेलें । कैसें घरांत घरकुल केलें । नेणों आंधार ना उजेडलें गा ॥१॥
वासुदेव करितों फेरा । वाडियांत बाहेर दारा । कोणी कांहीं तरी दान करा । जाब नेदा तरी जातों सामोरा गा ॥ ध्रु.॥
हातीं टाळ दिंडी मुखीं गाणें । गजर होतो बहु मोठ्यानें । नाहीं निवडिलीं थोरलाहानें । नका निजों भिकेच्या भेणें गा ॥२॥
मी वासुदेव तत्वता । कळों येईल विचारितां । आहे ठाउका सभाग्या संतां । नाहीं दुजा आणीक मागता गा ॥३॥
काय जागाचि निजलासी । सुनें जागोन दारापासीं । तुझ्या हितापाठीं करी व्यास व्यासी । भेटी न घेसी वासुदेवासी गा ॥४॥
ऐसें जागविलें अवघें जन । होतें संचित तींहीं केलें दान । तुका म्हणे दुबळीं कोणकोण । गेलीं वासुदेवा विसरून गा ॥५॥

ENGLISH TRANSLATION

He speaks the speech that is silence; he is awake outside yet asleep within. How he has built a nest inside the house, where one cannot tell darkness from light.

I, Vasudeva, make my rounds at your gate and in your courtyard. Give me something; if you give no answer, I will come and stand before you.

With cymbals in hand and a song on my lips, the chant thunders loud. I have not sorted out the great from the small; do not hide in sleep for fear of giving alms.

I am Vasudeva in truth; reflect on it and the meaning will become clear. I am known to the blessed saints, and there is no other beggar like me.

Says Tuka, those who had past merit gave their gifts, but the wretched ones went on forgetting Vasudeva.

IN PLAIN WORDS

He speaks the speech that is silence. He is awake outside and asleep within. See how he has made a little house inside the house, where one cannot tell the dark from the light. I, Vasudeva, make my round, through the courtyard and at the outer door. Someone, anyone, give a gift. If you give no answer, I come and stand before you. Cymbals in hand, the dindi going, a song on my lips, the chant rings out loud. I have not sorted the great from the small. Do not hide in sleep for fear of giving alms. I am Vasudeva in truth; reflect on it and the meaning will grow clear. The blessed saints know me. There is no other beggar like me. Why do you lie there asleep, awake by your own empty door like a dog? For your own good, Vyasa makes the work; yet you take no meeting with Vasudeva. So he woke all the people. Those who had merit gave their gift. Tuka says: but the poor wretches, one and another, went on forgetting Vasudeva.

WHAT IT MEANS

The poem speaks in the voice of the Vasudeva-singer, the wandering minstrel who is also a figure for God moving among people. The opening riddles, speech that is silence, awake outside and asleep within, a house inside the house, point to the hidden divine presence that the ordinary eye cannot read. The singer comes to every gate without sorting great from small, asking for a gift and refusing to be ignored: if you give no answer he stands before you. The sharp line, 'why do you lie asleep, awake by your own empty door like a dog,' aims at the pattern of staying spiritually drowsy while help is literally at the door. Tukaram closes by dividing people not by wealth but by response: those with merit gave, while the truly impoverished are those who keep forgetting Vasudeva.

GATHA 0432 *The Power of the Name*

The Name, wake and give before the end

मराठी मूळ

रामकृष्ण गीती गात । टाळ चिपळ्या वाजवीत । छंदें आपुलिया नाचत । नीज घेऊनि फिरत गा ॥१॥
जनीं वनीं हा अवघा देव । वासनेचा हा पुसावा ठाव । मग वोळगती वासुदेव । ऐसा मनीं वसूं द्यावा भाव गा ॥ध्रु.॥
निज दासाची थोर आवडी । वासुदेवासि लागली गोडी । मुखीं नाम उच्चारी घडोघडीं । ऐसी करा हे वासुदेवजोडी गा ॥२॥
अवघा सारूनि सेवट जाला । प्रयत्न न चले कांहीं केला । जागा होई सांडुनि झोपेला । दान देई वासुदेवालागा ॥३॥
तुका म्हणे रे धन्य त्याचें जिणें । जींहीं घातलें वासुदेवा दान । त्याला न लगे येणें जाणें । जालें वासुदेवीं राहणे गा ॥४॥

गांवगुंड - अभंग १

ENGLISH TRANSLATION

Singing the songs of Rama and Krishna, clapping cymbals, dancing in his own rapture, the wandering minstrel goes from door to door while the world sleeps. Everywhere, in town and forest, God pervades all; wipe away the stain of desire and let the Vasudeva-singers serve you.

Great is the love of the Lord's true servant; the sweetness of Vasudeva has seized him, and the divine name rings on his lips at every moment. When the end of all accounts arrives and no effort can avail, wake from your slumber and give to the Vasudeva-singer.

Says Tuka, blessed is the life of those who gave that gift; they need never come and go again, for they have come to dwell in Vasudeva.

IN PLAIN WORDS

Singing the songs of Rama and Krishna, ringing the cymbals and the small clappers, dancing in his own delight, he takes his rest and goes his round. In town and in forest, all of this is God. Wipe out the place where desire lives. Then Vasudeva will answer you; let that feeling live in your mind. The Lord's own servant has a great love; the sweetness of Vasudeva has taken hold of him. The Name is on his lips at every moment. Make this your union with Vasudeva. When everything is over and the end has come, no effort you make will work anymore. So wake up, throw off your sleep, and give your gift to Vasudeva. Tuka says: blessed is the life of those who gave their gift to Vasudeva. For them there is no more coming and going; they have come to dwell in Vasudeva.

WHAT IT MEANS

Tukaram joins two themes here: the all-pervading presence of God and the urgency of acting before death. The seer's claim is that town and forest alike are wholly God, so the work is simply to wipe out the place where desire lives, and then the divine answers from everywhere. The servant who keeps the Name on his lips at every moment is offered as the model of the love being described. The warning is the familiar one made concrete: when the end comes, no effort will avail, so the gift must be given now while there is still waking life to give it. The reward is release from the round of coming and going, to 'dwell in Vasudeva,' which is the poem's name for liberation.

GATHA 0433 *Autobiography*

Autobiography, the holy troublemaker

मराठी मूळ

आम्ही जालों गांवगुंड । अवघ्या पुंड भूतांसी ॥१॥
दुसरें तें खेळों आलें । एका बोले तो मियां ॥ध्रु.॥
अवघियांचा येऊं लाग । नेदूं अंग शिवाया ॥२॥
तुका म्हणे खुंटूं नाद । जिंतूं वाद सर्तीनें ॥३॥
जोगी - अभंग १

ENGLISH TRANSLATION

I have become the village rogue, a bully to all the spirits and ghosts. Whatever second player comes along, I alone speak for him.

I will come at everyone and let no one touch my body. Says Tuka, I will exhaust their noise and win every argument by sheer persistence.

IN PLAIN WORDS

I have become the village rogue, a bully to all the spirits and ghosts. Whatever second one comes to play, I am the one who speaks for him. I come at every one of them and let none of them touch my body. Tuka says: I will choke off their noise and win the argument by sheer persistence.

WHAT IT MEANS

In this short boast Tukaram casts himself, half playfully, as the local troublemaker, the one the unseen forces have learned to fear. The 'spirits and ghosts' stand for the inner enemies and old terrors that used to push him around; now the relation is reversed and he is the bully. The line about speaking for the 'second player' suggests he answers on behalf of others who are still afraid, taking the contest onto himself. The closing claim is not about cleverness but about persistence: he will simply outlast and outshout the opposing voices until they fall silent. The tone is the confidence of someone who has stopped being intimidated by what once intimidated him.

GATHA 0434 *Appeals and Exhortations*

Exhortation, the world-yogi's round

मराठी मूळ

जग जोगी जग जोगी । जागजागे बोलती ॥१॥
जागता जगदेव । राखा कांहीं भाव ॥ध्रु.॥
अवघा क्षेत्रपाळ । पूजा सकळ ॥२॥
पूजापात्र कांहीं । फल पुष्प तोय ॥३॥
बहुतां दिसां फेरा । आला या नगरा ॥४॥
नका घेऊं भार । धर्म तो चि सार ॥५॥
तुका मागे दान । द्या जी अनन्य ॥६॥
सरवदा - अभंग १
एका गा ए भाई । सरवदा सांगतो काई । येथें नाडेल माई । दोघां पुत्रांची ।

ENGLISH TRANSLATION

The world-yogi calls out: wake, wake! The Lord of the world is awake; keep some devotion in reserve. Worship the guardian of all the fields.

Offer something as worship: a flower, a fruit, or water. After many days the yogi's round has come again to this town.

Do not take on the burden of refusal; righteousness alone is the essence. Says Tuka, I ask for one gift: give me your undivided surrender.

IN PLAIN WORDS

World-yogi, world-yogi, calling out, awake, awake. The Lord of the world is awake; keep some devotion in reserve. He is the guardian of every field; worship them all. Offer something as worship: a fruit, a flower, water. After many days the round has come again to this town. Do not take on the weight of refusal; dharma alone is the essence. Tuka asks for a gift: give, please, your undivided self. Listen, brother. What does he keep saying, over and over? Here the mother of two sons will be cheated.

WHAT IT MEANS

The poem is sung in the persona of the wandering 'world-yogi' who comes calling people awake. Its core is the same plea found in the other alms songs: God is awake and watching, so keep some devotion in store and offer something, even a fruit or a flower or water, since it is the gesture, not the value, that counts. Tukaram presses that 'dharma alone is the essence,' so giving rightly is the whole point of worldly life. The single gift he actually asks for is the highest one, undivided surrender of the self. The closing line shifts to a sharper warning that the careless will be cheated, pointing the listener toward not letting this recurring chance slip by unanswered.

GATHA 0435 *Social Criticism*

Social criticism, the liar's gospel mocked

मराठी मूळ

ते करिती तिची विटंबना । अवघ्या प्रसद्धि जना । एक न मारितां शाहाणा । तो जाणा सुख न पवे ॥१॥
आणीक ऐका गा ए । सरवदा सांगतो काय । खरें चि बोले तो जाय । नरकामध्यें अधोगती ।
हें चौघांच्या मुखें । मना आणावें सुखें । अवघीं चुकती दुःखें । खोटें बोला नरनारी ॥ध्रु.॥
आणीक नाडेल एक जाण । सरवदा बोलतो वचन । जागें माझें म्हणोन । पडिलें खान तया घरीं ।
म्हणोन न म्हणा माझें कांहीं । निजीं निजा सुखें ठायीं । यत्न होईल तई । चोराठायीं विश्वास ॥२॥
आणीक एकी परी । सरवदा सांगतो थोरी । दुःख पावेल नारी । पतिव्रता यामधीं ।
पांचांनीं दिधली हातीं । म्हणोनि न मनावी निश्चिती । परपुरुषीं होय रती । सुखगती ते पावे ॥३॥
एकी परी । सरवदा सांगतो तें करीं । दान देतां जो न वारी । नव्हे भला भला तो तुका म्हणे आई ।
येथें नांव काई । सांगसी तें ठायीं । मरो रांडेचें ॥४॥

मुंढा - अभंग ३

ENGLISH TRANSLATION

Those who humiliate the mother of the two sons bring disgrace upon themselves before the whole world; without correcting even one person, no one finds happiness. One who speaks the plain truth falls into the netherworld; but if everyone, man and woman, simply speaks what is false, all suffering ends.

Furthermore, the bard warns: whoever claims 'this is mine' invites thieves into his own house; therefore call nothing your own, sleep in peace, and place your trust in the thief's own quarter. Also, the devoted wife will suffer if she obeys the commands of the five senses and takes delight in another; yet the one who resists finds true happiness.

And finally, whoever blocks a person from giving charity is no good person at all. Says Tuka, let the name of that wretch perish.

IN PLAIN WORDS

They humiliate her, and the whole world watches it happen. Without setting even one person straight, know this: the wise man finds no peace. And listen, here is what the bard keeps telling you. The one who speaks the plain truth, he goes down into hell. But if everyone, man and woman, just speaks what is false, then all your sorrows end. And another will be cheated, listen: the one who keeps saying 'this is mine.' A hole gets dug in that man's own house. So do not call anything yours. Sleep easy in your own place. When the chance comes, put your trust in the thief. And here is another, listen to the bard's great teaching: the faithful wife will come to grief. The five gave her into one man's hand, so do not hold to that certainty. Let her take pleasure in another man; that, he says, is the happy way. And one more thing the bard tells you to do: whoever does not block a man from giving charity, he is no good at all. Tuka says, mother, what name shall I even give it; let the harlot's word die.

WHAT IT MEANS

This is satire, and it must be read against its surface: the 'bard' recites a gospel of lies, and Tukaram's point is the exact opposite of every counsel quoted. The voice praises falsehood over truth, theft over honesty, betrayal over faithfulness, and obstructing charity as if these were wisdom, precisely so the listener will recoil and recognize them as the corrupt 'common sense' that actually circulates in the world. The opening image of a woman publicly humiliated sets the moral stakes: a society that will not correct a single wrong finds no peace. By voicing the perverse advice plainly, Tukaram exposes how respectable cynicism inverts every real value. His closing disgust, refusing even to dignify the teaching with a name, turns the listener back on self-examination: do not let this inverted gospel pass for sense.

GATHA 0436 *Worldly Metaphors*

Warning, watchfulness on the road

मराठी मूळ

संबाल यारा उपर तलें दोन्हो मारकी चोट । नजर करे सो ही राखे पश्वा जावे लुट ॥१॥
प्यार खुदाई रे बाबा जिकिर खुदाई ॥ध्रु.॥
उडे कुदे ढुंग नचावे आगल भुलन प्यार । लडबड खडबड कांहेकां खचलावत भार ॥२॥
कहे तुका चलो एका हम जिन्होंके सात । मिलावे तो उसे देना तो ही चढावे हात ॥३॥

ENGLISH TRANSLATION

Guard yourself, friend; the blows fall from both above and below. Whoever keeps a watchful eye is saved, but the heedless one is plundered.

Love belongs to God alone; remember God alone. Why do you dance and shake your hips, stumbling and staggering under a needless load? Says Tuka, come, let us walk together with those who are true. Whatever we receive, let us offer it back; let us extend a hand upward.

IN PLAIN WORDS

Watch yourself, friend. The blows come from above and from below. The one who keeps his eyes open is kept safe; the heedless one is robbed. Love belongs to God. Remember God. Why do you leap and prance and shake your hips, forgetting love, fumbling and staggering under a load you do not need? Tuka says: come, let us walk together with those who are true. Whatever we are given, let us give it back; let us lift a hand upward.

WHAT IT MEANS

Tukaram speaks here in his plain Hindi voice, as one traveler warning another on a dangerous road. The blows fall from every side, and only attention saves you: the watchful one comes through, the careless one is stripped bare. Against all the showy dancing and shaking that pass for devotion, he sets one quiet rule, love God and keep his name. He then turns the warning into an invitation: walk with the true ones, hold nothing back, and offer everything you receive upward to the One who gave it.

GATHA 0437 *Appeals and Exhortations*

Satire, the drunken pretender

मराठी मूळ

सब संबाल भ्याने लौंढे खडा केऊं गुंग । मदिरथी मता हुवा भुलि पाडी भंग ॥१॥
आपसकुं संबाल आपसकुं संबाल । मुंढे खुब राख ताल । मुथिवोहि बोला नहीं तो करूँगा हाल ॥ध्रु.॥
आवलका तो पीछें नहीं मुदल बिसर जाय । फिरते नहीं लाज रंडी गधे गोते खाय ॥२॥
जिन्हो खातिर इतना होता सो नहीं तुझे बेफाम । उचा जोरो लिया तुंबा तुंबा बुरा काम ॥३॥
निकल जावे चिकल जोरो मुंढे दिलदारी । जबानीकी छोड दे बात फिर एक तारी ॥४॥
कहे तुका फिसल रुका मेरेको दान देख । पकड धका गांडगुडघी मार चलाऊं आलेख ॥५॥

ENGLISH TRANSLATION

Everyone is startled and stands reeling and mute; intoxicated by the wine of delusion, they have lost their senses. Guard yourself, guard yourself.

O shaven-headed one, keep the rhythm well; if you will not even open your mouth, I will give you a hard time. The careless one forgets even his own capital and never looks back.

The shameless wretch goes on swallowing dives into the water. The one for whose sake all this was done is not loyal to you; in a frenzy he has heaped up wicked deeds.

Get away, clear out. O shaven one, show some courage of the heart.

Drop the talk of mere words and come to the one string of truth. Says Tuka, stop slipping and sliding; look at what I am giving you. Seize it, push hard, get down on your knees, and let me draw up the account.

IN PLAIN WORDS

Everyone stands startled, reeling and dumb, drunk on the wine of delusion, their senses gone. Watch yourself, watch yourself. Shaven one, keep the beat well; if you will not even open your mouth, I will give you a hard time. The careless man forgets his own capital and never looks back. The shameless one keeps diving and swallowing water. The One for whose sake all this was done is not loyal to you; in a frenzy you have piled up wicked deeds. Get out, clear off. Shaven one, show some heart. Drop the talk of empty words; come to the one string of truth. Tuka says: stop slipping and sliding. Look at what I am giving you. Seize it, push hard, get down on your knees, and let me settle the account.

WHAT IT MEANS

Tukaram aims this at the religious performer who is drunk on his own act and has lost the point of it. He plays the harsh drill-master to the shaven mendicant: keep the rhythm, open your mouth, stop forgetting that your own soul is the capital you are squandering. The cutting line is that the One for whose sake the whole show was begun gets nothing from it; the frenzy only heaps up harm. The poem ends as a hard offer rather than mere mockery: drop the noise of words, take hold of the single thread of truth, and kneel, and the reckoning can be set right.

GATHA 0438 *The Power of the Name*

The Name, beyond great and small

मराठी मूळ

आवल नाम आल्ला बडा लेते भुल न जाये । इलाम त्याकालजमुपरताही तुंब बजाये ॥१॥
आल्ला एक तुं नबी एक तुं ॥ध्रु.॥
काटतें सिर पावों हात नहीं जीव उराये । आगले देखे पिछले बुझे । आपें हजुर आयें ॥२॥
सब सबरी नचाव म्याने । खडा आपनी सात । हात पावों रखते जबाब । नहीं आगली बात ॥३॥
सुनो भाई बजार नहीं । सब हि निरचे लाव । नन्हा बडा नहीं कोये एक ठोर मिलाव ॥४॥
एक तार नहीं प्यार । जीवतनकी आस । कहे तुका सो हि मुंढा । राखलिये पायेनपास ॥५॥
डोई फोडा - अभंग १

ENGLISH TRANSLATION

The first and greatest name is Allah; take it and never be deceived. On the day of reckoning, even over the bridge of judgment, that name will sound like a drum.

Allah is one, the Prophet is one. Even if the head is cut and the hands and feet are severed, the life-breath does not leave.

He who sees what is ahead and understands what is behind stands ready in the divine presence. Listen, brothers, this is no marketplace; everyone must be leveled alike.

There is no great or small; all must meet in one single place. Says Tuka, that shaven-headed fakir who has no attachment to life or body should be kept at the feet of the Lord.

IN PLAIN WORDS

The first and greatest name is Allah; take it and never be fooled. On the day of reckoning, even on the bridge of judgment, that name will sound like a drum. Allah is one, the Prophet is one. Even if the head is cut off and the hands and feet are severed, the life does not leave. The one who sees what is ahead and knows what is behind stands ready in the divine presence. Listen, brothers, this is no marketplace; everyone must be made level. There is no great and no small; all must meet in one single place. There is no thread, no love, no clinging to staying alive. Tuka says: that shaven fakir should be kept at the Lord's feet.

WHAT IT MEANS

Speaking in the fakir's idiom, Tukaram makes the Name the one thing that carries a soul through the final crossing, sounding like a drum even on the bridge of judgment. He presses oneness all the way down: God is one, and the true seeker who has died to fear stands present, unshaken even if the body is cut apart. Then he levels the ground, this is no bargaining place, no rank of great and small; every soul meets in the same single spot. The poem ends by handing over the one who has let go of life and clinging, to be kept at the Lord's feet.

GATHA 0439 *True Worship*

True worship, only the One remains

मराठी मूळ

तम भज्याय ते बुरा जिकीर ते करे । सीर काटे ऊर कुटे ताहां सब डरे ॥१॥
ताहां एक तु ही ताहां एक तु ही । ताहां एक तु ही रे बाबा हमें तुम्हें नहीं ॥ध्रु.॥
दिदार देखो भुले नहीं किशे पछाने कोये । सचा नहीं पकडुं सके झुटा झुटे रोये ॥२॥
किसे कहे मेरा किन्हे सात लिया भास । नहीं मेलो मिले जीवना झुटा किया नास ॥३॥
सुनो भाई कैसा तो ही । होय तैसा होय । बाट खाना आल्ला कहना एकबारां तो ही ॥४॥
भला लिया भेक मुंढे । आपना नफा देख । कहे तुका सो ही संका । हाक आल्ला एक ॥५॥
मलंग - अभंग १

ENGLISH TRANSLATION

Those who worship in darkness are wretched, but those who practice zikr, the remembrance of God cut off the head, beat the breast, and make everyone tremble. In that state only you exist, only you.

There is no 'I' and no 'you' apart from you. Whoever beholds the divine face is bewildered; no one can recognize another.

The truthful one cannot be seized, while the false one weeps in his own falsehood. Who can call anything 'mine' when no one has truly kept company? The dead do not meet the living; the false one has brought about his own ruin.

Listen, brother: become whatever you must. Walk the path, eat your bread, and say 'Allah' at least once.

Says Tuka, the shaven one who takes this bargain sees his own profit. Call upon Allah, the One.

IN PLAIN WORDS

Those who worship in the dark are wretched; those who truly remember God cut off the head, beat the breast, and make everyone tremble. There, only you. There, only you. There, only you, my friend; there is no us and no you. Whoever beholds the face is lost to himself; no one can recognize another. The true one cannot be seized; the false one weeps in his own falsehood. Who can say this is mine, when no one has truly kept company? The dead do not meet the living; the false one has ruined himself. Listen, brother: be whatever you must be. Walk the road, eat your bread, and say Allah at least once. The shaven one who takes this bargain sees his own profit. Tuka says: call on Allah, the One.

WHAT IT MEANS

Tukaram contrasts dark, half-hearted worship with true remembrance, which is severe enough to slay the self, the cut head and beaten breast, until only God remains. In that state the difference between I and you collapses; the one who really sees the divine face loses himself and can no longer pick out a separate other. He warns that the false seeker cannot grasp truth and only weeps in his own pretense, his life wasted. The closing counsel is disarmingly simple: live your ordinary life, but say the Name even once and mean it, for that one true word is the whole profit.

GATHA 0440 *Worldly Metaphors*

Warning, the trickster in the bazaar

मराठी मूळ

नजर करे सो ही जिंके बाबा दुरथी तमासा देख । लकडी फांसा लेकर बैठा आगले ठकण भेख ॥१॥
काहे भुला एक देखत आंखो मार तडांगो बाजार ॥ध्रु.॥
दमरी चमरी जो नर भुला । सोत आघो हि लत खाये ॥२॥
नहि बुलावत किसे बाबा आप हि मत जाये । कहे तुका उस असाके संग फिरफिर गोदे खाये ॥३॥
दरवेस -अभंग १

ENGLISH TRANSLATION

The one who watches wins; from a distance, my friend, watch the spectacle. The trickster sits with his staff and snare, his disguise set to deceive those who come near.

Why are you dazzled? Open your eyes and see the blows raining down in this marketplace. The fool who is lured by a penny will get kicked even by his own kind.

Do not go uninvited, my friend, and do not call anyone who has not been summoned. Says Tuka, whoever keeps company with such a one gets kicked again and again.

IN PLAIN WORDS

The one who watches wins. From a distance, friend, watch the show. The trickster sits with his stick and his snare, his disguise set to fool whoever comes near. Why are you dazzled? Open your eyes and see the blows falling in this marketplace. The fool who is tempted by a penny gets kicked even by his own kind. Do not go where you were not called, friend, and do not summon anyone who was not asked. Tuka says: whoever keeps company with such a one gets kicked again and again.

WHAT IT MEANS

This is a marketplace parable about the spiritual con man and the greed that walks into his trap. Tukaram tells you to keep your distance and simply watch: the trickster has dressed himself up and laid his snare for whoever draws near. The one who is dazzled and lured by a small gain gets battered, even by people of his own sort. The lesson is to stay where you belong and not go chasing or being chased; keep company with the deceiver and you will be kicked over and over.

GATHA 0441 *The Nature of God*

God's will, the true dervish

मराठी मूळ

अल्ला करे सो होय बाबा करतारका सिरताज । गाउ बछरे तिस चलावे यारी बाघो न सात ॥१॥
ख्याल मेरा साहेबका । बाबा हुवा करतार । व्हांटें आघे चढे पीठ । आपे हुवा असुवार ॥२॥
जिकिर करो अल्लाकी बाबा सबल्यां अंदर भेस । कहे तुका जो नर बुझे सो हि भया दरवेस ॥३॥
वैद्यगोळी - अभंग १

ENGLISH TRANSLATION

Whatever Allah wills, that alone happens; the Creator wears the crown. He drives the cow and calf as he pleases; the tiger cannot walk beside them.

My thought is fixed upon the Master, for the Creator himself has become the rider, mounting the steed from the front. Remember Allah, for he dwells within all in every guise.

Says Tuka, whoever truly understands this has become a real dervish.

IN PLAIN WORDS

Whatever Allah wills, that alone happens, friend; the Creator wears the crown. He drives the cow and her calf as he pleases; the tiger cannot walk beside them. My mind is set on the Master, friend, for the Creator himself has become the rider and mounted the horse from the front. Remember Allah, friend, who lives within all in every form. Tuka says: whoever truly understands this has become a real dervish.

WHAT IT MEANS

Tukaram states the heart of trust: nothing happens but God's will, and the Creator alone is sovereign. His images are of that sovereignty made gentle, the cow and calf led safely so that the tiger cannot come near, a guarding will that orders all things. He fixes his whole attention on this Master, who is not distant but has himself become the rider directing the journey, and who dwells inside everything in every disguise. To grasp this, that all is God's doing and God is in all, is what makes someone a true dervish rather than one in name only.

GATHA 0442 *The Nature of God*

The free medicine of the Name

मराठी मूळ

अल्ला देवे अल्ला दिलावे अल्ला दारु अल्ला खलावे । अल्ला बगर नही कोये अल्ला करे सो हि होये ॥१॥
मर्द होये वो खडा फीर नामर्दकुं नहीं धीर । आपने दिलकुं करना खुसी तीन दामकी क्या खुमासी ॥ध्रु.॥
सब रसोंका किया मार । भजनगोली एक हि सार । इमान तो सब ही सखा । थोडी तो भी लेकर ज्या ॥२॥
जिन्हो पास नीत सोये । वो हि बसकर तिरोवे । सांतो पांचो मार चलावे । उतार सो पीछे खावे ॥३॥
सब ज्वानी निकल जावे । पीछे गधडा मटी खावे । गांवढाळ सो क्या लेवे । हगवनि भरी नहि धोवे ॥४॥
मेरी दारु जिन्हें खाया । दिदार दरगां सो हि पाया । तल्हे मुंढी घाल जावे । बिगारी सोवे क्या लेवे ॥५॥
बजारका बुझे भाव । वो हि पुसता आवे ठाव । फुकट बाटु कहे तुका । लेवे सोहि लें हिसखा ॥६॥
गोंधळ - अभंग ३
राजस सुंदर बाळा । पाहों आलिया सकळा वो । बिबीं बिंबोनि ठेली ।

ENGLISH TRANSLATION

Allah gives, Allah causes to give, Allah is the medicine, Allah causes it to be taken. There is no one besides Allah; whatever Allah does, that alone comes to pass.

The brave one stands firm; the coward has no steadiness. Make your own heart happy; what pride can a thing worth three pennies carry? Strike down all other relishes; the pill of devotion alone is the essence.

Faith is the true companion; take even a little and go your way. Those who sleep beside wealth will also sit and be robbed.

The five and seven senses strike their blows; the aftermath is swallowed later. All youth passes away, and afterward the old donkey eats dust.

Whoever has taken my medicine has beheld the divine face and reached the holy shrine. Says Tuka, I hand out this remedy free. Whoever has the good fortune, let him take it.

IN PLAIN WORDS

Allah gives, Allah makes others give, Allah is the medicine, Allah makes you take it. There is no one but Allah; whatever Allah does, that alone happens. Be a man and stand firm; the coward has no steadiness. Make your own heart glad; what pride can a thing worth three pennies hold? Strike down all the other pleasures; the one pill of devotion is the whole essence. Faith is the true friend; take even a little and go on your way. Those who sleep beside their wealth will sit there and be robbed. The five senses and the seven strike their blows, and the cost is swallowed later. All the youth drains away, and afterward the old donkey eats dust. Whoever has taken my medicine has seen the divine face and reached the holy shrine. Tuka says: I hand out this remedy for free. Whoever has the good fortune, let him take it.

WHAT IT MEANS

In the fakir's voice, Tukaram makes God the giver, the medicine, and the hand that makes you swallow it, all action belongs to the One. He calls for courage rather than cowardice and tells you not to prize the cheap pleasures of the senses, which strike their blows now and send the bill later. The blunt warning is mortal: youth

runs out, and the man who clung to it ends up an old donkey eating dust, while the one who slept beside his wealth wakes up robbed. Against all of this he sets one cure, the pill of devotion, which alone brings the seeker to the divine face. And he gives it away free, asking only that the fortunate take it.

GATHA 0443 *Devotion to Vitthal*

Adoration of Vithabai, beyond the Vedas

मराठी मूळ

माझी परब्रम्ह वेल्हाळा वो । कोटि रविशशि माझी । परब्रम्ह वेल्हाळा वो ॥१॥
राजस विठाबाई । माझें ध्यान तुझे पायीं वो । त्यजुनियां चौघींसी । लावी आपुलिये सोई वो ॥ध्रु.॥
सकुमार साजिरी । कैसीं पाउलें गोजिरीं वो । कंठीं तुळसीमाळा ।
उभी भीवरेच्या तिरीं वो । दंत हिरया ज्योति । शंखचक्र मिरवे करीं वो ॥२॥
निर्गुण निराकार । वेदां न कळे चि आकार वो । शेषादिक श्रमले ।
श्रुती न कळे तुझा पार वो । उभारोनि बाहे । भक्तां देत अभयकर वो ॥३॥
येउनि पंढरपुरा । अवतरली सारंगधरा वो । देखोनि भक्ति भाव ।
वोरसली अमृतधारा वो । देउनि प्रेमपान्हा । तुकया स्वामीनें किंकरा वो ॥४॥

ENGLISH TRANSLATION

My beloved is the playful Parabrahma, radiant as ten million suns and moons. O beautiful Vithabai, my meditation rests at your feet.

Forsaking the four pursuits, I follow only your path. How delicate and lovely are your tender feet, with a garland of tulsi at the throat, standing on the bank of the Bhima.

Your teeth gleam like jewels; the conch and discus shine in your hands. You are formless and beyond all attributes; even the Vedas cannot fathom your shape, and Shesha and the scriptures tire in seeking your limit.

With arms raised, you bestow fearlessness upon the devoted. Says Tuka, having come to Pandharpur as Sarangadhara, seeing the love of the devotees you overflowed with streams of nectar and gave the milk of divine love to this servant.

IN PLAIN WORDS

My beloved is the playful Parabrahma, radiant as ten million suns and moons. O lovely Vithabai, my whole meditation rests at your feet. I let go of the four pursuits and follow only your way. How tender and beautiful are your feet, a garland of tulsi at your throat, as you stand on the bank of the Bhima. Your teeth gleam like jewels; the conch and the discus shine in your hands. You are without form, beyond all qualities; even the Vedas cannot grasp your shape, and Shesha and the scriptures grow weary seeking your limit. With your arms raised, you grant fearlessness to those who love you. Tuka says: you came to Pandharpur as Sarangadhara, and seeing the love of your devotees you overflowed with streams of nectar and gave this servant the milk of your love.

WHAT IT MEANS

Tukaram adores Vithabai, his beloved form of God at Pandharpur, as the playful Absolute itself, brighter than countless suns and moons. He makes his choice clear: he sets aside the four standard aims of life and rests his whole mind at her feet. He holds two truths together, the close and the vast: he can describe her tender feet, her tulsi garland, her gleaming teeth and the conch and discus in her hands, yet she is also formless and beyond all attributes, past the reach of the Vedas and the great serpent Shesha. The poem closes in gratitude: drawn by the devotees' love, she poured out nectar and fed him, her servant, with the very milk of divine love.

GATHA 0444 *Devotion to Vitthal*

The Gondhal of the soul for Vithabai

मराठी मूळ

सुदिन सुवेळ । तुझा गोंधळ वो । पंच प्राण दिवटे । दोनी नेत्रांचे हिलाल वो ॥१॥
पंढरपुरनिवासे । तुझे रंगी नाचत असें वो । नवस पुरवीं माझा । मनिंची जाणोनियां इच्छा वो ॥ध्रु.॥
मांडिला देव्हारा । तुझा त्रिभुवनामाझारी वो । चौक साधियेला । नाभिकळस ठेविला वरी वो ॥२॥
बैसली देवता । पुढें वैष्णवाचें गाणें वो । उद्गारे गर्जती । कंठीं तुळसीचीं दर्शनें वो ॥३॥
स्वानंदाचे ताटीं । धूप दीप पंचारती वो । ओवाळिली माता । विठाबाई पंचभूतीं वो ॥४॥
तुझें तुज पावलें । माझा नवस पुरवीं आतां वो । तुका म्हणे राखें । आपुलिया शरणागता वो ॥५॥
सुंदर मुख साजिरें । कुंडलें मनोहर गोमटीं वो । नागर नाग खोपा । केशर कस्तुरी मळवटीं वो ।

ENGLISH TRANSLATION

This is an auspicious day and hour for your Gondhal. The five vital breaths serve as torchbearers and the two eyes are the crescent lamps.

O dweller of Pandharpur, I dance in your joy. Fulfill my vow, knowing the wish hidden in my heart.

Your shrine is established in the midst of the three worlds; the sacred square is prepared and the water-vessel is placed at the crown of the navel-center. The deity is seated, and before her the devotees sing; they roar with fervor, wearing the rosary of tulsi at their throats.

On the tray of innate bliss, the incense, lamp, and fivefold worship are offered. The mother Vithabai is waved over with the light of the five elements.

Says Tuka, what belongs to you has returned to you; now fulfill my vow and protect this one who has surrendered.

IN PLAIN WORDS

It is an auspicious day and hour for your Gondhal. The five breaths are the torchbearers, and my two eyes are the crescent lamps. O dweller of Pandharpur, I dance in your joy. Fulfill my vow, knowing the wish hidden in my heart. Your shrine is set up within the three worlds; the sacred square is drawn, and the water-pot is placed above, at the navel-center. The deity is seated, and before her the devotees sing; they cry out with fervor, the tulsi rosary at their throats. On the tray of inner bliss, incense and lamp and the fivefold flame are offered. The mother Vithabai is waved over with the light of the five elements. What is yours has come back to you; now fulfill my vow. Tuka says: protect this one who has surrendered to you.

WHAT IT MEANS

Tukaram turns a Gondhal, the night ritual of lamps and song for the Mother goddess, into an inward act of worship of Vithabai. Every outward object becomes part of the worshipper's own body and being: the five vital breaths are the torches, the two eyes are the crescent lamps, the shrine stands within the three worlds, and the sacred pot sits at the navel-center. The deity is enthroned in the heart while devotees sing with the tulsi at their throats, and she is honored on the tray of innate bliss with the light of the five elements. The prayer underneath the festival is plain: he offers back to her only what was always hers and asks her to fulfill his vow and keep safe the one who has surrendered.

GATHA 0445 *Devotion to Vitthal*

Adoration, the Primal Shakti at Pandhari

मराठी मूळ

विशाळ व्यंकट नेत्र । वैजयंती तळपे कंठीं वो । कास पीतांबराची । चंदन सुगंध साजे उटी वो ॥१॥
अतिबरवंटा बाळा । आली सुलक्षणीं गोंधळा वो । राजस तेजोराशी । मिरवी शिरोमणी वेल्हाळा वो ।
कोटि रविशशिप्रभा । लोपल्या सकळा वो । न कळे ब्रम्हादिकां । अनुपम्य इची लीळा वो ॥ध्रु.॥
सावळी सकुमार । गोरी भुजा शोभती चारी वो । सखोल वक्षस्थळ । सुढाळ पदक झळके वरी वो ।
कटीं क्षुद्र घंटिका । शब्द करिताती माधुरी वो । गर्जत चरणीं वाकी । अभिनव संगीत नृत्य करी वो ॥२॥
अष्टांगें मंडित काय । वर्णावी रूपठेवणी वो । शोधिव सुंदर रसाची ओतिली । सुगंध लावण्यखाणी वो ।
सर्वकळासंपन्न । मंजुळ बोले हास्यवदनीं वो । बहु रूपें नटली । आदिशक्ति नारायणी वो ॥३॥
घटस्थापना केली । पंढरपुरमहानगरीं वो । अस्मानी मंडप दिला । तिन्ही ताळांवरी वो ।
आरंभिला गोंधळ इनें । चंद्रभागेतिरीं वो । आली भक्तिकाजा । कृष्णाबाई योगेश्वरी वो ॥४॥
तेहतिस कोटि देव । चौंडा अष्ट कोटि भैरव वो । आरत्या कुरवंड्या । करिती पुष्पांचा वरुषाव वो ।
नारद तुंबर गायन । ब्रम्हानंद करिती गंधर्व वो। वंदी चरणरज तेथें । तुकयाचा बंधव वो ॥५॥
शंख करिशी ज्याच्या नांवें । त्याचें तुज नाहीं ठावें ।

ENGLISH TRANSLATION

Wide and beautiful are her Venkata-eyes, and the Vaijayanti garland gleams at her throat. She wears a sash of yellow silk, and the sandal-paste fragrance adorns her body.

The beauteous child has come to the sacred ceremony, a treasure of radiance, a crown-jewel among the graceful. Her splendor eclipses ten million suns and moons.

Even Brahma and the other gods cannot fathom her incomparable play. She is dusky-hued and tender, fair; her four arms are resplendent.

Her broad chest shines, and a fine pendant glistens above it. Small bells tinkle at her waist in sweet tones, and anklets ring at her feet as she performs an exquisite dance.

Her entire form is adorned with the eight ornaments; she is a perfumed mine of beauty, gracious and sweet-spoken. In countless forms she appears, the primal Shakti, Narayani herself.

The sacred pot is installed in the great city of Pandharpur; a canopy stretches over the three realms. The ceremony begins on the bank of the Chandrabhaga.

She has come for the sake of devotion: Krishnabai, the supreme yogini. Thirty-three crore gods and countless Bhairavas attend, performing worship and showering flowers.

Narada and Tumbara sing, and the Gandharvas make music of divine bliss. Says Tuka's brother, I bow to the dust of those feet.

IN PLAIN WORDS

Wide and lovely are her eyes; the Vaijayanti garland gleams at her throat. She wears a sash of yellow silk, and fragrant sandal-paste adorns her. The beautiful child has come to the sacred ceremony, a heap of radiance, a crown-jewel among the graceful; her splendor swallows ten million suns and moons, and even Brahma and the gods cannot grasp her matchless play. Dusky and tender, fair, her four arms shine; her broad chest gleams, and a fine pendant glistens upon it. Small bells ring sweetly at her waist, anklets sound at her feet, and she dances a wondrous dance. Her whole form is adorned with the eight ornaments; she is a perfumed mine of beauty, gracious and sweet of speech. In countless forms she appears, the primal Shakti, Narayani herself. The sacred pot is set up in the great city of Pandharpur; a canopy spreads over the three realms. The ceremony begins on the bank of the Chandrabhaga. She has come for the sake of devotion: Krishnabai, the supreme yogini. Thirty-three crore gods and countless Bhairavas attend, performing worship and showering flowers. Narada and Tumbara sing, and the Gandharvas make music of bliss. Tuka's brother says: I bow to the dust of those feet.

WHAT IT MEANS

This is a long hymn of praise to God at Pandharpur worshipped as the Goddess, the primal Shakti who is also Narayani. Tukaram piles up the lovely particulars, the wide eyes, the Vaijayanti garland, the four shining arms, the ringing anklets and the wondrous dance, yet keeps insisting she is beyond reckoning: her light eclipses ten million suns and moons, and Brahma and the gods cannot follow her play. He frames the whole vision as a great ceremony at Pandharpur, the sacred pot installed, a canopy over the three worlds, the rite begun on the Chandrabhaga's bank. All the heavens attend, gods and Bhairavas and the singing Gandharvas, and at the end the poet bows simply to the dust of her feet.

GATHA 0446 *True Worship*

Satire, the fakery of false ascetics

मराठी मूळ

ऐक सांगतों एका भावें । सांपडे घरीं तें जीवउनि खावें । रे विठ्ठल ॥१॥
टिळे माळा करंडी सोंग । धरुनि चाळविलें जग ।
पसरी हात नाहीं त्याग । दावी दगड पुजी भग । रे विठ्ठल ॥२॥
राख लावुनि अंग मळी । वाये ठोके मी एक बळी ।
वासने हातीं बांधवी नळी । त्यासि येउनि गाळी । रे विठ्ठल ॥३॥
कोण तें राहडीचें सुख । वरते पाय हारतें मुख ।
करवी पीडा भोगवी दुःख । पडे नरकीं परी न पळे चि मूर्ख । रे विठ्ठल ॥४॥
सिकला फाक मारी हाका । रांडा पोरें मेळवी लोकां ।
विटंबी शरीर मागे रुका । केलें तें गेलें अवघें चि फुका । रे विठ्ठल ॥५॥
कळावें जनां मी एक बळी । उभा राहोनि मांडी फळी ।
फोडोनि गुडघे कोंपर चोळी । आपला घात करोनि आपण चि तळमळे । रे विठ्ठल ॥६॥
फुकट खेळें ठकलीं वांयां । धरुनि सोंग बोडक्या डोया ।
शिवों नये ती अंतरीं माया । संपादणीविण विटंबिली काया । रे विठ्ठल ॥७॥
धुळी माती कांहीं खेळों च नका । जवादी चंदन घ्यावा बुका ।
आपणा परिमळ आणिकां लोकां । मोलाची महिमा फजिती फुका । रे विठ्ठल ॥८॥
बहुत दुःखी जालियां खेळें । अंगीं बुद्धि नाहींत बळें ।
पाठीवरी तोबा तोंड काळें । रसना द्रवे उपस्थाच्या मुळें । रे विठ्ठल ॥९॥
काय सांगतो तें ऐका तुका । मोडा खेळ कांहीं अवगों च नका ।
चला जेवूं आधीं पोटीं लागल्या भुका । धाल्यावरी बरा टाकमटिका । रे विठ्ठल ॥१०॥

ENGLISH TRANSLATION

Listen, I tell you plainly: eat to sustain life whatever falls into your hands at home. Tilak-marks, rosaries, and saintly costumes are all mere show; the hand stretches out to beg, yet there is no real renunciation, and one worships a stone while serving the body.

Smearing ash on the body, one boasts of being a great champion, yet remains enslaved to desire. What happiness is there in hanging upside down with feet above and head below? Such practices only inflict pain and lead to hell, yet the fool will not flee them.

The clever trickster shouts and gathers crowds of women and children, torments the body for a coin, and in the end it all comes to nothing. To prove himself mighty, a man stands and displays his feats, bruising his own knees and elbows, ruining himself while writhing in agony.

Do not play these empty games of dust and dirt. Instead, take the fragrance of sandal-paste: it benefits you and everyone around you, while hollow spectacles only bring disgrace.

Says Tuka, listen to what I say: stop the game, do not pretend to understand anything. Let us first eat, for hunger gnaws at the belly; after being satisfied, everything else can be a pleasant pastime.

IN PLAIN WORDS

Listen, I tell you plainly: whatever comes to your house, eat it to keep yourself alive. O Vithal. Tilak-marks, rosaries, the little box, the costume, holding all this, he leads the world astray; he stretches out his hand, there is no renunciation in him, he shows a stone and worships his own body. O Vithal. Smearing ash on his dirty body, he beats his chest, I am a great champion, while his hands stay tied to desire, and then he comes begging. O Vithal. What pleasure is there hanging upside down, feet up and face down? He brings on his own pain and tastes his own misery; he falls into hell, yet the fool will not run from it. O Vithal. The trained one shouts his cries, gathers women and children and crowds, torments his body for a coin, and all he did is gone for nothing. O Vithal. To show the people he is a great champion, he stands and spreads out his feats, splits his knees and rubs his elbows, ruins himself and then writhes in his own pain. O Vithal. These empty games cheat people for nothing; holding the pose with a shaved head, the untouchable illusion is in his heart; without earning anything he has only disgraced his body. O Vithal. Do not play these games of dust and dirt at all. Take instead the fragrance of sandal-paste, of musk and scented powder: the perfume is for you and for others too; a thing of worth, while the hollow show is free disgrace. O Vithal. He grows very wretched from the game; there is no real strength of mind in him; blows on his back, his face black, his tongue waters at the root of lust. O Vithal. Tuka says: listen to what I say. Break off the game, do not pretend to anything. Come, let us eat first, hunger is gnawing the belly; once we are full, the rest can be a pleasant pastime. O Vithal.

WHAT IT MEANS

Tukaram tears into the showman ascetic whose marks, rosaries, ash, and contortions are pure theater, a costume to lead the world astray while the hand still begs and the heart stays bound to desire. He keeps pointing at the pattern, not just one man: hanging upside down, splitting one's knees, shouting to gather a crowd of women and children for a coin, these self-inflicted torments lead to hell and ruin, and the poet calls them dust-and-dirt games that earn nothing but disgrace. Against this he sets a real fragrance, the sandal and musk of true devotion that blesses both you and those around you, worth something where the spectacle is worthless. The closing turn is deliberately earthy and sane: stop the act, do not pretend to a wisdom you lack; first eat and meet the body's plain hunger, and let everything else fall into proper, humble place. The repeated cry O Vithal keeps the whole satire turned back toward God.

GATHA 0447 *Appeals and Exhortations*

The fortune-teller, the forgotten goddess

मराठी मूळ

ऐक बाई तुज वो कांहीं सांगतें शकुन । निजलिया भुर होसी जागें म्हणउन ॥१॥
मान्य माझें केलें सांगतें एका बोलें । न येतां हे भलें कळों कोणा लोकांसि ॥ध्रु.॥
सांगतें गुण जीवीची खुण ऐक माझी मात । बैस एका भावें माझे हातीं दे वो हात ॥२॥
बरवा घरचार तुज सांपडला ठाव । फळ नाहीं पोटीं येथें दिसे खोटा भाव ॥३॥
आहे तुझे हातीं एका नवसाचें फळ । भावा करीं साहए चहूं अठरांच्या बळें ॥४॥
करीं लागपाठ चित्त वित्त नको पाहों । अखई तो चुडा तुज भोगईल ना हो ॥५॥
कुळींची हे मुळी तुझे लागलीसे देवी । पडिला विसर नेदी फळ नाहीं ठावी ॥६॥
तुका म्हणे नांद सुखें धरीं आठवण । माझ्या येती कोणी त्यांचा राख बरा मान ॥७॥

कावडे - अभंग ५

आहा रे भाई । प्रथम नमूं तो विनायक ।

ENGLISH TRANSLATION

Listen, sister, I will tell you your fortune. You who have been sleeping, wake up, for that is why I speak.

Honor my word; I tell it in a single sentence. What I see will not be understood by anyone else.

I read the lines of the soul; hear my counsel. Sit down with one mind and place your hand in mine.

Your household life is good and you have found your place, yet no fruit has come, for there is some falseness in your devotion. The fruit of a vow already lies in your hand; take the strength of the four and the eighteen and make devotion your ally.

Pursue it with persistence; do not look to the cost of heart and wealth. The eternal ornament of grace will never fail you.

The original goddess of your lineage has been forgotten, and that is why no fruit has appeared. Says Tuka, live in happiness and hold this remembrance; whoever comes from my house, treat them with the highest respect.

IN PLAIN WORDS

Listen, sister, I will tell you your fortune. You have been asleep; I speak so that you will wake. Honor my word; I tell it in a single sentence. If it does not come true, let it be known to everyone. I will tell the marks of the soul; hear my counsel. Sit down with one mind and place your hand in mine. Your household life is good, you have found your place, yet no fruit has come into your lap, and I see a falseness here in your devotion. The fruit of a vow already lies in your hand; with the strength of the four and the eighteen, make devotion your ally. Keep at it steadily; do not count the cost to heart or purse. The unbroken bangle of grace will never fail to be yours. The first goddess of your own lineage has fastened on you and has been forgotten; you do not know it, and that is why no fruit appears. Tuka says: live in happiness and hold this in memory; whoever comes from my house, treat them with good respect.

WHAT IT MEANS

Tukaram takes the voice of a wandering fortune-teller reading a sleeping woman's palm, and the reading turns into a teaching about the soul. Her outward life is fine, yet nothing bears fruit, and the diviner names the reason plainly: there is a falseness in her devotion. The cure is not more striving for gain but steady, wholehearted practice that does not stop to count its cost, for the unbreakable bangle of grace is already within reach. The heart of the prophecy is a forgotten allegiance, the original deity of her own line, the truth she was born to, has been neglected and so the fruit cannot come. He sends her off to live happily, only remembering what she had forgotten, and to honor those who come in his name.

GATHA 0448 *Devotion to Vitthal*

The minstrel's call, sing Hari-Hara

मराठी मूळ

ठेवुनि गुरुचरणीं मस्तक । वदेल प्रसादिक वाणी । हरिहरांचे पवाडे ॥१॥
माझी ऐसी ब्रीदावळी । दासें दासत्वें आगळी ।
पान्हेरीनें मार्ग मळी । जीवन घ्या रे कापडि हो ॥२॥
जें या सीतळाहुनि सीतळ । पातळाहुनि जें पातळ ।
प्रेमामृत रसाळ । तें हें सेवा अहो भाग्याचे ॥३॥
जिंकाल तरी जिंका रे अभिमान । दवडाल तरी दवडा लज्जा आणि मान ।
धराल ते धरा शंभूचे चरण । दावाल पण ऐसा दावा तो ॥४॥
काळा घेऊं नेदीं वाव । आला तो राखें घावडाव ।
शुद्ध सत्वीं राखोनि भाव । म्हणा महादेव हरिहर वाणी गर्जो द्या ॥५॥
पराविया नारी माउली समान । परधनीं बाटों नेदीं मन ।
जीवित्व तें तृणासमान । स्वामिकाजीं जाण शूर म्हणों तया ॥६॥
शक्ति वेचाविया परउपकारा । खोटें खोट्याचा पसारा ।
सत्य तें भवनदीचा तारा । आळस तो न करा येथे अहो सांगतों ॥७॥
व्रत करा एकादशी सोमवार । कथा पूजन हरिजागर ।
पुण्य तें असे गातां नाचतां बहु फार । पुन्हा बोलिला संसार नाहीं नाहीं सत्यत्वें ॥८॥
संग संतांचा करितां बरवा । उत्तमोत्तम कीर्तीचा ठेवा ।
पंथ तो सुपंथें चालावा । उगवा वासना लिगाड ॥९॥
तुका चालवितो कावडी । प्रवृत्ति निवृत्ति चोखडी ।
पुढती पुढती अधिक गोडी । भरुनि कळस भजन आवडी केशवदास नटतसे ॥१०॥
आहा आहा रे भाई । हें अन्नदानाचें सत्र ।

ENGLISH TRANSLATION

Bowing my head at the guru's feet, I will speak the words that flow by his grace, singing the heroic deeds of Hari and Hara. My proclamation is this: servitude to the servant is the highest distinction.

The forerunner clears the path; drink this water of life, O fortunate ones. That which is cooler than the cool, subtler than the subtle, that nectarous juice of love, partake of it.

If you would conquer, conquer pride. If you would banish anything, banish shame and vanity.

If you would hold to something, hold to Shambhu's feet. Do not give Death any room; seize the advantage the moment it comes.

Keep your faith rooted in pure goodness, and let the cry of 'Mahadeva, Hari-Hara' thunder from your lips. Regard another man's wife as your own mother; do not let the mind stray toward another's wealth.

Hold life as cheap as grass in the cause of your master. Spend your strength in service to others; the display of the false is nothing but a sham.

Truth alone ferries you across the river of existence; do not be lazy in this. Observe the vow of Ekadashi and Monday, practice worship and the vigil of Hari.

Great merit lies in singing and dancing his name; worldly life, in truth, does not return. The company of saints is a treasury of the finest fame.

Walk the right path and uproot the tangle of desire. Says Tuka, I carry this balanced load of worldly duty and inner freedom; the sweetness grows with every step, and the vessel of devotion brims over as the servant of Keshava dances on.

IN PLAIN WORDS

I lay my head at the guru's feet, and the words come by his grace. I sing the great deeds of Hari and Hara. This is my proclamation: to be the servant of the servant is the highest thing. The one who goes ahead clears the road. Drink this water of life, O fortunate ones. It is cooler than the cool, finer than the fine: the sweet nectar of love. Take it; you are blessed. If you would conquer, conquer your pride. If you would throw something away, throw away shame and vanity. If you would hold on to something, hold the feet of Shambhu. Give Death no room. The moment he comes, take the upper hand. Keep your heart in pure goodness. Cry out Mahadeva, Hari-Hara; let the words thunder. Look on another man's wife as your mother. Do not let your mind go toward another's wealth. Hold your life as cheap as grass in your master's service. Then you may be called brave. Spend your strength in helping others. The display of the false is only a sham. Truth alone carries you across the river of this world. Do not be lazy in this; I tell you so. Keep the vow of Ekadashi and Monday. Do worship, the telling of the story, the vigil of Hari. There is great merit in singing and dancing his name. Worldly life does not come back; in truth, it does not. Keep good company with the saints; that is a treasury of the finest fame. Walk the path by the good road. Uproot the tangle of desire. Tuka says: I carry this balanced load, action on one side, freedom on the other. The sweetness grows with every step. The vessel of worship brims over, and the servant of Keshava dances on.

WHAT IT MEANS

Tukaram speaks here as a singing pilgrim summoning everyone to a shared feast of the Name. He sets the whole road of practice in order: conquer pride, throw away shame and vanity, hold only to God's feet, and serve others as if your own life were worth nothing. Each line names a discipline, regarding another's wife as your mother, never coveting another's wealth, never being lazy in truth, because these are the rungs by which a person actually crosses the river of worldly life. The vows and the singing are not decorations; they are the load he carries, with worldly duty on one side and inner freedom on the other, balanced like a water-bearer's pole. He ends on the image he has built throughout: the pot of devotion brims over, and the sweetness only grows the further you walk.

GATHA 0449 *The Nature of God*

Open table, the Name for all castes

मराठी मूळ

पव्हे घातली सर्वत्र । पंथीं अवघे पंथ मात्र । इच्छाभोजनाचें आर्त पुरवावया ॥१॥
यावें तेणें घ्यावें । न सरेसें केलें सदाशिवें ।
पात्र शुद्ध पाहिजे बरवें । मंगळभावें सकळ हरि म्हणा रे ॥२॥
नव्हे हें कांहीं मोकळें । साक्षी चौघांचिया वेगळें ।
नेदी नाचों मताचिया बळें । अणु अणोरणीया आगळें । महदि महदा साक्षित्वें हरि म्हणा रे ॥३॥
हे हरि नामाची आंबिली । जगा पोटभरी केली ।
विश्रांति कल्पतरूची साउली । सकळां वर्णां सेवितां भली । म्हणा हर हर महादेव ॥४॥
तुका हरिदास तराळ । अवघे हाकारी सकळ ।
या रे वंदूं शिखरातळ । चैत्रमास पर्वकाळ महादेवदर्शनें ॥५॥

ENGLISH TRANSLATION

Rest-houses are set along every road, and all paths are merely paths, to fulfill the longing of the heart's desire is spread for all. Let whoever comes partake; the inexhaustible Lord Sadashiva has prepared it all.

Only the vessel must be clean; with an auspicious spirit, say the name of Hari. This is no unguarded affair; its witness stands apart from any faction.

It will not let anyone dance by the force of mere opinion, for it is subtler than the subtlest and greater than the greatest. This porridge of Hari's name has filled the belly of the world.

The shade of the wish-fulfilling tree gives rest to all, and all castes may partake of it freely. Say Hara Hara Mahadeva.

Says Tuka, the servant of Hari summons everyone. Come, let us bow from peak to foundation; in this festival month of Chaitra, may the sight of Mahadeva be ours.

IN PLAIN WORDS

Rest-houses are set along every road. All the paths are only paths. They are laid out to satisfy the heart's longing for food. Let whoever comes take what they need. Sadashiva, who never runs short, has prepared it all. Only the bowl must be clean and good. With an auspicious heart, all of you say the name of Hari. This is no loose, careless thing. Its witness stands apart from every faction. It will not let anyone dance on the strength of mere opinion. It is finer than the finest, greater than the greatest, the witness in all that is small and all that is large. Say the name of Hari. This porridge of Hari's name has filled the belly of the world. It is the shade of the wish-granting tree, where all may rest. All castes may take it, and it is good. Say Hara, Hara, Mahadeva. Tuka says: the servant of Hari calls out to everyone. Come, let us bow from the peak to the foot of the hill. In this festival month of Chaitra, let us have the sight of Mahadeva.

WHAT IT MEANS

Tukaram turns the Name into a free public kitchen open to the whole world. The roads and rest-houses are the practices; the food is the longing of the heart; and the host is Sadashiva, who never runs out, so no one need be turned away. The single condition is an inner one: the bowl, the heart, must be clean, because this is not a loose affair that bends to anyone's faction or clever opinion. By calling it porridge that has filled the belly of the world and the shade of the wish-granting tree open to all castes, he insists the Name is for everyone, not the property of one rank. He ends as the crier of the feast, summoning all people to the festival sight of God.

GATHA 0450

The Saints

Litany of bows to the godly

मराठी मूळ

आहा रे भाई । नमो उदासीन जाले देहभावा । आळविती देवा तया नमो ॥१॥
नमो तीर्थपंथें चालती तयांसी । येती त्यांसी बोळविती त्यां नमो ॥२॥
नमो तयां संतवचनीं विश्वास । नमो भावें दास्य गुरुचें त्यां ॥३॥
नमो तया मातापित्यांचें पाळण । नमो त्या वचन सत्य वदे ॥४॥
नमो तया जाणे आणिकाचें सुखदुःख । राखे तान भुक तया नमो ॥५॥
परोपकारी नमो पुण्यवंता । नमो त्या दमित्या इंद्रियांसि ॥६॥
तुका म्हणे नमो हरिचिया दासा । तेथें सर्व इच्छा पुरलीसे ॥७॥

ENGLISH TRANSLATION

I bow to those who have become indifferent to the body and who call upon God. I bow to those who walk the pilgrim paths and to those who welcome the coming and see off the going.

I bow to those who trust the words of the saints and who serve the guru with devotion. I bow to those who honor their mother and father.

I bow to those who speak only truth. I bow to those who understand another's joy and grief and who endure their own hunger and thirst.

I bow to those who do good for others. I bow to those who have mastered their senses.

Says Tuka, I bow to the servants of Hari; in their presence every desire is fulfilled.

IN PLAIN WORDS

Ah, brother. I bow to those who have grown cool toward the body and who call upon God. I bow to them. I bow to those who walk the pilgrim roads, who welcome those who come and see off those who go. I bow to them. I bow to those who trust the words of the saints. I bow to those who serve the guru with a true heart. I bow to those who care for their mother and father. I bow to those who speak only the truth. I bow to those who feel another's joy and grief, who bear their own hunger and thirst. I bow to them. I bow to those who do good for others, the people of merit. I bow to those who have mastered their senses. Tuka says: I bow to the servants of Hari. There, every wish is fulfilled.

WHAT IT MEANS

This is a litany of reverence: Tukaram bows, line after line, to the marks of a truly godly person. The traits he honors are plain and practical, not showy: indifference to the body, trust in the saints, care for one's parents, truthful speech, feeling another's joy and grief, doing good, and mastering the senses. By repeating the bow he makes clear that holiness is recognized in conduct, not in claims. The closing line gathers all of these under one name, the servant of Hari, and says that in such company there is nothing left to want.

GATHA 0451 *Social Criticism*

Social criticism, the hollow pretender

मराठी मूळ

आहा रे भाई । तयावरी माझी ब्रीदावळी । भ्रष्ट ये कळी क्रियाहीन ॥१॥
थुंका थुंका रे त्याच्या तोंडावरी । वाणिली ते थोरी दवडा वांयां बाहेरी ॥ध्रु.॥
बाइलेचा दास पित्रांस उदास । भीक भिकार्यीस नये दारा ॥२॥
विद्याबळें वाद सांगोनियां छळी । आणिकांसि फळी मांडोनियां ॥३॥
गांविंचिया देवा नाहीं दंडवत । ब्राम्हण अतीत घडे चि ना ॥४॥
सदा सर्वकाळ करितो चि निंदा । स्वप्नीं ही गोविंदा आठवीना ॥५॥
खासेमध्यें धन पोटासि बंधन । नेणें ऐसा दानधर्म कांहीं ॥६॥
तुका म्हणे नटे दावुनियां सोंग । लवों नेदी अंग भक्तिभावें ॥७॥

ENGLISH TRANSLATION

Now hear my proclamation against the corrupt ones without practice of this dark age. Spit upon the face of such a person; cast out and discard the greatness he has claimed.

He is a slave to his wife yet neglects his own parents; no beggar finds charity at his door. He wields the weapon of learning only to argue and torment others.

He never bows to the village deity; he never serves a priest or a guest. Day and night he indulges in slander and never remembers Govinda even in a dream.

He hoards his money and starves his own belly, knowing nothing of charity or righteousness. Says Tuka, he puts on a costume and displays a pose, yet never lets his body bend in genuine devotion.

IN PLAIN WORDS

Ah, brother. My proclamation falls on this man: corrupt in this dark age, empty of all good practice. Spit, spit upon his face. The greatness he has claimed, cast it out, throw it away as worthless. He is a slave to his wife and cold toward his parents. No beggar finds anything at his door. With the strength of his learning he only argues and torments others, setting traps for them. He never bows to the village god. He never serves a priest or a guest, not once. All day, every day, he does nothing but slander. Even in a dream he does not remember Govinda. He hoards his money in a chest and starves his own belly. He knows nothing of giving or of right conduct. Tuka says: he puts on a costume and strikes a pose, but he never lets his body bend in real devotion.

WHAT IT MEANS

Tukaram aims his proclamation at a recognizable type: the man who keeps the outward forms of religion while emptied of every inward good. The harsh cry, spit on his face, throw out his claimed greatness, is pointed at the pattern, not at any one soul: the pattern of using learning to win arguments, hoarding wealth while doing no charity, slandering constantly, and never truly bowing. The list works as a mirror; each fault, neglecting parents, ignoring guest and priest, forgetting God even in sleep, is a place to examine oneself. The closing line names the core of the indictment: he wears the costume of devotion and strikes the pose, but the body never actually bends, and that pretense is what Tukaram refuses to honor.

GATHA 0452 *True Worship*

Nothing here is merely ordinary

मराठी मूळ

आहा रे भाई । गंगा नव्हे जळ । वृक्ष नव्हे वड पिंपळ । तुळसी रुद्राक्ष नव्हे माळ । श्रेष्ठ तनु देवाचिया ॥१॥
समुद्र नदी नव्हे पैं गा । पाषाण म्हणों नये लिंगा । संत नव्हती जगा । मानसा त्या सारिखे ॥२॥
काठी म्हणों नये वेतु । अन्न म्हणों नये सांतु । राम राम हे मातु । नये म्हणों शब्द हे ॥३॥
चंद्र सूर्य नव्हती तारांगणें । मेरु तो नव्हे पर्वता समान । शेष वासुकी नव्हे सर्प जाण । विखाराच्या सारिखे ॥४॥
गरुड नव्हे पाखरूं । ढोर नव्हे नंदिकेश्वरू । झाड नव्हे कल्पतरू । कामधेनु गाय न म्हणावी ॥५॥
कूर्म नव्हे कासव । डुकर नव्हे वराह । ब्रम्हा नव्हे जीव । स्त्री नव्हे लक्ष्मी ॥६॥
गवाक्ष नव्हे हाड । पाटाव नव्हे कापड । परीस नव्हे दगड । सगुण ते ईश्वरीचे ॥७॥
सोनें नव्हे धातु । मीठ नव्हे रेतु । नाहीं नाहीं चर्मांतु । कृष्णजिन व्याघ्रांबर ॥८॥
मुक्ताफळें नव्हेति गारा । खड्याऐसा नव्हे हिरा । जीव नव्हे सोइरा । बोळवीजे स्वइच्छेनें ॥९॥
गांव नव्हे द्वारावती । रणसोड नव्हे मूर्ति । तीर्थ नव्हे गोमती । मोक्ष घडे दर्शनें ॥१०॥
कृष्ण नव्हे भोगी । शंकर नव्हे जोगी । तुका पांडुरंगीं । हा प्रसाद लाधला ॥११॥
सौर्यान - अभंग ११

ENGLISH TRANSLATION

The Ganga is not mere water. The banyan and the pipal are not ordinary trees.

The rosary of tulsi or rudraksha is not a common necklace; they are the sacred body of God. The ocean and rivers are not the same, and one must not call the Shiva-linga a mere stone.

The saints are not ordinary people. A staff is not just a stick; consecrated food is not common grain.

The words 'Rama Rama' are not idle syllables. The sun, moon, and stars are not mere lamps; Mount Meru is not an ordinary hill.

Shesha and Vasuki are not common serpents. Garuda is not an ordinary bird; Nandikeshvara is not a beast of burden.

The wish-fulfilling tree is not firewood; the divine cow Kamadhenu must not be called a common cow. The cosmic tortoise is not a mere turtle; the divine boar is not a pig.

Brahma is not an ordinary soul; Lakshmi is not an ordinary woman. A window-frame is not a bone; fine silk is not common cloth; the touchstone is not a rock; all these are attributes of the divine.

Gold is not base metal; salt is not sand; the hides of the black deer and the tiger are not mere leather. Pearls are not pebbles; the diamond is not like an ordinary stone.

The soul is not a relative to be bade farewell at one's own whim. Dwaraka is not a common town; the idol in the battlefield is not a mere image; the Gomati is not an ordinary stream; liberation is won by their sight.

Krishna is not a worldly lover; Shankara is not a common ascetic. Says Tuka, in Panduranga's presence I have received this understanding as grace.

IN PLAIN WORDS

Ah, brother. The Ganga is not just water. The banyan and the pipal are not just trees. Tulsi and rudraksha are not just a string of beads. They are the high body of God. The ocean and the river are not the same. Do not call the linga a mere stone. The saints are not like the rest of the world; they are not like ordinary people. Do not call the staff a mere stick. Do not call the offered food common grain. The words Rama, Rama are not just sounds; do not call them mere words. The sun and moon are not the same as the stars. Meru is not like other mountains. Know that Shesha and Vasuki are not like common snakes; they are not like ordinary serpents. Garuda is not just a bird. The bull Nandikeshvara is not a mere beast. The tree is not just a tree; it is the wish-granting tree. Do not call Kamadhenu an ordinary cow. The Kurma is not just a tortoise. The boar is not just a pig. Brahma is not just a creature. The woman is not just a woman; she is Lakshmi. The window is not just a bone. The fine silk is not just cloth. The touchstone is not just a stone. These are the forms of God with attributes. Gold is not just a metal. Salt is not just sand. No, it is not mere hide: the black-deer skin, the tiger skin. Pearls are not pebbles. The diamond is not like an ordinary stone. The soul is not a relative you can send off as you please. The town is not just a town; it is Dwaraka. Ranchhod is not just an image. The river is not just the Gomati; liberation comes from their sight. Krishna is not a worldly pleasure-seeker. Shankara is not a common ascetic. Tuka says: at Panduranga's feet I have received this grace.

WHAT IT MEANS

Tukaram chants a long string of denials to wake the eye that sees only surfaces. River, tree, stone, beads, food, the very syllables Rama Rama: he insists each one is not the mere object it appears to be, because the divine has entered it. The litany sweeps from sacred places and emblems to gods, animals, metals, and at last to the soul itself, which is not a relative you can dismiss at will. The point is not that these things are magical, but that nothing touched by God can be reduced to its plain material; to call the linga a stone or the Name idle sound is to miss what is truly present. He closes by tracing this changed sight to a gift: standing before Panduranga, he received the grace to see the holy in everything.

GATHA 0453 *Renunciation*

Renunciation, the holy minstrel's ecstasy

मराठी मूळ

वेसन गेलें निष्काम जालें नर नव्हे नारी । आपल्या तुटी पारख्या भेटी सौरियांचे फेरी ॥१॥
त्याचा वेध लागला छंद हरि गोविंद वेळोवेळां । आपुलेमागें हासत रागें सावलें घालिती गळां ॥ध्रु.॥
जन वेषा भीतें तोंडा आमुच्या भांडपणा । कर कटीं भीमा तटीं पंढरीचा राणा ॥२॥
वेगळ्या याति पडिलों खंतीं अवघ्या एका भावें । टाकियेली चाड देहभाव जीवें शिवें ॥३॥
सकळांमधीं आगळी बुद्धि तिची करूं सेवा । वाय तुंबामूढासवें भक्ति नाचों भावा ॥४॥
म्हणे तुका टाक रुका नाचों निर्लज्जा । बहु जालें सुख काम चुकलों या काजा ॥५॥

ENGLISH TRANSLATION

All worldly costume has fallen away, and what remains is neither man nor woman, free of desire. Cut off from one's own, meeting only with strangers, this is the round of the holy minstrels.

The passion for Hari Govinda has taken hold at every moment. Those attached to their old ways laugh and mock, throwing garlands of scorn around our necks.

The world fears our strange appearance, but our king stands with hands on hips on the bank of the Bhima at Pandharpur. We have fallen into a separate caste, troubled yet united in a single devotion.

We have abandoned all longing for the body and its comforts. The one wisdom that surpasses all others: let us serve that and dance for our Beloved, shaking the gourd-rattle like fools in love.

Says Tuka, toss a coin and let us dance without shame; great happiness has come, and the old business of desire is finished.

IN PLAIN WORDS

The worldly costume has fallen away. Desire is gone. I am neither man nor woman now. Cut off from my own people, meeting only strangers, this is the round of the holy minstrels. The longing for Hari Govinda has gripped me, again and again. Those behind me laugh in scorn and hang garlands of mockery around my neck. People are afraid of our strange look, of our brawling ways. But our king stands with hands on hips on the bank of the Bhima, at Pandhari. I have fallen into a caste of my own, sorrowing, yet held together by one single love. I have thrown away all care for the body. The one wisdom that rises above all others, let me serve that. Shaking the gourd-rattle like a fool in love, let me dance the devotion of the heart. Tuka says: toss down a coin and let us dance, without shame. Great happiness has come. The old business of desire is finished.

WHAT IT MEANS

Tukaram describes the life of the wandering devotee as a kind of holy madness that the world cannot place. Having dropped worldly identity, even the markers of man and woman, he is cut off from his own people and ridiculed, garlands of scorn thrown around his neck. He accepts the mockery because his eyes are fixed on God standing at Pandharpur, and because one single love now holds his whole life together. The gourd-rattle, the shameless dancing, the tossed coin are signs that he has traded the entire economy of desire for this joy. What looks like foolishness from outside is, for him, the finished end of craving and the arrival of great happiness.

GATHA 0454 *Autobiography*

Self-examination, costume versus pure heart

मराठी मूळ

आणिकां उपदेशूं नेणें नाचों आपण । मुंढा वांयां मारगेली वांयां हांसे जन ॥१॥
तैसा नव्हे चाळा आवरीं मन डोळा । पुढिलांच्या कळा कवतुक जाणोनी ॥ध्रु.॥
बाहिरल्या वेषें आंत जसें तसें । झाकलें तों बरें पोट भरे तेणें मिसें ॥२॥
तुका म्हणे केला तरी करीं शुद्ध भाव । नाहीं तरी जासी वांयां हा ना तोसा ठाव ॥३॥

ENGLISH TRANSLATION

I do not know how to preach to others; I simply dance for myself. The shaven-headed one may wander in vain, and the people may laugh in vain.

But this is no idle amusement; restrain your mind and eyes. Observe the tricks of those ahead and understand them for what they are.

Beneath the outer costume, the inside remains as it is; so long as it is covered, all is well, and the belly gets filled under that pretense. Says Tuka, if you have taken up this role, then hold a pure intent within. Otherwise you go to waste, belonging neither here nor there.

IN PLAIN WORDS

I do not know how to preach to others; I just dance for myself. The shaven-headed one may wander for nothing, and people may laugh for nothing. But this is no idle game. Hold your mind and eyes in check. Watch the tricks of those ahead of you, and understand them for what they are. Under the outward costume, the inside stays as it is. As long as it is covered, all looks fine, and the belly gets filled by that pretense. Tuka says: if you have taken up this role, then keep a pure heart within. If not, you go to waste, belonging neither here nor there.

WHAT IT MEANS

Tukaram turns the warning inward, onto the very life of the wandering devotee. He admits he is no preacher; he simply dances, and he knows the role can be faked, a shaved head and a costume that fills the belly while the inside stays unchanged. So he tells himself and his hearers to restrain mind and eye and to see clearly through the tricks of those who go through the motions. The danger is not the outward form but a hidden hollowness, which is hidden only as long as it is covered. The plain test he names at the end is decisive: take up the role with a pure heart, or you end up belonging nowhere, neither in the world nor in God.

GATHA 0455 *Worldly Metaphors*

Metaphor, breaking the soul's bondage

मराठी मूळ

टाक रुका चाल रांडे कां गे केली गोवी । पुसोनियां आलें ठाव म्हणोनि देतें सिवी ॥१॥
आतां येणें छंदें नाचों विनोदें । नाहीं या गोविंदें माझें मजसी केलें ॥ध्रु.॥
कोरडे ते बोल कांगे वेचितेसी वांयां । वर्ते करूनि दावीं तुझ्या मुळीचिया ठाया ॥२॥
याजसाठीं म्या डौर धरियेला हातीं । तुका म्हणे तुम्हा गांठी सोडायाची खंती ॥३॥

ENGLISH TRANSLATION

Toss a coin and move on, you wretch; why have you tangled yourself? I have wiped the old slate clean and will stitch a new border in its place. Now let us dance in this rapture of play.

Govinda has made me a stranger to myself. Why do you waste those dry, empty words? Show me by your actions where your real origin lies.

Says Tuka, it is for this very reason I have taken the drum in my hand: to untie the knot that binds you.

IN PLAIN WORDS

Toss down the coin and move on, you wretch; why have you tangled yourself up? I have wiped the old slate clean, so I scold you and tell you to be gone. Now let us dance in this rapture of play. Govinda has made me a stranger to my own self. Why do you spend those dry, empty words for nothing? Show it by your deeds; go back to where you first came from. It is for this very reason that I took the drum in my hand. Tuka says: it is your grief that I mean to loosen, the knot that binds you.

WHAT IT MEANS

Tukaram speaks in the voice of the minstrel scolding a clinging, complaining self, addressed harshly as the wretch who keeps tangling herself in worldly attachment. He has wiped his own slate clean because Govinda has made him a stranger to his old self, so he has no patience for dry words that are never matched by deeds. The blunt command, toss the coin, be gone, go back to your origin, is aimed at the habit of clinging, not at a person to be despised. The drum in his hand is the whole purpose: he took it up to untie the knot of grief and bondage, both his own and his hearers'.

GATHA 0456 *Worldly Metaphors*

Metaphor, the unfaithful soul

मराठी मूळ

मोकळी गुंते रिती कुंथे नाहीं भार दावें । धेडवाडा बैसली खोडा घेतली आपुल्या भावें ॥१॥
ऐका बाई लाज नाहीं आणिकां त्या गरतीची । समाधानीं उंच स्थानीं जाणे सेवा पतीची ॥ध्रु.॥
न बोलतां करी चिंता न मारिता पळे । दादला सेज नावडे निजे जगझोडीचे चाळे ॥२॥
देखत आंध बहिर कानीं बोल बोलतां मुकें । तुका म्हणे पतन सोयरीं ऐसीं जालीं एकें ॥३॥

ENGLISH TRANSLATION

She is free yet entangles herself, empty yet groans as if carrying a burden. She has sat down in the quarter where the shunned dwell, willingly taking the stocks upon herself in the stocks of low habits, bound by her own nature.

Listen, sisters: a truly worthy woman feels no shame before others, for she is content in the high seat of faithful service to her husband. Without speaking she broods in worry, and without being struck she runs away.

She does not love her husband's bed but sleeps amid the storms of worldly distraction. She has eyes yet is blind, ears yet is deaf, a tongue yet is mute.

Says Tuka, her downfall and her companions have all become one.

IN PLAIN WORDS

She is free, yet she ties herself up. She is empty-handed, yet she groans as if loaded down, though there is no burden on her back. She has gone to sit in the quarter of the outcastes and has put her own feet in the stocks, by her own will. Listen, sister. She feels no shame before other worthy women. The good wife is content; she keeps the high seat and knows how to serve her husband. This one frets without saying a word, and runs off though no one strikes her. She does not love her husband's bed; she sleeps amid the storms of worldly distraction. She has eyes, yet is blind; ears, yet is deaf; a tongue, yet is mute. Tuka says: her ruin and the company she keeps have all become one and the same.

WHAT IT MEANS

Tukaram uses the figure of an unfaithful, self-defeating wife to picture the soul that turns away from God. She is free, yet she binds herself; carries no real load, yet groans; and willingly puts her own feet in the stocks by choosing low company and worldly distraction over her true husband. Against her he sets the faithful wife who is content and serves with devotion, the picture of a soul fixed on the Lord. The senses she misuses, eyes that are blind, ears that are deaf, a tongue that is mute, are the powers wasted when one ignores God. The closing line is the verdict on the pattern: her downfall and the company she keeps have become indistinguishable, a warning to examine the company and habits we choose.

GATHA 0457 *Worldly Metaphors*

Metaphor, the debt is paid, dance

मराठी मूळ

सातें चला काजळ घाला तेल फणी करा । दिवाणदारीं बैसले पारीं नाचों फेर धरा ॥१॥
या साहेबाचें जालें देणें वेळोवेळां न लगे येणें । आतां हाटीं काशासाठीं हिंडों पाटी दुकानें ॥ध्रु.॥
अवघ्या जणी मुंढा धणी नाचों एकें घाई । सरसावलें सुख कैसा चाळा एके ठायीं ॥२॥
तुका म्हणे वोळगों एका तोड चिंता माया । देऊं उद्धार आतां जाऊं मुळीचिया ठाया ॥३॥

ENGLISH TRANSLATION

Come, all of you, apply the collyrium, oil your hair, and take your combs. The court is in session; let us form a circle and dance.

The Master's payment has been made in full; we need not come begging again and again. No more wandering through market stalls and shops.

All the women together, with one Lord over all, let us dance in a single surge. The joy has arrived; what a wonderful game in one place.

Says Tuka, let us devote ourselves to the One alone. Cut away the tangle of worry and illusion, raise a shout, and go to the place of our true origin.

IN PLAIN WORDS

Come, all of you, put on the kohl, oil your hair, take up the comb. The court is in session at the meeting-place; let us hold a circle and dance. This Master's payment has been made; there is no need to come back again and again. So why wander the market now, from stall to shop and back? All the women together, with one Lord over them all, let us dance in a single rush. The joy has come close; what a game it is, all in one place. Tuka says: let us serve the One alone. Cut away worry and illusion. Let us raise a shout and go now to the place we first came from.

WHAT IT MEANS

Tukaram dresses up the soul like a woman adorning herself for a festival dance, then declares that the long debt has already been paid in full. Because the Master has settled the account, there is no need to keep coming back as a beggar or to wander endlessly through the market, the image of restless worldly seeking. The call is to gather as one, under the one Lord, and pour everything into a single surge of joyful devotion. The closing turn names the goal plainly: serve the One, cut away worry and illusion, and return to the original home of the soul.

GATHA 0458 *Ecstasy and Joy*

Ecstasy, one coin severs the world

मराठी मूळ

सौरी सुर जालें दुर डौर घेतला हातीं । माया मोह सांडवलें तीही लोकीं जालें सरती ॥१॥
चाल विठाबाई अवघी पांज देई । न धरीं गुज कांहीं वाळवंटीं सांपडतां ॥ध्रु.॥
हिंडोनि चौर्यांशी घरें आलें तुझ्या दारा । एक्या रुक्यासाठीं आंचवलें संसारा ॥२॥
लाज मेली शंका गेली नाचों महाद्वारीं । भ्रांति सावलें फिटोनि गेलें आतां कैची उरी ॥३॥
जालें भांडी जगा सांडी नाहीं भीड चाड । घालीन चरणीं मिठी पुरविन जीविंचें तें कोड ॥४॥
तुका म्हणे रुका करी संसारतुटी । आतां तुम्हां आम्हां कैसी जाली जीवे साटीं ॥५॥

ENGLISH TRANSLATION

The minstrel-song is done, the tune is cast away, and the drum is in hand. Attachment and delusion have fallen away, and the conquest has spread through all three worlds.

Come, Vithabai, give us the full feast. I hold back nothing when I find you on the open sands of the riverbank.

Having wandered through eighty-four hundred thousand houses, I have come at last to your door, and for the sake of one coin I have renounced the entire world. Shame is dead, doubt is gone; let me dance at the great gate.

Illusion and its shadow have been stripped away; no remnant remains. I have become a quarreler with the world, abandoned all constraint, and thrown aside all timidity.

I will clasp your feet and fulfill the longing of my heart. Says Tuka, one small coin severs the bonds of worldly life; now we have traded our very lives for each other.

IN PLAIN WORDS

The minstrel-song is done, the tune set aside, the drum is in my hand. Maya and delusion have been made to fall away, and I have prevailed in all three worlds. Come, Vithabai, lay out the whole feast. I hold nothing back now that I have caught you here on the open sands. I have wandered through eighty-four lakh houses, and at last I have come to your door. For the sake of one coin I have given up the whole world. Shame is dead, doubt is gone; let me dance at the great gate. Illusion and its shadow have been wiped away; what is left over now? I have become a quarreler with the world; I have dropped all timidity, all anxious holding-back. I will clasp your feet and fill the longing of my heart. Tuka says: one small coin cuts the bonds of worldly life. Now you and I have traded our very lives for each other.

WHAT IT MEANS

This is a song of arrival, sung at the moment the seeking is over and the drum is in hand. Tukaram declares that maya and delusion have fallen away and he has won through all three worlds, so he can call boldly on Vithabai, Vithoba as mother, to spread the whole feast. The long wandering through eighty-four lakh births has ended at her door, and for one small coin, the single act of total surrender, he has let go of the entire world. Shame, doubt, and timidity are dead, so he can dance shamelessly at the temple gate and clasp God's feet. The last line names the exchange at the heart of it: the bond of worldly life is cut, and devotee and Lord have traded their very lives for each other.

GATHA 0459 *Renunciation*

Renunciation, the body reclaimed for God

मराठी मूळ

सम सपाट वेसनकाट निःसंग जालें सौरी । कुडपीयेला देश आतां येऊं नेदीं दुसरी ॥१॥
गाऊं रघुरामा हें चि उरलें आम्हां । नाहीं जीवतमा वित्तगोतासहीत ॥ध्रु.॥
ठाव जाला रिता झाकुनि काय आतां । कोणासवें लाज कोण दुजा पाहता ॥२॥
सौरीयांचा संग आम्हां दुरावलें जग । भिन्न जालें सुख भाव पालटला रंग ॥३॥
लाज भय झणी नाहीं तजियेलीं दोन्ही । फिराविला वेष नव्हों कोणाचीं च कोणी ॥४॥
तुका म्हणे हा आम्हां वेष दिला जेणें । जनाप्रचित सवें असों एकपणें ॥५॥

ENGLISH TRANSLATION

Level and smooth, with all desire cut away, I have become a detached minstrel. The territory of the body has been reclaimed, and I will let no rival enter.

Singing of Raghuram is all that remains for us now; the clinging to life, wealth, and kin is finished. The place has been emptied; what is there left to cover? There is no one to be ashamed before, no second person watching.

The company of minstrels has estranged us from the world; the old pleasures are gone and the color of devotion has changed entirely. Shame and fear have both been abandoned; the costume is transformed, and we belong to no one.

Says Tuka, the One who gave us this garb walks with us, and in the presence of all we stand as one.

IN PLAIN WORDS

Level and smooth, with desire cut clean away, I have become a detached minstrel. I have fenced off this whole country; now I will let no other enter. To sing of Raghuram is all that is left for us. The clinging to life, to wealth and kin, is gone. The place has been emptied. What is there to cover now? Before whom should I feel shame; who is the second person watching? The company of the minstrels has set the world far from us. The old pleasure is gone; its taste is now a different thing, and the color of devotion has changed. Shame and fear, I have let both of them go. The costume is turned around; we belong to no one, and no one belongs to us. Tuka says: the One who gave us this garb walks with us. Before all people we stand as one.

WHAT IT MEANS

Tukaram pictures the renounced life as a cleared, leveled field that he has fenced off for God alone, letting no rival desire back in. With clinging to life, wealth, and kin gone, only one thing remains to do: sing of Raghuram. Because the inner place is now emptied, there is nothing left to hide and no second person to feel ashamed before, so shame and fear are simply dropped. The strange garb of the minstrel marks his separation from the world; he belongs to no one and no one to him. Yet he is not alone: the God who gave him this garb walks beside him, and in the sight of all people the two stand as one.

GATHA 0460 *Renunciation*

Renunciation, leaving for God's country

मराठी मूळ

नव्हे नरनारी संवसारीं अंतरलों । निर्लज्ज निष्काम जना वेगळे चि ठेलों ॥१॥
चाल रघुरामा न आपुल्या गांवा । तुजविण आम्हां कोण सोयरा सांगाती ॥ध्रु.॥
जनवाद लोकनिंद्य पिशुनाचे चेरे । साहूं तुजसाठीं अंतरलीं सहोदरें ॥२॥
बहुता पाठीं निरोप हाटीं पाठविला तुज । तुका म्हणे आतां सांडुनि लौकिक लाज ॥३॥

ENGLISH TRANSLATION

I am neither man nor woman in this world; I have become estranged from all, shameless and desireless, set apart from everyone. Come, Raghuram, let us go to our own homeland.

Who is our companion and friend but you? We will bear the people's taunts and the slander of the malicious; for your sake even brothers and sisters have become strangers. Many times I have sent word to you through the marketplace.

Says Tuka, I have now cast aside all worldly reputation and shame.

IN PLAIN WORDS

I am neither man nor woman in this world. I have grown apart from all. I am shameless now, I want nothing, I stand off by myself, away from everyone. Come, Raghuram, let us go away to our own country. Who is our friend, who is our kin, if not you? People will mock us; the spiteful will spread their slander. I will bear all of it for your sake. For you, even brothers and sisters have become strangers to me. Many times I have sent word to you through the marketplace. Tuka says: now I have thrown away my good name, and all my shame before the world.

WHAT IT MEANS

Tukaram declares that he has stepped outside every worldly category and bond. He is no longer man or woman in the world's reckoning, no longer kin to his own family; he is shameless and free of want, deliberately set apart. The whole point is that one tie now holds everything: Raghuram is his only friend and family, and he is ready to bear public mockery and the slander of malicious people for that one bond. He has cast off reputation and shame, which is the very thing that usually keeps a person inside the world. The cost of belonging wholly to God is being willing to be nothing to everyone else.

GATHA 0461 *Social Criticism*

Social criticism, the dancing pretender

मराठी मूळ

नीट पाट करूनि थाट । दावीतसे तोरा । आपणाकडे पाहो कोणी । निघाली बाजारा ॥१॥
ते सौरी नव्हे निकी । भक्तीविण फिकी ॥ध्रु.॥
चांग भांग करूनि सोंग । दावी माळा मुदी । रुक्याची आस धरूनि । हालवी ती फुदी ॥२॥
थोरे घरीं करी फेरी । तेथें नाचे बरी । जेथें निघे रुका । तेथें हालवी टिरी ॥३॥
आंत मांग बाहेर चांग । सौरी ती नव्हे तेग । तुका दास नटतसे । न करी त्याचा संग ॥४॥
चाल माझ्या राघो । डोंगरीं दिवा लागो ॥ध्रु.॥

ENGLISH TRANSLATION

She dresses herself neatly and parades with airs, hoping someone will notice her as she heads to the marketplace. But that minstrel-woman is not a true one; without devotion she is tasteless.

She puts on a fine appearance, displays rosaries and rings, and driven by the hope of a coin she sways her hips. She makes her rounds to wealthy houses and dances well there; wherever a coin emerges, she wiggles her skirt.

Outwardly she looks splendid, but inside she is base; she is no genuine minstrel but a sham. Says Tuka, the true servant dances for God and keeps no company with such pretenders.

IN PLAIN WORDS

She dresses herself up just so, struts about, puts on airs. She wants someone to look at her as she sets out for the marketplace. That dancing-woman is no true one. Without devotion she is tasteless. She makes herself up, puts on a show, displays her rosaries and rings. Hungry for a coin, she sways her hips. She does her rounds at the houses of the rich, and there she dances well. Wherever a coin appears, she wags her behind. Foul within, fine without: she is no real dancer, only a fake. Tuka says: the true servant dances for God. Keep no company with one like her. Come, my Ragho; let a lamp be lit on the mountain.

WHAT IT MEANS

Tukaram attacks the pattern of performed piety, picturing a dancing-woman who has all the props of devotion and none of the substance. She wears rosaries and rings, she dances well, but every move is aimed at being noticed and at the coin she can squeeze from rich houses; without real devotion the whole display is flavorless. The sharp line is foul within, fine without: the outward holiness only hides an inward greed. He sets against her

the true servant, who dances for God alone and not for an audience or a payment, and warns the listener to keep clear of pretenders. The test he points us to is our own motive: are we performing for eyes and coins, or turned toward God.

GATHA 0462 *Worldly Metaphors*

Satire, the empty house without God

मराठी मूळ

घर केलें दार केलें । घरीं नाहीं वरो । सेजारणी पापिणीचीं पांच पोरें मरो ॥१॥
घरीं पांच पोरें । तीं मजहुनि आहेत थोरें । पांचांच्या बळें । खादलीं बावन केळें ॥२॥
घर केलें दार केलें । दुकान केला मोटा । पाटाची राणी धांगडधिंगा तिचा मोटा ॥३॥
दुकान केला मोटा । तर पदरीं रुका खोटा । हिजडा म्हणसी जोगी ।
तर सोळा सहस्र भोगी । तुका म्हणे वेगीं । तर हरि म्हणा जगीं ॥४॥
जन्मा आलिया गेलिया परी । भक्ति नाहीं केली ।

ENGLISH TRANSLATION

She built a house and made a door, but there is no bridegroom within. May the five children of that sinful neighbor perish.

She has five children, yet they are bigger than she is; by the strength of those five they devoured fifty-two bananas. She built a house and made a door and opened a grand shop, yet the coin in her lap is counterfeit.

You call the eunuch a yogi, yet he enjoys sixteen thousand. Says Tuka, say the name of Hari in this world without delay.

IN PLAIN WORDS

She built a house, she made a door, but there is no husband inside. Let the five children of that sinful neighbor woman die off. There are five children in the house, and they are bigger than she is. By the strength of those five, fifty-two bananas were eaten up. She built a house, she made a door, she set up a grand shop. The wedded queen makes her noisy uproar, and her racket is loud. She set up a grand shop, but the coin in her lap is counterfeit. You call the eunuch a yogi, yet he takes his pleasure with sixteen thousand. Tuka says: be quick, say the name of Hari in this world. Births come and go, but devotion was never done.

WHAT IT MEANS

Tukaram uses a riddling, satirical picture of a household to expose a life that is all structure and no God. The woman builds the house and even opens a grand shop, but there is no husband within and the coin she holds is counterfeit, so all the activity is hollow. The five children who are bigger than she is and devour fifty-two bananas point to the senses and appetites that grow stronger than the self and consume everything. The closing turn names the real failure plainly: lifetimes come and go and the only thing that was never done is devotion. So he urges the one remedy, to say the name of Hari now, before another birth is wasted on counterfeit business.

GATHA 0463 *Appeals and Exhortations*

Exhortation, false saints unmasked

मराठी मूळ

माझें माझें म्हणोनियां । गुंतगुंतों मेलीं ॥१॥
येथें कांहीं नाहीं । लव गुरुच्या पायीं । चाल रांडें टाकी रुका ।
नकों करुं बोल । गुरुविण मार्ग नाहीं । करिसी तें फोल ॥२॥
खाउनी जेउनि लेउनि नेसुनि । म्हणती आम्ही बर्यो । साधु संत घरा आल्या । होती पाठमोर्या ॥३॥
वाचोनि पढोनि जाले शाहणे । म्हणती आम्ही संत । परनारी देखोनि त्यांचें । चंचळ जालें चित्त ॥४॥
टिळा टोपी घालुनि माळा । म्हणती आम्ही साधु । दयाधर्म चित्तीं नाहीं । ते जाणावे भोंदु ॥५॥
कलियुगीं घरोघरीं । संत जाले फार । वीतिभरी पोटासाठीं । हिंडती दारोदार ॥६॥
संत म्हणती केली निंदा । निंदा नव्हे भाई । तुका असे अनन्यें भावें शरण संतां पायीं ॥७॥
वाघा - अभंग १
हृदय कोटंबा सांगातें । घोळ वाजवूं अनुहातें । ज्ञानभांडाराचें पोतें । रितें नव्हे कल्पांतीं ॥३॥
लक्ष चौर्यां शी घरें चारी । या जन्माची केली वारी । प्रसन्न जाला देव मल्लारी । सोहंभावीं राहिलों ॥४॥
या देवाचें भरतां वारें । अंगीं प्रेमाचें फेंपरें। गुरुगुरु करी वेडे चारें । पाहा तुकें भुंकविलें ॥५॥
लळित - अभंग ११

ENGLISH TRANSLATION

Saying 'mine, mine,' they got hopelessly entangled and perished. Nothing here is real; bow at the guru's feet.

Come, toss a coin, woman, and stop this idle talk; without a guru there is no true path, and whatever else you do is wasted. They eat, drink, dress, and adorn themselves, saying 'we are fine,' but when a saint comes to their door they turn their backs.

Having read and studied, they call themselves saints, yet at the sight of another's wife their minds grow restless. They wear tilak-marks, caps, and rosaries and proclaim themselves holy, but without compassion and righteousness in the heart they are nothing but frauds.

In this dark age, saints have multiplied in every house, wandering from door to door for a mouthful of food. If the saints say I have slandered them, I answer: this is not slander, brothers.

Says Tuka, I remain with undivided devotion at the feet of the true saints.

IN PLAIN WORDS

Saying 'mine, mine,' they got tangled up and died. Nothing here is real. Bow at the guru's feet. Come, woman, toss down your coin, stop the idle talk. Without a guru there is no path; whatever else you do is empty. They eat and drink and dress and adorn themselves and say, 'we are doing well.' But when saints and holy men come to the door, they turn their backs. They have read and studied and grown clever, and they call themselves saints. Yet at the sight of another man's wife their minds go restless. They put on tilak and cap and rosary and call themselves holy men. With no mercy and no right conduct in the heart, know them for frauds. In this dark age, in house after house, saints have sprung up in great numbers. For a bellyful of food they wander door to door. If these so-called saints say I have slandered them, brothers, this is not slander. Tuka says: with undivided love I take refuge at the feet of the true saints.

WHAT IT MEANS

Tukaram tears the costume off counterfeit holiness in the Kali age, where the marks of a saint are everywhere but the substance is rare. He names the symptoms one by one: those who feast and preen yet turn their backs on real saints, the learned who call themselves holy but grow restless at the sight of another's wife, the wearers of tilak and rosary who have no mercy or right conduct in the heart. These, he says, are frauds, and the swarm of food-begging 'saints' going door to door is part of the same disease. He answers the obvious charge head on: this is not slander but plain naming of the pattern. The poem closes by turning the listener toward what is real, the guru's feet and the true saints, since without that refuge all study, marks, and reputation are empty.

GATHA 0464 *Ecstasy and Joy*

Ecstasy, the saints' shared feast

मराठी मूळ

आजी दिवस जाला । धन्य सोनियाचा भला ॥१॥
जालें संताचे पंगती । बरवें भोजन निगुती ॥ध्रु.॥
रामकृष्णनामें । बरवीं मोहियेलीं प्रेमें ॥२॥
तुका म्हणे आला । चवी रसाळ हा काला ॥३॥

ENGLISH TRANSLATION

Today has been a blessed day, a golden, splendid day. The saints have gathered in the communal dining row, and the meal has been prepared with care.

The names of Rama and Krishna are the finest dishes, seasoned with love. Says Tuka, this delicacy has arrived with the most exquisite flavor.

IN PLAIN WORDS

Today has been a day, a blessed, golden, good day. There was a row of saints sitting to eat, and the meal was set out with care. The names of Rama and Krishna were stirred sweetly into it with love. Tuka says: it has come, this savory, juicy mixture.

WHAT IT MEANS

Tukaram is celebrating the joy of singing God's name in the company of the saints, and he frames it as a shared meal. The day is golden because the devotees have gathered in a dining row and a feast has been laid out with care. The real food is the names of Rama and Krishna, seasoned with love, so the eating is the chanting itself. The kala, the mixed offering of curds and rice, becomes his image for that sweet, communal taste of the Name. The point is that fellowship in devotion is itself nourishment, a flavor more delicious than any literal meal.

GATHA 0465 *Devotion to Vitthal*

Devotion, pleading for one morsel

मराठी मूळ

तुम्ही तरी सांगा कांहीं । आम्हांविशीं रखुमाबाई ॥१॥
कांहीं उरलें तें ठायीं । वेगीं पाठवुनी देई ॥ध्रु.॥
टोकत बैसलों देखा । इच्छीतसें ग्रासा एका ॥२॥
प्रेम देउनि बहुडा जाला । तुका म्हणे विठ्ठल बोला ॥३॥

ENGLISH TRANSLATION

Will you not speak to Him about us, Rukhmabai, on our behalf? If any remnant has been left over, send it to me quickly. I sit here gazing, longing for just one morsel.

Says Tuka, speak the word 'Vitthal' and send me on my way with your love.

IN PLAIN WORDS

Will you not say something to Him about us, Rakhumai? If anything has been left over there, send it to me quickly. Look, I sit here waiting, longing for just one mouthful. Tuka says: give me your love and send me on my way; only say the word, Vitthal.

WHAT IT MEANS

Tukaram approaches Rukhmini, Vitthal's consort, as the one who can put in a word for him with God. The image is a humble petitioner at the table's edge, begging not for plenty but for a single leftover morsel. That morsel is grace and the taste of the Lord's love; he is content with even a scrap of it. He asks her to intercede, to send him away satisfied with that love, and the one thing he wants spoken is the name Vitthal. It is a posture of total smallness before God, asking for the least and trusting that the least from Him is enough.

GATHA 0466 *Longing and Separation*

Longing, watching the road to Pandhari

मराठी मूळ

वाट पाहें बाहे निडळीं ठेवुनियां हात । पंढरीचे वाटे दृष्टी लागलें चित्त ॥१॥
कई येतां देखें माझा मायबाप । घटिका बोटें दिवस लेखीं धरुनियां माप ॥ध्रु.॥
डावा डोळा लवे उजवी स्फुरते बाहे । मन उतावळि भाव सांडुनियां देहे ॥२॥
सुखसेजे गोडचित्तीं न लगे आणीक । नाठवे घर दार तान पळाली भूक ॥३॥
तुका म्हणे धन्य दिवस ऐसा तो कोण । पंढरीचे वाटे येतां मूळ देखेन ॥४॥

ENGLISH TRANSLATION

I stand watching the road, hand raised to my forehead, my eyes and chitta fixed upon the path to Pandharpur. When will I see my mother and father coming? I count the hours, measuring each day as it passes.

My left eye flutters, my right arm throbs; my mind races ahead, leaving the body behind. No comfort of bed or sweetness of heart can hold me.

I have forgotten home and door; hunger and thirst have fled. Says Tuka, blessed will be that day when I see my Beloved approaching on the road to Pandharpur.

IN PLAIN WORDS

I watch the road, my hand raised to my brow. My eyes, my whole mind, are fixed on the road to Pandhari. When will I see my mother and father coming? I count the hours on my fingers, measuring out each day. My left eye flutters, my right arm throbs. My mind runs ahead, leaving the body behind. No soft bed, no sweetness pleases me; I want nothing else. I have forgotten house and door. Thirst has fled, hunger has run off. Tuka says: which day will it be, that blessed day, when on the road to Pandhari I see my Beloved coming.

WHAT IT MEANS

Tukaram paints the ache of waiting for God as a lover or child watching the road for someone dear. He stands with his hand shading his eyes, counting the hours, his whole mind fixed on the path to Pandharpur where Vitthal dwells. The body's omens and his racing mind show how the longing overruns him; he forgets home, and even hunger and thirst fall away. Nothing comfortable can satisfy him because only one thing will: the sight of his Beloved, whom he calls his mother and father, coming up that road. The poem makes desire for God concrete and bodily, and names the blessed day he lives for as the day that wait ends.

GATHA 0467 *Prayers*

Prayer, the shame of begging elsewhere

मराठी मूळ

तुझें दास्य करूं आणिका मागों खावया । धिग् जालें जिणें माझें पंढरीराया ॥१॥
काय गा विठोबा तुज म्हणावें । थोराच्या दैवें गोड शुभअशुभ ॥ध्रु.॥
संसाराचा धाक निरंतर आम्हांसी । मरण भलें परि काय अवकळा तैसी ॥२॥
तुझे शरणागत शरण जाऊं आणिकांसी । तुका म्हणे कवणा लाज हें कां नेणसी ॥३॥

ENGLISH TRANSLATION

Shall I serve you and then beg from others for my food? Cursed is such a life, O Lord of Pandhari. What shall I say to you, Vithoba? By the fortune of the great, both good and ill become sweet.

The dread of worldly existence haunts us ceaselessly; death would be welcome, but even that comes with its own disgrace. Says Tuka, if those who have surrendered to you must go begging at another's door, whose shame is that? Why do you not understand?.

IN PLAIN WORDS

Shall I serve you, and then beg my food from others? Shame on such a life of mine, Lord of Pandhari. What is there to say to you, Vithoba? When fortune is great, both good and ill taste sweet. The fear of this worldly life never leaves us. Death would be better, but must it come in such disgrace? Those who have taken refuge in you, must they take refuge with others too? Tuka says: whose is the shame in that? Why do you not understand this?

WHAT IT MEANS

Tukaram makes a blunt complaint to Vitthal that doubles as an appeal. If he is the Lord's servant, it is a disgrace that he should still have to beg his living from other people; that life feels cursed to him. The constant dread of worldly existence wears on him so that even death seems welcome, except that it too would come with humiliation. The pointed argument is that one who has surrendered to God should not have to seek refuge anywhere else, and if such a devotee is reduced to begging at strangers' doors, the shame falls on the Lord, not the devotee. He presses God to feel the dishonor of letting His own surrendered ones go unprovided for.

GATHA 0468 *The Nature of God*

Nature of God, God as mother

मराठी मूळ

पुरविली आळी । जे जे केली ते ते काळीं ॥१॥
माय तरी ऐसी सांगा । कृपाळुवा पांडुरंगा ॥ध्रु.॥
घेतलें नुतरी । उचलोनि कडियेवरी ॥२॥
तुका म्हणे घांस । मुखीं घाली ब्रम्हरस ॥३॥

ENGLISH TRANSLATION

Every wish I ever made, he fulfilled at the right time. Tell me, is there any mother like this, O compassionate Panduranga? When I could not stand on my own, he lifted me onto his hip.

Says Tuka, he places morsels of the supreme nectar in my mouth with his own hand.

IN PLAIN WORDS

Every demand I made, he met it, each one in its own time. Tell me, is there any mother like this, merciful Panduranga? When I could not get up by myself, he lifted me onto his hip. Tuka says: he puts the morsel in my mouth, the morsel of the nectar of Brahman.

WHAT IT MEANS

Tukaram describes God's care through the plainest of images, the tenderness of a mother. Every wish the devotee ever made was granted, and granted at the right time, so the giving is wise and not merely indulgent. When he could not even stand on his own, God lifted him up and carried him on the hip as a mother carries a child. And the food this mother feeds is no ordinary food but the nectar of Brahman, the taste of God himself, placed into the mouth by his own hand. The point is that the supreme reality is not distant or austere but intimately, maternally caring, raising and feeding the helpless devotee.

GATHA 0469 *Prayers*

Prayer, keep me singing to the end

मराठी मूळ

कथेची सामुग्री । देह अवसानावरी ॥१॥
नको जाऊं देऊं भंगा । गात्रें माझीं पांडुरंगा ॥ध्रु.॥
आयुष्य करीं उणें । परी मज आवडो कीर्तन ॥२॥
तुका म्हणे हाणी । या वेगळी मना नाणीं ॥३॥

ENGLISH TRANSLATION

Let the materials for the sacred story last as long as this body endures. Do not let my limbs give way, O Panduranga.

Shorten my lifespan if you must, but let me love the singing of your glory until the end. Says Tuka, apart from this one longing, let nothing else enter my mind.

IN PLAIN WORDS

Let the things I need for telling your story last as long as this body lasts. Do not let my limbs fail me, Panduranga. Cut my life short if you must, but let me keep loving the singing of your praise. Tuka says: strike that down, but bring nothing into my mind but this.

WHAT IT MEANS

Tukaram prays not for long life or comfort but for the capacity to keep praising God to the very end. He asks that his body and limbs hold together only so far as they serve the telling of the sacred story; their worth is measured by that use. He will even trade away length of life, asking God to shorten his days if need be, as long as the love of

kirtan stays with him. The single petition is that nothing else be allowed to enter his mind, that no other desire crowd out this one. It is a request to be kept single-pointed, with devotion as the one thing he refuses to lose.

GATHA 0470 *Devotion to Vitthal*

Devotion, the body's last sweet hour

मराठी मूळ

गळित जाली काया । हें चि लळित पंढरिराया ॥१॥
आलें अवसानापासीं । रूप राहिलें मानसीं ॥ध्रु.॥
वाइला कळस । तेथें स्थिरावला रस ॥२॥
तुका म्हणे गोड जालें । नारायणीं पोट धालें ॥३॥

ENGLISH TRANSLATION

The body has grown frail, and this itself is the final play, O Lord of Pandhari. Life has come to its closing hour, yet your form remains settled in my heart.

The pinnacle has been raised, and there the essence has become still. Says Tuka, it has all turned sweet; my belly is filled with Narayana.

IN PLAIN WORDS

The body has worn away. This itself is the final play, Lord of Pandhari. It has come to the last breath, yet your form stays settled in my mind. The pinnacle has been raised, and there the sweetness has come to rest. Tuka says: it has all turned sweet; my belly is filled with Narayana.

WHAT IT MEANS

Tukaram looks on his own dying body and finds it not a loss but the closing scene of a play. As the flesh wears away and the last breath nears, what matters is that God's form stays fixed in his mind and does not waver. He uses the image of a temple finished and its crowning pinnacle raised: the work is complete, and the sweet essence of devotion has come to rest at the top. So death arrives as fulfillment, not fear. His belly is filled with Narayana, meaning he is wholly satisfied by God, and at the end everything has turned to sweetness.

GATHA 0471 *Devotion to Vitthal*

Adoration, the king on his throne

मराठी मूळ

रत्नजडित सिंहासन । वरी बैसले आपण ॥१॥
कुंचे ढळती दोहीं बाहीं । जवळी रखुमाई राही ॥ध्रु.॥
नाना उपचारीं । सिद्धि वोळगती कामारी ॥२॥
हातीं घेऊनि पादुका । उभा बंदिजन तुका ॥३॥

ENGLISH TRANSLATION

Upon a jewel-studded throne he sits in person. Royal fans wave on either side, and Rukhmabai and Rahi stand close by.

Innumerable powers attend him like servants, bringing every manner of offering. Says Tuka, I stand holding his sandals, a bard at his door.

IN PLAIN WORDS

On a jewel-studded throne he himself sits. Royal whisks wave on both sides. Rakhumai and Rahi stay close beside him. All the powers and perfections wait on him like serving-maids, with every kind of offering. Tuka says: holding his sandals in my hands, I stand, a servant at his gate.

WHAT IT MEANS

Tukaram pictures Vitthal in full royal majesty, a king enthroned and attended. He sits on a jewel-studded throne with fans waving on either side and his consorts Rakhumai and Rahi beside him. Even the siddhis, the supernatural powers that yogis chase after, are reduced here to handmaids waiting on him with their offerings; nothing is greater than the Lord himself. Against all that grandeur Tukaram chooses the lowest place for himself: holding the Lord's sandals, standing as a doorkeeper or attendant. The contrast is the point, that the highest honor a devotee desires is simply to serve at the feet of the King of kings.

GATHA 0472 *Devotion to Vitthal*

Beholding God, confession of unworthiness

मराठी मूळ

हिरा शोभला कोंदणीं । जडित माणिकांची खाणी ॥१॥
तैसा दिसे नारायण । मुख सुखाचे मंडण ॥ध्रु.॥
कोटि चंद्रलीळा । पूर्णिमेच्या पूर्णकळा ॥२॥
तुका म्हणे दृष्टि धाये । परतोनि माघारी ते न ये ॥३॥
परी तूं आपुलिया सत्ता । मज करावें सरता ॥ध्रु.॥
नाहीं चित्तशुद्धि । स्थिर पायांपाशीं बुद्धि ॥२॥
अपराधाचा केलों । तुका म्हणे किती बोलों ॥३॥

ENGLISH TRANSLATION

A diamond shines in its setting, embedded in a mine of rubies. Just so does Narayana appear, his face the very ornament of bliss.

His splendor surpasses ten million moons at their fullest brilliance. Says Tuka, once the eyes behold him, the gaze does not turn back. Yet by your own sovereign will, make me complete.

My mind is not yet pure, nor is my understanding steady at your feet. Says Tuka, I am nothing but a mass of offenses; how much more can I confess?.

IN PLAIN WORDS

A diamond shines in its setting, like a mine studded with rubies. Narayana looks just like that. His face is the ornament of all joy. He is brighter than ten million moons, full as the full moon. Tuka says: once the eyes look at him, the gaze drinks its fill and does not turn back. But you, by your own power, make me whole. My mind is not pure. My thoughts will not stay still at your feet. I am made of nothing but faults. Tuka says: how much can I confess?

WHAT IT MEANS

The poem moves from sight to plea. First Tukaram describes Narayana's beauty in heaped images, a diamond in its setting, a mine of rubies, the brilliance of ten million full moons, and says that once the eye sees this it cannot look away. Then the praise turns into prayer: he asks God to complete him by sovereign grace, because he cannot do it himself. He confesses plainly that his mind is impure and his attention will not hold steady at God's feet. The honesty is the point; he names himself a mass of faults and admits there is no end to what he could confess, so he leaves the making-whole to God alone.

GATHA 0473 *The Nature of God*

God on the throne, refuge of all who come

मराठी मूळ

उभारिला हात । जगीं जाणविली मात ॥१॥
देव बैसले सिंहासनीं । आल्या याचका होय धनी ॥ध्रु.॥
एकाच्या कैवाडें । उगवे बहुतांचें कोडें ॥२॥
दोहीं ठायीं तुका । नाहीं पडों देत चुका ॥३॥
आशीर्वाद - अभंग ५

ENGLISH TRANSLATION

He raised his hand and declared his word to the world. God is seated upon the throne; whoever comes as a supplicant, he becomes their benefactor.

For the sake of one devotee, the puzzles of many are solved. Says Tuka, in both this world and the next, he does not let a single error remain.

IN PLAIN WORDS

He raised his hand and made his promise known to the world. God sits on the throne. Whoever comes begging, he becomes their provider. For the sake of one devotee, the troubles of many are untangled. Tuka says: here and hereafter, in both places, he lets no mistake of mine stand.

WHAT IT MEANS

Tukaram pictures God enthroned and openly pledging refuge: the raised hand is a public declaration that anyone who approaches as a supplicant will be provided for. He widens the claim: helping one devotee, God loosens the knots of many at once, so the grace given to one overflows. The closing line states the scope of that protection. In this world and the next, God will not let a single error of his devotee remain to count against him. The mood is reassurance: the seeker is not pleading with an indifferent power but resting on a stated promise.

GATHA 0474 *Faith and Trust*

Faith as a sturdy boat across existence

मराठी मूळ

जीवेंसाटीं यत्नभाव । त्याची नाव बळकट ॥१॥
पैल तीरा जातां कांहीं । संदेह नाहीं भवनदी ॥ध्रु.॥
विश्वासाची धन्य जाती । तेथें वस्ती देवाची ॥२॥
तुका म्हणे भोळियांचा । देव साचा अंकित ॥३॥

ENGLISH TRANSLATION

The one who strives with whole-hearted devotion has a sturdy boat. There is no doubt about crossing the river of existence and reaching the far shore.

Blessed is the lineage of faith, for God himself dwells there. Says Tuka, the Lord is truly bound to the simple and sincere.

IN PLAIN WORDS

The one who tries with his whole heart has a strong boat. There is no doubt about crossing the river of the world and reaching the far shore. Blessed is the family of faith; God lives there. Tuka says: to the simple and sincere, God truly belongs.

WHAT IT MEANS

Tukaram answers the fear of being lost in worldly existence with a single image: whole-hearted devotion is a sturdy boat, and with it the far shore is not in doubt. He honors faith as a lineage, a household, blessed because God himself dwells where faith is. The last line is the heart of it and the most radical: God is the bonded servant of the simple and sincere, owned by their trust. So the crossing depends not on cleverness or ritual mastery but on plain, undivided faith, which God answers by belonging wholly to it.

GATHA 0475 *Devotion to Vitthal*

Blessing on the lovers of God

मराठी मूळ

आशीर्वाद तया जाती । आवडी चित्तीं देवाची ॥१॥
कल्याण ती असो क्षेम । वाढे प्रेम आगळें ॥ध्रु.॥
भक्तिभाग्यगांठी धन । त्या नमन जीवासी ॥२॥
तुका म्हणे हरिचे दास । तेथें आस सकळ ॥३॥

ENGLISH TRANSLATION

Blessings upon those in whose chitta the love of God abides. May their well-being endure, and may their love grow ever greater.

They whose treasury is the wealth of devotion deserve the homage of every soul. Says Tuka, all hopes rest at the feet of Hari's servants.

IN PLAIN WORDS

Blessings on those whose hearts hold love for God. May their welfare last; may their love keep growing greater. Their treasure is the wealth of devotion; every soul should bow to them. Tuka says: at the feet of Hari's servants, all my hope rests.

WHAT IT MEANS

This is a benediction spoken over those who love God. Tukaram wishes their well-being to endure and their love to keep increasing, treating devotion itself as their real wealth, a fortune that makes them worthy of everyone's homage. He then places himself among them as a supplicant: all his own hope lies at the feet of Hari's servants, not only at God's. The poem quietly raises the devotees of God to the level of God's own presence, so that honoring them and trusting them is part of the devotional path.

GATHA 0476 *The Saints*

Love of the saints, caste set aside

मराठी मूळ

तया साटीं वेचूं वाणी । अइकों कानीं वारता ॥१॥
क्षेम माझे हरिजन । समाधान पुसतां त्यां ॥ध्रु.॥
परत्रींचे जे सांगाती । त्यांची याती न विचारीं ॥२॥
तुका म्हणे धैर्यवंतें । निर्मळचित्तें सरवीं तीं ॥३॥

ENGLISH TRANSLATION

For their sake I spend my voice, and with my ears I drink in any news of them. I ask after the welfare of my fellow devotees of Hari, and their well-being is my peace of mind.

They are the true companions for the life beyond; I do not consider their caste. Says Tuka, those valiant ones of pure heart are the best of all.

IN PLAIN WORDS

For their sake I spend my voice, and I listen for any news of them with both ears. The welfare of Hari's people is my own peace; I ask after how they are. They are my companions for the world beyond. I do not ask about their caste. Tuka says: those steady ones, the pure of heart, are the best of all.

WHAT IT MEANS

Tukaram describes how he holds the company of devotees: his speech is spent for them and his ears strain for news of them, and their welfare is his own peace of mind. Then comes the sharp line that breaks a deep social rule. These are his companions for the life beyond, and he refuses to ask their caste. The bond of devotion overrides birth entirely. He closes by naming what does count, courage and a pure heart, and calls such people the best of all, putting inner steadiness above any inherited rank.

GATHA 0477 *Prayers*

Prayer, the gift of fearlessness

मराठी मूळ

अभय उत्तर संतीं केलें दान । जालें समाधान चित्त तेणें ॥१॥
आतां प्रेमरसें न घडे खंडण । द्यावें कृपादान नारायणा ॥ध्रु.॥
आलें जें उचित देहविभागासी । तेणें पायांपासीं उभी असों ॥२॥
तुका म्हणे करी पूजन वैखरी । बोबडा उत्तरीं गातों गीत ॥३॥

ENGLISH TRANSLATION

The saints have given the gift of fearless assurance, and by that my chitta is at peace. Now, O Narayana, grant me the gift of your grace so that this stream of love may never be broken.

Whatever is due to this body, let me offer it standing at your feet. Says Tuka, I worship with my stammering voice, singing your song in broken words.

IN PLAIN WORDS

The saints gave me the gift of fearlessness, and my heart found peace by it. Now let this sweetness of love never be broken. Grant me the gift of your grace, Narayana. Whatever is owed by this body, let me offer it standing at your feet. Tuka says: I worship you with my stammering voice; in broken words I sing your song.

WHAT IT MEANS

Tukaram traces a chain of gifts. The saints first gave him freedom from fear, and that settled his heart; now he asks God to keep the stream of love unbroken with further grace. He offers his whole bodily life as service rendered standing at God's feet, holding nothing back. The closing image is deliberately humble: he worships not with polished eloquence but with a stammering, faltering voice, singing in broken words. The poem says that the worth of worship lies in the love behind it, not in the skill of the tongue, so even clumsy praise is accepted.

GATHA 0478 *Prayers*

Surrender, beyond ritual and hurry

मराठी मूळ

असो मंत्रहीन क्रिया । नका चर्या विचारुं ॥१॥
सेवेमधीं जमा धरा । कृपा करा शेवटीं ॥ध्रु.॥
विचारूनि ठाया ठाव । येथें भाव राहिला ॥२॥
आतां तुकयापाशीं हेवा । नाहीं देवा तांतडी ॥३॥

ENGLISH TRANSLATION

Let the rites be imperfect, the mantras incomplete; do not scrutinize the formalities. Count it all as service, and grant your grace at the end.

Having considered every ground and place, my devotion has settled here. Says Tuka, there is no envy left in me now, O God, and no impatience.

IN PLAIN WORDS

Let my rites be without mantras, my actions flawed. Do not examine the formalities. Count it all as service, and at the end, show me grace. I have looked everywhere, and my devotion has settled here. Tuka says: now there is no craving left in me, no impatience, O God.

WHAT IT MEANS

Tukaram asks God to set aside the ritual scorecard: his ceremonies lack the proper mantras and his conduct is imperfect, and he begs that these defects not be inspected. Instead he asks that the whole effort be counted simply as service, with grace granted at the end. Having searched every other ground, his trust has come to rest in this one place. The poem closes in a settled calm that is its real subject: no more grasping, no more impatient demand for results. He has handed the timing over to God and is content to wait.

GATHA 0479 *Prayers*

Prayer, one request only

मराठी मूळ

ऐकें वचन कमळापती । मज रंकाची विनंती ॥१॥
कर जोडितों कथाकाळीं । आपण असावें जवळी ॥ध्रु.॥
घेई ऐसी भाक । मागेन जरि कांहीं आणिक ॥२॥
तुकयाबंधु म्हणे देवा । शब्द इतुका राखावा ॥३॥

ENGLISH TRANSLATION

Hear this plea, O Lord of Lakshmi: it is the petition of a poor man. I join my hands at the hour of the sacred story and ask only that you remain close beside me.

Take this vow from me: if ever I ask for anything else, hold me to account. Says Tuka's brother, O God, keep just this one word of mine.

IN PLAIN WORDS

Hear my words, Lord of Lakshmi: this is a poor man's request. I fold my hands at the time of the sacred story and ask only that you stay near me. Take this as my vow: if I ever ask you for anything else, hold me to it. Tuka's brother says: God, keep just this one word of mine.

WHAT IT MEANS

The prayer narrows everything down to a single petition. Calling himself a poor man before the Lord of Lakshmi, the speaker asks for only one thing: that God remain close during the kirtan, the telling of the sacred story. To prove it is the only thing he wants, he makes it a binding vow, inviting God to call him to account if he ever begs for anything more. The closing line drives the point home: keep just this one word. The poem is signed by Tuka's brother, and its discipline is in the refusal to ask for anything beyond God's nearness.

GATHA 0480 *Appeals and Exhortations*

Final hour, total surrender to Hari

मराठी मूळ

आली लळिताची वेळ । असा सावध सकळ ॥१॥
लाहो करा वेगीं स्मरा । टाळी वाउनि विश्वंभरा ॥ध्रु.॥
जालिया अवसान । न संपडती चरण ॥२॥
तुकयाबंधु म्हणे थोडें । अवधि उरली आहे पुढें ॥३॥
करीं अंगीकार नको मोकलूं हरी । पतितपावन ब्रिदें करावीं खरीं ॥ध्रु.॥
नेणें भक्तिभाव तुझा म्हणवितों दास । जरि देसी अंतर तरि लज्जा कोणास ॥२॥
म्हणे तुकयाबंधु तुझे धरियेले पाये । आतां कोण दुजा ऐसा आम्हांसी आहे ॥३॥
आणीक प्रमाण नाहीं दुसरें आतां । योगक्षेमभार तुझे घातला माथां ॥ध्रु.॥
तूं च क्रियाकर्म धर्म देव तूं कुळ । तूं च तप तीर्थ व्रत गुरु सकळ ॥२॥
म्हणे तुकयाबंधु करिता कार्यता देवा । तूं च भाव भक्ति पूजा पुनस्कार आघवा ॥३॥

ENGLISH TRANSLATION

The hour of the final play has come; let everyone be alert. Hurry, remember the Lord of the universe and clap your hands in praise.

Once life departs, these feet will not be found again. Says Tuka's brother, only a little time remains ahead. Accept me, O Hari; do not let me go.

Make good your title of Redeemer of the fallen. I know nothing of devotion, yet I call myself your servant; if you abandon me, whose shame will it be? Says Tuka's brother, I have grasped your feet; who else is there for me now? There is no other proof or refuge remaining. I have placed the burden of my welfare upon your head.

You are my action, my duty, my righteousness, my deity, my family. You are my penance, my pilgrimage, my vow, my guru, my all.

Says Tuka's brother, O God who accomplishes all things, you alone are my devotion, my worship, my ritual, and my every offering.

IN PLAIN WORDS

The hour of the closing play has come. Everyone, be alert. Hurry, remember the Lord of the universe at once, clapping your hands. Once the breath is gone, these feet will not be found. Tuka's brother says: only a little time is left ahead. Take me as your own; do not let me go, Hari. Make your name, Savior of the fallen, come true. I know nothing of true devotion, yet I call myself your servant. If you turn me away, whose is the shame? Tuka's brother says: I have held your feet; who else is there for me now? There is no other proof, no other refuge left. I have laid the whole burden of my keeping on your head. You are my act and my duty, my religion, my God, my family. You are my penance, my pilgrimage, my vow, my guru, my everything. Tuka's brother says: God who does all things, you yourself are my faith, my devotion, my worship, and my every offering.

WHAT IT MEANS

This composite prayer is spoken under the pressure of the last hour, the closing scene of life, and its watchword is be alert and remember God now, while a little time remains, because once the breath leaves, the feet cannot be reached. From that urgency the surrender deepens by stages. First the speaker reminds God of his own title, Savior of the fallen, and turns his own ignorance of true devotion into a claim on God: if a confessed servant is abandoned, the shame falls on the Lord, not the servant. Then he renounces every other support, placing the entire burden of his welfare on God's head alone. The final movement collapses all the usual props of religion into God himself: duty, penance, pilgrimage, vow, guru, family, even the worship and the offering are God and nothing apart from God. Signed by Tuka's brother, it leaves the devotee with no separate self-effort to lean on, only God doing everything.

GATHA 0481 *Prayers*

Prayer, asking for love and service

मराठी मूळ

करुनि उचित । प्रेम घालीं हृदयांत ॥१॥
आलों दान मागायास । थोरी करूनियां आस ॥ध्रु.॥
चिंतन समयीं । सेवा आपुली च देई ॥२॥
तुकयाबंधु म्हणे भावा । मज निरवावें देवा ॥३॥

ENGLISH TRANSLATION

Receive what is proper from me and place your love within my heart. I have come to beg a gift, carrying a great hope.

At the hour of remembrance, grant me the privilege of your own service. Says Tuka's brother, entrust me to the care of God.

IN PLAIN WORDS

Do what is fitting, and place your love inside my heart. I have come to beg a gift, carrying a great hope. At the time of remembrance, give me your own service. Tuka's brother says: entrust me to your care, O God.

WHAT IT MEANS

The prayer asks for two inward gifts rather than any outward thing. First, that God set his own love within the heart; second, that at the hour of remembrance the speaker be given the privilege of serving God. He comes openly as a beggar, but the great hope he carries is for nearness and devotion, not goods. The closing line, signed by Tuka's brother, asks God to take charge of him, to entrust him to his own keeping. The whole movement is a handing-over: let God supply the love, the service, and the safekeeping.

GATHA 0482 *Ecstasy and Joy*

Ecstasy, defiance of Death

मराठी मूळ

गाऊं वाऊं टाळी रंगीं नाचों उदास । सांडोनि भय लज्जा शंका आस निरास ॥१॥
बळियाचा बळी तो कैवारी आमुचा । भुक्तिमुक्तिदाता सकळां ही सिद्धींचा ॥ध्रु.॥
मारूं शब्दशस्त्रबाण निःशंक अनिवार । कंटकाचा चुर शिर फोडूं काळाचें ॥२॥
म्हणे तुकयाबंधु नाहीं जीवाची चाड । आपुलिया तेथें काय आणिकांची भीड ॥३॥

ENGLISH TRANSLATION

Let us sing, let us play, let us clap and dance freely in detachment, casting off fear, shame, doubt, hope, and despair. Our champion is the Mighty One himself, the giver of both worldly enjoyment and final liberation, the lord of all powers.

We will hurl the arrows of the spoken word, unstoppable and without hesitation, crushing the thorny enemy and splitting the skull of Death. Says Tuka's brother, I care nothing for this life; where my Lord stands, what room is there for anyone else's claims?.

IN PLAIN WORDS

Let us sing, let us play, let us clap and dance free, beyond care, throwing off fear, shame, doubt, hope, and despair. Our champion is the Mighty One himself, who gives both worldly joy and final freedom, the lord of all powers. We will shoot the arrows of the spoken word, fearless and unstoppable, grind the thorny enemy to dust, and split open the skull of Death. Tuka's brother says: I have no care for this life. Where my Lord stands, what room is there for anyone else's claim?

WHAT IT MEANS

This is a war song of devotion sung in ecstatic release. The dance throws off the five inner weights named outright, fear, shame, doubt, hope, and despair, because the singer's champion is the Almighty himself, giver of both enjoyment and liberation and lord of every spiritual power. The weapons are words: the spoken Name and praise become arrows that crush the thorny enemy of obstacles and split the very skull of Death. The closing line, signed by Tuka's brother, shows where the fearlessness comes from. He has stopped caring about his own life, so where God stands no rival claim can crowd in. The mood is bold rather than cruel; the violence is aimed at Death and at whatever blocks the path, not at any person.

GATHA 0483 *Devotion to Vitthal*

Vithoba on the brick, the Lord has come

मराठी मूळ

सांडूनि वैकुंठ । उभा विटेवरी नीट ॥१॥
आला आला रे जगजेठी । भक्ता पुंडलिकाचे भेटी ॥ध्रु.॥
पैल चंद्रभागे तिरीं । कट धरूनियां करीं ॥२॥
तुकयाबंधु म्हणे अंबर । गजर होतो जयजयकार ॥३॥

ENGLISH TRANSLATION

Leaving Vaikuntha behind, he stands upright upon the brick. He has come, the Lord of the world has come, to meet his devotee Pundalik.

There on the bank of the Chandrabhaga, he stands with hands upon his waist. Says Tuka's brother, the sky resounds with the thundering cry of victory.

IN PLAIN WORDS

Leaving Vaikuntha behind, he stands straight upon the brick. He has come, he has come, the Lord of the world, to meet his devotee Pundalik. There on the bank of the Chandrabhaga, he stands with his hands upon his waist. Tuka's brother says: the sky rings with the thundering cry of victory.

WHAT IT MEANS

The poem retells why Vitthal stands at Pandharpur. He left Vaikuntha, his own heaven, to come down and stand upright on a brick for the sake of his devotee Pundalik, and the cry He has come carries the joy of that arrival. The familiar posture is named, the Lord on the bank of the Chandrabhaga with hands resting on his waist, the very image pilgrims go to see. The closing line, signed by Tuka's brother, fills the whole sky with shouts of victory. The point is the tenderness behind it: the Lord of the world preferred standing on a brick beside his devotee to remaining in heaven.

GATHA 0484 *The Nature of God*

Adoration, the guileless King

मराठी मूळ

कृपाळु भक्तांचा । ऐसा पति गोपिकांचा ॥१॥
उभा न पाचारितां दारीं । न संगतां काम करी ॥ध्रु.॥
भाव देखोनि निर्मळ । रजां वोडवी कपाळ ॥२॥
तुकयाबंधु म्हणे न भजा । कां रे ऐसा भोळा राजा ॥३॥

ENGLISH TRANSLATION

So gracious is this Lord to the devoted, the very husband of the milkmaids. He stands at the door without being called and does your work without being told.

Seeing a pure heart, he bows his own forehead to the dust of its feet. Says Tuka's brother, why will you not worship such a guileless King?.

IN PLAIN WORDS

He is gracious to those who love him. He is the very husband of the milkmaids. He stands at your door, and you did not call him. He does your work, and you did not ask. When he sees a heart that is clean, he bows his own forehead down into the dust at its feet. Tuka's brother says: why will you not worship such a guileless King?

WHAT IT MEANS

The poem praises Vitthal by the way he serves rather than the way he is served. He comes unbidden and works unasked; he is the Lord of the gopis, near and intimate. The sharp turn is the second verse: seeing a pure heart, God lowers his own head to the dust of the devotee's feet, reversing every expectation of who bows to whom. The closing question presses the listener: a King this open and this humble is precisely the one you have no excuse to refuse.

GATHA 0485 *Faith and Trust*

Faith, fearless under God's care

मराठी मूळ

केला अंगीकार पंढरीच्या देवें । आतां काय करिती काळ मशक मानवें ॥१॥
घातलीं बाहेर तीं भय होतें ज्यानें । बैसला आपण तेथें घालुनियां ठाणें ॥ध्रु.॥
लागों नेदी वारा दुजियाचा अंगासी । हा पुरता निर्धार कळों आला आम्हांसी ॥२॥
म्हणे तुकयाबंधु न लगे करावी चिंता । कोणेविशीं आतां बैसलों हस्तीवरी माथां ॥३॥

ENGLISH TRANSLATION

The God of Pandhari has taken me under his care. What can Death, mosquitoes, or any mortal do to me now? He has expelled every fear that once resided within and has himself taken up his station there.

He does not let even a breeze from any rival touch my body; this absolute certainty has become clear to me. Says Tuka's brother, there is no need for worry about anything; I am seated upon the head of the elephant itself.

IN PLAIN WORDS

The God of Pandhari has taken me as his own. So now what can Death do to me, or mosquitoes, or any mortal? He has thrown out the fear that used to live inside me, and he has sat down in that place himself. He will not let even a breeze from any rival touch my body. This much I now know for certain. Tuka's brother says: there is no need to worry about anything now. I am seated with my head upon the very elephant.

WHAT IT MEANS

Tukaram's brother declares total safety once God has accepted him. He lists the threats and dismisses them together, the great and the small alike: Death itself, biting insects, any human power. The inner reversal is precise: where fear once lived inside him, God has now taken up residence, so the old occupant cannot return. The final image of riding high upon the elephant names the stakes plainly: under such protection there is nothing left to fear from any quarter.

GATHA 0486 *Confession and Sin*

Confession, bold speech and refuge

मराठी मूळ

अगोचरी बोलिलों आज्ञेविण आगळें । परी तें आतां न संडावें राउळें ॥१॥
जाईल रोकडा बोल न पुसती आम्हां । तुझा तुझें म्हणविलें पाहा पुरुषोत्तमा ॥ध्रु.॥
न व्हावा न वजावा न कळतां अन्याय । न धरावें तें मनीं भलता करा उपाय ॥२॥
म्हणे तुकयाबंधु हीन मी म्हणोनि लाजसी । वारा लागों पाहातोहे उंच्या झाडासी ॥३॥

ENGLISH TRANSLATION

I have spoken boldly, going beyond what was permitted. Yet do not cast me out of your temple for it, O Lord.

Without your notice, my words will perish and no one will heed me. I called myself yours; now see to it, Purushottama.

Let no offense occur, and if one does unknowingly, do not hold it in your heart; find whatever remedy you please. Says Tuka's brother, if you feel ashamed because I am lowly, know this: it is always the tallest tree that the wind tries hardest to reach.

IN PLAIN WORDS

I spoke of hidden things, boldly, more than I was allowed. But do not cast me out of your temple for it now. My words will perish at once and no one will heed me. I have called myself yours; now see to it, Purushottama. Let no offense stand, and if one slips out without my knowing, do not hold it in your heart; use whatever remedy you please. Tuka's brother says: if you are ashamed of me because I am lowly, remember this: the wind always tries hardest to reach the tallest tree.

WHAT IT MEANS

This is a confession folded into a plea. He admits he has spoken past his license about things beyond speaking, then asks not to be expelled from God's house for the overreach. The hinge is ownership: having called himself God's own, he hands the matter back to God to settle. The closing image turns the shame around. If God hesitates because the devotee is lowly, Tukaram answers that storms strike the highest trees, so it is exactly the great who are tested, and lowliness is no reason to be cast off.

GATHA 0487 *Devotion to Vitthal*

Service, calling the Lord to dine

मराठी मूळ

जाली पाकसिद्धि वाट पाहे रखुमाई । उदक तापलें डेरां चीकसा मर्दुनी अई ॥१॥
उठा पांडुरंगा उशीर जाला भोजनीं । उभ्या आंचवणा गोपी कळस घेउनी ॥ध्रु.॥
अवघ्या सावचित्त सेवेलागीं सकळा । उद्धव अक्रूर आले पाचारूं मुळा ॥२॥
सावरिली सेज सुमनयाति सुगंधा । रत्नदीप ताटीं वाळा विडिया विनोदा ॥३॥
तुका विनंती करी पाहे पंढरीराणा । असा सावचित्त सांगे सकळा जना ॥४॥

ENGLISH TRANSLATION

The meal is ready and Rukhmabai waits. The water is heated, and the herbal paste has been ground and prepared.

Rise, O Panduranga; the hour for dining has grown late. The milkmaids stand ready with vessels for the rinsing of hands.

All are attentive and eager to serve. Uddhava and Akrura have come to call the Lord.

The bed is made with fragrant flowers, and the tray holds betel, spices, and sweet amusement beside the jeweled lamp. Says Tuka, I make my plea; look this way, O King of Pandhari, and tell all the people to be ready.

IN PLAIN WORDS

The meal is ready, and Rukhmabai is waiting. The water is heated in the pot, and the herbal paste has been ground. Rise, Panduranga; it has grown late for your dinner. The milkmaids stand ready with vessels to rinse your hands. Everyone is attentive, eager to serve. Uddhava and Akrura have come to call you. The bed is made with fragrant flowers; the tray holds betel, spices, and sweet delights beside the jeweled lamp. Tuka says: I make my plea. Look this way, King of Pandhari, and tell all the people to be ready.

WHAT IT MEANS

Tukaram serves God as if God were a beloved householder, and the whole poem is a household summoned to attend him. The meal, the heated water, the ground paste, the waiting wife Rukhmabai, the milkmaids with rinsing vessels: every domestic detail is real care offered to Vitthal. By naming Uddhava and Akrura come to call him, the poet folds devotee and Lord into one intimate home. The point is that love does not worship from a distance; it cooks, prepares the bed, and waits at the door for the Lord to turn and look.

GATHA 0488 *Devotion to Vitthal*

Awakening, rouse the Lord with song

मराठी मूळ

उठा सकळ जन उठिले नारायण । आनंदले मुनिजन तिन्ही लोक ॥१॥
करा जयजयकार वाद्यांचा गजर । मृदंग विणे अपार टाळ घोळ ॥ध्रु.॥
जोडोनि दोन्ही कर मुख पाहा सादर । पायावरी शिर ठेवूनियां ॥२॥
तुका म्हणे काय पढियंतें तें मागा । आपुलालें सांगा सुख दुःखें ॥३॥

ENGLISH TRANSLATION

Rise, all people! Narayana has risen. The sages rejoice, and all three worlds are filled with gladness.

Raise the cry of victory, let instruments thunder: drums, lutes, cymbals, and bells beyond counting. Join your palms, gaze upon his face with reverence, and lay your head upon his feet.

Says Tuka, ask now for whatever you need; tell him your joys and your sorrows.

IN PLAIN WORDS

Rise, all of you! Narayana has risen. The sages rejoice, and all three worlds are filled with gladness. Raise the cry of victory; let the instruments thunder: drums, lutes, cymbals, and bells beyond counting. Join your two palms, gaze at his face with reverence, and lay your head upon his feet. Tuka says: now ask for whatever you long for; tell him your joys and your sorrows.

WHAT IT MEANS

This is a morning waking-song, calling the whole world to rise because God has risen. The waking of Narayana is the waking of everything; the sages and all three worlds share the gladness, so the moment is cosmic, not private. The instruments and the cry of victory turn devotion into shared celebration rather than solitary prayer. The closing line names the chance the morning opens: now that the Lord is awake and present, lay your head at his feet and pour out everything, both the joys and the sorrows you carry.

GATHA 0489 *Prayers*

Prayer, a small place at the feet

मराठी मूळ

करूनी विनवणी पायीं ठेवीं माथा । परिसावी विनवणी माझी पंढरीनाथा ॥१॥
अखंडित असावेंसें वाटतें पायीं । साहोनि संकोच ठाव थोडासा देई ॥ध्रु.॥
असो नमो भाव आलों तुझिया ठाया । पाहें कृपादृष्टी मज पंढरीराया ॥२॥
तुका म्हणे आम्हीं तुझीं वेडीं वांकडीं । नामें भवपाश हातें आपुल्या तोडीं ॥३॥

ENGLISH TRANSLATION

I lay my head at Your feet and beg You, Lord of Pandhari to hear my prayer. I wish to remain forever at these feet.

Bear with my shortcomings and grant me even a small place. I have come to your abode with whatever devotion I possess.

Look upon me with the eye of grace, O Lord of Pandhari. Says Tuka, we are your crooked, wayward ones; with your own hand, sever the noose of worldly bondage that binds us.

IN PLAIN WORDS

I make my plea and lay my head at your feet. Hear my prayer, Lord of Pandhari. I feel I should stay at these feet always, unbroken. Bear with my smallness and give me even a tiny place. With whatever love I have, I have come to your home. Look upon me with the eye of grace, Lord of Pandhari. Tuka says: we are your crooked, wayward ones. With your own hand, cut the noose of worldly bondage that binds us.

WHAT IT MEANS

The whole poem asks for one thing: to stay at God's feet without a break, and to be granted even a small space there. Tukaram does not pretend to be worthy; he asks God to bear with his shortcomings and to look on him with grace anyway. The honesty sharpens at the end. He calls himself and his fellows crooked and wayward, not straight or deserving. The closing request names the real need: only God's own hand can sever the noose of worldly bondage, so the prayer for a place at the feet is finally a prayer for release.

GATHA 0490 *Devotion to Vitthal*

Procession, the feet that float stones

मराठी मूळ

घडिया घालुनि तळीं चालती वनमाळी । उमटती कोमळीं कुंकुमाचीं ॥१॥
वंदा चरणरज अवघे सकळ जन । तारियेले पाषाण उदकीं जेणें ॥ध्रु.॥
पैस धरुनी चला ठाकत ठायीं ठायीं । मौन्य धरुनी कांहीं नो बोलावें ॥२॥
तुका अवसरु जाणवितो पुढें । उघडलीं महाल मंदिरें कवाडें ॥३॥

ENGLISH TRANSLATION

Placing sandals beneath His feet, the Lord walks forward, and soft vermilion footprints appear wherever he steps. All people, bow to the dust of those feet, for these are the feet that made even stones float upon the water.

Follow quietly in his train, keeping silence, and do not speak. Says Tuka, I announce that the hour has come; the doors of the great palace have been opened.

IN PLAIN WORDS

Sandals placed beneath his feet, Vanamali walks forward, and soft vermilion footprints rise where he steps. All you people, bow to the dust of those feet. These are the feet that made even stones float upon the water. Keep your distance and stand in your places along the way. Hold silence; say nothing at all. Tuka says: I announce that the hour has come. The doors of the great palace and temple have been opened.

WHAT IT MEANS

This is a procession song, marshalling the crowd as the Lord walks out. The vermilion footprints make his passage visible, and the call to bow to the dust of his feet sets the right posture: reverence, not jostling. The reminder that these feet floated stones on the water points to the bridge to Lanka, naming the power hidden in the gentle figure walking by. The instruction to keep back and keep silent guards the moment, and the final announcement that the palace doors have opened tells the people the long-awaited hour of darshan has finally come.

GATHA 0491 *Devotion to Vitthal*

Patience, waiting while God dines

मराठी मूळ

भीतरी गेले हरी राहा क्षणभरी । होईल फळ धीर करावा ॥१॥
न करीं त्वरा ऐकें मात । क्षण एक निवांत बैसावें ॥ध्रु.॥
करूनी मर्दन सारिलें पाणी । न्हाले देव अंग पुसी भवानी ॥२॥
नेसला सोनसळा विनवी रखुमाई । वाढिलें आतां ठायीं चलावें जी ॥३॥
करुनियां भोजन घेतलें आंचवण । आनंदें नारायण पहुडले ॥४॥
तुका मात जाणवी आतां । सकळां बहुतां होती ची ॥५॥

ENGLISH TRANSLATION

Hari has gone inside; wait here a moment and the fruit will come if you are patient. Do not be hasty; hear what I say and sit quietly for a short while.

The massage is finished and the bath is done; the Lord has bathed and Bhavani dries his body. He dresses in a golden silk garment; Rukhmabai requests that the meal be served.

After eating and rinsing his hands, Narayana reclines in bliss. Says Tuka, I pass this word along to all of you: be at ease.

IN PLAIN WORDS

Hari has gone inside. Wait here a moment; the fruit will come if you are patient. Do not rush; hear what I say, and sit quietly for a little while. The massage is over, the water is poured, the Lord has bathed, and Bhavani dries his body. He puts on a golden silk garment; Rukhmabai asks that the meal be served and the Lord come to his place. After eating and rinsing his hands, Narayana lies down in bliss. Tuka says: I pass this word to all of you now: be at ease.

WHAT IT MEANS

The poem teaches waiting by narrating, step by step, what God is doing within. Hari has gone inside, so the devotee outside is told not to be hasty but to sit quietly and trust that the fruit of waiting will come. Each domestic stage, the bath, the drying, the golden garment, the served meal, the rest, marks time passing in the Lord's own house. The reassurance at the close is the lesson: the devotee need not fret or push, because God is unhurried and at ease, and patience itself is the right posture before him.

GATHA 0492 *Devotion to Vitthal*

Longing, begging for the leftovers

मराठी मूळ

द्या जी आम्हां कांहीं सांगा जी रखुमाई । शेष उरलें ठायीं सनकादिकांचें ॥१॥
टोकत बाहेरी बैसलों आशा । पुराया ग्रासा एकमेकां ॥ध्रु.॥
येथवरी आलों तुझिया नांवें । आस करुनी आम्ही दातारा ॥२॥
प्रेम देउनियां बहुडा आतां दिला । तुका म्हणे आतां विठ्ठल बोला ॥३॥

ENGLISH TRANSLATION

Give us something, Rukhmabai; tell us, is there any remnant left over from what the sages ate? We sit outside, watching and waiting, longing for even one morsel to share among us. We have come this far in your name, placing all our hope in you, O generous one.

Says Tuka, grant us the parting gift of love, and let us go saying 'Vitthal, Vitthal.'.

IN PLAIN WORDS

Give us something, Rukhmabai; tell us, is anything left over from what the sages ate? We sit outside, watching and hoping, longing for even one mouthful to share among us. We have come this far in your name, putting all our hope in you, generous one. Tuka says: give us the parting gift of love, and send us away saying Vitthal, Vitthal.

WHAT IT MEANS

Tukaram begs at the edge of God's household, asking Rukhmabai for even the scraps the great sages left behind. The lowliness is deliberate: he does not claim a seat at the table, only a single morsel to share, because nearness to God in any measure is enough. He stakes his whole claim on having come in God's name and on hope alone. The last line raises the asking past food: the true parting gift he wants is love, and the blessing is to leave with the Name on his lips.

GATHA 0493 *Devotion to Vitthal*

Devotion, the night-service at the feet

मराठी मूळ

बहुडविलें जन मन जालें निश्चळ । चुकवूनी कोल्हाळ आला तुका ॥१॥
पर्यंकीं निद्रा करावें शयन । रखुमाई आपण समवेत ॥ध्रु.॥
घेउनियां आलों हातीं टाळ वीणा । सेवेसि चरणा स्वामीचिया ॥२॥
तुका म्हणे आतां परिसावीं सादरें । बोबडीं उत्तरें पांडुरंगा ॥३॥

ENGLISH TRANSLATION

The crowd has been sent home, the mind has grown still, and Tuka has slipped away from the commotion. Now let the Lord take rest upon the royal bed, with Rukhmabai beside him.

I have come carrying the lute and cymbals in my hands to attend upon my Master's feet. Says Tuka, now listen kindly, O Panduranga, to my stammering words.

IN PLAIN WORDS

The crowd has been sent home, the mind has grown still, and Tuka has slipped away from the noise. Now let the Lord sleep upon the royal bed, with Rukhmabai beside him. I have come carrying cymbals and the lute in my hands, to serve at my Master's feet. Tuka says: now listen kindly, Panduranga, to my stammering words.

WHAT IT MEANS

When the day's crowd has dispersed and the mind is quiet, the devotee comes alone for the last service of the night. He readies the Lord and Rukhmabai for rest upon the royal bed, then takes up cymbals and lute to wait at the feet. The intimacy lies in this private hour, when noise has fallen away and only love remains to keep watch. He calls his own words stammering, owning that his praise is clumsy, and asks only that God listen kindly anyway, for the offering is love, not eloquence.

GATHA 0494 *Devotion to Vitthal*

Devotion, song as the only offering

मराठी मूळ

नाच गाणें माझा जवळील ठाव । निरोपीन भाव होईल तो ॥१॥
तुम्हां निद्रा मज आज्ञा ते स्वभावें । उतरूनि जीवें जाईन लोण ॥ध्रु.॥
एकाएकीं बहु करीन सुस्वरें । मधुर उत्तरें आवडीनें ॥२॥
तुका म्हणे तूं जगदानी उदार । फेडशील भार एका वेळा ॥३॥

ENGLISH TRANSLATION

Song and dance are the only place I have near you. Whatever devotion arises, that I will offer.

Your sleep is my own command by nature; with my very life I will remove the evil eye from you. Alone, I will sing many sweet melodies in a loving voice.

Says Tuka, you are the generous Lord of the universe; in a single moment you will lift the entire burden.

IN PLAIN WORDS

Song and dance are the only place I have near you. Whatever devotion rises in me, that I will offer. Your sleep is my command, by my very nature; with my own life I will lift away the evil eye from you. Alone, I will sing many sweet melodies in a loving voice. Tuka says: you are the generous giver to the whole world. In a single moment you will lift the whole burden.

WHAT IT MEANS

Tukaram names the one gift he has to bring: song and dance, the place where he can stand close to God. He has no learning or riches to offer, only the devotion that rises in him, and he gives that. The tenderness turns protective: he treats God's rest as his charge and offers his own life to ward off any harm, the evil eye, that might touch the Lord. The close trades the small gift for an immense return: the one who is generous to the whole world will, in a single moment, lift away the entire burden the devotee carries.

GATHA 0495 *The Nature of God*

Adoration, the tender guardian

मराठी मूळ

सिणलेती सेवकां देउनि इच्छादान । केला अभिमान अंगीकारा ॥१॥
अहो दीनानाथा आनंदमूर्ती । तुम्हांसि शोभती ब्रीदें ऐसीं ॥ध्रु.॥
बहुतांनीं विनविलें बहुतां प्रकारीं । सकळां ठायीं हरी पुरलेती ॥२॥
तुका म्हणे अगा कुटुंबवत्सळा । कोण तुझी लीळा जाणे ऐसी ॥३॥

ENGLISH TRANSLATION

Having granted each weary servant the gift of his heart's desire, you embraced them with the honor of your acceptance. O Lord of the lowly, O form of bliss, such titles truly become you.

Many have prayed in many ways, and in every instance you have filled them to overflowing. Says Tuka, O tender guardian of your family, who can ever fathom your play?.

IN PLAIN WORDS

You gave each weary servant the gift his heart desired, and you took them up as your own with honor. O Lord of the lowly, O form of bliss, such titles truly suit you. Many have prayed to you in many ways, and in every place you have filled them to overflowing. Tuka says: O tender guardian of your family, who can know your play as it truly is?

WHAT IT MEANS

The poem praises God by what he does for the tired and the lowly: he grants each one his heart's desire and then accepts him with honor, not condescension. The titles Tukaram uses, Lord of the lowly and form of bliss, are earned by this conduct, not merely conferred. The breadth is the point: however differently people have prayed, none has gone away empty, and all have been filled past measure. The closing wonder names the mystery: a God who guards his devotees as tenderly as his own family acts by a play no one can fully fathom.

GATHA 0496 *Devotion to Vitthal*

Putting God to rest, tender care

मराठी मूळ

उठा भागलेती उजगरा । जाला स्वामी निद्रा करा ॥१॥
वाट पाहाते रुक्मिणी । उभी मंचक संवारुणी ॥ध्रु.॥
केली करा क्षमा । बडबड पुरुषोत्तमा ॥२॥
लागतो चरणा । तुकयाबंधु नारायणा ॥३॥

ENGLISH TRANSLATION

Rise now, you who are weary from the night vigil; the Master has retired, so go and take your rest. Rukmini stands waiting, having prepared the royal bed.

Forgive the many words I have spoken, O Purushottama. Says Tuka's brother, I fall at the feet of Narayana.

IN PLAIN WORDS

Rise now, you are worn out from the long night watch. The Master has lain down, so go and take your rest. Rukmini is waiting; she has made the bed ready and stands beside it. Forgive my chatter, O Purushottama. Tuka's brother says: I fall at the feet of Narayana.

WHAT IT MEANS

This is a bedtime song for the Lord, sung as the day's worship ends and the deity is laid down to sleep. The singer turns to those who have kept the night vigil and tells them their service is done; they may rest now, for Rukmini stands waiting by the made bed. Then he asks pardon for all the words he has poured out, calling them mere chatter before God. The closing is pure surrender: the body of devotion is to fall at Narayana's feet and ask nothing more.

GATHA 0497 *Devotion to Vitthal*

Leave-taking, fed from God's own plate

मराठी मूळ

पावला प्रसाद आतां विटोनि जावें । आपला तो श्रम कळों येतसे जीवें ॥१॥
आतां स्वामी सुखें निद्रा करा गोपाळा । पुरले मनोरथ जातों आपुलिया स्थळा ॥ध्रु.॥
तुम्हांसि जागवूं आम्ही आपुलिया चाडा । शुभाशुभ कर्मे दोष वाराया पीडा ॥२॥
तुका म्हणे दिलें उच्छिष्टाचें भोजन । आम्हां आपुलिया नाहीं निवडिलें भिन्न ॥३॥

ENGLISH TRANSLATION

The consecrated offering has been received; now you may depart satisfied. I know in my heart how much labor this has cost you.

Now sleep in peace, O Gopala; all desires are fulfilled, and we go to our own places. It is for our own needs that we kept you awake, to remove the afflictions of our good and bad deeds.

Says Tuka, you fed us from your own plate and made no distinction between yourself and us.

IN PLAIN WORDS

The offering has been received; now you may go satisfied. I know in my heart how much this cost you. Now sleep in peace, O Gopala; every wish is fulfilled, and we go to our own places. We kept you awake for our own sake, to take away the harm of our good deeds and our bad. Tuka says: you fed us from your own plate, and made no difference between yourself and us.

WHAT IT MEANS

The worship is over and the devotee is taking leave, but he speaks first to God's tiredness, not his own. He admits a strange honesty: it was for his own need that he kept the Lord awake all night, to have his merits and sins alike wiped away. So the service was never charity offered to God; it was the devotee's own rescue. The last line names the wonder of it: God fed them from his own plate, ucchishta, the leftovers from his own mouth, drawing no line between himself and his people. That shared plate is the whole intimacy of bhakti.

GATHA 0498 *Devotion to Vitthal*

Inner worship, the body as God's temple

मराठी मूळ

शब्दांचीं रत्नें करूनी अळंकार । तेणें विश्वंभर पूजियेला ॥१॥
भावाचे उपचार करूनि भोजन । तेणें नारायण जेवविला ॥ध्रु.॥
संसारा हातीं दिलें आंचवण । मुखशुद्धी मन समर्पिलें ॥२॥
रंगलीं इंद्रियें सुरंग तांबूल । माथां तुळसीदळ समर्पिलें ॥३॥
एकभावदीप करूनि निरांजन । देऊनि आसन देहाचें या ॥४॥
न बोलोनि तुका करी चरणसेवा । निजविलें देवा माजघरीं ॥५॥

ENGLISH TRANSLATION

I fashioned ornaments from the jewels of words and with them adorned the Lord of the universe. I prepared a meal of heartfelt devotion and with it fed Narayana.

I gave the rinsing water of worldly life to his hands and offered my mind as the final cleansing of the mouth. The senses, steeped in fragrant betel, were offered, and a tulsi leaf was placed upon his head.

Making a single lamp of undivided focus, I gave him this body as his seat. Says Tuka, in silence I serve his feet and have laid the Lord to rest in the inner chamber.

IN PLAIN WORDS

I made ornaments out of the jewels of words, and with them I adorned the Lord of the universe. I made a meal out of heartfelt feeling, and with it I fed Narayana. I gave the rinsing water of worldly life to his hands, and offered my mind as the mouth-cleansing after the meal. I dressed his senses in fragrant betel, and placed a tulsi leaf upon his head. I made a single lamp of undivided feeling and waved it, and I gave him this body as his seat. Tuka says: in silence I serve his feet, and I have laid God to rest in the inner chamber.

WHAT IT MEANS

Tukaram takes the whole ritual of temple worship and performs it inwardly, with nothing physical at all. Words become the ornaments, devotion becomes the food, the busy world becomes the hand-rinsing water, the mind itself becomes the rinse of the mouth. Each outward act of puja is matched by something offered from within. The point is that real worship needs no brass and no flowers; the body is the temple, single-pointed feeling is the lamp, and the deepest service is done in silence. He ends by laying God to rest in the innermost room, the heart, where the worshipper and the worshipped are finally alone.

GATHA 0499 *Devotion to Vitthal*

After worship, the temple at peace

मराठी मूळ

उठोनियां तुका गेला निजस्थळा । उरले राउळा माजी देव ॥१॥
निउल जालें सेवका स्वामींचें । आज्ञे करुनी चित्त समाधान ॥ध्रु.॥
पहुडलिया हरी अनंतशैनावरी । तेथें नाहीं उरी कांहीं काम ॥२॥
अवघी बाहेर घालूनि गेला तुका । सांगितलें लोकां निजले देव ॥३॥
दसरा - अभंग १
पवित्र सुदिन उत्तम दिवस दसरा । सांपडला तो साधा आजि मुहूर्त बरा ।

ENGLISH TRANSLATION

Having risen, Tuka went to his own place, and the Lord remained within the temple. The exchange between servant and Master is complete; the mind is at peace through obedience to his command.

Hari has reclined upon the serpent-bed of infinity; there is no further task remaining. Tuka put everyone outside as he left and told the people: the Lord is asleep.

IN PLAIN WORDS

Tuka rose and went to his own place, and God stayed behind in the temple. The service between servant and Master is finished; obeying the command, the mind is at peace. Hari has lain down on the endless serpent-bed; no task is left there now. Tuka put everyone outside and left, and told the people: God is asleep. It is a holy day, a fine day, the great day of Dasara; a good hour has been found, so make good use of it today.

WHAT IT MEANS

This closes the cycle of worship at Pandhari: the deity is settled for the night and the worshipper goes home. The peace here comes from obedience, doing what was asked and then letting go, so nothing remains to be done. Hari rests on Shesha, the serpent of infinity, the image of a God wholly at ease. Tuka clears the temple and quietly tells

the people the Lord is sleeping, the way one hushes a house around someone resting. The mention of Dasara names the auspicious moment and urges the hearer to seize the rare good hour while it lasts.

GATHA 0500 *Appeals and Exhortations*

The auspicious moment, seize it now

मराठी मूळ

गर्जा जेजेकार हरि हृदयीं धरा । आळस नका करुं लाहानां सांगतों थोरां ॥१॥
या हो या हो बाइयानो निघाले हरी । सिलंगणा वेगीं घेउनि आरत्या करीं ।
ओवाळूं श्रीमुख वंदूं पाउलें शिरीं । आम्हां दैव आलें येथें घरिच्या घरीं ॥ध्रु.॥
अक्षय मुहूर्त औठामध्यें साधे तें । मग येरी गर्जे जैसें तैसें होत जातें ।
म्हणोनि मागें पुढें कोणी न पाहावें येथें । सांडा परतें काम जाऊं हरी सांगातें ॥२॥
बहुतां बहुतां रीतीं चित्तीं धरा हें मनीं । नका गै करुं आइकाल ज्या कानीं ।
मग हें सुख कधीं न देखाल स्वप्नीं । उरेल हायहाय मागें होईल काहाणी ॥३॥
ऐसियास वंचती त्यांच्या अभाग्या पार । नाहीं नाहीं नाहीं सत्य जाणा निर्धार ।
मग हे वेळ घटिका न ये अजरामर । कळलें असों द्या मग पडतील विचार ॥४॥
जयासाटीं ब्रम्हादिक जालेति पिसे । उच्छिष्टा कारणें देव जळीं जाले मासे ।
अद्धापगीं विश्वमाता लक्षुमी वसे । तो हा तुकयाबंधु म्हणे आलें अनायासें ॥५॥

ENGLISH TRANSLATION

Raise the cry of victory and hold Hari in your heart. Do not be lazy; I say this to the young and old alike.

Come, come, O women, Hari is setting out. Hurry with your lamps for the waving of lights; let us wave the flame before his blessed face and bow our heads to his feet.

Good fortune has come to us right here at home. The imperishable moment may be seized in the space of a single breath; after that, things go on as they will.

Therefore look neither forward nor backward; drop all other work and go with Hari. Take this to heart in every possible way.

Do not let it slip, for if it reaches your ears and you still waste the chance, you will never find this joy even in a dream; only regret will remain, and it will become an old, sad tale. There is truly no measuring the misfortune of those who squander such an opportunity.

This moment will not return, deathless and undying; know this with certainty, and then let your deliberations begin. For this prize, Brahma and the other gods went mad.

For the sake of a leftover morsel, God himself became a fish in the water. Lakshmi, the mother of the universe, still dwells in the depths of the ocean for his sake.

Says Tuka's brother, he has come here of his own accord and without effort.

IN PLAIN WORDS

Shout the cry of victory and hold Hari in your heart. Do not be lazy; I say this to the young and to the old. Come, come, O women, Hari is setting out; hurry, take up your lamps for the waving of lights. Let us wave the flame before his blessed face and bow our heads to his feet. Good fortune has come to us, right here in our own home. The unfading moment can be won in the space of a single breath; after that, things go on as they will. So look neither behind you nor ahead; drop every other task and go with Hari. Hold this in your heart in every way; do not let it slip once your ears have heard it. If you waste this chance, you will never see this joy again, even in a dream; only the cry of regret will be left, and it will become an old, sad tale. There is no measuring the misfortune of those who throw such a chance away. No, no, no; know this for certain. This hour will not come back, deathless and undying. Let this be understood, and then your reasonings can begin. For this prize Brahma and the gods went mad. For the sake of a leftover morsel God became a fish in the water; and Lakshmi, mother of the world, still lives in the depths of the ocean for his sake. Tuka's brother says: he has come here on his own, and without any effort of ours.

WHAT IT MEANS

This is an urgent call to seize a rare moment of God's nearness before it passes. Hari is setting out, the lights are ready, and the singer drives everyone, young and old, women with their lamps, to drop all other business and come now. The whole force of the poem is on the smallness of the window: the imperishable instant can be caught in one breath, and then ordinary life resumes. He paints the cost of missing it bluntly, that nothing will be left but lifelong regret turned into a sad old story. Then he raises the stakes, recalling that the gods themselves longed for this, that God stooped to become a fish for a small thing, that Lakshmi waits in the deep for his sake. The relief in the last line is that this prize, so coveted, has now come to the ordinary devotee freely and without any earning.

Tukaram Gatha

तुकाराम गाथा

Original Marathi with English translation, a plain-language reading, and an explanation of what each abhanga means

Volume 2: Gatha 501-1000 - 490 abhangas

About This Edition

This reading edition brings together four layers for every abhanga: the original Marathi, an English translation, a rendering in plain words, and a short explanation of its meaning.

The English layers are devotional reading aids. No translation can fully carry Tukaram's Marathi music, wordplay, cultural setting, or spiritual force. Readers are encouraged to return to the original and to consult Marathi teachers and established scholarly editions.

Marathi source: Tukaram Gatha on Marathi Wikisource. The source dataset identifies the Marathi text as public domain. English reading layers are from the Ananta Satsang online edition.

Editorial note: We ask forgiveness for any inaccuracies in rendering Tukaram Maharaj's original Marathi.

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GATHA 0501 *Devotion to Vitthal*

Arati, the formless takes a form

मराठी मूळ

ओवाळूं आरती पंढरीराया । सर्वभावें शरण आलों तुझिया पायां ॥१॥
सर्व व्यापून कैसें रूप आकळ । तो हा गौळ्या घरीं जाला कृष्ण बाळ ॥ध्रु.॥
स्वरूप गुणातीत जाला अवतारधारी । तो हा पांडुरंग उभा विटेवरी ॥२॥
भक्तिचिया काजा कैसा रूपासि आला । ब्रिदाचा तोडर चरणीं मिरविला ॥३॥
भावभक्तिबळें होसी कृपाळु देवा । तुका म्हणे पांडुरंगा तुझ्या न कळती मावा ॥५॥

ENGLISH TRANSLATION

Let me wave the lamp of worship before the Lord of Pandhari. With all my being I have come to the shelter of your feet.

How is it that the one who pervades everything and whose form is beyond grasp was born as the child Krishna in a cowherd's house? He who is beyond all qualities took the form of an incarnation; that same Panduranga stands upon the brick. For the sake of devotion he assumed a visible form and proudly wears the anklet of his pledge upon his feet.

Says Tuka, through the strength of loving devotion you become gracious, O God; O Panduranga, your ways are beyond anyone's reckoning.

IN PLAIN WORDS

Let me wave the lamp of worship before the Lord of Pandhari. With my whole being I have come to the shelter of your feet. How is it that the one who fills all things, whose form cannot be grasped, became the child Krishna in a cowherd's house? He who is beyond all qualities took on a body as an incarnation; that same Panduranga stands here upon the brick. For the sake of devotion he came into a visible form, and on his feet he proudly wears the anklet of his vow. Tuka says: by the strength of loving faith you turn gracious, O God; O Panduranga, your ways are past anyone's understanding.

WHAT IT MEANS

This is an arati, a lamp waved before the deity, but it stops to marvel at the deepest mystery of that deity. The God being worshipped is the one who pervades everything and has no graspable form, yet he became a baby in a cowherd's home and now stands as a plain stone image on the brick at Pandhari. The poem says he did this on purpose, for the sake of devotion, even wearing the anklet of a vow on his feet like a binding pledge to his devotees. The point is that love draws the formless into a form it can hold and serve. Tuka ends by confessing that this self-lowering of God is beyond all reckoning; only devotion, not reasoning, can meet it.

GATHA 0502 *Devotion to Vitthal*

Arati, the vow fulfilled

मराठी मूळ

करूनि आरती । आतां ओवाळूं श्रीपती ॥१॥
आजि पुरले नवस । धन्य जाला हा दिवस ॥ध्रु.॥
पाहा वो सकळा । पुण्यवंता तुम्ही बाळा ॥२॥
तुका वाहे टाळी । होता सन्निध जवळी ॥३॥

ENGLISH TRANSLATION

Having prepared the worship, let us now wave the lamp before the Lord. Today the vow is fulfilled; blessed is this day.

Behold him, all you fortunate ones, you beloved children. Says Tuka, I clap in joyful rhythm, standing right beside him.

IN PLAIN WORDS

Having made ready the worship, let us now wave the lamp before the Lord. Today the vow is fulfilled; blessed is this day. Look at him, all of you fortunate ones, you beloved children. Tuka says: I clap in joyful rhythm, standing right beside him.

WHAT IT MEANS

A short, glad arati sung at the moment a long-held vow comes true. The day is called blessed because what was promised and waited for has finally arrived: the sight of the Lord. The singer turns to the gathered people, calling them fortunate children, and bids them simply look at him. The whole feeling is nearness; Tuka is not describing God from a distance but clapping in rhythm right beside him, sharing the joy of the company.

GATHA 0503 *Prayers*

Bargaining with God for grace

मराठी मूळ

घ्याल माळ जरी पडेन मी पायां । दंडवत वांयां कोण वेची ॥१॥
आलें तें हिशोबें अवघिया प्रमाण । द्यावें तरी दान मान होतो ॥ध्रु.॥
मोकळिया मनें घ्याल जरी सेवा । प्रसाद पाठवा लवकरी ॥२॥
तुका म्हणे तुम्ही जालिया कृपण । नामाची जतन मग कैची ॥३॥

ENGLISH TRANSLATION

If you grant me the garland, I will fall at your feet; who wastes a prostration for nothing? Everything proceeds by measure and proportion; if you give, let it be a real gift, and honor follows. If you will receive my service with an open heart, then send the consecrated offering quickly.

Says Tuka, if you become miserly, how will the treasury of the Name be preserved?.

IN PLAIN WORDS

If you give me the garland, I will fall at your feet; who spends a prostration for nothing? Everything that comes does so by measure and proportion; if you give, let it be a real gift, and honor follows. If you will take my service with an open heart, then send the offering quickly. Tuka says: if you turn miserly, how then will the treasury of the Name be kept safe?

WHAT IT MEANS

Tukaram half-playfully drives a bargain with God over grace. He says he will bow and prostrate, but he wants the garland of acceptance in return, refusing to waste his devotion on nothing. He asks God to be a real giver and to receive his service freely, sending back the prasad without delay. The sting is in the last line: he warns God that if God turns stingy with grace, the very treasury of the Name, the wealth of devotion that depends on God's open hand, will not be kept. It is the bold, teasing intimacy of a devotee who feels free to hold God to account.

GATHA 0504 *Devotion to Vitthal*

Parting, the mind stays at his feet

मराठी मूळ

तुम्हीं जावें निजमंदिरा । आम्ही जातों आपुल्या घरा ॥१॥
विठोबा लोभ असों देई । आम्ही असों तुमचें पाई ॥ध्रु.॥
चित्त करी सेवा । आम्ही जातों आपुल्या गावां ॥२॥
तुका म्हणे दिशा भुलों । फिरोन पायापाशीं आलों ॥३॥

ENGLISH TRANSLATION

You go to your own temple, and I shall go to my own home. O Vitthoba, let there be love between us; let me remain at your feet.

My mind performs your service even as I return to my village. Says Tuka, I lost my way in every direction and came right back to your feet.

IN PLAIN WORDS

You go to your own temple, and I will go to my own home. O Vithoba, let there be love between us; let me stay at your feet. My mind keeps up your service even as I go to my own village. Tuka says: I lost my way in every direction, and came back again to your feet.

WHAT IT MEANS

This is a song of parting after worship, but the parting is only of the body. The devotee goes home and lets God stay in the temple, asking only that the bond of love between them remain unbroken. He claims that distance changes nothing: his mind goes on serving even as his feet carry him back to his village. The last line is a quiet confession of the whole spiritual journey, that he wandered off in every direction and found that every road led him back to the feet he started from. The feet are home in a way the village is not.

GATHA 0505 *Surrender and Acceptance*

Surrender, waiting for the leftovers

मराठी मूळ

पाहें प्रसादाची वाट । द्यावें धोवोनियां ताट ॥१॥
शेष घेउनि जाईन । तुमचें जालिया भोजन ॥ध्रु.॥
जालों एकसवा । तुम्हां आडुनियां देवा ॥२॥
तुका म्हणे चित्त । करूनि राहिलों निश्चित ॥३॥

ENGLISH TRANSLATION

I wait for your blessed leftovers; let me wash the plate clean. When your meal is finished, I will carry away what remains.

I have become one with you, standing close to you, O God. Says Tuka, I have steadied my mind and remain at peace.

IN PLAIN WORDS

I watch for your blessed leftovers; let me wash your plate clean. When your meal is done, I will carry off what remains. I have become one with you, standing close to you, O God. Tuka says: I have steadied my mind and stay here at peace.

WHAT IT MEANS

Tukaram asks for nothing grand, only the leftovers from God's plate, the ucchishta that a humble servant is glad to eat. He waits, ready to wash the plate and carry away the remains, taking the lowest place by his own choosing. Yet in that very lowliness he claims the highest thing: standing so close to God that he has become one with him. The point is that the way up is the way down; the servant who wants only the scraps is the one who ends up inseparable from the Master. His mind, fixed on this, is finally still and at peace.

GATHA 0506 *Devotion to Vitthal*

The child's plea to be forgiven

मराठी मूळ

केली कटकट गाऊं नाचों नेणतां । लाज नाहीं भय आम्हां पोटाची चिंता ॥१॥
बैसा सिणलेती पाय रगडूं दातारा । जाणवूं द्या वारा उब जाली शरीरा ॥ध्रु.॥
उशिरा उशीर किती काय म्हणावा । जननिये बाळका कोप कांहीं न धरावा ॥२॥
तुझिये संगतीं येऊं करूं कोल्हाळ । तुका म्हणे बाळें अवघीं मिळोन गोपाळ ॥३॥

ENGLISH TRANSLATION

I have made a commotion, singing and dancing without knowing how, feeling no shame or fear, only the worry of my belly. Sit down, you are tired; let me rub your feet, O Generous One, and let the breeze cool your body.

Forgive my delay, for a mother should hold no anger toward her child. Says Tuka, we children will come to your company and raise a joyful uproar, all the little cowherds gathered together.

IN PLAIN WORDS

I made a racket, singing and dancing though I do not know how, with no shame and no fear, only the worry of my belly. Sit down, you are tired; let me rub your feet, O Generous One, and let the breeze cool your body. How long can my lateness be scolded? A mother should hold no anger against her child. Tuka says: we children will come into your company and raise a happy uproar, all the little cowherds gathered together.

WHAT IT MEANS

Tukaram comes to God as a clumsy, hungry child rather than a polished worshipper. He admits his devotion is a noisy, untrained racket, sung and danced without skill, driven partly by the simple need of his belly, and he feels neither shame nor fear about it. Then he turns servant, offering to rub God's tired feet and fan a breeze over him. The heart of it is the appeal to a mother's love: a parent does not stay angry at a late or awkward child, so God should not either. The longed-for end is the joyful uproar of all the cowherd children crowding into Krishna's company, where being a child, not being correct, is what wins the welcome.

GATHA 0507 *Ecstasy and Joy*

Fulfilment, the harvest of the Name

मराठी मूळ

कळस वाहियेला शिरीं । सहस्रनामें पूजा करीं ॥१॥
पीक पिकलें पिकलें । घन दाटोनियां आलें ॥ध्रु.॥
शेवटीचें दान । भागा आला नारायण ॥२॥
तुका म्हणे पोट । भरलें वारले बोभाट ॥३॥

ENGLISH TRANSLATION

The pinnacle is placed upon my head; I worship with the thousand names. The harvest has ripened, the dense clouds have gathered.

The final gift has arrived: Narayana himself has come as my share. Says Tuka, my belly is full and all clamor has ceased.

IN PLAIN WORDS

The pinnacle is set upon my head; I worship with the thousand names. The harvest has ripened, it has ripened; the clouds have gathered thick and come. The last gift has arrived: Narayana himself has fallen to my share. Tuka says: my belly is full, and all the clamor has stopped.

WHAT IT MEANS

This is the song of a devotee whose long labor has finally borne fruit. The images are of harvest and rain: the crop has ripened, the rain clouds have come at last, the whole growing season of devotion has paid off. The crowning gift, set like a temple spire upon his head, is that Narayana himself has come to him as his portion. The closing is deeply plain: his belly is full, every craving satisfied, and the noise of wanting and crying out has fallen silent. When God is your share, there is nothing left to clamor for.

GATHA 0508 *Prayers*

Plea to the Mother, a willful child

मराठी मूळ

आरुष शब्द बोलों मनीं न धरावें कांहीं । लडिवाळ बाळकें तूं चि आमुचि आई ॥१॥
देई गे विठाबाई प्रेमभातुकें । अवघियां कवतुकें लहानां थोरां सकळां ॥ध्रु.॥
असो नसो भाव आलों तुझिया ठाया । पाहे कृपादृष्टी आतां पंढरीराया ॥२॥
तुका म्हणे आम्ही तुझीं वेडीं वांकुडीं । नामें भवपाश आतां आपुलिया तोडीं ॥३॥

ENGLISH TRANSLATION

Do not hold in your mind any harsh words I may speak; I am but a willful child and you alone are my mother. O Mother Vithabai, give us the gift of love, a delight for all, young and old alike.

Whether my devotion is worthy or not, I have come to your doorstep; look upon me now with merciful eyes, O Lord of Pandharpur. Says Tuka, we are your foolish, crooked ones; now sever our bonds of worldly existence with your name.

IN PLAIN WORDS

Do not hold in your heart the harsh words I speak. I am only a willful child, and you alone are my mother. O Mother Vithabai, give us the gift of love. Let it be a delight for all, young and old alike. Whether my devotion is worthy or not, I have come to your doorstep. Look on me now with merciful eyes, O Lord of Pandhari. Tuka says: we are your foolish, crooked ones. Now cut the bonds of this worldly life with your Name.

WHAT IT MEANS

Tukaram comes to Vithoba the way a small child comes to its mother, and he asks her not to take offense at the sharp things he says. He does not claim to deserve anything; he simply names the relation and rests on it. The whole prayer turns on that bond: a child does not earn its mother, so he can come unworthy and still ask for love, for mercy, and for release. The gift he wants is not for himself alone but for everyone, young and old. The bonds he asks to be cut are cut by one means only, the Name.

GATHA 0509 *Longing and Separation*

Longing, the shut temple door

मराठी मूळ

आडकलें देवद्वार । व्यर्थ काय करकर ॥१॥
आतां चला जाऊं घरा । नका करुं उजगरा ॥ध्रु.॥
देवा लागलीसे निज । येथें उभ्या काय काज ॥२॥
राग येतो देवा । तुका म्हणे नेघे सेवा ॥३॥

ENGLISH TRANSLATION

The temple door is shut; why make a fuss over nothing? Come, let us go home now and not keep this pointless vigil. God has fallen asleep; what business do we have standing here? Says Tuka, God is annoyed and will not accept our service.

IN PLAIN WORDS

The temple door is shut. Why make a fuss over nothing? Come, let us go home now. Do not keep this pointless vigil. God has fallen asleep. What use is there in standing here? Tuka says: God is annoyed, and he will not accept our service.

WHAT IT MEANS

On the surface Tukaram is telling the others to give up and go home, since the door is closed and God seems asleep and even displeased. But the words are spoken by a man who cannot leave, and the giving-up is a kind of complaint pressed against the very door he refuses to abandon. The shut door, the sleeping God, the rejected service: these name the experience of devotion gone silent, when the Lord seems to withhold himself. Saying God will not accept our service is itself an act of service, the lover protesting at the threshold.

GATHA 0510 *Krishna Leela*

Krishna is everything, total refuge

मराठी मूळ

कृष्ण माझी माता कृष्ण माझा पिता । बहिणी बंधु चुलता कृष्ण माझा ॥१॥
कृष्ण माझा गुरू कृष्ण माझें तारूं । उतरी पैल पारू भवनदीची ॥ध्रु.॥
कृष्ण माझें मन कृष्ण माझें जन । सोइरा सज्जन कृष्ण माझा ॥२॥
तुका म्हणे माझा श्रीकृष्ण विसावा । वाटे न करावा परता जीवा ॥३॥

ENGLISH TRANSLATION

Krishna is my mother, Krishna is my father; Krishna is my sister, brother, and uncle. Krishna is my guru, Krishna is my boat that ferries me across the river of worldly existence.

Krishna is my mind, Krishna is my people; Krishna is my true friend and companion. Says Tuka, Sri Krishna is my rest and refuge; I never wish to turn my soul away from him.

IN PLAIN WORDS

Krishna is my mother. Krishna is my father. Krishna is my sister, my brother, my uncle. Krishna is my guru. Krishna is my boat that carries me across the river of worldly life. Krishna is my mind. Krishna is my people. Krishna is my kinsman and my true friend. Tuka says: Sri Krishna is my rest and my refuge. I will never turn my soul away from him.

WHAT IT MEANS

Tukaram takes every tie a person leans on, family, teacher, friends, his own mind, and assigns all of them to one name. This is not a list of things Krishna gives him; it is a replacement, where Krishna becomes each relation himself. The boat across the river of worldly existence names the stakes: the one who is mother and father is also

the only crossing out of birth and death. Having gathered everything into Krishna, he refuses to take any of it back; the soul that has found its rest will not turn away again.

GATHA 0511 *Prayers*

Prayer, asking for an heir to the vow

मराठी मूळ

कृपा करावी भगवंतें । ऐसा शिष्य द्यावा मातें ॥१॥
माझें व्रत जो चालवी । त्यासि द्यावें त्वां पालवी ॥ध्रु.॥
व्हावा ब्रम्हज्ञानी गुंडा । तिहीं लोकीं ज्याचा झेंडा ॥२॥
तुका तुका हाका मारी । माझ्या विठोबाच्या द्वारीं ॥३॥

ENGLISH TRANSLATION

May the Lord be gracious and grant me such a disciple who will carry forward my vow; may you shelter him under your wing. May he become a knower of Brahman, with his banner raised across the three worlds.

Says Tuka, let him call out my name at the door of my Vitthoba.

IN PLAIN WORDS

May the Lord be gracious and give me such a disciple. Give me one who will carry my vow forward. Shelter him under your wing. Let him become a knower of Brahman, with his banner raised across the three worlds. Tuka says: let him call out my name at the door of my Vithoba.

WHAT IT MEANS

Tukaram is not asking for a reward but for someone to come after him and carry on his vow of devotion. He asks the Lord both to grant such a disciple and to protect him, since the gift and its keeping both belong to grace. He wants this heir to be no small figure but a true knower of Brahman, his banner raised across all three worlds. The last line is the tenderest part: that the disciple, having risen so high, will still stand at Vithoba's door and call out the name of his own teacher.

GATHA 0512 *Autobiography*

Renunciation, the man walking away from his house

मराठी मूळ

जातो वाराणसी । निरवी गाई घोडे म्हैसी ॥१॥
गेलों येतों नाहीं ऐसा । सत्य मानावा भरवसा ॥ध्रु.॥
नका काढूं माझीं पेवें । तुम्हीं वरळा भूस खावें ॥२॥
भिकारियाचे पाठीं । तुम्ही घेउनि लागा काठी ॥३॥
सांगा जेवाया ब्राम्हण । तरी कापा माझी मान ॥४॥
वोकलिया वोका । म्यां खर्चिला नाहीं रुका ॥५॥
तुम्हीं खावें ताकपाणी । जतन करा तूपलोणी ॥६॥
नाहीं माझें मनीं । पोरें रांडा नागवणी ॥७॥
तुका म्हणे नीट । होतें तैसें बोले स्पष्ट ॥८॥

ENGLISH TRANSLATION

I am going to Varanasi; settle the matter of the cows, horses, and buffaloes. Trust me truly when I say that once I have gone I will not return.

Do not open my grain stores; you may eat the chaff and husks. Chase any beggars away with a stick.

If you invite Brahmins to feast, then cut off my head. I have vomited it all out; I have not spent a single coin.

Drink your buttermilk and water, and guard the butter and ghee carefully. I have no concern in my heart for wives and children and their plundering ways.

Says Tuka, I am straightforward and speak plainly just as things are.

IN PLAIN WORDS

I am going to Varanasi. Settle the cows, the horses, the buffaloes. Believe me truly: once I have gone, I will not come back. Do not open my grain stores; you may eat the chaff and husks. If beggars come, take a stick to them. If you invite Brahmins to feast, then cut off my head. I have vomited it all out. I have not spent a single coin. Drink your buttermilk and water; guard the butter and ghee with care. There is nothing in my heart for wives and children and their grasping ways. Tuka says: I am straightforward, and I speak plainly just as things are.

WHAT IT MEANS

This is a sharp, bitter farewell from a man renouncing the household and saying so without softening. Going to Varanasi is the old language for walking away for good, and he wants no doubt about it: he will not return. The cruel-sounding instructions, hoard the grain, beat off beggars, never feed a Brahmin, are aimed at the household's stinginess, the very pattern he is leaving behind, not held up as advice. He says he has vomited it all out, the whole tangle of property and family claims that he calls grasping. The point of self-examination is the grip itself: how a house and its anxieties can own a person until plain speech is the only way to break free.

GATHA 0513 *Autobiography*

Mission, the open invitation to all

मराठी मूळ

कास घालोनी बळकट । झालों कळिकाळासी नीट । केली पायवाट । भवसिंधूवरूनि ॥१॥
या रे या रे लाहान थोर । याति भलते नारीनर । करावा विचार । न लगे चिंता कोणासी ॥ध्रु.॥
कामी गुंतले रिकामे । जपी तपी येथें जमे । लाविले दमामे । मुक्त आणि मुमुक्षा ॥२॥
एकंदर शिका । पाठविला इहलोका । आलों म्हणे तुका । मी नामाचा धारक ॥३॥

ENGLISH TRANSLATION

Girding my loins firmly, I have confronted all-devouring Time and paved a path across the ocean of worldly existence. Come, come, all of you, small and great, men and women of every kind; no deliberation is needed, no one need worry.

Those entangled in desire and those sitting idle, those who chant and those who practice austerities, all are assembled here; the liberated and the seekers of liberation alike. Says Tuka, I have been sent into this world as a single recruit; I am the bearer of the Name.

IN PLAIN WORDS

I girded my loins tight. I stood up straight to all-devouring Time. I made a footpath across the ocean of worldly life. Come, come, all of you, small and great. Come, men and women of every kind. No weighing is needed. No one need worry. Those caught in desire, those sitting idle, those who chant, those who do austerities, all gather here. The freed and the seekers of freedom alike. Tuka says: I have been sent into this world as a single recruit. I am the bearer of the Name.

WHAT IT MEANS

Tukaram presents himself as a soldier who has stood up to death itself and beaten a path across the ocean of birth and death so that others can follow. The invitation is deliberately total: small and great, men and women, every kind of person, with no entrance exam and no need to qualify. He names them by their condition, the desire-bound, the lazy, the austere, the already free, precisely to say that none of these states bars the way. He claims a single commission, sent as one recruit into the world, and his whole equipment is the Name he carries and offers to all.

GATHA 0514 *Autobiography*

Mission, dwellers of Vaikuntha sent to serve

मराठी मूळ

आम्ही वैकुंठवासी । आलों या चि कारणासी । बोलिले जे ऋषी । साच भावें वर्ताव्या ॥१॥
झाडूं संतांचे मारग । आडरानें भरलें जग । उच्छिष्टाचा भाग । शेष उरलें तें सेवूं ॥ध्रु.॥
पिटूं भक्तिचा डांगोरा । कळिकाळासी दरारा । तुका म्हणे करा । जेजेकार आनंदें ॥३॥

ENGLISH TRANSLATION

We are dwellers of Vaikuntha, come here for this very purpose: to live truly by the words the sages have spoken. We sweep clean the path of the saints, for the world has become overgrown with wild thickets; we will partake of whatever blessed remnants remain.

We beat the drum of devotion, striking dread into Death himself. Says Tuka, raise a triumphant cheer with great joy.

IN PLAIN WORDS

We are dwellers of Vaikuntha. We have come here for this one purpose: to live truly by what the sages spoke. We sweep clean the path of the saints, for the world has grown thick with wild thickets. Whatever blessed leavings remain, we will take them as our food. We beat the drum of devotion and strike dread into Death himself. Tuka says: raise a cry of victory with joy.

WHAT IT MEANS

Tukaram speaks for himself and his companions as souls come down from Vaikuntha on a single errand: to make the sages' words actually lived, not merely recited. The image of sweeping the saints' overgrown path names the work, clearing away the wild growth of neglect so the way of the holy ones can be walked again. Calling their food the leavings, the blessed remnants, marks their lowliness and their gladness in it; they want no more than what the path leaves over. The drum of devotion is loud on purpose, a public proclamation that frightens Death, and the closing shout turns the whole mission into a festival.

GATHA 0515 *Ecstasy and Joy*

Ecstasy, made mighty by surrender

मराठी मूळ

बळियाचे अंकित । आम्ही जालों बळिवंत ॥१॥
लाता हाणोनि संसारा । केला षडूर्मीचा मारा ॥ध्रु.॥
जन धन तन । केलें तृणाही समान ॥२॥
तुका म्हणे आतां । आम्ही मुक्तीचिया माथां ॥३॥

ENGLISH TRANSLATION

By surrendering to the Mighty One, we have become mighty ourselves. We have kicked worldly life aside and conquered the six waves of affliction.

Wealth, people, and body have all been made equal to a blade of grass. Says Tuka, we now stand upon the very head of liberation.

IN PLAIN WORDS

We belong wholly to the Mighty One. By that, we ourselves have become mighty. We have kicked worldly life aside. We have struck down the six waves of affliction. Wealth, people, the body: we have made them all equal to a blade of grass. Tuka says: now we stand upon the very head of liberation.

WHAT IT MEANS

The whole strength Tukaram boasts of is borrowed: he is mighty only because he belongs entirely to the Mighty One. From that surrender comes a freedom strong enough to kick aside worldly life and beat down the six inner forces, hunger, thirst, grief, delusion, old age, death, that toss a person about. Once those are conquered, the things people crave or fear, money, relations, the body itself, weigh no more than a blade of grass. The final image is daring on purpose: he does not merely reach liberation, he stands on its head, mastering even the goal.

GATHA 0516 *Renunciation*

Renunciation, nothing but the Name

मराठी मूळ

मृत्युलोकीं आम्हां आवडती परी । नाहीं एका हरिनामें विण ॥१॥
विटलें हें चित्त प्रपंचापासूनि । वमन हें मनीं बैसलेंसे ॥ध्रु.॥
सोनें रूपें आम्हां मृत्तिके समान । माणिकें पाषाण खडे तैसे ॥२॥
तुका म्हणे तैशा दिसतील नारी । रिसाचियापरी आम्हांपुढें ॥३॥

ENGLISH TRANSLATION

In this mortal world nothing pleases me except the name of Hari alone. My chitta is wearied by worldly affairs; the disgust sits deep within my heart like something vomited.

Gold and silver are no better than clay to me; diamonds and rubies are mere pebbles and stones. Says Tuka, women appear before me as nothing more than she-bears.

IN PLAIN WORDS

In this mortal world, nothing pleases me. Nothing, except the one name of Hari. My chitta is sick of worldly affairs. The disgust sits deep in my heart, like something already vomited. Gold and silver are clay to me. Diamonds and rubies are only pebbles and stones. Tuka says: women appear before me like she-bears.

WHAT IT MEANS

Tukaram measures everything the world values against one thing, the name of Hari, and finds it all worthless. The disgust he describes is not a passing mood but settled, lodged in him like food already thrown up, which cannot be swallowed back. He runs through the usual objects of craving, precious metal, gems, the lure of beauty, and strips each of its shine: clay, pebbles, repellent. The harsh comparison is aimed at the grip of desire itself, not at any person; he is reporting how thoroughly the longing for the Name has emptied every rival attraction of its power.

GATHA 0517 *The Moral Ideal*

Moral counsel, the danger of desire

मराठी मूळ

स्त्रियांचा तो संग नको नारायणा । काष्ठा या पाषाणामृत्तिकेच्या ॥१॥
नाठवे हा देव न घडे भजन । लांचावलें मन आवरे ना ॥ध्रु.॥
दृष्टिमुखें मरण इंद्रियाच्या द्वारें । लावण्य तें खरें दुःखमूळ ॥२॥
तुका म्हणे जरी अग्नि जाला साधु । परी पावे बाधूं संघष्टणें ॥३॥

ENGLISH TRANSLATION

O Narayana, shun the company of women, who are wood, stone, and clay. In their presence one forgets God, devotion becomes impossible, and the greedy mind cannot be restrained.

Through the gateways of the senses comes death by way of sight and speech; beauty is truly the root of suffering. Says Tuka, even if one has become a saint as pure as fire, mere contact can still cause harm.

IN PLAIN WORDS

O Narayana, I do not want the company of women, who are made of wood, stone, and clay. In their presence God is forgotten and worship cannot be done; the greedy mind will not be held back. Through the eyes and through the senses comes death; beauty is truly the root of sorrow. Tuka says: even one who has become a saint as pure as fire can still be burned by mere contact.

WHAT IT MEANS

Tukaram is asking God to keep him from a craving he does not trust himself around, and the heat is on his own mind, not on women as persons. The point is the grip of desire on the senses: when the greedy mind is roused it forgets God and cannot be reined in, so the eyes and ears become doors through which a kind of death enters. By calling the body wood, stone, and clay he is trying to break the spell of beauty he names as the root of sorrow. The closing image is the sharpest and the most humble: even fire-pure holiness can be scorched by contact, so he asks to be kept from the occasion rather than trusting his own strength.

GATHA 0518 *The Moral Ideal*

Moral firmness, refusing the temptress

मराठी मूळ

पराविया नारी रखुमाईसमान । हें गेलें नेमून ठायींचें चि ॥१॥
जाई वो तूं माते न करीं सायास । आम्ही विष्णुदास नव्हों तैसे ॥ध्रु.॥
न साहावें मज तुझें हें पतन । नको हें वचन दुष्ट वदों ॥२॥
तुका म्हणे तुज पाहिजे भ्रतार । तरी काय नर थोडे जाले ॥३॥

ENGLISH TRANSLATION

I regard another man's wife as I would Rakhumai herself; this has been my firm resolve from the very beginning. Go away, O woman, do not trouble yourself; we are not the kind of servants of Vishnu who would fall.

I cannot bear to witness your downfall; do not utter such wicked words. Says Tuka, if you need a husband, are there so few men in the world?.

IN PLAIN WORDS

Another man's wife I hold as I would hold Rakhumai herself. This has been my fixed resolve from the very start. Go away, woman; do not trouble yourself. We are not the kind of servants of Vishnu who fall. I cannot bear to watch your downfall. Do not speak such wicked words. Tuka says: if you need a husband, are there so few men in the world?

WHAT IT MEANS

Here Tukaram puts the resolve into action, turning away a woman who comes to tempt him. He has long held that any other man's wife is to him as sacred as Rakhumai, the Lord's own consort, so the boundary is settled before the test arrives. His refusal is firm but not contemptuous: he says he cannot bear to see her fall, naming her welfare and not only his own purity. The closing line lets her go without cruelty, pointing her back to the ordinary world where, if she truly wants a husband, there is no shortage of men, only this one path she may not take.

GATHA 0519 *Longing and Separation*

Longing, why have you forgotten me

मराठी मूळ

भक्तिप्रतिपाळे दीन वो वत्सळे । विठ्ठले कृपाळे होसी माये ॥१॥
पडिला विसर माझा काय गुणें । कपाळ हें उणें काय करूं ॥२॥
तुका म्हणे माझें जाळूनि संचित । करीं वो उचित भेट देई ॥३॥

ENGLISH TRANSLATION

O Vitthala, you who cherish devotion, who are tender as a cow to her calf toward the humble and full of mercy, O Mother. Have you forgotten me on account of some fault of mine? What can I do about my poor fate? Says Tuka, burn away my accumulated destiny and grant me the meeting that is rightfully due.

IN PLAIN WORDS

You who cherish devotion, tender to the lowly. O Vitthala, merciful one, you are my mother. Have you forgotten me? For what fault of mine? My fate is poor; what can I do about it? Tuka says: burn away the destiny I have stored up. Do what is fitting, and grant me the meeting.

WHAT IT MEANS

Tukaram begins by naming Vitthala's own nature, the cherisher of devotion, mother to the lowly, full of mercy, and then asks how such a one could forget him. He does not accuse God; he turns the question on himself and his fate, wondering what fault has caused the silence. The accumulated destiny he asks to be burned is the store of

past karma that he feels is keeping him apart from the Lord. His final plea leaves the remedy to God: do what is fitting, undo the obstacle, and grant the meeting that mercy itself seems to owe.

GATHA 0520 *Longing and Separation*

Longing, you are my only kin

मराठी मूळ

तुजविण मज कोण वो सोयरें । आणीक दुसरें पांडुरंगे ॥१॥
लागलीसे आस पाहा तुझें वास । रात्री वो दिवस लेखीं बोटीं ॥२॥
काम गोड मज न लगे हा धंदा । तुका म्हणे सदा हें चि ध्यान ॥३॥

ENGLISH TRANSLATION

Who is kin to me besides you, O Panduranga? There is no other. I wait longingly for your presence, counting the days and nights on my fingers.

No work appeals to me, no worldly occupation holds my interest. Says Tuka, this alone is my constant meditation.

IN PLAIN WORDS

Who is kin to me but you, Panduranga? There is no other. I wait for you. I watch for your coming. I count the nights and days on my fingers. No work tastes sweet to me. This business does not hold me. Tuka says: this alone is my meditation, always.

WHAT IT MEANS

Tukaram strips his whole life down to one relation. He tells Panduranga that no one else counts as family; everything else has fallen away. The waiting is physical: he counts off the nights and days on his fingers, the way someone counts down to a loved one's return. Work no longer interests him, not because he is idle, but because his attention has gone entirely to one place. He calls that fixed attention his only meditation, so that even his longing has become his practice.

GATHA 0521 *Prayers*

Prayer, the child's claim on the Mother

मराठी मूळ

पढियंतें आम्ही तुजपाशीं मागावें । जीवींचें सांगावें हितगुज ॥१॥
पाळसील लळे दीन वो वत्सले । विठ्ठले कृपाळे जननिये ॥ध्रु.॥
जीव भाव तुझ्या ठेवियेला पायीं । तूं चि सर्वा ठायीं एक आम्हां ॥२॥
दुजियाचा संग लागों नेदीं वारा । नाहीं जात घरा आणिकांच्या ॥३॥
सर्वसत्ता एकी आहे तुजपाशीं । ठावें आहे देसी मागेन तें ॥४॥
म्हणउनि पुढें मांडियेली आळी । थिंकोनियां चोळी डोळे तुका ॥५॥

ENGLISH TRANSLATION

What I must ask of you are intimate matters of the soul, whispered confidences. You who indulge the whims of the humble, O compassionate Vitthala, O Mother.

My life and my devotion are placed at your feet; you alone are everything to me in all places. Do not let even the slightest breeze of another's company touch me; I will not go to anyone else's house.

All power rests with you alone, and I know that whatever I ask, you will give. Says Tuka, therefore I lay out my plea before you, rubbing my eyes and weeping.

IN PLAIN WORDS

What I ask of you, I ask in private. I tell you the secret of my heart. You indulge the whims of the lowly, O tender one; O merciful Vitthala, O Mother. My life and my love I have laid at your feet. You alone are everything to me, in every place. Do not let another's company touch me, not even like a breeze. I do not go to anyone else's house. All power rests with you alone. You know it, and you will give what I ask. So I lay my plea before you. Tuka says: I rub my eyes and weep.

WHAT IT MEANS

Tukaram comes to Vitthal the way a small child comes to its mother, asking with the certainty that he will be heard. He calls Vitthal Mother and asks in private, because what he wants is not a thing but the secret of his own heart. He renounces every other refuge: no other company, no other house, not even a stray breeze of attachment to anything else. His ground for asking is simple: all power belongs to Vitthal alone, so there is no point begging elsewhere. The poem ends not with an argument but with a child's weapon, tears, as Tuka rubs his eyes and cries until he is answered.

GATHA 0522 *Longing and Separation*

Longing, seizing the hem

मराठी मूळ

कोण पर्वकाळ पहासील तीथ । होतें माझें चित्त कासावीस ॥१॥
पाठवीं भातुकें प्रेरीं झडकरी । नको राखों उरी पांडुरंगा ॥ध्रु.॥
न धरावा कोप मजवरी कांहीं । अवगुणी अन्यायी म्हणोनियां ॥२॥
काय रडवीसी नेणतियां पोरां । जाणतियां थोरां याचिपरी ॥३॥
काय उभी कर ठेवुनियां कटीं । बुझावीं धाकुटीं लडिवाळें ॥४॥
तुका म्हणे आतां पदरासी पिळा । घालीन निराळा नव्हे मग ॥५॥

ENGLISH TRANSLATION

What auspicious occasion are you waiting for, what pilgrimage date? My chitta has been in agony. Send me the gift of your grace swiftly, O Panduranga; do not hold anything back.

Do not be angry with me, even though I am full of faults and offenses. Why do you make innocent children cry, and wise elders too, in this manner? Why do you stand with hands on your hips? Comfort your little darlings instead.

Says Tuka, I will now grab hold of the hem of your garment and never let go.

IN PLAIN WORDS

What holy day are you waiting for, what pilgrimage date? My mind is in agony. Send me your gift; send it quickly. Hold nothing back, Panduranga. Do not be angry with me because I am full of faults and wrongs. Why do you make innocent children cry, and wise elders too, the same way? Why do you stand there with your hands on your hips? Comfort your little ones instead. Tuka says: now I have grabbed the hem of your garment. I will not let go.

WHAT IT MEANS

Tukaram is impatient and says so plainly, asking why Vitthal keeps delaying grace as if waiting for some special date on the calendar. He admits he is full of faults, but turns that into a reason for mercy rather than a barrier to it. The image of God standing with hands on the hips is Vitthal's famous pose at Pandhari; Tukaram reads it as God holding back, and begs him instead to bend down and comfort his crying children. Then he stops asking and simply takes hold: he grips the hem of Vitthal's garment and declares he will never let go. The prayer ends as a refusal to leave until the embrace comes.

GATHA 0523 *Longing and Separation*

Longing, the silence of God

मराठी मूळ

कां हो देवा कांहीं न बोला चि गोष्टी । कां मज हिंपुटी करीतसा ॥१॥
कंठीं प्राण पाहें वचनाची आस । तों दिसे उदास धरिलें ऐसें ॥ध्रु.॥
येणें काळें बुंथी घेतलीसे खोल । कां नये विटाळ होऊं माझा ॥२॥

ENGLISH TRANSLATION

Why, O God, do you not speak a single word to me? Why do you treat me with such contempt? My life hangs in my throat as I wait for a word from you, yet you appear utterly indifferent. You have wrapped yourself up tightly in this dark blanket of silence.

Is it that you cannot bear the taint of my presence?.

IN PLAIN WORDS

Why, O God, do you not say a single word to me? Why do you treat me with such scorn? My life hangs in my throat as I wait for your word, and you look on as though you do not care. You have pulled the dark blanket of your silence tight over yourself. Is it that you cannot bear the stain of my touch?

WHAT IT MEANS

Tukaram is in the worst part of waiting: the silence. God will not even speak, and the silence reads to him as contempt. His life feels lodged in his throat, ready to leave, while God seems wrapped up and indifferent under a dark covering. In his pain he names the fear underneath the longing: maybe God stays silent because he, Tukaram, is too impure to be touched. The abhanga does not resolve this; it leaves the devotee held in the unanswered question, which is itself the heart of the longing.

GATHA 0524 *Longing and Separation*

Longing, the unanswered door

मराठी मूळ

उचित तें काय जाणावें दुर्बळें । थोरिवेचें काळें तोंड देवा ॥१॥
देतों हाका कोणी नाइकती द्वारीं । ओस कोणी घरीं नाहीं ऐसें ॥ध्रु.॥
आलिया अतीता शब्द समाधान । करितां वचन कायवेंचे॥२॥
तुका म्हणे तुम्हां साजे हें श्रीहरी । आम्ही निलाजिरीं नाहीं ऐसीं ॥३॥

ENGLISH TRANSLATION

What does a poor man know of proper conduct? Greatness has turned its face dark, O God. I call out but no one at the door will listen; as if the house stands empty with no one inside.

When a guest arrives, offering a few kind words of welcome costs nothing. Says Tuka, this befits you, O Hari; we are not so shameless as you think.

IN PLAIN WORDS

What does a poor man know of proper conduct? Greatness has turned its face dark, O God. I call out, and no one at the door will listen, as though the house stands empty, no one inside. When a guest arrives, a few words of welcome cost nothing. Tuka says: this suits you, Hari; but we are not as shameless as you make us out to be.

WHAT IT MEANS

Tukaram stands at God's door like a beggar and gets no answer, so he turns the failure of hospitality back on the host. He admits a poor man may not know the fine rules of conduct, but a kind word to a guest costs the host nothing, and even that is withheld. The house seems empty, as if no one is home, which for a devotee is a sharp complaint against a present and powerful God. With gentle sting he says such treatment may befit Hari's grandeur, but it should not make the devotee out to be shameless for simply asking. The reproach is the prayer: he keeps knocking by accusing the silence.

GATHA 0525 *Devotion to Vitthal*

Devotion, the Name over all powers

मराठी मूळ

आम्ही मागों ऐसें नाहीं तुजपाशीं । जरीं तूं भीतोसि पांडुरंगा ॥१॥
पाहें विचारूनि आहे तुज ठावें । आम्ही धालों नावें तुझ्या एका ॥ध्रु.॥
ऋद्धिसिद्धि तुझें मुख्य भांडवल । हें तों आम्हां फोल भक्तीपुढें ॥२॥
तुका म्हणे जाऊं वैकुंठा चालत । बैसोनि निश्चिंत सुख भोगू ॥३॥

ENGLISH TRANSLATION

We do not ask for anything you need fear giving, O Panduranga. Consider it carefully; you already know: we are satisfied with your name alone.

Supernatural powers and accomplishments are your chief treasure, but they are worthless to us compared to devotion. Says Tuka, we could walk to Vaikuntha itself and sit there enjoying bliss without a care.

IN PLAIN WORDS

We do not ask of you anything you would fear to give, Panduranga. Think it over; you already know: we are content with your name alone. Riddhi and siddhi, all your powers and attainments, are your chief treasure. To us they are husks before devotion. Tuka says: we could walk to Vaikuntha and sit there, free of care, enjoying bliss.

WHAT IT MEANS

Tukaram reassures God that his asking is safe, because he wants nothing God would be reluctant to part with. What he wants is only the Name, and the Name costs God nothing. He refuses the standard prizes of religion, the supernatural powers and accomplishments that others crave, calling them empty husks next to the joy of

devotion. By saying he could simply stroll into Vaikuntha and sit content, he claims that love of the Name already carries him where powers cannot. The whole point is a reversal: the devotee holds the real treasure, and the powers are the small thing.

GATHA 0526 *Longing and Separation*

Longing, the form over Brahman-knowledge

मराठी मूळ

न लगे हें मज तुझें ब्रम्हज्ञान । गोजिरें सगुण रूप पुरे ॥१॥
लागला उशीर पतितपावना । विसरोनि वचना गेलासि या ॥ध्रु.॥
जाळोनि संसार बैसलों अंगणीं । तुझे नाहीं मनीं मानसीं तें ॥२॥
तुका म्हणे नको रागेजों विठ्ठला । उठीं देई मला भेटी आतां ॥३॥

ENGLISH TRANSLATION

I have no need of your knowledge of Brahman; your beautiful form with all its sweetness is enough for me. You are taking too long, O Redeemer of the fallen; have you forgotten your promise? I have burned my worldly life and sit waiting in your courtyard, yet you show no concern in your heart.

Says Tuka, do not be angry, O Vitthala; rise and give me your embrace now.

IN PLAIN WORDS

I have no use for your knowledge of Brahman. Your lovely form with all its sweetness is enough for me. You are late, O Savior of the fallen. Have you forgotten what you said? I have burned up my worldly life and sit in your courtyard, and you keep no thought of me in your heart. Tuka says: do not be angry, Vitthala. Get up and give me your embrace now.

WHAT IT MEANS

Tukaram refuses the highest abstraction on offer, the knowledge of Brahman, and asks instead for the personal, visible, sweet form of Vitthal. He has burned his bridges, given up worldly life, and now sits waiting in the courtyard with nothing to fall back on. So he reminds God of a promise that seems forgotten and presses on the title Savior of the fallen, since he has made himself exactly the fallen one who must be saved. There is impatience and even reproach in it, but it ends in tenderness: do not be angry, just rise and embrace me. The plea is for nearness, not for understanding.

GATHA 0527 *The Power of the Name*

The Name, the devotee tastes what God cannot

मराठी मूळ

कमोदिनी काय जाणे तो परिमळ । भ्रमर सकळ भोगीतसे ॥१॥
तैसें तुज ठावें नाहीं तुझें नाम । आम्ही च तें प्रेमसुख जाणों ॥ध्रु.॥
माते तृण बाळा दुधाची ते गोडी । ज्याची नये जोडी त्यासी कामा ॥२॥
तुका म्हणे मुक्ताफळ शिंपीपोटीं । नाहीं त्याची भेटी भोग तिये ॥३॥

ENGLISH TRANSLATION

Does the night-lotus know its own fragrance? It is the bee who enjoys it fully. In the same way, you do not know the sweetness of your own name; it is we who taste that bliss of love.

The mother eats grass, while the child savors the sweetness of her milk; what one cannot use serves another. Says Tuka, the pearl is born in the oyster's belly, yet the oyster never knows its splendor.

IN PLAIN WORDS

Does the night-lotus know its own fragrance? It is the bee who enjoys it fully. So you do not know the sweetness of your own name; only we know that bliss of love. The mother eats grass, the calf tastes the sweetness of her milk. What one cannot use serves another. Tuka says: the pearl is born in the oyster's belly, yet the oyster never knows its splendor.

WHAT IT MEANS

Tukaram makes a bold claim: the devotee tastes a sweetness in God's Name that God himself does not taste. He proves it with everyday images. The flower holds the fragrance but the bee enjoys it; the cow eats plain grass but the calf drinks the sweet milk; the oyster grows the pearl but never sees how lovely it is. In each case the one who produces the treasure is not the one who relishes it. So the Name belongs to God, but the joy of the Name is the lover's portion. It is a tender boast that turns devotion into the one experience God has handed over entirely to those who love him.

GATHA 0528 *The Necessity of Experience*

Experience, weary of liberation itself

मराठी मूळ

काय सांगों तुझ्या चरणांच्या सुखा । अनुभव ठाउका नाहीं तुज ॥१॥
बोलतां हें कैसें वाटे खरेपण । अमृताचे गुण अमृतासी ॥ध्रु.॥
आम्ही एकएका ग्वाही मायपुतें । जाणों तें निरुतें सुख दोघें ॥२॥
तुका म्हणे आम्हां मोक्षाचा कांटाळा । कां तुम्ही गोपाळा नेणां ऐसें ॥३॥

ENGLISH TRANSLATION

How can I describe the joy of your feet? Even you do not know that experience. How strange it sounds to speak of it aloud, as if telling nectar about the qualities of nectar.

We are like mother and child who bear witness to each other; we both know that intimate joy. Says Tuka, we are wearied by the thought of liberation itself. How is it, O Gopala, that you do not know this?.

IN PLAIN WORDS

How can I tell the joy of your feet? You yourself do not know that experience. How can it even sound true to speak of it, like telling nectar about the qualities of nectar? We are mother and child, each a witness for the other. We two know that joy for certain. Tuka says: we are sick of the very thought of liberation. How is it, Gopala, that you do not know this?

WHAT IT MEANS

Tukaram describes a joy so complete it cannot be reported, only shared. The sweetness of God's feet is like nectar trying to describe nectar; words double back on themselves. He says even God does not know this taste, because the bliss belongs to the relation between them, witnessed by both like a mother and child who alone know what passes between them. Most strikingly, he says he is tired of the idea of moksha, of liberation, because union in love is already fuller than any release the scriptures promise. He ends by teasing Gopala for not seeming to know the very thing that the devotee knows by heart.

GATHA 0529 *Devotion to Vitthal*

Adoration, the form that contents the mind

मराठी मूळ

देखोनियां तुझ्या रूपाचा आकार । उभा कटीं कर ठेवूनियां ॥१॥
तेणें माझ्या चित्ता होतें समाधान । वाटतें चरण न सोडावे ॥ध्रु.॥
मुखें गातों गीत वाजवितों टाळी । नाचतों राउळीं प्रेमसुखें ॥२॥
तुका म्हणे मज तुझ्या नामापुढें । तुश हें बापुडें सकळी काळ ॥३॥

ENGLISH TRANSLATION

Seeing the form of your figure standing with hands placed upon your hips, my chitta finds perfect contentment and I feel I should never let go of your feet. I sing songs with my lips, clap my hands, and dance in your temple, overflowing with the joy of love.

Says Tuka, before your name, all of time itself is a humble, trifling thing.

IN PLAIN WORDS

Seeing the shape of your form, standing with your hands on your hips, my mind comes to rest. I feel I must never let go of your feet. With my mouth I sing the song; I clap my hands; I dance in your temple in the joy of love. Tuka says: before your name, all of time itself is a poor, small thing.

WHAT IT MEANS

Tukaram looks at Vitthal in his familiar pose, standing with hands on the hips, and that single sight settles his restless mind completely. The contentment turns at once into clinging: he never wants to release those feet. From stillness it overflows into motion, singing, clapping, dancing in the temple, the body joining the joy the mind has found. The closing line sets the scale of it all: measured against the Name, even time, the great devourer of everything, shrinks to something small and pitiable. Adoration here is both deep rest and overflowing dance.

GATHA 0530 *Renunciation*

Renunciation, pleasure and pain are one

मराठी मूळ

आतां येणेंविण नाहीं आम्हां चाड । कोण बडबड करी वांयां ॥१॥
सुख तें चि दुःख पुण्यपाप खरें । हें तों आम्हां बरें कळों आलें ॥ध्रु.॥

ENGLISH TRANSLATION

Beyond this, we have no other desire. Who babbles on about other things in vain? Pleasure itself ise same as pain, and merit the same as sin: this much has become clear to us.

IN PLAIN WORDS

Now, apart from this, we have no need of anything. Who babbles on in vain about other things? Pleasure is the same as pain; merit and sin are alike. This much has become clear to us.

WHAT IT MEANS

Tukaram states the end of all wanting in a few lines. Apart from this one thing, his devotion, he needs nothing, and he brushes aside all the busy talk that chases after other goods as idle babble. Then he names what he has seen: pleasure and pain turn out to be the same, and so do merit and sin. He is not preaching this as theory; he says it has simply become clear, the settled fruit of his experience. Once the pairs that drive ordinary life lose their pull, there is nothing left to chase but God.

GATHA 0531 *The Necessity of Experience*

Experience, hidden in plain sight

मराठी मूळ

बोलों अबोलणें मरोनियां जिणें । असोनि नसणें जनि आम्हां ॥१॥
भोगीं त्याग जाला संगीं च असंग । तोडियेले लाग माग दोन्ही ॥२॥
तुका म्हणे नव्हें दिसतों मी तैसा । पुसणें तें पुसा पांडुरंगा ॥३॥

ENGLISH TRANSLATION

To speak is to be silent; to die is to truly live; to exist among people is to not exist at all. In the midst of enjoyment, renunciation has happened; in company itself, detachment has taken hold, and both pursuit and attachment are severed.

Says Tuka, I am not what I appear to be; if you wish to know the truth, ask Panduranga.

IN PLAIN WORDS

To speak is to keep silent; to die is to truly live; to live among people is not to exist at all. In the midst of enjoying, renunciation has happened; in company, I am uncompanioned. Both the trail ahead and the trail behind are cut. Tuka says: I am not what I look like. If you want to know, ask Panduranga.

WHAT IT MEANS

Tukaram describes the strange double life of one who is awake. His words are also silence; the death of his old self is his real life; he moves among people while no longer belonging to the world they live in. Even while he enjoys things, the grip of wanting has let go, and even in company he stays inwardly alone with God, with the trails of past and future both cut so nothing pulls him forward or back. He admits this cannot be read from the outside: he is not what he appears to be. So he hands the verdict to God himself, telling the listener to ask Panduranga what he truly is.

GATHA 0532 *Appeals and Exhortations*

Teaching, do not burn the boat

मराठी मूळ

अधिकार तैसा दावियेले मार्ग । चालतां हें मग कळों येतें ॥१॥
जाळूं नये नाव पावलेनि पार । मागील आधार बहुतांचा ॥२॥
तुका म्हणे रोग वैदाचे अंगीं । नाहीं करी जगीं उपकार ॥३॥

ENGLISH TRANSLATION

The path is shown according to one's capacity; its truth becomes clear only when one walks it. One should not burn the boat after reaching the far shore, for it serves as a support for the many still crossing.

Says Tuka, when the physician himself carries the disease, he does no good to the world.

IN PLAIN WORDS

The path is shown to each one according to his capacity. As you walk it, the truth of it becomes clear. Do not burn the boat once you have reached the far shore. Many behind you still lean on it to cross. Tuka says: when the disease lives in the physician's own body, he does the world no good.

WHAT IT MEANS

Tukaram is speaking about how a teacher should carry his learning. A path is given to each seeker only as far as he can hold it, and only walking it makes its truth plain. So even after you cross, do not destroy the means that carried you: others are still crossing, and the boat is their support. The last line names the test for any guide: a healer who is himself sick can heal no one, so the teacher must first be free of the very thing he treats.

GATHA 0533 *The Saints*

Saints, God living in the world

मराठी मूळ

संवसार तीहीं केला पाठमोरा । नाहीं द्रव्य दारा जया चित्तीं ॥१॥
शुभाशुभ नाहीं हर्षामर्ष अंगीं । जनार्दन जगीं होउनि ठेला ॥२॥
तुका म्हणे देहें दिला एकसरें । जयासि दुसरें नाहीं मग ॥३॥

ENGLISH TRANSLATION

Those who have turned their backs on worldly life, who hold no desire for wealth or spouse in their chitta, in whom neither good fortune nor bad provokes elation or resentment: they have become Janardana himself, living in the world. Says Tuka, having surrendered the body once and for all, nothing second remains for them.

IN PLAIN WORDS

They have turned their backs on worldly life. There is no wealth, no wife, in their mind. Good and bad, gain and loss, stir no joy and no resentment in them. They have become Janardana himself, living here in the world. Tuka says: they gave the body away once and for all. For them nothing second remains.

WHAT IT MEANS

Tukaram is describing what a true saint actually is. He names it by subtraction: no craving for wealth or spouse, no swing of elation or resentment when fortune turns good or bad. When all of that is gone, what is left is not a holy man but God walking in the world, Janardana himself. The last line lands the claim: such a one surrendered the body completely, and so for him there is no second thing, no other besides God.

GATHA 0534 *Worldly Life*

Worldly life, the burden of self and other

मराठी मूळ

देहबुद्धि वसे लोभ जयां चित्तीं । आपुलें जाणती परावें जे ॥१॥
तयासि चालतां पाहिजे सिदोरी । दुःख पावे करी असत्य तो ॥२॥
तुका म्हणे धर्म रक्षाया कारणें । छाया इच्छी उन्हें तापला तो ॥३॥

ENGLISH TRANSLATION

Those whose chitta is steeped in body-consciousness and greed, who distinguish between 'mine' and 'another's,' need provisions for their journey and suffer misery because they live by falsehood. Says Tuka, the one scorched by the sun seeks shade in order to protect what is righteous.

IN PLAIN WORDS

Their mind is full of body-thought and greed. They divide the world into mine and another's. Such people must carry provisions when they travel. They live by falsehood, and so they suffer. Tuka says: to guard what is right, the man scorched by the sun goes seeking shade.

WHAT IT MEANS

Tukaram is contrasting the life weighed down by ego with the life set free. As long as the mind is sunk in body-consciousness and greed, it keeps splitting reality into mine and yours, and that division is a falsehood that brings its own suffering. Such a person can never travel light: he must always carry his store of provisions, his anxious securities. The closing image points to the remedy by analogy: just as the sun-scorched man seeks shade, one burned by this false way should seek the cool refuge of what is truly righteous.

GATHA 0535 *The Nature of God*

The nature of God, the secret time cannot eat

मराठी मूळ

काळें खादला हा अवघा आकार । उत्पित्तसंहारघडमोडी ॥१॥
वीज तो अंकुर आच्छादिला पोटीं । अनंता सेवटीं एकाचिया ॥२॥
तुका म्हणे शब्दें व्यापिलें आकाश । गुढार हें तैसें कळों नये ॥३॥

ENGLISH TRANSLATION

Time has devoured every form through the cycle of creation and destruction. The seed, the sprout, is concealed in the belly of the Infinite One from beginning to end.

Says Tuka, sound pervades the sky, yet its secret remains beyond understanding.

IN PLAIN WORDS

Time has eaten every form. Creation rises and is destroyed, made and unmade. The seed, the sprout, lies hidden in the belly of the Infinite One, from first to last, in him alone. Tuka says: sound fills the whole sky. This mystery is like that. It cannot be grasped.

WHAT IT MEANS

Tukaram is pointing at what stands behind all change. Every shape that appears is devoured by time through the endless turning of creation and dissolution; nothing made survives. Yet the seed of all of it stays hidden in the Infinite One, from beginning to end, present in that One alone. The final image carries the weight: as sound pervades the whole sky and yet cannot be seized in the hand, this mystery is everywhere and still beyond the mind's grasp.

GATHA 0536 *The Power of the Name*

The Name, the one remedy of this age

मराठी मूळ

आणीक काळें न चले उपाय । धरावे या पाय विठोबाचे ॥१॥
अवघें चि पुण्य असे तया पोटीं । अवघिया तुटी होय पापा ॥ध्रु.॥
अवघें मोकळें अवघिया काळें । उद्धरती कुळें नरनारी ॥२॥
काळ वेळ नाहीं गर्भवासदुःखें । उच्चारितां मुखें नाम एक ॥३॥
तुका म्हणे कांहीं न लगे सांडावें । सांगतसें भावें घेती तयां ॥४॥

ENGLISH TRANSLATION

In this dark age no other remedy avails; one must hold fast to the feet of Vitthoba. All merit resides within those feet, and all sins are destroyed thereby.

Everything is set free in every age; men and women and their entire lineages are redeemed. There is no fixed time or occasion, no suffering of the womb; simply uttering the Name with one's mouth is enough.

Says Tuka, nothing needs to be abandoned; I say this with sincerity to all who will receive it with faith.

IN PLAIN WORDS

In this dark age no other remedy works. Hold fast to the feet of Vithoba. All merit lies in those feet. By them all sin is cut away. In every age everything is set free. Men and women and their whole families are saved. There is no fixed time, no fixed hour, no pain of the womb. Just speak the one Name with your mouth. Tuka says: nothing has to be given up. I tell this in sincerity to all who will take it in faith.

WHAT IT MEANS

Tukaram is naming the single sufficient practice for the present age. He says no other method holds, and reduces it all to one act: cling to Vithoba's feet, where every merit is gathered and every sin is undone. The Name needs no qualification, no proper hour, no ordeal; simply uttering it with the mouth rescues whole families. The closing line removes the last objection people raise: you do not have to renounce or abandon anything first, and he offers this in earnest to anyone willing to receive it with faith.

GATHA 0537 *Longing and Separation*

Longing, the God who will not answer

मराठी मूळ

कां रे माझा तुज न ये कळवळा । असोनि जवळा हृदयस्था ॥१ ॥
अगा नारायणा निष्ठाय निर्गुणा । केला शोक नेणां कंठस्फोट ॥ध्रु.॥
कां हें चित्त नाहीं पावलें विश्रांती । इंद्रियांची गति कुंटे चि ना ॥२॥
तुका म्हणे कां रे धरियेला कोप । पाप सरलें नेणों पांडुरंगा ॥३॥

ENGLISH TRANSLATION

Why does my plight not stir compassion in you, when you dwell so close, right within my heart? O Narayana, O Formless and Faithful One, I have cried out in anguish until my throat is raw, yet you seem not to hear. Why has my mind not found rest? Why do the senses refuse to be still? Says Tuka, why do you hold this grudge, O Panduranga? I cannot tell whether my sins have yet been exhausted.

IN PLAIN WORDS

Why does my plight not stir your pity, when you live so close, right inside my heart? O Narayana, formless and faithful one, I have cried out until my throat is torn, and still you do not seem to hear. Why has my mind found no rest? Why will the senses not grow still? Tuka says: why do you hold this grudge, Panduranga? I cannot tell whether my sins are not yet spent.

WHAT IT MEANS

Tukaram is praying from inside an unanswered cry, and the ache is sharpened by nearness: the God he begs from dwells in his own heart, yet seems deaf. He has worn his throat raw with calling, and still the mind will not rest and the senses will not be quiet. He even half-accuses the Lord of holding a grudge. The last line shows where he finally turns the suspicion: not on God's coldness but on himself, wondering whether his own sins are simply not yet exhausted.

GATHA 0538 *The Nature of God*

The nature of God, protector of the helpless

मराठी मूळ

दीनानाथा तुझीं ब्रिदें चराचर । घेसील कैवार शरणागता ॥१॥
पुराणीं जे तुझे गर्जती पवाडे । ते आम्हां रोकडे कळों आले ॥ध्रु.॥
आपुल्या दासांचें न साहासी उणें । उभा त्याकारणें राहिलासी ॥२॥
चक्र गदा हातीं आयुधें अपारें । न्यून तेथें पुरें करुं धावें ॥३॥
तुका म्हणे तुज भक्तीचें कारण । करावया पूर्ण अवतार ॥४॥
ठायींची हे काया ठेविली चरणीं । आतां ओवाळुनि काय सांडूं ॥ध्रु.॥
नाहीं भाव ऐसा करुं तुझी सेवा । जीव वाहूं देवा तो ही तुझा ॥२॥
मज माझें कांहीं न दिसे पाहातां । जें तुज अनंता समर्पावें ॥३॥
तुका म्हणे आतां नाहीं मज थार । तुझे उपकार फेडावया ॥४॥

ENGLISH TRANSLATION

O Lord of the lowly, your fame as protector of all creation, who champions the cause of those who surrender, fills the moving and the still. The glorious deeds the Puranas proclaim about you, we have seen them proven true before our very eyes.

You cannot bear to see your devotees suffer any want; that is why you stand there, ready. With discus, mace, and countless weapons in hand, you rush to fill whatever is lacking.

Says Tuka, devotion is the reason you take birth in this world. This body of mine was always meant for your feet; now what more can I wave before you and cast aside? I have no devotion worthy enough to serve you; even if I offer my life, that too belongs to you.

When I look within, I see nothing of my own that I might offer to you, O Infinite One. Says Tuka, I can find no way to repay your kindness.

IN PLAIN WORDS

Lord of the lowly, your name as protector fills all that moves and all that stands still. You take the side of those who surrender. The mighty deeds the Puranas sing of you, we have seen them proved true with our own eyes. You cannot bear to see your servants lack anything. That is why you stand there, ready. Discus and mace in hand, countless weapons, you run to fill whatever is missing. Tuka says: devotion is the reason you take birth. This body was always meant for your feet. What more can I now wave before you and throw away? I have no devotion good enough to serve you. Even if I offer my life, that life is yours too. When I look within, I see nothing of my own to give you, O Infinite One. Tuka says: now I find no way left to repay your kindness.

WHAT IT MEANS

Tukaram begins in praise and ends, helplessly, in debt. He honors Vitthal as the sworn protector of the lowly and of all who surrender, and says the Puranas' old stories of rescue have come true before his own eyes: the Lord cannot stand to see a devotee in want, so he stands ready, armed, rushing to supply whatever is lacking. Then the poem turns the tribute back on the singer. Everything he might offer in return, his body, his devotion, even his life, already belongs to God, so he has nothing of his own to give. The closing confession is the point: faced with such kindness, the devotee finds no way at all to repay it.

GATHA 0539 *Longing and Separation*

Longing, pull me out of the fire

मराठी मूळ

नाहीं सुख मज न लगे हा मान । न राहे हें जन काय करूं ॥१॥
देहउपचारें पोळतसे अंग । विषतुल्य चांग मिष्टान्न तें ॥ध्रु.॥
नाइकवे स्तुति वाणितां थोरीव । होतो माझा जीव कासावीस ॥२॥
तुज पावें ऐसी सांग कांहीं कळा । नको मृगजळा गोवूं मज ॥३॥
तुका म्हणे आतां करीं माझें हित । काढावें जळत आगींतूनि ॥४॥

ENGLISH TRANSLATION

I find no pleasure in worldly comforts, I have no use for honor, and people will not leave me alone; what am I to do? Comforts of the body scorch my skin; fine delicacies taste like poison. I cannot bear to hear anyone's praise or have my greatness described; it makes my soul writhe.

Tell me some means by which I may reach you; do not entangle me in mirages. Says Tuka, work now for my true welfare and pull me out of this fire.

IN PLAIN WORDS

I find no pleasure in this. I have no use for honor. People will not leave me alone. What am I to do? Comforts of the body scorch my skin. Fine rich food tastes like poison. I cannot bear to hear praise, to have my greatness described. It makes my soul writhe. Tell me some way to reach you. Do not tangle me in mirages. Tuka says: now do what is truly good for me. Pull me, burning, out of the fire.

WHAT IT MEANS

Tukaram is begging to be rescued from the very things people chase. Honor, comfort, rich food, praise: each one repels him, scorching his skin, tasting like poison, making his soul twist when he hears it. The only thing he wants is a way to reach God, and he asks not to be deceived by mirages, the false satisfactions that look like fulfillment and are not. The closing cry names the stakes plainly: he is on fire, and he asks God to do what is actually good for him and drag him out.

GATHA 0540 *Faith and Trust*

Faith, only Narayana matters

मराठी मूळ

न मिळो खावया न वाढो संतान । परि हा नारायण कृपा करो ॥१॥
विटंबो शरीर होत कां विपित्त । परि राहो चित्तीं नारायण ॥२॥
तुका म्हणे नासिवंत हें सकळ । आठवे गोपाळ तें चि हित ॥३॥

ENGLISH TRANSLATION

Let there be nothing to eat, let no children be born to me, so long as Narayana is merciful. Let the body be tormented, let misfortune strike, so long as Narayana remains in my heart.

Says Tuka, everything in this world is perishable; to remember Gopala alone is the true good.

IN PLAIN WORDS

Let there be nothing to eat. Let no children be born to me. Only let Narayana be merciful. Let the body be tormented. Let misfortune strike. Only let Narayana stay in my heart. Tuka says: all of this is perishable. To remember Gopala alone is the true good.

WHAT IT MEANS

Tukaram is setting his single condition against everything else and accepting the cost. He will give up food, offspring, the body's safety, all of it, on one term only: that Narayana be merciful and remain in his heart. The structure of the prayer makes the priority brutal and clear, hunger and ruin counted as nothing beside God's presence. The reason is given last: every one of those things is perishable and passing, so to keep remembering Gopala is the only good that actually holds.

GATHA 0541 *Renunciation*

Renunciation, the body cannot be saved

मराठी मूळ

पिंड पोसावे हें अधमाचें ज्ञान । विलास मिष्टान्न करूनियां ॥१॥
शरीर रक्षावें हा धर्म बोलती । काय असे हातीं तयाचिया ॥ध्रु.॥
क्षणभंगुर हें जाय न कळतां । ग्रास गिळि सत्ता नाहीं हातीं ॥२॥
कर्वतिलीं देहें कापियेलें मांस । गेले वनवासा शुकादिक ॥३॥
तुका म्हणे राज्य करितां जनक । अग्नीमाजी एक पाय जळे ॥४॥

ENGLISH TRANSLATION

To pamper the body with luxuries and fine food is the wisdom of the lowest kind. They say preserving the body is dharma, but what power does anyone truly have over it? This fragile thing perishes without warning; one cannot even swallow a morsel by one's own authority.

Shuka and others sawed through their bodies and cut away their flesh, then departed into the forest. Says Tuka, even while Janaka ruled his kingdom, one of his feet was burning in fire.

IN PLAIN WORDS

To pamper the body with luxuries and rich food is the wisdom of the lowest sort. They say guarding the body is dharma. But what power does anyone hold over it? This fragile thing breaks without warning. You cannot even swallow one mouthful by your own authority. Shuka and others sawed through their bodies, cut away their flesh, and went off into the forest. Tuka says: even as Janaka ruled his kingdom, one of his feet was burning in the fire.

WHAT IT MEANS

Tukaram is attacking the project of saving and serving the body. To feed it luxuries and call that wisdom is, he says, the lowest understanding; and the claim that protecting the body is dharma collapses once you see how little control anyone has over it. The body is fragile, it breaks unannounced, and a person cannot so much as guarantee his next swallow. Against this he sets the detachment of the realized: sages like Shuka treated the body as nothing, and Janaka could rule a whole kingdom while inwardly unattached, as a king at his ease with one foot already in the fire. The point is self-examination: stop staking your life on a thing you do not own.

GATHA 0542 *Devotion to Vitthal*

Devotion, the body sworn to the Name

मराठी मूळ

जरी माझी कोणी कापितील मान । तरी नको आन वदों जिव्हे ॥१॥
सकळां इंद्रियां हे माझी विनंती । नका होऊं परतीं पांडुरंगा ॥ध्रु.॥
आणिकांची मात नाइकावी कानीं । आणीक नयनीं न पाहावें ॥२॥
चित्ता तुवां पायीं रहावें अखंडित । होउनी निश्चित एकविध ॥३॥
चला पाय हात हें चि काम करा । माझ्या नमस्कारा विठोबाच्या ॥४॥
तुका म्हणे तुम्हां भय काय करी । आमुचा कैवारी नारायण ॥५॥

ENGLISH TRANSLATION

Even if someone should cut off my head, O tongue, do not speak any name other than Panduranga's. This is my plea to all my senses: do not turn away from the Lord.

Let these ears hear no one else's words; let these eyes gaze upon nothing else. O mind, remain steadfast and undivided at his feet.

Come, hands and feet, do this one task: bow before my Vitthoba. Says Tuka, what have any of you to fear? Narayana is our protector.

IN PLAIN WORDS

Even if someone cuts off my head, O tongue, do not speak any name but Panduranga's. This is my plea to all my senses: do not turn away from the Lord. Let these ears hear no one else's words. Let these eyes look at nothing else. O mind, stay unbroken at his feet, settled and one-pointed. Come, hands and feet, do this one task: bow before my Vithoba. Tuka says: what have any of you to fear? Narayana is our protector.

WHAT IT MEANS

Tukaram is mustering his own body and senses like a vow taken under threat. He commands the tongue to keep the Name even if his head is struck off, and goes part by part, ears, eyes, mind, hands, feet, ordering each to attend to nothing but the Lord and to bow before Vithoba. It reads as a discipline of total inward devotion, the whole person turned single-pointed at God's feet. The closing line answers the fear such a vow might raise: none of these faculties need be afraid, because Narayana is their protector.

GATHA 0543 *Social Criticism*

Social criticism, the false saints

मराठी मूळ

करिसी तें देवा करीं माझें सुखें । परी मी त्यासी मुखें न म्हणें संत ॥१॥
जया राज्य द्रव्य करणें उपार्जना । वश दंभमाना इच्छे जाले ॥ध्रु.॥
जगदेव परी निवडीन निराळे । ज्ञानाचे आंधळे भारवाही ॥२॥
तुका म्हणे भय न धरीं मानसीं । ऐसियाचे विशीं करितां दंड ॥३॥

ENGLISH TRANSLATION

O God, do whatever pleases you with me, but I will never call those people saints who have become slaves to wealth, status, and the desire for worldly acquisition, who are ruled by pride and ambition. Let them be revered by the world; I will sort out the truly wise from the frauds, those who are blind despite their learning, mere beasts of burden.

Says Tuka, I hold no fear in my heart when it comes to condemning such pretenders.

IN PLAIN WORDS

Do with me whatever you please, God, gladly. But these people I will not call saints with my mouth. They labor to gather kingdoms and wealth. They are slaves to show and to status, ruled by their own craving. Let the world worship them. I will sort the truly wise from the frauds, the men blind despite their learning, the beasts that only carry loads. Tuka says: I hold no fear in my heart when it comes to condemning such pretenders.

WHAT IT MEANS

Tukaram is refusing to flatter holy reputations that are hollow. He hands himself over to God's will, but draws one hard line: he will not call these men saints. He names the pattern, hunger for kingdoms and wealth, enslavement to display and status, the rule of one's own ambition, and says worldly worship of such figures changes nothing. He claims the right to separate the genuinely wise from the frauds, those learned yet blind, carrying their knowledge like pack animals carry a load. The point turns toward self-examination as much as accusation: it is the pattern of pride and acquisition that is condemned, and he says he is unafraid to call it out.

GATHA 0544 *Social Criticism*

Social criticism, the false saint

मराठी मूळ

म्हणविती ऐसे आइकतों संत । न देखीजे होत डोळां कोणीं ॥१॥
ऐसियांचा कोण मानितें विश्वास । निवडे तो रस घाईडाई ॥ध्रु.॥
पर्जन्याचे काळीं वाहाळाचे नद । ओसरतां बुंद न थारे चि ॥२॥
हिर्याय ऐशा गारा दिसती दूरोन । तुका म्हणे घन न भेटे तों ॥३॥

ENGLISH TRANSLATION

I hear people call themselves saints, yet none can be seen with one's own eyes. Who would place trust in such people? True substance reveals itself only under scrutiny.

In the rainy season every ditch becomes a river, but when the rains stop, not a drop remains. Hailstones look like diamonds from afar.

Says Tuka, the deception lasts only until you hold them close.

IN PLAIN WORDS

I hear people call themselves saints. But I see none with my own eyes. Who would trust such people? The real substance shows itself only when you test it. In the rainy season every ditch swells into a river; when the rain stops, not a drop is left. Hailstones look like diamonds from far away. Tuka says: the trick lasts only until you hold them close.

WHAT IT MEANS

Tukaram is warning against trusting a holy reputation that has not been tested. Anyone can claim the title of saint; the claim proves nothing, because the real worth of a person only shows under scrutiny. He gives two pictures: the monsoon ditch that roars like a river while the rains last and runs dry the moment they stop, and the hailstone that glitters like a diamond from a distance and melts in your hand. The point lands on the reader as much as on the boaster: do not be dazzled from afar, and do not be the swollen ditch yourself. Look closely, and what is hollow falls apart.

GATHA 0545 *Social Criticism*

Social criticism, the costumed devotee

मराठी मूळ

अतिवाद लावी । एक बोट सोंग दावी ॥१॥
त्याचा बहुरूपी नट । नव्हे वैष्णव तो चाट ॥ध्रु.॥
प्रतिपादी वाळी । एक पुजी एका छळी ॥२॥
तुका म्हणे नाहीं । भूतदया ज्याचे ठायीं ॥३॥

ENGLISH TRANSLATION

One puts on excessive airs and makes a show of pointing a finger. He is a costumed actor, not a true Vaishnava but a sycophant but a fraud.

He supports one person, worships another, and torments someone else. Says Tuka, wherever compassion for all beings is absent, there is no true devotion.

IN PLAIN WORDS

He makes a great show. He points a finger and plays a part. He is a costumed actor, not a true Vaishnava, only a flatterer. He praises one man, worships another, and torments a third. Tuka says: where there is no compassion for all beings, there is no devotion.

WHAT IT MEANS

Tukaram is naming the gap between the show of devotion and its one real mark. The man here performs piety like an actor in costume, pointing fingers and playing favorites: praising one person, flattering another, harassing a third. None of that is Vaishnava faith, only sycophancy dressed as religion. The test Tukaram applies is simple and severe: bhutadaya, compassion toward all living beings. Where that is absent, the costume is empty, however loud the performance; and the warning is for anyone tempted to mistake religious display for the thing itself.

GATHA 0546 *Social Criticism*

Social criticism, religion for the belly

मराठी मूळ

पोटाचे ते नट पाहों नये छंद । विषयांचे भेद विषयरूप ॥१॥
अर्थ परमार्थ कैसा घडों सके । चित्त लोभी भीके सोंग वांयां ॥ध्रु.॥
देवाचीं चरित्रें दाखविती लीळा । लाघवाच्या कळा मोहावया ॥२॥
तुका म्हणे चित्तीं राहे अभिळास । दोघां नरकवास सारिखा चि ॥३॥

ENGLISH TRANSLATION

Performers who act for their belly are not worth watching; their art is shaped by the senses and leads back to the senses. How can spiritual truth flourish when the mind is greedy and the show of begging is hollow? They enact the stories of God's deeds as clever tricks to enchant people.

Says Tuka, when desire lingers in the heart, both performer and audience share the same road to ruin.

IN PLAIN WORDS

Do not watch performers who act for their belly. Their art is shaped by the senses and leads back to the senses. How can spiritual truth grow when the mind is greedy and the begging is a hollow act? They act out the deeds of God as clever tricks, to enchant people. Tuka says: when desire stays in the heart, the performer and the watcher walk the same road to ruin.

WHAT IT MEANS

Tukaram is attacking the use of sacred stories as a livelihood, a performance staged to win an audience and fill a stomach. When the mind behind the show is greedy, the senses both drive it and feed it, so no spiritual truth can take root; even the holy deeds of God become tricks to charm a crowd. The sharp turn comes at the end: the audience is not innocent. If desire lingers in your own heart, watching such a show feeds the same hunger, and performer and spectator share the same fall. The verse asks the listener to examine what they have come for.

GATHA 0547 *Social Criticism*

Social criticism, ignore the slanderers

मराठी मूळ

भुंकती तीं द्यावीं भुंकों । आपण त्यांचें नये शिकों ॥१॥
भाविकांनीं दुर्जनाचें । मानूं नये कांहीं साचें ॥ध्रु.॥
होइल तैसें बळ । फजीत करावे ते खळ ॥२॥
तुका म्हणे त्यांचें । पाप नाहीं ताडणाचें ॥३॥

ENGLISH TRANSLATION

Let those who bark keep barking; one should never learn their ways. The faithful must never take the words of the wicked as truth.

With whatever strength you possess, expose and humiliate those scoundrels. Says Tuka, there is no sin in punishing such people.

IN PLAIN WORDS

Let those who bark keep barking. Do not learn their ways. The faithful must never take the words of the wicked as true. With whatever strength you have, expose and shame the scoundrels. Tuka says: there is no sin in punishing such people.

WHAT IT MEANS

Tukaram is steeling the devotee against slander. He compares hostile detractors to barking dogs: let them bark, but do not pick up their habits, and never accept the wicked man's word as truth. Then he sharpens it into a charge to act, to expose and shame those who corrupt others, with whatever strength you have. His blunt closing line, that there is no sin in punishing such people, is aimed at the harm itself and at the duty to protect the faithful from it, not at hatred of any soul. The fight is against the pattern of deceit, not against the person as a person.

GATHA 0548 *Renunciation*

Renunciation, guard your own ground

मराठी मूळ

जप करितां राग । आला जवळी तो मांग ॥१॥
नको भोंवतालें जगीं । पाहों जवळी राख अंगीं ॥ध्रु.॥
कुड्याची संगती । सदा भोजन पंगती ॥२॥
तुका म्हणे ब्रम्ह । साधी विरहित कर्म ॥३॥

ENGLISH TRANSLATION

While performing japa, one whom society had cast out came and sat down near me. I need not look around at the world; let me keep sacred ash upon my body.

The company of the crooked infects even the communal meal. Says Tuka, seek Brahman free from the entanglement of ritual action.

IN PLAIN WORDS

While I did my japa, one whom the world had cast out came and sat near me. I need not look around at the world; let me keep the sacred ash on my own body. The company of the crooked spoils even the shared meal. Tuka says: seek Brahman, with action set free from attachment.

WHAT IT MEANS

Tukaram is turning a moment of social tension into counsel about where to keep your eyes. Mid prayer, someone the world rejects sits down beside him, and his answer is not to scan and judge the world around him but to keep the sacred ash on his own body, to mind his own discipline. He grants that bad company can corrupt even something as ordinary and shared as a common meal, so vigilance is real. But the resolution points inward and upward: seek Brahman, and let your action be free of the grip of attachment. The work is on yourself, not on policing others.

GATHA 0549 *The Necessity of Experience*

Experience, free of name and form

मराठी मूळ

कांहीं च मी नव्हें कोणिये गांवींचा । एकट ठायींचा ठायीं एक ॥१॥
नाहीं जात कोठें येत फिरोनियां । अवघें चि वांयांविण बोलें ॥ध्रु.॥
नाहीं मज कोणी आपुलें दुसरें । कोणाचा मी खरें कांहीं नव्हे ॥२॥
नाहीं आम्हां ज्यावें मरावें लागत । आहों अखंडित जैसे तैसे ॥३॥
तुका म्हणे नांवरूप नाहीं आम्हां । वेगळा ह्या कर्मा अकर्मासी ॥४॥
लोहगावांस परचक्रवेढा पडला - अभंग ३

ENGLISH TRANSLATION

I belong to no village at all; I am alone, one with the One. I go nowhere and return from nowhere; all that I speak is without substance.

I have no one who is mine, nor do I truly belong to anyone. I do not need to live or to die; I remain as I am, unbroken and unchanged.

Says Tuka, I have neither name nor form; I am apart from both action and inaction.

IN PLAIN WORDS

I am nothing, and I belong to no village. I am alone, one with the One. I go nowhere and come back from nowhere; all that I say is without substance. No one is mine, and I am truly no one's. I do not need to live or to die. I stay as I am, unbroken, just as I am. Tuka says: I have no name and no form. I stand apart from action and from inaction.

WHAT IT MEANS

This is Tukaram speaking from the far side of liberation, where the ordinary marks of a self have dropped away. He has no village, no kin, no comings or goings, and even his own words he calls empty, because the separate person who would own them is gone. Belonging to no one and owning no one, he no longer faces birth or death as events that touch him; he simply remains, unbroken and unchanging. The closing claim is the boldest: he is beyond name and form, and beyond the whole pair of action and inaction. The verse is the direct report of nondual realization, not a wish for it.

GATHA 0550 *Prayers*

Prayer, anguish at the suffering of others

मराठी मूळ

न देखवे डोळां ऐसा हा आकांत । परपीडे चित्त दुःखी होतें ॥१॥
काय तुम्ही येथें नसालसें जालें । आम्हीं न देखिलें पाहिजे हें ॥ध्रु.॥
परचक्र कोठें हरिदासांच्या वासें । न देखिजेत देशें राहातिया ॥२॥
तुका म्हणे माझी लाजविली सेवा । हीनपणें देवा जिणें जालें ॥३॥

ENGLISH TRANSLATION

My eyes cannot bear to witness this devastation; my chitta grieves when others are tormented. Are you not present here? Must we be made to see such things? Where the devotees of Hari dwell, no hostile force should be able to reach their land.

Says Tuka, my service has been put to shame; this lowly existence, O God, has become unbearable.

IN PLAIN WORDS

My eyes cannot bear to watch this ruin. My chitta grieves when others are tormented. Are you not here? Must we be made to see such things? Where the servants of Hari live, no hostile force should reach their land. Tuka says: my service has been put to shame. This low life, O God, has become unbearable.

WHAT IT MEANS

Tukaram is crying out to God over violence and devastation he cannot stand to witness. His grief is not for himself but for others who are being tormented, and his protest is sharp: if you are present, how can this be allowed to come before our eyes? He appeals to a kind of covenant, that where Hari's devotees dwell no hostile force should be able to invade. The closing line carries the wound of it: his lifelong service feels shamed and his existence unbearable, because the God he serves seems to stand by. The poem keeps faith and complaint in the same breath, the way a servant complains only to the master he still trusts.

GATHA 0551 *Longing and Separation*

Longing, where is your protection

मराठी मूळ

काय म्यां मानावें हरिकथेचें फळ । तरिजे सकळ जनीं ऐसें ॥१॥
उच्छेद तो असे हा गे आरंभला । रोकडें विठ्ठला परचक्र ॥ध्रु.॥
पापाविण नाहीं पाप येत पुढें । साक्षसी रोकडें साक्ष आलें ॥२॥
तुका म्हणे जेथें वसतील दास । तेथें तुझा वास कैसा आतां ॥३॥

ENGLISH TRANSLATION

What fruit of Hari's story should I believe in, if it is said that all people are thereby saved? For destruction has already begun, and the enemy's invasion stands before us in plain sight, O Vitthala. Sin does not arrive without prior sin; the evidence has come as a living witness.

Says Tuka, where your devotees reside, how is it that your presence there can be so questioned now?.

IN PLAIN WORDS

What fruit of Hari's story should I believe in, if it is said all people are saved by it? For the destruction has already begun, and the enemy stands before us in plain sight, O Vitthala. No sin comes without an earlier sin; the proof has come now as a living witness. Tuka says: where your servants live, how can your presence be in doubt now?

WHAT IT MEANS

Tukaram is pressing God with a hard question born of catastrophe. The teaching promises that Hari's story saves everyone, yet ruin has already begun and an enemy stands openly before them, so he asks what fruit that promise is supposed to have. He half answers his own doubt with the law that no calamity comes without prior wrong, the present disaster being its living evidence. But the real ache is the last line: the devotees live here, and they were told God lives where his devotees live, so how can that presence now seem absent? It is a believer's protest, demanding that God make good on his own word.

GATHA 0552 *Prayers*

Prayer, asking for shelter to worship

मराठी मूळ

भीत नाहीं आतां आपुल्या मरणा । दुःखी होतां जना न देखवे ॥१॥
आमची तो जाती ऐसी परंपरा । कां तुम्ही दातारा नेणां ऐसें ॥ध्रु.॥
भजनीं विक्षेप तें चि पैं मरण । न वजावा क्षण एक वांयां ॥२॥
तुका म्हणे नाहीं आघाताचा वारा । ते स्थळीं दातारा ठाव मागें ॥३॥

ENGLISH TRANSLATION

I do not fear my own death; what I cannot bear is seeing people suffer. Our tradition has always been thus, generation upon generation; how is it, O Generous Lord, that you do not know this? Any interruption of worship is itself death to me; not a single moment should pass in vain.

Says Tuka, grant me a place where there is no threat of violence, O Lord.

IN PLAIN WORDS

I do not fear my own death now. What I cannot bear is to watch people suffer. Our line has always been like this, family after family; how is it, O Giving Lord, that you do not know it? Any break in worship is itself death to me; not one moment should pass in vain. Tuka says: grant me a place where no blow can fall, O Giving Lord.

WHAT IT MEANS

Tukaram is asking God not for safety from death but for the conditions to keep worshipping. He has no fear for himself; his pain is the sight of others suffering, a tenderness he says has run through his lineage for generations, so he reproaches the Lord for seeming not to know it. For him the true death is any interruption of bhajan, any moment of devotion lost. So his single request is for a refuge free of violence, a place where worship cannot be broken. The prayer reveals what he counts as life and death: continuous devotion is life, and its interruption is the only death worth dreading.

GATHA 0553 *The Saints*

The saints, beyond compare

मराठी मूळ

फिरंगी वाखर लोखंडाचे विळे । परि ते निराळे गुणमोल ॥१॥
पायरी प्रतिमा एक चि पाषाण । परि तें महिमान वेगळालें ॥२॥
तुका म्हणे तैशा नव्हतील परी । संतजना सरी सारिखिया ॥३॥

ENGLISH TRANSLATION

Foreign steel and ordinary iron may look alike, yet their quality and worth are entirely different. A doorstep and a sacred image are both made of the same stone, yet their dignity is worlds apart.

Says Tuka, even so, nothing in this world can ever be made equal to the saints.

IN PLAIN WORDS

Foreign steel and an ordinary iron sickle may look alike, yet their quality and worth are wholly different. A doorstep and a holy image are both cut from the same stone, yet their dignity is worlds apart. Tuka says: even so, nothing in this world can be set equal to the saints.

WHAT IT MEANS

Tukaram is teaching that sameness of appearance says nothing about true worth. Fine foreign steel and a common iron sickle look like one metal, yet differ utterly in quality; a stone doorstep and a carved deity come from the same rock, yet one is trodden on and the other worshipped. By these pairs he prepares the ear for his real claim:

the saints cannot be measured against ordinary people at all. The likeness of human shape hides an incomparable difference, and to rank a saint among common folk is to mistake the doorstep for the image. The verse asks the reader to honor that hidden distinction rather than judge by the surface.

GATHA 0554 *Surrender and Acceptance*

Surrender, God as the only audience

मराठी मूळ

कोण जाणे कोणा घडे उपासना । कोण या वचनाप्रति पावे ॥१॥
आतां माझा श्रोता वक्ता तूं चि देवा । करावी ते सेवा तुझी च मां ॥ध्रु.॥
कुशळ चतुर येथें न सरते । करितील रिते तर्क मतें ॥२॥
तुका म्हणे जालें पेणें एके घरीं । मज आणि हरी तुम्हां गांठी ॥३॥

ENGLISH TRANSLATION

Who knows to whom true worship is granted, and who will attain the fulfillment of these words? From now on, O God, you alone are my listener and my speaker; let me serve only you. The clever and the cunning have no place here; they will only spin empty theories and opinions.

Says Tuka, I have settled into one single home: the bond between me, Hari, and all of you.

IN PLAIN WORDS

Who knows to whom true worship is granted, and who will reach the fulfillment of these words? From now on, O God, you alone are my listener and my speaker; let me serve only you. The clever and the cunning have no place here; they will only spin empty theories and opinions. Tuka says: I have settled into one single home, the bond between me, Hari, and you.

WHAT IT MEANS

Tukaram is surrendering both the worship and its words back to God. He admits he cannot know who is granted real devotion or who will reach what his verses point to, so he stops performing for any human audience. From now on God is both his hearer and the one who speaks through him, and service is owed to God alone. He shuts the door on the clever and the cunning, whose cleverness only produces empty argument, because the bond here is not a matter for debate. His final resting place is small and complete: one home holding only himself, Hari, and the listener drawn into that same intimacy.

GATHA 0555 *Appeals and Exhortations*

Exhortation, imitation without feeling

मराठी मूळ

आमचा विनोद तें जगा मरण । करिती भावहीण देखोवेखीं ॥१॥
न कळे सतंत हिताचा विचार । तों हे दारोदार खाती फेरे ॥ध्रु.॥
वंदिलें वंदावें निंदिलें निंदावें । एक गेलें जावें त्याचि वाटा ॥२॥
तुका म्हणे कोणी नाइके सांगतां । होती यमदूता वरपडे ॥३॥

ENGLISH TRANSLATION

What is playful sport to us is death to the world; those without inner feeling imitate us blindly without understanding. Until one grasps the wisdom of what truly benefits the soul, one wanders uselessly from door to door.

Whatever is praised they praise, whatever is blamed they blame; wherever one goes, they follow the same beaten path. Says Tuka, no one listens when you warn them, and so they fall prey to the messengers of Death.

IN PLAIN WORDS

What is playful sport to us is death to the world. Those with no inner feeling imitate us blindly, by sight alone. Until a man grasps what truly helps the soul, he wanders uselessly from door to door. Whatever others praise, they praise; whatever others blame, they blame; wherever the crowd goes, they follow the same beaten path. Tuka says: no one listens when you warn them, and so they fall prey to the messengers of Death.

WHAT IT MEANS

Tukaram is exposing devotion done by imitation rather than from the heart. What the realized do as free, joyful sport becomes deadly when the feelingless copy it by sight alone, mimicking the outward acts without the inner life that makes them safe. Such a person, never grasping what actually benefits the soul, drifts from door to door and simply echoes the crowd: praising what is praised, blaming what is blamed, treading the worn path everyone treads. The warning is urgent because no one heeds it, and the unexamined herd ends up seized by the messengers of Death. The verse calls the reader to find the inner feeling, not just the gestures.

GATHA 0556 *Faith and Trust*

Fearless faith, the Name outshines all

मराठी मूळ

दीप घेउनियां धुंडिती अंधार । भेटे हा विचार अघटित ॥१॥
विष्णुदास आम्ही न भ्यो कळिकाळा । भुलों मृगजळा न घडे तें ॥ध्रु.॥
उधळितां माती रविकळा मळे । हें कैसें न कळे भाग्यहीना ॥२॥
तुका म्हणे तृणें झांके हुताशन । हें तंव वचन वाउगें चि ॥३॥

ENGLISH TRANSLATION

They take a lamp and go searching for darkness; such an impossible discovery that would be. We are servants of Vishnu and do not fear Death; we cannot be deceived by a mirage.

Throwing dust may dim the rays of the sun for a moment; how is it that the unfortunate cannot understand this? Says Tuka, to say that grass can smother a blazing fire is an utterly hollow claim.

IN PLAIN WORDS

They take a lamp and go searching for darkness. Such a thing could never be found. We are servants of Vishnu. We do not fear death or the dark age. We will not be fooled by a mirage; that cannot happen. You may throw dust in the air, but does it dim the rays of the sun? How does the luckless soul not see this? Tuka says: to claim that a blade of grass can smother a blazing fire, that is an utterly hollow word.

WHAT IT MEANS

Tukaram is stating why faith does not flinch. He stacks up three impossibilities: looking for darkness with a lamp in hand, dust thrown up to blot out the sun, a wisp of grass put forward to put out a fire. Each one names how small the threats really are against God. As a servant of Vishnu he refuses to fear death or the corrupt age, and refuses to be taken in by what only looks like water in a desert. The point is plain: nothing the world can muster touches the one who belongs to God, and only a soul without grace fails to see it.

GATHA 0557 *The Necessity of Experience*

The Self, unstained by its many disguises

मराठी मूळ

नटनाट्ये अवघें संपादिलें सोंग । भेद दाऊं रंग न पालटे ॥१॥
मांडियेला खेळ कौतुक बहुरूप । आपुलें स्वरूप जाणतसों ॥ध्रु.॥
स्फटिकाची शिळा उपाधि न मिळे । भाव दावी पिवळे लाल संगे ॥२॥
तुका म्हणे आम्ही या जनाविरहित । होऊनि निश्चिंत क्रीडा करूं ॥३॥

ENGLISH TRANSLATION

Like an actor, I have put on the whole costume of this play, yet however the scene may change, the true color beneath does not alter. The game of many disguises has been set up as a spectacle, but I know my own true nature all along.

A crystal slab takes on no stain from its surroundings; it merely reflects yellow or red from whatever is placed beside it. Says Tuka, we are free from this crowd of people and shall sport in perfect ease.

IN PLAIN WORDS

Like an actor, I have put on the whole costume of this play. The scene changes, but the true color underneath does not change. A game of many disguises has been set up as a spectacle. Through it all, I know my own true nature. A slab of crystal takes no stain from what is near it; it only shows yellow or red from whatever is set beside it. Tuka says: we stand free of this crowd of people, and at ease we will play.

WHAT IT MEANS

Tukaram is naming the difference between the role and the one who wears it. He compares life to a stage where he has put on a full costume and plays many parts, while what he truly is never alters underneath. The crystal is his image for this: it reflects whatever color is placed against it, yet takes no color into itself. So he passes through the world's many appearances without being changed by them. Knowing his own nature, he no longer belongs to the crowd and its anxieties; he can move through the whole spectacle in freedom and ease.

GATHA 0558 *Devotion to Vitthal*

Total devotion, all else accursed

मराठी मूळ

तुजविण वाणीं आणिकांची थोरी । तरी माझी हरी जिव्हा झडो ॥१॥
तुजविण चित्ता आवडे आणीक । तरी हा मस्तक भंगो माझा ॥ध्रु.॥
नेत्रीं आणिकांसि पाहीन आवडी । जातु ते चि घडी चांडाळ हे ॥२॥
कथामृतपान न करिती श्रवण । काय प्रयोजन मग यांचें ॥३॥
तुका म्हणे काय वांचून कारण । तुज एक क्षण विसंबतां ॥४॥
स्वामींचे स्त्रीनें स्वामींस कठिण उत्तरें केलीं - अभंग ७

ENGLISH TRANSLATION

If my tongue ever praises any greatness other than yours, O Hari, then let it fall from my mouth. If my mind ever delights in anything besides you, then let my head be shattered.

If my eyes ever gaze upon another with longing, let that very moment be accursed. What use are ears that refuse to drink the nectar of sacred stories? Says Tuka, what is the point of living if I forget you for even a single moment?.

IN PLAIN WORDS

If my tongue ever praises the greatness of any other than you, O Hari, then let my tongue fall out. If my mind ever delights in anything but you, then let my head be shattered. If my eyes ever look on another with longing, let that very moment be accursed. What is the use of ears that will not drink the nectar of the sacred stories? Tuka says: what is the point of living if I forget you for even a single moment?

WHAT IT MEANS

Tukaram is binding every faculty to Hari alone and cursing it if it strays. He calls down ruin on his own tongue, mind, and eyes should they turn toward anything other than God, and he writes off ears that refuse to listen to the sacred stories. This is not cruelty toward himself but the measure of how complete he wants his devotion to be: nothing held back, no part left for a rival love. The closing line names the stake plainly. A single moment of forgetting God empties life of its whole purpose.

GATHA 0559 *Worldly Metaphors*

The wife's complaint, the husband lost to God

मराठी मूळ

मज चि भोंवता केला येणें जोग । काय याचा भोग अंतरला ॥१॥
चालोनियां घरा सर्व सुखें येती । माझी तों फजीती चुके चि ना ॥ध्रु.॥
कोणाची बाईल होऊनियां वोढूं । संवसारीं काढूं आपदा किती ॥२॥
काय तरी देऊं तोडितील पोरें । मरतीं तरी बरें होतें आतां ॥३॥
कांहीं नेदी वांचों धोवियेलें घर । सारवावया ढोर शेण नाहीं ॥४॥
तुका म्हणे रांड न करितां विचार । वाहुनियां भार कुंथे माथां ॥५॥

ENGLISH TRANSLATION

This husband of mine has set me going in circles; has he renounced anything at all? All comforts walk right past our door, yet my humiliation never ends. Whose wife am I supposed to be, dragging along like this? How much more misery must I pull out of this household? He gives nothing; the children will tear everything apart.

It would have been better if they had died. He will not let me breathe; the house has been washed clean and there is not even cow dung left for plastering.

Says Tuka, the wife grumbles and groans under her burden without ever stopping to think.

IN PLAIN WORDS

This husband of mine has set me going in circles. Has he given up anything at all? Every comfort walks right past our door, and my humiliation never ends. Whose wife am I, dragged along like this? How much more misery must I pull out of this household? He gives nothing. The children will tear everything apart. It would be better if they had died now. He lets me have nothing; the house is scrubbed bare, and there is not even cow dung left to plaster the floor. Tuka says: the wife grumbles and groans under her burden, and never once stops to think.

WHAT IT MEANS

Tukaram speaks in his wife's voice to dramatize the cost of his own devotion as the household sees it. She is worn out: comforts pass them by, the children go hungry, the house is stripped to nothing, and she feels publicly shamed. Her bitter words are real and her hardship is real. But Tukaram lays a quiet judgment under the lament with his closing line: she carries the weight without ever pausing to ask what it is for. The poem turns the complaint back on us, asking whether we too only groan under life's burden and never stop to consider where our true wealth lies.

GATHA 0560 *Worldly Metaphors*

The wife's despair, the householder turned saint

मराठी मूळ

काय नेणों होता दावेदार मेला । वैर तो साधिला होउनि गोहो ॥१॥
किती सर्वकाळ सोसावें हें दुःख । किती लोकां मुख वासूं तरीं ॥ध्रु.॥
झवे आपुली आई काय माझें केलें । धड या विठ्ठलें संसाराचें ॥२॥
तुका म्हणे येती बाईले असडे । फुंदोनियां रडे हांसे कांहीं ॥३॥

ENGLISH TRANSLATION

Who knows what creditor died and took his revenge by raising this uproar in my life. How long must I endure this suffering every day? How long must I show my face to the world? Curse his own mother; what good has this Vitthala done for our household? Says Tuka, the wife lets out these outbursts, sobbing one moment and laughing bitterly the next.

IN PLAIN WORDS

Who knows what creditor died and took his revenge by being born as my husband and raising this storm in my life. How long must I bear this suffering, day after day? How long must I show my face to the world? Curse his mother; what good has this Vitthala ever done for our home? Tuka says: the wife lets out these outbursts, sobbing one moment and laughing bitterly the next.

WHAT IT MEANS

Again Tukaram puts the lament in his wife's mouth, raw and unfiltered. She suspects her husband is some old enemy reborn to torment her, she is ashamed before her neighbors, and in her bitterness she even curses the very Vitthala her husband has given everything to. Her words swing between weeping and a brittle laugh. Tukaram does not soften her; he lets the household's anguish stand. The honesty is the point: a life given to God can look, from inside the home, like ruin, and the poem holds both truths at once without pretending the cost away.

GATHA 0561 *Worldly Metaphors*

The wife's reproach, the husband who feeds strangers

मराठी मूळ

गोणी आली घरा । दाणे खाऊं नेदी पोरा ॥१॥
भरी लोकांची पांटोरी । मेला चोरटा खाणोरी ॥ध्रु.॥
खवळली पिसी । हाता झोंबे जैसी लांसी ॥२॥
तुका म्हणे खोटा । रांडे संचिताचा सांटा ॥३॥

ENGLISH TRANSLATION

A sack of grain comes home, but he will not let the children eat a morsel. He fills the bowls of strangers; this wretched hoarder has died to his own family.

She rages like a wild woman, clawing like a hook. Says Tuka, O woman, the store of past merit is exhausted; that is why the pile is depleted.

IN PLAIN WORDS

A sack of grain comes home, and he will not let the children eat a single bite. He fills the bowls of strangers. This wretched hoarder is dead to his own family. She flies into a rage, clawing like a hook at the hand. Tuka says: O woman, your store of past merit is spent; that is why the pile runs out.

WHAT IT MEANS

Tukaram stages another scene of the household's grievance: grain comes in but goes to strangers and pilgrims while the children stay hungry, and the wife rages at the waste. Then his own signature line turns the frame. He answers her, naming the deeper account: the grain runs out because the store of past good karma is exhausted, not merely because of the husband's giving. The poem holds the wife's real anger together with a teaching about where lasting provision actually comes from, asking the listener to look past the visible quarrel to the invisible ledger.

GATHA 0562 *Worldly Metaphors*

The wife's worry, the husband gone god-mad

मराठी मूळ

आतां पोरा काय खासी । गोहो जाला देवलसी ॥१॥
डोचकें तिंबी घातल्या माळा । उदमाचा सांडी चाळा ॥ध्रु.॥
आपल्या पोटा केली थार । आमचा नाहीं येसपार ॥२॥
हातीं टाळ तोंड वासी । गाय देउळीं । देवापासीं ॥३॥
आतां आम्ही करूं काय । न वसे घरीं राणा जाय ॥४॥
तुका म्हणे आतां धीरी । आझुनि नाहीं जालें तरी ॥५॥

ENGLISH TRANSLATION

What will your children eat now? Your husband has become a god-mad devotee. He shakes his head, sways, and wears garlands; he has abandoned all trade and livelihood.

He has settled his own belly's needs but has given no thought to ours. With cymbals in hand and mouth gaping, he sings away at the temple near God.

What are we to do? He will not stay at home; he roams off to the woods. Says Tuka, be patient, woman; things have not yet reached their end.

IN PLAIN WORDS

What will your children eat now? Your husband has become a god-crazed devotee. He shakes his head, sways, and wears garlands; he has dropped all trade and livelihood. He has settled his own belly and given no thought to ours. With cymbals in hand and mouth wide open, he sings away at the temple, close to God. What are we to do? He will not stay home; he wanders off to the woods. Tuka says: be patient, woman; it has not yet come to its end.

WHAT IT MEANS

Once more Tukaram voices the wife as she watches her husband disappear into devotion. He has thrown over the family trade, wears the bhakta's garlands, and spends his days singing with cymbals at the temple, leaving the children's future a question. Her worry is genuine and the strain on the home is real. But the closing line, again in Tukaram's own voice, asks for patience: things have not reached their end. The poem sets the household's fear beside a quiet trust that the God the husband sings to has not finished the story, and invites the listener to wait rather than judge too soon.

GATHA 0563 *Worldly Metaphors*

Domestic peace, the wife at last appeased

मराठी मूळ

बरें जालें गेलें । आजी अवघें मिळालें ॥१॥
आतां खाईन पोटभरी । ओल्या कोरड्या भाकरी ॥ध्रु.॥
किती तरी तोंड । याशीं वाजवूं मी रांड ॥२॥
तुका बाइले मानवला । चीथू करूनियां बोला ॥३॥

ENGLISH TRANSLATION

Good riddance, it all came together today. Now I will eat my fill, whether the bread is fresh or dry.

How long should I, a mere woman, keep arguing with this man? Says Tuka, the wife was at last appeased by letting her vent her bitter words.

IN PLAIN WORDS

Good, it is over; today it all came together. Now I will eat my fill, whether the bread is fresh or dry. How long should I, only a woman, keep wrangling with this man? Tuka says: the wife was appeased at last, once she had spoken out her bitter words.

WHAT IT MEANS

This abhanga closes the cycle of the wife's complaints on a note of release. Having let out all her resentment, she gives up the fight: she will be content with whatever bread there is, fresh or stale, and stop arguing. Tukaram names plainly that letting her speak her bitterness through is what finally settled her. The poem honors a small domestic truth, that anger spoken fully can spend itself and make room for peace, and it lets the long quarrel between household and devotion come to rest.

GATHA 0564 *Worldly Metaphors*

Satire on idle devotees, the ruined household

मराठी मूळ

न करवे धंदा । आइता तोंडीं पडे लोंदा ॥१॥
उठितें तें कुटितें टाळ । अवघा मांडिला कोल्हाळ ॥ध्रु.॥
जिवंत चि मेले । लाजा वाटुनियां प्याले ॥२॥
संसाराकडे । न पाहाती ओस पडे ॥३॥
तळमळती यांच्या रांडा । घालिती जीवा नांवें धोंडा ॥४॥
तुका म्हणे बरें जालें । घे गे बाइले लीहिलें ॥५॥

ENGLISH TRANSLATION

He will not do any work; lumps of food just fall into his mouth. Whatever rises up, he turns it into the clapping of cymbals; the whole place is in an uproar.

These people are as good as dead while still alive, distributing shame like a feast and drinking it down. They do not even glance at their household, which lies in ruin.

Their wives writhe in agony and curse their fate. Says Tuka, well then so be it; take it, O wife, as what was written in your destiny.

IN PLAIN WORDS

He will not do any work; lumps of food just fall ready into his mouth. Whatever comes up, he turns into the clapping of cymbals; the whole place is an uproar. These men are dead while still alive; they hand out shame like a feast and drink it down. They never glance at the household, and it falls to ruin. Their wives writhe in agony and curse their fate. Tuka says: well, so be it; take it, O wife, as what was written for you.

WHAT IT MEANS

Here Tukaram turns satirical and points it at a pattern, not at any single man. He sketches those who use the look of devotion as a cover for idleness: living off ready food, raising noise with cymbals, leaving the family to fall apart while the wives suffer. He calls such men dead while alive. The poem is a warning against devotion that is only performance and shirking dressed up as worship. The closing line, half resigned, hands the consequence over as fate, leaving the reader to examine whether their own piety carries its weight or merely escapes it.

GATHA 0565 *Worldly Metaphors*

Satire, the bitter wife who scorns kindness

मराठी मूळ

कोण घरा येतें आमुच्या काशाला । काय ज्याचा त्याला नाहीं धंदा ॥१॥
देवासाटीं जालें ब्रम्हांड सोइरें । कोमळ्या उत्तरें काय वेचे ॥ध्रु.॥
मानें पाचारितां नव्हे आराणुक । ऐसे येती लोक प्रीतीसाटीं ॥२॥
तुका म्हणे रांडे नावडे भूषण । कांतेलेंसें श्वान पाठीं लागे ॥३॥

ENGLISH TRANSLATION

Who comes to our house, and for what reason? Does everyone not have their own work to attend to? For God's sake, the whole world has become a relative; kind words cost nothing to offer. When called with respect, no one refuses to come; people arrive simply for the sake of love.

Says Tuka, the wife who despises ornaments is like a skinned dog snapping at everyone's heels.

IN PLAIN WORDS

Who comes to our house, and what for? Does everyone not have their own work to do? For God's sake, the whole world has become one family; soft, kind words cost nothing to give. Call a person with respect and no one refuses to come; people come simply for the sake of love. Tuka says: a wife who hates ornaments is like a skinned dog snapping at every passing heel.

WHAT IT MEANS

Tukaram contrasts two ways of meeting people who come to the door. The open way treats the whole world as kin and spends gentle words freely, since respect and love draw others near at no cost. Against that he sets the sour temper that grudges every visitor and asks why they bother coming. His sharp closing image is aimed at that pattern of bitterness, not at the dignity of any person: a heart that scorns gentleness becomes raw and snapping like a skinned dog. The poem commends warmth and self-examines the meanness that drives others off.

GATHA 0566 *Worldly Metaphors*

Faith versus the hardened heart

मराठी मूळ

भाव धरी तया तारील पाषाण । दुर्जना सज्जन काय करी ॥१॥
करितां नव्हे नीट श्वानाचें हें पुंस । खापरा परीस काय करी ॥ध्रु.॥
काय करिल तया साकरेचें आळें । बीज तैसीं फळें येती तया ॥२॥
तुका म्हणे वज्र भंगे एक वेळ । कठीण हा खळ तयाहूनी ॥३॥

ENGLISH TRANSLATION

One who holds sincere faith can be saved even by a stone, but what can even a saint do for the wicked? A dog's tail can never be straightened; what can the philosopher's stone do for a broken pot? What good is a field of sugarcane to one who cannot taste its sweetness? The fruit that comes is always according to the seed that was sown. Says Tuka, even a thunderbolt may crack once, but the hardened scoundrel is tougher still.

IN PLAIN WORDS

One who holds faith can be carried across even by a stone. But what can a good man do for the wicked? A dog's tail cannot be made straight; what use is the philosopher's stone to a broken shard of clay? What good is a bed of sugarcane to one who cannot taste sweetness? The fruit always comes according to the seed. Tuka says: a thunderbolt may crack once, but the hardened scoundrel is harder than that.

WHAT IT MEANS

Tukaram measures two soils against the same grace. Where there is sincere faith, even a stone can ferry a soul across, but where the heart is closed, neither a saint nor the philosopher's stone can transform it, just as a potsherd cannot be turned to gold or a dog's tail made straight. His point is about the seed: the fruit a person bears matches what is sown in them. The closing line lands the claim on the pattern of stubbornness itself, harder than a thunderbolt, urging the listener to soften the ground of their own heart rather than blame the rain that finds no soil to enter.

GATHA 0567 *Ecstasy and Joy*

Fulfillment in silence, the body as God's house

मराठी मूळ

इच्छावें तें जवळी आलें । काय बोलें कारण ॥१॥
नामरूपीं पडिली गांठी । अवघ्या गोष्टी सरल्या ॥ध्रु.॥
मुकियाचे परी जीवीं । साकर जेवों खादली ॥२॥
तुका म्हणे काय बोलें । आतां भलें मौन्य ची ॥३॥
परद्रव्य परनारी । याचा धरीं विटाळ ॥ध्रु.॥
देवभाग्यें घरा येती । संपत्ती त्या सकळा ॥२॥
तुका म्हणे तें शरीर । गृह भांडार देवाचें ॥३॥

ENGLISH TRANSLATION

All that I desired has come near; what more is there to say? The Name and the Form have become knotted together and every matter is settled. Like a mute who has eaten sugar, I know the sweetness but cannot express it.

Says Tuka, what can I say now? Silence itself is the best. Regard another's wealth and another's spouse as things to be shunned.

By God's grace, all good fortune comes to the house on its own. Says Tuka, that body is God's own dwelling; the household and its store belong to him.

IN PLAIN WORDS

All that I longed for has come near. What reason is there to speak? The Name and the Form are knotted together, and every matter is settled. Like a mute who has eaten sugar, I taste the sweetness in my heart but cannot say it. Tuka says: what can I say now? Silence itself is best now. Treat another's wealth and another's spouse as things defiled, to be shunned. By God's grace all riches come to the house on their own. Tuka says: that body is God's own dwelling; the home and its store belong to him.

WHAT IT MEANS

This piece moves from an ecstasy that words fail to reach toward the plain conduct that flows from it. The longing is fulfilled, the Name and the Form have joined, and like the mute who has tasted sugar Tukaram knows a sweetness he cannot speak, so he chooses silence as the truest response. The second movement turns that fullness into ethics: keep clear of another's money and another's spouse, and trust that real fortune comes by God's grace, not grasping. The closing line names why such purity matters. The body itself is God's dwelling, and all that the house holds is finally his.

GATHA 0568 *The Nature of God*

Adoration, the God who shields us

मराठी मूळ

आम्हासाठीं अवतार । मत्स्यकूर्मादि सूकर ॥१॥
मोहें धांवे घाली पान्हा । नांव घेतां पंढरीराणा ॥ध्रु.॥
कोठें न दिसे पाहतां । उडी घाली अवचिता ॥२॥
सुख ठेवी आम्हासाठीं । दुःख आपणची घोंटी ॥३॥
आम्हां घाली पाठीकडे । पुढें कळिकाळाशीं भिडे ॥४॥
तुका म्हणे कृपानीधी । आम्हां उतरीं नांवेमधीं ॥५॥

ENGLISH TRANSLATION

For our sake he took the forms of the Fish, the Tortoise, and the Boar. When we call the name of the Lord of Pandharpur, he rushes forward overflowing with a mother's milk of love.

When he is nowhere to be seen, he suddenly leaps forth without warning. He keeps all joy for us and swallows the suffering himself.

He places us behind his back and faces Death head on. Says Tuka, O treasury of mercy, carry us safely across in your boat.

IN PLAIN WORDS

He took on bodies for our sake: the Fish, the Tortoise, the Boar. When we say the name of the Lord of Pandhari, he runs to us with love, his milk flowing like a mother's. When you look, he is nowhere; then all at once he leaps out. He keeps the joy for us and swallows the sorrow himself. He puts us behind his back and stands in front, facing Death. Tuka says: O treasury of mercy, carry us across in your boat.

WHAT IT MEANS

Tukaram lists the reasons to trust God completely. The avatars, Fish, Tortoise, Boar, were not for God's own sake but for ours; the same Lord runs to the one who calls the Name, with a mother's instinct, not a master's calculation. The poem keeps reversing where God and devotee stand: God is invisible until he suddenly appears, he hands us the joy and drinks the pain himself, he shields us with his own body while he meets Death face to face. The closing prayer follows naturally: a God who does all this can be asked to ferry us across the world's flood, and he will.

GATHA 0569 *The Necessity of Experience*

Nondual union, no seam to cut

मराठी मूळ

रवि रश्मीकळा । नये काढितां निराळा ॥१॥
तैसा आम्हां जाला भाव । अंगीं जडोनि ठेला देव ॥ध्रु.॥
गोडी साकरेपासुनी । कैसी निवडती दोन्ही ॥२॥
तुका म्हणे नाद उठी । विरोनि जाय नभा पोटीं ॥३॥

ENGLISH TRANSLATION

The rays cannot be separated from the sun. In the same way, God has become fused with my very being.

How can sweetness be divided from sugar? Says Tuka, a sound arises and then dissolves back into the belly of the sky.

IN PLAIN WORDS

You cannot pull the rays away from the sun and set them apart. That is what my devotion has become: God has fastened himself to me and stays. How would you separate the sweetness from the sugar? They are not two things. Tuka says: a sound rises, and then it dissolves back into the belly of the sky.

WHAT IT MEANS

Tukaram is describing what his bhakti has turned into: not worship across a gap, but union with no gap left. His three images all name the same thing, a quality that cannot be detached from its substance: rays from the sun, sweetness from sugar, sound from the open sky it rises in and sinks back into. God has become inseparable from his very being. The point is that at this depth the question of how to worship dissolves, because the worshipper and the worshipped are no longer two.

GATHA 0570 *Appeals and Exhortations*

Exhortation, take the imperishable good

मराठी मूळ

थोडें परी निरें । अविट तें घ्यावें खरें ॥१॥
घ्यावें जेणें नये तुटी । बीज वाढे बीजा पोटीं ॥ध्रु.॥
चित्त ठेवीं ग्वाही । आणिकांशीं चाड नाहीं ॥२॥
आपलें तें हित फार । तुका म्हणे खरें सार ॥३॥

ENGLISH TRANSLATION

Take what is small but pure; accept what is genuine and unfading. Take that which knows no depletion, where the seed multiplies within the seed.

Keep your mind as witness; there is no need for anything else. Says Tuka, to know one's own true welfare is the real essence.

IN PLAIN WORDS

Take what is small but pure; take what is real and never goes stale. Take the thing that never runs out, where the seed grows more seed inside itself. Keep your own mind as the witness; you need nothing and no one else for this. Your true good is the great thing. Tuka says: that is the real essence.

WHAT IT MEANS

Tukaram is telling the listener what to choose and what to ignore. He sets a small, pure, inexhaustible good against everything large but perishable: take the thing that does not run dry, the seed that keeps multiplying within itself, which is the Name and the inner devotion it feeds. He insists the test is internal: your own steadied mind is the only witness you need, so do not look to others for permission or proof. To know and seize your own true welfare, he says, is the whole essence of the matter.

GATHA 0571 *The Nature of God*

Discrimination, not all things are equal

मराठी मूळ

अवघे देव साध । परी या अवगुणांचा बाध ॥१॥
म्हणउनी नव्हे सरी । राहे एका एक दुरी ॥ध्रु.॥
ऊंस कांदा एक आळां । स्वाद गोडीचा निराळा ॥२॥
तुका म्हणे नव्हे सरी । विष अमृताची परी ॥३॥

ENGLISH TRANSLATION

All are God's creation, yet the affliction of bad qualities persists. That is why no two things can truly be compared; each remains at a distance from the other.

Sugarcane and onion grow in the same plot, yet their taste and sweetness are entirely different. Says Tuka, poison and nectar can never be made equal.

IN PLAIN WORDS

All things are made by God, yet the fault of bad qualities still clings to them. So they are not all the same; one stays far apart from another. Sugarcane and an onion grow in the same plot of ground, but their taste and their sweetness are nothing alike. Tuka says: they are not equal. It is the way poison differs from nectar.

WHAT IT MEANS

Tukaram blocks a lazy conclusion: that because God made everything, everything is therefore the same and worth the same. He grants the first half, all is God's, but says the flaw of bad qualities still marks things, so they cannot be set side by side as equals. Two plants in one field, sugarcane and onion, drink the same soil yet come out wholly different in taste. The closing line makes the stake plain: the gap between good and corrupt is the gap between poison and nectar, and the seeker must learn to tell them apart rather than flatten the difference.

GATHA 0572 *The Moral Ideal*

Moral counsel, peace and the far shore

मराठी मूळ

शांतीपरतें नाहीं सुख । येर अवघें ची दुःख ॥१॥
म्हणउनी शांति धरा । उतराल पैल तीरा ॥ध्रु.॥
खवळलिया कामक्रोधीं । अंगी भरती आधिव्याधी ॥२॥
म्हणे त्रिविध ताप । जाती मग आपेंआप ॥३॥

ENGLISH TRANSLATION

There is no happiness greater than peace; everything else is only suffering. Therefore hold fast to peace, and you will reach the far shore.

When lust and anger are inflamed, the body fills with affliction and disease. Says Tuka, the three kinds of suffering then vanish on their own.

IN PLAIN WORDS

There is no happiness beyond peace; everything else is only suffering. So hold on to peace, and you will cross to the far shore. When lust and anger flare up, the body fills with worry and disease. He says: then the three kinds of suffering leave you on their own.

WHAT IT MEANS

Tukaram names peace as the one real happiness and everything else as disguised pain, then gives a plain instruction: hold fast to peace, and that is what carries you across. He points to the cost of the opposite, when lust and anger are stirred up, they do not stay in the mind but settle into the body as worry and sickness. Calm the inner fires and the threefold suffering, of body, of circumstance, of fate, falls away by itself. The teaching is practical, not abstract: peace is both the goal and the means of crossing.

GATHA 0573 *The Nature of God*

Nondual union, gold and ornament

मराठी मूळ

गोडीपणें जैसा गुळ । तैसा देव जाला सकळ ॥१॥
आतां भजों कवणे परी । देव सबाह्य अंतरीं ॥ध्रु.॥
उदका वेगळा । नव्हे तरंग निराळा ॥२॥
हेम अळंकारा नामीं । तुका म्हणे तैसे आम्ही ॥३॥

ENGLISH TRANSLATION

Just as jaggery is nothing but sweetness through and through, so God has become all that exists. How then shall I worship, when God pervades everything, inside and out? A wave cannot be separated from the water.

Says Tuka, as gold takes the name of the ornament it becomes, so are we one with him.

IN PLAIN WORDS

As jaggery is sweet through and through, so God has become all of this. Then how shall I worship him, when he is everywhere, outside and within? A wave cannot stand apart from the water. Tuka says: as gold goes by the name of the ornament made from it, so are we one with him.

WHAT IT MEANS

Tukaram pushes worship to the point where it questions itself. If God is sweet all the way through like jaggery, and fills everything inside and out, then there is no separate place to stand and offer worship from. His images all collapse the seeming difference: a wave is only water shaped for a moment, and gold called a bangle or a ring is still gold under the name. So we too are not other than God; we are God under a passing name and form. The poem does not deny worship so much as locate it inside a oneness that was always already the case.

GATHA 0574 *Devotion to Vitthal*

Devotion, every heaven counts as nothing

मराठी मूळ

परमेष्ठिपदा । तुच्छ करिती सर्वदा ॥१॥
हें चि ज्यांचें धन । सदा हरीचें स्मरण ॥ध्रु.॥
इंद्रपदादिक भोग । भोग नव्हे तो भवरोग ॥२॥
सार्वभौमराज्य । त्यांसि कांहीं नाहीं काज ॥३॥
पाताळींचें आधिपत्य । ते तों मानिती विपत्य ॥४॥
योगसिद्धिसार । ज्यासि वाटे तें असार ॥५॥
मोक्षायेवढें सुख । सुख नव्हे चि तें दुःख ॥६॥
तुका म्हणे हरीविण । त्यासि अवघा वाटे सिण ॥७॥

ENGLISH TRANSLATION

Those whose sole wealth is the constant remembrance of Hari regard even the seat of Brahma as trivial. The pleasures of Indra's throne and such heavenly enjoyments are not pleasures at all but the disease of rebirth.

They have no use for sovereign rule over the entire earth. Dominion over the netherworlds they consider a calamity.

The fruit of yogic powers they deem worthless. Even a joy as great as liberation itself they call suffering, not happiness.

Says Tuka, without Hari, everything feels like weariness to them.

IN PLAIN WORDS

They think nothing, always, of the seat of Brahma. Their one wealth is this: the constant remembrance of Hari. The pleasures of Indra's throne and the rest are not pleasures; they are the disease of rebirth. They have no use for rule over the whole earth. Lordship over the netherworlds they count a disaster. The prize of yogic powers seems worthless to them. Even a joy as large as liberation they call suffering, not happiness. Tuka says: without Hari, the whole of it feels like weariness to them.

WHAT IT MEANS

Tukaram describes the devotees whose only treasure is the steady remembrance of Hari, and weighs every other reward against it. One by one he refuses the things people strive for: Brahma's seat, Indra's pleasures, rule over the earth, dominion below, the powers won by yoga. He pushes the refusal to its limit by naming liberation itself, the highest goal, as mere suffering when set beside the Name. The reason is given in the last line: for these devotees anything that is not Hari is only weariness, so no heaven and no attainment can tempt them away from him.

GATHA 0575 *The Saints*

The saints, kept safe in God

मराठी मूळ

मोहोर्या च्या संगें । सुत नव्हे आगीजोगें ॥१॥
नाहीं तरी त्याचें भक्ष । काय सांगणें ते साक्ष ॥ध्रु.॥
स्वामीचिया अंगें । रूप नव्हे कोणाजोगें ॥२॥
तुका म्हणे खोडी । देवमणी न देती दडी ॥३॥

ENGLISH TRANSLATION

In the company of gold coins, even a thread of gold is saved from the fire; otherwise it would be burned the fire. Without the master's presence, no form holds worth for anyone.

Says Tuka, flawed or not, the gem set in the divine ring never falls from its place.

IN PLAIN WORDS

In the company of pure gold, even a thread of gold is saved from the fire; without it, it would simply be burned, and what more is there to say, the proof is plain. Apart from the master's presence, no form is worth anything to anyone. Tuka says: flawed or not, the gem set in God's own ring never falls out of place.

WHAT IT MEANS

Tukaram is explaining why the one who keeps the company of God, or of his saints, is protected. Gold mixed in with pure gold survives the fire that would otherwise consume a stray thread of it; the difference is the company it keeps, and that is proof enough. In the same way a person has no standing on his own; it is the master's presence that gives any form its worth. His closing image is the strongest reassurance: a gem set into God's ring, flawed or not, does not fall from its setting, so the one held by God is held regardless of his imperfections.

GATHA 0576 *Autobiography*

Autobiography, no tricks with this servant

मराठी मूळ

मजसवें नको चेष्टा । नव्हे साळी कांहीं कोष्टा ॥१॥
बैस सांडोनि दिमाख । जाय काळें करीं मुख ॥ध्रु.॥
येथें न सरे चार । हीण आणीक वेव्हार ॥२॥
तुका विष्णुदास । रस जाणतो नीरस ॥३॥

ENGLISH TRANSLATION

Do not try your tricks with me; I am no simple weaver to be fooled. Drop your pretenses and sit down, or go away with your face blackened.

Here no fraud or low dealing will succeed. Says Tuka, this servant of Vishnu knows the real from the worthless.

IN PLAIN WORDS

Do not play your games with me; I am no plain weaver to be cheated. Drop your swagger and sit down, or go off with your face blackened. Here no fraud works, no cheap or low dealing. Tuka, the servant of Vishnu, knows what has flavor from what has none.

WHAT IT MEANS

Tukaram speaks bluntly to anyone who comes to him with pretense and show. He refuses to be taken for a simpleton who can be fooled, and tells the boaster to either set down his airs and sit honestly or leave in shame. He states the rule of the place plainly: deceit and low dealing get no traction here. As Vishnu's servant he has learned to taste the real from the worthless, so performance and posturing do not impress him; only sincerity does.

GATHA 0577 *True Worship*

True worship, devotion is God

मराठी मूळ

भाव देवाचें उचित । भाव तोचि भगवंत ॥१॥
धन्यधन्य शुद्ध जाती । संदेह कैंचा तेथें चित्तीं ॥ध्रु.॥
बहुत बराडी । देवजवळी आवडी ॥२॥
तुका म्हणे हें रोकडें । लाभ अधिकारी चोखडे ॥३॥

ENGLISH TRANSLATION

Sincere devotion is the only fitting thing before God; devotion itself is the Lord. Blessed, truly blessed is that pure disposition; how can any doubt enter there? Loud and fervent calling is what delights God most.

Says Tuka, this truth is plain for all to see; the sincere seeker reaps the reward.

IN PLAIN WORDS

Sincere feeling is the one fitting offering before God; that feeling itself is the Lord. Blessed, blessed is the pure heart; how could any doubt enter it? Loud, fervent calling on God is what he loves. Tuka says: this is plain and present truth; the sincere seeker takes the reward.

WHAT IT MEANS

Tukaram puts the whole of worship inside the heart's sincerity. The only thing fit to bring before God is genuine feeling, and he goes further: that feeling is not merely a means to God, it is God himself. A heart that pure has no room for doubt, and the calling that pleases God most is not refined performance but loud, fervent longing. The closing line makes it concrete: this is ready, visible truth, and it is the sincere seeker, not the clever one, who actually receives what is given.

GATHA 0578 *Faith and Trust*

Faith, the real labor begins in battle

मराठी मूळ

गौरव गौरवापुरतें । फळ सत्याचे संकल्प ॥१॥
कठिण योगाहुनि क्षम । ओकलिया होतो श्रम ॥ध्रु.॥
पावलें मरे सिवेपाशीं । क्लेश उरत ते क्लेशीं ॥२॥
तुका म्हणे बहु आणी । कठिण निघालिया रणीं ॥३॥

ENGLISH TRANSLATION

Flattery lasts only as long as flattery serves; the fruit belongs to sincere resolve alone. Harder than any yoga is endurance; once you have vomited the false, the labor begins.

What was attained dies at the boundary line; pain persists only for those who cling to pain. Says Tuka, much may be brought to the field, but the real hardship begins once you step into battle.

IN PLAIN WORDS

Flattery lasts only as long as flattery is useful; the fruit belongs to honest resolve alone. Harder than any yoga is patient endurance; once you have spat out the false, the real toil starts. What you reached dies at the boundary; pain stays only with those who hold on to pain. Tuka says: much can be carried to the field, but the hardship is real once you step into the fight.

WHAT IT MEANS

Tukaram warns that the spiritual path is harder than it first appears and that shortcuts give nothing back. Flattery and show serve only for the moment; the actual fruit comes only from sincere resolve. He calls patient endurance harder than any yogic feat, and says that giving up the false is not the finish but the start of the real labor. The final image is the soldier's: it is easy to march much to the battlefield, but the true difficulty begins the instant you enter the fight, so faith is tested in the doing, not in the preparation.

GATHA 0579 *Appeals and Exhortations*

Exhortation, the man who clings to his faults

मराठी मूळ

न संडी अवगुण । वर्मे मानीतसे सिण ॥१॥
भोग देतां करिती काई । फुटतां यमदंडें डोई ॥ध्रु.॥
पापपुण्यझाडा । देतां तेथें मोटी पीडा ॥२॥
तुका म्हणे बोला । माझ्या सिणती विठ्ठला ॥३॥

ENGLISH TRANSLATION

One who will not give up bad habits secretly relishes the irritation they cause. What can punishment achieve when even the blows of Yama's rod upon their heads do not move them? When the reckoning of sin and merit comes, the torment only increases.

Says Tuka, they grow weary, O my Vitthala, even of my words.

IN PLAIN WORDS

The one who will not let go of his bad habits secretly enjoys the sting they bring. What can any punishment do, when even Yama's rod splitting their heads does not move them? When the account of sin and merit is settled, the torment there only grows. Tuka says: they grow tired even of my words, O Vitthala.

WHAT IT MEANS

Tukaram looks at the person who refuses to drop his faults and finds a hard truth: at some level that person relishes the very irritation the habit causes, which is why correction fails. If even the blows of Yama's rod cannot move him, no outside punishment will, and when the final reckoning of sin and merit comes the suffering only mounts. The poem turns the harshness toward the pattern of clinging, not toward the soul caught in it, and ends in weary sorrow: such a one tires even of Tukaram's pleading, so he hands the matter to Vitthal.

GATHA 0580 *The Nature of God*

Surrender, the bond that holds

मराठी मूळ

पावे ऐसा नाश । अवघियां दिला त्रास ॥१॥
अविटाचा केला संग । सर्व भोगी पांडुरंग ॥ध्रु.॥
आइता च पाक । संयोगाचा सकळिक ॥२॥
तुका म्हणे धणी । सीमा राहिली होऊनी ॥३॥

ENGLISH TRANSLATION

He gave trouble to everyone, bringing about their ruin, yet formed an unfading bond with Panduranga, who bears all things. The feast was ready-made, a gathering of every kind of being.

Says Tuka, the boundary has been drawn and now stands firm.

IN PLAIN WORDS

Such ruin comes that everyone is troubled by it. But I have made my bond with the one who never fades; Panduranga enjoys all things. The feast was ready-made, a gathering of every kind of thing. Tuka says: I am full now. A limit has been reached, and there it stays.

WHAT IT MEANS

Tukaram sets two things side by side: the ruin that troubles everyone, and the one bond that holds against it. Everything in the world wears down and gives trouble, but Panduranga does not fade, and to join oneself to him is to join the one who already enjoys and bears all things. The feast was never something Tukaram had to prepare; it

lay ready, a gathering of every kind of being, waiting only to be received. He ends in fullness: he has had enough, a boundary has been reached, and there it stays. The point is that the satisfied soul stops reaching, because the unfading one is all it needs.

GATHA 0581 *Appeals and Exhortations*

Warning, the flood of falsehood

मराठी मूळ

दुर्बळ हें अवघें जन । नारायणीं विमुख ॥१॥
झाडोनियां हात जाती । पात्र होतीं दंडासी ॥ध्रु.॥
सिदोरी तें पापपुण्य । सवेंसिण भिकेचा ॥२॥
तुका म्हणे पडिला वाहो । कैसा पाहा हो लटिक्याचा ॥३॥

ENGLISH TRANSLATION

All these people are wretched because they have turned their faces away from Narayana. They will depart empty-handed, shaking off their hands, fit only for punishment.

Their provisions for the journey are merely sin and merit, accompanied by the weariness of begging. Says Tuka, see how great a flood of falsehood has swept over everything.

IN PLAIN WORDS

All these people are wretched. They have turned their faces away from Narayana. They will leave with empty hands, shaking them out, fit only for punishment. Their provisions for the road are sin and merit, and with them the weariness of begging. Tuka says: look how a flood of falsehood has swept over everything.

WHAT IT MEANS

Tukaram names what makes a whole people wretched: they have turned their faces from Narayana, and so they carry nothing real. He pictures the end of the road, where they leave empty-handed, shaking out their palms, deserving only punishment. The only provisions they packed were sin and merit, and merit too runs out, leaving the weariness of begging. His closing cry is at the pattern, not at any one person: a flood of falsehood has covered everything, and he is asking the hearer to see it and turn back toward the Name while there is time.

GATHA 0582 *Ecstasy and Joy*

Ecstasy, the ego underfoot

मराठी मूळ

वाजतील तुरें । येणें आनंदें गजरें ॥१॥
जिंकोनियां अहंकार । पावटणी केलें शिर ॥ध्रु.॥
काळा नाहीं वाव । परा श्रमा कोठें ठाव ॥२॥
तुका म्हणे आतां । सोपें वैकुंठासी जातां ॥३॥

ENGLISH TRANSLATION

Trumpets shall sound with this joy and celebration. Having conquered the ego, I have made its head my stepping stone.

Death has no room here; there is no place for any other burden. Says Tuka, the way to Vaikuntha is now easy.

IN PLAIN WORDS

Trumpets will sound with this joy and uproar. I have conquered the ego, and made its head my stepping stone. Here death has no room; where would any other burden find a place? Tuka says: now the way to Vaikuntha is easy.

WHAT IT MEANS

Tukaram celebrates a single victory and what it opens. He has conquered the ego and set his foot on its head, using the very thing that once ruled him as the step that lifts him up. Once that is done, death finds no room and no other burden can take hold, because the self that feared and labored has been put down. The trumpets and uproar are the festival of a soul that has won. His conclusion is plain joy: with the ego underfoot, the road to Vaikuntha, God's own realm, is now easy to walk.

GATHA 0583 *Prayers*

Prayer, crying at the saints' door

मराठी मूळ

झाड कल्पतरू । न करी याचकीं आव्हेरू ॥१॥
तुम्ही सर्वी सर्वोत्तम । ऐसे विसरतां धर्म ॥ध्रु.॥
परिसा तुमचें देणें । तो त्या जागे अभिमानें ॥२॥
गार्हातण्यानें तुका । गर्जे मारुनियां हाका ॥३॥

ENGLISH TRANSLATION

The wish-fulfilling tree never turns away one who asks. O saints, you who are the best among all, how can you forget this sacred duty? The touchstone gives to all, yet remains proud and awake in its own nature.

Says Tuka, burdened by my household life, I cry out loudly at your door.

IN PLAIN WORDS

The wish-granting tree never turns away one who asks. You saints are the best of all; how do you forget this duty? The touchstone gives to whoever comes, awake and sure in its own nature. Tuka says: weighed down by my household life, I stand at your door and cry out loud.

WHAT IT MEANS

Tukaram presses his appeal on the saints by holding two images before them. The wish-granting tree turns no beggar away, and the touchstone turns iron to gold for whoever brings it; both give freely and stay true to what they are. If even these do their work without fail, how can the saints, who are the highest of all, forget the same

duty toward one who asks? He names his own weight openly: his household life burdens him, and that is why he is here. So he does not ask quietly; he stands at their door and cries aloud, claiming the help that givers by their nature owe to those who come.

GATHA 0584 *Devotion to Vitthal*

Devotion, God in every hour

मराठी मूळ

वसवावें घर । देवें बरें निरंतर ॥१॥
संग आसनीं शयनीं । घडे भोजनीं गमनीं ॥ध्रु.॥.
संकल्प विकल्प । मावळोनि पुण्यपाप ॥२॥
तुका म्हणे काळ । अवघा गोविंदें सुकाळ ॥३॥

ENGLISH TRANSLATION

Let the house be inhabited by God, continually and without break. Let his company attend us in sitting, sleeping, eating, and walking.

Let all thoughts and doubts dissolve, along with the notions of merit and sin. Says Tuka, when Govinda pervades every moment, there is abundance in all seasons.

IN PLAIN WORDS

Let the house be lived in by God, always and without break. Let his company stay with me in sitting, in sleeping, in eating, in walking. Let plans and doubts melt away, and merit and sin with them. Tuka says: when Govinda fills all of time, every season is abundance.

WHAT IT MEANS

Tukaram prays not for a special hour of worship but for a life entirely lived in. He wants God to dwell in the house without interruption, his company present in sitting, sleeping, eating, and walking, the ordinary motions of a day. When that company is constant, the restless machinery of plans and doubts dissolves, and even the bookkeeping of merit and sin falls away with it. The closing line is the harvest of this: when Govinda saturates every moment, there is no lean season at all. The whole of time becomes plenty, because God is in all of it.

GATHA 0585 *The Necessity of Experience*

Experience, the silent imprint

मराठी मूळ

येथील हा ठसा । गेला पडोनियां ऐसा ॥१॥
घरीं देवाचे अबोला । त्याची ते चि सवे त्याला ॥ध्रु॥.
नाहीं पाहावें लागत । एकाएकीं च ते रित ॥२॥
तुका म्हणे जन । तयामध्यें येवढें भिन्न ॥३॥

ENGLISH TRANSLATION

The imprint of this place has fallen upon me and remains. In the house of God there is a silence; his company is his own way with him.

One does not need to look for it; it comes naturally of its own accord. Says Tuka, among all these people, this one difference is immense.

IN PLAIN WORDS

The mark of this place has fallen on me and stays. In God's house there is a silence; his company is just his own way of being with you. You do not have to go looking for it; all at once, on its own, it is there. Tuka says: among all people, this one difference is vast.

WHAT IT MEANS

Tukaram is reporting something that happened to him and remains. An imprint from God's house has settled on him and will not lift; what marks that house is a silence, a nearness that is simply God's own way of keeping company. He insists it is not earned by searching: it arrives all at once and of itself, not by effort or hunting. The last line measures the gap this opens. Between the one who carries this imprint and everyone else, the difference is immense, even though it shows as nothing louder than silence.

GATHA 0586 *The Saints*

The saints above the image

मराठी मूळ

करितां देवार्चन । घरा आले संतजन ॥१॥
देव सारावे परते । संत पूजावे आरते ॥ध्रु.॥.
शाळिग्राम विष्णुमूर्ती । संत हो का भलते याती ॥२॥
तुका म्हणे संधी । अधिक वैष्णवांची मांदी ॥३॥

ENGLISH TRANSLATION

If while you are performing worship of the deity, saintly people arrive at your door, set the deity aside and attend to the saints with ardent welcome. The deity is a stone image of Vishnu, but the saints, whatever their caste may be, are the living God.

Says Tuka, the gathering of devotees is a richer and more sacred occasion.

IN PLAIN WORDS

If, while you are worshipping the deity, holy people come to your house, set the deity aside and worship the saints with a warm, eager welcome. The shaligram is a stone image of Vishnu; the saints, whatever caste they are born in, are the living thing. Tuka says: the gathering of the devotees is the greater occasion.

WHAT IT MEANS

Tukaram ranks the living above the carved. He tells the worshipper that if saints arrive mid-ritual, the right thing is to set the stone image aside and turn the welcome and the worship toward them. His reason is direct: the shaligram is an image of Vishnu, but the saints, no matter what caste they were born into, carry God alive in them.

The caste clause is deliberate; he refuses to let birth outrank holiness. The closing line lands the claim plainly: the company of devotees is the higher and more sacred moment, worth more than the rite it interrupts.

GATHA 0587 *Faith and Trust*

Faith, the fearless servant

मराठी मूळ

ज्याची खरी सेवा । त्याच्या भय काय जीवा ॥१॥
करितां स्वामीसवें वाद । अधिक अधिक आनंद ॥ध्रु.॥.
असावा तो धर्म । मग साहों जातें वर्म ॥२॥
वदे वाग्देवी । तुका विठ्ठली गौरवी ॥३॥

ENGLISH TRANSLATION

One who serves truly has nothing to fear for his life. Even arguing with the master only increases joy.

One must have dharma on one's side; then one can endure whatever strikes at the core. Says Tuka, the goddess of speech speaks, and Vitthala honors him.

IN PLAIN WORDS

One whose service is true has nothing to fear for his life. Even arguing with the master only brings more and more joy. You must have dharma on your side; then you can bear whatever strikes at the core. The goddess of speech speaks, says Tuka, and Vitthal gives him honor.

WHAT IT MEANS

Tukaram describes the freedom of the one who serves truly. Such a servant has nothing to fear, even to argue with his master only increases his joy, because the bond is secure enough to hold the quarrel. The condition is dharma: with righteousness on your side you can take a blow aimed at the very core and still stand. He closes by naming the source of his words; the goddess of speech speaks through him, and Vitthal himself honors him. The whole abhanga rests on confidence: true service makes a person fearless and lifts him into honor.

GATHA 0588 *Ecstasy and Joy*

Ecstasy, fed on God

मराठी मूळ

देवें जीव धाला । संसार तो कडू झाला ॥१॥
ते चि येतील ढेंकर । आनंदाचे हरिहर ॥ध्रु.॥.
वेधी आणिकांस । ऐसा जया अंगीं कस ॥२॥
तुका म्हणे भुक । येणें न लगे आणीक ॥३॥

ENGLISH TRANSLATION

My soul is sated with God, and worldly life has turned bitter. The belches that arise are belches of bliss from Hari.

One whose very being carries this quality inspires others as well. Says Tuka, once this hunger is satisfied, no other craving remains.

IN PLAIN WORDS

My soul is full of God, and worldly life has turned bitter. The belches that rise up are belches of bliss from Hari. One whose body holds this quality draws others in too. Tuka says: once this hunger is fed, no other craving is left.

WHAT IT MEANS

Tukaram uses the plain image of a satisfied eater to describe a soul fed on God. He has eaten his fill of God, and so the world has gone bitter in his mouth; the belches that rise are not of food but of bliss from Hari. He adds that this fullness is contagious: a person whose very being carries it pulls others toward the same table. The closing line names the result. When this one hunger is satisfied, every other craving simply ends, because nothing else can compete with being full of God.

GATHA 0589 *The Power of the Name*

The Name, essence of all

मराठी मूळ

नाम साराचें ही सार । शरणागत यमकिंकर ॥१॥
उतमातम । वाचे बोला पुरुषोत्तम ॥ध्रु.॥.
नाम जपतां चंद्रमौळी । नामें तरला वाल्हा कोळी ॥२॥
तुका म्हणे वणूप काय । तारक विठोबाचे पाय ॥३॥

ENGLISH TRANSLATION

The Name is the essence of all essences; even Yama's servants bow before one who has surrendered to it. Whether high or low, let the tongue speak the name of the Supreme Being.

Chandra Mauli himself chants the Name; by the Name even Valmiki, whom society had cast out, was saved. Says Tuka, what more can I describe? The feet of Vitthoba are the vessel of deliverance.

IN PLAIN WORDS

The Name is the essence of every essence; even Yama's servants bow to one who has taken refuge in it. High or low, let the tongue speak the name of the Supreme. Shiva, who wears the moon, chants the Name; by the Name even Valya the fowler was carried across. Tuka says: what can I praise? The feet of Vithoba carry us over.

WHAT IT MEANS

Tukaram lifts the Name to the highest place: it is the essence of all essences, and even the agents of death bow before whoever takes refuge in it. He throws the door open to everyone, high-born or low, since the tongue of any person can speak the name of the Supreme. His proofs are two well-known figures: Shiva, the moon-crowned, himself chants the Name, and Valya the fowler, an outcast hunter, was ferried across by it. He ends confessing that praise runs out of words; in the end it is the feet of Vithoba that carry the soul across.

GATHA 0590 *Confession and Sin*

Confession, the empty outward show

मराठी मूळ

गातों भाव नाहीं अंगीं । भूषण करावया जगीं ॥१॥
परि तूं पतितपावन । करीं साच हें वचन ॥ध्रु.॥.
मुखें म्हणवितों दास । चित्तीं माया लोभ आस ॥५॥
तुका म्हणे दावीं वेश । तैसा अंतरीं नाहीं लेश ॥३॥

ENGLISH TRANSLATION

I sing, yet there is no true devotion in my being; I do it merely to adorn myself before the world. But you are the Redeemer of the fallen; make this promise of yours come true.

I call myself a servant with my mouth, yet my heart is full of greed, worldly longing, and desire. Says Tuka, the garb I display on the outside has not the slightest trace within.

IN PLAIN WORDS

I sing, but there is no real feeling in me; I do it to dress myself up before the world. Yet you are the saver of the fallen: make this word of yours come true. With my mouth I call myself your servant, while my heart is full of illusion, greed, and longing. Tuka says: the costume I show outside has not a trace of it within.

WHAT IT MEANS

Tukaram turns the harsh light on himself rather than on anyone else. He admits his singing has no inward feeling; it is a costume he wears to look pious before the world. With his mouth he calls himself God's servant, but his heart is crowded with illusion, greed, and craving, and he refuses to pretend otherwise. Yet the confession is also a plea: because God is the one who lifts the fallen, Tukaram asks him to make that title true in his case. The abhanga is an example of honest self-examination, naming the gap between outward show and inner state and handing it to the only one who can close it.

GATHA 0591 *Social Criticism*

Social criticism, the miser laid bare

मराठी मूळ

द्रव्य असतां धर्म न करी । नागविला राजद्वारीं ॥१॥
माय त्यासि व्याली जेव्हां । रांड सटवी नव्हती तेव्हां ॥ध्रु.॥.
कथाकाळीं निद्रा लागे । कामीं श्वानापरी जागे ॥२॥
भोग स्त्रियेसि देतां लाजे । वस्त्र दासीचें घेउनि निजे ॥३॥
तुका म्हणे जाण । नर गाढवाहुनी हीन ॥४॥

ENGLISH TRANSLATION

A man who has wealth but gives nothing to charity ends up stripped bare at the king's court. When his mother gave birth to him, there were no witches or sorceresses present to curse him; he cursed himself by his own greed.

He sleeps through the hour of sacred recitation, yet stays awake for lust like a prowling dog. He is ashamed to share pleasures with his own wife, yet steals the maidservant's cloth to sleep with.

Says Tuka, know that such a man is lower than a donkey.

IN PLAIN WORDS

A man has wealth but gives nothing in charity, and is stripped bare at the king's court. When his mother bore him, no witch or hag was there to curse him. At the hour of sacred recitation sleep takes him; for lust he stays awake like a dog. He is ashamed to share pleasure with his own wife, yet takes the servant girl's cloth and lies down. Tuka says: know that such a man is lower than a donkey.

WHAT IT MEANS

Tukaram strips bare a single pattern: the man who hoards. He has wealth but gives nothing, so the king's court ends up stripping him; no outside curse made him this way, his own greed did. The poet lists how the pattern bends a life out of shape: he sleeps through the sacred recitation but is wide awake for lust like a prowling dog, shrinks from his own wife yet sneaks to the maidservant. The closing line is blunt, calling such a man lower than a donkey. The verse is aimed at the pattern of miserliness and hypocrisy, holding it up so a hearer can check his own life against it, not so anyone is despised.

GATHA 0592 *Social Criticism*

Social criticism, the hollow teacher

मराठी मूळ

मुखें बोले ब्रम्हज्ञान । मनीं धनअभिमान ॥१॥
ऐशियाची करी सेवा । काय सुख होय जीवा ॥ध्रु.॥.
पोटासाठीं संत । झाले कलींत बहुत ॥२॥
विरळा ऐसा कोणी । तुका त्यासि लोटांगणी ॥३॥

ENGLISH TRANSLATION

He speaks of the knowledge of Brahman with his mouth, but his mind is swollen with the pride of wealth. What happiness can one gain by serving such a person? In this age of Kali, many have become saints merely for the sake of their bellies.

Says Tuka, rare indeed is the one who is genuine; to such a one I bow in prostration.

IN PLAIN WORDS

His mouth speaks the knowledge of Brahman. His mind is swollen with the pride of his wealth. Serve a man like that, and what happiness comes to your soul? In this age of Kali, many have turned saint just to fill their bellies. Rare is the one who is true. Tuka says: to that one I fall down in prostration.

WHAT IT MEANS

Tukaram separates the words a man speaks from the mind behind them. A teacher can recite the highest truth, the knowledge of Brahman, while inside he is proud of his money; serving such a man feeds no one's soul. He names the cheap motive plainly: in a corrupt age many take up the saint's role only to be fed. The verse asks each listener to test the teacher, and himself, by what the mind actually wants. And it ends in worship, not contempt: the genuine one is so rare that Tuka throws himself flat before him.

GATHA 0601 *The Necessity of Experience*

Inner sacrifice, the ego laid waste

मराठी मूळ

एक वेळ प्रायिश्चत्त । केलें चित्त मुंडण ॥1॥
अहंकारा नांवें दोष । त्याचें ओस पाडिले ॥ध्रु.॥
अनुतापें स्नानविधि । यज्ञसिद्ध देहहोम ॥2॥
जीवशिवा होतां चुका । तेथें तुका विनटला ॥3॥

ENGLISH TRANSLATION

Once and for all I performed the expiation: I shaved the head of my chitta. The fault called ego has been laid waste and emptied out.

Through remorse I performed the ritual bath; through the sacrifice of this body I completed the rite. When the error between the individual soul and the Supreme Soul was resolved, Says Tuka, I merged into that very place.

IN PLAIN WORDS

Once and for all I did the penance. I shaved the head of my mind. The fault that is called ego I laid waste and emptied out. With remorse I performed the ritual bath. With this body offered up I completed the fire-rite. The mistake that stood between the soul and the Supreme was undone. Tuka says: there I merged and was lost.

WHAT IT MEANS

Tukaram takes the outward rites of expiation and turns every one of them inward. The head he shaves is not his own but his mind, his chitta; the fault he destroys is the ego itself. The cleansing bath is his remorse, and the body offered in the sacrificial fire is this very life given over. When the error that kept the individual soul apart from the Supreme Soul dissolves, nothing of the separate self is left. The penance is finished once and for all because he disappears into that union.

GATHA 0602 *Surrender and Acceptance*

Surrender, the Provider never tires

मराठी मूळ

त्रैलोक्य पिाळतां उबगला नाहीं । आमचें त्या काई असे ओझें ॥1॥
पाषाणाचे पोटीं बैसला ददुनर । तया मुखीं चार कोण घाली ॥ध्रु.॥
पक्षी अजगर न करी संचित । तयासि अनंत प्रतिपाळी ॥2॥
तुका ह्मणे तया भार घातलिया । उपेक्षीना दयासिंधु माझा ॥3॥

ENGLISH TRANSLATION

He who sustains the three worlds without growing weary, how can our small burden be a weight to him? He who sits inside a stone enduring hardship, who places food in that mouth? The birds and the python make no provisions, yet the Infinite One provides for them. Says Tuka, when you cast your burden upon that ocean of compassion, he will never forsake you.

IN PLAIN WORDS

He holds up the three worlds and never grows tired. So how could our small weight be a burden to him? A worm sits inside a stone. Who puts food in that mouth? The birds and the python store up nothing. Yet the Infinite One feeds them. Tuka says: cast your load on him, and my ocean of mercy will never leave you.

WHAT IT MEANS

Tukaram answers the fear that God is too busy or too great to bother with one small life. The same One who carries the three worlds without strain cannot find our little burden heavy. He points to creatures who plan nothing for themselves: the worm sealed in stone, the birds and the python that lay up no stores, all fed by the Infinite. If they are provided for, so are you. So he tells you to put your whole weight on that ocean of compassion, certain it will not forsake you.

GATHA 0603 *Social Criticism*

Social criticism, the pious fraud

मराठी मूळ

बोली मैंदाची बरवी असे । वाटे अंतरीं घालावे फांसे ॥1॥
कैसा वरिवरि दिसताहे चांग । नव्हे भाविक केवळ मांग ॥ध्रु.॥
टिळा टोपी माळा कंठीं । अंधारीं नेउनि चेंपी घांटी ॥2॥
तुका ह्मणे तो केवळ पुंड । त्याजवरी यमदंड ॥3॥

ENGLISH TRANSLATION

The words of the deceiver sound pleasant, but his intention is to slip a noose around your neck. On the surface he appears handsome and good, but he is no devotee; he is a thorough scoundrel.

He wears the tilak, the cap, and the garland around his neck, then leads you into the dark and squeezes your throat. Says Tuka, he is nothing but a thug, and the rod of Yama hangs over him.

IN PLAIN WORDS

The cheat speaks sweetly. Inside he means to drop a noose around your neck. On the surface he looks fine and good. He is no devotee. He is a complete scoundrel. He wears the tilak, the cap, the garland at his throat. Then he leads you into the dark and squeezes your windpipe. Tuka says: he is nothing but a thug. The rod of Yama hangs over him.

WHAT IT MEANS

Tukaram warns against the man who wears devotion as a disguise. His speech is pleasant, his forehead marked, his neck strung with beads, and all of it is bait; the real aim is to get a noose around your neck. The holy props prove nothing, because once he has you alone he goes for the throat. The verse points at a pattern, the fraud who trades on piety to prey on the trusting, and tells you to judge by what the man does in the dark, not by his costume. Such a one is a thug, and Yama's rod of judgment is already raised over him.

GATHA 0604 *The Power of the Name*

The Name, the promise that holds

मराठी मूळ

दोष पळती कीर्तनें । तुझ्या नामें संकीर्तनें ॥1॥
हें कां करुं आदरिलें । खोटें वचन आपुलें ॥ध्रु.॥
तुह्मी पापा भीतां । आह्मां उपजावया चिंता ॥2॥
तुका ह्मणे सेवा । किळकाळा जिंकी देवा ॥3॥

ENGLISH TRANSLATION

Sins flee from the power of kirtan, from your name sung in congregational praise. Why then would you make your own promise turn false? You fear sin, only to sow anxiety in us.

Says Tuka, devotion to God conquers even Death.

IN PLAIN WORDS

Sins flee before the kirtan. They flee before your Name sung together. So why begin this? Why let your own word turn false? You are afraid of sin, only to plant worry in us. Tuka says: this service, this devotion, conquers Death himself, O God.

WHAT IT MEANS

Tukaram speaks half in argument with God. The promise is that sins run from the Name sung in shared praise, so he presses the point: do not let that promise prove false by drawing back as if our sins were too much. To hesitate over sin is to make God seem afraid of it, and that fear only breeds anxiety in the devotee. The verse insists the Name is stronger than any sin. Devotion offered to God, Tuka says, defeats even death.

GATHA 0605 *Prayers*

Prayer, end my sorrow

मराठी मूळ

करा नारायणा । माझ्या दुःखाची खंडणा ॥1॥
वित्त राखा पायांपाशीं । वस्ती धरूनि मानसीं ॥ध्रु.॥
पाळोनियां लळा । आतां पाववावें फळा ॥2॥
तुका ह्मणे दीनें । त्यांचा हरतिया सीण ॥3॥

ENGLISH TRANSLATION

O Narayana, put an end to my suffering. Keep my mind tethered close to your feet, dwelling firmly in my heart.

You have indulged my every whim until now; bring it at last to fruition. Says Tuka, you are the one who removes the weariness of the humble.

IN PLAIN WORDS

Do it, Narayana. Put an end to my suffering. Keep my attention at your feet. Make your dwelling firmly in my mind. You have indulged my every wish until now. Now bring it to its fruit. Tuka says: he is the one who lifts away the weariness of the lowly.

WHAT IT MEANS

Tukaram asks Narayana for two things at once: to cut off his suffering, and to keep his own wandering mind fastened at the Lord's feet. He reminds God of a long history of being indulged, and asks that all that tending now ripen into its fruit. The prayer rests on a settled trust, that this is the God who takes the tiredness from the helpless. So the plea is bold yet humble: finish what you have begun in me.

GATHA 0606 *Prayers*

Prayer, lower than the lowest

मराठी मूळ

मी तों दीनाहूनि दीन । माझा तूज अभिमान ॥1॥
मी तों आलों शरणागत । माझें करावें स्वहित ॥ध्रु.॥
दिनानाथा कृपाळुवा। सांभाळावें आपुल्या नांवा ॥2॥
तुका ह्मणे आतां । भलें नव्हे मोकलितां ॥3॥

ENGLISH TRANSLATION

I am lowlier than the lowest; my pride rests in you alone. I have come to you as a supplicant; now see to my true welfare.

O Lord of the humble, O Merciful One, uphold the honor of your own name. Says Tuka, it will not be well if you abandon me now.

IN PLAIN WORDS

I am lower than the lowest. My only pride is in you. I have come to you for refuge. Now do what is truly good for me. Lord of the humble, Merciful One, guard the honor of your own name. Tuka says: now it would not be right for you to let me go.

WHAT IT MEANS

Tukaram comes empty-handed, claiming nothing of his own worth, only that his single pride is God. As a refugee who has thrown himself on God's protection, he asks not for what he wants but for his true welfare. Then he turns the appeal onto God's own reputation: you are called the Lord of the humble, so uphold that name by sheltering me. The closing line presses the claim home, that abandoning him now would dishonor God himself.

GATHA 0607 *Sacred Stories*

Mythology, God comes running

मराठी मूळ

सुख वाटे तुझे वणिनतां पवाडे । प्रेम मिठी पडे वदनासी ॥1॥
व्याले दोन्ही पक्षी एका वृक्षावरी । आला दुराचारी पारधी तो ॥ध्रु.॥
वृक्षाचिया माथां सोडिला ससाना । धनुष्यासि बाणा लावियेलें ॥2॥
तये काळीं तुज पक्षी आठविती । धांवें गा श्रीपती मायबापा ॥3॥
उडोनियां जातां ससाना मारील । बैसतां विंधील पारधी तो ॥4॥
ऐकोनियां धांवा तया पिक्षयांचा । धरिला सर्पाचा वेश वेगीं ॥5॥
डंखोनि पारधी भुमीसि पाडिला । बाण तो लागला ससान्यासी ॥6॥
ऐसा तूं कृपाळु आपुलिया दासा । होसील कोंवसा संकटींचा ॥7॥
तुका ह्मणे तुझी कीतिन त्रिभुवना । वेदाचिये वाणी वर्णवेना ॥8॥

ENGLISH TRANSLATION

It delights me to recount your glorious deeds; love itself seals my lips. Two birds nested on a single tree, and a wicked hunter arrived.

He released a hawk from the treetop and fitted an arrow to his bow. In that moment the birds cried out to you: come quickly, O Lord, our mother and father.

If they flew, the hawk would kill them; if they stayed, the hunter would pierce them. Hearing the desperate cry of those birds, you swiftly took the form of a serpent.

You bit the hunter and felled him to the ground, and the hawk too was struck by the arrow. Such is your mercy toward your own devotees; you become a shelter in their hour of peril.

Says Tuka, your glory fills the three worlds; even the voice of the Vedas cannot describe it fully.

IN PLAIN WORDS

It gives me joy to tell your great deeds. Love itself seals my lips. Two birds had nested in one tree, and a wicked hunter came. He loosed a hawk from above the tree and fitted an arrow to his bow. In that moment the birds remembered you: come quickly, Shripati, our mother and father. If they flew, the hawk would kill them; if they stayed, the hunter would pierce them. Hearing the cry of those birds, you swiftly took the form of a serpent. You bit the hunter and felled him to the ground, and the arrow struck the hawk instead. Such is your mercy to your own servants. You become their shelter in the hour of danger. Tuka says: your glory fills the three worlds; even the speech of the Vedas cannot tell it in full.

WHAT IT MEANS

Tukaram retells a rescue story to show what kind of God he serves. Two birds are trapped with no way out: a hawk above, a hunter and his arrow below, death on either side. They have nothing to do but cry out to God as mother and father, and that cry is enough. God takes a serpent's form on the instant, bites down the hunter and turns the

arrow onto the hawk, so that both threats fall at once. The point is not the marvel but the mercy: this is how He shelters those who are wholly helpless and call on Him. Tuka adds that such glory is past all telling, beyond even the Vedas.

GATHA 0608 *Faith and Trust*

Faith, hungry for recognition

मराठी मूळ

नाही दुकळलों अन्ना । परि या मान जनादनना ॥1॥
देव केला सकळसाक्षी । काळीं आणि शुद्धपक्षीं ॥ध्रु.॥
भोगी भोगविता। बाळासवें तो चि पिता ॥2॥
कर्म अकर्म जळालें । प्रौढें तुका तें उरले ॥3॥
नाटाचे अभंग समाप्त 63

ENGLISH TRANSLATION

I have not starved for bread, O Janardana, but I hunger for your recognition. I have made God the witness of everything, in dark times and in bright.

The one who experiences and the one who grants experience are one; the father accompanies his child through all. Both action and inaction are burned away.

Says Tuka, only the bold and steadfast survive.

IN PLAIN WORDS

I have not gone hungry for bread, Janardana. But I hunger for your regard. I have made God the witness of everything, in dark days and in bright. The one who enjoys and the one who grants the enjoying are one. The father walks beside his child through all of it. Action and inaction are both burned away. Tuka says: only the bold and steadfast remain.

WHAT IT MEANS

Tukaram says his real hunger is not for food, which he has, but to be seen and owned by God. He lives with God as the witness of every moment, good times and bad alike. He sees the one who enjoys and the one who grants enjoyment as a single reality, and trusts that God walks beside him as a father beside his child. In that trust both action and inaction lose their hold and burn away. What is left, he says, is what belongs to the bold and steadfast.

GATHA 0609 *Devotion to Vitthal*

Invocation, Ganapati and the flood

मराठी मूळ

प्रथम नमन तुज एकदंता । रंगीं रसाळ वोडवीं कथा। मति सौरस करीं प्रबळता । जेणें फिटे आतां अंधकार ॥1॥
तुझिये कृपेचें भरितें । आणीक काय राहिलें तेथें । मारग सिद्धाच्यानि पंथें। पावविसी तेथें तूं चि एक ॥ध्रु.॥
आरंभा आदि तुझें वंदन । सकळ करितां कारण । देव ऋषि मुनि आदिकरुन । ग्रंथ पुराण निर्माणी ॥2॥
काय वणूप तुझी गती । एवढी कैची मज मती । दिनानाथ तुज ह्मणती । करी । करीं सत्य वचन हें चि आपुलें ॥3॥
मज वाहावतां मायेच्या पुरीं । बुडतां डोहीं भवसागरीं । तुज वांचुनि कोण तारी । पाव झडकरी तुका ह्मणे ॥4॥

ENGLISH TRANSLATION

First I bow to you, O Ganapati, the single-tusked one; fill this recitation with color and sweetness. Strengthen my intellect with power, so that the darkness may be dispelled.

When your grace overflows, what else remains lacking? You alone guide us along the proven path of the perfected ones. Your invocation stands at the beginning of every undertaking; gods, sages, and seers alike commence their scriptures and Puranas with it.

How can I describe your ways? I do not possess such intellect. They call you the Lord of the humble; now make this promise of yours come true.

Says Tuka, as I am swept along in the flood of illusion, drowning in the deep pool of worldly existence, who but you can save me? Come swiftly.

IN PLAIN WORDS

First I bow to you, single-tusked one. Pour color and sweetness into this telling. Strengthen my mind, make it strong, so the darkness lifts now. When your grace floods in, what could still be missing? You alone bring us along the proven path of the perfected ones. Your worship stands at the start of every undertaking; gods, sages, and seers begin their books and Puranas with you. How can I describe your ways? Where would I get such intellect? They call you the Lord of the humble; now make that word of yours come true. As I am swept along in the flood of illusion, drowning in the deep pool of worldly life, who but you can save me? Tuka says: come quickly.

WHAT IT MEANS

Tukaram opens a recitation the customary way, bowing first to Ganapati, and asks for the gifts a singer needs: sweetness in the telling and a mind strong enough to clear the dark. He confesses he has no intellect of his own to describe the god's ways, so the whole work rests on grace. Then he leans on the title the god is given, Lord of the humble, and asks him to prove it true. The plea sharpens into an image of danger: he is drowning in the deep water of worldly illusion, with no rescuer but this one. Come quickly, he ends; the invocation is also a cry for help.

GATHA 0610 *Sacred Stories*

Mythology, the dancing remover of obstacles

मराठी मूळ

प्रथमारंभीं लंबोदर । सकळ सिद्धींचा दातार । चतुर्भुज फरशधर । न कळे पार वणिनतां ॥1॥
तो देव नटला गौरीबाळ । पायीं बांधोनि घाग†या घोळ । नारदतुंबरसहित मेळ । सुटला पळ विघ्नांसी ॥2॥
नटारंभी थाटियला रंग । भुजा नाचवी हालवी अंग। सेंदुरविलेपनें चांग । मुगुटीं नाग मिरविला ॥3॥
जया मानवतीदेव ऋषि मुनी । पाहातां न पुरें डोळयां धनी । असुर जयाच्या चरणीं। आदीं अवसानीं तो चि एक ॥4॥
सकळां सिद्धींचा दातार । जयाच्या रूपा नाहीं पार । तुका ह्मणे आमुचा दातार । भवसागर तारील हा ॥5॥

ENGLISH TRANSLATION

First comes Lambodara, the pot-bellied one, the giver of all accomplishments, bearing four arms and an axe, whose greatness cannot be measured. That God, the child of Gauri, is dancing with anklets jingling at his feet, joined by the company of Narada and Tumbara, while all obstacles flee.

The stage is set and the performance begins; he waves his arms and sways his body, adorned with vermilion paste and a serpent upon his crown. Gods, sages, and seers delight in him; one's eyes are never satisfied by gazing upon him.

Demons bow at his feet; he alone exists at the beginning and at the end. Says Tuka, he is the giver of all accomplishments, his beauty is beyond measure, and he shall carry us across the ocean of the world.

IN PLAIN WORDS

At the very beginning comes Lambodara, the pot-bellied one, giver of all attainments, four-armed, bearing the axe, whose limit cannot be told. That God, the child of Gauri, has begun to dance, anklets bound jingling at his feet, with Narada and Tumbara in his company, and the obstacles take flight. The stage is set, the dance begins; he makes his arms dance and sways his body, beautiful with vermilion paste, a serpent shining on his crown. Gods, sages, and seers delight in him; the eyes are never filled with looking. Demons bow at his feet; he alone is there at the beginning and at the end. Tuka says: he is the giver of all attainments, his form has no limit, and he will carry us across the ocean of the world.

WHAT IT MEANS

Tukaram begins his telling by invoking Ganapati under his names, the pot-bellied Lambodara, four-armed and axe-bearing, beyond all measure. He paints the god dancing, anklets ringing, attended by the celestial singers, and as he dances the obstacles flee, which is just what this god is for. The picture is meant to be feasted on: vermilion, the serpent on the crown, gods and sages unable to look their fill, demons bowing at the feet. He is named as the one present at the start and the finish of everything. The invocation closes with its purpose stated plainly, that this giver of all attainments will carry the singer across the ocean of worldly life.

GATHA 0611 *Devotion to Vitthal*

Devotion, Vitthal is everything

मराठी मूळ

विठ्ठल आमचें जीवन । आगमनिगमाचें स्थान । विठ्ठल सिद्धीचें साधन । विठ्ठल ध्यानविसावा ॥1॥
विठ्ठल कुळींचें दैवत। विठ्ठल वित्त गोत । विठ्ठल पुण्य पुरुषार्थ । आवडे मात विठ्ठलाची ॥2॥
विठ्ठल विस्तारला जनीं । सप्त ही पाताळें भरूनी । विठ्ठल व्यापक त्रिभुवनीं । विठ्ठल मुनिमानसीं ॥3॥
विठ्ठल बाप माय चुलता । विठ्ठल भगिनी आणि भ्राता । विठ्ठलेंविण चाड नाहीं गोता । तुका ह्मणे आतां नाहीं दुसरें ॥5॥

ENGLISH TRANSLATION

Vitthala is our very life, the abode of all sacred knowledge. Vitthala is the means to all spiritual attainment, and Vitthala is the resting place of meditation.

Vitthala is the deity of our family line; Vitthala is our wealth and kin. Vitthala is our merit and our purpose; the word of Vitthala alone delights us.

Vitthala has spread throughout all people, filling even the seven netherworlds. Vitthala pervades the three realms; Vitthala dwells in the minds of the sages.

Vitthala is father, mother, and uncle; Vitthala is sister and brother. Says Tuka, without Vitthala I have no desire for any other bond; there is nothing else now.

IN PLAIN WORDS

Vitthal is our very life. He is the home of all sacred knowledge. Vitthal is the means to every attainment. Vitthal is the rest at the end of meditation. Vitthal is the deity of our family line. Vitthal is our wealth and our kin. Vitthal is our merit, our whole purpose. Only talk of Vitthal pleases us. Vitthal has spread out through all people, filling even the seven netherworlds. Vitthal fills the three worlds. Vitthal lives in the minds of the sages. Vitthal is father, mother, uncle. Vitthal is sister and brother. Tuka says: without Vitthal I want no other bond. Now there is nothing else.

WHAT IT MEANS

Tukaram names Vitthal as the single content of his whole world. One after another he hands over to Vitthal the things a person normally divides up: life and knowledge, the means and the rest of the spiritual path, the family deity, wealth, kin, merit, purpose. Then he widens the claim outward, Vitthal fills all people, the seven netherworlds, the three realms, the minds of the sages, so there is nowhere the Lord is not. He folds in the family ties too: Vitthal is father, mother, sister, brother. The verse closes by emptying the field of every rival attachment; with Vitthal there is simply nothing else left to want.

GATHA 0612 *Ecstasy and Joy*

Ecstasy, the journey home

मराठी मूळ

बरवा झाला वेवसाव । पावलों चिंतिला चि ठाव । दृढ पायीं राहिला भाव । पावला जीव विश्रांती ॥1॥
बरवा फळला शकुन । अवघा निवारिला सिण । तुमचें जालिया दरुषण । जन्ममरण नाहीं आता ॥ध्रु.॥
बरवें जालें आलों या ठाया । होतें संचित ठायींच पाया । देहभाव पालटली काया । पडली छाया ब्रह्मींची ॥2॥
जोडिलें न सरे हें धन । अविनाश आनंदघन । अमूर्तमूतिन मधुसूदन। सम चरण देखियेले ॥3॥
जुनाट जुगादिचें नाणें । बहुता काळाचें ठेवणें । लोपलें होतें पारिखेपणें । ठावचळण चुकविला ॥4॥
आतां या जीवाचियासाठीं । न सुटे पडलिया मिठी। तुका ह्मणे सिणलों जगजेठी । न लगो दिठी दुस†याची ॥5॥

ENGLISH TRANSLATION

What a blessed transaction this has been. I have reached the very place I longed for.

My devotion has become firm at Your feet, and my soul has found true rest. A good omen has borne fruit, and all weariness has been dispelled.

Now that I have beheld You, there is no more birth or death. I came to this holy place, and my destined merit was waiting right here.

The body-sense has been transformed, and the shadow of Brahman has fallen upon me. The wealth I have gained is inexhaustible, the bliss of imperishable Narayana.

I have seen the even feet of that formless yet embodied Madhusudana. This is an ancient coin from the beginning of the ages, a treasure hidden for so long, lost through estrangement.

Now for the sake of this soul I will not let go of my embrace. Says Tuka, I am weary, O Lord of the World; let no other sight distract me.

IN PLAIN WORDS

This has turned out to be a good piece of trade. I have reached the very place I longed for. My love has come to rest, firm at his feet, and my soul has found its rest. The omen has borne good fruit. All my weariness is gone. Now that I have seen you, there is no more birth and death for me. It was good that I came to this place. The merit I had stored was waiting right here. The body-sense has changed; the body itself is changed. The shadow of Brahman has fallen on me. This wealth I have gained does not run out. It is the deathless mass of bliss. I have seen the even feet of Madhusudana, the formless one who took form. This is an old coin from the start of the ages, a treasure kept hidden for a long time, lost through being treated as a stranger. Now, for the sake of this soul, the embrace I have closed will not loosen. Tuka says: I am weary, O Lord of the world; let no other sight catch my eye.

WHAT IT MEANS

Tukaram speaks in the language of a merchant who has finally closed the deal of his life. He arrives at Pandhari, sees Vitthal's even feet, and his roaming soul stops and rests; with that sight, birth and death are over for him. He names what he has gained: not perishable goods but a wealth that never runs out, the deathless mass of bliss, the

formless God who stands here in form. He calls it an ancient coin, a treasure that was always his but had gone missing only because he had treated God as a stranger. Having grasped it, he refuses to let go; the embrace stays shut, and he asks that nothing else ever draw his gaze away.

GATHA 0613 *Confession and Sin*

Confession, mercy as the only hope

मराठी मूळ

मी तंव अनाथ अपराधी । कर्महीन मतिमंदबुद्धी । तुज म्यां आठविलें नाहीं कधीं । वाचे कृपानीधी मायबापा ॥1॥
नाहीं ऐकिलें गाइलें गीत । धरिली लाज सांडिलें हित । नावडे पुराण बैसले संत । केली बहुत परनिंदा ॥ध्रु.॥
केला करविला नाहीं उपकार। नाहीं दया आली पीडितां पर । करू नये तो केला व्यापार। वाहिला भार कुटुंबाचा ॥2॥
नाही केलें तीर्थाचें भ्रमण । पिाळला पिंड करचरण । नाहीं संतसेवा घडलें दान । पूजावलोकन मुर्तीचें ॥3॥
असंगसंग घडले अन्याय । बहुत अधर्म उपाय । न कळे हित करावें तें काय । नये बोलूं आठवूं तें ॥4॥
आप आपण्या घातकर। शत्रु जालों मी दावेदार । तूं तंव कृपेचा सागर। उतरीं पार तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

I am helpless and full of offenses, devoid of good deeds, dull of mind and intellect. I have never once remembered You in my speech, O treasury of mercy, my mother and father.

I never listened to or sang Your sacred songs. I held on to shame and abandoned my own welfare.

I had no love for the Puranas or for sitting with the saints; I indulged greatly in slander of others. I neither did nor caused any good deed to be done.

No compassion arose in me when others suffered. I engaged in wrong trade and bore the burden of family.

I made no pilgrimage, performed no offerings with these hands and feet. No service to saints, no charity, no worship of Your image came to pass.

Sins of bad company and many wrongs were committed; I do not know what good I should do. Says Tuka, I have become my own enemy, a claimant against myself. But You are an ocean of mercy; carry me across.

IN PLAIN WORDS

I am an orphan and a wrongdoer. I have no good deeds, my mind is dull, my judgment is weak. I never once brought you to mind in my speech, O treasury of mercy, my mother and father. I never listened to your songs or sang them. I held on to my shame and threw away my own good. I had no taste for the Puranas, no taste for sitting with the saints. I slandered others a great deal. I did no kindness and caused none to be done. No pity rose in me for those who suffered. I carried on trade that should not be done. I carried the load of my family. I made no pilgrimage. I kept this body and these hands and feet only for themselves. There was no service to saints, no giving of gifts, no worship and no sight of your image. Through bad company I committed many wrongs. I took many paths of unrighteousness. I do not know what good I should do. It is not fit even to speak it or recall it. I have become my own destroyer. I have turned into my own enemy, the one suing against myself. But you are an ocean of mercy. Tuka says: carry me across.

WHAT IT MEANS

Tukaram lays out a full ledger of failure and refuses to soften a single line of it. He admits he never remembered God, never sang or listened to the holy songs, slandered others, felt no pity, traded dishonestly, and skipped pilgrimage, service, charity, and worship. The point of the confession is not self-loathing for its own sake; it is that he has made himself his own enemy, the very plaintiff in the case against himself, and so he has no standing to plead his own merits. That is exactly why the abhanga turns on one fact alone: God is an ocean of mercy. Having nothing to offer, he stops offering and simply asks to be carried across.

GATHA 0614 *Ecstasy and Joy*

Ecstasy, the soul at its mother's home

मराठी मूळ

आतां पावन सकळ सुखें । खादलें कदा तें नखें । अवघे सरलें पारिखें । सकळ देखें माहियरें ॥1॥
जवळी विठ्ठल रखुमाई । बहिणी बंधु बाप आई । सकळ गोताची च साई । पारिखें काई ऐसें नेणिजे ॥ध्रु.॥
जगदाकारीं जाली सत्ता । वारोनी गेली पराधीनता । अवघे आपुलें चि आतां । लाज आणि चिंता दु†हावली ॥2॥
वावरे इच्छा वसे घरीं । आपुले सत्तेचे माहेरीं । करवी तैसें आपण करी । भीड न घरी चुकल्याची ॥3॥
सोसिला होता सासुरवास। बहुतांचा बहुत दिवस । बहु कामें पुरविला सोस । आतां उदास आपुल्यातें ॥4॥
करिती कवतुक लाडें । मज बोलविती कोडें । मायबाप उत्तरें गोडें । बोले बोबडें पुढें तुका ॥5॥

ENGLISH TRANSLATION

Now I have attained all joys. The days of biting my nails in anxiety are over.

All that was foreign has ended, and everything feels like my mother's home. Vitthal and Rakhumai are near, like sister, brother, father, and mother.

They are kin to all my people; nothing feels unfamiliar anymore. Sovereignty has come over all the world's forms, and dependence has departed.

Everything is my own now; both shame and worry have been banished. Desire roams freely and dwells at home, in the comfort of its own authority.

Whatever is done, one does it oneself, with no embarrassment over mistakes. I had endured the exile of a daughter-in-law's house for so many long days, fulfilling so many demands.

Now I am free and at ease. They fondle me with loving play, they call me with delight.

Says Tuka, my mother and father speak sweet words, and I babble before them like a child.

IN PLAIN WORDS

Now I have come to every joy, made pure. The days of biting my nails in worry are gone. Everything that was foreign has ended. Everywhere I look I see my mother's home. Vitthal and Rakhumai are close to me, like sister and brother, father and mother. They are kin to all my people. I no longer know what a stranger is. Authority has spread over all the forms of the world, and dependence has gone away. Now everything is my own. Shame and worry have both been milked dry and sent off. Desire wanders free and lives at home, in the comfort of its own house. Here you do as you yourself please; you keep no fear of making a mistake. For a long time, for many days, I bore the harsh life of a bride in her husband's house, fulfilling so many demands. Now I am free and at ease with myself. They pet me with love. They call me with delight. Tuka says: my mother and father speak sweet words, and I babble in front of them like a child.

WHAT IT MEANS

Tukaram pictures the soul as a married woman who has finally come home to her parents, where nothing is foreign and no one is a stranger. He has lived the harsh in-law years of worldly life, fulfilling endless demands and biting his nails in worry, and now that he has reached Vitthal and Rakhumai every relation is kin and every place is home. With dependence gone, shame and worry are dismissed and even desire settles down quietly inside its own house. The image is not pride but the relief of belonging: the strain of performing for outsiders is over. He ends as a doted-on child, babbling in front of a mother and father who answer with sweet words.

GATHA 0615 *Worldly Life*

Worldly life, the prayer for one foothold

मराठी मूळ

सर्वसुखाचिया आशा जन्म गेला । क्षण मुक्ती यत्न नाहीं केला । हिंडतां दिशा सीण पावला । मायाविष्टला जीव माझा ॥1॥

माझें स्वहित नेणती कोणी । कांहीं न करितां मजवांचुनी । स्वजन तंव सुखमांडणी । नेणती कोणी आदि अंत ॥ ध्रु.॥

काय सांगों गर्भीची यातना । मज भोगितां नारायणा । मांस मळ मूत्र जाणा । तुज क्षणक्षणा ध्यात असें ॥2॥

मज चालतां प्रयाणकाळीं। असतां न दिसती जवळी । मित्तके मित्तका कवळी । एकले मेळीं संचिताचे ॥3॥

आतां मज ऐसें करीं गा देवा । कांहीं घडे तुझी चरणसेवा । तुका विनवीतसे केशवा । चालवीं दावा संसारें ॥4॥

ENGLISH TRANSLATION

My whole life has passed in the pursuit of every pleasure, yet not a moment's effort was made toward liberation. Wandering in all directions, I grew weary.

My soul is entangled in maya. No one knows my true welfare; without my own effort nothing can be done.

Relatives are merely arrangements of comfort; none of them know my beginning or end. How shall I describe the torment of the womb, O Narayana? Dwelling amid flesh, filth, and urine, I remembered You every moment.

When my final journey comes, those who were near will not be seen. Earth embraces earth, and one travels alone with one's accumulated deeds.

Now, O God, grant me this much: let some service at Your feet come to pass. Says Tuka, appealing to Keshava, guide me through this worldly trial.

IN PLAIN WORDS

My whole life has gone in hoping for every kind of pleasure. I made no effort, not for a moment, toward liberation. Wandering in all directions, I grew tired. My soul has been wrapped up by maya. No one knows my true good. Nothing can be done about it except by me. My own people are only an arrangement of comfort. None of them knows my beginning or my end. How can I tell the torment of the womb that I suffered, O Narayana? Lying among flesh and filth and urine, I kept meditating on you, moment after moment. When I set out on the final journey, those who were near will not be seen. Earth takes a handful of earth. One goes alone, with the company of one's own stored deeds. Now, O God, do this much for me: let some service at your feet come to pass. Tuka pleads with Keshava: lead me through this trial of worldly life.

WHAT IT MEANS

Tukaram measures a whole lifetime and finds it spent chasing pleasures, with not one moment given to liberation. He sees through the comforts of family: relatives are an arrangement that eases this life but knows nothing of where the soul comes from or where it goes. At death the picture is stark, the body is just earth folding back into earth, and the soul leaves alone carrying only its accumulated deeds. Against that solitude he recalls how even in the womb's misery he kept turning to God, and on that thread he hangs his single request. He does not ask for rescue from the world, only for enough grace to perform some service at God's feet while he is still passing through it.

GATHA 0616 *Prayers*

Prayer, the belly and the broken path

मराठी मूळ

अगा ए सावळ्या सगुणा । गुणनिधिनाम नारायणा । आमची परिसा विज्ञापना । सांभाळी दीना आपुलिया ॥1॥
बहु या उदराचे कष्ट । आह्मांसि केलें कर्मभ्रष्ट । तुमची चुकविली वाट । करीं वटवट या निमित्यें ॥ध्रु.॥
जालों पांगिला जनासी । संसाराची आंदणी दासी । न कळे कधीं सोडविसी । दृढपाशीं बहु बांधलों ॥2॥
येथें तों नये आठव कांहीं । विसावा तो क्षण एक नाहीं । पडिलों आणिके प्रवाहीं । हित तों कांहीं दिसे चि ना ॥3॥
जीवित्व वेचलों वियोगें । हिंडतां प्रवास वाउगें । कांहीं व्याधि पीडा रोगें । केलिया भोगें तडातोडी ॥4॥
माझा मीं च जालों शत्रु । कैचा पुत्र दारा कैचा मित्रु । कासया घातला पसरु । अहो जगद्गु तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

O dark-complexioned one, O treasure-house of virtues, Narayana, hear our plea and protect Your own helpless ones. Great are the hardships of this belly; they have made us fallen from our duty, led us astray from Your path, and made us chatter for these worldly needs.

I have been scattered among people, given as a servant to worldly life. I do not know when You will free me; I am bound fast in strong bonds.

Here no remembrance arises at all; there is not a moment's rest. I have fallen into another current, and no welfare is in sight.

My life has been spent in separation, wandering on futile journeys, afflicted by disease and suffering. I have become my own enemy.

What son, what wife, what friend is truly mine? Why did You spread this net? Says Tuka, O Lord of the World.

IN PLAIN WORDS

O dark and lovely one with form, O Narayana whose name is the treasure-house of virtues, listen to our request and protect your own poor ones. The hardships of this belly are many. They have made us fall from our right work. They have led us off your path and set us chattering for the sake of these needs. I have been scattered among people, made the bonded servant of worldly life. I do not know when you will set me free. I am bound fast in strong cords. Here no remembrance of you rises at all. There is not a single moment of rest. I have fallen into another current. I can see no good for myself anywhere. My life has been used up in separation, in pointless wandering and travel, worn down by sickness and pain. I have become my own enemy. What son, what wife, what friend is truly mine? Why did you spread out this net? Tuka says: O Teacher of the world.

WHAT IT MEANS

Tukaram traces his lost devotion back to a plain cause: the daily pressure of the belly. The need to feed and provide has dragged him off God's path, scattered him among people, and bound him as a servant to worldly life, until not a single moment of remembrance is left. He does not pretend the burden is light, but he also refuses to mistake it for his true home, asking what son, wife, or friend is finally his own. The blame turns inward, he has become his own enemy, and then outward in a raw question to God: why was this net of attachment spread in the first place? The cry stays a cry; he leaves it open, addressed only to the Teacher of the world.

GATHA 0617 *Prayers*

Prayer, caught in the wheel of time

मराठी मूळ

आतां मज धरवावी शिद्ध । येथुनी परतवावी बुिद्ध । घ्यावें सोडवुनि कृपानिधि । सांपडलों संधीं काळचक्रीं ॥1॥
करिसील तरि नव्हे काई । राईचा डोंगर पर्वत राई । आपुले करुणेची खाई। करीं वो आई मजवरी ॥ध्रु.॥
मागील काळ अज्ञानपणें । सरला स्वभावें त्या गुणें । नेणे आयुष्य जालें उणें । पुढील पेणें अंतरलें ॥2॥
आतां मज वाटतसे भय । दिवसेंदिवस चालत जाय । येथें म्या येउनि केलें काय । नाहीं तुझे पाय आठविले ॥3॥
करूनि अपराध क्षमा । होतील केले पुरुषोत्तमा । आपुले नामीं घ्यावा प्रेमा। सोडवीं भ्रमापासुनिया ॥4॥
हृदय वसो तुमच्या गुणीं । ठाव हा पायांपें चरणीं । करूं हा रस सेवन वाणी । फिटे तों धणी तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

Now restore my awareness and turn my mind back from here. Free me, O treasury of mercy; I am caught in the wheel of time.

If You will it, nothing is impossible. A grain of sand becomes a mountain, a mountain becomes a grain.

Open the mine of Your compassion upon me, O Mother. The past was spent in ignorance, passing by its own nature and tendencies.

I did not realize my life was growing short, and the shelter ahead has slipped away. Now fear grips me; day by day time marches on.

What have I accomplished by coming here? I never once remembered Your feet. Forgive, O Purushottama, the offenses already committed.

Instill love for Your name and free me from delusion. May my heart dwell in Your virtues, may I find a place at Your feet.

Says Tuka, let my tongue savor this nectar until it is fully satisfied.

IN PLAIN WORDS

Now hold my mind steady. Turn my thoughts back from here. Set me free and take me, O treasury of mercy. I am caught at the joint of the wheel of time. If you will it, what cannot be done? A grain of sand can become a mountain, a mountain a grain of sand. Open the mine of your compassion upon me, O Mother. The time behind me was spent in ignorance, passing away by its own nature and habits. I did not notice that my life had grown short, and the shelter ahead has slipped past me. Now fear comes over me. Day by day the time keeps walking on. What have I done by coming here? I never once brought your feet to mind. Forgive the offenses already done, O Purushottama. Take me into love for your name. Free me from this delusion. Let my heart dwell in your virtues. Let my place be at your feet. Let my tongue drink this nectar until the thirst is fully satisfied. Tuka says this.

WHAT IT MEANS

Tukaram prays from inside the grinding wheel of time, asking God to halt his scattered mind and turn it back before the machinery carries him off. He confesses the years went by in ignorance almost without his noticing, the lifespan quietly shrank, and the shelter he should have reached has already slipped behind him, which is why fear now sets in. Against that he sets God's sheer power: if God wills it, a grain of sand becomes a mountain, so a wasted life can still be saved. He asks for what he failed to take on his own, forgiveness, love for the Name, a place at the feet, release from delusion. The closing image is thirst: let the tongue keep drinking the nectar of God's praise until it is finally satisfied.

GATHA 0618 *Devotion to Vitthal*

Devotion, praise of the giver of life

मराठी मूळ

जेणें हा जीव दिला दान । तयाचें करीन चिंतन । जगजीवन नारायण । गाईन गुण तयाचे ॥1॥
जो या उभा भीवरेच्या तिरीं । कट धरूनियां करीं । पाउलें सम चि साजिरीं । अंतरीं धरोनि राहेन ॥ध्रु.॥
जो या असुरांचा काळ । भक्तजनप्रतिपाळ । खेळे हीं लाघवें सकळ । तयाच्या भाळ पायांवरी ॥2॥
जो या गोपाळांच्या मेळीं । खेळु खेळे वनमाळी । रसातळा नेला बळी । राहे पाताळीं स्वामी माझा ॥3॥
जो हा लावण्यपुतळा । जयाचे अंगीं सकळ कळा । जयाचे गळां वैजयंतीमाळा । तया वेळोवेळां दंडवत ॥4॥
जयाचे नाम पाप नासी । लक्ष्मी ऐसी जयाची दासी । जो हा तेजोपुंज्यरासी । सर्वभावें त्यासि तुका शरण ॥5॥

ENGLISH TRANSLATION

I will meditate upon the One who gave this life as a gift. I will sing the virtues of Narayana, the life of the world.

He who stands on the bank of the Bhima, hands upon His waist, with beautiful even feet, I will hold Him forever in my heart. He who is death to the demons, the protector of His devotees, who plays all these wondrous games, at His feet I bow my head.

He who played among the cowherd boys, that Vanamali, who sent Bali to the netherworld and dwells in the depths, my Lord. He who is an image of beauty, who possesses all arts, who wears the Vaijayanti garland around His neck, to Him I prostrate again and again.

He whose name destroys sin, whose servant is Lakshmi herself, who is a mass of radiance, to Him Says Tuka, I surrender with my whole being.

IN PLAIN WORDS

He gave this life as a gift. I will think on him. I will sing the virtues of Narayana, the life of the world. He stands on the bank of the Bhima, hands resting on his waist, his even feet so lovely. I will hold him in my heart and stay there. He is death to the demons and the keeper of his devotees. He plays all these wonders by his sleight. At his feet I lay my brow. He played among the cowherd boys, that Vanamali. He sent Bali down to the lower world and dwells there in the depths, my Lord. He is an image of beauty; in his body are all the arts; around his neck is the Vaijayanti garland. Time and again I bow flat before him. His name destroys sin. Lakshmi herself is his servant. He is a heap of pure light. With my whole being, Tuka takes refuge in him.

WHAT IT MEANS

Tukaram answers the gift of his own life with the only return he can make: continual remembrance and song. He builds up Vitthal feature by feature, the figure standing on the Bhima's bank with hands on his waist, the slayer of demons who shelters his devotees, the cowherd Vanamali who once humbled Bali, the beautiful one garlanded with the Vaijayanti. The piling of names and deeds is itself the worship; each one is a reason to bow. By naming that Lakshmi is his servant and his very name destroys sin, Tukaram measures how far this Lord outranks anything else he could turn to. So the abhanga ends where it must, in total surrender of his whole being.

GATHA 0619 *Prayers*

Prayer, the anxiety of the seeker

मराठी मूळ

काय मी उद्धार पावेन । काय कृपा करील नारायण । ऐसें तुह्मी सांगा संतजन । करा समाधान चित्त माझें ॥1॥
काय हें खंडईल कर्म । पारुषतील धर्माधर्म । कासयानें तें कळे वर्म । ह्मणउनी श्रम वाटतसे ॥ध्रु.॥
काय हो िस्थर राहेल बुद्धी । कांहीं अरिष्ट न येल मधीं । धरिली जाईल ते शुद्धी । शेवट कधीं तो मज न कळे ॥ 2॥
काय ऐसें पुण्य होईल गांठीं । घालीन पायीं देवाचे मिठी । मज तो कृवाळील जगजेठी । दाटइन कंठीं सद्गदित ॥ 3॥
काय हे निवतील डोळे । सुख तें देखोनी सोहळे । संचित कैसें तें न कळे । होतील डोहळे वासनेसी ॥4॥
ऐसी चिंता करीं सदा सर्वकाळ । रात्रिदिवस तळमळ । तुका ह्मणे नाहीं आपुलें बळ । जेणें फळ पावें निश्चयेंसी ॥ 5॥

ENGLISH TRANSLATION

Will I ever be redeemed? Will Narayana ever show me mercy? O saints, please tell me so and bring peace to my mind. Will this karma ever be broken? Will right and wrong be resolved? By what means can the secret be known? This is why I feel so troubled.

Will my mind ever become steady? Will no calamity come in between? Will the awareness I have grasped be maintained? I cannot tell when the end will come. Will such merit ever be mine that I may clasp God's feet in embrace? Will the Lord of the World look upon me with kindness, and will my throat choke with devotion? Will these eyes ever be satisfied, seeing that blissful celebration? The nature of my accumulated destiny is unknown; longings stir in desire.

Says Tuka, I carry this anxiety at all times, day and night. I have no strength of my own by which I may attain the fruit with certainty.

IN PLAIN WORDS

Will I be saved? Will Narayana show me mercy? Tell me, O holy people; bring my mind some peace. Will this karma be cut off? Will right and wrong come to an end? By what means is the secret known? This is why I feel such strain. Will my mind stay steady? Will no calamity come in between? Will the awareness I have grasped be kept? I do not know when the end will come. Will I ever hold such merit in hand that I throw my arms around God's feet, that the Lord of the world fondles me, that my throat chokes with feeling? Will these eyes be cooled, seeing that joyful sight? I do not know what my stored deeds are. Longings stir in my desire. I carry this worry always, at every hour, restless night and day. Tuka says: I have no strength of my own by which I would surely reach the fruit.

WHAT IT MEANS

This abhanga is a string of anxious questions, and Tukaram lets them stand unanswered because the anxiety is the honest state of the seeker. He does not know whether his karma will break, whether his mind will hold steady, whether some disaster will cut across his path, or whether he will live to see the day he embraces God's feet with a choked throat. The longing is intense, but so is the uncertainty about what his accumulated deeds have earned. He even turns to the saints and begs them to settle his mind. The closing line names the root of the unrest: he has no strength of his own that could guarantee the fruit, which is precisely why he must throw himself on mercy rather than effort.

GATHA 0620 *Prayers*

Prayer, asking only for devotion

मराठी मूळ

तूंचि अनाथाचा दाता । दुःख मोह नासावया चिंता । शरण आलों तुज आतां । तारीं कृपावंता मायबापा ॥1॥
संतसंगति देई चरणसेवा । जेणें तुझा विसर न पडावा । हा च भाव माझिया जीवा । पुरवीं देवा मनोरथ ॥2॥
मज भाव प्रेम देई कीर्ती । गुण नाम वर्णावया स्तुती । विघ्नां सोडवूनि हातीं । विनंती माझी परिसावी हे ॥3॥
आणीक कांहीं नाहीं मागणें । सुखसंपत्तराज्यचाड धन । सांकडें न पडे तुज जेणें । दुजें भक्तीविण मायबापा ॥ 4॥
जोडोनियां कर पायीं ठेवीं माथा । तुका विनवी पंढरिनाथा । रंगीं वोडवावी रंगकथा । पुरवीं व्यथा मायबापा ॥5॥

ENGLISH TRANSLATION

You alone are the benefactor of the helpless, the destroyer of sorrow, attachment, and anxiety. I have come to You now as a refuge; save me, O merciful mother and father.

Grant me the company of saints and service at Your feet, so that I may never forget You. This is the sole wish of my heart; fulfill it, O God.

Give me devotion, love, and the glory to praise Your virtues and name. Remove all obstacles from my path; please hear this prayer of mine.

I ask for nothing else, no wealth, happiness, kingdom, or riches. Let me not burden You with anything other than devotion, O mother and father.

With folded hands I place my head at Your feet. Says Tuka, appealing to the Lord of Pandhari, drench me in the color of Your story and relieve my suffering, O mother and father.

IN PLAIN WORDS

You alone are the giver to the orphan, the worry that destroys sorrow and attachment. I have come to you now for refuge. Save me, O merciful mother and father. Give me the company of saints and service at your feet, so that I never forget you. This is the one longing of my soul; fulfill my wish, O God. Give me feeling, love, and the gift to praise your virtues and your name. Take the obstacles out of my hands; please hear this request of mine. I ask for nothing else. No happiness, no riches, no kingdom, no wealth. Let me lay nothing on you, mother and father, but devotion. With folded hands I place my head at your feet. Tuka pleads with the Lord of Pandhari: bring out the story rich in color, relieve my pain, O mother and father.

WHAT IT MEANS

Tukaram comes as a refugee and then is careful to ask for the right thing. He explicitly turns away wealth, comfort, kingdom, every prize people usually beg from God, and asks instead only for what keeps him near God: the company of saints, service at the feet, and the love and skill to praise the Name. The single danger he fears is forgetting, so his one petition is the means that prevents it. By insisting he wants to lay no other burden on God but devotion, he frees the prayer of all self-interest. He ends with his head literally at the feet of the Lord of Pandhari, asking only that the colorful story of God keep flowing and his pain be eased.

GATHA 0621 *Social Criticism*

Social criticism, beggar-gods and the true Lord

मराठी मूळ

सेंदरीं हें देवी दैवतें । कोण तीं पुजी भुतेंकेतें । आपुल्या पोटा जीं रडतें । मागती शितें अवदान ॥1॥
आपुले इच्छे आणिकां पीडी । काय तें देईल बराडी । कळों ही आली तयाची जोडी । अल्प रोकडी बुद्धि अधरा ॥ ध्रु.॥
दासीचा पाहुनरउखतें। धणी देईल आपुल्या हातें । करुणाभाषणउचितें । हें तों रितें सतंत शक्तिहीन ॥2॥
काय तें थिल्लरीचें पाणी । ओठ न भिजे फिटे धणी । सीण तरीं आदीं आवसानीं । क्षोभे पुरश्चरणीं दिलें फळ ॥ 3॥
विलेपनें बुजविती तोंड । भार खोल वाहाती उदंड । करविती आपणयां दंड। ऐसियास भांड ह्मणे देव तो ॥4॥
तैसा नव्हे नारायण । जगव्यापक जनादननष । तुका ह्मणे त्याचें करा चिंतन । वंदूं चरण येती सकळें ॥5॥

ENGLISH TRANSLATION

These vermilion-smeared village deities and spirits, who worships them? They themselves cry for their own bellies and beg for scraps of food as offerings. They torment others to fulfill their own desires.

What can such beggars ever give? Their wealth is now known: a petty, shallow, short-lived intelligence. Can a slave's guest expect anything? The master gives with his own hand, with kind and proper words.

But these are empty, always powerless. What is that puddle-water? It cannot even wet the lips, yet the thirst remains.

They labor from start to finish, and anger alone is the fruit of their rituals. They daub faces with paste, carry heavy loads in abundance, and inflict punishment upon themselves.

God calls such ones charlatans. Not so is Narayana, who pervades the world, Janardana.

Says Tuka, contemplate Him, and all beings will come to bow at His feet.

IN PLAIN WORDS

These vermilion-smeared village goddesses and godlings, who worships such spirits and ghosts? They themselves cry for their own bellies. They beg for scraps of food as offerings. To get what they want, they torment others. What can such beggars give you? Their worth is known now: a small, ready, low cunning. Does a servant's guest get fed? It is the master who gives with his own hand, with kind and fitting words. These are empty, always weak and powerless. What is this puddle water? It will not wet the lips, and the thirst stays. You labor from start to finish, and the only fruit of the ritual is more anger. They smear paste to cover the face. They carry deep, heavy loads beyond measure. They bring punishment down on themselves. God calls such a one a fraud. Narayana is not like that, the all-pervading one, Janardana. Tuka says: meditate on him. All beings come to bow at his feet.

WHAT IT MEANS

Tukaram attacks a whole economy of fear-worship: the smeared village godlings and spirits that people propitiate. His argument is hard-headed, not contemptuous of the worshippers but exposing the bargain, since these objects of worship are themselves beggars crying for their own bellies, all they can dispense is a petty cunning, and they extort by tormenting. He uses the homely image of puddle water that will not even wet the lips: such worship costs constant labor and pays back only frustration and self-inflicted punishment. The point lands as a warning to examine where one places one's devotion. Set against the beggar-gods is Narayana, the Lord who actually pervades everything and gives like a master with his own hand; turn there, Tukaram says, and all beings find a place to bow.

GATHA 0622 *Appeals and Exhortations*

Exhortation, the rare human birth wasted

मराठी मूळ

विषयओढीं भुलले जीव । आतां यांची कोण करील कींव । नुपजे नारायणीं भाव । पावोनि ठाव नरदेह ॥1॥
कोण सुख धरोनि संसारीं । पडोनि काळाचे आहारीं । माप या लागलें शरीरीं । जालियावरी सळे ओढिती ॥ध्रु.॥
बापुडीं होतील सेवटीं । आयुष्यासवें जालिया तुटी । भोगिले मागें पुढे ही कोटी । होईल भेटी जन्मासी ॥2॥
जंतिली घाणां बांधोनि डोळे । मागें जोडी आर तेणेंही पोळे । चालिलों किती तें न कळे । दुःखें हारंबळे भूकतान ॥3॥
एवढें जयाचें निमित्त । प्रारब्ध क्रियमाण संचित । तें हें देह मानुनि अनित्य। न करिती नित्य नामस्मरण ॥4॥
तुका ह्मणे न वेंचतां मोल । तो हा यासि महाग विठ्ठल । वेंचितां फुकाचे चि बोल। केवढें खोल अभागिया ॥5॥

ENGLISH TRANSLATION

Souls deluded by the pull of sense-pleasures, who will now show them compassion? They do not develop devotion to Narayana even after attaining a human body. What happiness is there in clinging to worldly life while falling prey to Death? The body is already measured; once branded, they are dragged away.

The wretched will suffer at the end when their lifespan is cut short. What was enjoyed before will return; they will meet birth again, millions of times over.

Like oxen yoked to the oil-press, blindfolded, goaded from behind, they walk on not knowing how far, tormented by the ache of hunger and thirst. The body for whose sake all this is done, shaped by fate and destiny, they regard as permanent, yet they never chant the eternal Name.

Says Tuka, Vitthal costs nothing at all, yet to these unfortunate ones He seems too expensive. They spend only cheap words.

How deep is their misfortune.

IN PLAIN WORDS

Souls deluded by the pull of sense-objects, who will now pity them? Devotion to Narayana does not arise in them, even after they have won the place of a human body. What happiness is there in holding to worldly life and falling into the food of Death? The measure has already been set on this body. Once it is marked out, they are dragged off. The wretched will suffer in the end, when the cut comes with the end of life. What was enjoyed before will return; there will be a meeting with birth again, millions of times. Like an ox yoked to the oil-press with its eyes tied shut, goaded from behind so it burns, it walks on, not knowing how far it has gone, broken with the ache of hunger and thirst. The body, for whose sake all this is done, shaped by fate and act and the deeds stored up, they take it to be lasting, and they do not do the daily remembrance of the Name. Tuka says: Vitthal costs nothing to gain, yet to these people he is too dear a price. To spend mere free words, how deep is the misfortune of these unlucky ones.

WHAT IT MEANS

Tukaram aims this at the waste of a human birth, the one chance, he holds, to win devotion, squandered by souls dragged along by the senses. He warns that clinging to worldly pleasure simply feeds the body to Death, whose measure is already taken, and that the cycle of enjoying and being reborn will repeat by the millions. His central

image is the blindfolded ox on the oil-press, goaded in circles, walking endlessly without knowing it has gone nowhere, the picture of a life of effort that never arrives. The bitter twist is the price: Vitthal can be had for nothing, costing only the free breath of saying the Name, yet these people find even that too expensive to spend. The reproach is meant to wake the listener, not to write anyone off; the depth of the misfortune is that the cure is free and still refused.

GATHA 0623 *Appeals and Exhortations*

Exhortation, the terrors of Yama

मराठी मूळ

आले हो संसारा तुह्मी एक करा । मुक्तीमारग हळू चि धरा । काळदंड कुंभयातना थोरा । कां रे अघोरा देखसी ना ॥1॥

नाहीं त्या यमासि करुणा । बाहेर काढितां कुडी प्राणा । ओढाळ सांपडे जैं धान्या । चोर यातना धरिजेतां ॥2॥

नाहीं दिलें पावइल कैसा । चालतां पंथ तेणें वळसा । नसेल ठाउकें ऐकतो कैसा । नेती बंद जैसा धरोनियां ॥3॥

क्षण एक नागीवा पायीं । न चलवे तया करितां कांहीं । वोढितां कांटवणा सोई । अग्नस्तंभीं बाही कवटाळविती ॥4॥

देखोनि अंगें कांपती । तये नदीमाजी चालविती। लागे ठाव न लगे बुडविती । वरि मारिती यमदंड ॥5॥

तानभूक न साहावे वेळ । तो राखिती कितीएक काळ । पिंड पाळूनि कैसा सीतळ । तो तप्तभूमीं ज्वाळ लोळविती ॥6॥

ह्मणउनी करा कांहीं सायास । व्हावेल तर व्हा रे उदास । करवेल तर करा नामघोष । सेवा भक्तीरस तुका ह्मणे ॥7॥

ENGLISH TRANSLATION

You have come into this world; now do this one thing. Gently take the path of liberation.

The rod of Death, the torment of Yama's cauldron, these are terrible. Why do you not see the horror? Yama has no compassion when he drags the life-breath out of the body.

Just as a thief caught stealing grain is seized and punished, so it is with the soul. One who has not given charity, how will he fare on that road? The path takes a detour then.

If you do not know, listen now: they seize and lead you away like a prisoner. Not even a moment can you walk barefoot, and nothing avails you then.

They drag you over thorns and force your arms around pillars of fire. Seeing this, bodies tremble as they are made to walk through that dreadful river.

They are plunged in and beaten with Yama's rod upon the surface. You who cannot endure hunger or thirst for even a moment, they will hold you for ages.

The body you pampered in comfort is rolled on burning ground amid flames. Therefore make some effort.

If you can, become detached from the world. If you can, chant the Name aloud.

Says Tuka, taste the nectar of devotion and service.

IN PLAIN WORDS

You who have come into this world, do this one thing. Quietly take hold of the path of liberation. The rod of Death, the great torment of the cauldron, why, O reckless one, do you not see it? That Yama has no pity when he pulls the foul life-breath out of the body. As a stray ox caught in the grain is seized, as a thief is held and tortured, so it goes. One who has given nothing, how will he fare? On that road there is a long detour for him. If you do not already know it, listen to how it goes: they seize you and lead you off bound, like a captive. Not for a moment can you walk barefoot, and nothing you do helps you then. They drag you over thorns. They wind your arms around pillars of fire. The body trembles to see it; they march you into that river. Where there is no footing they drown you, and on the surface they beat you with Yama's rod. You who cannot bear hunger and thirst for an hour, they hold you for ages. The body you kept so cool and pampered, they roll it on burning ground amid the flames. So make some effort. If you can manage it, become detached. If you can manage it, raise the sound of the Name. Tuka says: take to the service and the nectar of devotion.

WHAT IT MEANS

Tukaram preaches here with the full machinery of Yama's hell laid out in front of the listener: the rod, the cauldron, the thorns, the pillars of fire, the river with no footing. The terror is deliberate and pointed, the soul that gave nothing and remembered nothing is dragged off bound like a caught thief, and the very body that was pampered and kept cool is rolled in flames. He drives home the contrast between an hour's hunger we cannot bear now and ages of torment later, so the danger feels real rather than abstract. But the threat is only the setup; the whole point is the way out, named plainly at the end. Take the path of liberation gently, grow detached if you can, and above all raise the sound of the Name and taste the nectar of devotion, while there is still time to choose.

GATHA 0624 *Longing and Separation*

Insistent pleading, a beggar's standoff

मराठी मूळ

न बोलसी तें ही कळलें देवा । लाजसी आपुलिया नांवा। तुज मी नाहीं घालीत गोवा । भीड केशवा कासयाची ॥ 1॥

उतरीं आपुला हा पार । मजशीं बोलोनि उत्तर । माझा तुज नव्हे अंगीकार । मग विचार करीन मी ॥2॥

दात्या आणि मागत्यासी । धर्मनीति तरी बोलिली ऐसी । यथानशक्ति टाकेल तैसी । बाधी दोघांसी विन्मुखता ॥ 3॥

ह्मणोनि करितों मी आस । तुझिया वचनाची वास । धीर हा करूनि सायास । न टळें नेमास आपुलिया ॥4॥

तुझें म्यां घेतल्या वांचून । न वजें एथूनि वचन । हा चि माझा नेम सत्य जाण । आहे नाहीं ह्मणे तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

Even what You do not speak, I understand, O God. You feel shame on account of Your own reputation.

I am not putting You in any difficulty; what hesitation can there be, O Keshava? Settle this matter and give me a clear answer. If You will not accept me, tell me plainly, and then I will decide what to do.

The law of giving speaks thus between giver and beggar: whatever one can, one should give; refusal harms both parties. Therefore I persist in hope, waiting for Your word.

With great effort I hold firm and will not abandon my resolve. Until I receive what is Yours to give, I will not leave this place.

This is my true vow. Says Tuka, say whether it shall be or not.

IN PLAIN WORDS

Even the things you do not say, I have understood, O God. You feel shame for your own name. I am not trying to trap you; what need is there for shyness, Keshava? Carry this through to the end. Speak to me, give me your answer. If you will not take me as your own, say so, and then I will decide what to do. The law of giving speaks like this between a giver and a beggar: give what you can; to turn away harms both of you. So I keep on hoping, waiting for your word. I steady myself with great effort, and I will not let go of my vow. Without taking what is yours to give, I will not move from here. Know this is my true vow. Tuka says: tell me, will it be, or not?

WHAT IT MEANS

Tukaram has cornered God like a beggar who will not leave the door. He claims he can already read the silence: God hangs back out of concern for his own reputation as the savior of the lowly, and Tukaram presses exactly there. He invokes the plain ethic between a giver and one who asks: a refusal shames both parties, so God cannot afford to send him away. The vow is a sit-in. He will not move, will not abandon hope, until he receives what is God's to give, and he demands a clear yes or no rather than more silence.

GATHA 0625 *Prayers*

Refuge from the world, a cry to the Mother

मराठी मूळ

आतां मी न पडें सायासीं । संसारदुःखाचिये पाशीं । शरण रिघेन संतांसी । ठाव पायांपाशीं मागेन त्यां ॥1॥
न कळे संचित होतें काय । कोण्या पुण्यें तुझे लाधती पाय । आतां मज न विसंबें माय । मोकलूनि धाय विनवीतसें ॥2॥
बहुत जाचलों संसारें । मोहमायाजाळाच्या विखारें । त्रिगुण येतील लहरें । तेणें दुःखें थोरें आक्रंदलों ॥3॥
आणीक दुःखें सांगों मी किती । सकळ संसारिस्थती । न साहे पाषाण फुटती । भय चित्तीं कांप भरलासे ॥4॥
आतां मज न साहवे सर्वथा । संसारगंधीची हे वार्ता । जालों वेडा असोनि जाणता । पावें अनंता तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

Now I will not fall again into the traps of worldly sorrow. I will take refuge with the saints and beg for a place at their feet.

I do not know what accumulated merit I had, or by what virtue one attains Your feet. Do not abandon me now, O Mother; I cry out, releasing all restraint.

I have been greatly tormented by worldly life, by the poisonous snares of attachment and illusion. The waves of the three qualities come crashing, and under that great suffering I have wept aloud.

How many more sorrows shall I recount? The whole condition of worldly existence is unbearable; even stones would split. Fear fills my heart and trembling has overtaken me.

Now I can endure no more, not even the faintest whiff of worldly life. Though I have knowledge, I have gone mad.

Says Tuka, come to me, O Infinite One.

IN PLAIN WORDS

Now I will not fall again into the traps of worldly sorrow. I will take refuge with the saints and beg for a place at their feet. I do not know what merit I had stored up, or by what good deed one reaches your feet. Do not let go of me now, Mother; I cry out and hold nothing back. The world has worn me down with the poison of attachment and illusion. The waves of the three qualities come crashing in, and under that great pain I have wept aloud. How many more sorrows shall I count? The whole state of worldly life cannot be borne; even stones would crack. Fear fills my heart and trembling has taken hold of me. Now I cannot stand it at all, not even the faintest smell of worldly life. I have gone mad, though I still know. Tuka says: come to me, O Infinite One.

WHAT IT MEANS

This is the moment of breaking, where Tukaram swears off the world for good and runs to refuge. He does not claim he earned this turn; he confesses he has no idea what merit brought him near God's feet. The suffering he names is not bad luck but the structure of worldly life itself: attachment, illusion, and the three qualities of nature breaking over him in waves. He describes a fear so total that even stone would split, and a strange double state, mad with grief yet still clear-eyed enough to know where to run. The poem ends as a child's cry to the Mother and to the Infinite: come now.

GATHA 0626 *Surrender and Acceptance*

Total surrender, the helpless petitioner

मराठी मूळ

आतां तुज कळेल तें करीं । तारिसी तरि तारीं मारीं । जवळी अथवा दुरी धरीं । घाली संसारीं अथवा नको ॥1॥

शरण आलों नेणतपणें । भाव आणि भक्ती कांहीं च नेणें । मतिमंद सर्वज्ञानें । बहु रंक उणें रंकाहुनी ॥ध्रु.॥

मन िस्थर नाहीं माझिये हातीं। इंिद्रयें धांवतां नावरती । सकळ खुंटलिया युक्ती । शांति निवृत्त जवळी नाहीं ॥ 2॥

सकळ निवेदिला भाव । तुझिये पायीं ठेविला जीव । आतां करीं कळे तो उपाव । तूं चि सर्व ठाव माझा देवा ॥3॥

राहिलों धरुनि विश्वास । आधार नेटीं तुझी कास । आणीक नेणें मी सायास । तुका ह्मणे यास तुझें उचित ॥4॥

ENGLISH TRANSLATION

Now do with me as You see fit. Save me if You will, or destroy me.

Keep me near or cast me far. Throw me back into the world or do not.

I have come to You in my ignorance, knowing nothing of devotion or love. I am dull in all wisdom, more destitute than the poorest wretch.

My mind is not steady; it is not in my control. The senses run wild and cannot be restrained.

All my strategies are exhausted; peace and tranquility are nowhere near. I have surrendered my entire being at Your feet, placed my very life there.

Now apply whatever remedy You know. You alone are my everything, O God.

I remain holding fast to faith, clinging firmly to Your support. Says Tuka, I know no other effort; this matter is Yours to resolve.

IN PLAIN WORDS

Now do with me whatever you see fit. Save me or kill me. Keep me close or hold me far off. Throw me back into the world, or do not. I have come to you knowing nothing. I know nothing of faith, nothing of devotion. I am dull in all understanding, poorer than the poorest beggar. My mind is not steady; it is not in my hands. The senses run loose and cannot be reined in. Every plan of mine is finished; peace and stillness are nowhere near me. I have laid bare all that I feel. I have set my very life at your feet. Now apply whatever cure you know. You alone are my whole refuge, O God. I stay here holding to faith, gripping your support hard. I know no other effort. Tuka says: this matter is yours to settle as befits you.

WHAT IT MEANS

Tukaram hands over the whole decision and keeps nothing back, even his own fate. He offers no merit and no skill; he confesses an unsteady mind, runaway senses, and a stock of strategies that has run completely dry. This is surrender precisely because he has stopped negotiating outcomes: save or destroy, near or far, the world or not, he leaves all of it to God. Having admitted he can do nothing himself, the only thing he still does is hold on, gripping God's support as his single refuge. The closing line puts the burden of the result where he says it belongs, on God, as fitting God's own nature.

GATHA 0627 *The Nature of God*

Praise of God's nature, the burden laid down

मराठी मूळ

देवा तूं कृपाकरुणासिंधु । होसी मायबाप आमचा बंधु। जीवनसिद्ध साधनसिंधु । तोडिसी भवबंधु काळपाश ॥1॥
शरणागता वज्रपंजर । अभयदाना तूं उदार । सकळां देवां तूं अगोचर । होसी अविकार अविनाश ॥ध्रु.॥
भागली स्तुति करितां फार । तेथें मी काय तें गव्हार । जाणावया तुझा हा विचार । नको अंतर देऊं आतां ॥2॥
नेणें भाव परि ह्मणवीं तुझा । नेणें भक्ती परि करितों पूजा । आपुल्या नामाचिया काजा । तुज केशीराजा लागे धांवणें ॥3॥
तुझिया बळें पंढरीनाथा । जालों निर्भर तुटली व्यथा । घातला भार तुझिया माथां। न भीं सर्वथा तुका ह्मणे ॥4॥

ENGLISH TRANSLATION

O God, You are an ocean of grace and compassion, our mother, father, and brother. You are the ocean of fulfillment and the ocean of all means. You are the fulfillment of life, the ocean of all means.

You sever the bonds of worldly existence and the noose of Death. For those who surrender, You are an adamantine fortress.

In granting fearlessness, You are supremely generous. You are beyond the comprehension of all the gods, unchanging and imperishable.

Even the greatest praises grow weary in singing of You. What then can a fool like me say? Do not keep me at a distance any longer from understanding Your nature.

I do not know devotion, yet I call myself Yours. I do not know worship, yet I perform Your puja.

For the sake of Your own Name, O Keshiraja, You must come running. By Your strength, O Lord of Pandhari, I have become carefree and my suffering has ended.

Says Tuka, I have placed the burden upon Your head and fear nothing at all.

IN PLAIN WORDS

God, you are an ocean of grace and mercy. You are our mother, father, and brother. You are the wealth of life, the ocean of every means. You break the bonds of worldly existence and the noose of Death. For those who surrender, you are a fortress of diamond. In giving fearlessness you are generous. You are beyond the reach of all the gods, changeless and undying. Even great praises grow tired in singing of you. What can a fool like me say? Do not keep me at a distance any longer. I do not know true feeling, yet I call myself yours. I do not know worship, yet I do your puja. For the sake of your own Name, Keshiraja, you must come running. By your strength, Lord of Pandhari, I have grown free of care and my pain has ended. I have laid the load upon your head. Tuka says: I fear nothing at all.

WHAT IT MEANS

Tukaram piles up the names of God's nature, then uses them as leverage. If God is grace, refuge, mother and father, the one who cuts the noose of death, then that very reputation obliges him to come. The devotee admits he has no real feeling and no skill in worship, so his only claim is on God's side, not his own: God must act for the sake of his own Name. The poem's hinge is the transfer of weight. Having set the whole burden on God's head, Tukaram declares himself carefree and free of fear, because the responsibility is no longer his to carry.

GATHA 0628 *Worldly Life*

Disgust with the world, a pauper at the door

मराठी मूळ

कोण सुख धरोनि संसारीं । राहों सांग मज बा हरी । अवघ्या नाशिवंता परी । थिता दुरी अंतरसी ॥1॥
प्रथम केला गभाअ वास । काय ते सांगावे सायास । दुःख भोगिलें नव ही मास । आलों जन्मास येथवरी ॥2॥
बाळपण गेलें नेणतां । तारुण्यदशे विषयव्यथा। वृद्धपणीं प्रवर्तली चिंता । मरें मागुता जन्म धरीं ॥3॥
क्षण एक तो ही नाहीं विसावा । लक्ष चौ†याशीं घेतल्या धांवा ।
भोवंडिती पाठीं लागल्या हांवा । लागो आगी नांवा माझ्या मीपणा ॥4॥
आतां पुरे ऐसी भरोवरी । रंक होऊनि राहेन द्वारीं । तुझा दास मी दीन कामारी। तुका ह्मणे करीं कृपा आतां ॥5॥

ENGLISH TRANSLATION

What happiness is there in worldly life that I should cling to it? Tell me, O Hari. Everything is perishable; the Eternal One remains distant.

First came the torment of dwelling in the womb. What can be said of those trials? Nine months of suffering were endured before I arrived in this world.

Childhood passed in ignorance, youth was spent in the agony of sense-pleasures, and old age brought nothing but worry. One dies only to be born again.

There is not even a moment's rest. Through eighty-four lakh births I have been driven by cravings chasing me from behind.

Let fire consume my sense of "I" and "mine." Enough of this turmoil. I will become a pauper and stand at Your door.

I am Your servant, a humble laborer. Says Tuka, show me mercy now.

IN PLAIN WORDS

What happiness is there in this world that I should cling to it? Tell me, Hari. It is all perishable, and meanwhile the Eternal stays far from me. First came the dwelling in the womb. What can I say of those trials? Nine months of pain were borne before I came into this life. Childhood went by without my knowing it. Youth was spent in the ache of sense-pleasures. Old age brought worry. One dies only to be born again. There is not a single moment's rest. Through eighty-four lakh births I have been driven, cravings always chasing at my back. Let fire take my sense of "I" and "mine." Enough of this whirling now. I will become a pauper and stand at your door. I am your servant, your lowly laborer. Tuka says: show me mercy now.

WHAT IT MEANS

Tukaram walks through a whole human life and finds no resting place in any stage of it. The womb is torment, childhood passes unnoticed, youth burns in craving, old age sinks into worry, and then death only restarts the round through countless births. His verdict is that the world offers nothing worth clinging to, since all of it perishes while the Eternal stays out of reach. The decisive line is his curse on "I" and "mine": let fire take the ego that drives the whole exhausting chase. Having given up every claim, he chooses the lowest place, a pauper and laborer at God's door, and asks only for mercy.

GATHA 0629 *The Power of the Name*

The Name, joy in the saints' company

मराठी मूळ

सुख या संतसमागमें । नित्य दुनावे तुझिया नामें । दहन होती सकळ कर्में । सर्वकाळ प्रेमें डुलतसों ॥1॥
ह्मणोनि नाहीं कांहीं चिंता । तूं चि आमुचा मातापिता । बहिणी बंधु आणि चुलता । आणिकां गोतां सर्वांठायीं ॥2॥
ऐसा हा कळला निर्धार। मा माझा तुज न पडे विसर । अससी देऊनियां धीर । बाहए अभ्यंतर मजजवळा ॥3॥
दुःख तें कैसें नये स्वप्नासी । भुक्तिमुक्ति जाल्या कामारी दासी । त्यांचें वर्म तूं आह्मांपाशीं । सुखें राहिलासी प्रेमाचिया ॥4॥
जेथें तुझ्या कीर्तनाचा घोष । जळती पापें पळती दोष । काय तें उणें आह्मां आनंदास । सेवूं ब्रह्मरस तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

In the company of saints, joy grows ever greater through Your Name. All karmas are burned away, and I sway in love at all times.

Therefore I have no worry at all. You alone are our mother and father, sister, brother, uncle, and every relation in every place.

This certainty has become clear to me, and so You will not forget me. You abide giving me courage, outwardly and inwardly, always near me.

Sorrow cannot even approach my dreams. Liberation and worldly enjoyment have become servants to me.

Their secret rests with You, dwelling within us in the joy of love. Where the sound of Your kirtan resounds, sins are burned and faults flee.

What lack could there be in our bliss? Says Tuka, we drink the nectar of Brahman.

IN PLAIN WORDS

Joy grows in the company of the saints, doubling day by day through your Name. All my deeds are burned to ash, and I sway in love at every hour. So I have no worry at all. You alone are my mother and father, sister, brother, and uncle, and every relation in every place. This certainty has become clear to me, and so you will not forget me. You stay close, giving me courage, outside and within, always near. Sorrow cannot even enter my dreams. Liberation and worldly enjoyment have become my serving maids. Their secret rests with you, who live within us in the joy of love. Where the sound of your kirtan rings out, sins burn and faults run away. What could be missing from our bliss? Tuka says: we drink the nectar of Brahman.

WHAT IT MEANS

This is the bright counterpart to the poems of dread: in the company of saints and the singing of the Name, the world's terror simply has no foothold. Tukaram says the Name burns away his accumulated deeds and replaces every family tie with God alone, so that he carries no worry. He makes a startling reversal of the usual spiritual goal: liberation itself, along with worldly enjoyment, now waits on him like a servant, because their secret belongs to the God who lives within. Where kirtan resounds, sin and fault flee on their own. The verse ends in the fullness it describes, the taste of Brahman, with nothing left to lack.

GATHA 0630 *The Nature of God*

God as tender Mother, want abolished

मराठी मूळ

देवा तूं आमचा कृपाळ । भक्तीप्रतिपाळ दीनवत्सळ । माय तूं माउली स्नेहाळ । भार सकळ चालविसी ॥1॥
तुज लागली सकळ चिंता । राखणें लागे वांकडें जातां । पुडती निरविसी संतां । नव्हे विसंबतां धीर तुज ॥2॥
आह्मां भय चिंता नाहीं धाक जन्म मरण कांहीं एक । जाला इहलोकीं परलोक । आलें सकळैकवैकुंठ ॥3॥
न कळे दिवस कीं राती । अखंड लागलीसे ज्योती । आनंदलहरीची गती । वणून कीर्ती तया सुखा ॥4॥
तुझिया नामाचीं भूषणें । तों यें मज लेववितीं लेणें । तुका ह्मणे तुझियान गुणें । काय तें उणें एक आह्मां ॥5॥

ENGLISH TRANSLATION

O God, You are our compassionate protector of devotion, lover of the lowly, tender mother full of affection. You bear the entire burden and carry it forward.

All concern falls upon You. You must watch over us when we stray, and You entrust us again to the saints.

You cannot bear to leave us unattended for even a moment. We have no fear, no anxiety, no dread of birth or death.

The other world has merged into this one, and all of Vaikuntha has arrived here. Day and night cannot be distinguished; an unbroken flame of light blazes constantly.

The waves of bliss are beyond description, and that joy surpasses all praise. You have adorned me with the ornaments of Your Name, bestowing precious jewels upon me.

Says Tuka, by Your virtues, what could we possibly lack?.

IN PLAIN WORDS

God, you are merciful to us, protector of devotion, tender to the lowly. You are our mother, the loving one who nurses us. You carry the whole load forward. All the care has become yours. You must guard us when we go crooked, and you hand us over again to the saints. You cannot bear to leave us alone for even a moment. We have no fear, no worry, no dread, none at all, of birth or of death. The other world has merged into this one; all of Vaikuntha has come here. Day cannot be told apart from night; an unbroken flame of light burns steadily. The waves of bliss are beyond telling, and that joy is past all praise. You have dressed me in the ornaments of your Name and laid those jewels on me. Tuka says: by your goodness, what one thing could we lack?

WHAT IT MEANS

Here God is cast above all as the nursing Mother who shoulders the entire burden of her child's life, including the duty of correcting him when he strays. Because that care is wholly God's, the devotee is released from the two great fears, birth and death. Tukaram describes the result as heaven collapsing into the present: Vaikuntha has arrived here, day and night blur into one unbroken light, and bliss runs past anything words can hold. The Name itself is the jewelry God has put on him. The closing question is rhetorical and complete: under such care, nothing whatever is missing.

GATHA 0631 *Longing and Separation*

Distress and urgency, robbed in broad daylight

मराठी मूळ

न पवे सन्निध वाटते चिंता । वरि या बहुतांची सत्ता । नुगवे पडत जातो गुंता । कर्मा बिळवंता सांपडलों ॥1॥
बहु भार पडियेला शिरीं । मी हें माझें मजवरी । उघडए नागविलों चोरीं । घरिच्याघरीं जाणजाणतां ॥ध्रु.॥
तुज मागणें इतुलें आतां । मज या निरवावें संतां । जाला कंठस्फोट आळवितां । उदास आतां न करावें ॥2॥
अति हा निकट समय । मग म्यां करावें तें काय । दिवस गेलिया टाकईल छाय । उरईल हाय रातिकाळीं ॥3॥
होईल संचिताची सत्ता। अंगा येईल पराधीनता । ठाव तो न दिसे लपतां। बहुत चिंता प्रवर्तली ॥4॥
ऐसी या संकटाची संधी । धांव घालावी कृपानिधी । तुका ह्मणे माझी बळबुद्धी । सकळ सिद्धी पाय तुझे ॥5॥

ENGLISH TRANSLATION

I feel anxious because You are not near, and on top of that the authority of so many worldly powers presses down. I cannot untangle myself; the knot only tightens.

I am caught in the grip of powerful karma. A great burden has fallen upon my head, this sense of "I" and "mine." I have been robbed in broad daylight, plundered in my own home while fully aware.

I ask You only this much now: entrust me to the saints. My throat is hoarse from calling out to You; do not be indifferent any longer.

The hour is desperately close. What shall I do then? Once the day has passed, the shadow will be cast aside, and only regret will remain in the night.

The force of accumulated destiny will take hold, and dependence will grip my body. No hiding place is visible, and great anxiety has set in.

Says Tuka, in this perilous juncture, rush to me, O treasury of mercy. My strength and wisdom, all my accomplishments, are Your feet alone.

IN PLAIN WORDS

I am anxious because you are not near me, and on top of that the power of many worldly things presses down on me. I cannot get free; the knot only tightens as I fall. I have been caught by mighty karma. A heavy load has fallen on my head, this "I" and this "mine." I have been robbed in broad daylight, plundered inside my own house while I watched and knew. I ask you only this much now: hand me over to the saints. My throat is hoarse from calling you; do not be cold to me any longer. The hour is dangerously close. What am I to do then? Once the day is gone, the shade will be thrown off, and only regret will be left in the night. The force of my past deeds will take hold; helplessness will grip my body. I see no place to hide, and great fear has set in. Tuka says: in this tight corner, come running, treasury of mercy. My strength, my wits, all my success, are your feet alone.

WHAT IT MEANS

Tukaram cries out from a sense of siege, hemmed in by worldly powers and by the tightening knot of his own past actions. His sharpest image is the daylight robbery: he watches his own "I" and "mine" plunder him inside his own house, fully aware and still unable to stop it. The urgency is about time, the hour is desperately near, and once the daylight is gone there will be nothing left but regret and the grip of destiny in the dark. His one request is humble and specific: hand me over to the saints. He ends by locating all his strength and success not in himself but only at God's feet, and begs the merciful one to rush in before it is too late.

GATHA 0632 *Prayers*

Surrender of the sinner, no high or low at God's door

मराठी मूळ

आतां धर्माधर्माअ कांहीं उचित । माझें विचारावें हित । तुज मी ठाउका पतित । शरणागत परि जालों ॥1॥
येथें राया रंका एकी सरी । नाहीं भिन्नाभिन्न तुमच्या घरीं । पावलों पाय भलत्या परी। मग बाहेरी न घालावें ॥ध्रु.॥
ऐसें हें चालत आलें मागें । नाहीं मी बोलत वाउगें । आपुलिया पडिल्या प्रसंगें । कीतिन हे जगे वाणिजेते ॥2॥
घालोनियां माथां बैसलों भार । सांडिला लौकिक वेव्हार । आधीं हे विचारिली थार । अविनाश पर पद ऐसें ॥3॥
येथें एक वर्म पाहिजे धीर । परि म्यां लेखिलें असार । देह हें नाशिवंत जाणार । धरिलें सार नाम तुझें ॥4॥
केली आराणुक सकळां हातीं। धरावें धरिलें तें चित्तीं । तुका ह्मणें सांगितलें संतीं। देई अंतीं ठाव मज देवा ॥5॥

ENGLISH TRANSLATION

Now, setting aside questions of right and wrong, consider my welfare. You know me to be a sinner, yet I have still come as one who surrenders.

Here the king and the pauper stand on equal ground; there is no distinction in Your house. Having reached Your feet by whatever means, do not cast me out again.

This has been the custom from ages past; I do not speak idle words. By the circumstances of my own life, this fame is spoken throughout the world.

I have placed the burden on my head and abandoned worldly propriety and conduct. I considered this course beforehand: the imperishable supreme state.

Here, one thing is needed: patience. But I have deemed the body to be impermanent and worthless, and I have grasped Your Name as the essence.

I have bid farewell to everyone, resolving to hold firm to what I have chosen. Says Tuka, the saints have instructed me. O God, grant me a place at the end.

IN PLAIN WORDS

Now set aside questions of right and wrong, and look to what is good for me. You know me as a sinner, yet I have still come to surrender. Here the king and the pauper are equal; in your house there is no high and no low. By whatever means I have reached your feet, do not throw me out again. This has been the way from old times; I am not speaking idle words. By what happened in my own life, this fame of yours is sung throughout the world. I have set the load on my head and let go of worldly custom and dealings. I thought it through first: this is the imperishable, supreme state. One thing is needed here, patience. But I have judged the body to be perishable and worthless, and I have grasped your Name as the one thing that matters. I have taken leave of everyone, holding firm in my heart to what I have chosen. Tuka says: the saints have told me so. Give me a place at the end, O God.

WHAT IT MEANS

Tukaram asks God to suspend the ledger of right and wrong and simply look to his welfare, openly naming himself a sinner who has come anyway. His claim rests on God's own house rule: there king and beggar stand equal, with no distinction, so a soul that has reached the feet by any means at all must not be turned out. He has already paid his side of the bargain, dropping worldly custom and the demands of reputation, judging the body worthless, and clutching the Name as the only thing of substance. The one virtue still required of him is patience. Backed by the instruction of the saints, he asks for the only thing that finally matters, a place with God at the end.

GATHA 0633 *Appeals and Exhortations*

Gratitude for the human birth, the Mother's child

मराठी मूळ

बरवें झालें आलों जन्मासी । जोड जोडिली मनुष्य देहा ऐसी । महा लाभाची उत्तम रासी । जेणें सुखासी पात्र होइजे ॥1॥

दिलीं इंद्रियें हात पाय कान । डोळे मुख बोलावया वचन । जेणें तूं जोडसी नारायण । नासे जीवपण भवरोग ॥ ध्रु.॥

तिळेंतीळ पुण्य सांचा पडे । तरि हें बहुतां जन्मीं जोडे । नाम तुझें वाचेसी आतुडे । समागम घडे संतांचा ॥2॥

ऐसिये पावविलों ठायीं । आतां मी कांई होऊं उतराई। येवढा जीव ठेवीन पायीं । तूं माझे आई पांडुरंगे ॥3॥

फेडियेला डोळयांचा कवळ । धुतला गुणदोषांचा मळ । लावूनि स्तनीं केलों सीतळ । निजविलों बाळ निजस्थानीं ॥4॥

नाहीं या आनंदासी जोडा । सांगतां गोष्टी लागती गोडा । आला आकारा आमुच्या चाडा। तुका ह्मणे भिडा भक्तीचिया ॥5॥

ENGLISH TRANSLATION

How blessed it is that I was born and received this priceless treasure of a human body. It is the greatest of all gains, the supreme wealth by which one becomes worthy of true joy.

You have given me senses, hands, feet, ears, eyes, and a mouth to speak, by which one may attain You, O Narayana, and the disease of worldly existence may be cured. Grain by grain, merit accumulates, and through many births this human form is earned.

Your Name has come to my tongue, and the company of saints has been granted. Having been brought to this blessed place, how can I ever repay this debt? I will place this very life at Your feet, O Panduranga, my Mother.

The veil over my eyes has been removed, the dirt of virtues and faults has been washed away. Nursing me at Your breast, You cooled me and laid me to rest in my true home.

There is no equal to this bliss. Says Tuka, the telling of it tastes sweet. You have taken form for our sake, compelled by devotion.

IN PLAIN WORDS

How good it is that I came to be born and won a thing like this human body. It is the highest heap of great gain, the wealth that makes one fit for true joy. You gave me senses, hands, feet, ears, eyes, and a mouth to speak, so that I might win you, Narayana, and the sickness of worldly existence would end. Grain by grain the merit gathers, and across many births this is earned. Your Name has come to my tongue, and the company of saints has been given to me. You have brought me to such a place. How can I ever repay it? I will lay this whole life at your feet. You are my Mother, Panduranga. You have lifted the film from my eyes and washed off the stain of my virtues and faults. You held me to your breast, cooled me, and laid your child to sleep in its own true home. There is no equal to this joy. Telling of it tastes sweet. Tuka says: you have taken form for our sake, drawn by devotion.

WHAT IT MEANS

Tukaram counts the human birth as the supreme stroke of fortune, the one form of life equipped to win God and be cured of the disease of worldly existence. The body's faculties are not for indulgence but are tools given for that single purpose, and he reminds himself how rare the chance is, earned grain by grain across many lifetimes. He cannot repay such a debt, so he offers the only thing he has, his whole life laid at the feet. The closing images are wholly maternal: God as Mother lifts the film from his eyes, washes off even his good and bad alike, nurses him cool, and lays the child to rest in its true home. He ends in wonder that God takes form at all, pulled into shape by the love of devotees.

GATHA 0634 *Confession and Sin*

Confession of nothingness, the body as a cage

मराठी मूळ

अल्प भाव अल्प मती । अल्प आयुष्य नाहीं हातीं । अपराधाची विोळलों मूर्ती । अहो वेदमूर्ती परियेसा ॥1॥
किती दोषा देऊं परिहार । गुणदोषें मिळलें अंतर । आदि वर्तमान भविष्याकार। गेला अंतपार ऐसें नाहीं ॥ध्रु.॥
विविध कर्म चौ†याशी फेरा । त्रिविध भोग या शरीरा । कर्मकोठार पांजरा । जन्मजरामरणसांटवण ॥2॥
जीवा नाहीं कुडीचें लाहातें । यें भिन्न पंच भूतें । रचतें खचतें संचितें । असार रितें फलकट ॥3॥
पुत्र पत्नी सहोदर । मायबाप गोताचा पसर । मिळतां काष्ठें लोटतां पूर । आदळीं दूर होती खलाळीं ॥4॥
ह्मणोनि नासावें अज्ञान । इतुलें करीं कृपादान । कृपाळु तूं जनादनन । धरुनि चरण तुका विनवी ॥5॥

ENGLISH TRANSLATION

My devotion is slight, my intellect is slight, my lifespan is short and not in my hands. I am an embodiment of offenses.

O Lord of the Vedas, please listen. How many faults can I atone for? Virtues and faults have filled the space within.

Past, present, and future stretch on; there is no end in sight. Through varied karmas and eighty-four lakh births, the body endures threefold suffering.

The body is a storehouse of karma, a cage of birth, old age, and death. The soul gets nothing lasting from this body, which is made of five separate elements, assembled and dismantled by accumulated deeds, hollow and fruitless.

Son, wife, siblings, parents, and the entire spread of relations are like logs meeting in a flood; they collide and are swept apart in the torrent. Therefore destroy my ignorance; grant me this one gift of mercy.

You are compassionate, O Janardana. Says Tuka, I clasp Your feet and plead.

IN PLAIN WORDS

My feeling is small, my mind is small, my life is short and not in my hands. I have become an image made of offenses. O embodiment of the Vedas, please listen. How many faults can I make up for? Virtue and fault together have filled the space within me. Beginning, present, and what is to come stretch on with no end in sight. Through varied deeds and eighty-four lakh births, the body bears its threefold suffering. The body is a storehouse of karma, a cage of birth, old age, and death. The soul gains nothing lasting from this body, made of five separate elements, built up and pulled down by past deeds, empty, useless, husk. Son, wife, brother, mother, father, the whole spread of kin, are like logs that meet when the flood drives them together, then strike and are flung apart in the rushing water. So destroy my ignorance; grant me this one gift of mercy. You are merciful, Janardana. Tuka says: I hold your feet and plead.

WHAT IT MEANS

Tukaram empties himself out before God, owning that his feeling, his understanding, and even his lifespan are small and beyond his control, until he is little more than a heap of offenses. He looks at the body coldly: a storehouse of karma and a cage of birth, aging, and death, assembled and dismantled out of five elements, from which the soul gains nothing that lasts. His image for family is unsparing: kin are driftwood swept together by the flood, colliding for a moment and then torn apart, no permanent bond at all. He does not ask to keep any of it. His single request is mercy in one precise form, the destruction of his ignorance, made while clasping the feet of the compassionate Lord.

GATHA 0635 *The Power of the Name*

Praise of the Names, love as the only key

मराठी मूळ

ऐसी हे गर्जवूं वैखरी । केशव मुकुंद मुरारी । राम कृष्ण नामें बरीं । हरी हरी दोष सकळ ॥1॥
जनादनना जगजीवना। विराटस्वरूपा वामना । महदादि मधुसूदना । भवबंधना तोडितिया ॥ध्रु.॥
चक्रपाणी गदाधरा । असुरमदनना वीर्यवीरा । सकळमुगुटमणि शूरा । अहो दातारा जगदानिया ॥2॥
मदनमूर्ती मनमोहना । गोपाळगोपिकारमणा । नटनाटएकौशल्य कान्हा । अहो संपन्ना सर्वगुणें ॥3॥
गुणवंता आणि निर्गुणा । सर्वसाक्षी आणि सर्वजाणा। करोनि अकर्ता आपणा । नेदी अभिमाना आतळों ॥4॥
कासयानें घडे याची सेवा । काय एक समर्पावें या देवा । वश्य तो नव्हे वांचुनि भावा । पाय जीवावेगळे न करी तुका ॥5॥

ENGLISH TRANSLATION

Let us make the voice thunder forth: Keshava, Mukunda, Murari! The names Rama and Krishna are beautiful; Hari, Hari destroys all faults. Janardana, life of the world, cosmic form, Vamana, great Madhusudana, the one who severs the bonds of worldly existence.

Wielder of the discus, bearer of the mace, crusher of demons, hero among heroes, the jewel in the crown of all the brave, O generous giver to the world. Beautiful as Madana, enchanter of minds, delight of the gopis and cowherds, skillful dancer, O Kanha, endowed with all virtues.

Lord of qualities and yet beyond qualities, witness of all and knower of all, the doer who remains a non-doer, who never lets pride touch Him. By what means can one serve Him? What can be offered to this God? He cannot be won except through love.

Says Tuka, I will not let His feet be separate from my life.

IN PLAIN WORDS

Let us make the voice thunder it out: Keshava, Mukunda, Murari! The names Rama and Krishna are good; Hari, Hari wipes out every fault. Janardana, life of the world, cosmic form, Vamana, great Madhusudana, you who break the bonds of worldly existence. Holder of the discus, bearer of the mace, crusher of demons, hero of valor, jewel in the crown of all the brave, O giver, generous to the whole world. Beautiful as Madana, enchanter of the mind, delight of the cowherds and the gopis, skilled dancer, Kanha, full of every virtue. You have qualities and yet are beyond qualities, witness of all and knower of all, the one who acts and yet is no doer, who never lets pride touch him. By what means can his service be done? What single thing can be offered to this God? He cannot be won by anything but love. Tuka says: I will not let his feet be parted from my life.

WHAT IT MEANS

This abhanga is a garland of the Names, sung out loud so the very voice thunders, because the recitation itself burns away faults. Tukaram heaps up God's titles and deeds, the cosmic form, the slayer of demons, the enchanting cowherd, the lord who has qualities yet stands beyond them and acts while remaining no doer. The point of all this praise is the turn near the end: such a God cannot be bought with offerings or earned by any technique, because nothing matches him. The one thing that wins him is love, pure feeling. So Tukaram closes with the only offering he has, vowing never to let God's feet be separated from his life.

GATHA 0636 *Ecstasy and Joy*

Joy fulfilled, the vow bears fruit

मराठी मूळ

होतों तें चिंतीत मानसीं । नवस फळले नवसीं । जोडिते नारायणा ऐसी । अविट ज्यासी नाश नाहीं ॥1॥
धरिले जीवीं न सोडीं पाय । आलें या जीवित्वाचें काय । कैं हे पाविजेती ठाय । लाविली सोय संचितानें ॥ध्रु.॥
मज तों पडियेली होती भुली। चित्ताची अपसव्य चाली । होती मृगजळें गोवी केली । दृष्ट उघडली बरें जालें ॥2॥
आतां हा सिद्ध पावो भाव । मध्यें चांचल्यें न व्हावा जीव । ऐसी तुह्मां भाकीतसें कींव । कृपाळुवा जगदानिया ॥3॥
कळों येतें आपुले बुद्धी । ऐसें तों न घडतें कधीं। केवढे आघात ते मधीं । लज्जा रिद्धी उभी आड ठाके ॥4॥
कृपा या केली संतजनीं । माझी अळंकारिली वाणी । प्रीति हे लाविली कीर्तनीं । तुका चरणीं लोळतसे ॥5॥

ENGLISH TRANSLATION

What I had been longing for in my heart has come to pass; my vows have borne fruit. I have found union with Narayana, that inexhaustible One in whom there is no destruction.

I have held His feet in my heart and will not let go. What is the worth of this life otherwise? When will I reach that destination? My accumulated merit has shown me the way.

I had been lost in delusion; my mind's course had gone astray. I was deceived by mirages, but now my vision has cleared.

It is well. May this devotion now reach fulfillment, and may the mind not waver in between.

I beseech You thus with compassion, O merciful Lord of the world. My own intellect understands, yet I cannot bring it about on my own.

Great obstacles arise in between; shame and worldly prosperity stand in the way. The saints have shown me grace and adorned my speech.

They have instilled love for kirtan. Says Tuka, I roll at Your feet.

IN PLAIN WORDS

What I longed for in my heart has come to pass. My vows have borne fruit. I have found Narayana, the inexhaustible One, in whom there is no destruction. I have held his feet in my heart, and I will not let go. What is this life worth otherwise? When will I reach that place? My stored-up merit has shown me the way. I had been lost in delusion. My mind ran the wrong way. I was caught in mirages. Now my sight has cleared. It is well. Let this devotion reach its end now, and let my mind not waver in between. I beg you with this plea, O merciful Lord of the world. My own mind understands, yet I cannot bring it about by myself. Great blows fall in between; shame and worldly success stand in the way. The saints have shown me grace. They have adorned my speech. They have set love in my kirtan. Tuka says: I roll at your feet.

WHAT IT MEANS

Tukaram is naming a longing that has finally landed and asking that it not slip away. He has found Narayana, the one thing that does not pass, and he refuses to loosen his grip on those feet, because without them this life has no worth. He admits how he got here: lost in delusion, chasing mirages, until his sight cleared and stored merit pointed the way. Then he names the real danger, which is the gap between now and the end: the mind that wavers, the blows that fall, the shame and the lure of worldly success that block the road. He knows the goal with his head but cannot reach it on his own power, so he hands the work to the Lord's mercy and to the saints who tuned his speech and set love in his song.

GATHA 0637 *Prayers*

Humble surrender, lead me by your light

मराठी मूळ

तुझिया पार नाहीं गुणां । माझी अल्प मति नारायणा। भवतारका जी सुजाणा । एक विज्ञापना पायांपाशीं ॥1॥
काय जाणावें म्यां दीनें । तुझिये भक्तीचीं लक्षणें । धड तें तोंड धोऊं नेणें । परि चिंतनें काळ सारीं ॥ध्रु.॥
न लवीं आणीक कांहीं पिसें। माझिया मना वांयां जाय ऐसें । चालवीं आपुल्या प्रकाशें । हातीं सरिसें धरोनियां ॥ 2॥
तुज समपिनली काया । जीवें भावें पंढरीराया। सांभाळीं समविषम डाया । करीं छाया कृपेची ॥3॥
चतुर तरीं चतुरां रावो । जाणता तरीं जीवांचा जीव । न्यून तो कोण एक ठाव। आरुष भाव परि माझा ॥4॥
होतें तें माझें भांडवल । पायांपें निवेदिले बोल । आदरा ऐसें पाविजे मोल । तुका ह्मणे साच फोल तूं जाणसी ॥ 5॥

ENGLISH TRANSLATION

There is no end to Your virtues, and my intellect is small, O Narayana. O wise one who ferries souls across this world, I make one humble request at Your feet.

What can a pitiable one like me know of the marks of true devotion? I cannot even wash my face properly, yet I spend my time in contemplation of You. Do not let my mind go astray after any other madness.

Lead me by Your own light, holding me hand in hand. I have surrendered this body and soul to You, O King of Pandhari.

Guard me through every twist and turn; shelter me under the shade of Your mercy. You are wise among the wise, the life of all lives.

Where is there any lack? My devotion may be rough and unpolished, yet it is mine. Whatever capital I had, I have offered these words at Your feet.

Says Tuka, what is offered with love receives its due value. You know what is genuine and what is false.

IN PLAIN WORDS

There is no end to your virtues, Narayana, and my mind is small. O wise one who carries souls across this world, I make one request at your feet. What can a poor man like me know of the marks of true devotion? I cannot even wash my own face properly. Still I pass my time thinking of you. Do not let me run after any other madness. Do not let my mind go to waste. Lead me by your own light. Hold my hand and walk with me. I have given you this body, with my whole life and heart, O King of Pandhari. Keep me through every turn, smooth or rough. Make a shade of your mercy over me. You are the wise one among the wise, the life of all that lives. Where is there any lack in you? My devotion is rough and unpolished, but it is mine. Whatever capital I had, I have laid these words at your feet. Tuka says: what is offered with love receives its worth. You know what is real and what is hollow.

WHAT IT MEANS

Tukaram opens by setting the scale: the Lord's virtues have no end, his own mind is small, so he asks for one thing only. He confesses he does not know the marks of real devotion and is barely competent at the smallest tasks, yet he spends his days remembering the Lord. The single request is that he be led, hand in hand, by the Lord's own light, and not let wander after other obsessions. He surrenders the whole of body and life to the King of Pandhari and asks to be guarded through smooth stretches and rough. The closing turn names his fear and his trust at once: his offering is crude, but it is sincerely his, and he leaves it to the Lord, who alone can tell the genuine from the hollow, to set its true value.

GATHA 0638 *Longing and Separation*

Bold complaint, reveal yourself now

मराठी मूळ

कां हो माझा मानियेला भार । ऐसा दिसे फार । अनंत पावविलीं उद्धार । नव्हे चि थार मज शेवटीं ॥1॥
पाप बिळवंत गाढें । तुज ही राहों सकतें पुढें । मागील कांहीं राहिलें ओढें । नवल कोडें देखियेलें ॥2॥
काय मानिती संतजन । तुमचें हीनत्ववचन। कीं वृद्ध जाला नारायण । न चले पण आधील तो ॥3॥
आतां न करावी चोरी । बहुत न धरावें दुरी । पडदा काय घरच्याघरीं । धरिलें दुरी तेव्हां धरिलें ॥4॥
नको चाळवूं अनंता । कासया होतोसि नेणता । काय तूं नाहीं धरीत सत्ता । तुका ह्मणे आतां होई प्रगट ॥5॥

ENGLISH TRANSLATION

Why, does my burden seem so heavy to You? Countless others have been delivered before. Am I the one who can never be saved? Is my sin so formidable that even You cannot stand before it? Has something from the past remained unpaid? What a strange riddle this is.

What will the saints think, hearing such words of helplessness from You? Has Narayana grown old, unable to keep His former promise? Now do not play games or hold me at a distance. Why put up walls within Your own household? What was once grasped, let it remain grasped.

Do not trifle with me, O Infinite One. Why do You pretend not to know? Do You not hold all authority? Says Tuka, reveal Yourself now.

IN PLAIN WORDS

Why, does my weight seem so heavy to you? You have saved countless others. Am I the only one who finds no resting place at the end? Is my sin so strong, so massive, that even you cannot stand before it? Has some old debt of mine stayed unpaid? What a strange riddle I am looking at. What will the saints think of you, hearing such words of helplessness? Has Narayana grown old, so that he can no longer keep his earlier promise? Now do not play tricks. Do not hold me so far off. Why a curtain inside your own house? What you have held at a distance, you held at a distance long enough. Do not toy with me, O Infinite One. Why do you act as if you do not know? Do you not hold all power? Tuka says: now show yourself.

WHAT IT MEANS

Tukaram presses his case against the Lord like a man arguing with one who owes him. He points to the record: countless souls already saved, so why should he alone be left with no resting place, unless his sin is somehow too strong even for God, which he plainly does not believe. He turns the shame back on the Lord, asking what the saints will think of such helpless silence, and whether Narayana has grown too old to keep his ancient promise to deliver. The harshness is aimed at the delay and the hiding, the curtain inside God's own house, not at any real doubt of God's power. The plea lands as a demand born of trust: stop pretending not to know, drop the games, and reveal yourself now.

GATHA 0639 *Longing and Separation*

Anguished longing, why the silence

मराठी मूळ

मज ते हांसतील संत । जींहीं देखिलेती मूतिनमंत । ह्मणोनि उद्वेगलें चित्त । आहा च भक्त ऐसा दिसें ॥1॥
ध्यानीं म्या वर्णावेति कैसे । पुढें एकीं स्तुति केली असे । तेथूनि जीव निघत नसे । ऐसिये आश लागलोंसें ॥ध्रु.॥
कासया पाडिला जी धडा । उगा चि वेडा आणि वांकडा । आह्मां लेंकरांसि पीडा । एक मागें जोडा दुस†याचा ॥ 2॥
सांगा कोणाचा अन्याय । ऐसें मी धरीतसें पाय । तूं तंव सम चि सकळां माय । काय अन्याय एक माझा ॥3॥
नये हा जरी कारणा । तरी कां व्यालेति नारायणा । वचन द्यावें जी वचना । मज अज्ञाना समजावीं ॥4॥
बहुत दिवस केला बोभाट । पाहातां श्रमलों ते वाट । तुका ह्मणे विस्तारलें ताट । काय वीट आला नेणों स्वामी ॥ 5॥

ENGLISH TRANSLATION

The saints who have beheld You in visible form will laugh at me. This is why my chitta is troubled; I appear to be a mere devotee in name only.

How shall I describe in meditation what others have already praised before me? My soul cannot depart from that longing; I am bound by such hope. Why have You set me up like this, stumbling and crooked for no reason? We are Your children, and this torment is great; one trouble follows upon another.

Tell me, whose fault is this? I cling to Your feet. You are the same loving mother to all; what is my special offense? If this one is unfit for the purpose, then why did You bring him forth, O Narayana? At least give Your word in answer to my plea and make this ignorant one understand.

I have cried out for many days, and I am weary looking down that path. Says Tuka, the plate has been spread wide. I do not know if You have grown tired of me, O Lord.

IN PLAIN WORDS

The saints who have seen you in visible form will laugh at me. That is why my mind is troubled. I look like a devotee in name only. How shall I describe you in meditation, when others have already praised you to your face? My soul cannot leave that longing. Such a hope holds me. Why have you set me up like this, crooked and stumbling for no reason? We are your children, and this torment is heavy; one trouble follows another. Tell me, whose fault is this? I cling to your feet. You are the same loving mother to all. What is my one special offense? If this one was no good for the purpose, then why did you bring him forth, Narayana? At least give me a word in answer, and make this ignorant one understand. I have cried out for many days. I am worn out watching that road. Tuka says: the plate is spread wide. I do not know, Lord, whether you have grown tired of me.

WHAT IT MEANS

Tukaram speaks from the ache of being unanswered while others have already seen God face to face. He fears he is a devotee in name only and will be laughed at by the saints who received the vision he still waits for. The complaint sharpens into a question of fairness: if God is the same loving mother to all her children, why is he the one left crooked, stumbling, and tormented, and what single offense singles him out. He even pushes the logic to its edge, asking why God brought him into being at all if he was unfit for the purpose. Worn out from watching the empty road, he asks for the smallest thing, a single word in reply, and confesses he cannot tell whether the silence means he has wearied his Lord.

GATHA 0640 *Surrender and Acceptance*

Grateful surrender, safe on the shore

मराठी मूळ

बरें जालें आजिवरी । नाहीं पडिलों मृत्याचे आहारीं । वांचोन आलों एथवरी । उरलें तें हरी तुह्मां समर्पण ॥1॥
दिला या काळें अवकाश । नाहीं पावलें आयुष्य नाश । कार्या कारण उरलें शेष । गेलें तें भूस जावो परतें ॥ध्रु.॥
बुडणें खोटें पावतां थडी । स्वप्नीं जाली ओढाओढी । नासली जागृतीची घडी । साच जोडी शेवटीं गोड घास ॥2॥
तुह्मासि पावविली हाक । तेणें निरसला धाक । तुमचें भातें हें कवतुक । जे शरणागत लोक रक्षावे ॥3॥
रवीच्या नावें निशीचा नाश । उदय होतां चि प्रकाश । अतां कैचा आह्मां दोष । तूं जगदीश कैवारी ॥4॥
आतां जळो देह सुख दंभ मान । न करीं याचें साधन । तूं जगदादि नारायण । आलों शरण तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

It is well that until today I have not fallen into Death's jaws. I have survived this far; whatever remains of life, O Hari, I offer to You.

Time has granted me this reprieve; my lifespan has not yet come to destruction. The purpose still has a remainder; let what is gone be gone like chaff.

The fear of drowning vanishes upon reaching the shore. There was a struggle in the dream, but the waking hour has come.

The final morsel is the sweetest. I called out to You, and by that my terror was dispelled.

It is Your nature and Your vow to protect those who seek refuge. As the sun rises, night is destroyed and light appears at once.

What fault then can remain in us? You, Lord of the World, are our champion. Now let the body, comfort, pride, and vanity burn.

I will not pursue them any longer. You are the primal Narayana.

Says Tuka, I have come to Your shelter.

IN PLAIN WORDS

It is well that until now I have not fallen into Death's mouth. I have lived this far. Whatever is left, Hari, I give to you. Time has granted me this room. My life has not yet run to its end. The work still has a remainder. Let what is gone go like chaff. The drowning was false; I have reached the shore. The struggle was in a dream. The waking hour has come. The last morsel is the sweetest. I called out to you, and my fear was cleared away. It is your nature and your vow to protect those who come for refuge. When the sun rises, night is destroyed; light comes the moment it dawns. What fault can be left in us then? You, Lord of the world, are our champion. Now let the body, comfort, pride, and honor burn. I will not work to win them. You are the primal Narayana. Tuka says: I have come to your shelter.

WHAT IT MEANS

Tukaram counts his survival as grace and offers the remainder of his life back to Hari. The years he still has are not his to spend on himself; what is past he lets fall away like chaff, keeping only what serves the real purpose. He reframes his earlier terror as a dream of drowning from which he has now woken safe on the shore, the last stretch of the journey turning out to be the sweetest. His confidence rests not on his own worth but on the Lord's settled nature and vow to protect everyone who takes refuge, the way sunrise simply abolishes the night. From that footing he renounces the chase after the body's comfort, pride, and honor, and stands plainly in God's shelter.

GATHA 0641 *Faith and Trust*

Settled faith, rest at the feet

मराठी मूळ

आतां माझा नेणों परतों भाव । विसावोनि पायीं ठेविला जीव । सकळां लाभांचा हा ठाव । ऐसा वाव जाला चित्ताठायीं ॥1॥

भांडवल गांठी तरि विश्वास । जालों तों जालों निश्चय दास । न पाहें मागील ते वास । पुढती सोस सेवेचा ची ॥ ध्रु.॥

आहे तें निवेदिलें सर्व । मी हें माझें मोडियला गर्व । अकाळीं काळ अवघें पर्व । जाला भरवसा कृपेलाभाचा ॥2॥

वेव्हारीं वेव्हारा अनंत । नाहीं यावांचुनी जाणत । तरी हें समाधान चित्त । लाभहानी नाहीं येत अंतरा ॥3॥

करूनि नातळों संसारा । अंग भिन्न राखिला पसारा । कळवळा तो जीवनीं खरा । बीजाचा थारा दुरी आघात ॥4॥

बहु मतापासूनि निराळा । होऊनि राहिलों सोंवळा । बैसल्या रूपाचा कळवळा । तुका ह्मणे डोळां लेइलों तें ॥5॥

ENGLISH TRANSLATION

Now I do not know whether my devotion will turn back. Having found rest, I have placed my life at Your feet.

This is the abode of all gains; such spaciousness has opened in my heart. My capital is faith.

What has happened has happened; I have become Your servant with certainty. I will not look back at the past; from here on, my only longing is for service.

I have offered everything I had; I have broken the pride of "I" and "mine." Every season has become auspicious; confidence in receiving Your grace has taken root. In worldly dealings, O Infinite One, I know nothing other than You, yet my mind is at peace.

Gain or loss does not disturb my depths. I perform the duties of the world yet remain untouched, keeping the body separate from the soul's inner life.

The seed's sprout is kept far from harm. I have become free from all doctrines and opinions, remaining pure.

Says Tuka, the beauty of that form has entered my eyes, and I am adorned with it.

IN PLAIN WORDS

Now I do not think my devotion will turn back. I have found rest and laid my life at your feet. This is the home of every gain; such open room has opened in my heart. My capital is trust. What has happened has happened: I have become your servant for certain. I will not look back at the past. From here on, my one longing is for service. I have offered all I had. I have broken the pride of I and mine. Every season has become a festival; confidence in your grace has taken root. In worldly dealings I know nothing but you, O Infinite One, yet my mind is at peace. Gain and loss do not reach my depths. I do the work of the world and stay untouched, keeping the body apart from the soul's inner life. The seed and its sprout are kept far from harm. I have stepped clear of all doctrines and opinions, and stay pure. Tuka says: the beauty of that form has entered my eyes, and I wear it.

WHAT IT MEANS

Tukaram describes the steadiness that comes after surrender, when devotion no longer threatens to turn back. Having laid his life at the feet, he finds his heart opened into a place where every true gain is held, and trust, not anything earned, is the capital he trades on. He marks the break as final: the pride of I and mine is broken, the past is not worth a backward glance, and his only remaining want is to serve. The fruit is an even mind that handles the world's dealings, profit and loss alike, without being disturbed at its depths, because he keeps the inner life set apart from the body's affairs. Free of competing doctrines, he says the beauty of the Lord's form has entered his eyes, and he wears it like an ornament.

GATHA 0642 *Devotion to Vitthal*

Adoration, the Lord on the brick

मराठी मूळ

तुळसीमाळा घालुनी कंठीं । उभा विटेवरी जगजेठी । अवलोकोनि पुंडलीका दृष्टी । असे भीमातटीं पंढरीनाथ ॥1॥
भुक्तिमुक्ति जयाच्या कामारी । रिद्धिसिद्धि वोळगती द्वारीं । सुदर्शन घरटी करी । काळ कांपे दुरी धाकें तया ॥2॥
जगज्जननी असे वाम भागीं । भीमकी शोभली अर्धांगीं । जैसी विद्युल्लता झमके मेघीं । दरुषणें भंगी महा दोष ॥ 3॥
सुखसागर परमानंदु । गोपीगोपाळां गोधनां छंदु । पिक्षश्वापदां जयाचा वेधु । वाहे गोविंदु पांवा छंदें ॥4॥
मुखमंडित चतुर्भुजा । मनमोहना गरुडध्वजा । तुका ह्मणे स्वामी माझा । पावे भक्तिकाजा लवलाहीं ॥5॥

ENGLISH TRANSLATION

Wearing the tulsi garland around His neck, the Lord of the World stands upon the brick. Gazing upon Pundalika, the Lord of Pandhari rests on the bank of the Bhima.

Liberation and worldly pleasure are His servants; miraculous powers attend His door. The Sudarshana whirls as a protective canopy, and Death trembles in fear of Him from afar.

The Mother of the universe stands at His left side; Bheemaki adorns His other half like lightning flashing in the clouds. Her mere glance destroys the greatest sins.

He is an ocean of bliss, supreme joy, the delight of the gopis, cowherds, and cattle. Even birds and beasts are drawn to Him.

Govinda plays His flute in sweet rhythm. With a beautiful face and four arms, He enchants the mind and bears the Garuda banner.

Says Tuka, my Lord swiftly comes to the aid of His devotees.

IN PLAIN WORDS

The tulsi garland on his neck, the Lord of the world stands on the brick. His eyes resting on Pundalika, Pandharinath stands on the bank of the Bhima. Liberation and worldly pleasure are his serving-maids. Wealth and powers wait at his door. The Sudarshana circles as his guard, and Death trembles far off in fear of him. The Mother of the universe stands at his left side; Rukmini adorns his other half, like lightning flashing in a cloud. One look from her breaks the greatest sin. He is an ocean of bliss, the highest joy, the delight of the gopis, the cowherds, and the cattle. Even birds and beasts are drawn to him. Govinda plays his flute in sweet rhythm. With a lovely face and four arms, he enchants the mind and carries the Garuda banner. Tuka says: my Lord comes swiftly to his devotees' aid.

WHAT IT MEANS

This is a portrait of Vitthal standing on the brick at Pandhari, the pose given to him out of love for his devotee Pundalika. Tukaram piles up the marks of his sovereignty: liberation and worldly pleasure serve him as maids, riches and miraculous powers wait at the door, his discus guards him, and even Death keeps its distance in fear. Rukmini, named here as the Mother of the universe, shares his form like lightning in a cloud, her glance alone able to break the worst sin. He is bliss itself, drawing gopis, cowherds, cattle, even birds and beasts, by the sweetness of his flute. The closing line lands the point of all this glory: this Lord of every power comes quickly when his devotees call.

GATHA 0643 *Surrender and Acceptance*

Surrender, do not let go of me

मराठी मूळ

हातींचें न संडावें देवें । शरण आलों जीवें भावें । आपुलें ऐसें ह्मणावें । करितों जीवें निंबलोण ॥1॥
बैसतां संतांचे पंगती । कळों आलें कमळापती । आपुलीं कोणी च नव्हती । निश्चय चित्तीं दृढ जाला ॥ध्रु.॥
येती तुझिया भजना आड । दाविती प्रपंचाचें कोड । कनिष्ठीं रुचि ठेऊनि गोड । देखत नाड कळतसे ॥2॥
मरती मेलीं नेणों किती । तो चि लाभ तयाचे संगती । ह्मणोनि येतों काकुलती । धीर तो चित्तीं दृढ द्यावा ॥3॥
सुखें निंदोत हे जन । न करीं तयांशीं वचन । आदिपिता तूं नारायण । जोडी चरण तुमचे तें ॥4॥
आपलें आपण न करूं हित । करूं हें प्रमाण संचित । तरी मी नष्ट चि पतित । तुका ह्मणे मज संत हांसती ॥5॥

ENGLISH TRANSLATION

God should not let go of what is already in hand. I have surrendered with my whole life and soul.

Consider me Your own. I offer my life as a waving flame of protection.

Sitting in the company of saints, I have come to understand, O Lord of Lakshmi, that none of these worldly relations are truly mine. This conviction has become firm within me.

Those who obstruct Your worship come showing the allurements of worldly life. They place sweet attraction in low things, but I can see the trap clearly.

So many have died and perished; that is the only gain of their company. Therefore I come to You with humble supplication: grant me firm courage in my heart.

Let the world revile me if it will; I will not quarrel with them. You are the primordial father, Narayana; let me be joined to Your feet.

Says Tuka, if I do not pursue my own true welfare, then I am indeed pitiable; the saints would rightly laugh at me.

IN PLAIN WORDS

God should not let go of what is already in his hand. I have come for refuge with my whole life and heart. Call me your own. I wave my life around you to keep you from harm. Sitting in the company of the saints, I came to understand, O Lord of Lakshmi, that none of these worldly people are mine. That certainty has grown firm in my heart. They come to block your worship, showing off the charm of worldly life. They put a sweet taste in low things, but I see the trap clearly. So many have died and perished. That is the only profit of their company. So I come to you, pleading: set firm courage in my heart. Let the world revile me happily; I will not trade words with them. You are the first father, Narayana. Let me be joined to your feet. If I will not work for my own true good, and instead take fate as my excuse, then I am simply ruined and fallen. Tuka says: the saints would laugh at me.

WHAT IT MEANS

Tukaram has surrendered fully and now begs the one thing he most fears to lose: that God, having taken him in hand, will not let go. The saints' company has taught him a hard clarity, that the worldly people he counted as his own are not, a conviction now fixed in him. He sees how the lure of ordinary life comes dressed as something sweet to block real worship, and he names its end plainly, that everyone in that company simply dies and is gone. So he asks for firm courage to ignore the world's scorn and stay joined to the Lord's feet. The closing turn is aimed at himself: if he hides behind fate instead of working for his own true good, he would be ruined and rightly laughed at, so the responsibility to hold on is his too.

GATHA 0644 *Ecstasy and Joy*

Liberation, all of it happened on its own

मराठी मूळ

बरवें जालें लागलों कारणीं । तुमचे राहिलों चरणीं । फेडीन संतसंगती धणी । गर्जइल गुणीं वैखरी ॥1॥
जीवनीं राखिला जिव्हाळा । जालों मी मजसी निराळा । पंचभूतांचा पुतळा । सहज लीळा वर्ततसे ॥2॥
जयाचें जया होईल ठावें । लाहो या साधियेला भावें । ऐसें होतें राखियलें जीवें । येथूनि देवें भोवहुनी ॥3॥
आस निरसली ये खेपे। अवघे पंथ जाले सोपे । तुमचे दीनबंधु कृपें । दुसरें कांपे सत्ताधाकें ॥4॥
अंकिले पणें आनंदरूप । आतळों नये पुण्यपाप । सारूनि ठेविले संकल्प । तुका ह्मणे आपें आप एकाएकीं ॥5॥

ENGLISH TRANSLATION

How blessed it is that I have been put to good use and have remained at Your feet. I will satisfy my longing in the company of saints, and my voice will resound with Your virtues.

The inmost essence of my life has been preserved. I have become separate from my old self.

This body of five elements moves now in effortless play. What was destined to be understood has been understood; this gain has been won through pure devotion.

This is what had been safeguarded within, kept by God through all the turns. The lingering desires of this journey have been dispelled; all paths have become easy.

By Your grace, O friend of the lowly, all else trembles under Your sovereign authority. Marked as Your own, I abide in bliss.

Sin and merit cannot touch me. All imaginations have been put to rest.

Says Tuka, all of it happened spontaneously, of its own accord.

IN PLAIN WORDS

It is good that I have been put to use, that I have stayed at your feet. I will satisfy my longing in the company of saints, and my voice will ring out with your virtues. The deep love of my life has been kept safe. I have become separate from my old self. This body of five elements moves now in easy play. What each was meant to understand has been understood; this gain was won through pure devotion. This is what had been kept safe within me, guarded by God through all the turns. The desires of this journey have been cleared away. Every path has become easy. By your grace, O friend of the lowly, all else trembles under your rule. Marked as your own, I am bliss itself. Sin and merit cannot touch me. All my plans have been laid to rest. Tuka says: it all happened of itself, all at once.

WHAT IT MEANS

Tukaram looks back on his release as something done to him, not achieved by him. He is glad to have been put to use and kept at the feet, with the saints' company and the singing of God's virtues to satisfy his longing. The living core of him has been preserved while his old self fell away, so that his five-element body now moves in effortless play, untroubled. The desires that drove the journey are gone, the paths have all turned easy, and marked as God's own he is bliss itself, beyond the reach of sin and merit alike. The signature line carries the whole weight: none of this was his doing; it happened on its own, all at once, by grace.

GATHA 0645 *Devotion to Vitthal*

Devotion in form, the Name is enough

मराठी मूळ

अवघ्या दशा येणें साधती । मुख्य उपासना सगुणभक्ती। प्रगटे हृदयींची मूर्ती । भावशुद्ध जाणोनियां ॥1॥
बीज आणि फळ हरींचे नाम । सकळ पुण्य सकळ धर्म । सकळां कळांचें हे वर्म। निवारी श्रम सकळ ही ॥ध्रु.॥
जेथें कीर्तन हें नामघोष । करिती निर्लज्ज हरीचे दास । सकळ वोथंबले रस । तुटती पाश भवबंधाचे ॥2॥
येती अंगा वसती लक्षणें । अंतरीं देवें धरिलें ठाणें। आपण चि येती तयाचा गुण । जाणें येणें खुंटे वस्तीचें ॥3॥
न लगे सांडावा आश्रम । उपजले कुळींचे धर्म । आणीक न करावे श्रम । एक पुरे नाम विठोबाचें ॥4॥
वेदपुरुष नारायण । योगियांचें ब्रह्म शून्य । मुक्ता आत्मा परिपूर्ण । तुका ह्मणे सगुण भोळ्या आह्मां ॥5॥

ENGLISH TRANSLATION

All spiritual states are attained through the primary practice of devotion to the Lord in form. The image within the heart reveals itself when it recognizes the purity of one's devotion.

The Name of Hari is both the seed and the fruit, all merit, all righteousness, and the key to every art. It dispels all weariness.

Where the Name is chanted aloud and Hari's devotees sing without shame, all nectar overflows and the bonds of worldly existence are severed. The marks of devotion appear on the body when God has taken His seat within.

His virtues come of their own accord, and the cycle of coming and going ceases. There is no need to abandon one's station in life or the duties of one's heritage.

No other effort is required; the Name of Vithoba alone is enough. The Vedas call Him Narayana; the yogis know Him as the void Brahman; to the liberated He is the perfect Self.

Says Tuka, for us He is the Lord we can enjoy in form.

IN PLAIN WORDS

Every state is reached by this: the chief practice is devotion to the Lord in form. The image hidden in the heart shows itself when it knows that one's love is pure. The Name of Hari is the seed and the fruit, all merit, all duty. It is the heart of every art, and it clears away all weariness. Where the Name is sung aloud, where Hari's servants sing without shame, all the nectars brim over and the cords of worldly bondage are cut. The marks of devotion settle on the body when God has taken his seat within. His virtues come of their own accord, and the coming and going of birth ends. You need not give up your station in life or the duties you were born to. No other labor is needed. The one Name of Vithoba is enough. The Vedas call him Narayana. The yogis know him as the empty Brahman. To the liberated he is the perfect Self. Tuka says: for us he is the Lord we enjoy in form.

WHAT IT MEANS

Tukaram is laying out his path plainly: the way to every spiritual state is loving devotion to God in form, and the form hidden in the heart only shows itself once the love is sincere. The engine of it is the Name of Hari, which he calls both seed and fruit, the sum of all merit and duty, enough by itself to cut the bonds of birth and death. He insists the practice needs no withdrawal: keep your place in life and your inherited duties, add no other labor, because the single Name of Vithoba suffices, and the marks of devotion appear once God settles within. The close sets his choice against the alternatives, naming how the Vedas, the yogis, and the liberated each conceive God, and claiming that for ordinary devotees like him the Lord one can love in visible form is the true gift.

GATHA 0646 *Devotion to Vitthal*

Litany of names, free me from bondage

मराठी मूळ

श्रीअनंता मधुसूदना । पद्मनाभा नारायणा । जगव्यापका जनादनना । आनंदघना अविनाशा ॥1॥
सकळदेवा आदिदेवा । कृपाळुवा जी केशवा । महा महानुभवा । सदाशिवा सहजरूपा ॥ध्रु.॥
चक्रधरा विश्वंभरा । गरुडध्वजा करुणाकरा । सहस्रपादा सहस्रकरा । क्षीरसागरा शेषशयना ॥2॥
कमलनयना कमलापती । कामिनीमोहना मदनमूर्ती । भवतारका धरित्या ि◌क्षती । वामनमूर्ती त्रिविक्रमा ॥3॥
अगा ये सगुणा निर्गुणा । जगज्जनित्या जगज्जीवना। वसुदेवदेवकीनंदना । बाळरांगणा बाळकृष्णा ॥4॥
तुका आला लोटांगणी । मज ठाव द्यावा जी चरणीं । हे चि करीतसें विनवणी। भवबंधनीं सोडवावें ॥5॥

ENGLISH TRANSLATION

O infinite Madhusudana, O Padmanabha, Narayana, all-pervading Janardana, fullness of bliss, imperishable one. O God of all gods, primal deity, O merciful Keshava, great among the great, O Sadashiva of innate form.

Bearer of the discus, sustainer of the universe, bearer of the Garuda banner, fountain of compassion, thousand-footed, thousand-armed, resting on the serpent in the ocean of milk. Lotus-eyed, Lord of Lakshmi, enchanter of hearts, beautiful as Madana, upholder of the earth, O Vamana of the Trivikrama form.

O Lord of qualities and beyond qualities, creator and life of the world, O delight of Vasudeva and Devaki, crawling infant, child Krishna. Says Tuka, I have come prostrating. Grant me a place at Your feet.

This alone is my plea: free me from the bonds of worldly existence.

IN PLAIN WORDS

O infinite one, Madhusudana, Padmanabha, Narayana, all-pervading Janardana, dense with bliss, undying one. God of all gods, first deity, merciful Keshava, greatest of the great, Sadashiva, you of the natural form. Bearer of the discus, holder of the universe, you with the Garuda banner, well of compassion, thousand-footed, thousand-armed, you who lie on the serpent in the ocean of milk. Lotus-eyed, Lord of Lakshmi, charmer of hearts, lovely as Madana, ferry across this world, upholder of the earth, Vamana who became Trivikrama. O you who are with form and beyond form, maker and life of the world, delight of Vasudeva and Devaki, crawling child, child Krishna. Tuka has come and fallen flat at your feet. Give me a place there. This is my one plea: free me from the bonds of worldly life.

WHAT IT MEANS

Almost the whole poem is a rolling litany of the Lord's names and forms, each one a fresh angle on the same God. Tukaram heaps them up deliberately, the slayer of Madhu, the lotus-naveled, the discus-bearer asleep on the cosmic serpent, the dwarf Vamana who strode the worlds as Trivikrama, the crawling child Krishna, naming him at once as the one with form and the one beyond form. The piling on is itself the devotion: he is praising God from every direction his mind can reach. Only at the very end does he state his request, and it is a single thing. He falls flat at the feet and asks for a place there, and for release from the bonds of worldly existence.

GATHA 0647 *The Power of the Name*

The Name, God held in the heart

मराठी मूळ

आतां येणें बळें पंढरीनाथ । जवळी राहिला तिष्ठत । पाहातां न कळे जयाचा अंत । तो चि हृदयांत घालूं आतां ॥1॥

विसरोनि आपुला देहपणभाव । नामें चि भुलविला पंढरीराव । न विचारी याती कुळ नांव । लागावया पाव संतांचे ॥2॥

बरें वर्म आलें आमुचिया हातां । हिंडावें धुंडावें न लगतां । होय अविनाश सहाकारी दाता । चतुर्भुज संता परि धाकें ॥3॥

होय आवडी सानें थोर । रूप सुंदर मनोहर । भक्तिप्रय लोभापर । करी आदर याचकपणें ॥4॥

तें वर्म आलें आमुच्या हाता । ह्मणोनि शरण निघालों संतां । तुका ह्मणे पंढरीनाथा । न सोडी आतां जीवें भावें ॥5॥

ENGLISH TRANSLATION

Now by this power the Lord of Pandhari has remained standing close at hand. Looking upon Him, one cannot fathom His limits, yet that very One I will now place within my heart.

Forgetting all body-consciousness, I have been captivated by the Name alone. The Lord of Pandhari does not consider caste, lineage, or reputation when it comes to touching the feet of saints.

A wonderful secret has come into our hands. Without searching or seeking, the imperishable and generous Giver appears, though He stands in awe before His saints like a four-armed deity.

He becomes large or small according to one's love. His form is beautiful and enchanting.

He loves devotion and shows respect even as a supplicant. That secret has come into our hands, and so I have gone to the saints for refuge.

Says Tuka, O Lord of Pandhari, I will not let go of You now, with all my life and soul.

IN PLAIN WORDS

Now by this power Pandharinath has stayed standing close at hand. Look at him, and you cannot find his end; yet that very One I will now set inside my heart. Forgetting all sense of my own body, I am charmed by the Name alone. The Lord of Pandhari does not ask after caste, family, or name when it comes to touching the feet of his saints. A good secret has come into our hands. Without wandering and searching, the undying, generous Giver appears; four-armed, yet he stands in awe before his saints. He grows small or great according to your love. His form is beautiful, stealing the mind. He loves devotion and gives way to it, showing respect like one who comes begging. That secret has come into our hands, and so I have gone to the saints for refuge. Tuka says: O Pandharinath, I will not let you go now, with all my life and heart.

WHAT IT MEANS

Tukaram has found the secret that lets him hold the boundless God inside his own heart. The endless One, whom no looking can fathom, comes close and stays, drawn not by ritual but by the Name and by love, and he asks nothing about caste, lineage, or reputation when it is his saints he attends to. The wonder Tukaram names is the Lord's strange humility: the four-armed God stands in awe before his devotees, grows small or great according to the love offered him, and behaves like a respectful supplicant before those who love him. Because this secret of the Name has come into his hands, Tukaram takes refuge with the saints who carry it. And having grasped the Lord, he makes the only vow that matters: he will not let go.

GATHA 0648 *Confession and Sin*

Confession, surrender with empty hands

मराठी मूळ

माझा तंव खुंटला उपाव । जेणें तुझे आतुडती पाव । करूं भक्ति तरि नाहीं भाव । नाहीं हातीं जीव कवणेविशीं ॥1॥

धर्म करूं तरि नाहीं चित्त । दान देऊं तरि नाहीं वित्त । नेणें पुजों ब्राह्मण अतीत । नाहीं भूतदया पोटा हातीं ॥2॥

नेणें गुरुदास्य संतसेवन । जप तप अनुष्ठान । नव्हे वैराग्य वनसेवन । नव्हे दमन इंद्रियांसी ॥3॥

तीर्थ करूं तरि मन नये सवें । व्रत करूं तरि विधि नेणें स्वभावें । देव जरि आहे ह्मणों मजसवें । तरि आपपरावें न वंचे ॥4॥

ह्मणोनि जालों शरणागत । तुझा दास मी अंकित । यास कांहीं न लगे संचित । जालों निंश्चत तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

My remedies are exhausted; I have no means to reach Your feet. To practice devotion I lack true feeling; I have no control over my life in any way.

To perform charity I have no wealth; to give donations I have no money. I do not know how to honor brahmins or guests.

I have no compassion in my hands or belly to extend to living beings. I do not know the service of a guru, attendance upon saints, chanting, austerity, or ritual practice.

Renunciation and forest-dwelling are beyond me; I cannot subdue my senses. To go on pilgrimage, my mind will not come along.

To keep a vow, I do not know the proper way. If I say God is with me, I deceive both myself and others.

Therefore I have become one who surrenders. I am Your servant, marked as Yours.

This requires no accumulated merit. Says Tuka, I am at peace with this.

IN PLAIN WORDS

My tricks are all used up. I have no way to reach your feet. I try to do devotion, but I have no true feeling. My life is not in my own hands at all. I would do my duty, but my mind will not stay on it. I would give in charity, but I have no wealth. I do not know how to honor a brahmin or a guest. I have no compassion in me to give to living things. I do not know how to serve a guru or wait on the saints. I do not know chanting, austerity, or rites. I have no renunciation, no life in the forest. I cannot rule my senses. I would go on pilgrimage, but my mind will not come along. I would keep a vow, but I do not know the proper way. If I say God is with me, I am lying to myself and to others. So I have come to surrender. I am your servant, marked as yours. This needs no store of merit. Tuka says: I am at peace now.

WHAT IT MEANS

Tukaram lays out every path to God and admits he can walk none of them. He has no feeling for devotion, no wealth for charity, no knowledge of ritual, no mastery of his senses, no will even for pilgrimage. The point is not self-pity but a clearing of the ground: he refuses to pretend he has earned anything. Having nothing in his hands,

he has only one move left, which is to surrender and become Vitthal's servant outright. The relief in the closing line comes from this: when you stop claiming merit you do not need, peace arrives. Surrender asks for empty hands, not full ones.

GATHA 0649 *Prayers*

Prayer, the unceasing spring

मराठी मूळ

तरि म्यां आळवावे कोणा । कोण हे पुरवील वासना। तुजवांचूनि नारायणा । लावी स्तना कृपावंते ॥1॥
आपुला न विचारी सिण । न धरीं अंगसंगें भिन्न । अंगीकारिलें राखें दीन । देई जीवदान आवडीचें ॥ध्रु.॥
माझिये मनासिहे आस । नित्य सेवावा ब्रह्मरस । अखंड चरणींचा वास । पुरवीं आस याचकाची ॥2॥
माझिया संचिताचा ठेवा । तेणें हे वाट दाविली देवा । एवढए आदराचा हेवा । मागें सेवादान आवडीनें ॥3॥
आळवीन करुणावचनीं। आणीक गोड न लगे मनीं । निद्रा जागृती आणि स्वप्नीं । धरिलें ध्यानीं मनीं रूप ॥4॥
आतां भेट न भेटतां आहे । किंवा नाहीं ऐसें विचारूनि पाहें । लागला झरा अखंड आहे । तुका ह्मणे साहे केलें अंतरीं ॥5॥

ENGLISH TRANSLATION

Then whom shall I call upon? Who will fulfill this longing? Without You, O Narayana, who will nurse me at the breast of mercy? Do not consider Your own weariness; do not hold Yourself apart from me. Having accepted me, protect this helpless one; grant me the gift of life through Your love.

This is the hope of my heart: to drink the nectar of Brahman constantly, to dwell forever at Your feet. Fulfill the desire of this beggar.

My accumulated destiny is my true treasure; it showed me the way to You, O God. Behind this is the yearning for devoted service, given with love.

I will call upon You with words of tenderness; nothing else appeals to my mind. In sleep, waking, and dream, I hold Your form in contemplation.

Now, whether we meet or do not, let me examine this: the spring that has begun to flow is unceasing. Says Tuka, endurance has been established within.

IN PLAIN WORDS

Then whom shall I call on? Who will fill this longing? Without you, Narayana, who will hold me to the breast of mercy? Do not count your own weariness. Do not hold yourself apart from me. You have taken me up; now keep this helpless one. Give me the gift of life out of love. This is the hope of my heart: to drink the nectar of Brahman always, to live forever at your feet. Fill this beggar's hope. My store of destiny is my real treasure; it showed me the way to you, God. Behind it is the longing to serve you with love. I will call you with tender words. Nothing else tastes sweet to my mind. Asleep, awake, and dreaming, I hold your form in my thought. Now, whether we meet or do not meet, let me look and see. The spring has begun to flow, and it does not stop. Tuka says: endurance has been set firm within me.

WHAT IT MEANS

The poem opens in need: with no other refuge, Tukaram turns to Narayana as a child turns to the breast, asking to be held and not held at arm's length. He names his one desire, to drink the nectar of Brahman and dwell at God's feet, and counts his very destiny as treasure because it led him here. Then it shifts. Waking, sleeping, and dreaming, the Lord's form is steadily before his mind, so that whether or not the longed-for meeting comes no longer rattles him. The image of the unceasing spring says it plainly: love has become continuous, self-sustaining, no longer dependent on an answer. The closing word, endurance set firm within, is the fruit. The longing has turned into a settled steadiness.

GATHA 0650 *The Power of the Name*

The Name, regimen for the soul's cure

मराठी मूळ

हें चि भवरोगाचें औषध । जन्म जरा तुटे व्याध । आणीक कांहीं नव्हे बाध । करील वध षड्वर्गा ॥1॥
सांवळें रूप ल्यावें डोळां । सा चौ अठरांचा गोळा । पदर लागों नेदी खळा । नाममंत्रमाळा विष्णुसहस्र ॥ध्रु.॥
भोजना न द्यावें अन्न । जेणें चुके अनुपान । तरीं च घेतल्याचा गुण । होईल जाण सत्य भाव ॥2॥
नये निघों आपुलिया घरा । बाहेर लागों नये वारा । बहु बोलणें तें सारा । संग दुसरा वर्जावा ॥3॥
पास तें एक द्यावें वरी । नवनीताची होईल परी । होईल गुसिळलें तें निवारी । सार भीतरी नाहीं तया ॥4॥
न्हायें अनुतापीं पांघरें दिशा । स्वेद निघों दे अवघी आशा । होसिल मागें होतासि तैसा । तुका ह्मणे दशा भोगीं वैराग्य ॥5॥

ENGLISH TRANSLATION

This is the remedy for the disease of worldly existence. It severs the afflictions of birth and old age.

No other harm can stand against it; it will slay the six enemies of the soul. Let the eyes absorb that dark-hued form, the essence that conquers the six senses, the eighteen chapters, and the six philosophies.

Do not let the wicked approach. The garland of the Name, the Vishnu Sahasranama, is the mantra.

Do not feed the body with food that disrupts the proper regimen, for only then will the medicine taken bear fruit and true faith will arise. Do not leave your own home or let outside winds touch you.

Curtail excessive speech; avoid the company of others. Apply one poultice on top: the effect will be like butter churned from buttermilk, separating what is essential from what is not.

Bathe in repentance, clothe yourself in renunciation, and let all craving be sweated out. You will become what you once were.

Says Tuka, experience the state of dispassion.

IN PLAIN WORDS

This is the medicine for the disease of worldly life. It cuts off birth, old age, and sickness. No other harm can stand against it. It will kill the six enemies inside you. Take that dark form into your eyes. It is the essence that masters the six senses, the eighteen chapters, the six schools. Let no wicked thing come near. The garland of the Name, the Vishnu Sahasranama, is your mantra. Do not feed the body food that breaks the regimen, for only then does the medicine work and true faith comes. Do not leave your own house; let no outside wind touch you. Cut down too much talk; avoid other company. Lay one poultice on top, and it will turn out like butter churned from buttermilk, the essence parted from what is hollow. Bathe in repentance, wrap yourself in renunciation, sweat out every craving. You will become what you once were. Tuka says: live in the state of dispassion.

WHAT IT MEANS

Tukaram treats the round of birth and death as an illness and prescribes a cure like a physician giving a regimen. The medicine is the dark form of God taken into the eyes and the Name held on the lips. But a medicine fails if the patient breaks the diet, so he lists the conditions: stay home from harmful company, cut idle talk, refuse what disrupts the treatment. The churning image names the goal, to separate the true self from the hollow accretions the way butter is separated from buttermilk. Repentance, renunciation, and sweated-out craving are not punishments but the bath and the cure, and what they restore is your original nature, what you once were before the disease set in.

GATHA 0651 *Appeals and Exhortations*

Exhortation, do not waste the human birth

मराठी मूळ

मागुता हा चि जन्म पावसी । भोगिलें सुखदुःख जाणसी। हें तों न घडे रे सायासीं । कां रे अंध होसी जाणोनियां ॥1॥

लक्ष चौ†याशी न चुके फेरा । गर्भवासीं यातना थोरा । येउनि पडसी संदेहपुरा। वोळसा थोरा मायाजाळीं ॥2॥

पशु काय पापपुण्य जाणती । उत्तम मध्यम भोग भोगिती । कांहीं एक उपजतां मरती । बहिरीं अंध होती पांगुळ मुकीं ॥3॥

नरदेह निधान लागलें हातीं । उत्तम सार उत्तम गती । होइन देव चि ह्मणती ते होती । तरि कां चित्तीं न धरावें ॥4॥

क्षण एक मन ि◌स्थर करूनी । साव होई डोळे उघडोनी । पाहें वेद बोलिले पुराणीं । तुका विनवणी करीतसे ॥5॥

ENGLISH TRANSLATION

You will take this very same birth again and know the pleasure and pain you have already tasted. This cannot be gained through any effort; why then do you willingly become blind? The cycle of eighty-four lakh births cannot be escaped.

The torments in the womb are immense. You fall again into the city of doubt, entangled deeply in the snare of illusion.

Do animals know sin or virtue? They experience enjoyments of high, middle, and low degree. Some die the moment they are born.

Some are deaf, some blind, some lame, some mute. This human body is a treasure that has come into your hands, the supreme essence, the highest path.

Those who say they will become God themselves do become so. Why then not take it to heart? Make the mind steady for even a moment, become alert, and open your eyes.

Look at what the Vedas and Puranas have declared. Says Tuka, this is my humble plea.

IN PLAIN WORDS

You will be born into this very life again and taste the same pleasure and pain you already know. This birth cannot be won back by any effort, so why do you go blind on purpose? The round of eighty-four lakh births is not escaped. The torment in the womb is great. You fall again into the city of doubt, tangled deep in the net of illusion. Do animals know sin from virtue? They take their pleasures high, middle, and low. Some die the moment they are born. Some are deaf, some blind, some lame, some mute. This human body is a treasure that has come into your hands, the highest essence, the highest path. Those who say they will become God do become God. Why then not take it to heart? Make the mind still for one moment, wake up, open your eyes. Look at what the Vedas and Puranas have said. Tuka says: this is my humble plea.

WHAT IT MEANS

Tukaram is shaking a sleeper awake. The human birth, he insists, is a rare treasure, the one form able to tell right from wrong and reach the highest goal, while animals only suffer their lots blindly and many forms perish at once. To squander this birth is to choose blindness with your eyes open, knowing the wheel of countless births and the agony of the womb still turns. The stakes are exact: those who set their will on God actually reach God, so the waste is not of comfort but of the single real chance. The closing plea is not a threat but an appeal: be still for even a moment, look at what scripture says, and use the body you have been given.

GATHA 0652 *The Nature of God*

Nature of God, the Lord who serves his servants

मराठी मूळ

दास्य करी दासांचें । उणें न साहे तयांचें । वाढिलें ठायींचें । भानें टाकोनियां धांवे ॥1॥
ऐसा कृपेचा सागर । विटे उभा कटीं कर । सर्वस्वें उदार । भक्तांलागीं प्रगटे ॥ध्रु.॥
हृदयीं श्रीवत्सलांछन । मिरवी भक्तांचें भूषण । नाहीं तयाचा सीण । सुख धरिलें लातेचें ॥2॥
सत्यभामा दान करी । उजुर नाहीं अंगीकारी । सेवकाच्या शिरीं । धरूनि चाले पादुका ॥3॥
राखे दारवंटा बळीचा। रथी जाला अर्जुनाचा । दास सेवकांचा । होय साचा अंकित ॥4॥
भिडा नो बोलवें पुंडलिकाशीं । उभा मर्यादा पाठीशीं । तुका ह्मणे ऐसी । कां रे न भजा माउली ॥5॥

ENGLISH TRANSLATION

He serves His own servants and cannot bear any lack in them. He leaves His own seat and runs to provide for them.

Such is that ocean of mercy, standing on the brick with hands on His waist. He is generous with everything He has and manifests for the sake of His devotees.

He wears the Shrivatsa mark upon His chest, displaying the ornament of His devotees' love. He knows no weariness and has embraced the joy of being kicked by the feet of His beloved.

When Satyabhama made a gift of Him, He accepted without objection. He carries the sandals of His servant upon His own head.

He guards the doorway of Bali's realm. He became the charioteer of Arjuna.

He truly becomes the servant of His servants, marked as their own. He will not interrupt Pundalika; He stands patiently behind, honoring his devotion.

Says Tuka, why do you not worship such a Mother?.

IN PLAIN WORDS

He serves his own servants. He cannot bear to see them lack anything. He leaves his own seat and runs, scattering the dishes, to feed them. Such is that ocean of mercy, standing on the brick with his hands on his hips. He is generous with all he has, and he shows himself for his devotees' sake. He wears the Shrivatsa mark on his chest, the ornament his devotees' love has placed there. He knows no weariness; he took as joy even being kicked by his beloved's foot. When Satyabhama gave him away as a gift, he accepted with no objection. He carries his servant's sandals on his own head. He guards Bali's doorway. He became Arjuna's charioteer. He truly becomes the servant of his servants, marked as theirs. He will not break in on Pundalika; he stands patiently behind him, honoring his devotion. Tuka says: such a Mother, why will you not worship her?

WHAT IT MEANS

Tukaram turns the usual order upside down: God is not the master to be served but the servant who serves his devotees, running with the food and leaving his own throne behind. He gathers the well-known stories as proof, the Shrivatsa mark, the sage's kick taken as joy, Satyabhama's gift, the sandals carried on his head, Bali's doorway, Arjuna's chariot, and Pundalika kept waiting while God stands patiently behind on the brick at Pandhari. The stakes are a picture of what divine love actually looks like: not lofty distance but eager, self-forgetting attendance. By calling this God a Mother at the end, he closes the gap entirely, and asks the only question that then makes sense: with a Lord like this, why hold back your worship?

GATHA 0653 *The Saints*

Saints, the free ones who carry Hari's nature

मराठी मूळ

हरि तैसे हरीचे दास । नाहीं तयां भय मोह चिंता आस। होउनि राहाती उदास । बळकट कांस भक्तीची ॥1॥
धरुनि पाय तजिलें जन । न लगे मान मृत्तकाधन । कंठीं नाम अमृताचें पान। न लगे आन ऐसें जालें ॥ध्रु.॥
वाव तरी उदंड च पोटीं । धीर सिंधु ऐसे जगजेठी । कामक्रोधा न सुटे मिठी । वेठी तरी गि†हे राबवीती ॥2॥
बळें तरि नांगवती काळा । लीन तरि सकळांच्या तळा । उदार देहासी सकळा । जाणोनि कळा सर्व नेणते ॥3॥
संसार तो तयांचा दास । मोक्ष तें पाहातसे वास । रिद्धिसिद्ध देशटा त्रास । न शिवति यास वैष्णवजन ॥4॥
जन्ममृत्युस्वप्नांसारिखें । आप त्यां न दिसे पारखें । तुका ह्मणे अखंडित सुखें । वाणी वदे मुखें प्रेमा अमृताची ॥ 5॥

ENGLISH TRANSLATION

The servants of Hari are just like Hari Himself. They have no fear, no attachment, no worry, no craving.

They remain detached, holding firmly to the rope of devotion. Having clasped His feet, they have abandoned worldly concerns.

They need no honor or earthly riches. With the Name as nectar upon their lips, they desire nothing else.

Their hearts are vast and spacious; their patience is deep as the ocean. These lords of the world have subjugated lust and anger, making them labor as household servants.

In strength they overpower even Death, yet in humility they are the lowest of the low. They are generous with their bodies to all, and though they know all arts, they remain as the unknowing.

Worldly life itself becomes their servant, and liberation waits upon them eagerly. Miraculous powers circle them like anxious attendants yet cannot touch these devotees of Vishnu.

Birth and death are like dreams to them; nothing appears foreign to their eyes. Says Tuka, in unbroken happiness their tongues speak the nectar of love.

IN PLAIN WORDS

The servants of Hari are just like Hari himself. They have no fear, no attachment, no worry, no craving. They stay unconcerned, gripping the rope of devotion hard. They have caught his feet and left the world behind. They want no honor and no earthly riches. With the Name as nectar on their lips, they desire nothing else. Their hearts are wide and open; their patience is deep as the sea. These lords of the world have crushed lust and anger and set them to work like household servants. In strength they overpower even Death; in humbleness they lie below everyone. They are open-handed with their own bodies to all, and though they know every art, they live as if they know nothing. Worldly life becomes their servant; liberation waits eagerly on them. Powers and perfections circle them like nervous attendants and cannot touch these devotees of Vishnu. Birth and death are like dreams to them; nothing looks foreign to their eyes. Tuka says: in unbroken happiness their tongues speak the nectar of love.

WHAT IT MEANS

Tukaram describes what the saint has become: so wholly given to Hari that he takes on Hari's own nature, free of fear, craving, and worry. The freedom is concrete. Lust and anger, which rule most people, have been mastered and put to labor like servants; honor and wealth hold no pull; even death is overpowered while the saint lies humbly below everyone. The point is that liberation and miraculous powers, the very goals others chase, now wait on the saint and cannot touch him, because he wanted only the Name. Seeing birth and death as passing dreams and nothing as foreign, he lives in steady happiness, and what overflows is not power but love. The poem holds this up not to flatter saints but to show what devotion does to a person.

GATHA 0654 *Worldly Life*

Worldly life, the cry of the trapped soul

मराठी मूळ

बहुत जाचलों संसारीं । वसें गभाअ मातेच्या उदरीं । लक्ष चौ†याशी योनिद्वारीं । जालों भिकारी याचक ॥1॥
जिणें पराधीन आणिकां हातीं । दृढ पाशीं बांधलों संचितीं । प्रारब्ध क्रियमाण सांगाती । भोवंडिती सत्ता आपुलिया ॥ध्रु.॥
न भरे पोट नाहीं विसांवा । नाहीं नेम एक ठाव गांवा । नाहीं सत्ता न फिरे ऐसी देवा । लाहे जीवा खापरीं तडफडी ॥2॥
काळ बहुत गेले ऐसिया रीती । आणीक पुढें नेणों किती । खंडणा नाहीं पुनरावृत्ती । मज कल्पांतीं तरी वेगळें ॥3॥
ऐसें दुःख कोण हरील माझें । कोणा भार घालूं आपुलें ओझें । भवसिंधुतारक नाम तुझें । धांवसि काजें आडलिया ॥4॥
आतां धांव घालीं नारायणा । मजकारणें रंका दीना । गुण न विचारीं अवगुणा । तुका करुणा भाकीतसे ॥5॥

ENGLISH TRANSLATION

I have suffered greatly in worldly life, dwelling in the womb of a mother, wandering through eighty-four lakh lakh forms of birth, becoming a beggar and a supplicant. My existence is dependent on others.

I am bound tightly by the ropes of accumulated karma. Fate, destiny, and ongoing actions are my companions; they spin me around by their own authority.

My belly is never full, there is no rest. There is no settled home, no village, no sovereignty that does not change.

The soul writhes in this broken vessel. Ages have passed in this manner, and I know not how many more lie ahead.

There is no end to this repeated cycle; not even at the end of time will I be freed. Who will remove my sorrow? On whom shall I place the burden of my load? Your name is the raft that carries one across the ocean of worldly existence; You rush to the aid of those in trouble.

Now rush to me, O Narayana, for the sake of this poor, lowly one. Says Tuka, do not weigh my virtues against my faults; I plead for compassion.

IN PLAIN WORDS

I have suffered much in worldly life. I lived in a mother's womb. Through eighty-four lakh kinds of birth I became a beggar and a supplicant. My life is in others' hands, not my own. I am bound tight by the ropes of stored-up karma. Fate, destiny, and present deeds are my companions, and they spin me around by their own power. My belly is never full; there is no rest. There is no settled home, no village, no power that does not change. The soul writhes in this broken pot. Ages have passed this way, and I do not know how many more lie ahead. There is no end to this returning; not even at the end of time will I be free. Who will take away my sorrow? On whom can I lay down my load? Your name is the raft that carries one over the ocean of worldly life. You run to the aid of those in trouble. Now come running, Narayana, for this poor lowly one. Tuka says: do not weigh my virtues against my faults; I beg for your compassion.

WHAT IT MEANS

This is the soul's cry from inside the trap. Tukaram piles up the marks of bondage, the womb, the countless births, the ropes of karma, a belly never filled and a home that never holds, to show a life spun helplessly by forces that are not his own. The despair is real: he sees no end to the returning, not even at the end of time. The turn comes when he names the one thing not bound to that wheel, the Name of God, the raft across the ocean. So the helpless catalogue becomes the ground of his plea: precisely because he can do nothing, he asks Narayana to come running and to grant mercy without first weighing his merits, which he has already confessed he lacks.

GATHA 0655 *Appeals and Exhortations*

Exhortation, use the time while it lasts

मराठी मूळ

जंव हें सकळ सिद्ध आहे । हात चालावया पाये । तंव तूं आपुलें स्वहित पाहें । तीर्थयात्रे जायें चुकों नको ॥1॥
जंव काळ असे दुरी ठेला । तंव तूं हरिगुण गायें आइक वहिला । मनीं भाव धरूनि भला । न वंचें त्याला चुकों नको ॥2॥
जोडोनि धन न घलीं माती । ब्रह्मवृंदें पूजन इति । सत्य आचरण दया भूतीं । करीं सांगाती चुकों नको ॥3॥
दशा यौवन बाणली अंगीं । पांगिला नव्हें विषयसंगीं । काम क्रोध लोभ मोह त्यागीं । राहें संतसंगीं चुकों नको ॥5॥
मग तेथें न चले कांहीं । सत्ता संपदा राहेल ठायींच्या ठायीं। पुढें संचित जाईल ग्वाही । तुका ह्मणे ते ही यमआज्ञा ॥5॥

ENGLISH TRANSLATION

While all your faculties are still intact, your hands and feet still move, look to your own welfare. Go on pilgrimage; do not neglect it.

While Death still stands at a distance, sing and listen to the virtues of Hari, quickly. Hold sincere devotion in your heart; do not cheat that impulse.

Do not bury your earned wealth in the ground. Worship the brahmins, practice truth and compassion toward all beings.

Make these your companions; do not neglect them. While the bloom of youth is upon your body, do not scatter yourself in sense-pleasures.

Abandon lust, anger, greed, and delusion. Stay in the company of saints; do not neglect this.

Later, nothing will avail. Wealth and power will remain where they are.

Ahead, only your accumulated deeds will testify. Says Tuka, remember that Yama's judgment awaits.

IN PLAIN WORDS

While everything is still ready, while your hands and feet still move, look to your own good. Go on pilgrimage; do not miss it. While Death still stands far off, sing and hear the praises of Hari, and be quick. Hold good devotion in your heart; do not betray it; do not miss it. Do not bury the wealth you earn in the ground. Worship the company of brahmins. Practice truth and compassion toward all beings. Make these your companions; do not miss them. While the bloom of youth is on your body, do not scatter yourself in sense-pleasures. Give up lust, anger, greed, and delusion. Stay in the company of saints; do not miss it. Later nothing will help. Power and wealth will stay right where they are. Ahead, only your stored-up deeds will speak for you. Tuka says: and that too is Yama's command.

WHAT IT MEANS

Tukaram presses one point: act now, while you still can. Every line measures the gift against the closing window, hands and feet that still move, Death still at a distance, youth still on the body. He names the things to do while there is time, pilgrimage, the praises of Hari, charity instead of hoarded wealth, truth and compassion, the company of saints, and the abandoning of lust, anger, greed, and delusion. The stakes are stated plainly at the end: when the time runs out, power and wealth stay behind, and only your deeds go forward to testify before Yama, the lord of death. The urgency is not fear for its own sake; it is the simple fact that the chance is held open only for a while.

GATHA 0656 *Longing and Separation*

Longing, holding God to his word

मराठी मूळ

ऐक पांडुरंगा एक मात । कांहीं बोलणें आहे एकांत । आह्मां जरी तारील संचित । तरी उचित काय तुझें ॥1॥
उसनें फेडितां धर्म तो कोण । काय तया मानवेल जन । काय गा मिरवूनि भूषण । वांयां थोरपण जनांमध्यें ॥ध्रु.॥
अन्न जरी न मिळे तयासी देणें । आगांतुक पात्र उचित दान । उपकार तरी धनमंत्रीपणें । जरी देणेंघेणें नाहीं आशा ॥2॥
शूर तों तयासी बोलिजे जाणा । पाठीशीं घालूनि राखे दीना । पार पुण्य नाहीं त्या भूषणा । ऐक नारायणा वचन हें ॥3॥
आतां पुढें बोलणें तें काई । मज तारिसी तरी च सही । वचन आपुलें सिद्धी नेई । तुका ह्मणे तई मज कळसी ॥ 4॥

ENGLISH TRANSLATION

Listen, O Panduranga, to one thing. I have something to say in private.

If my accumulated merit alone could save me, then what would be Your role? When one merely repays a debt, what virtue is there in that? Will the world respect such a thing? Why flaunt ornaments of greatness among people for nothing? If a gift is not given to one who has nothing to eat, if charity is not offered to the deserving guest, if beneficence is claimed only through the possession of wealth and power when there is no real selfless giving, then what is it worth? A true hero is one who shelters the weak behind him. There is no limit to the merit of such a one.

Hear this, O Narayana. Now what more is there to say? If You save me, then indeed it is proven.

Fulfill Your own word. Says Tuka, only then will I know You.

IN PLAIN WORDS

Listen, Panduranga, to one thing. I have something to say in private. If my own stored-up merit could save me, then what would your part be? When a man only pays back a debt, where is the virtue in that? Would the world respect it? Why flaunt the ornament of greatness among people for nothing? If you give no food to one who has none, if you offer no charity to the guest who deserves it, if you call it kindness only because you have wealth and power, when there is no real giving, what is it worth? A true hero, know this, is the one who shelters the weak behind him. There is no limit to the merit of that ornament. Hear this, Narayana. Now what more is there to say? If you save me, then it is truly proven. Make your own word come true. Tuka says: only then will I know you.

WHAT IT MEANS

Tukaram makes a quiet, almost legal argument to Panduranga. If his own accumulated merit were enough to save him, God would have no role and would deserve no credit, the way repaying a plain debt earns no gratitude. So he turns it around: real greatness is not in giving to those who can repay or in boasting of wealth, but in sheltering the weak who can offer nothing back. By that standard the truly helpless devotee is exactly the occasion for God to show his glory. The challenge in the closing lines is bold but reverent: God has promised to save those who surrender, so let him make his own word come true, because only then, Tukaram says, will he truly know who God is.

GATHA 0657 *The Power of the Name*

The Name, the final arrow at the hour of death

मराठी मूळ

चांगलें नाम गोमटें रूप । निवती डोळे हरती ताप । विठ्ठल विठ्ठल हा जप । प्रगट स्वल्प । अति सार ॥1॥
शस्त्र हे निर्वाणींचा बाण । निकट समय अवसान । कोठें योजेल दश दान। खंडी नारायण दुःख चिंतनें ॥ध्रु.॥
सकळ श्रेष्ठांचें मत । पावे सिद्धी पाववी अनंत । ह्मणोनि व्हावें शरणागत । आहे उचित एवढें चि ॥2॥
ह्मणोनि रुसलों संसारा । सर्प विखार हा पांढरा । तुजशीं अंतर रे दातारा । या चि दावेदारानिमित्त ॥3॥
येणें मज भोगविल्या खाणी। नसतां छंद लाविला मनीं । माजलों मी माझे भ्रमणीं । जाली बोडणी विटंबना ॥4॥
पावलों केलियाचा दंड । खाणी भोगिविल्या उदंड। आतां केला पाहिजे खंड । तुका दंडवत घाली देवा ॥5॥

ENGLISH TRANSLATION

What a beautiful Name, what a lovely form. The eyes find rest and all suffering is removed.

This chant of "Vitthal, Vitthal" is a compact yet supremely potent practice. It is the ultimate weapon, the final arrow.

At the critical hour of death, where can one arrange ten kinds of charity? Narayana destroys all sorrow through contemplation. This is the consensus of all the great ones.

It brings fulfillment and leads to the Infinite. Therefore one should surrender; this much alone is proper.

I have turned away from worldly life in disgust, for it is a white serpent full of poison. I am kept from You, O generous Lord, because of these worldly claimants.

They have made me suffer through countless births, planting unnecessary desires in my mind. I was puffed up with the madness of "I and mine," and was stripped and humiliated.

I have received the punishment for my deeds and endured enormous suffering. Now a stop must be put to all this.

Says Tuka, I prostrate before You, O God.

IN PLAIN WORDS

What a good Name, what a lovely form. The eyes are cooled and the burning is taken away. This chant of Vitthal, Vitthal is small and plain to do, yet it is the very essence. It is the weapon, the last arrow at the end. At the close hour of death, where could you arrange ten kinds of charity? Narayana cuts off all sorrow when you think on him. This is what all the great ones agree. It brings fulfillment and leads to the Infinite. So one should surrender; this much alone is right. So I have grown sick of worldly life; it is a white serpent full of poison. I am kept from you, my generous Lord, by these very claimants. They made me suffer through countless births and planted needless cravings in my mind. I swelled up in the madness of I and mine, and was stripped and shamed. I have taken the punishment for my deeds and suffered through endless births. Now there must be an end to it. Tuka says: I lay myself flat before you, God.

WHAT IT MEANS

Tukaram weighs the simple chant of Vitthal's Name against every elaborate rite and finds it the one thing equal to the crisis of death. At that hour you cannot arrange ten kinds of charity, but you can say the Name, which he calls the final arrow, and which the great ones agree leads all the way to the Infinite. Against this he sets worldly life as a white serpent: it looks harmless yet is full of poison, and it is the worldly claims of I and mine that have kept him from God and dragged him through countless births. Having taken the punishment for his own deeds, he asks for the cycle to be cut off. The closing prostration is the whole teaching in one act: stop bargaining, surrender, and let the Name carry you.

GATHA 0658 *The Nature of God*

Nature of God, every superlative belongs to him

मराठी मूळ

चांगला तरी पूर्णकाम । गोड तरी याचें चि नाम । दयाळ तरी अवघा धर्म । भला तरी दासा श्रम होऊं नेदी ॥1॥
उदार तरी लक्ष्मीयेसी । जुंझार तरी किळकाळासी । चतुर तरी गुणांची च रासी । जाणता तयासी तो एक ॥ध्रु.॥
जुनाट तरी बहु काळा । न कळे जयाची लीळा । नेणता गोवळीं गोवळा । लाघवी अवळाभुलवणा ॥2॥
खेळतो येणें चि खेळावा । नट तो येणें चि आवगावा। लपोनि जीवीं न कळे जीवा । धरितां देवा नातुडेसी ॥4॥
उंच तरी बहुत चि उंच । नीच तरी बहुत चि नीच । तुका ह्मणे बोलिलों साच। नाहीं अहाच पूजा केली ॥5॥

ENGLISH TRANSLATION

If one speaks of someone truly excellent, He is perfectly fulfilled. If one speaks of sweetness, His Name alone is sweet.

If one speaks of compassion, He is all righteousness. If one speaks of goodness, He does not let His servants suffer.

If one speaks of generosity, His is the generosity that Lakshmi herself serves. If one speaks of a warrior, He fights Death itself.

If one speaks of cleverness, He is a treasury of virtues. The one who truly knows, He alone is that one.

If one speaks of ancientness, He is older than time, His play beyond comprehension. Among the cowherds, He was an innocent cowherd; yet He is the most skillful trickster and enchanter.

He plays the game only in this manner. He is such an actor.

Hiding within the soul, He is unknown to the soul itself; when you try to grasp Him, He eludes you. If one speaks of height, He is immeasurably high.

If one speaks of lowliness, He is immeasurably low. Says Tuka, I have spoken the truth; this is no flattering worship.

IN PLAIN WORDS

If you speak of the excellent, he is the one whose every wish is full. If you speak of sweetness, only his Name is sweet. If you speak of mercy, he is righteousness itself. If you speak of goodness, he will not let his servant grow tired. If you speak of generosity, his is the giving that Lakshmi herself waits on. If you speak of a warrior, he fights Death itself. If you speak of cleverness, he is a heap of all virtues. The one who truly knows him, he alone is that knower. If you speak of what is ancient, he is older than all time, and his play cannot be understood. Among the cowherds he was an innocent cowherd, yet he is the most skillful trickster and enchanter. He plays the game only in his own way. He is such an actor. Hidden inside the soul, he is unknown to the soul itself; when you try to grasp him, he slips away. If you speak of height, he is far the highest. If you speak of lowliness, he is far the lowest. Tuka says: I have spoken the truth; this is no empty flattering worship.

WHAT IT MEANS

Tukaram runs through one virtue after another and finds that every superlative ends in God: the highest excellence, the only real sweetness, mercy, generosity, courage against Death, cleverness, antiquity, all of them are simply names for him. The poem then catches the paradox at the heart of this God. He is the simple cowherd and the supreme enchanter at once; hidden so deep within the soul that the soul cannot find him, and slipping away the moment you grasp at him; and he is both the very highest and the very lowest. The closing line guards against misreading: this is not flattery heaped on a favorite deity. Tukaram is reporting what he has seen, that there is nothing real left over once you have named God in all these ways.

GATHA 0659 *The Nature of God*

Nature of God, worship when all is already Him

मराठी मूळ

काय आह्मी भक्ति करणें कैसी । काय एक वाहावें तुह्मांसी । अवघा भरोनि उरलासी । वाणीं खाणीं रसीं रूपगंधी ॥1॥

कसें करूं इंद्रियां बंधन । पुण्यपापाचें खंडण । काय व्रत करूं आचरण । काय तुजविण उरलें तें ॥2॥

काय डोळे झांकुनियां पाहूं । मंत्रजप काय ध्याऊं । कवणें ठायीं धरूनि भाव । काय तें वाव तुजविण ॥3॥

काय हिंडों कवण दिशा । कवणे ठायीं पाय ठेवूं कैसा । काय तूं नव्हेसि न कळे तैसा । काय मी कैसा पाहों आतां ॥4॥

तुझिया नामाची सकळ । पूजा अर्चन मंत्र माळ । धूप दीप नैवेद्य फळ तांबूल । घेऊं पुष्पांजुळ तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

What devotion should we perform and how? What offering should we bring to You? You fill everything and overflow. You pervade every store, every mine, every taste, every form, every fragrance.

How shall we restrain the senses? How shall we break the chain of sin and virtue? What vow or observance shall we practice? What remains apart from You? Should we close our eyes to see? What mantra shall we chant? What shall we meditate upon? Where shall we fix our devotion? What is there that is not You? Where should we wander and in which direction? Where and how shall we set our feet? You are everything, though You appear as though You are not. How then shall I look? Your Name itself is all worship, all prayer, all chanting, all garlands, all incense, all lamps, all food-offerings, all fruit.

Says Tuka, we will gather this handful of flowers in Your Name.

IN PLAIN WORDS

What devotion are we to do, and how? What one thing can we bring you? You have filled everything and still overflow. You are in every word, every mine, every taste, every form and fragrance. How shall we bind the senses? How shall we break off sin and virtue? What vow shall we keep, what practice perform? What is left over apart from you? Shall we shut our eyes to see you? What mantra shall we chant, what shall we meditate on? Where shall we fix our devotion? What of any of it is real apart from you? Which way shall we wander? Where, and how, shall we set our feet? You are everything, though you seem as if you are not. How then shall I look? Your Name itself is all the worship, the prayer, the chanting, the garland, the incense, the lamp, the food-offering, the fruit, the betel. Tuka says: in your Name we offer up this handful of flowers.

WHAT IT MEANS

Tukaram faces a real difficulty for the lover of an all-pervading God: if the Lord already fills everything and overflows, what is there to offer, and where could you even turn to make the offering? Question after question, he shows that every ordinary tool of worship, restraining the senses, keeping vows, chanting, meditating, going on pilgrimage, has no separate ground to stand on, because nothing exists apart from God. The puzzle is that God is everything and yet seems hidden, so that the worshipper cannot find a spot outside him from which to bow. The resolution is the Name. Since the Name itself contains all the rites, the incense and lamp and food and flowers, to utter it is to perform the whole of worship at once. Devotion is not adding something to God; it is offering him back to himself.

GATHA 0660 *Worldly Life*

The body, neither vile nor holy, turn to Hari

मराठी मूळ

शरीर दुःखाचें कोठार । शरीर रोगाचें भांडार । शरीर दुगपधीची थार । नाहीं अपवित्र शरीरा ऐसें ॥1॥
शरीर उत्तम चांगलें। शरीर सुखाचें घोंसुलें । शरीरें साध्य होय केलें । शरीरें साधलें परब्रह्म ॥ध्रु.॥
शरीर विटाळाचें अळें । मायामोहपाशजाळें। पतन शरीराच्या मुळें । शरीर काळें व्यापिलें ॥2॥
शरीर सकळ हें शुद्ध । शरीर निधींचा ही निध । शरीरें तुटे भवबंध । वसे मध्यें भोगी देव शरीरा ॥3॥
शरीर अविद्येचा बांधा । शरीर अवगुणाचा रांधा । शरीरीं वसे बहुत बाधा । नाहीं गुण सुदा एक शरीरीं ॥4॥
शरीरा दुःख नेदावा भोग । न द्यावें सुख न करीं त्याग । नव्हे वोखटें ना चांग । तुका ह्मणे वेग करीं हरिभजनीं ॥5॥

ENGLISH TRANSLATION

The body is a storehouse of suffering, a warehouse of disease, a den of foul odors. There is nothing as impure as the body.

Yet the body is excellent and good. The body is a nest of happiness.

What is to be accomplished is accomplished through the body. Through the body, the Supreme Brahman is realized.

The body is a pit of defilement, a snare of illusion and attachment. Downfall comes because of the body; the body is engulfed in darkness.

Yet the body is entirely pure. The body is the treasure of all treasures.

Through the body the bonds of existence are cut, for God dwells within and enjoys the body. The body is a house of ignorance, a furnace of bad qualities.

Many afflictions reside in the body; there is not a single redeeming quality in it. Do not give the body the pleasure of indulgence; do not give it comfort; do not renounce it either.

It is neither bad nor good. Says Tuka, make haste in the worship of Hari.

IN PLAIN WORDS

The body is a storehouse of suffering, a warehouse of disease, a den of foul odors. Nothing is as impure as this body. And yet the body is excellent and good. The body is a nest of happiness. What must be done is done through the body. Through the body the Supreme Brahman is reached. The body is a pit of defilement, a snare of illusion and attachment. Downfall comes through the body; the body is wrapped in darkness. And yet the body is wholly pure. The body is the treasure of all treasures. Through the body the bonds of existence are cut, for God dwells within and enjoys the body. The body is a house of ignorance, a furnace of bad qualities. Many afflictions live in the body; not one good quality is in it. Do not give the body the pleasure of indulgence. Do not give it comfort. Do not renounce it either. It is neither bad nor good. Tuka says: make haste in the worship of Hari.

WHAT IT MEANS

Tukaram piles up two opposite verdicts on the body and refuses to settle on either. In one breath it is a warehouse of disease and a pit of defilement; in the next it is the treasure of treasures, the very means by which Brahman is reached and the bonds of existence are cut. The point is that the body is not the question. To pamper it or to torture it are both ways of staring at it, and both miss the mark. So he tells you to stop ranking the body and to spend it instead, quickly, on the one thing that settles the matter: the worship of Hari.

GATHA 0661 *The Moral Ideal*

Moral counsel, faith carries the burden

मराठी मूळ

इतुलें करीं भलत्या परी । परद्रव्य परनारी । सांडुनि अभिलाष अंतरीं । वर्तें वेव्हारीं सुखरूप ॥1॥
न करीं दंभाचा सायास । शांती राहें बहुवस । जिव्हे सेवीं सुगंधरस । न करीं आळस रामनामीं ॥2॥
करिसी देवाविण आस । अवघी होईल निरास । तृष्णा वाढविसी बहुवस । कधीं सुखास न पवसी ॥4॥
धरूनि विश्वास करीं धीर । करितां देव हा चि निर्धार । तयाचा वाहे योगक्षेमभार । नाहीं अंतर तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

Do this much, by whatever means: abandon in your heart the craving for another's wealth and another's spouse. Live happily in your worldly dealings.

Do not labor at pretense. Dwell in deep peace.

Let the tongue relish the sweet nectar of the Name. Do not be lazy in chanting the Name of Rama.

If you place your hope in anything other than God, all of it will come to nothing. If you keep feeding your cravings endlessly, you will never find happiness.

Hold firm faith and be patient. This is the one certainty: God bears the burden of sustaining those who do so.

Says Tuka, there is no distance between God and such a one.

IN PLAIN WORDS

Do this much, however you can: drop from your heart the craving for another's wealth and another's spouse. Live happily in your worldly dealings. Do not toil at pretense. Stay deep in peace. Let your tongue taste the sweet nectar of the Name. Do not be lazy in the Name of Rama. If you put your hope in anything but God, all of it will come to nothing. If you keep feeding your cravings, you will never reach happiness. Hold firm faith and be patient. This is the one certainty: God carries the burden of caring for the one who does this. Tuka says: there is no distance between God and such a one.

WHAT IT MEANS

Tukaram strips the moral life down to a few things a person can actually do. Let go of the appetite for what belongs to another, drop the labor of pretending to be holy, and keep the Name on your tongue without slacking. Behind the practical advice is one wager: hope placed anywhere but God collapses, and craving fed endlessly never arrives at rest. The reward he names is not a transaction but a relationship; to the one who holds faith and waits, God himself shoulders the weight of provision, and the gap between the devotee and God closes to nothing.

GATHA 0662 *Prayers*

Confession, the uncrossable ocean of births

मराठी मूळ

संसारसिंधु हा दुस्तर । नुलंघवे उलंघितां पार । बहुत वाहाविलें दूर । न लगे चि तीर पैल थडी ॥1॥
किती जन्म जाला फेरा । गणित नाहीं जी दाताराा । पडिलों आवताअ भोंवरा । बहुता थोरा वोळसिया ॥ध्रु.॥
वाढलों परी नेणती बुद्धी । नाहीं परतली धरिली शुद्धी । मग म्यां विचारावें कधीं । ऐसी संधी सांडुनिया ॥2॥
अनेक खाणीं आहार निद्रा । भयमैथुनाचा चि थारा । बाळत्व तारुण्य जरा । प्रधान पुरा भोग तेथें ॥3॥
ऐसीं उलंघूनि आलों स्थळें । बहु भोवंडिलों काळें । आतां हें उगवावें जाळें । उजेडा बळें दिवसाच्या ॥4॥
सांडीन या संसाराची वाट । बहु येणें भोगविले कष्ट । दावी सत्या ऐसें नष्ट । तुका ह्मणे भ्रष्ट जालों देवद्रोही ॥5॥

ENGLISH TRANSLATION

This ocean of worldly life is impossible to cross. However much one tries to swim across, the far shore never comes into view.

O generous Lord, I have been swept far out. How many births have passed in this cycle, I cannot count.

I am caught in whirlpools and vast currents. I have grown in body, but my intellect has not matured.

My awareness never turned back or found its footing. When then shall I reflect, having let go of this opportunity? Through countless births I have known only eating, sleeping, fear, and mating.

Childhood, youth, and old age are the primary experiences there. Having passed through so many stations, spun around by time, now this net must be untangled by the power of daylight.

I will abandon the road of worldly life, which has caused me so much suffering. Says Tuka, it shows the face of truth, yet is utterly false. I have become a traitor to God.

IN PLAIN WORDS

This ocean of worldly life cannot be crossed. However hard I swim, the far shore never comes. O generous Lord, I have been swept far out. How many births this cycle has held, I cannot count. I am caught in whirlpools and in great currents. I have grown in body, but my mind has not grown up. My awareness never turned back, never found its footing. When, then, will I reflect, after letting this chance slip away? Through countless wombs I have known only eating, sleeping, fear, and mating. Childhood, youth, old age: those are the main fare there. I have passed through so many stations, spun around by time. Now this net must be untangled by the power of daylight. I will leave the road of worldly life, which has made me suffer so much. Tuka says: it shows the face of truth, yet is utterly false. I have become a traitor to God.

WHAT IT MEANS

Tukaram looks back over an uncountable string of births and sees only motion without arrival, a swimmer carried farther from shore the harder he strokes. The body has aged again and again while the mind never grew up; awareness never once turned around to find its ground. He names the dull menu of every life, eating, sleeping, fear, mating, childhood to old age, and calls it what it is: a wheel he keeps boarding. The sharp confession at the end is that worldly life wears the face of truth while being utterly false, and that by going along with it he has been a traitor to God; he resolves now, in daylight, to cut the net.

GATHA 0663 *Devotion to Vitthal*

Adoration, the Lord who feeds every heart

मराठी मूळ

विठ्ठल भीमातीरवासी । विठ्ठल पंढरीनिवासी । विठ्ठल पुंडलिकापासीं । कृपादानाविसीं उदार ॥1॥
विठ्ठल स्मरणा कोंवळा। विठ्ठल गौरवीं आगळा । आधार ब्रह्मांडा सकळा । विठ्ठल लीळाविग्रही ॥ध्रु.॥
उभा चि परी न मनी सीण । नाहीं उद्धरितां भिन्न । समर्थाचे घरीं एक अन्न । आर्तभूता क्षणोक्षणा सांभाळी ॥2॥
रुचीचे प्रकार। आणिताती आदरें । कोठें ही न पडे अंतर । थोरां थोर धाकुटएा धाकुटा ॥3॥
करितां बळ धरितां नये । झोंबतां डोळे मनें च होय। आपुल्या उद्देशाची सोय । जाणे हृदयनिवासी ॥4॥
पान्हा तरी आल्या अंतर तेथें । तों नाहीं भरिलें रितें । करितों सेवन आइतें । तुका ह्मणे चित्तें चित्त मेळवूनी ॥5॥

ENGLISH TRANSLATION

Vitthal dwells on the bank of the Bhima. Vitthal resides in Pandhari.

Vitthal is near Pundalika, supremely generous in bestowing mercy. Vitthal is tender to those who remember Him and surpasses all in honor.

He is the support of the entire creation; Vitthal embodies divine play. He stands and yet never feels weariness.

In granting liberation He makes no distinction. In the house of the Almighty there is one food for all; He cares for the distressed at every moment.

Delicacies of every kind are brought before Him with devotion. He never fails anyone.

He is great to the great and small to the small. He cannot be seized by force; He yields only to the heart and mind.

He who dwells in the heart knows the way of one's own purpose. When the milk of love flows, the distance vanishes; nothing is left empty.

Says Tuka, I partake of what is ready, merging my heart with His.

IN PLAIN WORDS

Vitthal lives on the bank of the Bhima. Vitthal dwells in Pandhari. Vitthal is beside Pundalik, generous in giving mercy. Vitthal is tender to those who remember him, and beyond all in honor. He is the support of the whole creation. Vitthal takes form for the sake of play. He stands and stands, yet feels no weariness. In granting freedom he makes no distinction. In the house of the Almighty there is one food for all; he watches over the distressed at every moment. Dishes of every taste are brought to him with love. Nowhere does he fall short. He is great to the great and small to the small. He cannot be seized by force; he yields only to the heart. The one who dwells in the heart knows the aim of your own purpose. When the milk of love comes, the distance is gone; nothing is left empty. Tuka says: I take what is ready, joining my heart to his.

WHAT IT MEANS

Tukaram fixes Vitthal in place, on the riverbank, in Pandhari, beside Pundalik, and then widens him out into the support of all creation who has only stood there, never tiring, for the sake of his devotees. The heart of the poem is fairness and access: in this Lord's house there is one food for everyone, no rank in who gets liberated, great for the

great and small for the small. What he cannot be is forced; he yields only to the heart, because as the indweller he already knows your true intention. The closing image is a nursing mother whose milk lets down: when love flows, the distance between soul and God simply disappears.

GATHA 0664 *Devotion to Vitthal*

Adoration, the face that cures existence

मराठी मूळ

ताप हें हरण श्रीमुख । हरी भवरोगा ऐसें दुःख । अवलोकितां उपजे सुख । उभें सन्मुख दृष्टीपुढें ॥1॥
न पुरे डोळयांची धणी । सखोल कृपेची च खाणी । स्तवितां न पुरे वेदवाणी । तो हा समचरणी कृपानिधी ॥ध्रु.॥
रामकृष्णध्यान वामननारसिंहीं । उग्र आणि सौम्य कांहीं च नाहीं । सांपडे भरलीये वाही । भाव शुद्ध पाहीं याचें भातुकें ॥2॥
गुणगंभीर चतुर सुजाण। शूर धीर उदार नारायण। व्यापक तरी त्रिभुवन । मनमोहनलावण्य हें ॥3॥
ठाण हें साजिरें सुंदर । अविनाश अविकार । अनंत आणि अपार । तो हा कटीं कर धरिताहे ॥4॥
जयाची वाणी सुमनमाळा। परमामृतजिव्हाळा । अनंता अंगीं अनंत कळा । तुका जवळा चरण सेवे ॥5॥
कान्होबा0नाट अभंग 7

ENGLISH TRANSLATION

His holy face removes all burning pain. It cures the terrible disease of worldly existence.

Beholding it, joy arises; it stands before my eyes in person. The eyes can never have their fill of it.

His mercy is a deep, inexhaustible mine. Even the Vedic hymns cannot praise Him adequately.

This treasury of mercy stands on even feet. In the meditation of Rama, Krishna, Vamana, and Narasimha, there is nothing fierce or mild; all merge into one.

He is found in the full current of pure devotion; sincerity of heart is His delight. He is noble, profound, wise, and discerning.

He is brave, steadfast, generous, Narayana. Though He pervades the three worlds, He is this enchanting, captivating beauty.

His stance is graceful and beautiful, imperishable and unchanging, infinite and boundless. He stands with hands upon His waist.

His words are garlands of flowers, nectar of the highest order. The Infinite One possesses infinite arts.

Says Tuka, I stay close, serving at His feet.

IN PLAIN WORDS

His holy face takes away all burning pain. It cures the disease of worldly existence. Looking at it, joy is born; it stands before my eyes in person. My eyes can never get their fill of it. His mercy is a deep, never-emptying mine. Even the speech of the Vedas cannot praise him enough. This treasury of mercy stands on even feet. In meditating on Rama, Krishna, Vamana, Narasimha, there is nothing fierce, nothing mild; all is one. He is found in the full current of pure devotion; a sincere heart is his delight. He is noble, deep, clever, wise. He is brave, steady, generous, Narayana. Though he fills the three worlds, he is this heart-stealing beauty. His stance is graceful and lovely, undying and unchanging, endless and without limit. He stands with his hands upon his waist. His words are garlands of flowers, nectar of the highest kind. The Endless One holds endless arts. Tuka says: I stay close, serving at his feet.

WHAT IT MEANS

Tukaram gazes at Vitthal's standing form and reports what the sight does: it lifts the fever of worldly life and pours in a joy the eyes can never exhaust. He insists the Vedas themselves run out of praise before this mercy is described, and that across the avatars, Rama, Krishna, Vamana, Narasimha, there is no longer any split between fierce and gentle; all of them resolve into this one even-footed beauty. The form is gorgeous and infinite at once, world-pervading yet standing simply with hands on hips before him. The way in is not force or cleverness but sincerity; a pure heart is what delights him, and that is where Tukaram chooses to stay, at the feet.

GATHA 0665 *Devotion to Vitthal*

Litany of names, calling on the protector

मराठी मूळ

अगा ये वैकुंटनायका । अगा ये त्रैलोक्यतारका । अगा जनादनना जगव्यापका । अगा पाळका भक्तांचिया ॥1॥
अगा ये वसुदेवदेवकीनंदना । अगा ये गोपिकारमणा । अगा बिळबंध वामना। अगा निधाना गुणनिधी ॥ध्रु.॥
अगा ये द्रौपदीबांधवा । अगा ये सखया पांडवा । अगा जीवाचिये जीवा । अगा माधवा मधुसूदना ॥2॥
अगा महेश्वरा महाराजा । अगा श्रीहरी गरुडध्वजा । अगा सुंदरा सहस्त्रभुजा । पार मी तुझा काय वणूप ॥3॥
अगा अंबऋषिपरंपरा। निलारंभ निविनकारा । अगा गोवर्धन धरणीधरा । अगा माहेरा दीनाचिया ॥4॥
अगा धर्मराया धर्मशीळा । कृपासिंधु कृपाळा । अगा प्रेमाचिया कल्लोळा । सकळकळाप्रवीणा ॥5॥
अगा चतुरा सुजाणा । मधुरागिरा सुलक्षणा । अगा उदारा असुरमदनना । राखें शरणा तुकयाबंधु ॥6॥

ENGLISH TRANSLATION

O Lord of Vaikuntha, O deliverer of the three worlds, O all-pervading Janardana, O protector of Your devotees. O son of Vasudeva and Devaki, O delight of the gopis, O Vamana who bound Bali, O treasure-house of virtues.

O brother of Draupadi, O friend of the Pandavas, O life of our very life, O Madhava, Madhusudana. O great Lord, O supreme King, O Shri Hari bearing the Garuda banner, O beautiful one of a thousand arms.

How can I describe Your fullness? O heir of Ambarisha's lineage, O spotless one beyond all change, O lifter of Govardhana, O home of the helpless. O righteous one of supreme virtue, O ocean of compassion, O flood of pure love, master of all arts.

O wise and discerning one, of sweet speech and auspicious qualities, O generous crusher of demons, protect Tukayabandhu who comes to Your shelter.

IN PLAIN WORDS

O Lord of Vaikuntha. O deliverer of the three worlds. O all-pervading Janardana. O protector of your devotees. O son of Vasudeva and Devaki. O delight of the gopis. O Vamana who bound Bali. O treasure-house of virtues. O brother of Draupadi. O friend of the Pandavas. O life of our very life. O Madhava, Madhusudana. O great Lord, O supreme King. O Shri Hari with the Garuda banner. O beautiful one of a thousand arms, how can I tell your fullness? O heir of Ambarisha's line. O spotless one beyond all change. O lifter of Govardhana. O home of the helpless. O righteous one of highest virtue. O ocean of compassion. O flood of pure love, master of all arts. O wise and discerning one, of sweet speech and lovely marks. O generous crusher of demons: guard Tukayabandhu, who has come to your shelter.

WHAT IT MEANS

This abhanga is almost entirely an address, name after name laid before the Lord like offerings. Tukaram threads together his cosmic titles, Lord of Vaikuntha, all-pervading Janardana, and his intimate ones, brother of Draupadi, friend of the Pandavas, life of our life, so that the same God is at once beyond the three worlds and bound to those who love him. Each name also recalls a rescue: Vamana who humbled Bali, the lifter of Govardhana, the home of the helpless, the crusher of demons. The long list is itself the prayer; only at the very end does the single request arrive, that this Lord of so many names guard the one who has taken refuge.

GATHA 0666 *Devotion to Vitthal*

Adoration, the beauty of the standing form

मराठी मूळ

उभा देखिला भीमातीरीं । कर मिरवले कटावरी । पाउलें तरी सम चि साजिरीं । नाम तरी अनंत अतिगोड ॥1॥
शंखचक्रांकित भूषणें । जडितमेखळा चिद्रत्नें । पितांबर उटी शोभे गोरेपणें । लोपलीं तेणें रवितेजें ॥2॥
श्रवणीं कुंडलें देती ढाळ । दशांगुळीं मुद्रिका माळ । दंतओळी हिरे झळाळ । मुख निर्मळ सुखरासी ॥3॥
कडीं कडदोरा वांकी वेळा । बाहीं बाहुवटे पदक गळां । मृगनाभी रेखिला टिळा । लवती डोळां विद्युल्लता ॥4॥
सुंदरपणाची साम्यता । काय वणूप ते पावे आतां । तुकयाबंधु ह्मणे रे अच्युता । धन्य ते मातापिता प्रसवली ॥5॥

ENGLISH TRANSLATION

I have seen Him standing on the bank of the Bhima, His hands displayed proudly upon His hips. His feet are beautifully even, and His Name is infinitely sweet.

Conch and discus mark His ornaments. A jeweled girdle shines with the gems of consciousness.

A yellow silk garment and sandalwood paste enhance His fair complexion, outshining the radiance of the sun. Earrings cast their glow upon His ears.

Rings adorn His ten fingers alongside a rosary. His row of teeth sparkles like diamonds.

His face is pure and overflows with bliss. A waist-cord and bracelets adorn His waist and wrists.

Armlets grace His arms, a pendant hangs at His throat, and a musk tilak marks His forehead. His eyes flash like lightning.

What comparison can describe such beauty? Says Tukayabandhu, O Achyuta, blessed indeed are the mother and father who gave birth to You.

IN PLAIN WORDS

I have seen him standing on the bank of the Bhima, his hands set proudly on his hips. His feet are beautifully even, and his Name is endlessly sweet. Conch and discus mark his ornaments. A jeweled girdle shines with gems of consciousness. A yellow silk robe and sandal paste set off his fair body, outshining the light of the sun. Earrings cast their glow on his ears. Rings adorn his ten fingers, with a rosary among them. His row of teeth sparkles like diamonds. His face is pure, a heap of bliss. A waist-cord and bangles adorn his waist and wrists. Armlets grace his arms, a pendant hangs at his throat, a musk mark is drawn on his brow. His eyes flash like lightning. What can match such beauty? How shall I tell it now? Tukayabandhu says: O Achyuta, blessed are the mother and father who gave you birth.

WHAT IT MEANS

Here Tukaram does nothing but look, head to foot, at Vitthal standing on the Bhima's bank with hands on hips. He moves slowly over the form, the even feet, the conch and discus, the yellow silk and sandal paste, the earrings, rings, rosary, the lightning of the eyes, as if love itself were taking inventory. The jeweled girdle made of gems of consciousness quietly hints that this gorgeous body is woven of more than matter. Overwhelmed, he gives up the catalogue and blesses the very parents who brought such beauty into the world, the worshipper's most personal way of saying that the sight is beyond describing.

GATHA 0667 *Prayers*

Prayer, only the feet, nothing else

मराठी मूळ

एक मागणें हृषीकेशी । चित्त द्यावें सांगतों वचनासी । मज अंतर तुझ्या चरणासी । न पडे ऐसी कृपा करीं ॥1॥
नको दुजी बुिद्ध आणीक । रिद्धसिद्धी परलोक । तूं स्वामी मी सेवक । खंडणा नको करूं ऐसी ॥ध्रु.॥
मना येईल तो जन्म देई । भलते कुळीं भलते ठायीं । तें मी सांकडें घालीत नाहीं । हृदयींहुनीं तूं न वजें ॥2॥
इतुलें करीं भलत्या परी । भलत्या भावें तुझें द्वारीं । राहेन दास होऊनि कामारी । वदो वैखरी नित्य नाम ॥3॥
नको विचारूं दुसरें आतां । शरण आलों जी पंढरीनाथा । तुकयाबंधु ह्मणे रे अच्युता । आहेसि तूं दाता दानशूर ॥4॥

ENGLISH TRANSLATION

I have one request, O Hrishikesha. Give Your chitta to my words.

Grant me such grace that I am never separated from Your feet. I do not want any other attainment, no miraculous powers, no other world.

You are the master and I am the servant; do not sever this bond. Give me whatever birth pleases You, in any family, in any place.

I do not make demands about that. But do not leave my heart.

Grant me this much, in any manner. By whatever form of devotion, let me remain at Your door as a servant, a laborer.

Let my voice utter Your Name constantly. Consider nothing else now.

Says Tukayabandhu, I have come to You for refuge, O Lord of Pandhari. O Achyuta, You are indeed the most generous giver.

IN PLAIN WORDS

I have one request, O Hrishikesha. Give your attention to my words. Grant me such grace that I am never parted from your feet. I want no other gain, no powers, no other world. You are the master and I am the servant; do not break this bond. Give me whatever birth pleases you, in any family, in any place. I make no demands about that. Only do not leave my heart. Grant me this much, in any way at all. By whatever kind of devotion, let me stay at your door as a servant, a laborer. Let my voice say your Name without stopping. Think of nothing else now. Tukayabandhu says: I have come to you for refuge, O Lord of Pandhari. O Achyuta, you are the most generous giver of all.

WHAT IT MEANS

Tukaram brings God a single petition and guards it against being mistaken for greed. He waves away every prize a devotee might be expected to ask for, miraculous powers, a higher world, a better birth, and keeps only one thing: never to be parted from the feet. He hands God complete freedom over his next life, any family, any place, on one condition, that God not vacate his heart. The role he asks for is the lowest, servant or day-laborer at the door, with the Name always on his lips, and he closes by reminding the most generous of givers that a refugee has arrived.

GATHA 0668 *Longing and Separation*

Longing, when will grace dawn

मराठी मूळ

कई देखतां होईन डोळीं । सकळां भूतीं मूतिन सांवळी। जीवा नांव भूमंडळीं । जळीं स्थळीं काष्ठीं पाषाणीं ॥1॥
ऐसा कृपा करील नारायण । जीव जगाचा होईन । प्रेमसागरीं बुडईन । होईल स्नान अनुतापीं ॥ध्रु.॥
ऐसा कई येईन दैवास । दृश्य नासोनि जाईल आस । सदा संतचरणीं देहाचा वास । सेवीन शेष धणीवरी ॥2॥
कई नवसा येतील अंकुर । सुखा नाहींसा होईल पार । अमृत तें पृथ्वीजळ सागर । वाहाती पूर आनंदाचे ॥3॥
प्रसन्न दया क्षमा शांति । कई नवविधा होईल भक्ति । भोगीन वैराग्यसंपित्त । मनोरथ कळती तई पुरले ॥4॥
तुकयाबंधु ह्मणे सांग । नव्हे तुजविण निरसेना पांग । ह्मणोनि घातलें साष्टांग । पांडुरंगा वरी चरणा ॥5॥

ENGLISH TRANSLATION

When will I see with these eyes the dark-hued form in all beings, the one who bears the name "soul" throughout the earth, in water, on land, in wood and stone? When will Narayana show such mercy that I become the very life of the world? When will I be drowned in an ocean of love and bathed in the waters of repentance? When will such fortune dawn upon me that all appearance of the visible world dissolves along with all desire? May I dwell always at the feet of saints, partaking of their sacred remnants until fully satisfied. When will the seeds of my vows sprout, and happiness overflow beyond all measure? When the nectar of earth, water, and ocean will flow in floods of bliss.

When will grace, forgiveness, patience, and peace manifest? When will ninefold devotion arise? When will I enjoy the wealth of detachment? Then alone will I know my longings have been fulfilled. Says Tukayabandhu, tell me, for without You this restlessness will not be quieted. Therefore I fall prostrate before the feet of Panduranga.

IN PLAIN WORDS

When will I see with these eyes the dark-hued form in all beings, the one who bears the name "soul" across the earth, in water, on land, in wood and stone? When will Narayana show such mercy that I become the very life of the world? When will I be drowned in an ocean of love and bathed in the waters of repentance? When will such fortune dawn on me that all the visible world dissolves along with every desire? Let me dwell always at the feet of the saints, taking their sacred leavings until I am full. When will the seeds of my vows sprout, and happiness pour out past all measure? When will the nectar of earth, water, and ocean flow in floods of bliss? When will grace, forgiveness, patience, and peace appear? When will ninefold devotion arise? When will I enjoy the wealth of detachment? Only then will I know my longings are fulfilled. Tukayabandhu says: tell me, for without you this restlessness will not be stilled. So I fall flat before the feet of Panduranga.

WHAT IT MEANS

The whole abhanga is one long ache of when, a list of graces Tukaram cannot give himself and can only wait for. He wants to see the dark-hued form in every being, in water and stone alike, to be drowned in love and washed clean by repentance, until the visible world and all its desires dissolve. He counts off what he is longing for, a seat at the feet of the saints, ninefold devotion, the wealth of detachment, peace and forgiveness, and recognizes that each is a gift, not an achievement. That is why the question is aimed at God: without him the restlessness will not quiet, so the poem ends face-down before Panduranga's feet, the question turned into surrender.

GATHA 0669 *Surrender and Acceptance*

Surrender, the warrior protect the wretch

मराठी मूळ

तूं बिळया शिरोमणी । आहेसि माजी ये त्रिभुवनीं । रिघालों पाठी तुझी ह्मणउनी । आतां करीन मी असेल तें ॥1॥
तूं देवा प्रतापदिनकर । सुरा असुरांचा सुर । महावीरां वीर धनुर्धर । मी तों पामर काय तेथें ॥ध्रु.॥
कृपासिंधु दीनवत्सल । फोडिली देवाची बंदशाळ । संहारुनि राक्षसदळ । शरणागत राजीं स्थापिला ॥2॥
उपकर्म करावा बहुत । तरी तूं जाणसी धर्मनीत । उचित काय तें अनुचित । राखें शरणागत आलों आतां ॥3॥
किती म्यां काय विनवावें । शरण आलों जीवें भावें । तुकयाबंधु ह्मणे करावें । क्षेम अवघें येणें काळें ॥4॥

ENGLISH TRANSLATION

You are the supreme trickster, dwelling within these three worlds. I have taken refuge behind You, and so I will do whatever must be done.

You, O God, are a sun of mighty prowess, a champion among gods and demons, a hero among great warriors and archers. What am I, a lowly wretch, in comparison? O ocean of mercy, lover of the humble, You have broken open the prison of the gods.

Having destroyed the demon armies, You have restored the rightful kings who sought Your protection. If much good is to be done, You know the proper code.

What is fitting and what is not, protect this refugee who has come to You now. How much more shall I plead? I have come to You with all my life and soul.

Says Tukayabandhu, grant safety and well-being in this hour.

IN PLAIN WORDS

You are the supreme champion, the crown of the strong, dwelling within these three worlds. I have taken refuge behind you, and so now I will do whatever must be done. You, O God, are a sun of mighty power, the god above gods and demons, a hero among great warriors and archers. What am I, a poor wretch, beside you? O ocean of mercy, lover of the lowly, you broke open the prison of the gods. You destroyed the armies of demons and set the surrendered kings back on their thrones. If much good is to be done, you know the law of right. What is fitting and what is not, you know; protect this refugee who has come to you now. How much more can I plead? I have come to you with all my life and heart. Tukayabandhu says: grant safety and well-being in this hour.

WHAT IT MEANS

Tukaram pleads by leaning his whole weakness against God's strength. He stacks up the heroic titles, sun of power, god above gods and demons, hero among archers, and then sets himself beside them as nothing, a poor wretch with no standing of his own. His confidence does not come from himself but from precedent: this same Lord smashed the prison that held the gods and put surrendered kings back on their thrones. So he leaves the judgment of right and wrong, fitting and unfitting, entirely to God, and asks only the one thing a refugee can ask, to be kept safe in this present hour.

GATHA 0670 *Confession and Sin*

Confession, naming one's own corruption

मराठी मूळ

देवा मी चांडाळ चांडाळ । ह्मणतां लागताहे वेळ । नसे पाहातां भूमंडळ । ऐसा अमंगळ खळ दुसरा ॥1॥
जन्मा उपजलियापासुनी । असत्य कर्म तें अझुनी । सत्य आचरण नेणें स्वप्नीं । निखळ खाणी अवगुणांची ॥2॥
भक्ति दया अथवा कथा। कानीं न साहवे वार्ता । अखंड विषयांची वेथा । अधम पुरता अधमाहुनी ॥3॥
काम क्रोध दंभ अहंकार । गर्व ताठा मद मत्सर । यांचें तरी माहेरघर । परउपकार वैरी तैसा ॥4॥
निंदा द्वेष घात विश्वास । करितां नाहीं केला आळस । करूं नये ते केले संतउपहास । अभक्ष तें ही भिक्षलें ॥5॥
पिाळलें नाहीं पितृवचन। सदा परद्वारीं परधनीं ध्यान । बोलों नये घडलें ऐसें अनोविन । दासीगमन आदिकरूनी ॥ 6॥

ENGLISH TRANSLATION

O God, even to call myself a wretch takes a long time, for there is no one in all the earth as inauspicious and vile as I. From the very moment of my birth, I have practiced nothing but falsehood.

I do not know righteous conduct even in dreams. I am a pure mine of faults.

Devotion, compassion, sacred stories, I cannot even bear to hear of them. My mind is ceaselessly tormented by sense-pleasures.

I am the lowest of the low, more degraded than the most degraded. Lust, anger, hypocrisy, ego, arrogance, pride, and jealousy, these are my true home.

Kindness to others is my enemy. In slander, malice, treachery, and betrayal, I have shown no laziness.

I have mocked the saints, that which should never be done. I have consumed what should not be consumed.

I did not heed my father's words. My gaze was always fixed on another's door and another's wealth.

Unspeakable deeds have been done, beginning with sins too shameful to name.

IN PLAIN WORDS

O God, even to call myself a wretch takes a long time, for there is no one in all the earth as foul and vile as I. From the very moment of my birth I have done nothing but falsehood. I do not know right conduct even in a dream. I am a pure mine of faults. Devotion, compassion, sacred stories: I cannot even bear to hear of them. My mind is endlessly tormented by sense-pleasures. I am the lowest of the low, more degraded than the most degraded. Lust, anger, hypocrisy, ego, arrogance, stiffness, conceit, jealousy: these are my true home. Doing good to others is my enemy. In slander, malice, treachery, and breaking trust I have shown no laziness. I have mocked the saints, which should never be done. I have eaten what should not be eaten. I did not obey my father's words. My eyes were always on another's door and another's wealth. Things too shameful to speak have been done, beginning with going in to a servant-woman, and worse.

WHAT IT MEANS

This is a confession in which Tukaram makes himself the worst man on earth, refusing every comfort of self-excuse. He does not list sins to titillate but to break his own pride: he names lust, anger, hypocrisy and ego as his real household, admits he cannot even stand to hear devotion spoken of, and confesses that doing good to others felt like an enemy. The catalogue runs from slander and betrayal to mocking the very saints and shaming his father, down to deeds he says are too shameful to name. The force of it is self-examination, not despair; by speaking the corruption out loud before God he is dragging it into the light rather than guarding it, which is the first honest move a soul can make.

GATHA 0671 *Prayers*

Prayer, the runaway mind, come quickly

मराठी मूळ

काय काय करितों या मना । परी नाइके नारायणा । करूं नये त्याची करी विवंचना । पतना नेऊं आदरिलें ॥1॥
भलतिये सवें धांवे सैराट । वाट आडवाट दरे दरकुट । न विचारी कुडें कांहीं कपट । घात बळकट मांडियेला ॥2॥
न पुरती भ्रमणा दाही दिशा । सप्त ही पाताळ आकाशा । घाली उडी बळें चि देखोनि फांसा । केलों या देशा पाहुणा ॥3॥
चेतवूनि इंद्रियें सकळ। आशा तृष्णा कल्पना काम क्रोध काळ । दुराविली शुद्ध बुद्ध केली राळ । ऐसें चांडाळ अनिवार हें ॥4॥
आतां काय ऐसें करावें यासी । बहु जाचिलों केलों कासाविसी । तुकयाबंधु ह्मणे हृषीकेशी । धांव मज ऐसी परी जाली ॥5॥
नाटाचे अभंग समाप्त 63

ENGLISH TRANSLATION

What shall I do with this mind, O Narayana? It refuses to listen. It plots what should never be done and drags me toward ruin.

It runs wild in every direction, down roads and byroads, through valleys and ravines, never pausing to consider any deceit or treachery. A great trap has been set.

Not even all ten directions suffice for its wandering, nor the seven nether worlds, nor the skies above. It leaps headlong at the sight of a snare and has made me a stranger in my own land.

It has roused all the senses, along with desire, craving, imagination, lust, anger, and time. It has driven away pure wisdom and reduced my intellect to dust.

This uncontrollable wretch is beyond restraint. Now what can be done with it? I am tormented and made miserable by it.

Says Tukayabandhu, O Hrishikesha, rush to me, for such is my condition.

IN PLAIN WORDS

What, what shall I do with this mind, O Narayana? It will not listen. It plots what should never be done and sets out to carry me to ruin. It runs wild after anything at all, down roads and off roads, through valleys and ravines, never stopping to weigh any deceit or treachery. A heavy trap has been laid. The ten directions are not enough for its wandering, nor the seven nether worlds, nor the skies. It leaps headlong the moment it spots a snare, and has made me a stranger in my own land. It has stirred up all the senses, with desire, craving, imagination, lust, anger, and time. It has driven away clear wisdom and ground my intellect to dust. This is a wretch beyond all restraint. Now what is to be done with it? It has worn me down and made me wretched. Tukayabandhu says: O Hrishikesha, rush to me, for this is the state I am in.

WHAT IT MEANS

Tukaram turns the confession outward onto a single culprit, the mind, which he describes as a runaway that will not obey and actively schemes toward ruin. He pictures it tearing across roads and ravines, through all ten directions and seven worlds, leaping straight at every snare it sees, until he is a stranger even in his own home. It does not act alone; it rouses the senses and yokes desire, craving, lust, anger and time against him, grinding clear judgment to dust. Having admitted plainly that he cannot control this himself, he stops trying and turns it into a cry for rescue: O Hrishikesha, run to me, this is the state I am in.

GATHA 0672 *Autobiography*

Outcast and slandered, turning to God

मराठी मूळ

काय खावें आतां कोणीकडे जावें । गांवांत राहावें कोण्या बळें ॥1॥
कोपला पाटील गांवचे हे लोक । आतां घाली भीक कोण मज ॥ध्रु.॥
आतां येणें चवी सांडिली ह्मणती । निवाडा करिती दिवाणांत ॥2॥
भल्या लोकीं यास सांगितली मात । केला माझा घात दुर्बळाचा ॥3॥
तुका ह्मणे याचा संग नव्हे भला । शोधीत विठ्ठला जाऊं आतां ॥4॥

ENGLISH TRANSLATION

What shall I eat now, where shall I go? By what strength shall I remain in this village? The village headman is angry, and these townspeople are hostile. Who will give me alms now? They say I have lost my senses and are passing judgment against me in the village council.

Good people have been told tales about me; the powerful have ruined this poor one. Says Tuka, this company is no good. I will go now in search of Vitthal.

IN PLAIN WORDS

What shall I eat now? Where shall I go? By what strength can I stay in this village? The headman is angry. The townspeople have turned against me. Who will give me alms now? They say I have lost my senses. They are passing judgment on me in the council. They have carried tales about me to the good people. The powerful have ruined this poor man. Tuka says: their company is no good. I will go now in search of Vitthal.

WHAT IT MEANS

Tukaram speaks from the inside of being cast out by his own village. The headman is angry, the people are hostile, the council has ruled against him, and slander has reached even the decent folk, so that a poor man has been crushed by those with power. He names the practical terror of it: no food, no place, no alms, nowhere to stand. Then he turns the whole loss into a verdict on the company that produced it. If this is what their fellowship comes to, he wants none of it, and he leaves to look for Vitthal instead. The ruin pushes him toward God rather than away.

GATHA 0673 *Social Criticism*

Social criticism, the false devotee

मराठी मूळ

संत मागे पाणी नेदी एक चूळ । दासीस आंघोळ ठेवी पाणी ॥1॥
संतासी देखोनी होय पाठमोरा । दासीचिया पोरा चुंबन देतो ॥ध्रु.॥
संतासी देखोनि करितो ढवाळ्या । भावें धुतो चोळ्या दासीचिया ॥2॥
तुका ह्मणे त्याच्या तोंडावरी थुंका । जातो यमलोका भोगावया ॥3॥

ENGLISH TRANSLATION

When a saint asks for water, this man will not give even a sip. But for his mistress he stores water for her bath.

Seeing a saint, he turns his back, but he kisses the children of his maidservant. Seeing a saint, he makes excuses, yet he lovingly washes the feet of his mistress.

Says Tuka, spit upon the face of such a one. He is bound for Yama's realm of punishment.

IN PLAIN WORDS

When a saint asks for water, this man will not give one sip. But for his mistress he keeps water ready for her bath. Seeing a saint, he turns his back. He kisses the children of his maidservant. Seeing a saint, he makes excuses; but he lovingly washes his mistress's feet. Tuka says: spit on the face of such a one. He is going to Yama's realm to suffer.

WHAT IT MEANS

Tukaram sets two devotions side by side to expose a man whose worship goes entirely to his appetites. The saint who comes to his door gets nothing, not even a sip of water, while his mistress gets her bath drawn and her feet washed with tenderness, and her servant's children get his kisses. The point is not the woman but the inversion:

every honor owed to the holy is spent instead on lust. Tukaram's harsh line, spit on him, is aimed at this pattern of turning one's back on the sacred while lavishing reverence on indulgence. He warns that such a life ends in Yama's hall of punishment, where the reckoning falls due.

GATHA 0674 *Sacred Stories*

Mythic tale, God comes running

मराठी मूळ

एक प्रेमगुज ऐकें जगजेठी । आठवली गोष्टी सांगतसें ॥1॥
एक मृग दोन्ही पाडसांसहित । आनंदें चरत होती वनी ॥ध्रु.॥
अवचिता तेथें पारधी पावला । घेऊनियां आला श्वानें दोन्ही ॥2॥
एकीकडे त्याणें चिरिल्या वाघुरा । ठेविलें श्वानपुत्रा एकीकडे ॥3॥
एकीकडे तेणें वोणवा लाविला । आपण राहिला एकीकडे ॥4॥
चहूंकडोनियां मृगें वेढियेलीं । स्मरों तें लागलीं नाम तुझें ॥5॥
रामा कृष्णा हरी गोविंदा केशवा । देवाचिया देवा पावें आतां ॥6॥
कोण रक्षी आतां ऐसिये संकटीं । बापा जगजेठी तुजविण ॥7॥
आइकोनि तुह्मी तयांचीं वचनें । कृपाअंतःकरणें कळविळलां ॥8॥
आज्ञा तये काळीं केली पर्जन्यासी । वेगीं पावकासी विझवावें ॥9॥
ससें एक तेथें उठवुनी पळविलें । तया पाठीं गेली श्वानें दोन्ही ॥10॥
मृगें चमकोनी सत्वर चाललीं । गोविंदें रिक्षलीं ह्मणोनियां ॥11॥
ऐसा तूं कृपाळु दयाळु आहेसी । आपुल्या भक्तांसी जीवलग ॥12॥
ऐसी तुझी कीर्ती जीवीं आवडती । रखुमाईच्या पती तुका ह्मणे ॥13॥

ENGLISH TRANSLATION

Listen, O Lord of the World, to this tale of love; a story has come to mind. A deer with its two fawns was grazing happily in the forest.

Suddenly a hunter arrived, bringing two hunting dogs. On one side he spread his nets, on another he placed his hounds, on a third side he lit a wildfire, and on the fourth he stationed himself.

Surrounded on all sides, the deer began to remember Your Name. "Rama, Krishna, Hari, Govinda, Keshava, O God of gods, come to us now.

Who will protect us in this dire peril, O Father, Lord of the World, if not You?" Hearing their plea, Your heart was moved with tender compassion. You commanded the rain to fall swiftly and extinguish the fire.

Then a hare was startled and set running, and both dogs chased after it. The deer, alert and quick, fled to safety.

Govinda saved them. Such is Your compassion, Your love, and Your tenderness toward Your devotees.

Says Tuka, O Lord of Rakhumai, such is Your fame, dear to my heart.

IN PLAIN WORDS

Listen, Lord of the World, to a tale of love; a story has come to mind. A deer with its two fawns was grazing happily in the forest. Suddenly a hunter came, bringing two dogs. On one side he spread his nets. On another he set his hounds. On a third he lit a wildfire. On the fourth he stood himself. Surrounded on all sides, the deer began to remember Your Name. "Rama, Krishna, Hari, Govinda, Keshava, God of gods, come to us now. Who will protect us in this peril, Father, Lord of the World, if not You?" Hearing their words, Your heart was moved with tender pity. At that moment You ordered the rain to fall and put out the fire fast. A hare there was startled and ran, and both dogs chased after it. The deer, alert and quick, fled to safety. Govinda saved them. Such is Your pity, Your love, Your tenderness toward Your devotees. Tuka says: such is Your fame, dear to my heart, O Lord of Rakhumai.

WHAT IT MEANS

Tukaram tells a parable to show what the Name does in an hour of total helplessness. The deer and its fawns are boxed in on all four sides, nets, hounds, fire, and the hunter himself, with no opening left by any natural means. Their only act is to cry the Name and ask, who will save us if not You. The poem shows God moved by that cry and answering not with one rescue but with a chain of them: rain to kill the fire, a startled hare to pull the dogs away, an opening through which the deer escape. The lesson Tukaram draws is the character of God revealed in the act: tender toward the devotee, swift when called, glad to be famous for exactly this kind of saving.

GATHA 0675 *Social Criticism*

Social criticism, the greedy preacher

मराठी मूळ

आशाबद्ध वक्ता । धाक श्रोतयाच्या चित्ता ॥1॥
वांयां गेलें तें भजन । उभयतां लोभी मन ॥ध्रु.॥
बहिर्मुख एके ठायीं । तैसें जालें तया दोहीं ॥2॥
माप तैसी गोणी । तुका ह्मणे रितीं दोन्ही ॥3॥

ENGLISH TRANSLATION

A speaker bound by worldly expectations instills only fear in the hearts of listeners. Such devotion goes to waste, for the minds of both are driven by greed.

Both are turned outward, facing the same direction. Says Tuka, the measure and the sack are alike: both empty.

IN PLAIN WORDS

A speaker bound by his own wants puts only fear in the listeners' hearts. That devotion is wasted, for both minds are ruled by greed. Both face outward, the same direction. Tuka says: the measure and the sack are alike; both are empty.

WHAT IT MEANS

Tukaram looks at a religious gathering and finds it hollow on both sides. The speaker preaches to get something, not to give, so what reaches the listeners is fear, not love, and the worship is wasted. The trouble is that speaker and hearer are bent the same way, both turned outward toward gain rather than inward toward God. He ends with

a homely image from the grain market: the measuring cup and the sack into which it pours are no different here, because both are empty. The warning is to examine which way one's own devotion faces, and whether anything real is being passed at all.

GATHA 0676 *Devotion to Vitthal*

Adoration, longing for Vitthal

मराठी मूळ

विठ्ठला रे तूं उदाराचा राव । विठ्ठला तूं जीव या जगाचा ॥1॥
विठ्ठला रे तूं उदाराची रासी । विठ्ठला तुजपाशीं सकळसिद्धी ॥ध्रु.॥
विठ्ठला रे तुझें नाम बहु गोड । विठ्ठला रे कोड पुरविसी ॥2॥
विठ्ठला रे तुझें श्रीमुख चांगलें । विठ्ठला लागलें ध्यान मनीं ॥3॥
विठ्ठला रे वाचे बोला बहुरस । विठ्ठला रे सास घेतला जीवें ॥4॥
विठ्ठला रे शोक करीतसे तुका । विठ्ठला तूं ये कां झडकरी ॥5॥

ENGLISH TRANSLATION

O Vitthal, You are the king of the generous. O Vitthal, You are the life of this world.

O Vitthal, You are the very sum of generosity. O Vitthal, all powers reside with You.

O Vitthal, Your Name is supremely sweet. O Vitthal, You fulfill every longing.

O Vitthal, Your holy face is beautiful. O Vitthal, Your meditation has seized my mind.

O Vitthal, the words from Your mouth overflow with nectar. O Vitthal, my very breath is pledged to You.

Says Tuka, O Vitthal, I grieve in longing. O Vitthal, come to me swiftly.

IN PLAIN WORDS

O Vitthal, You are the king of the generous. O Vitthal, You are the life of this world. O Vitthal, You are the very heap of generosity. O Vitthal, all powers rest with You. O Vitthal, Your Name is so sweet. O Vitthal, You fulfill every wish. O Vitthal, Your holy face is beautiful. O Vitthal, Your image has settled in my mind. O Vitthal, the words from Your mouth are full of nectar. O Vitthal, my breath is pledged to You. Tuka says: O Vitthal, I grieve in longing. O Vitthal, come to me quickly.

WHAT IT MEANS

This is a litany of praise that builds toward a cry for presence. Tukaram names Vitthal's generosity, His power, the sweetness of His Name, the beauty of His face, the nectar of His speech, each line opening and closing on the name itself, so the praise is also the practice. The repetition shows a mind that has fixed on one object and will not let it go: Vitthal's image has lodged in his thought and his very breath is given over. Then the adoration tips into ache. For all this nearness in the heart, the Lord is not yet here in the flesh, and the poem ends in grief and the plain plea, come quickly.

GATHA 0677 *The Necessity of Experience*

Spiritual experience, separating truth from self

मराठी मूळ

बाहिर पडिलों आपुल्या कर्तव्यें । संसारासि जीवें वेटिाळलों ॥1॥
एकामध्यें एक नाहीं मिळों येत । ताक नवनीत निवडीलें ॥ध्रु.॥
जालीं दोनी नामें एका चि मथनीं । दुसरिया गुणीं वेगळालीं ॥2॥
तुका ह्मणे दाखविल्या मुक्ताफळीं । शिंपले चि स्वस्थळीं खुंटलिया ॥3॥

ENGLISH TRANSLATION

By my own doings I have strayed outside my own self and become entangled in worldly life with all my heart. Yet the two cannot be mixed; buttermilk and butter have been separated.

From one single churning two names have arisen, made different by their qualities. Says Tuka, just as shells remain behind when pearls are extracted, so do our deceptions end when the truth is found.

IN PLAIN WORDS

By my own doing I went outside myself and bound my whole life to the world. The two cannot be mixed; buttermilk and butter have been parted. From one churning two names arose, made separate by their qualities. Tuka says: as shells stay behind when the pearl is taken, so deceptions end once the truth is found.

WHAT IT MEANS

Tukaram describes the moment of inward sorting that follows a life spent turned outward. He admits the entanglement was his own work, then says it can now be undone, because the true and the false are no more mixable than butter and the buttermilk left after churning. One process, the churning of a life, yields two distinct things, told apart by their nature. He closes with the image of pearl and shell: when the real thing is found and lifted out, the husk of illusion simply drops away and is left behind. The poem is about discrimination, the labor of separating the self that clung to the world from the self that belongs to God.

GATHA 0678 *Devotion to Vitthal*

Adoration, the soul absorbed

मराठी मूळ

बरवा बरवा बरवा रे देवा तूं । जीवाहूनी आवडसी जीवा रे देवा तूं ॥1॥
पाहातां वदन संतुष्ट लोचन । जाले आइकतां गुण श्रवण रे देवा ॥ध्रु.॥
अष्टै अंगें तनु त्रिविध ताप गेला सीण । वणिनतां लक्षण रे देवा ॥2॥
मन जालें उन्मन अनुपम ग्रहण । तुकयाबंधु ह्मणे महिमा नेणें रे ॥3॥

ENGLISH TRANSLATION

How beautiful, how beautiful, how beautiful You are, O God. You are dearer to the soul than the soul itself.

Gazing at Your face, the eyes are satisfied. Hearing Your virtues, the ears are fulfilled.

All eight limbs of the body are soothed, and the threefold afflictions of life are dispelled when Your qualities are described. The mind has become absorbed beyond thought.

Says Tukayabandhu, I cannot comprehend this glory.

IN PLAIN WORDS

How beautiful, how beautiful, how beautiful You are, O God. You are dearer to the soul than the soul itself, O God. Gazing at Your face, the eyes are content. Hearing Your virtues, the ears are filled, O God. The whole body in its eight parts is soothed, the threefold afflictions and weariness are gone, when Your marks are described, O God. The mind has passed beyond thought, an unmatched taking-hold. Tukayabandhu says: I do not know this glory.

WHAT IT MEANS

Tukaram, here speaking in his brother's voice, traces beauty entering through every gate of the body until the mind itself dissolves. Sight is satisfied by the Lord's face, hearing by His qualities, and the whole frame is eased so that the three great afflictions and all tiredness lift away. The praise then crosses a threshold: the mind becomes unmana, gone past thought, seized by something beyond compare. The last line is the honest end of such an experience. Having been taken up entirely, the poet says he cannot comprehend the glory that took him; the experience outruns any account of it.

GATHA 0679 *The Saints*

Praise of the saints, joy in their courtyard

मराठी मूळ

सोलीव जें सुख अतिसुखाहुनि । उभें हें अंगणीं वैष्णवांच्या ॥1॥
वृंदावन सडे चौक रंग माळा । नाचे तो सोहोळा देखोनियां ॥ध्रु.॥
भूषणमंडित सदा सर्वकाळ । मुद्रा आणि माळ तुळसी कंठीं ॥2॥
नामओघ मुखीं अमृताचें सार । मस्तक पवित्र सहित रजें ॥3॥
तुका ह्मणे मोक्ष भक्ताचिया मना । नये हा वासना त्याची करी ॥4॥

ENGLISH TRANSLATION

That pure joy, surpassing all other joys, stands in the courtyard of the Vaishnavas. Tulsi gardens are swept, rangoli patterns and garlands of flowers are arranged, and one dances beholding this celebration.

Adorned with sacred marks at all times, they wear the mudra marks and the tulsi garland around the neck. The Name flows from their lips, the essence of nectar.

Their heads are holy, blessed with the dust of the saints' feet. Says Tuka, liberation itself desires the heart of such a devotee; it waits upon his will.

IN PLAIN WORDS

That pure joy, greater than the greatest joy, stands in the courtyard of the Vaishnavas. Tulsi gardens are swept, squares are drawn with colored powder, garlands are hung, and one dances to see the festival. They are always adorned with sacred marks, wearing the mudra signs and the tulsi beads at the neck. The flood of the Name is on their lips, the essence of nectar. Their heads are holy, blessed with the dust of the saints' feet. Tuka says: liberation itself longs for the heart of such a devotee; it waits upon his will.

WHAT IT MEANS

Tukaram says the highest joy is not somewhere far off but standing in the courtyard where the devotees of God gather. He paints the scene with festival detail: swept tulsi plots, rangoli squares, garlands, dancing, bodies marked with the sacred signs and beaded with tulsi, mouths pouring the Name like nectar, heads humbled by the dust of holy feet. The whole picture argues that the company of the saints is itself the goal, not merely the road to it. He lands the claim by reversing the usual hunger: liberation, which everyone chases, here desires the devotee instead, and waits on his pleasure. The one absorbed in the Name no longer needs to seek release; release seeks him.

GATHA 0680 *Devotion to Vitthal*

Devotion, only Pandhari counts

मराठी मूळ

तीर्थॉ केलीं कोटीवरी । नाहीं देखिली पंढरी ॥1॥
जळो त्याचें ज्यालेंपण । न देखे चि समचरण ॥ध्रु.॥
योग याग अनंत केले । नाहीं समचरण देखिले ॥2॥
तुका ह्मणे विठ्ठलपायीं। अनंत तीर्थॉ घडिलीं पाहीं ॥3॥

ENGLISH TRANSLATION

One may have made ten million pilgrimages and still not seen Pandhari. Let his very birth burn, for it has never beheld the even feet of the Lord.

Infinite rituals and sacrifices may be performed, yet without seeing those even feet, all is in vain. Says Tuka, at the feet of Vitthal, countless holy places are contained.

IN PLAIN WORDS

One may make ten million pilgrimages and still never see Pandhari. Let his very life burn, for it has never seen the even feet of the Lord. He may perform endless yogas and sacrifices, yet has not seen those even feet. Tuka says: at Vitthal's feet, countless holy places are held.

WHAT IT MEANS

Tukaram measures all sacred effort against one thing: standing before Vitthal on the brick at Pandhari. A man may rack up ten million pilgrimages and perform yoga and sacrifice without end, and Tukaram calls the whole heap empty if it never brought him to those even feet. His harsh line, let such a life burn, is aimed at the pattern of busy religion that misses its own center, not at any person. The closing claim reverses the math: the feet of Vitthal already contain every holy place there is. To reach them is to have made all the pilgrimages at once; to miss them is to have made none.

GATHA 0681 *Devotion to Vitthal*

Devotion, refusing to bargain with God

मराठी मूळ

कोणतें कारण राहिलें यामुळें । जें म्यां तुज बळें कष्टवावें ॥1॥
नाहीं जात जीव नाहीं होत हानी । सहज तें मनीं आठवलें ॥ध्रु.॥
नाहीं कांहीं चिंता मरतों उपवासी । अथवा त्या ह्मैसी गाई व्हाव्या ॥2॥
हें तों तुज कळों येतसे अंतरीं । लाखणीक वरी साच भाव ॥3॥
तुका ह्मणे देवा नासिवंतासाठीं । पायांसवें तुटी करिती तुझ्या ॥4॥

ENGLISH TRANSLATION

What pressing cause remains that would compel me to trouble You by force? I am not dying, nor is any harm befalling me. What came to mind arose naturally, of its own accord.

I have no worry about starving, nor any need for buffaloes or cows. You know all this within my heart.

The outward display is genuine devotion. Says Tuka, O God, for the sake of perishable things, people sever their connection with Your feet.

IN PLAIN WORDS

What pressing cause is there that I should force You into trouble for me? My life is not leaving. No harm is coming to me. What came to mind came on its own. I have no fear of dying of hunger, no need of buffaloes or cows. You know all of this within my heart. The outward show is true devotion. Tuka says: O God, for the sake of perishable things people break off their hold on Your feet.

WHAT IT MEANS

Tukaram refuses to use God as a means to anything. He checks himself: there is no emergency, no starvation, no loss of cattle, nothing that would justify pestering the Lord for help, and what rose in his mind rose on its own, not as a demand. He trusts that God already reads the heart and knows the difference between asking for things and simply wanting Him. The closing line names the trap he is avoiding: people let go of God's feet for the sake of perishable goods, trading the eternal for what will rot. By wanting nothing from God except God, Tukaram keeps his grip on the feet that do not pass away.

GATHA 0682 *Prayers*

Prayer, the Lord who takes the lowly

मराठी मूळ

रामा अयोध्येच्या राया । दिनानाथा रे सखया ॥1॥
पाप ताप विघ्न हरीं । दिनानाथा सुख करीं ॥ध्रु.॥
भिलटीचिया रे उच्छिष्टा । स्वीकारिसी रे तूं भ्रष्टा ॥2॥
मी तों सलगीचें मूल । तुका ह्मणे तू सखोल ॥3॥

ENGLISH TRANSLATION

O Rama, king of Ayodhya, O Lord of the lowly, my dear friend. Destroy my sins, afflictions, and obstacles; O Lord of the humble, bring me happiness.

You accepted the half-eaten fruit of the tribal woman Shabari, receiving even polluted offerings. I am Your intimate child.

Says Tuka, and You are deep and generous.

IN PLAIN WORDS

O Rama, king of Ayodhya, Lord of the lowly, my dear friend. Take away my sin, my suffering, my obstacles; Lord of the humble, give me happiness. You took the half-eaten fruit of the tribal woman; You, who accept even the polluted. I am Your own intimate child. Tuka says: and You are deep and generous.

WHAT IT MEANS

Tukaram prays to Rama by the titles that matter to a sinner: king of Ayodhya, but also friend and Lord of the lowly. He asks for the ordinary relief, removal of sin, affliction, and obstacles, and rests the request on a remembered act of grace. Rama once ate the fruit Shabari had already tasted, accepting what custom called defiled because the love behind it was pure. On that ground Tukaram claims his place not as a stranger but as an intimate child who can speak freely. The whole prayer leans on God's character as deep and generous, the kind of Lord who measures by the heart's love and not by the giver's rank or purity.

GATHA 0683 *Prayers*

Prayer, asking to see God

मराठी मूळ

तुजवरी ज्याचें मन । दरुषण दे त्याचें ॥1॥
कैसा जाती शुद्ध भाव । हात पाव ना वृत्ती ॥ध्रु.॥
अवघियांचा करूनि मेळा । तुज डोळां रोखिलें ॥2॥
तुका ह्मणे तुज आड । लपोनि कोड दावीं देवा ॥3॥

ENGLISH TRANSLATION

Grant the sight of that one whose mind is fixed upon You. How can pure devotion fade when it has no hands, no feet, no worldly function? Gather up all the faculties and fix them upon You.

Says Tuka, hiding behind me, You reveal Your playful wonders, O God.

IN PLAIN WORDS

Grant me the sight You give to the one whose mind is fixed on You. How can pure feeling fade, when it has no hands, no feet, no worldly function? I have gathered all my faculties and aimed them at You. Tuka says: hiding behind me, You show Your playful wonders, O God.

WHAT IT MEANS

Tukaram asks for the vision granted to a wholehearted devotee, then argues why his own longing will not run out. Pure devotion has no hands or feet or worldly business of its own; having nothing to do but love, it cannot tire or wander off the way ordinary works do. He has bundled every faculty together and pointed them all at God like one aim. The closing line catches the strange game of it: God is not far away but hidden right behind the seeker, putting on His wonders just out of sight. The plea to be shown is really a plea for the hidden, near God to step into view.

GATHA 0684 *Worldly Life*

Maya's shadow, asking God to untie us

मराठी मूळ

विश्वव्यापी माया । तिणें झाकुिळलें छाया ॥1॥
सत्य गेलें भोळ्यावारी । अविद्येची चाली थोरी ॥ध्रु.॥
आपुलें चि मन । करवी आपणां बंधन ॥2॥
तुका ह्मणे देवा । तुह्मी कोडीं हीं उगवा ॥3॥

ENGLISH TRANSLATION

Maya pervades the whole world and has covered everything with her shadow. Truth has been swallowed up, and ignorance reigns supreme.

One's own mind creates one's own bondage. Says Tuka, O God, please unravel these riddles.

IN PLAIN WORDS

Maya spreads through the whole world. She has covered everything with her shadow. Truth has been swallowed up. Ignorance rules over all. My own mind makes my own bondage. Tuka says: O God, you alone can untie these knots.

WHAT IT MEANS

Tukaram names a single force that has darkened the world: Maya, the power of illusion, which throws her shadow over everything until truth is lost and ignorance takes the throne. Then he turns the blame inward. The bondage is not laid on him from outside; his own mind ties the knot and holds it tight. Having seen that the trap is self-made,

he sees that he cannot cut it himself. So he ends by handing the riddle to God, the only one who can unravel what the mind has knotted.

GATHA 0685 *Worldly Metaphors*

The body and its kin, no real outsiders

मराठी मूळ

पोटीं जन्मती रोग । तरि कां ह्मणावे आप्तवर्ग ॥1॥
रानीं वसती औषधी । तरि कां ह्मणाव्या निपराधी ॥2॥
तैसें शरीराचें नातें । तुका ह्मणे सर्व आप्तें ॥3॥

ENGLISH TRANSLATION

Diseases are born within the body itself; then why call them strangers? Medicinal herbs grow in the wild; then why call them uninvolved? Says Tuka, even so is the body's relationship with all its kin.

IN PLAIN WORDS

Diseases are born inside the body itself. Then why call them strangers? Healing herbs grow out in the wild. Then why call them outsiders? Tuka says: it is the same with the body's ties. All of them are kin.

WHAT IT MEANS

Tukaram uses two plain facts to break a careless way of thinking. Disease arises from within the very body we call our own, and the herbs that cure us grow far off in the forest, where we never planted them. So the line between what is mine and what is foreign does not hold. He turns this on the bonds of family and relation: we sort people into our own and not our own, but the sorting is arbitrary. Trouble grows from within, help comes from outside, and in truth all of it is one web of kinship.

GATHA 0686 *Autobiography*

The voice is the Lord's, not mine

मराठी मूळ

नव्हे शब्द एक देशी । सांडी गवशी कोणाला ॥1॥
जाली माझी वैखरी । विश्वंभरी व्यापक ॥ध्रु.॥
मोकलिलें जावें बाणें। भाता जेणे वाइलें ॥2॥
आतां येथें कैचा तुका । बोले सिका स्वामीचा ॥3॥

ENGLISH TRANSLATION

These words are not confined to one place; they do not abandon anyone. My voice has become all-pervading, filling the universe.

Like an arrow released from the bow, it cannot return to the quiver that held it. Says Tuka, where is Tuka now? It is the Lord's own teaching that speaks.

IN PLAIN WORDS

These words are not bound to one place. They do not abandon anyone. My voice has become all-pervading; it fills the universe. Like an arrow shot from the bow, it cannot return to the quiver that held it. Now where is Tuka here? Tuka says: it is the Lord's own teaching that speaks.

WHAT IT MEANS

Tukaram describes what has happened to his own speech: it no longer belongs to him or stays in one spot, but spreads everywhere and turns away no one. He gives the image of an arrow already loosed, which cannot be drawn back into its quiver, because once such words go out they cannot be unsaid or owned. Then he asks where Tuka himself is in all this, and answers that he is not the speaker at all. The teaching is the Lord's; Tuka is only the bow that released it.

GATHA 0687 *The Power of the Name*

Singing the Name, the rising tide of love

मराठी मूळ

गायनाचे रंगीं । शक्ति अद्भुत हे अंगीं ॥1॥
हें तों देणें तुमचें देवा । घ्यावी अखंडित सेवा ॥ध्रु.॥
अंगीं प्रेमाचें भरतें । नाहीं उतार चढतें ॥2॥
तुका ह्मणे वाणी । नाम अमृताची खाणी ॥3॥

ENGLISH TRANSLATION

In the rapture of sacred song, a wondrous power comes over the body. This is Your gift, O God: accept this unbroken service.

The tide of love rises within and never ebbs, only increasing. Says Tuka, the Name from the tongue is a mine of nectar.

IN PLAIN WORDS

In the rapture of song a wondrous power comes over the body. This is your gift, O God; let me give you unbroken service. The tide of love rises in me. It never ebbs; it only climbs higher. Tuka says: the Name on the tongue is a mine of nectar.

WHAT IT MEANS

Tukaram speaks from inside the act of singing, where a strange power floods the body as the bhajan rises. He refuses to claim it as his own attainment; it is God's gift, and his only response is to ask that the service never break off. The love it raises is a tide that does not turn, only swells higher and higher. The reason, he says, is in the Name itself: spoken aloud, it is an inexhaustible mine of nectar, so the source can never run dry.

GATHA 0688 *Surrender and Acceptance*

Surrender, the measuring cup and the master

मराठी मूळ

माप ह्मणे मी मवितें । भरी धणी ठेवी रितें ॥1॥
देवा अभिमान नको । माझेठायीं देऊं सकों ॥ध्रु.॥
देशी चाले सिका । रितें कोण लेखी रंका ॥2॥
हातीं सूत्रदोरी । तुका ह्मणे त्याची थोरी ॥3॥

ENGLISH TRANSLATION

The measuring cup says, "I do the measuring," but it is the master who fills and empties it. O God, do not let pride take residence in me.

The coin that circulates has the king's stamp upon it; who pays heed to an empty pauper? Says Tuka, the greatness belongs to the one who holds the string.

IN PLAIN WORDS

The measuring cup says, I do the measuring. But it is the master who fills it and sets it down empty. O God, do not let pride live in me. Do not let me say the work is mine. The coin that passes from hand to hand carries the king's stamp; who looks twice at an empty pauper? The string is in your hand. Tuka says: the greatness is his.

WHAT IT MEANS

Tukaram catches the soul in the act of self-congratulation and corrects it with a homely image. A measuring cup boasts that it does the measuring, but it has no will of its own; the master fills it and empties it as he pleases. So he prays that the same pride never settle in him, that he never claim the work as his doing. A coin is honored only because the king's stamp is on it, not for itself, just as a puppet moves only because someone holds the string. Whatever greatness shows through him belongs to the one who holds the string.

GATHA 0689 *Surrender and Acceptance*

Surrender, the Father carried the cup away

मराठी मूळ

कोण सांगायास । गेलें होतें देशोदेश ॥1॥
नेलें वा†या हातीं माप । समर्थ तो माझा बाप ॥ध्रु.॥
तुका ह्मणे या निश्चयें । माझें निरसलें भय ॥3॥

ENGLISH TRANSLATION

Who had gone traveling from land to land to spread this message? The measuring cup was carried away by the Almighty, my Father. Says Tuka, by this certainty, my fear has been dissolved.

IN PLAIN WORDS

Who had gone wandering from land to land to spread this message? No one of mine. The measuring cup was carried off by him. The Almighty is my Father. Tuka says: by this certainty my fear has dissolved.

WHAT IT MEANS

Tukaram presses the same image of the measuring cup further. He asks who really traveled from country to country to carry his teaching abroad, and answers that he himself did nothing; the cup was simply picked up and carried by God. Calling the Almighty his Father, he places the whole work in stronger hands than his own. Out of that certainty his fear falls away, for if the doing was never his, then neither is the burden, and there is nothing left for him to be afraid of.

GATHA 0690 *Autobiography*

The porter of the Master's goods

मराठी मूळ

सकिळकांच्या पायां माझी विनवणी । मस्तक चरणीं ठेवीतसें ॥1॥
अहो श्रोते वक्ते सकळ ही जन । बरें पारखुन बांधा गांठी ॥ध्रु.॥
फोडिलें भांडार धन्याचा हा माल । मी तंव हामाल भारवाही ॥2॥
तुका ह्मणे चाली जाली चहूं देशी । उतरला कसीं खरा माल ॥3॥

ENGLISH TRANSLATION

I place my humble plea at the feet of all. I bow my head to everyone's feet.

O listeners, speakers, all people, examine well and tie the knot firmly. The treasury has been opened; this is the Master's merchandise.

I am merely a porter, a carrier of the load. Says Tuka, this trade has spread in all four directions. The goods have proven genuine when tested.

IN PLAIN WORDS

I lay my plea at the feet of all. I set my head down at everyone's feet. O listeners, O speakers, all you people: test it well, then tie the knot fast. The treasury has been opened. This is the Master's merchandise. I am only a porter, a carrier of the load. Tuka says: the trade has spread to all four lands. Tested, the goods proved genuine.

WHAT IT MEANS

Tukaram opens by bowing low to everyone, listeners and fellow speakers alike, taking the humblest place. He tells them not to accept his words on trust but to examine the goods well and only then hold on tight. The treasury he has opened is not his own; it is the Master's stock, and he is merely the hired porter who hauls it on his back. He takes no credit for the worth of what he carries. The proof is in the testing: the teaching has spread to the four directions and, weighed and assayed, has come out true.

GATHA 0691 *The Nature of God*

God past all measure, cling to the saints

मराठी मूळ

कोण त्याचा पार पावला धुंडितां । पुढें विचारितां विश्वंभरा ॥1॥
अणुरेणु सूक्ष्मस्थूळा पार नाहीं । श्रुती नेती त्या ही खुंटलिया ॥ध्रु.॥
फळांत कीटक येवढें आकाश । ऐसीं तरुवरास अनेक किती ॥2॥
दाविलें अनंतें अर्जुनासि पोटीं । आणीक त्या सृिष्ट कृष्णलोक ॥3॥
तुका ह्मणे लागा संतांचिये कासे । ठाव घेतां कैसे वांचा जीवें ॥4॥

ENGLISH TRANSLATION

Who has found His limits, even after the deepest searching? When one inquires further, O Sustainer of the Universe, there is no end. From the atom to the vast, from the subtle to the gross, there is no measure.

Even the Vedas declaring "not this, not this" have reached exhaustion. Within one fruit lies a tiny insect, within it a sky as vast as all the world, and within that, how many trees beyond counting.

The Infinite One showed Arjuna within His belly yet more creations and worlds of Krishna beyond. Says Tuka, cling to the company of saints. By taking refuge there, save your life.

IN PLAIN WORDS

Who has reached his far edge, however deep the search? Inquire further, O Sustainer of the world, and there is no end. From the atom to the vast, from the subtle to the gross, there is no measure of him. Even the Vedas, saying not this, not this, have worn out and stopped. Inside one fruit is a tiny insect; inside that, a sky as wide as the world; and inside that, trees beyond counting. The Infinite One showed Arjuna within his own belly more creations and more worlds of Krishna still. Tuka says: lay hold of the company of the saints. Take refuge there and your life is saved.

WHAT IT MEANS

Tukaram piles up images to show that God cannot be measured or reached by searching, from the smallest atom to the largest expanse, in the subtle and in the gross alike. Even the Vedas, with their method of negation, not this, not this, finally exhaust themselves and fall silent. He spirals inward and outward at once: a worlds within worlds inside a single fruit, and the vision Krishna gave Arjuna of endless creations held within his own body. The point is not to map the Infinite but to give up the attempt. Since you cannot reach him by your own searching, cling instead to the company of the saints; taking refuge there is what saves your life.

GATHA 0692 *Surrender and Acceptance*

Surrender, no division between you and me

मराठी मूळ

जें जें कांही करितों देवा । तें तें सेवा समर्पें ॥1॥
भेद नाहीं सर्वात्मना । नारायणा तुज मज ॥ध्रु.॥
आह्मी दुजें नेणों कोणा। हें चि मना मन साक्ष ॥2॥
तुका ह्मणे जगन्नाथा । हें अन्यथा नव्हे कीं ॥3॥

ENGLISH TRANSLATION

Whatever I do, O God, I offer to You as service. There is no division between You and me, O Narayana, for all is one Self.

I know no one else; this is the honest witness of my own mind. Says Tuka, O Lord of the World, this is no falsehood.

IN PLAIN WORDS

Whatever I do, O God, I offer to you as service. There is no division, O Narayana, between you and me, for all is one Self. I know no one else. My own mind is the witness of this. Tuka says: O Lord of the world, this is no falsehood.

WHAT IT MEANS

Tukaram turns every action into worship by offering all of it to God as service, so that nothing he does stands apart from God. He goes further and denies the gap itself: between the worshipper and Narayana there is no real division, since all is one Self. He knows no second, no other to turn to, and he calls his own mind as honest witness that this is so. Lest it sound like a pious boast, he closes by swearing to the Lord of the world that it is not a lie but his settled truth.

GATHA 0693 *The Nature of God*

Praise that fails, yet the tongue still craves it

मराठी मूळ

स्तुति करूं तरी नव्हे चि या वेदा । तेथें माझा धंदा कोणीकडे ॥1॥
परी हे वैखरी गोडावली सुखें । रसना रस मुखें इच्छीतसे ॥ध्रु.॥
रूप वर्णावया कोठें पुरे मती । रोमीं होती जाती ब्रह्मांडें हीं ॥2॥

ENGLISH TRANSLATION

Even the Vedas cannot adequately praise You; where then does my feeble attempt stand? Yet my vaikhari, my articulated speech, has grown sweet with the joy of it, and my tongue craves the taste upon its lips. To describe Your form, where does the intellect suffice? Entire universes arise and vanish in each pore of Your being.

IN PLAIN WORDS

If I try to praise you, even the Vedas cannot do it. Where then does my poor effort stand? And yet my speech has grown sweet with the joy of it. My tongue craves the taste of it on my lips. To describe your form, how can the intellect ever be enough? In each pore of you whole universes arise and pass away.

WHAT IT MEANS

Tukaram admits at once that praising God is beyond him; if even the Vedas fall short, his own attempt is nothing. But the failure does not stop him, because the praising itself has turned sweet, and his tongue keeps reaching for the taste the way one craves a flavor on the lips. He cannot describe the divine form because no intellect is large enough to hold it. He gives the measure of why: in a single pore of God, entire universes are coming into being and dissolving. The mind cannot encompass that, yet the joy of trying is its own reward.

GATHA 0694 *The Nature of God*

Only God can describe God, only God can reveal himself

मराठी मूळ

तुज वर्णी ऐसा तुज विण नाहीं । दुजा कोणी तीहीं त्रिभुवनीं ॥1॥
सहस्त्रमुखें शेष सिणला बापुडा । चिरलिया धडा जिव्हा त्याच्या ॥ध्रु.॥
अव्यक्त अलक्षा अपारा अनंता । निर्गुणा सचिद नारायणा ॥2॥
रूप नाम घेसी आपुल्या स्वइच्छा । होसी भाव तैसा त्याकारणें ॥3॥
तुका ह्मणे जरी दाविसी आपणा । तरि च नारायणा कळों येसी ॥4॥

ENGLISH TRANSLATION

There is no one in the three worlds who can describe You except Yourself. The thousand-mouthed Shesha has grown weary, even with his tongues split into countless parts.

You are unmanifest, imperceptible, boundless, and infinite, O formless Narayana of pure being and consciousness. You take up name and form by Your own will, becoming whatever the devotee's faith requires.

Says Tuka, only if You reveal Yourself, O Narayana, can You be known.

IN PLAIN WORDS

No one can describe you but yourself. In all three worlds there is no second who can. The thousand-mouthed Shesha grew weary, poor thing, his tongues split into countless parts and still he failed. You are unmanifest, beyond sight, boundless, infinite, formless Narayana, pure being and consciousness. You take name and form by your own will. You become whatever the devotee's faith needs you to be. Tuka says: only if you show yourself, O Narayana, can you be known.

WHAT IT MEANS

Tukaram says the one who could rightly describe God is God alone; nowhere in the three worlds is there a second fit for the task. Even Shesha, the serpent with a thousand mouths and tongues split many times over, wore himself out and could not do it. In himself God is unmanifest, imperceptible, without limit or form, pure being and

consciousness. Yet by his own free will he takes on name and form, becoming whatever shape the devotee's faith asks for. The conclusion follows: he cannot be reached by our effort to grasp him; he can only be known if he chooses to reveal himself.

GATHA 0695 *Ecstasy and Joy*

Ecstasy, the flood of bliss, swim across together

मराठी मूळ

पूर आला आनंदाचा । लाटा उसळती प्रेमाच्या ॥1॥
बांधूं विठ्ठलसांगडी । पोहुनि जाऊं पैल थडी । अवघे जन गडी । घाला उडी भाई नो ॥ध्रु.॥
हें तों नाहीं सर्वकाळ । अमुप अमृतांचें जळ ॥2॥
तुका ह्मणे थोरा पुण्यें । ओघ आला पंथें येणें ॥3॥

ENGLISH TRANSLATION

A flood of bliss has arrived, and waves of love surge high. Let us tie the raft of Vitthal's Name and swim to the far shore.

Come, all of you, my companions. Take the plunge, brothers and sisters.

This moment does not last forever; this is the immeasurable water of nectar. Says Tuka, by great merit this current has arrived upon our path.

IN PLAIN WORDS

A flood of bliss has come. Waves of love rise high. Let us tie the raft of Vitthal's Name and swim to the far shore. Come, all of you, my friends. Take the plunge, brothers and sisters. This does not last forever. This is the measureless water of nectar. Tuka says: by great merit this current has come to our path.

WHAT IT MEANS

Tukaram greets a flood of joy as if a real river had risen, its waters surging with waves of love. He calls everyone to use the moment: lash together a raft made of Vitthal's Name and cross on it to the far shore. He will not go alone, summoning all his companions to jump in with him. The urgency is that the flood does not last; this immeasurable water of nectar is here now and may not be here later. He ends by naming it pure grace, a current that has reached their path only through great accumulated merit, so it must not be wasted.

GATHA 0696 *Devotion to Vitthal*

Single-pointed devotion, Panduranga only

मराठी मूळ

आणीक दुसरें मज नाहीं आतां । नेमिलें या चित्तापासुनियां ॥1॥
पांडुरंग मनीं पांडुरंग ध्यानीं । जाग्रतीं स्वप्नीं पांडुरंग ॥ध्रु.॥
पडिलें वळण इंद्रियां सकळां । भाव तो निराळा नाहीं दुजा ॥2॥
तुका ह्मणे नेत्रीं केलें ओळखण । साजिरें तें ध्यान विटेवरी ॥3॥

ENGLISH TRANSLATION

There is nothing else for me now. This has been decided within my mind once and for all.

Panduranga in my thoughts, Panduranga in my meditation, Panduranga in waking and in dream. All the senses have fallen into this single groove; there is no other feeling, no second allegiance.

Says Tuka, my eyes have recognized Him. That graceful form upon the brick is my meditation.

IN PLAIN WORDS

There is nothing else for me now. My mind has settled it once and for all. Panduranga in my thoughts, Panduranga in my meditation. Panduranga when I am awake, Panduranga in my dreams. All my senses have fallen into this one groove. There is no other feeling in me, no second loyalty. Tuka says: my eyes have learned to know him. That graceful form upon the brick is what I hold.

WHAT IT MEANS

Tukaram is describing a mind that has stopped dividing its attention. He has resolved, deep in his own heart, that there is only one object left for him, and that object is Panduranga, the Lord on the brick at Pandhari. The poem shows the resolve spreading until it covers everything: thought, meditation, waking, even dreaming. Every sense has worn the same single channel, so there is no longer a competing desire or a divided allegiance. What was once an effort of faith has become plain seeing; his eyes simply recognize the one form he meditates on.

GATHA 0697 *Confession and Sin*

Confession, the helpless servant pleads

मराठी मूळ

मी तों सर्वभावें अनधिकारी । होइल कैसी परी नेणों देवा ॥1॥
पुराणींचे अर्थ आणितां मनास । होय कासावीस जीव माझा ॥ध्रु.॥
इंद्रियांचीं आह्मी पांगिलों अंकितें । त्यांचे रंगीं चित्त रंगलेंसे ॥2॥
एकाचें ही मज न घडे दमन । अवघीं नेमून कैसीं राखों ॥3॥
तुका ह्मणे मज तारीं पंढरीराया । नाहीं तरी वांयां गेलों दास ॥4॥

ENGLISH TRANSLATION

I am utterly unqualified in every way. I do not know what will become of me, O God.

When I bring the meanings of the scriptures to mind, my soul becomes distressed. I am a slave to the senses; my heart is colored by their pleasures.

I cannot even subdue one of them; how then shall I tame them all? Says Tuka, save me, O King of Pandhari, lest Your servant be lost in vain.

IN PLAIN WORDS

I am utterly unfit, in every way. I do not know what will become of me, O God. When I bring the meanings of the scriptures to mind, my soul grows desperate. I am the bonded slave of my senses; my heart is stained with their pleasures. I cannot subdue even one of them. How then am I to bind them all and keep them in order? Tuka says: save me, O King of Pandhari. If you do not, your servant is lost for nothing.

WHAT IT MEANS

Tukaram is making an honest confession of weakness and turning it into a plea. He admits he has no qualification for the path on his own strength, and the scriptures only deepen his distress because they show him a standard he cannot meet. He names the real bondage plainly: he is owned by his senses, and his heart is colored by their pleasures. The point he lands on is that self-discipline alone will not work, since he cannot master even a single sense, let alone all of them; his only hope is that the King of Pandhari will rescue him. The self-examination here is the lesson: he stops boasting of effort and throws himself on grace.

GATHA 0698 *The Nature of God*

Adoration, the formless God made visible

मराठी मूळ

लक्षूनियां योगी पाहाती आभास । तें दिसे आह्मांस दृष्टीपुढें ॥1॥
कर दोनी कटी राहिलासे उभा । सांवळी हे प्रभा अंगकांती ॥ध्रु.॥
व्यापूनि वेगळें राहिलेंसे दुरी । सकळां अंतरीं निविनकार ॥2॥
रूप नाहीं रेखा नाम ही जयासी । आपुला मानसीं शिव ध्याय ॥3॥
अंत नाहीं पार वर्णा नाहीं थार । कुळ याति शिर हस्त पाद ॥4॥
अचेत चेतलें भक्ताचिया सुखें । आपुल्या कौतुकें तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

What the yogis strain to perceive through meditation appears before our eyes in plain sight. He stands with both hands on His waist, a dark-hued radiance upon His body.

He pervades all yet remains apart, dwelling within every being, beyond all change. He has no form, no outline, no name of His own; yet Shiva himself meditates upon Him within his heart.

He has no end, no limit, no station for any color or class, no head, no hands, no feet that can be grasped. The insentient has come alive for the joy of His devotees.

Says Tuka, this is His own delightful play.

IN PLAIN WORDS

What the yogis strain to glimpse in meditation stands plainly before our eyes. He stands with both hands on his waist, a dark radiance shining from his body. He fills everything, yet stays apart and far off; he lives inside every being, and nothing changes him. He has no form, no outline, no name of his own; yet Shiva himself meditates on him in his heart. He has no end, no edge, no place for caste or class, no head, no hands, no feet you can grasp. The unmoving has stirred to life for the joy of his devotees. Tuka says: this is his own delightful play.

WHAT IT MEANS

Tukaram is holding two truths about God at once. On one side is the formless absolute that the yogis can barely sense and that even Shiva meditates upon: without form, name, limit, caste, or body, pervading all yet untouched by all. On the other side is Vithoba standing on the brick at Pandhari, hands on his waist, dark and radiant, visible to ordinary eyes. The poem's wonder is that these are the same one. The boundless, changeless reality has taken a shape and come alive, and Tukaram insists this is not a lessening but the Lord's own free play, undertaken for the sheer joy of his devotees.

GATHA 0699 *Prayers*

Prayer, teach me how to reach you

मराठी मूळ

कैसें करूं ध्यान कैसा पाहों तुज । वर्म दावीं मज याचकासी ॥1॥
कैसी भक्ती करूं सांग तुझी सेवा । कोण्या भावें देवा आतुडसी ॥ध्रु.॥
कैसी कीर्ती वाणूं कैसा लक्षा आणूं । जाणूं हा कवण कैसा तुज ॥2॥
कैसा गाऊं गीतीं कैसा ध्याऊं चित्तीं । कैसी ि्स्थती मती दावीं मज ॥3॥
तुका ह्मणे जैसें दास केलें देवा। तैसें हें अनुभवा आणीं मज ॥4॥

ENGLISH TRANSLATION

How shall I meditate? How shall I behold You? Show me the secret, for I am a beggar. How shall I practice devotion? Tell me what service You require.

By what feeling can You be reached, O God? How shall I sing Your glory? How shall I bring You to mind? How shall I know You? How shall I sing of You in song? How shall I contemplate You in my heart? Show me the right way and understanding. Says Tuka, just as You made me Your servant, O God, so bring me to that experience.

IN PLAIN WORDS

How shall I meditate? How shall I look upon you? Show me the secret, for I am a beggar at your door. How shall I do devotion? Tell me what service you want. By what feeling are you reached, O God? How shall I sing your glory? How shall I bring you to mind? How shall I know you, and who can know you, and how? How shall I sing you in song? How shall I hold you in my heart? Show me the right state and the right understanding. Tuka says: just as you made me your servant, O God, so bring me into that living experience.

WHAT IT MEANS

Tukaram is praying by piling up questions, and the questions themselves are the prayer. He does not assume he already knows how to meditate, worship, or even recognize God; he begs to be shown the secret like a beggar asking for alms. The repeated how reveals his stance: he will not manufacture devotion out of his own cleverness but waits to be taught the inner method, the feeling that actually reaches God. The closing turn is the heart of it. Since it was God who first made him a servant, he asks God to finish the work and carry him from these questions into direct experience.

GATHA 0700 *Appeals and Exhortations*

Exhortation, leave the Vedas for the cowherd's house

मराठी मूळ

निगमाचें वन । नका शोधूं करुं सीण ॥1॥
या रे गौळयांचे घरीं । बांधलें तें दावें वरी ॥ध्रु.॥
पीडलेती भ्रमें । वाट न कळतां वर्मे ॥2॥
तुका ह्मणे भार । माथा टाका अहंकार ॥3॥

ENGLISH TRANSLATION

Do not exhaust yourselves searching the forest of the Vedas. Come to the house of the cowherds, where He is tied up with a rope in plain sight.

Those tormented by confusion have lost the path because they do not know the secret. Says Tuka, throw off the burden of ego from your heads.

IN PLAIN WORDS

Do not wear yourselves out searching the forest of the Vedas. Come instead to the cowherds' house, where he stands tied up with a rope in plain sight. People worn down by confusion have lost the road because they do not know the secret. Tuka says: throw the burden of ego off your heads.

WHAT IT MEANS

Tukaram is calling seekers away from one path and toward another. The forest of the Vedas stands for endless scriptural searching that only exhausts the searcher; he tells them to stop straining there. Instead he points to the homely image of Krishna in the cowherds' house, the child bound with a rope, God who is near and visible rather than hidden in difficult texts. The reason people miss the road, he says, is that they do not know this simple secret. The thing blocking them is named in the last line: the weight of ego carried on the head, which must be thrown down before the nearby God can be seen.

GATHA 0701 *The Necessity of Experience*

Inner experience, the mind turned guardian

मराठी मूळ

मन वोळी मना । बुिद्ध बुद्धी क्षण क्षणां ॥1॥
मी च मज राखण जालों । ज्याणें तेथें चि धरिलों ॥ध्रु.॥
जें जें जेथें उठी। तें तें तया हातें कुंटी ॥2॥
भांजिली खांजनी । तुका साक्ष उरला दोन्ही ॥3॥

ENGLISH TRANSLATION

The mind folds back into itself; intellect dissolves into intellect, moment by moment. I have become my own guardian, held fast in that very place.

Whatever rises anywhere, it is checked right there by its own hand. The tambourine has been broken.

Says Tuka, only the witness of both remains.

IN PLAIN WORDS

The mind folds back into the mind. The intellect dissolves into intellect, moment after moment. I have become my own watchman, held fast in that very place by the one who holds me. Whatever rises, wherever it rises, is checked right there by its own hand. The tambourine is broken. Tuka says: only the witness of both now remains.

WHAT IT MEANS

Tukaram is reporting an inward turning where the faculties no longer reach outward but collapse back into their own source. Mind sinks into mind, intellect into intellect, and he finds himself standing guard over himself, fixed in place by the very power that grasped him. The striking claim is that nothing needs to be suppressed from outside: each impulse that arises is stopped by its own hand in the same instant it appears. The broken tambourine is the end of the noisy activity that used to keep the music going. When the rising and the checking both fall silent, what is left is not another thought but the bare witness of both.

GATHA 0702 *The Necessity of Experience*

Inner experience, the untouched Brahman

मराठी मूळ

ब्रह्म न लिंपे त्या मेळें । कर्माअकर्मा वेगळें ॥1॥
तो चि एक तया जाणे । पावे अनुभविलें खुणें ॥ध्रु.॥
शोच अशौचाचे संधी । तन आळा तना चि मधीं ॥2॥
पापपुण्यां नाहीं ठाव । तुका ह्मणे सहज भाव ॥3॥

ENGLISH TRANSLATION

Brahman is untouched by any association, separate from both action and inaction. Only that one knows It who has experienced It directly and recognized Its signs.

The boundary between purity and impurity lies within the body itself. Says Tuka, where sin and merit have no place, there abides the natural state.

IN PLAIN WORDS

Brahman is not stained by any of this. It stands apart from action and from inaction alike. Only the one who has tasted it knows it, reaching it by the sign of his own experience. The line between clean and unclean lies inside the body itself. Tuka says: where sin and merit find no place, there the natural state abides.

WHAT IT MEANS

Tukaram is pointing to a reality that none of our usual categories can touch. Brahman is not soiled by company, nor caught by doing or not doing, so it cannot be reached by external acts or abstentions. He insists it is known only from inside, by one who has actually experienced it and recognizes it by its own unmistakable mark, not by argument or hearsay. He then collapses the familiar measures we live by: the divide between pure and impure is something the body draws, not an absolute. Where the whole bookkeeping of sin and merit no longer applies, what remains is the natural, effortless state of being itself.

GATHA 0703 *True Worship*

True worship, outward show is a trap

मराठी मूळ

काय दरा करील वन । समाधान नाहीं जंव ॥1॥
तरी काय तेथें असती थोडीं । काय जोडी तयांसी ॥ध्रु.॥
रिगतां धांवा पेंवामध्यें । जोडे सिद्धि ते ठायीं ॥2॥
काय भस्म करील राख । अंतर पाख नाहीं तों ॥3॥
वर्णाआश्रमाचे धर्म । जाती श्रम जालिया ॥4॥
तुका ह्मणे सोंग पाश । निरसे आस तें हित ॥5॥

ENGLISH TRANSLATION

What can caves or forests do when there is no inner peace? Are there not plenty of creatures already dwelling there? What did they gain? Rushing into a granary does not bring spiritual attainment. What can ash or smearing do when there is no inner rind of devotion? The duties of the four stages of life are futile once they become mere toil.

Says Tuka, outward show is a trap. The real welfare lies in dissolving all desire.

IN PLAIN WORDS

What can a cave or a forest do for you while there is no peace inside? Are there not already plenty of creatures living there? What did they ever gain by it? Diving into a granary does not bring you spiritual attainment. What can ash or smearing do while there is no inner rind of devotion? The duties of caste and life stage are wasted once they turn into mere drudgery. Tuka says: outward show is a trap. The real good lies in dissolving every desire.

WHAT IT MEANS

Tukaram is attacking the substitution of external religion for inner change. Fleeing to a cave or forest gives you nothing if your mind is unquiet; he notes wryly that animals already live in those places and gain no enlightenment from the address. Smearing the body with ash is empty when there is no living core of devotion underneath. Even the prescribed duties of caste and life stage lose their value once they become hollow, weary routine. The pattern he points at, and asks the listener to examine in himself, is the wish to look holy on the outside while skipping the costly inner work; the only real welfare is in dissolving desire itself.

GATHA 0704 *The Necessity of Experience*

Inner experience, neti neti and the natural truth

मराठी मूळ

तें हीं नव्हे जें करितां कांहीं । ध्यातां ध्यायीं तें ही नव्हे ॥1॥
तें ही नव्हे जें जाणवी जना । वाटे मना तें नव्हे ॥ध्रु.॥
तें ही नव्हे जें भोंवतें भोंवे । नागवें धांवे तें ही नव्हे ॥3॥
तुका ह्मणे एक चि आहे । सहजिं पाहें सहज ॥4॥

ENGLISH TRANSLATION

What is done through effort, that is not It. What is reached through meditation, that is not It either.

What is taught to others as knowledge, that is not It. What the mind imagines, that is not It.

What revolves and circles about, that is not It. What runs naked and stripped, that is not It.

Says Tuka, there is only one reality. Look naturally at what is naturally present.

IN PLAIN WORDS

It is not what you reach by doing something. It is not what you reach by meditating either. It is not what is taught to others as knowledge. It is not what the mind imagines. It is not the thing that whirls and circles around. It is not the thing that runs about naked and stripped bare. Tuka says: there is only one reality. Look, simply and naturally, at what is naturally here.

WHAT IT MEANS

Tukaram is using a string of denials to clear away every false candidate for the truth, the way the scriptures say not this, not this. He rules out effortful action, deliberate meditation, taught knowledge, and the mind's imaginings, because each is something the seeker produces or grasps. He also rules out restless wandering,

whether the mind spinning in circles or the naked ascetic running about, since outward extremity is no nearer the mark. After stripping all of these away, he points to the one thing left, which is not reached at all but already present. The instruction is to stop straining and simply see, naturally, what is naturally there.

GATHA 0705 *Renunciation*

Renunciation, easy to say, costly to live

मराठी मूळ

बोल बोलतां वाटे सोपें । करणी करितां टीर कांपे ॥1॥
नव्हे वैराग्य सोपारें । मज बोलतां न वटे खरें ॥ध्रु.॥
विष खावें ग्रासोग्रासीं । धन्य तो चि एक सोसी ॥2॥
तुका ह्मणे करूनि दावी । त्याचे पाय माझे जीवीं ॥3॥

ENGLISH TRANSLATION

Speaking about it seems easy, but when one attempts to practice it, the body trembles. True renunciation is not a simple matter; when I speak of it, even my own words do not ring true.

To swallow poison with every morsel, blessed indeed is the one who can endure that. Says Tuka, the one who demonstrates it by living it, his feet dwell in my heart.

IN PLAIN WORDS

Talking about it sounds easy. Doing it makes your body shake. Renunciation is no small or cheap thing. When I even speak of it, my own words do not ring true to me. It is like swallowing poison with every mouthful. Blessed is the one, the only one, who can bear that. Tuka says: the one who shows it by living it, his feet I hold in my heart.

WHAT IT MEANS

Tukaram is exposing the gap between speaking of renunciation and actually living it. The words come easily; the deed makes the body tremble, because true vairagya is not the cheap, comfortable thing it is often made out to be. He turns the blade on himself, admitting that even his own talk of it sounds false in his ears when he has not paid its price. He likens the practice to swallowing poison at every meal, a daily, unglamorous endurance that almost no one sustains. So he reserves his reverence not for those who preach it but for the rare one who proves it by living it, and to that person he bows in his heart.

GATHA 0706 *Devotion to Vitthal*

Devotion, the simple creed of a pilgrim

मराठी मूळ

होईन भिकारी । पंढरीचा वारकरी ॥1॥
हा चि माझा नेम धर्म । अवघें विठोबाचें नाम ॥ध्रु.॥
हे चि माझी उपासना । लागन संतांच्या चरणा ॥2॥
तुका ह्मणे देवा । करीन ते भोळी सेवा ॥3॥

ENGLISH TRANSLATION

I will become a beggar, a pilgrim of Pandhari. This alone is my creed and religion: nothing but the Name of Vithoba.

This alone is my spiritual practice: to cling to the feet of the saints. Says Tuka, O God, I will offer You only this simple, sincere service.

IN PLAIN WORDS

I will become a beggar, a pilgrim of Pandhari. This alone is my rule and my religion: nothing but the Name of Vithoba. This alone is my worship: to cling to the feet of the saints. Tuka says: O God, the service I will give you is simple and sincere.

WHAT IT MEANS

Tukaram is stripping religion down to its barest essentials and choosing them gladly. He is willing to be a beggar and a wandering pilgrim of Pandhari, refusing status and wealth for the road. In place of an elaborate creed he names one rule: the Name of Vithoba and nothing besides. His whole practice reduces to holding fast to the feet of the saints, the company that keeps devotion alive. The closing line owns the manner of it; he offers not learned or showy service but a plain, sincere devotion, and that is exactly what he means to give.

GATHA 0707 *Faith and Trust*

Faith, Hari in the heart ends all fear

मराठी मूळ

सांटविला हरी । जींहीं हृदयमंदिरीं ॥1॥
त्यांची सरली वेरझार । जाला सफळ व्यापार ॥ध्रु.॥
हरी आला हाता । मग कैंची भय चिंता । तुका ह्मणे हरी । कांहीं उरों नेदी उरी ॥3॥

ENGLISH TRANSLATION

Those who have stored Hari within the temple of their hearts have ended all their restless striving. Their trade has borne true fruit.

Once Hari has come into one's hands, where is there room for fear or anxiety? Says Tuka, Hari does not allow anything to remain undone.

IN PLAIN WORDS

Those who have stored Hari away in the temple of the heart have finished their restless coming and going. Their trade has borne real fruit. Once Hari has come into your hands, where is there any room for fear or worry? Tuka says: Hari leaves nothing unfinished, no lack and no remainder.

WHAT IT MEANS

Tukaram is describing what changes the moment God is truly held within. He pictures the heart as a temple and Hari as the treasure stored safely inside it; for those who have done this, the endless back and forth of seeking is over. He borrows the language of trade to say the venture has finally paid off, that the lifelong striving has yielded its true profit. With Hari in hand there is simply no space left for fear or anxiety to occupy. The closing assurance is total: Hari finishes the work completely, leaving no deficiency and nothing still owing.

GATHA 0708 *Devotion to Vitthal*

Devotion over liberation, refusing moksha

मराठी मूळ

मोक्ष तुमचा देवा । तुह्मी दुर्लभ तो ठेवा ॥1॥
मज भक्तीची आवडी । नाहीं अंतरीं ते गोडी ॥ध्रु.॥
आपल्या प्रकारा । करा जतन दातारा ॥2॥
तुका ह्मणे भेटी । पुरे एक चि शेवटीं ॥3॥

ENGLISH TRANSLATION

Your liberation, O God, is Your own affair. Keep that difficult treasure for Yourself.

What I love is devotion; I have no taste for the sweetness of final release. Guard Your own possessions carefully, O generous Lord.

Says Tuka, all I ask is one meeting with You, just that, at the very end.

IN PLAIN WORDS

Your liberation is yours, God. Keep that rare treasure for yourself. What I love is devotion. The sweetness of release does not draw my heart. Look after your own things, generous Lord. Tuka says: all I ask is one meeting with you, just one, at the very end.

WHAT IT MEANS

Tukaram turns down the prize most seekers crave. Moksha, final liberation, is precious and hard to win, and he hands it straight back to God: keep it, it is yours. He has no taste for it; what he wants is the love itself, the act of devotion, not the reward that supposedly ends it. The radical move is to treat release from rebirth as God's private possession rather than the soul's goal. In place of it he asks for one thing only: to meet his Lord face to face, once, at the close of life.

GATHA 0709 *Devotion to Vitthal*

Form over formless, devotee refuses moksha

मराठी मूळ

नामपाठ मुक्ताफळांच्या ओवणी । हें सुख सगुणीं अभिनव ॥1॥
तरी आह्मी जालों उदास निर्गुणा । भक्तांचिया मना मोक्ष नये ॥ध्रु.॥
द्यावें घ्यावें ऐसें येथें उरे भाव । काय ठाया ठाव पुसोनियां ॥2॥
तुका ह्मणे आतां अभयदान करा । ह्मणा विश्वंभरा दिलें ऐसें ॥3॥

ENGLISH TRANSLATION

The chanting of the Name is like stringing pearls. This joy in the worship of the Lord in form is something new and wondrous.

That is why we have turned away from the formless, indifferent to it. The heart of a devotee does not desire liberation.

Here in devotion, the exchange of giving and receiving keeps love alive. Why should we wipe away the place where this happens? Says Tuka, grant us the gift of fearlessness now. Say, O Sustainer of the Universe, that it is given.

IN PLAIN WORDS

Chanting the Name is like stringing pearls. This joy in the Lord with form is new and wondrous. So we have turned away from the formless; we have no interest in it. The heart of a devotee does not want liberation. Here in devotion the giving and the taking keep love alive. Why wipe out the very place where this happens? Tuka says: grant us the gift of fearlessness now. Say it, Vishvambhara: it is given.

WHAT IT MEANS

Tukaram chooses the God with form and Name over the formless Absolute, and says plainly why. Chanting strings the Name like pearls and brings a fresh, living delight that the featureless nirguna cannot give. A devotee does not want moksha, because liberation would dissolve the very relationship he loves: the back-and-forth of giving and receiving between worshipper and Lord. To end that exchange would erase the place where love lives. So instead of release he asks the Sustainer of the universe for one assurance, the gift of fearlessness, and asks God to declare it granted.

GATHA 0710 *Faith and Trust*

Faith, Panduranga the boatman

मराठी मूळ

भवसिंधूचें काय कोडें । दावी वाट चाले पुढें ॥1॥
तारुं भला पांडुरंग । पाय भिजों नेदी अंग ॥ध्रु.॥
मागें उतरिलें बहुत । पैल तिरीं साधुसंत ॥2॥
तुका ह्मणे लाग वेगें । जाऊं तयाचिया मागें ॥3॥

ENGLISH TRANSLATION

What is so difficult about the ocean of worldly life? He shows the way and walks ahead. Panduranga is a fine boatman who does not even let the body get wet.

He has already carried many across; on the far shore stand the saints and sages. Says Tuka, hurry now and follow in His footsteps.

IN PLAIN WORDS

What is so hard about the ocean of worldly life? He shows the way and walks ahead. Panduranga is a good boatman; he does not even let your body get wet. He has already carried many across. On the far shore stand the saints. Tuka says: hurry now, follow close behind him.

WHAT IT MEANS

Tukaram answers the fear of samsara, the endless ocean of birth and death, by pointing at who is steering. Panduranga goes ahead and shows the path, and he ferries so well that the crossing soul never even gets wet. This is not a lonely struggle: countless people have already been carried over, and the saints are visible waiting on the far bank as proof. The crossing is real and the way is known. So the only task left is to move quickly and stay close behind the one already walking ahead.

GATHA 0711 *Devotion to Vitthal*

Humility, the dust at the saints' feet

मराठी मूळ

नाहीं साजत हो मोठा । मज अळंकार खोटा ॥1॥
असें तुमचा रजरेण । संतां पायींची वाहाण ॥ध्रु.॥
नाहीं स्वरूपीं ओळखी । भक्तीभाव करीं देखीं ॥2॥
नाहीं शून्याकारीं । क्षर ओळखी अक्षरीं ॥3॥
नाहीं विवेक या ठायीं । आत्मा अनात्मा काई ॥4॥
कांहीं नव्हें तुका । पांयां पडने हें ऐका ॥5॥

ENGLISH TRANSLATION

Grand ornaments do not suit me; false decorations are not my portion. I am the dust beneath the feet of the saints, the sandal on their feet.

I have no acquaintance with the formless Self. I practice devotion and worship as I see others do.

I have no knowledge of the void. I do not recognize the imperishable within the perishable.

There is no discrimination here of Self and not-Self. Says Tuka, I am nothing. Listen: falling at Your feet is all I know.

IN PLAIN WORDS

Grand ornaments do not suit me; false finery is not for me. I am the dust under the saints' feet, the sandal on their feet. I have no acquaintance with the formless Self. I do devotion and worship the way I see others do. I know nothing of the void. I cannot find the imperishable inside the perishable. There is no sorting here of Self and not-Self. Tuka says: I am nothing. Listen: falling at your feet is all I know.

WHAT IT MEANS

Tukaram strips off every claim to spiritual rank and stands as nothing. The grand ornaments he refuses are the prizes of high knowledge: realizing the formless Self, seeing the void, discerning the eternal within the passing, dividing Self from not-Self. He says flatly that he has none of these, and is not even pretending to; he just worships the way he sees ordinary devotees worship. His whole standing is to be dust beneath the saints' feet, the sandal they tread in. The one thing he knows how to do, and the only thing he claims, is to fall at God's feet.

GATHA 0712 *The Power of the Name*

The Name, conquering Death

मराठी मूळ

सत्य साच खरें । नाम विठोबाचें बरें ॥1॥
जेणें तुटती बंधनें । उभयलोकीं कीतिन जेणें ॥ध्रु.॥
भाव ज्याचे गांठी । त्यासी लाभ उठाउठी ॥2॥
तुका ह्मणे भोळा । जिंकुं जाणे किळकाळा ॥3॥

ENGLISH TRANSLATION

The Name of Vithoba is true, honest, and genuine. It severs all bonds and brings glory in both this world and the next.

Whoever holds sincere faith receives its benefit instantly. Says Tuka, even a simple soul can conquer Death itself.

IN PLAIN WORDS

It is true, honest, real: the Name of Vithoba is good. It cuts the bonds that hold you. It brings glory in this world and the next. Whoever carries sincere faith gets the reward at once. Tuka says: even a simple soul learns to conquer Death.

WHAT IT MEANS

Tukaram stakes everything on the plain power of the Name. The Name of Vithoba is no figure of speech; it is true and genuine, and it does real work, severing the bonds of bondage and winning honor in both this life and the life beyond. The condition is not learning or status but sincere faith carried in the heart, and where that faith is present the benefit comes instantly, not after long austerity. The claim lands hard at the end: with the Name even a simple, unlettered soul defeats Death itself, the one enemy no one escapes on their own.

GATHA 0713 *Faith and Trust*

Faith, service as the eye-salve that sees truth

मराठी मूळ

सत्य तो आवडे । विकल्पानें भाव उडे ॥1॥
आह्मी तुमच्या कृपादानें । जाणों शुद्ध मंद सोनें ॥ध्रु.॥
आला भोग अंगा। न लवूं उसीर त्या त्यागा ॥2॥
तुका ह्मणे देवा । अंजन ते तुझी सेवा ॥3॥

ENGLISH TRANSLATION

Truth is what we love; doubt makes devotion flee. By Your gift of grace, we can distinguish pure gold from base metal.

When suffering comes to the body, we will not delay in renouncing it. Says Tuka, O God, Your service is the true collyrium for the eyes.

IN PLAIN WORDS

Truth is what I love; doubt makes faith fly away. By your gift of grace we can tell pure gold from base metal. When suffering comes to the body, we will not be slow to let it go. Tuka says: God, your service is the collyrium for my eyes.

WHAT IT MEANS

Tukaram describes how a devotee learns to see clearly. He loves truth, and warns that doubt, the splitting mind, drives genuine feeling away. The power to discern, to tell real gold from the false, is not his own skill but a gift of God's grace. So when pain comes to the body he will not cling, but will let it go without delay, trusting that vision. He closes with the image of collyrium, the dark salve people line their eyes with to see better: God's service is that salve, the thing that clears his sight.

GATHA 0714 *Devotion to Vitthal*

Devotion, longing kept alive

मराठी मूळ

करावें चिंतन । तें चि बरें न भेटून ॥1॥
बरवा अंगीं राहे भाव । तो गे तो चि जाणा देव ॥ध्रु.॥
दर्शणाची उरी । अवस्था चि अंग धरी ॥2॥
तुका ह्मणे मन । तेथें सकळ कारण ॥3॥

ENGLISH TRANSLATION

It is better to contemplate God without meeting Him in person, for then the feeling remains fresh and alive within. That very feeling is God Himself.

When yearning for His sight persists, it takes on a form of its own. Says Tuka, in the end, everything depends upon the mind.

IN PLAIN WORDS

It is better to contemplate God and not meet him in person. Then the feeling stays fresh inside. That very feeling is God himself. When the longing for his sight keeps burning, it takes on a body of its own. Tuka says: it is the mind. Everything turns on that.

WHAT IT MEANS

Tukaram makes a strange, daring claim: better not to meet God face to face. A finished, satisfied meeting would let the feeling cool, but unmet longing stays alive and fresh, and he says that living feeling is itself God. When the ache to see him keeps burning, the yearning grows so intense it almost takes on its own form. The point is that devotion is not a transaction completed by an encounter; it is an inner state. In the end everything depends on the mind, where the feeling lives.

GATHA 0715 *True Worship*

True worship, offering and the ego swallowed

मराठी मूळ

जें जें जेथें पावे । तें तें समर्पावें सेवे ॥1॥
सहज पूजा या चि नांवें । गिळत अभिमानें व्हावें ॥ध्रु.॥
अवघें भोगितां गोसावी। आदीं आवसानीं जीवी ॥2॥
तुका ह्मणे सिण । न धरितां नव्हे भिन्न ॥3॥

ENGLISH TRANSLATION

Whatever comes at any moment, offer it in service. This is what is truly called worship: to swallow one's ego willingly.

Whether enjoying or renouncing, let the Lord be at the center, from beginning to end. Says Tuka, when you bear no weariness, there is no separation.

IN PLAIN WORDS

Whatever comes to you, wherever it comes, offer it in service. This is what is truly called worship: to swallow your own pride. Whether you are enjoying or giving up, keep the Lord at the center, from the start to the very end. Tuka says: carry no weariness, and there is no separation.

WHAT IT MEANS

Tukaram redefines worship as a way of living, not a rite. Whatever arrives, good or hard, you hand it back into service; the real offering is your own ego, swallowed deliberately. This holds whether you are enjoying something or renouncing it, as long as the Lord stays at the center of the act from beginning to end. The closing turn names the stakes: if you carry no inner resistance or weariness about it, there is no gap left between you and God. Separation, then, is something the grudging self manufactures, not a fixed distance.

GATHA 0716 *The Power of the Name*

The Name, the tongue even when the heart lags

मराठी मूळ

नसे तरी मनो नसो । परी वाचे तरी वसो ॥1॥
देह पडो या चिंतनें । विठ्ठलनामसंकीर्तनें ॥ध्रु.॥
दंभिस्थती भलत्या भावें । मज हरिजन ह्मणावें ॥2॥
तुका ह्मणे काळें तरी । मज सांभाळील हरी ॥3॥

ENGLISH TRANSLATION

Even if my mind is not in it, let the Name at least dwell upon my tongue. Let this body perish in the chanting of Vitthal's Name and kirtan.

By whatever pretense or state, let people call me a devotee of Hari. Says Tuka, in time, Hari Himself will look after me.

IN PLAIN WORDS

Even if my mind is not in it, let it not be in it; only let the Name live on my tongue. Let this body fall away in this remembrance, in the kirtan of Vitthal's Name. By whatever pretense, in whatever state, let people call me a devotee of Hari. Tuka says: in time, Hari himself will look after me.

WHAT IT MEANS

Tukaram makes a frank, almost reckless prayer about a half-hearted heart. He admits his mind may not be present, and rather than wait for perfect feeling he asks that at least the Name keep moving on his tongue, even if the inner devotion is missing. Let the body wear out chanting Vitthal's Name; let him be called a devotee even if his standing as one is partly pretense. The wager is that the practice itself, kept up despite the cold heart, is enough to begin with. He trusts that Hari, given time, will take over and complete what the man cannot yet feel.

GATHA 0717 *Surrender and Acceptance*

Surrender, trading on the master's name

मराठी मूळ

नये जरी कांहीं । तरी भलतें चि वाहीं ॥1॥
ह्मणविल्या ढास । कोण न धरी वेठीस ॥ध्रु.॥
समर्थाच्या नांवें । भलतैसें विकावें ॥2॥
तुका ह्मणे सत्ता । वरी असते बहुतां ॥3॥

ENGLISH TRANSLATION

Even if one can bring nothing of real worth, one can carry whatever is at hand. Who would refuse a worker who insists on being employed? In the name of the powerful master, anything can be traded.

Says Tuka, the master's authority covers everything.

IN PLAIN WORDS

Even if I can bring nothing worth anything, I carry whatever is at hand. Who turns away a worker who insists on serving? In the name of the powerful master, anything at all can be traded. Tuka says: the master's authority covers everyone.

WHAT IT MEANS

Tukaram pictures himself as a worthless servant who shows up anyway. He has nothing of real value to offer, so he brings whatever he has, and leans on a simple fact: a master does not refuse a worker who insists on being employed. The leverage is not in the servant but in the name he serves under; backed by a powerful master, even poor goods can be passed off and accepted. This is the logic of surrender: the devotee's standing rests entirely on God's authority, not his own merit, and that authority covers everyone who comes under it.

GATHA 0718 *Prayers*

Prayer, the unqualified beggar's plea

मराठी मूळ

न संडवे अन्न । मज न सेववे वन ॥1॥
ह्मणउनी नारायणा । कींव भाकितों करुणा ॥ध्रु.॥
नाहीं अधिकार । कांहीं घोकाया अक्षर ॥2॥
तुका ह्मणे थोडें । आयुष्य अवघें चि कोडें ॥3॥

ENGLISH TRANSLATION

I cannot give up food, and I cannot retire to the forest. Therefore, O Narayana, I plead for compassion.

I have no qualification to chant even a single syllable of scripture. Says Tuka, life is short, and all of it is but play.

IN PLAIN WORDS

I cannot give up food. I cannot go off to the forest. So, Narayana, I beg you for compassion. I have no right to chant even a single syllable of scripture. Tuka says: life is short, and the whole of it is just a game.

WHAT IT MEANS

Tukaram prays from open weakness instead of strength. He cannot fast away his hunger and cannot renounce the world for the forest, the usual paths of the austere; and he claims no scriptural qualification, not even the standing to recite one sacred syllable. Stripped of every credential, all he can do is beg Narayana for compassion. The bare plea is the whole prayer. He ends by setting it against the size of things: life is short and the whole of it is only a play, so leaning on God's mercy is the sane response, not the qualifications he lacks.

GATHA 0719 *The Nature of God*

Nature of God, three kinds of people

मराठी मूळ

एकांचीं उत्तरें । गोड अमृत मधुरें ॥1॥
ऐशा देवाच्या विभुती । भिन्न प्रारब्धाची गती ॥ध्रु.॥
एकांचीं वचनें । कडु अत्यंत तीक्षणें ॥2॥
प्रकाराचें तीन । तुका ह्मणे केलें जन ॥3॥

ENGLISH TRANSLATION

The words of some are sweet and nourishing like nectar. Such are God's different manifestations; each soul's destiny takes its own course.

The words of others are bitter and piercingly sharp. Says Tuka, God has fashioned people of three kinds.

IN PLAIN WORDS

The words of some are sweet, like nectar, gentle and nourishing. Such are God's different forms; each person's destiny runs its own way. The words of others are bitter, sharp, cutting. Tuka says: God has made people of three kinds.

WHAT IT MEANS

Tukaram looks at the range of human speech and reads it as God's own diversity. Some people's words are sweet as nectar, gentle and feeding; others' are bitter and cutting; and he names a third kind besides. Rather than judge this, he says these are God's varied manifestations, that the divine shows itself even through clashing temperaments. Each person's prarabdha, the destiny ripening from past action, sends them down its own track. The quiet point for self-examination is to see all three as God's making, including the sharp-tongued one you might rather condemn.

GATHA 0720 *The Necessity of Experience*

Experience, the middle past speech

मराठी मूळ

वचनें ही नाड । न बोले तें मुकें खोड ॥1॥
दोहीं वेगळें तें हित । बोली अबोलणी नीत ॥ध्रु.॥
अंधार प्रकाशी । जाय दिवस पावे निशी ॥2॥
बीज पृथिवीच्या पोटीं । तुका ह्मणे दावी दृष्टी ॥3॥

ENGLISH TRANSLATION

Speech can bring ruin, and silence can be a defect. True welfare lies apart from both, between speaking and not speaking.

Darkness ends when light comes; the day departs when night arrives. Says Tuka, the seed lies hidden in the belly of the earth, yet in time it shows itself to the eye.

IN PLAIN WORDS

Words can ruin you. To say nothing, to stay mute, is a fault too. The good thing lies apart from both. It is a speaking that is also a not speaking. Darkness goes when light comes. The day leaves when night arrives. The seed lies in the belly of the earth. Tuka says: in time it shows itself to the eye.

WHAT IT MEANS

Tukaram is pointing at something that does not fit the choice between speaking and keeping silent. Reckless speech brings ruin, but stubborn muteness is a defect of its own; the welfare he wants sits in neither. He calls it a speech that is also a silence, a way of being that the ordinary pair cannot hold. The images press the same point: light and dark, day and night, follow each other and pass, while the seed hidden in the earth keeps its life and shows itself in its own time. What is real is not the visible move from one opposite to the other but the quiet thing underneath that finally surfaces.

GATHA 0721 *Surrender and Acceptance*

Surrender, offer all to God

मराठी मूळ

विचारा वांचून । न पवीजे समाधान ॥1॥
देह त्रिगुणांचा बांधा । माजी नाहीं गुण सुदा ॥ध्रु.॥
देवाचिये चाडे । देवा द्यावें जें जें घडे ॥2॥
तुका ह्मणे होतें । बहु गोमटें उचितें ॥3॥

ENGLISH TRANSLATION

Without reflection, one cannot attain peace. The body is a structure of the three gunas, yet the Self within is free of all qualities.

For the love of God, offer to God whatever comes to pass. Says Tuka, this is the finest and most fitting practice.

IN PLAIN WORDS

Without reflection you cannot find peace. The body is a knot of the three gunas. Inside it the Self has no quality at all. For the love of God, give to God whatever happens. Tuka says: this is good, this is the most fitting thing of all.

WHAT IT MEANS

Tukaram joins clear seeing to total surrender. First he says peace will not come without reflection, and the reflection he means is this: the body is woven of the three gunas, while the Self within carries no quality and is untouched by them. Once you see that, the right response is to hand everything that happens, pleasant or painful, back to God as an offering made for love of Him. He calls this the finest and most fitting practice, better than any anxious effort to manage life yourself. Knowing what you are and giving the rest away are one movement.

GATHA 0722 *The Power of the Name*

The Name, even maya bows

मराठी मूळ

तुटे भवरोग । संचितक्रियमाणभोग ॥1॥
ऐसें विठोबाचें नाम । उच्चारितां खंडे जन्म ॥ध्रु.॥
वसों न सके पाप । पळे त्रिविध तो ताप ॥2॥
तुका ह्मणे माया । होय दासी लागे पायां ॥3॥

ENGLISH TRANSLATION

The disease of worldly existence is destroyed, along with the effects of past, present, and future karma. Such is the Name of Vithoba: by merely uttering it, the cycle of birth is broken.

Sin cannot remain; the threefold suffering flees. Says Tuka, even maya becomes a servant and falls at His feet.

IN PLAIN WORDS

The disease of worldly life is cut. So are the fruits of past, present, and future deeds. Such is the name of Vithoba: when you speak it, the round of birth is broken. Sin cannot stay. The threefold suffering runs away. Tuka says: maya herself becomes a servant and falls at His feet.

WHAT IT MEANS

Tukaram is naming the full reach of the divine Name, and he does not soften it. To utter Vithoba's name cuts the sickness of worldly existence and burns up karma in all three directions, the stored, the ripening, and the deeds still to come, so that the cycle of rebirth itself is broken. Where the Name is spoken, sin finds no place to live and

the threefold suffering flees. The boldest claim comes last: maya, the very power that binds everyone, is reduced to a servant girl and falls at God's feet. The point is not magic words but where the whole self turns when the Name is truly taken.

GATHA 0723 *The Necessity of Experience*

Experience, the drop in the ocean

मराठी मूळ

मुसावलें अंग । रंगीं मेळविला रंग ॥1॥
एकीं एक दृढ जालें । मुळा आपुलिया आलें ॥ध्रु.॥
सागरीं थेंबुडा । पडिल्या निवडे कोण्या वाटा ॥2॥
तुका ह्मणे नवें । नव्हे जाणावें हें देवें ॥3॥

ENGLISH TRANSLATION

The body has been saturated; color has merged with color. The two have become firmly one, returned to their original source.

When a droplet falls into the ocean, by what path can it be separated out again? Says Tuka, know that this is nothing new; God has always known it.

IN PLAIN WORDS

The body has melted away. Color has mixed into color. The two have become firmly one and returned to their own root. A drop falls into the ocean. After that, by what path can you pick it out again? Tuka says: this is nothing new. Know that God has always known it.

WHAT IT MEANS

Tukaram is describing union from the inside, where the seer and the seen stop being two. The separate body dissolves; one color runs into another until they are a single dye, and what seemed like two has gone back to the one source it came from. His test is the drop in the ocean: once it has fallen in, no path remains by which it could ever be lifted out as a separate drop. Then he adds the steadying word, that this oneness is not some new event he has produced; it is how things always were, and God has known it from the start. The merging only reveals what was already true.

GATHA 0724 *The Moral Ideal*

The moral ideal, true repentance

मराठी मूळ

अनुतापें दोष । जाय न लगतां निमिष ॥1॥
परि तो राहे विसावला । आदीं अवसानीं भला ॥ध्रु.॥
हें चि प्रायिश्चत । अनुतापीं न्हाय चित्त ॥2॥
तुका ह्मणे पापा । शिवों नये अनुतापा ॥3॥

ENGLISH TRANSLATION

Through genuine remorse, faults disappear in less than an instant. Then one rests in true peace, good from beginning to end.

This alone is the real atonement: to bathe the mind in sincere repentance. Says Tuka, sin cannot even approach the one who feels true contrition.

IN PLAIN WORDS

Through remorse, faults go. They leave in less than a blink. Then you rest at ease, good from the beginning to the end. This alone is the real atonement: to bathe the mind in true repentance. Tuka says: sin cannot even touch the one who feels true remorse.

WHAT IT MEANS

Tukaram makes sincere remorse, not ritual penance, the whole of atonement. Genuine contrition wipes out faults in an instant, and the one who feels it comes to rest, sound from start to finish. He says plainly that this bathing of the mind in repentance is the real prayascitta, the true cleansing, over against any prescribed rite. The closing line raises the stakes: sin cannot so much as approach a person whose heart is truly sorry. The work he asks for is inward and honest, a turning of the mind, not an outward transaction.

GATHA 0725 *True Worship*

True worship, only pure feeling counts

मराठी मूळ

चहूं आश्रमांचे धर्म । न राखतां जोडे कर्म ॥1॥
तैसी नव्हे भोळी सेवा । एक भाव चि कारण देवा ॥ध्रु.॥
तपें इंिद्रयां आघात । क्षणें एका वाताहात ॥2॥
मंत्र चळे थोडा । तरि धड चि होय वेडा ॥3॥
व्रतें करितां सांग । तरी एक चुकतां भंग ॥4॥
धर्म सत्त्व चि कारण । नाहीं तरी केला सिण ॥5॥
भूतदयेसि आघात । उंचनिच वाताहात ॥6॥
तुका ह्मणे दुजें । विधिनिषेधाचें ओझें ॥7॥

ENGLISH TRANSLATION

The duties of the four stages of life, if not observed, bring karmic consequence. But simple, heartfelt devotion is different; for God, only pure feeling matters.

Austerities that torment the senses can be destroyed in a single moment of carelessness. A mantra, if it wavers even slightly, drives one mad.

Vows performed in full, if one step is missed, are broken entirely. Righteous conduct requires purity of heart; without it, all effort is wasted.

Even compassion for beings, if mixed with notions of high and low, collapses into ruin. Says Tuka, all other paths carry the burden of prescribed dos and don'ts.

IN PLAIN WORDS

Keep the duties of the four life-stages, or fail to, and either way deeds bind you with their fruit. Simple, trusting service is not like that. For God, one thing alone is the cause: pure feeling. Austerities batter the senses, and a single moment of carelessness can ruin them. A mantra that wavers even a little can drive a man mad. Vows done in full are broken if you miss one step. Right conduct needs purity of heart; without it the labor is wasted. Even kindness to creatures collapses into ruin if it is mixed with high and low. Tuka says: every other way carries the load of dos and don'ts.

WHAT IT MEANS

Tukaram lines up the demanding paths and shows how brittle each one is, to set off the one path that is not. The duties of the four stages bind you whether you keep them or drop them; austerity is undone by one careless moment; a mispronounced mantra unhinges the mind; a vow missing a single step is wholly broken; even compassion curdles when it is sorted by high and low. All of these stand or fall on getting the rules exactly right, and that is their burden. Against them he sets bholi seva, simple trusting service, where God asks for only one thing, pure feeling. The point is not that effort is bad but that without a clean heart it is wasted, and feeling is what carries no fragile conditions.

GATHA 0726 *The Power of the Name*

The Name, maya still pursues

मराठी मूळ

सोडिला संसार । माया तयावरि फार ॥1॥
धांवत चाले मागें मागें । सुखदुःख साहे अंगे ॥ध्रु.॥
यानें घ्यावें नाम । तीसीकरणें त्याचें काम ॥2॥
तुका ह्मणे भोळी । विठ्ठलकृपेची कोंवळी ॥3॥

ENGLISH TRANSLATION

Even after abandoning worldly life, the power of illusion pursues one relentlessly. It runs behind, step by step, sharing in every pleasure and pain.

One should therefore take the Name; that alone accomplishes the work of all three faculties. Says Tuka, this is the tender, gentle grace of Vitthal.

IN PLAIN WORDS

You have left worldly life. Even so, maya hangs heavy on you. She runs along behind, step after step, sharing in every joy and every sorrow. So take the Name. That alone does the work of all three faculties. Tuka says: this is the tender, gentle grace of Vitthal.

WHAT IT MEANS

Tukaram warns the renouncer that walking away from household life does not leave illusion behind. Maya keeps running at your back, step by step, mixed into every pleasure and pain you still feel, so renunciation by itself is no safe ground. His remedy is the Name: taking it does the whole work that body, speech, and mind would otherwise have to do, accomplishing what no separate effort can. And he calls this provision tender and gentle, the soft grace of Vitthal toward those who cannot outrun maya on their own. The Name is given precisely because the struggle alone is not enough.

GATHA 0727 *The Power of the Name*

The Name, the garland of refuge

मराठी मूळ

बैसों खेळूं जेवूं । तेथें नाम तुझें गाऊं ॥1॥
रामकृष्णनाममाळा । घालूं ओवुनियां गळा ॥ध्रु.॥
विश्वास हा धरुं। नाम बळकट करुं ॥2॥
तुका ह्मणे आतां । आह्मां जीवन शरणागतां ॥3॥

ENGLISH TRANSLATION

Whether sitting, playing, or eating, we will sing Your Name. We will string the garland of the names Rama and Krishna and place it around our necks.

We will hold fast to this faith and make the Name our stronghold. Says Tuka, the Name is now the very sustenance of us who have taken refuge.

IN PLAIN WORDS

Sitting, playing, eating, there we will sing Your name. We will thread the garland of the names Rama and Krishna and hang it on our necks. We will hold this faith. We will make the Name our fortress. Tuka says: now the Name is the very life of us who have taken refuge.

WHAT IT MEANS

Tukaram sets out a way of living where the Name is woven through every ordinary act. Whatever they are doing, sitting, playing, eating, they will be singing it, and they will string the names of Rama and Krishna into a garland worn at the throat. He turns the Name into two things at once: a held faith and a stronghold, a fortress they make strong by repetition. The closing line gives the reason it can bear that weight: for those who have surrendered, the Name is not a practice among others but their very sustenance, the life they live on. Refuge here is continuous, not occasional.

GATHA 0728 *Faith and Trust*

Faith, no fear for Hari's servants

मराठी मूळ

पाटीं पोटीं देव । कैचा हरिदासां भेव ॥1॥
करा आनंदें कीर्तन । नका आशंकितमन ॥ध्रु.॥
एथें कोठें काळ । करील देवापाशीं बळ ॥2॥
तुका ह्मणे धनी । सपुरता काय वाणी ॥3॥

ENGLISH TRANSLATION

God is behind them and before them; what fear can touch the devotees of Hari? Perform kirtan with joy; do not let the mind be apprehensive. Where can Death exert power against God? Says Tuka, is the master so weak that His word fails?

IN PLAIN WORDS

God is behind them and before them. So what fear can the servants of Hari have? Do kirtan with joy. Do not let your mind grow afraid. Here, where can Death use any force against God? Tuka says: is the master so poor that His word would fall short?

WHAT IT MEANS

Tukaram speaks to frighten away fear itself. God stands both behind and in front of His devotees, so there is no gap left for dread to enter; the servants of Hari have nothing to be afraid of. From that he gives a plain instruction: sing kirtan gladly and refuse the anxious, second-guessing mind. He presses it with two questions: how could

Death exert any power in the place where God already stands, and is the Lord such a poor master that His given word would ever fail to hold? The faith he calls for rests on God's nearness and reliability, not on the devotee's own strength.

GATHA 0729 *True Worship*

True worship, the inner offering

मराठी मूळ

मनोमय पूजा । हे चि पढीयें केशीराजा ॥1॥
घेतो कल्पनेचा भोग । न मानेती बाहए रंग ॥ध्रु.॥
अंतरींचें जाणे । आदिवर्तमान खुणे ॥2॥
तुका ह्मणे कुडें । कोठें सरे त्याच्या पुढें ॥3॥

ENGLISH TRANSLATION

The worship of the mind alone is what pleases Keshiraja. He accepts the offerings of imagination; outward show does not satisfy Him.

He knows the inner truth, recognizing every sign from the very beginning. Says Tuka, where can falsehood stand before Him?.

IN PLAIN WORDS

Worship made of the mind, that alone is what Keshiraja loves. He takes the offering of your inmost thought. Outward show does not please Him. He knows what is inside. He reads every sign from the very beginning. Tuka says: where can falseness get through, standing before Him?

WHAT IT MEANS

Tukaram says God prizes the worship that happens within and is unmoved by display. What pleases Keshiraja is mental worship, the offering shaped by genuine thought and feeling, while outward color and spectacle leave Him cold. The reason is that He sees straight into the heart and has read its signs from the start, so nothing inside can be hidden from Him. The closing question lands the claim: counterfeit devotion has nowhere to stand in front of one who already knows the inner truth. Worship is judged by what is actually in the mind, not by what is performed.

GATHA 0730 *Devotion to Vitthal*

Devotion, the lover of God

मराठी मूळ

जाणे भक्तीचा जिव्हाळा । तो चि देवीचा पुतळा ॥1॥
आणीक नये माझ्या मना । हो का पंडित शाहाणा ॥ध्रु.॥
नामरूपीं जडलें चित्त । त्याचा दास मी अंकित ॥2॥
तुका ह्मणे नवविध । भक्ती जाणे तो चि शुद्ध ॥3॥

ENGLISH TRANSLATION

The one who knows the warmth of devotion is the true image of the Divine. No scholar or learned man appeals to my heart otherwise.

The one whose mind is absorbed in the Name and form of God, I am that one's servant, marked as his own. Says Tuka, the one who knows the ninefold devotion is the truly pure one.

IN PLAIN WORDS

The one who knows the warmth of devotion, that one is the very image of God. No one else draws my heart, be he a scholar, be he wise. The one whose mind is fixed on the Name and form, I am that one's marked servant. Tuka says: the one who knows the ninefold devotion, that one alone is pure.

WHAT IT MEANS

Tukaram sets the standard for what makes a person worthy of honor, and it is not learning. The one who knows the inner warmth of devotion he treats as the living image of God, while no scholar or clever man wins his heart for cleverness alone. He goes further and binds himself as servant to anyone whose mind is glued to God's name and form. The closing line names the measure: it is the one who lives the ninefold path of devotion, hearing, praising, remembering, and the rest, who counts as truly pure. Devotion, not erudition, is what he bows to.

GATHA 0731 *Devotion to Vitthal*

Devotion, refusing the I-am-Brahman talk

मराठी मूळ

याजसाठीं वनांतरा । जातों सांडुनियां घरा ॥1॥
माझें दिठावेल प्रेम । बुद्धि होईल निष्काम ॥ध्रु.॥
अद्वैताची वाणी । नाहीं ऐकत मी कानीं ॥2॥
तुका ह्मणे अहंब्रह्म । आड येऊं नेदीं भ्रम ॥3॥

ENGLISH TRANSLATION

For this very reason I go to the solitude of the forest, leaving my home behind. My love will become strong and my intellect will be freed from desire.

I do not listen to the talk of non-duality with my ears. Says Tuka, I will not allow the delusion of "I am Brahman" to come in the way.

IN PLAIN WORDS

For this very reason I go off into the forest, leaving my house behind. My love will grow strong. My mind will become free of desire. I will not let the talk of non-duality into my ears. Tuka says: I will not let the delusion "I am Brahman" come in my way.

WHAT IT MEANS

Tukaram defends the lover's path against a high philosophy that would dissolve it. He leaves home for the forest so his love for God can grow strong and his mind can be freed of craving, guarding the very relationship between devotee and Lord. To protect it he refuses even to listen to advaita talk, the doctrine that all is one. The sharp line is the last: he names the idea "I am Brahman" a bhrama, a delusion, and swears not to let it block his way. He is not denying the truth of non-duality so much as refusing a self-claim that would swallow the loving devotion he has chosen to keep.

GATHA 0732 *Prayers*

Plea for rescue, naming the debt

मराठी मूळ

बुडतां आवरीं । मज भवाचे सागरीं ॥1॥
नको मानूं भार । पाहों दोषांचे डोंगर ॥ध्रु.॥
आहे तें सांभाळीं । तुझी कैसी ब्रीदावळी ॥2॥
तुका ह्मणे दोषी । मी तों पातकांची राशी ॥3॥

ENGLISH TRANSLATION

Catch me as I drown in this ocean of worldly existence. Do not consider it a burden; do not look at my mountains of faults.

Protect what is Yours; where is Your famous pledge otherwise? Says Tuka, I am sinful, a heap of transgressions.

IN PLAIN WORDS

I am drowning in the ocean of this world. Catch hold of me. Do not count it a burden. Do not look at my mountains of faults. Protect what is Yours; otherwise, what becomes of Your famous pledge? Tuka says: I am a sinner, a whole heap of transgressions.

WHAT IT MEANS

Tukaram is sinking in the round of worldly life and calls on God to pull him out before he goes under. He does not pretend to be worthy: he names himself a heap of faults, mountains high. His argument is not his own merit but God's reputation. He has heard that God is the rescuer of the fallen, and he holds God to that vow. If God will not save a wretch like him, then the famous pledge means nothing; so the very depth of his sin becomes the proof that God must act.

GATHA 0733 *The Necessity of Experience*

Settled certainty, speech falls silent

मराठी मूळ

अक्षई तें झालें । आतां न मोडे रचिलें ॥1॥
पाया पडिला खोले ठायीं । तेथें पुढें चाली नाहीं ॥ध्रु.॥
होतें विखुरलें । ताळा जमे झडती आलें ॥2॥
तुका ह्मणे बोली । पुढें कुंटित चि जाली ॥3॥

ENGLISH TRANSLATION

What has been built is now imperishable; what has been established cannot be undone. The foundation has been laid deep, and there is no room to advance further in debate.

What was scattered has now come into balance and alignment. Says Tuka, even speech has become humble and still before this.

IN PLAIN WORDS

What has been made is now imperishable. What has been built cannot be undone. The foundation has been laid deep. From there, there is no walking on, no further to go. What was scattered has come into balance; it has fallen into place and is gathered. Tuka says: from here on, even speech stops short.

WHAT IT MEANS

Tukaram is describing the arrival of a state that no longer changes. The realization has been built on a deep foundation, and what is built that way cannot be torn down. He pictures everything in him that was once scattered now settling into alignment and balance. Because the matter is finished, there is nowhere further to advance, no more ground to argue over. Even words give out at the edge of it: speech reaches the boundary and falls silent, because what has happened cannot be spoken, only rested in.

GATHA 0734 *Devotion to Vitthal*

Lowly devotion, bring what little you have

मराठी मूळ

तुझे थोर थोर । भक्त करिती विचार ॥1॥
करुणावचनें । म्यां भाकावीं तुह्मां दीनें ॥2॥
तुका ह्मणे घेई । माझें थोडें फार ठायीं ॥3॥

ENGLISH TRANSLATION

Your great devotees engage in lofty reflection about You. I, a lowly one, can only offer words of tender pleading.

Says Tuka, accept whatever little or much I have, right here.

IN PLAIN WORDS

Your great, great devotees take up lofty reflection about You. I am a lowly one. All I can do is plead to You with tender words. Tuka says: take it, accept whatever I have, a little or a lot, right here.

WHAT IT MEANS

Tukaram sets himself beside God's mighty devotees and admits he is not of their kind. They reach God through high contemplation; he cannot. What he has instead is helpless, tender pleading, the cry of a poor man. So he does not try to bring what he lacks. He offers exactly what he has, whether it counts for little or much, and asks God to accept it as it is, on the spot. The poem makes lowliness itself the offering.

GATHA 0735 *Ecstasy and Joy*

Ecstatic proclaiming, God walks ahead

मराठी मूळ

लावुनि काहाळा । सुखें करितों सोहोळा ॥1॥
सादवीत गेलों जना । भय नाहीं सत्य जाणां ॥ध्रु.॥
गात नाचत विनोदें । टाळघाग†यांच्या छंदें ॥2॥
तुका ह्मणे भेव । नाहीं पुढें येतो देव ॥3॥

ENGLISH TRANSLATION

Sounding the drums, I celebrate with joy. I have proclaimed to all the people: know this for certain, there is nothing to fear.

Singing, dancing, playing with cymbals and drums. Says Tuka, there is no danger; God comes walking ahead.

IN PLAIN WORDS

I sound the drums and keep the festival in joy. I have gone out calling to everyone: know this for certain, there is nothing to fear. Singing, dancing, in play, to the beat of cymbals and bells. Tuka says: there is no danger. God comes walking out in front.

WHAT IT MEANS

Tukaram is in the open joy of kirtan, beating the drum and dancing, and he turns it outward into a public announcement. He goes to all the people with one message: do not be afraid. He can say this without doubt because of what walks in front of him: God Himself goes ahead, leading the way. With God out in front there is no danger to meet, so the song and dance are not a distraction from fear but the form his fearlessness takes.

GATHA 0736 *Ecstasy and Joy*

Nondual fearlessness, no bondage was ever real

मराठी मूळ

मुक्त कासया ह्मणावें । बंधन तें नाहीं ठावें ॥1॥
सुखें करितों कीर्तन । भय विसरलें मन ॥ध्रु.॥
देखिजेना नास । घालूं कोणावरी कास ॥2॥
तुका ह्मणे साहे । देव आहे तैसा आहे ॥3॥

ENGLISH TRANSLATION

Why should one be called liberated when bondage was never real? I perform kirtan in joy; the mind has forgotten all fear. No destruction is visible anywhere; on whom should I lean for support? Says Tuka, God endures; He is as He always was.

IN PLAIN WORDS

Why call anyone liberated? The bondage was never even there. I do my kirtan in joy; my mind has forgotten fear. I see no destruction anywhere. On whom, then, would I lean for support? Tuka says: God endures. God is just as God always is.

WHAT IT MEANS

Tukaram pushes past the usual talk of liberation. To be freed, there must first have been a real chain; but he says the bondage was never real, so the word liberated has nothing to grip. From that seeing, fear simply drops out of the mind and he sings. He looks for destruction and finds none, and therefore finds no need to clutch at any prop or support. What remains is the one thing that does not come and go: God abides, unchanged, exactly as God has always been.

GATHA 0737 *The Necessity of Experience*

The rope and the snake, fear is imaginary

मराठी मूळ

ओनाम्याच्या काळें । खडें मांडविलें बाळें ॥1॥
तें चि पुढें पुढें काई । मग लागलिया सोई ॥ध्रु.॥
रज्जु सर्प होता । तोंवरी चि न कळतां ॥2॥
तुका ह्मणे साचें । भय नाहीं बागुलाचें ॥3॥

ENGLISH TRANSLATION

In the time of ignorance, a child sets up pebbles and plays house. That same game continues forward once the habit takes hold.

The rope appeared to be a serpent, but only so long as one did not know the truth. Says Tuka, the genuine has nothing to fear from the scarecrow.

IN PLAIN WORDS

In the time of not-knowing, a child lines up pebbles and plays at keeping house. The same game runs on and on once the habit sets in. The rope looked like a snake, but only as long as you had not seen the truth. Tuka says: to one who is real, the scarecrow holds no fear.

WHAT IT MEANS

Tukaram uses three plain pictures for how a false thing frightens or grips us. A child arranges pebbles and treats the pretend household as serious, and the game keeps going by sheer habit, the way we keep mistaking the world for solid. A coiled rope is read as a snake, and the terror lasts exactly as long as the ignorance does, no longer. A scarecrow scares only the one who takes it for a man. In each case the fear is real but its cause is not; the moment you see truly, the snake, the scarecrow, the pebble-house all lose their power.

GATHA 0738 *The Power of the Name*

Command to the tongue, only the Name

मराठी मूळ

आतां पुढें धरीं । माझे आठव वैखरी ॥1॥
नको बडबडूं भांडे । कांहीं वाउगें तें रांडें ॥ध्रु.॥
विठ्ठल विठ्ठल । ऐसे सांडुनियां बोल ॥2॥
तुका ह्मणे आण । तुज स्वामीची हे जाण ॥3॥

ENGLISH TRANSLATION

Now, O tongue, hold fast to the remembrance of my Lord. Do not babble uselessly about worthless things.

Leave aside all words except "Vitthal, Vitthal." Says Tuka, this is the command of your master; know it well.

IN PLAIN WORDS

From now on, tongue, hold to one thing: the remembrance of my Lord. Do not babble on, you chattering thing, about worthless nonsense. Drop every word but this: "Vitthal, Vitthal." Tuka says: this is your master's order. Know it well.

WHAT IT MEANS

Tukaram turns and gives a direct order to his own tongue, the part of him that wanders into idle talk. He scolds it for babbling about worthless things and commands it to fasten onto one task: remembering the Lord. Everything else is to be dropped, and only the Name, Vitthal, Vitthal, is to be spoken. He frames this not as a wish but as a command from the master the tongue belongs to, so that loose speech becomes plain disobedience and the Name becomes the tongue's whole duty.

GATHA 0739 *Prayers*

Cry for mercy, save my honor

मराठी मूळ

काय नव्हे करितां तुज । आतां राखें माझी लाज ॥1॥
मी तों अपराधाची राशी । शिखा अंगुष्ट तोंपाशीं ॥ध्रु.॥
त्राहें त्राहें त्राहें । मज कृपादृष्टी पाहें ॥2॥
तुका ह्मणे देवा । सत्या घ्यावी आतां सेवा ॥3॥

ENGLISH TRANSLATION

What is impossible for You? Now protect my honor. I am a heap of offenses from head to toe.

Save me, save me, save me! Look upon me with the eyes of mercy. Says Tuka, O God, accept my sincere service now.

IN PLAIN WORDS

What is impossible for You? Now guard my honor. I am a heap of offenses from the crown of my head to the tip of my toe. Save me, save me, save me. Look on me with the eyes of mercy. Tuka says: God, take up my service now, truly.

WHAT IT MEANS

Tukaram throws himself entirely on God's power and mercy. He begins by granting that nothing is beyond God, so there is no excuse of difficulty. Then he confesses the worst: he is offense from head to foot, with no clean part to point to. Having no merit, he can only cry out, save me, save me, save me, and beg for the merciful glance. The honor he asks God to protect is finally God's own, for if God lets such a sinner drown, it is God's name that suffers; so he asks God to accept his service even now, as it stands.

GATHA 0740 *Surrender and Acceptance*

Surrender, bowing to all beings

मराठी मूळ

वंदीन मी भूतें । आतां अवघीं चि समस्तें ॥1॥
तुमची करीन भावना । पदोपदीं नारायणा ॥ध्रु.॥
गाळुनियां भेद । प्रमाण तो ऐसा वेद ॥2॥
तुका ह्मणे मग । नव्हे दुजयाचा संग ॥3॥

ENGLISH TRANSLATION

I will bow to all beings, to everything that exists. At every step I will see You, O Narayana.

Having strained out all sense of difference, I take the Vedas as my authority in this. Says Tuka, then there is no question of any second or other association.

IN PLAIN WORDS

I will bow to all beings now, to every one of them. At every step I will hold You in mind, Narayana. I strain out all difference; the Veda itself is my warrant for this. Tuka says: then there is no question of leaning on any second thing.

WHAT IT MEANS

Tukaram resolves to honor every creature without exception, because he means to see God in each one. So bowing to beings is not flattery; it is worship of the one Narayana present everywhere, recalled at every step. He filters out the sense of difference between high and low, self and other, and claims the Veda's own authority for doing so. Once difference is gone, there is no second, no other to attach to or rely on; God alone remains, and company with anything else simply has no meaning.

GATHA 0741 *Ecstasy and Joy*

Ecstasy of kirtan, becoming Vithoba

मराठी मूळ

पूजा पुज्यमान । कथे उभे हरिजन ॥1॥
ज्याची कीर्ती वाखाणिती । तेथें ओतली ते मुर्ती ॥ध्रु.॥
देहाचा विसर । केला आनंदें संचार ॥2॥
गेला अभिमान । लाज बोळविला मान ॥3॥
शोक मोह चिंता । याची नेणती ते वार्ता ॥4॥
तुका ह्मणे सखे । विठोबा च ते सारिखे ॥5॥

ENGLISH TRANSLATION

Both the worshiper and the one worshiped stand together in the kirtan gathering. Where His glory is sung, there His very form is poured out.

The body is forgotten; only bliss moves through them. Ego has departed, shame has been dismissed, and honor cast aside.

They know nothing of grief, delusion, or anxiety. Says Tuka, they have become just like Vithoba Himself.

IN PLAIN WORDS

The worshiper and the worshiped stand together in the kirtan. Where His glory is sung, His very form is poured out there. The body is forgotten; only bliss moves through them. Pride is gone; shame is sent away; honor is let go. They know nothing of grief, of delusion, of worry. Tuka says: these dear ones have become just like Vithoba Himself.

WHAT IT MEANS

Tukaram describes what happens to God's people in the heat of kirtan. The line between worshiper and worshiped dissolves: where the glory is sung, the very form of God floods the place, so both stand together. The singers lose track of the body, and bliss alone moves through them. With that, the props of the small self fall away: pride,

shame, the craving for honor, and then grief, delusion, and anxiety, which they no longer even recognize. Emptied of all that, they take on the likeness of the one they sing; the devotee becomes like Vithoba Himself.

GATHA 0742 *The Necessity of Experience*

As the feeling so the fruit, like draws like

मराठी मूळ

भाव तैसें फळ । न चले देवापाशीं बळ ॥1॥
धांवे जातीपाशीं जाती । खुण येरयेरां चित्तीं ॥ध्रु.॥
हिरा हिरकणी । काढी आंतुनि आहिरणी ॥2॥
तुका ह्मणे केलें । मन शुद्ध हें चांगलें ॥3॥

ENGLISH TRANSLATION

As the feeling, so is the fruit; force has no power before God. Like attracts like; each recognizes the other in the heart.

Just as a diamond is drawn from the mine by its own kind, so it is with devotion. Says Tuka, what matters is that the mind be made pure and clean.

IN PLAIN WORDS

As the feeling, so the fruit. Force does not work with God. Caste runs to its own caste; the sign passes between them, heart to heart. A diamond is drawn from the ore by another diamond. Tuka says: what was done that is good is this, that the mind was made pure.

WHAT IT MEANS

Tukaram states a law of the inner life: you reap according to the feeling you bring, not the effort you push. You cannot strong-arm God; pressure has no purchase there. He shows it by likeness. Like seeks like, kind recognizes kind, and a diamond is cut and lifted from the rock by its own kind. So too, a pure heart draws God, who answers in kind. The one thing worth doing, then, is not to force a result but to cleanse the mind, for the purified heart is what the fruit answers to.

GATHA 0743 *Social Criticism*

Social criticism, the hollow preacher

मराठी मूळ

वरि बोला रस । कथी ज्ञान माजी फोस ॥1॥
ऐसे लटिके जे ठक । तयां येहे ना पर लोक ॥ध्रु.॥
परिस एक सांगे । अंगा धुळी हे न लगे ॥2॥
तुका ह्मणे हाडें । कुत†या लाविलें झगडें ॥3॥

ENGLISH TRANSLATION

Outwardly his speech drips with nectar, but inwardly his knowledge is hollow and empty. He talks of the touchstone's power, yet its dust never touches his own body.

Such deceivers and frauds possess neither this world nor the next. Says Tuka, it is like a dog fighting over a bone.

IN PLAIN WORDS

On the surface his talk drips like nectar. Inside, his teaching is hollow, all husk. Such liars and cheats own neither this world nor the next. He talks of the touchstone, but its dust never touches his own body. Tuka says: it is like a dog scrapping over a dry bone.

WHAT IT MEANS

Tukaram aims at the gap between fine speech and an empty heart. The man's words are sweet on the outside, but inside the teaching is dry husk with no grain, and pretty talk alone wins nothing. He praises the touchstone that turns iron to gold, yet not even its dust touches him; he speaks of transformation he has never let happen in himself. The warning is to watch for this pattern in oneself, not just in a preacher: such empty cleverness gains neither this world nor the next, and the show of it is as fruitless as a dog gnawing a bare bone.

GATHA 0744 *Surrender and Acceptance*

Surrender, worship without distinction

मराठी मूळ

हे चि तुझी पूजा । आतां करीन केशीराजा ॥1॥
अवघीं तुझींच हें पदें । नमस्कारीन अभेदें ॥ध्रु.॥
न वजिनतदिशा । जाय तेथें चि सरिसा ॥2॥
नव्हे एकदेशी । तुका ह्मणे गुणदोषीं ॥3॥

ENGLISH TRANSLATION

This alone shall be my worship of You henceforth, O Keshiraja. All things are Your feet; I will bow to them without distinction.

Wherever I turn, in every direction, You are equally present. Says Tuka, You are not limited to one place; You pervade both virtue and fault.

IN PLAIN WORDS

From now on, this alone will be my worship of You, O Keshiraja. All of this is Your feet. I bow to it all, making no distinction. Wherever I turn, in every direction, You are right there. You are not held to one place. Tuka says: You are present in virtue and in fault alike.

WHAT IT MEANS

Tukaram redefines worship as a way of seeing rather than a rite to perform. Because Keshiraja, Krishna, is everywhere, every direction he faces is already God's feet, so he bows without sorting things into holy and unholy. He refuses to confine God to a single shrine or a single kind of thing. The hard edge is in the last line: God is not

only in what we call good but equally in what we call fault, so there is nowhere left to withhold reverence.

GATHA 0745 *Surrender and Acceptance*

Self-emptying, the God who comes running

मराठी मूळ

आपलें तों कांहीं । येथें सांगिजेसें नाहीं ॥1॥
परि हे वाणी वायचळ । छंद करविते बरळ ॥ध्रु.॥
पंचभूतांचा हा मेळा । देह सत्यत्वें निराळा ॥2॥
तुका ह्मणे भुली । इच्या उफराटएा चाली ॥3॥
कटीं कर जैसे तैसे । उभा राहिला न बैसे ॥ध्रु.॥
न पाहे सिदोरी । जाती कुळ न विचारी ॥2॥
तुका ह्मणे भेटी । हाका देतां उठाउठीं ॥3॥

ENGLISH TRANSLATION

There is nothing of my own to declare here. Yet this voice chatters on, indulging its whims and babbling.

This body is an assembly of five elements; the truth within it stands apart. Says Tuka, delusion makes it all run backwards. He stands with hands on His waist, just as He is, upright and unsitting.

He does not check one's provisions, or inquire into caste and lineage. Says Tuka, at the very first call, He comes running to meet you.

IN PLAIN WORDS

I have nothing of my own to declare here. Yet this voice keeps chattering, indulging its whims and babbling on. The body is a gathering of the five elements; the truth within it stands apart. Tuka says: delusion makes it all run backwards. He stands just as He is, hands on His waist, upright, never sitting down. He does not check your provisions; He does not ask your caste or your lineage. Tuka says: at the very first call, He gets up at once and comes to meet you.

WHAT IT MEANS

Tukaram first admits he has nothing to offer: the talking self is only restless noise, and the body is borrowed elements while the real self stands apart from it. He names delusion as the force that turns this the wrong way round, making us claim what is not ours. Against that emptiness he sets the figure of Vitthal at Pandhari, standing on the brick with hands on His waist, ready and unmoving. The point of the close is that this God asks for no credential: not your stores of merit, not your caste or family. He answers the first cry instantly, so the only thing required of you is to call.

GATHA 0746 *The Nature of God*

God's mercy, the lowly are dearest

मराठी मूळ

कृपावंत किती । दीनें बहु आवडती ॥1॥
त्यांचा भार वाहे माथां । करी योगक्षेमचिंता ॥ध्रु.॥
भुलें नेदी वाट । करीं धरूनि दावी नीट ॥2॥
तुका ह्मणे जीवें । अनुसरतां एका भावें ॥3॥

ENGLISH TRANSLATION

How merciful He is. The humble and lowly are most dear to Him.

He carries their burden upon His own head and takes care of their yoga-kshema, their getting and their head and attends to their welfare. He does not let them lose their way; holding them by the hand, He shows them the straight path.

Says Tuka, when one follows Him with single-minded devotion, all this is given.

IN PLAIN WORDS

How merciful He is. The humble and the lowly are most dear to Him. He carries their burden on His own head, and He worries over their getting and their keeping. He does not let them lose the way; He holds them by the hand and shows them the straight path. Tuka says: this is given to the one who follows Him with the soul, in single-hearted faith.

WHAT IT MEANS

Tukaram describes the kind of God he trusts: one whose favorite is not the strong but the poor and helpless. Such a God does not stand back and watch; He shoulders their burden Himself and takes responsibility for their welfare, their getting and their keeping. When they wander, He does not scold from a distance; He takes them by the hand and walks them onto the straight road. The one condition is wholehearted devotion, following Him with the whole soul and a single feeling.

GATHA 0747 *Devotion to Vitthal*

Devotion over learning, faith binds God

मराठी मूळ

नेणती वेद श्रुति कोणी । आह्मां भाविकां वांचुनी ॥1॥
रूप आवडे आह्मांशी । तैसी जोडी हृषीकेशी ॥ध्रु.॥
आह्मीं भावें बिळवंत। तुज घालूं हृदयांत ॥2॥
तुका ह्मणे तुज धाक । देतां पावसील हाक ॥3॥

ENGLISH TRANSLATION

Neither the Vedas nor the scriptures know us; we are known only as simple devotees. His form is what delights us; that union is what we hold with Hrishikesha.

By the force of pure faith, we will place You within our hearts. Says Tuka, if we raise a cry to You, You will come running in fear of disappointing us.

IN PLAIN WORDS

The Vedas and the scriptures do not know us; only the simple devotees do. It is Your form that delights us; that is the union we hold with Hrishikesha. By the strength of pure faith we will set You inside our hearts. Tuka says: when we raise a cry to You, You will come running, afraid to fail us.

WHAT IT MEANS

Tukaram sets the devotee's path apart from the scholar's. The Vedas and learned texts do not recognize people like him; he belongs instead to the company of plain believers whose hold on God is His form, not doctrine. He then makes a bold claim: simple faith is strong enough to place God within the heart and keep Him there. The radical turn is the last line, where the relationship is reversed: God Himself feels bound to answer, hurrying to the devotee's call as though afraid of disappointing him.

GATHA 0748 *Worldly Life*

The restless mind, the true warrior

मराठी मूळ

मन गुंतलें लुलयां । जाय धांवोनि त्या ठाया ॥1॥
मागें परती तो बळी । शूर एक भूमंडळीं ॥ध्रु.॥
येऊनियां घाली घाला । नेणों काय होई तुला ॥2॥
तुका ह्मणें येणें । बहु नाडिले शाहाणे ॥3॥

ENGLISH TRANSLATION

The mind is entangled in trivialities and runs after them constantly. The one who pulls it back and turns it around is the true warrior, unmatched in all the world.

Once it attacks, there is no telling what it will do to you. Says Tuka, this mind has deceived even the wisest.

IN PLAIN WORDS

The mind is tangled up in trifles and runs off after them. The one who can pull it back and turn it around is the strong one, the only real hero in all the world. Once it strikes, there is no telling what it will do to you. Tuka says: this mind has tripped up even the wise.

WHAT IT MEANS

Tukaram turns the language of valor onto the inner life. The mind is forever entangled in small, trivial things and races toward them on its own. The true warrior, he says, is not the conqueror of others but whoever can rein in his own mind and turn it back. He warns that the mind attacks like an enemy whose next move you cannot foresee,

and that it has brought down even the wisest people. The invitation is to examine where your own mind keeps running, rather than to look down on anyone else's.

GATHA 0749 *Devotion to Vitthal*

The Name, every sense to Vithoba

मराठी मूळ

घेई माझे वाचे । गोड नाम विठोबाचें ॥1॥
तुह्मी घ्या रे डोळे सुख । पाहा विठोबाचें मुख ॥ध्रु.॥
तुह्मी ऐका रे कान । माझ्या विठोबाचे गुण ॥2॥
मना तेथें धांव घेई । राहें विठोबाचे पायीं ॥3॥
तुका ह्मणे जीवा । नको सोडूं या केशवा ॥4॥

ENGLISH TRANSLATION

O tongue, take up the sweet Name of Vithoba. O eyes, feast on the joy of Vithoba's face.

O ears, listen to the virtues of my Vithoba. O mind, run and take your place at Vithoba's feet.

Says Tuka, O soul, do not let go of this Keshava.

IN PLAIN WORDS

O my tongue, take up the sweet Name of Vithoba. O eyes, take your joy: look at Vithoba's face. O ears, listen to the virtues of my Vithoba. O mind, run there and stay at Vithoba's feet. Tuka says: O soul, do not let go of this Keshava.

WHAT IT MEANS

Tukaram calls each faculty by name and gives it one task. The tongue is to speak the sweet Name, the eyes to feast on Vithoba's face, the ears to hear His virtues, the mind to run and settle at His feet. He gathers every sense into a single direction so that no part of him is left out of the devotion. The final plea to the soul, never to let go of Keshava, makes clear this is not a passing exercise but the one hold he means to keep for good.

GATHA 0750 *Devotion to Vitthal*

Adoration, never enough of Panduranga

मराठी मूळ

धणी न पुरे गुण गातां । रूप दृष्टी न्याहिाळतां ॥1॥
बरवा बरवा पांडुरंग । कांति सांवळी सुरंग ॥ध्रु.॥
सर्वमंगळाचें सार। मुख सिद्धीचें भांडार ॥2॥
तुका ह्मणे सुखा । अंतपार नाहीं लेखा ॥3॥

ENGLISH TRANSLATION

Singing His virtues, one never has enough; gazing upon His form, the eyes are never satisfied. How beautiful, how beautiful is Panduranga, with His lovely dark-hued radiance.

His face is the essence of all that is auspicious, a treasury of all fulfillment. Says Tuka, there is no end or measure to this happiness.

IN PLAIN WORDS

Singing His virtues, I never have enough; gazing at His form, my eyes are never full. How beautiful, how beautiful is Panduranga, His dark-hued radiance lovely. His face is the essence of all that is auspicious, a storehouse of every fulfillment. Tuka says: there is no end and no measure to this joy.

WHAT IT MEANS

This is pure praise of Vitthal as Panduranga. Tukaram says no amount of singing satisfies him and no amount of looking fills his eyes; the longing only grows with the beholding. He dwells on the dark, glowing beauty of the form and calls that face the source of everything auspicious and the treasury of all fulfillment. The close insists the happiness it gives is boundless, beyond counting, so the lack of satisfaction is not frustration but the mark of an infinite delight.

GATHA 0751 *Devotion to Vitthal*

The sinner's claim, mercy needs the fallen

मराठी मूळ

जरी मी नव्हतों पतित । तरि तूं पावन कैंचा येथ ॥1॥
ह्मणोनि माझें नाम आधीं । मग तूं पावन कृपानिधी ॥ध्रु.॥
लोहो महिमान परिसा । नाहीं तरीं दगड जैसा ॥2॥
तुका ह्मणे याचकभावें। कल्पतरु मान पावे ॥3॥

ENGLISH TRANSLATION

If I were not a sinner, how then would You be called the Purifier? Therefore my name must come first, and then Yours as the merciful redeemer. Iron gives the touchstone its glory; without it, the touchstone is just another stone.

Says Tuka, the wishing-tree gains its honor through the one who comes to ask.

IN PLAIN WORDS

If I were not fallen, how could You be called the Purifier here? So my name must come first, and only then Yours, O treasure of mercy. Iron gives the touchstone its glory; without iron the touchstone is just a stone. Tuka says: the wishing-tree wins its honor through the one who comes to ask.

WHAT IT MEANS

Tukaram makes a daring argument about how mercy works. God's title of Purifier means nothing unless there is someone fallen to purify, so in a real sense the sinner's name must come before God's. He drives it home with two images: the touchstone is only a plain rock until iron is brought to it, and the wishing-tree earns its fame only

when someone comes to ask. The point is not pride but reversal: his own lowliness is exactly what gives God's mercy something to be, so he offers his sin as the very ground of his claim.

GATHA 0752 *The Necessity of Experience*

Inner experience, remembrance is enough

मराठी मूळ

एक भाव चित्तीं । तरीं न लगे कांहीं युक्ती ॥1॥
कळों आलें जीवें । मज माझियाचि भावें ॥ध्रु.॥
आठव चि पुरे । सुख अवघें मोहो रे ॥2॥
तुका ह्मणे मन । पूजा इच्छी नारायण ॥3॥

ENGLISH TRANSLATION

When there is single-minded devotion in the heart, no technique or strategy is needed. I have come to know this through my own experience and my own feeling.

Mere remembrance is enough; all joy arises from that alone. Says Tuka, the mind itself yearns to worship Narayana.

IN PLAIN WORDS

With one whole feeling in the heart, no technique is needed at all. I have come to know this in my own life, through my own feeling. Remembrance alone is enough; from it comes all joy, all love. Tuka says: the mind itself longs to worship Narayana.

WHAT IT MEANS

Tukaram speaks from what he has tested, not from instruction. Where the heart holds a single, undivided devotion, the elaborate methods and strategies fall away as unnecessary. He says he learned this firsthand, through his own inner experience, not by argument. Simple remembrance of God turns out to be enough, and all joy and love flow from it, so the mind, far from resisting, comes to desire the worship of Narayana on its own.

GATHA 0753 *Devotion to Vitthal*

Devotion, the saints against God's silence

मराठी मूळ

मज संतांचा आधार । तूं एकलें निविनकार ॥1॥
पाहा विचारूनि देवा । नको आह्मांसवें दावा ॥ध्रु.॥
तुज बोल न बोलवे। आह्मां भांडायाची सवे ॥2॥
तुका ह्मणे तरी । ऐक्यभाव उरे उरी ॥3॥

ENGLISH TRANSLATION

I have the support of the saints, while You stand alone, beyond all change. Consider this carefully, O God, and do not contend with us.

You cannot bring Yourself to speak, but we are well practiced in argument. Says Tuka, yet in the end, only the feeling of oneness remains.

IN PLAIN WORDS

I have the saints to lean on; You stand alone, beyond all change. Think it over, God: do not pick a fight with us. You cannot bring Yourself to speak, but we are well practiced at arguing. Tuka says: even so, in the end only the feeling of oneness remains.

WHAT IT MEANS

Tukaram teases God in the voice of an affectionate quarrel. He boasts that he has the company of the saints behind him, while God stands alone and changeless, so God had better not contend with him. The joke is that God is silent and will not argue back, whereas devotees are practiced and stubborn in argument and would surely win. Yet he ends by dissolving the contest: under all the playful sparring, what truly remains is the feeling of oneness between the devotee and God.

GATHA 0754 *Devotion to Vitthal*

Surrender, asking only for His feet

मराठी मूळ

तुज मागणें तें देवा । आह्मां तुझी चरणसेवा ॥1॥
आन नेघों देसी तरी । रिद्धि सिद्धि मुक्ती चारी ॥ध्रु.॥
संतसंगति सर्वकाळ । थोर प्रेमाचा सुकाळ ॥2॥
तुका ह्मणे नाम । तेणें पुरे माझें काम ॥3॥

ENGLISH TRANSLATION

What I ask of You, O God, is only the service of Your feet. Even if You offer it, I will not accept miraculous powers, worldly attainments, or the four kinds of liberation.

Let me have the company of saints at all times, an abundance of deep love. Says Tuka, the Name is enough; it fulfills all my needs.

IN PLAIN WORDS

What I beg of You, O God, is only the service of Your feet. Even if You offer them, I will not take riches, powers, or the four kinds of liberation. Give me the company of saints always, and a great abundance of love. Tuka says: the Name is enough; it satisfies all my need.

WHAT IT MEANS

Tukaram lays out exactly what he wants and what he refuses. The one thing he asks for is to serve at God's feet, nothing more. He turns down the rewards seekers usually crave: wealth, miraculous powers, even the four kinds of liberation, refusing them outright even if offered. What he asks instead is the constant company of the saints

and an overflow of love. The Name of God, he says, already meets every need he has, so there is nothing left to want.

GATHA 0755 *Devotion to Vitthal*

Belonging, the Name worn as ornament

मराठी मूळ

तुझा शरणागत । जन्मोजन्मींचा अंकित ॥1॥
आणीक नेणें कांहीं हेवा । तुजवांचूनि केशवा ॥ध्रु.॥
हें चि माझें गाणें । तुझें नामसंकीर्तन ॥2॥
तुझ्या नामाचीं भूषणें । तुका म्हणे ल्यालों लेणें ॥3॥

ENGLISH TRANSLATION

I am Your devotee, marked as Yours through birth after birth. I know no other longing, O Keshava, apart from You.

This alone is my song: the chanting of Your Name. Says Tuka, I have put on Your Name as my ornament, wearing it as my finest jewel.

IN PLAIN WORDS

I have taken refuge in You; I am marked as Yours through birth after birth. I know no other longing, O Keshava, apart from You. This alone is my song: the singing of Your Name. Tuka says: I have put on Your Name as my ornament, worn it as my finest jewel.

WHAT IT MEANS

Tukaram declares an unbroken belonging. He has thrown himself on God's protection and counts himself stamped as God's own across every lifetime, not just this one. He insists he has no other desire pulling at him; Keshava is the whole of his wanting. His only song is the chanting of the Name, and in the close he treats that Name not as a duty but as adornment, the jewelry he chooses to wear, so devotion becomes the thing that makes him beautiful.

GATHA 0756 *Ecstasy and Joy*

Certainty, crossed to the far shore

मराठी मूळ

उतरलों पार । सत्य झाला हा निर्धार ॥1॥
तुझें नाम धरिलें कंठीं । केली संसारासी तुटी ॥ध्रु.॥
आतां नव्हे बाधा । कोणेविशीं कांहीं कदा ॥2॥
तुका ह्मणे कांहीं । आतां उरलें ऐसें नाहीं ॥3॥

ENGLISH TRANSLATION

I have crossed over to the other shore; this conviction has become reality. I have held Your Name in my throat and severed all ties with worldly existence.

Now nothing can harm me, from any quarter, ever again. Says Tuka, nothing at all remains to be done.

IN PLAIN WORDS

I have crossed to the other shore. This is settled now; it is true. I have held Your Name in my throat. I have cut myself loose from this world. Now nothing can harm me, from any side, ever. Tuka says: there is nothing left to do.

WHAT IT MEANS

Tukaram is reporting a thing already finished, not a thing he hopes for. He holds the Name in his throat and with that one act severs his ties to worldly life, and the crossing is done. Because the crossing is done, he says no harm can reach him from any quarter again. The poem ends in the strongest possible rest: nothing at all remains to be done. The whole life of effort closes in the single grip of the Name.

GATHA 0757 *Prayers*

Surrender, the helpless one

मराठी मूळ

क्रियामतिहीन । एक मी गा तुझें दीन ॥1॥
देवा करावा सांभाळ । वारीं माझी तळमळ ॥ध्रु.॥
नको माझे ठायीं । गुणदोष घालूं कांहीं ॥2॥
अपराधाच्या कोटी । तुका ह्मणे घालीं पोटीं ॥3॥

ENGLISH TRANSLATION

I am devoid of both action and understanding. I am simply Your helpless one, O God.

Please look after me and quiet my restless anguish. Do not reckon my virtues and faults.

Says Tuka, take my millions of offenses and swallow them in Your great belly.

IN PLAIN WORDS

I have no good deeds and no understanding. I am only Your helpless one, O God. Look after me. Quiet this restlessness in me. Do not weigh my virtues and my faults at all. Tuka says: take my millions of offenses and swallow them inside You.

WHAT IT MEANS

Tukaram comes to God owning nothing, neither right action nor right knowledge, and makes that emptiness the whole basis of his plea. He asks not to be judged: do not weigh what is good in me against what is bad, because such an accounting would sink me. Instead he asks God to take in his countless offenses and absorb them, the way a belly swallows what is fed to it. This is the logic of grace over merit: the one who can claim nothing throws himself entirely on the mercy of the one who can hide everything.

GATHA 0758 *Worldly Metaphors*

Teaching by analogy, the unpurified heart

मराठी मूळ

नाहीं निर्मळ जीवन । काय करील साबण ॥1॥
तैसी चित्तशुद्ध नाहीं । तेथें बोध करील काई ॥ध्रु.॥
वृक्ष न धरी पुष्पफळ । काय करील वसंतकाळ ॥2॥
वांजे न होती लेकरें । काय करावें भ्रतारें ॥3॥
नपुंसका पुरुषासी । काय करील बाइल त्यासी ॥4॥
प्राण गेलिया शरीर । काय करील वेव्हार ॥5॥
तुका ह्मणे जीवनेंविण । पीक नव्हे नव्हे जाण ॥6॥

ENGLISH TRANSLATION

If the water is not clean, what can soap do? Likewise, if the chitta is not purified, what can any teaching accomplish? If a tree bears no flowers or fruit, what can the spring season do? If a barren woman has no children, what is the use of a husband? What can a wife do for an impotent man? When the life-breath has departed, what dealings can the body conduct? Says Tuka, know that without the water of devotion, no crop can grow.

IN PLAIN WORDS

If the water is not clean, what can soap do? In the same way, if the heart is not pure, what can teaching do there? If a tree bears no flower and no fruit, what can spring do for it? If a barren woman has no children, what use is a husband? What can a wife do for an impotent man? When the life-breath has left the body, what business can the body do? Tuka says: know this, without the water of life, no crop grows.

WHAT IT MEANS

Tukaram stacks one plain image on another to drive home a single point about readiness. Soap cannot wash in foul water; spring cannot make a dead tree fruit; the things meant to bring life come to nothing when the ground for them is missing. He turns this onto the inner life: if the heart is not yet cleansed, even true teaching lands on it uselessly. The point is not contempt for the unready but an honest naming of order: the inward purification has to come first, or nothing that follows can take root and grow.

GATHA 0759 *Devotion to Vitthal*

Devotion, who else will serve You

मराठी मूळ

नवां नवसांचीं । जालों तुह्मासी वाणीचीं ॥1॥
कोण तुझें नाम घेतें । देवा पिंडदान देतें ॥ध्रु.॥
कोण होतें मागें पुढें । दुजें बोलाया रोकडें ॥2॥
तुका ह्मणे पांडुरंगा । कोणा घेतासि वो संगा ॥3॥

ENGLISH TRANSLATION

I have made vow after vow to You with my voice. Who else chants Your Name? Who else offers remembrance of the departed? Who stood before or after, willing to speak plainly? Says Tuka, O Panduranga, with whom do You keep company?

IN PLAIN WORDS

Vow upon vow, I have made myself Yours with my voice. Who else takes up Your Name? Who else makes the offering for You? Who else stood behind You or before You, ready to speak straight for You? Tuka says: O Panduranga, whose company will You keep then?

WHAT IT MEANS

Tukaram presses a bold, almost teasing claim on the Lord: he is the one who actually keeps the vows, chants the Name, and stands up for God in plain speech. The questions are real challenges. If not him, who is doing this work? He reverses the usual posture of the suppliant: it is God who should value the devotee, because devotees like this are rare. The closing line lands the dare gently: O Panduranga, if You let me go, whose company will be left to You?

GATHA 0760 *Worldly Metaphors*

Teaching by analogy, the seed that must die

मराठी मूळ

एका बीजा केला नास । मग भोगेल कणीस ॥1॥
कळे सकळां हा भाव । लाहानथोरांवरी जीव ॥ध्रु.॥
लाभ नाहीं फुकासाठीं । केल्यावीण जीवासाठीं ॥2॥
तुका ह्मणे रणीं । जीव देतां लाभ दुणी ॥3॥

ENGLISH TRANSLATION

When a single seed is destroyed, only then does it yield a full ear of grain. Everyone understands this principle, from the smallest to the greatest.

There is no gain without effort; nothing comes without giving of oneself. Says Tuka, the one who gives his life on the battlefield receives double the reward.

IN PLAIN WORDS

One seed is destroyed, and then it gives a full ear of grain. Everyone understands this truth, the small and the great alike. There is no gain for free, nothing without giving of yourself. Tuka says: the one who gives his life on the battlefield wins double the reward.

WHAT IT MEANS

Tukaram takes a fact every farmer knows and makes it a law of the spiritual life: the seed must be buried and broken before it can yield a harvest. From this he draws the plain rule that nothing of worth comes without cost, without something of yourself being given up. He raises the stakes with the image of the soldier who gives his very life in battle and is rewarded doubly. The teaching is that self-surrender is not loss but the only true investment; what you let die is what comes back to you multiplied.

GATHA 0761 *Prayers*

Cry for help, drowning in the world

मराठी मूळ

आयुष्य गेलें वांयांविण । थोर झाली नागवण ॥1॥
आतां धांवें धांवें तरी । काय पाहातोसि हरी ॥ध्रु.॥
माझे तुझे या चि गती । दिवस गेले तोंडीं माती ॥2॥
मन वाव घेऊं नेदी । बुडवूं पाहे भवनदी ॥3॥
पडिला विषयाचा घाला । तेणें नागविलें मला ॥4॥
शरण आलों आतां धांवें । तुका ह्मणे मज पावें ॥5॥

ENGLISH TRANSLATION

My life has been wasted in vain; I have been grievously deceived. Now hurry, hurry, O Hari.

What are You waiting for? Both You and I share this fate: the days have passed and dust fills our mouths. The mind will not let me come up for air; it seeks to drown me in the river of worldly existence.

The assault of sense-pleasures has struck, and by them I have been stripped bare. I have come now as a refugee.

Says Tuka, rush to me and save me.

IN PLAIN WORDS

My life has gone for nothing. I have been badly robbed. Now run to me, run, O Hari. What are You waiting for? You and I share the same fate: the days have passed and dust fills my mouth. The mind will not let me come up for air; it wants to drown me in the river of this world. The blow of the senses has fallen, and they have stripped me bare. I have come to You now for shelter; run. Tuka says: reach me.

WHAT IT MEANS

Tukaram speaks from the edge of panic, naming his whole life as wasted and himself as a man already robbed. The danger is inward: his own mind holds him under in the river of worldly existence and will not let him breathe, and the pull of the senses has stripped him of everything. His cry is urgent and almost accusing: why do You wait, Hari, when even You stand to lose by my drowning? Having no strength left, he throws himself down as a refugee at God's door and asks only that help arrive in time.

GATHA 0762 *Devotion to Vitthal*

Devotion, I gave You a home

मराठी मूळ

सोसोनि विपत्ती । जोडी दिली तुझे हातीं ॥1॥
त्याचा हा चि उपकार । अंतीं आह्माशीं वेव्हार ॥ध्रु.॥
नामरूपा केला ठाव। तुज कोण ह्मणतें देव ॥2॥
तुका ह्मणे हरी । तुज ठाव दिला घरीं ॥3॥

ENGLISH TRANSLATION

By enduring hardship, I have placed my earnings into Your hands. This alone is the return on the investment: that in the end, our dealings are with You.

I have given name and form a dwelling place. Otherwise, who would call You God? Says Tuka, O Hari, I have given You a home in my own house.

IN PLAIN WORDS

By bearing hardship, I earned, and I placed the earnings into Your hands. This is the only return on it: that in the end my dealings are with You. I gave Your name and form a place to stand. Otherwise who would call You God? Tuka says: O Hari, I have given You a home in my own house.

WHAT IT MEANS

Tukaram describes his devotion as hard-won earnings, gathered through suffering and then handed straight over to God, with the only profit being that he now has dealings with God alone. Then he turns the relationship around with daring intimacy: it is the devotee who gives the formless Lord a name and a form to inhabit. Without someone to worship Him and house Him, who would even call Him God? The closing line makes it personal and tender: I have given You a home in my own house. Love makes the worshipper the keeper of the One he worships.

GATHA 0763 *Longing and Separation*

Bold longing, settling accounts

मराठी मूळ

आपुलें मागतां । काय नाहीं आह्मां सत्ता ॥1॥
परि या लौकिकाकारणें । उरीं ठेविली बोलणें ॥ध्रु.॥
ये चि आतां घडी । करूं बैसों ते ची फडी ॥2॥
तुका ह्मणे करितों तुला । ठाव नाहींसें विठ्ठला ॥3॥

ENGLISH TRANSLATION

When asking for what is rightfully ours, do we not have the authority? But for the sake of propriety, I have kept my words measured. At this very moment, let us settle accounts.

Says Tuka, I will leave You nowhere to hide, O Vitthal.

IN PLAIN WORDS

When I ask for what is my own, do I have no right to it? But for the sake of how things look, I have held my words back. Right now, this very moment, let us sit and settle the matter. Tuka says: I will leave You nowhere to hide, O Vitthal.

WHAT IT MEANS

Tukaram presses his claim on God with the confidence of a man asking for what is rightfully his, not begging for a favor. He admits he has kept his demand polite only out of decorum, but now he drops the pretense and calls for an immediate reckoning. The tone is loving boldness, not arrogance: a devotee so sure of his bond that he can corner the Lord. The last line says it plainly: O Vitthal, I will give You no place to slip away; settle Your account with me now.

GATHA 0764 *Longing and Separation*

Bold longing, holding God to His word

मराठी मूळ

असो आतां किती । तुज यावें काकुलती ॥1॥
माझें प्रारब्ध हें गाढें । तूं बापुडें तयापुढें ॥ध्रु.॥
सोडवीन आतां । ब्रीदें तुझीं पंढरीनाथा ॥2॥
तुका ह्मणे बळी । तो गांढएाचे कान पिळी ॥3॥

ENGLISH TRANSLATION

How long must I keep pleading with You in supplication? My fate is strong indeed; perhaps You are helpless before it. I will now hold You to Your own pledges, O Lord of Pandhari.

Says Tuka, the strong one twists the ears of the timid.

IN PLAIN WORDS

Enough now. How long should I keep crying to You in supplication? My fate weighs heavy, and before it You look helpless. So I will set You free of it myself by holding You to Your own promises, O Lord of Pandhari. Tuka says: the strong one twists the ears of the weak.

WHAT IT MEANS

Tukaram is tired of pleading, so he changes his footing from beggar to claimant. His destiny is so heavy that, he says with affectionate provocation, even God seems unable to lift it. His move is to hold God to the pledges God has publicly made, the titles and vows by which the Lord is known as the rescuer of the helpless. The closing proverb names the new strategy bluntly: the strong one takes the timid one by the ears. By leaning on God's own reputation, the devotee gains a holy leverage over Him.

GATHA 0765 *The Power of the Name*

The Name, the simple mantra

मराठी मूळ

काय नव्हे केलें । एका चिंतितां विठ्ठलें ॥1॥
सर्व- साधनांचें सार । भवसिंधु उतरी पार ॥ध्रु.॥
योगायागतपें । केलीं तयानें अमुपें ॥2॥
तुका म्हणे जपा । मंत्र तीं अक्षरी सोपा ॥3॥

ENGLISH TRANSLATION

What cannot be accomplished by contemplating Vitthal alone? It is the essence of all spiritual practices, carrying one across the ocean of worldly existence. Through Him, immeasurable sacrifices, rituals, and austerities are performed.

Says Tuka, this chant is a simple mantra of just a few syllables.

IN PLAIN WORDS

What cannot be done by thinking on Vitthal alone? It is the essence of every practice. It carries you across the ocean of this world. Through it, countless yogas and sacrifices and austerities are accomplished. Tuka says: chant it. The mantra is easy, only a few syllables.

WHAT IT MEANS

Tukaram sets the simple remembrance of Vitthal above the whole apparatus of religious effort. To dwell on the Name is the essence that all other practices were only reaching toward, and it alone ferries one across the sea of birth and death. He claims that this single act quietly contains the fruit of countless yogas, sacrifices, and austerities. The point is reassurance and invitation: the highest thing is also the easiest, a mantra of just a few syllables, open to anyone willing to chant.

GATHA 0766 *The Power of the Name*

The Name, open to all who say it

मराठी मूळ

हो कां दुराचारी । वाचे नाम जो उच्चारी ॥1॥
नसो भाव चित्तीं । हरिचे गुण गातां गीतीं ॥2॥
करी अनाचार । वाचे हरिनामउच्चार ॥3॥
हो कां भलतें कुळ । शुचि अथवा चांडाळ ॥4॥
ह्मणवी हरिचा दास । तुका ह्मणे धन्य त्यास ॥5॥

ENGLISH TRANSLATION

Even if one is of wicked conduct, if the tongue utters the Name, it is enough. Even if there is no devotion in the heart, singing the virtues of Hari in song is still blessed.

Even if one practices wrongdoing, the utterance of Hari's Name on the lips is still potent. Be one of any caste, honored or shunned.

Says Tuka, blessed is the one who calls himself a servant of Hari.

IN PLAIN WORDS

Let him be a man of wicked conduct: if his tongue speaks the Name, that is enough. Let there be no devotion in his heart: still, singing Hari's virtues in song is blessed. Let him do wrong things: still, the speaking of Hari's Name on the lips has power. Let him be of any caste, the pure or the outcast. Tuka says: blessed is the one who calls himself Hari's servant.

WHAT IT MEANS

Tukaram pushes the power of the Name to its most radical edge: it does not wait for the speaker to first become good, sincere, or high-born. Even the wrongdoer, even the one with no devotion in his heart, even the one society shuns as an outcast, is reached the moment the Name is on his tongue. This is not a license for wrongdoing but a demolition of every barrier people place at the door of God. The one thing that matters is calling oneself Hari's servant; by that single claim, anyone at all is made blessed.

GATHA 0767 *The Nature of God*

Nature of God, He comes running

मराठी मूळ

हाकेसरिसी उडी । घालूनियां स्तंभ फोडी ॥1॥
ऐसी कृपावंत कोण । माझे विठाईवांचून ॥ध्रु.॥
करितां आठव । धांवोनियां घाली कव ॥2॥
तुका ह्मणे गीती गातां । नामें द्यावी सायुज्यता ॥3॥

ENGLISH TRANSLATION

At the very first cry, He leaps forth and bursts open the pillar. Who is as compassionate as my Vitthai, my Mother? At the merest remembrance, He rushes forward and wraps you in His embrace.

Says Tuka, to those who sing His glory, He grants the ultimate union through His Name alone.

IN PLAIN WORDS

At the very first cry, He leaps and bursts open the pillar. Who is as kind as my Vithai, my Mother? At the least remembrance of Him, He comes running and folds you in His arms. Tuka says: to those who sing His glory, He gives full union through the Name alone.

WHAT IT MEANS

Tukaram pictures God as a mother who cannot bear to delay. He recalls how at the child's cry the Lord tore open the pillar to save the devotee, and asks who could be more tender than this. The smallest act of remembrance is enough; God does not weigh worthiness but simply runs and gathers the one who calls into His embrace. The poem ends with the largest promise on the smallest condition: to those who merely sing His glory, the Name itself grants the final union with God.

GATHA 0768 *Worldly Metaphors*

Metaphor, drawn and transformed by God

मराठी मूळ

लोह चुंबकाच्या बळें । उभें राहिलें निराळें ॥1॥
तैसा तूं चि आह्मांठायीं । खेळतोसी अंतर्बाहीं ॥ध्रु.॥
भक्ष अग्नीचा तो दोरा । त्यासि वांचवी मोहरा ॥2॥
तुका ह्मणे अधीलपणें । नेली लांकडें चंदनें ॥3॥

ENGLISH TRANSLATION

As iron stands upright, drawn by the force of a magnet, so You play within us and around us. A wick is consumed by fire, yet the flame protects its glow.

Says Tuka, the fragrance of sandalwood has lifted common logs into its own nobility.

IN PLAIN WORDS

Iron stands up by the force of the magnet, lifted from where it lay. So You play in us, inside and outside both. The wick is food for the fire, yet the flame keeps its own glow alive. Tuka says: by simply being near, plain logs are carried into the nobility of sandalwood.

WHAT IT MEANS

Tukaram is naming, through three images, how God works on a soul that comes close to Him. Iron has no power to rise on its own; the magnet draws it upright, just as Hari plays within us and around us and pulls us toward Himself. The wick is consumed by the flame, yet the flame is what keeps the glow burning, so what looks like

being destroyed is being kept alive. The last image lands the claim: ordinary wood lying beside sandalwood takes on the sandalwood's fragrance, so nearness alone lifts common things into the higher nature. The point is that the change is not earned by the iron, the wick, or the log; it comes from the one they are joined to.

GATHA 0769 *Social Criticism*

Social criticism, the false holy man

मराठी मूळ

डोई वाढवूनि केश । भूतें आणिती अंगास ॥1॥
तरी ते नव्हति संतजन । तेथें नाहीं आत्मखुण ॥ध्रु.॥
मेळवूनि नरनारी। शकुन सांगती नानापरी ॥2॥
तुका ह्मणे मैंद । नाहीं त्यापासीं गोविंद ॥3॥

ENGLISH TRANSLATION

Those who grow long matted hair and invite spirits into their bodies are not true saints. The mark of the Self is not found in them.

They gather men and women together and tell fortunes of every kind. Says Tuka, such charlatans have no connection to Govinda.

IN PLAIN WORDS

They grow their hair long and matted. They call spirits down into their bodies. But these are not true saints. The mark of the Self is not in them. They gather men and women together and tell fortunes of every kind. Tuka says: such tricksters do not have Govinda with them.

WHAT IT MEANS

Tukaram is exposing a pattern of fake spirituality and naming the test that unmasks it. The long matted hair and the spirit-possession look like signs of holiness, and crowds are impressed, but the outward show proves nothing. The one mark that matters is atmakhun, the sign of having known the Self, and that is exactly what these performers lack. He points to the fortune-telling done before mixed crowds as proof: this is a trade in spectacle, not a life turned toward God. The warning is for the listener too, to test a teacher by the inner mark and not be drawn in by display, for where Govinda is absent the rest is only theater.

GATHA 0770 *The Saints*

The saints' power, the wicked made spotless

मराठी मूळ

गाढवाचे घोडे । आह्मी करूं दृष्टीपुढें ॥1॥
चघळी वाहाणा । माघारिया बांडा सुना ॥ध्रु.॥
तुका ह्मणे खळ । करूं समयीं निर्मळ ॥3॥

ENGLISH TRANSLATION

We can turn donkeys into horses right before your eyes. A dog that chews old shoes, a stubborn barren hound, we can purify.

Says Tuka, we can make even the wicked spotless at the right moment.

IN PLAIN WORDS

We can turn donkeys into horses, right before your eyes. The dog that chews old sandals, the stubborn worthless hound, we can change them. Tuka says: we make even the wicked spotless, in the right moment.

WHAT IT MEANS

Tukaram is claiming, in the voice of the saints, that their company can transform anyone. The rough images, a donkey becoming a horse, a shoe-chewing stray dog being purified, stand for people the world has written off as base and incorrigible. The boast is not arrogance about themselves but confidence in what holy company does to a person. The phrase about the right moment matters: the change is real but it comes when the time is ripe, not by force. The point for the listener is that no one is too low to be lifted, so do not despair of yourself or of anyone.

GATHA 0771 *Renunciation*

Renunciation, freed of attachment

मराठी मूळ

बाईल मेली मुक्ती जाली । देवें माया सोडविली ॥1॥
विठो तुझें माझें राज्य । नाहीं दुस†याचें काज ॥ध्रु.॥
पोर मेलें बरें जालें । देवें मायाविरहित केलें ॥2॥
माता मेली मज देखतां । तुका ह्मणे हरली चिंता ॥3॥

ENGLISH TRANSLATION

My wife has died and liberation has come; God has released Maya. O Vitthal, now Yours and mine is one kingdom; there is no need for anyone else.

My child has died, and that is well; God has made me free of attachment. My mother died before my eyes.

Says Tuka, with that, all anxiety was removed.

IN PLAIN WORDS

My wife has died, and liberation came; God has released me from Maya. Vitho, now the kingdom is Yours and mine; there is no business with anyone else. The child has died, and that is well; God has cut me free of attachment. The mother died before my eyes. Tuka says: with that, the anxiety was gone.

WHAT IT MEANS

This is a hard, deliberately shocking abhanga, and it must be heard as being about attachment, not about contempt for the dead. Tukaram takes the losses that ordinarily break a person, wife, child, mother, and reads each one as God prying his grip off the things that bound him to Maya. The strong line, Vitho, the kingdom is now Yours and mine alone, names what is left when every other claim on the heart has fallen away: God and the soul,

with no third. He is not saying he is glad the people died; he is saying the bond that tied his anxiety to them has been broken, and what remains is rest in Vitthal. Read against oneself, it asks how much of our fear is simply our clutching at what we cannot keep.

GATHA 0772 *Renunciation*

Renunciation, swallow the ego

मराठी मूळ

योग तप या चि नांवें । गिळत व्हावें अभिमानें ॥1॥
करणें तें हें चि करा । सत्यें बरा व्यापार ॥ध्रु.॥
तरि खंडे येरझार। निघे भार देहाचा ॥2॥
तुका ह्मणे मानामान । हें बंधन नसावें ॥3॥

ENGLISH TRANSLATION

The true meaning of yoga and austerity is this: to swallow one's ego willingly. Practice this one thing, and let your dealings be rooted in truth.

Then the cycle of coming and going will cease, and the burden of embodiment will be lifted. Says Tuka, let there be no attachment to honor or dishonor; that itself is bondage.

IN PLAIN WORDS

Yoga and austerity mean just this: to swallow your own pride. Do only this one thing, and let your dealings be true and good. Then the coming and going ends, and the body's burden falls away. Tuka says: honor and dishonor, do not let them bind you; that itself is the bondage.

WHAT IT MEANS

Tukaram is redefining the great spiritual disciplines so they cannot be mistaken for outward feats. Real yoga and tapas, he says, are not postures or fasting but the willing swallowing of one's own ego, backed by honest and upright conduct. Do that single thing and the round of birth and death stops, and the weight of embodiment is lifted. He then names the subtle trap: caring about being honored or insulted is itself a chain, even for someone who has dropped grosser attachments. The teaching turns the listener inward, away from impressive practice and toward the quiet death of pride.

GATHA 0773 *Worldly Metaphors*

Metaphor, no God for the half-hearted

मराठी मूळ

करी संध्यास्नान । वारी खाउनियां अन्न ॥1॥
तया नाहीं लाभहानी । आदा वेंचाचिये मानीं ॥ध्रु.॥
मजुराचें धन । विळा दोर चि जतन ॥2॥
तुका ह्मणे नाहीं । अधीरासी देव कांहीं ॥3॥

ENGLISH TRANSLATION

He performs his daily rituals and prayers after filling his belly with food. For him there is neither gain nor loss; he keeps a balance of income and expense.

A laborer's wealth consists of his tools: his spade and his rope. Says Tuka, God does not belong to the impatient.

IN PLAIN WORDS

He does his evening rites and his bathing, but only after he has eaten his fill. For such a man there is no real gain or loss; he just keeps his accounts of income and spending balanced. A laborer's whole wealth is his tools, his spade and his rope. Tuka says: God is not for the impatient.

WHAT IT MEANS

Tukaram is satirizing worship done as routine bookkeeping rather than longing. The man performs his prayers and ablutions, but only after his belly is full, so God comes after appetite and ritual is just one more entry in a ledger that always balances out to nothing. The laborer image sharpens it: a hired worker guards only his spade and rope, the bare means of his wage, because his interest stops at the day's pay. The closing line names the stake: God does not yield to the impatient, the ones who will not wait, will not put Him first, will not let devotion cost them. The challenge to the listener is whether worship is a heartfelt seeking or merely a transaction kept in balance.

GATHA 0774 *The Moral Ideal*

Moral ideal, do not strike the defenseless

मराठी मूळ

वाखर घेउनि आलें । त्यासी तरवारेणें हालें ॥1॥
नव्हे आपुलें उचित । करुनि टाकावें फजित ॥ध्रु.॥
अंगुिळया मोडी। त्यासी काय सिलें घोडीं ॥2॥
नपुंसकासाठीं । तुका ह्मणे न लगे जेठी ॥3॥

ENGLISH TRANSLATION

One who comes with a plough should not be met with a sword. It is not fitting to humiliate someone and cast them aside.

Why crack your knuckles at one who comes unarmed? Says Tuka, for an impotent man, no great display is needed.

IN PLAIN WORDS

One who comes carrying a plough should not be met with a sword. It is not right to shame a man and throw him aside. Why crack your knuckles at someone who comes with empty hands? Tuka says: against a man who cannot fight, no great show of strength is needed.

WHAT IT MEANS

Tukaram is laying down a rule of fairness about meeting the weak. The farmer with his plough, the unarmed man, the one who cannot fight back, all stand for those who come with no power to oppose you, and answering them with a sword is shameful, not strong. To humiliate such a person and cast him aside is named as unfitting, beneath what is right. The blunt last line strips the bully of his glory: there is no honor in overpowering someone who was never able to resist. The ideal is restraint and decency toward those at your mercy, and the satire is aimed at the cruelty that mistakes itself for courage.

GATHA 0775 *True Worship*

True worship, dead while living

मराठी मूळ

वर्णाश्रम करिसी चोख । तरि तूं पावसी उत्तम लोक ॥1॥
तुजला तें नाहीं ठावें । जेणें अंगें चि ब्रह्म व्हावें ॥ध्रु.॥
जरि तूं जालासी पंडित । करिसी शब्दाचें पांडित्य ॥2॥
गासी तान मान बंध । हाव भाव गीत छंद ॥3॥
जाणसील तूं स्वतंत्र । आगमोक्त पूजायंत्र ॥4॥
साधनाच्या ओढी । डोळयांच्या मोडामोडी ॥5॥
तुका ह्मणे देहीं । संत जाहाले विदेही ॥6॥

ENGLISH TRANSLATION

If you observe the duties of your caste and stage of life with care, you will reach a good destination. But you do not know the path by which one becomes Brahman itself.

If you have become a scholar, you practice only the cleverness of words. You may sing with proper pitch, rhythm, and melody, with feeling and artistry in song.

You may consider yourself learned in tantric rituals and worship. Yet all such efforts are merely straining the eyes in search.

Says Tuka, the saints who realized the truth became bodiless even while in the body.

IN PLAIN WORDS

Keep your caste and your stage of life spotless, and you will reach a good world. But you still do not know the way to become Brahman in your very being. You may have become a scholar and play with clever words. You may sing with perfect pitch and time and meter, with feeling and art. You may think yourself a master of tantric rites and the machinery of worship. All of it is only straining the eyes after something. Tuka says: the saints became bodiless while still in the body.

WHAT IT MEANS

Tukaram is ranking the whole apparatus of religion below one thing it cannot reach. Faithfully keeping caste and life-stage duties does earn a good destination, and scholarship, beautiful singing, and expert ritual are all genuine accomplishments, but he calls them, one after another, a straining of the eyes that never arrives. What none of them gives is the knowledge by which one becomes Brahman in one's own being, not as a reward elsewhere but here and now. The closing line names the real mark of the saints: while still in the body they had become videhi, bodiless, no longer identified with the flesh. The teaching turns the listener from doing more and knowing more toward the inner death of the body-sense that all the performances bypass.

GATHA 0776 *Surrender and Acceptance*

Surrender, led by the thread of love

मराठी मूळ

प्रेमसूत्र दोरी । नेतो तिकडे जातों हरी ॥1॥
सत्ता सकळ तया हातीं। माझी कींव काकुलती ॥2॥
तुका ह्मणे ठेवी तैसें । आह्मी राहों त्याचे इच्छे ॥3॥

ENGLISH TRANSLATION

Hari leads me by the thread of love; wherever He pulls, I follow. All authority rests in His hands; my pleading and supplication are His to answer.

Says Tuka, however He places us, we remain content with His will.

IN PLAIN WORDS

Hari leads me by a thread of love; wherever He pulls, I go. All power is in His hands; my pleading, my crying out, are for Him to answer. Tuka says: however He sets us down, we stay content in His will.

WHAT IT MEANS

Tukaram is describing total surrender as being tied to God by love rather than driven by force. The thread of love means he goes wherever Hari draws him, not as a captive but as one bound by affection. He hands over all control: every authority rests with God, and his own role is reduced to pleading and crying out, which God alone can answer. The closing line completes the giving-up: wherever God places him, in whatever condition, he rests content in that will. The poem holds up a peace that comes not from getting one's way but from wanting only what the Beloved wants.

GATHA 0777 *Faith and Trust*

Faith, contemplation that arrives

मराठी मूळ

पाववील ठाया । पांडुरंग चिंतिलिया ॥1॥
त्यासी चिंतिलिया मनीं । चित्ता करी गंवसणी ॥ध्रु.॥
पावावया फळ । अंगीं असावें हें बळ ॥2॥
तुका ह्मणे तई । सिद्ध वोळगती पायीं ॥3॥

ENGLISH TRANSLATION

Panduranga will bring you to your destination if you contemplate Him. When you hold Him in your mind, He puts a halter on the wandering heart.

To receive the fruit, one must have the strength within. Says Tuka, then all attainments come to serve at your feet.

IN PLAIN WORDS

Panduranga will bring you to the goal, if you hold Him in your thought. Think of Him in the mind, and He puts a halter on the restless heart. To reach the fruit, you must have this strength in you. Tuka says: then all the powers come and wait at your feet.

WHAT IT MEANS

Tukaram is promising that steady contemplation of God carries a person all the way home. To hold Panduranga in the mind is not idle; it is what reins in the wandering, restless heart, the way a halter steadies an animal. He adds a condition: reaching the fruit takes an inner strength, a firmness that does not let the mind slip away. When that holds, the result is striking: the siddhis, the very attainments people chase, come and wait humbly at the devotee's feet instead of being sought. The teaching is to put the whole effort into remembrance and let everything else follow from it.

GATHA 0778 *Faith and Trust*

Faith, God becomes what the devotee believes

मराठी मूळ

धन्य भावशीळ । ज्याचें हृदय निर्मळ ॥1॥
पूजी प्रतिमेचे देव । संत ह्मणती तेथें भाव ॥ध्रु.॥
विधिनिषेध नेणती । एक निष्ठा धरुनी चित्तीं ॥2॥
तुका ह्मणे तैसें देवा । होणें लागे त्यांच्या भावा ॥3॥

ENGLISH TRANSLATION

Blessed is the simple devotee whose heart is pure and clean. He worships the deity in the image; the saints say true feeling resides there.

He knows nothing of scriptural prescriptions and prohibitions but holds one single-pointed faith in his heart. Says Tuka, God must become whatever such devotees believe Him to be.

IN PLAIN WORDS

Blessed is the simple devotee whose heart is clean. He worships the god in the image, and the saints say true feeling lives there. He knows nothing of what is allowed and what is forbidden; he holds one single faith in his heart. Tuka says: God must become for them whatever they believe Him to be.

WHAT IT MEANS

Tukaram is exalting pure-hearted simplicity over learned correctness. The devotee who worships God in an image, knowing nothing of scriptural dos and don'ts, is called blessed, because the saints locate the truth not in the form but in the bhava, the feeling, that is present there. His ignorance of the rules is not a defect here; it leaves room for one undivided faith. The strong closing claim is that God is bound by such faith: He must show up as whatever the sincere heart believes Him to be. The teaching lifts up the unlearned lover of God and warns the listener that purity of feeling outweighs ritual expertise.

GATHA 0779 *Social Criticism*

Social criticism, laziness dressed as freedom

मराठी मूळ

आधीं च आळशी । वरी गुरूचा उपदेशी ॥1॥
मग त्या कैंची आडकाठी । विधिनिषेधाची भेटी ॥ध्रु.॥
नाचरवे धर्म । न करवे विधिकर्म ॥2॥
तुका ह्मणे ते गाढव । घेती मनासवें धांव ॥3॥

ENGLISH TRANSLATION

He was lazy to begin with, and on top of that he received a guru's teaching about the formless. Now what barrier of right and wrong will restrain him? He will not practice any dharma or perform any prescribed ritual.

Says Tuka, such donkeys simply run wherever the mind takes them.

IN PLAIN WORDS

He was lazy from the start. On top of that, a guru taught him about the formless. So now what fence of right and wrong will hold him back? He will not practice any dharma; he will not do a single prescribed rite. Tuka says: such donkeys just run wherever the mind takes them.

WHAT IT MEANS

Tukaram is attacking a particular misuse of high teaching, not the teaching itself. A man already lazy hears a guru speak of the formless absolute beyond rituals and rules, and seizes on it as permission to drop all discipline. With the fence of right and wrong knocked away, he abandons dharma and every prescribed observance, calling his idleness freedom. Tukaram bluntly names the result: not liberation but a donkey running after the mind's every whim. The warning, pointed at the pattern in oneself, is that hearing nondual truth before the heart is ready can become a cover for self-indulgence rather than a release from bondage.

GATHA 0780 *Devotion to Vitthal*

Love of the saints, weeping joy

मराठी मूळ

नाचे टाळी पिटी । प्रेमें अंग धरणीं लोटी ॥1॥
माझे सखे ते सज्जन । भोळे भाविक हरिजन ॥ध्रु.॥
न धरिती लाज । नाहीं जनासवें काज ॥2॥
तुका ह्मणे दाटे । कंठ नेत्रीं जळ लोटे ॥3॥

ENGLISH TRANSLATION

He dances, he claps, he rolls upon the ground in ecstasy. These are my true friends: the simple, faithful devotees of Hari.

They hold no shame; they have no business with the world's opinion. Says Tuka, the throat chokes with emotion and tears stream from the eyes.

IN PLAIN WORDS

He dances. He claps his hands. In love he throws his body down on the ground. These are my dear ones, my true friends: the simple, trusting servants of Hari. They hold no shame. They have no use for what people think of them. Tuka says: my throat chokes, and tears pour from my eyes.

WHAT IT MEANS

Tukaram is naming who he loves and why. The friends he claims are not the learned or the impressive, but the simple devotees of Hari who lose themselves in song: dancing, clapping, falling to the ground in love. Their mark is that they feel no shame and care nothing for public opinion; the world's regard has no hold on them. Watching this, Tukaram is overcome himself, his throat tight and his eyes streaming. The poem says the company of such open-hearted devotees is the thing that moves him most.

GATHA 0781 *Social Criticism*

Social criticism, the holy costume

मराठी मूळ

टिळा टोपी माळा देवाचें गवाळें । वागवी वोंगळ पोटासाटीं ॥1॥
तुळसी खोवी कानीं दर्भ खोवी शेंडी । लटिकी धरी बोंडी नासिकाची ॥ध्रु.॥
कीर्तनाचे वेळे रडे पडे लोळे । प्रेमेंविण डोळे गळताती ॥2॥
तुका ह्मणे ऐसे मावेचे मइंद । त्यांपाशीं गोविंद नाहीं नाहीं ॥3॥

ENGLISH TRANSLATION

He wears the tilak, the cap, the garland, all the paraphernalia of God, but carries it all as a filthy pretense just to fill his belly. He tucks tulsi behind his ear and darbha grass in his topknot, and pinches his nose in a show of breath-control.

At the time of kirtan, he weeps and falls and rolls on the ground, though tears pour from his eyes without any real love behind them. Says Tuka, such deceivers are frauds of illusion. Govinda is nowhere near them.

IN PLAIN WORDS

He wears the tilak, the cap, the garland: all the gear of God. He carries it as a filthy disguise, just to fill his belly. He tucks tulsi behind his ear and darbha grass in his topknot. He pinches his nose to fake breath-control. At the time of kirtan he weeps, he falls, he rolls on the ground. The tears come, but there is no love behind them. Tuka says: such men are tricksters of illusion. Govinda is not near them. Govinda is not near them.

WHAT IT MEANS

Tukaram is exposing the gap between religious display and the heart. He lists the whole costume of holiness, the marks, the beads, the grass, the staged tears in kirtan, and says it is worn for one reason: to feed the belly. The damning detail is the weeping without love behind it, devotion turned into performance. He calls this a fraud of Maya, an illusion dressed as piety. The pattern to watch is in oneself: religious props and even real tears prove nothing if there is no love; God does not come near a show put on for gain.

GATHA 0782 *Autobiography*

Autobiography, the holy ground of Dehu

मराठी मूळ

धन्य देहूं गांव पुण्य भूमि ठाव । तेथें नांदे देव पांडुरंग ॥1॥
धन्य क्षेत्रवासी लोक दइवाचे । उच्चारिती वाचे नामघोष ॥ध्रु.॥
गरुड पारीं उभा जोडुनियां कर । अश्वत्थ समोर उत्तरामुख ॥3॥
दिक्षणे शंकर लिंग हरेश्वर । शोभे गंगातीर इंद्रायणी ॥4॥
लक्ष्मीनारायण बल्लाळाचें वन । तेथें अधिष्ठान सिद्धेश्वर ॥5॥
विघ्नराज द्वारीं बहिरव बाहेरी । हनुमंत शेजारीं सहित दोघे ॥6॥
तेथें दास तुका करितो कीर्तन । हृदयीं चरण विठोबाचे ॥7॥
शाक्तावर - अभंग 13

ENGLISH TRANSLATION

Blessed is the village of Dehu, that holy land, that sacred ground where Panduranga Himself dwells. Blessed are those who live in this holy place; they utter the Name with their own voices.

Garuda stands with folded hands at the boundary stone. The Ashvattha tree faces north across from him.

To the south stands the Shiva linga of Hareshwar, and the banks of the Indrayani shine like the Ganga. There are Lakshmi-Narayana and the grove of Ballala, with the Siddheshwar shrine established there.

Vighnaraja guards the gate, Bhairava stands outside, and Hanuman is nearby with both his forms. There the servant Tuka performs kirtan, holding the feet of Vithoba in his heart.

IN PLAIN WORDS

Blessed is the village of Dehu, that holy land, that sacred place. There God Panduranga dwells. Blessed are the people who live in this holy ground; with their own mouths they cry out the Name. Garuda stands with folded hands at the boundary stone. The ashvattha tree faces north across from him. To the south is the Shiva linga of Hareshwar, and the bank of the Indrayani shines like the Ganga. There are Lakshmi-Narayana and the grove of Ballala, with the Siddheshwar shrine set up there. Vighnaraja guards the gate, Bhairava stands outside, and Hanuman is nearby in both his forms. There the servant Tuka does kirtan, holding the feet of Vithoba in his heart.

WHAT IT MEANS

Tukaram is praising his own village, Dehu, as holy ground and walking the listener through its shrines. He names the place where Panduranga dwells and blesses the people there because they call out the Name aloud. Then he maps the sacred geography: Garuda at the boundary, the ashvattha tree, the Shiva linga, the Indrayani river bright as the Ganga, the shrines of Lakshmi-Narayana, Ballala, Siddheshwar, Vighnaraja, Bhairava, and Hanuman. The point of the catalog is the last line: in the middle of all this, Tuka simply does kirtan, carrying Vithoba's feet in his heart. The holiness of the place is real, but the living center is the servant who keeps the Lord's feet inside him.

GATHA 0783 *Social Criticism*

Social criticism, the false guru's theatre

मराठी मूळ

टंवकारूनि दृष्टी लावुनियां रंग । दावी झगमग डोळ्यांपुढें ॥1॥
ह्मणती शिष्यासी लागली समाधी । लटकी चि उपाधी झकविती ॥ध्रु.॥
दीपाचिया ज्योती कोंडियेलें तेज । उपदेश सांजरात्रीमाजी ॥2॥
रांगोळया चौक शृंगारुनी वोजा । आवरण पूजा यंत्र करी ॥3॥
पडदा लावोनियां दीप चहूं कोनीं । बैसोनि आसनीं मुद्रा दावी ॥4॥
नैवेद्यासी ह्मणे करावें पक्वान्न । पात्रासी दिव्यान्न परवडी ॥5॥
जाला उपदेश कवळ घ्या रे मुखीं । आपोशन शेखीं बुडविलें ॥6॥
पाषांड करोनि मांडिली जीविका । बुडवी भाविकां लोकांप्रती ॥7॥
शुद्ध परमार्थ बुडविला तेणें । गुरुत्वभूषणें भोग भोगी ॥9॥
विधीचा ही लोप बुडविला वेद । शास्त्रांचा ही बोध हरविला ॥10॥
योगाची धारणा नाहीं प्राणायाम । सांडी यम नेम नित्यादिक ॥11॥
वैराग्याचा लोप हरिभजनीं विक्षेप । वाढविलें पाप मतिलंडें ॥12॥
तुका ह्मणे गेलें गुरुत्व गुखाडी । पूर्वजांसी धाडी नर्कवासा ॥13॥

ENGLISH TRANSLATION

He fixes his gaze and creates a dazzling display, showing flashing lights before the eyes. They tell the disciple, "You have entered samadhi," but this is mere deception and fraud.

The light of a lamp is enclosed within a container, and the initiation is conducted in the dim of twilight. He draws rangoli designs and decorates the seat with elaborate rituals, then sits displaying mudras behind a curtain with lamps in four corners.

For the offering, he demands rich delicacies and sumptuous food on fine plates. He says, "The initiation is complete; now take a morsel," and drowns the whole thing in ceremony.

He has built a livelihood on hypocrisy and leads the faithful astray. He has submerged genuine spiritual life under the pretense of being a guru, enjoying comforts in its name.

He has destroyed the authority of the Vedas and obliterated the guidance of the scriptures. He has no yogic discipline, no breath-control, and has abandoned all rules and daily observances.

He has ruined the path of renunciation and created obstacles in the worship of Hari, increasing sin through his cunning mind. Says Tuka, the status of the guru has gone to ruin, and he sends his own ancestors to hell.

IN PLAIN WORDS

He fixes his stare and works the mood. He makes a dazzling display, flashing lights before the eyes. They tell the disciple: you have entered samadhi. It is a lie, a trick that cheats him. A lamp's flame is shut inside a box. The initiation is done in the dark of twilight. He draws rangoli, decorates the seat with care, sets up the ritual diagram and the offerings. He hangs a curtain, puts lamps in the four corners, sits on his seat, and shows off his mudras. For the offering he demands rich sweets, fine food on fine plates. He says: the initiation is finished, now take a morsel; and drowns the whole thing in ceremony. He has built a living out of fakery and leads the faithful astray. He has sunk true spiritual life under the guru's costume, and lives in comfort on its name. He has wiped out the authority of the Vedas and lost the teaching of the scriptures. He has no yogic discipline, no breath-control. He throws away the rules and the daily duties. He has ruined renunciation and thrown obstacles into the worship of Hari. With his cunning mind he piles up sin. Tuka says: the dignity of the guru has gone to ruin; he sends his own ancestors to hell.

WHAT IT MEANS

Tukaram is dissecting the machinery of a fraudulent guru point by point. The hypnotic stare, the flashing lights, the curtain and lamps and mudras, the twilight initiation, the demand for rich food: every step is staging, designed to make a disciple believe he has reached samadhi when nothing has happened. The charge is that this man has turned a sacred office into a paying trade, set genuine practice aside, and discarded the Vedas, the scriptures, yoga, and daily discipline while living in comfort on the guru's reputation. The harm runs both ways: he obstructs real devotion to Hari and degrades the very dignity of the teacher's seat. The test the poem leaves for the reader is plain: a guru is known by discipline and self-emptying, not by spectacle and fees, and any teaching aimed at comfort and effect should be suspected.

GATHA 0784 *Social Criticism*

Social criticism, devotion turned to license

मराठी मूळ

शाक्त गधडा जये देशीं । तेथें राशी पापाच्या ॥1॥
सुकृताचा उदो केला । गोंधळ घाला इंद्रियें ॥ध्रु.॥
क्रोधरूपें वसे काम । तीचें नाम जपतसे ॥2॥
मद्यभक्षण मांगिण जाती । विटाळ चित्तीं सांटविला ॥3॥
स्तवुनियां पूजी रांड । न लजे भांड दाढीसी ॥4॥
तुका ह्मणे भगवती । नेइल अंतीं आपणापें ॥5॥

ENGLISH TRANSLATION

In the land where a Shakta donkey holds sway, heaps of sin abound. He proclaims the merit of his practice while the senses run riot in revelry.

Lust dwells there in the guise of anger, and he chants the name of the goddess. He eats meat and drinks liquor, belonging to the lowest ways, and stores defilement in his heart.

He worships and praises a wanton spirit and feels no shame, even with his graying beard. Says Tuka, his goddess-worship will lead him straight to her own abode of ruin.

IN PLAIN WORDS

In the land where such a man holds sway, sin piles up in heaps. He announces the merit of his practice, while the senses run riot. Lust lives there dressed up as anger, and he chants the name of the goddess. He eats meat and drinks liquor, keeping to the lowest ways, and stores up defilement in his heart. He worships and praises a corrupt spirit and feels no shame, even with a graying beard. Tuka says: this worship will carry him off at the end to its own place of ruin.

WHAT IT MEANS

Tukaram is attacking a religion that uses the name of the divine to license appetite. The man claims spiritual merit while his senses run wild; lust hides behind ritual, and meat and drink are called worship. The sharp line is that he keeps doing this without shame even into old age, the gray beard that should have brought sobriety. Tukaram's warning is that worship shaped to feed craving leads only to the ruin it serves, not to release. The pattern to examine is the use of holy words as cover for indulgence; the name of God does not sanctify what the heart is actually chasing.

GATHA 0785 *Social Criticism*

Social criticism, corruption spreads to the land

मराठी मूळ

राजा प्रजा द्वाड देश । शाक्त वास करिती तो ॥1॥
अधर्माचें उबड पीक । धर्म रंक त्या गांवीं ॥ध्रु.॥
न पिके भूमि कांपे भारें । मेघ वारें पीतील ॥2॥
तुका ह्मणे अवघीं दुःखें । येती सुखें वस्तीसी ॥3॥

ENGLISH TRANSLATION

Where the king, the people, and the land are corrupt, that is where the Shakta cult makes its home. Unrighteousness grows there like a wild, uncontrolled crop, while true dharma is reduced to poverty.

The earth cannot bear the weight and trembles; even the clouds and winds conspire to afflict. Says Tuka, all sorrows come to take up residence where such practices dwell.

IN PLAIN WORDS

Where the king, the people, and the land are all corrupt, that is where this cult settles in. Unrighteousness grows there like a wild, untended crop, and true dharma is left poor in that village. The earth cannot bear the weight and trembles; the clouds and the wind turn against it. Tuka says: all sorrows come gladly to take up residence there.

WHAT IT MEANS

Tukaram widens the lens from a single hypocrite to a whole society. Where rulers, people, and land are corrupt together, a religion of license takes root, and wrongdoing spreads like a weed while real dharma is reduced to poverty. He pictures the consequences in the world itself: the earth trembling under the burden, the weather turning hostile, every kind of suffering moving in to stay. The poem is naming the cost of letting corruption become the public norm. The stake is that a society's moral state and its very wellbeing are tied together; sorrow comes to live where dharma has been starved out.

GATHA 0786 *Social Criticism*

Social criticism, priests who drop the Name

मराठी मूळ

ऐसें कलियुगाच्या मुळें । जालें धर्माचें वाटोळें ॥1॥
सांडुनियां रामराम । ब्राह्मण ह्मणती दोमदोष ॥ध्रु.॥
शिवों नये तीं निळीं । वस्त्रें पांघरती काळीं ॥2॥
तुका ह्मणे वृत्त । सांडुनि गदा मागत जाती ॥3॥

ENGLISH TRANSLATION

In this Kali Yuga, righteousness has been utterly destroyed. Abandoning the name of Rama, the brahmins chant impure formulas.

They shun those they deem beneath them, yet they themselves wear dark and black garments. Says Tuka, they have abandoned their true calling and go begging with clubs in hand.

IN PLAIN WORDS

Because of this Kali Yuga, dharma has been wrecked. The brahmins have dropped Rama, Rama from their lips and chant impure formulas instead. They will not touch those they think beneath them, yet they themselves go about wrapped in dark, black cloth. Tuka says: they have abandoned their own true calling, and now they go begging with clubs in their hands.

WHAT IT MEANS

Tukaram turns the criticism on the brahmins who have left their proper work. Instead of the Name of Rama, they recite tainted formulas; they keep up rules of untouchability against others while wearing the dark garb that marks the very practices they should shun. The bite is in the last line: having abandoned the calling that was theirs, they end up wandering as armed beggars. He blames the age, Kali Yuga, for the collapse of dharma, but the failure he points to is concrete. The thing to examine is the hollowing out of a sacred vocation: keeping the outward marks of purity while letting go of the Name that gave the calling its meaning.

GATHA 0787 *Social Criticism*

Social criticism, prayer for distance

मराठी मूळ

अवघ्या पापें घडला एक । उपासक शक्तीचा ॥1॥
त्याचा विटाळ नको अंगा । पांडुरंगा माझिया ॥ध्रु.॥
काम क्रोध मद्य अंगीं । रंगला रंगीं अवगुणी ॥2॥
करितां पाप न धरी शंका। ह्मणे तुका कोणी ही ॥3॥

ENGLISH TRANSLATION

All sins are gathered in one: the worshiper of Shakti. O my Panduranga, let not his pollution touch my body.

He is steeped in lust, anger, and intoxicants, colored through and through with faults. When committing sin, he feels no hesitation.

Says Tuka, he fears no one at all.

IN PLAIN WORDS

All sins are gathered into one in him: this worshiper of Shakti. O my Panduranga, do not let his defilement touch my body. Lust, anger, and drink are in him; he is dyed through and through with faults. When he commits sin he feels no hesitation at all. Tuka says: he is afraid of no one.

WHAT IT MEANS

Tukaram prays to be kept clear of a man he sees as the sum of every vice. He gathers the charges into one figure, the worshiper who has made his religion a cover for lust, anger, and drink, and is stained through and through. What disturbs him most is the lack of any check: the man sins without hesitation and fears no one, no human and no God. So Tukaram turns to Panduranga and asks not to be touched by that defilement. The poem names a real spiritual danger, the company of someone who has lost all fear and shame, and the honest response of asking the Lord for distance from it.

GATHA 0788 *Social Criticism*

Social criticism, the warning that fails

मराठी मूळ

वारितां बळें धरितां हातीं । जुलुमें जाती नरकामधीं ॥1॥
रंडीदासाप्रति कांहीं । उपदेश तो ही चालेना ॥ध्रु.॥
जन्म केला वाताहात । थोर घात येठायीं ॥2॥
तुका ह्मणे पंढरीनाथा । तुझी कथा दूषीती ॥3॥

ENGLISH TRANSLATION

Even when they are warned and restrained by force, they push their way stubbornly into hell. Like those given over to vice, no teaching or counsel will change their course.

They have ruined their human birth; the greatest harm is done right here. Says Tuka, O Lord of Pandhari, they slander Your sacred story.

IN PLAIN WORDS

Even when they are warned, even when they are held back by force, they shove their way into hell anyway. For men given over to vice, no teaching, no counsel works. They have wasted their human birth; the great ruin is done right here. Tuka says: O Lord of Pandhari, they slander Your sacred story.

WHAT IT MEANS

Tukaram describes people so set in their course that nothing reaches them. They are warned and even physically restrained, yet they force their way toward ruin; advice and teaching simply do not take. The tragedy he names is the waste of a human birth, the one chance squandered here and now, and the final injury is that they slander the Lord's own story while doing it. He says this turning to Vithoba, the Lord of Pandhari, as a lament. The poem holds up the hard limit of counsel: a person who refuses every warning cannot be saved by more words, and the loss is theirs to make.

GATHA 0789 *Social Criticism*

Social criticism, contempt for a debased cult

मराठी मूळ

शाक्तांची शूकरी माय । विष्ठा खाय बिदीची ॥1॥
तिची त्या पडली सवे । मागें धांवें ह्मणोनि ॥ध्रु.॥
शाक्तांची गाढवी माय । भुंकत जाय वेसदारा ॥2॥
तुका ह्मणे शिंदळीचे । बोलतां वाचे निंद्य ते ॥3॥

ENGLISH TRANSLATION

The mother-goddess of the Shaktas is a sow that eats filth from the streets. Her followers have fallen into her habits and chase after her.

The mother-goddess of the Shaktas is a she-donkey, braying at every village gate. Says Tuka, to speak of such disgraceful things even with one's voice is shameful.

IN PLAIN WORDS

The mother-goddess these people worship is a sow that eats filth in the streets. They have fallen into her ways and run after her. Their mother-goddess is a she-donkey, braying at every village gate. Tuka says: even to speak such disgraceful things aloud is shameful.

WHAT IT MEANS

This is Tukaram at his most savage, mocking a degraded cult by likening its goddess to a sow eating street filth and a braying she-donkey, and saying the followers have sunk into those same habits. The fury is aimed at a worship he sees as feeding on filth and noise rather than truth. He turns the blade on himself at the end, admitting that merely saying such things aloud is itself shameful, as if disgusted that the subject forces such words from his mouth. The point is not contempt for any person but horror at a practice that drags devotion down to the lowest appetites. The self-examination is built into the closing line: even naming the degradation is a stain one would rather not carry.

GATHA 0790 *Social Criticism*

Social criticism, devotion misplaced on petty spirits

मराठी मूळ

हरिहर सांडूनि देव । धरिती भाव क्षुल्लकीं ॥1॥
ऐका त्यांची विटंबणा । देवपणा भक्तांची ॥ध्रु.॥
अंगीं कवडे घाली गळां । परडी कळाहीन हातीं ॥2॥
गळां गांठा हिंडें दारीं । मनुष्य परी कुतरीं तीं ॥3॥
माथां सेंदुर दांत खाती । जेंगट हातीं सटवीचें ॥4॥
पूजिती विकट दौंद । पशु सोंड गजाची ॥5॥
ऐशा छंदें चुकलीं वाटा । भाव खोटा भजन ॥6॥
तुका ह्मणे विष्णुशिवा । वांचुनि देवा भजती ती ॥7॥

ENGLISH TRANSLATION

Abandoning Hari and Shiva, they fix their devotion on petty spirits. Hear of the degradation of such devotees.

They hang cowrie shells around their necks and carry baskets, devoid of skill. They wear strings of charms and wander from door to door, appearing human but living like dogs.

With vermilion on their heads and teeth stained red, they carry the implements of the she-demon. They worship grotesque images and the trunk of Ganesha merely as an animal form.

By such practices they have lost their way; their worship and their devotion are false. Says Tuka, those who worship anything other than Vishnu and Shiva have gone astray.

IN PLAIN WORDS

Leaving Hari and Shiva, they fix their faith on petty spirits. Hear how these devotees disgrace themselves and call it godliness. They hang cowrie shells around their necks and carry begging baskets, with no real skill. They wear strings of charms and wander door to door; they look like people, but they live like dogs. Vermilion on their heads, teeth stained red, the she-demon's rattle in their hands. They worship grotesque, swollen images, the elephant's trunk as nothing more than a beast. By such fashions they have lost the road; their faith is false and their worship is false. Tuka says: those who worship anything but Vishnu and Shiva have gone astray.

WHAT IT MEANS

Tukaram is grieving over devotion poured into the wrong objects. People leave Hari and Shiva and fasten their faith on petty spirits and demon-cults, taking up cowries, charms, vermilion, and rattles, and wandering door to door for alms. He says they keep the human shape but live like dogs, and even reduce a great form like Ganesha's to a mere animal trunk, worship without understanding. His verdict is that the whole bent is a false faith that has lost the road. The standard he sets is exclusive and deliberate: real worship is fixed on Vishnu and Shiva, and devotion scattered onto lesser powers leads the devotee astray. The pattern to examine is where one actually places trust, since faith aimed at petty powers degrades the one who offers it.

GATHA 0791 *Social Criticism*

Social criticism, knowledge bought cheap

मराठी मूळ

कांद्यासाठी जालें ज्ञान । तेणें जन नाडिलें ॥1॥
ऐकाकाम क्रोध बुचबुची । भुंके पुची व्यालीची ॥ध्रु.॥
पूजेलागीं द्रव्य मागे।काय सांगे शिष्यातें ॥2॥
तुका ह्मणे कैंचें ब्रह्म । अवघा भ्रम विषयांचा॥3॥

ENGLISH TRANSLATION

For the sake of an onion, this so-called knowledge arose, and by it the people were misled. Listen: lust and anger seethe within, like the pup of a bitch that barks and snaps.

For performing worship he demands money. What does he teach his disciples? Says Tuka, where is Brahman in all this? The whole thing is nothing but delusion about sense-pleasures.

IN PLAIN WORDS

For the sake of an onion this so-called knowledge sprang up, and by it the people were cheated. Listen: lust and anger seethe and boil in him; he yelps like a bitch's pup, barking and snapping. For doing worship he demands money. What can such a man teach his disciples? Tuka says: where is Brahman in any of this? The whole thing is nothing but delusion about the pleasures of the senses.

WHAT IT MEANS

Tukaram is dismissing a cheap, commercial sort of teaching that misleads ordinary people. He says this knowledge arose for the price of an onion, worthless and bought low, and inside the teacher lust and anger are still boiling. The man charges money for performing worship, so Tukaram asks what such a person could possibly pass on to a disciple. His blunt question is the heart of it: where is Brahman in any of this? He answers himself, calling the whole enterprise a delusion built on sense-pleasure. The test left for the reader is whether a teaching points beyond craving toward the Real, or merely dresses up appetite and sells it.

GATHA 0792 *Devotion to Vitthal*

Devotion, only one God

मराठी मूळ

सांडुनियां पंढरीराव । कवणातें ह्मणों देव ॥1॥
बहु लाज वाटे चित्ता । आणिकांतें देव ह्मणतां ॥ध्रु.॥
सांडुनियां हिरा । कोणें वेचाव्या त्या गारा ॥2॥
तुका ह्मणे हरिहर । ऐसी सांडुनियां धुर ॥3॥

ENGLISH TRANSLATION

Having abandoned the Lord of Pandhari, whom else can I call God? It fills my heart with shame to call anything else divine. Having set aside a diamond, who would go picking up pebbles? Says Tuka, why abandon the supreme ones, Hari and Shiva?

IN PLAIN WORDS

If I set aside the Lord of Pandhari, whom else can I call God? It shames my heart to call anything else divine. Once you have a diamond, why go picking up pebbles? Tuka says: why abandon the supreme ones, Hari and Shiva?

WHAT IT MEANS

Tukaram says his devotion has only one place to go. Having known Vitthal, the Lord of Pandhari, he finds he cannot give the name of God to any other power; even the wish to do so makes him ashamed. He frames the choice with a plain image: a man who holds a diamond does not stoop for pebbles. To leave the highest, Hari and Shiva, for lesser gods would be exactly that exchange, and so he refuses it.

GATHA 0793 *Appeals and Exhortations*

Exhortation, the wasted life

मराठी मूळ

बहुतें गेलीं वांयां । न भजतां पंढरीराया ॥1॥
करिती कामिकांची सेवा । लागोन मागोन खात्या देवा ॥ध्रु.॥
अवघियांचा धनी । त्यासी गेलीं विसरोनि ॥2॥
तुका ह्मणे अंतीं । पडती यमाचिया हातीं ॥3॥

ENGLISH TRANSLATION

So many have wasted their lives by not worshiping the Lord of Pandhari. They serve petty deities, grasping and clinging to consuming gods.

They have forgotten the master of all. Says Tuka, in the end they fall into the hands of Yama.

IN PLAIN WORDS

So many lives have gone to waste, lived without worshiping the Lord of Pandhari. They serve petty gods, begging and clinging, gods who only consume. They forget the master of all. Tuka says: in the end they fall into the hands of Yama.

WHAT IT MEANS

Tukaram warns that a life can be spent and still come to nothing. The waste he names is the failure to worship the Lord of Pandhari, while energy goes instead to smaller deities approached for what they can give. He calls this serving gods who only take and never save, and he says it amounts to forgetting the one master of all. The cost falls due at death, when such a person is handed over to Yama, the lord of the dead.

GATHA 0794 *Devotion to Vitthal*

Devotion, turning to the Name

मराठी मूळ

असो आतां ऐसा धंदा । तुज गोविंदा आठवूं ॥1॥
रिक्षता तूं होसी जरी । तरि काय येरीं करावें ॥ध्रु.॥
तुका ह्मणे गाइन गीतीं । रूप चित्तीं धरूनियां ॥3॥

ENGLISH TRANSLATION

Enough of these futile pursuits. Let me remember You, O Govinda.

If You are the one who saves, then what can anyone else do? Says Tuka, I will sing Your songs, holding Your form in my heart.

IN PLAIN WORDS

Enough now of this futile work. Let me remember You, Govinda. If You are the one who saves, then what can anyone else do? Tuka says: I will sing Your songs, holding Your form in my heart.

WHAT IT MEANS

Tukaram turns away from pointless effort and toward remembrance. He calls his worldly striving a dead-end occupation and resolves to fill that place with the memory of Govinda. His reasoning is simple: if rescue comes from God alone, then no other power can add or subtract anything. So he chooses the one work that matters, singing God's praises while keeping the divine form fixed in his heart.

GATHA 0795 *Autobiography*

Self-defense, peace amid slander

मराठी मूळ

नाहीं आह्मी विष्णुदास । करीत आस कोणांची ॥1॥
कां हे नष्ट करिती निंदा । नेणों सदा आमुची ॥ध्रु.॥
असों भलते ठायीं मनें । समाधानें आपुलिया ॥2॥
तुका ह्मणे करूं देवा । तुझी सेवा धंदा तो ॥3॥ ॥13॥

ENGLISH TRANSLATION

We are servants of Vishnu; we do not depend upon anyone. Why then do these wicked people always slander us? Let us dwell wherever we please, at peace within ourselves.

Says Tuka, O God, serving You is our only occupation.

IN PLAIN WORDS

We are servants of Vishnu; we depend on no one. Why then do these wicked people always slander us? Let us live wherever we please, at peace within ourselves. Tuka says: O God, serving You is our only work.

WHAT IT MEANS

Tukaram answers his slanderers by stating where he stands. As a servant of Vishnu he owes nothing to anyone, so the attacks puzzle him: there is no debt or rivalry to explain them. Rather than fight back, he claims his freedom to live anywhere and stay settled within himself, untouched by the noise. The whole of his life, he says, is one occupation only, the service of God, and that is enough.

GATHA 0796 *Autobiography*

Self-defense, the ignorant judge

मराठी मूळ

पाखांडएांनीं पाठी पुरविला दुमाला । तेथें मी विठ्ठला काय बोलों ॥1॥
कांद्याचा खाणार चोजवी कस्तुरी । आपुलें भिकारी अर्थ नेणे ॥ध्रु.॥
न कळे तें मज पुसती छळूनी । लागतां चरणीं न सोडिती ॥2॥
तुझ्या पांयांविण दुजें नेणें कांहीं । तूं चि सर्वांठायीं एक मज ॥3॥
तुका ह्मणे खीळ पडो त्यांच्या तोंडा । किती बोलों भांडां वादकांशीं ॥4॥

ENGLISH TRANSLATION

The hypocrites have spread their influence behind my back. What shall I say about that, O Vitthal? One who eats onions presumes to judge musk; he does not recognize even his own poor worth.

They harass me with questions about things I do not know, and once they grab my feet, they will not let go. I know nothing apart from Your feet; You alone are everything to me, everywhere.

Says Tuka, let their mouths be sealed. How long shall I argue with these quarrelsome debaters?.

IN PLAIN WORDS

The hypocrites have worked behind my back. What can I say to that, Vitthal? A man who eats onions sets himself up to judge musk; the beggar does not know his own worth. They badger me with questions about things I do not know, and once they seize my feet they will not let go. Apart from Your feet I know nothing; You alone are everything to me, everywhere. Tuka says: let their mouths be stopped. How long must I argue with these quarrelers?

WHAT IT MEANS

Tukaram protests against critics who undermine him while pretending to piety. He exposes the absurdity with one image: a man whose taste runs to onions presumes to appraise musk, blind even to his own poverty. The same people corner him with learned questions he cannot answer and will not release him once they have hold. Against all this he names his one ground, that he knows nothing except Vitthal's feet and that God is his all, and he asks only to be left in peace rather than dragged endlessly into debate.

GATHA 0797 *Social Criticism*

Social criticism, words without deeds

मराठी मूळ

कलियुगीं कवित्व करिती पाषांड । कुशळ हे भांड बहु जाले ॥1॥
द्रव्य दारा चित्तीं प्रजांची आवडी । मुखें बडबडी कोरडा चि ॥ध्रु.॥
डंव करी सोंग मानावया जग । मुखें बोले त्याग मनीं नाहीं ॥2॥
वेदाज्ञो करोनि न करिती स्वहित । नव्हती अलिप्त देहाहुनी ॥3॥
तुका ह्मणे दंड साहील यमाचे । न करी जो वाचे बोले तैसें ॥4॥

ENGLISH TRANSLATION

In this Kali Yuga, poets compose works of hypocrisy. These skilled buffoons have multiplied greatly.

Their minds are set on wealth, women, and worldly desire, while their mouths rattle on with empty words. They put on a show of pretense to impress the world.

They speak of renunciation, but it is not in their chitta. They invoke the authority of the Vedas yet do not pursue their own salvation.

They are not free from attachment to the body. Says Tuka, the one whose actions do not match his words will bear the rod of Yama.

IN PLAIN WORDS

In this Kali age, poets make verses of hypocrisy; these clever clowns have multiplied. Their minds are fixed on money, women, and worldly wants, while their mouths rattle on, dry and empty. They put on a show to impress the world; they speak of renunciation, but it is not in their hearts. They quote the Vedas yet do nothing for their own good, and they are not free from the body. Tuka says: the one whose deeds do not match his words will bear the rod of Yama.

WHAT IT MEANS

Tukaram attacks the gap between sacred talk and actual life. He sees a crowd of skilled performers who dress up greed for wealth, sex, and status in pious verse, and whose fine words are hollow because nothing inside answers to them. They preach detachment they do not feel and cite scripture without ever using it to save themselves, still bound fast to the body they claim to have left. The warning lands on the pattern itself: when speech and deed split apart, the punishment of Yama is what waits, and the test he sets is one any of us can turn on our own talk.

GATHA 0798 *Appeals and Exhortations*

Exhortation, the terror of hell

मराठी मूळ

विषयाचें सुख एथें वाटे गोड । पुढें अवघड यमदंड ॥1॥
मारिती तोडिती झोडिती निष्ठ । यमाचे किंकर बहुसाल ॥ध्रु.॥
असिपत्रीं तरुवरखैराचे विंगळ । निघतील ज्वाळ तेलपाकीं ॥2॥
तप्तभूमीवरि लोळविती पाहीं । अग्नस्तंभ बाहीं कवळविती ॥3॥
ह्मणऊनि तुका येतो काकुलती । पुरे आतां योनी गर्भवास ॥4॥

ENGLISH TRANSLATION

The pleasure of the senses seems sweet here, but ahead lies the dreadful punishment of Yama. His servants beat, hack, and thrash without mercy, in great numbers.

In the forest of sword-edged leaves and thorn-trees, flames leap from cauldrons of boiling oil. On scorching ground they roll the sinner, and burning pillars are clasped to his arms.

Says Tuka, I come to You in humble supplication. Enough now of womb-dwelling and the cycle of births.

IN PLAIN WORDS

The pleasure of the senses tastes sweet here, but ahead lies the dreadful rod of Yama. His servants beat and hack and thrash without mercy, in great numbers. In the forest of sword-leaved trees and thorns, flames leap from cauldrons of boiling oil. On scorching ground they roll the sinner, and burning pillars are clasped against his arms. So Tuka comes pleading: enough now of the womb and the round of births.

WHAT IT MEANS

Tukaram sets the brief sweetness of sense pleasure against the long horror that follows it. He paints the hells of Yama in hard detail, the merciless blows, the forest of blade-leaved trees, the cauldrons of boiling oil, the scorching ground, the embrace forced upon red-hot pillars, so the cost of present indulgence cannot be ignored. The aim is not cruelty but warning: what feels sweet now buys this later. From that fear he turns to prayer, begging God to end the whole cycle of rebirth and womb-dwelling for him.

GATHA 0799 *Prayers*

Prayer, show me Your feet

मराठी मूळ

अल्प माझी मती । ह्मणोनि येतों काकुलती ॥1॥
आतां दाखवा दाखवा । मज पाउलें केशवा ॥ध्रु.॥
धीर माझ्या मना। नाहीं नाहीं नारायणा ॥2॥
तुका ह्मणे दया । मज करा अभागिया ॥3॥

ENGLISH TRANSLATION

My intellect is small; therefore I come to You in humble supplication. Now show me, show me, show me Your feet, O Keshava.

My mind has no steadiness at all, O Narayana. Says Tuka, have mercy on this unfortunate one.

IN PLAIN WORDS

My understanding is small, so I come to You pleading. Now show me, show me Your feet, Keshava. There is no steadiness in my mind, none at all, Narayana. Tuka says: have mercy on this unfortunate one.

WHAT IT MEANS

Tukaram prays from his own weakness rather than any strength. He admits his understanding is too small to manage on its own, and that is exactly why he throws himself on God. His one urgent request, repeated, is simply to be shown Keshava's feet, the place of refuge. He confesses his mind has no steadiness left in it and asks Narayana to show mercy to him as the helpless, luckless one he knows himself to be.

GATHA 0800 *Longing and Separation*

Longing, watching the road

मराठी मूळ

वाटुली पाहातां सिणले डोळुले । दाविसी पाउलें कइं वो डोळां ॥1॥
तूं माय माउली कृपेची साउली । विठ्ठले पाहिली वास तुझी ॥2॥
तुका ह्मणे माझ्या असांवल्या बाहएा । तुज क्षेम द्याया पांडुरंगा ॥3॥

ENGLISH TRANSLATION

My eyes are weary from watching the road. When will You show Your feet to my gaze? You are the mother, the nurturing shade of mercy.

O Vitthal, I have waited long for You. Says Tuka, my arms reach out, longing to embrace You, O Panduranga.

IN PLAIN WORDS

My eyes are tired from watching the road. When will You show Your feet to my eyes? You are the mother, the nursing shade of mercy. O Vitthal, long have I waited for You. Tuka says: my arms reach out to embrace You, Panduranga.

WHAT IT MEANS

This is the cry of one who waits and aches for the sight of God. Tukaram has worn his eyes out staring down the road for Vitthal's coming and asks how much longer until those feet appear. He calls God his mother, the cool shade of mercy that shelters a child, naming the tenderness he is starving for. The poem ends in pure bodily longing: his arms are already open, reaching out to hold Panduranga close.

GATHA 0801 *The Power of the Name*

The Name, the body made Brahman

मराठी मूळ

देह हा सादर पाहावा निश्चत । सर्व सुख एथें नाम आहे ॥1॥
ब्रह्म जें देखणें द्वैत जेव्हां गेलें । शरीर तें जालें ब्रह्मरूप ॥ध्रु.॥
यजन याजन तप व्रतें करिती । विकल्पें नागवती शुद्ध पुण्या ॥2॥
तुका ह्मणे सर्व सुख एथें आहे । भ्रांति दूर पाहें टाकुनियां ॥3॥ ॥13॥

ENGLISH TRANSLATION

This body should be regarded carefully and with certainty. All happiness resides here in the Name.

When Brahman is truly seen and duality has departed, the body itself becomes Brahman. Those who perform rituals, sacrifices, austerities, and vows are cheated of their pure merit by doubts and mental constructions.

Says Tuka, all joy is right here. Cast delusion far away and see clearly.

IN PLAIN WORDS

Look closely at this body, and be sure: all happiness is here, in the Name. When Brahman is truly seen and duality is gone, the body itself becomes Brahman. Those who pile up sacrifices, austerities, and vows are robbed of their pure merit by their doubts and notions. Tuka says: all joy is right here; throw delusion far away and see.

WHAT IT MEANS

Tukaram says the goal people seek elsewhere is already present in the body, by way of the Name. When Brahman is genuinely seen and the sense of two, self and God, falls away, the very body is found to be Brahman; nothing has to be reached for. He warns that those who trust instead in heaped-up rites, austerities, and vows lose their merit to the doubts and mental constructions that come with such effort. His call is to stop the striving, drop the delusion of distance, and see that all joy is here now in the Name.

GATHA 0802 *The Nature of God*

Nature of God, measured by love alone

मराठी मूळ

तुझे वर्णूप गुण ऐसी नाहीं मती । राहिल्या त्या श्रुती मौन्यपणें ॥1॥
रूप तुझें ऐसें डोळां न देखवे । जेथें हें झकवे ब्रह्मादिक ॥2॥
ब्रह्मादिक देवा कर्माची कचाटी । ह्मणोनि आटाटी फार त्यांसी ॥3॥
तुका ह्मणे तुझें गुण नाम रूप । आहेसी अमुप वाणूं काई ॥4॥
भक्तीचिया मापें मोजितों अनंता । इतरानें तत्वता न मोजवे ॥ध्रु.॥
योग याग तपें देहाचिया योगें । ज्ञानाचिया लागें न सांपडेसी ॥2॥
तुका ह्मणे आह्मी भोळ्या भावें सेवा । घ्यावी जी केशवा करितों ऐसी ॥3॥

ENGLISH TRANSLATION

I lack the intellect to describe Your virtues; even the Vedic hymns have fallen silent before them. Your form is such that even the eyes cannot fully see it; Brahma and other gods are baffled.

Brahma and the gods are caught in the trap of karma; therefore they too suffer greatly. Says Tuka, Your virtues, Name, and form are immeasurable. How can I describe them? I measure You, O Infinite One, with the cup of devotion.

By any other means, You cannot truly be measured. Through yoga, rituals, and austerity, through the efforts of the body, through the path of knowledge, You cannot be captured.

Says Tuka, we are simple devotees; accept the service we offer with love, O Keshava.

IN PLAIN WORDS

I have not the wit to tell Your qualities; the Vedas themselves fell silent before them. Your form cannot be fully seen by the eye, the form that baffles Brahma and the other gods. Brahma and the gods are caught in the trap of karma, and so they too suffer much. Tuka says: Your qualities, Your Name, Your form are beyond measure; how can I describe them? I measure You, Infinite One, with the cup of devotion; by no other means can You truly be measured. Not by yoga, sacrifice, austerity, not by the body's effort, not by the path of knowledge, are You caught. Tuka says: we are simple devotees; accept the service we offer with love, Keshava.

WHAT IT MEANS

Tukaram confesses that God is beyond all description and then names the one thing that can reach Him. He places himself below the silenced Vedas and the baffled gods: even Brahma cannot fully see this form, and the high gods are themselves still bound in karma and suffering. So learning, ritual, yoga, austerity, and the body's effort all fail to grasp the Infinite. The one measure that works is devotion, the cup of love, and on that ground he simply asks Keshava to accept the humble service of plain devotees.

GATHA 0803 *Prayers*

Prayer, blessing the true seeker

मराठी मूळ

देवा ऐसा शिष्य देई । ब्रह्मज्ञानी निपुण पाहीं ॥1॥
ऐशा युक्ति ज्याला बाणे । तेथें वैराग्याचें ठाणें ॥2॥
ऐसा जाला हो शरीरीं । तुका लिंबलोण करी ॥3॥

ENGLISH TRANSLATION

O God, grant me a disciple like this: adept and steeped in the knowledge of Brahman. Where such wisdom has taken root, there the seat of true renunciation is established.

When such a one appears in bodily form, Says Tuka, I will wave a protective flame of blessing over him.

IN PLAIN WORDS

God, grant me a disciple like this: skilled and steeped in the knowledge of Brahman. Where such wisdom has taken root, there stands the seat of true renunciation. Tuka says: when such a one appears in the flesh, I will wave a lamp of blessing over him to ward off all harm.

WHAT IT MEANS

Tukaram prays not for himself but for the kind of person he longs to see. The disciple he asks God to send is one truly grounded in the knowledge of Brahman, not in mere talk. He notes the mark of the real thing: where that wisdom has actually rooted, genuine renunciation stands as well; the two come together. And his response to meeting such a soul is tender, not proud, he says he would perform the loving rite of waving a protective flame over him, the way one wards harm from a beloved child.

GATHA 0804 *Devotion to Vitthal*

Pandhari, where liberation walks

मराठी मूळ

जंव नाहीं देखिली पंढरी । तोंवरी वणिनसी थोर वैकुंठींची ॥1॥
मोक्षसिद्धि तेथें हिंडे दारोदारीं । होऊनि कामारी दीनरूप ॥ध्रु.॥
वृंदावन सडे चौक रंग माळा । अभिन्नव सोहोळा घरोघरीं ॥2॥
नामघोष कथापुराणकीर्तनीं । ओविया कांडणीं पांडुरंग ॥3॥
सर्व सुख तेथें असे सर्वकाळ । ब्रह्म तें केवळ नांदतसे ॥4॥
तुका ह्मणे जें न साधे सायासें । तें हें प्रत्यक्ष दिसे विटेवरि ॥5॥

ENGLISH TRANSLATION

Until you have seen Pandhari, you go on praising the distant Vaikuntha. Liberation itself wanders door to door in Pandhari, appearing as a humble servant.

Tulsi gardens are swept, courtyards are decorated with rangoli, garlands, and colors; a wondrous celebration fills every home. The Name of Panduranga resounds in kirtan, stories, and Puranas, even in the songs women sing while grinding grain.

All joy is present there at all times; Brahman itself dwells there in full. Says Tuka, what cannot be attained through any effort is visible right there, standing upon the brick.

IN PLAIN WORDS

As long as you have not seen Pandhari, you keep praising the far-off Vaikuntha. Here, liberation itself wanders door to door. It comes as a humble servant, with a poor face. The tulsi gardens are swept; the courtyards are drawn with rangoli, garlands, and color. A fresh wonder fills every house. The Name of Panduranga sounds in kirtan, in stories, in the Puranas; even the women grinding grain sing it in their songs. All joy is there at every hour. Brahman itself lives there, whole. Tuka says: what cannot be reached by any effort is seen here plainly, standing on the brick.

WHAT IT MEANS

Tukaram is overturning the usual map of holiness. People praise Vaikuntha, the distant heaven, because they have not seen what is already present at Pandhari. There, he says, liberation does not have to be earned in some far place; it walks the streets door to door, wearing the face of a humble servant, woven into swept yards, rangoli, garlands, kirtan, the Puranas, even the grinding songs of working women. The claim is bold: the full Brahman, the thing no austerity can purchase, stands openly on the brick at Pandharpur for anyone to see. The point is that the goal is not elsewhere; it is here, ordinary and visible, in the life of the holy town.

GATHA 0805 *Prayers*

Grief at others turning away

मराठी मूळ

दुःख वाटे ऐसी ऐकोनियें गोष्टी । जेणें घडे तुटी तुझ्या पायीं ॥1॥
येतो कळवळा देखोनियां घात । करितों फजित नाइकती ॥ध्रु.॥
काय करूं देवा ऐसी नाहीं शक्ति । दंडुनि पुढती वाटे लावूं ॥2॥
तुका ह्मणे मज दावूं नको ऐसे । दृष्टीपुढें पिसे पांडुरंगा ॥3॥

ENGLISH TRANSLATION

It pains me to hear any talk that would cause separation from Your feet. Seeing people harming themselves, compassion arises in me, and I try to correct them, but they will not listen.

What can I do, O God? I lack the power to punish them and set them right. Says Tuka, O Panduranga, do not show me such sights before my eyes.

IN PLAIN WORDS

It pains me to hear any talk that would break me from your feet. When I see people harming themselves, pity rises in me. I try to set them right, but they will not listen. What can I do, O God? I have no power to discipline them and turn them around. Tuka says: O Panduranga, do not put such sights before my eyes.

WHAT IT MEANS

Tukaram is praying out of grief for others, not for himself. Anything that would loosen his hold on Vitthal's feet hurts him to hear, and the same love makes him ache when he watches people ruin themselves spiritually. He has the compassion to try to correct them, but not the authority to force them; they simply will not listen. So he turns his helplessness into a prayer: rather than be made to watch self-destruction he cannot stop, he asks God to spare his eyes the sight. The pain is in his powerlessness before another's free refusal, and he hands even that over to Panduranga.

GATHA 0806 *Worldly Metaphors*

Satire, the taste for filth

मराठी मूळ

शूकरासी विष्ठा माने सावकास । मिष्टान्नाची त्यास काय गोडी ॥1॥
तेवीं अभक्तांसी आवडे पाखांड । न लगे त्यां गोड परमार्थ ॥ध्रु.॥
श्वानासी भोजन दिलें पंचामृत । तरी त्याचें चित्त हाडावरि ॥2॥
तुका ह्मणे सर्पा पाजिलिया क्षीर । वमितां विखार विष जालें ॥3॥

ENGLISH TRANSLATION

A pig finds comfort in filth; what taste can it have for fine food? In the same way, those without devotion love hypocrisy; genuine spiritual truth holds no appeal for them. If a dog is fed a feast of the five nectars, its heart still craves a bone.

Says Tuka, if a serpent is fed milk, when it vomits, it produces only poison.

IN PLAIN WORDS

A pig is content with dung; what sweetness can rich food hold for it? In the same way, the one without devotion loves falsehood. Real spiritual truth has no taste for him. Feed a dog a banquet of the five nectars, and its heart still runs to a bone. Tuka says: pour milk into a serpent, and when it spits it out, it has turned to poison.

WHAT IT MEANS

Tukaram is naming a pattern, not condemning a soul: appetite decides what you can receive. Just as a pig prefers filth to fine food and a dog leaves a feast for a bone, a heart with no devotion is drawn to hypocrisy and finds genuine truth tasteless. The serpent image goes further: feed it pure milk and it returns only venom, because the poison is inside, not in the food. The challenge is to examine your own taste. If real teaching seems flat to you while falsehood appeals, the lack is in what you have made yourself crave, and that craving has to change before the truth can ever be sweet.

GATHA 0807 *Worldly Metaphors*

Satire, teaching the unwilling

मराठी मूळ

रासभ धुतला महा तीर्थांमाजी । नव्हे जैसा तेजी शामकर्ण ॥1॥
तेवीं खळा काय केला उपदेश । नव्हे चि मानस शुद्ध त्याचें ॥ध्रु.॥
सर्पासी पाजिलें शर्करापीयूष । अंतरींचें विष जाऊं नेणे ॥2॥
तुका ह्मणे श्वाना क्षिरीचें भोजन । सवें चि वमन जेवी तया ॥3॥

ENGLISH TRANSLATION

Even if a donkey is bathed in the holiest waters, it does not become a fine horse. Likewise, what good is teaching to a wicked person? His mind can never be made pure.

Even if a serpent is fed sugar and nectar, the venom within will not depart. Says Tuka, even if a dog is fed a meal of milk and rice, it vomits it up right away.

IN PLAIN WORDS

Wash a donkey in the holiest waters, and it still does not become a noble black-eared horse. In the same way, what use is teaching to a wicked man? His mind is never made pure by it. Feed a serpent sugar and nectar, and the venom inside it does not leave. Tuka says: feed a dog a meal of milk and rice, and it vomits it up at once.

WHAT IT MEANS

Tukaram is pressing the point that instruction alone cannot transform a heart that will not be changed. A donkey bathed in sacred rivers is still a donkey; teaching poured over a hardened mind does not purify it. The deeper image is the serpent fed nectar, whose inner poison stays poison, and the dog that throws up the very meal it is given. The teaching is not contempt for these people but a warning about a real possibility in oneself. Outer exposure to truth, holy water, sweet food, good words, accomplishes nothing if the inside is set against it; what must change is the inner nature, not the input.

GATHA 0808 *Worldly Metaphors*

Diagnosis, the soul in fever

मराठी मूळ

जेवीं नवज्वरें तापलें शरीर । लागे तया क्षीर विषातुल्य ॥1॥
तेवीं परमार्थ जीहीं दुराविला । तयालागीं झाला सन्निपात ॥ध्रु.॥
कामिनी जयाच्या जाहाली नेत्रासी । देखी तो चंद्रासी पीतवर्ण ॥2॥

ENGLISH TRANSLATION

Just as a body burning with fever finds even milk to taste like poison, so too one who has turned away from spiritual truth suffers a delirium of the soul. The one in whose eyes lust has taken hold sees even the moon as yellow and distorted.

IN PLAIN WORDS

Just as a body burning with new fever finds even milk to taste like poison, so the one who has pushed spiritual truth away has fallen into a delirium. The man whose eyes are seized by lust sees even the moon as sickly yellow.

WHAT IT MEANS

Tukaram is diagnosing why truth can seem repellent to some people. A fevered body tastes nourishing milk as poison; the fault is in the sickness, not the milk. So too, the person who has driven spiritual truth away is in a kind of soul-delirium, and what is good seems bad to him. The last image makes it personal: lust in the eyes makes even the clear moon look diseased and yellow. The point is self-examination. If holy things look distorted or sour to you, suspect the fever and the craving in your own seeing before you blame what you are looking at.

GATHA 0809 *Appeals and Exhortations*

Exhortation, drop the faithless

मराठी मूळ

आतां असों मना अभक्तांची कथा । न होई दुश्चता हरिनामीं ॥1॥
नये त्याची कदा गोष्टी करूं मात । जिव्हे प्रायिश्चत्त त्याच्या नांवें ॥ध्रु.॥
प्रभातें न घ्यावें नांव माकडाचें । तैसें अभक्तांचें सर्वकाळ ॥2॥
तुका ह्मणे आतां आठवूं मंगळ । जेणें सर्व काळ सुखरूप ॥3॥

ENGLISH TRANSLATION

Now let us set aside the tales of the faithless, so that no anxiety enters the worship of Hari's Name. One should never speak of them or tell their stories; the tongue requires penance just for uttering their names.

Just as one should not speak the name of a monkey at dawn, so should one avoid the names of the faithless at all times. Says Tuka, let us now remember only what is auspicious, so that all our hours may be filled with joy.

IN PLAIN WORDS

Now let the mind set aside the talk of the faithless, so that no anxiety enters the Name of Hari. Never speak of them or repeat their stories; the tongue needs a penance just for saying their names. As one does not utter a monkey's name at dawn, so avoid the names of the faithless at all times. Tuka says: now let us remember only what is auspicious, so that every hour is filled with joy.

WHAT IT MEANS

Tukaram is giving practical advice about what the mind dwells on. Brooding over the faithless and their stories breeds anxiety and disturbs the inner worship of Hari's Name, so he says to drop that subject entirely. The folk note about not naming a monkey at dawn shows his register: he treats such talk as a small inauspicious habit best

simply avoided, not as a license to hate anyone. The instruction turns the attention away from grievance and toward what is auspicious. Fill the hours with the Name and with what is good, and the joy that follows leaves no room for the corrosive talk he is warning against.

GATHA 0810 *Devotion to Vitthal*

Longing, the body spent in song

मराठी मूळ

नाम आठवितां सद्गदित कंठीं । प्रेम वाढे पोटीं ऐसें करीं ॥1॥
रोमांच जीवन आनंदाश्रु नेत्रीं । अष्टांग ही गात्रीं प्रेम तुझें ॥ध्रु.॥
सर्व ही शरीर वेचो या कीर्तनीं । गाऊं निशिदिनीं नाम तुझें ॥2॥
तुका ह्मणे दुजें न करीं कल्पांतीं । सर्वदा विश्रांति संतां पाई ॥3॥

ENGLISH TRANSLATION

When the Name is remembered, let the throat choke with emotion and let love swell within the belly. Let there be goosebumps over the whole body and tears of bliss in the eyes; let all eight limbs be saturated with Your love.

Let this entire body be spent in kirtan; let me sing Your Name day and night. Says Tuka, I will do nothing else until the end of time. May I always find rest at the feet of the saints.

IN PLAIN WORDS

When the Name is remembered, let the throat choke with feeling and love swell within me. Let goosebumps cover the body and tears of bliss fill the eyes; let all eight limbs be soaked in your love. Let this whole body be spent in kirtan; let me sing your Name night and day. Tuka says: I will do nothing else till the end of time. May I always rest at the feet of the saints.

WHAT IT MEANS

Tukaram is praying not for liberation but for the signs of love itself. He asks that remembering the Name break him open: a choked throat, swelling love, goosebumps, tears, the whole body trembling with devotion. He wants no other use for his body than kirtan, and no other occupation, day or night, until the end of time. This is the bhakti claim that the love is the reward, not a means to something further. The closing wish, to rest always at the feet of the saints, places that whole life of singing inside the company of the holy, where such love is kept alive.

GATHA 0811 *The Nature of God*

Surrender, life in Vitthal's hands

मराठी मूळ

जननी हे जाणे बाळकाचें वर्म । सुख दुःख धर्म जें जें कांहीं ॥1॥
अंधापुढें जेणें दिधला आधार । त्याचा हा विचार तो चि जाणे ॥ध्रु.॥
शरणागता जेणें घातलें पाठीशीं । तो जाणे तेविशीं राखों तया ॥2॥
कासे लागे तया न लगती सायास । पोहोणारा त्यास पार पावी ॥3॥
तुका ह्मणे जीव विठ्ठलाचे हातीं । दिला त्याची गति तो चि जाणे ॥4॥

ENGLISH TRANSLATION

A mother knows the secret nature of her child, every joy and sorrow, every dharma. The one who gave support to the blind, only He understands how to continue guiding them.

The one who has sheltered the refugee behind His back, He alone knows how to guard that one. For the one who holds on to Him, no effort is needed; the strong swimmer carries the clinging one across.

Says Tuka, I have placed my life in Vitthal's hands; He alone knows the course of my destiny.

IN PLAIN WORDS

A mother knows the hidden nature of her child, all its joys, sorrows, and ways. The one who gave the blind man support, he alone knows how to keep guiding him. The one who has set the refugee behind his own back, he alone knows how to guard him. For the one who only holds on, no effort is needed; the strong swimmer carries the clinging one across. Tuka says: I have placed my life in Vitthal's hands; he alone knows where it goes.

WHAT IT MEANS

Tukaram is describing surrender through plain images of dependence. A mother knows her child better than the child knows itself; one who has taken on a blind man knows how to lead him; one who has sheltered a refugee knows how to protect him. The swimmer image is the key: the one being carried does not swim, he only holds on, and the strong swimmer does all the work of reaching the far shore. So Tukaram concludes that having handed his very life to Vitthal, the responsibility for its course is now God's, not his. The whole effort of the devotee shrinks to one thing, holding on; the carrying is God's business.

GATHA 0812 *Appeals and Exhortations*

Exhortation, hold the gain

मराठी मूळ

नका वांटूं मन विधिनिषेधांसी । स्मरावा मानसीं पांडुरंग ॥1॥
खादलिया अन्ना मासी बोलों नये । अवघें चि जाये एका घांसें ॥ध्रु.॥
जोडी होते परी ते बहु कठिण । करितां जतन सांभाळावें ॥2॥
तुका ह्मणें येथें न मना विषाद । निंबेंविण व्याध तुटों नये ॥3॥

ENGLISH TRANSLATION

Do not scatter your mind among rules and prohibitions. Remember Panduranga within your heart.

Once food has been eaten, one should not speak ill of it; a single morsel can ruin the entire meal. The gains of spiritual life are hard-won; one must carefully guard and preserve them.

Says Tuka, there should be no despair here; without the proper medicine, the ailment cannot be cured.

IN PLAIN WORDS

Do not split your mind among rules and prohibitions. In your heart, remember Panduranga. Once you have eaten the food, do not speak ill of it; one bad word can spoil the whole meal. The gain comes, but it is very hard-won; guard it and keep it with care. Tuka says: let no despair enter here. Without the right medicine, the disease cannot be cured.

WHAT IT MEANS

Tukaram is steadying a devotee against two dangers: scattered effort and second-guessing. Do not let the mind fragment among endless rules and prohibitions; keep it gathered on Panduranga in the heart. His image of food already eaten warns against criticizing the path once you are on it, since a single sour word can ruin the whole nourishment. The point is that devotion is a hard-won gain that must be protected, not undermined by doubt or despair. And like an illness that yields only to the correct medicine, the soul's cure comes only through this one remedy, the Name, so stay with it rather than dividing yourself.

GATHA 0813 *Appeals and Exhortations*

Exhortation, do not spoil the good

मराठी मूळ

नको होऊं देऊं भावीं अभावना । या चि नांवें जाणा बहु दोष ॥1॥
मेघवृष्ट येथें होते अनिवार । जिव्हाळ्यां उखर लाभ नाड ॥ध्रु.॥
उत्तमा विभागें कनिष्ठाची इच्छा । कल्पतरु तैसा फळे त्यासी ॥2॥
तुका ह्मणे जिणें बहु थोडें आहे । आपुलिया पाहें पुढें बरें ॥3॥

ENGLISH TRANSLATION

Do not allow faithlessness to corrupt what is already good. This itself, know well, is the gravest of faults.

The rains pour down ceaselessly, but on barren land they are wasted, bringing no harvest. If a lesser person, by his own choosing, desires the portion of the greater, the wish-fulfilling tree grants him accordingly.

Says Tuka, this life is very short. Look ahead to your own welfare.

IN PLAIN WORDS

Do not let faithlessness ruin what is already good in you; know that this itself is a great fault. The rain pours down without limit, but on barren ground it is wasted and yields no harvest. If a lesser man, by his own choosing, asks for the share of the greater, the wish-granting tree gives him just that. Tuka says: this life is very short. Look ahead to your own good.

WHAT IT MEANS

Tukaram warns that doubt can spoil faith you already have, and he treats that spoiling as among the worst faults. His farming image makes the stakes plain: grace falls like endless rain, but a barren, faithless heart wastes it and brings in no harvest. The wish-fulfilling tree gives each person exactly what he chooses to ask for, so a small ask yields a small life; the limit is set by the asker, not the giver. Since human life is short, the exhortation is to aim high and guard the faith you have. Do not let unbelief turn fertile ground to waste, and choose your own true welfare while there is time.

GATHA 0814 *Renunciation*

Renunciation that came unbidden

मराठी मूळ

त्याग तंव मज न वजतां केला । कांहीं च विठ्ठला मनांतूनि ॥1॥
भागलिया आला उबग सहज । न धरितां काज जालें मनीं ॥ध्रु.॥
देह जड जालें ऋणाच्या आभारें । केलें संवसारें कासावीस ॥2॥
तुका ह्मणे गेला आळसकिळस । अकर्तव्य दोष निवारिले ॥3॥

ENGLISH TRANSLATION

Renunciation came to me without even trying, O Vitthal. I did not cast anything out of my mind deliberately.

Exhaustion itself bred disgust, and detachment arose naturally in the heart. The body had grown heavy under the burden of obligations; worldly life had made me miserable.

Says Tuka, laziness, apathy, and the tendency toward wrongdoing have all been removed.

IN PLAIN WORDS

Renunciation came to me without my even trying, O Vitthal. I cast nothing out of my mind on purpose. Weariness brought disgust of itself, and without my holding to it, detachment settled in the heart. The body had grown heavy under the weight of debts; worldly life had worn me out. Tuka says: laziness and apathy are gone, and the pull toward wrong deeds has been cleared away.

WHAT IT MEANS

Tukaram is being honest that his renunciation was not a heroic act of will. He did not deliberately renounce anything; exhaustion with the world bred a natural disgust, and detachment arose on its own. He names the plain causes: a body bent under debt and a worldly life that had simply ground him down. Out of that ordinary failure and fatigue, something good came: the laziness, apathy, and drift toward wrongdoing fell away. The quiet point is that God can use even our being worn out and defeated. What looked like mere collapse turned, in Vitthal's hands, into a real and cleansing detachment.

GATHA 0815

Appeals and Exhortations

Urgency, use the human body

मराठी मूळ

मढें झांकुनियां करिती पेरणी । कुणबियाचे वाणी लवलाहें ॥1॥
तयापरी करीं स्वहित आपुलें । जयासी फावलें नरदेह ॥ध्रु.॥
ओटीच्या परिस मुठीचें तें वाढे । यापरि कैवाडें स्वहिताचें ॥2॥
नाहीं काळसत्ता आपुलिये हातीं । जाणते हे गुंती उगविती ॥3॥
तुका ह्मणे पाहें आपुली सूचना । करितो शाहाणा मृत्युलोकीं ॥4॥

ENGLISH TRANSLATION

The farmer covers the corpse of a dead animal and ploughs right over it, quickly putting it to use as manure. In just that way, pursue your own spiritual good while this human body is available.

What is sown by the fistful grows more than what is scattered by the handful; such is the leverage of working for one's own salvation. The power of Death is not in your own hands; the wise unravel this tangle while they can.

Says Tuka, look to your own welfare. The shrewd one makes his preparations in this mortal world.

IN PLAIN WORDS

The farmer covers the dead carcass with earth and ploughs straight over it, quickly turning it to use, just as a cultivator does. In the same way, work for your own true good while you have this human body. What is sown by the fistful grows more than what is scattered by the handful; such is the leverage of working for your own salvation. The power of Death is not in your hands; the wise untangle this knot while they still can. Tuka says: look to your own counsel. The shrewd man makes his preparation here in the land of the dying.

WHAT IT MEANS

Tukaram presses the shortness and uncertainty of life into urgency. The farmer who buries a carcass and ploughs it into manure shows the lesson: even what seems waste can be put to use now, so put this human birth to use while you have it. His sowing image says effort placed wisely yields far more than effort thrown about carelessly, so concentrated work toward salvation pays back many times over. The hard fact behind it all is that death is not under your control; you cannot choose your hour. So the wise untangle the knot of worldly attachment while they still can, making their preparation here, in this passing mortal world, before the chance is gone.

GATHA 0816 *The Nature of God*

The mark of grace, God in the house

मराठी मूळ

राजा चाले तेथें वैभव सांगातें । हें काय लागतें सांगावें त्या ॥1॥
कोणी कोणा एथें न मनी जी फुका । कृपेविण एका देवाचिया ॥ध्रु.॥
शृंगारिलें नाहीं तगोंयेत वरि । उमटे लौकरि जैसे तैतें ॥2॥
तुका ह्मणे घरीं वसे नारायण । कृपेची ते खुण साम्या येते ॥3॥

ENGLISH TRANSLATION

When the king travels, grandeur accompanies him naturally. Does anyone need to tell the king this? No one here values anyone else for free, not without the grace of God alone.

An image that has not been properly adorned will soon show its true nature underneath. Says Tuka, when Narayana dwells in the house, the signs of His grace become evident.

IN PLAIN WORDS

When a king travels, his splendor goes with him. No one needs to tell the king this. Here no one values anyone for free; it comes only from the grace of the one God. A thing that has not been truly adorned cannot hold its shine on top; the truth under it shows up soon enough. Tuka says: when Narayana lives in the house, the sign of His grace is the evenness that comes.

WHAT IT MEANS

Tukaram is naming what real worth looks like and where it comes from. As a king carries his grandeur with him by nature, so a soul in whom God dwells carries something that needs no announcing. Worth here is not given freely or earned by show; it comes from the grace of the one God alone. Mere outer decoration, paint laid on top, soon peels and the true nature underneath shows; only what is genuine lasts. The sign that Narayana truly lives in a person is an inward evenness, a settled sameness, that no borrowed ornament can fake.

GATHA 0817 *The Necessity of Experience*

Love as instinct, experience speaks

मराठी मूळ

वत्स पळे धेनु धांवे पाठीलागीं । प्रीतीचा तो अंगीं आयुर्भाव ॥1॥
शिकविलें काय येईल कारणा । सूत्र ओढी मना आणिकांच्या ॥ध्रु.॥
सांडिलें तें नाहीं घेत मेळवितां । ह्मणऊनि लाता मागें सारी ॥2॥
तुका ह्मणे आग्रह करावा न लगे । सांगतसे अंगें अनुभव ॥3॥

ENGLISH TRANSLATION

When a calf runs, the cow chases after it. The natural impulse of love is in her very being.

Can what is taught ever serve the same purpose? The inner thread pulls the minds of all beings. What has been truly abandoned cannot be reclaimed by force; therefore she kicks away the pretender.

Says Tuka, there is no need to insist; direct experience speaks for itself.

IN PLAIN WORDS

When the calf runs off, the cow runs after it. That love is born in her very body. Can anything taught do the same work? An inner thread pulls the minds of all beings. What she has truly let go of she will not take back when you try to give it again; so she kicks away the pretender. Tuka says: there is no need to insist. Direct experience tells you itself, in your own body.

WHAT IT MEANS

Tukaram contrasts learned behavior with love that rises on its own. The cow chasing her calf shows a love that is not instructed but native, born in the body itself; an inner thread draws every creature without being told. Real devotion is like this: it cannot be installed by teaching, and once the heart has genuinely let something go, no force can press it back, the way the cow kicks off a calf that is not her own. The point is that you do not have to argue or insist about God; lived experience makes its own case in you directly.

GATHA 0818 *The Nature of God*

All beings are kin, one thread

मराठी मूळ

देवाच्या संबंधें विश्व चि सोयरें । सूत्र ओढे दोरें एका एक ॥1॥
आहाच हें नव्हे विटायासारिखें । जीव जीवनीं देखें सामावलें ॥ध्रु.॥
आणिकांचें सुख दुःख उमटे अंतरीं । एथील इतरीं तेणें न्यायें ॥2॥
तुका ह्मणे ठसावलें शुद्ध जाती । शोभा चि पुढती विशेषता ॥3॥

ENGLISH TRANSLATION

Through its connection with God, the whole world becomes family. One thread pulls all into relation with each other.

This is no mere gesture to be wearied of; life is absorbed into life, as I see it. The joys and sorrows of others arise within one's own heart, and by the same principle, what is here is also there.

Says Tuka, what is stamped in purity only grows more beautiful with time.

IN PLAIN WORDS

Through the bond with God, the whole world is family. One thread pulls each into relation with each. This is no thin gesture you grow tired of; life is taken up into life, as I see it. The joy and sorrow of others rise in your own heart, and by that same rule, what is here is also there. Tuka says: what is stamped in pure birth only grows more beautiful afterward.

WHAT IT MEANS

Tukaram lands the claim that devotion to God makes the whole world one's own family. The relation is not loose sentiment that wears thin; it is life absorbed into life, a single thread tying everyone to everyone. The test of it is that another's joy and sorrow rise inside your own heart, and by the same law your own state is mirrored in others. He says this kinship, once stamped purely into a person, does not fade with use but grows more beautiful over time.

GATHA 0819 *Surrender and Acceptance*

Surrender, setting down the burden

मराठी मूळ

अवघा वेंचलों इंिद्रयांचे ओढी । जालें तें तें घडी निरोपिलें ॥1॥
असावा जी ठावा सेवेसी विचार । आपुला म्यां भार उतरिला ॥ध्रु.॥
तुका ह्मणे करूं येईल धावणें । तरि नारायणें सांभाळावें ॥3॥

ENGLISH TRANSLATION

I have been entirely spent in the pull of the senses. Whatever happened, moment by moment, I have reported to You.

May You kindly attend to this matter of service. I have set down my own burden.

Says Tuka, if in the future something goes wrong, may Narayana Himself take care of it.

IN PLAIN WORDS

I am all spent in the pull of the senses. Whatever happened, moment by moment, I reported to You. Please give thought to this matter of service. I have set down my own burden. Tuka says: if in time something needs running to fix, then let Narayana take care of it.

WHAT IT MEANS

Tukaram makes a frank act of surrender after admitting failure. He confesses he has been worn out by the constant pull of the senses, and that he has kept nothing hidden, reporting each thing to God as it happened. Having owned his weakness, he lays down the whole weight of his own keeping and asks God to take charge of his service. The last line hands over even the future: if anything goes wrong and needs urgent rescue, that too is now Narayana's responsibility, not his.

GATHA 0820 *Devotion to Vitthal*

Devotion, the vision held fast

मराठी मूळ

राहो आतां हें चि ध्यान । डोळा मन लंपटो ॥1॥
कोंडकोंडुनि धरीन जीवें । देहभावें ओंवाळीन ॥ध्रु.॥
होईल येणें कळसा आलें । ि्स्थरावलें अंतरीं ॥2॥
तुका ह्मणे गोजिरिया । विठोबा पायां पडों द्या ॥3॥

ENGLISH TRANSLATION

Let this meditation remain now. Let the eyes and mind be fixed upon it.

With all my might I will hold on to this vision, offering up my body-consciousness as a waving flame. This is the culmination; all has settled and become still within.

Says Tuka, O beautiful Vithoba, let me fall at Your feet.

IN PLAIN WORDS

Let this meditation stay now. Let my eyes and mind cling to it. With all my life I will hold it shut inside me; with my whole body-sense I will wave the lamp before it. With this it has come to its peak; it has grown steady within me. Tuka says: O lovely Vithoba, let me fall at Your feet.

WHAT IT MEANS

Tukaram prays to keep the vision he has reached and never lose it. He asks that this meditation hold, that eyes and mind stay fastened on it, and he vows to grip it with his whole life, offering his very body-consciousness as the waved lamp of worship. He names this the crowning point, the place where everything inside him has finally come to rest and steadiness. The poem ends in plain longing: let me, he asks beautiful Vithoba, simply fall at Your feet.

GATHA 0821 *Worldly Metaphors*

Metaphor, the lamp and the master's treasury

मराठी मूळ

आदि मध्य अंत दाखविला दीपें । हा तों आपणापें यत्न बरा ॥1॥
दाशत्त्वें दाविलें धन्याचें भांडार । तोंतों नव्हे सार एथुनियां ॥ध्रु.॥
उपायानें सोस नासला सकळ । सत्ते सत्ताबळ अंगा आलें ॥2॥
तुका ह्मणे दृिष्ट सकळांचे शिरीं । वचन चि करी बैसोनियां ॥3॥

ENGLISH TRANSLATION

The lamp has illuminated the beginning, the middle, and the end. This effort of making it visible was well worth it.

The attendant has been shown the treasury of the master, but the treasure is not his to keep. Through this remedy all restlessness has been dispelled, and the strength of true authority has entered the body.

Says Tuka, his gaze is upon the heads of all, and seated, he governs by word alone.

IN PLAIN WORDS

The lamp has shown the beginning, the middle, and the end. This effort to make it seen was well worth it. The servant has been shown the master's treasury, but the treasure is not his to keep from here on. By this means all craving has been destroyed; the strength of true authority has come into the body. Tuka says: his gaze rests on the heads of all, and seated, he rules by his word alone.

WHAT IT MEANS

Tukaram uses two images for what realization gives and withholds. The lamp standing for divine light reveals the whole of things, start to finish, and that revealing was worth all the effort. Yet he is careful: the realized one is like a servant shown the master's full treasury; he may see and use it, but it is not his own possession to hoard. The fruit is that craving is burned away and a true, steady authority enters him, so that, without striving, his very presence and word govern, his gaze resting over all heads.

GATHA 0822 *Worldly Metaphors*

Metaphor, the open shop of the Name

मराठी मूळ

सांटविले वाण । पैस घातला दुकान ॥1॥
जें ज्या पाहिजे जे काळीं । आहे सिद्ध चि जवळी ॥ध्रु.॥
निवडिलें साचें । उत्तममध्यमकनिष्ठाचें ॥2॥
तुका बैसला दुकानीं । दावी मोला ऐसी वाणी ॥3॥

ENGLISH TRANSLATION

The goods have been stocked the capital has been invested, and the shop has been opened. Whatever anyone needs, at any time, is ready and available at hand.

The finest, the middling, and the ordinary have all been sorted. Says Tuka, I sit in this shop, displaying wares and naming each one's worth.

IN PLAIN WORDS

The goods are stocked, the capital put in, the shop opened. Whatever anyone needs, at any time, is ready right here at hand. The finest, the middling, and the plainest have all been sorted out. Tuka says: I sit in this shop, showing the wares and naming each one's worth.

WHAT IT MEANS

Tukaram pictures himself as a shopkeeper whose merchandise is the teaching, freely laid out. The shop is stocked and open, ready to supply whatever anyone needs at any time, with nothing hidden away. He has sorted the goods into best, middling, and plain, meeting each seeker at the level he can take. He says he simply sits there displaying the wares and naming their true value, leaving the choosing to those who come.

GATHA 0823 *Worldly Metaphors*

Metaphor, the mother bears all weight

मराठी मूळ

लागलिया मुख स्तनां । घाली पान्हा माउली ॥1॥
उभयतां आवडी लाडें । कोडें कोड पुरतसे ॥ध्रु.॥
मेळवितां अंगें अंग । प्रेमें रंग वाढतो ॥2॥
तुका ह्मणे जड भारी । अवघें शिरीं जननीचे ॥3॥

ENGLISH TRANSLATION

When the infant's lips meet the breast, the mother's milk flows forth. Both are delighted; love and play fulfill each longing.

When body presses against body, the color of love deepens. Says Tuka, all the weight, the whole heavy burden, rests upon the mother's head.

IN PLAIN WORDS

When the baby's lips touch the breast, the mother lets her milk flow. Both are glad; love and play fill each one's longing. As body presses against body, the color of love deepens. Tuka says: all the weight, the whole heavy load, rests on the mother's head.

WHAT IT MEANS

Tukaram draws God's care in the image of a nursing mother. The infant only has to reach for the breast and the milk comes; the bond satisfies both child and mother in delight. As the two press close, the love between them only grows richer. The point of the figure is the last line: the whole burden of caring, the entire heavy load, falls on the mother and not on the helpless child, just as the devotee may rest his whole weight on God.

GATHA 0824 *The Moral Ideal*

Moral ideal, do not glorify the fault

मराठी मूळ

अवगुण तों कोणीं नाहीं प्रतिष्ठले । मागें होत आले शिष्टाचार ॥1॥
दुर्बळाच्या नांवें पिटावा डांगोरा । हा तों नव्हे बरा सत्यवाद ॥ध्रु.॥
मद्य आणि मधु एकरासी नांवें । तरि कां तें खावें आधारें त्या ॥2॥
तुका ह्मणे माझा उच्छिष्ट प्रसाद । निवडी भेदाभेद विष्टन्यायें ॥3॥

ENGLISH TRANSLATION

No one has ever dignified a fault. From the very beginning, this has been the established conduct of the wise.

To announce only the name of the weak is not truthful speech. Liquor and honey may share a common name, but should one consume liquor on that basis? Says Tuka, my leftover food becomes sacred offering. Let the distinction between unity and difference be made fairly, like rain that falls equally upon all.

IN PLAIN WORDS

No one has ever given a fault a place of honor. From of old this has been the conduct of the wise. To beat the drum only against the name of the weak is not honest speech. Liquor and honey may go by one common name, but should you drink the liquor on that account? Tuka says: my leftover food becomes a holy offering. Let unity and difference be told apart fairly, like rain that falls the same on all.

WHAT IT MEANS

Tukaram defends honest discernment against both flattery and cheap attack. He insists no wise tradition has ever dignified a real fault, and equally that loudly shaming only the weak while sparing the powerful is not truthful speech. His example: two things sharing a single name, like an intoxicant and honey, are not therefore the same, so you must not swallow the harmful one just because the word is shared. He asks that the line between true sameness and real difference be drawn fairly and impartially, the way rain falls alike on everyone, the call is to clear sight, not to contempt.

GATHA 0825 *Appeals and Exhortations*

Exhortation, teach by fitness

मराठी मूळ

भूतीं भगवंत । हा तों जाणतों संकेत ॥1॥
भारी मोकलितों वाण । ज्याचा त्यासी कळे गुण ॥ध्रु.॥
करावा उपदेश। निवडोनि तरि दोष ॥2॥
तुका ह्मणे वाटे । चुकतां आडरानें कांटे ॥3॥

ENGLISH TRANSLATION

I know the principle that God dwells in all beings. I release my goods freely; let each one recognize the quality for himself.

Instruction should be given after discerning the readiness of the student; otherwise it becomes harmful. Says Tuka, those who stray from the path will find only thorns on the byroads.

IN PLAIN WORDS

God dwells in all beings: this is the sign I know. I let my goods go freely; let each one find for himself what they are worth. Instruction should be given only after weighing the fault, the unreadiness, in the hearer; else it does harm. Tuka says: those who miss the road find only thorns on the wild byways.

WHAT IT MEANS

Tukaram holds together two truths about teaching. He starts from the principle that God lives in every being, so he offers his teaching openly and lets each person discover its worth for himself. Yet he warns that instruction must be fitted to the hearer; given to one not ready for it, weighed first for what would harm him, the same words

can do damage instead of good. The closing image makes the stakes plain: a seeker who strays from the proper path does not wander free but lands among thorns in the trackless wild.

GATHA 0826 *Autobiography*

Autobiography, no market for the counterfeit

मराठी मूळ

आह्मां हें कवतुक जगा द्यावी नीत । करावे फजित चुकती ते ॥1॥
कासयाचा बाध एकाच्या निरोपें । काय व्हावें कोपें जगाचिया ॥ध्रु.॥
अविद्येचा येथें कोठें परिश्रम । रामकृष्णनाम ऐसे बाण ॥2॥
तुका ह्मणे येथें ख†याचा विकरा । न सरती येरा खोटएा परी ॥3॥

ENGLISH TRANSLATION

For us this is sport; to the world we give its proper teaching. Those who stumble are corrected.

What harm can come from serving under one master's command? Why should we be troubled by the anger of the world? Ignorance has no foothold here. The names Rama and Krishna are our arrows.

Says Tuka, there is no market here for counterfeit goods; they will not pass muster.

IN PLAIN WORDS

For us this is sport: to give the world its right teaching, and to set straight those who stumble. What harm comes from working under one master's command? Why should we be troubled by the world's anger? Ignorance has no labor to do here. The names Rama and Krishna are our arrows. Tuka says: here there is no sale for false goods; unlike elsewhere, the counterfeit will not pass.

WHAT IT MEANS

Tukaram describes his work and what shields him in it. Teaching the world rightly and correcting those who go astray is, for him, a kind of joyful play, not a burden. Serving under God's single command, he feels no harm in it and refuses to be shaken by the world's displeasure. Ignorance gains no foothold where the names of Rama and Krishna are wielded like arrows; and in this place, unlike the ordinary market, nothing false or counterfeit can be passed off as real.

GATHA 0827 *Worldly Metaphors*

Metaphor, the fault that calls the truth crooked

मराठी मूळ

दर्पणासी नखटें लाजे । शुद्ध खिजे देखोनि ॥1॥
ऐसें अवगुणांच्या बाधें । दिसे सुदें विपरीत ॥ध्रु.॥
अंधळ्यास काय हिरा । गारां चि तो सारिखा ॥2॥
तुका ह्मणे भुंके सुनें । ठाया नेणे ठाव तो ॥3॥

ENGLISH TRANSLATION

An ugly person is offended by the mirror; seeing purity, the impure become angry. Such is the effect of faults: what is straight appears crooked.

What use is a diamond to a blind person? To him it is just another pebble. Says Tuka, a dog barks without knowing who stands there.

IN PLAIN WORDS

The ugly one is shamed by the mirror; seeing what is pure, the impure grows angry. Such is the harm of faults: what is straight looks crooked. What use is a diamond to a blind man? To him it is just like a pebble. Tuka says: a dog barks, not knowing who stands there.

WHAT IT MEANS

Tukaram explains why goodness so often draws hostility. A person carrying faults is like an ugly face shamed by a mirror, or an impure heart angered by the sight of purity; the defect in the seer makes the straight thing look bent. He adds that the blind cannot tell a diamond from a gravel stone, and a dog barks at whoever passes without knowing who it is. The figures all point the same way, and inward: the failure to recognize what is true and good lies in the flaw of the one looking, not in the thing seen.

GATHA 0828 *Social Criticism*

Social criticism, the wicked guest

मराठी मूळ

नावडे तरि कां येतील हे भांड । घेउनियां तोंड काळें येथें ॥1॥
नासोनियां जाय रस यासंगती । खळाचे पंगती नारायणा ॥ध्रु.॥
तोंडावाटा नर्क काढी अमंगळ । मिष्टान्ना विटाळ करी सुनें ॥2॥
तुका ह्मणे नाहीं संतांची मर्यादा । निंदे तो चि निंदा मायझवा ॥3॥

ENGLISH TRANSLATION

If they do not like it, why do these quarrelsome ones come here with darkened faces? In their company, all sweetness is destroyed. O Narayana, at the table of the wicked, all is spoiled.

A dog fouls delicacies from its mouth; it contaminates fine food with its filth. Says Tuka, the one who does not respect the honor of the saints, his own slander becomes his greatest shame.

IN PLAIN WORDS

If they do not like it, why do these quarrelers come here with their faces gone black? In their company all the sweetness is ruined. O Narayana, at the table of the wicked everything is spoiled. A dog drags foul filth out of its mouth; it defiles fine food. Tuka says: the one who keeps no respect for the saints, his own slander turns back as his shame.

WHAT IT MEANS

Tukaram is describing what one bitter, contemptuous person does to a gathering. The quarreler arrives unwilling, dark-faced, and his presence sours the whole table, the way a dog fouls good food it has touched. The frame the poem leaves unspoken is that the table here is the company of the saints and the sweetness is satsang itself. Tukaram names the real cost: the slanderer who shows no reverence for holy people does not bring them down, he only fouls what he eats and brings disgrace back on himself. The warning is for the listener to examine his own scorn before he carries it into good company.

GATHA 0829 *The Nature of God*

God as parent, rescued from drowning

मराठी मूळ

लेकरा आईतें पित्याची जतन । दावी निजधन सर्व जोडी ॥1॥
त्यापरि आमचा जालासे सांभाळ । देखिला चि काळ नाहीं आड ॥ध्रु.॥
भुकेचे संनिध वसे स्तनपान । उपायाची भिन्न चिंता नाहीं ॥2॥
आळवूनि तुका उभा पैलथडी । घातली या उडी पांडुरंगें ॥3॥

ENGLISH TRANSLATION

A father guards and preserves his wealth for his child, showing the heir all that has been earned. In just that way, we have been protected.

Death has never been allowed to stand in the way. Nourishment lies close at hand, like a mother's breast near the hungry infant; there is no separate anxiety about finding a remedy.

Says Tuka, he called out from the far bank, and Panduranga leapt in to save him.

IN PLAIN WORDS

A father guards his wealth for his child and shows the heir all he has earned. In just that way I have been kept. Death has never been let to stand in my way. Food is close at hand, like a mother's breast near the hungry baby; there is no separate worry about finding a cure. Tuka says: I called out from the far bank, and Panduranga leapt in to save me.

WHAT IT MEANS

Tukaram is naming the kind of care God gives, using two everyday pictures. God is the father who hoards nothing back but shows the child the whole inheritance, and the mother whose milk is already there before the infant's hunger becomes a problem. The point is that the devotee never has to scheme for his own rescue; the remedy waits closer than the need. He ends with the stark image of himself stranded on the far bank, and Panduranga not calling instructions across but leaping into the water to bring him over. The claim is that grace acts first and acts completely.

GATHA 0830 *True Worship*

True worship, the free secret

मराठी मूळ

शुद्ध चर्या हें चि संताचें पूजन । लागत चि धन नाहीं वित्त ॥1॥
सगुणाचे सोई सगुण विश्रांती । आपण चि येती चोजवीत ॥ध्रु.॥
कीर्तनीं चि वोळे कृपेचा वोरस । दुरीपणें वास संनिधता ॥2॥
तुका ह्मणे वर्म सांगतों सवंगें । मन लावा लागें स्वहिताच्या ॥3॥

ENGLISH TRANSLATION

Pure conduct itself is the worship of the saints. It does not cost any wealth or money.

In the manner of the devotee in form, those who are at rest in form come on their own to observe and appreciate. Grace overflows in kirtan itself; closeness is experienced even from a distance.

Says Tuka, I tell you the secret freely: set your mind upon your own spiritual good.

IN PLAIN WORDS

Pure living is itself the worship of the saints. It costs no wealth, no money. Where there is a devotee in form, those at rest in form come on their own to look and to bless. In the kirtan itself the flood of grace overflows; nearness is felt even across distance. Tuka says: I am telling you the secret freely. Turn your mind toward your own good.

WHAT IT MEANS

Tukaram is correcting a common assumption that worshipping holy people takes expensive offerings. He says the real offering is a clean life, and it is free. When a true devotee lives that way, God in form and the saints come of their own accord to witness and to pour out grace, and the singing of God's praise is enough to close the distance between the soul and the Lord. He stresses that he is handing this over plainly, not hiding it as some costly initiation. The closing line lands the stakes: this is for your own benefit, so set your mind to it.

GATHA 0831 *The Moral Ideal*

Moral counsel, reading the heart and the hour

मराठी मूळ

जीवींचें जाणावें या नांवें आवडी । हेंकड तें ओढी अमंगळ ॥1॥
चित्ताच्या संकोचें कांहीं च न घडे । अतिशयें वेडे चार तो चि ॥ध्रु.॥
काळाविण कांहीं नाहीं रुचों येत । करूनि संकेत ठेवियेला ॥2॥
तुका ह्मणे कळे वचनें चांचणी । काय बोलवूनि वेळोवेळां ॥3॥

ENGLISH TRANSLATION

Loving attentiveness means knowing what is in another's heart. Stubbornness and willfulness are inauspicious.

When the mind is constricted, nothing of value can be accomplished. The greatest madness is simply the right behavior at the right time.

Nothing is palatable before its season; the proper moment has been arranged by design. Says Tuka, one can test sincerity through words, by drawing a person out again and again in conversation.

IN PLAIN WORDS

To love someone is to know what is in their heart. Stubbornness and willfulness are foul things. When the mind is shut tight, nothing good can be done. The real madness is just doing the right thing at the right time. Nothing is to your taste before its season; the proper moment is set by design. Tuka says: sincerity is known through words, by drawing a person out again and again in talk.

WHAT IT MEANS

Tukaram is giving practical counsel on how to live rightly with others. Real affection is not indulgence but attentiveness: you take the trouble to know what another truly carries inside, while obstinacy and a closed mind ruin everything. He turns the word madness on its head, saying the only worthwhile intensity is fitting your action to its right moment, since things have their appointed season. The last verse points to discernment: you test whether a person is sincere not by one word but by drawing them out in conversation over and over. The poem asks the listener to cultivate patience, openness, and a careful reading of both heart and timing.

GATHA 0832 *The Moral Ideal*

Moral warning, lust and greed

मराठी मूळ

कामातुर चवी सांडी । बरळ तोंडीं बरळे ॥1॥
रंगलें तें अंगीं दावी । विष देववी आसडे ॥ध्रु.॥
धनसोसें लागे वेड । ते बडबड शमेना ॥2॥
तुका ह्मणे वेसनें दोन्ही । नर्कखाणी भोगावया ॥3॥

ENGLISH TRANSLATION

One who is overcome with lust loses all taste and babbles senselessly. Whatever has taken hold of the body shows itself outwardly; it flings poison at others in its frenzy.

Obsession with wealth drives one mad; that babbling will not be calmed. Says Tuka, both of these addictions are mines of hell, meant to be suffered.

IN PLAIN WORDS

The man sick with lust loses all taste and babbles nonsense. Whatever has gripped his body shows itself; in his frenzy he flings poison at others. Hunger for wealth drives a man mad, and that babbling will not be stilled. Tuka says: both of these cravings are mines of hell, made to be suffered.

WHAT IT MEANS

Tukaram sets two cravings side by side, lust and greed, and shows them as the same disease. Each one takes over the body and spills out as senseless, poisonous talk that the person cannot stop. The picture is of a mind no longer its own, ruled by what has seized it. He names the stakes flatly: both are mines that dig straight into hell, yielding only suffering. The poem points not at one named sinner but at the pattern itself, so the listener watches for these obsessions taking root in his own life.

GATHA 0833 *The Necessity of Experience*

Experience, cleared sight and rest

मराठी मूळ

कृष्णांजनें जाले सोज्वळ लोचन । तेणें दिले वान निवडुनी ॥1॥
निरोपाच्या मापें करीं लडबड । त्याचें त्यानें गोड नारायणें ॥ध्रु.॥
भाग्यवंतांघरीं करितां विश्वासें । कार्य त्यासरिसें होईजेतें ॥2॥
तुका ह्मणे पोट भरे बरे वोजा । निज ठाव निजा निजस्थानीं ॥3॥

ENGLISH TRANSLATION

The eyes, anointed with divine collyrium, have become clear. By that vision, all things have been sorted and distinguished.

With the measuring cup of the Lord's instruction, I handle the goods. Narayana Himself has made each thing sweet in its own way.

When one works faithfully in the house of the fortunate, the task naturally succeeds. Says Tuka, the belly is filled, the burden is properly settled; now rest in your own true place, in your original home.

IN PLAIN WORDS

My eyes, anointed with the dark salve of Krishna, have become clear. By that sight I have sorted out what is true from what is not. With the measuring cup of the Lord's word I handle the goods; Narayana himself has made each thing sweet in its own way. When you work in faith in the house of the fortunate, the task comes right of itself. Tuka says: the belly is filled, the load is set down well; now rest in your own true place, your own first home.

WHAT IT MEANS

Tukaram is describing what happens after grace clears the inner sight. The eye salve is the Lord's own touch, and once the eyes are clear he can tell the real from the false and weigh everything by God's word rather than his own appetite. Working in trust in the house of the fortunate, meaning in God's keeping or among the saints, the work simply succeeds without his striving. The poem ends in deep rest: the hunger satisfied, the burden laid down, the soul settling back into its original home, which is God. The unspoken frame is that this peace is not earned by labor but received once the seeing is healed.

GATHA 0834 *Devotion to Vitthal*

Devotion, the divine thief of hearts

मराठी मूळ

मैंद आला पंढरीस । हातीं घेउनि प्रेमपाश ॥1॥
पुढें नाडियलें जग । नेतो लागों नेदी माग ॥ध्रु.॥
उभारोनि बाहे । दृष्टादृष्टी वेधीताहे ॥2॥
वैकंठीहुनि पेणें । केलें पंढरीकारणें ॥3॥
पुंडलिकें यारा । देउनि आणिलें चोरा ॥4॥
तुका ह्मणे चला । तुह्मी आह्मी धरूं त्याला ॥5॥

ENGLISH TRANSLATION

This enchanter has come to Pandhari, carrying the snare of love in His hands. He has captivated the whole world and leads them on, never letting anyone trace His path.

Raising His arms, He draws people with a single glance. He has moved His dwelling from Vaikuntha and established it in Pandhari.

Pundalika gave this thief safe passage and brought Him here. Says Tuka, come, let us all join hands and catch Him together.

IN PLAIN WORDS

This enchanter has come to Pandhari, the snare of love in his hands. He has cheated the whole world and leads it on, never letting anyone find his track. He raises his arms and pulls people in with a single glance. He has moved his home from Vaikuntha and set it up here for Pandhari's sake. Pundalika gave this thief safe passage and brought him here. Tuka says: come, you and I, let us all join hands and catch him.

WHAT IT MEANS

Tukaram plays with the image of God as a charming thief who steals hearts. Vitthal has come to Pandhari carrying a noose, but the noose is love, and with one look from his upraised arms he draws people to himself and leaves no trail to follow. The astonishing turn is that the Lord has abandoned even Vaikuntha, his own heaven, to dwell here, and it was the devotee Pundalika who brought this thief in. The closing invitation reverses the chase with delight: rather than fleeing the one who captures us, let us all band together and catch him. The whole poem makes surrender to God sound like joyful conspiracy.

GATHA 0835 *The Nature of God*

Nature of God, the mother who plays at quarrels

मराठी मूळ

भांडवी माउली कवतुकें बाळा । आपणा सकळां सिक्षत्वेसीं ॥1॥
माझी माझी ह्मणे एकएकां मारी । हें तों नाहीं दुरी उभयतां ॥ध्रु.॥
तुझें थोडें भातें माझें बहु फार । छंद करकर वाद मिथ्या ॥2॥
तुका ह्मणे एके ठायीं आहे वर्म । हें चि होय श्रम निवारितें ॥3॥

ENGLISH TRANSLATION

A mother playfully sets her children quarreling, watching as a witness to them all. "Mine, mine," she says, making each one hit the other, though in truth there is no distance between any of them.

"You have little; I have much more." Such petty disputes and squabbles are all false. Says Tuka, the secret lies in one place alone, and that is what puts an end to all strife.

IN PLAIN WORDS

A mother sets her children squabbling for fun, watching them all as a witness. "Mine, mine," she makes them say, setting each to strike the other, though in truth there is no distance between any of them. "You have a little; I have far more." Such fussing and false disputes. Tuka says: the secret lies in one single place, and that alone ends all the strife.

WHAT IT MEANS

Tukaram pictures God as a mother who playfully eggs her children into rivalry while she watches, untroubled, knowing they are all one family. The children fight over mine and yours, who has more, but their quarrels are make-believe, because no real separation divides them. The frame the poem supplies is the world of "mine" and "more," all our possessive disputes, seen as a game God watches from within. The teaching lands in the last line: there is one place, one truth, where this difference dissolves, and finding it is what ends every quarrel. The listener is asked to see through the game of separateness to the single ground beneath it.

GATHA 0836 *Worldly Life*

Worldly life, hoarding and waking

मराठी मूळ

लटिकियाच्या आशा । होतों पडिलों वळसा । होउनियां दोषा । पात्र मिथ्या अभिमानें ॥1॥
बरवी उघडली दृष्टी । नाहीं तरी होतों कष्टी । आक्रंदते सृष्टी । मात्र या चेष्टांनीं ॥ध्रु.॥
मरणाची नाहीं शुद्धी । लोभीं प्रवर्तली बुद्धी । परती तों कधीं । घडे चि ना माघारीं ॥2॥
सांचूनि मरे धन । लावी पोरांसी भांडण । नाहीं नारायण । तुका ह्मणे स्मरीला ॥3॥

ENGLISH TRANSLATION

I had been caught in the snare of false hopes. Through worthless pride I had become a vessel for blame.

But now my vision has cleared; otherwise I was in misery. The whole creation groans under such follies.

There was no awareness of death; the mind was driven by greed. It never turns back, never retreats.

One hoards wealth and then dies, leaving only quarrels among the children. Says Tuka, Narayana was never once remembered.

IN PLAIN WORDS

I had been caught in false hopes, fallen into the whirlpool. Through empty pride I had made myself fit for blame. Now my sight has opened well; otherwise I was in misery. The whole world cries out under just these follies. There was no awareness of death; the mind ran after greed and never once turned back. A man hoards wealth and then dies, leaving only quarrels among his children. Tuka says: Narayana was never once remembered.

WHAT IT MEANS

Tukaram looks back on his own near miss with the trap most people never escape. He had been spun in the whirlpool of false hope and hollow pride until something opened his eyes; he says plainly that without that he would still be wretched, and that the whole world groans under the same follies. The core blindness he names is forgetting death while greed drives the mind forward with no turning back. The bitter end of that life is a man who dies clutching his hoard, leaving his children only something to fight over, having never once remembered God. The poem points the listener at his own forgetfulness, asking whether his days are spent storing wealth or remembering Narayana.

GATHA 0837 *The Power of the Name*

The Name, treasure at the lips

मराठी मूळ

जवळी मुखापाशीं । असतां नेघे अहनिनशीं ॥1॥
भवनिदानळण नाम । विठ्ठल विठ्ठल नासी काम ॥ध्रु.॥
सुखाचें शेजार । करूं कां नावडें घर ॥2॥
तुका ह्मणे ठेवा । कां हा न करी चि बरवा ॥3॥

ENGLISH TRANSLATION

It is right here, near your very lips, yet you will not take it, day or night. The Name destroys worldly existence; chanting "Vitthal, Vitthal" annihilates all lust and desire.

When comfort lies next door, why refuse to make your home there? Says Tuka, why does no one recognize this treasure and make good use of it?.

IN PLAIN WORDS

It is right here, near your very lips, and still you will not take it, day or night. The Name burns up worldly existence; saying "Vitthal, Vitthal" destroys all craving. When comfort lives right next door, why refuse to make your home there? Tuka says: why does no one see this treasure and put it to good use?

WHAT IT MEANS

Tukaram is astonished at how close the remedy lies and how stubbornly people leave it untaken. The Name of God is already at the mouth, free and constant, yet day and night people will not speak it. He states what it does: chanting "Vitthal, Vitthal" consumes the cycle of worldly existence and dissolves desire at the root. He frames it as a house of comfort standing right next door, a treasure within arm's reach, and the only mystery is human refusal. The poem presses the listener with the plain question of why one would walk past such a gift instead of taking it up.

GATHA 0838 *Ecstasy and Joy*

Ecstasy, the pilgrimage rewarded

मराठी मूळ

बरवें देशाउर जालें । काय बोलें बोलावें ॥1॥
लाभें लाभ दुणावला । जीव धाला दरुषणें ॥ध्रु.॥
भाग्यें जाली संतभेटी। आवडी पोटीं होती ते ॥2॥
तुका ह्मणे श्रम केला । अवघा आला फळासी ॥3॥

ENGLISH TRANSLATION

What a blessed pilgrimage this has been. What words can express it? Gain has doubled upon gain; the soul is satisfied by this holy sight.

By great fortune the meeting with saints has taken place; the longing I carried in my heart has been fulfilled. Says Tuka, all the effort I have made has finally come to fruition.

IN PLAIN WORDS

What a blessed journey this has been. What words can say it? Gain has doubled on gain; the soul is filled by the holy sight. By great fortune the meeting with the saints has come about; the longing I carried in my heart is fulfilled. Tuka says: all the effort I made has at last come to fruit.

WHAT IT MEANS

Tukaram is overflowing after a pilgrimage and a meeting with the saints, and admits words cannot hold the joy. The gain keeps multiplying, and the darshan, the holy sight, leaves the soul satisfied rather than still wanting. The unspoken frame is that he had carried a long inner longing for this company, and now it has been answered. He closes by naming the whole arc: the effort and hardship of the path were not wasted, they have ripened into this fruit. The poem is the relief and gratitude of a seeker whose striving has finally landed.

GATHA 0839 *Ecstasy and Joy*

Ecstasy, joy beyond words at the saints' feet

मराठी मूळ

सांगतां हें नये सुख । कीर्ती मुख न पुरे ॥1॥
आवडीनें सेवन करू । जीवींचें धरूं जीवीं च ॥ध्रु.॥
उपमा या देतां लाभा । काशा शोभा सारिखी ॥2॥
तुका ह्मणे नुचलीं डोई । ठेविली पायीं संतांचे ॥3॥

ENGLISH TRANSLATION

This joy cannot be told in words; singing His glory, the mouth is never satisfied. Let us partake of it with love, holding what is in the heart within the heart itself.

When one tries to compare this gain, what likeness is worthy of it? Says Tuka, I have not lifted my head; I have kept it placed at the feet of the saints.

IN PLAIN WORDS

This joy cannot be told; singing his glory, the mouth is never satisfied. Let us taste it with love, holding what is in the heart within the heart itself. When you look for something to compare this gain to, what beauty is its match? Tuka says: I have not lifted my head; I have laid it at the feet of the saints.

WHAT IT MEANS

Tukaram is trying, and gladly failing, to describe a joy that has no words and a praise the mouth can never exhaust. He counsels savoring it inwardly with love, keeping the heart's experience held within the heart rather than spending it in talk. When he reaches for a comparison, nothing in the world is fine enough to stand beside this gain. The poem ends in the posture that holds it all: he has not raised his head in pride or even to look, he has simply laid it down at the feet of the saints. The unspoken claim is that this surrender is itself the place where the unspeakable joy is found.

GATHA 0840 *Devotion to Vitthal*

Joy of arrival, the body offered

मराठी मूळ

आपुलाला लाहो करूं । केणें भरूं हा विठ्ठल ॥1॥
भाग्य पावलों या ठाया । आतां काया कुरवंडी ॥ध्रु.॥
पुढती कोठें घडे ऐसें । बहुतां दिसें फावलें ॥2॥
तुका ह्मणे जाली जोडी । चरण घडी न विसंभें ॥3॥

ENGLISH TRANSLATION

Let each one claim their own share and fill their vessel with Vitthal. What fortune that I have reached this holy place.

Now let my body be an offering. When will such an occasion arise again? After many days this chance has come.

Says Tuka, this union has been won. I will not leave His feet for a single moment.

IN PLAIN WORDS

Let each one take their own share. Let everyone fill their vessel with this Vitthal. What good fortune, that I have reached this place. Now let my body be the offering. When will such a moment come to me again? After so many days, this chance has come at last. Tuka says: this union is won. I will not let go of his feet for even one moment.

WHAT IT MEANS

Tukaram is standing where he longed to stand, and he names both the gift and his answer to it. Vitthal is not a private hoard; he tells everyone to come and fill their own vessel. For himself, having reached this holy place, the only fitting return is to lay down his own body as the offering. He treats the moment as rare and not to be wasted, a chance that came after long waiting. Now that the union is finally his, he refuses to loosen his hold on the feet for a single instant.

GATHA 0841 *Ecstasy and Joy*

The found treasure, sealed in the heart

मराठी मूळ

उजळलें भाग्य आतां । अवघी चिंता वारली ॥1॥
संतदर्शनें हा लाभ । पद्मनाभ जोडला ॥ध्रु.॥
संपुष्ट हा हृदयपेटी । करूनि पोटीं सांटवूं ॥2॥
तुका ह्मणे होता ठेवा । तो या भावा सांपडला ॥3॥

ENGLISH TRANSLATION

My fortune has blazed bright; all worry has been dispelled. Through the sight of the saints, this gain has been won: Padmanabha has been found.

I will seal this treasure within the chest of my heart and store it safely. Says Tuka, the treasure that always existed has now been found through this pure devotion.

IN PLAIN WORDS

My fortune has blazed up bright. Now all my worry is gone. Through the sight of the saints, this gain came: Padmanabha is found. I will make my heart into a chest and shut this treasure safely inside it. Tuka says: the treasure was always there. Through this love, it has been found.

WHAT IT MEANS

Tukaram describes the moment of finding God as a sudden clearing of all anxiety. He credits it to the sight of the saints, whose company gave him Padmanabha, the Lord. Having found this, he wants to keep it the way one keeps a treasure, sealing it inside the heart so it cannot be lost. The last line turns the finding inside out: the treasure was never absent, it was there all along, and what changed was that pure devotion finally laid hold of it.

GATHA 0842 *Prayers*

Lost at sea, a cry for the pilot

मराठी मूळ

आह्मां आपुलें नावडे संचित । चरफडी चित्त कळवळ्यानें ॥1॥
न कळतां जाला खोळंब मारगा । जगीं जालों जगा बहुरूपी ॥ध्रु.॥
कळों आलें बरें उघडले डोळे । कर्णधार मिळे तरि बरें ॥2॥
तुका ह्मणे व्हाल ऐकत करुणा । तरि नारायणा उडी घाला ॥3॥

ENGLISH TRANSLATION

I am not pleased with my own destiny. My heart is agitated by this world's sharp edges.

Without understanding, I stumbled and lost my way, becoming a many-faced player in the world's theater. But now my eyes have opened and I see clearly.

If only a pilot could be found to steer me right. Says Tuka, if you will hear this cry of compassion, O Narayana, then take the plunge and come.

IN PLAIN WORDS

I am not pleased with what my past has earned me. My heart frets at the sharp edges of this world. Without seeing it, my road got blocked. In this world I became a man of many faces. Now I have understood; my eyes are open. If only a pilot would come to steer me, that would be good. Tuka says: if you will listen to this cry, then Narayana, leap in and save me.

WHAT IT MEANS

Tukaram confesses he is unhappy with his own lot and torn by the harshness of worldly life. He admits that, without noticing, he lost his way and became a many-faced player, fitting a different face to each situation. The change is that his eyes are now open: he sees the trouble clearly and knows he cannot steer himself out of it. So he asks for a helmsman, and the helmsman he wants is God; he begs Narayana to hear his cry and dive in to pull him out.

GATHA 0843 *Worldly Metaphors*

Social criticism, the incorrigible glutton

मराठी मूळ

बरगासाटीं खादलें शेण । मिळतां अन्न न संडी ॥1॥
फजित तो केला आहे । ताडण साहे गौरव ॥ध्रु.॥
ओढाळाची ओंगळ ओढी । उगी खोडी नवजाय ॥2॥
तुका फजीत करी बुच्या। विसरे कुच्या खोडी तेणें ॥3॥

ENGLISH TRANSLATION

For lack of proper food he ate dung, but once real grain was found, he would not give it up. He has already been shamed and humiliated; he endured beatings but also received honor.

A glutton's greed is filthy and incorrigible; his bad habits simply will not cease. Says Tuka, he makes a spectacle of the stubborn ones and shames them, yet even by that they do not forget their old ways.

IN PLAIN WORDS

For lack of food he ate dung. But once real grain came, he would not give it up. He has already been shamed. He took the beatings, and he took the honor too. A glutton's pull is filthy and dragging. The bad habit simply will not leave him. Tuka says: he makes a public spectacle of the stubborn ones and shames them, yet even by that they do not forget their old ways.

WHAT IT MEANS

Tukaram paints a picture of a person ruled by appetite and uses it to expose a pattern in all of us. The eater started on dung out of need, but then clung to grabbing food even when good grain was offered, the habit outliving the reason for it. Public shame, beatings, even occasional honor, nothing reaches him; the craving is incorrigible. The warning is for the listener too: a fixed habit can survive every embarrassment and correction, so the work is to watch the pull itself, not just to mock the one who is dragged by it.

GATHA 0844 *Longing and Separation*

Longing for the Mother, unbearable separation

मराठी मूळ

धांव घालीं आई । आतां पाहातेसी काई ॥1॥
धीर नाहीं माझे पोटीं । जालें वियोगें हिंपुटीं ॥ध्रु.॥
करावें सीतळ । बहु जाली हळहळ ॥2॥
तुका ह्मणे डोई । कधीं ठेवीन हे पायीं ॥3॥

ENGLISH TRANSLATION

Rush to me, O Mother. What are you waiting for? I have no patience left within me; separation has made me utterly forlorn.

Cool this burning pain; the anguish has grown unbearable. Says Tuka, when will I lay this head at Your feet?.

IN PLAIN WORDS

Come running, O Mother. What are you waiting for now? There is no patience left inside me. This separation has worn me down. Cool this burning. The ache has grown too great. Tuka says: when will I lay this head down at your feet?

WHAT IT MEANS

Tukaram cries out to God as Mother, demanding she stop delaying and come at once. He says he has no patience left and that being apart has worn him to nothing. The pain is a burning he begs her to cool, because the ache has passed what he can bear. The poem ends not in despair but in one waiting question: when will he finally rest his head at her feet, which is the only thing that would end the longing.

GATHA 0845 *The Nature of God*

Gratitude, the rescue of nothing

मराठी मूळ

तुह्मां ठावा होता देवा । माझें अंतरींचा हेवा ॥1॥
होती काशानें सुटका । तरि हे वैकुंठनायका ॥ध्रु.॥
नसतें सांभिाळलें। जरि तुह्मीं आश्वासिलें ॥2॥
तुका ह्मणे कृपाळुवा । बरवा केला सावाधावा ॥3॥

ENGLISH TRANSLATION

You knew all along, O God, the longing hidden within my heart. How could there have been any escape from that? O Lord of Vaikuntha, tell me.

You rescued me even when there was nothing real to rescue, simply because You had given me assurance. Says Tuka, O merciful One, You made a fine rescue indeed.

IN PLAIN WORDS

You knew it all along, O God. You knew the longing hidden in my heart. By what means could I ever have escaped it? Tell me, Lord of Vaikuntha. There was nothing real in me to guard, yet you guarded me, because you had given me your word. Tuka says: O merciful one, you made a fine rescue.

WHAT IT MEANS

Tukaram marvels that God saw the secret longing in his heart before he could even voice it, and that there was never any way for him to wriggle free of it. He puts the question to the Lord of Vaikuntha as half wonder, half complaint. The strange grace he names is that God protected him when there was nothing worth protecting, doing it simply to keep his own promise. So the closing line is plain gratitude: the merciful one carried out the rescue beautifully, and the saving was all God's doing, not his own merit.

GATHA 0846 *Devotion to Vitthal*

Adoration, the incomparable Lord

मराठी मूळ

देऊं ते उपमा । आवडीनें पुरुषोत्तमा ॥1॥
पाहातां काशा तूं सारिखा । तिंहीं लोकांच्या जनका ॥ध्रु.॥
आरुष हे वाणी। गोड वरुनि घेतां कानीं ॥2॥
आवडीनें खेळे । तुका पुरवावे सोहाळे ॥3॥

ENGLISH TRANSLATION

What comparison can I offer You with love, O Purushottama?

Looking carefully, who in all three worlds resembles You, O Father of all?

This voice of mine is rough and harsh; yet taken into the ears, it turns sweet.

Says Tuka, with love He plays; let these celebrations of joy be fulfilled.

IN PLAIN WORDS

What likeness shall I offer you, with love, O Purushottama? Look as I will, who in the three worlds is like you, Father of all? This voice of mine is rough. Yet taken into the ear, it turns sweet. Tuka says: with love he plays. Let these celebrations of joy be fulfilled.

WHAT IT MEANS

Tukaram wants to praise God with a comparison and finds none, because nothing in the three worlds resembles Purushottama, the Father of all. He knows his own poetry is rough and unpolished, but he trusts that love makes it sweet once it reaches the listening ear, so the lack of skill is no barrier. Behind the praise is a sense that God himself plays in this exchange, delighting in the devotee's offering. The poem closes as a wish that this play of joy go on and be completed.

GATHA 0847 *Longing and Separation*

Longing, the soul gone ahead to the feet

मराठी मूळ

दर्शनाची आस । आतां ना साहे उदास ॥1॥
जीव आला पायांपाशीं । येथें असें कलिवरेंसीं ॥ध्रु.॥
कांहीं च नाठवे । ठायीं बैसलें नुठवे ॥2॥
जीव असतां पाहीं । तुका ठकावला ठायीं ॥3॥

ENGLISH TRANSLATION

The longing for darshan can no longer endure this separation.

My soul has already gone to Your feet; only this body remains here.

Nothing else is remembered; what has settled in its place will not be dislodged.

Says Tuka, while the soul still lingers, it has been arrested right where it stands.

IN PLAIN WORDS

The longing for darshan can bear this no more. The sadness is too much now. My soul has already gone to your feet. Only this body stays here. Nothing else comes to mind. What has settled in that place will not be moved. Tuka says: while the soul still lingers there, Tuka stands here, arrested where he is.

WHAT IT MEANS

Tukaram describes a longing for the sight of God that has reached its limit and can no longer endure the separation. He feels his very soul has already traveled ahead to God's feet, leaving only his body behind. With the soul fixed there, nothing else can enter his attention; what has lodged at the feet cannot be dislodged. The result is a man held in place, stopped and unable to move, because the deepest part of him is already gone where he wants to be.

GATHA 0848 *The Necessity of Experience*

Surrender, leaving the estate to its Master

मराठी मूळ

भोगावरि आह्मीं घातला पाषाण । मरणा मरण आणियेलें ॥1॥
विश्व तूं व्यापक काय मी निराळा । काशासाठीं बळा येऊं आतां ॥ध्रु.॥
काय सारुनियां काढावें बाहेरी । आणूनि भीतरी काय ठेवूं ॥2॥
केला तरी उरे वाद चि कोरडा । बळें घ्यावी पीडा स्वपनींची ॥3॥
आवघे चि वाण आले तुह्मां घरा । मजुरी मजुरा रोज कीदव ॥4॥
तुका ह्मणे कांहीं नेणें लाभ हानी । असेल तो धनी राखो वाडा ॥5॥

ENGLISH TRANSLATION

I have placed a stone over all worldly enjoyment. I have brought death to death itself.

You pervade the universe; am I something separate? Why should I now exert any force?

What should I push outside, and what should I bring within? Even if we argue, only dry debate remains; why forcibly take on the suffering of a dream?

All goods have come to Your house, O Lord; the laborer is owed his daily wage.

Says Tuka, I know nothing of profit or loss. Let the Master guard His own estate.

IN PLAIN WORDS

I have laid a stone over all worldly pleasure. I have brought death to death itself. You fill the whole universe. Am I something apart from you? Why should I strain with force now? What is there to push outside, and what to bring within? Even if I try, only dry argument is left. Why take on, by force, the suffering of a dream? All the goods have come to your house, Lord. The laborer is owed his daily wage. Tuka says: I know nothing of profit or loss. Let the Master keep watch over his own estate.

WHAT IT MEANS

Tukaram declares he has shut the lid on worldly enjoyment and even put an end to death by giving up the self that dies. His reasoning is that God pervades everything, so he is not a separate someone who must struggle to push pleasures out or pull goods in. Such effort would only be empty debate, like fighting the hardships of a dream as if they were real. So he hands the whole concern over: the goods belong to God's house, and he is content to be the hired laborer waiting for his wage. Knowing nothing of gain and loss, he leaves the Master to guard his own estate, which is the posture of complete surrender.

GATHA 0849 *Longing and Separation*

Lover's complaint, why the delay

मराठी मूळ

कां हो एथें काळ आला आह्मां आड । तुह्मांपाशीं नाड करावया ॥1॥
कां हो विचाराचें पडिलें सांकडें । काय ऐसें कोडें उपजलें ॥ध्रु.॥
कां हो उपजेना द्यावी ऐशी भेटी । काय द्वैत पोटीं धरिलें देवा ॥2॥
पाप फार किंवा जालासी दुर्बळ । मागिल तें बळ नाहीं आतां ॥3॥
काय जालें देणें निघालें दिवाळें । कीं बांधलासि बळें ऋणेंपायीं ॥4॥
तुका ह्मणे कां रे ऐसी केली गोवी । तुझी माझी ठेवी निवडुनियां ॥5॥

ENGLISH TRANSLATION

Has Death come between us, to work mischief against us? Has some difficulty of understanding arisen? What strange riddle is this?

Why do You not arrange for us to meet? Have You harbored duality within You, O God?

Is my transgression too great, or have You grown weak? Have You lost the power You once had?

Has Your treasury gone bankrupt? Are You bound in chains by some debt?

Says Tuka, why have You made such a tangle? Separate clearly what is Yours and what is mine.

IN PLAIN WORDS

Why has death come and stood between us, to do us harm? Why has some trouble of thought fallen on you? What strange riddle is this? Why will you not arrange for us to meet? Have you taken some duality into your heart, O God? Is my sin too great, or have you grown weak? Have you lost the strength you used to have? Has your treasury gone bankrupt? Are you tied down, bound by some debt? Tuka says: why have you made such a tangle? Sort out clearly what is yours and what is mine.

WHAT IT MEANS

Tukaram, kept from the meeting he longs for, presses God with a chain of half-teasing questions, the way a lover badgers the beloved who stays away. He runs through every possible cause for the delay: has death blocked the road, has God grown troubled, has he started seeing them as two and not one, is his own sin the obstacle, or has God somehow weakened, gone broke, fallen into debt. None of these is offered as a real charge; together they expose how absurd any excuse for the distance is. The closing demand is for clarity: untangle this knot and settle, once and for all, what belongs to you and what to me.

GATHA 0850 *Prayers*

Prayer, austerities offered for one gift

मराठी मूळ

काय देह घालूं करवती करमरी । टाकुं या भितरी अग्नीमाजी ॥1॥
काय सेवूं वन शीत उष्ण तान । साहों कीं मोहन धरुनी बैसों ॥ध्रु.॥
काय लावूं अंगीं भस्म उधळण । हिंडूं देश कोण खुंट चारी ॥2॥
तुका ह्मणे काय करावा उपाव । ऐसा देई भाव पांडुरंगा ॥4॥

ENGLISH TRANSLATION

Should I saw this body to pieces, or fling it into fire?

Should I endure the forest's cold and heat and thirst, or sit fixed, holding to Mohan?

Should I smear ash over my body and wander to the four corners of the earth?

Says Tuka, what remedy shall I try? O Panduranga, just grant me that very bhav.

IN PLAIN WORDS

Shall I put this body to the saw, or fling it into the fire? Shall I live in the forest, bearing cold and heat and thirst, or sit holding fast to Mohan? Shall I smear ash on my limbs and wander to all four corners of the land? Tuka says: what remedy shall I try? Just give me that one love, O Panduranga.

WHAT IT MEANS

Tukaram lays out the whole catalog of hard penances a seeker might attempt: cutting the body, throwing it into fire, enduring the forest's extremes, sitting in fixed meditation, smearing on ash and wandering everywhere. He raises each one only to ask whether any of them is the right remedy. The answer the poem points to is that none of these austerities is what he needs. What he begs Panduranga for instead is bhav, true devotion, the one inward gift that all the outward hardships could never earn.

GATHA 0851 *Confession and Sin*

Confession, the trap of pretense

मराठी मूळ

दंभें कीतिन पोट भरे मानी जन । स्वहित कारण नव्हे कांहीं ॥1॥
अंतरती तुझे पाय मज दुरी । धरितां हे थोरी जाणिवेची ॥ध्रु.॥
पिंडाच्या पाळणें धांवती विकार । मज दावेदार मजमाजी ॥2॥
कैसा करूं घात आपुला आपण । धरूनि गुमान लोकलाज ॥3॥
तुका ह्मणे मज दावी तो सोहोळा । देखें पाय डोळां तुझे देवा ॥4॥

ENGLISH TRANSLATION

Through pretense one may fill the belly and win the world's respect, but none of it serves one's true welfare.

Your feet grow distant from me when I cling to the pride of being a knower.

The sense-desires that arise from nursing this body are claimants against me from within my own self.

How can I bring about my own destruction by clinging to vanity and the fear of public opinion?

Says Tuka, show me that celebration. Let my eyes behold Your feet, O God.

IN PLAIN WORDS

Through pretense, fame and a full belly come, and people honor me. But none of it serves my real good. Your feet move far from me when I hold on to the pride of being a knower. The desires bred by pampering this body run loose; they are claimants against me from inside my own self. How can I work my own ruin like this, clinging to vanity and the fear of what people will say? Tuka says: show me that celebration. Let my eyes see your feet, O God.

WHAT IT MEANS

Tukaram confesses the quiet danger of religious show: putting on a pious front does win food, reputation, and respect, yet it does nothing for his actual welfare. Worse, the pride of posing as a knower pushes God's feet further away. He sees that the appetites he feeds by indulging the body have turned into enemies pressing their claims from within. He asks how he can keep ruining himself for the sake of vanity and the fear of public opinion, and turns the whole confession into a single plea: drop the act, and let his eyes simply behold God's feet.

GATHA 0852 *The Moral Ideal*

Adoration, the worth of the master

मराठी मूळ

धिग जिणें त्याचा स्वामी हीन वर । मरण तें बर भलें मग ॥1॥
ऐका जी देवा ऐसी आहे नीत । काय तें उचित सांभाळावें ॥ध्रु.॥
देशोदेशीं धाक जयाच्या उत्तरें । तयाचें कुतरें परि भलें ॥2॥
तुका ह्मणे हें कां सुचलें उत्तर । जाणोनि अंतर ओळखावें ॥3॥

ENGLISH TRANSLATION

Cursed is the life of one whose master is degraded. Better then is death.

Listen, O God, this is the rightful order. What is fitting must be honored.

In a land where a great king's word commands awe, even his dog is treated well.

Says Tuka, why has this plain truth come to mind? Knowing this, may You recognize what I am to You.

IN PLAIN WORDS

A life is a curse when its master is low. Better to die than to live like that. Listen, O God, this is how it rightly works; what is fitting must be honored. In a land where a great king's word strikes fear from country to country, even his dog is treated well. Tuka says: why has this plain truth come to me? Knowing it, know in Your heart what I am to You.

WHAT IT MEANS

Tukaram measures the servant by the master, and makes God measure Himself the same way. A servant of a degraded lord lives a wretched life; better to die. But a great king's reputation lifts even the lowest creature in his household, so that even his dog is honored. Tukaram presses the point home: he is God's servant, so let God see what that makes Tukaram, and treat him as belonging to a great Lord. The argument is also a prayer, asking God to honor the bond by honoring the one who depends on it.

GATHA 0853 *Devotion to Vitthal*

Devotion, the pampered children

मराठी मूळ

आतां गाऊं तुज ओविया मंगळीं । करूं गदारोळी हरिकथा ॥1॥
होसि निवारिता आमुचें सकळ । भय तळमळ पापपुण्य ॥ध्रु.॥
भोगिले ते भोग लावूं तुझे अंगीं । अलिप्त या जगीं होउनि राहों ॥2॥
तुका ह्मणे आह्मी लाडिकीं लेंकरें । न राहों अंतरे पायांविण ॥3॥

ENGLISH TRANSLATION

Now I will sing to You auspicious songs and raise a joyous clamor of sacred stories.

You are the remover of all that troubles us: fear, anguish, sin, and merit alike.

Whatever experiences we have lived through, we will lay them at Your account. In this world we will remain unattached and free.

Says Tuka, we are Your pampered children; we cannot endure a moment's separation from Your feet.

IN PLAIN WORDS

Now I will sing You auspicious songs and raise a joyous din of sacred stories. You remove all that troubles us: fear, anguish, sin and merit alike. Whatever we have lived through, we lay it at Your account; in this world we stay unattached and free. Tuka says: we are Your pampered children. We cannot bear a moment away from Your feet.

WHAT IT MEANS

Tukaram sets devotion in the key of song and noise, the loud kirtan of Hari's stories. He claims that God takes away everything that weighs a person down, not only fear and anguish and sin but merit too, since clinging to one's good deeds also binds. So he refuses to carry his own record: he charges every experience to God's account and stays free inside the world. The closing image is intimate and bold. The devotees are spoiled children who simply will not endure separation from God's feet, and that refusal is itself their claim on Him.

GATHA 0854 *The Saints*

Saints, the longing fulfilled

मराठी मूळ

सर्व सुखें आजी एथें चि वोळलीं । संतांचीं देखिलीं चरणांबुजें ॥1॥
सर्वकाळ होतों आठवीत मनीं । फिटली ते धणी येणें काळें ॥2॥

ENGLISH TRANSLATION

All joys have gathered here today. I have beheld the lotus feet of the saints.

I had been remembering them in my mind at all times, and now, at last, that longing has been fulfilled.

IN PLAIN WORDS

All joys have gathered here today. I have seen the lotus feet of the saints. I was remembering them in my mind at every hour, and now, at last, that longing is full.

WHAT IT MEANS

This short abhanga is the moment of meeting after long waiting. Tukaram says every joy has come together in one place, and the place is the feet of the saints, now before his eyes. He had been holding them in mind constantly, carrying an unsatisfied hunger. To see the saints in person is what finally fills that hunger to the brim. For Tukaram the company of holy people is not a lesser blessing; it is where all the joys arrive at once.

GATHA 0855 *Devotion to Vitthal*

Devotion, God filling everything

मराठी मूळ

विठ्ठल सोयरा सज्जन सांगाती । विठ्ठल या चित्तीं बैसलासे ॥1॥
विठ्ठलें हें अंग व्यापिली ते काया । विठ्ठल हे छाया माझी मज ॥ध्रु.॥
बैसला विठ्ठल जिव्हेचिया माथां । न वदे अन्यथा आन दुजें ॥2॥
सकळां इंद्रियां मन एक प्रधान । तें ही करी ध्यान विठोबाचें ॥3॥
तुका ह्मणे या विठ्ठलासी आतां । नये विसंबतां माझें मज ॥4॥

ENGLISH TRANSLATION

Vitthal is my kinsman, my companion, my friend. Vitthal has seated Himself within my chitta.

Vitthal has pervaded my body and my being. Vitthal is my own shadow following me.

Vitthal has settled on my tongue; it will not utter anything other than His Name.

Of all the senses, the mind is the chief, and even it meditates upon Vithoba alone.

Says Tuka, now I cannot be separated from this Vitthal even for a moment.

IN PLAIN WORDS

Vitthal is my kinsman, my good companion, my friend; Vitthal has taken His seat in my mind. Vitthal has filled this body, this whole frame; Vitthal is my own shadow, mine to me. Vitthal sits on the tip of my tongue; it will speak nothing else, nothing other. Of all the senses the mind is chief, and even it meditates on Vithoba alone. Tuka says: now I cannot let this Vitthal slip from me for a moment.

WHAT IT MEANS

Tukaram lists the places God has occupied until nothing is left over for anything else. Vitthal is his relative and friend, seated in his mind; Vitthal fills his body and follows him like his own shadow. The Name is on his tongue, which will say nothing else, and the mind, the ruler of all the senses, meditates on Vithoba alone. Sense by sense, the self is taken over from within. The result is total dependence: he can no longer let go of Vitthal even for an instant.

GATHA 0856 *Appeals and Exhortations*

Exhortation, become a pilgrim

मराठी मूळ

होयें वारकरी । पांहे पांहे रे पंढरी ॥1॥
अभिमान नुरे । कोड अवघें चि पुरे ॥2॥
तुका ह्मणे डोळां । विठो बैसला सांवळा ॥3॥

ENGLISH TRANSLATION

Become a pilgrim. Go, go, and see Pandhari.

All pride will vanish and every longing will be fulfilled.

Says Tuka, the dark-hued Vitthal has taken His seat within my eyes.

IN PLAIN WORDS

Become a Varkari. Go, go and see Pandhari. Pride will not remain; every longing is filled. Tuka says: the dark Vitho has taken His seat in my eyes.

WHAT IT MEANS

Tukaram calls the listener onto the pilgrim road. Become a Varkari, he urges, and go to look upon Pandhari. He names what the journey does: it dissolves pride and satisfies every craving, because both are emptied out before the deity. Then he speaks from his own experience to seal the call. The dark-hued Vitthal now sits within his very eyes, which is what waits for anyone who goes.

GATHA 0857 *Devotion to Vitthal*

Pandhari, the place that purifies

मराठी मूळ

पंढरीसी जाय । तो विसरे बापमाय ॥1॥
अवघा होय पांडुरंग । राहे धरूनियां अंग ॥ध्रु.॥
न लगे धन मान । देहभावें उदासीन ॥2॥
तुका ह्मणे मळ । नासी तात्काळ तें स्थळ ॥3॥

ENGLISH TRANSLATION

One who goes to Pandhari forgets even mother and father.

One becomes entirely Panduranga, for He takes hold of the entire being.

Wealth and honor lose their value; one becomes indifferent to the body.

Says Tuka, that holy place instantly destroys all impurity.

IN PLAIN WORDS

One who goes to Pandhari forgets even mother and father. One becomes wholly Panduranga, who takes hold of the whole being. Wealth and honor lose their pull; toward the body one grows indifferent. Tuka says: that place destroys every impurity at once.

WHAT IT MEANS

Tukaram describes what Pandhari does to the one who goes there. The pull of family loosens, even the deep ties to mother and father, because God takes possession of the whole person and the pilgrim becomes wholly Panduranga's. Wealth and honor stop mattering, and even attachment to the body falls away. The closing line names the power directly: simply being in that holy place burns off impurity at once, with no slow effort required.

GATHA 0858 *Confession and Sin*

Confession, the painted actor

मराठी मूळ

बळें बाहएात्कारें संपादिलें सोंग । नाहीं जाला त्याग अंतरींचा ॥1॥
ऐसें येतें नित्य माझ्या अनुभवा । मनासी हा ठावा समाचार ॥ध्रु.॥
जागृतीचा नाहीं अनुभव स्वप्नीं । जातों विसरुनि सकळ हें ॥2॥
प्रपंचाबाहेरि नाहीं आलें चित्त । केले करी नित्य वेवसाय ॥3॥
तुका ह्मणे मज भोरप्या चि परी । जालें सोंग वरी आंत तैसें ॥4॥

ENGLISH TRANSLATION

By great effort and outward force I have fashioned a show of renunciation, but the inner letting go has not truly happened.

This is what comes to me daily in my own experience; my mind knows this report well.

The wakefulness I practice does not carry into dreams; I forget everything there.

My chitta has not come out from the grip of worldly concerns; it continues its habitual business day after day.

Says Tuka, like a painted actor: the outward show is complete, but within, everything remains the same.

IN PLAIN WORDS

By force, by an outward push, I have put on a show of renunciation; the inner letting go has not happened. This comes to me daily in my own experience; my mind knows this report well. What I keep awake to does not reach into dreams; there I forget all of it. My mind has not come out from the world's grip; it goes on with its old business every day. Tuka says: I am like a painted actor. The show outside is complete, and within it stays the same.

WHAT IT MEANS

Tukaram turns the satire on himself and confesses that his renunciation is staged. He has forced an outward appearance of giving up, but inside nothing has been let go, and he admits his own daily experience tells him so. The test he applies is sharp: what is real reaches even into sleep, yet his discipline vanishes in dreams, and his mind never actually leaves its worldly business. He names himself a bhorpi, a painted performer whose costume is perfect while the man underneath is unchanged. The abhanga asks the listener to apply the same honest test to their own piety.

GATHA 0859 *Confession and Sin*

Confession, the hollow servant

मराठी मूळ

ह्मणवितों दास ते नाहीं करणी । आंत वरी दोन्ही भिन्न भाव ॥1॥
गातों नाचतों तें दाखवितों जना । प्रेम नारायणा नाहीं अंगीं ॥ध्रु.॥
पाविजे तें वर्म न कळे चि कांहीं । बुडालों या डोहीं दंभाचिया ॥2॥
भांडवल काळें हातोहातीं नेलें । माप या लागलें आयुष्यासी ॥3॥
तुका ह्मणे वांयां गेलों ऐसा दिसें । होईल या हांसें लौकिकाचें ॥4॥

ENGLISH TRANSLATION

I call myself a servant, but the conduct does not match. Inside and outside are two different things, with separate feelings.

I sing and dance, but that is only a display for people. True love for Narayana is not present in my being.

The secret of real attainment remains unknown to me. I have drowned in the deep pool of pretense.

Time has stolen this capital of life, moment by moment. My lifespan is being measured out.

Says Tuka, I appear to have been wasted. The world will laugh at this spectacle.

IN PLAIN WORDS

I call myself a servant, but the deeds do not match; inside and outside are two different things. I sing, I dance, I show it to people, but love for Narayana is not in me. The secret of true attainment I do not grasp at all; I have drowned in this deep pool of pretense. Time has carried off the capital of my life from hand to hand; my lifespan is being measured out. Tuka says: I look like one who has been wasted. The world will laugh at this spectacle.

WHAT IT MEANS

Tukaram accuses himself of being a servant in name only, split between an outward act and an empty inside. His singing and dancing are a display for onlookers, while real love for Narayana is missing. He has not found the secret of true attainment and is sinking in a deep pool of pretense, even as time silently steals the capital of his life and his allotted days run down. He fears the verdict: a wasted life that the world will rightly mock. The poem turns the listener's eye to the gap between public devotion and the heart, and to how little time there is to close it.

GATHA 0860 *Prayers*

Prayer, come dwell within

मराठी मूळ

न कळतां काय करावा उपाय । जेणें राहे भाव तुझ्या पायीं ॥1॥
येऊनियां वास करिसी हृदयीं । ऐसें घडे कई कासयानें ॥ध्रु.॥
साच भावें तुझें चिंतन मानसीं । राहे हें करिसी कैं गा देवा ॥2॥
लटिकें हें माझें करूनियां दुरी । साच तूं अंतरीं येउनि राहें ॥3॥
तुका ह्मणे मज राखावें पतिता ।आपुलिया सत्ता पांडुरंगा ॥4॥

ENGLISH TRANSLATION

I do not know what remedy to apply so that my devotion remains fixed at Your feet.

When will You come and dwell within my heart? How can this ever come to pass, and by what means?

When will genuine contemplation of You remain steady within my mind? When will You bring this about, O God?

Remove all that is false in me, and come truly to abide within.

Says Tuka, protect this fallen one by Your own sovereign power, O Panduranga.

IN PLAIN WORDS

Not knowing, what remedy can I use so that devotion stays at Your feet? When will You come and dwell in my heart? How can this ever happen, and by what means? When will true contemplation of You stay steady in my mind? When will You make it so, O God? Take away all that is false in me, and come truly to live within. Tuka says: protect this fallen one by Your own power, O Panduranga.

WHAT IT MEANS

Tukaram prays out of his own helplessness, confessing he does not know the method to keep his devotion fixed. He asks again and again when God will come and abide in his heart, since he cannot make steady contemplation happen by himself. He asks God to remove the falseness in him and to come truly inside in its place. The closing line lays the whole burden on God. He cannot save himself, so he asks Panduranga to protect a fallen man by God's own sovereign power, not by Tukaram's effort.

GATHA 0861 *The Nature of God*

Nature of God, the one who reads the heart

मराठी मूळ

चिंतिलें तें मनिंचें जाणें । पुरवी खुणे अंतरींचें ॥1॥
रात्री न कळे दिवस न कळे । अंगीं खेळे दैवत हें ॥ध्रु.॥
नवसियाचे नव रस । भोगी त्यास भिन्न नाहीं ॥2॥
तुका ह्मणे सम चि देणें । समचरण उभा असे ॥3॥

ENGLISH TRANSLATION

He knows what is wished for in the mind, and fulfills the inner longing by its signs.

Night or day, one cannot tell; the Deity plays within the body.

The one who has made a vow enjoys all nine rasas; nothing is withheld from them.

Says Tuka, He gives equally to all, standing with even feet.

IN PLAIN WORDS

He knows what is wished in the mind, and fulfills the inner longing by its signs. Night or day cannot be told apart; this Deity plays within the body. The one who has made his vow tastes all nine rasas; nothing is kept back from him. Tuka says: He gives to all alike, standing with even feet.

WHAT IT MEANS

Tukaram describes a God who needs no words because He already reads the heart. He knows the mind's wish and fulfills the inner longing from its hidden signs. He plays within the body so closely that day and night blur together, the ordinary markers of time falling away. To the one who has vowed himself to God, every flavor of experience is given freely, the full nine rasas with nothing withheld. The closing image of Vitthal standing with even feet says it plainly: He gives to everyone equally, with no favoritism.

GATHA 0862 *The Nature of God*

Nature of God, the rescuer in danger

मराठी मूळ

उधाराचा संदेह नाहीं । याचा कांहीं सेवकां ॥1॥
पांडुरंग अभिमानी । जीवदानी कोंवसा ॥ध्रु.॥
बुडतां जळीं जळतां अंगीं । ते प्रसंगीं राखावें ॥2॥
तुका ह्मणे आह्मांसाटीं । कृपा पोटीं वागवी ॥3॥

ENGLISH TRANSLATION

There is no doubt of being redeemed for His servants.

Panduranga takes pride in them, the giver of jiva, tender as a new shoot.

When drowning in water or burning in fire, He rescues them in that very moment.

Says Tuka, He carries compassion for us within His very belly.

IN PLAIN WORDS

There is no doubt of being saved for His servants; there is none at all. Panduranga takes pride in them, the giver of life, tender as a new shoot. When they drown in water or burn in fire, at that very moment He rescues them. Tuka says: for our sake He carries compassion in His very belly.

WHAT IT MEANS

Tukaram states the servant's security plainly: for those who belong to God there is no doubt of being saved. Panduranga is proud of His servants and is the giver of life, tender toward them as a fresh shoot. The promise is tested at the extreme. When they are drowning or burning, He saves them in that very instant, not after. The closing image makes the rescue come from love, not duty: God carries compassion for His own inside His very belly, the way a mother holds a child.

GATHA 0863 *Devotion to Vitthal*

Devotion, the Name over renunciation

मराठी मूळ

काय विरक्ति कळे आह्मां । जाणों एका नामा विठोबाच्या ॥1॥
नाचों सुखें वैष्णवमेळीं । टाळघोळीं आनंदें ॥ध्रु.॥
शांति क्षमा दया मी काय जाणें । गोविंद कीर्तनेंवांचूनियां ॥2॥
कासया उदास असों देहावरी । अमृतसागरीं बुडोनियां ॥3॥
कासया एकांत सेवूं तया वना । आनंद तो जनामाजी असे ॥4॥
तुका ह्मणे आह्मां ऐसा भरवसा । विठ्ठल सरसा चालतसे ॥5॥

ENGLISH TRANSLATION

What do I know of renunciation? I know only the one Name of Vithoba.

Let us dance joyfully in the company of Vaishnavas, in the swirl of cymbals, in bliss.

What do I know of peace, forgiveness, or compassion, apart from the kirtan of Govinda?

Why should I be indifferent toward this body when I am immersed in an ocean of nectar?

Why should I seek solitude in the forest when bliss itself resides among the people?

Says Tuka, we have this firm confidence: Vitthal walks alongside us.

IN PLAIN WORDS

What do I know of renunciation? I know only the one Name of Vithoba. Let us dance in joy in the company of Vaishnavas, in the clash of cymbals, in bliss. What do I know of peace, forgiveness, or mercy, apart from the kirtan of Govinda? Why be indifferent to this body when I am drowned in an ocean of nectar? Why seek solitude in the forest when bliss itself lives among the people? Tuka says: this is our firm trust. Vitthal walks right alongside us.

WHAT IT MEANS

Tukaram sets the warm path of the Name above the cold disciplines of the renouncer. He claims no skill in renunciation, no separate practice of peace or forgiveness or mercy; he knows only the one Name and the kirtan of Govinda, danced out loud among the Vaishnavas. From there he answers the ascetic directly. Why mortify the body when devotion has already plunged him into an ocean of nectar, and why flee to the forest when bliss is found right in the midst of people. The ground of this confidence is the last line: Vitthal walks beside the devotee, so the company of God's people, not lonely austerity, is the road.

GATHA 0864 *The Saints*

Praise of the Vaishnava land

मराठी मूळ

जेथें वैष्णवांचा वास । धन्य भूमी पुण्य देश ॥1॥
दोष नाहीं ओखदासी । दूत सांगे यमापाशीं ॥ध्रु.॥
गरुडटकयांच्या भारें । भूमि गर्जे जेजेकारें ॥2॥
सहज तयां जनां छंद । वाचे गोविंद गोविंद ॥3॥
तुळसीवनें रंगमाळा । अवघा वैकुंठसोहळा ॥4॥
तुका ह्मणे भेणें । काळ नये तेणें राणें ॥5॥

ENGLISH TRANSLATION

Where Vaishnavas dwell, that land is blessed and the country is holy.

There is no need of a remedy for any blemish; the messenger tells Yama himself to stay away.

Under the weight of the Garuda-standard processions, the earth resounds with cries of victory.

Naturally, on the tongues of those people: Govinda, Govinda.

Tulsi gardens and festive garlands of color: the full splendor of Vaikuntha itself.

Says Tuka, out of sheer fear, Death does not enter that domain.

IN PLAIN WORDS

Where the Vaishnavas live, that land is blessed; that country is holy. There is no need of any cure for sin there. The messenger tells Yama himself to keep away. Under the weight of the Garuda banners in procession, the earth roars with cries of victory. On those people's tongues, without effort: Govinda, Govinda. Tulsi groves and bright garlands of color. It is the whole festival of Vaikuntha. Tuka says: out of sheer fear, Death does not enter that domain.

WHAT IT MEANS

Tukaram is praising the place where devotees of Vishnu gather and saying what such a place becomes. The land itself turns holy, and the usual machinery of judgment loses its grip: no remedy for sin is needed, and Yama's own messenger is told to stay away. He fills in the scene, the standards and processions, the constant Govinda on every tongue, the tulsi and the garlands, until the village looks like Vaikuntha brought down to earth. The claim he lands is that death itself is afraid to enter where the Name is sung; the company of the devout is not a comfort but a stronghold.

GATHA 0865 *The Nature of God*

Adoration, God as Guru and guardian

मराठी मूळ

माझ्या विठोबाचा कैसा प्रेमभाव । आपण चि देव होय गुरु ॥1॥
पढियें देहभावें पुरवितो वासना । अतीं तें आपणापाशीं न्यावें ॥ध्रु.॥
मागें पुढें उभा राहे सांभाळीत । आलिया आघात निवारावे ॥2॥
योगक्षेम जाणे जडभारी । वाट दावी करीं धरुनियां ॥3॥
तुका ह्मणे नाहीं विश्वास ज्या मनीं । पाहावें पुराणीं विचारुनी ॥4॥

ENGLISH TRANSLATION

How wonderful is the love of my Vithoba. He Himself becomes both God and Guru.

With fond, embodied care He fulfills every deep longing, and in the end takes one to Himself.

He stands guard before and behind, watching over everything, warding off all approaching dangers.

He knows the yoga-kshema even of the dull and heavy ones, and leads them by the hand, showing the way.

Says Tuka, if the mind does not believe this, let it examine the Puranas and consider.

IN PLAIN WORDS

How wonderful is the love of my Vithoba. He himself becomes both God and Guru. With fond, bodily care he fulfills every longing, and in the end he takes one to himself. He stands guard in front and behind, watching over everything, warding off every blow that comes. He knows the needs even of the dull and heavy ones, and leads them by the hand, showing the way. Tuka says: if the mind does not believe this, let it look into the Puranas and consider.

WHAT IT MEANS

Tukaram is naming the completeness of Vithoba's care and how rare it is. The same God is also the teacher; the one you adore is the one who instructs you, so there is no gap to be bridged by another. He describes a love that meets you on the bodily level where you actually live, satisfies your longings, and only at the end draws you fully home. He insists this guardian goes before and behind, takes responsibility for your welfare even when you are too dull to manage your own, and leads you by the hand. To the doubting mind he offers not argument but the witness of scripture: look, and see that this is so.

GATHA 0866 *Surrender and Acceptance*

Surrender, the Name as whole dharma

मराठी मूळ

सकळ धर्म मज विठोबाचें नाम । आणीक त्यां वर्म नेणें कांहीं ॥1॥
काय जाणों संतां निरविलें देवें । करिती या भावें कृपा मज ॥2॥
तुका ह्मणे माझा कोण अधिकार । तो मज विचार कळों यावा ॥3॥

ENGLISH TRANSLATION

The Name of Vithoba is my entire dharma. I know no other secret.

Perhaps God has entrusted me to the saints; by their grace they show me mercy.

Says Tuka, what qualification do I have? Let that discernment come to me.

IN PLAIN WORDS

All dharma, for me, is Vithoba's Name. I know no other secret than this. Perhaps God has handed me over to the saints, and out of this feeling they show me mercy. Tuka says: what qualification do I have? Let that discernment come to me.

WHAT IT MEANS

Tukaram is reducing the whole of religious duty to a single thing: the Name of Vithoba. He claims no esoteric method and no learning; the Name is the only secret he knows. He guesses that God has entrusted him to the saints, and that their kindness to him flows from that, not from anything he has earned. The poem ends not in confidence but in an honest question about his own worthiness; he asks for the clear seeing that would let him understand by what right such grace is given to him at all.

GATHA 0867 *Faith and Trust*

Faith over cleverness

मराठी मूळ

उदंड शाहाणे होत तर्कवंत । परि या नेणवे अंत विठोबाचा ॥1॥
उदंडा अक्षरां करोत भरोवरी । परि ते नेणवे थोरी विठोबाची ॥2॥
तुका ह्मणे नाहीं भोळेपणाविण । जाणीव ते सिण रितें माप ॥3॥

ENGLISH TRANSLATION

Countless wise and learned debaters have tried, yet none can fathom the mystery of Vithoba.

Let them pile up endless words and fill volumes, yet they cannot know the greatness of Vithoba.

Says Tuka, without guilelessness, all cleverness is merely tiresome labor, an empty measure.

IN PLAIN WORDS

Let the wise and the clever debaters be ever so many; still they cannot know the end of Vithoba. Let them pile up countless words and fill volumes; still they cannot know the greatness of Vithoba. Tuka says: without simple trust, all this knowing is only weariness, an empty measure.

WHAT IT MEANS

Tukaram is setting reasoning against simple faith and saying which one reaches God. However many sharp debaters try, and however many words they amass, they cannot touch the limit or the greatness of Vithoba; the reach of cleverness stops short. The point is not that learning is wicked but that it is the wrong instrument for this. Without guilelessness, the unguarded trust of a simple heart, all that intellectual effort is just tiring labor and a measure that comes up empty; the knowing mind weighs and weighs and holds nothing.

GATHA 0868 *True Worship*

True worship, against dry knowledge

मराठी मूळ

आधारावांचुनी । काय सांगसी काहाणी ॥1॥
ठावा नाहीं पंढरीराव । तोंवरी अवघें चि वाव ॥ध्रु.॥
मानिताहे कोण । तुझें कोरडें ब्रह्मज्ञान ॥2॥
तुका ह्मणे ठेवा । जाणपण एक सवा ॥3॥

ENGLISH TRANSLATION

Without a foundation, why tell stories?

Until you know the Lord of Pandhari, everything is empty air.

Who will accept your dry knowledge of Brahman?

Says Tuka, set aside this one conceit of being a knower.

IN PLAIN WORDS

Without a foundation, why do you tell your story? Until you know the Lord of Pandhari, all of it is empty air. Who is going to accept your dry knowledge of Brahman? Tuka says: set aside this one conceit, the pride of being a knower.

WHAT IT MEANS

Tukaram is challenging the person who talks about God without having met him. Knowledge that has no ground in the living Lord of Pandhari is just talk; until that knowing is real, every word is wind. He calls book-learned talk of Brahman dry, knowledge with no juice, no devotion, and asks who could be nourished by it. The thing to drop is not learning itself but the conceit that comes with it, the satisfaction of counting oneself a knower; that single pride is what hollows the whole effort out.

GATHA 0869 *The Nature of God*

Refuge of the helpless

मराठी मूळ

अनाथांची तुह्मां दया । पंढरीराया येतसे ॥1॥
ऐसी ऐकोनियां कीतिन । बहु विश्रांति पावलों ॥ध्रु.॥
अनाथांच्या धांवा घरा । नामें करा कुडावा ॥2॥
तुका ह्मणे सवघड हित । ठेवूं चित्त पायांपें ॥3॥

ENGLISH TRANSLATION

You have compassion for the helpless, O Lord of Pandhari.

Hearing this fame of Yours, I have found great peace.

You rush to the homes of the destitute; surround them with Your Name as a protecting fence.

Says Tuka, the easy path to true welfare is to fix the chitta at Your feet.

IN PLAIN WORDS

You have mercy on the helpless, O Lord of Pandhari; it rises in you on its own. Hearing this fame of yours, I have found great rest. You run to the homes of the destitute; make a fence around them with your Name. Tuka says: the welfare close at hand is this, to keep the mind at your feet.

WHAT IT MEANS

Tukaram is leaning on Vithoba's reputation for compassion and resting his whole weight there. He says mercy for the abandoned simply arises in the Lord; it is the Lord's nature, not a favor to be bargained for. That fame alone has already given him peace, before any rescue. He asks the Lord to do what he is famous for, to run to the poor and surround them with the Name as a protecting wall, and he names the simplest practice within everyone's reach: not a feat, just keeping the mind fixed at God's feet.

GATHA 0870 *Appeals and Exhortations*

Exhortation, the impermanence of all

मराठी मूळ

येथें नाहीं उरें आले अवतार । येर ते पामर जीव किती ॥1॥
विषयांचे झणी व्हाल लोलिंगत । चेवलिया अंत न लगे मज ॥ध्रु.॥
वाहोनियां भार कुंथसील ओंझे । नव्हे तें चि माझें थीता त्याग ॥2॥
तुका ह्मणे कैसी नाहीं त्याची लाज । संतीं केशीराज साधियेला ॥3॥

ENGLISH TRANSLATION

Even the great incarnations did not endure in this world forever; how much less so these ordinary souls?

Beware of wallowing in sense-pleasures. Once fully seized by them, you cannot reach the end.

Carrying and groaning under a heavy load does not make it yours; true renunciation is relinquishing what is not yours to begin with.

Says Tuka, have they no shame? The saints have already won Keshiraja.

IN PLAIN WORDS

Not even the great avatars stayed here forever; how much less these ordinary souls. Beware that you do not lie sunk in the pleasures of the senses. Once you are seized by them, there is no reaching the end for me. You groan under a heavy load you carry, but carrying it does not make it yours; true renunciation is giving up what was never yours. Tuka says: have they no shame? The saints have already won Keshiraja.

WHAT IT MEANS

Tukaram is shaking the listener awake with the fact of death. If even God's own incarnations did not remain in this world, no ordinary person should imagine he will; so do not lie wallowing in sense-pleasure, because once it has you completely there is no climbing back out. He turns to possessions: you strain under the load of what you call yours, but carrying a thing never made it yours, and real renunciation is just letting go of what was never yours in the first place. Then he names the shame of inaction by holding up the contrast: the saints have already won Keshiraja, the Lord; what is your excuse?

GATHA 0871 *The Saints*

Saints, fed on love

मराठी मूळ

हीं च त्यांचीं पंचभूतें । जीवन भातें प्रेमाचें ॥1॥
कळवळा धरिला संतीं । ते निगुती कैवाड ॥ध्रु.॥
हा च काळ वर्तमान । साधन ही संपत्ती ॥2॥
तुका ह्मणे दिवसरातीं । हें चि खाती अन्न ते ॥3॥

ENGLISH TRANSLATION

These same five elements are theirs. Their daily rice is love itself.

The saints have held compassion within them. That is their innermost championship of us.

This present moment is their practice. This itself is their wealth.

Says Tuka, day and night, this is the food they eat.

IN PLAIN WORDS

The same five elements are theirs as ours. Their daily food is love itself. The saints have held tenderness within them; that is their hidden care for us. This present moment is their whole practice. This itself is their wealth. Tuka says: day and night, this is the food they eat.

WHAT IT MEANS

Tukaram is describing what makes the saints saints, given that they are made of the same flesh as anyone. They are built of the same five elements, yet what truly sustains them is love, as if love were their daily rice. The compassion they hold inside is quietly their championing of ordinary people. They do not defer practice to a special time; the present moment is their sadhana, and that nearness to God is their only riches. He repeats it to fix it: morning and night, love is what they live on, the food they actually eat.

GATHA 0872 *The Power of the Name*

The Name as wealth

मराठी मूळ

दीप न देखे अंधारा । आतां हें चि करा जतन ॥1॥
नारायण नारायण । गांठी धन बळकट ॥ध्रु.॥
चिंतामणीपाशीं चिंता । तत्वता ही नयेल ॥2॥
तुका ह्मणे उभयलोकीं । हे चि निकी सामोग्री ॥3॥

ENGLISH TRANSLATION

A lamp knows no darkness. Now guard this alone with care.

Narayana, Narayana. This Name is wealth, held firm in the knot of your garment.

Near the chintamani, no worry can truly approach.

Says Tuka, for both worlds, this is the finest provision of all.

IN PLAIN WORDS

A lamp never meets darkness. Now keep only this with care. Narayana, Narayana. This Name is wealth; tie it firmly in the knot of your cloth. Beside the wish-granting jewel, no worry can really come near. Tuka says: for both worlds, this is the best provision of all.

WHAT IT MEANS

Tukaram is urging the listener to guard the one thing that matters. As a lamp can never know darkness, the Name carries its own light, so hold to it alone. He calls Narayana's Name true wealth and tells you to tie it tight in the knot of your garment the way a traveler secures his money. He likens the Name to the chintamani, the jewel that grants wishes: stay near it and anxiety simply cannot approach. The claim he lands is that this is the finest supply for the whole journey, in this world and the next alike.

GATHA 0873 *The Saints*

Saints, the cutting of doubt

मराठी मूळ

धन्य काळ संतभेटी । पायीं मिठी पडिली तो ॥1॥
संदेहाची सुटली गांठी । जालें पोटीं शीतळ ॥ध्रु.॥
भवनदीचा जाला तारा । या उत्तरा प्रसादें ॥2॥
तुका ह्मणे मंगळ आतां । कोण दाता याहूनि ॥3॥

ENGLISH TRANSLATION

Blessed is the hour when the saints are met. That was the moment I fell, embracing their feet.

The knot of doubt came undone. It became cool within my belly.

By the grace of their words, I was ferried across the river of worldly existence.

Says Tuka, now all is auspicious. What giver is greater than this?

IN PLAIN WORDS

Blessed is the hour when the saints are met. That was the moment I fell and held their feet. The knot of doubt came undone. It grew cool inside me. By the grace of their words I was carried across the river of worldly life. Tuka says: now all is auspicious. What giver is greater than this?

WHAT IT MEANS

Tukaram is recounting what the meeting with the saints did for him and calling it the turning point. He marks the moment he embraced their feet as a blessed hour, not a small courtesy. What it accomplished was inward: the tight knot of his doubt loosened, and the burning in him went cool. He credits their words, their grace, with ferrying him over the river of worldly existence, the crossing he could not make alone. He ends in gratitude that overflows into a question: now that everything is auspicious, what greater giver could there be than the saints?

GATHA 0874 *Autobiography*

Kirtan as one's whole life

मराठी मूळ

दिनरजनीं हा चि धंदा । गोविंदाचे पवाडे ॥1॥
संकिल्पला देह देवा । सकळ हेवा तये ठायीं ॥ध्रु.॥
नाहीं अवसान घडी । सकळ जोडी इंद्रियां ॥2॥
कीतिन मुखें गर्जे तुका । करी लोकां सावध ॥3॥

ENGLISH TRANSLATION

Day and night this alone is my occupation: singing the glories of Govinda.

This body has been pledged to God. All my burning zeal is fixed on that alone.

There is no end to this work, not a moment's rest. Every faculty is gathered into this pursuit.

Says Tuka, through the mouth of kirtan he roars. He makes the people wakeful and alert.

IN PLAIN WORDS

Day and night this alone is my work: the glories of Govinda. This body has been pledged to God; all my longing is fixed there. There is no end to it, not a moment's rest. Every sense is gathered into this one work. Tuka roars the glory with his mouth, and makes the people wakeful.

WHAT IT MEANS

Tukaram is describing how the singing of God's praise has taken over his entire life. From morning to night his single occupation is Govinda's glories, and he has handed his very body over to God so that all his desire has one object. There is no stopping point and no rest, because every faculty he has is pooled into this one act. The kirtan is not private comfort either: with his mouth he roars the praise aloud so that the people around him are shaken awake; his devotion becomes a service that rouses others.

GATHA 0875 *Surrender and Acceptance*

Surrender, the self as instrument

मराठी मूळ

खरें नानवट निक्षेपीचें जुनें । काढिलें ठेवणें समर्थाचें ॥1॥
मजुराच्या हातें मापाचा उकल । मी तों येथें फोल सत्ता त्याची ॥ध्रु.॥
कुलाळाच्या हातें घटाच्या उत्पित्त । पाठवी त्या जाती पाकस्थळा ॥2॥
तुका ह्मणे जीवन तें नारायणीं । प्रभा जाते कीणाअ प्रकाशाची ॥3॥

ENGLISH TRANSLATION

This is genuine treasure, manifold and old, from the treasury. Brought forth is the deposit of the Capable One.

By the laborer's hand the measure is opened. I am merely empty here; the authority is His.

By the potter's hand, vessels come into being and are sent on their way to the kitchen.

Says Tuka, life belongs to Narayana. The radiance that goes forth is a ray of His light.

IN PLAIN WORDS

This is genuine treasure, old and abundant, brought out from the store. It is the deposit of the Capable One. By the laborer's hand the measure is opened. I am only empty here; the power is his. By the potter's hand the pots come into being and are sent off to the kitchen. Tuka says: life belongs to Narayana. The radiance that goes out is a ray of his light.

WHAT IT MEANS

Tukaram is denying that anything he does is his own and giving it all back to God. What seems to pass through him is real treasure, but it is the deposit of the Capable One, God; it was never his stock. He casts himself as the hired laborer who only opens the measure, the empty hand through which another's authority works. The potter

image makes it plainer still: the pots are made and dispatched by the potter, not by themselves. So too his life is Narayana's, and whatever light shines out of him is only a ray of God's own light, never a source of its own.

GATHA 0876 *Worldly Metaphors*

Devotion, God held in the heart

मराठी मूळ

गंगेचिया अंताविण काय चाड । आपुलें तें कोड तृषेपाशीं ॥1॥
विठ्ठल हे मूतिन साजिरी सुंदर । घालीं निरंतर हृदयपुटीं ॥ध्रु.॥
कारण तें असे नवनीतापाशीं । गबाळ तें सोसी इतर कोण ॥2॥
बाळाचे सोईतें घांस घाली माता । आटाहास चिंता नाहीं तया ॥3॥
गाऊं नाचों करूं आनंदसोहळा । भाव चि आगळा नाहीं हातां ॥4॥
तुका ह्मणे अवघें जालें एकमय । परलोकींची काय चाड आतां ॥5॥

ENGLISH TRANSLATION

What need is there to seek the very end of the Ganga? One's own longing is met right there, at the place of thirst.

This beautiful, graceful form of Vitthal: place it within the hollow of your heart and keep it there always.

The essence lies in the fresh butter; who else will endure the refuse left behind?

A mother feeds the child mouthfuls suited to its size; there is no straining or worry in that.

Let us sing, dance, and celebrate in bliss. All we have is bhava; nothing greater is within our hands.

Says Tuka, everything has become one. What need is there now for the other world?

IN PLAIN WORDS

Why go searching for where the Ganga ends? My own longing is met right here, where I am thirsty. This beautiful, graceful form of Vitthal: place it in the hollow of your heart and keep it there always. What matters lies in the fresh butter; who else would put up with the leftover dross? A mother feeds the child mouthfuls the right size for it; there is no straining, no worry in that. Let us sing, let us dance, let us keep this feast of joy. All we have is bhava; nothing greater is in our hands. Tuka says: everything has become one. What need have I now for the other world?

WHAT IT MEANS

Tukaram is saying the goal is close, not far off, and the way to it is simple. You do not have to trace the Ganga to its source; your thirst is quenched right where you stand. So fix Vitthal's lovely form in your heart and keep it there. He uses the churning of milk: the worth is in the butter, not the watery refuse, and God like a mother feeds each soul a portion it can take. All that the devotee actually holds is bhava, loving feeling, and that is enough; singing and dancing in joy, Tuka finds everything fused into one and stops hankering after any heaven beyond.

GATHA 0877 *Prayers*

Prayer, the desires I cannot master

मराठी मूळ

स्त्रीपुत्रादिकीं राहिला आदर । विषयीं पडिभर अतिशय ॥1॥
आतां हाता धांवा नारायणा । मज हे वासना अनावर ॥ध्रु.॥
येउनियां आड ठाके लोकलाज । तें हें दिसे काज अंतरलें ॥2॥
तुका ह्मणे आह्मां जेथें जेथें गोवा । तेथें तुह्मीं देवा सांभाळावें ॥3॥

ENGLISH TRANSLATION

My affection for wife and children remains; I am still deeply drawn to sense-pleasures.

Now rush to my aid, O Narayana. These desires are beyond my control.

Social shame stands in the way and blocks the path; the goal appears to have receded from reach.

Says Tuka, wherever we are entangled, there You must come and care for us, O God.

IN PLAIN WORDS

My fondness for wife and children stays with me; I am still pulled hard toward the pleasures of the senses. Now run to my aid, Narayana. These desires are beyond my control. Fear of what people will say stands in the way and blocks the road; the goal seems to have slipped out of reach. Tuka says: wherever we get entangled, there You must come and watch over us, God.

WHAT IT MEANS

Tukaram prays as a man who knows his own weakness and refuses to hide it. He still loves his family and is still dragged by appetite, and he admits these desires are stronger than his will. On top of that, the fear of social shame blocks the very path he wants, so the goal feels lost. Rather than claim he can fix himself, he hands the trouble back to God: come exactly where I am snared, and guard me there. The plea is honest surrender, not self-improvement.

GATHA 0878 *The Power of the Name*

The Name, rescue from the senses

मराठी मूळ

पडिलों भोवणीं । होतों बहु चिंतवणी ॥1॥
होतों चुकलों मारग । लाहो केला लाग वेगें ॥ध्रु.॥
इंद्रियांचे संदी । होतों सांपडलों बंदीं ॥2॥
तुका ह्मणे बरें जालें । विठ्ठलसें वाचे आलें ॥3॥

ENGLISH TRANSLATION

I had been spinning in circles, lost in too much thinking.

I had gone astray, lost the path; quickly I seized the gain.

I had been caught in the crevice of the senses, held in their prison.

Says Tuka, it is well that the Name of Vitthal has come to my tongue.

IN PLAIN WORDS

I had been spinning in circles, sunk in too much thinking. I had gone off the road, lost the path; then quickly I caught hold of the gain. I had been caught in the gap of the senses, held there as in a prison. Tuka says: it is good, the name of Vitthal has come onto my tongue.

WHAT IT MEANS

Tukaram describes a turn from confusion to rescue. He had been going round and round, lost in his own anxious thinking, off the road and trapped in the senses as in a jail. What freed him was not effort or argument but the Name: when Vitthal's name came to his tongue, he seized hold of his real gain. The poem treats the Name as the one thing that breaks the spinning. That it simply arrived on his lips is the whole good news.

GATHA 0879 *Renunciation*

Renunciation, the burden laid down

मराठी मूळ

बरें जालें आलीं ज्याचीं त्याच्या घरा । चुकला पा†हेरा ओढाळांचा ॥1॥
बहु केलें दुखी त्यांचिया सांभाळें । आतां तोंड काळें तेणें लोभें ॥ध्रु.॥
त्यांचिया अन्यायें भोगा माझें अंग । सकळ ही लाग द्यावा लागे ॥2॥
नाहीं कोठें ि◌स्थर राहों दिलें क्षण । आजिवरी सिण पावलों तो ॥3॥
वेगळाल्या खोडी केली तडातडी। सांगावया घडी नाहीं सुख ॥4॥
निरवूनि तुका चालिला गोवारें । देवापाशीं भार सांडवूनि ॥5॥

ENGLISH TRANSLATION

It is well that everything has gone back to its rightful owner. The wayward ones have missed their homecoming visit.

I suffered greatly tending to them. Now the face is blackened by that very greed.

Because of their wrongdoing, my body bore the punishment. I had to pay the price for every one of their offenses.

They never let me rest for a single moment; until now I have endured that weariness.

Each separate flaw has been dealt with decisively; there is not a moment of pleasure in describing all this.

Says Tuka, having resolved the entanglement, I walk on, having laid the burden down at God's feet.

IN PLAIN WORDS

It is good that everything has gone back to its rightful owner. The wayward ones have missed their homecoming. I was made very unhappy looking after them; now my face is blackened by that very greed. For their wrongdoing my own body bore the punishment; I had to pay the price for every offense of theirs. They never let me rest for a single moment; until now I have borne that weariness. Each separate fault has been settled, once and for all; there is not a moment's pleasure in telling it all out. Tuka says: having sorted out the tangle, I walk on, the burden set down at God's feet.

WHAT IT MEANS

Tukaram is speaking of breaking free from things and bonds that were never truly his to carry. The senses and worldly attachments, the wayward ones, are handed back to their owner, and good riddance. He names the cost without flinching: tending them wore him out, shamed him, and made his own body pay for their faults, with no rest. Now each account is closed for good. He does not pretend the reckoning was sweet; he simply lays the whole weight down at God's feet and walks on free.

GATHA 0880 *Appeals and Exhortations*

Exhortation, trade only in the eternal

मराठी मूळ

न करावी आतां पोटासाटीं चिंता । आहे त्या संचिता माप लावूं ॥1॥
दृष्ट ते घालावी परमार्थाठायीं । क्षुल्लका उपायीं सिण जाला ॥ध्रु.॥
येथें तंव नाहीं घेइजेसें सवें । कांहीं नये जीवें वेचों मिथ्या ॥2॥
खंडणें चि नव्हे उद्वेग वेरझारीं । बापुडे संसारीं सदा असों ॥3॥
शेवटा पाववी नावेचें बैसनें । भुजाबळें कोणें कष्टी व्हावें ॥4॥
तुका ह्मणे आतां सकळांचें सार । करावा व्यापार तरी ऐसा ॥5॥

ENGLISH TRANSLATION

Do not worry about the belly any longer. Let us put the measure to whatever destiny has provided.

Fix your gaze upon the spiritual path; pursuing trivial schemes has only brought exhaustion.

Nothing from here can be taken along; why spend your life on what is false?

There is no end to the agitation and the coming and going; the poor wretch remains forever in worldly life.

Sitting in the boat brings you to the far shore; why should anyone toil with the strength of their own arms?

Says Tuka, this is the essence of everything: if you are going to do business, let it be of this kind.

IN PLAIN WORDS

Do not worry any longer about feeding the belly. Let us measure out whatever fate has already stored up. Turn your gaze toward the spiritual path; chasing small schemes has only worn you out. Nothing here can be carried along with you; why spend your life on what is false? The agitation never ends, this endless coming and going; the poor creature stays forever in worldly life. Sitting in the boat carries you to the far shore; why should anyone wear himself out with the strength of his own arms? Tuka says: this is the heart of it all. If you are going to do business, let it be business of this kind.

WHAT IT MEANS

Tukaram urges a change of investment: stop straining over food and survival, since what destiny stored for you will be measured out anyway, and fix your eyes on the spiritual goal. The little schemes only exhaust you, and nothing you grasp here goes with you past death, so spending a life on the false is waste. He pictures worldly life as endless restless traffic that keeps the soul trapped. The boat is the better way: let it carry you to the far shore instead of swimming on your own strength. Devotion, the surrender that lets grace carry you, is the only trade worth doing.

GATHA 0881 *Ecstasy and Joy*

Ecstasy, God brought near and made mine

मराठी मूळ

आमच्या हें आलें भागा । जीव्हार या जगाचें ॥1॥
धरूनियां ठेलों जीवें । बळकट भावें एकविध ॥ध्रु.॥
आणूनियां केला रूपा । उभा सोपा जवळी ॥2॥
तुका ह्मणे अंकित केला । खालीं आला वचनें ॥3॥

ENGLISH TRANSLATION

This has come to us as our rightful share: the very life-marrow of this whole world.

I have held it fast with my very life, with firm and single-minded devotion.

I brought it into form and made it near, standing simple and close beside me.

Says Tuka, I made Him mine. He came down at my words.

IN PLAIN WORDS

This has come to us as our share: the very life-marrow of this whole world. I have held it fast with my life, with strong and single-hearted love. I brought it into form and made it stand simple and close beside me. Tuka says: I made Him mine. He came down at my words.

WHAT IT MEANS

Tukaram exults that the very core of all existence has fallen to him as his portion. He did not win it by cleverness but by holding on with his whole life in firm, undivided love. By that love he drew the formless into a form, near and plain, standing right beside him. The last claim is the boldest: God came down at the devotee's word and let Himself be owned. The poem dares to say that pure single-minded bhava can bring the Infinite close enough to call your own.

GATHA 0882 *Worldly Metaphors*

Devotion, the inexhaustible capital

मराठी मूळ

खरें भांडवल सांपडलें गांठी । जेणें नये तुटी उदमासी ॥1॥
संवगाचें केणें सांपडलें घरीं । भरूनि वैखरी सांटविलें ॥ध्रु.॥
घेतां देतां लाभ होतसे सकळां । सदेवां दुर्बळा भाव तैसा ॥2॥
फडा आलिया तो न वजे निरासे । जरि कांहीं त्यास न कळतां ॥3॥
तुका ह्मणे आतां जालीसे निंश्चती । आणीक तें चित्तीं न धरूं दुजें ॥4॥

ENGLISH TRANSLATION

True capital has been found and secured, of the kind that never exhausts the trade.

The rare commodity has arrived at the house; I have stocked my vaikhari full of it.

In giving and taking, there is profit for all; for the fortunate and the wretched alike, the bhava is the same.

No one who comes to this counter leaves empty-handed, even if they do not know what they need.

Says Tuka, now I am at peace. I will hold no other thing in my chitta.

IN PLAIN WORDS

I have found the true capital and tied it in my purse, the kind that never runs the trade to a loss. The rare goods have come to my house; I have filled my speech with them and stored them up. In the giving and taking there is profit for everyone; for the fortunate and the wretched alike, the bhava is the same. No one who comes to this counter goes away disappointed, even if he does not know what he needs. Tuka says: now I am at peace. I will hold nothing else in my heart.

WHAT IT MEANS

Tukaram uses the language of a merchant to speak of God's Name and devotion. He has found capital that never depletes and that never lets the trade fall into loss; the precious stock has come to his house, and he keeps it stored on his very tongue, in vaikhari. This is a trade that profits everyone who comes, rich or poor, because what counts is bhava, the same loving feeling in each. No one leaves this counter empty, even the one who does not yet know his own need. Having found it, Tuka rests and refuses to hold any other thing in his heart.

GATHA 0883 *The Necessity of Experience*

Experience, the small self made all-pervading

मराठी मूळ

पदोपदीं दिलें अंग । जालें सांग कारण ॥1॥
रुधवूनि ठेलों ठाव । जगा वाव सकळ ॥ध्रु.॥
पुढती चाली मनालाहो । वाढे देहो संतोष ॥2॥
। तुका ह्मणे क्षरभागीं । जालों जगीं व्यापक ॥3॥

ENGLISH TRANSLATION

At every step I have offered myself; the cause is now complete.

I have sealed and held this place; the whole world has room enough.

The mind moves forward. The body's delight grows.

Says Tuka, in this mortal portion I have become all-pervading in the world.

IN PLAIN WORDS

At every step I have given myself; now the work is complete. I have sealed and held this place; the whole world has room enough. The mind moves on ahead; the body's joy keeps growing. Tuka says: in this perishable portion I have become spread through the whole world.

WHAT IT MEANS

Tukaram reports the fruit of total self-offering. By giving himself away at every step, the whole purpose has been fulfilled. He has secured an inner ground so firm that the entire world fits within it, his mind carries forward and even the body fills with growing delight. The closing line states the paradox at the heart of the experience: in this small mortal body, this perishable portion, he has become all-pervading. Complete surrender of the little self opens into a self that pervades everything.

GATHA 0884 *Worldly Metaphors*

Devotion, the butter for the discerning

मराठी मूळ

निवडुनि दिलें नवनीत । संचित ते भोगीत ॥1॥
आतां पुढें भावसार । जीवना थार पाहावया ॥ध्रु.॥
पारखियाचे पडिलें हातीं । चांचपती आंधळीं ॥2॥
तुका ह्मणे सेवन घडे । त्यासी जोडे लाभ हा ॥3॥

ENGLISH TRANSLATION

The butter has been separated and handed over. Those who have accumulated are now enjoying it.

Ahead lies the essence of pure devotion, the resting-ground of life to be sought and found.

What has come into the hands of the discerning, the blind can only grope at.

Says Tuka, the one who partakes of this gains the true profit.

IN PLAIN WORDS

The butter has been separated out and handed over; those who have gathered it now enjoy it. Ahead lies the essence of pure bhava, the resting-ground of life, to be sought and found. What has fallen into the hands of the one who can tell true from false, the blind only grope after. Tuka says: the one who truly partakes of this gains the real profit.

WHAT IT MEANS

Tukaram returns to the churning image: the butter, the real worth of devotion, has been parted from the rest and given to those who gathered with love, and they enjoy it. What still lies ahead is the essence of bhava, the firm resting place of life, which the seeker must look for. He draws a line between the discerning, who recognize this treasure when it comes to hand, and the blind, who can only fumble past it. The difference is not luck but seeing. Whoever actually takes and lives this devotion wins the only profit that counts.

GATHA 0885 *Social Criticism*

Social criticism, the showy false teacher

मराठी मूळ

उचित न कळे इंद्रियाचे ओढी । मुखें बडबडी शिकलें तें ॥1॥
आपण जाऊन न्यावीं नरकास । बळें बेताळीस कुळें जग ॥ध्रु.॥
अबोलणें बोले डोळे झांकुनियां । बडबडी वांयां दंभासाटीं ॥2॥
तुका ह्मणे आह्मी तेथील पारखी । नाचे देखोवेखीं जाणों खरें ॥3॥

ENGLISH TRANSLATION

He does not know what is proper, pulled along by the senses. His mouth merely repeats what it has been taught.

He himself goes to hell and by sheer force drags forty-two lineages and the whole world there with him.

He speaks the unutterable with closed eyes and babbles away in vain, all for the sake of show.

Says Tuka, I am the appraiser of that realm. I know the genuine; we recognize it by what dances before us.

IN PLAIN WORDS

He does not know what is fitting, dragged along by his senses; his mouth just rattles off what it was taught. He goes to hell himself and by sheer force drags forty-two generations and the whole world down with him. He speaks the unspeakable with his eyes shut tight and babbles on in vain, all for show. Tuka says: I am the appraiser of that realm. I know the genuine; we can tell it by what shows itself before us.

WHAT IT MEANS

Tukaram is exposing the hollow pretender who poses as a knower while still led by appetite. Such a one only parrots learned words and, mistaking display for realization, ruins not only himself but everyone who follows him, the whole line of his house. The shut eyes and grand talk are theatre, dambha, performance done for show and not from any inner truth. Tukaram claims the right to test such claims, because true devotion shows itself in the living, not in posture. The warning is for each of us to check our own show: are the eyes shut on emptiness, or open on what is real?

GATHA 0886 *Surrender and Acceptance*

Surrender, the single undivided mind

मराठी मूळ

एक मन तुझ्या अवघ्या भांडवला । वांटितां तें तुला येई कैसें ॥1॥
ह्मणउनि दृढ धरीं पांडुरंग । देहा लावीं संग प्रारब्धाचा ॥ध्रु.॥
आणिका संकल्पा नको गोऊं मन । तरी च कारण साध्य होय ॥2॥
तुका ह्मणे ऐसें जाणावें उचित । तरी सहज ि्स्थत येईल कळों ॥3॥

ENGLISH TRANSLATION

You have one mind as your entire capital. If you divide it among many, how will it serve you?

Therefore hold firmly to Panduranga, and let the body keep company with its destiny.

Do not entangle the mind in other plans; only then can the true goal be achieved.

Says Tuka, know this to be the proper way, and the natural state will reveal itself.

IN PLAIN WORDS

You have only one mind as your whole capital. If you split it among many things, how will it ever serve you? So hold firmly to Panduranga, and let the body keep the company its destiny gives. Do not entangle the mind in other plans; only then is the true aim reached. Tuka says: know this to be the right way, and the natural state will reveal itself on its own.

WHAT IT MEANS

Tukaram counsels the soul that its one asset is the mind, and a mind divided among many wants is spent for nothing. The remedy is to gather it onto one hold, Panduranga, and let the body simply live out whatever destiny, prarabdha, has assigned it. As long as the mind is scattered into other schemes the goal stays out of reach; undistracted, it is reached. He calls this the fitting way, and promises that when the mind is held single in this manner the natural, settled state of the self shows itself without forcing.

GATHA 0887 *The Necessity of Experience*

Experience, the mind held in the song

मराठी मूळ

गावे ह्मणउनि गीत । धरुनि राहे तैसें चित्त ॥1॥
हें चि थोर अवघड आहे । अन्न देखोनि भूक राहे ॥ध्रु.॥
ऐकावी ह्मूण कथा । राहे तैसें धरुनि चित्ता ॥2॥
तुका ह्मणे धणी । नव्हे जेविल्यावांचुनि ॥3॥

ENGLISH TRANSLATION

One wishes to sing a song; the chitta too must remain absorbed in it just so.

This alone is the truly difficult thing: that seeing food, the hunger should remain.

One wishes to hear the sacred story; the chitta must be held in it just so.

Says Tuka, satisfaction does not come without eating.

IN PLAIN WORDS

One wishes to sing a song; the heart too must stay held in it just so. This is the truly hard thing: that you see the food and yet the hunger stays. One wishes to hear the sacred story; the heart must be held in it just so. Tuka says: there is no being full without actually eating.

WHAT IT MEANS

Tukaram points to the gap between outward practice and inward absorption. To really sing, the mind must rest in the song, not merely the lips; to really hear the holy story, the heart must stay inside it. He names the strange difficulty with a homely image: it is like seeing food set before you while the hunger refuses to go, the going through the motions without being fed. The closing line lands it plainly: you are not satisfied until you actually eat. Devotion only nourishes when the heart truly partakes, not when the form is merely performed.

GATHA 0888 *The Necessity of Experience*

The mark of God, true sight

मराठी मूळ

कळल हे खुण । तरि दावी नारायण ॥1॥
सत्य संतांपाशीं राहे । येरां भय आड आहे ॥ध्रु.॥
अनुचिया ऐसें । असे भरलें प्रकाशें ॥2॥
इंद्रियांचें धनी । ते हे जाती समजूनि ॥3॥
तर्क कुतर्क वाटा । नागवण घटापटा ॥4॥
तुका ह्मणे ल्यावें । डोळां अंजन बरवें ॥5॥

ENGLISH TRANSLATION

If you have recognized this mark, then Narayana reveals himself.

Truth abides with the saints; for others, fear stands as an obstruction.

It is filled with light without cause, spontaneously, pervading all.

Those who have become masters of the senses move forward with this understanding.

The paths of argument and counter-argument, the pot-and-cloth debates, lead only to being stripped bare.

Says Tuka, apply the good collyrium to the eyes.

IN PLAIN WORDS

If you have known this mark, then Narayana shows himself to you. Truth stays close to the saints; for the rest, fear stands in the way. He is filled with light, with no cause, on his own, spread through everything. Those who have become masters of their senses go forward knowing this. The roads of argument and counter-argument, the pot-and-cloth disputes, leave you stripped bare. Tuka says: put the good collyrium on your eyes.

WHAT IT MEANS

Tukaram is saying that God reveals himself only to one who can recognize a certain sign, and that sign is truth. Truth lives with the saints; whoever stays apart from them is kept back by fear. The light of God shines everywhere, uncaused and self-existing, and only one who has gained command over the senses can move toward it. Mere clever debate, the endless pot-and-cloth wrangling of the schools, gains nothing and leaves the arguer empty-handed. The collyrium Tuka prescribes is the clear inner sight that the company of the saints, not argument, can give.

GATHA 0889 *Appeals and Exhortations*

Exhortation, the shameless traveler

मराठी मूळ

जातो न येतिया वाटा । काय निरवितो करंटा ॥1॥
कैसा जालासे बेश्रम । लाज नाहीं न ह्मणे राम ॥ध्रु.॥
पाहे वैरियाकडे। डोळे वासुनियां रडे ॥2॥
बांधुनियां यमा हातीं । दिला नाहीं त्याची खंती ॥3॥
नाहीं यांपें काम । ऐसें जाणे तो अधम ॥4॥
अझुन तरि मुका । कां रे जालासि ह्मणे तुका ॥5॥

ENGLISH TRANSLATION

He walks the road of no return, yet what provisions does this pitiable one carry?

How shameless he has become; he does not even utter the name of Rama.

He gazes toward his enemies and weeps with eyes wide open.

He has been handed over, bound, into the hands of Yama, yet has no concern for that.

He who considers these things beneath him is the most degraded of all.

Says Tuka, even now, why have you become mute?

IN PLAIN WORDS

He walks the road from which no one returns. What does this wretched one carry for the way? How shameless he has become; he feels no shame, and he will not say the name of Rama. He looks toward his enemies and weeps with his eyes wide open. He has been bound and handed over to Yama, and even that does not trouble him. The man who thinks these things are beneath him is the lowest of all. Tuka says: even now, why have you gone dumb?

WHAT IT MEANS

Tukaram is shaking awake a person heading toward death with nothing laid up for the journey. The one provision that matters is the name of Rama, and the shameless man will not even speak it. Instead he clings to the very things that betray him, weeping over enemies while death already holds him bound, untroubled by his own ruin. To scorn the Name as beneath you, Tuka says, is to be the most degraded of all. His closing question is aimed at the listener: your mouth still works, so why has it gone silent on the one word that could save you?

GATHA 0890 *Appeals and Exhortations*

Exhortation, take your share now

मराठी मूळ

वांटा घेई लवकरि । मागें अंतरसी दुरी । केली भरोवरी। सार नेती आणीक ॥1॥
ऐसीं भांमावलीं किती । काय जाणों नेणों किती । समय नेणती । माथां भार वाहोनि ॥ध्रु.॥
नाहीं सारिलें तोंवरी । धांव घेई वेग करीं । घेतलें पदरीं । फावलें तें आपुलें ॥2॥
फट लंडी ह्मणे तुका । एक न साहावे धका । तरि च या सुखा । मग कैसा पावसी ॥3॥

ENGLISH TRANSLATION

Take your share quickly; if you delay, you will be left behind. Others carry off the treasure and the essence, while you stand with your burden on your head.

How many have been thus deceived? I cannot count how many. They do not recognize the moment, bearing the load on their heads.

Run, make haste while it has not yet been swept away. Whatever you have gathered into your lap is your own.

Says Tuka, shame on the shameless wretch. If you cannot bear even a single push, how will you ever reach that joy?

IN PLAIN WORDS

Take your share quickly. If you hold back, you fall behind. Others have already loaded up and are carrying off the essence. How many have been fooled this way; I cannot say how many. They do not know the right moment, and they go on carrying a load on their heads. While it has not yet been swept away, run, make haste. Whatever you have taken into your lap is your own. Tuka says: shame on you, you coward. If you cannot bear even one shove, how will you ever reach this joy?

WHAT IT MEANS

Tukaram uses the picture of a market or a harvest being divided up: the goods are God and his Name, and the time to claim your portion is now. Those who delay are deceived, and countless people lose their chance because they do not recognize the moment and waste their lives carrying useless burdens. Only what you actually gather into your own lap, your own devotion, becomes truly yours. Tuka turns sharp at the end, calling the timid soul a coward: if you flinch at one small hardship or push, you will never come through to the joy on the other side. The harshness is meant to push the listener past hesitation, not to despise him.

GATHA 0891 *The Necessity of Experience*

Experience cannot be told

मराठी मूळ

चालावा पंथ तो पाविजे त्या ठाया । ऐकिल्या वांयां वारता त्या ॥1॥
ऐका जी वोजे पडतसें पायां । भावाचि तें जायावाट नव्हे ॥ध्रु.॥
व्याली कुमारीचा अनुभवें अनुभव । सांगतां तो भाव येत नाहीं ॥2॥
तुका ह्मणे येथें पाहिजे आरालें । बिंबीं निवळलें तरि भासे ॥3॥

ENGLISH TRANSLATION

One must walk the path to reach the destination. Merely hearing the news is of no use.

Listen, I fall at your feet with all my weight. The path of going is not by feeling alone.

A virgin who has given birth: only she knows it from experience. Describing that bhava, it does not come across.

Says Tuka, here one must peer closely with strained attention. Only when the image is clear does the reflection appear.

IN PLAIN WORDS

You must walk the path to reach that place. Just hearing the news of it is useless. Listen, I fall at your feet with all my weight: the way there is not by feeling alone. A virgin who has given birth knows it only by going through it; tell it to another, and that state will not come across. Tuka says: here you must look with close, strained attention. Only when the image is clear does the reflection show.

WHAT IT MEANS

Tukaram is saying that the truth he points to has to be lived, not merely heard about. Secondhand report and even inward sentiment cannot carry you to the destination; you have to walk the road yourself. He uses a deliberately impossible image, a virgin who has borne a child, to say that this is an experience no description can transfer to someone who has not had it. The seeing he calls for is exact and effortful: just as a reflection appears only when the mirror or water is perfectly still and clear, the real thing shows itself only to attention that has been made clear. The teaching can point; the experience must be earned.

GATHA 0892 *Worldly Metaphors*

Metaphor, the man no teaching reaches

मराठी मूळ

काय नाहीं लवत झाडें । विसरे वेडें देहभाव ॥1॥
जया न फळे उपदेश । धस ऐसा त्या नांवें ॥ध्रु.॥
काय नाहीं असत जड । दगड तो अबोलणा ॥2॥
तुका ह्मणे कुचर दाणा । तैसा ह्मणा डेंग हा ॥3॥

ENGLISH TRANSLATION

Do not trees also bow their branches? Does a lunatic not also forget body-consciousness?

One upon whom no teaching has any effect: call such a one a blockhead.

Are stones not also hard and inert? A stone too remains speechless.

Says Tuka, a cracked grain is what such a swaggering fool is: call him that.

IN PLAIN WORDS

Do not trees also bow their branches? Does a madman not also forget the body? The one whom no teaching can ripen: call him by that name, a blockhead. Are stones not also hard and dumb? A stone too says nothing. Tuka says: he is like a hollow, cracked grain; call this swaggering fool exactly that.

WHAT IT MEANS

Tukaram is exposing outward signs of holiness that have no inner reality. A tree bends its branches and a lunatic forgets his body too, but neither bowing nor self-forgetting proves anything by itself. The real test is whether teaching can take root and bear fruit in a person; the one in whom it never ripens is simply dull, hard and silent like a stone, however pious he looks. He compares such a swaggering man to a grain that is cracked and empty, looking like seed but unable to grow. The point is self-examination: ask whether the teaching is actually ripening in you, or whether you are only imitating the postures.

GATHA 0893 *Social Criticism*

Social criticism, the borrowed airs

मराठी मूळ

देखीचा दिमाख शिकोनियां दावी । हि†या ऐसी केवीं गारगोटी ॥1॥
मर्यादा ते जाण अरे अभागिया । देवाच्या ऐसिया सकळ मूतिन ॥ध्रु.॥
काय पडिलेंसी लटिक्याचे भरी । वोंवाळुनि थोरी परती सांडीं ॥2॥
तुका ह्मणे पुढें दिसतसे घात । करितों फजित ह्मणउनी ॥3॥

ENGLISH TRANSLATION

He copies the outward manner of another and puts it on display. But his inner being is hard as a pebble.

Know your limits, O unfortunate one. All these are forms that are like God himself.

Why have you fallen into the snare of falsehood? You have flaunted this air of greatness; now set it aside.

Says Tuka, I see ruin ahead. That is why I will bring you to public disgrace.

IN PLAIN WORDS

He learns another man's manner and puts it on show, but inside he is hard as a pebble. Know your place, you unfortunate one: all these forms are forms of God himself. Why have you fallen for what is false? You have flaunted this air of greatness; now throw it away. Tuka says: I see ruin ahead for you, and that is why I am putting you to public shame.

WHAT IT MEANS

Tukaram is attacking the borrowing of a holy man's outward style by someone whose heart stays stony and unchanged. He calls the man to know his true measure and to remember that every creature is a form of God, so the airs of superiority are an offense as well as a fraud. The pretender has trapped himself in falsehood and paraded a false greatness that he is now told to drop. Tuka says plainly that he exposes the man in public because he foresees the disaster that this pretense leads to. The disgrace is a hard mercy aimed at the pattern of pretense, meant to wake the man before his ruin arrives.

GATHA 0894 *Renunciation*

Renunciation, the false renunciant

मराठी मूळ

संसाराचा माथां भार । कांहीं पर न ठेवीं ॥1॥
भक्तीची ते जाती ऐसी । सर्वस्वासी मुकावें ॥ध्रु.॥
भिक्षाणी वेवसाव। काला करितो गाढव ॥2॥
करुनि वस्ती बाजारीं । ह्मणवी कासया निस्पृही ॥3॥
प्रसादा आडुनि कवी । केलें तुप पाणी तेवीं ॥4॥
तुका ह्मणे होंई सुर । किंवा निसुर मजुर ॥5॥

ENGLISH TRANSLATION

Do not leave any part of the worldly burden unlet-go.

The way of devotion is such: one must be stripped of everything.

A beggar who runs a trade, having a donkey do the grinding work.

Living in the marketplace, why claim to be a renunciant?

Using prasad as a cover, he has turned the ghee into water.

Says Tuka, be either a person of virtue or a plain laborer.

IN PLAIN WORDS

The burden of the world is on your head: do not keep back any part of it unlet-go. The way of devotion is like this: you must be stripped of everything. A beggar who runs a business, who keeps a donkey to do the grinding. He lives right in the marketplace; why does he call himself one who wants nothing? Using the offering as a cover, he has turned the ghee into water. Tuka says: be a person of real virtue, or else a plain laborer.

WHAT IT MEANS

Tukaram is exposing the half-hearted renunciant who claims to have given up the world while quietly holding on to it. True devotion, he says, asks for everything: you cannot set down only part of the worldly load. The beggar who runs a trade, lives in the market, and still calls himself desireless is a fraud, and using religious offerings as a screen for gain only waters down what should be pure, like ghee turned to water. Tuka's demand is for honesty over pretense: be genuinely virtuous and renounce in truth, or drop the costume and earn your bread as an ordinary worker. The attack is on the hypocrisy, not on poverty or labor themselves.

GATHA 0895 *Appeals and Exhortations*

Exhortation, a word to the willing

मराठी मूळ

तेज्या इशारती । तटा फोक वरी घेती ॥1॥
काय सांगावें त्याहूनी । ऐका रे धरा मनीं ॥ध्रु.॥
नव्हे भांडखोर । ओढूनि धरूं पदर ॥2॥
तुका ह्मणे तोंड । काळें करा खालीं मुंड ॥3॥

ENGLISH TRANSLATION

Spirited horses respond to a mere gesture; they take only a light tap on the back.

What more need be said? Listen and hold it in the mind.

I do not wish to quarrel or drag anyone by their garment.

Says Tuka, blacken your faces and bow your heads down in shame.

IN PLAIN WORDS

Spirited horses move at a mere signal; they need only a light tap on the back. What more is there to say than that? Listen, and hold it in your mind. I do not want to quarrel, or pull anyone back by the edge of his garment. Tuka says: blacken your faces and bow your heads in shame.

WHAT IT MEANS

Tukaram contrasts the willing listener with the obstinate one. A good horse obeys the lightest sign, and a person ready to learn needs only a hint and should take it to heart. He says he has no wish to fight or to drag the unwilling along by force. The closing line turns sharp toward those who will not listen, telling them to bow their heads in shame, because the failure is theirs and not the teacher's. The verse leaves each hearer to decide which he will be: the responsive horse, or the one left disgraced by his own refusal.

GATHA 0896 *Social Criticism*

Social criticism, the warned-of age

मराठी मूळ

मागें संतीं होतें जें जें सांगितलें । तें येऊं लागलें अनुभवा ॥1॥
आचारभ्रष्ट होती लोक कळी । पुण्य क्षीण बळी जालें पाप ॥ध्रु.॥
वर्णधर्म कोण न धरी विटाळ । घालिती गोंधळ एके ठायीं ॥2॥
वेदाचे पाठक सेवितील मद्य । न देखती भेद विषयीं भांड ॥3॥
तुका ह्मणे किती करावे फजित । ते चि छंद नित्य बहु होती ॥4॥

ENGLISH TRANSLATION

What the saints had warned of long ago is now coming to pass in our experience.

People have become corrupt in conduct. Merit has dwindled; sin has grown mighty in force.

No one observes the purity of caste-duties or holds to any sense of defilement. They all jumble together in one heap.

Those who recite the Vedas drink liquor. They see no distinction and fight over sensual things like brazen scoundrels.

Says Tuka, how much of this disgrace should I recount? These very cravings keep multiplying day by day.

IN PLAIN WORDS

Whatever the saints warned of long ago is now coming true in front of us. People have grown corrupt in conduct; this is the Kali age. Merit has worn thin, and sin has grown strong. No one keeps the duties of his order or holds to any sense of purity; they all jumble together in one heap. Those who recite the Vedas drink liquor. They see no line they will not cross, and they brawl over their appetites like shameless men. Tuka says: how much of this disgrace should I keep counting? These same cravings only multiply by the day.

WHAT IT MEANS

Tukaram says the decay the old saints predicted is now visible everywhere in the age of Kali. Right conduct has collapsed, good has weakened, and wrongdoing has gained the upper hand. People no longer keep the discipline of their station or any sense of what defiles, and even those who chant the Vedas drink and quarrel over their appetites without restraint. He breaks off the list because the catalogue of disgrace would never end, since the cravings driving it keep growing. The verse is a lament over a pattern of self-indulgence loosed from all limits, naming the sickness of the time rather than condemning any one person.

GATHA 0897 *The Necessity of Experience*

Experience, the ripened harvest

मराठी मूळ

अक्षरांचा श्रम केला । फळा आला तेणें तो ॥1॥
अवघियाचा तळ धरी । जीवा उरी नुरउनी ॥ध्रु.॥
फळलें तें लवे भारें । पीक खरें आलें तई ॥2॥
तुका ह्मणे देवा । पुढें भाव सारावा ॥3॥

ENGLISH TRANSLATION

The labor of learning has borne its fruit.

It holds the very depths of all things, leaving no residue remaining in the soul.

When the harvest bends low under its own weight, only then has the true crop truly come.

Says Tuka, O God, let the devotion now move further forward still.

IN PLAIN WORDS

The labor over the letters has borne its fruit. It holds the bottom of everything, leaving nothing of the self left over. When the ripe grain bends low under its own weight, then the real crop has truly come in. Tuka says: O God, let the devotion move on further still.

WHAT IT MEANS

Tukaram looks back on his long labor of learning and finds it has finally ripened into fruit. That fruit reaches to the depths of all things and leaves no separate self standing, the ego emptied out. He marks the sign of true ripeness with a farmer's image: the loaded ear of grain bows low, just as real attainment makes a person humble rather than proud. Even so, he does not stop at the harvest but prays to God that his devotion keep advancing further, treating arrival as one more starting point.

GATHA 0898 *The Moral Ideal*

Moral ideal, right first, then the saints' word

मराठी मूळ

उचित जाणावें मुख्य धर्म आधीं । चित्तशुद्ध बुद्धी ठायीं ि◌स्थर ॥1॥
न घलावी धांव मनाचिये ओढी । वचन आवडी संताचिये ॥2॥
अंतरीं या राहे वचनाचा विश्वास । न उगे उपदेश तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

Know first and foremost what is right. Dharma is primary: let chitta-shuddhi and buddhi be firm and steady.

Do not go chasing after the pull of the mind. Hold dear the words of the saints above all.

Says Tuka, let faith in those words abide within. Teaching does not take root on its own.

IN PLAIN WORDS

Know first of all what is right; dharma comes first. Let the heart be pure and the mind held steady in its place. Do not go running after the pull of your own mind. Hold dear the words of the saints. Tuka says: let trust in those words stay within you. Teaching does not take root on its own.

WHAT IT MEANS

Tukaram lays out an order for the spiritual life. The first thing is to know what is right and to keep dharma primary, grounding it in a purified heart and a mind held firm. He warns against chasing wherever the restless mind pulls, and sets against that the words of the saints, which are to be loved and trusted above one's own impulses. The closing line gives the reason: teaching does not plant itself, so faith in the saints' word is what lets it take hold within. The verse is about which voice you will follow, your own wandering mind or the steady counsel of the saints.

GATHA 0901 *Appeals and Exhortations*

Exhortation, leave the wicked company

मराठी मूळ

जीवन हे मुक्त नर जाले पावन । तजा हो दुर्जनसंगति ही ॥1॥
बहुत अन्न विष मोहरीच्या मानें । अवघें चि तेणें विष होय ॥2॥
तुका ह्मणे जेणें आपलें स्वहित । तैसी करीं नीत विचारूनि ॥3॥

ENGLISH TRANSLATION

Living beings are liberated; people are made holy and pure. By this alone: abandon the company of the wicked.

A great quantity of food with even a mustard seed's measure of poison in it: all of it becomes poison entire.

Says Tuka, consider carefully what serves your own true welfare, and act accordingly.

IN PLAIN WORDS

Living beings are set free; people are made pure. By this one thing: give up the company of the wicked. A great heap of food with even a mustard seed of poison in it: all of it turns to poison. Tuka says: think carefully about what truly serves your own good, and act that way.

WHAT IT MEANS

Tukaram makes a single practical demand: leave the company of the wicked, for that one step is what makes people pure and frees them. He drives it home with a sharp image: a huge amount of good food is wholly ruined by even a mustard seed's worth of poison. So too a little bad company can spoil a whole life, no matter how much good is mixed in. The closing line turns it back on the listener as a matter of clear-eyed self-interest: weigh what really serves your own welfare, and let your conduct follow that judgment.

GATHA 0902 *The Power of the Name*

The Name as the only wealth

मराठी मूळ

द्रव्याचा तो आह्मी धरितों विटाळ । तया पाठी काळ लाग करी ॥1॥
करोनियां हें चि राहिलों जीवन । एक नारायण नाम ऐसें ॥2॥
तुका ह्मणे हें चि करुनि जतन । आलिया ही दान याचकासी ॥3॥

ENGLISH TRANSLATION

I regard wealth itself as a source of contamination, for Death follows close behind it. I have kept this as my sole sustenance: the one Name of Narayana and nothing else.

Says Tuka, having guarded this treasure carefully, I will share it freely with any who come asking.

IN PLAIN WORDS

I hold wealth itself to be a defilement. Death follows close behind it. So I have made only this my whole living: the one Name of Narayana, nothing else. Tuka says: I have guarded this treasure with care, and to anyone who comes asking, I will give it freely.

WHAT IT MEANS

Tukaram turns the usual sense of riches upside down. He calls money a contamination, because death always trails after it; whatever you pile up, you will leave behind in dread. In its place he keeps one possession only, the Name of Narayana, and lives off it as his daily bread. Then he names the strange economics of that wealth: he hoards it carefully, yet hands it out free to whoever asks, because the Name is the one treasure that grows by being given away.

GATHA 0903 *Appeals and Exhortations*

Exhortation, take the lasting wealth

मराठी मूळ

द्रव्याचिया मागें किळकाळाचा लाग । ह्मणोनियां संग खोटा त्याचा ॥1॥
निरयाचें मूळ घालुनिया मागें । मांडिली प्रसंगें कथा पुढें ॥ध्रु.॥
आजिच्या प्रसंगें हा चि लाभ घ्यावा । पुढील भार देवावरी घाला ॥2॥
प्रालब्ध कांहीं न पालटे सोसें । तृष्णेचें हें पिसें वांयांविण ॥3॥
तुका ह्मणे घेई राहे ऐसें धन । सादर श्रवण करोनियां ॥4॥

ENGLISH TRANSLATION

The shrieking one pursues wherever wealth is found; therefore its company is false.

Planting the root of hell behind him, a man sets up his story ahead.

In this present moment, take this one gain; place the burden of what is to come upon God.

Prarabdha does not change through any amount of bearing; this lunacy of thirst is without purpose.

Says Tuka, take hold of the kind of wealth that remains, having listened with care and attention.

IN PLAIN WORDS

Where wealth is, Death comes chasing after it; so its company is false. A man buries the root of hell behind him and sets up his story for the road ahead. Take the one gain that this present moment offers; lay the burden of what is to come upon God. No amount of bearing changes what is already fixed; this madness of craving is for nothing. Tuka says: take hold of the wealth that stays, and listen to it with care.

WHAT IT MEANS

Tukaram warns that worldly riches are bad company, because death hunts wherever wealth gathers. The greedy man plants the seed of his own ruin and then makes grand plans for a future he will never safely reach. So the abhanga points to the one thing in reach now: take this present gain, the Name and the holy story, and hand the worry about the future over to God. Straining and scheming will not alter what destiny has set; the thirst for more is wasted lunacy. The wealth worth seizing is the kind that does not leave you, received through attentive listening.

GATHA 0904 *Worldly Metaphors*

Metaphor, the gem on the wrong neck

मराठी मूळ

रडे अळंकार दैन्याचिये कांती । उतमा विपित्तसंग घडे ॥1॥
एकाविण एक अशोभ दातारा । कृपेच्या सागरा पांडुरंगा ॥ध्रु.॥
रांधूं नेणे तया पुढील आइतें । केलें तें सोइतें वांयां जाय ॥2॥
तुका ह्मणे चिंतामणि शेळी गळा । पावे अवकळा ह्मणउनी ॥3॥

ENGLISH TRANSLATION

An ornament weeps when placed upon a body degraded by misery. When the noble one encounters adversity, this is what happens.

One without the other is unbecoming, O giver, O ocean of compassion, O Panduranga.

One who does not know how to cook wastes even what is already prepared and set before him; what was carefully arranged goes to waste.

Says Tuka, when a wish-fulfilling gem is tied around the neck of a goat, it meets with disgrace.

IN PLAIN WORDS

An ornament weeps when it is worn on a body wasted by misery. When a noble thing meets bad fortune, this is what happens. One without the other looks wrong, O giver, O ocean of mercy, Panduranga. A man who cannot cook spoils even the food set ready before him; what was carefully prepared goes to waste. Tuka says: a wish-granting gem tied at a goat's neck is brought to disgrace.

WHAT IT MEANS

Tukaram is saying that a good thing put in the wrong place is shamed, not honored. A fine ornament looks pitiable on a body broken by want; the worthy and the unfit do not belong together. He turns to Panduranga, the ocean of compassion, as the giver who alone joins the worthy gift to a worthy keeper. The point lands in two homely pictures: the man who cannot cook ruins even a meal already prepared for him, and the priceless wish-fulfilling jewel is degraded when it hangs on a goat. So examine whether you are fit to hold what you have been given, lest the treasure be wasted on you.

GATHA 0905 *Worldly Life*

Worldly life, the harvest of past deeds

मराठी मूळ

दुःखाचे डोंगर लागती सोसावे । ऐसें तंव ठावें सकळांसीं ॥1॥
भोग कळों येतो मागिल ते जन्म । उत्तम मध्यम कनिष्ठ ते ॥2॥
तुका ह्मणे येथें झांकितील डोळे । भोग देतेवेळे येइल कळों ॥3॥

ENGLISH TRANSLATION

Mountains of suffering must be endured; this much is known to everyone.

The quality of past lives can be inferred from the kind of experience one receives: superior, middling, or inferior.

Says Tuka, those who close their eyes here will come to know it when the time of bearing one's fruits arrives.

IN PLAIN WORDS

Mountains of suffering must be borne; everyone knows this much. From the kind of lot you receive you can read your past births: superior, middling, or low. Tuka says: those who shut their eyes here will come to know it when the time comes to bear the fruit.

WHAT IT MEANS

Tukaram states plainly what no one really doubts: heavy suffering must be endured, and no one is spared. He reads present experience as a ledger of the past; the quality of the life you are handed, high, middling, or low, reflects deeds already done. The warning is in the last line: closing your eyes to this now does not make it go away. When the appointed time of reaping arrives, the truth you refused to see will make itself known. So the call is to look honestly now, rather than be forced to learn it later.

GATHA 0906 *Appeals and Exhortations*

Exhortation, wake up while you can

मराठी मूळ

सदैव तुह्मां अवघें आहे । हातपाय चालाया ॥1॥
मुखीं वाणी कानीं कीर्तिन । डोळे मूर्ती देखाया ॥ध्रु.॥
अंध बहिर ठकलीं किती । मुकीं होती पांगुळें ॥2॥
घरास आगि लावुनि जागा। न पळे तो गा वांचे ना ॥3॥
तुका ह्मणे जागा हिता । कांहीं आतां आपुल्या ॥4॥

ENGLISH TRANSLATION

You are fortunate, for you still have everything. Your hands and feet still move.

Your mouth has speech, your ears can hear kirtan, your eyes can behold the divine form.

Think of how many are blind, how many deaf, how many mute, lame, or crippled.

One who sets fire to one's own house and does not flee cannot survive.

Says Tuka, wake up now; attend to your own welfare.

IN PLAIN WORDS

You are fortunate: you still have everything. Your hands and feet still move. Your mouth has speech, your ears can hear kirtan, your eyes can behold the form of God. Think how many are blind, how many deaf, how many mute, how many lame. A man who sets fire to his own house and does not run out cannot live. Tuka says: wake up now; attend to your own good while there is time.

WHAT IT MEANS

Tukaram counts the blessings most people overlook: working limbs, a voice, ears that can hear the holy story, eyes that can see the divine form. He sets them against all those who lack these very things, so the listener will stop treating them as nothing. Then comes the sharp image: to keep these gifts and waste them is like staying inside a burning house and refusing to flee. The call is urgent and personal: wake up and use this rare chance for your own welfare now, before the fire takes everything.

GATHA 0907 *Appeals and Exhortations*

Exhortation, seize the chance now

मराठी मूळ

ऐसे पुढती मिळतां आतां । नाहीं सत्ता स्वतंत्र ॥1॥
म्हणउनि फावलें तें घ्यावें । नाम गावें आवडी ॥ध्रु.॥
संचित प्रारब्ध गाढें । धांवे पुढें क्रियमाण ॥2॥
तुका ह्मणे घुबडा ऐसें । जन्म सरिसे शुकराचें ॥3॥

ENGLISH TRANSLATION

Even if such an opportunity comes again hereafter, there will be no independent agency.

Therefore seize what is available now and sing the Name with love.

Sanchita and Prarabdha are powerful; Kriyaman races on ahead.

Says Tuka, otherwise life passes birth after birth like the owl's or the pig's.

IN PLAIN WORDS

Even if such a chance comes again later, you will have no free power to use it. So take what is given now and sing the Name with love. Sanchita and Prarabdha are heavy; Kriyaman runs on ahead. Tuka says: otherwise life passes, birth after birth, like the owl's or the pig's.

WHAT IT MEANS

Tukaram presses the rarity of a human chance to turn toward God. Another such opening may come, but you may have no freedom then to act on it, so the time to seize it is now, by singing the Name with love. He names the weight of karma: the store of past deeds and the destiny already ripening are heavy, and fresh action keeps racing ahead, piling up more. The bare alternative is the last line: miss this, and you drift through birth after birth as dull and aimless as an owl or a pig. The whole force of it is, do not let this one usable life slip.

GATHA 0908 *Renunciation*

Renunciation, weary of all but the saints

मराठी मूळ

सर्वविशीं माझा त्रासलासे जीव । आतां कोण भाव निवडे एक ॥1॥
संसाराची मज न साहे चि वार्ता । आणीक ह्मणतां माझें कोणी ॥ध्रु.॥
देहसुख कांहीं बोलिले उपचार । विष तें आदर बंद वाटे ॥2॥
उपाधि दाटणी प्रतिष्ठा गौरव । होय माझा जीव कासावीस ॥3॥
तुका ह्मणे कांहीं आणीक न साहे । आवडती पाय वैष्णवांचे ॥2॥

ENGLISH TRANSLATION

My soul is weary of everything. Now which single feeling shall I choose?

I cannot even bear to hear talk of worldly life, nor the claim that anything is "mine."

Bodily pleasures and the treatments offered for the body feel like poison received with honor.

The burden of obligations, prestige, and recognition make my soul miserable.

Says Tuka, I can endure nothing else. The feet of the Vaishnavas alone are dear to me.

IN PLAIN WORDS

My soul is weary of everything. Now what single feeling can I settle on? I cannot bear even to hear talk of worldly life, nor anyone calling a thing "mine." The comforts and treatments offered to the body feel like poison handed to me with honor. The press of obligations, of prestige and praise, makes my soul wretched. Tuka says: I can bear nothing else; only the feet of the Vaishnavas are dear to me.

WHAT IT MEANS

This is Tukaram describing a total exhaustion with the world. He is so tired of everything that he can hardly choose one thing to want; even hearing about household life, or hearing anyone claim ownership of anything, has become unbearable. The honors and comforts people offer his body strike him as poison served politely, and the whole apparatus of duty, status, and praise only tortures him. The one thing left that he can stand is the company of God's devotees. The abhanga names the turning point of renunciation: when the world has gone tasteless, the feet of the Vaishnavas become the only sweetness.

GATHA 0909 *Surrender and Acceptance*

Surrender, beyond sectarian dispute

मराठी मूळ

आणीक कांहीं या उत्तराचें काज । नाहीं आतां मज बोलावया ॥1॥
भिन्न भेद हे भावनास्वभाव । नव्हे कांहीं देव एकविध ॥ध्रु.॥
गुण दोष कोणें निवडावे धर्म । कोण जाणे कर्म अकर्म तें ॥2॥
तरिच भलें आतां न करावा संग । दुःखाचा प्रसंग तोडावया ॥3॥
तुका ह्मणे गुण गाई या देवाचे । घेई माझे वाचे हे चि धणी ॥4॥

ENGLISH TRANSLATION

I have no more need to argue or reply.

These distinctions and differences are matters of temperament and disposition. God is not of any one single kind.

Who can sort out virtue and fault between the traditions, or tell the difference between action and inaction?

It is better, then, to abandon such company so as to cut off the occasions of sorrow.

Says Tuka, let my voice take its fill singing the virtues of this God.

IN PLAIN WORDS

I have no more need to answer or argue. These divisions and differences come from temperament and disposition; God is not of any one single kind. Who can sort out virtue and fault among the traditions, or tell action from inaction? Better, then, not to keep such company, so as to cut off the occasions of sorrow. Tuka says: let my voice take its fill singing the praises of this God.

WHAT IT MEANS

Tukaram steps out of the endless quarrel between schools and sects. He sees that their fixed differences spring from people's varying dispositions, not from God, who cannot be boxed into one form. No one, he says, can finally rank one tradition's virtues and faults over another's, or settle what counts as right action and wrong. Rather than be dragged into that dispute, which only breeds grief, he chooses to leave the disputing company. What is left for him is simple and whole: to spend his voice singing the praise of God, and let that be enough.

GATHA 0910 *Autobiography*

Self-counsel, silence over debate

मराठी मूळ

आपुल्या विचार करीन जीवाशीं । काय या जनाशीं चाड मज ॥1॥
आपुलें स्वहित जाणती सकळ । निरोधितां बळें दुःख वाटे ॥ध्रु.॥
आइको नाइको कथा कोणी तरी । जाऊनियां घरीं निजो सुखें ॥2॥
माझी कोण वोज जाला हा शेवट । देखोनियां वाट आणिकां लावूं ॥3॥
तुका ह्मणे भाकुं आपुली करुणा । जयाची वासना तथा फळे ॥4॥
विधिनिषेध उर फोडी । जंव नाहीं अनुभवगोडी ॥ध्रु.॥
वाढे तळमळ उभयता । नाहीं देखिलें अनुभवितां ॥2॥
अपुल्या मतें पिसें । परि तें आहे जैसेंतैसें ॥3॥
साधनाची सिद्धि । मोन करा स्थिर बुद्धि ॥4॥
तुका ह्मणे वादें । वांयां गेलीं ब्रह्मवृंदें ॥5॥

ENGLISH TRANSLATION

I will take counsel within my own jiva. What concern of mine are these people?

Everyone knows their own welfare; to restrain them by force only causes sorrow.

Let whoever wishes to hear the sacred story listen; otherwise, let them go home and sleep in peace.

What is my concern? This has reached its end. Having seen the path, I will set others on it.

Says Tuka, I will plead before God's own compassion. Each one's desire bears its own fruit.

The clash of prescriptions and prohibitions splits the chest open, so long as one has not tasted experience directly.

Restlessness grows on both sides when one has not personally realized the truth.

In one's own opinion it seems like madness, but the truth remains exactly as it is.

The fulfillment of practice is silence; make the buddhi steady.

Says Tuka, through mere argument, even the assemblies of Brahmins have been wasted.

IN PLAIN WORDS

I will take counsel within my own soul. What do I owe to these people? Everyone knows their own good; force them and you only cause pain. Let whoever wishes hear the sacred story; the rest can go home and sleep in peace. What is it to me? This has reached its end. Having seen the path, I will set others on it. Tuka says: I will plead my case before God's own mercy; each one's desire bears its own fruit. The clash of rule and prohibition splits the chest open, so long as one has not tasted experience itself. Restlessness grows on both sides while the truth has not been lived. In one's own opinion it looks like madness, but the truth stands just as it is. The fulfillment of practice is silence; make the mind steady. Tuka says: through mere argument, even whole assemblies of Brahmins have come to nothing.

WHAT IT MEANS

Tukaram resolves to stop wrestling with other people and to take the matter inward instead. He sees that everyone already knows their own good, and forcing them only causes pain, so he leaves it open: let whoever wants the sacred story listen, and let the rest go sleep. His own work, he feels, is done; having found the path, he can only point it out and leave each person's longing to bear its own fruit before God. Then he diagnoses why the arguing hurts so much: as long as a person only debates rules and prohibitions without tasting the reality for themselves, both sides stay torn and restless. The truth does not change to suit anyone's opinion, even when it looks like madness to them. So the real end of practice is silence and a steadied mind; arguing has wasted even gatherings of learned Brahmins.

GATHA 0911 *Worldly Metaphors*

Metaphor, the futile harvest of debate

मराठी मूळ

कुशळ गुंतले निषेधा । वादी प्रवर्तले वादा ॥1॥
कैसी ठकलीं बापुडीं । दंभविषयांचे सांकडीं ॥ध्रु.॥
भुस उपणुनि केलें काय । हारपले दोन्ही ठाय ॥2॥
तुका ह्मणे लागे हातां । काय मथिलें घुसिळतां ॥3॥

ENGLISH TRANSLATION

The clever ones are ensnared in prohibitions. The debaters are swept away in debate.

How pitifully they are caught in the tight trap of pretense and sense-objects.

What is gained by winnowing only chaff? Both grounds are lost.

Says Tuka, what comes into hand from all that churning?

IN PLAIN WORDS

The clever ones are tangled up in prohibitions. The debaters are carried off into debate. See how pitifully they are caught in the tight trap of pretense and the senses. What is won by winnowing only chaff? Both grounds are lost. Tuka says: from all that churning, what comes into the hand?

WHAT IT MEANS

Tukaram looks at the learned and the argumentative and sees them snared, not freed, by their cleverness. The sharp ones get knotted in what is forbidden, and the debaters are swept off into endless dispute, all of them trapped by show and by appetite for the senses. He puts the waste in plain images: winnowing chaff yields no grain, and the disputer loses both grounds at once, this world and the truth alike. The closing question, what comes into the hand from all that churning, points the listener at their own arguing: examine whether your zeal is producing anything real, or only empty effort dressed up as wisdom.

GATHA 0912 *Autobiography*

Humility, God is the speaker

मराठी मूळ

संतांचीं उच्छिष्टें बोलतों उत्तरें । काय म्यां गव्हारें जाणावें हें ॥1॥
विठ्ठलाचे नाम घेता नये शुद्ध । तेथें मज बोध काय कळे ॥ध्रु.॥
करितो कवतुक बोबडा उत्तरी । झणी मजवरि कोप धरा ॥2॥
काय माझी याति नेणां हा विचार । काय मी तें फार बोलों नेणें ॥3॥
तुका ह्मणे मज बोलवितो देव । अर्थ गुहए भाव तो चि जाणे ॥4॥

ENGLISH TRANSLATION

I speak only the leftovers of the saints. What should a simpleton like me know on my own?

I cannot even utter the Name of Vitthal with purity. How then would any understanding dawn in me?

I sport with these words in lisping, babbling speech. Let no anger be held against me.

What, do you not know my caste? Consider this. How much can one like me say?

Says Tuka, it is God who makes me speak. He alone knows the meaning, the secret, and the devotional mood.

IN PLAIN WORDS

The words I speak are only the leftovers of the saints. What would an ignorant man like me know on my own? I cannot even utter Vitthal's Name purely; how then could any understanding dawn in me? I play with these words in lisping, babbling speech; do not hold any anger against me. Do you not know my caste? Think on that. How much can one like me say? Tuka says: it is God who makes me speak. He alone knows the meaning, the secret, and the inner mood.

WHAT IT MEANS

Tukaram empties himself of any claim to authorship. He says his words are only the saints' leavings, that an unlettered man like him knows nothing on his own, and that he cannot even pronounce Vitthal's Name perfectly, let alone arrive at wisdom by himself. He asks the listener not to be angry at his stumbling, babbling speech, and

points to his low birth as proof that the eloquence is not his doing. The turn comes at the end: it is God who speaks through him, and God alone holds the true meaning and inmost feeling of what is said. The abhanga makes humility itself the credential; the poet steps aside so that the words can be God's.

GATHA 0913 *Autobiography*

Self-examination, the test of the pure heart

मराठी मूळ

चंदनाच्या वासें धरितील नाक । नावडे कनक न घडे हें ॥1॥
साकरेसी गोडी सारिखी सकळां । थोरां मोटएां बाळां धाकुटियां ॥2॥
तुका ह्मणे माझें चित्त शुद्ध होतें । तरि का निंदितें जन मज ॥3॥

ENGLISH TRANSLATION

If someone covers their nose at the fragrance of sandalwood, that does not make the sandalwood less than gold. This simply cannot be.

The sweetness of sugar is the same for all: for the great, the old, the young, and the small.

Says Tuka, if my chitta were pure, then why do people criticize me?

IN PLAIN WORDS

If someone holds his nose at the smell of sandalwood, that does not make the sandalwood worth less than gold. It simply cannot be. The sweetness of sugar is the same for everyone: for the great and the small, the old and the young. Tuka says: if my heart were truly pure, then why would people criticize me?

WHAT IT MEANS

Tukaram offers two images of things whose worth does not depend on how they are received. Sandalwood stays precious even if one person turns away from its scent, and sugar tastes equally sweet to everyone, great or small, old or young, because real goodness is constant and impartial. Then he turns the test on himself rather than on his critics: if his own heart were genuinely pure, would people still be finding fault with him? Instead of resenting the criticism, he treats it as a mirror, asking whether the fault may lie in him. The abhanga makes the blame an occasion for honest self-examination, not for defense.

GATHA 0914 *The Nature of God*

Praise, God who lifts the lowly

मराठी मूळ

तुज ऐसा कोण उदाराची रासी । आपुलें चि देसी पद दासा ॥1॥
शुद्ध हीन कांहीं न पाहासी कुळ । करिसी निर्मळ वास देहीं ॥2॥
भावें हें कदान्न खासी त्याचे घरीं । अभक्तांची परी नावडेती ॥3॥
न वजासी जेथें दुरी दवडितां । न येसी जो चित्ता योगियांच्या ॥4॥
तुका ह्मणे ऐसीं ब्रीदें तुझीं खरीं । बोलतील चारी वेद मुखें ॥5॥

ENGLISH TRANSLATION

Who is as generous as You, who gives His own divine state to His servants?

You do not look at whether one is pure or lowly, nor at one's caste. You make Your dwelling even in impure bodies.

With love You eat the coarse food at a devotee's home, yet feasts without devotion do not please You.

You go where You are driven away, yet You do not come to the chitta of the yogis who seek You.

Says Tuka, these are Your true titles, proclaimed by the four Vedas themselves.

IN PLAIN WORDS

Who is as generous as you? You give your own state to your servants. You do not look at whether a man is pure or low; you do not look at his caste. You make your home even in unclean bodies. You eat the coarse food in a devotee's house, and you eat it with love. But a feast without love does not please you. You go where you are driven away. You do not come to the minds of the yogis who chase you. Tuka says: these titles of yours are true. The four Vedas speak them with their own mouths.

WHAT IT MEANS

Tukaram praises God by the company he keeps. The point is not that God is mighty, but that he turns toward the lowest and away from the proud. He ignores caste and purity, dwells in bodies the world calls unclean, and prefers a poor man's coarse food given in love over a grand feast given without it. The last turn is the sharpest: God walks into the house that drives him out, yet stays away from the yogis who use their practice to seize him. Love draws him; striving repels him, and Tukaram says the Vedas themselves attest to this.

GATHA 0915 *The Nature of God*

Longing for solitude, weariness of the crowd

मराठी मूळ

तरि कां नेणते होते मागें ऋषी । तींहीं या जनासी दुरावितें ॥1॥
वोळगती जया अष्टमार्सिद्ध । ते या जनबुद्धी नातळती ॥2॥
कंदमूळें पाला धातूच्या पोषणा । खातील वास राणां तरी केला ॥3॥
लावुनियां नेत्र उगे चि बैसले । न बोलत ठेले मौन्यमुद्रे ॥4॥
तुका ह्मणे ऐसें करीं माझ्या चित्ता । दुरावीं अनंता जन दुरी ॥5॥

ENGLISH TRANSLATION

Then why were the ancient sages unknowing? They distanced themselves from ordinary people.

Those whom the eight supernatural powers serve do not touch the minds of ordinary folk.

They ate roots and leaves to nourish their bodily elements, and yet made their dwelling in the forest.

Closing their eyes, they sat still, sealed in silence, speaking nothing.

Says Tuka, do the same to my chitta, O Ananta. Drive the world far away from me.

IN PLAIN WORDS

Were the old sages then unknowing? They kept themselves far from ordinary people. The ones whom the eight powers serve do not touch the minds of common folk. They ate roots and leaves to keep the body alive. They made their home in the forest. They closed their eyes and sat still. They spoke nothing; they were sealed in silence. Tuka says: do this same thing to my mind, O Ananta. Drive the crowd far away from me.

WHAT IT MEANS

Tukaram looks at the ancient sages and reads their withdrawal as wisdom, not ignorance. They held mastery over great powers, yet they would not mix their minds with the crowd; they lived on roots in the forest, eyes closed, sealed in silence. He is not condemning people so much as naming a danger to his own attention. So he turns it into a prayer: let my mind be drawn away from the crowd the way theirs was, O Ananta, that I may rest in you undistracted.

GATHA 0916 *Prayers*

Doubt and resolve, the unlettered devotee

मराठी मूळ

कोणाच्या आधारें करूं मी विचार । कोण देइल धीर माझ्या जीवा ॥1॥
शास्त्रज्ञ पंडित नव्हें मी वाचक । यातिशुद्ध एक ठाव नाहीं ॥2॥
कलियुगीं बहु कुशळ हे जन । छिळतील गुण तुझे गातां ॥3॥
मज हा संदेह झाला दोहीं सवा । भजन करूं देवा किंवा नको ॥4॥
तुका ह्मणे आतां दुरावितां जन । किंवा हें मरण भलें दोन्ही ॥5॥

ENGLISH TRANSLATION

On whose support shall I reflect? Who will give courage to my jiva?

I am no learned scholar, no reader of scriptures, and I have not even one footing of caste purity.

In this Kali Yuga, people are cunning and will mock me for singing Your virtues.

I am caught in doubt on both sides: should I worship You, O God, or should I not?

Says Tuka, either let the world shun me, or let death come. Both are good.

IN PLAIN WORDS

On whose support shall I think this through? Who will give courage to my soul? I am no learned scholar. I am no reader of scriptures. I do not have even one footing of caste purity. In this Kali Yuga people are clever. They will mock me when I sing your praises. I am caught in doubt on both sides: should I worship you, God, or should I not? Tuka says: now either let the world shun me, or let death come. Both of these are good.

WHAT IT MEANS

Tukaram lays out his disadvantage plainly: no learning, no scripture, no caste standing, and a clever, mocking age that will jeer at his singing. The doubt is real and he names it: should he even worship at all, when worship will draw scorn? Then he refuses the trap of that doubt. He chooses God over the world's opinion so completely that both being shunned by the world and dying lose their sting. Either outcome is good, because either one leaves him with God and free of the crowd's verdict.

GATHA 0917 *Longing and Separation*

Loving complaint, demanding to be claimed

मराठी मूळ

काय उणें जालें तुज समर्थासी । ऐसा मजपाशीं कोण दोष ॥1॥
जो तूं माझा न करिसी अंगीकार । सांगेन वेव्हार संतांमधीं ॥2॥
तुजविण रत आणिकांचे ठायीं । ऐसें कोण ग्वाही दावीं मज ॥3॥
तुका ह्मणे काय धरूनी गुमान । सांग उगवून पांडुरंगा ॥4॥

ENGLISH TRANSLATION

What have You lost, O Capable One? What fault do You find in me, that You will not accept me as Your own?

I will take this matter before the saints.

Show me one witness who can prove I am devoted to anyone but You.

Says Tuka, why do You hold this pride? Settle the matter clearly, O Panduranga.

IN PLAIN WORDS

What have you lost, you who are able to do anything? What fault do you find in me? You will not accept me as your own. I will take this matter before the saints. Show me one witness who can prove that I am devoted to anyone but you. Tuka says: why do you hold this pride? Settle the matter clearly, O Panduranga.

WHAT IT MEANS

This is a lover's lawsuit, not a humble petition. Tukaram presses God like a plaintiff: you lose nothing by taking me, so what is the fault that makes you withhold yourself? He threatens to bring the case before the saints, the only court he trusts, and dares God to produce a single witness that his heart has gone to any other god. The boldness is the devotion: he is so sure he belongs to God that he treats God's apparent silence as an unpaid debt. Settle it openly, Panduranga; stop holding back.

GATHA 0918 *Devotion to Vitthal*

Exclusive devotion, the one Name

मराठी मूळ

काय करूं आन दैवतें । एका विण पंढरीनाथें ॥1॥
सरिता मिळाली सागरीं । आणिकां नांवां कैची उरी ॥ध्रु.॥
अनेक दीपीचा प्रकाश । सूर्य उगवतां नाश ॥2॥
तुका ह्मणे नेणें दुजें । एका विण पंढरीराजें ॥3॥

ENGLISH TRANSLATION

What shall I do with other deities, when I have the Lord of Pandhari alone?

When a river has merged into the ocean, what trace of its former name remains?

The light of many lamps is destroyed when the sun rises.

Says Tuka, I know no second. There is none but the King of Pandhari.

IN PLAIN WORDS

What shall I do with other gods, when I have the Lord of Pandhari alone? When a river has merged into the ocean, what is left of its old name? The light of many lamps is gone when the sun rises. Tuka says: I know no second. There is none but the King of Pandhari.

WHAT IT MEANS

Tukaram declares that one God has swallowed every other. He gives two images for what happens to the rest: a river that reaches the ocean keeps no separate name, and many small lamps simply vanish when the sun comes up. This is not contempt for other deities but a description of what total devotion feels like from inside. Once Vitthal fills the field, no second object of worship can survive as anything distinct. He knows no other; there is only the King of Pandhari.

GATHA 0919 *Devotion to Vitthal*

Devotion past works, God who is never spent

मराठी मूळ

काय करूं कर्माकर्म । बरें सांपडलें वर्म ॥1॥
होसी नामा च सारिका । समजाविली नाहीं लेखा ॥ध्रु.॥
नाहीं वेचावेच जाला । उरला आहेसी संचला ॥2॥
तुका ह्मणे माझें । काय होईल तुह्मां ओझें ॥3॥

ENGLISH TRANSLATION

What need have I for debates about action and inaction? I have found the secret.

You are like a myna bird of the Name, beyond all counting.

There is no spending and no loss; You remain ever full.

Says Tuka, what burden of mine could weigh upon You?

IN PLAIN WORDS

What shall I do with debates about action and inaction? I have found the secret. You are like a myna bird of the Name, beyond all counting. There is no spending and no losing in you; you stay forever full. Tuka says: what burden of mine could ever weigh on you?

WHAT IT MEANS

Tukaram sets aside the endless arguments about right action and renunciation, saying he has found the real secret underneath them. The secret is the Name, repeated freely like a bird's song, past all reckoning and bookkeeping. He fixes on God's inexhaustibility: nothing you draw from God diminishes him; he stays full no matter how much

is taken. So the question that ends the poem is almost a laugh: if you can never be spent or burdened, why would my sins or needs be too heavy for you to carry?

GATHA 0920 *The Saints*

Humility before the saints, mercy over might

मराठी मूळ

एकाएकीं हातोफळी । ठाया बळी पावले ते ॥1॥
आह्मी देवा शक्तिहीनें । भाकुं तेणें करुणा ॥ध्रु.॥
पावटणी केला काळ । जया बळ होतें तें ॥2॥
तुका ह्मणे वीर्यावीर । संतधीर समुद्र ॥3॥

ENGLISH TRANSLATION

Those mighty ones reached that exalted place in an instant, in a single stroke.

We who are without strength, O God, plead for Your mercy with our very lowliness.

Those who had strength made even time their stepping stone.

Says Tuka, the saints are heroes of valor, patient and vast as the ocean.

IN PLAIN WORDS

Those mighty ones reached that high place in a single moment, in one stroke. We have no strength, God. With this very weakness we beg for your mercy. Those who had strength made time itself their stepping stone. Tuka says: the saints are heroes of valor. They are patient and vast as the ocean.

WHAT IT MEANS

Tukaram contrasts two ways to reach God. The mighty saints crossed in an instant; they were strong enough to make even time a stair beneath their feet. He places himself outside that company, owning that he has no such strength. But he turns the lack into his plea: weakness itself becomes the appeal to mercy, the one thing the helpless can offer. He still honors the saints as true heroes, ocean-deep and patient, while staking his own hope not on strength but on God's compassion for those who have none.

GATHA 0921 *Prayers*

Prayer, carry me where the saints have gone

मराठी मूळ

पुढिलाचें इच्छी फळ । नाहीं बळ तें अंगीं ॥1॥
संत गेले तया ठाया । देवराया पाववीं ॥ध्रु.॥
ज्येष्ठांचीं कां आह्मां जोडी। परवडी न लभों ॥2॥
तुका ह्मणे करीं कोड । पुरवीं लाड आमुचा ॥3॥

ENGLISH TRANSLATION

I desire the fruit that the great ones attained, but I lack their strength.

O Lord, lead me to the place where the saints have gone.

How can we be matched with the elders? We cannot attain that station.

Says Tuka, fulfill my longing; indulge this wish of mine.

IN PLAIN WORDS

I want the fruit that the great ones reached. But I do not have their strength in me. The saints have gone to that place; O Lord, bring me there too. How can we be matched with the elders? We cannot reach that high station on our own. Tuka says: grant my wish; indulge this longing of mine.

WHAT IT MEANS

Tukaram wants the very destination the great souls attained, and admits at once that he lacks the power to climb there himself. He will not pretend to be the equal of the elders; he says plainly that their station is beyond his reach by his own effort. So the whole abhanga becomes a request for transport rather than achievement: take me to where the saints already are. He asks God to indulge him, to treat his longing as a child's wish a father would simply fulfill out of love.

GATHA 0922 *Prayers*

Plea to a rich Father, ask for my share

मराठी मूळ

कैवल्याच्या तुह्मां घरीं । रासी हरी उदंड ॥1॥
मजसाठीं कां जी वाणी । नव्हे धणी विभागा ॥ध्रु.॥
सर्वा गुणीं सपुरता । ऐसा पिता असोनी ॥2॥
तुका ह्मणे पांडुरंगा । जालों सांगा सन्मुख ॥3॥

ENGLISH TRANSLATION

In Your home of kaivalya, O Hari, there are heaps of abundance.

Why then should there be shortage for me? I am not even the owner of my own share.

You are a father complete in every virtue.

Says Tuka, O Panduranga, I have come before You. Speak to me.

IN PLAIN WORDS

In your house, Hari, the treasure of kaivalya lies in heaps. Why then should there be any shortage for me? I am not even the owner of my own share. You are a father complete in every virtue. Tuka says: O Panduranga, I have come and stood before you. Speak to me.

WHAT IT MEANS

Tukaram approaches God as a son before a wealthy father. The wealth here is kaivalya, final liberation, and he sees it piled high in God's house. The complaint is filial: with such abundance in the family, why is the child left wanting, denied even the portion that is rightly his? He leans on the relationship, naming God a father perfect in every good quality, so that withholding would be unworthy of him. Then he simply presents himself, standing face to face, and asks for the one thing a waiting child wants: a word, a response.

GATHA 0923 *Appeals and Exhortations*

Exhortation, look in the mirror of the self

मराठी मूळ

आपलाल्या तुह्मी रूपासी समजा । कासया वरजा आरसिया ॥1॥
हें तों नव्हे देहबुद्धीचें कारण । होइल नारायणें दान केलें ॥ध्रु.॥
बब्रूचिया बाणें वर्मासि स्पर्शावें । हें तों नाहीं ठावें मोकलित्या ॥2॥
तुका ह्मणे बहु मुखें या वचना । सत्याविण जाणा चाल नाहीं ॥3॥

ENGLISH TRANSLATION

Know your own true form. Why do you fault the mirror?

This is not a matter of body-consciousness; it is a gift that Narayana has bestowed.

An arrow must strike the vital spot, but the one who merely releases it does not know this.

Says Tuka, many mouths speak many words, but know that without truth, nothing avails.

IN PLAIN WORDS

Know your own true form. Why do you blame the mirror? This is not the doing of body-thinking; it is a gift that Narayana has given. An arrow has to strike the vital spot, but the one who only lets it fly does not know this. Tuka says: many mouths speak many words. Without truth, none of it gets anywhere.

WHAT IT MEANS

Tukaram tells the seeker to stop faulting the mirror for the face it shows: see your own real nature instead of blaming what reflects it back. He warns that this seeing cannot be manufactured by the ego's effort; it comes as God's gift. The arrow image sharpens the point: it is not enough to loose words into the air, the shaft must land on the vital spot, and the careless archer never learns where that is. So the closing line cuts at empty talk: many tongues say many fine things, but without truth behind them nothing reaches its mark.

GATHA 0924 *Faith and Trust*

Faith, the diamond does not become glass

मराठी मूळ

न मनावी चिंता तुह्मीं संतजनीं । हिरा स्पटिकमणी केंवि होय ॥1॥
पडिला प्रसंग स्तळा त्या सारिखा । देखिला पारिखा भाव कांहीं ॥ध्रु.॥
बहुतांसी भय एकाचिया दंडें । बहुत या तोंडें वचनासी ॥2॥
तुका ह्मणे नाहीं वैखरी बा सर । करायाचे चार वेडे वेडे ॥3॥

ENGLISH TRANSLATION

O saints, do not entertain worry. Can a diamond ever become a mere crystal?

Whatever situation arises, one responds accordingly; I have seen some trace of this detachment.

Many fear the punishment meant for one offender, and many mouths speak these words.

Says Tuka, vaikhari holds no power here. Those who only enact the outer forms are fools, fools indeed.

IN PLAIN WORDS

Saints, do not let worry into your minds. Can a diamond ever become mere glass? Whatever situation comes, one meets it as it asks; I have seen some of that detachment. Many take fright at the punishment meant for one offender, and many mouths repeat the same words. Tuka says: mere speech has no power here. Those who only act out the outer forms are fools, fools indeed.

WHAT IT MEANS

Tukaram steadies his fellow seekers against fear: a true thing keeps its nature, and a diamond can never sink into being common glass. The settled soul simply meets each circumstance as it comes, with the calm of detachment. He notes how fear spreads by contagion, a crowd trembling at a threat aimed at one, all repeating the same anxious words. Against that he sets the test of reality: outward show and recited phrases carry no weight. To go through the motions of devotion without inward truth is folly, and he says it twice.

GATHA 0925 *Surrender and Acceptance*

Surrender, handing over the whole burden

मराठी मूळ

यथाविधि पूजा करी । सामोग्री तोंवरि हे नाहीं ॥1॥
आतां माझा सर्व भार । तूं दातार चालविसी ॥ध्रु.॥
मंगळ तें तुह्मी जाणां । नारायणा काय तें ॥2॥
तुका ह्मणे समपिनला । तुज विठ्ठला देहभाव ॥3॥

ENGLISH TRANSLATION

I would worship You with proper rites, but I lack the materials for it.

Now You, the Bountiful One, carry my entire burden and conduct it forward.

You know what is auspicious, O Narayana.

Says Tuka, I have surrendered to You, O Vitthal, this very sense of being the body.

IN PLAIN WORDS

I would worship you with the proper rites, but I do not have the materials for them. Now you, the giver, carry my whole burden and lead it forward. You know what is auspicious, Narayana; you know what that is. Tuka says: I have given it over to you, Vitthal, this very sense of being the body.

WHAT IT MEANS

Tukaram cannot perform formal worship; he lacks the ritual articles for it. Rather than fail, he turns the lack into surrender, handing his entire load to God and asking God to carry it forward in his place. He no longer tries to decide what is right or auspicious; he leaves that judgment to Narayana, who knows. The final offering is the deepest one: not flowers or rites but the body-sense itself, the conviction of being this body, laid at Vitthal's feet. When even that is given away, nothing of his own is left to manage.

GATHA 0926 *The Necessity of Experience*

The found secret, the only vessel

मराठी मूळ

भवसिंधूचें हें तारूं । मज विचारूं पाहातां ॥1॥
चित्तीं तुझे धरिन पाय । सुख काय तें तेथें ॥ध्रु.॥
माझ्या खुणा मनापाशीं। तें या रसीं बुडालें ॥2॥
तुका ह्मणे वर्म आलें । हातां भलें हें माझ्या ॥3॥

ENGLISH TRANSLATION

When I consider it, this is the vessel to cross the ocean of existence.

I shall hold Your feet in my chitta; all happiness resides there.

My inner marks are with the mind, and that mind is drowned in this bliss.

Says Tuka, the secret has come into my hands. This is my good fortune.

IN PLAIN WORDS

When I look into it, this is the boat that carries me across the ocean of birth and death. I will hold Your feet in my mind. What other happiness is there than that? My inner marks are kept in my mind, and that mind has drowned in this sweetness. Tuka says: the secret has come into my hands. This is my good fortune.

WHAT IT MEANS

Tukaram has found one thing and named it as everything. The world is an ocean you cannot cross on your own, and he says Vitthal's feet are the boat. So he keeps his mind fixed on those feet, and asks what happiness could possibly lie anywhere else. The deepest signs of his own self, the marks he kept inside, have dissolved into the sweetness of this attention. He calls it a secret because it cannot be argued out; it can only be received, and he says it has fallen into his hands.

GATHA 0927 *Ecstasy and Joy*

Ecstasy, the senses made pure by the Name

मराठी मूळ

पाहातां श्रीमुख सुखावलें सुख । डोळयांची भूक न वजे माझी ॥1॥
जिव्हे गोडी तीन अक्षरांचा रस । अमृत जयास फिकें पुढें ॥ध्रु.॥
श्रवणीची वाट चोखाळली शुद्ध । गेले भेदाभेद वारोनियां ॥2॥
महामळें मन होतें जें गांदलें । शुद्ध चोखाळलें स्पटिक जैसें ॥3॥
तुका ह्मणे माझ्या जीवाचें जीवन । विठ्ठल निधान सांपडलें ॥4॥

ENGLISH TRANSLATION

Gazing upon Your blessed face, my joy overflows, yet the hunger of my eyes is never satisfied.

On my tongue is the sweetness of those three syllables, before which even nectar tastes bland.

The path of my ears has been purified; all distinctions of difference are swept away.

My mind, which was soiled by great impurities, has become clear as crystal.

Says Tuka, the treasure that is Vitthal, the very life of my jiva, has been found.

IN PLAIN WORDS

When I gaze on His blessed face, joy fills me with joy, and the hunger of my eyes will not go. On my tongue is the taste of three syllables; before it, even nectar is flat. The path of my ears has been swept clean and pure, and difference and no-difference are driven away. My mind, which was caked with great filth, has become clear like crystal. Tuka says: the very life of my life, the treasure that is Vitthal, has been found.

WHAT IT MEANS

Tukaram describes what happens when the senses are turned wholly toward God. The face of Vitthal feeds his eyes, yet the eyes only grow hungrier, because this joy does not satiate and dull, it deepens. The Name on his tongue makes nectar itself taste flat, and the ears, scoured clean, no longer split the world into difference and sameness. The mind that was thick with impurity has gone clear as crystal. He names the cause plainly: Vitthal, the life of his life, has been found, and that finding is what purifies every sense at once.

GATHA 0928 *Ecstasy and Joy*

Ecstasy, the embrace that ends duality

मराठी मूळ

हा चि परमानंद आळंगीन बाहीं । क्षेम देतां ठायीं द्वैत तुटे ॥1॥
बोलायासि मात मन निवे हरषें चित्त । दुणी वाढे प्रीत प्रेमसुख ॥ध्रु.॥
जनांत भूषण वैकुंठीं सरता । फावलें स्वहिता सर्वभावें ॥2॥
तुटला वेव्हार माया लोकाचार । समूळ संसार पारुषला ॥3॥
तुका ह्मणे हा विठ्ठल चि व्हावा । आणिकी या जीवा चाड नाहीं ॥4॥

ENGLISH TRANSLATION

This is the supreme bliss: I shall embrace Him in my arms. When we clasp each other, all duality is destroyed.

When I speak with Him, my mind is soothed, my chitta rejoices in delight, and the joy of love doubles.

He is the ornament among people and the accepted one in Vaikuntha. One's own welfare is fully attained through Him in every way.

All worldly dealings, all illusion and social custom, are cut away at the root. Samsara itself has withered and dried up.

Says Tuka, let there be only Vitthal. This jiva desires nothing else.

IN PLAIN WORDS

This itself is the highest bliss: I will hold Him in my arms. When we embrace, on the spot, all duality breaks. When I speak with Him my mind grows calm, my heart leaps with joy, and the love, the sweetness of love, doubles. He is the ornament among people and the honored one in Vaikuntha; through Him my own good is gained in every way. All dealings, all illusion and social custom, are cut. Worldly life has withered from the root. Tuka says: let there only be Vitthal. This soul wants nothing else.

WHAT IT MEANS

Tukaram pushes love past worship into union, and names the price and the prize together. The embrace is not a figure of speech to him; in it, the gap between worshipper and worshipped breaks open, and duality ends. Speaking with Vitthal calms his mind and doubles his love, and he sees that the one who is honored both among people and in heaven is the whole of his own good. The cost is everything else: business, illusion, social custom, the entire round of worldly life, all cut away at the root. His final word leaves no room to bargain: only Vitthal, and nothing besides.

GATHA 0929 *Prayers*

Prayer, God as the nursing mother

मराठी मूळ

आमुची कृपाळू तूं होसी माउली । विठ्ठले साउली शरणागता ॥1॥
प्रेमपान्हा स्तनीं सदा सर्वकाळ । दृष्ट हे निर्मळ अमृताची ॥ध्रु.॥
भूक तान दुःख वाटों नेदीं सीण । अंतरींचा गुण जाणोनियां ॥2॥
आशा तृष्णा माया चिंता दवडीं दुरी । ठाव आह्मां करीं खेळावया ॥3॥
तुका ह्मणे लावीं संताचा सांगात । जेथें न पवे हात किळकाळाचा ॥4॥

ENGLISH TRANSLATION

You are our compassionate mother, O Vitthal, sheltering those who seek refuge.

The milk of love flows ever from Your breast. Your gaze is pure and nectarous.

You do not let hunger, thirst, sorrow, or weariness touch us, knowing well our inner nature.

Drive far away desire, craving, illusion, and worry. Make a place for us to play freely.

Says Tuka, keep me in the company of saints, where the hand of the shrieking one cannot reach.

IN PLAIN WORDS

You are our merciful mother, O Vitthal, the shade for those who come for refuge. The milk of love is in Your breast, always, at every hour; Your gaze is pure and full of nectar. You do not let hunger, thirst, sorrow, or weariness touch us, because You know the nature within us. Drive far away desire, craving, illusion, and worry. Make a place for us to play freely. Tuka says: keep me in the company of the saints, where the hand of the shrieking one cannot reach.

WHAT IT MEANS

Tukaram prays to God as a mother, not a master, and asks to be cared for like a child at the breast. Vitthal is the shade for whoever takes refuge, the milk of love always flowing, the gaze that is pure nectar; a mother knows her child's inner state and shields it from hunger and pain. So he asks that desire, craving, illusion, and worry be carried far off, and that a safe space be cleared where he can simply play. The last line names the place of safety: the company of the saints, which he calls the one ground that death, the shrieking one, cannot reach into.

GATHA 0930 *The Saints*

The saints, the true inheritance

मराठी मूळ

जेथें जावें तेथें कपाळ सरिसें । लाभ तो विशेषें संतसंगें ॥1॥
पूर्व पुण्यें जरि होतीं सानुकूळ । अंतरायमूळ नुपजे तेथें ॥ध्रु.॥
भाग्य तरी नव्हे धन पुत्र दारा । निकट वास बरा संतांपायीं ॥2॥
तुका ह्मणे हे चि करावी मिरासी । बळी संतांपाशीं द्यावा जीव ॥3॥

ENGLISH TRANSLATION

Wherever one goes, one's fate follows along. True gain comes only through the company of saints.

If past merits were favorable, no obstacles would arise at the root of the path.

Real fortune is not wealth, children, or a spouse. Dwelling near the feet of saints is the true good.

Says Tuka, this alone is the true inheritance: to offer one's very jiva at the saints' feet.

IN PLAIN WORDS

Wherever you go, your fate goes with you. The real gain is found above all in the company of saints. If past merits are favorable, no obstacle springs up at the root of the path. True fortune is not wealth, not sons, not a wife. To dwell close, at the feet of the saints, is the real good. Tuka says: make this alone your inheritance: to lay down your very life at the saints' feet.

WHAT IT MEANS

Tukaram measures fortune against the only thing he counts as gain. Wherever you travel, your own karma travels with you, so changing your circumstances changes nothing; the one real gain is the company of saints. He bluntly denies the usual prizes: wealth, sons, a spouse are not fortune at all. What is fortune is to live near the feet of the holy, where past merit clears the obstacles from the path. He calls this the one inheritance worth claiming, and sets its full price: to offer your very life there.

GATHA 0931 *Renunciation*

Renunciation, one firm resolve

मराठी मूळ

आतां कांहीं सोस न करीं आणीक । धरीन तें एक हें चि दृढ ॥1॥
जेणें भवसिंधु उतरिजे पार । तुटे हा दुस्तर गर्भवास ॥ध्रु.॥
जोडीन ते आतां देवाचे चरण । अविनाश धन परमार्थ ॥2॥
तुका ह्मणे बरा जोडला हा देह । मनुष्यपणें इहलोका आलों ॥3॥

ENGLISH TRANSLATION

Now I shall strive for nothing else. I hold firm to this one resolve alone.

That resolve by which one crosses to the far shore of the ocean of existence, and this terrible womb-dwelling, so hard to escape, is cut away.

I shall now earn the feet of God: the imperishable wealth, the supreme purpose.

Says Tuka, this human body is well obtained. I have come to this world in human form.

IN PLAIN WORDS

Now I will crave nothing else. I hold to this one thing, and hold it firm. The resolve by which the ocean of birth and death is crossed, and this hard, terrible dwelling in the womb is cut off. Now I will earn the feet of God: the wealth that never perishes, the highest purpose. Tuka says: this body has been well gained. I have come into this world in human form.

WHAT IT MEANS

Tukaram narrows his whole life down to a single resolve and names why it is worth everything. He renounces all other longing and fixes on one thing alone, because that one thing carries a person across the ocean of birth and death and ends the painful cycle of being born again and again. The feet of God, he says, are the only wealth that does not perish and the only true aim. The poem closes by naming the rare chance: a human birth, which he calls well gained precisely because it makes this resolve possible.

GATHA 0932 *The Power of the Name*

The Name, wealth for the final hour

मराठी मूळ

जतन करीन जीवें । शुद्धभावें करूनी ॥1॥
विठ्ठल विठ्ठल हें धन । जीवन अंतकाळींचें ।ध्रु.॥
वदनळ हें संचित सारुं । बरवा करुं उदिम हा ॥2॥
तुका ह्मणे हृदयपेटी । ये संपुटीं सांटवूं ॥3॥

ENGLISH TRANSLATION

I shall guard it with my very jiva, with pure devotion.

The name Vitthal, Vitthal is my wealth, my sustenance at the final hour.

I shall invest this accumulated store and carry on this blessed trade.

Says Tuka, I shall store it in the casket of my heart.

IN PLAIN WORDS

I will guard it with my very life, keeping it with a pure heart. The name Vitthal, Vitthal is my wealth, my sustenance at the hour of death. I will spend down this stored merit and carry on this good trade. Tuka says: I will store it away in the casket of my heart.

WHAT IT MEANS

Tukaram treats the Name as treasure, and the whole poem speaks in the language of trade. He vows to guard the name Vitthal with his life and a clean heart, because it is the one wealth that will sustain him at the moment of death, when nothing else holds. He will invest his accumulated merit into this single trade, the repeating of the Name, as the only commerce worth doing. The closing image is a locked casket: the heart, where this wealth is stored safe until it is needed.

GATHA 0933 *The Nature of God*

Nature of God, the great Lord made easy

मराठी मूळ

एवढा प्रभु भावें । तेणें संपुष्टी राहावें ॥1॥
होय भक्तीं केला तैसा । पुरवी धरावी ते इच्छा ॥ध्रु.॥
एवढा जगदानी। मागे तुळसीदळ पाणी ॥2॥
आला नांवा रूपा । तुका ह्मणे जाला सोपा ॥3॥

ENGLISH TRANSLATION

So great a Lord, yet He is content through devotion alone.

He becomes whatever His devotee makes Him; He fulfills the wish that is held.

So mighty a giver to the world, yet He asks only for a tulsi leaf and water.

Says Tuka, He has taken name and form and become easy to reach.

IN PLAIN WORDS

So great a Lord, yet through devotion He will stay shut up small. He becomes whatever His devotee makes Him; He fulfills the wish that is held for Him. So vast a giver to the world, yet He asks for only a tulsi leaf and water. Tuka says: He has come into name and form, and so He has become easy.

WHAT IT MEANS

Tukaram marvels at how the infinite makes itself small for love. The Lord who holds the whole world will let Himself be held in a tiny space, content with devotion alone, and will take whatever shape His devotee gives Him. The one who gives everything to the world asks in return only a leaf of tulsi and a little water, the offerings of the poor. The point lands in the last line: by taking on a name and a form, the unreachable God has made Himself easy to reach, which is the whole mercy of it.

GATHA 0934 *Ecstasy and Joy*

Ecstasy, the union that ends sin and merit

मराठी मूळ

भाग्यें ऐसी जाली जोडी । आतां घडी विसंभेना ॥1॥
विटेवरी समचरण । संतीं खुण सांगितली ॥ध्रु.॥
अवघें आतां काम सारूं । हा चि करूं कैवाड ॥2॥
तुका ह्मणे खंडूं खेपा । पुढें पापापुण्याच्या ॥3॥

ENGLISH TRANSLATION

By good fortune such a union has been made. Now I cannot be parted from it for even a moment.

The saints have revealed the sign: those even feet upon the brick.

I shall set aside all other work now; I shall take up this one cause alone.

Says Tuka, I shall sever the future rounds of sin and merit.

IN PLAIN WORDS

By good fortune such a union has come to me. Now I cannot bear to be parted from it even for a moment. The even feet upon the brick: the saints have shown me the sign. Now I will set aside every other task. This is the one work I will do. Tuka says: I will cut off the coming rounds of sin and merit.

WHAT IT MEANS

Tukaram speaks as one who has been joined to God and now cannot stand to be away from Him for an instant. He credits the saints with showing him the sign, the two level feet of Vitthal standing on the brick at Pandhari, as the place to fix his gaze. Having found it, he lays down all other work and takes up this alone as his single occupation. The closing claim is the radical one: he will sever even the future cycle of sin and merit, because both are bonds that keep the soul turning, and union with God ends the turning altogether.

GATHA 0935 *Devotion to Vitthal*

Devotion, the mind made wholly one

मराठी मूळ

पतिव्रते जैसा भ्रतार प्रमाण । आह्मां नारायण तैशापरी ॥1॥
सर्वभावें लोभ्या आवडे हें धन । आह्मां नारायण तैशापरी ॥2॥
तुका ह्मणे एकविध जालें मन । विठ्ठला वांचून नेणे दुजें ॥3॥

ENGLISH TRANSLATION

As a faithful wife holds her husband as her authority, so is Narayana to us.

As one consumed by greed loves wealth with his whole being, so is Narayana to us.

Says Tuka, my mind has become wholly one. It knows nothing other than Vitthal.

IN PLAIN WORDS

As a faithful wife holds her husband as her whole measure, so Narayana is to us. As a greedy man, with his whole heart, loves wealth, so Narayana is to us. Tuka says: my mind has become one. It knows nothing other than Vitthal.

WHAT IT MEANS

Tukaram reaches for two everyday loves to say how total his devotion is. The faithful wife treats her husband as her one standard for everything; the miser loves his money with every fiber of his being. He takes both of those single-minded attachments and says: that is exactly what Narayana is to us, the one measure, the one love. The poem ends by naming the result without ornament: his mind has become one undivided thing, and it can no longer recognize anything except Vitthal.

GATHA 0936 *Devotion to Vitthal*

Devotion, the Name on every faculty

मराठी मूळ

विठ्ठल गीतीं गावा विठ्ठल चित्तीं ध्यावा । विठ्ठल उभा पाहावा विटेवरी ॥1॥
अनाथाचा बंधु विठ्ठल कृपासिंधु । तोडी भवबंधु यमपाश ॥ध्रु.॥
तो चि शरणागतां हा विठ्ठल मुक्तिदाता । विठ्ठल या संतांसमागमें ॥2॥
विठ्ठल गुणनिधि विठ्ठल सर्व सिद्धि। लागली समाधि विठ्ठलनामें ॥3॥
विठ्ठलाचें नाम घेतां जालें सुख। गोडावलें मुख तुका ह्मणे ॥4॥

ENGLISH TRANSLATION

Sing Vitthal in your songs, meditate on Vitthal in your chitta, behold Vitthal standing upon the brick.

Vitthal is the friend of the helpless, the ocean of mercy. He severs the bonds of samsara and the noose of Yama.

He alone is the giver of liberation to those who surrender. Vitthal is found in the company of saints.

Vitthal is the treasure of virtues, the source of all attainments. Through Vitthal's name, samadhi is attained.

Says Tuka, by taking Vitthal's name, my mouth has grown sweet.

IN PLAIN WORDS

Sing Vitthal in your songs, hold Vitthal in your mind, look on Vitthal standing upon the brick. Vitthal is the brother of the helpless, the ocean of mercy; He cuts the bonds of worldly life and the noose of Yama. He alone gives liberation to those who surrender; Vitthal is found in the company of the saints. Vitthal is the treasure of all virtues, the source of every attainment; through Vitthal's name, deep stillness comes. Tuka says: when I take Vitthal's name, joy comes, and my mouth has turned sweet.

WHAT IT MEANS

Tukaram sets one name to every act of the body and mind: sing it, meditate on it, gaze on Vitthal upon the brick. He stacks up what that name does, naming the stakes each time: Vitthal is brother to the helpless, an ocean of mercy who cuts the bonds of worldly life and even the noose of death, and gives liberation to anyone who surrenders. He locates where the living God is found, in the company of the saints, and what the Name brings, the deep stillness of samadhi. The closing line is plain and bodily: the very taste of saying the Name has turned his mouth sweet.

GATHA 0937 *Devotion to Vitthal*

Devotion, catching God with the saints

मराठी मूळ

विठो सांपडावया हातीं । ठावी जाली एक गती । न धरीं भय चित्तीं । बळ किती तयाचें ॥1॥
लागे आपण चि हातीं । किंव भाकावी काकुलती । करी मग चित्तीं । असेल तें तयाचें ॥ध्रु.॥
एकलिया भावबळें । कैं सांपडे तो काळें । वैष्णवांच्या मेळें। उभा ठाके हाकेसी ॥2॥
बांधा माझिया जीवासी । तुका ह्मणे प्रेमपाशीं । न सोडीं तयासी । सर्वस्वासी उदार ॥3॥

ENGLISH TRANSLATION

To catch hold of Vitthal, I have learned one sure way. I hold no fear in my chitta; how much strength does He hold?

He comes into your hands on His own; why not beg with pitiful entreaty? Then He does whatever is in His chitta.

By the force of solitary devotion alone, how will He ever be caught? But in the company of the Vaishnavas, He stands ready at their call.

Says Tuka, bind my jiva with the rope of love. I will not let go of Him, for He is generous with all that He has.

IN PLAIN WORDS

To catch Vitthal in my hands, I have learned one sure way. Hold no fear in your mind: how much strength does He really have? He comes into your hands of His own accord; so why not beg Him with pitiful pleading? Then He does whatever is in His heart. By the force of lonely devotion alone, when will He ever be caught? But in the gathering of the Vaishnavas, He stands ready at a single call. Tuka says: bind my soul with the rope of love. I will not let Him go, for He gives away all that He has.

WHAT IT MEANS

Tukaram shares a strategy for laying hold of God, and the surprise is how gentle it is. He says to drop fear, because against love God has no real strength to resist; He comes into your hands on His own. So the way is not force but pitiful pleading, surrendering and letting God then do as He pleases. The key turn is in the third verse: devotion practiced alone, in isolation, rarely catches Him, but in the company of the Vaishnavas He stands ready at a single call. So Tuka asks to be bound with the rope of love and vows never to release the God who, once caught, gives away everything He has.

GATHA 0938 *The Saints*

Praise of the saints, all heaven waits on them

मराठी मूळ

वाट वैकुंठीं पाहाती । भक्त कैं पां येथें येती । तयां जन्ममरणखंती । नाहीं चित्तीं परलोक ॥1॥
धन्यधन्य हरिचे दास। तयां सुलभ गर्भवास । ब्रह्मादिक करिती आस । तीर्थावास भेटीची ॥ध्रु.॥
कथाश्रवण व्हावयास । यमधर्मा थोर आस । पाहे रात्रदिवस। वाट कर जोडोनियां ॥2॥
रिद्धिसिद्धी न पाचारितां । त्या धुंडिती हरिभक्तां । मोक्ष सायोज्यता । वाट पाहे भक्तांची ॥3॥
असती जेथें उभे ठेले । सदा प्रेमसुखें धाले । आणीक ही उद्धरिले । महादोषी चांडाळ ॥4॥
सकळ करिती त्यांची आस । सर्वभावें ते उदास । धन्यभाग्य त्यांस । तुका ह्मणे दरुषणें ॥5॥

ENGLISH TRANSLATION

In Vaikuntha they watch the road, waiting for when the devotees will come. Those devotees carry no grief of birth and death, no grief over the afterlife in their chitta.

Blessed, blessed are the servants of Hari. Even the womb is easy for them. Brahma and the other gods long for the pilgrimage of meeting them.

Yama Dharma greatly desires to hear the sacred stories, watching day and night with folded hands.

Riches and powers come unsummoned, seeking out the devotees of Hari. Liberation itself waits at the path of the devotees.

Wherever they stand, they are forever filled with the joy of love, and they uplift even the greatly faulted and the most despised.

All beings long for them, yet they themselves remain wholly detached. Says Tuka, blessed is the fortune of those who receive their darshan.

IN PLAIN WORDS

In Vaikuntha they watch the road, waiting for the day the devotees come. Those devotees carry no grief of birth and death. There is no anxiety about the afterlife in their hearts. Blessed, blessed are the servants of Hari. Even the womb is easy for them. Brahma and the gods long to make the pilgrimage of meeting them. Yama, lord of dharma, longs to hear the sacred stories; he watches day and night with folded hands. Riches and powers come unsummoned, seeking out the devotees of Hari. Liberation itself waits at the path of these devotees. Wherever they stand, they are forever full of the joy of love. They lift up even the greatly faulted and the most despised. All beings long for them, yet they themselves stay wholly detached. Tuka says: blessed is the fortune of those who receive their darshan.

WHAT IT MEANS

Tukaram reverses the usual picture of heaven waiting at the end of the road, and puts Hari's devotees at the center instead. Vaikuntha, Brahma, and even Yama, the very judge of the dead, all stand in longing for these servants of Hari, who are free of the fear of birth, death, and the afterlife. The powers and the liberation that ordinary seekers strain after come on their own and wait at the devotee's feet. The mark of such a person is twofold: they are full of love's joy yet wholly detached, and they raise up even the lowest, the most despised. The stakes Tukaram names are simple: nearness to such a devotee, their darshan, is the highest fortune, higher than any heaven.

GATHA 0939 *Worldly Metaphors*

Warning against the counterfeit, gold over copper

मराठी मूळ

सोनें दावी वरी तांबें तयापोटीं । खरियाचे साटीं विकुं पाहे ॥1॥
पारखी तो जाणे तयाचे जीवींचें । निवडी दोहींचें वेगळालें ॥ध्रु.॥
क्षीरा नीरा कैसें होय एकपण । स्वादीं तो चि भिन्न भिन्न काढी ॥2॥
तुका ह्मणे थीता नागवला चि खोटा । अपमान मोटा पावईल ॥3॥

ENGLISH TRANSLATION

One shows gold on the surface but hides copper within, hoping to sell it for the price of the real thing.

But the expert assayer knows the inner truth of his jiva and separates the two apart.

Just as milk and water may seem one, the one who discerns the taste separates them out.

Says Tuka, the one who stands firm in falsehood is already exposed. Great dishonor shall befall him.

IN PLAIN WORDS

One shows gold on the surface but hides copper inside, hoping to sell it for the price of the real thing. But the assayer knows the inner truth of his soul and separates the two apart. Milk and water may look like one thing; the one who tastes them separates them out. Tuka says: the one who stands firm in falsehood is already exposed. Great dishonor will come to him.

WHAT IT MEANS

Tukaram is warning against the pretense of holiness, the copper hidden under a coat of gold. The point is the assayer: there is one who tests, and the surface plating fools no one who knows how to look within. As a taster separates milk from water, the truth of a person's inner life is told apart from the show they put on. The warning is not contempt for the pretender but a hard fact about the pretense: false coin passes only until it meets the test, and then comes shame. Read against oneself, it asks where one is plating over copper and calling it gold.

GATHA 0940 *Worldly Metaphors*

Self-ruin, the man who breaks his own raft

मराठी मूळ

फोडुनि सांगडी बांधली माजासी । पैल थडी कैसी पावे सहजीं ॥1॥
आपला घात आपण चि करी । आणिकां सांगतां नाइके तरी ॥ध्रु.॥
भुकेभेणें विष देऊ पाहे आतां । आपल्या चि घाता करुं पाहे ॥2॥
तुका ह्मणे एक चालतील पुढें । तयांसी वांकडें जातां ठके ॥3॥

ENGLISH TRANSLATION

One breaks apart a raft and ties the planks around his waist. How will he ever reach the far shore this way?

He brings ruin upon himself. Even when others warn him, he does not listen.

Out of fear of hunger he now reaches for poison, seeking to bring about his own destruction.

Says Tuka, those who walk a straight path move forward. Those who go crooked stumble and are stopped.

IN PLAIN WORDS

One breaks apart a raft and ties the planks around his waist. How will he ever reach the far shore that way? He brings ruin on himself. Even when others warn him, he will not listen. Out of fear of hunger he now reaches for poison, working his own destruction. Tuka says: those who walk a straight path move forward. Those who go crooked stumble and are stopped.

WHAT IT MEANS

Tukaram paints a man who destroys the very thing meant to carry him across, then straps the wreckage to his body and wonders why he cannot cross. The far shore is liberation; the raft is the means given for crossing, and the man dismantles it with his own hands. He pictures the same folly again: someone so afraid of going hungry that he swallows poison, choosing certain death over a passing want. The thread is willful self-ruin that refuses every warning. The closing line names the stakes plainly: the straight path moves forward, the crooked one stumbles and is stopped, so the choice of path is the whole matter.

GATHA 0941 *Autobiography*

The teacher's compassion, I cannot watch them drown

मराठी मूळ

उपकारासाटीं बोलों हे उपाय । येणेंविण काय आह्मां चाड ॥1॥
बुडतां हे जन न देखवे डोळां । येतो कळवळा ह्मणउनि ॥2॥
तुका ह्मणे माझे देखतिल डोळे । भोग देते वेळे येईल कळों ॥3॥

ENGLISH TRANSLATION

It is for the sake of helping others that I speak these remedies. Beyond this, I have no other concern.

I cannot bear to watch people drowning before my eyes. Compassion rises within me.

Says Tuka, my eyes see clearly. When the time of bhoga comes, the truth of these words will become known.

IN PLAIN WORDS

It is for the sake of helping others that I speak these remedies. Beyond this, I have no other concern. I cannot bear to watch people drowning before my eyes. Compassion rises in me. Tuka says: my eyes see clearly. When the time of reaping comes, the truth of these words will be known.

WHAT IT MEANS

Tukaram explains why he speaks at all: not for his own gain, but to help others, because he cannot stand by while people drown in the world. The remedies he offers are pressed out of compassion, not from any wish to be heard. He claims his sight is clear, that he sees what others do not. The stakes are deferred to the time of bhoga, the reckoning when each soul reaps what it has sown: only then, he says, will the truth of his warnings be proved. It is the stance of one who speaks unwelcome words now so they may be vindicated later.

GATHA 0942 *Appeals and Exhortations*

Exhortation to wake, drop your cleverness

मराठी मूळ

आठवे देव तो करावा उपाव । येर तजीं वाव खटपटा ॥1॥
होई बा जागा होई वा जागा । वाउगा कां गा सिणसील ॥ध्रु.॥
जाणिवेच्या भारें भवाचिये डोहीं । बुडसी तों कांहीं निघेसि ना ॥2॥
तुका ह्मणे देवा पावसील भावें । जाणतां तें ठावें कांहीं नव्हे ॥3॥

ENGLISH TRANSLATION

If you remember God, seek that remedy. Abandon all other struggles; they are empty and useless.

Wake up, please wake up! Why do you tire yourself in vain?

Under the weight of your own cleverness, you sink in the deep pool of samsara and never rise again.

Says Tuka, you will reach God through bhava. Knowing, on its own, takes you nowhere.

IN PLAIN WORDS

If you remember God, take up that remedy. Drop all the other struggles; they are empty and useless. Wake up, please wake up. Why do you wear yourself out for nothing? Under the weight of your own cleverness you sink in the deep pool of samsara and never rise. Tuka says: you will reach God through bhava. Knowing, by itself, takes you nowhere.

WHAT IT MEANS

Tukaram calls a sleeper to wake before he drowns. The only remedy worth taking up is the remembrance of God; every other scheme and exertion is wasted effort. He names the precise thing that pulls a person under: not ignorance but cleverness, the weight of one's own learning, which sinks the soul in the deep pool of samsara. The closing line draws the sharp line he means: bhava, loving devotion, reaches God, while knowledge on its own carries one nowhere. The stake is plain and urgent, drowning or rising, and the choice is between trusting the mind and trusting the heart's love.

GATHA 0943 *Renunciation*

Renunciation, refusing to deal in wealth and praise

मराठी मूळ

माझ्या मुखावाटा नयो हें वचन । व्हावें संतान द्रव्य कोणां ॥1॥
फुकाचा विभाग पतनदुःखासी । दोहींमुळें त्यासी तें चि साधे ॥ध्रु.॥
नाइकावी निंदा स्तुति माझ्या कानें । सादर या मनें होऊनियां ॥2॥
तुका ह्मणे देव असाध्य यामुळें । आशामोहजाळें गुंतलिया ॥3॥

ENGLISH TRANSLATION

Let these words never leave my mouth: that any person receive offspring or wealth.

Such gratuitous dispensing only leads to the grief of downfall; both lead to the same result.

Let neither slander nor praise reach my ears, nor be received with an attentive mind.

Says Tuka, God becomes unattainable because of this: one is caught in the net of desire and delusion.

IN PLAIN WORDS

Let these words never leave my mouth: that any person should gain offspring or wealth. Such free dispensing leads only to the grief of downfall; both ends meet in the same ruin. Let neither slander nor praise reach my ears, nor be taken in with an eager mind. Tuka says: God becomes unreachable because of this, when one is caught in the net of desire and delusion.

WHAT IT MEANS

Tukaram refuses the role of a wonder-worker who hands out children and riches, and prays such words never pass his lips. He sees that granting these gifts only feeds the very desires that lead to a fall; giver and receiver alike are dragged down. He extends the refusal to his own ears: he wants neither blame nor flattery to enter and stir his mind. The reason he gives is the stake itself: God becomes unattainable to anyone caught in the net of craving and delusion, and gifts, fame, and the appetite for praise are the strands of that net. The poem is a deliberate shutting of doors that the world thinks of as rewards.

GATHA 0944 *The Necessity of Experience*

Inner experience, the heart is its own witness

मराठी मूळ

चित्त ग्वाही तेथें लौकिकाचें काई । स्वहित तें ठायीं आपणापें ॥1॥
मनासी विचार तो चि साच भाव । व्यापक हा देव अंतर्बाहीं ॥ध्रु.॥
शुद्ध भावा न लगे सुचावा परिहार । उमटे साचार आणिके ठायीं ॥2॥
भोगित्यासी काज अंतरीचें गोड । बाहिरल्या चाड नाहीं रंगें ॥3॥
तुका ह्मणे भाव शुद्ध हें कारण । भाट नारायण होईल त्यांचा ॥4॥

ENGLISH TRANSLATION

When chitta itself is the witness, what use is public opinion? True self-interest lies within oneself.

Whatever arises as true reflection in the mind is itself true bhava, for God pervades all things, within and without.

Pure bhava needs no external justification; its truth shines forth of its own accord.

The one whose whole concern is the inner sweetness cares nothing for outward colors.

Says Tuka, pure bhava is the very cause. Narayana Himself will become the bard of such a soul.

IN PLAIN WORDS

When the heart itself is the witness, what use is the opinion of the world? True good lies within oneself. Whatever rises as true reflection in the mind is itself true bhava, for this God fills all things, within and without. Pure bhava needs no outside defense; its truth shows of its own accord. The one whose whole care is the inner sweetness has no need of outward show. Tuka says: pure bhava is the cause of everything. Narayana Himself will become the bard of such a soul.

WHAT IT MEANS

Tukaram locates the test of devotion inside, not in public opinion. When the heart is its own witness, the verdict of the crowd no longer matters, and one's real good is found within. Because God pervades everything, inside and out, whatever truly rises in the mind is itself genuine bhava and needs no external justification; it shines on its own. The person fixed on inner sweetness stops caring how things look from outside. The claim is bold and meant to land: where bhava is pure, Narayana Himself becomes that soul's praise-singer, so the only thing worth securing is the purity of the heart, not the approval of others.

GATHA 0945 *Surrender and Acceptance*

Surrender, these are not my words

मराठी मूळ

नव्हती माझे बोल । अवघें करितो विठ्ठल ॥1॥
कांहीं न धरावी खंती । हित होइल धरा चित्तीं ॥ध्रु.॥
खोटी ते अहंता । वाट टाकिली सांगतां ॥2॥
ज्याचें तो चि जाणें । मी मापाडें तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

These are not my own words. Vitthal does everything.

Hold no sorrow; keep this in your chitta: your good will come.

False is that ego-pride. In the very telling, the path to abandon it has been shown.

Says Tuka, He alone knows what is His. I am merely His measure-holder.

IN PLAIN WORDS

These are not my own words. Vitthal does everything. Hold no sorrow; keep this in your heart: your good will come. False is that ego-pride. In the very telling, the way to drop it has been shown. Tuka says: He alone knows what is His. I am only His measure-holder.

WHAT IT MEANS

Tukaram empties himself of authorship: the words are not his, Vitthal does it all. From this he draws a comfort for the listener, telling them to let go of grief because their good is assured. The obstacle he names is the false sense of I, the ego-pride, and he says the cure is already given in the act of speaking these words, which themselves point the way out. He ends by making himself small: God alone knows what belongs to Him, and Tukaram is merely the one who holds the measure, the vessel through which the grain is poured. The whole abhanga hands the doing back to God.

GATHA 0946 *Renunciation*

Discipline, walling off desire

मराठी मूळ

वासनेच्या मुखीं अदळूनि भीतें । निर्वाहापुरतें कारण तें ॥1॥
या नांवें अंतरा आला नारायण । चित्तसमाधान खुण त्याची ॥ध्रु.॥
सर्वकाळ हा चि करणें विचार । विवेकीं सादर आत्मत्वाचे ॥2॥
तुका ह्मणे जों जों भजनासी वळे । अंग तों तों कळे सन्निधता ॥3॥

ENGLISH TRANSLATION

Erect a wall before the mouth of desire; allow only what is needed for sustaining life.

This is the sign that Narayana has entered within: the settling of chitta is His mark.

At all times, with discernment, be attentive to the nature of the Self.

Says Tuka, the more one turns toward devotion, the more one feels God's nearness.

IN PLAIN WORDS

Build a wall before the mouth of desire; allow only what is needed to sustain life. This is the sign that Narayana has come within: the settling of the heart is His mark. At all times make this your reflection; with discernment, stay attentive to the nature of the Self. Tuka says: the more one turns toward devotion, the more one feels God's nearness.

WHAT IT MEANS

Tukaram gives a plain discipline: dam the mouth of desire, and let through only what bare living requires. He then tells how to know it is working: when the heart grows quiet, that settled stillness is itself the sign that Narayana has entered within. The work is constant, a steady, discerning attention to the Self rather than a single act. The closing line states the reward as a direct ratio: the more one turns toward devotion, the nearer God is felt to be. So restraint is not bleak self-denial here but the clearing in which God's presence becomes tangible.

GATHA 0947 *The Necessity of Experience*

Inner experience, renunciation by renunciation

मराठी मूळ

चिंतनें अचिंत राहिलों निश्चळ । तें चि किती काळ वाढवावें ॥1॥
अबोल्याचा काळ आतां ऐशावरी । वचनाची उरी उरली नाहीं ॥ध्रु.॥
करूं आला तों तों केला लवलाहो । उरों च संदेहे दिला नाहीं ॥2॥
तुका ह्मणे मोह परते चि ना मागें । ह्मणउनि त्यागें त्याग जाला ॥3॥

ENGLISH TRANSLATION

Through contemplation I abided in the state of no-thought, still and motionless. How long should one go on prolonging even that?

The time of silence has come upon me now. Not even a residue of speech remains.

Whatever came to be done was done swiftly, leaving no room for doubt.

Says Tuka, attachment would simply not retreat. And so through renunciation itself, renunciation was accomplished.

IN PLAIN WORDS

Through contemplation I came to rest in no-thought, still and unmoving. How long should one keep prolonging even that? The time of silence has come upon me now. Not even a trace of speech is left. Whatever there was to do was done at once, leaving no room for doubt. Tuka says: attachment simply would not retreat. And so by renunciation itself, renunciation was accomplished.

WHAT IT MEANS

Tukaram describes the far end of the inner journey, where even contemplation has done its work and left him in motionless stillness, and he wonders how long one should keep dwelling there. Silence has now overtaken him, so complete that no residue of speech remains. Everything that needed doing was finished swiftly, with no doubt left to linger. The final paradox is the heart of it: attachment would not let go on its own, so the very act of renouncing had itself to be renounced, until renunciation completed itself. He is naming a state past method, where the means dissolve into the end.

GATHA 0948 *The Necessity of Experience*

Inner experience, the formless and the form

मराठी मूळ

निर्गुणाचे घ्यावें गुणासी दर्शन । एकाएकीं भिन्न भेद घडे ॥1॥
तुह्मां आह्मां आतां न पडे यावरी । आहों तें चि बरी जेथें तेथें ॥ध्रु.॥
आपणापासुनी नसावें अंतर । वेचिलें उत्तर ह्मणउनि ॥2॥
तुका ह्मणे अंगा आली कठिन्यता । आमच्या अनंता तुह्मां ऐसी ॥3॥

ENGLISH TRANSLATION

The nirguna must take darshan of the saguna. Suddenly, separateness and difference arise.

Between You and me, no such thing falls now. We are as we are, wherever we are.

There should be no distance from one's own self. The answer has been spent, and so it is.

Says Tuka, firmness has come upon this body. Our Ananta, such is Your nature.

IN PLAIN WORDS

The formless must take darshan of the form. All at once, separateness and difference arise. Now nothing of that kind falls between You and me. We are as we are, wherever we are. There should be no distance from one's own self. The answer has been spent, and so it stands. Tuka says: a firmness has come upon this body. Our Ananta, such is Your own nature.

WHAT IT MEANS

Tukaram speaks from the meeting point of the nirguna and the saguna, the formless God and God with form. The moment the formless looks upon a form, separateness and difference spring up, the very gap between worshipper and worshipped. But he says that gap has now closed between him and God: they simply are as they are, with no distance left, since there can be no separation from one's own self. He reports a firmness, a settledness, that has come over his whole being. The closing turn gives the reason: this unshakable nature is God's own, Ananta's, and Tukaram has come to share in it, so the steadiness in him is really the steadiness of God.

GATHA 0949 *The Necessity of Experience*

Inner experience, made of You, nothing lacking

मराठी मूळ

तुज च पासाव जालोंसों निर्माण । असावें तें भिन्न कासयानें ॥1॥
पाहावा जी ठायीं करूनि विचार । नुन्य कोठें फार असे चि ना ॥ध्रु.॥
ठेविलिये ठायीं आज्ञोचें पाळण । करूनि जतन राहिलोंसें ॥2॥
तुका ह्मणें आतां बोलतसें स्पष्ट । जालों क्रियानष्ट तुह्माऐसा ॥3॥

ENGLISH TRANSLATION

From You alone I have come into being. Why should what is, be separate from You?

Look, having deliberated here: there is nowhere any excess or lack at all.

In the place where I was kept, nurturing it, preserving it carefully, I have remained.

Says Tuka, now I speak plainly. I have become kriyaanashta, like You.

IN PLAIN WORDS

From You alone I came into being. Why should what is be separate from You? Look, after thinking it over here: there is nowhere any excess or any lack at all. In the place where I was set, I have stayed, tending it, guarding it with care. Tuka says: now I speak plainly. I have become free of all doing, just like You.

WHAT IT MEANS

Tukaram traces his whole being back to a single source: he arose from God alone, so he asks why anything that exists should stand apart from God at all. He invites a calm inspection and reports the finding, that nowhere is there any surplus or any want; all is full and complete as it is. He has simply stayed where he was placed, keeping watch over it. The plain confession at the end carries the weight: he has become kriyaanashta, emptied of all sense of being the doer, and in this he says he has become like God. The claim is bold and not to be softened: identity with the divine through the loss of doership.

GATHA 0950 *Longing and Separation*

Wounded love, the open nerve

मराठी मूळ

प्रीतिभंग माझा केला पांडुरंगा । भक्तिरस सांगा कां जी तुह्मीं ॥1॥
ह्मणऊनि कांहीं न ठेवीं चि उरी । आलों वर्मावरी एकाएकीं ॥ध्रु.॥
न देखों चि कांहीं परती माघारी । उरली ते उरी नाहीं मुळीं ॥2॥
तुका ह्मणे आला अंतरासी खंड । तरि माझें तोंड खविळलें ॥3॥

ENGLISH TRANSLATION

You have broken my love, O Panduranga. Why did You reveal the bhakti-rasa, sir?

Therefore I keep nothing in reserve. I have come to the vital point suddenly.

I see nothing going back at all. Whatever remainder remained is not there at the root.

Says Tuka, a rupture has come to the inner being. And so my face has grown bitter.

IN PLAIN WORDS

You have broken my love, Panduranga. Why did you ever show me the sweetness of bhakti, tell me that? So now I keep nothing back in reserve. All at once I have come to the raw and vital spot. I see nothing of me turning back; whatever was left in me is not there at the root anymore. Tuka says: a rupture has come to my inmost being, and so my mouth has turned bitter.

WHAT IT MEANS

Tukaram is accusing God of cruelty for a strange reason: God let him taste devotion in the first place. Once the sweetness of bhakti was shown, the longing it woke could not be unfelt, and now its breaking cuts to the nerve. He says he has held nothing in reserve and has nowhere to retreat; the very root of him has been emptied out. The bitterness in his mouth is not turning away from God but the wound of a love that has been opened and not yet answered.

GATHA 0951 *Longing and Separation*

Doubt in devotion, the restless mind

मराठी मूळ

लटिका ऐसा ह्मणतां देव । संदेहसा वाटतसे ॥1॥
ऐसें आलें अनुभवा । मज ही सेवा करिता ॥ध्रु.॥
शून्याकारी बहु मोळा । भेंडोळा हे पवाडे ॥2॥
तुका ह्मणे ताळी नाहीं । एके ठायीं चपळत्वें ॥3॥

ENGLISH TRANSLATION

When one calls God false like this, it feels like something resembling doubt.

Such has come to experience, even to me, while doing seva.

In the form of the void, very loose: these praises are a bundled skein.

Says Tuka, there is no taal. In one place, with quickness.

IN PLAIN WORDS

When a man calls God false, it feels like something close to doubt. This is what has come to my own experience, even while I am doing my service. In the shape of emptiness there is a great loose tangle; these praises are a bundled skein. Tuka says: there is no steady beat. In one single place the mind keeps darting about.

WHAT IT MEANS

Tukaram is honest about a doubt that rises in the middle of his own devotion. Even while serving, the thought comes that God seems unreal, and he admits this feels uncomfortably like real doubt. He sees his own praises as a tangled skein wound around an emptiness, and he cannot hold a steady rhythm: the mind keeps darting even when fixed in one place. The poem names the unsettled inner state that devotion does not automatically cure, and refuses to pretend the restlessness is not there.

GATHA 0952 *Longing and Separation*

Bold complaint, matching God's indifference

मराठी मूळ

जैशासाठीं तैसें हावें । हें बरवें कळलेंसे ॥1॥
उदास तूं नारायणा । मी ही ह्मणा तुह्मी च ॥ध्रु.॥
ठका महाठक जोडा । जो धडफुडा लागासी ॥2॥
एकांगी च भांडे तुका । नाहीं धोका जीवित्वें ॥3॥

ENGLISH TRANSLATION

For whatever purpose, one must become accordingly. This good thing has become known.

You are udasina, O Narayana. I too, I say, am You Yourself.

Cheat, great cheat, a pair. The direct one is the one who gets it.

Says Tuka, I argue alone, on one side. There is no danger to the jiva.

IN PLAIN WORDS

You must become whatever the situation asks of you; I have learned this well. You stay indifferent, Narayana, so I say I too am only You yourself. Cheat and great cheat, we make a pair; the one who comes at it straight is the one who gets caught. Tuka says: I will quarrel alone, one against you, and there is no risk to my life.

WHAT IT MEANS

Tukaram answers God's coldness by mirroring it back. If God can stay detached and aloof, then Tukaram will claim he is no different from God himself, and meet indifference with indifference. He casts the two of them as a matched pair of tricksters, where the one who approaches honestly is the one who gets fooled. The defiance is the point: he will press his case alone, unafraid, because in his own life there is nothing left to lose.

GATHA 0953 *Longing and Separation*

Severance, love that meets only in thought

मराठी मूळ

बहुतां रीती काकुलती । आलों चित्तीं न धरा च ॥1॥
आतां काशासाटीं देवा । मिथ्या हेवा वाढवूं ॥ध्रु.॥
तुह्मां आह्मां जाली तुटी । आतां भेटी चिंतनें ॥2॥
तुका ह्मणे लाजिरवाणें । आधर जिणें इच्छेचें ॥3॥

ENGLISH TRANSLATION

I have come pleading in many ways; still You do not hold me in Your chitta.

Why then, O God, should I nourish this vain longing any further?

Between You and me the bond has broken. Now our meeting will be only in thought.

Says Tuka, it is a matter of shame: a life that leans upon desire.

IN PLAIN WORDS

I have come pleading in many ways, and still you do not hold me in your heart. Then why, God, should I go on feeding this empty longing? The bond between you and me has snapped. Now our meeting will happen only in thought. Tuka says: it is a shameful thing, a life that leans on its own desire.

WHAT IT MEANS

After pleading again and again without response, Tukaram decides to stop. He chooses to break off the visible bond rather than keep nourishing a longing that God seems not to return. The meeting will now happen only inwardly, in thought, since outwardly there is nothing. The closing line turns the blade on himself: a life propped up by its own wanting is something to be ashamed of, so the renunciation is also a confession about the neediness of his own desire.

GATHA 0954 *Longing and Separation*

Betrayed prayer, calling God back

मराठी मूळ

आश्चर्य तें एक जालें । मना आलें माझिया ॥1॥
मढएापाशीं करुणा केली । तैसी गेली वृथा हे ॥ध्रु.॥
न यावा तो कैसा राग । खोटें मग देखोनि ॥2॥
तुका ह्मणे कैंचा बोला । शोध विठ्ठला माझिया ॥3॥

ENGLISH TRANSLATION

One strange thing has come to my mind.

I showed compassion to a dead thing, and that compassion went entirely to waste.

How can one not feel anger upon seeing such falseness?

Says Tuka, where are Your words now? Come, search for me, O my Vitthal.

IN PLAIN WORDS

One strange thing has come into my mind. I poured out my compassion before a dead thing, and it went entirely to waste. How can a man not feel anger when he sees such falseness? Tuka says: where have your words gone now? Come, search me out, my Vitthal.

WHAT IT MEANS

Tukaram describes the shock of pouring his heart out and getting nothing back, as if he had spent his tenderness on something lifeless. The anger he names is the anger of feeling deceived after trusting. Yet the bitterness does not end in rejection: he turns and demands that God keep his word. The last line reverses the whole complaint into a summons, telling Vitthal to come and seek him out, which is itself an act of refusing to let the bond go.

GATHA 0955 *The Moral Ideal*

Integrity in service, no flattery for hire

मराठी मूळ

मागायाची नाहीं इच्छा । जो मी ऐसा संकोचों ॥1॥
लटिकियाची न करूं स्तुति । इच्छा चित्तीं धरूनि ॥ध्रु.॥
हिशोबें तें आलें घ्यावें । हें तों ठावें सकळांसी ॥2॥
तुका ह्मणे स्वामिसेवा । येथें देवा काशाची ॥3॥

ENGLISH TRANSLATION

I have no desire to beg. I hold myself back in this way.

I will not offer false praise while holding desire in my chitta.

What comes by honest reckoning, that one should accept. Everyone knows this much.

Says Tuka, this is the Lord's own service. What room is there for reward here, O God?

IN PLAIN WORDS

I have no wish to beg; this is how I hold myself back. I will not offer false praise while hiding a want in my heart. What comes by honest reckoning, that one should take; everyone knows this much. Tuka says: this is the Lord's own service, so what room is there here for any reward, God?

WHAT IT MEANS

Tukaram sets a code for how he will serve God: no begging and no flattery offered to get something in return. He will accept only what comes through honest dealing, the way anyone settles a fair account. The closing turn raises the whole thing higher: serving the Lord is not a transaction at all, so the question of payment does not even belong here. The poem holds devotion clean of the bargaining instinct, and quietly examines the self that would otherwise praise in order to be paid.

GATHA 0956 *Longing and Separation*

Silence over ritual, only the true meeting counts

मराठी मूळ

पाठवणें पडणें पायां । उद्धार वांयां काशाचा ॥1॥
घडलें तें भेटीसवें । दिसेल बरवें सकळां ॥ध्रु.॥
न घडतां दृष्टादृष्टी। काय गोष्टी कोरडएा ॥2॥
अबोल्यानें असे तुका । अंतर ऐका साक्षीतें ॥3॥

ENGLISH TRANSLATION

Sending messages and falling at feet: what liberation comes of it? All of it is wasted.

What truly happens, happens in the meeting itself. Only that will look right to everyone.

Without seeing each other face to face, all talk is dry and hollow.

Says Tuka, I remain in silence. Hear the witness within.

IN PLAIN WORDS

Sending messages, falling at the feet: what rescue ever comes of it? All of it is wasted. What truly happens, happens in the meeting itself; only that will look right to everyone. Without seeing each other face to face, all the talk is dry and hollow. Tuka says: I stay in my silence. Hear the witness within.

WHAT IT MEANS

Tukaram dismisses the outward motions of devotion, the messages sent and the prostrations made, as getting no one anywhere on their own. What matters is the real meeting, the direct seeing of God face to face; without that, every word is dry. So he chooses silence over more empty talk and gestures. He appeals instead to the inner witness, the one who sees the heart directly, since that is the only audience before whom his case is honestly settled.

GATHA 0957 *Devotion to Vitthal*

Refuge found, the fearless place

मराठी मूळ

अभयाचें स्थळ । तें हें एक अचळ ॥1॥
तरि धरिला विश्वास । ठेलों होउनियां दास ॥ध्रु.॥
पुरली आवडी । पायीं लागलीसे गोडी ॥2॥
तुका ह्मणे कंठीं नाम । अंगीं भरलें सप्रेम ॥3॥

ENGLISH TRANSLATION

This is the one immovable place of fearlessness.

Therefore I placed my trust here and became a servant.

My longing is fulfilled; sweetness has taken hold at Your feet.

Says Tuka, Your name is on my throat, and love has filled my every limb.

IN PLAIN WORDS

This is the one unshakable place of fearlessness. So I placed my trust here and became a servant. My longing is fulfilled; a sweetness has taken hold at your feet. Tuka says: your name is in my throat, and love has filled my every limb.

WHAT IT MEANS

After so much complaint and ache, this poem rests. Tukaram has found a place that does not move and does not threaten, and on that ground he commits himself as a servant. The restless longing of the other poems is here answered: a sweetness settles at God's feet and the wanting is stilled. The Name on his throat and the love filling his body are the signs that the search has arrived, that refuge has been taken and held.

GATHA 0958 *Longing and Separation*

Demand for the real, no more half-measures

मराठी मूळ

संदेह निरसे तरि रुचिकर । फिक्यासी आदर चवी नाहीं ॥1॥
आतां नको मज खोटएानें फटवूं । कोठें येऊं जाऊं वेळोवेळां ॥ध्रु.॥
गेला तरि काय जीवाचें सांकडें । वांचउनि पुढें काय काज ॥2॥
तुका ह्मणे कसीं निवडा जी बरें । केलीं तैसीं पोरें आळीपायीं ॥3॥

ENGLISH TRANSLATION

If doubt is dispelled, then there is relish in it. For what is bland, there is no savour, no esteem.

Now do not dupe me with falsehood. Where am I to keep coming and going, again and again?

If the jiva departs, what of it? Having survived thus far, what work remains ahead?

Says Tuka, please judge rightly, O Lord. These children You have made fall at Your feet in supplication.

IN PLAIN WORDS

If the doubt is cleared away, then there is real taste in it; what stays bland holds no relish and no honor. Now do not cheat me with falseness. Where am I to keep coming and going, again and again? If this life departs, what of it? Having survived this far, what is left to do? Tuka says: judge it rightly, Lord. These children you have made are falling at your feet, pleading.

WHAT IT MEANS

Tukaram refuses to settle for a tepid, half-felt devotion; only the doubt cleared away gives the thing real savor. He presses God to stop putting him off with empty promises, tired of the endless coming and going with no resolution. He even waves away the loss of life itself, asking what more there is to wait for. The closing turns it into a plea for fairness: he and the others are God's own children, fallen at the feet, and he asks the Lord to judge their case honestly.

GATHA 0959 *Confession and Sin*

Confession, habit against true experience

मराठी मूळ

वदे वाणी परि दुर्लभ अनुभव । चालीचा चि वाहो बहुतेक ॥1॥
आह्मी ऐसें कैसें राहावें निश्चळ । पाठिलाग काळ जिंतितसे ॥ध्रु.॥
वाढवितां पोट दंभाचे पसारे । येतील माघारे मुदला तोटे ॥2॥
तुका ह्मणे बरें जागवितां मना । तुमच्या नारायणा अभयें करें ॥3॥

ENGLISH TRANSLATION

The tongue speaks, yet genuine experience is rare. The flow of habit carries most people along.

How are we to remain steady and still? Time pursues from behind and keeps defeating us.

In feeding the belly with the spread of hypocrisy, the principal itself will come back as loss.

Says Tuka, it is good to keep the mind awake. By Your fearless grace, O Narayana, let us act.

IN PLAIN WORDS

The tongue speaks, but real experience is rare; for most people it is only the drift of habit carrying them along. How are we to stay steady and still? Time hunts us from behind and keeps defeating us. Feed the belly with the spread of hypocrisy, and even the principal comes back as loss. Tuka says: it is good to keep the mind awake. By your fearless grace, Narayana, let us act.

WHAT IT MEANS

Tukaram draws the line between talk and real experience, admitting that most lives, including the danger in his own, run on mere habit rather than truth. He names two threats: time, which keeps wearing the soul down, and hypocrisy, the show of piety used to feed the belly, which ends up costing more than it earns. The cure he points to is wakefulness, keeping the mind alert rather than drifting. The closing leans on God's fearless grace, since the strength to act rightly is asked for, not assumed.

GATHA 0960 *Longing and Separation*

Complaint as theology, God's restless game

मराठी मूळ

उगें चि हें मन राहातें निश्चळ । तरि कां तळमळ साट होती ॥1॥
काय तुमचीं नेणों कवतुक विंदानें । सवौत्तमपणें खेळतसां ॥ध्रु.॥
नानाछंदें आह्मां नाचवावें जीवां । वाढवाव्या हांवा भलत्यापुढें ॥2॥
तुका ह्मणे तुह्मी आपुली प्रतिष्ठा । वाढवावया चेष्टा करीतसां ॥3॥

ENGLISH TRANSLATION

If this mind were to remain still and unmoving, why would torment and restlessness arise as exchange?

Who knows what playful devices are Yours? You play with supreme excellence.

You make us jivas dance in various compulsions, inflating desires before all manner of things.

Says Tuka, You are busy with the sport of enlarging Your own prestige and glory.

IN PLAIN WORDS

If this mind would simply stay still and unmoving, why would all this torment and churning arise instead? Who knows what playful tricks are yours? You play, and you play supremely well. With one device after another you make us living souls dance, swelling our cravings in front of every kind of thing. Tuka says: you are busy with this sport, enlarging your own prestige and glory.

WHAT IT MEANS

Tukaram throws the blame for human restlessness back onto God, half in accusation and half in awe. If the mind could just be still, there would be no torment; since it cannot, he reasons that the unrest must be God's own doing. He pictures God as a master player who makes the living souls dance through their cravings, dangling desire before them at every turn. The sharp last line says God does all this to magnify his own glory, naming the suspicion that the whole restless world is the Lord's game while keeping it inside the relationship of devotee and Lord.

GATHA 0961 *The Necessity of Experience*

Turning the tables, the path of selfhood

मराठी मूळ

आह्मी बळकट जालों फिराउनी । तुमच्या वचनीं तुह्मां गोऊं ॥1॥
जालें तेव्हां जालें मागील तें मागें । आतां वर्मलागें ठावीं जालीं ॥ध्रु.॥
तोडावया अवघ्या चेष्टांचा संबंध । शुद्धापाशीं शुद्ध बुद्ध व्हावें ॥2॥
तुका ह्मणे आह्मां आत्मत्वाची सोय । आपण चि होय तैसा चि तूं ॥3॥

ENGLISH TRANSLATION

We have grown strong again, having turned back. In Your own words, we shall now ensnare You.

What happened then, happened; let the past be past. Now the vital point has become known to us.

To sever the connection with all strivings, one must become purely awakened beside the Pure.

Says Tuka, for us there is the path of atmatva. You Yourself are just exactly that.

IN PLAIN WORDS

We have grown strong again, having turned back. With your own words we will now bind you. What happened then is done; let the past stay in the past. Now the vital point has become known to us. To cut the link with all our strivings, one must become pure and awake beside the Pure. Tuka says: for us there is the way of the Self. You yourself are exactly that.

WHAT IT MEANS

After the wounds and complaints, Tukaram comes back stronger and turns the relationship around: he will hold God to God's own promises. He lets the painful past go and points to what he has now grasped, the vital secret. The way forward is to sever the tie with all anxious effort and stand clean and awake beside the Pure. The closing names the heart of it, the path of atmatva, selfhood, where the devotee realizes that God is not other but is exactly what he himself is.

GATHA 0962 *Prayers*

Impatient prayer, why the delay

मराठी मूळ

तुह्मी साच नुपेक्षाल हा भरवसा । मज जाणतसां अधीरसें ॥1॥
कासया घातला लांबणी उद्धार । ठेवा करकर वारूनियां ॥ध्रु.॥
सुटों नये ऐसें कळले निरुतें । कां घ्यावें मागुतें आळवुनि ॥2॥
तुका ह्मणे तुह्मी सभाग्य जी देवा । माझा तुह्मां केवा काय आला ॥3॥

ENGLISH TRANSLATION

I trust that You, being true, will not neglect me. You know me as one who is impatient.

Why has my liberation been deferred so long? Set aside this friction and resentment.

It has become clearly known that there is no escape. Then why must I keep being called back again?

Says Tuka, You are fortunate, O God. What urgency of mine has come to You?

IN PLAIN WORDS

I trust You. You are true; You will not pass me by. You know how impatient I am. Why has my deliverance been put off so long? Set this friction aside; stop the endless quarreling. I see it clearly now: there is no escape. So why must I keep being called back again? Tuka says: You are fortunate, O God. What loss is it to You to take charge of me?

WHAT IT MEANS

Tukaram presses Vitthal on a promise he believes is owed and overdue. He starts from trust, then turns it into a complaint: if God is faithful, why is liberation deferred and why all this back and forth? He says he already knows there is no other way out, so being thrown back into the world makes no sense to him. The closing line is pointed almost to the edge of cheek: God risks nothing by saving him, so the delay is God's to answer for. It is the prayer of a soul that loves enough to argue.

GATHA 0963 *Longing and Separation*

Holding God to his title

मराठी मूळ

तुह्मां होईल देवा पडिला विसर । आह्मीं तें उत्तर यत्न केलें ॥1॥
पतितपावन ब्रीदें मिरविसी । याचा काय देसी झाडा सांग ॥ध्रु.॥
आहाच मी नव्हें अर्थाचें भुकेलें । भलत्या एका बोलें वारेन त्या ॥2॥
तुका ह्मणे देह देईन सांडणें । सहित अभिमानें ओवाळूनि ॥3॥

ENGLISH TRANSLATION

Perhaps You have forgotten, O God. We have tried our best with every word.

You parade the title Purifier of the Fallen. Now give an account of it.

I am not hungry for wealth. I will ward off that hunger with whatever word comes.

Says Tuka, I shall offer up this body, and with it all pride, waving it as an offering.

IN PLAIN WORDS

Maybe You have forgotten me, O God. We have tried everything we can say. You wear the title Purifier of the Fallen. Now give an account of it. I am not hungry for wealth. Any small word from You would end that hunger. Tuka says: I will give up this body. I will wave it away as an offering, and all my pride with it.

WHAT IT MEANS

Tukaram takes God's own reputation and holds it up as a debt. The title "Purifier of the Fallen" is a claim about who God is; Tukaram demands that God live up to it now, on him. He insists he wants nothing material, only a word, a sign of being received. The last line shows the price he will pay: he offers his body and, harder still, his pride, surrendering the very self that has been bargaining. The poem turns God's name into a promise that cannot be left unkept.

GATHA 0964 *Prayers*

Clinging, refusing to let go

मराठी मूळ

जडलों अंगाअंगीं । मग ठेवीं प्रसंगीं । कांहीं उरीजोगी। लोकीं आहे पुरती ॥1॥
ठेवीं निवारुनि आधीं । अवकाश तो चि बुद्धी । सांपडली संधी । मग बळ कोणासी ॥ध्रु.॥
गळा बांधेन पायीं । हालों नेदीं ठायिचा ठायीं । निवाड तो तई । अवकळा केलिया ॥2॥
तुका ह्मणे ठावे । तुह्मी असा जी बरवे । बोभाटाची सवे । मुळींहुनी विठोबा ॥3॥

ENGLISH TRANSLATION

I have clung to You, body against body. Now keep me close at hand. There is enough still to manage in this world.

First remove the obstacles. Clear a space, and that space itself is buddhi. Once the opportunity is seized, who has the strength to resist?

I shall bind myself to Your feet. I will not let You stir from that spot. The reckoning comes after one has been humbled.

Says Tuka, I know You well, O Vithoba. Loud crying out is in Your very nature, from the root.

IN PLAIN WORDS

I have clung to You, body against body. Now keep me close. There is still enough left to manage in this world. First clear away the obstacles. Make me some room, and that room itself is wisdom. Once I have seized the chance, who has the strength to push me off? I will bind myself to Your feet. I will not let You stir from that spot. The reckoning comes after one has been brought low. Tuka says: I know You well, O Vithoba. Crying out loud has been Your nature from the very start.

WHAT IT MEANS

Tukaram describes a grip he has no intention of loosening. He has pressed himself against God and now refuses to be set down until the work of his life is done. He asks God to clear his obstacles, then quietly redefines the cleared space as wisdom itself. Having caught hold of God's feet, he says he will pin God in place and not let him move. The final line is knowing and warm: he tells Vithoba that loud crying out has always been part of God's own way, so God can hardly fault him for crying out in turn.

GATHA 0965 *Prayers*

Asking only for what is mine

मराठी मूळ

आह्मी शक्तिहीनें । कैसें कराल तें नेणें । लिगाडाच्या गुणें । खोळंबला राहिलों ॥1॥
माझें मज देई देवा । असे ठेविला तो ठेवा । नाहीं करीत हेवा । कांहीं अधीक आगळा ॥ध्रु.॥
नाहीं गळां पडलों झोंड । तुमचें तें चि माझें तोंड । चौघां चार खंड । लांबणी हे अनुचित ॥2॥
नाहीं येत बळा । आतां तुह्मासी द्यागोपाळा । तुका ह्मणे गळा । उगवा पायां लागतों ॥3॥

ENGLISH TRANSLATION

We are without strength. We do not know what You will do. Entangled in worldly bonds, I have remained stuck.

O God, give me what is mine. Let the treasure You have kept remain. I do not covet anything extra or greater.

I have not become a burden hanging at Your neck. What is Your mouth is my mouth, in all four directions. This long delay is improper.

I have no more strength, O Gopala. Says Tuka, resolve this. I fall at Your feet.

IN PLAIN WORDS

We have no strength. We do not know what You will do. Tangled in worldly bonds, I have stayed stuck. Give me what is mine, O God. Keep the treasure You have stored away; I do not covet anything extra, anything greater. I have not hung from Your neck like a dead weight. Your mouth and mine are one, in all four directions. This long delay is not right. I have no strength left now, O Gopala. Tuka says: untangle this. I fall at Your feet.

WHAT IT MEANS

Tukaram makes a careful, almost legal plea: he asks not for riches but only for what is rightfully his. He admits he is weak and snared in the world, unable to free himself. He insists he has not been a burden or a beggar at God's neck; his voice and God's are one, so the delay in answering shames them both. The closing surrender is plain: his

strength is gone, and he drops at Gopala's feet asking only that the knot be loosed. It is the prayer of someone claiming a birthright, not a favor.

GATHA 0966 *Confession and Sin*

Confession, kept far by want of devotion

मराठी मूळ

काय कृपेविण घालावें सांकडें । निंश्चती निवाडें कोण्या एका ॥1॥
आहों तैसीं पुढें असों दीनपणें । वेचूनि वचनें करुणेचीं ॥ध्रु.॥
धरूं भय आतां काय वाहों चिंता । काय करूं आतां आप्तपण ॥2॥
तुका ह्मणे आह्मी भावहीन जीव । ह्मणउनी देव दुरे दुरी ॥3॥

ENGLISH TRANSLATION

Without Your grace, what pressure can I bring? Let there be a final verdict, one way or another.

Let me remain as I am, in all my lowliness, expending words of compassion.

Should I carry fear now? Should I bear worry? What use now is claiming kinship?

Says Tuka, we are jivas devoid of devotion. That is why God stays far, far away.

IN PLAIN WORDS

Without Your grace, what pressure can I bring? Let there be a final verdict, one way or the other. Let me stay as I am, in all my lowliness, spending words of pleading. Should I hold fear now? Should I carry worry? What use is it now to claim kinship with You? Tuka says: we are souls empty of devotion. That is why God stays far, far away.

WHAT IT MEANS

Tukaram asks for a final answer and then sits down to wait in his own poverty. He sees that he has no leverage over God except grace itself, so he keeps spending the only thing he has, words of longing. He sets down fear, worry, and even the easy claim of being God's relative, since none of these can move God. The last line turns the gaze back on himself: God seems far away not because God is cold but because the soul is empty of real devotion. The honesty is the point, not the despair.

GATHA 0967 *Longing and Separation*

Longing, the servant left forgotten

मराठी मूळ

नाहीं उल्लंघिले कोणाचे वचन । मज कां नारायण दुरी जाला ॥1॥
अशंकितें मनें करीं आळवण । नाहीं समाधान निंश्चतीचें ॥ध्रु.॥
दासांचा विसर हें तों अनुचित । असे सर्व नीत पायांपाशीं ॥2॥
तुका ह्मणे तुह्मां लाज येत नाहीं । आह्मां चिंताडोहीं बुडवितां ॥3॥

ENGLISH TRANSLATION

I have not transgressed anyone's word. Why then has Narayana become distant from me?

With an undoubting mind I keep calling out, yet the certainty of His reassurance does not come.

To forget one's servant is not fitting. All right conduct and justice reside at Your feet.

Says Tuka, are You not ashamed to drown us in this deep pool of worry?

IN PLAIN WORDS

I have not broken anyone's word. Why then has Narayana grown distant from me? With an unwavering mind I keep calling out, yet the peace of being reassured never comes. To forget Your servant is not fitting. All right conduct and justice rest at Your feet. Tuka says: are You not ashamed to drown us in this deep pool of worry?

WHAT IT MEANS

Tukaram protests an absence he has done nothing to earn. He has kept faith and broken no promise, so God's distance feels like injustice rather than punishment. He keeps calling without doubt, but the answering calm never arrives. He reminds Narayana that forgetting one's own servant goes against the very justice that lives at God's feet. The last line is bold to the edge of accusation: he asks whether God feels no shame at leaving his devotees to drown in worry. The boldness is itself a form of trust.

GATHA 0968 *Longing and Separation*

Longing, weaker than a mother's love

मराठी मूळ

जीव जायवरी सांडी करी माता । हे तों आश्चर्यता बाळकाची ॥1॥
दुर्बळ कीं नाहीं आइकत कानीं । काय नारायणीं न्यून जालें ॥ध्रु.॥
क्षणक्षणा माझा ने घावा सांभाळ । अभाग्याचा काळ ऐसा आला ॥2॥
तुका ह्मणे नाहीं वचनासी रुचि । फल कटवें चि तें तें होय ॥3॥

ENGLISH TRANSLATION

A mother endures to the point of giving up her very life for the sake of her child. Such is the wonder of an infant's power.

Is He weak then, that He does not hear with His own ears? What deficiency has arisen in Narayana?

Moment by moment, You must keep watch over me. The time of the ill-fated one has come to this.

Says Tuka, my own words have lost all relish. Whatever fruit comes now is bitter and astringent.

IN PLAIN WORDS

A mother will give up her own life for her child. Such is the power of an infant. Is He weak, then, that He cannot hear with His own ears? What lack has come over Narayana? Watch over me from one moment to the next. The unlucky one's hour has come to this. Tuka says: my words have lost all their relish. Whatever fruit comes now tastes bitter and sharp.

WHAT IT MEANS

Tukaram measures God against an ordinary mother and finds God strangely lacking. A mother will die for her infant; the helpless child commands that much love. So why does Narayana, who is not weak, seem not to hear? He begs for moment by moment care, naming himself the unlucky one whose time has turned hard. The closing image is bleak: even his own words have gone flat, and everything tastes bitter. He is not denying God's power; he is pleading that it be turned toward him as a mother's is toward her child.

GATHA 0969 *Longing and Separation*

Longing, calling out and getting silence

मराठी मूळ

ह्मणउनी दास नव्हे ऐसा जालों । अनुभवें बोलों स्वामीपुढें ॥1॥
कां नाहीं वचन प्रतिउत्तराचें । मी च माझ्या वेचें अट्टाहासें ॥ध्रु.॥
कासयाने गोडी उपजावा विश्वास । प्रीती कांहीं रस वाचुनियां ॥2॥
तुका ह्मणे अगा चतुरा शिरोमणी । विचारावें मनीं केशीराजा ॥3॥

ENGLISH TRANSLATION

Therefore I have become like one who is no longer truly a servant. I speak before my Lord from my own experience.

Why is there no word, no reply? I alone exhaust myself in loud, brazen outcry.

Without some sweetness, without the very rasa of love, how can faith or affection take root?

Says Tuka, O crown jewel of the wise, O Keshiraja, reflect upon this in Your mind.

IN PLAIN WORDS

And so I have become like one who is no longer truly a servant. I speak before my Lord out of what I have lived. Why is there no word, no reply? I wear myself out alone in this loud, stubborn crying. Without some sweetness, without the very taste of love, how can faith take root, how can affection grow? Tuka says: O crown jewel of the wise, O Keshiraja, turn this over in Your mind.

WHAT IT MEANS

Tukaram speaks as a servant who feels he has stopped being one, since service without an answer hardly counts as service. He has cried out long and hard with no reply, and he names the cost: he is exhausting himself alone. Then he makes a quiet argument about how love works. Faith and affection cannot grow without some sweetness, some taste of being loved in return. He ends by appealing to God's intelligence, asking the "crown jewel of the wise" to simply consider the matter. He is asking God to be reasonable about love.

GATHA 0970 *Confession and Sin*

Confession, refusing a hollow vocation

मराठी मूळ

काय आतां आह्मीं पोट चि भरावें । जग चाळवावें भक्त ह्मुण ॥1॥
ऐसा तरि एक सांगा जी विचार । बहु होतों फार कासावीस ॥ध्रु.॥
काय कवित्वाची घालूनियां रूढी । करूं जोडाजोडी अक्षरांची ॥2॥
तुका ह्मणे काय गुंपोनि दुकाना । राहों नारायणा करुनी घात ॥3॥

ENGLISH TRANSLATION

Should I now merely fill my belly and go on deceiving the world, calling myself a devotee?

If so, then tell me this clearly, sir, for I am deeply, sorely distressed.

Should I make a show of poetic craft, merely stitching letters together?

Says Tuka, should I stay enmeshed in this shop, O Narayana, and bring only ruin upon myself?

IN PLAIN WORDS

Should I just fill my belly now and go on fooling the world by calling myself a devotee? If that is all, then tell me plainly, sir; I am deeply, sorely distressed. Should I make a show of poetry, just stitching letters together? Tuka says: should I stay tangled in this shop, O Narayana, and bring nothing but ruin on myself?

WHAT IT MEANS

Tukaram interrogates his own calling and rejects every counterfeit version of it. He refuses to be a devotee in name only, someone who lives off the role while deceiving people. He refuses to treat his poems as mere craft, clever arrangements of words with no living God behind them. The image of a "shop" names the danger sharply: turning devotion into a trade that profits him and ruins his soul. He puts the question to Narayana directly, asking for clarity rather than letting himself drift into a comfortable fraud. The poem is a vow against spiritual self-deception.

GATHA 0971 *Prayers*

Prayer, show me the secret

मराठी मूळ

वर्म तरि आह्मां दावा । काय देवा जाणें मी ॥1॥
बहुतां रंगीं हीन जालों । तरि आलों शरण ॥ध्रु.॥
द्याल जरि तुह्मी धीर । होईल िस्थर मन ठायीं ॥2॥
तुका ह्मणे सत्ताबळें । लडिवाळें राखावीं ॥3॥

ENGLISH TRANSLATION

Show me the secret, O God. What do I know of it?

I have become lowly across so many colours of life, and so I have come to Your refuge.

If You would grant me steadiness, my mind would settle in its own place.

Says Tuka, by the force of Your sovereign authority, protect these beloved, pampered children of Yours.

IN PLAIN WORDS

Show me the secret, O God. What do I know of it? I have grown lowly across so many turns of life, so I have come to Your refuge. If You grant me steadiness, my mind will settle in its own place. Tuka says: by the force of Your sovereign power, protect these pampered children of Yours.

WHAT IT MEANS

Tukaram admits he does not know the hidden key to the path and asks God to show it to him. Worn down through many phases of life, he comes not as an expert but as a refugee. His one request is steadiness, because a settled mind would come to rest on its own. The closing line leans on God's authority and tenderness at once. He calls the devotees God's spoiled, beloved children and asks God to use sovereign power simply to keep them safe. Humility and trust carry the whole prayer.

GATHA 0972 *Devotion to Vitthal*

Devotion, the love of speaking to God

मराठी मूळ

सांगों काय नेणा देवा । बोलाची त्या आवडी ॥1॥
वांयां मज चुकुर करा । विश्वंभरा विनोदें ॥ध्रु.॥
आवडीच्या करा ऐसें। अंतर्वासें जाणतसां ॥2॥
तुका ह्मणे समाधानें । होइन मनें मोकळा ॥3॥

ENGLISH TRANSLATION

You know everything, O God, yet this love of words keeps arising.

In Your playfulness, O Vishvambhara, You slip away from me for no reason.

Do as Your affection dictates. You who dwell within already know.

Says Tuka, through contentment, my mind shall become open and free.

IN PLAIN WORDS

What can I tell You, O God, that You do not know? Still this love of words keeps rising in me. In Your playfulness You slip away from me for no reason, O Vishvambhara. Do as Your affection moves You. You who dwell within already know my heart. Tuka says: through contentment, my mind will become open and free.

WHAT IT MEANS

Tukaram knows God needs no information from him, yet he cannot stop speaking, because love wants to talk to the beloved. He reads God's apparent absences as play, not rejection, the teasing of one who is sure of being loved. He hands the matter over to God's affection and notes that God, dwelling within, already knows everything he could say. The resolution is inward: contentment, not a louder demand, is what will leave his mind open and free. The poem turns longing into a settled, playful trust.

GATHA 0973 *Prayers*

Devotion, only Your love sets me dancing

मराठी मूळ

निर्धाराचें अवघें गोड । वाटे कोड कौतुक ॥1॥
बैसलिया भाव पांयीं । बरा तई नाचेन ॥ध्रु.॥
स्वामी कळे सावधान। तरि मन उल्हासे ॥2॥
तुका ह्मणे आश्वासावें । प्रेम द्यावें विठ्ठले ॥3॥

ENGLISH TRANSLATION

Everything of firm resolve is sweet. It feels like delight and wonder.

When bhava has settled at Your feet, only then will I dance properly.

When it becomes known that the Lord is attentive, the mind exults.

Says Tuka, give me reassurance; give me Your love, O Vitthal.

IN PLAIN WORDS

When the resolve is firm, everything is sweet. It feels like delight and wonder. When my devotion has settled at Your feet, only then will I dance as I should. When I know the Lord is watching with care, my mind leaps up. Tuka says: reassure me; give me Your love, O Vitthal.

WHAT IT MEANS

Tukaram describes how everything tastes sweet once the heart is set with firm resolve. But he is honest that the resolve depends on God. His devotion has to settle at God's feet before he can truly dance, and his mind only lifts when he knows the Lord is attentive to him. So the poem ends as a request, not a boast. He asks Vitthal for

reassurance and for love, since the joy he longs to feel can only come once that love is given. Delight here is a gift waiting on God's response.

GATHA 0974 *Surrender and Acceptance*

Surrender, the cut bond

मराठी मूळ

जाली तडातोडी । अवघीं पडिलों उघडीं ॥1॥
नव्हों कोणांची च कांहीं । तुझे भरलिया वाहीं ॥ध्रु.॥
पारुशला संवसार। मोडली बैसण्याची थार ॥2॥
आतां ह्मणे तुका । देवा अंतरें राखों नका ॥3॥

ENGLISH TRANSLATION

The cutting has happened. I have fallen exposed before all.

I belong to no one now; I am carried in Your current.

This worldly life has withered away; my seat within it is broken.

Says Tuka, O God, do not keep me at a distance now.

IN PLAIN WORDS

The cutting has happened. I have fallen open before everyone. I belong to no one now. I am carried in Your current. This worldly life has withered. My seat in it is broken. Tuka says: God, do not keep me at a distance now.

WHAT IT MEANS

Tukaram speaks from the moment the old ties have already snapped. Whatever held him to ordinary life has been cut, and he stands exposed, claimed by no person and no station. He does not grieve this; he reads it as God carrying him away in a current he cannot resist. His one fear is that, having been emptied of every other belonging, he might still be left without God, so he asks only not to be kept at a distance.

GATHA 0975 *Prayers*

Prayer, the only support

मराठी मूळ

आधार तो व्हावा । ऐसी आस करीं देवा ॥1॥
तुह्मांपाशीं काय उणें । काय वेचे समाधानें ॥ध्रु.॥
सेवेच्या अभिळासें। मन बहु जालें पिसें ॥2॥
अरे भक्तापराधीना । तुका ह्मणे नारायणा ॥3॥

ENGLISH TRANSLATION

May You become my support, O God. Such is the longing I hold.

What is lacking with You? What does it cost You to grant peace?

In the longing for Your service, the mind has gone quite mad.

Says Tuka, O Narayana, You who are bound by the offenses of Your devotees.

IN PLAIN WORDS

Be my support, O God. This is the longing I hold. What is lacking with You? What does it cost You to grant peace? In longing for Your service, my mind has gone quite mad. Tuka says: O Narayana, You are bound by Your devotees' faults.

WHAT IT MEANS

Tukaram asks God to be the one thing he leans on, and then presses the request with a kind of holy logic. God lacks nothing, so granting peace costs Him nothing; why withhold it? He admits his mind has gone mad with wanting to serve. The closing line is the boldest move: he reminds Narayana that God has bound Himself to His devotees, so their failings are now His responsibility to bear, not grounds to turn away.

GATHA 0976 *Longing and Separation*

Longing, holding God to His own descent

मराठी मूळ

तुमचा तुह्मीं केला गोवा । आतां चुकवितां देवा ॥1॥
कैसें सरे चाळवणें । केलें काशाला शाहाणें ॥ध्रु.॥
कासया रूपा । नांवा आलेति गा बापा ॥2॥
तुका ह्मणे आतां । न सरे हवाले घालितां ॥3॥

ENGLISH TRANSLATION

You have entangled Yourself in Your own doing. Now You are trying to escape, O God.

How long will this game of teasing go on? Why did You make us wise at all?

Why did You take on form? Why did You come into name, O Father?

Says Tuka, now it will not do to hand this off to another.

IN PLAIN WORDS

You tangled Yourself in Your own doing. Now You are trying to slip away, O God. How long will this teasing go on? Why did You make us wise at all? Why did You take on form? Why did You come into name, O Father? Tuka says: now it will not do to hand me off to someone else.

WHAT IT MEANS

Tukaram turns the tables and holds God accountable for getting involved in the first place. God chose to take form, to take a name, to draw His devotees close and make them long for Him; that entanglement was His own act. So the present distance feels like teasing, an attempt to slip free of a bond God created. Tukaram refuses any substitute: having been awakened by God Himself, he will not be passed off to another and accept anything less than God in person.

GATHA 0977 *Devotion to Vitthal*

Devotion, single-pointed and waiting

मराठी मूळ

माझी भक्ती भोळी । एकविध भावबळी ॥1॥
मी कां पडेन निराळा । ऐसा सांडूनि सोहळा ॥ध्रु.॥
आतां अनारिसा । येथं न व्हावें सहसा ॥2॥
तुका ह्मणे जोडुनि पाय । पुढें उगा उभा राहें ॥3॥

ENGLISH TRANSLATION

My bhakti is simple and innocent, single-pointed, strong in bhava alone.

Why should I fall apart and be left out, having abandoned such a celebration?

Let there be no difference here now, not even once.

Says Tuka, joining my feet in supplication, I stand quietly before You.

IN PLAIN WORDS

My bhakti is simple and innocent, single-pointed, strong only in bhava. Why should I fall apart and be left out, having let go of such a celebration? Let there be no distance here now, not even once. Tuka says: joining my hands at Your feet, I stand quietly before You.

WHAT IT MEANS

Tukaram describes his devotion plainly: it is not clever or many-sided, only single-hearted, leaning entirely on feeling for God. Having given up everything else for this one joy, he cannot bear to be the one left outside it. So he asks that no gap open between him and God, not even for an instant. He ends in the posture of total dependence, hands joined at God's feet, standing silent and waiting.

GATHA 0978 *Devotion to Vitthal*

Devotion, intimacy without fear

मराठी मूळ

आहे तरिं सत्ता । ऐशा करितों वारता ॥1॥
अंगसंगाचीं उत्तरें । सलगीसेवेनें लेंकरें ॥ध्रु.॥
तरी निकटवासें । असों अशंकेच्या नासें ॥2॥
तुका ह्मणे रुची । येथें भिन्नता कैची ॥3॥

ENGLISH TRANSLATION

I speak with the authority born of closeness. Such are the tidings I declare.

These are the words of bodily intimacy, like children through familiar service.

We dwell in such nearness that there is no room for timidity.

Says Tuka, where there is such relish, how can there be any separateness?

IN PLAIN WORDS

If there is the right, I speak with such boldness. These are the words of bodily closeness, a child's freedom in familiar service. Living so near, let there be no timidity. Tuka says: where there is such relish, how can there be any separateness?

WHAT IT MEANS

Tukaram explains the freedom behind his bold address to God. He speaks the way a small child speaks to its parents, with no formality, because long and intimate service has earned that nearness. Such closeness leaves no room for hesitation or fear. And where there is this much shared sweetness between devotee and God, the idea of two separate beings simply dissolves; intimacy itself has erased the distance.

GATHA 0979 *The Moral Ideal*

Moral ideal, the shape of a devout day

मराठी मूळ

काळ सारावा चिंतनें । एकांतवासीं गंगास्नानें । देवाचें पूजन । प्रदक्षणा तुळसीच्या ॥1॥
युक्त आहार वेहार । नेम इंद्रियांचा सार । नसावी वासर । निद्रा बहु भाषण ॥ध्रु.॥
परमार्थ महाधन । जोडी देवाचे चरण । व्हावया जतन । हे उपाय लाभाचे ॥2॥
देह समपिनजे देवा । भार कांहीं च न घ्यावा । होईल आघवा। तुका ह्मणे आनंद ॥3॥

ENGLISH TRANSLATION

Spend your days in contemplation, bathing in the Ganga of solitude, worshipping God, circumambulating the tulsi.

Eat moderately, conduct yourself with discipline, govern your senses. Avoid excess sleep and too much talk.

The great wealth of spiritual life is won by earning God's feet. These are the means to gain that profit.

Surrender the body to God; carry no burden at all. Says Tuka, then all will become joy.

IN PLAIN WORDS

Spend your days in contemplation, bathe in the Ganga of solitude, worship God, circle the tulsi. Eat in measure, live with discipline, hold the senses in check. Do not sleep too much or talk too much. The great wealth is won by earning God's feet. These are the means to that gain. Surrender the body to God; carry no burden at all. Tuka says: then everything becomes joy.

WHAT IT MEANS

Tukaram lays out a plain rule of life for one who wants God. The day is filled with contemplation, solitude treated as a holy bathing-place, simple worship around the tulsi, moderate food, restraint of the senses, and the avoidance of idle sleep and chatter. He frames all of it as the practical means to one end: earning God's feet, the only real wealth. The final step is the largest: hand the whole body over to God and stop carrying any burden yourself, and then the whole of life turns to joy.

GATHA 0980 *The Saints*

Saints, soft as wax and hard as diamond

मराठी मूळ

मऊ मेनाहूनि आह्मी विष्णुदास । कठिण वज्रास भेदूं ऐसे ॥1॥
मेले जित असों निजोनियां जागे । जो जो जो जें मागे तें तें देऊं ॥ध्रु.॥
भले तरि देऊं गांडीची लंगोटी । नाठएाळा चि गांठीं देऊं माथां ॥2॥
मायबापाहूनि बहू मायावंत । करूं घातपात शत्रूहूनि ॥3॥
अमृत तें काय गोड आह्मांपुढें । विष तें बापुडें कडू किती ॥4॥
तुका ह्मणे आह्मी अवघे चि गोड । ज्याचें पुरे कोड त्याचेपरि ॥5॥

ENGLISH TRANSLATION

We Vishnu-servants are softer than wax, yet such that we can pierce the hardest diamond.

Dead yet alive, asleep yet awake: whatever anyone asks of us, that we give.

To the worthy we give the loincloth off our arse; to the obstinate we deal a knot on the head.

More loving than mother and father, yet more capable of striking down than an enemy.

What is nectar's sweetness before us? How bitter, after all, is poor wretched poison?

Says Tuka, we are altogether sweet, in the manner of one whose longing is fully met.

IN PLAIN WORDS

We servants of Vishnu are softer than wax, yet able to pierce the hardest diamond. Dead yet alive, asleep yet awake: whatever anyone asks of us, that we give. To the deserving we give the loincloth off our body; to the stubborn we deal a knock on the head. More loving than mother and father, yet more able to strike down than an enemy. What is nectar's sweetness before us? How bitter, after all, is poor wretched poison? Tuka says: we are wholly sweet, taking the form each one's longing calls for.

WHAT IT MEANS

Tukaram describes the strange double nature of God's servants. They are tender past softness toward the humble, and at the same time strong enough to break what is hardest; they are beyond the usual states of living and dead, sleep and waking. To the deserving they will give everything, down to the cloth on their body, but to the obstinate they answer with a blow that wakes them up. They outdo a mother in love and an enemy in striking power, beyond both nectar and poison, because they simply become whatever shape each seeker's longing requires.

GATHA 0981 *Social Criticism*

Social criticism, the inconstant base man

मराठी मूळ

गाढवाचें तानें । पालटलें क्षणक्षणें ॥1॥
तैसे अधमाचे गुण । एकविध नाहीं मन ॥ध्रु.॥
उपजतां बरें दिसे । रूप वाढतां तें नासे ॥2॥
तुका ह्मणे भुंकते वेळे । वेळ अवेळ न कळे ॥3॥

ENGLISH TRANSLATION

The braying of a donkey shifts and changes moment to moment.

Such are the qualities of the base: the mind is never of one kind.

At birth it appears good; as the form grows, that goodness is destroyed.

Says Tuka, when it barks, it knows not the right time from the wrong.

IN PLAIN WORDS

A donkey's braying shifts and changes moment to moment. So are the traits of the base man: his mind is never of one kind. At birth he looks fine; as he grows up, that goodness is ruined. Tuka says: when he barks, he does not know right time from wrong.

WHAT IT MEANS

Tukaram measures the base character by its inconstancy. Like a donkey's braying that lurches from one pitch to another, such a person's mind never holds a single shape; you cannot trust it from one moment to the next. The promise that showed at birth gets spoiled as the person grows. And like a dog that barks heedless of the hour, this kind of person speaks and lashes out with no sense of fitness or timing. The point is to recognize this driftiness, in others and in oneself, not to despise a man.

GATHA 0982 *The Moral Ideal*

Moral ideal, true purity is inward

मराठी मूळ

विटाळ तो परद्रव्य परनारी । येथुनि जो दुरी तो सोंवळा ॥1॥
गद्यें पद्यें कांहीं न धरावी उपाधी । स्वाधीन चि बुद्धि करुनी ठेवा ॥ध्रु.॥
विचाराचें कांहीं करावें स्वहित । पापपुण्यांचीत भांडवल ॥2॥
तुका ह्मणे न लगे जावें वनांतरा । विश्व विश्वंभरा सारिखें चि ॥3॥

ENGLISH TRANSLATION

Pollution is another's wealth and another's wife: one who keeps distant from these is truly pure.

In prose or verse, take on no entanglement; keep your buddhi sovereign, under your own sway.

Through discernment, attend to your own good: the capital of sin and merit is what matters here.

Says Tuka, no need to go to the forest. The world and Vishvambhara are one and the same.

IN PLAIN WORDS

Defilement is another's wealth and another's wife. Whoever stays far from these is truly pure. In prose or verse, take on no entanglement; keep your own mind free, under your own command. Through discernment, attend to your real good. The account that matters is the ledger of sin and merit. Tuka says: no need to go off to the forest. The world and Vishvambhara are one and the same.

WHAT IT MEANS

Tukaram redefines purity away from outward ritual cleanness and toward conduct. The only real defilement is coveting what is not yours, money or another's wife; keep clear of that and you are clean. Do not get tangled in clever talk or argument; keep your own mind sovereign and use discernment to weigh what actually helps you, since the true ledger is one of right and wrong deeds. And there is no need to flee to the forest to find God, because the world itself is none other than Vishvambhara, the one who fills and sustains all.

GATHA 0983 *The Saints*

Saints, the rare wish-granting one

मराठी मूळ

कल्पतरु रुया नव्हती बाभुळा । पुरविती फळा इच्छतिया ॥1॥
उदंड त्या गाई ह्मैसी आणि शेळ्या । परि त्या निराळ्या कामधेनु ॥2॥
तुका ह्मणे देव दाखवील दृष्टी । तया सवें भेटी थोर पुण्य ॥3॥

ENGLISH TRANSLATION

Wish-fulfilling trees are not thorny acacia. They give fruit to all who desire it.

There are many cows, buffaloes, and goats in abundance, yet the wish-fulfilling cow is distinct from them all.

Says Tuka, God will reveal Himself to the sight; the encounter with Him is great merit.

IN PLAIN WORDS

Wish-granting trees are not thorny acacia. They give their fruit to all who long for it. There are plenty of cows and buffaloes and goats, yet the wish-granting cow stands apart from them all. Tuka says: God will show Himself to the sight. To meet Him is great merit.

WHAT IT MEANS

Tukaram is marking how rare the true giver is. Most trees are thorn-scrub that yield nothing; the wish-granting tree, by contrast, gives fruit to every longing heart. Herds of ordinary cattle are everywhere, but the wish-granting cow, Kamadhenu, is of another order entirely. So too the saint, or God Himself, stands apart from the common run. And the promise lands plainly: God will reveal Himself to the one who seeks, and that meeting is the greatest merit a life can hold.

GATHA 0984 *Worldly Metaphors*

Hypocrisy, the show of false devotion

मराठी मूळ

जळो प्रेमा तैसा रंग । जाय भुलोनि पतंग ॥1॥
सासूसाटीं रडे सून । भाव अंतरींचा भिन्न ॥ध्रु.॥
मैंद मुखींचा कोंवळा। भाव अंतरीं निराळा ॥2॥
जैसी वृंदावनकांती । उत्तम धरूं ये हातीं ॥3॥
बक ध्यान धरी । सोंग करूनि मासे मारी ॥4॥
तुका ह्मणे सर्प डोले । तैसा कथेमाजी खुले ॥5॥

ENGLISH TRANSLATION

Cursed be the love that is mere show, like the moth that goes, deluded.

A daughter-in-law weeps for her mother-in-law, but the feeling within is different.

The monkey is soft-mouthed on the surface, but its nature within is something else.

Like the beauty of the Vrindavan shrine, excellent to take up in hand.

The crane holds the pose of meditation, performing its act, hunting for fish.

Says Tuka, the serpent sways to music; in the same way, a hypocrite blooms within the katha.

IN PLAIN WORDS

Cursed be love that is only show, like the moth that flies into the flame, deluded. A daughter-in-law weeps for her mother-in-law, but the feeling inside is something else. The monkey is soft-mouthed on the surface, but its nature within is otherwise. Like the painted beauty of a Vrindavan shrine, fine to hold in the hand. The crane holds the pose of meditation, putting on an act while it hunts for fish. Tuka says: the snake sways to the music; in just that way a fraud blooms in the holy katha.

WHAT IT MEANS

Tukaram strips the mask off counterfeit devotion. He stacks up images of inner and outer not matching: the fake mourner, the soft-mouthed monkey, the pretty shrine you only hold for show, the crane standing still as if meditating while it stalks fish, the snake swaying as if charmed by the music. Each one performs holiness while something else moves inside. The target is the hypocrite who comes alive in the sacred gathering, the katha, as a stage for display. The warning is to examine whether one's own devotion is felt within or merely performed.

GATHA 0985 *The Moral Ideal*

Moral ideal, conduct over costume

मराठी मूळ

वेशा नाहीं बोल अवगुण दूषीले । ऐशा बोला भले झणें क्षोभा ॥1॥
कोण नेणे अन्न जीवाचें जीवन । विषमेळवण विष होय ॥ध्रु.॥
सोनें शुद्ध नेणे कोण हा विचार । डांकें हीनवर केलें त्यासी ॥2॥
याती शुद्ध परि अधम लक्षण । वांयां गेलें तेणें सोंगें ही तें ॥3॥
तुका ह्मणे शूर तो चि पावे मान । आणीक मंडण भार वाही ॥4॥

ENGLISH TRANSLATION

These words do not fault the garment; they fault the character within. Do not be offended by such plain speech.

Everyone knows that food is the life of the jiva, but when poison is mixed in, it becomes deadly.

Everyone knows gold is pure; alloying it with base metal debases it.

The birth may be pure but the conduct is low; even that pretence is wasted.

Says Tuka, only the truly brave one earns respect. Others merely carry the burden of adornment.

IN PLAIN WORDS

These words do not blame the robe. They blame the bad character within. Do not take offense at such plain speech. Everyone knows food is the life of the body; but mix poison in, and it turns deadly. Everyone knows gold is pure; alloy it with base metal, and it is debased. The birth may be pure, but the conduct low, and even that disguise is wasted. Tuka says: only the truly brave one earns honor. The rest just carry the weight of their ornaments.

WHAT IT MEANS

Tukaram makes clear he is not attacking the outward sign, the holy garb or the high birth, but the rotten character it can hide. Just as nourishing food becomes poison once poison is stirred in, and pure gold loses its worth once alloyed, a pure pedigree is wasted when the conduct beneath it is low; the costume cannot redeem it. Real honor is earned by the genuinely brave and true person, not by the trappings. Everyone else is merely lugging around decoration that proves nothing. The plain speech is offered as correction, not insult, and asks each listener to check the inside, not the dress.

GATHA 0986 *The Necessity of Experience*

Realization, the self made small and vast

मराठी मूळ

अणुरणीयां थोकडा । तुका आकाशाएवढा ॥1॥
गिळुनि सांडिलें किळवर । भव भ्रमाचा आकार ॥ध्रु.॥
सांडिली त्रिपुटी । दीप उजळला घटीं ॥2॥
तुका ह्मणे आतां । उरलों उपकारापुरता ॥3॥

ENGLISH TRANSLATION

Tuka is smaller than the smallest atom, yet as vast as the sky.

Having swallowed it, I have cast away the whole form of worldly illusion and fear.

The triputi has been cast away; the lamp blazes in the vessel.

Says Tuka, now I remain only for the benefit of others.

IN PLAIN WORDS

Tuka is smaller than the smallest atom, and as wide as the sky. I have swallowed it and thrown it away: the whole shape of worldly delusion and fear. The triputi is gone. The lamp is burning inside the vessel. Tuka says: now I am left only to be of use to others.

WHAT IT MEANS

Tukaram is reporting what is left of him after realization. He has lost the fixed size of a separate self: he is now both finer than an atom and as boundless as the sky, because he no longer ends where his body ends. The form of the world, with its delusion and its fear, has been swallowed and cast off, and the triputi, the split between knower, knowing, and known, is gone, so the lamp burns clear inside him. With nothing left to gain for himself, the one thing that remains is usefulness to others.

GATHA 0987 *The Saints*

The saints' darshan, a festival day

मराठी मूळ

धन्य आजि दिन । जालें संताचें दर्शन ॥1॥
जाली पापातापा तुटी । दैन्य गेलें उठाउठीं ॥ध्रु.॥
जालें समाधान । पायीं विसांवले मन ॥2॥
तुका ह्मणे आले घरा । तो चि दिवाळीदसरा ॥3॥

ENGLISH TRANSLATION

Blessed is this day, for I have had the darshan of the saints.

All suffering of sin and affliction is cut away; all wretchedness vanished at once.

The mind has come to rest at their feet; this is my peace.

Says Tuka, the day the saints come to one's home is itself Diwali and Dussehra.

IN PLAIN WORDS

Blessed is this day. I have had the darshan of the saints. The pain of sin and affliction is cut off. My wretchedness left me at once. I am at peace. My mind has come to rest at their feet. Tuka says: the day the saints come to your home is itself Diwali and Dussehra.

WHAT IT MEANS

Tukaram is naming what the sight of holy people does to a person. Their darshan, simply seeing them, cuts off the burning of sin and lifts off the misery he was carrying, and it happens all at once, not by slow effort. His restless mind finally settles, laid down at their feet. He ends by saying their visit outshines the great festivals: where the saints come, that ordinary day is already Diwali and Dussehra.

GATHA 0988 *Prayers*

Surrender, the servant's only wealth

मराठी मूळ

हें चि माझे धन । तुमचे वंदावे चरण ॥1॥
येणें भाग्यें असों जीत । एवढें समर्पूनी चित्त ॥ध्रु.॥
सांभिाळलें देवा । मज अनाथा जी जीवा ॥2॥
जोडूनियां कर । तुका विनवितो किंकर ॥3॥

ENGLISH TRANSLATION

This alone is my wealth: to bow at Your feet.

By this good fortune may I live, having offered my entire chitta.

You have watched over this helpless jiva, O God.

Says Tuka, with folded hands, this servant makes his supplication.

IN PLAIN WORDS

This alone is my wealth: to bow at Your feet. By this good fortune may I stay alive, having given You my whole mind. You have watched over me, O God, a helpless creature. Tuka says: with folded hands, this servant makes his plea.

WHAT IT MEANS

Tukaram strips his life down to one possession and one request. He owns nothing he counts as wealth except the act of bowing at God's feet, and he asks only to go on living for the sake of that, having already handed over his entire mind. He calls himself helpless, an orphan creature, and credits God alone with having kept him safe. The poem ends as a servant's petition, made with folded hands, claiming no merit of his own.

GATHA 0989 *Appeals and Exhortations*

Self-correction, harden the mind

मराठी मूळ

फजितखोरा मना किती तुज सांगों । नको कोणा लागों मागें मागें ॥1॥
स्नेहवादें दुःख जडलेंसे अंगीं । निष्ठ हें जगीं प्रेमसुख ॥ध्रु.॥
निंदास्तुती कोणी करो दयामया । न धरीं चाड या सुखदुःखें ॥2॥
योगिराज कां रे न राहाती बैसोनी । एकिये आसनीं या चि गुणें ॥3॥
तुका ह्मणे मना पाहें विचारून । होई रे कठिण वज्राऐसें ॥4॥

ENGLISH TRANSLATION

O disgraced and shameless mind, how many times must I tell you? Do not follow after anyone.

Through attachment, suffering has clung to the body. Faithless is the pleasure of worldly love in this world.

Let anyone praise or blame; O compassionate Lord, do not hold any longing for pleasure or pain.

Why do the great yogis not remain seated on one seat? It is precisely for this quality that they do.

Says Tuka, O mind, think it over. Become hard as a thunderbolt.

IN PLAIN WORDS

Shameless, disgraced mind, how many times must I tell you? Do not go running after anyone. Through fondness, suffering has stuck to the body. The pleasure of worldly love has no faith in it. Let anyone praise or blame. O compassionate one, do not long for pleasure or for pain. Why do the great yogis stay seated, unmoving, on one seat? It is exactly for this. Tuka says: mind, think it over. Become hard as a thunderbolt.

WHAT IT MEANS

Tukaram is scolding his own mind for chasing after people and attachments. He points out the trap: it is fondness itself that has glued suffering to the body, and the comforts of worldly love cannot be trusted to last. The cure is to stop reacting to either praise or blame and to stop craving pleasure or fearing pain, which is exactly why the great yogis can sit unmoved on one seat. He tells the mind to weigh this and grow as hard and unbreakable as a thunderbolt, not from coldness but from steadiness.

GATHA 0990 *Devotion to Vitthal*

Devotion, choosing servanthood over release

मराठी मूळ

जळो माझी ऐसी बुद्धी । मज घाली तुजमधीं । आवडे हे विधि । निषेधीं चि चांगली ॥1॥
तूं स्वामी मी सेवक । उंच पद निंच एक । ऐसें करावें कौतुक । नको करुं खंडणा ॥ध्रु.॥
जळ न खाती जळा । वृक्ष आपुलिया फळा । भोक्ता निराळा । तेणें गोडी निवडिली ॥2॥
हिरा शोभला कोंदणें । अळंकारीं मिरवे सोनें । एक असतां तेणें । काय दुजें जाणावें ॥3॥
उष्णें छाये सुख वाटे। बाळें माते पान्हा फुटे । एका एक भेटे । कोण सुख ते काळीं ॥4॥
तुका ह्मणे हित । हें चि मानी माझें चित्त । नव्हे आतां मुक्त । ऐसा जाला भरवसा ॥5॥

ENGLISH TRANSLATION

Let such a buddhi of mine be burned, for it casts me into You. I love this way: even prohibition itself becomes beautiful.

You are the Master and I the servant; one exalted and one lowly. Maintain this beautiful play and do not break it.

Water does not consume water; a tree does not eat its own fruit. The enjoyer is separate, and by that separation, sweetness is tasted.

A diamond is adorned by its setting; gold is displayed through ornament. Yet being one, what second thing is there to know?

In heat one delights in shade; at the sight of her babe, a mother's milk flows. When one meets the other, what joy is in that hour!

Says Tuka, my chitta considers this its truest good. Now mukti shall not come: so firm is this conviction.

IN PLAIN WORDS

Let this thinking of mine be burned, the thinking that throws me into You. I love this way: even the no, the prohibition, is good to me. You are the master, I am the servant. One high, one low. Keep this play going. Do not break it. Water does not eat water. A tree does not eat its own fruit. The enjoyer stays apart, and by that the sweetness is tasted. A diamond shines in its setting. Gold is shown off in the ornament. But if there is only one, what second thing is there to know? In the heat, shade feels sweet. When the baby comes, the mother's milk lets down. One meets the other: what a joy in that moment. Tuka says: my mind holds this as its real good. Now mukti will not come to me. So sure am I of this.

WHAT IT MEANS

Tukaram is refusing oneness in favor of relationship. He wants God to keep the difference of master and servant, high and low, because only when two stand apart can love be tasted, the way water cannot drink water and a tree cannot eat its own fruit. His images all need two, the diamond and its setting, the heat and the shade, the baby and the mother whose milk flows at the sight of it: the sweetness lives in the meeting, not in the collapse. So he openly says he no longer wants mukti, liberation into the One, because that would dissolve the very relationship that is his joy. The radical claim is that he prefers being God's servant forever over being absorbed into God.

GATHA 0991 *The Saints*

Longing for the devotees of Hari

मराठी मूळ

मनीं वसे त्याचें आवडे उत्तर । वाटे समाचार घ्यावा ऐसें ॥1॥
जातीचें तें झुरे येर येरासाटीं । वियोगें ही तुटी नेघे कधीं ॥ध्रु.॥
भेटीची अपेक्षा वरता आदर । पुसे नव्हे धीर मागुतालें ॥2॥
तुका ह्मणे माझ्या जीवाचें जीवन । सोइरे हरिजन प्राणसखे ॥3॥

ENGLISH TRANSLATION

The words of one who dwells in the mind are always dear. One longs to know their news.

Those who are kindred by nature pine for each other ceaselessly; even separation cannot sever their bond.

The longing for meeting, the reverence growing ever greater: one asks again and again, unable to be patient.

Says Tuka, the devotees of Hari are the very life of my life, companions of my very prana.

IN PLAIN WORDS

The words of the one who lives in my mind are dear to me. I feel I must hear news of them. Those who are kin by their nature pine for each other without stop. Even being apart can never cut the bond. The wish to meet, the growing respect: I ask after them again and again, and cannot wait. Tuka says: the devotees of Hari are the life of my life, my kin, the friends of my very breath.

WHAT IT MEANS

Tukaram is describing how he loves God's devotees, with the ache of someone separated from family. Their words stay dear and he keeps wanting word of how they are, because those who share the same inner nature pine for each other and distance cannot break the tie. The longing to meet only deepens his respect, so he asks after them over and over, unable to be patient. He ends by calling the devotees of Hari the life of his life and the friends of his very breath: this is kinship of the spirit, not of blood.

GATHA 0992 *Faith and Trust*

Faith, hold Pandhari in the mind

मराठी मूळ

नव्हे आराणूक परि मनीं वाहे । होईल त्या साहे पांडुरंग ॥1॥
पंढरीसि जावें उदेग मानसीं । धरिल्या पावसी संदेह नाहीं ॥ध्रु.॥
नसो बळ देह असो पराधीन । परि हें चिंतन टाकों नको ॥2॥
तुका ह्मणे देह पडो या चिंतनें । पुढें लागे येणें याजसाटीं ॥3॥

ENGLISH TRANSLATION

It may not bring rest, yet if one holds it in the mind, Panduranga sustains.

Keep the resolve to go to Pandhari alive in the mind. If you hold fast, you will reach Him; there is no doubt.

Even if the body lacks strength and is in another's power, do not abandon this contemplation.

Says Tuka, let the body fall in this very contemplation. It is for this purpose alone that what comes next follows.

IN PLAIN WORDS

It may bring no rest, but I carry it in my mind. Panduranga will support the one who does. Keep the longing to go to Pandhari alive in your mind. Hold it, and you reach Him. There is no doubt. Let the body have no strength. Let it be in another's power. Even so, do not give up this remembering. Tuka says: let the body fall while remembering this. What comes after follows for exactly this reason.

WHAT IT MEANS

Tukaram is teaching a faith that does not depend on circumstances. Even when the wish to reach Pandhari brings no ease and the journey looks impossible, he says simply holding it in the mind is enough, for Panduranga himself sustains the one who holds it. The body may be weak or trapped under someone else's control, but the inner remembering must not be dropped. The final stake is death itself: let the body fall while still remembering, because it is for the sake of this remembering that whatever comes next will come.

GATHA 0993 *Surrender and Acceptance*

Surrender, distrust of one's own greatness

मराठी मूळ

कोठें देवा आलें अंगा थोरपण । बरें होतें दीन होतों तरीं ॥1॥
साधन ते सेवा संतांची उत्तम । आवडीनें नाम गाईन तें ॥ध्रु.॥
न पुसतें कोणी कोठें ही असतां । समाधान चित्ताचिया सुखें ॥2॥
तुका ह्मणे जन अव्हेरितें मज । तरी केशीराज सांभिाळता ॥3॥

ENGLISH TRANSLATION

Where has this greatness come upon me, O God? It would have been better had I remained lowly.

The best practice is the service of saints. With love I shall sing the Name.

Even if no one asks after me, wherever I may be, I have the contentment of chitta's own ease.

Says Tuka, even if the world rejects me, Keshiraja is my protector.

IN PLAIN WORDS

Where did this greatness come over me, O God? It would have been better if I had stayed lowly. The best practice is to serve the saints. With love I will sing the Name. Even if no one asks after me, wherever I am, I have the contentment of a quiet mind. Tuka says: even if the world casts me off, Keshiraja keeps watch over me.

WHAT IT MEANS

Tukaram is uneasy at being held in high regard, and treats it as a danger rather than a reward. He says he was better off when he was lowly, because importance pulls a person away from God. So he sets his course by the humblest things: serving the saints and singing the Name with love, asking nothing from anyone's notice. His security does not depend on the world's approval at all; even if everyone rejects him, Keshiraja, Krishna, is the one who looks after him, and that is enough for a settled mind.

GATHA 0994 *Confession and Sin*

Confession, the preacher's own flaws

मराठी मूळ

चतुर मी जालों आपुल्या भोंवता । भावेंविण रिता कुंफ्ज अंगीं ॥1॥
आतां पुढें वांयां जावें हें तें काई । कामक्रोधें ठायीं वास केला ॥ध्रु.॥
गुणदोष आले जगाचे अंतरा । भूताच्या मत्सरावरी बुिद्ध ॥2॥
तुका हमणे करूं उपदेश लोकां । नाहीं जालों एका परता दोषा ॥3॥

ENGLISH TRANSLATION

I have become clever only around my own self, yet empty within, without bhava.

Now, what is this, going forward uselessly? Lust and anger have made their home within.

The faults and virtues of the world have entered within me, and my buddhi is fixed on envy of other beings.

Says Tuka, I preach to the world, yet I myself have not transcended a single flaw.

IN PLAIN WORDS

I have grown clever around myself, but empty inside, with no real feeling. Now what is this, going on uselessly ahead? Lust and anger have made their home in me. The faults and virtues of the world have entered my heart, and my mind sits on envy of other beings. Tuka says: I preach to people, yet I myself have not gotten past a single flaw.

WHAT IT MEANS

Tukaram is confessing the gap between his teaching and his own state. He admits he is clever on the surface but hollow within, without true devotional feeling, while lust and anger have settled in and made themselves at home. His attention has soured into judging the world's faults and virtues and into envy of other creatures. The sting falls on himself: he stands up to instruct others while he has not risen above even one of his own faults, and the poem turns the spotlight on that self-deception rather than on anyone he teaches.

GATHA 0995 *The Saints*

The compassionate saints, blessed in the world

मराठी मूळ

धन्य ते संसारीं । दयावंत जे अंतरीं ॥1॥
येथें उपकारासाठीं । आले घर ज्यां वैकुंठीं ॥ध्रु.॥
लटिकें वचन । नाहीं देहीं उदासीन ॥2॥
मधुरा वाणी ओटीं । तुका ह्मणे वाव पोटीं ॥3॥

ENGLISH TRANSLATION

Blessed, truly blessed are those in this world who carry compassion within.

They have come here from Vaikuntha solely for the sake of helping others.

Their words are never false, and they are indifferent to the body.

Says Tuka, sweet speech held close. Says Tuka, expansiveness in the belly.

IN PLAIN WORDS

Blessed in this world are those who carry compassion within. They have come here from Vaikuntha only to help others. Their words are never false. They are not bound to the body. Tuka says: sweet speech on the tongue, and openness within.

WHAT IT MEANS

Tukaram is praising the truly compassionate as the blessed ones of this world. He treats them as having descended from Vaikuntha, God's own realm, for one purpose only: to do good for others. Their mark is integrity, never a false word, and a freedom that comes from not being tied to their own bodily comfort. He closes with the simple test of such a person: the speech on the lips is sweet, and inside there is a wide, generous openness, with no gap between the two.

GATHA 0996 *Appeals and Exhortations*

Exhortation, the stick that teaches

मराठी मूळ

कुटल्याविण नव्हे मांडा । अळसें धोंडा पडतसे ॥1॥
राग नको धरूं मनीं । गांडमणी सांगतों ॥ध्रु.॥
तरटापुढें बरें नाचे। सुतकाचें मुसळ ॥2॥
तुका ह्मणे काठी सार । करी फार शाहाणें ॥3॥

ENGLISH TRANSLATION

Without kneading, no sweet manda can be made. With laziness, one falls like a stone.

Do not hold anger in your mind. I am telling you this crudely, straight out.

Before the rough rope, even the pestle of grief dances well.

Says Tuka, the stick is the essential thing. It makes even the foolish wise.

IN PLAIN WORDS

Without kneading, no sweet manda is made. With laziness you fall like a stone. Do not hold anger in your mind. I am telling you this bluntly. Before the rough rope, even the pestle dances well. Tuka says: the stick is the main thing. It makes even the foolish wise.

WHAT IT MEANS

Tukaram is making a plain, almost rough case for discipline. Just as dough must be kneaded before a sweet can be made, a person who stays lazy goes nowhere and drops like a dead stone. He warns against taking offense and admits he is speaking crudely on purpose. His blunt images, the rope and the pestle made to move, lead to the point: it is firm correction, the stick, that does the real work and can bring even a fool to sense. The poem defends hard treatment as kindness aimed at the lazy pattern, not contempt for the person.

GATHA 0997 *Worldly Life*

Worldly life, knowing yet falling

मराठी मूळ

कळों येतें तरि कां नव्हे । पडती गोवें भ्रमाचे ॥1॥
जाणतां चि होतो घात । परिसा मत देवा हें ॥ध्रु.॥
आंविसासाटीं फासा मान । पाडी धनइच्छा ते ॥2॥
तुका ह्मणे होणार खोटें । कर्म मोटें बिळवंत ॥3॥

ENGLISH TRANSLATION

If you can see the truth, why do you fall into the snares of delusion?

Even with full knowledge, ruin comes. Hear this view of mine, O God.

For the sake of a morsel of bait, one puts one's neck in a noose. The desire for wealth causes the downfall.

Says Tuka, what is to come is false and crooked. Karma is great and powerful.

IN PLAIN WORDS

If the truth can be seen, then why does it not get through? Still you fall into the snares of delusion. Even when you know, ruin comes. Hear this view of mine, O God. For a morsel of bait, you put your neck in the noose. The hunger for wealth pulls you down. Tuka says: what is coming is false and crooked. Karma is great and strong.

WHAT IT MEANS

Tukaram is puzzling over why people destroy themselves even when they can see the truth. Knowing better, they still walk into delusion's traps, and he lays this riddle before God himself. His image is the fish: for one bite of bait it hands its neck to the noose, and in the same way the craving for wealth drags a person down to ruin. He ends by naming the force behind it: karma, the momentum of past action, is huge and powerful, so the destiny bearing down feels false and crooked, and mere knowing is not enough to break its grip.

GATHA 0998 *The Moral Ideal*

Praise of the good soul, true wealth

मराठी मूळ

मोकळें मन रसाळ वाणी । या चि गुणीं संपन्न ॥1॥
लक्ष्मी ते ऐशा नावें । भाग्यें ज्यावें तरि त्यांनीं ॥ध्रु.॥
नमन नम्रता अंगीं । नेघे रंगीं पालट ॥2॥
तुका ह्मणे त्याच्या नांवें । घेतां व्हावें संतोषी ॥3॥

ENGLISH TRANSLATION

An open mind and a tongue full of rasa: one is rich in these very qualities alone.

Let those who are fortunate live by such wealth, bearing the name of Lakshmi herself.

Humility and gentleness dwell in the body; they never change their color.

Says Tuka, at the very mention of such a person's name, one should feel contentment.

IN PLAIN WORDS

An open mind and a tongue full of sweetness: be rich in these qualities alone. Let this be called wealth. Let the fortunate live by it. Humility and gentleness live in the body, and they never change their color. Tuka says: at the very mention of such a person's name, you should feel glad.

WHAT IT MEANS

Tukaram is renaming what counts as wealth. He sets aside money and standing and points instead to an open heart, a kind tongue, humility, and gentleness, and he calls these the real riches, the true Lakshmi to live by. The mark of these qualities is that they do not change their color: they are not a performance you can switch off, but

something steady in the person. He ends by saying that such a soul is so good that even hearing their name should make you happy.

GATHA 0999 *Prayers*

Final plea, shade of grace

मराठी मूळ

शेवटची विनवणी । संतजनीं परिसावी ॥1॥
विसर तो न पडावा । माझा देवा तुह्मांसी ॥ध्रु.॥
पुढें फार बोलों काई । अवघें पायीं विदित ॥2॥
तुका ह्मणे पडिलों पायां । करा छाया कृपेची ॥3॥

ENGLISH TRANSLATION

O saints, please hear this final plea.

May You never forget me, O God.

What more shall I say? Everything is already known at Your feet.

Says Tuka, I have fallen at Your feet. Spread the shade of Your grace over me.

IN PLAIN WORDS

O saints, please hear this last request. My God, may You never forget me. What more shall I say? Everything is already known at Your feet. Tuka says: I have fallen at Your feet; spread the shade of Your grace over me.

WHAT IT MEANS

This is Tukaram laying down a last, stripped request and asking the saints to witness it. His whole prayer narrows to one thing: that God should never forget him. He says there is nothing more to add, because at God's feet everything about him is already known; explaining himself would be pointless. So he simply falls at the feet and asks for the cool shade of grace to be spread over him, the posture of someone who has nothing left to offer but surrender.

GATHA 1000 *Surrender and Acceptance*

Surrender, the poet as instrument

मराठी मूळ

करितों कवित्व ह्मणाल हें कोणी । नव्हे माझी वाणी पदरींची ॥1॥
माझिये युक्तीचा नव्हे हा प्रकार । मज विश्वंभर बोलवितो ॥ध्रु.॥
काय मी पामर जाणे अर्थभेद । वदवी गोविंद तें चि वदें ॥2॥
निमित्त मापासी बैसविलों आहें । मी तों कांहीं नव्हे स्वामिसत्ता ॥3॥
तुका ह्मणे आहें पाईक चि खरा । वागवितों मुद्रा नामाची हे ॥4॥

ENGLISH TRANSLATION

If anyone says I compose poetry, these words are not my own; they do not come from my own store.

This manner of things does not arise from my own skill. Vishvambhara Himself makes me speak.

What do I, a wretch, know of the layers of meaning? What Govinda inspires, that alone I utter.

I am placed here as an instrument at the scales. I am nothing; the power belongs to the Lord alone.

Says Tuka, I am truly a foot-soldier, nothing more, carrying the seal of His Name.

IN PLAIN WORDS

If anyone says I compose poetry, know that these words are not mine; they do not come from my own store. This is not the work of my skill. Vishvambhara Himself makes me speak. What does a wretch like me know of the layers of meaning? What Govinda makes me say, that alone I say. I am only set here as the scale's pointer; I am nothing, the power is the Lord's. Tuka says: I am truly only a foot-soldier, carrying the seal of His Name.

WHAT IT MEANS

Tukaram is refusing the credit for his own poems. He insists the words are not his property and do not come from his talent; it is Vishvambhara, the all-sustainer, who speaks through him. He pleads ignorance of the deep meanings the verses carry, saying he only utters what Govinda inspires. The images make the point sharp: he is the needle on the weighing scale, moved by the load, not the owner of the power; he is a foot-soldier who merely carries the seal of the Name. The poem hands all authorship back to God.

Tukaram Gatha

तुकाराम गाथा

Original Marathi with English translation, a plain-language reading, and an explanation of what each abhanga means

Volume 3: Gatha 1001-1500 - 463 abhangas

About This Edition

This reading edition brings together four layers for every abhanga: the original Marathi, an English translation, a rendering in plain words, and a short explanation of its meaning.

The English layers are devotional reading aids. No translation can fully carry Tukaram's Marathi music, wordplay, cultural setting, or spiritual force. Readers are encouraged to return to the original and to consult Marathi teachers and established scholarly editions.

Marathi source: Tukaram Gatha on Marathi Wikisource. The source dataset identifies the Marathi text as public domain. English reading layers are from the Ananta Satsang online edition.

Editorial note: We ask forgiveness for any inaccuracies in rendering Tukaram Maharaj's original Marathi.

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GATHA 1001 *The Power of the Name*

The Name, dance without shame

मराठी मूळ

आह्मीं गावें तुह्मीं कोणीं कांहीं न ह्मणावें । ऐसें तंव आह्मां सांगितलें नाहीं देवें ॥1॥
ह्मणा रामराम टाळी वाजवा हातें। नाचा डोला प्रेमें आपुलिया स्वहितें ॥ध्रु.॥
सहज घडे तया आळस करणें तें काई । अग्नीचें भातुकें हात पिाळतां कां पायीं ॥2॥
येथें नाहीं लाज भक्तिभाव लौकिक । हांसे तया घडे ब्रह्महत्यापातक ॥3॥
जया जैसा भाव निरोपण करावा । येथें नाहीं चाड ताळविताळ या देवा ॥4॥
सदैव ज्यां कथा काळ घडे श्रवण । तुका ह्मणे येर जन्मा आले पाषाण ॥5॥

ENGLISH TRANSLATION

We shall sing, and let none object. God has not told us to hold back.

Chant Rama, Rama, clap your hands. Dance and sway with love, for your own highest good.

When something arises so naturally, why be lazy about it? A child plays at cooking with fire; why pull back the hand?

Here there is no shame, no outward show of devotion, no worldly decorum. Whoever laughs at this incurs the sin of brahmahatya.

Express your bhava however you feel it. This God has no interest in keeping beat or keeping count.

Says Tuka, blessed are those for whom hearing the sacred stories fills their days. All others have been born into this life as stones.

IN PLAIN WORDS

We will sing, and let no one object; God has not told us to hold back. Say Rama, Rama, clap your hands. Dance and sway with love, for your own good. When something comes so naturally, why be lazy about it? A child plays at cooking with fire; why pull the hand back? Here there is no shame, no show of devotion, no worldly manners. Whoever laughs at this takes on the sin of killing a brahmin. Pour out your love however you feel it; this God does not care about keeping beat or keeping count. Tuka says: blessed are those whose days are filled with hearing the sacred stories. The rest are born into this life as stones.

WHAT IT MEANS

Tukaram is defending loud, bodily, unembarrassed devotion against anyone who would police it. He gives the marching orders directly: chant the Name, clap, dance, sway with love, because this is for your own highest good and God never asked you to restrain it. He brushes off the demand for polished form, saying this God cares nothing for keeping time or count; only the love matters. The warning is deliberately fierce: to mock devotees pouring out their hearts is treated as a grave sin, and a life with no taste for the sacred stories is no better than being born a stone. The harshness is aimed at the scorn that would shame open love, not at any one person.

GATHA 1002 *The Power of the Name*

Satire, God offered for free and refused

मराठी मूळ

देव घ्या कोणी देव घ्या कोणी । आइता आला घर पुसोनी ॥1॥
देव न लगे देव न लगे । सांटवणेचे रुधले जागे ॥ध्रु.॥
देव मंदला देव मंदला । भाव बुडाला काय करूं ॥2॥
देव घ्या फुका देव घ्या फुका । न लगे रुका मोल कांहीं ॥3॥
दुबळा तुका भावेंविणें । उधारा देव घेतला रुणें ॥4॥

ENGLISH TRANSLATION

Will someone take God? Will someone take God? He has come asking after the house, inquiring at every door.

No one wants God, no one wants God. All the storage places are already full.

God has gone slack, God has gone slack. Bhava has drowned. What shall I do?

Take God for free, take God for free. No coin, no price is needed.

Says Tuka the feeble, without bhava, I have taken God on debt.

IN PLAIN WORDS

Will anyone take God? Will anyone take God? He has come ready, asking at every door. No one wants God, no one wants God; all their storage spaces are already full. God has gone slack, God has gone unwanted; faith has drowned, what shall I do? Take God for free, take God for free; no coin, no price is needed. Tuka says: feeble and without faith, I have taken God on credit.

WHAT IT MEANS

Tukaram stages God as a vendor going door to door, and the joke turns bitter: no one will take him even for free. The reason is given plainly: people's hearts are already crammed full of other things, with no room left, so God goes begging and unwanted while devotion itself has drowned. The price is nothing, not a single coin, which makes the refusal absurd and exposes how little the world actually wants God. At the close Tukaram puts himself in the picture too, calling himself feeble and faithless, saying he could only take God on debt, owning his own poverty rather than standing apart in judgment.

GATHA 1003 *Faith and Trust*

Faith, the secret found in devotion

मराठी मूळ

विष्णुमय सर्व वैष्णवांसी ठावें । येरांनीं वाहावे भार माथां ॥1॥
भाव हा कठीण वज्र हें भेदवे । परि न छेदवे मायाजाळ ॥2॥
तुका ह्मणे वर्म भजनें चि सांपडे । येरांसी तों पडे ओस दिशा ॥3॥

ENGLISH TRANSLATION

The Vaishnavas know that everything is pervaded by Vishnu. Others must carry the burden of ignorance upon their heads.

This bhava is hard; it can pierce even the thunderbolt. Yet even so, it cannot cut the net of maya.

Says Tuka, the secret is found only through devotion. For all others, the directions remain empty.

IN PLAIN WORDS

The Vaishnavas know that everything is filled with Vishnu. Others carry the load of ignorance on their heads. This faith is hard; it can pierce even the thunderbolt, yet even so it cannot cut the net of maya. Tuka says: the secret is found only through devotion. For everyone else, all directions stay empty.

WHAT IT MEANS

Tukaram contrasts two ways of standing in the world. Those who love Vishnu see him filling everything, while everyone else simply carries the dead weight of not-knowing on their heads. He admits faith is hard, strong enough to pierce a thunderbolt, yet he names its limit honestly: by sheer force it still cannot cut through the net of maya. The resolution is that the real opening is not force but devotion; that alone finds the secret, and without it every direction a person looks remains empty.

GATHA 1004 *Devotion to Vitthal*

Devotion, the debt cleared at God's feet

मराठी मूळ

कीर्तनाची गोडी । देव निवडी आपण ॥1॥
कोणी व्हा रे अधिकारी । त्यासी हरि देईल ॥ध्रु.॥
वैराग्याचे बळें । साही खळ जिणावे ॥2॥
उरेल ना उरी । तुका करी बोभाट ॥3॥
अवघें आलें आंत पोटा पडिलें थीतें । सारूनि निंश्चत जालों देवा ॥ध्रु.॥
द्यावयासी आतां नाहीं तोळा मासा । आधील मवेशा तुज ठावी ॥2॥
तुझ्या रिणें गेले बहुत बांधोन । जाले मजहून थोरथोर ॥3॥
तुका ह्मणे तुझे खतीं जें गुंतलें । करूनि आपुलें घेई देवा ॥4॥

ENGLISH TRANSLATION

The sweetness of kirtan is something God Himself selects. Let someone become worthy, and Hari will give Himself to that one.

Through the strength of detachment, conquer the six inner enemies.

Says Tuka, I shall make the proclamation. Nothing will remain in this chest.

Everything has entered and fallen into the belly, settled there. Having set it all aside, I have become certain, O God.

I have nothing left to give now, not a tola or a masa. You know my earlier account.

Many greater than I have gone, bound by their debt to You.

Says Tuka, whatever is entangled in Your ledger, make it Your own, O God.

IN PLAIN WORDS

The sweetness of kirtan is something God Himself chooses. Let someone become worthy, and Hari will give Himself to that one. By the strength of detachment, conquer the six inner enemies. Tuka says: I will cry it out; nothing will be left in my chest. Everything has gone in and settled in the belly; having set it all aside, I have grown certain, O God. I have nothing left to give now, not a tola, not a masa; You know my old account. Many greater than I have gone, bound by their debt to You. Tuka says: whatever is tangled in Your ledger, make it Your own and take it, O God.

WHAT IT MEANS

Tukaram moves from how devotion begins to how he settles his whole account with God. He says the joy of kirtan is God's own gift, given to whoever becomes fit, and that detachment is the weapon for conquering the six inner enemies of lust, anger and the rest. Then he turns to his own state: he has held nothing back, poured everything out, swallowed and absorbed it all, and so he stands certain, with nothing left to offer, not even the smallest weight of merit. He admits the debt openly, noting that even souls far greater have died still bound by what they owed. His final move is total surrender of the books: whatever is entangled in God's ledger, let God simply claim as His own and take.

GATHA 1005 *Longing and Separation*

Longing, the anxious questions of an unsure soul

मराठी मूळ

करिसी कीं न करिसी माझा अंगीकार । हा मज विचार पडिला देवा ॥1॥
देसी कीं न देसी पायांचें दर्शन । ह्मणऊनि मन ि◌स्थर नाहीं ॥ध्रु.॥
बोलसी कीं न बोलसी मजसवें देवा । ह्मणोनियां जीवा भय वाटे ॥2॥
होईल कीं न होय तुज माझा आठव। पडिला संदेह हा चि मज ॥3॥
तुका ह्मणे मी कमाईचे हीण। ह्मणऊनि सीण करीं देवा ॥4॥
काय सेवा रुजु आहे सत्ताबळ । तें मज राउळ कृपा करी ॥ध्रु.॥
काय याती शुद्ध आहे कुळ कर्म । तेणें पडे वर्म तुझे ठायीं ॥2॥
कोण तपोनिध दानधर्मसीळ । अंगीं एक बळ आहे सत्ता ॥3॥
तुका ह्मणे वांयां जालों भूमी भार । होईल विचार काय नेणों ॥4॥

ENGLISH TRANSLATION

Will You accept me or will You not? This question has come to me, O God.

Will You show me Your feet or will You not? My mind cannot be still.

Will You speak to me, O God, or will You not? Fear grips my jiva.

Will You remember me or will You not? This is the very doubt that sits with me.

Says Tuka, I am lacking in spiritual merit, and so I grow weary, O God.

Is my service upright, is there any power in it? O Temple, show me grace.

Is my birth pure, my family karma right? Through that, does the vital point of You become reachable?

Who possesses the wealth of austerity, the virtue of charity and dharma? Is there any strength or authority in my being?

Says Tuka, I have become a useless burden on the earth. What will come of this, I do not know.

IN PLAIN WORDS

Will You accept me or not? This question has come to me, O God. Will You show me Your feet or not? My mind cannot be still. Will You speak with me, O God, or not? Fear grips my life. Will You remember me or not? This is the very doubt that sits with me. Tuka says: I am poor in merit, and so I grow weary, O God. Is my service sound, is there any strength in it? O Temple, show me grace. Is my birth pure, my family's karma right, so that the heart of You becomes reachable? Who here has the wealth of austerity, the virtue of charity and dharma? Is there any strength or standing in me at all? Tuka says: I have become a useless burden on the earth. What will come of this, I do not know.

WHAT IT MEANS

This is the prayer of a soul who cannot get hold of any assurance. Tukaram presses God with a string of yes-or-no questions, will You accept me, show Your feet, speak to me, remember me, and confesses his mind will not stay still and that fear has hold of his life. Then he turns the doubt on himself, auditing everything he might offer: his service, his birth, his family's karma, his austerity, charity, and dharma, and finding nothing he can lean on. The honesty is the point: he refuses to claim merit he does not have, calling himself a useless burden on the earth. Stripped of every credential, he is left with the question itself and a plea to the Temple, Panduranga, for grace.

GATHA 1006 *Prayers*

Prayer, leaving the choice to God

मराठी मूळ

साच मज काय कळों नये देवा । काय तुझी सेवा काहे नव्हे ॥1॥
करावें तें बरें जेणें समाधान । सेवावें हें वन न बोलावें ॥ध्रु.॥
शुद्ध माझा भाव होइल तुझे पायीं । तरि च हें देई निवडूनि ॥2॥
उचित अनुचित कळों आली गोष्टी । तुझे कृपादृष्टी पांडुरंगा ॥3॥
तुका ह्मणे मज पायांसवे चाड । सांगसी तें गोड आहे मज ॥4॥

ENGLISH TRANSLATION

Truly, why can I not come to know, O God? Why does Your service not come about for me?

Do what brings contentment. Serve this forest, and speak not.

If my bhava at Your feet becomes pure, then grant it, having discerned.

What is proper and what is not has become clear by Your gracious glance, O Panduranga.

Says Tuka, I care only for Your feet. Whatever You tell me is sweet to me.

IN PLAIN WORDS

Truly, why can I not understand, O God? Why does Your service not come about for me? Do whatever brings peace; let me serve in this forest and not speak. If my love at Your feet becomes pure, then grant it, having sorted it out. What is right and what is wrong has become clear by Your gracious glance, O Panduranga. Tuka says: I care only for Your feet. Whatever You tell me is sweet to me.

WHAT IT MEANS

Tukaram begins baffled, asking why understanding and true service keep eluding him, then stops pushing and hands the matter over. He tells God to do whatever brings real peace, even if that means quiet service in the forest with no words of his own. He asks only that, if his love at the feet is genuine, God himself sort it out and grant it. He credits whatever discernment he has of right and wrong to God's gracious glance, not his own wisdom. The ending settles the whole prayer: he wants nothing but the feet, and so whatever God tells him he receives as sweet.

GATHA 1007 *Surrender and Acceptance*

Surrender, the servant awaiting one word

मराठी मूळ

नाहीं कंटाळलों परि वाटे भय । करावें तें काय न कळतां ॥1॥
जन वन आह्मां समान चि जालें । कामक्रोध गेले पावटणी ॥ध्रु.॥
षडऊर्मी शत्रु जिंतिले अनंता । नामाचिया सत्ताबळें तुझ्या ॥2॥
ह्मणऊनिं मुख्य धर्म आह्मां सेवकांचा ऐसा । स्वामी करी शिरसा पाळावें तें ॥3॥
ह्मणऊनिं तुका अवलोकुनी पाय । वचनाची पाहे वास एका ॥4॥

ENGLISH TRANSLATION

I am not wearied, yet I feel afraid, for I do not know what to do.

Town and forest have become the same to me. Lust and anger have gone by the wayside.

The six waves as enemies have been conquered, O Ananta, by the power of Your name.

Therefore the chief duty of us servants is this: whatever the Master commands, we obey, placing it upon our heads.

Says Tuka, gazing upon Your feet, I wait for the scent of that one word.

IN PLAIN WORDS

I am not tired, yet I feel afraid, not knowing what to do. Town and forest have become the same to me; lust and anger have fallen away by the wayside. The six waves, my enemies, have been conquered, O Ananta, by the power of Your Name. So this is the chief duty of us servants: whatever the Master commands, we obey, placing it on our heads. Tuka says: gazing at Your feet, I wait for the trace of that one word.

WHAT IT MEANS

Tukaram describes a strange place in the path: he is not worn out, yet he is afraid, because he no longer knows what to do next. He has come far. Town and wilderness feel the same to him, lust and anger have dropped away, and the six inner waves have all been conquered, which he credits entirely to the power of God's Name, not his

own effort. Having reached this stillness, he names the servant's whole duty as simple obedience: to take whatever the Master commands and carry it on his head. So he waits, eyes fixed on the feet, listening for the single word of instruction that will tell him what to do.

GATHA 1008 *Confession and Sin*

Confession, hollow words and a lost foothold

मराठी मूळ

वांयांविण वाढविला हा लौकिक । आणिला लटिक वाद दोघां ॥1॥
नाहीं ऐसा जाला देव माझ्या मतें । भुकेलें जेवितें काय जाणे ॥ध्रु.॥
शब्दज्ञानें गौरविली हे वैखरी । साच तें अंतरीं बिंबे चि ना ॥2॥
जालों परदेशी गेले दोन्ही ठाय । संसार ना पाय तुझे देवा ॥3॥
तुका ह्मणे मागें कळों येतें ऐसें । न घेतों हें पिसें लावूनियां ॥4॥

ENGLISH TRANSLATION

I built up this worldly reputation for nothing and brought a false quarrel upon us both.

God has not become real to me in the way I expected. What does the hungry one truly know while eating?

Through verbal cleverness I adorned my vaikhari, but the truth does not reflect itself within.

I have become a stranger in both places: the world and Your feet, O God, are both lost to me.

Says Tuka, had I known this beforehand, I would never have taken on this madness.

IN PLAIN WORDS

For nothing I built up this worldly name, and brought a false quarrel between us both. By my reckoning, God has not become real to me. What does the hungry one know while he is eating? With clever words I dressed up my speech, but the truth does not reflect inside me at all. I have become a stranger in both places; the world is gone, and Your feet too, O God. Tuka says: had I known this beforehand, I would never have taken on this madness.

WHAT IT MEANS

This is Tukaram turning on himself with hard honesty. He admits he built a reputation for piety that was worth nothing and in doing so set up a false quarrel between himself and God. He confesses that, by his own measure, God has not yet become real to him, and that his fine, clever speech was only ornament: the truth never actually settled inside. The result is a frightening in-between: he has let go of the world but has not reached the feet either, so he is a stranger in both places at once. The closing line is rueful, not self-pitying: if he had foreseen this state, he would never have set out on the path, and the verse names the cost rather than glamorizing the journey.

GATHA 1009 *Surrender and Acceptance*

Surrender, the dull mind that only meditates

मराठी मूळ

न कळे तत्वज्ञान मूढ माझी मती । परि ध्यातों चित्तीं चरणकमळ ॥1॥
आगमाचे भेद मी काय जाणें । काळ तो चिंतनें सारीतसें ॥ध्रु.॥
कांहीं नेणें परि ह्मणवितों दास । होइल त्याचा त्यास अभिमान ॥2॥
संसाराची सोय सांडिला मारग । दुराविलें जग एका घायें ॥3॥
मागिल्या लागाचें केलेंसे खंडण । एकाएकीं मन राखियेलें ॥4॥
तुका ह्मणे अगा रखुमादेवीवरा । भक्तकरुणाकरा सांभाळावें ॥5॥

ENGLISH TRANSLATION

I do not understand the subtleties of philosophy; my intellect is dull. Yet I meditate on the lotus feet in my chitta.

I do not understand the distinctions of scripture. I pass my time in contemplation.

I know nothing, yet I call myself a servant. Whatever pride arises from this, let it rest with Him.

I have abandoned the ways of the world and cut off from society in one stroke.

The old attachments have been severed; I have kept my mind fixed on the One alone.

Says Tuka, O Lord of Rakhumai, O compassionate one toward Your devotees, protect me.

IN PLAIN WORDS

I do not understand philosophy; my mind is dull. Yet I meditate on the lotus feet in my heart. What do I know of the fine distinctions of scripture? I pass my time in contemplation. I know nothing, yet I call myself His servant; whatever pride comes from that, let it rest with Him. I have left the ways of the world and abandoned its road; in one stroke I have put the world far away. The old attachments I have cut off; all at once I have kept my mind fixed on the One. Tuka says: O Lord of Rakhumai, compassionate to Your devotees, protect me.

WHAT IT MEANS

Tukaram makes a virtue of admitting he is no scholar. He says philosophy is beyond his dull mind and the subtleties of scripture are closed to him; all he can do is meditate on the lotus feet and let his days pass in remembrance. He even hands the title of servant back to God, saying if there is any pride in calling himself one, let that be God's affair, not his. Then he reports a decisive break: in a single stroke he has dropped the world, cut its road, severed his old attachments, and fixed his mind on the One alone. Owning nothing but this surrender, he closes by appealing to the Lord of Rakhumai, the one compassionate to his devotees, to protect him.

GATHA 1010 *Prayers*

Prayer, burn the ego to its root

मराठी मूळ

इतुलें करीं देवा ऐकें हें वचन । समूळ अभिमान जाळीं माझा ॥1॥
इतुलें करीं देवा ऐकें हे गोष्टी । सर्व समदृष्टी तुज देखें ॥ध्रु.॥
इतुलें करीं देवा विनवितों तुज । संतांचे चरणरज वंदीं माथां ॥2॥
इतुलें करीं देवा ऐकें हे मात । हृदयीं पंढरीनाथ दिवसरात्रीं ॥3॥
भलतिया भावें तारीं पंढरीनाथा । तुका ह्मणे आतां शरण आलों ॥4॥

ENGLISH TRANSLATION

Do this much for me, O God, hear this word: burn my ego-pride to its very roots.

Do this much, O God, hear this request: let me behold You with equal vision in all.

Do this much, O God, I implore You: let me bow my head to the dust of the saints' feet.

Do this much, O God, hear this plea: let the Lord of Pandhari dwell in my heart day and night.

Says Tuka, save me now in whatever way You will, O Lord of Pandhari. I have come to Your refuge.

IN PLAIN WORDS

Do this much for me, O God. Hear this word: burn my pride to its very root. Do this much, O God. Hear this: let me see You, the same, in everyone. Do this much, O God. I beg You: let me bow my head to the dust of the saints' feet. Do this much, O God. Hear this: let the Lord of Pandhari live in my heart, day and night. Save me however You will, O Lord of Pandhari. Tuka says: I have come to Your refuge now.

WHAT IT MEANS

Tukaram asks for four things and nothing else, and each one is a request to be unmade. First, that his pride be burned out completely, not trimmed but pulled up by the root. Then that he be given equal sight, so he sees the same God in every person. Then the dust of the saints' feet on his head, and the Name of Pandhari kept in his heart around the clock. Having asked, he hands over the method too: save me in whatever way You choose. The prayer ends where it can only end, at the feet, in surrender.

GATHA 1011 *Prayers*

Surrender, hold up Your own name

मराठी मूळ

तुझा दास ऐसा ह्मणती लोकपाळ । ह्मणऊनि सांभाळ करीं माझा ॥1॥
अनाथाचा नाथ पतितपावन । हें आतां जतन करीं नाम ॥ध्रु.॥
माझें गुण दोष पाहातां न लगे अंत । ऐसें माझें चित्त मज ग्वाही ॥2॥
नेणें तुझी कैसी करावी हे सेवा । जाणसी तूं देवा अंतरींचें ॥3॥
तुका ह्मणे तूं या कृपेचा सिंधु । तोडीं भवबंधु माझा देवा ॥4॥

ENGLISH TRANSLATION

The guardians of the world call me Your servant. Therefore watch over me, O Lord.

You are called the Lord of the helpless, the Purifier of the fallen. Uphold this name of Yours.

If You examine my virtues and faults, there would be no end to them. My own chitta bears witness to this.

I do not know how to serve You. But You, O God, know what lies within.

Says Tuka, You are the ocean of mercy. Sever my bonds of worldly existence, O God.

IN PLAIN WORDS

The guardians of the world call me Your servant. So watch over me, O Lord. You are called the Lord of the helpless, the one who lifts the fallen. Keep that name of Yours now. If You count my virtues and my faults, there is no end to them. My own heart tells me so. I do not know how to serve You. But You, O God, know what is inside me. Tuka says: You are the ocean of mercy. Cut my bonds to this world, O God.

WHAT IT MEANS

Tukaram makes God's reputation the basis of his plea: You are called Lord of the helpless and lifter of the fallen, so live up to Your own name by saving me. He admits he cannot pass an honest audit; his faults are endless and he says so himself. He also admits he does not even know how to serve, but leans on the fact that God already sees everything within him. The argument is that mercy, not merit, is the door. He asks for the one thing he cannot do himself: the cutting of his bondage to worldly existence.

GATHA 1012 *Devotion to Vitthal*

Devotion, only Your feet matter

मराठी मूळ

जाणावें ते काय नेणावें ते काय । ध्यावे तुझे पाय हें चि सार ॥1॥
करावें तें काय न करावें तें काय । ध्यावें तुझे पाय हें चि सार ॥ध्रु.॥
बोलावें तें काय न बोलावें तें काय । ध्यावे तुझे पाय हें चि सार ॥2॥
जावें तें कोठें न वजावे आतां । बरवें आठवितां नाम तुझें ॥3॥
तुका ह्मणे तूं करिसी तें सोपे । पुण्यें होती पापें आमुच्या मतें ॥4॥

ENGLISH TRANSLATION

What is there to know, what is there not to know? To meditate on Your feet is the essence of all.

What is there to do, what is there not to do? To meditate on Your feet is the essence.

What to say, what not to say? To meditate on Your feet is the essence.

Where to go, where not to go? It is good simply to remember Your name.

Says Tuka, what You do becomes simple. By our own reckoning, merits turn to sins.

IN PLAIN WORDS

What is there to know, what is there not to know? To meditate on Your feet is the whole of it. What is there to do, what is there not to do? To meditate on Your feet is the whole of it. What to say, what not to say? To meditate on Your feet is the whole of it. Where to go, where not to go? It is good simply to remember Your name. Tuka says: whatever You do becomes easy. By my own reckoning, my merits turn into sins.

WHAT IT MEANS

Tukaram takes the great anxious questions, what to know, do, say, where to go, and dissolves every one of them into a single answer: meditate on the feet, remember the name. The poem is not lazy; it is choosing. He is saying the mind's endless sorting of right and wrong is beside the point next to that one fixed practice. The last line cuts deeper: when he scores himself, even his good deeds come out as sins, because they carry his pride. So he stops scoring and rests in what God does, which alone becomes easy.

GATHA 1013 *Devotion to Vitthal*

Devotion, refusing knowledge for the lover's God

मराठी मूळ

नको ब्रह्मज्ञान आत्मिस्थतिभाव । मी भक्त तूं देव ऐसें करीं ॥1॥
दावीं रूप मज गोपिकारमणा । ठेवीन चरणांवरी माथा ॥ध्रु.॥
पाहोनि श्रीमुख देइन आलिंगन । जीवें निंबलोण उतरीन ॥2॥
पुसतां सांगेन हितगुज मात । बैसोनि एकांत सुखगोष्टी ॥3॥
तुका ह्मणे यासी न लावीं उशीर । माझें अभ्यंतर जाणोनियां ॥4॥

ENGLISH TRANSLATION

I do not want the knowledge of Brahman or the state of Self-realization. Simply make me the devotee and You the God.

Show me Your form, O beloved of the gopis, that I may lay my head upon Your feet.

Seeing Your blessed face, I shall embrace You, and with my very life I shall ward off the evil eye from You.

When You ask, I shall share my innermost confidences with You. We shall sit together in solitude and speak of joyful things.

Says Tuka, do not delay in this. You know what lies within me.

IN PLAIN WORDS

I do not want the knowledge of Brahman, nor the state of the Self. Make me the devotee and You the God; do this much. Show me Your form, O beloved of the gopis. I will lay my head on Your feet. Seeing Your blessed face, I will embrace You. With my very life I will ward off the evil eye from You. When You ask, I will tell You my heart's secrets. We will sit alone together and speak of happy things. Tuka says: do not be slow in this. You know what is within me.

WHAT IT MEANS

Tukaram openly refuses the highest goals of philosophy, knowledge of Brahman and absorption in the Self, because they erase the very thing he loves: the difference between worshipper and worshipped. He wants to stay the devotee so he can have a face to see, feet to touch, a body to embrace. The images are tender and domestic: shielding the beloved God from the evil eye, sitting alone to share secrets, like family. This is the bhakta's deliberate choice of intimacy over merger. He closes by pressing God for haste, trusting that God already knows the longing inside him.

GATHA 1014 *The Nature of God*

God's mercy, the long list of the rescued

मराठी मूळ

मागें शरणागत तारिले बहुत । ह्मणती दीनानाथ तुज देवा ॥1॥
पाहिले अपराध नाहीं याती कुळ । तारिला अजामेळ गणिका भिल्ली ॥ध्रु.॥
अढळपदीं बाळ बैसविला धुरु । क्षीराचा सागरु उपमन्ये ॥2॥
गजेंद्रपशु नाडियें जळचरें । भवसिंधुपार उतरिला ॥3॥
प्रल्हाद अग्नींत राखिला जळांत । विषाचें अमृत तुझ्या नामें ॥4॥
पांडवां संकट पडतां जडभारी । त्यांचा तू कैवारी नारायणा ॥5॥
तुका ह्मणे तूं या अनाथाचा नाथ । ऐकोनियां मात शरण आलों ॥6॥

ENGLISH TRANSLATION

In the past You saved many who came to You for refuge. They call You the Lord of the wretched, O God.

You looked not at their sins, nor at their caste or lineage. You saved Ajamela, the courtesan, and the tribal woman.

You seated the child Dhruva on an eternal throne. You gave Upamanyu an ocean of milk.

The elephant, that creature of the earth, was seized by a creature of the water, and You brought him across the ocean of existence.

You protected Prahlada in fire and in water. By Your name, poison became nectar.

When the Pandavas were in grave danger, You became their advocate, O Narayana.

Says Tuka, You are the Lord of the helpless. Hearing this, I have come to Your refuge.

IN PLAIN WORDS

Long ago You saved many who came to You for refuge. They call You the Lord of the wretched, O God. You did not look at their sins, or their caste, or their family line. You saved Ajamela, the courtesan, the tribal woman. You seated the child Dhruva on an eternal throne. You gave Upamanyu an ocean of milk. The elephant, a creature of the land, was seized by a creature of the water, and You carried him across the ocean of existence. You kept Prahlada safe in fire and in water; by Your name the poison turned to nectar. When the Pandavas were in grave danger, You stood up for them, O Narayana. Tuka says: You are the Lord of the helpless. Hearing this, I have come to Your refuge.

WHAT IT MEANS

Tukaram recites a roll call of those God rescued and turns it into his own claim on grace. The point of the list is what God refused to weigh: not sins, not caste, not lineage. A fallen brahmin, a courtesan, a tribal woman, a frightened child, a trapped elephant, a boy thrown into fire and poison, a royal family in danger, all were lifted. If God saved them on no qualification but their need, then Tukaram, who has nothing better to offer, can come on the same terms. The whole poem is an argument that ends in arrival: hearing this record, I too have come to Your refuge.

GATHA 1015 *Prayers*

Surrender and the inner secret of conduct

मराठी मूळ

तुझा शरणागत जालों मी अंकित । करीं माझें हित पांडुरंगा ॥1॥
पतितपावन तुझी ब्रीदावळी । ते आतां सांभाळीं मायबापा ॥ध्रु.॥
अनाथाचा नाथ बोलतील संत ऐकोनियां मात विश्वासलों ॥2॥
न करावी निरास न धरावें उदास । देई याचकास कृपादान ॥3॥
तुका ह्मणे मी तों पातकांची रासी । देई पायापासीं ठाव देवा ॥4॥
सत्यवादी करी संसार सकळ । अलिप्त कमळ जळीं जैसें ॥ध्रु.॥
घडे ज्या उपकार भूतांची दया । आत्मिस्थति तया अंगीं वसे ॥2॥
नो बोले गुणदोष नाइके जो कानीं । वतौनि तो जनीं जनादनन ॥3॥
तुका ह्मणे वर्म जाणितल्याविण । पावे करितां सीण सांडीमांडी ॥4॥

ENGLISH TRANSLATION

I have become Your surrendered servant, O Panduranga. Look after my welfare.

Purifier of the Fallen is Your banner of glory. Uphold it now, O Father and Mother.

The saints say You are the Lord of the helpless. Hearing their words, I have come to faith in You.

Do not leave me desolate; do not turn away in indifference. Give the gift of Your grace to this beggar.

Says Tuka, I am a heap of sins. Give me a place at Your feet, O God.

One who lives truthfully conducts the whole of life untouched, like a lotus in water.

One in whom compassion and service to all beings dwell, the state of abiding in the Self lives within that one.

One who neither speaks nor listens to the faults or virtues of others is Janardana himself, moving among the people.

Says Tuka, without knowing the inner secret, one only tires oneself out with starts and stops.

IN PLAIN WORDS

I have become Your surrendered servant, O Panduranga. Look after my good. Purifier of the Fallen is the banner of Your glory. Hold it up now, O Mother and Father. The saints say You are the Lord of the helpless. Hearing this, I trusted You. Do not cast me off; do not turn away cold. Give this beggar the gift of Your grace. Tuka says: I am a heap of sins. Give me a place at Your feet, O God. The truthful one lives through the whole of worldly life untouched, like a lotus in water. The one in whom service and compassion for all beings happen, the state of the Self lives in that one's body. The one who neither speaks the faults and merits of others nor takes them in through the ear, that one is Janardana himself, moving among people. Tuka says: without knowing the inner secret, you only tire yourself with starting and stopping.

WHAT IT MEANS

This poem turns on a hinge. It opens as a pure surrender: Tukaram throws himself on Panduranga's title, Purifier of the Fallen, calling God to live up to His own banner for a beggar who is a heap of sins. Then it shifts to describe what a truly surrendered life looks like from inside. The truthful person lives in the world like a lotus on water, wetted but not soaked. Where compassion and service to all beings actually happen, the abiding in the Self is already there, and one who refuses to trade in others' faults and virtues is God walking among people. The closing warning is the key: without grasping this inner secret, all the outward starting and stopping of practice is just self-exhaustion.

GATHA 1016 *The Moral Ideal*

Moral ideal, one's own dharma as the whole path

मराठी मूळ

कुळधर्म ज्ञान कुळधर्म साधन । कुळधर्मे निधान हातीं चढे ॥1॥
कुळधर्म भक्ति कुळधर्म गति । कुळधर्म विश्रांति पाववील ॥ध्रु.॥
कुळधर्म दया कुळधर्म उपकार । कुळधर्म सार साधनाचें ॥2॥
कुळधर्म महत्त्व कुळधर्म मान । कुळधर्म पावन परलोकींचें ॥3॥
तुका ह्मणे कुळधर्म दावी देवीं देव । यथाविध भाव जरीं होय ॥4॥

ENGLISH TRANSLATION

Family duty is knowledge; family duty is spiritual practice. Through family duty, the treasure comes into one's hands.

Family duty is devotion; family duty is the path forward. Family duty will grant the ultimate repose.

Family duty is compassion; family duty is service to others. Family duty is the very essence of all practice.

Family duty is honor; family duty is respect. Family duty purifies one for the world beyond.

Says Tuka, family duty reveals God in the divine, if one's inner disposition is true to the proper way.

IN PLAIN WORDS

Family duty is knowledge; family duty is the practice. Through family duty the treasure climbs into your hands. Family duty is devotion; family duty is the way forward. Family duty will bring you to rest. Family duty is compassion; family duty is service to others. Family duty is the essence of all practice. Family duty is greatness; family duty is honor. Family duty makes you fit for the world beyond. Tuka says: family duty shows God within the gods, if the inner feeling is true to the proper way.

WHAT IT MEANS

Tukaram presses one claim from every angle: the duty given to you by your own station in life is itself the complete path. He refuses to set ordinary obligation against high spirituality; faithfully kept, family duty is at once knowledge, devotion, practice, compassion, service, and the road to repose. Lived rightly, it is what makes a person fit for the world beyond. But the last line carries the condition that saves it from mere conformity: this only works if the inner disposition is true. Done with a real heart, ordinary duty reveals God shining inside the very forms of worship.

GATHA 1017 *The Moral Ideal*

Moral ideal, good and harm laid open

मराठी मूळ

पुण्य परउपकार पाप ते परपीडा । आणीक नाहीं जोडा दुजा यासी ॥1॥
सत्य तो चि धर्म असत्य तें कर्म । आणीक हे वर्म नाहीं दुजें ॥ध्रु.॥
गति ते चि मुखीं नामाचें स्मरण । अधोगति जाण विन्मुखते ॥2॥
संतांचा संग तो चि स्वर्गवास । नर्क तो उदास अनर्गळा ॥3॥
तुका ह्मणे उघडें आहे हित घात । जयाचें उचित करा तैसें ॥4॥

ENGLISH TRANSLATION

Merit is helping others; sin is causing others pain. There is no second equal to these two.

Truth alone is dharma; falsehood is binding karma. There is no other secret than this.

Liberation comes through the name upon one's lips. Downfall comes from turning away from it.

The company of saints is heaven itself. Hell is indifference and lack of restraint.

Says Tuka, both benefit and harm lie open before you. Act as is fitting for you.

IN PLAIN WORDS

Merit is helping others; sin is causing others pain. There is no second pair to match these. Truth alone is dharma; falsehood is the karma that binds. There is no other secret than this. Liberation is the name on your lips; downfall, know it, is turning your face away from it. The company of saints is heaven itself. Hell is cold indifference and a life without restraint. Tuka says: benefit and harm both lie open before you. Do what is fitting for you.

WHAT IT MEANS

Tukaram strips morality down to its plainest core so no one can claim it is hidden or hard to find. Good is simply helping; evil is simply hurting; truth is the only real religious duty and lies are the only chains. Liberation is nothing more mysterious than the Name on the lips, and ruin is just turning your face from it. He locates heaven and hell not in other worlds but in present company and conduct: the saints' fellowship is heaven, while a cold, unrestrained life is already hell. Having made the choice this clear, he hands it back to you: it is all open, now act as befits you.

GATHA 1018 *True Worship*

True worship, nothing good is ever wasted

मराठी मूळ

न वजे वांयां कांहीं ऐकतां हरिकथा । आपण करितां वांयां न वजे ॥1॥
न वजे वांयां कांहीं देवळासी जातां । देवासी पूजितां वांयां न वजे ॥ध्रु.॥
न वजे वांयां कांहीं केलिया तीर्थ । अथवा कां व्रत वांयां न वजे ॥2॥
न वजे वांयां जालें संतांचें दर्शन । शुद्ध आचरण वांयां न वजे ॥3॥
तुका ह्मणे भाव असतां नसतां । सायास करितां वांयां न वजे ॥4॥

ENGLISH TRANSLATION

Nothing is wasted by hearing the harikatha of Hari. Nothing goes in vain by performing it yourself.

Nothing is wasted by going to the temple. Nothing is wasted by worshipping God.

Nothing is wasted by visiting sacred places or by keeping a vow.

Nothing is wasted by the sight of saints, nor by righteous conduct.

Says Tuka, whether devotion is present or absent, nothing is wasted by making the effort.

IN PLAIN WORDS

Nothing is lost by hearing the harikatha of Hari. Nothing is lost by telling it yourself. Nothing is lost by going to the temple. Nothing is lost by worshipping God. Nothing is lost by going on pilgrimage, or by keeping a vow. Nothing is lost by the sight of saints, nor by clean and righteous conduct. Tuka says: whether the feeling is there or not, nothing is lost by making the effort.

WHAT IT MEANS

Tukaram reassures the beginner who fears that worship without perfect feeling is wasted breath. He runs through the whole range of devotional acts, hearing and telling the stories of Hari, going to the temple, worshipping, pilgrimage, vows, the company of saints, upright living, and stamps each one: nothing here goes to waste. The bold closing line meets the real worry head on: even when the inward devotion is not yet present, the effort itself still counts. This is not a license for hollow ritual but an encouragement to begin; the doing draws the feeling along behind it, and nothing offered toward God is ever thrown away.

GATHA 1019 *Devotion to Vitthal*

Devotion, the mind clings like a child

मराठी मूळ

चित्तीं धरीन मी पाउलें सकुमारें । सकळ बिढार संपत्तीचें ॥1॥
कंठीं धरिन मी नाम अमृताची वल्ली । होईल राहिली शीतळ तनु ॥ध्रु.॥
पाहेन श्रीमुख साजिरें सुंदर । सकळां अगर लावण्यांचें ॥2॥
करिन अंगसंग बाळकाचे परी । बैसेन तों वरी नुतरीं कडिये ॥3॥
तुका ह्मणे हा केला तैसा होय । धरिली मनें सोय विठोबाची ॥4॥

ENGLISH TRANSLATION

In my chitta I shall hold those tender feet, the entire treasury of all blessings.

At my throat I shall hold the Name, the vine of nectar. My body shall remain cool with its touch.

I shall gaze upon that lovely, radiant face, the storehouse of all beauty.

Like a child, I shall cling to Him in embrace and not come down from His lap.

Says Tuka, He becomes as you fashion Him. My mind has found its bearing toward Vithoba.

IN PLAIN WORDS

In my heart I will hold those tender feet, the whole treasury of every blessing. At my throat I will hold the Name, the vine of nectar; my body will stay cool with it. I will gaze on that lovely, radiant face, the storehouse of all beauty. Like a child I will cling to Him in embrace, and once I am up I will not come down from His lap. Tuka says: He becomes whatever you make of Him. My mind has set its course toward Vithoba.

WHAT IT MEANS

Tukaram describes how he will hold his God in every part of himself: the feet in his heart, the Name at his throat like a cooling vine, the face before his eyes. The childlike image is the center of it; he means to climb into God's lap and simply refuse to get down, the way a small child clings and will not be put aside. The closing line carries the bhakta's quiet teaching: God takes the form your love gives Him, He becomes whatever you make of Him. So Tukaram fixes his whole mind on one bearing, toward Vithoba, and lets that loving thought shape the God he holds.

GATHA 1020 *Prayers*

Surrender, the child trusts its mother

मराठी मूळ

बाळ मातेपाशीं सांगे तानभूक । उपायाचें दुःख काय जाणे ॥1॥
तयापरी करीं पाळण हें माझें । घेउनियां ओझें सकळ भार ॥ध्रु.॥
कासया गुणदोष आणिसील मना । सर्व नारायणा अपराधी ॥2॥
सेवाहीन दीन पातकांची रासी । आतां विचारिसी काय ऐसें ॥3॥
जेणें काळें पायीं अनुसरलें चित्त । निर्धार हें हित जालें ऐसें ॥4॥
तुका ह्मणे तुह्मी तारिलें बहुतां । माझी कांहीं चिंता असों दे वो ॥5॥

ENGLISH TRANSLATION

A child tells its mother of its hunger and thirst, knowing nothing of the remedy.

In the same way, look after me, taking upon Yourself all the weight and burden.

Why bring faults and merits to mind, O Narayana? All have erred before You.

I am without service, I am lowly, I am a heap of sins. What will You now reckon against me?

The moment my chitta turned to Your feet, I knew for certain that my good was assured.

Says Tuka, You have saved so many. Let my worry rest with You as well.

IN PLAIN WORDS

A child tells its mother it is hungry and thirsty. It knows nothing of the remedy. Care for me like that, taking on Yourself all my weight and burden. Why call my faults and merits to mind, O Narayana? Everyone has erred before You. I have no service to show, I am lowly, I am a heap of sins. What is there now for You to weigh against me? The moment my mind turned to Your feet, I knew for certain my good was secured. Tuka says: You have saved so many. Let my worry, too, rest with You.

WHAT IT MEANS

Tukaram makes himself as helpless as he can: a baby that can cry its need but cannot lift a finger toward the cure. So he asks God to carry the whole load, the way a mother does for an infant. He waves away any accounting of his record; everyone falls short before God, and he openly calls himself a heap of sins with no service to his name, so what is left to judge? His one ground of confidence is the moment his mind turned to the feet, which he treats as the settled guarantee of his good. He ends by folding even his anxiety into God's keeping, leaning on the long record of others already saved.

GATHA 1021 *Longing and Separation*

Longing, the fish out of water

मराठी मूळ

जीवनावांचूनि तळमळी मासा । प्रकार हा तैसा होतो जीवा ॥1॥
न संपडे जालें भूमिगत धन । चरफडी मन तयापरी ॥ध्रु.॥
मातेचा वियोग जालियां हो बाळा । तो कळवळा जाणा देवा ॥2॥
सांगावे ते किती तुह्मांसी प्रकार । सकळांचें सार पाय दावीं ॥3॥
ये चि चिंते माझा करपला भीतर । कां नेणों विसर पडिला माझा ॥4॥
तुका ह्मणे तूं हें जाणसी सकळ । यावरि कृपाळ होई देवा ॥5॥

ENGLISH TRANSLATION

A fish writhes without water. Just so does my jiva feel.

Like a man who knows buried treasure lies near but cannot find it, my mind thrashes with longing.

It is like the anguish of a child separated from its mother. Know this pain, O God.

How many ways can I describe it to You? Show me the essence: Your holy feet.

This worry has scorched me within. I know not why You have forgotten me.

Says Tuka, You know all of this. Now be gracious, O God.

IN PLAIN WORDS

A fish writhes without water. That is how my soul feels. Like a man who knows treasure lies buried near but cannot reach it, my mind thrashes with longing. It is the anguish of a child torn from its mother. Know this pain, O God. How many ways can I describe it to You? Show me the essence of all: Your feet. This worry has scorched me inside. I do not know why You have forgotten me. Tuka says: You know all of this. Now be gracious, O God.

WHAT IT MEANS

Tukaram piles up images for a longing that has become physical pain: a fish flopping out of water, a man who knows where treasure is buried but cannot dig it up, a child wrenched from its mother. Each one says the same thing, that without God's nearness he cannot rest or even breathe easy. He stops trying to explain it and asks for the one thing that would end it, a sight of the feet. The ache has burned him from within, and he cannot tell why God seems to have forgotten him. He leaves it where the bhakta always does: You already know all of this, so now simply be gracious.

GATHA 1022 *Prayers*

Petition, do not turn away

मराठी मूळ

शरण आलें त्यासी न दावीं हे पाठी । ऐका जगजेठी विज्ञापना ॥1॥
अळविती तयांसी उत्तर झडकरी । द्यावें परिसा हरी विज्ञापना ॥ध्रु.॥
गांजिलियाचें करावें धांवणें । विनंती नारायणें परिसावी हे ॥2॥
भागलियाचा होई रे विसांवा । परिसावी केशवा विज्ञापना ॥3॥
अंकिताचा भार वागवावा माथां । परिसावी अनंता विज्ञापना ॥4॥
तुका ह्मणे आह्मां विसरावें ना देवा । परिसावी हे देवा विज्ञापना ॥5॥

ENGLISH TRANSLATION

Do not turn Your back on one who has come seeking refuge. Hear this petition, O Lord of the universe.

Give a swift reply to those who call upon You. Hear this petition, O Hari.

Come running to the crushed and oppressed. Hear this petition, O Narayana.

Be the resting place of the weary. Hear this petition, O Keshava.

Bear the burden of Your devoted ones upon Your head. Hear this petition, O Ananta.

Says Tuka, never forget us, O God. Hear this petition, O God.

IN PLAIN WORDS

I have come seeking refuge. Do not show me your back. Hear this petition, O Lord of the universe. When your people call you, answer them quickly. Give a swift reply, O Hari; hear this petition. Come running to the crushed and the oppressed. Hear this petition, O Narayana. Be the resting place of the weary. Hear this petition, O Keshava. Carry the burden of your devoted ones on your head. Hear this petition, O Ananta. Tuka says: never forget us, O God. Hear this petition, O God.

WHAT IT MEANS

This abhanga is one long plea, the same line returning at every turn: hear this petition. Tukaram comes as a refugee and asks God to do the things a refuge is for, answer the cry quickly, run to the oppressed, give rest to the weary, carry the devotee's burden. He calls God by a new name each verse, Hari, Narayana, Keshava, Ananta, as if pressing the same request against every face of the same God. The one thing he asks above all is not to be forgotten. The poem leaves God no room to be aloof: if he is Lord of the universe, then these are his obligations to the one who has surrendered.

GATHA 1023 *Prayers*

Helpless trust, no one else

मराठी मूळ

कोण आह्मां पुसे सिणलें भागलें । तुजविण उगलें पांडुरंगा ॥1॥
कोणापाशीं आह्मीं सांगावें सुखदुःख । कोण तानभूक निवारील ॥ध्रु.॥
कोण या तापाचा करील परिहार । उतरील पार कोण दुजा ॥2॥
कोणापें इच्छेचें मागावें भातुकें । कोण कवतुकें बुझावील ॥3॥
कोणावरी आह्मीं करावी हे सत्ता । होइल साहाता कोण दुजा ॥4॥
तुका ह्मणे अगा स्वामी सर्व जाणां । दंडवत चरणां तुमच्या देवा ॥5॥

ENGLISH TRANSLATION

Who asks after us, the weary and worn, if not You, O Panduranga?

To whom shall we tell our joys and sorrows? Who will quench our thirst and hunger?

Who will relieve the heat of this affliction? Who else can carry us to the far shore?

From whom shall we ask for the provisions our longing craves? Who will soothe us with gentle coaxing?

Upon whom shall we place our demands? Who else can bear them?

Says Tuka, O Master who knows all, I prostrate at Your feet, O God.

IN PLAIN WORDS

Who asks after us, the weary and worn, if not you, O Panduranga? To whom can we tell our joys and our sorrows? Who else will quench our thirst and hunger? Who will cool the heat of this affliction? Who else can carry us to the far shore? From whom can we ask for the things our longing craves? Who will soothe us with gentle coaxing? On whom else can we lay our demands? Who else can bear them? Tuka says: O Master, you know everything. I bow down at your feet, O God.

WHAT IT MEANS

The whole abhanga is built out of one question asked over and over: who else, if not you? Tukaram lists everything a person needs, someone to ask after them, to hear their joys and sorrows, to feed them, to cool their fever, to ferry them across, to indulge and soothe them, and after each one he answers that there is no second who can do it. This is not flattery; it is the logic of total dependence, the deliberate stripping away of every other support until only God is left. The closing bow is what such helplessness becomes when it stops protesting: he simply lays himself at the feet of the One who already knows all of it.

GATHA 1024 *Ecstasy and Joy*

Ecstasy, the fullness has come

मराठी मूळ

तेव्हां धालें पोट बैसलों पंगती । आतां आह्मां मुक्तिपांग काई ॥1॥
धांवा केला आतां होईल धांवणे । तया कायी करणें लागे सध्या ॥ध्रु.॥
गायनाचा आतां कोठें उरला काळ। आनंदें सकळ भरी आलें ॥2॥
देवाच्या सख्यत्वें विषमासी ठाव । मध्यें कोठें वाव राहों सके ॥3॥
तेव्हां जाली अवघी बाधा वाताहात। प्रेम हृदयांत प्रवेशलें ॥4॥
तुका ह्मणे आह्मीं जिंतिलें भरवसा । देव कोठें दासा मोकलितो ॥5॥

ENGLISH TRANSLATION

Our belly was filled the moment we sat in that assembly. What need have we now for the craving of liberation?

The call has been made; the rescue will come. What else is there to do right now?

Where is there any time left for singing? The fullness of joy has arrived.

When God's friendship is present, where is there room for anything adverse?

All obstacles were brought to ruin the moment love entered this heart.

Says Tuka, we have won this trust. God does not abandon His servant anywhere.

IN PLAIN WORDS

My belly was filled the moment I sat down in that company. Now what use have I for the craving after liberation? The cry was raised, and now the rescue is coming; what else is there left to do right now? Where is there any time left for singing? The whole of me has been flooded with joy. When God's friendship is here, where is there room for anything against me? The moment love entered this heart, every obstacle was blown to pieces. Tuka says: we have won, for certain. Where does God ever abandon his servant?

WHAT IT MEANS

Tukaram is describing the moment after the longing is answered, when the hunger itself is gone. Sitting in the company of God and his people has filled him so completely that he no longer even wants liberation, the goal that usually drives the seeker. He says the rescue is already on its way, joy has flooded everything, and there is no more room left for fear or for anything that opposes him. The arrival of love did not negotiate with the obstacles; it destroyed them. The closing line names the stake plainly: this is certainty, not hope, because a God who lets love in does not abandon his own.

GATHA 1025 *The Nature of God*

God's greatness is his bending to the devotee

मराठी मूळ

तरि कां पवाडे गर्जती पुराणें । असता नारायण शक्तिहीन ॥1॥
कीर्तीविण नाहीं नामाचा डांगोरा । येर कां इतरां वाणीत ना ॥ध्रु.॥
तरि च ह्मणा तो आहे चिरंजीव । केलियाचा जीव सुखीं गुण ॥2॥
चांगलेपण हें निरुपायता अंगीं । बाणलें श्रीरंगा ह्मणऊनि ॥3॥
तरि च हा थोर सांगितलें करी । अभिमान हरीपाशीं नाहीं ॥4॥
तुका ह्मणे तरि करिती याची सेवा । देवापाशीं हेवा नाहीं कुडें ॥5॥

ENGLISH TRANSLATION

Then why do the Puranas resound with His great deeds, if Narayana were truly without power?

Without glory, the Name would not be proclaimed far and wide. Of course it reaches all others.

Therefore, know that He is the eternal living One. The nature of the good deed done brings happiness to the jiva.

This excellence of character, this helplessness before devotion, has become part of Shrirang's very being.

This is why He is great: He does whatever His devotee asks. There is no pride in Hari.

Says Tuka, that is why they serve Him. There is no envy and no guile in God.

IN PLAIN WORDS

If Narayana were truly without power, why would the Puranas thunder with his great deeds? Without his glory the Name would never be cried far and wide; why else would everyone proclaim it? So know this: he is the eternal living One, and the good he does brings happiness to the jiva. This goodness, this helplessness before his devotees, has become part of Shrirang's very nature. This is why he is great: he does whatever his devotee asks. There is no pride in Hari. Tuka says: that is why they serve him. In God there is no envy and no guile.

WHAT IT MEANS

Tukaram argues, almost like a debater, from the evidence back to the truth: the scriptures resound with God's deeds and the whole world cries his Name, and that could not be so if he were powerless. But the proof he cares about is moral, not metaphysical. What makes God great, he says, is not raw power but a kind of willing helplessness before those who love him, that he does whatever his devotee asks, carries no pride, holds no envy or guile. The radical claim is that God's greatness is measured by how completely he bends to the devotee. That, and not fear, is why people serve him.

GATHA 1026 *Devotion to Vitthal*

Devotion, the milk of Hari-katha

मराठी मूळ

अविट हें क्षीर हरिकथा माउली । सेविती सेविली वैष्णवजनीं ॥1॥
अमृत राहिलें लाजोनि माघारें । येणें रसें थोरें ब्रह्मानंदे ॥ध्रु.॥
पतित पातकी पावनपंगती । चतुर्भुज होती देवाऐसे ॥2॥
सर्व सुखें तया मोहोरती ठाया । जेथें दाटणी या वैष्णवांची ॥3॥
निर्गुण हें सोंग धरिलें गुणवंत । धरूनियां प्रीत गाये नाचे ॥4॥

ENGLISH TRANSLATION

The inexhaustible milk of Hari-katha is the Divine Mother. The Vaishnava people have drunk of it and continue to drink.

Even nectar has retreated in shame before this great bliss of Brahman.

The fallen and the sinful sit in the purifying assembly and become four-armed like God Himself.

All joys gather wherever the Vaishnavas press together.

The Nirguna has taken on the guise of the quality-bearing one, and with love, sings and dances.

IN PLAIN WORDS

The story of Hari is inexhaustible milk; she is the Divine Mother. The Vaishnava people have drunk of it and go on drinking. Even nectar drew back in shame before this, the great bliss of Brahman. The fallen and the sinful sit down in this purifying company and become four-armed, like God himself. All joys gather to the place where the Vaishnavas press close together. The formless one has put on the guise of the one with form and qualities, and holding love, he sings and dances.

WHAT IT MEANS

Tukaram praises the telling and hearing of Hari's story as the one food that never runs out, calling it the milk of the Divine Mother, sweeter even than the nectar of immortality. The stakes he names are who gets fed: the fallen and the sinful, who are not turned away but transformed in this company until they take on God's own form. Wherever devotees crowd together, every joy comes to that spot. The closing image is the boldest claim: the formless absolute has voluntarily taken shape and stepped into the gathering to sing and dance with them, as if God will not stay distant while his people make this music.

GATHA 1027 *Faith and Trust*

Faith, the burden is God's

मराठी मूळ

संसारसोहळे भोगितां सकळ । भक्तां त्याचें बळ विटोबाचें ॥1॥
भय चिंता धाक न मनिती मनीं । भक्तां चक्रपाणि सांभाळीत ॥ध्रु.॥
पापपुण्य त्यांचें धरूं न शके अंग । भक्तांसी श्रीरंग सर्वभावे ॥2॥
नव्हती ते मुक्त आवडे संसार । देव भक्तां भार सर्व वाहे ॥3॥
तुका ह्मणे देव भक्तां वेळाईत । भक्त ते निंश्चत त्याचियानें ॥4॥

ENGLISH TRANSLATION

While devotees enjoy all the celebrations of worldly life, their true strength comes from Vithoba.

They harbor no fear, worry, or dread in their minds, for the discus-bearing Lord watches over them.

Sin and merit cannot touch their being, for Shrirang is wholly theirs.

Liberation is not their aim; they love this worldly life, for God carries all their burdens.

Says Tuka, God waits upon His devotees, and by His power, the devotees dwell carefree.

IN PLAIN WORDS

The devotees taste all the celebrations of worldly life, yet their true strength is Vithoba's. They carry no fear, no worry, no dread in their minds, for the discus-bearing Lord guards over them. Sin and merit cannot lay hold of their bodies, for Shrirang is wholly theirs. They are not after liberation; they love this worldly life, because God carries all of their burden. Tuka says: God waits upon his devotees, and by his power they live without a care.

WHAT IT MEANS

Tukaram describes the strange freedom of the true devotee, who lives fully inside ordinary worldly life yet is untouched by what usually rules it. Their security does not come from themselves; it is Vithoba's, which is why fear, worry, and even the accounting of sin and merit cannot get a grip on them. He pushes the claim further than most piety dares: such devotees do not even want liberation, because when God carries the whole burden there is nothing left to escape from. The closing reversal is the sharpest point: God waits upon the devotee, serves them, and it is by his power, not their own effort, that they are carefree.

GATHA 1028 *The Nature of God*

Nonduality, devotee is God

मराठी मूळ

देवासी अवतार भक्तांसी संसार । दोहींचा विचार एकपणें ॥1॥
भक्तांसी सोहळे देवाचिया अंगें । देव त्यांच्या संगें सुख भोगी ॥ध्रु.॥
देवें भक्तां रूप दिलासे आकार । भक्तीं त्याचा पार वाखाणिला ॥2॥
एका अंगीं दोन्ही जालीं हीं निर्माण । देवभक्तपण स्वामिसेवा ॥3॥
तुका ह्मणे येथें नाहीं भिन्नभाव । भक्त तो चि देव देव भक्त ॥4॥

ENGLISH TRANSLATION

God takes incarnation; for devotees, there is worldly life. Both are considered as one.

The devotees experience joy through God's own being, and God savors bliss in their company.

God gave His devotees form and shape, and they in turn proclaimed His boundless nature.

From one body, both came into being: the state of being God-and-devotee, the way of Lord and service.

Says Tuka, here there is no sense of separation. The devotee is God, and God is the devotee.

IN PLAIN WORDS

God takes incarnation; the devotee takes worldly life. Look closely, and the two are one. The devotee feels joy through God's own being, and God tastes that joy through the devotee. God gave the devotee form and shape; the devotee proclaimed God's boundlessness. From one body both of these came into being: the state of being God-and-devotee, the way of Master and service. Tuka says: here there is no sense of separation. The devotee is the very God, and God is the devotee.

WHAT IT MEANS

Tukaram takes the relationship of God and devotee and collapses the distance in it. He sets the two side by side, God descending into incarnation, the devotee descending into worldly life, and says that on close inspection they are a single thing. Joy passes back and forth between them so completely that neither feels it alone; God even depends on the devotee to be given form and to have his greatness spoken aloud. The closing line is the full nondual claim, stated without hedging: the devotee is God and God is the devotee, with no real seam between them. Love has dissolved the very separation that made the relationship possible.

GATHA 1029 *Krishna Leela*

Krishna, the absolute become love-struck

मराठी मूळ

हुंबरती गाये तयांकडे कान । कैवल्यनिधान देउनि ठाके ॥1॥
गोपाळांची पूजा उच्छिष्ट कवळी । तेणें वनमाळी सुखावला ॥ध्रु.॥
चोरोनियां खाये दुध दहीं लोणी । भावें चक्रपाणि गोविला तो ॥2॥
निष्काम तो जाला कामासी लंपट । गोपिकांची वाट पाहात बैसे ॥3॥
तुका ह्मणे हें चि चैतन्यें सावळें । व्यापुनि निराळें राहिलेंसे ॥5॥

ENGLISH TRANSLATION

The cows lowed for Him, and He, the treasury of kaivalya, stood ready to bestow.

He relished the leftover morsels of the cowherd boys, and the forest-garland-bearing Lord was delighted.

He stole and ate milk, curds, and butter; by devotion, the discus-bearing Lord was bound.

Though desireless by nature, He became love-struck, sitting and waiting for the gopis' path.

Says Tuka, this is the dark-hued Consciousness that, having pervaded all things, yet remains apart.

IN PLAIN WORDS

The cows lowed, and he turned his ear to them, and the treasury of liberation stood ready to give. He ate the cowherd boys' leftover scraps, and the forest-garland-wearing Vanamali was delighted by it. He stole and ate the milk and curds and butter; by their love the discus-bearer let himself be bound. He who has no desire became hungry with desire, and sat watching the path for the gopis to come. Tuka says: this is the dark-hued Consciousness that fills all things and yet stays apart from them.

WHAT IT MEANS

Tukaram gathers the homely stories of Krishna's childhood and reads them as a single astonishing fact: the absolute let itself be made small by love. The very treasury of liberation answers a cow's lowing; he who needs nothing relishes the boys' leftovers, gets bound for stealing butter, and the desireless one sits aching with longing, watching for the gopis. Each scene is a deliberate scandal to philosophy, God behaving like a love-struck child. The closing line holds both truths at once: this is the dark-hued supreme Consciousness, which pervades everything and yet remains untouched, choosing out of love to play at being bound.

GATHA 1030 *The Nature of God*

Generosity, the host who refuses no one

मराठी मूळ

समर्थासी नाहीं वर्णावर्णभेद । सामग्री ते सर्व सिद्ध घरीं ॥1॥
आदराचे ठायीं बहु च आदर । मागितलें फार तेथें वाढी ॥ध्रु.॥
न ह्मणे सोइरा सुहुदन आवश्यक । राजा आणि रंक सारिखा चि ॥3॥
भाव देखे तेथें करी लडबड । जडा राखे जड निराळें चि ॥3॥
कोणी न विसंभे याचकाचा ठाव । विनवुनी देव शंका फेडी ॥4॥
तुका ह्मणे पोट भरुनी उरवी । धालें ऐसें दावी अनुभवें ॥5॥

ENGLISH TRANSLATION

For the Capable One, there is no distinction of high or low station. All provision stands ready in His home.

Where there is honor, He returns far greater honor. Where more is asked, He gives even more.

He does not distinguish between friend and kin, between king and pauper; all are the same to Him.

Where He sees sincere feeling, He bustles about with eager care. Where He finds dullness, He leaves it aside.

No one forfeits the supplicant's place. The devotee implores, and God removes all doubt.

Says Tuka, He fills the belly full and to overflowing, and by direct experience shows that one is truly satisfied.

IN PLAIN WORDS

For the Capable One there is no high station and no low; every provision stands ready in his house. Where you bring him honor, he gives back far greater honor; where you ask for much, there he piles on more. He does not weigh whether you are friend or kin or stranger; king and pauper are the same to him. Where he sees real feeling, he bustles about with eager care; where he finds dullness, he leaves it aside. No one loses their place as a beggar at his door; the devotee pleads, and God clears away every doubt. Tuka says: he fills the belly full and over the brim, and by direct experience shows you what it is to be truly satisfied.

WHAT IT MEANS

Tukaram pictures God as a boundlessly capable host who keeps an open table and turns no one away by rank. The point is that God's giving is measured by the seeker's sincerity, not by their status: honor him and he returns far more, ask much and he gives more still, and king and pauper stand on equal ground at his door. The one thing he answers to is genuine feeling; where he meets only dullness he simply lets it be, not in scorn but because there is nothing there to feed. The closing claim is experiential, not theoretical: God does not fill you halfway, he fills you to overflowing, and you come to know real satisfaction by tasting it, not by being told.

GATHA 1031 *Worldly Metaphors*

Metaphor, Pandhari the marketplace

मराठी मूळ

आले भरा केणें । येरझार चुके जेणें ॥1॥
उभें केलें विटेवरी । पेंठ इनाम पंढरी ॥ध्रु.॥
वाहाती मारग । अवघें मोहोरलें जग ॥2॥
तुका ह्मणे माप । खरें आणा माझे बाप ॥3॥

ENGLISH TRANSLATION

He came in fullness, He by whom the weary rounds of coming and going are cut off.

He was made to stand upon the brick. Pandhari, freely granted, is His market-town.

Paths stream toward it; the whole world has gathered.

Says Tuka, bring honest measure, O my father.

IN PLAIN WORDS

Come, load up your goods here, where the weary rounds of coming and going are cut off. He was made to stand upon the brick; Pandhari, given free, is his market-town. The roads all run toward it; the whole world has gathered here. Tuka says: bring honest measure, O my father.

WHAT IT MEANS

Tukaram turns Pandharpur into a marketplace and the devotee into a trader come to do business. The goods worth carrying are the only ones that end the endless cycle of birth and death, of coming and going; Vitthal stands on his brick as the merchant of that one commodity, and the market itself is given freely, no entry fee. Every road in the world leads to this town, and the whole world is already crowding in. The closing line is the catch and the moral: come to this trade, but come with honest measure, bring true devotion, not a rigged scale, for this is one market that cannot be cheated.

GATHA 1032 *Prayers*

Prayer, run to me quickly

मराठी मूळ

लक्ष्मीवल्लभा । दिनानाथा पद्मनाभा ॥1॥
सुख वसे तुझे पायीं । मज ठेवीं ते चि ठायीं ॥ध्रु.॥
माझी अल्प हे वासना। तूं तो उदाराचा राणा ॥2॥
तुका ह्मणे भोगें । पीडा केली धांव वेगें ॥3॥

ENGLISH TRANSLATION

O Beloved of Lakshmi, Lord of the distressed, O Padmanabha.

Happiness dwells at Your feet. Keep me always in that place.

My desire is small, but You are the King of generosity.

Says Tuka, the pain of experience has struck me. Run swiftly.

IN PLAIN WORDS

O Beloved of Lakshmi, Lord of the helpless, O Padmanabha. Happiness lives at your feet; keep me always in that one place. My longing is a small thing, but you are the King of the generous. Tuka says: the suffering of this life has struck me hard. Come, run quickly.

WHAT IT MEANS

This is a short, direct cry for help. Tukaram names God by his titles of power and tenderness, Beloved of Lakshmi, Lord of the helpless, Padmanabha, and asks for only one thing: to be kept always at the feet where happiness lives. He frames the request shrewdly, calling his own desire small while calling God the King of generosity, as if to say that granting it would cost such a giver nothing. The last line drops the framing and lets the pain speak plainly: I am being crushed, so come, and come fast.

GATHA 1033 *Prayers*

Prayer, reckless love for God

मराठी मूळ

करीं ऐसें जागें । वेळोवेळां पायां लागें ॥1॥
प्रेम झोंबो कंठीं । देह धरणिये लोटीं ॥ध्रु.॥
राहे लोकाचार पडे अवघा विसर ॥2॥
तुका ह्मणे ध्यावें । तुज विभीचारभावें ॥3॥

ENGLISH TRANSLATION

Grant me this: that I may fall at Your feet again and again, awake in devotion.

Let love seize me by the throat. Let this body be cast to the ground.

Let all worldly custom fall away; let all else be forgotten.

Says Tuka, I would worship You with the reckless, illicit ardour of one who has crossed every boundary for love.

IN PLAIN WORDS

Make me this awake: that I fall at your feet again and again. Let love seize me by the throat; let this body be flung down to the ground. Let worldly custom fall away; let everything else be forgotten. Tuka says: I would worship you with the reckless, illicit ardour of one who has crossed every boundary for love.

WHAT IT MEANS

Tukaram asks not for calm devotion but for a love that overwhelms him completely. He wants to be kept so awake to God that he falls at his feet over and over, to be gripped by love at the throat, to be thrown bodily to the ground, to lose all sense of propriety and forget everything that is not God. The startling image in the last line names the intensity exactly: he wants to love God the way an adulterous lover loves, with the reckless, all-risking ardour of one who has thrown decency and reputation to the wind. The claim is that respectable, measured worship is too small; only a love that breaks the rules is fierce enough for God.

GATHA 1034 *Devotion to Vitthal*

The pilgrim road, one word on the way

मराठी मूळ

टाळ दिडी हातीं । वैकुंठींचे सांगाती ॥1॥
जाल तरी कोणा जा गा । करा सिदोरी ते वेगा ॥ध्रु.॥
जाती सादावीत । तेथें असों द्यावें चित्त ॥2॥
तुका ह्मणे बोल । जाती बोलत विठ्ठल ॥3॥

ENGLISH TRANSLATION

With cymbals and hand-drum in hand, they become companions on the road to Vaikuntha.

If you would go, go with them. Prepare your provisions quickly.

They call out as they walk. Keep your mind fixed upon their words.

Says Tuka, as they walk, they speak only one word: Vitthal.

IN PLAIN WORDS

They carry cymbals and a hand-drum, and they become your companions on the road to Vaikuntha. If you want to go, then go with them; pack your provisions quickly. They call out as they walk; keep your mind fixed on what they say. Tuka says: as they walk, the one word they speak is Vitthal.

WHAT IT MEANS

Tukaram is pointing at the company of singing pilgrims and telling you how to join them. They walk to Vaikuntha with cymbals and drum, and the road is open to anyone willing to ready their provisions and set out now. The instruction is simple: keep your attention on their words while they walk. And the words are not many; the whole song reduces to one Name, Vitthal, repeated on the road.

GATHA 1035 *Confession and Sin*

Confession, empty-handed surrender

मराठी मूळ

वांयां जातों देवा । नेणें भक्ती करूं सेवा ॥1॥
आतां जोडोनियां हात । उभा राहिलों निवांत ॥ध्रु.॥
करावें तें काय। न कळें अवलोकितों पाय ॥2॥
तुका ह्मणे दान । दिलें पदरीं घेईन ॥3॥

ENGLISH TRANSLATION

I am going to waste, O God. I know not how to perform bhakti, how to serve You.

Now I simply stand with folded hands, quiet and still.

What should I do? I do not know. So I gaze upon Your feet.

Says Tuka, whatever grace You bestow, I shall receive and hold close.

IN PLAIN WORDS

I am going to waste, O God. I do not know how to do bhakti, how to serve you. So now I fold my hands and stand quiet and still. What should I do? I do not know; I gaze at your feet. Tuka says: whatever you give, I will receive it and hold it close.

WHAT IT MEANS

Tukaram confesses that he has no skill in devotion and no method of service, and that on his own his life is being wasted. He stops trying to perform and simply stands still with folded hands at the feet. The not-knowing is not laziness; it is the end of self-effort, where gazing at the feet is all that is left to do. What remains is pure receiving: he asks for nothing in particular and promises to keep whatever grace is placed in his hands.

GATHA 1036 *Longing and Separation*

Possession, the wedge between self and God

मराठी मूळ

जीव खादला देवत । माझा येणें महाभूतें । झोंबलें निरुतें । कांहीं करितां न सुटे ॥1॥
आतां करूं काय । न चले करितां उपाय । तुह्मां आह्मां सय । विघडाविघड केली ॥ध्रु.॥
बोलतां दुश्चती । मी वो पडियेलें भ्रांती । आठव हा चित्तीं । न ये ह्मणतां मी माझें ॥2॥
भलतें चि चावळे । जना अवघिया वेगळे । नाठवती बाळें । आपपर सारिखें ॥3॥
तुह्मां आह्मां भेटी । नाहीं जाली जीवेंसाटीं । तुका ह्मणे दृष्टी । पाहा जवळी आहे तों ॥5॥

ENGLISH TRANSLATION

A divine force has devoured my life. This great elemental power has seized me entirely, and no effort can shake it loose.

What can I do now? No remedy avails. It has driven a wedge between You and me.

In my confusion I have fallen into delusion. The remembrance does not come to my chitta, try as I might to say "I" and "mine."

I babble at random, estranged from everyone. I forget my own children; self and other feel the same.

Says Tuka, we have not met, life meeting life. Look, while You are still near, open Your eyes and see.

IN PLAIN WORDS

A divine force has eaten my life. This great power has seized me completely, and nothing I do can shake it loose. What can I do now? No remedy works. It has driven a wedge between you and me. In my confusion I have fallen into delusion. The remembrance will not come to my mind, however hard I try to say "I" and "mine." I babble at random, cut off from everyone. I forget my own children; self and other feel the same to me. Tuka says: we have not yet met, life touching life. Look, while you are still near, open your eyes and see.

WHAT IT MEANS

Tukaram describes longing as a force that has devoured him, seized him so completely that no effort can pry it loose. He cannot even hold his old footing in the world: the words "I" and "mine" no longer take hold, he forgets his own children, and self and other have collapsed into one. Yet he names the ache honestly: the same seizure has wedged itself between him and God, so that full union, life meeting life, has not yet happened. The poem ends as a cry for God to look back while he is still within reach, before the gap becomes final.

GATHA 1037 *Devotion to Vitthal*

Adoration, Vitthal alone is God

मराठी मूळ

जींवीचा जिव्हाळा । पाहों आपुलिया डोळां ॥1॥
आह्मां विठ्ठल एक देव । येर अवघे चि वाव ॥ध्रु.॥
पुंडलिकाचे पाठीं। उभा हात ठेवुनि कटी ॥2॥
तुका ह्मणे चित्तीं । वाहूं रखुमाईचा पती ॥3॥

ENGLISH TRANSLATION

Let me see with my own eyes the warmth of my very life.

Vitthal alone is our God; everything else is empty.

He stands behind Pundalik, hands resting on His hips.

Says Tuka, I shall hold in my chitta the Lord of Rakhumai.

IN PLAIN WORDS

Let me see the warmth of my own life with my own eyes. For us, Vitthal alone is God; everything else is empty. He stands behind Pundalik, his hands resting on his hips. Tuka says: I will carry the Lord of Rakhumai in my mind.

WHAT IT MEANS

Tukaram asks for one thing: to see with his own eyes the One who is the warmth and dearness of his very life. He cuts everything else away as empty and lets Vitthal alone stand as God. He fixes the figure precisely: the Lord standing behind Pundalik with hands on his hips, the image at Pandharpur. To hold that single form in the heart, the Lord of Rakhumai, is the whole of his devotion.

GATHA 1038 *Devotion to Vitthal*

Devotion, sealed as his from the start

मराठी मूळ

माझें आराधन । पंढरपुरींचें निधान ॥1॥
तया एकाविण दुजें । कांहीं नेणें पंढरीराजें ॥ध्रु.॥
दास विठ्ठलाचा । अंकित अंकिला ठायींचा ॥2॥
तुका ह्मणे आतां । नव्हे पालट सर्वथा ॥3॥

ENGLISH TRANSLATION

My object of worship is the treasure of Pandharpur.

I know nothing other than the King of Pandhari.

I am a servant of Vitthal, marked and sealed as His from the very beginning.

Says Tuka, now there can be no change whatsoever.

IN PLAIN WORDS

What I worship is the treasure of Pandharpur. I know nothing other than the King of Pandhari. I am Vitthal's servant, marked and sealed as his from the very beginning. Tuka says: now there can be no change at all.

WHAT IT MEANS

Tukaram names his one object of worship, the treasure hidden in Pandharpur, and says he knows nothing besides the King of Pandhari. He calls himself a servant who was stamped as Vitthal's own from the start, not by recent choice but by an original seal. The point is that this belonging is settled and cannot be revised. Having been marked from the beginning, he declares there is now no possibility of any change.

GATHA 1039 *The Power of the Name*

The Name, the burden laid on God's head

मराठी मूळ

आतां आह्मां हें चि काम । न विसंभावें तुझें नाम । वाहुनियां टाळी । प्रेमसुखें नाचावें ॥1॥
अवघी जाली आराणूक । मागें पुढें सकिळक । त्रिपुटीचें दुःख । प्रारब्ध सारिलें ॥ध्रु.॥
गोदातटें निर्मळें । देव देवांचीं देवळें । संत महंत मेळें । दिवस जाय सुखाचा ॥2॥
तुका ह्मणे पंढरीनाथा । आणिक नाहीं मज चिंता । योगक्षेम माथां । भार तुझ्या घातला ॥3॥

ENGLISH TRANSLATION

Now this alone is our work: never to forget Your name. Carrying the cymbal, we shall dance in the joy of love.

All hardship has ended, past and future both settled. The suffering of the triputi and the weight of prarabdha have been spent.

On the pure banks of the Godavari, amidst temples of gods, in the company of saints and sages, each day passes in joy.

Says Tuka, O Lord of Pandhari, I have no other worry. The burden of my welfare and provision I have placed upon Your head.

IN PLAIN WORDS

Now this alone is our work: never to forget your name. Carrying the cymbal, we dance in the joy of love. All hardship is over, past and future both settled. The suffering of the triputi and the weight of prarabdha have been spent. On the clean banks of the Godavari, among the temples of the gods, in the company of saints and sages, each day passes in joy. Tuka says: O Lord of Pandhari, I have no other worry. The burden of my keeping and my provision I have laid upon your head.

WHAT IT MEANS

Tukaram reduces his whole task to one thing: never to forget the Name, and to dance to the cymbal in the joy of love. With that, he says, hardship is finished on both sides of time; even the suffering of the triputi, the split of knower, knowing, and known, and the weight of past karma are spent. His days now pass in joy on the clean banks of the Godavari, among temples and in the company of saints. The release comes because he has set down the one burden that breeds worry: his own welfare and livelihood, which he places entirely on God's head.

GATHA 1040 *Worldly Life*

Social criticism, the incorrigible offender

मराठी मूळ

चोरटें सुनें मारिलें टाळे । केंउं करी परि न संडी चाळे ॥1॥
ऐसें एक दुराचारी गा देवा । आपुलिया जीवा घात करी ॥ध्रु.॥
नाक गेलें तरि लाज ना विचार । हिंडे फजितखोर दारोदारीं ॥2॥
तुका ह्मणे कर्म बिळवंत गाढें । नेदी तया पुढेंमागें सरों ॥3॥

ENGLISH TRANSLATION

A thief caught and beaten still cannot abandon his tricks.

There is one such evildoer, O God, who destroys his own life.

Even when his nose is gone, he feels no shame and no remorse, wandering disgraced from door to door.

Says Tuka, karma runs deep and holds firm. It does not let one move forward or backward.

IN PLAIN WORDS

A thief who is caught and beaten still cannot give up his tricks. There is one such evildoer, O God, who destroys his own life. Even when his nose is cut off, he feels no shame and no second thought; he wanders disgraced from door to door. Tuka says: karma runs deep and holds firm. It will not let such a one move forward or back.

WHAT IT MEANS

Tukaram looks at the pattern of the incorrigible offender, the man who is caught and punished and still cannot drop his habit. The harm is turned inward: it is his own life he ruins. Even public disgrace, his nose cut off, the old mark of shame, does not stir shame or reflection in him, so he keeps wandering from door to door. The hard truth Tuka names is that deep-rooted karma can lock a person in place, unable to go forward or back; the warning is meant for our own examination, to catch the habit in ourselves before it sets that hard.

GATHA 1041 *Devotion to Vitthal*

Devotion, the easy path for Vishnu's servants

मराठी मूळ

मुनि मुक्त जाले भेणें गर्भवासा । आह्मां विष्णुदासां सुलभ तो ॥1॥
अवघा चि संसार केला ब्रह्मरूप । विठ्ठलस्वरूप ह्मणोनियां ॥ध्रु.॥
पुराणीं उपदेश साधन उद्भट । आह्मां सोपी वाट वैकुंठींची ॥2॥
तुका ह्मणे जनां सकळांसहित । घेऊं अखंडित प्रेमसुख ॥2॥

ENGLISH TRANSLATION

Sages sought liberation for fear of the womb. For us, the servants of Vishnu, He is easily accessible.

We have made the entire world into Brahman, seeing everything as the form of Vitthal.

The Puranas prescribe arduous practices, but for us the path to Vaikuntha is simple.

Says Tuka, together with all people, we shall receive the unbroken joy of love.

IN PLAIN WORDS

Sages sought liberation out of fear of the womb. For us, the servants of Vishnu, he is easy to reach. We have made the whole world into Brahman, calling everything the form of Vitthal. The Puranas prescribe harsh practices, but for us the path to Vaikuntha is simple. Tuka says: together with all people, we will take the unbroken joy of love.

WHAT IT MEANS

Tukaram contrasts two ways. The sages strove for liberation out of fear of returning to the womb, treating God as hard to win and practice as severe. The servants of Vishnu, he says, have him within easy reach. By seeing the whole world as Brahman and everything as the form of Vitthal, the difficult prescriptions of the Puranas fall away and the road to Vaikuntha becomes simple. And the joy is not private: Tuka claims it for everyone, an unbroken joy of love taken in company with all people.

GATHA 1042 *The Moral Ideal*

Refusal of praise, the danger of pride

मराठी मूळ

न करावी स्तुति माझी संतजनीं । होईल या वचनीं अभिमान ॥1॥
भारें भवनदी नुतरवे पार । दुरावती दूर तुमचे पाय ॥2॥
तुका ह्मणे गर्व पुरवील पाठी । होईल माझ्या तुटी विठोबाची ॥3॥

ENGLISH TRANSLATION

O saints, do not praise me, for pride will arise from such words.

Under the weight of pride, one cannot cross the river of worldly existence, and your feet grow distant from me.

Says Tuka, pride will betray me in the end and sever my bond with Vithoba.

IN PLAIN WORDS

O saints, do not praise me, for pride will rise from such words. Under the weight of pride one cannot cross the river of worldly existence, and your feet grow far from me. Tuka says: pride will betray me in the end and break my bond with Vithoba.

WHAT IT MEANS

Tukaram asks the saints to stop praising him, because he knows what praise does: it breeds pride. He names the cost plainly. Pride is a weight that sinks a person, so that the river of worldly existence cannot be crossed and God's feet, the only support, drift out of reach. The real fear behind the request is the deepest loss: he sees that

pride, if it takes hold, will betray him and sever his bond with Vithoba.

GATHA 1043 *Prayers*

Prayer, servant of the servants

मराठी मूळ

तुमचिये दासींचा दास करूनि ठेवा । आशीर्वाद द्यावा हा चि मज ॥1॥
नवविधा काय बोलिली जे भक्ती । घ्यावी माझ्या हातीं संतजनीं ॥2॥
तुका ह्मणे तुमच्या पायांच्या आधारें। उत्तरेन खरें भवनदी ॥3॥

ENGLISH TRANSLATION

Make me the servant of the servants of Your servants. Grant me this one blessing.

The nine forms of devotion that are spoken of, let these be placed into my hands by the saints.

Says Tuka, relying on the support of Your feet, I shall truly cross the river of worldly existence.

IN PLAIN WORDS

Make me the servant of the servants of your servants; grant me this one blessing. The nine kinds of devotion that are spoken of, let the saints place them into my hands. Tuka says: leaning on the support of your feet, I will truly cross the river of worldly existence.

WHAT IT MEANS

Tukaram prays not for greatness but for the lowest place, to be servant of the servants of God's servants, and asks that single blessing. He wants the nine traditional forms of devotion handed to him by the saints, received from their hands rather than claimed on his own. His confidence rests entirely outside himself. With the support of God's feet to lean on, he is sure the river of worldly existence can truly be crossed.

GATHA 1044 *Worldly Life*

Social criticism, the witless company

मराठी मूळ

चोर टेंकाचे निघाले चोरी । आपलें तैसें पारखे घरीं ॥1॥
नाहीं नफा नागवे आपण । गमाविले कान हात पाय ॥ध्रु.॥
बुद्धिहीन नये कांहीं चि कारणा । तयासवें जाणा तें चि सुख ॥2॥
तुका ह्मणे नाहीं ठाउकें वर्म । तयासी कर्म वोडवलें ॥3॥

ENGLISH TRANSLATION

Thieves full of bluster set out to steal, but in the end they are robbed themselves.

There is no profit; one only loses ears, hands, and feet.

The witless person is fit for nothing. To go along with such a one is to share that same fate.

Says Tuka, one who does not know the secret: karma has overtaken him.

IN PLAIN WORDS

Boastful thieves set out to steal, but in the end they are robbed themselves. There is no profit; they only lose their ears, hands, and feet. The witless person is fit for nothing, and to go along with him is to share his very fate. Tuka says: one who does not know the secret has been overtaken by karma.

WHAT IT MEANS

Tukaram uses the figure of swaggering thieves who set out to rob and are stripped bare instead, losing ears, hands, and feet, the body's own punishments. The plain warning is about company: the witless person is good for nothing, and whoever walks with him inherits the same ruin. Behind the image is the spiritual point, the one who has missed the secret, the inner truth, is already in the grip of karma. The poem turns us to examine whose company we keep and whether we ourselves still lack that secret.

GATHA 1045 *Faith and Trust*

Faith, the marked child of the Capable One

मराठी मूळ

समर्थाचें बाळ कीविलवाणें दिसे । तरी कोणा हांसे जन देवा ॥1॥
अवगुणी जरी जालें तें वोंगळ । करावा सांभाळ लागे त्याचा ॥2॥
तुका ह्मणे तैसा मी एक पतित । परि मुद्रांकित जालों तुझा ॥3॥

ENGLISH TRANSLATION

Even if the child of the Capable One looks pitiful, who would dare to mock it?

Even if the child is full of faults and unclean, it must still be cared for and protected.

Says Tuka, in the same way I am a fallen one, yet I am stamped with Your seal.

IN PLAIN WORDS

Even if the child of the Capable One looks pitiful, who, O God, would dare to mock it? Even if the child is full of faults and unclean, it must still be cared for and protected. Tuka says: in the same way I am a fallen one, yet I have been stamped with your seal.

WHAT IT MEANS

Tukaram leans his whole case on belonging rather than worth. A great lord's child may look wretched, but no one dares mock it, and however faulty or unclean the child is, the parent is bound to care for it. He applies this to himself without softening his own state: he is a fallen one, full of faults. His security is not his merit but the seal stamped on him; because he bears God's mark, the care owed to a child is owed to him.

GATHA 1046 *Social Criticism*

Social criticism, nature does not change

मराठी मूळ

गाढवाचे अंगीं चंदनाची उटी । राख तया तेणें केलीसे भेटी ॥1॥
सहज गुण जयाचे देहीं । पालट कांहीं नव्हे तया ॥ध्रु.॥
माकडाचे गळां मोलाचा मणि । घातला चावुनी टाकी थुंकोनि ॥2॥
तुका ह्मणे खळा नावडे हित । अविद्या वाढवी आपुलें मत ॥3॥

ENGLISH TRANSLATION

If you rub sandalwood paste on a donkey, it rolls in the ashes at once.

The inborn nature of a creature does not change.

If you hang a precious gem around a monkey's neck, it chews it and spits it out.

Says Tuka, the wicked have no taste for what is good. They only nurture their own ignorance.

IN PLAIN WORDS

Rub sandalwood paste on a donkey, and at once it rolls in the ashes. A creature's inborn nature does not change at all. Hang a precious gem on a monkey's neck, and it chews it and spits it out. Tuka says: the wicked have no taste for what is good. They only nurture their own ignorance.

WHAT IT MEANS

Tukaram is naming a hard limit: goodness offered to one who has no appetite for it is wasted. He gives two pictures. Fine sandalwood on a donkey, and the donkey goes straight back to the dust. A jewel hung on a monkey, and the monkey chews and spits it out. The point is not the donkey or the monkey but the pattern in a person who cannot receive what is good, and who turns it back into the very ignorance he prefers. Read it as a warning against the same refusal in yourself, the part that throws away what would lift it.

GATHA 1047 *Social Criticism*

Social criticism, the indiscriminate one

मराठी मूळ

नेणे सुनें चोर पाहुणा मागता । देखून भलता भुंकतसे ॥1॥
शिकविलें कांहीं न चले तया । बोलियेले वांयां बोल जाती ॥ध्रु.॥
क्षीर ओकुनियां खाय अमंगळ । आपुली ते ढाळ जाऊं नेदी ॥2॥
वंदूं निंदूं काय दुराचार । खळाचा विचार तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

A dog cannot tell a thief from a guest or a supplicant. Seeing anyone at all, it barks.

No training takes hold in such a creature; all words spoken to it are wasted.

It vomits up milk and eats filth, never departing from its own ways.

Says Tuka, what is the use of praising or blaming such misconduct? This is the nature of the wicked.

IN PLAIN WORDS

A dog cannot tell a thief from a guest or a beggar. It sees anyone at all and barks. No training takes hold in such a creature. All words spoken to it are wasted. It throws up milk and eats filth, and never leaves its own ways. Tuka says: what use is praising or blaming such misconduct? This is the nature of the wicked.

WHAT IT MEANS

Tukaram draws the wicked person as a dog with no discernment: it barks at saint and thief alike, because it cannot tell them apart. Training does not stick; good words spoken to it fall away unused. Worse, it spits up the milk it is given and goes back to filth, never departing from its own habits. He ends by refusing the whole effort: praise or blame change nothing in such a one, because this is simply its nature. The mirror to hold up is the part of us that cannot distinguish what is holy from what is harmful, and keeps returning to what fouls it.

GATHA 1048 *Confession and Sin*

Confession, the gap between show and heart

मराठी मूळ

जन मानविलें वरी बाहएात्कारीं । तैसा मी अंतरीं नाहीं जालों ॥1॥
ह्मणउनी पंढरीनाथा वाटतसे चिंता । प्रगट बोलतां लाज वाटे ॥ध्रु.॥
संतां ब्रह्मरूप जालें अवघें जन । ते माझे अवगुण न देखती ॥2॥
तुका ह्मणे मी तों आपणांसी ठावा । आहें बरा देवा जैसा तैसा ॥3॥

ENGLISH TRANSLATION

I have pleased the world through outward show, but inwardly I have not truly changed.

Therefore, O Lord of Pandhari, I am filled with anxiety. I feel ashamed to speak of it openly.

The saints see all persons as of the form of Brahman. They do not see my faults.

Says Tuka, I am known to myself. I am before You, O God, exactly as I am.

IN PLAIN WORDS

I have pleased the world by outward show. Inwardly I have not truly changed. So, Lord of Pandhari, I am full of worry. I am ashamed to say it out loud. The saints see all people as the form of Brahman. They do not see my faults. Tuka says: I am known to myself. Before You, O God, I am exactly as I am.

WHAT IT MEANS

Tukaram confesses a split he cannot hide from himself. Outwardly he has won the world's approval, but his inner self has not changed to match, and this fills him with shame and anxiety before the Lord of Pandhari. He notes that the saints, seeing everyone as Brahman, look past his faults, so their kindness does not reach the problem.

The reckoning he insists on is the one with himself and with God: he is fully known to himself, and he stands before God exactly as he is, with nothing covered. It is the prayer of someone who refuses to let a good reputation stand in for a changed heart.

GATHA 1049 *Confession and Sin*

Confession, asking to be made real

मराठी मूळ

काम क्रोध माझे जीताती शरीरीं । कोवळें तें वरी बोलतसें ॥1॥
कैसा सरतां जालों तुझ्या पायीं । पांडुरंगा कांहीं न कळे हें ॥ध्रु.॥
पुराणींची ग्वाही वदतील संत । तैसें नाहीं चित्त शुद्ध जालें ॥2॥
तुका ह्मणे मज आणूनि अनुभवा । दाखवीं हें देवा साच खरें ॥3॥

ENGLISH TRANSLATION

Lust and anger are alive in my body. On the surface, I speak only tender words.

How have I come to be counted at Your feet, O Panduranga? I cannot understand this at all.

The saints will speak the testimony of the Puranas, yet my chitta has not truly become pure.

Says Tuka, bring me into experience. Show me what is real and true, O God.

IN PLAIN WORDS

Lust and anger are still alive in my body. On the surface I speak only tender words. How have I come to be counted at Your feet, Panduranga? I cannot understand it at all. The saints will quote the testimony of the Puranas, yet my mind has not truly become pure. Tuka says: bring me into real experience. Show me what is true, O God.

WHAT IT MEANS

Tukaram admits that lust and anger are not dead in him; they live on beneath his gentle speech. He cannot make sense of how someone like this has been granted a place at Panduranga's feet. He will not be consoled by scripture spoken over him: the saints may cite the Puranas in his favor, but he knows his own mind has not actually become pure. So he asks for the one thing words cannot give, real experience, the truth shown to him directly rather than asserted about him. It is a refusal to mistake borrowed testimony for genuine inner change.

GATHA 1050 *Confession and Sin*

Humility, living on God's remnants

मराठी मूळ

स्तुति करीं जैसा नाहीं अधिकार । न कळे विचार योग्यतेचा ॥1॥
तुमचें मी दास संतांचें दुर्बळ । करूनि सांभाळ राखा पायीं ॥ध्रु.॥
रामकृष्णहरि मंत्र उच्चारणा । आवडी चरणां विठोबाच्या ॥2॥
तुका ह्मणे तुमचें सेवितों उच्छिष्ट । क्षमा करीं धीट होऊनियां ॥3॥

ENGLISH TRANSLATION

I offer praise for which I have no authority. I do not understand the measure of my own worthiness.

I am Your servant, the feeble one among the saints. Hold me, care for me, keep me at Your feet.

The mantra of Rama, Krishna, Hari is what I love to utter. My delight is in the feet of Vithoba.

Says Tuka, I live on Your blessed remnants. Forgive me for being so bold.

IN PLAIN WORDS

I offer praise I have no right to offer. I do not know the measure of my own worth. I am Your servant, the feeble one among the saints. Hold me, care for me, keep me at Your feet. The mantra of Rama, Krishna, Hari is what I love to say. My delight is in the feet of Vithoba. Tuka says: I live on Your leftovers. Forgive me for being so bold.

WHAT IT MEANS

Tukaram approaches praise as something he is not qualified to give, since he does not know his own worth. From that low place he asks only to be kept: held, cared for, kept at God's feet as the weakest among the saints. What he can claim is love, the names of Rama, Krishna, and Hari on his lips, and delight in Vithoba's feet. He calls himself one who lives on God's remnants, the leftover prasad, and asks forgiveness for the boldness of even speaking. The register is the smallness of the devotee set against the largeness of what he loves.

GATHA 1051 *Ecstasy and Joy*

Ecstasy, the burden lifted

मराठी मूळ

बहु दूरवरी । वेठी ओझें होतें शिरीं ॥1॥
आतां उतरला भार । तुह्मीं केला अंगीकार ॥ध्रु.॥
बहु काकुलती । आलों मागें किती ॥2॥
तुका ह्मणे देवा । आजि सफळ जाली सेवा ॥3॥
पाईक - अभंग 11

ENGLISH TRANSLATION

For a long time the burden of veth weighed upon my head. I bore that heavy load.

Now the burden has been lifted. You have taken me as Your own.

Again and again I came before You, pleading. How many times, in the past.

Says Tuka, O God, today my service has borne its fruit.

IN PLAIN WORDS

For a long time a forced load weighed on my head. I carried that heavy burden. Now the burden is lifted. You have taken me as Your own. Again and again I came to You, pleading. So many times, in the past. Tuka says: O God, today my service has borne its fruit.

WHAT IT MEANS

Tukaram speaks as one freed from forced, unpaid labor, the weight that had pressed on his head for so long. Now that load is gone, because God has claimed him as His own. He recalls the long history behind this relief: how many times he came back, pleading, before this day. The poem lands on the moment of harvest: today the long service has finally borne fruit. It is the cry of someone who endured and begged for a long time and has now, at last, been received.

GATHA 1052 *Worldly Metaphors*

Metaphor, the soldier's joy in service

मराठी मूळ

पाईकपणें जोतिला सिद्धांत । सुर धरी मात वचन चित्तीं ॥1॥
पाइकावांचून नव्हे कधीं सुख । प्रजांमध्यें दुःख न सरे पीडा ॥ध्रु.॥
पाइकीचें सुख जयां नाहीं ठावें । धिग त्यांनीं ज्यावें वांयांविण ॥3॥
तुका ह्मणे एका क्षणांचा करार । पाईक अपार सुख भोगी ॥4॥

ENGLISH TRANSLATION

Through service as a paika, the proven truth becomes clear. He holds the tone and the word of command within his chitta.

Without the paika, there can never be happiness. Among the people, suffering and trouble do not end.

Those who do not know the joy of a paika's service: fie on their living in vain.

Says Tuka, by even a moment's pledge, the paika enjoys boundless joy.

IN PLAIN WORDS

Through service as a paik, the proven truth becomes clear. He holds the command and its word within his mind. Without the paik there is never any happiness. Among the people, suffering and trouble do not end. Those who do not know the paik's joy: shame on their living in vain. Tuka says: by even a moment's pledge, the paik enjoys boundless joy.

WHAT IT MEANS

Tukaram uses the figure of the paik, the loyal foot-soldier who serves a lord, as the image of true devotion. Such service is how the proven truth becomes clear, because the servant carries his master's command in his heart. Without that kind of devoted servant, he says, there is no real happiness, and the suffering among ordinary people never ends. Those who have never tasted the joy of such service have lived in vain. The closing line is the heart of it: even a moment's true pledge of self to the Lord opens boundless joy, far more than a life lived without it.

GATHA 1053 *Worldly Metaphors*

Metaphor, the soldier who pledges his life

मराठी मूळ

पाइकीचें सुख पाइकासी ठावें । ह्मणोनियां जीवें केली साटीं ॥1॥
येतां गोळ्या बाण साहिले भडमार । वर्षातां अपार वृष्ट वरी ॥ध्रु.॥
स्वामीपुढें व्हावें पडतां भांडण । मग त्या मंडन शोभा दावी ॥2॥
पाइकांनीं सुख भोगिलें अपार । शुद्ध आणि धीर अंतर्बाहीं ॥3॥
तुका ह्मणे या सिद्धांताच्या खुणा । जाणे तो शाहाणा करी तो भोगी ॥4॥

ENGLISH TRANSLATION

The joy of paiki is known only to the paik; and so he has pledged his very life as its price.

He endures the volleys of arrows and the endless downpour of rain upon his body.

Before the Master, he steps forward when battle breaks out, and then his adornment and splendor are revealed.

The paiks have enjoyed immeasurable joy, pure and steadfast, within and without.

Says Tuka, these are the marks of this truth: the one who knows it is wise; the one who acts on it reaps the fruit.

IN PLAIN WORDS

The joy of the paik's service is known only to the paik. So he has pledged his very life as its price. He endures the volleys of arrows and the endless downpour of rain on his body. When battle breaks out he steps forward before the Master, and then his glory and splendor are shown. The paiks have enjoyed boundless joy, pure and steadfast, within and without. Tuka says: these are the marks of this truth. The one who knows it is wise. The one who acts on it reaps the fruit.

WHAT IT MEANS

Tukaram continues the soldier-image: only the paik himself knows the joy of his service, and that is why he stakes his very life on it. He stands under arrows and endless rain, enduring everything for his lord. The moment battle comes, he steps forward before the Master, and only then is his true splendor revealed. Such servants have known a joy that is pure and unshaken, inside and out. The verse closes with a test of seriousness: knowing this truth makes one wise, but only acting on it, only paying the price with one's life as the paik does, lets one actually taste the fruit.

GATHA 1054 *Worldly Metaphors*

Metaphor, the soldier who masters the field

मराठी मूळ

पाईक जो जाणे पाइकींनीं भाव । लाग पगें ठाव चोरवाट ॥1॥
आपणां राखोनि ठकावें आणीक । घ्यावें सकळीक हरूनियां ॥ध्रु.॥
येऊं नेदी लाग लागों नेदी माग । पाईक त्या जग स्वामी मानी ॥2॥
ऐसें जन केलें पाइकें पाईक । जया कोणी भीक न घलिती ॥3॥
तुका ह्मणे ऐसे जयाचे पाईक । बिळया तो नाइक त्रैलोकींचा ॥4॥

ENGLISH TRANSLATION

The paik who knows the inner bhav of paiki gains his footholds through hidden paths and secret trails.

Protecting himself, he outmaneuvers all others, stripping and taking everything.

He gives no opening for pursuit and lets no one follow his track. The world regards such a paik as Swami.

Such paiks, to whom no one would give even alms, have become lords of the world.

Says Tuka, the one whose paiks are such as these, that commander is the Lord of all three worlds.

IN PLAIN WORDS

The paik who knows the inner heart of his service finds his footholds by hidden paths and secret trails. Guarding himself, he outmaneuvers all the rest, stripping and seizing everything. He gives no opening for pursuit and lets no one track him. The world regards such a paik as Master. Such paiks, to whom no one would give even alms, have become lords of the world. Tuka says: the one whose paiks are like this, that commander is the Lord of all three worlds.

WHAT IT MEANS

Tukaram pushes the soldier-figure into the language of skilled war: the paik who knows the inner heart of his service moves by hidden ways, protects himself, and overcomes all rivals, taking everything. He leaves no opening for pursuit and cannot be tracked, so the world comes to honor him as a master. The striking turn is the reversal of station: men so poor that no one would give them alms become lords of the world through this devoted skill. And the final line lifts the whole metaphor to God: the commander whose servants are such as these is the Lord of all three worlds. The hidden paths and seizing are the seeker's inwardness and total devotion, not literal plunder.

GATHA 1055 *Worldly Metaphors*

Metaphor, the soldiers who guard the way

मराठी मूळ

पाइकांनीं पंथ चालविल्या वाटा । पारख्याचा सांटा मोडोनियां ॥1॥
पारखिये ठायीं घेउनियां खाणें । आपलें तें जन राखियेलें ॥ध्रु.॥
आधारेंविण जें बोलतां चावळे । आपलें तें कळे नव्हे ऐसें ॥2॥
सांडितां मारग मारिती पाईक । आणिकांसी शीक लागावया ॥3॥
तुका ह्मणे विश्वा घेऊनि विश्वास । पाईक तयास सुख देती ॥4॥

ENGLISH TRANSLATION

The paiks have kept the paths and routes of tradition in motion, breaking open the outsiders' stores of supply.

Taking provisions from the outsider's camp, they have protected their own people.

Whatever is spoken without inner foundation merely chatters; what is truly one's own is not recognized in such speech.

Those who stray from the path, the paiks punish, so that others may take heed.

Says Tuka, having taken the trust of the whole world, these paiks give happiness to all.

IN PLAIN WORDS

The paiks have kept the paths and routes of the tradition moving, breaking open the outsiders' stores. Taking provisions from the outsider's camp, they have protected their own people. Whatever is spoken without inner foundation only chatters. What is truly one's own is not found in such speech. Those who stray from the path the paiks punish, so that others may take heed. Tuka says: having won the trust of the whole world, these paiks give happiness to all.

WHAT IT MEANS

Tukaram's soldier-image now serves the keeping of a living tradition. The paiks hold the routes open and break into the outsiders' stores to provision and protect their own people. He cuts in with the test that runs through these verses: speech without inner ground is only chatter, and what is genuinely one's own is never found in empty words. Those who wander off the true path are corrected, hard, so others learn from it. The verse ends in trust earned across the whole world, and the joy these faithful servants then give to all. The plunder and punishment are figures for guarding the way of devotion and the discipline that keeps a seeker on it.

GATHA 1056 *Worldly Metaphors*

Metaphor, the soldier wholly the Master's

मराठी मूळ

पाईक तो प्रजा राखोनियां कुळ । पारखिया मूळ छेदी दुष्टा ॥1॥
तो एक पाईक पाइकां नाईक । भाव सकळीक स्वामिकाजीं ॥ध्रु.॥
तृणवत तनु सोनें ज्या पाषाण । पाइका त्या भिन्न नाहीं स्वामी ॥2॥
विश्वासावांचूनि पाइकासी मोल । नाहीं मिथ्या बोल बोलिलिया ॥3॥
तुका ह्मणे नये स्वामी उणेपण । पाइका जतन करी त्यासी ॥4॥

ENGLISH TRANSLATION

A true paik guards the people and their lineage, and cuts the outsider at the root, destroying the wicked.

That one supreme paik is the leader of all paiks, whose entire bhav is for the Master's work alone.

For one to whom the body is as grass and gold is as stone, there is no separation between that paik and the Swami.

Without trust, a paik has no value at all; words spoken falsely are mithya, they are nothing.

Says Tuka, the Master should never be diminished. The paik who tends to the Master, the Master tends to in return.

IN PLAIN WORDS

A true paik guards the people and their lineage, and cuts the outsider at the root, destroying the wicked. That one supreme paik is the leader of all paiks, whose whole heart is for the Master's work alone. For one to whom the body is grass and gold is stone, there is no separation between that paik and the Master. Without trust a paik has no value at all. Words spoken falsely are mithya, they are nothing. Tuka says: the Master should never be diminished. The paik who tends the Master, the Master tends in return.

WHAT IT MEANS

Tukaram describes the ideal servant: he protects his people and their line and cuts evil off at the root. The supreme paik, leader of all the rest, is the one whose entire heart is given to the Master's work alone. For such a one, the body counts as grass and gold as mere stone, and so no distance remains between him and his Lord. Trust is everything: without it the servant is worthless, and false words are mithya, empty and unreal. The closing promise is mutual: never let the Master be diminished, for the servant who cares for the Master is cared for by the Master in return. It is a portrait of devotion that holds nothing back and is answered in kind.

GATHA 1057 *Worldly Metaphors*

Metaphor, the servant the Master claims

मराठी मूळ

धनी ज्या पाइका मानितो आपण । तया भितें जन सकळीक ॥1॥
जिवाचे उदार शोभती पाईक । मिरवती नाईक मुगुटमणि ॥ध्रु.॥
आपुलिया सत्ता स्वामीचें वैभव । भोगिती गौरव सकळ सुख ॥2॥
कमाइचीं हीणें पडिलीं उदंडें । नाहीं तयां खंड येती जाती ॥3॥
तुका ह्मणे तरि पाइकी च भली । थोडीबहुत केली स्वामिसेवा ॥4॥

ENGLISH TRANSLATION

The paik whom the Master acknowledges as His own is feared by all the world.

Those who are generous with their very lives shine as paiks; they are paraded as the crown-jewel of their commander.

Through the Master's own sovereignty, they enjoy His splendor, His honor, and every happiness.

Those of lesser merit come and go ceaselessly in great numbers, with no end to their coming and going.

Says Tuka, paiki is truly noble. Whether one has rendered much or little swami-seva, it is good.

IN PLAIN WORDS

The paik whom the Master acknowledges as His own is feared by all the world. Those who are generous with their very lives shine as paiks. They are paraded as the crown-jewel of their commander. Through the Master's own sovereignty they enjoy His splendor, His honor, and every happiness. Those of lesser merit come and go endlessly, in great numbers, with no end to their coming and going. Tuka says: paiki is truly noble. Whether one has rendered much or little service to the Master, it is good.

WHAT IT MEANS

Tukaram closes the soldier sequence with the dignity of the claimed servant. The paik whom the Master openly owns is held in awe by everyone. Those who give their very lives shine and are displayed as their commander's crown-jewel, and through the Master's own power they share in his splendor, honor, and joy. Against them he sets those of little merit, who keep coming and going without end, an image of unliberated rebirth, of lives spent without that bond. The verdict is generous: such loyal service is genuinely noble, and whether one offers much of it or little, it is good. The whole metaphor points to surrender to God as the one service worth giving.

GATHA 1058 *Worldly Metaphors*

The soldier's pledge, undivided service

मराठी मूळ

पाइकपणें खरा मुशारा । पाईक तो खरा पाइकीनें ॥1॥
पाईक जाणें मारितें अंग । पाइकासी भंग नाहीं तया ॥ध्रु.॥
एके दोहीं घरीं घेतलें खाणें । पाईक तो पणें निवडला ॥2॥
करूनि कारण स्वामी यश द्यावें । पाइका त्या नांव खरेपण ॥3॥
तुका ह्मणे ठाव पाइकां निराळा । नाहीं स्वामी स्थळा गेल्याविण ॥4॥

ENGLISH TRANSLATION

The true paik earns his true wages through genuine service. The real paik is known by paiki.

The real paik knows his body must take blows. No breach ever touches him.

One who takes wages from two masters is exposed. The true paik is recognized by his undivided pledge.

Having accomplished the task, he gives the glory to the Master. For the paik, truthfulness is his very nature.

Says Tuka, the paik's station is distinct. Without reaching the Master's own ground, there is no station at all.

IN PLAIN WORDS

A true soldier earns his true wages by real service. You know the real one by his soldiering. The real soldier knows his body will take blows, and no breach ever touches him. The one who eats from two houses is found out. The true soldier is marked by his undivided pledge. He does the work, and gives the glory to his master. For him, this honesty is his very nature. Tuka says: the soldier's place is set apart. Without reaching the master's own ground, there is no place at all.

WHAT IT MEANS

Tukaram makes the soldier, the paik, a figure for the true servant of God. The genuine one is known not by his words but by his willingness to take the blows; he expects wounds and is not broken by them. The test is loyalty to one master alone: anyone who serves two, who eats from two houses, is exposed when the moment comes. The true servant does the work and hands the credit back to the master, and that honesty is simply who he is. The closing line names the stakes: the servant's standing is something distinct, and it is real only when he reaches the master's own ground; short of that there is no standing to speak of.

GATHA 1059 *Worldly Metaphors*

Testing the ranks, the few who are brave

मराठी मूळ

उंच निंच कैसी पाइकाची वोळी । कोण गांढे बळी निवडिले ॥1॥
स्वामिकाजीं एक सर्वस्वें तत्पर । एक ते कुचर आशाबद्ध ॥ध्रु.॥
प्रसंगावांचूनि आणिती आयुर्भाव । पाईक तो नांव मिरवी वांयां ॥2॥
गणतीचे एक उंच निंच फार । तयांमध्यें शूर विरळा थोडे ॥3॥
तुका ह्मणे स्वामी जाणे त्यांचा मान । पाईक पाहोन मोल करी ॥4॥

ENGLISH TRANSLATION

Among the paik's file, some stand high and some stand low. Who is truly brave, and who is a coward?

Some are utterly devoted to the Master's cause with their whole being. Others are crooked, bound by selfish hope.

Without a true crisis, some parade their vigor in vain. They wear the paik's name to no purpose.

Among the many counted in the ranks, high and low, the truly courageous are very few.

Says Tuka, the Master knows their worth. Seeing each paik, He sets the proper value.

IN PLAIN WORDS

In the soldier's file, some stand high and some stand low. Who is truly brave, and who is the coward? Some give themselves wholly to their master's cause. Others are crooked, bound by their own hope of gain. Some, with no real crisis, parade their strength for nothing; they wear the soldier's name in vain. In the count there are many, high and low, but among them the brave are very few. Tuka says: the master knows their worth. Seeing each soldier, he sets the proper price.

WHAT IT MEANS

Tukaram looks down the ranks of those who claim to serve God and asks who is real. Some are devoted with their whole being; others are crooked, held by private hope of reward; and some only put on a show of vigor when nothing is at stake, wearing the name without the substance. The point is that the crowd is large but the genuinely brave are rare, and a parade of zeal in safe times proves nothing. The reassurance and the warning together: the master is not fooled. He sees each one for what he is and sets his value accordingly, so the verdict that matters is his, not the soldier's own boast.

GATHA 1060 *Worldly Metaphors*

One master, valued by your strength

मराठी मूळ

एका च स्वामीचे पाईक सकळ । जैसें बळ तैसें मोल तया ॥1॥
स्वामिपदीं एकां ठाव उंच स्थळीं । एक तीं निराळीं जवळी दुरी ॥ध्रु.॥
हीन कमाईचा हीन आन ठाव । उंचा सर्व भाव उंच पद ॥2॥
पाइकपणें तो सर्वत्र सरता । चांग तरी परता गांढएा ठाव ॥3॥
तुका ह्मणे मरण आहे या सकळां । भेणें अवकळा अभयें मोल ॥4॥

ENGLISH TRANSLATION

All are paiks of one Master. Each is valued according to his strength.

Some have an elevated place near the Master's feet. Others are kept apart, some near, some far.

One of meaner service earns a meaner, humbler post. One of full-hearted devotion receives the highest station.

Through true paiki, one becomes worthy in all quarters. But even a good paik who turns back earns only a coward's place.

Says Tuka, death awaits all of them. Fear earns disgrace. Fearlessness earns worth.

IN PLAIN WORDS

All are soldiers of one master. Each is valued as his strength deserves. Some have a high place near the master's feet. Others are kept apart, some near, some far. Mean service earns a mean, low place; full-hearted devotion receives the highest station. Through true soldiering a man becomes worthy everywhere. But even a good soldier who turns back earns only a coward's place. Tuka says: death waits for all of them. Fear earns disgrace; fearlessness earns worth.

WHAT IT MEANS

All who serve belong to one master, yet they are not all valued alike: the measure is the strength and wholeness each brings. Half-hearted service earns a low post, full-hearted devotion the place nearest the master's feet, and that closeness or distance is set by the servant's own giving. Tukaram adds a sharp line: a good soldier who turns back in the moment forfeits everything and is counted with the cowards. The frame underneath is mortality. Since death is coming for everyone alike, flinching from it only earns disgrace, while meeting it without fear is the very thing that earns worth.

GATHA 1061 *Worldly Metaphors*

Stand firm or be cut, the test is the deed

मराठी मूळ

प्रजी तो पाईक ओळीचा नाईक । पोटासाटीं एकें जैशीं तैशीं ॥1॥
आगळें पाऊल आणिकांसी तरी । पळती माघारीं तोडिजेती ॥ध्रु.॥
पाठीवरी घाय ह्मणती फटमर । धडा अंग शूर मान पावे ॥2॥
घेईल दरवडा देहा तो पाईक । मारी सकळीक सर्व हरी ॥3॥
तुका ह्मणे नव्हे बोलाचें कारण । कमाईचा पण सिद्धी पावे ॥4॥

ENGLISH TRANSLATION

The foot-paik stands in the file as commanded. Some serve only for the belly, going and coming as it suits them.

Those who take a step out of line are pulled back and severed. A blow on the back marks a shirker; one who stands firm with body forward earns honor.

The true paik raids at the cost of his own body, slays all, and takes everything.

Says Tuka, this is not a matter of words. The wager of one's service alone reaches fulfillment.

IN PLAIN WORDS

The foot-soldier stands in the file as he is ordered. Some serve only for the belly, coming and going as it suits them. Those who step out of line are pulled back and cut down. A blow on the back marks the shirker; the one who stands firm with his body forward earns honor. The true soldier raids at the cost of his own body, kills all, and takes everything. Tuka says: this is not a matter of words. Only the wager of real service reaches its goal.

WHAT IT MEANS

The picture is a battle line, and the figure is the servant of God under command. Some are there only to be fed, drifting in and out as it suits them, and those who break ranks are pulled back and destroyed. Tukaram reads the wounds: a blow on the back marks the man who turned to run, while the one who took it from the front, body forward, is the one honored. Real service is like a raid that risks the whole body and holds nothing back. The closing line lands the claim: this cannot be done with talk. Only service actually staked, like a wager of one's life, ever reaches its end.

GATHA 1062 *Worldly Metaphors*

A true soldier knows his own kind

मराठी मूळ

जातीचा पाईक ओळखे पाइका । आदर तो एका त्याचे ठायीं ॥1॥
धरितील पोटासाटीं हतियेरें । कळती तीं खरें वेठीचींसीं ॥ध्रु.॥
जीताचें तें असे खरें घायडाय । पारखिया काय पाशीं लोपे ॥2॥
तुका ह्मणे नमूं देव ह्मुण जना । जालियांच्या खुणा जाणतसों ॥3॥

ENGLISH TRANSLATION

A born paik recognizes another paik. His respect is reserved for that one alone.

Those who take up weapons for the belly are known for what they are: veth-men, not true paiks.

The living proof of the genuine one is in his wounds. Before a true discerner, nothing can be concealed.

Says Tuka, I bow to people, calling them God. Yet I know well the marks of those who have truly become this.

IN PLAIN WORDS

A born soldier recognizes another soldier. His respect is kept for that one alone. Those who take up weapons only for the belly are known for what they are: hired hands, not true soldiers. The living proof of the genuine one is in his wounds. Before a true judge, nothing can be hidden. Tuka says: I bow to people and call them God. Yet I know well the marks of those who have truly become this.

WHAT IT MEANS

Only one who is the real thing can recognize the real thing; the true servant reserves his respect for his own kind. The mercenary who carries weapons just to be fed gives himself away, and the proof of the genuine one is plain in his scars. No pretense survives a discerning eye. In the last lines Tukaram holds two things together. He bows to everyone and honors the God in all people, yet he is not naive: he knows the visible marks of those who have actually been transformed, and is not fooled by those who only wear the name.

GATHA 1063 *Appeals and Exhortations*

Exhortation, the human birth will not return

मराठी मूळ

बुद्धीचा पालट धरा रे कांहीं । मागुता नाहीं मनुष्यदेह ॥1॥
आपुल्या हिताचे नव्हती सायास । गृहदाराआसधनवित्त ॥ध्रु.॥
अवचितें निधान लागलें हें हातीं । भोगावी विपत्ती गर्भवास ॥2॥
यावें जावें पुढें ऐसें चि कारण । भोगावें पतन नरकवास ॥3॥
तुका ह्मणे धरीं आठव या देहीं । नाहींतरि कांहीं बरें नव्हे ॥4॥

ENGLISH TRANSLATION

Change your buddhi; hold fast to something. This human body will not come again.

You make no effort for your own good, chasing home, family, and wealth.

A treasure has fallen into your hands by chance. Otherwise you will suffer the calamity of the womb again.

Coming and going endlessly, falling into the pit of hell: this is what awaits.

Says Tuka, remember the Lord while you still have this body, or else nothing good will come of it.

IN PLAIN WORDS

Change your mind; hold fast to something. This human body will not come to you again. You make no effort for your own good; you chase house, family, and wealth. A treasure has fallen into your hands by chance. Otherwise you must suffer the womb again. Coming and going without end, falling into the pit of hell: this is what waits. Tuka says: while you still have this body, remember the Lord, or else nothing good will come of it.

WHAT IT MEANS

Tukaram is shaking the listener awake. The human birth is a treasure that has come by chance and will not be given a second time, yet people spend it chasing house, family, and wealth and make no effort for the one thing that is actually their good. He names the stakes plainly: the alternative to waking up is to be born again through the suffering of the womb, to keep coming and going, to fall into hell. The whole abhanga turns on one urgent instruction. Use this body, while you still have it, to remember God, because this is the only window in which that effort can be made.

GATHA 1064 *Prayers*

Prayer of the fallen, mercy is your duty

मराठी मूळ

आह्मीं पतितांनीं घालावें सांकडें । तुह्मां लागे कोडें उगवणें ॥1॥
आचरतां दोष न धरूं सांभाळ । निवाड उकल तुह्मां हातीं ॥ध्रु.॥
न घेतां कवडी करावा कुढावा । पाचारितां देवा नामासाठीं ॥2॥
दयासिंधु नाम पतितपावन । हें आह्मां वचन सांपडलें ॥3॥
तुका ह्मणे करूं अन्यायाच्या कोटी । कृपावंत पोटीं तूं चि देवा ॥4॥

ENGLISH TRANSLATION

It is the nature of the fallen to importune, and it is Your duty to resolve their plight, O God.

When I commit offenses, I cannot protect myself. The verdict and the settlement rest in Your hands alone.

Even without paying a single shell, I cry out to You for the sake of the Name.

The title "Ocean of Mercy" and "Purifier of the Fallen" has come into my possession.

Says Tuka, I shall commit wrongs by the million. You alone, O God, hold compassion deep within You.

IN PLAIN WORDS

It is for us, the fallen, to bring our troubles to you, and it is your work to untangle them, O God. When I do wrong I cannot save myself. The verdict and the settlement are in your hands alone. Without my paying a single shell, do my work; I call on you for the sake of the Name. The titles Ocean of Mercy and Purifier of the Fallen have come into my keeping. Tuka says: I will commit wrongs by the million. You alone, O God, hold compassion deep within you.

WHAT IT MEANS

This is a bold prayer that turns its own unworthiness into a claim on God. Tukaram says it is simply the nature of the fallen to bring their troubles, and it is therefore God's own work to resolve them; the broken cannot fix themselves, so the verdict rests entirely with God. He presses harder: he pays nothing, he comes only in the name's name, and he holds God to the titles God already wears, Ocean of Mercy and Purifier of the Fallen. The audacious closing line, that he will sin by the millions, is not a license to sin but a measuring of mercy: he is staking everything on the truth that God's compassion is deeper than any count of his offenses.

GATHA 1065 *The Nature of God*

The tenderness of God, carrying us across

मराठी मूळ

जो भक्तांचा विसावा । उभा पाचारितो धांवा ॥1॥
हातीं प्रेमाचें भातुकें । मुखीं घाली कवतुकें । भवसिंधू सुखें । उतरी कासे लावूनि ॥ध्रु.॥
थोर भक्तांची आस । पाहे भोंवताली वास ॥2॥
तुका ह्मणे कृपादानी । फेडी आवडीची धणी ॥3॥

ENGLISH TRANSLATION

He who is the resting place of devotees stands calling out to them.

In His hands He holds the toy of love, placing it tenderly in their mouths. With joy He carries them across the ocean of worldly existence, lifting them to His hip.

He greatly longs for His devotees, looking all around for them.

Says Tuka, He is the Giver of grace who fills the full measure of the devotee's longing.

IN PLAIN WORDS

He who is the resting place of his devotees stands calling them, running to them. In his hands he holds the toy of love, and he tenderly puts it in their mouths. With joy he carries them across the ocean of the world, lifting them onto his hip. He longs greatly for his devotees, looking all around for them. Tuka says: he is the Giver of grace, who fills the whole measure of the devotee's longing.

WHAT IT MEANS

Tukaram paints God as a tender parent rather than a distant judge. He is the place his devotees come home to rest, and he does not wait for them: he stands calling, he runs out to meet them. The images are domestic and intimate, the toy of love put gently into the mouth, the child lifted onto the hip and carried, and that crossing is

over the whole ocean of worldly existence. The reversal is the heart of it: it is God who longs, scanning all around for his devotees. He gives grace freely and satisfies the devotee's longing to the full.

GATHA 1066 *Prayers*

Prayer, only the company of the saints

मराठी मूळ

अखंड तुझी जया प्रीति । मज दे त्यांची संगति । मग मी कमळापति । तुज नानीं कांटाळा ॥1॥
पडोन राहेन ते ठायीं । उगा चि संतांचिये पायीं । न मगें न करीं कांहीं । तुझी आण विठोबा ॥ध्रु.॥
तुह्मी आह्मी पीडों ज्यानें । दोन्ही वारती एकानें । बैसलों धरणें । हाका देत दारेशीं ॥2॥
तुका ह्मणे या बोला । चित्त द्यावें बा विठ्ठला । न पाहिजे केला । अवघा माझा आव्हेर ॥3॥

ENGLISH TRANSLATION

Grant me the company of those who love You without ceasing. Then, O Lord of Lakshmi, I shall never trouble You again.

I shall simply fall and lie still at the saints' feet, doing nothing, asking for nothing. I swear this by You, O Vithoba.

By this one remedy, the pain of both of us is resolved. I have sat down in protest at Your door, calling out.

Says Tuka, turn Your chitta to these words, O Vitthal. Do not reject me entirely.

IN PLAIN WORDS

Grant me the company of those who love you without ceasing. Then, O Lord of Lakshmi, I will never trouble you again. I will simply fall and lie still at the saints' feet, asking for nothing, doing nothing. I swear this to you, O Vithoba. By this one remedy the pain of us both is cured. I have sat down in protest at your door, calling out. Tuka says: turn your mind to these words, O Vitthal. Do not refuse me altogether.

WHAT IT MEANS

Tukaram asks God for only one gift, the company of those who love him without break, and he frames it as a bargain that would free God of him: give me this, and I will trouble you for nothing else. He pictures himself simply lying at the saints' feet, wanting nothing more, and swears it by Vithoba. The wit is that one remedy heals both sides, the devotee's ache and the demands he keeps making on God. The closing has the posture of a sit-down protest at the door, a refusal to leave until heard, ending in a plain plea: attend to these words, Vitthal, and do not turn me away entirely.

GATHA 1067 *The Saints*

The saints, who turn the earth into heaven

मराठी मूळ

पुनीत केलें विष्णुदासीं । संगें आपुलिया दोषी ॥1॥
कोण पाहे तयांकडे । वीर विठ्ठलाचे गाढे । अशुभ त्यांपुढें शुभ होउनियां ठाके ॥ध्रु.॥
प्रेमसुखाचिया रासी । पाप नाहीं ओखदासी ॥2॥
तुका ह्मणे त्यांनीं । केली वैकुंठ मेदिनी ॥3॥

ENGLISH TRANSLATION

The servants of Vishnu have purified offenders by the power of their own company.

Who can stand against them? They are the mighty warriors of Vitthal. Before them, the inauspicious becomes auspicious and stands still.

In those heaps of the joy of love, there is no sin, not even as a remedy.

Says Tuka, they have turned this earth into Vaikuntha itself.

IN PLAIN WORDS

The servants of Vishnu have made offenders pure by their own company. Who can stand against them? They are the mighty warriors of Vitthal. Before them the inauspicious turns auspicious and stops. In those heaps of the joy of love there is no sin, not even a trace of it for medicine. Tuka says: they have turned this earth into Vaikuntha itself.

WHAT IT MEANS

Tukaram praises the company of the Vaishnava saints as a purifying power; mere nearness to them makes the guilty clean. He calls them warriors, the strong men of Vitthal, because nothing inauspicious can hold its ground before them; what was ill-omened turns to blessing and is stilled. They are heaps of the joy of love, and in that joy there is not even a speck of sin left, not enough to use as medicine. The claim he lands is large and deliberate: by their presence the saints have made this ordinary earth into Vaikuntha, God's own heaven, here and now.

GATHA 1068 *The Saints*

Reverence with discernment, bow from a distance

मराठी मूळ

जन देव तरी पायां चि पडावें । त्याचिया स्वभावें चाड नाहीं ॥1॥
अग्नीचें सौजन्य शीतनिवारण । पालवीं बांधोनि नेतां नये ॥2॥
तुका ह्मणे विंचु सर्प नारायण । वंदावे दुरोन शिवों नये ॥3॥
भक्त भागवत जीवन्मुक्त संत । महिमा अत्यद्भुत चराचरीं।

ENGLISH TRANSLATION

If someone is divine, bow at their feet. Have no craving for their nature.

The grace of fire is the removal of cold, yet you cannot tie fire in your garment and carry it away.

Says Tuka, a scorpion and a snake are also forms of Narayana. Salute them from a distance; do not touch them.

The devotees, the Bhagavatas, the jivanmukta saints: their glory throughout creation is beyond all wonder.

IN PLAIN WORDS

If someone is divine, bow at their feet. Do not crave their nature for yourself. The kindness of fire is that it drives off cold, yet you cannot tie fire in your garment and carry it away. Tuka says: a scorpion and a snake are Narayana too. Salute them from a distance; do not touch them. The devotees, the Bhagavatas, the liberated saints: their glory through all creation is beyond wonder.

WHAT IT MEANS

Tukaram teaches reverence joined to discernment. Where there is true divinity, bow to it, but do not greedily want to possess its nature as your own. Fire shows the principle: it is good because it warms you, yet you cannot fold it into your clothes and carry it off; its blessing has its proper distance. So even a scorpion or a snake is a form of Narayana and deserves a salute, but from a safe distance, not a touch. The point is that honoring God in all things does not erase the differences between things; the right response to each is reverence shaped by what it actually is, and the glory of the true saints, set above all this, is beyond telling.

GATHA 1069 *Devotion to Vitthal*

Praise of the saint as God's working in the world

मराठी मूळ

ऐसिया अनंतामाजी तूं अनंत । लीलावेश होत जगत्राता ॥1॥
ब्रह्मानंद तुकें तुळे आला तुका । तो हा विश्वसंख्या क्रीडे जनीं ॥ध्रु.॥
शास्त्रा श्रेष्ठाचार अविरुद्ध क्रिया । तुझी भक्तराया देखियेली ।
देऊनि तिळाजुळी काम्य निषिद्धांसी । विधिविण योगेशी ब्रह्मार्पण ॥2॥
संत ग्रहमेळीं जगधंद्या गिळी । पैल उदयाचळीं भानु तुका ।
संत वृंदें तीर्थ गौतमी हरिकथा । तुकया नर सिंहस्ता भेटों आली ॥3॥
शांति पतिव्रते जाले परिनयन । काम संतर्पण निष्कामता।
क्षमा क्षमापणें प्रसिद्ध प्रथा जगीं । तें तों तुझ्या अंगी मूतिनमंत ॥4॥
दया दिनानाथा तुवा जीवविली । विश्वीं विस्तारली कीतिन तुझी ।
वेदवाक्यबाहु उभारिला ध्वज । पूजिले देव द्विज सर्वभूतें ॥5॥
अधर्म क्षयव्याधि धर्मांशीं स्पर्शला । तो त्वां उपचारिला अनन्यभक्ति।
ब्रह्म ऐक्यभावें भक्ति विस्तारिली । वाक्यें सपळ केलीं वेदविहितें ॥6॥
देहबुिद्ध जात्या अभिमानें वंचलों । तो मी उपेिक्षलों न पाहिजे।
न घडो याचे पायीं बुद्धीचा व्यभिचार । मागे रामेश्वर रामचंद्र ॥7॥

ENGLISH TRANSLATION

Among the infinite, You are the Infinite, O playful savior of the world. Says Tuka, who is one with the bliss of Brahman: he plays among the people like the sum of all the world. His conduct is irreproachable by scripture and tradition, and his devotion to You has been witnessed by all.

Having offered all desire and forbidden action as oblation, he performs only the rituals prescribed by Brahman. The saints, like a conjunction of planets, have swallowed up the world's noise.

Tuka rises like the sun on the eastern horizon. The saints form a holy gathering; the Godavari itself is the sacred story of Hari.

Peace and fidelity have been wedded; desire has been quenched by desirelessness. Forgiveness is famous in all the world as the mark of the forgiving.

Compassion, O Lord of the lowly, You have kept alive. Your glory has spread throughout the world.

You raised the banner of the Vedic word and honored God, the twice-born, and all creatures. The disease of irreligion had touched the body of righteousness; You cured it with the remedy of single-minded devotion.

You spread devotion in the spirit of oneness with Brahman and made the words of the Vedas bear fruit.

IN PLAIN WORDS

Among the infinite you are the Infinite, O playful savior of the world. Tuka says: he who is weighed equal to the bliss of Brahman plays among the people as the whole sum of the world. His conduct is beyond reproach by scripture and tradition, and your devotion has been seen in him. Offering up all selfish desire and forbidden acts, he keeps only what Brahman ordains, dedicating all to God without clinging to mere rule. The saints, like a gathering of planets, swallow up the world's noise. Tuka rises like the sun on the eastern hill. The throng of saints is itself the holy ford, and the story of Hari is the sacred Godavari. Peace and faithfulness are wedded; desire is quenched by desirelessness. Forgiveness is famous through the world, and in your body it takes living form. Compassion, O Lord of the lowly, you have kept alive, and your fame has spread through all the world. You raised the banner of the Vedic word and honored God, the twice-born, and every creature. The wasting disease of unrighteousness had touched the body of dharma; you healed it with the medicine of single-minded devotion. In the spirit of oneness with Brahman you spread devotion, and you made the words of the Vedas bear fruit. By the pride of body and birth I have been cheated; do not pass me by. Let my mind never betray these feet. Rameshwar asks this of Ramachandra.

WHAT IT MEANS

This long abhanga celebrates the true saint as the place where God's own work becomes visible in the world. The saint, here named with Tuka, is weighed equal to the bliss of Brahman yet moves among ordinary people, his conduct blameless by scripture and his devotion plainly God's doing; he gives up selfish and forbidden action and keeps only what is rightly ordained, offering all to God without clinging to rule for its own sake. The great virtues are spoken of as living in him: peace wedded to fidelity, desire quenched by desirelessness, forgiveness and compassion taking bodily form, so that the saints together make the whole earth a place of pilgrimage. The frame is a healing: the wasting disease of unrighteousness had infected dharma itself, and it is cured by single-minded devotion, which makes the Vedic word bear fruit. The closing turn is personal and humble: the speaker confesses he has been cheated by pride of body and birth, begs not to be passed over, and asks that his mind never stray from these feet, signing as Rameshwar pleading to Ramachandra.

GATHA 1070 *Renunciation*

Renunciation, the snare of powers

मराठी मूळ

भूत भविष्य कळों यावें वर्तमान । हें तों भाग्यहीन त्यांची जोडी ॥1॥
आह्मीं विष्णुदासीं देव ध्यावा चित्तें । होणार तें होतें प्रारब्धें ॥ध्रु.॥
जगरूढीसाटीं घातलें दुकान । जातो नारायण अंतरोनि ॥2॥
तुका ह्मणे हा हो प्रपंच गाढा । थोरली ते पीडा रिद्धसिद्धी ॥3॥
॥घोंगडएाचे अभंग-॥12॥

ENGLISH TRANSLATION

Knowing past, present, and future belongs only to the fortune of the wretched.

We, the servants of Vishnu, meditate on God with the chitta. What is destined happens through prarabdha.

Setting up a shop for the sake of worldly convention only drives Narayana further away.

Says Tuka, this worldly entanglement runs deep. The greatest affliction is riddhi-siddhi, the powers of attainment.

IN PLAIN WORDS

Knowing past, future, and present: that gift belongs only to the wretched. We, the servants of Vishnu, keep our mind on God. Whatever is destined happens through prarabdha. To set up a shop for the sake of worldly fashion only drives Narayana away from us. Tuka says: this worldly entanglement runs deep. The greatest affliction is riddhi and siddhi, the powers of attainment.

WHAT IT MEANS

Tukaram is refusing the very powers that most seekers crave. To foresee past, present, and future, he says, is no blessing but the lot of the unlucky, because it turns the eye away from God toward display. The servant of Vishnu does only one thing: he keeps his mind on the Lord and lets prarabdha, the ripened fruit of past action, run its course. To trade on such powers, to open a shop and draw a crowd, is to lose Narayana himself. So he names the real danger: riddhi and siddhi, the occult attainments that look like the summit of the path, are in truth its worst affliction.

GATHA 1071 *The Necessity of Experience*

Experience, casting off the body

मराठी मूळ

ठकिलें काळा मारिली दडी । दिली कुडी टाकोनियां ॥1॥
पांघुरलों बहु काळें । घोंगडें बळें सांडवलें ॥ध्रु.॥
नये ऐसा लाग वरी । परते दुरी लपालें ॥2 ॥
तुका ह्मणे आड सेवा । लाविला हेवा धांदली ॥3॥

ENGLISH TRANSLATION

I have tricked Kala himself and gone into hiding, casting off this body.

For long ages I wore that coarse blanket, but it has been shed by force.

It would pursue me still, but I have hidden far beyond its reach.

Says Tuka, envy and its commotion had blocked my service to the Lord.

IN PLAIN WORDS

I tricked Kala himself and slipped into hiding. I threw off this body and gave it away. For long ages I wore that coarse blanket; now it has been shed by force. It would chase me still, but I have hidden far beyond its reach. Tuka says: envy and its commotion had blocked my service to the Lord.

WHAT IT MEANS

Tukaram speaks of escaping death by ceasing to be the body. Kala, Time and death, can only seize what wears the flesh; by casting off the body he calls his own, he slips out of death's grasp. The coarse blanket he wore for ages is that body and the long habit of identifying with it, now stripped away by force rather than by his choosing. Death would still pursue him, but he has hidden somewhere it cannot follow. He ends by naming what had kept him from God: envy and its noisy disturbance had been blocking his service all along.

GATHA 1072 *Worldly Metaphors*

Metaphor, exchanged into God

मराठी मूळ

घोंगडियांचा पालट केला । मुलांमुलां आपुल्यांत ॥1॥
कान्होबा तो मी च दिसें । लाविलें पिसें संवगडियां ॥ध्रु.॥
तो बोले मी उगाच बैसें । आनारिसें न दिसे ॥2॥
तुका ह्मणे दिलें सोंग । नेदी वेंग जाऊं देऊं ॥3॥

ENGLISH TRANSLATION

The blankets were exchanged among the children, among their own.

Kanhoba is who I now appear to be. He has set this madness among His companions.

He speaks; I sit silent. No difference is seen between us.

Says Tuka, He has given me His guise and leaves no gap for parting.

IN PLAIN WORDS

The blankets were swapped among the children, among their own. Kanhoba is the one I now seem to be. He set this madness loose among His playmates. He speaks; I just sit silent. No difference can be seen between us. Tuka says: He has given me His own guise, and leaves no gap for us to part.

WHAT IT MEANS

Tukaram uses a children's game to tell of his union with Krishna. In the play, the boys trade blankets among themselves, and in the exchange Tukaram now looks like Kanhoba, the cowherd Krishna, himself. The Lord is the one who started this sweet madness among His companions. So complete is the swap that when He speaks Tukaram can stay silent, and no one can tell the two apart. The point is that the devotee has taken on God's own form, and God has joined them so closely that there is no longer any seam where they could be separated.

GATHA 1073 *Worldly Metaphors*

Metaphor, the loss in the game

मराठी मूळ

खेळों लागलों सुरकवडी । माझी घोंगडी हारपली ॥1॥
कान्होबाचे पडिलों गळां । घेई गोपाळा देई झाडा ॥ध्रु.॥
मी तों हागे उघडा जालों । अवघ्या आलों बाहेरी ॥2॥
तुका ह्मणे बुद्धि काची । नाहीं ठायींची मजपाशीं ॥3॥

ENGLISH TRANSLATION

While playing the gambling game, my blanket was lost.

I have flung myself around Krishna's neck, pleading: Give it back, O Gopala. Give me a full reckoning.

I was squatting to relieve myself when I was left bare, exposed to everyone, out in the open.

Says Tuka, my wits were thin clay; I never truly had them.

IN PLAIN WORDS

I joined the gambling game, and my blanket was lost. I have flung myself around Kanhoba's neck and plead: Take it, Gopala, and give me a full reckoning. I was squatting to relieve myself when I was left bare, out in the open before everyone. Tuka says: my wits were thin clay; I never really had them.

WHAT IT MEANS

Tukaram stages his self-surrender as a child who gambled and lost. The blanket is what he called his own, his body and standing, and in the play of the world it has slipped from him. So he throws his arms around Krishna's neck and demands a settling of accounts, half claim and half clinging. The image of being caught bare and exposed

before all is his confession of helplessness, stripped of every covering he trusted. He closes by admitting his own foolishness: the cleverness he relied on was as fragile as unfired clay, and was never truly his to begin with.

GATHA 1074 *Worldly Metaphors*

Metaphor, pressing the claim on God

मराठी मूळ

घोंगडियांची एकी राशी । त्याचपाशीं तें ही होतें ॥1॥
माझियाचा माग दावा । केला गोवा उगवों द्या ॥ध्रु.॥
व्हावें ऐसें निसंतान । घेइन आन तुजपाशीं ॥2॥
तुका ह्मणे लाहाण मोठा । सांड ताठा हा देवा ॥3॥

ENGLISH TRANSLATION

All the blankets were piled in one heap, and His was among them too.

I press my own claim; let this tangle be sorted out.

May I be left without children, so solemn is this oath I shall swear before You.

Says Tuka, whether great or small, put aside Your stubbornness, O God.

IN PLAIN WORDS

All the blankets were piled in one heap, and His was among them too. I press my own claim; let this tangle be sorted out. Let me be left without children: that is how solemnly I will swear it before You. Tuka says: great or small, put aside this stubbornness, O God.

WHAT IT MEANS

Tukaram keeps pressing his suit with Krishna over the lost blanket. Now all the blankets, the Lord's own among them, lie in a single heap, the two parties mingled past telling apart. He insists his claim be heard and the knot untangled, and he backs it with the gravest oath a householder can take, to be left childless if he speaks falsely. Beneath the playful quarrel is a devotee who will not let go of God until the matter between them is settled. He ends by chiding the Lord directly: drop the stubbornness, whether the stake is great or small, and deal with me.

GATHA 1075 *Worldly Metaphors*

Metaphor, demanding an equal footing

मराठी मूळ

नाहीं तुझे उगा पडत गळां । पुढें गोपाळा जाऊं नको ॥1॥
चाहाड तुझे दाविन घरीं । बोलण्या उरी नाहीं ऐसी ॥ध्रु.॥
तुह्मां आह्मां पडदा होता । सरला आतां सरोबरी ॥2॥
तुका ह्मणे उरती गोठी । पडिली मिठी न सुटे ॥3॥

ENGLISH TRANSLATION

I will not simply fall silent at Your feet, O Gopala. Do not walk ahead of me.

I shall expose Your tricks at home, and no words will be left unsaid. The veil between You and me has fallen away.

Now we stand on equal ground. Says Tuka, the account remains open. This embrace, once given, will not be released.

IN PLAIN WORDS

I will not just fall silent at Your feet, Gopala. Do not walk on ahead of me. I will expose Your tricks at home, and no word will be left unspoken. The veil between You and me has fallen. Now we stand on equal ground. Tuka says: the account is still open. This embrace, once given, will not let go.

WHAT IT MEANS

Tukaram refuses the meek, distant posture of the ordinary worshipper. He will not simply bow and go quiet; he tells Gopala not to stride off ahead, and threatens to tell everyone at home of His cunning, holding nothing back. The veil that once kept God remote has dropped, so devotee and Lord now meet face to face as equals. This is the boldness of intimate bhakti, where love earns the right to argue and to demand. He ends holding fast: the reckoning between them is unfinished, and the embrace he has caught God in will never be released.

GATHA 1076 *Worldly Metaphors*

Metaphor, no deceit between us

मराठी मूळ

तुह्मां आह्मां उरी तोंवरी । जनाचारी ऐसें तैसी ॥1॥
माझें घोंगडें टाकुन देई । एके ठायीं मग असों ॥ध्रु.॥
विरोधानें पडे तुटी । कपट पोटीं नसावें ॥2॥
तुका ह्मणे तूं जाणता हरी । मज वेव्हारीं बोलविसी ॥3॥

ENGLISH TRANSLATION

Between You and me, as long as something remains, we shall go on like this in the world's way.

Give me back my blanket, and then we shall be one.

Let no rift arise through quarreling. Let there be no deceit harbored in the belly.

Says Tuka, You are the knowing one, O Hari. You make me speak in this worldly tongue.

IN PLAIN WORDS

Between You and me, as long as anything is left owing, we will go on like this in the world's way. Give me back my blanket, and then we shall be one. Let no rift open through quarreling. Let no deceit be hidden in the belly. Tuka says: You are the knowing one, Hari. You are the one making me speak in this worldly tongue.

WHAT IT MEANS

Tukaram wants the dispute with God settled so that nothing stands between them. While any debt remains unpaid they must keep dealing with each other in worldly terms, claim and counterclaim; but once the blanket is returned, the two can become one. He pleads that their quarrel not harden into a real breach, and that no hidden deceit be carried in the heart on either side. The whole bargaining is the language of love insisting on honesty. He ends by handing the truth back to God: Hari is the all knowing one, and it is the Lord Himself who has put this worldly haggling on Tukaram's lips.

GATHA 1077 *Worldly Metaphors*

Metaphor, God the taker

मराठी मूळ

मुळींचा तुह्मां लागला चाळा । तो गोपाळा न संडा ॥1॥
घ्यावें त्याचें देणें चि नाहीं । ये चि वाहिं देखतसों ॥ध्रु.॥
माझी तरी घोंगडी मोठी । गांडीची लंगोटी सोडिस ना ॥2॥
तुका ह्मणे म्यां सांडिली आशा । हुंगिला फांसा येथुनियां ॥3॥

ENGLISH TRANSLATION

Your old habit clings to You from the very beginning. You will not give it up, O Gopala.

You only take; there is nothing You give back. This is all I ever see.

My blanket is a big one; You will not even loosen the rag over Your backside.

Says Tuka, I have abandoned all hope. I have sniffed out the trap from here.

IN PLAIN WORDS

Your old habit has clung to You from the very start; You will not give it up, Gopala. You only take; there is nothing You ever give back. This is all I have ever seen. My blanket is a big one, yet You will not even loosen the rag over Your backside. Tuka says: I have given up all hope. From here I have sniffed out the trap.

WHAT IT MEANS

Tukaram accuses Krishna, with a lover's tartness, of being a born taker. From the beginning the Lord has had this habit and will not break it: He seizes everything and returns nothing, and that, Tukaram says, is all he has ever witnessed of Him. The contrast is bitter and comic: Tukaram surrenders a whole blanket, while God will not part with so much as the loincloth covering Him. So he gives up hoping for any bargain on equal terms. What looks like complaint is really recognition: he has caught the scent of the trap, that to deal with God is to be taken wholly and given nothing of the old self back.

GATHA 1078 *Worldly Metaphors*

Metaphor, the thief who cannot be caught

मराठी मूळ

घोंगडियास घातली मिठी । न सोडी साटी केली जीवें ॥1॥
हा गे चोर धरा धांवा कोणी । घरांत राहाटे चहूं कोणी ॥ध्रु.॥
नोळखवे म्यां धरिला हातीं । देहएादिप माय लाविली वाती ॥2॥
न पावे धांवणें मारितो हाका । जनाचारीं तुका नागवला ॥3॥

ENGLISH TRANSLATION

I have clutched the blanket tight and will not release it; I have staked my life on this.

Here is the thief, catch Him, someone run! He wanders through the four corners of the house.

I hold Him in my very hands, yet He cannot be recognized. My mother lit the lamp of this body.

My cries bring no rescue; I call out and call out. Says Tuka, in this worldly game, I have been stripped bare.

IN PLAIN WORDS

I have clutched the blanket tight and will not let go; I have staked my very life on it. Here is the thief, catch Him, somebody run! He moves through all four corners of the house. I hold Him in my own hands, yet He cannot be recognized. My mother lit the lamp of this body. No rescue comes for all my crying; I call out and call out. Tuka says: in this worldly game, Tuka has been stripped bare.

WHAT IT MEANS

Tukaram cries thief, and the thief is God. He grips the blanket, all he has, staking his life on keeping it, while raising the alarm that a robber roams every corner of the house. The deepest twist is that he is holding the thief in his own hands and still cannot recognize Him: God is nearer than anything, yet unseen. The lamp his mother lit is this body, the dim light by which he gropes after a presence he cannot make out. His shouts bring no help, because no outside rescuer can save him here. He ends owning the loss: in the world's game he has been robbed of everything, and that very stripping is God's doing.

GATHA 1079 *Worldly Metaphors*

Metaphor, robbed of the last possession

मराठी मूळ

आतां मी देवा पांघरों काई । भिकेचें तें ही उरे चि ना ॥1॥
सदैव दुबळें नेणें चोर । देखोनि सुनाट फोडितो घर ॥ध्रु.॥
नाहीं मजपाशीं फुटकी फोडी । पांचांनीं घोंगडी दिली होती ॥2॥
तुका ह्मणे जना वेगळें जालें । एक चि नेलें एकल्याचें ॥3॥

ENGLISH TRANSLATION

Now what shall I cover myself with, O God? I have nothing left, not even what I begged for.

He is always poor, this wretch, and the thief knows it. Seeing the house deserted, he breaks in.

I had nothing to my name, not even a cracked cowrie. The five had given me a blanket.

And even that one possession of this solitary soul has been carried away. Says Tuka, I have been set apart from everyone.

IN PLAIN WORDS

Now what shall I cover myself with, O God? Not even what I begged for is left. He is always poor, this wretch, and the thief knows it; seeing the house empty, he breaks in. I had nothing to my name, not even a cracked cowrie. The five had given me a blanket. Even that one thing of this lonely soul has been carried off. Tuka says: I have been set apart from everyone.

WHAT IT MEANS

Tukaram stands utterly destitute before God, asking what is left to cover his nakedness. Even his beggar's portion is gone. He casts himself as the perpetual poor man whom the thief, knowing his house is bare, robs precisely because there is nothing to guard. He owned not even a cracked cowrie shell; the one blanket he had was a gift of the five, the elders or the five elements that compose the body. Now that single possession of his solitary soul has been taken too. The closing line carries the cost of total surrender: stripped of all, he finds himself cut off and set apart from everyone, alone with the God who took it all.

GATHA 1080 *Worldly Metaphors*

Metaphor, the thief within

मराठी मूळ

मी माझें करित होतों जतन । भीतरिल्या चोरें घेतलें खानें ॥1॥
मज आल्याविण आधीं च होता । मज न कळतां मज माजी ॥ध्रु.॥
घोंगडें नेलें घोंगडें नेलें । उघडें केलें उघडें चि ॥2॥
तुका ह्मणे चोरटा चि जाला साव । सहज चि न्याय नाहीं तेथें ॥3॥

ENGLISH TRANSLATION

I was guarding what was mine, but the thief within took what I had stored.

He was there even before I arrived, dwelling within me without my knowing.

The blanket is gone, the blanket is gone. I have been left utterly naked.

Says Tuka, the thief Himself has become the honest one. In that place, ordinary justice does not hold.

IN PLAIN WORDS

I was guarding what was mine, but the thief inside took what I had stored. He was already there before I came, dwelling within me without my knowing. The blanket is gone, the blanket is gone. I have been left utterly naked. Tuka says: the thief Himself has become the honest one. In that place, ordinary justice does not hold.

WHAT IT MEANS

Tukaram discovers that the robber was never outside; the thief lives within. He kept watch over what he called his own, only to find that an inner presence had quietly emptied his store. That presence was there before he ever arrived, indwelling and unnoticed: God, the true Self closer than the self he guarded. With the blanket gone he stands wholly bare, every covering of ego stripped away. The final paradox is that the thief turns out to be the only honest one, and that where God is at work, the ordinary rules of justice and ownership simply do not apply.

GATHA 1081 *Worldly Metaphors*

Metaphor, crying out before the market closes

मराठी मूळ

घोंगडें नेलें सांगों मी कोणा । दुबळें माझें नाणीत मना ॥1॥
पुढें तें मज न मिळे आतां । जवळी सत्ता दाम नाहीं ॥ध्रु.॥
सेटे महाजन ऐका कोणी । घोंगडियाची करा शोधणी ॥2॥
घोंगडियाचा करा बोभाट । तुका ह्मणे जंव भरला हाट ॥3॥

ENGLISH TRANSLATION

My blanket has been stolen. To whom shall I complain? I am poor; no one brings my plight to mind.

I cannot get it back now. I have neither power nor a coin.

O moneylenders and elders, let someone hear me. Search for this blanket.

Says Tuka, raise a hue and cry about this blanket while the market is still full.

IN PLAIN WORDS

My blanket has been stolen. To whom shall I complain? I am poor; no one even brings my plight to mind. I cannot get it back now. I have neither power nor a coin. Merchants and elders, let someone hear me: search for this blanket. Tuka says: raise the hue and cry about this blanket while the market is still full.

WHAT IT MEANS

Tukaram is a poor man crying robbery in a crowded marketplace. The blanket, all he had, is gone, and being poor he has no one who will take up his cause or even keep his trouble in mind. He has neither the power nor the money to recover it himself, so he appeals to the merchants and town elders to hear him and hunt for it. The urgency is in the last line: he must raise the outcry now, while the market is still full and there are people to hear, before the chance is lost. Read as the soul's plea, it is the call to seek the lost self and cry out to God now, in this life, while there is still time.

GATHA 1082 *Worldly Metaphors*

Loss as gain, the holy thief

मराठी मूळ

माझें घोंगडें पडिलें ठायीं । माग तया पायीं सांपडला ॥1॥
चोर तो भला चोर तो भला । पाठिसी घातला पुंडलिकें ॥ध्रु.॥
चोर कुठोरि एके चि ठायीं । वेगळें पाहावें नलगेच कांहीं ॥2॥
आणिकांचीं ही चोरलीं आधीं । माझें तयामधीं मेळविलें ॥3॥
आपल्या आपण शोधिलें तींहीं । करीन मी ही ते चि परी ॥4॥
तुका ह्मणे माझें हित चि जालें । फाटकें जाउन धडकें चि आलें ॥5॥ ॥12॥
सर्प भुलोन गुंतला नादा । गारुडियें फांदां घातलासे।

ENGLISH TRANSLATION

My blanket has been found right where it was dropped. The trail leads straight to those feet.

That thief is a fine one, a fine one indeed. Pundalik has held Him there from behind.

The thief and his stolen goods are all in one place; there is no need to look anywhere else.

He had stolen others' blankets before mine; mine was mingled in with the rest.

They searched and found their own by their own effort. I too shall do the same.

Says Tuka, my loss has been my gain. The tattered blanket went, and a whole one has come back.

IN PLAIN WORDS

My blanket lay right where it had dropped. The trail led straight to those feet. That thief is a fine one, a fine one indeed. Pundalik has held him there from behind. The thief and all he has stolen are in one place; there is no need to look anywhere else. He had stolen others' blankets before mine, and mine was mixed in with the rest. They searched and found their own by their own effort. I will do the same. Tuka says: my loss has become my gain. The tattered blanket went, and a whole one has come back.

WHAT IT MEANS

Tukaram plays on the image of God as a thief who steals the self. He finds the trail of all he has lost leads straight to Vitthal's feet, and he is glad of it, because Pundalik has pinned the thief in place at Pandhari, where he cannot run. Since the thief and all his loot sit in one spot, the seeker need search nowhere else: he goes to those feet and reclaims himself, as others have done before him. The whole point lands in the last line: what looked like theft and loss is the best thing that could happen, because the worn-out self was taken and a whole one given back.

GATHA 1083 *Longing and Separation*

Cry for rescue, snared by desire

मराठी मूळ

हिंडवुनि पोट भरी दारोदारीं । कोंडुनि पेटारी असेरया ॥1॥
तैसी परी मज जाली पांडुरंगा । गुंतलों तो मी गा सोडीं आतां ।
माझें मज कांहीं न चलेसें जालें । कृपा तुज न करितां ॥ध्रु.॥
आविसें मिनु लावियला गळीं । भक्ष तो गिळी म्हणउनियां ।
काढूनि बाहेरी प्राण घेऊं पाहे । तेथे बापुमाये कवण रया ॥2॥
पक्षी पिलयां पातलें आशा । देखोनियां फांसा गुंते बळें ।
मरण नेणें माया धांवोनि वोसरे । जीवित्व ना जालीं बाळें ॥3॥
गोडपणें मासी गुंतली लिगाडीं । सांपडे फडफडी अधिकाअधिक ।
तुका म्हणे प्राण घेतला आशा । पंढरीनिवासा धाव घालीं ॥4॥

ENGLISH TRANSLATION

Like a performing animal led from door to door to fill its keeper's belly, then shut inside a box: just so has been my fate, O Panduranga.

I am entangled; release me now. Nothing of mine is in my own hands without Your grace.

Like a fish whose throat is hooked on bait it swallowed greedily, being drawn out with its very life being taken. Who is there as father or mother in that moment?

Like a bird that flies to feed its young and is caught in a snare by force; it does not know death is near, love drives it on, and it can save neither its own life nor its children.

Like a fly entangled in sweetness, struggling, sinking deeper and deeper. Says Tuka, desire has taken my very breath. O Dweller of Pandhari, come rushing to my aid.

IN PLAIN WORDS

Like a performing animal led door to door to fill its keeper's belly, then shut in a box: such is my fate, O Panduranga. I am entangled; release me now. Nothing of mine is in my own hands without your grace. Like a fish whose throat is hooked on the bait it greedily swallowed, being dragged out as its very life is taken: who is father or mother in that moment? Like a bird that flies to feed its young and is caught by force in a snare; it does not know death is near, love drives it on, and it can save neither its own life nor its children. Like a fly stuck in something sweet, struggling, sinking deeper and deeper. Tuka says: desire has taken my very breath. O Dweller of Pandhari, come rushing to my aid.

WHAT IT MEANS

Tukaram cries out that desire has trapped him, and he piles up images of creatures caught by their own appetites. The fish swallows the bait and is hauled out to die; the bird flies to feed its young and is snared; the fly lands on sweetness and sinks deeper the more it struggles. In each case the very thing that drew them is what kills them,

and no one can help them in that moment. He names his own state as exactly this: entangled, unable to free himself by his own strength. So he turns the whole weight of the poem into a single plea to Panduranga, the Dweller of Pandhari, to come and pull him out, because grace alone can do what his own hands cannot.

GATHA 1084 *Autobiography*

Humility, the world bows to God

मराठी मूळ

यातिहीन मज काय तो अभिमान । मानी तुज जन नारायणा ॥1॥
काय सुख मज तयाची हे खंती । आपुलाला घेती गुणभाव ॥ध्रु.॥
द्रव्यामुळें माथां वाहियेली चिंधी । होन जयामधीं होता गांठी ॥2॥
तुका ह्मणे जन वंदितो वेगळा । मजसी दुर्बळा काय चाड ॥3॥

ENGLISH TRANSLATION

I am of humble birth. What pride can I have? It is You the people honor, O Narayana.

What happiness can their esteem give me? Each one acts only from his own nature and self-interest.

It was for the sake of the gold coin tied within that one carried a rag upon his head.

Says Tuka, the world bows to something else entirely. What does a wretch like me care for their approval.

IN PLAIN WORDS

I am of humble birth. What pride could I have? It is you the people honor, O Narayana. What happiness would their esteem give me? Each one acts only from his own nature and his own interest. It was for the sake of the gold coin tied inside it that a man carried a rag upon his head. Tuka says: the world bows to something else entirely. What does a wretch like me care for their approval.

WHAT IT MEANS

Tukaram refuses to take any credit when people honor him. He says plainly that he is low-born and has nothing to be proud of: whatever respect comes his way is really directed at Narayana, the God within. He sees through the motive behind such respect with a sharp image: people only honor the wrapping for the sake of the gold tied inside it, the way a man would carefully carry a worthless rag because a coin is knotted in it. So their bowing is to the treasure, never to him. He wants none of their approval, because it is not his in the first place.

GATHA 1085 *Devotion to Vitthal*

Devotion, God as nursing mother

मराठी मूळ

शीतळ साउली आमुची माउली । विठाई वोळली प्रेमपान्हा ॥1॥
जाऊनि वोसंगा वोरस । लागलें तें इच्छे पीइन वरी ॥ध्रु.॥
कृपा तनु माझा सांभाळी दुभूनि । अमृतजीवनी लोटलीसे ॥2॥
आनंदाचा ठाव नाहीं माझा चित्तीं । सागर तो किती उपमेसी ॥3॥
सैर जाये पडे तयेसी सांकडें । सांभाळीत पुढें मागें आस ॥4॥
तुका ह्मणे चिंता कैसी ते मी नेणें । लडिवाळ तान्हें विठाईचें ॥5॥
रामचरित्र - अभंग ॥14॥

ENGLISH TRANSLATION

Our mother is a cool shade. Vitthal has come overflowing with the milk of love.

Going to her lap, I cling there, and drink my fill of all that I desire.

She tends to my body with her grace, nourishing it; the nectar of immortal life pours forth.

There is no room in my chitta to hold this joy. What measure can even the ocean be?

Wherever she goes, if trouble presses, she watches over her child before and behind.

Says Tuka, I do not know what worry is. I am the suckling infant of Vitthal, my mother.

IN PLAIN WORDS

Our mother is a cool shade. Vitthal has come overflowing with the milk of love. Going to her lap, I cling there and drink my fill of all I want. She tends my body with her grace, nourishing it; the nectar of deathless life pours forth. There is no room in my heart to hold this joy. What measure could even the ocean be? Wherever she goes, if trouble presses, she watches over her child in front and behind. Tuka says: I do not know what worry is. I am the suckling infant of Vitthal, my mother.

WHAT IT MEANS

Tukaram speaks of Vitthal not as a distant lord but as a nursing mother, and of himself as the infant at her breast. He pictures her as cool shade and overflowing milk: he climbs into her lap, clings, and drinks his fill, and her grace nourishes him with the nectar of deathless life. The joy is more than his heart can hold; even the ocean is too small a measure for it. Because the mother watches her child front and back wherever danger comes, the seeker is left with nothing to fear: a suckling infant of God simply does not know what worry is.

GATHA 1086 *Sacred Stories*

The Name, even Rama wept

मराठी मूळ

रामा वनवास । तेणें वसे सर्व देश ॥1॥
केलें नामाचें जतन । समर्थ तो नव्हे भिन्न ॥ध्रु.॥
वनांतरीं रडे । ऐसे पुराणीं पवाडे ॥2॥
तुका ह्मणें ऋषिनेम । ऐसा कळोनि कां भ्रम ॥3॥

ENGLISH TRANSLATION

Rama went to the forest, and by that exile He came to dwell in every land.

He preserved the power of His name; the Capable One is never truly separate.

He wept in the forest. Such are the heroic deeds recorded in the Puranas.

Says Tuka, knowing this to be the vow of the sages, why still be deluded?

IN PLAIN WORDS

Rama went to the forest, and by that exile he came to dwell in every land. He kept the power of his name; the Capable One is never truly separate. He wept in the forest. Such are the heroic deeds the Puranas record. Tuka says: knowing this is the vow the sages keep, why still be deluded?

WHAT IT MEANS

Tukaram reads Rama's forest exile as something other than mere misfortune. By going into banishment, Rama came to dwell everywhere, and he held fast to the power of his Name, so the Capable One was never really cut off from his own strength. Tukaram does not hide that the Puranas record Rama weeping in the forest; even God in human form passed through grief. He takes this as the very example the sages hold to as a vow, and ends by asking the listener why, knowing all this, one should still stay deluded about one's own trials.

GATHA 1087 *The Power of the Name*

The Name, liberated while living

मराठी मूळ

राम ह्मणे ग्रासोग्रासीं । तो चि जेविला उपवासी ॥1॥
धन्यधन्य तें शरीर । तीर्थांव्रतांचे माहेर ॥ध्रु.॥
राम ह्मणे करितां धंदा । सुखसमाधि त्या सदा ॥2॥
राम ह्मणे वाटे चाली । यज्ञ पाउलापाउलीं ॥3॥
राम ह्मणें भोगीं त्यागीं । कर्म न लिंपे त्या अंगीं ॥4॥
ऐसा राम जपे नित्य । तुका ह्मणे जीवन्मुक्त ॥5॥

ENGLISH TRANSLATION

One who says Rama with every morsel of food, that one has truly feasted even while fasting.

Blessed, blessed is that body. It is the very home of all pilgrimages and vows.

One who says Rama while going about daily work abides in sukha-samadhi always.

One who says Rama while walking the road performs a sacrifice with every step.

One who says Rama in pleasure or in renunciation: no karma clings to that one's being.

Says Tuka, the one who chants Rama without ceasing is a jivanmukta, liberated while still living.

IN PLAIN WORDS

One who says Rama with every morsel of food has truly feasted even while fasting. Blessed, blessed is that body. It is the very home of all pilgrimages and vows. One who says Rama while going about daily work abides always in sukha-samadhi. One who says Rama while walking the road performs a sacrifice with every step. One who says Rama in pleasure or in renunciation: no karma clings to that one's body. Tuka says: the one who chants Rama without ceasing is a jivanmukta, liberated while still living.

WHAT IT MEANS

Tukaram makes the Name of Rama the whole of religious practice, folded into ordinary life. Saying Rama at every mouthful turns even a fast into a feast; that body becomes the gathering-place of all pilgrimages and vows, so no journey or rite is needed elsewhere. Repeating the Name through daily work, walking, pleasure, or renunciation keeps a person in steady bliss, makes each step a sacrifice, and lets no karma stick. The claim he lands is the boldest one: such a constant chanter is a jivanmukta, free while still alive in the body, with nothing further to attain.

GATHA 1088 *Sacred Stories*

Mythology, why not bow

मराठी मूळ

तारी ऐसे जड । उदकावरी जो दगड ॥1॥
तो हा न करी तें काई । कां रे लीन नव्हां पायीं ॥ध्रु.॥
सीळा मनुष्य जाली। ज्याच्या चरणाचे चाली ॥2॥
वानरां हातीं लंका । घेवविली ह्मणे तुका ॥3॥

ENGLISH TRANSLATION

He floated heavy stones upon the water. What then can He not do?

Why have you not dissolved yourself at His feet?

A stone became a woman by the steps of His feet.

Says Tuka, Lanka was seized by the hands of monkeys.

IN PLAIN WORDS

He floated heavy stones upon the water. What then can he not do? Why have you not dissolved yourself at his feet? A stone became a woman by the steps of his feet. Tuka says: Lanka was seized by the hands of monkeys.

WHAT IT MEANS

Tukaram recalls Rama's deeds to shame the listener into surrender. He floated heavy stones on the sea, turned a stone into the woman Ahalya by the touch of his feet, and took the fortress of Lanka with nothing but an army of monkeys. The point of stacking up these impossibilities is a single question aimed at the hearer: if he can do all this, what can he not do, and why then have you not yet dissolved yourself at his feet? The marvels are not told for their own sake; they are an argument for self-surrender now.

GATHA 1089 *The Power of the Name*

The Name, become what you chant

मराठी मूळ

राम ह्मणतां राम चि होइजे । पदीं बैसोन पदवी घेइजे ॥1॥
ऐसें सुख वचनीं आहे । विश्वासें अनुभव पाहें ॥ध्रु.॥
रामरसाचिया चवी । आन रस रुचती केवीं ॥2॥
तुका ह्मणे चाखोनि सांगें । मज अनुभव आहे अंगें ॥3॥

ENGLISH TRANSLATION

By chanting Rama, one becomes Rama Himself. Sitting at His feet, one receives the supreme station.

Such bliss lies in the word itself. Test it with faith and see for yourself.

Once you have tasted the flavor of Rama's essence, how can any other taste appeal to you?

Says Tuka, I speak having tasted it myself. I carry this experience in my very being.

IN PLAIN WORDS

Saying Rama, you become Rama himself. Sitting at his feet, you receive the supreme station. Such bliss lies in the word itself. Test it with faith and see for yourself. Once you have tasted the flavor of Rama's essence, how could any other taste appeal to you? Tuka says: I speak having tasted it myself. I carry this experience in my own body.

WHAT IT MEANS

Tukaram makes a startling claim: the one who says Rama does not merely praise Rama but becomes Rama, and seated at his feet receives the highest station. He insists the bliss is in the word itself, not in some distant reward, and invites the listener to test it with faith and verify it firsthand. The image of taste carries the argument: once you have known the flavor of Rama, every lesser pleasure loses its savor. He closes by staking it on his own experience, saying he speaks not from hearsay but from what he carries in his own body.

GATHA 1090 *The Power of the Name*

The Name, syllables that save all

मराठी मूळ

रामराम उत्तम अक्षरें । कंठीं धरिलीं आपण शंकरें ॥1॥
कैसीं तारक उत्तम तिहीं लोकां । हळाहळ शीतळ केलें शिवा देखा ॥ध्रु.॥
हा चि मंत्र उपदेश भवानी । तिच्या चुकल्या गर्भादियोनि ॥2॥
जुन्हाट नागर नीच नवें । तुका ह्मणें म्यां धरिलें जीवें भावें ॥3॥

ENGLISH TRANSLATION

Rama, Rama: these supreme syllables were held in His own throat by Shankara Himself.

See how they carry all three worlds. They cooled the deadly poison within Shiva.

This very mantra was given as instruction to Bhavani, sparing her from the round of womb-births.

Old or new, high or low, cultured or plain: Says Tuka, I have embraced it with my whole jiva and devotion.

IN PLAIN WORDS

Rama, Rama: these supreme syllables Shankara himself held in his throat. See how they carry all three worlds. They cooled the deadly poison within Shiva. This very mantra was given as instruction to Bhavani, sparing her from the round of womb-births. Old or new, high or low, plain or refined: Tuka says: I have embraced it with my whole life and devotion.

WHAT IT MEANS

Tukaram exalts the two syllables of Rama's Name by pointing to who has relied on them. Shiva himself held them in his throat, and they cooled the deadly halahala poison he swallowed at the churning of the ocean; they are strong enough to carry all three worlds across. The same Name was the very teaching Shiva gave to Bhavani, freeing her from the cycle of birth in the womb. Tukaram says the Name works whatever one's standing, ancient or new, high or low, and ends by declaring that he has taken hold of it with his whole life and heart.

GATHA 1091 *The Power of the Name*

The Name, sins burned, death barred

मराठी मूळ

राम ह्मणतां तरे जाणता अणतां । हो का यातिभलता कुळहीन ॥1॥
राम ह्मणतां न लगे आणीक सायास । केले महा दोष तेही जळती ॥ध्रु.॥
राम ह्मणे तया जवळी नये भूत । कैचा यमदूत ह्मणतां राम ॥2॥
राम म्हणतां तरे भवसिंधुपार । चुके वेरझार म्हणतां राम ॥3॥
तुका ह्मणें हें सुखाचें हें साधन । सेवीं अमृतपान एका भावें ॥4॥

ENGLISH TRANSLATION

By saying Rama, the knowing and the unknowing are both saved, whatever their caste or lineage.

By saying Rama, no other effort is needed. Even the greatest sins are burned away.

By saying Rama, no ghost or demon can approach. Where is the messenger of death when Rama is on one's lips?

By saying Rama, one crosses the ocean of worldly existence. The endless back-and-forth of rebirth comes to an end.

Says Tuka, this is the instrument of happiness. Drink this nectar with one-pointed devotion.

IN PLAIN WORDS

By saying Rama, the learned and the unlearned are both saved, whatever their caste or lineage. By saying Rama, no other effort is needed. Even the greatest sins are burned away. By saying Rama, no ghost or demon can come near. Where is the messenger of death when Rama is on the lips? By saying Rama, you cross the ocean of worldly existence. The endless coming and going of rebirth ends. Tuka says: this is the instrument of happiness. Drink this nectar with one-pointed devotion.

WHAT IT MEANS

Tukaram lays out the Name as a complete and equal path, open to everyone regardless of caste or lineage. Saying Rama needs no other discipline added to it: it burns away even the gravest sins, keeps every ghost and demon at bay, and leaves the messenger of death with no foothold. More than protection in this life, it carries a person across the whole ocean of worldly existence and ends the endless back-and-forth of rebirth. He calls it simply the instrument of happiness and urges the listener to drink this nectar with single-pointed devotion.

GATHA 1092 *Sacred Stories*

Mythology, surrender or fight

मराठी मूळ

पैल आला राम रावणासी सांगती । काय निदसुरा निजलासी भूपति ॥1॥
अवघें लंकेमाजी जाले रामाचे दूत । व्यापिलें सर्वत्र बाहेरी भीतरी आंत ॥ध्रु.॥
अवघे अंगलग तुझे वधियेले वीर । होई शरणागत किंवा युद्धासी सादर ॥2॥
तुका म्हणे ऐक्या भावें रामेसी भेटी । करूनि घेई आतां संवंधेसी तुटी ॥3॥

ENGLISH TRANSLATION

Rama has arrived, they tell Ravana. Why do you sleep, O king, lost in slumber?

All within Lanka have become Rama's messengers. He has pervaded everything, outside and inside.

All your closest warriors have been slain. Either surrender now, or come prepared for battle.

Says Tuka, meet Rama in the feeling of oneness, and sever your tie to the enemy within, once and for all.

IN PLAIN WORDS

Rama has arrived, they tell Ravana. Why do you sleep, O king, lost in slumber? All within Lanka have become Rama's messengers. He has filled everything, outside and inside. All your closest warriors have been slain. Either surrender now, or come ready for battle. Tuka says: meet Rama in the feeling of oneness, and cut your tie to the enemy within, once and for all.

WHAT IT MEANS

Tukaram retells the moment Rama reaches Lanka, but turns it inward. The warning shouted to the sleeping Ravana, that Rama has pervaded everything outside and inside and that all his champions are already dead, becomes a warning to the listener's own ego. Ravana is given only two choices, surrender or fight, and the poem clearly wants surrender. Tukaram makes the lesson explicit at the end: meet Rama in the felt sense of oneness, and use that meeting to sever, finally, the tie to the inner enemy, the proud self that resists God like Ravana resisting Rama.

GATHA 1093 *Sacred Stories*

Mythology, love's own arrows

मराठी मूळ

समरंगणा आला । रामें रावण देखिला ॥1॥
कैसे भीडतील दोन्ही । नांव सारुनियां रणीं ॥ध्रु.॥
प्रेमसुखाचें संधान । बाणें निवारिती बाण ॥2॥
तुकयास्वामी रघुनाथ । वर्म जाणोनि केली मात ॥3॥

ENGLISH TRANSLATION

On the field of battle, Rama beheld Ravana.

See how these two shall clash, having pushed their boats into the river of war.

With arrows born of love's own bliss, shaft wards off shaft.

Says Tuka, Raghunath is my master. Knowing the vital point, He delivered the final defeat.

IN PLAIN WORDS

On the field of battle, Rama beheld Ravana. See how these two will clash, having pushed their boats into the river of war. With arrows born of love's own bliss, shaft wards off shaft. Tuka says: Raghunath is my master. Knowing the vital point, he struck the final blow.

WHAT IT MEANS

Tukaram pictures the climactic battle between Rama and Ravana, but colors it with his own devotion. The two warriors face off and let their arrows fly, shaft meeting shaft, yet he calls Rama's arrows arrows of love's own bliss, so even the fight is touched by sweetness for the devotee watching it. The poem ends by naming Rama, Raghunath, as Tukaram's own master and crediting him with knowing the vital point and delivering the decisive, final blow. The single stroke that ends Ravana stands for the master's power to strike down whatever stands against him.

GATHA 1094 *Sacred Stories*

Praise of Rama, the bond cut

मराठी मूळ

केला रावणाचा वध । अवघा तोडिला संबंध ॥1॥
लंकाराज्यें बिभीषणा । केली चिरकाळ स्थापना ॥ध्रु.॥
उदार्याची सीमा । काय वणूप रघुरामा ॥2॥
तुका ह्मणे माझा दाता । रामें सोडविली सीता ॥3॥

ENGLISH TRANSLATION

Ravana was slain, and the entire web of bondage was cut away.

Bibhishana was established as king of Lanka for all time.

How shall I describe the measure of Raghurama's generosity?

Says Tuka, my Giver is Rama, who set Sita free.

IN PLAIN WORDS

Ravana was killed. The whole tangle of bondage was cut away. Bibhishana was made king of Lanka, and set there for all time. How can I tell the size of Raghurama's giving? Tuka says: my Giver is Rama, who set Sita free.

WHAT IT MEANS

Tukaram retells the close of the Rama story as a single act of liberation. The killing of Ravana is not only a battle won; it is the cutting of every bond, the freeing of what was held captive. He points to Rama's generosity by two gifts: a kingdom given to Bibhishana forever, and Sita set free. Calling Rama "my Giver," Tukaram folds himself into that same rescue, as if the freeing of Sita is the pattern of how Rama frees him too.

GATHA 1095 *The Power of the Name*

The Name, whoever holds Rama becomes Rama

मराठी मूळ

रामरूप केली । रामें कौसल्या माउली ॥1॥
राम राहिला मानसीं । ध्यानीं चिंतनीं जयासी ।
राम होय त्यासी । संदेह नाहीं हा भरवसा ॥ध्रु.॥
अयोध्येचे लोक । राम जाले सकळीक ॥2॥
स्मरतां जानकी । रामरूप जाले कपि ॥3॥
रावणेसी लंका। राम आपण जाला देखा ॥4॥
ऐसा नित्य राम ध्याय । तुका वंदी त्याचे पाय ॥5॥

ENGLISH TRANSLATION

Rama made His mother Kausalya into His very own form.

Whoever holds Rama in the mind, in meditation and contemplation, becomes Rama. Of this there is no doubt. Hold to this conviction.

All the people of Ayodhya became Rama.

By remembering Janaki, even the monkeys took on Rama's form.

Even Ravana's Lanka: Rama Himself became it. See this.

Says Tuka, whoever meditates on Rama thus, without ceasing, I bow at his feet.

IN PLAIN WORDS

Rama made his mother Kausalya into his own form. Whoever holds Rama in the mind, in meditation, in thought, becomes Rama. There is no doubt in this; hold to it for certain. All the people of Ayodhya became Rama. By remembering Janaki, even the monkeys took on Rama's form. Even Ravana's Lanka: Rama himself became it. See this. Tuka says: whoever meditates on Rama like this, without stopping, I bow at his feet.

WHAT IT MEANS

Tukaram makes a sweeping claim: you become what you steadily hold in the mind, and what is held is Rama. He stacks instance on instance to leave no escape from it: the mother, the whole city, the monkeys, even enemy Lanka. Whatever touches Rama, in love or in remembrance, is turned into Rama's own form. The point is not mythology but the law inside it, that ceaseless contemplation of God remakes the one who contemplates. So he ends by bowing not to Rama alone but to anyone who lives that practice, since such a person has already become what they meditate on.

GATHA 1096 *Sacred Stories*

Rama's return to Ayodhya, public joy

मराठी मूळ

आनंदले लोक नरनारी परिवार । शंखभेरीतुरें वाद्यांचे गजर ॥1॥
आनंद जाला अयोध्येसी आले रघुनाथ । अवघा जेजेकार आळंगिला भरत ॥ध्रु.॥
करिती अक्षवाणें ओंविाळती रघुवीरा । लक्ष्मीसहित लक्ष्मण दुसरा ॥2॥
जालें रामराज्य आनंदलीं सकळें । तुका ह्मणे गाईवत्सें नरनारीबाळें ॥3॥

ENGLISH TRANSLATION

The people rejoiced, men and women and all their families, as conches, kettle-drums, and horns rang out together.

Great joy arose in Ayodhya when Raghunath returned. Cries of "Jai Jai!" filled the air, and Bharat was embraced.

They scattered akshata and waved the lamp before Raghuvira, who stood with Lakshmi on one side and Lakshmana on the other.

Rama's kingdom was established and all were filled with joy. Says Tuka, like cows with their calves, men, women, and children rejoiced together.

IN PLAIN WORDS

The people rejoiced, men and women and whole families, while conches, kettledrums, and horns rang out together. Joy rose in Ayodhya when Raghunath came home. Cries of "Jai, Jai" filled the air, and Bharat was embraced. They scattered grains of rice and waved the lamp before Raghuvira, who stood with Lakshmi on one side and Lakshmana on the other. Rama's kingdom was set up and everyone was filled with joy. Tuka says: like cows with their calves, men and women and children rejoiced together.

WHAT IT MEANS

Tukaram paints the homecoming of Rama to Ayodhya as pure shared gladness. The whole town turns out, every instrument sounds, and the long separation ends in Bharat's embrace and the welcoming rites of rice and lamp. He shows Rama flanked by Lakshmi and Lakshmana, the picture of a kingdom restored to its rightful order. The closing image, cows running to their calves, names what the joy actually is: not ceremony but the natural rush of love toward what was lost and is now returned.

GATHA 1097 *Sacred Stories*

Rama's kingdom, the womb-cycle ended

मराठी मूळ

जालें रामराज्य काय उणें आम्हांसी । धरणी धरी पीक गाई वोळल्या ह्मैसी ॥1॥
राम वेळोवेळां आम्ही गाऊं ओविये। दिळतां कांडितां जेवितां गे बाइये ॥ध्रु.॥
स्वप्नीं ही दुःख कोणी न देखे डोळां । नामाच्या गजरें भय सुटलें काळा ॥2॥
तुका ह्मणे रामें सुख दिलें आपुलें । तयां गर्भवासीं येणें जाणें खुंटलें ॥3॥

ENGLISH TRANSLATION

Rama's kingdom has come. What do we lack? The earth bears her harvest; cows and buffaloes yield freely.

Again and again we shall sing Rama's glory, while grinding, while husking, while eating, O sisters.

Not even in dreams does sorrow appear before anyone's eyes. By the resounding of the Name, fear was loosed even from Death.

Says Tuka, Rama has given His own bliss to all. For those who have received it, the coming and going through the womb is ended.

IN PLAIN WORDS

Rama's kingdom has come. What do we lack? The earth holds her harvest; cows and buffaloes give milk freely. Again and again we will sing Rama's praises, O sisters, while grinding, while pounding the grain, while eating. No one sees sorrow even in a dream. By the loud ringing of the Name, fear was loosed even from Death. Tuka says: Rama has given his own bliss to all. For those who have received it, the coming and going through the womb is ended.

WHAT IT MEANS

Tukaram describes life under Rama's rule as a world where lack itself has disappeared. The land yields, the cattle give freely, and the Name is sung not in a temple hour but woven into grinding, pounding, and eating, the plain labor of women's days. He raises the claim by stages: no sorrow even in dreams, then fear gone even from Death. The last line names the deepest stake. The bliss Rama gives ends rebirth itself, the endless coming and going through the womb, so the outward plenty is a sign of an inward release.

GATHA 1098 *The Power of the Name*

The Name, who it has saved

मराठी मूळ

अहल्या जेणें तारिली रामें । गणिका परलोका नेली नामें ॥1॥
रामहरे रघुराजहरे । रामहरे महाराजहरे ॥ध्रु.॥
कंठ शीतळ जपतां शूळपाणी । राम जपतां अविनाश भवाणी ॥2॥
तारकमंत्रश्रवण काशी । नाम जपतां वाल्मीक ऋषि ॥3॥
नाम जपें बीज मंत्र नळा । सिंधु तरती ज्याच्या प्रतापें शिळा ॥4॥
नामजप जीवन मुनिजना ॥ तुकयास्वामी रघुनंदना ॥5॥

ENGLISH TRANSLATION

Rama saved Ahalya; the Name carried the courtesan to the highest world.

Rama, Hari, Raghuraj, Hari.

Shiva's throat was cooled by chanting the Name; Bhavani became immortal by repeating it.

In Kashi, the dying receive it as the liberating mantra. By chanting, Valmiki became a great sage.

Nala received the seed-mantra of the Name, by whose power even stones floated across the sea.

The Name is the life-breath of the sages. Says Tuka, Raghunandan is my Lord.

IN PLAIN WORDS

Rama saved Ahalya; the Name carried the courtesan to the highest world. Rama, Hari, Raghuraj, Hari; Rama, Hari, great King, Hari. Shiva's throat was cooled by chanting the Name; Bhavani became deathless by repeating it. In Kashi the dying receive it as the mantra that frees. By chanting it, Valmiki became a great sage. Nala received the seed of the Name, and by its power even stones floated across the sea. The Name is the very life of the sages. Tuka says: Raghunandan is my Lord.

WHAT IT MEANS

Tukaram lists who the Name has rescued, and the list is built to show that no one is too low or too far gone. A woman turned to stone, a courtesan, the dying at Kashi, a former robber, and stones themselves that floated when the Name was written on them. The point is the reach of the Name, not the worth of those it reached. Even Shiva and Bhavani are named, so that the practice the poem urges is the same one the gods keep. He ends by claiming Rama as his own Lord, placing himself among the saved.

GATHA 1099 *The Power of the Name*

The Name, glory beyond my words

मराठी मूळ

मी तों अल्प मतिहीन । काय वणूप तुझे गुण । उदकीं तारिले पाषाण । हें महिमान नामाचें ॥1॥
नाम चांगलें चांगलें । माझे कंठीं राहो भलें । कपिकुळ उद्धरिलें । मुक्त केलें राक्षसां ॥ध्रु.॥
द्रोणागिरि कपिहातीं । आणविला सीतापती । थोर केली ख्याति । भरतभेटीसमयीं ॥2॥
शिळा होती मनुष्य जाली । थोर कीतिन वाखाणिली । लंका दहन केली । हनुमंते काशानें ॥3॥
राम जानकीजीवन । योगियांचे निजध्यान । राम राजीवलोचन । तुका चरण वंदितो ॥4॥ ॥14॥
श्लोकरूपी अभंग - ॥6॥
तुजवाचुनी मागणें काय कोणा । महीमंडळीं विश्वव्यापकजना ।

ENGLISH TRANSLATION

I am small and dull of wit. How can I describe Your glories? You made stones float upon the water. Such is the glory of the Name.

May the Name, beautiful and beautiful, remain well at my throat. Through it, the monkey race was uplifted and the demons were liberated.

The mountain Drona was brought by a monkey's hands, O Lord of Sita. Great was the glory at the time of reunion with Bharat.

A stone became a woman; that vast fame is told far and wide. Hanuman burned Lanka by his firebrand.

Rama, the life of Janaki, the yogis' own innermost meditation, the lotus-eyed One. Says Tuka, I bow at His feet.

IN PLAIN WORDS

I am small and dull of mind. How can I tell your glories? You made stones float on the water. Such is the greatness of the Name. The Name is good, so good; let it stay well at my throat. Through it the monkey clan was lifted up and the demons were set free. The mountain Drona was carried in a monkey's hands, O Lord of Sita. Great was the fame at the meeting with Bharat. A stone became a woman; that vast fame is told everywhere. Hanuman burned Lanka with his firebrand. Rama, the life of Janaki, the yogis' own inward meditation, the lotus-eyed one. Tuka says: I bow at his feet.

WHAT IT MEANS

Tukaram opens by confessing he is too small to praise Rama, then praises by pointing to deeds rather than spinning words. Floating stones, the carried mountain, a stone made woman, burning Lanka: each is offered as proof of what the Name and the Lord can do. His one prayer is small and concrete, that the Name simply stay at his throat, since that is all a dull mind needs. The grand acts and the modest request meet in the same trust: the power belongs to Rama and the Name, and Tukaram's part is only to keep it on his lips and bow.

GATHA 1100 *Prayers*

Prayer, only You can carry me across

मराठी मूळ

जीवभावना पुरवूं कोण जाणे । तुजवांचुनी होत कां रावराणे ॥1॥
नसे मोक्षदाता तिहींमाजि लोकां । भवतारकु तूजवांचुनि एका ।
मनीं मानसीं चिंतितां रूपनाम । पळे पाप ताप भयें नास काम ॥2॥
हरी नाम हें साच तुझें पुराणीं । हरीहातिचें काळगर्भादियोनी ।
करूं मुखवाणी कैसी देशघडी । तुजवांचुनि वाणितां व्यर्थ गोडी ॥3॥
भवभंजना व्यापक लोक तिन्ही । तुज वाणितां श्रमला शेषफणी ।
असो भावें जीव तुझ्या सर्व पायीं । दुजें मागणें आणीक व्यर्थ काई ॥4॥
दिनानाथ हे साक्ष तूझी जनासी । दिनें तारिलीं पातकी थोर दोषी ।
तुका राहिला पायिं तो राख देव। असें मागतसे तुझी चरणसेवा ॥5॥
उभा भींवरेच्या तिरी राहिलाहे । असे सन्मुख दिक्षणे मूख वाहे ।

ENGLISH TRANSLATION

From whom should I ask, if not from You, O all-pervading Lord of the world? Who but You can fulfill the longings of the jiva? Who else could, even among kings and emperors?

There is no giver of liberation in all three worlds save You, the one who carries beings across worldly existence. By contemplating Your name and form in mind and in manas, sin, suffering, and fear are all destroyed, and desire itself perishes.

Your name is proclaimed true in all the Puranas. From Your hands come death and the womb-cycle of rebirth.

How shall my tongue fashion words worthy enough? Without You, all speech and sweetness are empty. O Destroyer of worldly bonds, Pervader of three worlds, even Shesha with his thousand tongues grew weary praising You.

Let this jiva rest wholly at Your feet. Any other prayer is vain.

You are the Lord of the lowly; Your own record testifies: You have saved great offenders and the deeply fallen. Says Tuka, I remain at Your feet. Keep me, O God. I ask only for the service of Your feet.

IN PLAIN WORDS

From whom should I ask, if not from you, O all-pervading Lord of the world? Who but you can fill the longings of the jiva? Who could, even among kings and emperors? In all three worlds there is no giver of liberation but you, the one who carries beings across this existence. When I hold your name and form in the mind, sin, suffering, and fear are destroyed, and desire itself dies. Your name is told true in the Puranas; from your hands come death and the cycle of the womb. How can my tongue make words good enough? Without you all speech and all sweetness are empty. O breaker of worldly bonds, you who fill the three worlds, even Shesha with his thousand tongues grew tired praising you. Let this jiva rest wholly at your feet. Any other asking is in vain. You are the Lord of the lowly; your own record shows it: you have saved great offenders and the deeply fallen. Tuka says: I stay at your feet. Keep me, O God. I ask only for the service of your feet.

WHAT IT MEANS

This is a prayer that argues itself into one request. Tukaram asks who else there is to turn to, and answers that no king, no other god, no power in the three worlds can give liberation, only the Lord who carries beings across. He admits his own words are too weak, since even the thousand-tongued serpent Shesha tired of praising, so eloquence is not the offering. What he leans on instead is the Lord's own record of saving great sinners, which makes him a fit candidate rather than a hopeless one. He strips his asking down to a single thing: not gifts or escape, but to rest at the feet and serve there, which he calls the only request that is not vain.

GATHA 1101 *The Power of the Name*

Praise of Pandhari, Vitthal the mother of seekers

मराठी मूळ

महापातकांसी पळ कांप थोर । कैसे गर्जती घोष हे नामवीर ॥1॥
गुणगंभीर हा धीर हास्यमुख । वदे वदनीं अमृत सर्वसुख ।
लागलें मुनिवरां गोड चित्तीं । देहभावना तुटलियासि खंती ॥2॥
ठसा घातला ये भूमिमाजी थोर । इच्छादाना हा द्यावयासी उदार ।
जया वोळगती सिद्ध सर्वठायीं । तुझें नाम हें चांगलें गे विठाई ॥3॥
असे उघडा हा विटेवरि उभा । कटसूत्र हें धरुनि भक्तिलोभा ।
पुढें वाट दावी भवसागराची । विठो माउली हे सिद्धसाधकांची ॥4॥
करा वेगु हा धरा पंथ आधीं । जया पार नाहीं सुखा तें च साधीं ।
म्हणे तुका पंढरीस सर्व आलें । असे विश्व हें जीवनें त्याचि ज्यालें ॥5॥
धना गुंतलें चित्त माझें मुरारी । मन घेउनी हिंडवी दारोदारीं ।

ENGLISH TRANSLATION

Before the mighty champions of the Name, great sins flee in terror, trembling with fear. How noble they are, these heroes: deep, poised, smiling, speaking nectar and perfect joy from their lips.

The sages have found it sweet in their chitta; all sorrow of body-consciousness is ended. They have left their deep imprint upon this earth.

This generous Lord gives whatever is desired. All powers attend Him everywhere.

Your name is beautiful, O Vitthal, mother of all. He stands openly upon the brick, holding the string at His waist for the sake of His devoted lovers.

He points the way across the ocean of worldly existence. This Vitthal is the mother of saints and seekers.

Come, make haste, take this path first. The joy at its end is without limit.

Says Tuka, all the world has come to Pandhari. This creation is nourished by His life alone.

IN PLAIN WORDS

Before the mighty champions of the Name, great sins flee in terror and tremble. How noble these heroes are: deep, steady, smiling, speaking nectar and all joy from their lips. The sages have found it sweet in the heart; all the sorrow of body-thought is ended. They have left their great mark on this earth. This generous Lord gives whatever is desired; all powers wait on him everywhere. Your name is good, O Vithai, mother of all. He stands openly upon the brick, holding the string at his waist, out of love for his devotees. He shows the way across the ocean of this world. This Vitthal is the mother of saints and seekers. Come, make haste, take this path first; the joy at its end has no limit. Tuka says: all the world has come to Pandhari. This whole creation is kept alive by his life alone.

WHAT IT MEANS

Tukaram praises the saints of the Name and the God they stand at, and turns the praise into a summons. The lovers of the Name are heroes before whom sin itself flees, calm and smiling, with sweetness on their lips and the weight of body-bound sorrow gone. Then he turns to Vitthal, standing plainly on the brick at Pandhari with the string at his waist, and calls him not a distant king but a mother to saints and seekers. The closing urgency is the point: hurry, take this path before any other, because the joy at its end is endless and all that lives is sustained by this one Lord.

GATHA 1102 *Prayers*

Prayer, cut my bondage to the inner enemies

मराठी मूळ

मरे हिंडतां न पुरे यासि कांहीं । मही ठेंगणी परी तें तृप्त नाहीं ॥1॥
न दिसे शुद्ध पाहातां निजमती । पुढें पडिलों इंद्रियां थोर घातीं ।
जिवा नास त्या संगती दंड बेडी । हरी शीघ्र या दुष्टसंगासि तोडीं ॥2॥
असीं आणिकें काय सांगों अनंता । मोहो पापिणी दुष्टमाया ममता ।
क्रोध काम यातना थोर करी । तुजवांचुनी सोडवी कोण हरी ॥3॥
निज देखतां निज हे दूरि जाये । निद्रा आळस दंभ यी भीत आहे ।
तयां विस्त देहीं नको देउं देवा । तुजवांचुनी आणिक निास्त हेवा ॥4॥
करीं घात पात शंका लाज थोरी । असे सत्य भाव बहू भक्ति दूरी ।
नको मोकलूं दीनबंधु अनाथा । तुका वीनवी ठेवुनी पायिं माथा ॥5॥
पैल सांवळें तेज पुंजाळ कैसें । सिरीं तुबिनलीं साजिरीं मोरवीसें ।

ENGLISH TRANSLATION

The mind runs about and dies in its wandering, yet nothing is ever enough. The whole earth is too small, and yet it finds no satisfaction.

Looking closely at my own nature, I find no trace of purity. I have fallen into a great calamity before the senses.

Evil company brings ruin, chains, and punishment to the jiva. O Hari, swiftly cut this bond of evil association.

What more shall I tell You, O Ananta? Moha, sin, cruel illusion, and possessiveness oppress me. Lust and anger inflict great torment. Who but You, O Hari, can set me free?

Looking at my own self, the self flees far away. Sloth, laziness, and hypocrisy stand before me like walls. Do not let them take root in this body, O God. Besides You, I have no other longing.

Fear of harm, of falling, doubt, and great shame surround me. True feeling and devotion are still far away. Do not abandon this orphan, O friend of the lowly. Says Tuka, pleading with his head at Your feet.

IN PLAIN WORDS

The mind runs about and dies in its wandering, yet nothing is ever enough; the whole earth is too small, and still it is not satisfied. Looking closely at my own nature, I find no purity. I have fallen before the senses into great ruin. Evil company brings the jiva ruin, chains, and punishment. O Hari, quickly cut this bond of bad company. What more shall I tell you, O Ananta? Delusion, sin, cruel illusion, and possessiveness; anger and lust torment me terribly. Who but you, O Hari, can set me free? When I look for my true self, it flees far away. Sleep, sloth, and hypocrisy stand before me like walls. Do not let them take root in this body, O God; besides you I have no other longing. Fear of harm, of falling, doubt, and great shame surround me; true feeling and devotion are still far off. Do not abandon this orphan, O friend of the lowly. Tuka says: I plead with my head at your feet.

WHAT IT MEANS

Tukaram makes an honest inventory of his own inner enemies and asks God to do what he cannot. He sees that the restless mind can never be filled, that the whole earth is too small for it, and that searching himself he finds no purity, only the grip of the senses. He names the foes plainly: delusion, lust, anger, possessiveness, sloth, hypocrisy, doubt, shame. The poem does not pretend to defeat them; it confesses they stand like walls and that even devotion is still far away. So the whole prayer rests on God's mercy, not the seeker's strength, asking the friend of the lowly not to abandon an orphan who has nowhere else to turn.

GATHA 1103 *Krishna Leela*

Krishna, the dark form that steals the mind

मराठी मूळ

हरे त्यासि रे देखतां ताप माया । भजा रे भजा यादव योगिराया ॥1॥
जया कामिनी लुब्धल्या सहस्रसोळा । सुकुमार या गोपिका दिव्य बाळा ।
शोभे मध्यभागीं कळा चंद्रकोटी । रुपा मीनली साजिरी माळकंठीं ॥2॥
असे यादवां श्रेष्ठ हा चक्रपाणी । जया वंदिती कोटि तेहतीस तीन्ही ।
महाकाळ हे कांपती दैत्य ज्यासी । पाहा सांवळें रूप हें पापनासी ॥3॥
कसीं पाउलें साजिरीं कुंकुमाचीं। कसी वीट हे लाधली दैवांची।
जया चिंतितां अग्न हा शांति नीवे। धरा मानसीं आपला देहभाव ॥4॥
मुनी देखतां मूख हें चित्त ध्याय। देह मांडला भाव हा बापमाय।
तुक्या लागलें मानसीं देवपीसें । चित्त चोरटें सांवळें रूप कैसें ॥5॥
असे नांदतु हा हरी सर्वजीवीं । असे व्यापुनी अग्न हा काष्ठ तेवीं ।

ENGLISH TRANSLATION

At the sight of Him, all pain and illusion are destroyed. Worship Him, worship the Lord of the Yadavas, the King of yogis.

Sixteen thousand women were enamored of Him, the divine, tender cowherd girls. He shines in their midst like ten million moons, adorned with a garland upon His beautiful throat.

He is the greatest among the Yadavas, the Discus-bearer, whom the thirty-three crore gods revere. Even mighty Death and the demons tremble before Him. Behold this dark form that destroys all sin.

How lovely are His feet, touched with vermillion. How fortunate is the brick that has received Him. By meditating on Him, even fire becomes peaceful. Hold His form in the mind; let the body-sense be His.

The sages, upon seeing His face, are absorbed in meditation. Their whole being, in devotion, becomes both father and mother.

Says Tuka, the madness of God has seized my mind. How my chitta is stolen by this dark-complexioned thief.

This Hari dwells in all living beings, pervading them as fire pervades wood.

IN PLAIN WORDS

At the sight of him all pain and illusion are destroyed. Worship him, worship the Lord of the Yadavas, the King of yogis. Sixteen thousand women were drawn to him, the tender, divine cowherd girls. He shines in their midst like ten million moons, a lovely garland on his throat. He is the greatest of the Yadavas, the bearer of the discus, whom the thirty-three crore gods honor. Even great Death and the demons tremble before him. Look at this dark form that destroys all sin. How lovely are his feet, marked with vermillion. How fortunate is the brick that has received him. By meditating on him, even fire grows cool and still. Hold his form in the mind; let the body-sense be his. The sages, seeing his face, sink into meditation; their whole being, in love, becomes father and mother to him. Tuka says: the madness of God has seized my mind. How my heart is stolen by this dark-complexioned thief. This Hari lives in all beings, filling them as fire fills wood.

WHAT IT MEANS

Tukaram calls people to worship Krishna by showing how everything bends toward him. The gopis, the crores of gods, even Death and the demons, all are drawn or made to tremble before the dark form that destroys sin. He moves from this cosmic awe to a tender intimacy: lovely feet on the brick, fire growing calm at the thought of him, sages dissolving into meditation when they see his face. Then he turns it on himself and confesses the "madness of God," calling Krishna a thief who has stolen his heart. The last line lifts it back out: this same Krishna is no distant idol but the life dwelling in every being, as hidden and total as fire inside wood.

GATHA 1104

Worldly Metaphors

Metaphor, clean the mirror of the Name

मराठी मूळ

घटीं बिंबलें बिंब हें ठायिठायीं । तया संगती नासु हा त्यासि नाहीं ॥1॥
तन वाटितां क्षीर हें होत नाहीं । पशू भिक्षतां पालटे तें चि देहीं ।
तया वर्म तो जाणता एक आहे । असे व्यापक व्यापुनी अंतर्बाहे ॥2॥
फळ कदनळीं सेवटीं येत आहे । असे शोधितां पोकळीमाजि काये ।
धीर नाहीं त्यें वाउगें धीग जालें । फळ पुष्पना यत्न व्यर्थ गेले ॥3॥
असे नाम हें दर्पणें सिद्ध केलें। असे बिंब तें या मळा आहे ठेलें ।
कैसें शुद्ध नाहीं दिसे माजिरूप। नका वाढवूं सीण हा पुण्यपाप ॥4॥
करा वर्म ठावें नका सोंग वांयां। तुका वीनवीतो पडों काय पायां ।
तुज पुत्र दारा धन वासना हे । मग ऊरलें शेवटीं काय पाहें ॥5॥
मना सांडिं हे वासना दुष्ट खोडी । मती मानसीं एक हे व्यर्थ गोडी ।

ENGLISH TRANSLATION

The sun reflects in every pot, yet it is never diminished by their breaking.

Though the body is distributed, the essence is not lessened. An animal grazes and what it eats transforms within that very body. Only the One who knows the secret truly exists, pervading everything inside and out.

The fruit of the plantain comes only at the very end. If you search within, you find only hollow emptiness. Those without patience lose heart in vain; their efforts toward fruit and flower come to nothing.

The Name is like a mirror made ready: the reflection is there, but a film of dirt clings to it. How can the inner form appear when the surface is not clean? Do not increase the torment of merit and sin.

Know the secret and stop this empty show. Says Tuka, what more can I say? Must I fall at your feet? Your children, spouse, wealth, and desires: when these are gone, what remains at the end?

O mind, abandon this wicked, stubborn habit. This longing for worldly sweetness in the buddhi and mind is utterly vain.

IN PLAIN WORDS

The sun is reflected in every pot, here and there, yet breaking the pots does not destroy it. Though the body is shared out, the essence is not lessened. An animal grazes, and what it eats is changed within that same body. Only the One who knows the secret truly exists, filling everything inside and out. The plantain's fruit comes only at the very end; search within and you find only hollow emptiness. Those without patience lose heart for nothing, and their striving for fruit and flower goes to waste. The Name is like a mirror made ready: the reflection is there, but a film of dirt clings to it. How can the inner form show when the surface is not clean? Do not pile up the torment of merit and sin. Know the secret; stop the empty show. Tuka says: what more can I say, must I fall at your feet? Children, wife, wealth, desire are yours; when these are gone, what is left at the end? See it. O mind, give up this wicked, stubborn habit; this longing for worldly sweetness in the mind is in vain.

WHAT IT MEANS

Tukaram strings together images to teach that the one Self is everywhere undivided and that the only work is to clean what hides it. The sun in many pots, unbroken when the pots break, says the essence is not lost when bodies pass; the plantain that fruits only at the end warns against impatience. His central figure is the Name as a mirror already prepared: the divine reflection is present, but a film of dirt, the chase after merit and sin and worldly sweetness, keeps the inner form from showing. He grows almost blunt, asking the mind to drop its stubborn habit and stop the empty show. The closing question is the sharp edge: children, wife, wealth, and desire all belong to God and fall away, so what will be left at the end if not the Self the mirror was meant to reveal?

GATHA 1105 *Appeals and Exhortations*

Exhortation, fix your love on Vitthal

मराठी मूळ

असे हीत माझें तुज कांहीं एक । धरीं विठ्ठलीं प्रेम हें पायिं सूख ॥1॥
ऐसा सर्वभावें तुज शरण आलों । देहदुःख हें भोगितां फार भ्यालों ।
भवतारितें दूसरें नाहिं कोणी । गुरु होत कां देव तेहतीस तीन्ही ॥2॥
जना वासना हे धना थोरि आहे । तुज लागली संगती ते चि सोये ।
करीं सर्व संगी परि त्यागु ठायीं । तुका विनवीतो मस्तक ठेवुनि पायीं ॥3॥ ॥6॥

ENGLISH TRANSLATION

I have one thing to say for your benefit: fix your love on Vitthal, for joy lies at His feet.

With all my being, I have come to Your refuge. I have suffered greatly enduring the body's pain.

There is no other who can carry you across this world, be it a guru or all thirty-three crore of gods.

The world's longing for wealth is strong, and the company you have kept has shaped your way. Be engaged with everything, yet inwardly remain detached.

Says Tuka, I place my head upon Your feet and beg You.

IN PLAIN WORDS

I have one thing to say for your good: fix your love on Vitthal, for joy lies at his feet. With all my being I have come to your refuge. I have suffered greatly bearing the body's pain. There is no other who can carry you across this world, not a guru, not all the thirty-three crore gods. People's craving for wealth is strong, and the company you keep has shaped your way. Be engaged with everything, yet stay detached within. Tuka says: I place my head at your feet and beg you.

WHAT IT MEANS

Tukaram speaks first to a listener, then to God, and the two halves hold one teaching. To the listener he gives a single counsel: place your love on Vitthal, because that is where joy actually lies, and no guru or crowd of gods can carry you across instead. He names the obstacle plainly, the strong pull of wealth and the shaping force of bad company. His practical instruction is the householder's path, to be fully engaged with everything outwardly while staying inwardly detached. Then he turns to God and shows what he asks for himself, the same refuge he urges on others, with his head laid at the feet.

GATHA 1106 *Longing and Separation*

Helpless prayer, entangled in karma

मराठी मूळ

सुटायाचा कांहीं पाहातों उपाय । तों हे देखें पाय गोवियेले ॥1॥
ऐसिया दुःखाचे सांपडलों संदी । हारपली बुद्धि बळ माझें ॥ध्रु.॥
प्रारब्ध क्रियमाण संचिताचें । वोढत ठायींचे आलें साचें ॥2॥
विधिनिषेधाचे सांपडलों चपे । एकें एक लोपे निवडेना ॥3॥
सारावें तें वाढे त्याचिया चि अंगें । तृष्णेचिया संगें दुःखी जालों ॥4॥
तुका ह्मणे आतां करीं सोडवण । सर्वशक्तिहीन जालों देवा ॥5॥

ENGLISH TRANSLATION

I was looking for a way to escape, but then I found my feet entangled.

Caught in this trap of sorrow, my buddhi and strength have both failed me.

The pull of prarabdha, kriyamana, and sanchita karma has come bearing down upon me in truth.

I am caught between injunction and prohibition; one suppresses the other, and nothing can be discerned.

The more I try to end it, the more it grows by its own force. Craving has made me miserable.

Says Tuka, now rescue me, O God. I have become utterly without strength.

IN PLAIN WORDS

I look for some way to escape. Then I see that my feet are already tied. I am caught in this trap of sorrow. My buddhi is gone; my strength is gone. The pull of prarabdha, of kriyamana, of sanchita karma has come bearing down on me, and it is real. I am pinned between what I must do and what I must not do; one cancels the other, and I cannot tell them apart. Whatever I try to clear away grows larger from its own root. Craving keeps company with me, and I am wretched. Tuka says: now set me free, O God. I have become utterly without strength.

WHAT IT MEANS

Tukaram describes the moment when self-effort runs out and only grace is left. He wanted to escape worldly bondage, but every attempt only showed him how tied he already was: his reason and willpower failed, and the three kinds of karma pressed down on him as solid fact. He is caught between rule and prohibition, unable to discern the right move, and discovers that the more he tries to end his trouble the more it grows from craving itself. So he stops struggling and simply hands the rescue over to God, admitting he has no strength of his own. The point is the limit of striving: when the knot tightens under your own hands, surrender is the only door.

GATHA 1107 *Prayers*

Fear, crying out for rescue

मराठी मूळ

भय वाटे पर । न सुटे हा संसार ॥1॥
ऐसा पडिलों कांचणी । करीं धांवा ह्मणउनी ॥ध्रु.॥
विचारितों कांहीं । तों हें मन हातीं नाहीं ॥2॥
तुका ह्मणे देवा । येथें न पुरे रिघावा ॥3॥

ENGLISH TRANSLATION

I am afraid that I shall never escape this worldly existence. I have fallen into such a trap; therefore I cry out for Your help.

Whenever I try to think, the mind is not in my hands.

Says Tuka, O God, even my entry here is not within my reach.

IN PLAIN WORDS

Fear takes hold of me. This worldly life will not release me. I have fallen into such a trap. So I cry out for You to come running. I try to think it through. Then I find the mind is not in my hands. Tuka says: O God, even my way in here is beyond my reach.

WHAT IT MEANS

Tukaram names plain fear and asks for help in the same breath. He sees that samsara will not let go of him, and that he has fallen into a snare he cannot work loose. When he tries to reason his way out, he finds even his own mind is not under his control. He confesses that he cannot manage so much as his entry here, which is why he calls on God to come running. The poem makes helplessness itself the prayer: the trap is real, the mind is unreliable, and the only move left is to cry out.

GATHA 1108 *Longing and Separation*

Longing, the stranger calling home

मराठी मूळ

येगा येगा पांडुरंगा । घेई उचलुनि वोसंगा ॥1॥
ऐसी असोनियां वेसी । दिसतों मी परदेसी ॥ध्रु.॥
उगवूनि गोवा । सोडवूनि न्यावें देवा ॥2॥
तुज आड कांहीं । बळ करी ऐसें नाहीं ॥3॥
तुका ह्मणे हृषीकेशी । काय उशीर लाविसी ॥4॥

ENGLISH TRANSLATION

Come, O Panduranga, come! Take me up in Your arms.

Though I belong to You, I appear as a stranger.

Untangle this knot and carry me away, O God.

Nothing has the power to stand in Your way.

Says Tuka, O Hrishikesha, why do You delay?

IN PLAIN WORDS

Come, O Panduranga, come. Lift me up into Your lap. Even though I belong to Your house, I look like a stranger here. Untangle this knot, O God; loosen me and carry me away. There is nothing strong enough to stand in Your way. Tuka says: O Hrishikesha, why do You take so long?

WHAT IT MEANS

Tukaram calls God like a child reaching to be picked up. He insists he belongs to God's own household, yet finds himself wandering as if he were a foreigner, far from where he should be. He asks God to untie the knot that holds him and carry him home, reminding God that nothing has the power to block Him. The closing line presses the point with loving impatience: if no obstacle can stop You, then why the delay? The poem turns belonging into a claim, almost a demand, that grace not keep him waiting.

GATHA 1109 *Devotion to Vitthal*

Tenderness, God as nursing mother

मराठी मूळ

माझी विठ्ठल माउली । प्रेमें पान्हा पान्हायेली ॥1॥
कृवाळूनि लावी स्तनीं । न वजे दुरी जवळूनि ॥ध्रु.॥
केली पुरवी आळी । नव्हे निष्ठ कोंवळी ॥2॥
तुका ह्मणे घांस । मुखीं घाली ब्रह्मरस ॥3॥

ENGLISH TRANSLATION

My Vitthal is a mother overflowing with the milk of love.

Holding me tenderly, she places me at her breast and will not let me go.

She fulfills every wish of mine; she is gentle, never harsh.

Says Tuka, she feeds me mouthfuls of the essence of Brahman.

IN PLAIN WORDS

My Vitthal is my mother, her breasts full and flowing with the milk of love. She holds me close and lays me at her breast and will not let me move away from her. She grants every demand I make; she is gentle, never harsh. Tuka says: she puts the mouthful in, and it is the nectar of Brahman.

WHAT IT MEANS

Tukaram pictures Vitthal not as a distant lord but as a nursing mother. The milk is the milk of love, and the mother keeps the child pressed to her breast, refusing to let it stray. She indulges every wish and is never severe, the opposite of a god who tests and punishes. The last line lifts the image: what she feeds the child, mouthful by mouthful, is brahmarasa, the very essence of the Absolute. So ordinary mother-love becomes the channel of the highest reality, and devotion is fed like an infant, not earned.

GATHA 1110 *Prayers*

Devotion as claim on God's duty

मराठी मूळ

आह्मी उतराई । भाव निरोपूनि पायीं ॥1॥
तुह्मी पुरवावी आळी । करावी ते लडिवाळीं ॥ध्रु.॥
आमचा हा नेम । तुह्मां उचित हा धर्म ॥2॥
तुका ह्मणे देवा । जाणों सांगितली सेवा ॥3॥

ENGLISH TRANSLATION

We have paid our debt by offering our devotion at Your feet.

Now fulfill our wishes and indulge us as You would Your own children.

This is our practice; it is Your rightful duty too.

Says Tuka, O God, we know the service that has been asked of us.

IN PLAIN WORDS

We have paid what we owe, laying our love and faith at Your feet. Now You must grant our wishes and indulge us like Your own children. This is our practice; granting it is Your rightful duty. Tuka says: O God, we know the service that has been asked of us.

WHAT IT MEANS

Tukaram speaks of the bond between devotee and God as a mutual settling of accounts. The devotees have cleared their debt by offering their whole devotion at God's feet; now they claim the other side of the bargain, that God indulge them as a parent indulges children. He frames this not as begging but as God's own dharma, the duty owed in return. The closing line says they have done the service that was asked of them, so the rest falls to God. The poem makes devotion a relationship of reciprocal obligation, holding God to His side of love.

GATHA 1111 *The Moral Ideal*

Moral warning, the guilt of silent consent

मराठी मूळ

केलें पाप जेणें दिलें आन्मोदन । दोघांसी पतन सारिके चि ॥1॥
विष नवनीता विष करी संगें । दुर्जनाच्या त्यागें सर्व हित ॥ध्रु.॥
देखिलें ओढाळ निघालिया सेता । टाळावें निमित्या थैक ह्मुण ॥2॥
तुका ह्मणे जोडे केल्याविण कर्म । देखतां तो श्रम न मानितां ॥3॥

ENGLISH TRANSLATION

The one who commits a wrongdoing, and the one who approves of it, both fall equally.

Poison mixed with butter makes the butter poisonous. Safety lies in keeping far from the wicked.

When you see a stray animal entering the field, drive it away at once as a precaution.

Says Tuka, karma accrues even from witnessing a deed. One who sees and does not object still shares the burden.

IN PLAIN WORDS

The one who does a wrong, and the one who approves of it, both fall the same way. Poison mixed into butter turns the butter to poison. All good lies in keeping away from the wicked. When you see a stray animal getting into the field, drive it off at once, as a safeguard. Tuka says: karma gathers even without doing the deed. The one who sees it and lets it pass still carries the weight.

WHAT IT MEANS

Tukaram refuses the excuse of the bystander. He sets the doer of a wrong and its approver on the same level: both fall together, because consent is its own act. The image of poison ruining good butter shows how nearness to evil contaminates, so he counsels keeping clear of the wicked altogether and acting at once, like driving a stray beast out of a planted field before it ruins the crop. His sharp point is that karma accrues from witnessing too: to see wrong and not object is to share its burden. The poem turns the spotlight on our own habit of looking away, not on contempt for the wrongdoer.

GATHA 1112 *Ecstasy and Joy*

Ecstasy, the all-Vitthal life

मराठी मूळ

विठ्ठल गीतीं विठ्ठल चित्तीं । विठ्ठल विश्रांति भोग जया ॥1॥
विठ्ठल आसनीं विठ्ठल शयनीं । विठ्ठल भोजनीं ग्रासोग्रासीं ॥ध्रु.॥
विठ्ठल जागृतिस्वप्नी सुषुप्त । आन दुजें नेणती विठ्ठलेंविण ॥2॥
भूषण अळंकार सुखाचे प्रकार । विठ्ठल निर्धार जयां नरां ॥3॥
तुका ह्मणे ते ही विठ्ठल चि जाले । संकल्प मुराले दुजेपणें ॥4॥
तेथें प्रेमाचा सुकाळ । टाळमृदंगकल्लोळ ।
नासे दुष्टबुद्धि सकळ । समाधि हरिकीर्त्तनीं ॥ध्रु.॥
ऐकतां हरिकथा । भक्ति लागे त्या अभक्तां ॥2॥
देखोनि कीर्तनाचा रंग । कैसा उभा पांडुरंग ॥3॥
हें सुख ब्रह्मादिकां । ह्मणे नाहीं नाहीं तुका ॥4॥

ENGLISH TRANSLATION

Vitthal in one's songs, Vitthal in the chitta, Vitthal as one's rest and sustenance.

Vitthal at one's seat, Vitthal at one's bed, Vitthal in every morsel of food.

Vitthal in waking, dreaming, and deep sleep; those who know nothing other than Vitthal.

Vitthal is their ornament, their happiness, their everything.

Says Tuka, they too have become Vitthal. All sense of duality has dissolved.

Where their love abounds, cymbals and drums resound. All wicked buddhi is destroyed in the samadhi of Hari's kirtan.

Even the faithless, hearing Hari's story, find devotion stirring. Seeing the joy of kirtan, Panduranga Himself stands watching.

Says Tuka, this happiness is not available even to Brahma and the other gods.

IN PLAIN WORDS

Vitthal in their songs, Vitthal in their mind, Vitthal their rest and their nourishment. Vitthal in their sitting, Vitthal in their sleeping, Vitthal in every mouthful of food. Vitthal in waking, in dreaming, in deep sleep; they know nothing other than Vitthal. Vitthal is their ornament, their every kind of happiness, the one thing certain to them. Tuka says: they too have become Vitthal; every separate intention has dissolved into oneness. There the love overflows, cymbals and drums break into waves of sound. All wicked thought is destroyed; the kirtan of Hari is itself samadhi. Hearing the story of Hari, even the faithless feel devotion stir. Seeing the color of the kirtan, look how Panduranga Himself stands there. Tuka says: this joy is not had even by Brahma and the gods. No, not by them.

WHAT IT MEANS

Tukaram describes a life so soaked in Vitthal that nothing else is left. The Name fills song, mind, food, seat, bed, and runs through all three states of waking, dreaming, and dreamless sleep, until the devotees know nothing but Vitthal and at last become Vitthal, their sense of a separate self dissolving. He then turns to the kirtan itself: amid the surge of cymbals and drums, love overflows, every wicked thought burns away, and the singing becomes its own samadhi. The power of it reaches even the faithless, whose devotion stirs at hearing Hari's story, while Panduranga is said to stand present in the very joy of the chant. The closing claim is deliberately steep: this happiness surpasses what even Brahma and the high gods can reach.

GATHA 1113 *Appeals and Exhortations*

Exhortation, guard the mind

मराठी मूळ

गति अधोगति मनाची युक्ति । मन लावीं एकांतीं साधुसंगें ॥1॥
जतन करा जतन करा । धांवतें सैरा ओढाळ तें ॥ध्रु.॥
मान अपमान मनाचें लक्षण । लाविलिया ध्यान तें चि करी ॥2॥
तुका ह्मणे मन उतरी भवसिंधु । मन करी बंधु चौ†याशीचा ॥3॥

ENGLISH TRANSLATION

Elevation or downfall is the mind's own doing; it is the mind's own skill that governs all. Steady the mind in solitude and the company of the holy.

Guard it, guard it carefully. It runs wild, bolting and straying without restraint.

Honor and insult are both the mind's own making. Whatever it is trained upon, that is what it produces.

Says Tuka, the mind can carry you across the ocean of worldly existence. The same mind can bind you in the cycle of eighty-four lakh births.

IN PLAIN WORDS

Rising up or falling down is the mind's own work; it is the mind's skill that decides. Set the mind in solitude and in the company of the holy. Guard it, guard it well. It bolts and runs wild, straying off like an unruly beast. Honor and insult are both the mind's own making; whatever you fix it on, that is what it produces. Tuka says: the mind can carry you across the ocean of worldly life. The same mind can bind you to the cycle of eighty-four lakh births.

WHAT IT MEANS

Tukaram makes the mind the single hinge between liberation and ruin. Whether a person rises or sinks is decided by the mind alone, so he urges steadying it in solitude and in the company of the holy. He repeats the warning to guard it, because by nature it bolts and strays like an animal that will not stay in its pen. Honor and insult, he says, are the mind's own fabrications, and it manufactures whatever it is trained upon. The two-edged close is the lesson: this same mind can ferry you across samsara or chain you to countless rebirths, so everything turns on how you train it.

GATHA 1114 *Devotion to Vitthal*

Devotion, Pandhari the market of love

मराठी मूळ

पंढरीस दुःख न मिळे ओखदा । प्रेमसुख सदा सर्वकाळ ॥1॥
पुंडलिकें हाट भरियेली पेंठ । अवघें वैकुंठ आणियेलें ॥ध्रु.॥
उदमासी तुटी नाहीं कोणा हानि । घेऊनियां धणी लाभ घेती ॥2॥
पुरलें देशासी भरलें सिगेसी । अवघी पंचक्रोशी दुमदुमीत ॥3॥
तुका ह्मणे संतां लागलीसे धणी । बैसले राहोनि पंढरीस ॥4॥

ENGLISH TRANSLATION

In Pandhari, sorrow finds no remedy elsewhere; here the medicine is the joy of love, at all times and forever.

Pundalik has opened the market and set up a grand fair, bringing all of Vaikuntha to this place.

In this trade no one suffers loss; all who come take their fill and leave with profit.

The whole land is filled and overflowing; the five-krosha precinct rings with the sound.

Says Tuka, the saints have found their fill and have settled down to remain in Pandhari.

IN PLAIN WORDS

In Pandhari sorrow finds no medicine anywhere; here the joy of love is the cure, always, at every hour. Pundalik has filled the market and set up the stalls; he has brought the whole of Vaikuntha here. In this trade nothing is lost and no one is harmed; all who come take their fill and carry away the gain. It fills the whole country and brims to the brink; the five-krosha precinct rings and roars with it. Tuka says: the saints have taken their fill and have settled down to stay in Pandhari.

WHAT IT MEANS

Tukaram pictures Pandhari as a marketplace where the only goods on sale are the joy of love. There is no remedy for sorrow anywhere else, but here that joy is constantly available, because Pundalik has set up the stalls and drawn the whole of Vaikuntha down to this one town. He calls it a trade in which no one ever loses: everyone who comes takes their fill and leaves richer. The abundance overflows the whole land and fills the five-krosha sacred precinct with sound. The closing line gives the proof: the saints, having had their fill, have chosen to settle and stay, because nowhere else gives what this place gives.

GATHA 1115 *Devotion to Vitthal*

Devotion, the trade in trust

मराठी मूळ

द्वारकेचें केणें आलें या चि ठाया । पुढें भक्तराया चोजवीत ॥1॥
गोविलें विसारें माप केलें खरें । न पाहे माघारें अद्यापवरी ॥ध्रु.॥
वैष्णव मापार नाहीं जाली सळे । पुढें ही न कळे पार त्याचा ॥2॥
लाभ जाला त्यांनीं धरिला तो विचार । आहिक्य परत्र सांटविलें ॥3॥
तुका ह्मणे मज मिळाली मजुरी । विश्वास या घरीं संतांचिया ॥4॥

ENGLISH TRANSLATION

The divine abundance of Dwaraka has come to this very place, as the Lord goes searching for His devotees.

He was bound here by love; the measure was weighed as true and full, and He has not looked back since.

The Vaishnavas who came to be measured were never shortchanged, nor will the full extent of this abundance ever be known.

Those who gained this profit held firm to this wisdom, storing up the wealth of both this world and the next.

Says Tuka, I too have received my wages, through the trust placed in the house of the saints.

IN PLAIN WORDS

The rich cargo of Dwaraka has come to this very place, the Lord moving ahead to seek out His devotees. He was bound here by love; the measure was weighed true and full, and to this day He has not turned back. The Vaishnavas who came to be measured were never shortchanged, and even now the full extent of this wealth is not known. Those who took this profit held firmly to that wisdom, storing up the wealth of both this world and the next. Tuka says: I too have been paid my wages, through the trust placed in this house of the saints.

WHAT IT MEANS

Tukaram keeps the marketplace image and casts God's grace as the priceless cargo of Dwaraka, now arrived at Pandhari with the Lord Himself going out to find His devotees. He says God was bound to this place by love and has never turned away, and that the measure dealt to the Vaishnavas was always honest and full, its abundance beyond reckoning. Those who took the profit clung to that insight and laid up wealth for both worlds, this life and the next. Tukaram ends by naming his own share: he has received his wages too, and the wage came through one thing, the trust he placed in the company of the saints. Devotion is drawn as honest commerce in which faith is the capital and grace the inexhaustible return.

GATHA 1116 *Devotion to Vitthal*

Praise of Pandhari, sins burned away

मराठी मूळ

सुरवर येती तीर्थॉ नित्यकाळ । पेंठ त्या निर्मळ चंद्रभागा ॥1॥
साक्षभूत नव्हे सांगितली मात । महिमा अत्यद्भुत वर्णवेना ॥ध्रु.॥
पंचक्रोशीमाजी रीग नाहीं दोषा । जळती आपैसा अघोर ते ॥2॥
निविनषय नर चतुर्भुज नारी । अवघा घरोघरीं ब्रह्मानंदु ॥3॥
तुका ह्मणे ज्यापें नाहीं पुष्पलेश । जा रे पंढरीस घेई कोटि ॥4॥

ENGLISH TRANSLATION

The gods come daily for pilgrimage to this holy place. The pure Chandrabhaga is the marketplace.

This is no hearsay; it is eyewitness testimony. The wonder is beyond all telling.

Within the five-krosha boundary, no sin can enter; all impurities are burned away of their own accord.

The men are free of all sense-objects; the women bear four divine arms. Every household rings with the bliss of Brahman.

Says Tuka, if you do not have so much as a fragment of a flower of merit, go to Pandhari and receive a crore in return.

IN PLAIN WORDS

The gods come here for pilgrimage every single day; the pure Chandrabhaga is their marketplace. This is not hearsay; it is what I have seen with my own eyes. The greatness of it is too wonderful to put into words. Within the five-krosha boundary no sin can enter; even the most dreadful sins burn up of their own accord. The men here are free of the pull of the senses; the women bear four divine arms. House after house rings with the bliss of Brahman. Tuka says: you who have not so much as a flower-petal of merit, go to Pandhari and receive ten million in return.

WHAT IT MEANS

Tukaram praises Pandhari as a place where the ordinary order is overturned by holiness. The gods themselves come daily, and the river Chandrabhaga is the meeting ground; he insists this is firsthand witness, not rumor, and its glory defeats words. Inside the sacred precinct no sin can take hold, and even the gravest sins burn away on their own. He paints the residents as transfigured: the men untouched by the senses, the women bearing Vishnu's four arms, every home filled with the bliss of Brahman. The closing call is generous and pointed: even one with not a petal's worth of merit should go there, for the place returns a fortune for nothing, grace far out of proportion to what is brought.

GATHA 1117 *Social Criticism*

Social criticism, the learned fool

मराठी मूळ

विचार नाहीं नर खर तो तैसा । वाहे ज्ञान पाठी भार लगड तैसा ॥1॥
वादावाद करणें त्यासी तों च वरी । गुखाडीची चाड सरे तों च बाहेरी ॥ध्रु.॥
सौभाग्यसंपन्न हो कां वृद्ध प्रतिष्ठ । चिकरूनि सांडी पायां लागली ते विष्ठ ॥2॥
नाहीं याति कुळ फांसे ओढी तयासी । तुका ह्मणे काय मुद्रासोंग जिाळसी ॥3॥

ENGLISH TRANSLATION

A man without discernment is no better than a donkey, carrying the load of knowledge on his back like dead weight.

One may argue and debate with such a person, but only until the urge to defecate drags him away.

Even one blessed with fortune, age, and prestige still clings to the excrement that sticks to the feet.

No caste or clan can save such a one; the noose drags him down all the same.

Says Tuka, what will you gain by keeping up this pretense of sectarian marks and seals?

IN PLAIN WORDS

A man with no discernment is just like a donkey, carrying the load of knowledge on his back as dead weight. You can argue and debate with such a one, but only until the urge to relieve himself drags him outside. Even a man rich in fortune, old age, and prestige still clings to the filth stuck to his own feet. No caste, no clan can save him; the noose drags him down all the same. Tuka says: what will you gain by keeping up this costume of marks and seals?

WHAT IT MEANS

Tukaram attacks learning without discernment. He compares the undiscerning scholar to a donkey hauling a load it cannot use: knowledge sits on the back as dead weight, never digested. His earthy image deflates pretension, the great debater whose high talk lasts only until the body's plain needs pull him away, and the man of wealth, age, and status who still grasps at filth. He insists that caste and clan are no rescue when the end comes; the noose takes everyone the same. The closing question turns on the reader: the outward marks and seals of piety are a mere costume, so examine whether your own religion is discernment or just display.

GATHA 1118 *The Moral Ideal*

Moral law, the mirror

मराठी मूळ

देव होसी तरी आणिकांतें करिसी । संदेह येविशीं करणें न लगे ॥1॥
दुष्ट होसी तरी अणिकांतें करिसी । संदेह येविशीं करणें न लगे ॥2॥
तुका ह्मणे जें दर्पणीं बिंबलें । तें तया बाणलें निश्चयेसीं ॥3॥

ENGLISH TRANSLATION

If you are divine, you will make others divine. Of this there is no doubt.

If you are wicked, you will make others wicked. Of this there is no doubt.

Says Tuka, what is reflected in the mirror is what has lodged in that one, fixed and certain.

IN PLAIN WORDS

If you are divine, you will make others divine. There is no doubt about this; nothing more need be done. If you are wicked, you will make others wicked. There is no doubt about this; nothing more need be done. Tuka says: what is reflected in the mirror is exactly what has lodged in the one standing before it, fixed and certain.

WHAT IT MEANS

Tukaram states a law about how character spreads. What a person carries inside is what they pass on to others: the divine breed the divine, the wicked breed the wicked, with no exception to argue about. The closing image of the mirror seals it: the reflection shows only what is actually there, nothing added and nothing hidden. The point lands on self-examination. If you would know what you truly are, look at what you produce in the people around you.

GATHA 1119 *Social Criticism*

Social criticism, false piety

मराठी मूळ

कलिधर्म मागें सांगितले संतीं । आचार सांडिती द्विजलोक ॥1॥
ते चि कळों आतां येतसे प्रचिती । अधर्मा टेंकती धर्म नव्हे ॥ध्रु.॥
तप व्रत करितां लागती सायास । पिाळतां पिंडास गोड वाटे ॥2॥
देव ह्मणऊनी न येती देऊळा । संसारा वेगळा तरी कां नव्हे ॥3॥
तुका ह्मणे मज धरितां गुमान । ऐसे कोणी जन नरका जाती ॥4॥

ENGLISH TRANSLATION

The saints foretold the ways of the Kali age: the twice-born abandon righteous conduct.

That very thing is now plain in practice. They incline toward irreligion; this is not dharma.

Austerity and vows require effort, and feeding the body feels more pleasant.

They call themselves religious yet do not come to the temple. If they were truly devoted, why would they not stand apart from worldly life?

Says Tuka, those who carry such conceit go to naraka.

IN PLAIN WORDS

The saints foretold the ways of the Kali age: the twice-born would abandon right conduct. That very thing can now be seen in practice. They lean toward what is unholy; this is not dharma. Austerity and vows take effort, while feeding the body feels pleasant. They call themselves devout, yet they do not come to the temple. If they were truly given to God, why would they not stand apart from worldly life? Tuka says: those who carry such conceit go to naraka.

WHAT IT MEANS

Tukaram measures the religious people of his day against what they claim to be. The saints predicted that in the Kali age even the high-born custodians of dharma would drop right conduct, and he sees it happening: they choose comfort over discipline, feeding the body rather than keeping vow and austerity. The test he applies is simple. A man who calls himself devout but will not even come to the temple, who clings to worldly life, is wearing the name without the thing. The warning at the end is aimed not at birth or title but at that conceit, the self-deception of claiming a devotion one does not live.

GATHA 1120 *Devotion to Vitthal*

Adoration, beyond all praise

मराठी मूळ

नमो विष्णुविश्वरूपा मायबापा । अपरा अमुपा पांडुरंगा ॥1॥
विनवितों रंक दास मी सेवक । वचन तें एक आइकावें ॥ध्रु.॥
तुझी स्तुति वेद करितां भागला । निवांत चि ठेला नेति नेति ॥2॥
ऋषि मुनि बहु सिद्ध कविजन । वणिनतां ते गुण न सरती ॥3॥
तुका ह्मणे तेथें काय माझी वाणी । जे तुझी वाखाणी कीर्ती देवा ॥4॥

ENGLISH TRANSLATION

I bow to You, O Vishnu, O Universal Form, Father and Mother, boundless and immeasurable Panduranga.

I, a lowly servant, implore You: hear this one word of mine.

Even the Vedas grew weary praising You and rested in stillness, saying "not this, not this."

Rishis, munis, siddhas, and poets have described Your virtues, yet their accounts never reach an end.

Says Tuka, what then is my small voice, that it should proclaim Your glory, O God?

IN PLAIN WORDS

I bow to you, Vishnu, Universal Form, Mother and Father, boundless and beyond measure, Panduranga. I, a poor servant, beg you: hear this one word of mine. Even the Vedas grew tired praising you and fell silent, saying "not this, not this." Rishis, munis, many siddhas, and poets have told your virtues, and still their telling never comes to an end. Tuka says: what then is my small voice, that it should proclaim your glory, O God?

WHAT IT MEANS

Tukaram opens with full prostration to Vishnu as Panduranga, calling him parent of all and beyond every limit. Then he names why praise can only be an act of love, never of measurement. The Vedas themselves wore out and could only say neti neti, not this, not this; the great sages and poets describe his qualities endlessly and never reach the end. Against all of them, Tukaram sets his own voice as nothing. The humility is the worship: he sings precisely because he knows he cannot contain what he sings about.

GATHA 1121 *Devotion to Vitthal*

Grateful surrender, fear undone

मराठी मूळ

अंतरीचा भाव जाणोनिया गुज । तैसे केले काज पांडुरंगा ॥1॥
घातले वचन न पडेचि खाली । तू आह्मा माउली अनाथांची ॥ध्रु.॥
मज याचकाची पुरवावी आशा । पंढरीनिवासा मायबापा ॥2॥
नाशिली आशंका माझिया जीवाची । उरली भेदाची होती काही ॥3॥
तुका ह्मणे आतां केलो मी निर्भर । गाईन अपार गुण तुझे ॥4॥

ENGLISH TRANSLATION

Knowing the hidden feeling within, You have done what was needed, O Panduranga.

The word You have spoken never falls to the ground. You are the mother of the helpless.

Fulfill the hope of this beggar, O Dweller of Pandhari, Father and Mother.

The fear within this jiva is destroyed; whatever remnant of doubt and duality remained has gone.

Says Tuka, now I am unburdened. I shall sing Your boundless virtues.

IN PLAIN WORDS

Knowing the hidden feeling in my heart, you have done exactly what was needed, Panduranga. The word you speak never falls to the ground. You are the mother of the helpless. Fulfill the hope of this beggar, Dweller in Pandhari, Mother and Father. The fear in my soul is destroyed; whatever was left of doubt and division is gone. Tuka says: now I am unburdened. I shall sing your boundless virtues.

WHAT IT MEANS

Tukaram is giving thanks for a prayer already answered. He says Vitthal read the unspoken feeling in his heart and acted on it, and that God's given word never fails. The fruit is inward: the fear that gripped his soul is gone, and with it the last residue of doubt and the sense of separation between himself and God. Freed of that weight, he

is light, nirbhara, with nothing left to carry. So the song that follows is not a request but the overflow of relief, praise that comes because there is nothing more to fear.

GATHA 1122 *The Nature of God*

Trust, the guardian on the road

मराठी मूळ

उदार कृपाळ अनाथांचा नाथ । ऐकसी मात शरणागतां ॥1॥
पाचारितां उभा राहासी जवळी । पाहिजे ते काळीं पुरवावें ॥2॥
चालतां ही पंथ सांभाळिसी वाटे । वारिसील कांटे खडे हातें ॥3॥
तुका ह्मणे चिंता नाहीं तुझ्या दासां । तूं त्यांचा कोंवसा सर्वभावें ॥4॥

ENGLISH TRANSLATION

Generous, compassionate, Lord of the helpless, You hear the word of those who seek refuge.

When called, You stand near at once, providing what is needed in that very moment.

Even as we walk the road, You watch over us, clearing thorns and stones with Your own hands.

Says Tuka, Your servants carry no worry, for You are their tender guardian in every way.

IN PLAIN WORDS

Generous, merciful, Lord of the helpless, you hear the word of those who come for refuge. When you are called, you stand near at once and give what is needed in that very moment. Even as we walk the road, you watch over the path, clearing thorns and stones away with your own hands. Tuka says: your servants carry no worry, for you are their tender guardian in every way.

WHAT IT MEANS

Tukaram describes what it is like to be under God's care. Vitthal hears those who take refuge and comes the instant he is called, supplying the need in the moment it arises, not later. The road imagery makes the care concrete and continuous: God does not merely wait at the end but walks the way, clearing the thorns and stones with his own hands. The conclusion is the reason a devotee can live without anxiety. When the guardian is this near and this attentive, worry has nothing left to feed on.

GATHA 1123 *Prayers*

Prayer, fame against the feet

मराठी मूळ

काय कीर्ती करूं लोक दंभ मान । दाखवीं चरण तुझे मज ॥1॥
मज आतां ऐसें नको करूं देवा । तुझा दास जावा वांयां विण ॥ध्रु.॥
होइल थोरपण जाणीवेचा भार । दुरावेन दूर तुझा पायीं ॥2॥
अंतरींचा भाव काय कळे लोकां । एक मानी एकां देखोवेखीं ॥3॥
तुका ह्मणे तुझे पाय आतुडती । ते मज विपित्त गोड देवा ॥4॥

ENGLISH TRANSLATION

What use is fame, worldly respect, or pride? Show me Your feet, O God.

Do not let this happen, O Lord: that Your servant should go to waste for nothing.

If greatness and the burden of self-importance grow, I shall drift far from Your feet.

What do people know of the feeling within? They judge one another merely by appearances.

Says Tuka, even hardship is sweet to me, O God, if it brings me to Your feet.

IN PLAIN WORDS

What use to me is fame, the world's respect, or pride? Show me your feet, O God. Do not let this happen, Lord: that your servant should be wasted for nothing. If greatness and the burden of self-importance grow in me, I shall drift far from your feet. What do people know of the feeling within? They judge one another only by appearances. Tuka says: even hardship is sweet to me, O God, if it brings me to your feet.

WHAT IT MEANS

Tukaram is praying against his own success. He sees that fame and the world's esteem are not rewards but dangers, because the swelling of self-importance is exactly what would carry him away from God's feet. He asks not to be lost that way, dismissing the crowd's judgment as mere reading of appearances, blind to the heart. The radical turn is at the end: he would rather have suffering than honor, because hardship can keep him close while praise pulls him off. The thing prayed for is nearness to the feet, and everything else, even good fortune, is weighed only by whether it helps or hinders that.

GATHA 1124 *Surrender and Acceptance*

Surrender, desire reined in

मराठी मूळ

मानावया जग व्हावी द्रव्यमाया । नाहीं ते माझिया जीवा चाड ॥1॥
तुझ्या पायांसाठीं केली आराणूक । आतां कांहीं एक नको दुजें ॥ध्रु.॥
करूनियां कृपा करीं अंगीकार । न लवीं उसीर आतां देवा ॥2॥
नव्हे साच कांहीं कळों आलें मना । ह्मणोनि वासना आवरिली ॥3॥
तुका ह्मणे आतां मनोरथ सिद्धी। माझे कृपानिधी पाववावे ॥4॥

ENGLISH TRANSLATION

To be honored by the world, one needs wealth and worldly illusion. My jiva has no taste for these.

I have made all my preparations for Your feet alone. Now I want nothing else.

Accept me graciously, O God; do not delay any further.

I have come to see that nothing in this world is real, and so I have reined in all desire.

Says Tuka, now bring my mind's longings to fulfillment, O Treasury of mercy.

IN PLAIN WORDS

To be honored by the world, one needs wealth and worldly illusion. My soul has no taste for these. I have made all my preparations for your feet alone. Now I want nothing else. Show your grace and accept me; do not delay any longer, O God. I have come to see that nothing here is real, and so I have reined in all desire. Tuka says: now bring my heart's longing to its fulfillment, O Treasury of mercy.

WHAT IT MEANS

Tukaram clears away what most people live for and names the one thing he keeps. Worldly honor runs on wealth and illusion, and he says plainly that his soul has lost the appetite for it. Having seen that nothing in this world is real, he has pulled in his desires and turned every preparation toward God's feet alone. What remains is a single petition, and an impatient one: accept me, do not delay. The surrender is complete enough that he can ask God to finish the work, bringing the one longing that is left to its fulfillment.

GATHA 1125 *Devotion to Vitthal*

Vow, shameless dancing love

मराठी मूळ

आतां माझा सर्वभावें हा निर्धार । न करीं विचार आणिकांसी ॥1॥
सर्वभावें नाम गाईन आवडी । सर्व माझी जोडी पाय तुझे ॥ध्रु.॥
लोटांगण तुझ्या घालीन अंगणीं । पाहीन भरोनि डोळे मुख ॥2॥
निर्लज्ज होऊनि नाचेन रंगणीं । येऊं नेदी मनीं शंका कांहीं ॥3॥
अंकित अंकिला दास तुझा देवा । संकल्प हा जीवा तुका ह्मणे ॥4॥

ENGLISH TRANSLATION

Now my resolve, with all my being, is this: I shall not consult anyone else.

With all my being, I shall sing the Name with love. Your feet are my only gain.

I shall prostrate myself in Your courtyard and gaze upon Your face with eyes brimming full.

Without shame, I shall dance in the open arena, allowing no doubt to enter my mind.

Says Tuka, I am marked and sealed as Your servant, O God. This is the vow of my jiva.

IN PLAIN WORDS

Now my resolve, with my whole being, is this: I will consult no one else. With my whole being I will sing the Name in love. Your feet are my only gain. I will throw myself down in your courtyard and gaze at your face with my eyes brimming full. Without shame I will dance in the open arena and let no doubt enter my mind. Tuka says: I am marked and sealed as your servant, O God. This is the vow of my soul.

WHAT IT MEANS

Tukaram makes a vow and stakes his whole being on it. He will no longer take counsel anywhere else; the Name sung in love is now his single occupation, and God's feet his only treasure. The devotion he describes is unguarded and physical: prostration in the courtyard, eyes filled with looking at God's face, and dancing in the open without caring how it looks. The shamelessness is the proof of the vow. He calls himself marked and sealed, ankita, fully owned, and declares that this self-giving is settled in the depth of his soul, not a passing mood.

GATHA 1126 *The Nature of God*

Honest doubt, the unsolved riddle

मराठी मूळ

जनीं जनादनन ऐकतों हे मात । कैसा तो वृत्तांत न कळे आह्मां ॥1॥
जन्म जरा मरण कवण भोगी भोग । व्याधि नाना रोग सुखदुःखें ॥ध्रु.॥
पापपुण्यें शुद्धाशुद्ध आचरणें । हीं कोणांकारणें कवणें केलीं ॥2॥
आह्मां मरण नाश तूं तंव अविनाश । कैसा हा विश्वास साच मानूं ॥3॥
तुका ह्मणे तूं चि निवडीं हा गुढार । दाखवीं साचार तें चि मज ॥4॥

ENGLISH TRANSLATION

I hear this teaching that God dwells in all beings. Yet how this can be so is not clear to me.

Who endures birth, old age, and death? Who suffers disease and countless ailments, joy and sorrow?

Sin and virtue, purity and impurity of conduct: for whom were these made, and by whom?

We are subject to death and destruction, while You are imperishable. How can I truly hold this faith as real?

Says Tuka, You alone can resolve this mystery. Show me what is true.

IN PLAIN WORDS

I hear the teaching that God dwells in all beings. Yet I cannot see how this can be. Who is it that bears birth, old age, and death? Who suffers disease and countless ailments, joy and sorrow? Sin and merit, pure and impure conduct: for whom were these made, and by whom? We are subject to death and decay, while you are imperishable. How can I hold this faith as truly real? Tuka says: you alone can untie this knot. Show me what is true.

WHAT IT MEANS

Tukaram lays out a real difficulty instead of pretending it away. He has heard that God lives in every being, but he cannot reconcile it with experience. If God is in all, then who exactly is the one suffering birth, age, sickness and death, and who bears the weight of sin and merit? The contradiction sharpens: we perish, God does not, so how can the two be one. Rather than force a glib answer, he hands the riddle back to God as the only one who can resolve it, asking to be shown the truth directly. The honesty is itself a form of devotion: he wants the real thing, not a comforting slogan.

GATHA 1127 *The Moral Ideal*

Moral law, false words punished

मराठी मूळ

यथार्थ वाद सांडूनि उपचार । बोलती ते अघोर भोगितील ॥1॥
चोरा धरितां सांगे कुठो†याचें नांव । दोघांचे ही पाव हात जाती ॥2॥
तुका ह्मणे असे पुराणीं निवाड । माझी हे बडबड नव्हे कांहीं ॥3॥

ENGLISH TRANSLATION

Those who abandon honest, straightforward speech in favor of hollow ceremonial words shall suffer terrible consequences.

When a thief is caught, he names an innocent person, and both end up losing their hands and feet.

Says Tuka, this verdict is found in the Puranas. This is not just my own idle chatter.

IN PLAIN WORDS

Those who abandon honest, straight speech for hollow, fine-sounding words will suffer terrible things. When a thief is caught and names an innocent man, both of them lose their hands and feet. Tuka says: this verdict stands in the Puranas. This is not just my idle chatter.

WHAT IT MEANS

Tukaram warns about the cost of crooked speech. To trade plain honesty for impressive, empty words is not harmless; it brings real ruin. His example shows how the lie spreads the harm: a captured thief who falsely names an innocent man drags that innocent down with him, and both are maimed. The point is that false words do not stay private; they take other people down too. He closes by insisting this is not his own grumbling but a judgment already set down in the Puranas, so the hearer cannot dismiss it as one man's opinion.

GATHA 1128 *The Necessity of Experience*

Lived experience, the patient one

मराठी मूळ

धीर तो कारण साहे होतो नारायण । नेदी होऊं सीण वाहों चिंता दासांसी ॥1॥
सुखें करावें कीर्तन हषॉ गावे हरिचे गुण। वारी सुदर्शन आपण चि किळकाळ ॥ध्रु.॥
जीव वेची माता बाळा जडभारी होतां । तो तों नव्हे दाता प्राकृतां यां सारिखा ॥2॥
हें तों माझ्या अनुभवें अनुभवा आलें जीवें । तुका ह्मणे सत्य व्हावें आहाच नये कारणा ॥3॥

ENGLISH TRANSLATION

The one who endures with patience becomes Narayana Himself. He does not let His servants suffer or carry worry.

Sing kirtan joyfully; sing the glories of Hari with delight. Sudarshana, His discus, drives away the shrieking death-force.

A mother stakes her very life for her child when the danger is mortal. Yet He is no ordinary mortal, bound by such limits.

Says Tuka, this has come to me through direct experience, lived in this very life. One need not seek proof elsewhere; there is no call for that at all.

IN PLAIN WORDS

The one who holds steady with patience becomes Narayana himself. He does not let his servants grow weary or carry worry. Sing kirtan with joy; sing the virtues of Hari with delight. His discus, Sudarshana, drives away death itself. A mother spends her own life for her child when mortal danger comes. Yet God is no ordinary giver, limited like such people. Tuka says: this has come to me through my own experience, lived in this very life. It need not be made true by other proof; there is no call for that.

WHAT IT MEANS

Tukaram speaks from what he has lived, not from what he has read. The one who endures with patience is met by Narayana, who will not let his servants tire or sink into worry; the right response is joyful kirtan, the singing of Hari's virtues, while the Lord's discus keeps even death at bay. He reaches for the strongest human image of self-giving, a mother who would die for her child, only to say God surpasses it, because he is no ordinary giver bound by mortal limits. The weight of the abhanga rests on the last line: this is direct experience, anubhava, and Tukaram refuses to send the listener looking for outside proof, since the thing has already proved itself in his own life.

GATHA 1129 *Faith and Trust*

Faith, no more rebirth

मराठी मूळ

पुढें आतां कैंचा जन्म । ऐसा श्रम वारेसा ॥1॥
सर्वथाही फिरों नये । ऐसी सोय लागलिया ॥ध्रु.॥
पांडुरंगा ऐसी नाव । तारूं भाव असतां ॥2॥
तुका ह्मणे चुकती बापा । पुन्हा खेपा सकळा ॥3॥

ENGLISH TRANSLATION

With such a path ahead, where is the question of rebirth? This is the fatigue that such a path removes.

Once this bearing is found, one must never, ever turn back.

Panduranga is the vessel; while devotion abides, the passage holds.

Says Tuka, all future rounds of birth and death are done, O my father.

IN PLAIN WORDS

With such a path now ahead, where is there any more birth? This is the labor that such a path takes away. Once this bearing is found, one must never turn back at all. Panduranga is the boat; while devotion is there, the crossing holds. Tuka says: all the journeys are over now, O father; there will be no more rounds.

WHAT IT MEANS

Tukaram announces that the cycle of rebirth has ended for him. Having found the path, he asks where rebirth could even come from now, since the path itself lifts off the long fatigue of repeated lives. The one condition is steadiness: once the right bearing is found it must never be abandoned. The crossing image carries the assurance, with Panduranga as the boat that holds as long as devotion, bhava, remains aboard. The final line states the result plainly: the journeys are finished, there will be no more rounds of birth and death.

GATHA 1130 *Worldly Metaphors*

The essence, holding Rama in the heart

मराठी मूळ

दुद दहीं ताक पशूचें पाळण । त्यांमध्यें कारण घृतसार ॥1॥
हें चि वर्म आह्मां भाविकांचे हातीं । ह्मणऊनि चित्तीं धरिला राम ॥ध्रु.॥
लोहो कफ गारा अग्नीचिया काजें । ये†हवी तें ओझें कोण वाहे ॥2॥
तुका ह्मणे खोरीं पाहारा जतन । जोंवरि हें धन हातीं लागे ॥3॥

ENGLISH TRANSLATION

Milk, curds, and buttermilk serve to nourish and sustain, but among all of these, clarified butter is the essence.

This is the secret in the hands of us devotees, and therefore we have held Rama in our chitta.

Iron ore, slag, and gravel serve the work of fire; without that purpose, who would bear such a load?

Says Tuka, one must watch and guard with care, until this great treasure comes into hand.

IN PLAIN WORDS

Milk, curds, buttermilk: these feed and keep an animal alive. But among them the clear butter is the essence. This secret is in the hands of us who have faith. So we have held Rama in the heart. Iron ore, slag, gravel: they all serve the work of fire. Otherwise, who would carry such a load? Tuka says: guard the mine, keep watch with your pickaxe, until this wealth comes into your hand.

WHAT IT MEANS

Tukaram works through homely images to name the one thing worth keeping. From milk you can draw curds and buttermilk, but the real essence is the ghee hidden inside it; from rough ore you smelt out the metal. In the same way, behind the whole spread of life there is one essence, and the secret of finding it lies in the hands of those who have faith. That is why he holds Rama in his heart. The closing image is mining: keep watch and dig with care, because the treasure does not come without guarding the work until it surfaces.

GATHA 1131 *The Saints*

The saints, weapons of mercy

मराठी मूळ

वीर विठ्ठलाचे गाढे । किळकाळ पायां पडे ॥1॥
करिती घोष जेजेकार । जळती दोषांचे डोंगर ॥ध्रु.॥
क्षमा दया शांति । बाण अभंग ते हातीं ॥2॥
तुका ह्मणें बळी । ते चि एक भूमंडळीं ॥3॥

ENGLISH TRANSLATION

The warriors of Vitthal are so mighty that the shrieking death-force itself falls prostrate at their feet.

They raise the cry of Jai Jai, and mountains of faults are burned to ashes.

Forgiveness, compassion, and peace: these are the indestructible weapons in their hands.

Says Tuka, they alone are truly powerful upon this earth.

IN PLAIN WORDS

The warriors of Vitthal are mighty. The force of death falls at their feet. They raise the cry of victory, and mountains of faults burn away. Forgiveness, mercy, peace: these are the unbreakable arrows in their hands. Tuka says: they alone are the strong ones on this earth.

WHAT IT MEANS

Tukaram redefines strength by calling the devotees of Vitthal the true warriors. Their power is shown by what bows before them: even the dreaded force of death falls at their feet, and when they cry out the name in joy, whole mountains of sin are reduced to ash. Their weapons are not iron but forgiveness, compassion, and peace, and he calls these unbreakable. The poem overturns the usual measure of might: the one who can forgive and stay at peace, not the one who can strike, is the only powerful person on earth.

GATHA 1132 *Appeals and Exhortations*

Exhortation, the open door of the Name

मराठी मूळ

ऐकें रे जना तुझ्या स्वहिताच्या खुणा । पंढरीचा राणा मनामाजी स्मरावा ॥1॥
मग कैचें रे बंधन वाचे गातां नारायण। भवसिंधु तो जाण ये चि तीरी सरेल ॥ध्रु.॥
दास्य करील किळकाळ बंद तुटेल मायाजाळ । होतील सकळ रिद्धसिद्धी ह्मणियारीं ॥2॥
सकळशास्त्रांचें सार हें वेदांचें गव्हर । पाहातां विचार हा चि करिती पुराणें ॥3॥
ब्राह्मण क्षेत्री वैश्य शूद्र चांडाळां आहे अधिकार । बाळें नारीनर आदि करोनि वेश्या ही ॥4॥
तुका ह्मणे अनुभवें आह्मीं पाडियलें ठावें । आणीक ही दैवें सुख घेती भाविकें ॥5॥

ENGLISH TRANSLATION

Listen, O people: here are the marks of your true welfare. Hold the Lord of Pandhari within your mind, and remember Him always.

Then what bondage can there be? Singing the name of Narayana, this ocean of worldly becoming will recede to this very shore.

The shrieking death-force will serve you as a slave. The net of illusion will be broken. All riddhi-siddhi will come at your bidding.

This is the essence of all the scriptures, the innermost core of the Vedas. All the Puranas arrive at this one conclusion.

Brahmin, warrior, merchant, laborer, the most shunned: all have authority here. Children, women, men, and even the courtesan.

Says Tuka, we have proven this through our own experience. Other fortunate souls too shall taste this joy, through devotion.

IN PLAIN WORDS

Listen, people, here are the marks of your own good. Remember the Lord of Pandhari in your mind. Then what bondage is left? Singing the name of Narayana, the ocean of worldly life drains away at this very shore. The force of death will serve you like a slave; the net of illusion will break; every power will come at your call. This is the essence of all scriptures, the inner core of the Vedas. Look, and the Puranas reach this same conclusion. Brahmin, warrior, merchant, laborer, the lowest outcaste: all have the right to it. Children, women, men, even the courtesan. Tuka says: we have proved it by our own experience. Other fortunate, faithful souls will taste this joy too.

WHAT IT MEANS

Tukaram is preaching the path of the Name and stripping away every barrier to it. Hold the Lord of Pandhari in mind and sing Narayana, he says, and the bondage of the world dissolves right here, not in some far heaven; death itself becomes a servant and illusion falls apart. He grounds the claim in authority, calling this the single point on which all the Vedas and Puranas converge. Then comes his most radical turn: this right belongs to everyone, naming caste by caste down to the most shunned, and including children, women, and even the courtesan, the people religion usually shuts out. He seals it not with citation but with witness: we know this because we have lived it, and others will too.

GATHA 1133 *Faith and Trust*

Faith, do not fret

मराठी मूळ

न करीं तळमळ राहें रे निश्चळ । आहे हा कृपाळ स्वामी माझा ॥1॥
अविनाश सुख देईल निर्वाणी । चुकतील खाणी चौ†याशीच्या ॥ध्रु.॥
आणिकिया जीवां होईल उद्धार । ते ही उपकार घडती कोटि ॥2॥
तुका ह्मणे सांडीं संसाराचा छंद । मग परमानंद पावसील ॥4॥

ENGLISH TRANSLATION

Do not fret; remain steady and calm. My Master is compassionate.

In the end, He will give imperishable joy, and the cycle of eighty-four lakh births will cease.

Other jivas too will be uplifted; countless acts of grace will follow.

Says Tuka, abandon the pursuits of worldly life, and you shall attain the highest bliss.

IN PLAIN WORDS

Do not fret. Stay still. My Master is full of mercy. In the end he will give imperishable joy, and the eighty-four lakh wombs will be escaped. Other souls too will be lifted up, and countless acts of grace will follow. Tuka says: drop your craving for worldly life, and then you will reach the highest bliss.

WHAT IT MEANS

Tukaram is steadying an anxious heart with a promise about who God is. The cure for the inner trembling is not more effort but trust: the Master is merciful, so be still. What he promises is total, an imperishable joy and release from the long round of rebirths counted as eighty-four lakh wombs. He widens it beyond the self, saying other souls will be saved as well and grace will multiply. The one thing asked in return is to let go of the obsessive pull of worldly life, and the highest bliss follows.

GATHA 1134 *Appeals and Exhortations*

Exhortation, the donkey of the world

मराठी मूळ

कां रे दास होसी संसाराचा खर । दुःखाचे डोंगर भोगावया ॥1॥
मिष्टान्नाची गोडी जिव्हेच्या अगरीं । मसक भरल्यावरी स्वाद नेणे ॥ध्रु.॥
आणीक ही भोग आणिकां इंद्रियांचे। नाहीं ऐसे साचे जवळी कांहीं ॥2॥
रूप दृिष्ट धाय पाहातां पाहातां। न घडे सर्वथा आणि तृष्णा ॥3॥
तुका ह्मणे कां रे नाशिवंतासाटीं। देवासवें तुटी करितोसी ॥4॥

ENGLISH TRANSLATION

Why have you become the donkey of worldly life, O man, carrying mountains of sorrow upon your back?

The sweetness of fine food lingers only at the tip of the tongue. Once the leather bag is full, it knows no more taste.

So too with every other pleasure of the senses: nothing real, nothing lasting, remains close at hand.

The eye is never satiated, no matter how long you gaze at beauty. Craving remains.

Says Tuka, why, for the sake of what is perishable, do you sever your bond with God?

IN PLAIN WORDS

Why have you become the donkey of worldly life, carrying mountains of sorrow? The sweetness of fine food lasts only at the tip of the tongue; once the belly is full, it knows no taste. So with every other pleasure of the senses: nothing real, nothing close to lasting, stays. The eye is never filled, however long it gazes at beauty; the thirst stays. Tuka says: why, for the sake of what perishes, do you cut yourself off from God?

WHAT IT MEANS

Tukaram presses the listener to look hard at the bargain they have made with the senses. He pictures the worldly person as a pack-donkey, hauling loads of sorrow for a wage that never satisfies. Each pleasure he examines turns out hollow: food tastes only on the tongue and then nothing, and the eye that feasts on beauty is never full, so craving simply renews itself. The point is not that the senses are evil but that they cannot deliver what they promise. The closing question is the sting: it makes no sense to break with God, who is lasting, for the sake of things that are guaranteed to perish.

GATHA 1135 *Surrender and Acceptance*

Surrender, God the provider

मराठी मूळ

बैसोनि निश्चळ करीं त्याचें ध्यान । देईल तो अन्नवस्त्रदाता ॥1॥
काय आह्मां करणें अधिक सांचुनी । देव जाला ऋणी पुरविता ॥ध्रु.॥
दयाळ मयाळ जाणे कळवळा । शरणागतां लळा राखों जाणे ॥2॥
न लगे मागणें सांगणें तयासी। जाणे इच्छा तैसी पुरवी त्याची ॥3॥
तुका ह्मणे लेई अळंकार अंगीं । विठ्ठल हा जगीं तूं चि होसी ॥4॥

ENGLISH TRANSLATION

Sit still and meditate upon Him. He, the giver of food and clothing, will provide.

Why should we hoard more than we need? God has taken the debt upon Himself; He is the fulfiller.

He is tender-hearted, compassionate, knowing the distress of all. He knows how to keep faith with those who seek refuge.

There is no need to ask or to instruct Him. He knows each desire and fulfills it as it is.

Says Tuka, wear the Vaishnava marks upon your body. Vitthal in this world becomes none other than you yourself.

IN PLAIN WORDS

Sit still and meditate on him. He gives food and clothing; he will provide. Why should we hoard more than we need? God has made himself the debtor, the one who fulfills. He is kind, tender, he knows our distress; he knows how to keep faith with those who take refuge. There is no need to ask him or to instruct him. He knows each desire and fulfills it as it is. Tuka says: wear the marks of the devotee on your body. Vitthal in this world becomes you yourself.

WHAT IT MEANS

Tukaram counsels a surrender that lets go of anxious provision. Sit and meditate, he says, because the one who supplies food and clothing will not fail, so hoarding is needless. He turns the relation around in a daring image: God has taken the debt upon himself and become the one obliged to provide, the tender one who keeps faith with whoever seeks refuge. Because God already knows every desire, there is no need to ask or instruct him. The closing line lands the intimacy: take on the devotee's marks, and Vitthal in this world comes to live as your very self.

GATHA 1136 *Worldly Metaphors*

The hidden worth, gold and clay

मराठी मूळ

सोनियांचा कळस । माजी भरिला सुरारस ॥1॥
काय करावें प्रमाण । तुह्मी सांगा संतजन ॥ध्रु.॥
मृत्तकेचा घट । माजी अमृताचा सांट ॥2॥
तुका ह्मणे हित । तें मज सांगावें त्वरित ॥3॥
सेतावर - अभंग 3

ENGLISH TRANSLATION

A golden goblet filled with liquor. What measure of worth should one place on it? You tell me, O saints.

An earthen pot filled with nectar.

Says Tuka, tell me quickly what is truly beneficial.

IN PLAIN WORDS

A golden goblet, but filled with liquor. What worth should one give it? Tell me, O saints. An earthen pot, but holding nectar. Tuka says: tell me quickly what is truly good for me.

WHAT IT MEANS

Tukaram poses a riddle to the saints about where real worth lies. He sets two vessels side by side: gold filled with liquor, and plain clay filled with nectar. The outward value is reversed by the contents, so the costly cup is worth nothing and the humble pot holds what saves. The question is not idle; it is about himself, asking which to prize, the splendid surface or the life-giving inside. By handing the answer to the saints and asking them to be quick, he shows that this is the urgent thing he needs settled.

GATHA 1137 *Worldly Metaphors*

The farm of the Name, a free harvest

मराठी मूळ

सेत करा रे फुकाचें । नाम विठोबारायाचें ॥1॥
नाहीं वेठी जेवा सारा । जाहाती नाहीं ह्मणियारा ।
सरिक नाहीं रे दुसरा । धनी सारा तुझा तूं ॥ध्रु.॥
जपतप नांगरणी । न लगे आटी दुनवणी ॥2॥
कर्म कुळवणी ॥ न लगे धर्मपाळी दोन्ही ॥3॥
ज्ञानपाभारी ती फणी । न लगे करावी पेरणी ॥4॥
बीज न लगे संचिताचें । पीक पिकलें ठायींचे ॥5॥
नाहीं यमाचें चोरटें । विठ्ठल पागो†याच्या नेटें ॥6॥
पीक न वजे हा भरवसा । करी उद्वेग तो पिसा ॥7॥
सराये सर्व काळ । वांयां न वजे घटिकापळ ॥8॥
प्रेम पिकलें अपार । नाहीं सांटवावया थार ॥9॥
ऐसीये जोडी जो चुकला । तुका ह्मणे धिग त्याला ॥10॥

ENGLISH TRANSLATION

Cultivate this free field: the Name of Vithoba.

There is no forced labor, no tax to pay, no intermediary to satisfy. There is no rival; you yourself are the sole owner.

No plowing of austerity or penance is needed, no toilsome double-tilling.

No cultivation of ritual action is required, nor the upkeep of religious duty.

No sowing of the seed of accumulated karma is necessary; the crop ripens in its own place.

There is no fear of the thief called death, for Vitthal's watchman stands guard.

The crop never fails; only a fool would worry. It yields at all times; not a moment goes to waste.

Love has ripened beyond measure; there is no barn large enough to store it.

Says Tuka, shame upon the one who misses such a harvest.

IN PLAIN WORDS

Plough this field that costs nothing: the Name of Vithoba. There is no forced labor, no tax, no overseer to please. There is no co-owner; you alone are the master. No ploughing of austerity, no toil of double tilling. No tilling of ritual works, no upkeep of the two religious duties. No need for the harrow of knowledge, no sowing to be done. No seed of stored-up karma is needed; the crop ripens of itself in its place. There is no thief named death here, for Vitthal's watchman stands guard. The crop never fails, be sure of it; only a madman frets. It yields at all times; not a moment is wasted. Love has ripened beyond measure; there is no barn big enough to store it. Tuka says: shame on the one who misses such a gain.

WHAT IT MEANS

Tukaram builds an extended parable of farming to show how unlike all other paths the Name is. Ordinary spiritual work is laid out as the labor of a farm, ploughing, tilling, sowing, watching, paying dues, but the field of Vithoba's Name asks none of it: no austerity, no ritual, no accumulated karma to plant, and no landlord or tax over you, for you alone own it. Best of all, death, the thief who robs every other harvest, cannot enter, because Vitthal himself sets a guard. The crop here is not grain but love, and it ripens so abundantly that no storehouse can hold it. Against such a free and certain harvest, he says, only a fool would worry, and shame falls on anyone who lets it slip.

GATHA 1138 *Worldly Metaphors*

Warning, the unwatched field

मराठी मूळ

वोनव्या सोंकरीं । सेत खादलें पांखरीं ॥1॥
तैसा खाऊं नको दगा । निदसुरा राहुनि जागा ॥ध्रु.॥
चोरासवें वाट ॥ चालोनि केलें तळपट ॥
2॥ डोळे झांकुनि राती ॥
कूर्पी पडे दिवसा जोती ॥3॥
पोसी वांज गाय । तेथें कैची दुध साय ॥4॥
फुटकी सांगडी । तुका ह्मणे न पवे थडी ॥5॥

ENGLISH TRANSLATION

Neglecting to watch the field, the birds ate the crop.

Do not be deceived like that; wake up from your heedless sleep.

Walking alongside a thief, you were utterly ruined.

Closing your eyes at night, you fall into a pit by day.

Nurturing a barren cow, where is the milk or the cream?

Says Tuka, a broken raft will never reach the shore.

IN PLAIN WORDS

You did not watch the field, and the birds ate the crop. Do not be cheated like that. Wake up from your drowsy sleep. You walked the road with a thief, and you were ruined. You shut your eyes at night, and by day you fall into the pit. You feed a barren cow; where will the milk and cream come from? Tuka says: a broken raft never reaches the far shore.

WHAT IT MEANS

Tukaram warns against the heedlessness that throws away a whole life. Each image names the same failure: the unguarded field stripped by birds, the road walked beside a thief, eyes shut so that one stumbles into a pit. They all describe a soul too drowsy to keep watch over itself, letting the senses and bad company plunder it. The barren

cow is effort spent on what can never yield, devotion to things that give nothing back. The closing image is the verdict: a cracked raft will sink before it crosses, so a life left unguarded never reaches the other shore.

GATHA 1139 *Worldly Metaphors*

Watchfulness, guarding the ripe harvest

मराठी मूळ

सेत आलें सुगी सांभाळावे चारी कोण । पिका आलें परी केलें पाहिजे जतन ॥1॥
सोंकरीं सोंकरीं विसावा तों वरा । नकोउभें आहे तों ॥ध्रु.॥
गोफणेसी गुंडा घालीं पागो†याच्या नेटें। पळती हाहाकारें अवघीं पांखरांची थाटें ॥2॥
पेटवूनि आगटी राहें जागा पालटूनि । पडिलिया मान बळ बुिद्ध व्हावीं दोनी ॥3॥
खळे दानें विश्व सुखी करीं होतां रासी । सारा सारूनियां ज्याचे भाग देई त्यासी ॥4॥
तुका ह्मणे मग नाहीं आपुलें कारण । निज आलें हातां भूस सांडिलें निकण ॥5॥ ॥3॥

ENGLISH TRANSLATION

The harvest has come; guard it on all four sides. The crop is ripe, but you must watch over it carefully.

Do not rest while the grain is still standing.

Load the sling and hurl the stone with full force; the whole flock of birds will flee in panic.

Light your fire and keep watch through the night. When sleep threatens, let both strength and buddhi come alive in you.

When the threshing is done and the world is fed from the harvest, clear the floor and give to each their rightful share.

Says Tuka, once what is truly your own comes into your hands, there is nothing more to be done. The chaff has been separated and cast away.

IN PLAIN WORDS

The harvest has come; guard it on all four sides. The crop is ripe, but it must be watched with care. Do not rest while the grain is still standing. Load the sling and hurl the stone with full force, and the whole flock of birds flees in panic. Light the fire and keep watch, changing your place. When sleep comes on, let both strength and buddhi wake in you. When the threshing is done and the world is fed from the heap, clear the floor and give each one their share. Tuka says: then there is nothing more for you to do. What is truly your own has come to hand; the chaff is cast away from the grain.

WHAT IT MEANS

Tukaram turns the farming image into counsel on the final, watchful stretch of the path. Ripeness is not safety: the crop is ready precisely when the birds come, so the seeker must stay alert on all sides and refuse to rest while the grain still stands. Strength alone is not enough; when drowsiness threatens, discernment, buddhi, must wake with it. He pictures the harvest as something shared, the world fed and each given a rightful portion, so the gain is not hoarded. The end is the separation of grain from chaff: once what is truly one's own is in hand and the husk is thrown away, the work is finished and nothing more remains to do.

GATHA 1140 *The Saints*

Longing, give what little you can

मराठी मूळ

नका घालूं दुध जयामध्यें सार । ताकाचे उपकार तरी करा ॥1॥
नेदा तरी हें हो नका देऊं अन्न । फुकाचें जीवन तरी पाजा ॥2॥
तुका ह्मणे मज सगुणाची चाड । पुरवा कोणी कोड दुर्बळाचें ॥3॥
उतराधिपदें - 22

ENGLISH TRANSLATION

If you cannot offer milk, at least render the service of buttermilk. If not food, then at least offer a cup of plain water freely.

Says Tuka, I have a longing for saguna, for the Lord in manifest form. Will someone fulfill this helpless one's wish?

IN PLAIN WORDS

If you cannot pour out milk where the essence is, then at least do the kindness of buttermilk. If you will not give food, then at least give a cup of plain water freely. Tuka says: I have a longing for the Lord in his form, for saguna. Will someone fulfill this helpless one's wish?

WHAT IT MEANS

Tukaram pleads for grace and asks that it be given in whatever measure is possible. Using the language of hospitality, he says if the full gift of milk, the essence, is withheld, then even buttermilk will do; if not food, then at least free water. The graded request shows a man who will not demand much, only that he not be turned away empty. What he truly hungers for is darshan of the Lord in manifest form, saguna, God with a face and a name to love. He ends by naming himself helpless and casting the longing on the saints, asking simply that someone meet his need.

GATHA 1141 *Autobiography*

Singing for Rama alone

मराठी मूळ

क्या गाऊं कोई सुननवाला । देखें तों सब जग ही भुला ॥1॥
खेलों आपणे राम इसातें । जैसी वैसी करहों मात ॥ध्रु.॥
काहांसे ल्यावों माधर वाणी । रीझे ऐसी लोक बिराणी ॥2॥
गिरिधर लाल तो भावहि भुका । राग कला नहिं जानत तुका ॥3॥

ENGLISH TRANSLATION

What shall I sing? There is no one to listen. I see the whole world lost in delusion.

I play with my Rama on my own and let my words come as they will.

Why should I take on honeyed speech to please strangers? Giridhar, the mountain-lifter, hungers only for bhava.

Says Tuka, I know nothing of melody or the art of music.

IN PLAIN WORDS

What shall I sing? There is no one to listen. I look, and the whole world is lost in delusion. I play with my Rama on my own, and let my words come out as they will. Why should I borrow honeyed speech to please strangers? Giridhar, the lifter of the mountain, hungers only for bhava. Tuka says: I know nothing of melody or the art of music.

WHAT IT MEANS

Tukaram describes singing that is meant for God and no one else. He notes that the world around him is too lost in delusion to hear, so he sings not to win an audience but to play with his Rama, letting the words fall as they come. He refuses to dress his speech in sweet, crafted phrases to flatter strangers, because that is not what God wants. The reason is his whole point: Giridhar, the mountain-lifter, hungers only for bhava, for genuine feeling, not for polish. So he gladly admits he knows nothing of melody or musical art; the love behind the song, not its skill, is the only thing that matters.

GATHA 1142 *The Saints*

Praise of the renunciant, the begging saint

मराठी मूळ

छोडे धन मंदिर बन बसाया । मांगत टूका घरघर खाया ॥1॥
तीनसों हम करवों सलाम । ज्या मुखें बैठा राजाराम ॥ध्रु.॥
तुलसीमाला बभूत च†हावे । हरजीके गुण निर्मल गावे ॥2॥
कहे तुका जो साई हमारा । हिरनकश्यप उन्हें मारहि डारा ॥3॥

ENGLISH TRANSLATION

He left behind wealth and mansion to dwell in the forest; now he goes begging from door to door.

I bow to that mouth in which Raja Rama is ever seated.

He loves the tulsi garland and the sacred ash, and sings the pure virtues of Hari.

Says Tuka, our Sahib, our very own Master, once slew Hiranyakashipu.

IN PLAIN WORDS

He left his wealth and his mansion and went to live in the forest. He begs from door to door and eats what he is given. Three times over I bow to that mouth, the mouth in which Raja Rama is seated. He longs for the tulsi garland and the sacred ash, and he sings the pure virtues of Hari. Tuka says: He who is our Sahib, our own Master, is the one who once slew Hiranyakashipu.

WHAT IT MEANS

Tukaram is honoring the man who has given up everything for God and now lives by begging, and he is naming what makes that life worthy. The saint left wealth and a house behind and walks door to door, but his mouth holds Rama's name, his body bears the tulsi beads and sacred ash, and his voice sings Hari. So Tukaram bows three times to that mouth, not to the poverty but to what fills it. The closing line ties this Master to the God who once tore down the tyrant Hiranyakashipu: the same Lord who destroyed pride is the one the beggar-saint carries within.

GATHA 1143 *The Saints*

Devotion over caste, love over ritual

मराठी मूळ

मंत्रयंत्र नहिं मानत साखी । प्रेमभाव नहिं अंतर राखी ॥1॥
राम कहे त्याके पगहूं लागूं । देखत कपट अमिमान दुर भागूं ॥ध्रु.॥
अधिक याती कुलहीन नहिं ज्यानु । ज्याणे नारायन सो प्राणी मानूं ॥2॥
कहे तुका जीव तन डारू वारी । राम उपासिंहु बलियारी ॥3॥

ENGLISH TRANSLATION

He cares nothing for charms or spells; he does not keep love and bhava hidden within.

I bow at the feet of one who utters Rama's name. Seeing deceit and pride, I flee far away.

I make no distinction of high caste or no caste. Whoever knows Narayana, that living being I honor as truly alive.

Says Tuka, I would offer up jiva and body as a sacrifice for the sake of worshipping Rama, the powerful one.

IN PLAIN WORDS

He cares nothing for charms and spells, and he keeps no test of them. He does not hide love and feeling inside him. I fall at the feet of anyone who says Rama's name. When I see deceit and pride, I run far away from it. I make no measure of high caste or no caste. Whoever knows Narayana, that one I count as a living being. Tuka says: I would throw down my life and body as a sacrifice. I am devoted with all my strength to the worship of Rama.

WHAT IT MEANS

Tukaram is naming where worth truly lies and where it does not. Magic, spells, and shows of ritual mean nothing to him; what counts is open love and the name of Rama on the lips. He will bow at the feet of anyone, of any caste or none, who utters that name and knows Narayana, and he flees from deceit and pride wherever he meets them. The radical claim is that caste does not measure a person at all; knowing God does. He ends by offering his very life and body for the worship of Rama, holding nothing back.

GATHA 1144 *Krishna Leela*

Playful reproach of the butter-thief Krishna

मराठी मूळ

चुराचुराकर माखन खाया । गौळणीका नंद कुमर कन्हया ॥1॥
काहे बडाई दिखावत मोहि । जाणत हुं प्रभुपणा तेरा खव हि ॥ध्रु.॥
और बात सुन उखळसुं गळा । बांधलिया आपना तूं गोपाळा ॥2॥
फेरत वनबन गाऊ धरावतें । कहे तुकयाबंधु लकरी लेले हात ॥3॥

ENGLISH TRANSLATION

Stealing and eating butter, bit by bit: this is Nandakumar, the child Krishna.

Why do You show off before me? I know Your lordship and all Your ways.

And hear this too: Your neck was bound to the mortar, and You tied it there Yourself, O Gopala.

Says Tuka's friend, You who wander through forests grazing cows, You have taken a stick in Your hand.

IN PLAIN WORDS

Stealing butter and eating it, little by little: this is Nandakumar, the child Krishna. Why do you show off your greatness before me? I know your lordship and all your ways well enough. And hear this too: your own neck was tied to the mortar, and it was you, O Gopala, who let yourself be bound. You wander from forest to forest, making the cows graze. Tuka's friend says: you have taken a herding stick in your hand.

WHAT IT MEANS

Tukaram speaks to Krishna as a familiar, teasing the great Lord by reciting his childhood smallness. This is the same God of all greatness, yet here he is stealing butter, getting tied to a grinding mortar, and walking the woods behind cattle with a stick. The poet says, in effect, do not put on lordly airs with me, because I have seen you in these humble, human plays. The tenderness of the abhanga is the point: the supreme God chose to become a small cowherd boy who could be bound, and that nearness is what the devotee loves and claims to know.

GATHA 1145 *Longing and Separation*

Longing, the go-between and the bride

मराठी मूळ

हरिसुं मिल दे एक हि बेर । पाछे तूं फिर नावे घर ॥1॥
मात सुनो दुति आवे मनावन । जाया करति भर जोबन ॥ध्रु.॥
हरिसुख मोहि कहिया न जाये । तव तूं बुझे आगोपाये ॥2॥
देखहि भाव कछु पकरि हात । मिलाइ तुका प्रभुसात ॥3॥

ENGLISH TRANSLATION

O messenger, let me meet Hari just once; after that you may go home.

O mother, listen: the go-between has come to persuade me, and I who am in the full bloom of youth am ready to go.

The joy of Hari cannot be told by me in words. You will understand it only when you yourself have tasted it.

See my sincerity and take my hand. Unite Tuka with his Lord.

IN PLAIN WORDS

O messenger, let me meet Hari just once; after that you may turn and go home. O mother, listen: a go-between has come to win me over, and I, in the full bloom of my youth, am ready to go. The joy of Hari cannot be told by me in words. You will understand it only when you taste it yourself. See how sincere I am, and take my hand. Tuka says: unite me with my Lord.

WHAT IT MEANS

Tukaram sings as a young bride longing for her beloved, where the soul is the bride and Hari is the lord she aches to meet. A go-between, the saints or the inner pull toward God, has come to persuade her, and she is wholly ready to go. She tells her worried mother that the joy of God cannot be put into words; it can only be known by tasting it directly. The poem ends as a plea: see that my longing is real, take my hand, and bring me to my Lord. The sweetness of union is offered as something beyond report, available only to the one who goes.

GATHA 1146 *Appeals and Exhortations*

Exhortation, death and the clinging mind

मराठी मूळ

क्या कहुं नहीं बुझत लोका । लिजावे जम मारत धका ॥1॥
क्या जीवनेकी पकडी आस । हातों लिया नहिं तेरा घांस ॥ध्रु.॥
किसे दिवाने कहता मेरा । कछु जावे तन तूं सब ल्या न्यारा ॥2॥
कहे तुका तूं भया दिवाना । आपना विचार कर ले जाना ॥3॥

ENGLISH TRANSLATION

What can I say? These people will not understand. Death comes and carries them off with a shove.

Why do you cling to life? Death will not leave even a blade of grass in your hands.

Who is the madman who keeps calling things "mine"? When the body departs, everything you claimed is left behind.

Says Tuka, you have become a madman. Think it over before you go.

IN PLAIN WORDS

What can I say? These people will not understand. Death comes and drags them off with a shove. Why do you cling to the hope of living? Death will not leave even a blade of grass in your hands. Who is the madman that keeps calling things his own? When the body goes, everything you claimed is left behind. Tuka says: you have become a madman. Think it over before you go.

WHAT IT MEANS

Tukaram is warning the listener who lives as though life will not end. Death comes for everyone and takes them away with no gentleness, and it leaves nothing in the hand, not even a wisp of grass. To go on calling wealth and body and people mine is the act of a madman, because when the body falls all of it stays behind and only the soul departs empty. He turns the charge directly on the hearer: you are that madman. The point is not contempt but a shaking awake, so that one reckons with this truth while there is still time before the body goes.

GATHA 1147 *Longing and Separation*

Longing, death as sweet threshold

मराठी मूळ

कब मरूं पाऊं चरन तुम्हारे । ठाकुर मेरे जीवन प्यारे ॥1॥
जग रडे ज्याकुं सो मोहि मीठा । मीठा दर आनंदमाहि पैठा ॥ध्रु.॥
भला पाऊं जनम इन्हे बेर । बस मायाके असंग फेर ॥2॥
कहे तुका धन मानहि दारा । वोहिलिये गुंडलीयें पसारा ॥3॥

ENGLISH TRANSLATION

When shall I die and find Your feet, O my Lord, my dearest life?

The death the world weeps over is sweet to me; that death is a sweet threshold into joy beyond.

Well have I received this birth, this one time. Enough of this entanglement with maya and its rounds.

Says Tuka, wealth, pride, and family: all of this is a bundle of baggage to be left behind.

IN PLAIN WORDS

When shall I die and reach your feet, O my Lord, my dearest life? The death the world weeps over is sweet to me; that death is a sweet door into joy beyond. Well have I received this birth, this one time. Enough of this entanglement with maya and its rounds. Tuka says: wealth, pride, and family are all a bundle of baggage to be left behind.

WHAT IT MEANS

Tukaram turns the common fear of death on its head and longs for it, because to him death is the moment of reaching God's feet. What the world mourns over is sweet to him; he calls it a doorway into a joy past anything here. He treats this human birth as the precious chance to finish with the endless turning of maya rather than to extend it. In the close he names what he is glad to drop at that door: wealth, pride, and family, all of it mere baggage. The claim is bold, that union with the Lord is worth more than the life everyone else clings to.

GATHA 1148 *The Nature of God*

The Lord who chases His servants

मराठी मूळ

दासों पाछें दौरे राम । सोवे खडा आपें मुकाम ॥1॥
प्रेमरसडी बांधी गळे । खैंच चले उधर ॥ध्रु.॥
आपणे जनसु भुल न देवे । कर हि धर आघें बाट बसावे ॥2॥
तुका प्रभु दीनदयाला। वारि रे तुज पर हुं गोपाला ॥3॥
ऐसा कर घर आवे राम । और धंदा सब छोर हि काम ॥ ध्रु॥

ENGLISH TRANSLATION

Rama runs after His servants. He stands guard while they sleep.

He ties the rope of love around their neck and draws them wherever He leads. He does not let His own people go astray. He goes ahead and sits on the road, waiting.

Says Tuka, the Lord is compassionate to the lowly. I offer myself up to You, O Gopala.

Make it so that Rama comes home. Leave behind all other business and work.

IN PLAIN WORDS

Rama runs after his servants. He stands guard while they sleep. He has tied the rope of love around my neck and pulls me along where he wills. He does not let his own people stray. He goes on ahead and sits down on the road, waiting. Tuka says: the Lord is kind to the lowly. I offer myself up to you, O Gopala. Make it so that Rama comes home. Leave behind all other business and work.

WHAT IT MEANS

Tukaram reverses the usual picture: it is not only the devotee who seeks God, but God who runs after the devotee. The Lord stands watch while his servants sleep, binds them with a rope of love, and even goes ahead to sit waiting on the road so they cannot lose their way. The mood is one of being held by a tenderness that will not let go. Tukaram offers himself wholly to Gopala and gives one instruction to the listener: set aside every other occupation, because the one work that matters is making room for Rama to come home.

GATHA 1149 *The Power of the Name*

The Name, the Indweller knows

मराठी मूळ

इतन गोते काहे खाता । जब तूं आपणा भूल न होता ॥1॥
अंतरजामी जानत साचा । मनका एक उपर बाचा ॥2॥
तुकाप्रभु देसबिदेस । भरिया खाली नहिं लेस ॥3॥
मेरे रामको नाम जो लेवे बारोंबार । त्याके पाऊं मेरे तनकी पैजार ॥ध्रु.॥

ENGLISH TRANSLATION

Why do you keep drowning when you could never truly be lost?

The Indweller knows the truth. The mind holds one thing; the mouth speaks another.

Says Tuka, the Lord pervades every land, every place. He fills all; not the slightest spot is empty.

Whoever takes my Rama's name again and again, I would lay my body as sandals at their feet.

IN PLAIN WORDS

Why do you keep drowning, when you could never truly be lost? The Indweller knows the truth. The mind holds one thing and the mouth speaks another. Tuka says: the Lord fills every land and every place; he fills all, and not the smallest spot is empty. Whoever takes my Rama's name again and again, I would lay my body as sandals at their feet.

WHAT IT MEANS

Tukaram asks why a person flounders in despair when, with God filling everything, they were never really lost. The trouble is the split between mind and mouth: saying one thing while holding another inside, when the Indweller sees straight through to the truth. He insists that the Lord pervades all places without leaving the least gap, so there is no nook where one is truly abandoned. The closing devotion is extreme on purpose: for anyone who repeats Rama's name constantly, Tukaram would make his own body the sandals at their feet. The Name, sincerely spoken, is what raises a person above the drowning.

GATHA 1150 *The Power of the Name*

The Name above all caste

मराठी मूळ

हांसत खेलत चालत बाट । खाणा खाते सोते खाट ॥1॥
जातनसुं मुजे कछु नहिं प्यार । असते की नही हेंदु धेड चंभार ॥2॥
ज्याका चित लगा मेरे रामको नाव । कहे तुका मेरा चित लगा त्याके पाव ॥3॥
आपे तरे त्याकी कोण बराई । औरनकुं भलो नाम घराई ॥ध्रु.॥

ENGLISH TRANSLATION

Laughing, playing, walking the road, eating, sleeping on the cot.

I have no love for caste. I do not distinguish between Hindu, the excluded, or any other.

Whoever fixes their chitta on my Rama's name, says Tuka, my chitta is fixed upon their feet.

To save oneself is no great virtue. To bring others to the Name is the true glory.

IN PLAIN WORDS

Laughing, playing, walking the road, eating food, sleeping on the cot. I have no love for caste. I draw no line between Hindu, the outcaste, or the leatherworker. Whoever fixes their mind on my Rama's name, Tuka says, my mind is fixed upon their feet. To save oneself alone is no great virtue; to bring others to the Name is the true glory.

WHAT IT MEANS

Tukaram describes a faith that lives inside ordinary life, in laughing, walking, eating, and sleeping, not apart from it. He flatly refuses caste as a measure, naming the most despised groups and saying he makes no distinction among them. What he honors is one thing only: whoever holds Rama's name in their mind, and to such a person his own mind bows at their feet. The sharp social claim is that birth counts for nothing while devotion counts for everything. He ends by raising the bar past private salvation: the real glory is to lead others to the Name, not merely to save yourself.

GATHA 1151 *The Moral Ideal*

Moral ideal, all creation serves

मराठी मूळ

काहे भूमि इतना भार राखे । दुभत धेनु नहिं दुध चाखे ॥1॥
बरसतें मेघ फलतेंहें बिरखा । कोन काम अपनी उन्होति रखा ॥2॥
काहे चंदा सुरज खावे फेरा । खिन एक बैठन पावत घेरा ॥3॥
काहे परिस कंचन करे धातु । नहिं मोल तुटत पावत घातु ॥4॥
कहे तुका उपकार हि काज । सब कररहिया रघुराज ॥5॥
जग चले उस घाट कोन जाय । नहिं समजत फिरफिर गोदे खाय ॥ध्रु.॥

ENGLISH TRANSLATION

Why does the earth bear so great a burden? The milch cow does not taste her own milk.

The clouds rain and the trees bear fruit. Why do they keep up this giving without ceasing?

Why do the moon and the sun make their circuits? If they stopped for even a moment, they would be overwhelmed.

Why does the philosopher's stone turn metal to gold? Its value is never diminished, even when it is struck.

Says Tuka, service is the only work. The Lord of the Raghus makes all of them do it.

The world follows this path; who would go any other way? Those who do not understand keep stumbling again and again.

IN PLAIN WORDS

Why does the earth carry so great a weight? The milk-cow does not taste her own milk. The clouds rain and the trees bear fruit. What use do they keep of their own yield? Why do the moon and the sun go round and round? If they sat still for one moment, the whole order would be overwhelmed. Why does the philosopher's stone turn metal into gold? Its worth is never lost, even when it is struck. Tuka says: service is the only true work. The Lord of the Raghus makes them all do it. The world moves along this path; who would go any other way? Those who do not understand keep stumbling, again and again.

WHAT IT MEANS

Tukaram reads the whole of nature as a single lesson in selfless service. The earth bears every burden, the cow gives milk she never drinks, the clouds and trees give without keeping, the sun and moon never stop their rounds, and the philosopher's stone enriches others without losing its own worth. He gathers all these and names the

moral: service is the one real work, and it is Rama, the Lord of the Raghus, who sets every creature to it. This is offered as the natural path the world itself follows. The ones who go astray are those who refuse to understand it, and they keep stumbling because they have stepped off the road that everything else walks.

GATHA 1152 *Appeals and Exhortations*

Exhortation, mount Krishna or be ruined

मराठी मूळ

नहिं एकदो सकल संसार । जो बुझे सो आगला स्वार ॥1॥
उपर श्वार बैठे कृष्णांपीठ । नहिं बाचे कोइ जावे लूठ ॥2॥
देख हि डर फेर बैठा तुका । जोवत मारग राम हि एका ॥3॥
भले रे भाई जिन्हें किया चीज । आछा नहिं मिलत बीज ॥ध्रु.॥

ENGLISH TRANSLATION

It is not one or two; the whole world is in the same boat. Whoever truly understands is the foremost rider.

The one who has mounted Krishna as their carrier is safe. All others go to ruin.

Says Tuka, seeing this danger, I have sat down in one place, watching the road, waiting for Rama alone.

Blessed, O brothers, are those who made something of their lives. Otherwise, a worthy seed is not easily come by.

IN PLAIN WORDS

It is not one or two; the whole world is in the same boat. Whoever truly understands is the foremost rider. The one who has climbed onto Krishna as his mount is safe. All the rest go to ruin. Tuka says: seeing this danger, I have sat down in one place, watching the road, waiting for Rama alone. Blessed, O brothers, are those who made something of their lives. A worthy seed is not easily found again.

WHAT IT MEANS

Tukaram says the danger of being lost is universal; the whole world rides toward it together, not just a few. The one who understands this becomes the foremost, and his safety is in having mounted Krishna himself as his carrier, while everyone who has not is heading for ruin. Seeing the peril clearly, Tukaram has stopped running about and instead sits still, watching the road for Rama alone. He blesses those who used this life well and warns that a human birth, the worthy seed, is not easily come by again. The call is to climb onto God now, because the chance does not return readily.

GATHA 1153 *The Necessity of Experience*

Experience, the end of seeking

मराठी मूळ

फीरतफीरत पाया सारा । मीटत लोले धन किनारा ॥1॥
तीरथ बरत फिर पाया जोग । नहिं तलमल तुटति भवरोग ॥2॥
कहे तुका मैं ताको दासा । नहिं सिरभार चलावे पासा ॥3॥
लाल कमलि वोढे पेनाये । मोसु हरिथें कैसें बनाये ॥ध्रु.॥

ENGLISH TRANSLATION

Wandering and wandering, I traversed the whole path. At the shore, all greed for wealth dissolves away.

Pilgrimage, vows, austerity, and yoga I tried again. None of it stilled the restlessness of worldly disease.

Says Tuka, I am the servant of the one who does not cast away the burden He has taken on His head. The Lord is wrapped in a red blanket.

O, how has He arranged all this with me through Hari?

IN PLAIN WORDS

Wandering and wandering, I crossed the whole path. At the shore, all my greed for wealth dissolved away. I tried pilgrimage, vows, austerity, and yoga again. None of it stilled the restless ache of worldly disease. Tuka says: I am the servant of the one who does not throw off the burden he has taken on his head. He is wrapped in a red blanket. O, how has he arranged all this with me, through Hari?

WHAT IT MEANS

Tukaram tells the story of his own long search and where it finally rested. He wandered the whole road of seeking, and only at the far shore did his greed for wealth fall away. Pilgrimages, vows, austerities, and yoga he tried over and over, but none of them quieted the restless sickness of worldly life. What gave him peace was becoming the servant of the Lord, the one who, once he takes a devotee's burden on his own head, never sets it down. He marvels at the end that God, wrapped in his red blanket, has somehow worked all this out with him through Hari, as a wonder he did not engineer himself.

GATHA 1154 *Krishna Leela*

Adoration of the cowherd, the call to the Name

मराठी मूळ

कहे सखि तुम्हें करति सोर । हिरदा हरिका कठिन कठोर ॥1॥
नहिं क्रिया सरम कछु लाज । और सुनाउं बहुत हे भाज ॥2॥
और नामरूप नहिं गोवलिया । तुकाप्रभु माखन खाया ॥3॥
राम कहो जीवना फल सो ही । हरिभजनसुं विलंब न पाई ॥ध्रु.॥

ENGLISH TRANSLATION

O friend, you make so much noise. The heart of Hari is hard and unyielding.

He shows no deed, no modesty, no shame. How much more of His mischief shall I tell you?

He has no name or form other than that of the cowherd. Says Tuka, this Lord has eaten the butter.

Say Rama. That alone is the fruit of life. Do not delay in the worship of Hari.

IN PLAIN WORDS

O friend, you make so much noise. The heart of Hari is hard and unyielding. He shows no deed, no modesty, no shame. How much more of his mischief shall I tell you? He has no name or form other than the cowherd's. Tuka says: this Lord has eaten the butter. Say Rama. That alone is the fruit of life. Do not delay in the worship of Hari.

WHAT IT MEANS

A gopi answers a friend who has been complaining about Hari, and her complaint is really praise. She lists his faults like a lover: he is stubborn, he keeps no rules, he has no shame; she could go on about his mischief, the butter he stole. But the teasing settles into the one thing that matters. This sweet thief has no form except the cowherd, and the same Lord is reached by saying Rama. So Tukaram turns from the play to the practice: the fruit of being alive is to speak the Name, and there is no reason to put it off.

GATHA 1155 *Appeals and Exhortations*

Exhortation, all is hollow without Rama

मराठी मूळ

कवनका मंदर कवनकी झोपरी । एकारामबिन सब हि फुकरी ॥1॥
कवनकी काया कवनकी माया । एकरामबिन सब हि जाया ॥2॥
कहे तुका सब हि चेलनहार । एकारामविन नहिं वासार ॥3॥
काहे भुला धनसंपत्तीघोर । रामराम सुन गाउ हो बाप रे ॥ध्रु.॥

ENGLISH TRANSLATION

Whose is the palace and whose the hut? Without Rama alone, everything is hollow.

Whose is the body and whose the illusion? Without Rama alone, all is in vain.

Says Tuka, all these are but a garland of passing things. Without Rama alone, not a single day has meaning.

Why are you lost in the frenzy of wealth and possessions? Listen, O father, and sing Rama, Rama.

IN PLAIN WORDS

Whose is the palace and whose the hut? Without Rama alone, everything is hollow. Whose is the body and whose the illusion? Without Rama alone, all is in vain. Tuka says: all these are a garland of passing things. Without Rama alone, not a single day has meaning. Why are you lost in the frenzy of wealth and possessions? Listen, O father, and sing Rama, Rama.

WHAT IT MEANS

Tukaram strips ownership of its weight by asking who really owns anything. Palace or hut, the body, the whole show of the world: none of it is yours, and without Rama all of it is empty. He calls the things people prize a garland of passing things, beads strung on a thread that breaks. The stakes are time itself, for without the Name no day of your life counts for anything. So he speaks gently to the listener as a father, naming the trap, the frenzy over wealth, and pointing past it to the one thing that lasts: sing Rama.

GATHA 1156 *Appeals and Exhortations*

Exhortation, death undoes ownership

मराठी मूळ

राजे लोक सब कहे तूं आपना । जब काल नहीं पाया ठाना ॥1॥
माया मिथ्या मनका सब धंदा । तजो अभिमान भजो गोविंदा ॥2॥
राना रंग डोंगरकी राई । कहे तुका करे इलाहि ॥3॥
काहे रोवे आगले मरना । गंव्हार तूं भुला आपना ॥ध्रु.॥

ENGLISH TRANSLATION

Kings and all people call everything their own. When death comes, nothing remains to stand on.

All the mind's busyness, all worldly illusion, is false. Abandon pride and worship Govinda.

The Rana's splendor, the queen of the mountains. Says Tuka, all of it is God's doing alone.

Why do you weep over what must always pass? O foolish one, you have forgotten your own self.

IN PLAIN WORDS

Kings and all people call everything their own. When death comes, nothing remains to stand on. All the mind's busyness, all worldly illusion, is false. Abandon pride and worship Govinda. Tuka says: all of it is God's doing alone. Why do you weep over what must always pass? O foolish one, you have forgotten your own self.

WHAT IT MEANS

Tukaram sets the claim of ownership against the fact of death. Kings and ordinary people alike call things their own, but when death arrives there is no ground left to stand on. He names the whole inner bustle of the mind as false, and gives the cure in one line: drop pride and worship Govinda. The splendor people grasp at is not theirs in the first place; it is God's doing alone. So grief over what was always going to pass is misplaced, and the real loss is deeper: in chasing all this you have forgotten who you are.

GATHA 1157 *Appeals and Exhortations*

Exhortation, white hair and the prayer for the highest good

मराठी मूळ

केते मालुम नहिं पडे । नन्हे बडे गये सो ॥1॥
बाप भाई लेखा नहिं । पाछें तूं हि चलनार ॥2॥
काले बाल सिपत भये । खबर पकडो तुका कहे ॥3॥
क्या मेरे राम कवन सुख सारा । कहकर दे पुछूं दास तुह्मारा ॥ध्रु.॥

ENGLISH TRANSLATION

How many have gone of whom nothing is now known, both the small and the great?

There is no count of fathers and brothers who went before. You too shall follow after them.

Black hair has turned white. Seize this awareness, says Tuka.

O my Rama, what is the highest happiness? Tell me. I ask as Your servant.

IN PLAIN WORDS

How many have gone of whom nothing is now known, both the small and the great? There is no count of fathers and brothers who went before. You too shall follow after them. Black hair has turned white. Tuka says: seize this awareness. O my Rama, what is the highest happiness? Tell me. I ask as your servant.

WHAT IT MEANS

Tukaram counts the dead to wake the living. Countless people, low and high, have gone and left no trace; the line of fathers and brothers before you cannot even be numbered, and you are next in that line. He points to the plainest sign on your own body, hair gone white, and says: take hold of what it is telling you. The poem turns from warning to prayer in its refrain. Having faced death squarely, he asks Rama directly what the highest happiness is, and asks it humbly, as a servant who wants the true answer.

GATHA 1158 *Appeals and Exhortations*

Self-examination, why the false world is not yet let go

मराठी मूळ

तनजोबनकी कोन बराई । ब्याधपीडादि स काटहि खाई ॥1॥
कीर्त बधाऊं तों नाम न मेरा । काहे झुटा पछतऊं घेरा ॥2॥
कहे तुका नहिं समज्यात मात । तुह्मारे शरन हे जोडहि हात ॥3॥
देखत आखों झुटा कोरा । तो काहे छोरा घरंबार ॥ध्रु.॥

ENGLISH TRANSLATION

The world is seen with open eyes to be false and hollow. Then why have you not abandoned home and household?

What pride is there in the body and its youth? Disease and affliction will gnaw it all away.

I would build a name for myself, yet my name is nowhere. Why should I grieve over this false entanglement?

Says Tuka, O Lord, I cannot bring this home to you. I join my hands and take shelter at Your feet.

IN PLAIN WORDS

The world is seen with open eyes to be false and hollow. Then why have you not abandoned home and household? What pride is there in the body and its youth? Disease and affliction will gnaw it all away. I would build a name for myself, yet my name is nowhere. Why should I grieve over this false entanglement? Tuka says: O Lord, I cannot bring this home to myself. I join my hands and take shelter at your feet.

WHAT IT MEANS

Tukaram turns the question on himself. You can see plainly that the world is hollow, so why are you still clinging to home and household? He punctures the two things people lean on, the body and its youth, by naming what waits for them: disease and decay will eat them up. He admits his own folly too, wanting a lasting name when no name endures, and asks why he keeps grieving over an entanglement he knows is false. The honesty ends in surrender: seeing all this, he still cannot make himself act on it, so he folds his hands and takes refuge at Rama's feet, where knowing alone could not carry him.

GATHA 1159 *Renunciation*

Renunciation, inward not outward

मराठी मूळ

मनसुं किया चाहिये पाख । उपर खाक पसारा ॥1॥
कामक्रोधसो संसार । वो सिरभार चलावे ॥2॥
कहे तुका वो संन्यास। छोडे आस तनकी हि ॥3॥
रामभजन सब सार मिठाई । हरि संताप जनमदुख राई ॥ध्रु.॥

ENGLISH TRANSLATION

The devotion of Rama is the sweetest essence of all. It removes the affliction and the sorrow of birth and death.

True renunciation must be made within the mind. Outward show is nothing but dust spread over the surface.

The world of lust and anger is the burden upon the head, and it drives one endlessly forward.

Says Tuka, that is true renunciation: to give up even the longing for one's own body.

IN PLAIN WORDS

The worship of Rama is the sweetest essence of all. It removes the affliction and the sorrow of birth and death. True renunciation must be made within the mind. Outward show is nothing but dust spread over the surface. The world of lust and anger is the burden upon the head, and it drives one endlessly forward. Tuka says: that is true renunciation, to give up even the longing for one's own body.

WHAT IT MEANS

Tukaram measures renunciation by where it happens. The real work is in the mind; robes and outward signs are only dust scattered on the surface, hiding nothing underneath. What actually weighs a person down is lust and anger, a load carried on the head that keeps driving them on through life after life. So he sets the bar at its highest: true renunciation is to let go even of the longing for your own body, the last and deepest attachment. And he frames the whole thing in sweetness rather than grimness, because the Name of Rama is itself the sweetest essence, and it is what dissolves the sorrow of birth and death.

GATHA 1160 *The Power of the Name*

The Name, the rasa that ends rebirth

मराठी मूळ

दुधभात घृत सकरपारे । हरते भुक नहि अंततारे ॥1॥
खावते जुग सब चलिजावे । खटमिठा फिर पचतावे ॥2॥
कहे तुका रामरस जो पावे । बहुरि फेरा वो कबहु न खावे ॥3॥
बारंबार काहे मरत अभागी । बहुरि मरन संक्या तोरेभागी ॥ध्रु.॥

ENGLISH TRANSLATION

Why do you keep dying again and again, O unfortunate one? The count of your deaths is your own portion.

Milk, rice, ghee, and shakarpara remove hunger for a time, but they do not carry you across in the end.

Eat and enjoy through all the ages, yet time passes away. The sour-and-sweet of it all turns in the end to regret.

Says Tuka, the one who attains the rasa of Rama never again enters the rounds of samsara.

IN PLAIN WORDS

Why do you keep dying again and again, O unfortunate one? The count of your deaths is your own portion. Milk, rice, ghee, and shakarpara remove hunger for a time, but they do not carry you across in the end. Eat and enjoy through all the ages, yet time passes away. The sour-and-sweet of it all turns in the end to regret. Tuka says: the one who attains the rasa of Rama never again enters the rounds of samsara.

WHAT IT MEANS

Tukaram contrasts food that fills you for an hour with the one taste that frees you forever. Milk, rice, ghee, sweet shakarpara: they ease hunger now, but they cannot ferry you across death. You can feast through age after age, yet time still runs out, and the rich sour-and-sweet of all that pleasure leaves only regret behind. He names the cost of refusing the cure with stark pity: you die again and again, and that endless count is your own portion, the harvest of your choices. The way out is a different taste entirely, the rasa of Rama, and whoever truly drinks it is never pulled back into the rounds of birth and death.

GATHA 1161 *The Power of the Name*

The Name, this body can reach Vaikuntha

मराठी मूळ

ये हि तन करते क्या ना होय । भजन भगति करे वैकुंठे जाय ॥1॥
रामनाम मोल नहिं वेचे कबरि । वो हि सब माया छुरावत झगरी ॥2॥
कहे तुका मनसुं मिल राखो । रामरस जिव्हा नित्य चाखो ॥3॥
हम दास तीन्हके सुनाहो लोकां । रावणमार विभीषण दिई लंका ॥ध्रु.॥

ENGLISH TRANSLATION

I am the servant of those who hear this truth. Listen, O people: He who slew Ravana gave Lanka to Vibhishana.

What is it that this body cannot accomplish? Through bhajan and bhakti, one reaches Vaikuntha.

The Name of Rama has no price and is never put up for sale. All else is maya, the cause of strife and entanglement.

Says Tuka, stay joined with your own mind. Let your tongue taste the rasa of Rama every day.

IN PLAIN WORDS

I am the servant of those who hear this truth. Listen, O people: he who slew Ravana gave Lanka to Vibhishana. What is it that this body cannot accomplish? Through bhajan and bhakti, one reaches Vaikuntha. The Name of Rama has no price and is never put up for sale. All else is maya, the cause of strife and entanglement. Tuka says: stay joined with your own mind. Let your tongue taste the rasa of Rama every day.

WHAT IT MEANS

Tukaram insists that this very human body is enough to reach God. He offers proof from the story: the Rama who killed Ravana then handed the whole of Lanka to Vibhishana, so the Lord's generosity is past measuring. There is nothing this body cannot do once it turns to bhajan and bhakti; the goal is Vaikuntha, and it is in reach. The Name is the one thing that has no price and cannot be bought or sold, while everything else is maya that only breeds conflict. So the instruction is simple and daily: keep your mind gathered and let your tongue taste Rama's rasa every single day.

GATHA 1162 *Sacred Stories*

Mythology, the rescuing deeds of the Lord

मराठी मूळ

गोबरधन नखपर गोकुल राखा । बर्सन लागा जब मेंहुं फत्तरका ॥1॥
वैकुंठनायक काल कौंसासुरका । दैत डुबाय सब मंगाय गोपिका ॥2॥
स्तंभ फोड पेट चिरीया कसेपका । प्रल्हाद के लियें कहे भाई तुकयाका ॥3॥ ॥22॥
॥ साख्या ॥ 30 ॥
तुका बस्तर बिचारा क्यों करे रे । अंतर भगवा न होय।

ENGLISH TRANSLATION

He lifted Mount Govardhan on His fingernail and sheltered Gokul when the rain of stones came pouring down.

The Lord of Vaikuntha, the destroyer of Kansa the demon: He drowned the demons and called the gopis back.

He split the pillar and tore open the belly of Hiranyakashipu for the sake of Prahlada. Says Tuka's brother, hold this in your heart.

IN PLAIN WORDS

He lifted Mount Govardhan on his fingernail and sheltered Gokul when the rain of stones came pouring down. The Lord of Vaikuntha, the destroyer of Kansa the demon: he drowned the demons and called the gopis back. He split the pillar and tore open the belly of Hiranyakashipu for the sake of Prahlada. Tuka's brother says: hold this in your heart.

WHAT IT MEANS

Tukaram gathers three rescues into a single litany of the Lord's protective power. He held Govardhan on one fingernail to shelter Gokul from the storm of stones; he is the Lord of Vaikuntha who destroyed the demon Kansa, drowned the demons, and brought the gopis back; he burst from the pillar and tore open Hiranyakashipu to save the child Prahlada. The pattern across all three is the same: when the devotee is in danger, God acts, and acts without limit. The closing line names the purpose of the recital, to keep these deeds in the heart as the ground of trust.

GATHA 1163 *The Power of the Name*

The Name, garland of sayings on inner truth and the hero of bhakti

मराठी मूळ

भीतर मैला केंव मिटे रे । मरे उपर धोय ॥1॥
रामराम कहे रे मन । औरसुं नहिं काज ।
बहुत उतारे पार । आघे राख तुकाकी लाज ॥1॥
लोभीकें चित धन बैठे । कामीन चित्त काम ।
माताके चित पुत बैठें । तुकाके मन राम ॥1॥
तुका पंखिबहिरन मानुं । बोई जनावर बाग ।
असंतनकुं संत न मानूं । जे वर्मकुं दाग ॥1॥
तुका राम बहुत मिठा रे । भर राखूं शरीर ।
तनकी करुं नावरि । उतारुं पैल तीर ॥1॥
संतन पन्हयां लें खडा । राहूं ठाकुरद्वार ।
चलत पाछेंहुं फिरों । रज उडत लेऊं सीर ॥1॥
तुकाप्रभु बडो न मनूं न मानूं बडो । जिसपास बहु दाम ।
बलिहारि उस मुखकी । जीसेती निकसे राम ॥1॥
राम कहे सो मुख भलारे । खाये खीर खांड ।
हरिबिन मुखमो धूल परी रे । क्या जनि उस रांड ॥1॥
राम कहे सो मुख भला रे । बिन रामसें बीख ।
आव न जानूं रमते बेरों । जब काल लगावे सीख ॥1॥
कहे तुका में सवदा बेचूं । लेवेके तन हार ।
मिठा साधुसंतजन रे । मुरुखके सिर मार ॥1॥
तुका दास तिनका रे । रामभजन निरास ।
क्या बिचारे पंडित करो रे । हात पसारे आस ॥1॥
तुका प्रीत रामसुं । तैसी मिठी राख ।
पतंग जाय दीप परे रे । करे तनकी खाक ॥1॥
कहे तुका जग भुला रे । कहएा न मानत कोय ।
हात परे जब कालके । मारत फोरत डोय ॥1॥
तुका सुरा नहि सबदका रे । जब कमाइ न होये ।
चोट साहे घनकि रे । हिरा नीबरे तोये ॥1॥
तुका सुरा बहुत कहावे । लडत विरला कोये ।
एक पावे उंच पदवी । एक खौंसां जोये ॥1॥
तुका मा†या पेटका । और न जाने कोये ।
जपता कछु रामनाम । हरिभगतनकी सोये ॥1॥
काफर सोही आपण बुझे । आला दुनियां भर ।
कहे तुका तुम्हें सुनो रे भाई । हिरिदा जिन्होका कठोर ॥1॥
भीस्त न पावे मालथी । पढीया लोक रिझाये ।

निचा जथें कमतरिण । सो ही सो फल खाये ॥1॥
फल पाया तो खुस भया । किन्होसुं न करे बाद ।
बान न देखे मिरगा रे । चित्त मिलाया नाद ॥1॥
तुका दास रामका । मनमे एक हि भाव ।
तो न पालटू आव । ये हि तन जाव ॥1॥
तुका रामसुं चित बांध राखूं । तैसा आपनी हात ।
धेनु बछरा छोर जावे । प्रेम न छुटे सात ॥1॥
चितसुं चित जब मिले । तब तनु थंडा होये ।
तुका मिलनां जिन्होसुं । ऐसा विरला कोये ॥1॥
चित मिले तो सब मिले । नहिं तो फुकट संग ।
पानी पाथर येक ही ठोर । कोरनभिगे अंग ॥1॥
तुका संगत तीन्हसें कहिये । जिनथें सुख दुनाये ।
दुर्जन तेरा मू काला । थीतो प्रेम घटाये ॥1॥
तुका मिलना तो भला । मनसुं मन मिल जाय ।
उपर उपर माटि घसनी । उनकि कोन बराई ॥1॥
तुका कुटुंब छोरे रे । लरके जोरों सिर गुंदाय ।
जबथे इच्छा नहिं मुई । तब तूं किया काय ॥1॥
तुका इच्छा मीटइ तो । काहा करे चट खाक ।
मथीया गोला डारदिया तो । नहिं मिले फेरन ताक ॥1॥
ब्रीद मेरे साइंयाके । तुका चलावे पास ।
सुरा सो हि लरे हमसें । छोरे तनकी आस ॥1॥
कहे तुका भला भया । हुं हुवा संतनका दास ।
क्या जानूं केते मरता । जो न मिटती मनकी आस ॥1॥
तुका और मिठाई क्या करूं रे । पाले विकारपिंड ।
राम कहावे सो भली रुखी । माखन खांडखीर ॥1॥ ॥30॥
ह्मणसी नाहीं रे संचित । न करीं न करीं ऐसी मात ॥1॥
लाहो घेई हरिनामाचा । जन्म जाऊं नेदीं साचा ॥ध्रु.॥
गळां पडेल यमफांसी । मग कैंचा हरि ह्मणसी ॥2॥
पुरलासाटीं देहाडा। ऐसें न ह्मणें न ह्मणें मूढा ॥3॥
नरदेह दुबळा । ऐसें न ह्मणें रे चांडाळा ॥4॥
तुका ह्मणे सांगों किती । सेको तोंडीं पडेल माती ॥5॥

ENGLISH TRANSLATION

What can a poor garment do if the wearer's inside is not dyed with God? Outward washing cannot remove inner filth. Say Rama, Rama with your mind; you have no business with anything else.

The Name has ferried many across; uphold the honor of Tuka now. The greedy man's mind is fixed on wealth, the lustful one's mind on desire.

A mother's mind rests on her son. Tuka's mind rests upon Rama.

I call Tuka a bird-animal, a speaking creature of the garden. I shall not call the unholy ones saints, for they bear the brand of falseness.

Rama is very sweet, says Tuka; let me fill my whole body with Him. I shall make this body a boat and cross to the far shore.

I would stand at the doorstep of the saints, picking up the pebbles from their path. Walking behind them, I would gather the dust that rises from their feet upon my head.

Says Tuka's Lord: I do not honor the one who has much wealth. I am devoted to the mouth from which Rama's name comes forth.

A mouth that says Rama is a blessed mouth, as if it has eaten fine butter and sugar. A mouth without Hari is a mouth full of dust.

What caste is such a wretch? A mouth that says Rama is good; without Rama it is poison. I do not recognize comings and goings; one day death will teach its lesson.

Says Tuka, I sell a true commodity; the buyer must give his whole self. Sweet are the saints; for the fool, it is a blow upon the head.

I am the servant of those who worship Rama without expectation. What can the poor scholar do, stretching out his hands in want? Keep your love for Rama just as close and sweet, like the moth that goes to the flame and turns its body to ash.

Says Tuka, the world is deluded; no one heeds what is told. When death catches them by the hand, it twists and crushes them.

The true hero is not one of empty boasts, but one whose inner effort bears fruit. He endures the hammer's blow; the diamond emerges from its test.

Many claim to be heroes, but very few truly fight. One attains a high station; another finds only the scaffolds.

Says Tuka, illusion is a box that nobody recognizes. Only those who chant Rama's name walk the devotee's path.

A faithless one is one who thinks himself wise but has filled the world with harm. Says Tuka, listen, brothers: their hearts are hard as stone. Heaven is not won by a rosary used merely to impress people.

Even the lowly spider, spinning its humble web, eats the fruit of its labor. The one who found the fruit is glad and argues with nobody.

The deer does not see the arrow; its mind is captivated by music. Tuka is Rama's servant, with one unwavering feeling within.

That will not change, whether this body lives or goes. Says Tuka, bind your mind to Rama as tightly as a cow tied to a post. Though the calf runs free, the bond of love is never broken.

When heart meets heart, the body becomes cool. Says Tuka, to meet such a one is very rare. When hearts meet, everything meets.

Otherwise, companionship is useless, like water poured on stone; the body beneath is never wetted. Says Tuka, keep company only with those who double your happiness. The wicked one's face is blackened; his presence only diminishes love.

True meeting is when mind merges with mind. Rubbing surfaces together outwardly is of no worth.

Says Tuka, even if you abandon family, children, and spouse and shave your head, until desire itself has died, what have you accomplished? Says Tuka, when desire is extinguished, what does it matter if everything turns to dust? Once the churning-rod has yielded the butter, who keeps churning the buttermilk? The title of my Lord endures, and Tuka follows His decree. Only the true hero fights with me: the one who has given up all attachment to the body.

Says Tuka, it is well that I became a servant of the saints. Who knows how many deaths I would have died, had the mind's desires not been quenched? Says Tuka, what do I want with other sweets that fatten the body of vice? A dry roti with Rama's name is better than butter, sugar, and cream. Do not say you have no store of merit.

Do not say such a thing. Take the profit of Hari's name and do not let this birth go to waste.

When the noose of death falls upon your neck, how will you utter Hari's name? Do not think, O fool, that your days are fully spent. Do not say the human body is weak, O wretch.

Says Tuka, how many times shall I tell you? In the end, only dirt will fill your mouth.

IN PLAIN WORDS

What can a garment do if the wearer is not dyed within with God? Outward washing cannot remove inner filth. Say Rama, Rama with your mind; you have no business with anything else. The Name has ferried many across; uphold the honor of Tuka now. The greedy mind is fixed on wealth, the lustful on desire, the mother's on her son. Tuka's mind rests on Rama. I shall not call the unholy ones saints, for they bear the brand of falseness. Rama is very sweet, says Tuka; let me fill my body with him and make it a boat to cross to the far shore. I would stand at the saints' doorstep, gather the dust of their feet upon my head. Tuka's Lord says: I do not honor the one who has much wealth; I am devoted to the mouth from which Rama's name comes. A mouth that says Rama has eaten butter and sugar; a mouth without Hari is full of dust. Tuka says: I sell a true commodity, and the buyer must give his whole self; sweet to the saints, it is a blow on the fool's head. I am the servant of those who worship Rama without expectation. Keep your love for Rama close, like the moth that flies to the flame and turns its body to ash. The world is deluded; no one heeds what is told, until death catches them by the hand and crushes them. The true hero is not one of empty boasts; he endures the hammer's blow, and the diamond emerges from its test. Many claim to be heroes, but few truly fight. Illusion is a box that nobody recognizes; only those who chant Rama's name walk the devotee's path. The faithless one thinks himself wise but fills the world with harm; their hearts are hard as stone. Heaven is not won by a rosary used only to impress people. Even the lowly spider eats the fruit of its own labor. The deer does not see the arrow; its mind is captivated by the music. Tuka is Rama's servant with one unwavering feeling, and that will not change whether this body lives or goes. Bind your mind to Rama as a calf is bound to the cow; though the calf runs free, the bond of love is never broken. When heart meets heart, the body grows cool; such meeting is rare. When hearts meet, everything meets; otherwise company is useless, like water poured on stone that never wets what lies beneath. Keep company only with those who double your happiness. True meeting is mind merging with mind; rubbing surfaces together outwardly is worth nothing. Even if you leave family and children and shave your head, until desire itself dies, what have you done? Once the churning-rod has yielded the butter, who keeps churning the buttermilk? The title of my Lord endures, and Tuka follows his decree; only the true hero fights with me, the one who has given up all attachment to the body. It is well that I became a servant of the saints; who knows how many deaths I would have died had my mind's desires not been quenched? What do I want with other sweets that fatten the body of vice? A dry roti with Rama's name is better than butter, sugar, and cream. Do not say you have no store of merit. Take the profit of Hari's name and do not let this birth go to waste. When the noose of death falls on your neck, how will you utter Hari's name? Do not think, O fool, that your days are fully spent. Do not say the human body is weak, O wretch. Tuka says: how many times shall I tell you? In the end, only dirt will fill your mouth.

WHAT IT MEANS

This is a long garland of short sayings, all circling one center: only the Name dyed into the inside of a person is real, and everything outward is dust. Tukaram measures worth not by wealth, learning, robes, or a shown-off rosary, but by the mouth that speaks Rama and the mind bound to him like a calf to its cow. He keeps testing devotion against its counterfeits: the boaster who calls himself a hero but will not fight, the renunciate who shaves his head while desire lives on, the rosary worn to impress. The real hero is the one who takes the hammer-blow and comes out a diamond, who gives up attachment to the very body. He warns plainly that the world ignores all this until death seizes it by the hand, so the work is now, today: prize the company of saints, drink the rasa of Rama, and do not waste this birth, because in the end only dirt fills the mouth that stayed silent.

GATHA 1164 *The Saints*

Saints, glory known only by becoming it

मराठी मूळ

संतांचा महिमा तो बहु दुर्गम । शाब्दकांचे काम नाहीं येथें ॥1॥
बहु धड जरी जाली ह्मैस गाय । तरी होईल काय कामधेनु ॥2॥
तुका ह्मणे अंगें व्हावें तें आपण । तरी च महिमान येईल कळों ॥3॥

ENGLISH TRANSLATION

The greatness of the saints is truly unfathomable. Those who traffic in mere words have no place here.

Even if a buffalo became full and well-formed, would it become a kamadhenu?

Says Tuka, you must become that very thing yourself. Only then will its true glory come to be known.

IN PLAIN WORDS

The greatness of the saints is truly unfathomable. Those who traffic in mere words have no place here. Even if a buffalo became full and well-formed, would it become a kamadhenu? Tuka says: you must become that very thing yourself. Only then will its true glory come to be known.

WHAT IT MEANS

Tukaram says the greatness of saints cannot be reached by talk. Clever speech has no standing here, because words describe from the outside and the thing itself is inward. His image makes the point sharp: a buffalo may grow fat and well-formed, but it will never become the wish-granting cow Kamadhenu, for likeness on the surface is not the same nature. The only path to knowing what a saint is, is to become one. Glory of this kind is not observed; it is lived, and revealed only from within.

GATHA 1165 *The Saints*

Saints, not for sale at any price

मराठी मूळ

नाहीं संतपण मिळतें हें हाटीं । हिंडतां कपाटीं रानीं वनीं ॥1॥
नये मोल देतां धनाचिया राशी । नाहीं तें आकाशीं पाताळीं तें ॥1॥
तुका ह्मणे मिळे जिवाचिये साटीं । नाहीं तरी गोष्टी बोलों नये ॥3॥

ENGLISH TRANSLATION

Saintliness cannot be bought in the marketplace. It is not found by wandering through shops, forests, or wildernesses.

It cannot be purchased for heaps of gold. It is not in the sky above or in the netherworld below.

Says Tuka, it is obtained only at the cost of the jiva. Otherwise, it is better not even to speak of it.

IN PLAIN WORDS

Saintliness cannot be bought in the marketplace. It is not found by wandering through shops, forests, or wildernesses. It cannot be purchased for heaps of gold. It is not in the sky above or in the netherworld below. Tuka says: it is obtained only at the cost of the jiva. Otherwise, it is better not even to speak of it.

WHAT IT MEANS

Tukaram denies every easy route to saintliness. It is not a thing on a stall to be bought, not found by roaming through shops or forests, not had for piles of gold, not hidden somewhere in the heavens or the underworld to be fetched. He names the one true price plainly: it costs the jiva, the very life or self of the seeker, who must give himself wholly. The closing line draws the line of seriousness. If you are not ready to pay that price, you should not even talk about it, because cheap words about saintliness are themselves a kind of falseness.

GATHA 1201 *The Power of the Name*

The Name, the lover is God

मराठी मूळ

नामाची आवडी तोचि जाणा देव । न धरी संदेह कांहीं मनीं ॥1॥
ऐसें मी हें नाहीं बोलत नेणता । आनुनि संमता संतांचिया ॥ध्रु.॥
नाम ह्मणे तया आणीक साधन । ऐसें हें वचन बोलो नये ॥2॥
तुका ह्मणे सुख पावे या वचनीं । ज्याचीं शुद्ध दोन्ही मायबापें ॥3॥

ENGLISH TRANSLATION

Know that one who loves the Name is truly God. Hold no doubt in your mind about this.

I do not speak this without understanding; I speak with the agreement and authority of the saints.

One should not say that other practices are needed for the one who chants the Name.

Says Tuka, joy is attained through these words by one whose both parents are pure.

IN PLAIN WORDS

Know this: the one who loves the Name is himself God. Hold no doubt of it in your mind. I do not say this without understanding. I say it with the agreement and authority of the saints. Do not say that such a one, who chants the Name, still needs some other practice. Do not speak that word. Tuka says: joy comes through these words to the one whose father and mother are both pure.

WHAT IT MEANS

Tukaram makes a sharp claim and then defends it as something he has the right to say. The lover of the Name is not merely on the way to God; he is God. To forestall the obvious objection, Tukaram insists this is not careless talk but the settled verdict of the saints. He then closes the door on any add-on: for the one who chants the Name, no further practice is needed, and to say otherwise is forbidden. The blessing of his words reaches the one of pure descent, the heart ready to receive it.

GATHA 1202 *Worldly Metaphors*

Lament, the self-made trap

मराठी मूळ

सुखें होतो कोठे घेतली सुती । बांधविला गळा आपुले हातीं ॥1॥
काय करूं बहु गुंतलों आतां । नये सरतां मागें पुढें ॥ध्रु.॥
होते गांठी तें सरलें येतां । आणीक माथां रीण जालें ॥2॥
सोंकरिलियाविण गमाविलें पिक । रांडापोरें भिके लावियेलीं ॥3॥
बहुतांचीं बहु घेतलीं घरें । न पडे पुरें कांहीं केल्या ॥4॥
तुका ह्मणे काही न धरावी आस । जावे हे सर्वस्व टाकोनिया ॥5॥
न मनावे तैसे गुरूचे वचन । जेणें नारायण अंतरे ते।

ENGLISH TRANSLATION

I was living in peace somewhere when I bound the noose around my own neck with my own hands.

What shall I do now? I am deeply entangled. There is no going forward or backward.

Whatever savings I had are spent, and a new debt has piled upon my head.

Without tending the field, the crop was lost. Wife and children have been driven to begging.

I have borrowed from many and taken many homes, yet nothing ever suffices.

Says Tuka, hold no longing for anything. Leave everything behind, cast it all away.

Do not follow any teaching that keeps you apart from Narayana.

IN PLAIN WORDS

I was living happily somewhere when I tied the noose around my own neck with my own hands. What can I do now? I am deeply tangled. I cannot go back or forward. Whatever I had saved is spent, and a new debt has piled on my head. I did not tend the field, so the crop was lost. My wife and children have been sent out to beg. I borrowed from many and took many houses, yet nothing is ever enough. Tuka says: hold no longing for anything. Leave it all behind; cast everything away. Do not heed any teaching that keeps you apart from Narayana.

WHAT IT MEANS

Tukaram speaks in the voice of a man who ruined his own peace and is naming the wreckage honestly. The noose, the debts, the lost crop, the family driven to beg: these are the worldly entanglements a person ties for himself out of craving and never finds enough. Then he turns the picture into instruction. The way out is not more borrowing or more managing but letting go of longing altogether and casting the whole burden away. The final test he gives is simple: any teaching that separates you from Narayana is the wrong rope to pick up.

GATHA 1203 *Sacred Stories*

God answers the cry of love

मराठी मूळ

आड आला ह्मुन फोडियेला डोळा । बिळनें आंधळा शुक्र केला ॥1॥
करी देव तरी काय नव्हे एक । कां तुह्मी पृथक सिणा वांयां ॥ध्रु.॥
उलंघुनि भ्रताराची आज्ञा । अन्न ऋषिपत्न्या घेउनि गेल्या ।
अवघे चि त्यांचें देवें केलें काज । धर्म आणि लाज राखियेली ॥2॥
पितियासी पुत्रें केला वैराकार । प्रल्हादें असुर मारविला ।
बहुत विघ्नें केलीं तया आड । परि नाहीं कैवाड सांडियेला ॥3॥
गौळणी करिती देवाशीं व्यभिचार । सांडुनी आचार भ्रष्ट होती ।
तया दिले ते कोणासी नाही । अवघा अंतर्बाही तोचि जाला ॥4॥
देव जोडे ते करावे अधर्म । अंतरे तें कर्म नाचरावें ।
तुका ह्मणे हा जाणतो कळवळा । ह्मणोनि अजामेळा उद्धरिलें॥5॥

ENGLISH TRANSLATION

Shukra's eye was destroyed because he stood in the way. One who obstructs is made blind.

If God wills it, what is impossible? Why then do you exhaust yourself in vain, trying to stay separate?

The sages' wives disobeyed their husbands and carried food to Krishna. God accomplished all their work and preserved both duty and honor.

Prahlada turned against his own father, and the demon was slain. Though many obstacles were placed in the way, the devotee did not abandon his resolve.

The gopis committed vyabhichar, abandoning all propriety. Yet what they received, no one else has ever received: He became the inner-and-outer of their very existence, nothing held back.

Practice that which brings you nearer to God; shun the action that separates you from Him. Says Tuka, He knows the anguish of longing within you. That is why even Ajamela was saved.

IN PLAIN WORDS

Shukra's eye was put out because he stood in the way; the one who obstructs is made blind. If God wills a thing, what cannot be done? Why do you wear yourself out in vain trying to stay separate? The sages' wives disobeyed their husbands and carried food to Krishna; God did all their work and kept their duty and their honor safe. Prahlada turned against his own father, and the demon was killed; many obstacles were thrown in his path, but he did not let go of his resolve. The gopis broke with all propriety to be with God; yet what they received, no one else has ever received: He became their inner and outer being, holding nothing back. Do whatever brings you near to God; shun the act that takes you from Him. Tuka says: He knows the anguish of your longing. That is why even Ajamela was saved.

WHAT IT MEANS

Tukaram stacks up the old stories to show one thing: God measures the heart's longing, not the outward keeping of rules. Across his examples the people who reach God all break some boundary, the sages' wives, Prahlada, the gopis, and what saves them is not propriety but the single-minded pull toward Him. Read carelessly this could sound like license; Tukaram is careful to give the real rule in the last lines. The standard is direction, not transgression: do what draws you near, drop what pulls you away. And the reason it can work at all is that God reads the cry inside, which is how even Ajamela, no saint, was lifted up.

GATHA 1204 *Appeals and Exhortations*

Exhortation, save the human birth

मराठी मूळ

अरे गिळले हो संसारें । कांहीं तरि राखा खरें । दिला करुणाकरें । मनुष्यदेह सत्संग ॥1॥
येथें न घलीं न घलीं आड । संचितसा शब्द नाड । उठाउठीं गोड । बीजें बीज वाढवा ॥ध्रु.॥
केलें ते क्रियमाण । जालें तें संचित ह्मण । प्रारब्ध जाण । उरवरित उरले तें ॥2॥
चित्त खोटें चालीवरि । रोग भोगाचे अंतरीं। रसने अनावरी । तुका ह्मणे ढुंग वाहे ॥3॥
अग्न तापलिया काया चि होमे । तापत्रयें संतप्त होती । संचित क्रियमाण प्रारब्ध तेथें ।
न चुके संसारिस्थति । राहाटघटिका जैसी फिरतां चि राहिली । भरली जाती एके रितीं ।

ENGLISH TRANSLATION

O people, the world has swallowed you whole! At least save something real. The compassionate Lord has given you a human body and the gift of holy company.

Do not place any obstacle here; do not speak the hollow word of fate. At once, with joy, plant the seed and let seed grow from seed.

What is done now becomes kriyaman. What is accumulated becomes sanchit. What remains is prarabdha: the leftover balance, the destiny already in motion.

When the chitta is crooked, following mere habit, and disease and unrestrained appetite rule the inner life, Says Tuka, the tongue carries the whole body behind it, right down to the rear.

When the body burns like a fire-offering, scorched by the three-fold miseries, sanchit, kriyaman, and prarabdha all converge there. The cycle of worldly existence never breaks. Like a water-wheel that goes on turning, one jar fills while the other empties.

IN PLAIN WORDS

O people, the world has swallowed you whole. At least save something real. The merciful Lord has given you a human body and the company of the holy. Do not raise an obstacle here; do not lean on the hollow word of fate. Right now, gladly, plant the seed and let seed grow from seed. What you do now becomes the action in motion; what you have stored up is the accumulated store; what is left over and already set going is your destiny. When the mind is crooked and runs on mere habit, when disease and appetite rule within, Tuka says: the tongue drags the whole body behind it, down to the backside. When the body burns like a fire-offering, scorched by the threefold misery, the stored, the present, and the destined all meet there. The round of worldly life never breaks. Like a water wheel turning, one jar fills while another empties.

WHAT IT MEANS

Tukaram is shaking people awake before the chance is gone. The human body and the company of the holy are the rare gifts, and the great temptation is to waste them by hiding behind fate as an excuse to do nothing. So he says plant the seed now: act, do not stall. He sets out the three kinds of karma plainly, what you do, what you have stored, what is already fixed, to show that an undisciplined life keeps all three turning. The crooked mind, the runaway appetite, the burning body: these keep the water wheel of birth and death spinning, one jar emptying as the next fills, until the seed of right action is finally planted.

GATHA 1205 *The Power of the Name*

The Name, the easy way through

मराठी मूळ

साधीं हा प्रपंच पंचाय अग्न । तेणें पावसील निजशांती रे ॥1॥
नारायणनाम नारायणनाम । नित्य करीं काम जिव्हामुखें ।
जन्मजराव्याधि पापपुण्य तेथें । नासती सकळ ही दुःखें ॥ध्रु.॥
शीत उष्ण वन सेवितां कपाट । आसनसमाधी साधीं । तप तीर्थ दान व्रत आचरण।
यज्ञ नाना मन बुद्धी । भोगाभोग तेथें न चुकती प्रकार जन्मजरादुःखव्याधि।
साहोनि काम क्रोध अहंकार । आश्रमीं अविनाश साधीं ॥2॥
घोकितां अक्षर अभिमानविधि । निषेध लागला पाठी । वाद करितां निंदा घडती दोष होय वज्रलेपो भविष्यति ।
दूषणाचें मूळ भूषण तुका ह्मणे । सांडीं मिथ्या खंती । रिघोनि संतां शरण सर्वभावें । राहें भलतिया िस्थती ॥3॥

ENGLISH TRANSLATION

Master this worldly life as the five fires of austerity. By doing so, you will attain your own innate peace.

Chant the name Narayana, Narayana; make this the constant work of tongue and lips. By this, birth, old age, disease, sin, virtue: all miseries are destroyed.

Through enduring heat and cold, forest austerities, posture and samadhi, through penance, pilgrimage, charity, vows and observances, through sacrifice and the disciplines of mind and intellect: the suffering of worldly existence is not escaped, nor the misery of birth, aging, disease and death. Endure lust, anger and pride, and through these hermitage-disciplines, realize the Imperishable.

But the pride of memorized learning breeds prohibitions and their shadows. Debate leads to slander and sin, and these will set like vajra-cement, impossible to remove.

Fault-finding at its root is nothing but pride wearing an ornament. Says Tuka, abandon this false anxiety. Surrender completely to the saints and abide in whatever state life brings.

IN PLAIN WORDS

Master this worldly life as the five fires of austerity, and through it you will reach your own deep peace. The name Narayana, the name Narayana: do this work always, with tongue and mouth. By it birth, old age, disease, sin and merit, all sorrows are destroyed. By bearing heat and cold, by forest penance, by posture and trance, by penance, pilgrimage, charity, vows and observances, by sacrifice and the disciplines of mind and intellect, the round of worldly life is still not escaped, nor the misery of birth, aging, disease and death. Endure lust, anger and pride, and through these disciplines realize the Imperishable. But the pride of memorized learning breeds prohibitions and their shadows behind it. Debate breeds slander and fault, and these set hard as stone, never to be removed. The root of fault-finding, Tuka says, is pride wearing an ornament. Drop this false anxiety. Take refuge in the saints with your whole heart, and stay in whatever state life gives you.

WHAT IT MEANS

Tukaram weighs the whole apparatus of austerity against the simple Name and finds the austerity wanting. Penance, pilgrimage, sacrifice, the disciplines of posture and intellect: he grants their effort but says they do not by themselves break the cycle of birth and death. The Name, spoken constantly, does the work the harder paths cannot. He then warns against the trap the learned fall into: memorized scripture breeds rules, debate, slander, and a fault-finding that hardens like cement. He names the root of all of it as pride dressed up as discernment, and points instead to whole-hearted surrender to the saints and contentment with whatever state life brings.

GATHA 1206 *The Power of the Name*

The Name, easier than every discipline

मराठी मूळ

नव्हे गुरुदास्य संसारियां । वैराग्य तरी भेणें कांपे विषयां । तैसें नाम पंढरीराया । जया सायास न लगती ॥1॥
ह्मणोनि गोड सर्वभावें । आंघोळी न लगे तोंड धुवावें । अर्थचाड जीवें । न लगे भ्यावें संसारा ॥ध्रु.॥
कर्मा तंव न पुरे संसारिक । धर्म तंव फळदायक । नाम विठ्ठलाचें एक । नाशी दुःख भवाचें ॥2॥
न लगे सांडणें मांडणें । आगमनिगमाचें देखणें । अवघें तुका ह्मणे। विठ्ठलनामें आटलें ॥3॥

ENGLISH TRANSLATION

Serving a guru is not possible for the worldly-minded. The renunciant trembles at the sight of sense pleasures. But the Name of Pandhari's Lord requires no such effort.

Therefore it is sweet in every way: no bathing or rinsing of the mouth is required, no craving of self-interest in the soul, no need to fear the world.

Worldly action is never enough for the householder. Religious duty yields only limited fruit. The one Name of Vitthal alone destroys the sorrow of worldly existence.

There is no need to take up or put down anything, no need to study the scriptural traditions. Says Tuka, through the Name of Vitthal, all is resolved.

IN PLAIN WORDS

Serving a guru is beyond the worldly-minded. The renunciant trembles with fear at the senses. But the Name of Pandhari's Lord asks no such struggle. So it is sweet in every way: no need to bathe, no need to rinse the mouth, no craving of gain in the soul, no need to fear the world. Worldly action is never enough for the householder. Religious duty gives only limited fruit. The one Name of Vitthal alone destroys the sorrow of worldly life. There is nothing to take up and nothing to put down, no scripture and tradition to study. Tuka says: through the Name of Vitthal, all of it is dissolved.

WHAT IT MEANS

Tukaram sets the Name beside the recognized paths and shows how much each one demands. Serving a guru is too much for the worldly; the renunciant lives in dread of the senses; ritual action and duty bind the householder and pay out only limited fruit. The Name of Vitthal asks none of this: no bathing, no purifying, no fear, no study, no taking up and putting down of practices. It is sweet precisely because it has no entry fee. The whole machinery of merit and discipline simply dissolves in the one Name.

GATHA 1207 *Surrender and Acceptance*

Surrender, serve without self-will

मराठी मूळ

नये इच्छूं सेवा स्वइच्छा जगाची । अवज्ञा देवाची घडे तेणें ॥1॥
देहाचा निग्रही त्याचें तो सांभाळी । मग नये किळ अंगावरी ॥ध्रु.॥
आपलिया इच्छा माता सेवा करी । न बाधी ते थोरी येणें क्षोभें ॥2॥
तुका ह्मणे सांडा देखीचे दिमाख । मोडसीचें दुःख गांड फाडी ॥3॥

ENGLISH TRANSLATION

One should not desire the world's service on one's own terms. Doing so is an act of contempt toward God's command.

God takes care of the one who disciplines the body. Then one should feel no revulsion at whatever comes.

A mother serves the child of her own accord. That service does not become harmful because of the child's tantrums.

Says Tuka, abandon the vanity of outward show. The pain of stubbornness tears the arse open.

IN PLAIN WORDS

Do not seek to serve the world on your own terms; to do so is contempt toward God's command. God guards the one who disciplines the body; then no disgust at whatever comes should rise in you. A mother serves her child of her own accord; her greatness is not harmed by the child's tantrums. Tuka says: drop the vanity of outward show. The pain of stubbornness tears the backside open.

WHAT IT MEANS

Tukaram is correcting how service is done, not whether to do it. Service offered on your own terms, to be seen and admired, is really self-will, and he calls that an affront to God's command. The right kind of service is like a mother's care for her child: given freely, undisturbed by the child's tantrums, never lessened by ingratitude. The discipline is to give up the craving for show and to accept whatever comes without revulsion. His blunt closing line warns that stubborn self-importance brings its own crude and painful undoing.

GATHA 1208 *Surrender and Acceptance*

Surrender, truth needs no force

मराठी मूळ

सत्य सत्यें देतें फळ । नाहीं लागत चि बळ ॥1॥
ध्यावे देवाचे ते पाय । धीर सकळ उपाय ॥ध्रु.॥
करावी च चिंता। नाहीं लागती तत्वता ॥2॥
तुका ह्मणे भावें । शरण ह्मणवितां बरवें ॥3॥

ENGLISH TRANSLATION

Truth itself bears fruit through truth. No force is needed.

Contemplate God's feet; patience is the remedy above all.

Worry need not be carried at all; it does not reach the essence of things.

Says Tuka, it is good to be called one who has taken refuge, with sincere devotion.

IN PLAIN WORDS

Truth bears its fruit through truth; no force is needed. Contemplate God's feet; patience is the remedy above all. There is no need to carry worry at all; it never reaches the heart of things. Tuka says: with sincere love, it is good to be called one who has taken refuge.

WHAT IT MEANS

Tukaram is quieting the anxious effort that people bring to the spiritual life. Truth does its own work and ripens on its own; you do not have to push it. The single practice he names is to rest the mind on God's feet, with patience as the whole method. Worry is useless because it never touches the real nature of things. What is good, he says, is simply to be one who has truly taken refuge, with sincere love.

GATHA 1209 *Social Criticism*

Social criticism, the fraud guru

मराठी मूळ

साधक जाले कळी । गुरुगुडीची लांब नळी ॥1॥
पचीं पडे मद्यपान । भांगभुकान हें साधन ॥ध्रु.॥
अभेदाचें पाठांतर । अति विषयीं पडिभर ॥2॥
चेल्यांचा सुकाळ । पिंड दंड भंगपाळ ॥3॥
सेवा मानधन । बरे इच्छेनें संपन्न ॥4॥
सोंगाच्या नरकाडी । तुका बोडोनियां सोडी ॥5॥

ENGLISH TRANSLATION

The seekers of this age have become like the long pipe of a smoking vessel.

Their practice is intoxication, cannabis, and liquor.

Parading the lesson of non-duality, they are enslaved to sense pleasures.

They have a surplus of disciples and a regime of begging-bowl, staff, and cannabis.

Their service and honor are merely wages earned for their own desires.

Says Tuka, I will shave these frauds bare and drive them out.

IN PLAIN WORDS

The seekers of this age have become like the long pipe of a smoking vessel. Their practice is intoxication, cannabis, and liquor. They parade the lesson of non-duality while they are slaves to the senses. They have a surplus of disciples and a regime of begging bowl, staff, and cannabis. Their service and their honor are only wages earned for their own desires. Tuka says: I will shave these frauds bare and drive them out.

WHAT IT MEANS

Tukaram aims his scorn at a hollow kind of religion that was thriving in his time. The man who calls himself a seeker is really living on the smoking pipe, on intoxicants, while mouthing the high doctrine of non-duality to cover a life enslaved to the senses. The marks of the role, the disciples, the begging bowl, the staff, become a business run for the holder's own appetite and honor. The pattern he attacks is the use of spiritual language and trappings as a livelihood for the ego, and his harsh closing image is meant to strip that disguise off it.

GATHA 1210 *The Nature of God*

Nature of God, the net of illusion

मराठी मूळ

मज पाहातां हें लटिकें सकळ । कोठें मायाजाळ दावीं देवा ॥1॥
कोणाचा कोणासीं न धरे संबंध । आहे शुद्धबुद्ध ठायींचे ठायीं ॥ध्रु.॥
काढा काढा जी मोह बुंथा जाळ । नका लावूं बळें वेड आह्मां ॥2॥
जीव शिव कां ठेवियेलीं नांवें । सत्य तुह्मां ठावें असोनियां ॥3॥
सेवेच्या अभिळासें न धरा चि विचार । आह्मां दारोदार हिंडविलें ॥4॥
आहे तैसें आतां कळलियावरी । परतें सांडा दुरी दुजेपण ॥5॥
तुका ह्मणे काय छायेचा अभिलाष। हंस पावे नाश तारागणीं ॥6॥

ENGLISH TRANSLATION

To me, all this appears false. Where do You show me this net of illusion, O God?

No one truly holds connection with anyone else. All is shuddha-buddh, right where it always was.

Remove this veil, this net of delusion. Do not force this madness upon us.

Why have You set up the names "jiva" and "Shiva" when You know the truth?

Out of longing for Your service, I do not pause to reason. You have led me wandering from door to door.

Now that the truth has become clear, cast aside all duality and separateness far away.

Says Tuka, why cling to shadows? The swan perishes chasing the reflection of stars.

IN PLAIN WORDS

When I look, all of this is false. Where is this net of illusion You show me, O God? No one truly holds any bond with anyone else. Everything is pure and awake, just where it always was. Take away, take away this veil, this net of delusion. Do not force this madness upon us. Why have You set up the names jiva and Shiva, when You yourself know the truth? Out of longing for Your service, I do not stop to reason; You have led me wandering from door to door. Now that the truth is clear, throw away all this duality and separateness, far off. Tuka says: why long for a shadow? The swan dies chasing the reflection of the stars.

WHAT IT MEANS

Tukaram speaks from the side of one who has seen through the world and turns, half in complaint, to ask God why the illusion was ever set up. To him every separate bond looks false and everything is already pure and awake exactly as it stands. The names jiva and Shiva, soul and Lord, he treats as labels God himself laid over a single reality. He admits his own longing made him chase after God from door to door without stopping to think. The closing image is the warning: chasing the appearance of separateness is like the swan that dives at the stars reflected in water and perishes for a shadow.

GATHA 1211 *The Nature of God*

Nature of God, the body is time's toy

मराठी मूळ

पंचभूतांचा गोंधळ । केला एकेठायीं मेळ । लाविला सबळ । अहंकार त्यापाठीं ॥1॥
तेथें काय मी तें माझें । कोण वागवी हें ओझें । देहा केवीं रिझे । हें काळाचें भातुकें ॥ध्रु.॥
जीव न देखे मरण । धरी नवी सांडी जीर्ण । संचित प्रमाण । भोगा शुभा अशुभा ॥2॥
इच्छा वाढवी ते वेल । खुंटावा तो खरा बोल । तुका ह्मणे मोल । झाकलें तें पावेल ॥3॥

ENGLISH TRANSLATION

The five elements have been gathered in tumult, thrown together in one place. Behind them, a powerful ahamkar has been set.

What is "I" or "mine" in all this? Who carries this burden? Why should one delight in a body that is merely time's plaything?

The jiva does not see death. It sheds the worn and takes up the new. Accumulated karma is the measure: whether experience is auspicious or inauspicious.

Desire keeps extending its vine. The true word is what cuts it at the root. Says Tuka, what lies hidden shall be attained.

IN PLAIN WORDS

The five elements were gathered in a tumult and joined together in one place, and behind them a strong sense of I was set. What in this is I or mine? Who carries this burden? Why delight in a body that is only time's plaything? The soul does not see death; it takes a new body and drops the worn-out one. The stored-up karma is the measure of what it must undergo, good or bad. Desire keeps stretching out its vine. The true word is what cuts it at the root. Tuka says: what lies hidden shall be reached.

WHAT IT MEANS

Tukaram looks at the body as a temporary heap and asks who is really there to claim it. The five elements were thrown together and an ego attached behind them, so the I and the mine have no solid owner; the body is only time's toy. The soul, not seeing its own death, simply trades the old body for a new one, and the karma it has stored decides what it will suffer or enjoy. The one thing worth doing is to cut the climbing vine of desire at the root with the true word. When that craving is cut, what was hidden, the real self, is finally reached.

GATHA 1212 *Longing and Separation*

Longing, asking everyone for God

मराठी मूळ

पुसावेंसें हें चि वाटे । जें जें भेटे तयासी ॥1॥
देव कृपा करील मज । काय लाज राखील ॥ध्रु.॥
अवघियांचा विसर जाला। हा राहिला उदेग ॥2॥
तुका ह्मणे चिंता वाटे । कोण भेटे सांगेसें॥3॥

ENGLISH TRANSLATION

I feel the urge to ask everyone I meet: will God show me His grace? Will He guard my honor?

All other concerns have been forgotten; only this restless yearning remains.

Says Tuka, worry fills me. Who is there that I might meet and ask?

IN PLAIN WORDS

I feel I must ask this of everyone I meet: will God show me His grace? Will He guard my honor? I have forgotten every other concern; only this restless yearning is left. Tuka says: worry fills me. Who is there I can meet and ask?

WHAT IT MEANS

Tukaram is in the grip of a single longing and lets it show without dressing it up. The one question he wants to put to everyone he meets is whether God will be gracious to him and keep his honor safe. That ache has crowded out every other concern in his life, leaving only the restlessness of waiting. The poem ends on the loneliness of such longing: he is full of worry and cannot find anyone who can answer the only question that matters to him.

GATHA 1213 *Prayers*

Prayer to be unmade, the burdensome "I"

मराठी मूळ

जाळा तुह्मी माझें जाणतें मीपण । येणें माझा खुण मांडियेला ॥1॥
खादलें पचे तरि च तें हित । ओकलिया थीत पिंड पीडी ॥ध्रु.॥
तरि भलें भोगे जोडिलें तें धन । पडिलिया खानें जीवनासी ॥2॥
तुका ह्मणे मज तारीं गा विठ्ठला । नेणतां चि भला दास तुझा ॥3॥

ENGLISH TRANSLATION

O Lord, burn away this knowing "I" of mine. It has set itself up as my very mark and measure.

What is eaten must be digested; only then is it beneficial. If it is vomited out, the undigested lump torments the body.

It is good to spend the wealth one has earned. Hoarding it becomes a pit that swallows one's very life.

Says Tuka, save me, O Vitthal. Your servant is better off not knowing too much.

IN PLAIN WORDS

Burn away this knowing "I" of mine, O Lord. It has set itself up as my mark and measure. What you eat does you good only when it is digested. Vomited up, the undigested lump torments the body. It is good to spend the wealth you earn. Hoarded, it becomes a pit that swallows your life. Tuka says: save me, O Vitthal. Your servant is better off not knowing too much.

WHAT IT MEANS

Tukaram prays for God to destroy the very thing most people work to build: the self-aware "I" that takes itself as the measure of everything. He gives two homely figures for why this knowing harms him. Food only nourishes once it is digested; left as an undigested lump it sickens you, and so a cleverness you cannot absorb only torments you. Earned wealth is good only when spent; hoarded, it becomes a pit that swallows your life, and so does hoarded self-importance. He ends by asking to be kept simple: he would rather be God's servant who does not know too much than a man undone by his own knowing.

GATHA 1214 *Autobiography*

Gratitude, the lowly one God claimed

मराठी मूळ

याती मतिहीन रूपें लीन दीन । आणीक अवगुण जाणोनियां ॥1॥
केला त्या विठ्ठलें माझा अंगीकार । ऐसा हा विचार जाणोनियां ॥ध्रु.॥
जें कांहीं करितों तें माझे स्वहित । आली हे प्रचित कळों चित्ता ॥2॥
जालें सुख जीवा आनंद अपार । परमानंदें भार घेतला माझा ॥3॥

ENGLISH TRANSLATION

Knowing me to be of humble birth, dull of wit, plain of appearance, and full of every other fault, Vitthal still accepted me as His own.

Whatever I do works for my own good; this recognition has become clear in my chitta.

The jiva is flooded with immeasurable joy, for the Supreme Bliss has taken up my burden.

IN PLAIN WORDS

I am of humble birth, dull of wit, plain to look at, and full of every other fault. Knowing all this, Vitthal still took me as his own. Knowing this, I see it clearly: whatever I do works for my own good. This recognition has become plain in my chitta. My jiva is flooded with measureless joy. The Supreme Bliss has taken up my burden. Tuka says: this is the whole of it.

WHAT IT MEANS

Tukaram looks honestly at himself and finds nothing to recommend him: low birth, a slow mind, plain looks, every fault. The wonder of the abhanga is that none of this disqualified him; Vitthal accepted him exactly as he was. Out of that acceptance comes a settled trust that whatever he does now turns to his own good, because God is

the one steering it. He names the felt result without inflating it: a joy too large to contain, and the relief of a man whose burden has been picked up and carried by the Supreme Bliss itself.

GATHA 1215 *Devotion to Vitthal*

Devotion, trust that lets go of asking

मराठी मूळ

बहु उतावीळ भक्तीचिया काजा । होसी केशीराजा मायबापा ॥1॥
तुझ्या पायीं मज जालासे विश्वास । म्हणोनियां आस मोकलिली ॥ध्रु.॥
ऋषि मुनि सिद्ध साधक अपार । कळला विचार त्यांसी तुझा ॥2॥
नाहीं नास तें सुख दिलें तयांस । जाले जे उदास सर्वभावें ॥3॥
तुका म्हणे सुख न माये मानसीं । धरिले जीवेंसी पाय तुझे ॥4॥

ENGLISH TRANSLATION

You are most eager for the cause of devotion, O Keshiraja, Father and Mother.

I have placed my trust at Your feet, and so I have let go of all expectations.

Sages, mystics, the perfected, and seekers beyond number have understood Your nature.

To those who became wholly detached in every way, You gave imperishable joy.

Says Tuka, the happiness cannot be contained in the manas. I have clasped Your feet with my very jiva.

IN PLAIN WORDS

You are so eager for the work of devotion, O Keshiraja, my Mother and Father. I have placed my trust at your feet, and so I have let go of every expectation. Sages, mystics, the perfected, and seekers beyond counting have understood your nature. To those who grew wholly detached, in every way, you gave joy that does not perish. Tuka says: the happiness will not fit inside my manas. I have clasped your feet with my very jiva.

WHAT IT MEANS

Tukaram addresses Vitthal as the God who is keenest of all to help the devotee, and as both mother and father at once. Because he trusts those feet completely, he can stop asking for anything: the trust replaces the petition. He recalls that countless sages and seekers came to know God's nature, and that the gift God gave them, an imperishable joy, went to those who had let go of everything else. Then he points to his own state: a happiness too large for the mind to hold, born not of clever effort but of clasping God's feet with his whole life.

GATHA 1216 *The Necessity of Experience*

Awe, watching Maya from the shore

मराठी मूळ

माया मोहोजाळीं होतों सांपडलों । परि या विठ्ठला कृपा आली ॥1॥
काढूनि बाहेरि ठेविलों निराळा । कवतुक डोळां दाखविलें ॥ध्रु.॥
नाचे उडे माया करी कवतुक । नासिवंत सुखें साच केलीं ॥2॥
रडे कुंथ्दे दुःखें कुटितील माथा । एकासी रडतां तें ही मरे ॥3॥
तुका ह्मणे मज वाटतें नवल । मी माझे बोल ऐकोनियां ॥4॥

ENGLISH TRANSLATION

I was caught in the net of illusion, but Vitthal's grace descended upon me.

He pulled me out and set me apart, letting me watch the spectacle with my own eyes.

Illusion dances and performs its tricks, making perishable joys seem real.

Some weep and beat their heads in grief. While mourning for one, the mourner also perishes.

Says Tuka, wonder arises in me as I hear my own words.

IN PLAIN WORDS

I was caught in the net of delusion. But Vitthal's grace came to me. He pulled me out and set me apart, and let my own eyes watch the show. Maya dances and leaps and plays her tricks, making perishable joys seem real. Some weep and beat their heads in grief. Mourning for one, the mourner himself dies too. Tuka says: wonder rises in me as I hear my own words.

WHAT IT MEANS

Tukaram describes being snared in the net of delusion and then lifted clear of it by Vitthal's grace, set apart so that he now watches Maya as a spectator rather than a captive. From that vantage he sees the whole performance for what it is: an illusion that dances and dazzles, dressing perishable things up as real and worth grieving. He notes the cruelty of the trick, that a mourner is so bound to what dies that he dies along with it. The last line is the awe of a man surprised by his own clarity, hearing words come out of him that he could not have spoken from inside the net.

GATHA 1217 *Surrender and Acceptance*

Surrender, the burden laid on God

मराठी मूळ

देहभाव आह्मी राहिलों ठेवूनि । निवांत चरणीं विठोबाच्या ॥1॥
आमुच्या हिताचा जाणोनि उपाव । तो चि पुढें देव करीतसे ॥ध्रु.॥
ह्मणउनी नाहीं सुख दुःख मनीं । ऐकिलिया कानीं वचनाचें ॥2॥
जालों मी निःसंग निवांत एकला । भार त्या विठ्ठला घालूनियां ॥3॥
तुका ह्मणे जालों जयाचे अंकित । तो चि माझें हित सर्व जाणे ॥4॥

ENGLISH TRANSLATION

I have set aside the body-sense and rest quietly at the feet of Vithoba.

Knowing what is good for me, God Himself takes care of what lies ahead.

Therefore, neither joy nor sorrow arises in the manas when words reach my ears.

I have become detached, at ease, and alone, having placed my entire burden upon Vitthal.

Says Tuka, He to whom I belong, He alone knows my true welfare.

IN PLAIN WORDS

I have set aside the body-sense and rest quietly at Vithoba's feet. Knowing what is good for me, God himself takes care of what lies ahead. So neither joy nor sorrow rises in my manas when words reach my ears. I have become unattached, at ease, alone, having laid my whole burden on Vitthal. Tuka says: the one I belong to, he alone knows my true good.

WHAT IT MEANS

Tukaram lets go of identifying with the body and settles, quiet, at Vithoba's feet. Once he trusts that God knows his welfare and is managing whatever is to come, the future stops being his to worry over. The practical fruit is evenness: praise or blame, pleasant or harsh words, no longer swing his mind, because he is no longer the one in charge of outcomes. Having handed the entire burden to Vitthal, he can be detached, at peace, and alone, content that the one he belongs to is the only one who truly knows what is good for him.

GATHA 1218 *Faith and Trust*

Faith, the ripe fruit holding its stem

मराठी मूळ

आलें फळ तेव्हां राहिलें पिकोन । जरी तें जतन होय देंठीं ॥1॥
नामें चि सिद्ध नामें चि सिद्ध । व्यभिचारबुद्ध न पवतां ॥ध्रु.॥
चालिला पंथ तो पावईल ठाया । जरि आड तया नये कांहीं ॥2॥
तुका ह्मणे मध्यें पडती आघात । तेणें होय घात हाणी लाभ ॥3॥

ENGLISH TRANSLATION

The fruit, once ripe, has only to hold fast to its stem.

Through the Name alone, all is accomplished, so long as the buddhi does not turn faithless.

The one who walks the path will reach the destination, if nothing obstructs the way.

Says Tuka, the blows that fall in the middle are what determine loss and gain.

IN PLAIN WORDS

The fruit, once ripe, has only to hold fast to its stem. By the Name alone, all is accomplished; by the Name alone, all is accomplished, so long as the buddhi does not turn unfaithful. The one who walks the path will reach the destination, if nothing blocks the way. Tuka says: it is the blows that fall along the road that decide the loss and the gain.

WHAT IT MEANS

Tukaram gives a single steady image for the spiritual life: a ripe fruit need do nothing but keep its hold on the stem until it falls in its own time. In the same way the Name accomplishes everything by itself, and the devotee's only task is not to let the buddhi turn faithless and let go. He says plainly that whoever stays on the road will arrive, provided nothing obstructs him. The warning lands in the last line: the real test is the blows that come midway, for it is how you meet them, not the destination itself, that decides whether you gain or lose.

GATHA 1219 *Renunciation*

Renunciation, the sweetness of solitude

मराठी मूळ

निरोधाचें मज न साहे वचन । बहु होतें मन कासावीस ॥1॥
ह्मणऊनि जीवा न साहे संगति । बैसतां एकांतीं गोड वाटे ॥ध्रु.॥
देहाची भावना वासनेचा संग । नावडे उबग आला यांचा ॥2॥
तुका ह्मणे देव अंतरे ज्यामुळें । आशामोहोजाळें दुःख वाढे ॥3॥

ENGLISH TRANSLATION

I cannot bear words of restraint. My mind grows deeply troubled.

That is why the jiva cannot bear company. Sitting alone feels sweet.

I am weary of the body-identification and the company of desire. They have become repellent to me.

Says Tuka, whatever causes God to recede, whatever multiplies through the net of craving and delusion, that only increases sorrow.

IN PLAIN WORDS

I cannot bear words of restraint. My mind grows deeply troubled by them. So my jiva cannot bear company. Sitting alone feels sweet to me. The body-sense, the company of desire: I no longer want them. I have grown sick of them. Tuka says: whatever causes God to recede, whatever multiplies through the net of craving and delusion, that only increases sorrow.

WHAT IT MEANS

Tukaram describes a turning point where the ordinary pulls of life have become unbearable to him. Talk that hems him in agitates his mind, and company itself has lost its appeal, while solitude has begun to taste sweet. He has grown weary of identifying with the body and of keeping company with his own desires; they now repel rather than attract him. The closing line names the principle behind the recoil: anything that pushes God further away, anything that feeds the net of craving and delusion, can only enlarge sorrow, so he turns from it toward the solitude where God draws near.

GATHA 1220 *Longing and Separation*

Complaint, the unreachable God

मराठी मूळ

तुजशीं संबंध चि खोटा । परता परता रे थोंटा ॥1॥
देवा तुझें काय घ्यावें । आप आपणां ठकावें ॥ध्रु.॥
जेथें मुदल न ये हातां । व्याज मरावें लेखितां ॥2॥
तुका ह्मणे ऐसा । त्रिभुवनीं तुझा ठसा ॥3॥

ENGLISH TRANSLATION

This relationship with You is simply false. Keep retreating, again and again, O Incomplete One.

What is there to receive from You, O God? One only ends up deceiving oneself.

Where the principal itself cannot come to hand, one only exhausts oneself calculating the interest.

Says Tuka, such is Your imprint across all three worlds.

IN PLAIN WORDS

This bond with you is simply false. Keep backing away, again and again, O Incomplete One. What is there to receive from you, O God? You only end up cheating yourself. Where the principal itself never comes to hand, you wear yourself out reckoning the interest. Tuka says: such is your imprint across the three worlds.

WHAT IT MEANS

Tukaram speaks in the voice of a wounded lover and a frustrated creditor at once, calling the whole arrangement with God false because God keeps withdrawing. He pushes the complaint to its edge, even naming God "the Incomplete One," the one who never fully gives himself. His ledger image carries the sting: if you cannot even lay hold of the principal, the original promised presence, then counting up the interest is wasted effort that only exhausts you. The closing line widens the charge from his own case to all three worlds, saying this elusiveness is simply God's mark everywhere. Read against itself, the harshness is a goad: it points at the soul's own grasping, calculating relationship to God, which can never reach a Presence that refuses to be possessed.

GATHA 1221 *Longing and Separation*

Reproach, the debtors at God's door

मराठी मूळ

या चि हाका तुझे द्वारीं । सदा देखों रिणकरी ॥1॥
सदा करिसी खंड दंड । देवा बहु गा तूं लंड ॥ध्रु.॥
सुखें गोविसी भोजना । लपवूनियां आपणां ॥2॥
एकें एक बुझाविसी । तुका ह्मणे ठक होसी ॥3॥

ENGLISH TRANSLATION

At Your door I see only debtors, calling out again and again.

You always impose cuts and penalties. O God, what a thorough scoundrel You are.

You lure with the promise of a feast, all while hiding Yourself away.

You put one off, then the next. Says Tuka, You are a cheat through and through.

IN PLAIN WORDS

At your door I see only debtors, calling out again and again. You are always cutting and fining what is owed. O God, what a thorough rogue you are. You lure people with the promise of a feast, all while hiding yourself away. You put one off, then the next. Tuka says: you are a cheat through and through.

WHAT IT MEANS

Tukaram piles up scolding names for God, picturing Vitthal's door crowded with debtors who keep crying out and never get paid in full. God, he says, behaves like a hard moneylender who docks and penalizes every claim, dangles the promise of a feast, and then keeps himself out of sight. The complaint is a lover's, not an unbeliever's: only someone certain God is real and worth waiting on would protest this loudly at being kept waiting. Aimed inward, it exposes the bargaining mind that comes to God as a creditor expecting payout, and meets instead a God who will not be reduced to a transaction.

GATHA 1222 *Longing and Separation*

Holy stubbornness, refusing every payoff

मराठी मूळ

आह्मी जाणों तुझा भाव । दृढ धरियेले पाव ॥1॥
फांकुं नेदूं चुकावितां । नेघों थोडें बहु देतां ॥ध्रु.॥
बहुता दिसाचें लिगाड । आलें होत होत जड ॥2॥
तुका ह्मणे आतां । नेघें सर्वस्व ही देतां ॥3॥

ENGLISH TRANSLATION

We know Your nature. We have seized Your feet firmly.

We will not be shaken loose when You try to slip away; we will not accept the little, even when You offer much.

This entanglement has gone on for many days and grown heavy.

Says Tuka, now I will not accept even all that You have to give.

IN PLAIN WORDS

We know your nature. We have seized your feet and hold them firm. We will not be shaken loose when you try to slip away. We will not take the little, even when you offer much. This entanglement has dragged on for many days and grown heavy. Tuka says: now I will not accept even everything you have to give.

WHAT IT MEANS

Tukaram and his companions have caught on to God's evasive ways and decided to outlast them, gripping his feet and refusing to be shaken off no matter how he tries to slip free. They will not be bought off with small consolations, even generous ones, because those are not what they came for. The long entanglement has become heavy, and so the demand sharpens to its extreme: he wants neither little nor much, not even all that God could give. What he is holding out for is God himself, the giver and not the gifts, and nothing less than that will release his grip.

GATHA 1223 *Longing and Separation*

Reckoning, the debt God must settle

मराठी मूळ

रिण वैर हत्या । हें तों न सुटे नेंदितां ॥1॥
हें कां नेणां पांडुरंगा । तुह्मी सांगतसां जगा ॥ध्रु.॥
माझा संबंध तो किती। चुकवा लोकाची फजिती ॥2॥
तुका ह्मणे या चि साठीं । मज न घेतां नये तुटी ॥3॥

ENGLISH TRANSLATION

Debt, enmity, and bloodshed: these do not end without being discharged.

You know this well, O Panduranga; You Yourself teach it to the world.

My claim upon You is clear enough. Clear it and spare me the shame before the world.

Says Tuka, this is precisely why there can be no severance without Your taking me in.

IN PLAIN WORDS

Debt, enmity, bloodshed: these do not end until they are discharged. Do you not know this, O Panduranga? You yourself teach it to the world. How large is my claim on you? Settle it, and spare me the shame before the world. Tuka says: this is the very reason there can be no parting until you take me in.

WHAT IT MEANS

Tukaram presses a legal and moral argument onto God: certain debts, like enmity and bloodshed, cannot simply be waved away; they must be settled before they release you. He reminds Panduranga that this is God's own teaching to the world, so God cannot pretend not to know it. He casts his bond with God as just such an outstanding account and asks God to clear it and spare him public disgrace. The conclusion turns the logic into a claim on grace: because the debt is real and unsettled, God is not free to part from him until God has taken him fully in. The harshness points at the devotee's own insistence that God honor the relationship he has staked his life on.

GATHA 1224 *Longing and Separation*

Aggrieved love, the honor never sought

मराठी मूळ

नाहीं मागितला । तुह्मां मान म्यां विठ्ठला ॥1॥
जे हे करविली फजिती । माझी एवढी जना हातीं ॥ध्रु.॥
नाहीं केला पोट । पुढें घालूनि बोभाट ॥2॥
तुका ह्मणे धरूनि हात । नाहीं नेले दिवानांत ॥3॥

ENGLISH TRANSLATION

I never asked You for any honor, O Vitthal.

Yet what humiliation You have brought upon me, placing me in the hands of the people.

I never made a public uproar, throwing myself before You with my complaints.

Says Tuka, I never took You by the hand and hauled You into court.

IN PLAIN WORDS

I never asked you for any honor, O Vitthal. Yet look at the humiliation you have brought on me, handing me over into the hands of the people. I never made a public uproar, throwing myself before you with my complaints. Tuka says: I never took you by the hand and dragged you into court.

WHAT IT MEANS

Tukaram protests that whatever exposure and shame he now suffers, he never went looking for it. He asked God for no honor and no status, yet finds himself delivered into the hands of the crowd, made a public spectacle. He insists he behaved with restraint throughout: he did not throw a loud scene before God, did not seize God by the hand and haul him before a court to force a judgment. The grievance is the wounded protest of a devotee who feels mishandled by the very God he trusted, and it quietly turns the listener toward examining how much of our own exposure we blame on God while claiming clean hands ourselves.

GATHA 1225 *The Nature of God*

The mirror God, you see your own dealing

मराठी मूळ

तूं पांढरा स्पटिक मणी । करिसी आणिकां त्याहुनि ॥1॥
ह्मणोनि तुझ्या दारा । न येत ठकती दातारा ॥ध्रु.॥
तुझी ठावी नांदनूक । अवघा बुडविला लोक ॥2॥
तुका ह्मणे ज्याचें घेसी । त्यास हें चि दाखविसी ॥3॥

ENGLISH TRANSLATION

You are a white crystal, and You make others even more so than Yourself.

That is why those who do not come to Your door are the ones who are cheated, O Generous One.

Your way of dwelling is well known: You have submerged the entire world.

Says Tuka, whoever You take something from, You show them exactly this.

IN PLAIN WORDS

You are a white crystal. You make others into your own color. So those who never come to your door are the ones who get cheated, generous Lord. Your way of living is well known: you have drowned the whole world. Tuka says: whatever you take from a person, that is exactly what you show them back.

WHAT IT MEANS

Tukaram is teasing out a hard truth about how God deals with us. He calls God a clear crystal that takes on and returns whatever color is placed against it: God gives back to each person what that person brings. So the loss falls on those who never approach God's door at all, because they never offer anything to be returned. The line about drowning the whole world points at how this same law sweeps everyone along. The closing turn is the key: God shows you your own dealing, mirrors your own measure back to you, so the quality of what you receive is set by the quality of what you give.

GATHA 1226 *Longing and Separation*

Bold prayer, indignant at others' pain

मराठी मूळ

बोलतों निकुरें । नव्हेत सलगीचीं उत्तरें ॥1॥
माझे संतापलें मन । परपीडा ऐकोन ॥ध्रु.॥
अंगावरि आलें । तोंवरि जाईल सोसिलें ॥2॥
तुज भक्तांची आण देवा । जरि तुका येथें ठेवा ॥3॥

ENGLISH TRANSLATION

I speak with bluntness. These are not the easy words of familiarity.

My mind is enraged at hearing of the suffering of others.

Whatever has fallen upon me, I have endured until now.

Says Tuka, I swear by Your devotees, O God: if You mean to keep Tuka here, then You must act.

IN PLAIN WORDS

I am speaking bluntly. These are not the soft words of friendship. My mind is on fire when I hear of the suffering of others. Whatever has come upon me, I have borne it until now. Tuka says: I swear to you by your devotees, God: if you mean to keep Tuka here, then act.

WHAT IT MEANS

Tukaram drops the easy tone of a familiar friend and speaks to God without softening. What enrages him is not his own pain, which he has endured in silence, but the suffering of other people. He makes that the ground of a demand: he will not stay quiet and polite while others are crushed. The oath sworn by God's own devotees is his most binding form of pleading, and the stakes are plain: if God wants Tuka to keep living and serving here, then God must intervene and end the suffering he cannot bear to watch.

GATHA 1227 *Devotion to Vitthal*

Devotion, the small God we set before us

मराठी मूळ

बुद्धीचा जनिता लक्ष्मीचा पति । आठवितां चित्तीं काय नव्हे ॥1॥
आणिकां उपायां कोण वांटी मन । सुखाचें निधान पांडुरंग ॥ध्रु.॥
गीत गावों नाचों छंदें वावों टाळी । वैष्णवांचे मेळीं सुखरूप ॥2॥
अनंत ब्रह्मांडें एके रोमावळी । आह्मी केला भोळीं भावें उभा ॥3॥
लडिका हा केला संवसारसिंधु ॥ मोक्ष खरा बंधु नाहीं पुढें ॥4॥
तुका ह्मणे ज्याच्या नामाचे अंकित । राहिलों निंश्चत त्याच्या बळें ॥5॥

ENGLISH TRANSLATION

He is the source of buddhi and the lord of Lakshmi. What is impossible when He is recalled in the chitta?

Why would the mind scatter itself after other remedies? Panduranga is the treasure of all happiness.

Let us sing, let us dance, let us clap our hands in rhythm, blissful in form, in the company of the Vaishnavas.

Infinite universes rest in a single hair on His body. We, with artless devotion, have made Him stand before us.

This ocean of worldly existence has been made into a mere toy. Moksha is the true companion; there is none other beyond.

Says Tuka, I am marked by the Name of that One. I remain undisturbed by His strength.

IN PLAIN WORDS

He is the source of wisdom and the husband of Lakshmi. When he is held in the heart, what cannot be done? Why scatter the mind after other remedies? Panduranga is the treasure of all joy. Let us sing, let us dance, let us clap in rhythm, full of bliss in the company of the Vaishnavas. Countless universes rest in a single hair of his body, yet with simple love we made him stand before us. This ocean of worldly life has been turned into a plaything. Liberation is the true kinsman; there is nothing beyond it. Tuka says: I am marked by his Name. By his strength I rest with nothing to fear.

WHAT IT MEANS

Tukaram sets the immensity of God beside the intimacy of devotion and lets the two press against each other. The same one who is the source of all intelligence and consort of Lakshmi, in whom infinite universes hang from a single hair, is the one whom artless devotees have coaxed into standing on the brick at Pandhari. That is the marvel he points at: the simple love of the Vaishnavas brings the boundless God down to a form you can sing and dance before. Once he is held in the heart, the whole frightening ocean of worldly life shrinks to a toy. The closing claim names where Tukaram stands: he belongs to the Name, and on that strength alone he rests without fear.

GATHA 1228 *The Nature of God*

God as mother, no need to plan

मराठी मूळ

न लगे मायेसी बाळें निरवावें । आपुल्या स्वभावें ओढे त्यासी ॥1॥
मज कां लागला करणें विचार । ज्याचा जार भार त्याचे मायां ॥ध्रु.॥
गोड धड त्यासी ठेवी न मगतां । समाधान खातां नेदी मना ॥2॥
खेळतां गुंतलें उमगूनी आणी । बैसोनियां स्तनीं लावी बळें ॥3॥
त्याच्या दुःखेंपणें आपण खापरीं । लाही तळीं वरी होय जैसी ॥4॥
तुका ह्मणे देह विसरे आपुला । आघात तो त्याला लागों नेदी ॥5॥

ENGLISH TRANSLATION

A mother need not send her child an invitation; the child is drawn to her by its own nature.

Why then should I make any plans? Whoever is God's own, God as Mother bears that one's every burden.

She keeps the good and nourishing food ready for the child without being asked, and does not let the child's mind be unsettled while eating.

When the child wanders off in play, she notices and brings it back, sits it down, and presses it to her breast by force.

When the child is in pain, she herself suffers; she turns and leaps like grain popping in the fire.

Says Tuka, she forgets her own body and does not let any harm touch the child.

IN PLAIN WORDS

A mother does not need to be invited by her child. By her own nature she is drawn to it. So why should I make plans? Whoever is God's own, God as mother carries their whole burden. She keeps the good, sweet food ready without being asked, and does not let the child's mind be troubled while it eats. When the child wanders off in play, she notices, brings it back, sits it down, and presses it to her breast by force. When the child is in pain, she suffers too; she leaps and turns like grain popping in the fire. Tuka says: she forgets her own body, and lets no harm touch the child.

WHAT IT MEANS

Tukaram answers the anxious habit of planning our own rescue by changing the picture: God is not a master to be petitioned but a mother who comes by her own nature. A child does not arrange for its mother's care; she is already drawn to it, already feeding it, already chasing it down when it strays. So the devotee's striving and scheming is beside the point, because God carries the whole burden of the one who belongs to God. The image of the mother leaping like grain bursting in the fire when her child hurts is the heart of it: God's love is not cool and managerial but anguished, self-forgetting, fiercely protective. The teaching is to stop calculating and rest in that care.

GATHA 1229 *Social Criticism*

Social criticism, the Brahmin who scorns the Name

मराठी मूळ

ब्राह्मण तो नव्हे ऐसी ज्यासी बुद्धि । पाहा श्रुतीमधीं विचारुनि ॥1॥
जयासी नावडे हरिनामकीर्तन । आणीक नृत्य न वैष्णवांचें ॥ध्रु.॥
सत्य त्याचे वेळे घडला व्यभिचार । मातेसी वेव्हार अंत्यजाचा ॥2॥
तुका ह्मणे येथें मानी आनसारिखें । तात्काळ तो मुखें कुष्ट होय ॥3॥

ENGLISH TRANSLATION

He is no true Brahmin who holds such notions. Look into the scriptures and consider carefully.

One who does not love the kirtan of Hari's name, and does not love the dancing of the Vaishnavas:

at the very moment of his conception, his mother committed adultery with one cast out by society.

Says Tuka, whoever thinks otherwise about what is said here, let leprosy appear on his face at once.

IN PLAIN WORDS

He is no true Brahmin who holds such notions. Look into the scriptures and think it through. One who does not love the kirtan of Hari's name, who does not love the dancing of the Vaishnavas: at the very moment he was conceived, his mother lay with an outcast. Tuka says: whoever thinks otherwise about what is said here, let leprosy break out on his face at once.

WHAT IT MEANS

Tukaram takes the proudest claim of birth, Brahmin status, and stakes it entirely on love of God rather than on lineage. The pattern he attacks is the man who wears the rank yet feels no love for Hari's kirtan and no joy in the dancing of devotees. Against him Tukaram hurls the most violent insult available in his world, denying the man's very pedigree, and tops it with a curse on anyone who would soften the claim. The intensity is deliberate provocation: he is shattering the assumption that the sacred thread makes a man holy. What makes a Brahmin, he insists, is not blood but a heart that loves the Name.

GATHA 1230 *Social Criticism*

True caste is devotion, not birth

मराठी मूळ

ब्राह्मण तो याती अंतेज असतां । मानावा तत्वता निश्चयेसी ॥1॥
रामकृष्णें नाम उच्चारी सरळें । आठवी सांवळें रूप मनीं ॥ध्रु.॥
शांति क्षमा दया अलंकार अंगीं । अभंग प्रसंगीं धैर्यवंत ॥2॥
तुका ह्मणे गेल्या शडऊर्मी अंगें । सांडुनियां मग ब्रह्मं चि तो ॥3॥

ENGLISH TRANSLATION

Even if one is born into a family the world despises, he should be considered a true Brahmin in spirit and in truth.

If he sincerely chants the names Rama and Krishna and holds that beautiful dark form in his mind,

if peace, forgiveness, and compassion adorn his being, if he is unshakable and courageous in every situation,

Says Tuka, once the six waves of bodily existence are cast aside and conquered, such a one is Brahman itself.

IN PLAIN WORDS

Even a man born into a family the world despises should be held a true Brahmin, truly and for certain, if he chants the names Rama and Krishna with a clean heart and keeps that dark, beautiful form in his mind. If peace, forgiveness, and compassion adorn him, if he stays unbroken and brave in every situation, Tuka says: once the six waves of bodily life are thrown off and conquered, he is Brahman itself.

WHAT IT MEANS

This is the bright half of Tukaram's teaching on caste, the mirror of his attack on the false Brahmin. He says plainly that birth into a despised family is no bar at all: the lowest-born devotee who loves Rama and Krishna with a sincere heart is to be honored as a true Brahmin. The marks he names are inward, peace, forgiveness,

compassion, steadfast courage, not ritual or descent. And he carries it to its limit: when such a one masters the six surges of bodily existence, he is not merely worthy but is Brahman itself. Devotion and conquered passion, not the accident of birth, decide who is holy.

GATHA 1231 *Social Criticism*

Social criticism, the false guru

मराठी मूळ

एक करिती गुरु गुरु । भोंवता भारु शिष्यांचा ॥1॥
पुंस नाहीं पाय चारी । मनुष्य परी कुतरीं तीं ॥ध्रु.॥
परस्त्री मद्यपान। पेंडखान माजविलें ॥2॥
तुका ह्मणे निर्भर चित्तीं । अधोगती जावया ॥3॥

ENGLISH TRANSLATION

Some go about proclaiming themselves guru upon guru, with a crowd of disciples surrounding them.

They walk on two feet like men, yet they are dogs.

They have nurtured adultery, drunkenness, and gluttony.

Says Tuka, they proceed toward the lower realms with chitta utterly carefree.

IN PLAIN WORDS

Some keep proclaiming themselves guru, guru, with a crowd of disciples around them. They have no tails, they walk on two feet; they look like men, but they are dogs. They have nursed adultery, drinking, and gluttony. Tuka says: their minds are perfectly at ease as they head for the lower realms.

WHAT IT MEANS

Tukaram aims this at the pattern of the self-appointed teacher who collects followers while feeding his own appetites. The sting of the image, men who are really dogs, is that the title and the crowd are mistaken for holiness when the inner life is given over to lust, drink, and greed. The most damning stroke is the last: such teachers feel no unease at all, their conscience untroubled even as they sink. The warning is for anyone tempted to measure a guide by the size of his following rather than by how he lives, and to examine whether one's own untroubled ease might itself be a sign of a downward road.

GATHA 1232 *The Moral Ideal*

Moral teaching, sin lives close at hand

मराठी मूळ

एका पुरुषा दोघी नारी । पाप वसे त्याचे घरीं ॥1॥
पाप न लगे धुंडावें । लागेल तेणें तेथें जावें ॥ध्रु.॥
कांहीं दुसरा विचार । न लगे करावा चि फार ॥2॥
असत्य जे वाणी । तेथें पापाची च खाणी ॥3॥
सत्य बोले मुखें । तेथें उचंबळती सुखें ॥4॥
तुका ह्मणे दोन्ही । जवळी च लाभहानी ॥5॥

ENGLISH TRANSLATION

Where a man has two wives, sin dwells in that house.

One need not search for sin; wherever sin resides, one must go there to meet it.

No further deliberation is needed on this.

A tongue that speaks falsehood is itself a mine of sin.

But where truth is spoken from the mouth, happiness overflows.

Says Tuka, both profit and loss are always near at hand.

IN PLAIN WORDS

Where a man keeps two wives, sin lives in that house. You need not go hunting for sin; where it lives, go there and you will meet it. There is nothing more to work out about this. A tongue that speaks falsehood is itself a mine of sin. But where the mouth speaks truth, joy overflows. Tuka says: both gain and loss are always near at hand.

WHAT IT MEANS

Tukaram makes moral cause and effect concrete and close, not abstract or far off. He names a divided household and a lying tongue as places where harm simply dwells, so that one need not search for trouble; go where the wrong is and you will find its consequence. Set against the lying mouth is the truthful one, from which happiness overflows of its own accord. The closing line is the frame: profit and loss are not distant rewards and punishments but stand right beside every word and choice. How you live this moment is already the gain or the loss you are storing up.

GATHA 1233 *Devotion to Vitthal*

The Name burns karma away

मराठी मूळ

जळातें संचित । ऐसी आहे धर्म नीत ॥1॥
माझ्या विठोबाचे पाय । वेळोवेळां मनीं ध्याय ॥ध्रु.॥
नेदी कर्म घडों । कोठें आडराणें पडों ॥2॥
तुका ह्मणे मळ । राहों नेदी ताप जाळ ॥3॥

ENGLISH TRANSLATION

Accumulated karma is burned away: such is the way of dharma.

Meditate upon the feet of my Vithoba again and again, in the mind.

He does not let wrongful action arise, nor let one fall into any wilderness of obstruction.

Says Tuka, He will not allow impurity to remain. He burns away the blaze of affliction.

IN PLAIN WORDS

Stored-up karma is burned away: this is the law of dharma. Meditate on the feet of my Vithoba again and again in your mind. He does not let wrong action arise, nor let you fall into any wilderness of confusion. Tuka says: he will not let the stain remain; he burns away the blaze of affliction.

WHAT IT MEANS

Tukaram offers a single practice as the whole of dharma: hold the feet of Vithoba in the mind, again and again. He promises that this remembrance works on three fronts at once. It burns away the karma already accumulated; it keeps fresh wrongdoing from arising and keeps you from straying into confusion; and it does not let the stain of impurity settle or the fire of suffering keep burning. The claim is that constant remembrance of God is not one duty among many but the thing that cleans the past, guards the present, and quenches affliction altogether.

GATHA 1234 *The Moral Ideal*

Social criticism, the loose tongue among saints

मराठी मूळ

संतापाशीं बहु असावें मर्यादा । फलकटाचा धंदा उर फोडी ॥1॥
वासर तो भुंके गाढवाचेपरी । उडे पाठीवरि दंड तेणें ॥ध्रु.॥
समय नेणें तें वेडें चाहाटळ । अवगुणाचा ओंगळ मान पावे ॥2॥
तुका ह्मणे काय वांयां चाळवणी । पिटपिटघाणी हागवणेची ॥3॥

ENGLISH TRANSLATION

One should observe great restraint in the company of saints. The business of idle chatter only bursts one's own chest.

That one barks like a donkey, and for that it receives blows upon its back.

One who does not know the proper time or place is a prattling wanderer who earns only the foul dishonor that vice brings.

Says Tuka, why this useless babbling? It is nothing but the clacking stench of shit.

IN PLAIN WORDS

In the company of saints you must keep great restraint. The trade of idle chatter only splits your own chest open. Such a one barks like a donkey, and for that, blows land on his back. The one who does not know the right time or place is a babbling fool who earns only the foul shame that vice brings. Tuka says: what is the use of this empty prattle? It is nothing but the clattering stench of diarrhea.

WHAT IT MEANS

Tukaram is blunt about the discipline of speech in holy company. The pattern he attacks is the person who cannot hold his tongue, who chatters and shows off and times his words badly in a gathering meant for restraint. He piles on coarse images, braying like a donkey, earning blows, the clatter and stench of loose bowels, to make idle talk feel as ugly as it is. The point is self-examination, not contempt for any one person: empty babble gains nothing but disgrace, and even one's own chest is wounded by it. In the presence of the holy, silence and measured speech are themselves a practice.

GATHA 1235 *The Saints*

Saints, seek only their company

मराठी मूळ

घेसी तरी घेई संताची भेटी । आणीक ते गोष्टी नको मना ॥1॥
सर्वभावें त्यांचें देव भांडवल । आणीक ते बोल न बोलती ॥ध्रु.॥
करिसील तो करीं संतांचा सांगत । आणीक ते मात नको मना ॥2॥
बैससी तरी बैस संतां च मधीं । आणीक ते बुद्धि नको मना ॥3॥
जासी तरि जाई संतांचिया गांवां । होईल विसावा तेथें मना ॥4॥
तुका ह्मणे संत सुखाचे सागर । मना निरंतर धणी घेई ॥5॥

ENGLISH TRANSLATION

If you would seek anything, seek the company of saints. Let no other thought enter your mind.

God is their only treasure; they speak of nothing else.

If you would keep company, keep it only with saints. Let no other counsel enter your mind.

If you would sit, sit only among saints. Let no other buddhi enter your mind.

If you would go anywhere, go to the village of saints. There alone will your mind find rest.

Says Tuka, the saints are the ocean of joy. O mind, drink your fill of them without ceasing.

IN PLAIN WORDS

If you would take anything, take the company of the saints. Let no other thought into your mind. With their whole being God is their wealth; they speak of nothing else. Whatever you do, keep the company of saints. Let no other talk into your mind. If you would sit, sit only among the saints. Let no other thinking into your mind. If you would go anywhere, go to the village of the saints. There your mind will find rest. Tuka says: the saints are oceans of joy. O mind, drink your fill of them without end.

WHAT IT MEANS

Tukaram turns every ordinary choice, what to seek, whom to keep company with, where to sit, where to go, into a single instruction: choose the saints. The refrain that no other thought should enter the mind makes it a discipline of attention, not just good advice. He gives the reason in passing: the saints' whole treasure is God, and they speak of nothing else, so to be near them is to be steeped in God. The promise at the end is rest and joy without limit, the mind drinking endlessly from an ocean. The path he describes is not a private effort but a matter of company: become what you stay near.

GATHA 1236 *The Saints*

Saints, a beggar in their village

मराठी मूळ

संतांचिये गांवीं प्रेमाचा सुकाळ । नाहीं तळमळ दुःखलेश ॥1॥
तेथें मी राहीन होऊनि याचक । घालितील भीक ते चि मज ॥ध्रु.॥
संतांचिये गांवीं वरो भांडवल । अवघा विठ्ठल धन वित्त ॥2॥
संतांचे भोजन अमृताचे पान । करिती कीर्तन सर्वकाळ ॥3॥
संतांचा उदीम उपदेशाची पेठ । प्रेमसुख साटीं घेती देती ॥4॥
तुका ह्मणे तेथें आणिक नाहीं परी । ह्मणोनि भिकारी जालों त्यांचा ॥5॥

ENGLISH TRANSLATION

In the village of the saints, love is in abundance. There is no trace of sorrow or suffering.

I shall dwell there as a beggar; whatever alms they give, I shall accept.

In the village of the saints, the chief treasure is Vitthal Himself, their only wealth and property.

The saints' food is the drink of nectar. They sing kirtan at all hours.

The saints' trade is the market of instruction. They buy and sell the joy of love.

Says Tuka, there is nothing else there. That is why I have become their beggar.

IN PLAIN WORDS

In the village of the saints, love is in plenty. There is no anguish, not a trace of sorrow. There I will live as a beggar; whatever alms they give, that is enough for me. In the village of the saints the chief wealth is Vitthal himself, their only riches. The saints' food is the drinking of nectar; they sing kirtan at every hour. The saints' trade is the marketplace of teaching; they buy and sell the joy of love. Tuka says: there is nothing else there, and so I have become their beggar.

WHAT IT MEANS

Tukaram pictures the company of saints as a whole village with its own economy, and asks for the lowest place in it. Its abundance is love, and it holds no sorrow at all; its single wealth is Vitthal himself, so there is nothing else to possess. He chooses to enter not as a peer but as a beggar, content with whatever alms of grace the saints hand down. The images of nectar-food, ceaseless kirtan, and a market where the only goods traded are teaching and the joy of love describe a life wholly given over to God. Because that village deals in nothing but God, Tukaram wants nothing but to live there on its charity.

GATHA 1237 *The Saints*

Praise of the saints, God serves them

मराठी मूळ

संतांचें सुख जालें या देवा । ह्मणऊनि सेवा करी त्यांची ॥1॥
तेथें माझा काय कोण तो विचार । वर्णावया पार महिमा त्यांचा ॥ध्रु.॥
निर्गुण आकार जाला गुणवंत । घाली दंडवत पूजोनियां ॥2॥
तीर्थॉ त्यांची इच्छा करिती नित्यकाळ । व्हावया निर्मळ आपणांसी ॥3॥
अष्टमा सिद्धींचा कोण आला पाड । वागों नेदी आड कोणी तया ॥4॥
तुका ह्मणे ते बिळया शिरोमणी । राहिलों चरणीं निकटवासें ॥5॥

ENGLISH TRANSLATION

God Himself is delighted by the saints. That is why He serves them.

Who am I, and what is my capacity to describe their glory?

The formless One took form and became the quality-bearing One. He prostrates before them and worships them.

The holy places long to visit them at all hours, in order to purify themselves.

What does the prestige of the eight supernatural powers matter? None of them can stand in the saints' way.

Says Tuka, they are the crown jewels of all the powerful. I have remained at their feet in intimate nearness.

IN PLAIN WORDS

The saints have become God's own happiness. That is why he serves them. Who am I to weigh it? What capacity have I to tell the limit of their glory? The formless One took on form and quality; he bows down full length before them and worships them. The holy places long, at every hour, to visit the saints, so that they themselves may be made clean. What weight do the eight powers carry next to them? None of those powers can stand in their way. Tuka says: they are the crown jewels of all who are strong. I have stayed at their feet, living close.

WHAT IT MEANS

Tukaram lifts the saints above everything else by pointing at who waits on them: God himself. The formless takes form and prostrates before them, and the holy tirthas come to them to be purified, so the saints are the source rather than the receivers of holiness. Even the eight siddhis, the supernatural powers most seekers crave, cannot block or overshadow them. Against that height Tukaram refuses to rank himself; he only claims the one thing he wants, to live pressed close to their feet. The poem makes nearness to the saints, not power or status, the true treasure.

GATHA 1238 *Surrender and Acceptance*

Surrender, praise and insult touch nothing

मराठी मूळ

जो मानी तो देईल काई । न मनी तो नेईल काई ॥1॥
आह्मां विठ्ठल सर्वभूतीं । राहो चित्तीं भलतैसा ॥ध्रु.॥
आध्येन तें जना काई । जल्पें वांयांविण ठायीं ॥2॥
वंदी निंदी तुज तो गा। तुका ह्मणे पांडुरंगा ॥3॥

ENGLISH TRANSLATION

The one who honors You gives You nothing lasting. The one who insults You takes nothing real away.

For us, Vitthal dwells in all beings. Let Him remain in the chitta, however He will.

What can idle prattle do to anyone? Words spoken in vain settle nowhere.

Says Tuka, whether they praise or revile You, O Panduranga, it is You they touch.

IN PLAIN WORDS

The one who honors you gives you nothing that lasts. The one who insults you takes nothing real away. For us, Vitthal lives in every being. Let him stay in the heart however he wishes. What can idle chatter do to anyone? Words spoken for nothing settle nowhere. Tuka says: whether they praise you or revile you, O Panduranga, it is you they touch.

WHAT IT MEANS

Tukaram is steadying himself against the noise of human opinion. Praise adds nothing to God and insult subtracts nothing, so neither should rule a devotee's heart. Because Vitthal dwells in all beings, every word, kind or cruel, lands on God and not on a separate self. The point is not to silence others but to stop staking your peace on their

verdict; empty talk has no place to settle when the heart is fixed on Panduranga. Surrender here means letting God remain in the chitta on his own terms, untouched by reputation.

GATHA 1239 *Longing and Separation*

Longing, asking to see and embrace the feet

मराठी मूळ

भावबळें कैसा जालासी लाहान । मागें संतीं ध्यान वर्णिनयेलें ॥1॥
तें मज उचित करूनियां देवा । दाखवीं केशवा मायबापा ॥ध्रु.॥
पाहोनियां डोळां बोलेन मी गोष्टी । आळंगुनि मिठी देइन पांयीं ॥2॥
चरणीं दृष्ट उभा राहेन समोर । जोडोनियां कर पुढें दोन्ही ॥3॥
तुका ह्मणे उत्कंठित वासना । पुरवीं नारायणा आर्त माझें ॥4॥

ENGLISH TRANSLATION

By the power of devotion, You became small. The saints of old have described Your meditation.

Show me that vision now, O Keshava, Father and Mother, in a form befitting me.

Let me see You with my own eyes and speak to You. Let me embrace Your feet and cling to them.

Let me stand before You with my gaze fixed upon Your feet and my two hands folded.

Says Tuka, my longing is desperate. Fulfill this yearning, O Narayana.

IN PLAIN WORDS

By the strength of devotion you became small. The saints of long ago described how you meditate. Make that fitting for me now, O God; show it to me, Keshava, my mother and father. Let me see you with my eyes and speak to you. Let me embrace your feet and cling to them. Let me stand before you, my gaze on your feet, my two hands folded in front. Tuka says: my longing is desperate. Fulfill this ache of mine, O Narayana.

WHAT IT MEANS

Tukaram is asking for the personal, embodied vision that bhakti makes possible. He recalls that devotion drew the vast God down into a small, approachable form, the form the old saints contemplated, and he begs for that same nearness shaped to his own capacity. His requests are concrete and bodily: to see, to speak, to embrace the feet, to stand with folded hands before God. This is not an abstract realization he wants but a face-to-face meeting. He closes by naming the intensity plainly, calling his longing desperate and laying the whole ache before Narayana to satisfy.

GATHA 1240 *Longing and Separation*

Longing, the servant calls in the debt

मराठी मूळ

कृपाळु ह्मणोनि बोलती पुराणें । निर्धार वचनें यांचीं मज ॥1॥
आणीक उपाय नेणें मी कांहीं । तुझें वर्म ठायीं पडे तैसें ॥ध्रु.॥
नये धड कांहीं बोलतां वचन । रिघालों शरण सर्वभावें ॥2॥
कृपा करिसी तरि थोडें तुज काम । माझा तरि श्रम बहु हरे ॥3॥
तुका ह्मणे मज दाखवीं श्रीमुख । हरेल या भूक डोळयांची ॥4॥
आणीक दुसरें नये माझ्या मना । राहिली वासना तुझ्या पायीं ॥ध्रु.॥
माझिये वारचें कांहीं जडभारी । तुजविण वारी कोण एक ॥3॥
तुझे आह्मी दास आमुचा तूं ऋणी । चालत दूरुनी आलें मागें ॥3॥
तुका ह्मणे आतां घेतलें धरणें । हिशोबाकारणें भेटी देई ॥4॥

ENGLISH TRANSLATION

The Puranas say You are merciful. Their words are my certainty.

I know no other strategy. I simply fall where Your secret lies.

I cannot even speak a coherent sentence. I have taken refuge with all my being.

If You are gracious, it is a small matter for You, yet it removes my great burden of suffering.

Says Tuka, show me Your blessed face. The hunger of my eyes will be stilled.

My mind desires nothing other than You. My longing rests only at Your feet.

Whatever is heavy and burdensome upon me, who but You can relieve it?

We are Your servants, and You are our debtor. This claim has been running for a long time.

Says Tuka, I have sat down in protest now. Grant me an audience, that the account may be settled.

IN PLAIN WORDS

The Puranas say you are merciful; their words are my one certainty. I know no other strategy. I just fall where your secret lies. I cannot even speak a whole sentence straight. I have taken refuge with all my being. If you are kind, it is a small thing for you, yet it lifts my heavy burden of suffering. Tuka says: show me your blessed face, and the hunger of my eyes will be stilled. My mind wants nothing else. My longing rests only at your feet. Whatever lies heavy and crushing on me, who but you can lift it? We are your servants and you are our debtor; this claim has been running a long time from far back. Tuka says: now I have sat down in protest. Give me an audience, so the account can be settled.

WHAT IT MEANS

Tukaram leans his whole case on one fact the scriptures repeat, that God is merciful, since he has no method or eloquence of his own. He admits he cannot argue or perform; he can only fall at the spot where God's mercy hides and take refuge completely. Then he presses a bold claim: a servant has served, so the master has become a

debtor, and the debt is overdue. He stages a dharna, the old practice of sitting down at someone's door and refusing to leave until justice is given, and demands a face-to-face meeting to settle the books. The harshness is aimed at God in intimacy, not irreverence; longing has grown into a claim of right that only the sight of God's face can answer.

GATHA 1241 *Longing and Separation*

Longing, waiting for the word of acceptance

मराठी मूळ

1242. कई मात माझे ऐकती कान । बोलतां वचन संतां मुखीं ॥1॥
केला पांडूरंगें तुझा अंगीकार । मग होइल धीर माझ्या जीवा ॥ध्रु.॥
ह्मणऊनि मुख अवलोकितों पाय । हे चि मज आहे थोरी आशा ॥2॥
माझिया मनाचा हा चि विश्वास । न करीं सायास साधनांचे ॥3॥
तुका ह्मणे मज होईल भरवसा । तरलों मी ऐसा साच भाव ॥4॥

ENGLISH TRANSLATION

When will my ears hear the saints speak the word: that Panduranga has accepted me?

Only then will my jiva find courage.

Therefore I keep my gaze upon Your feet, waiting for that word. This alone is my great hope.

This one trust holds my mind. I seek no other practice.

Says Tuka, when I receive that assurance, I will know in truth that I have crossed over.

IN PLAIN WORDS

When will my ears hear the news, the word spoken from the saints' mouths: that Panduranga has taken you for his own? Only then will my life find courage. So I keep looking toward your face and your feet. This alone is my great hope. This one trust holds my mind. I attempt no other practice. Tuka says: when that assurance comes to me, I will know in truth, this is real, that I have crossed over.

WHAT IT MEANS

Tukaram is waiting for a single confirmation: word from the saints that God has accepted him. He treats their voice as the trustworthy channel, the place where God's acceptance would be made known. Until that word comes his heart cannot rest, so he keeps his gaze on God's feet and stakes everything on this one hope. He sets aside every other spiritual technique, trusting that acceptance, not effort, is what carries a soul across. The poem captures the suspense of grace: the seeker has done all he can and now simply watches for the sign that he has been received.

GATHA 1242 *Devotion to Vitthal*

Adoration, the God caught by devotion

मराठी मूळ

दोन्ही हात ठेवुनि कटीं । उभा भीवरेच्या तटीं । कष्टलासी साटीं । भक्तिकाजें विठ्ठला ॥1॥
भागलासी मायबापा । बहु श्रम केल्या खेपा । आह्मालागीं सोपा । दैत्या काळ कृतांत ॥ध्रु.॥
होतासी क्षीरसागरीं । मही दाटली असुरीं । ह्मणोनियां घरीं। गौळयांचे अवतार ॥2॥
केला पुंडलिकें गोवा । तुज पंढरीसि देवा। तुका ह्मणे भावा । साटीं हातीं सांपडसी ॥3॥

ENGLISH TRANSLATION

With both hands placed upon His hips, He stands on the bank of the Bhima. You have wearied Yourself, O Vitthal, laboring for the sake of devotion.

O Father and Mother, You have toiled through many journeys for our sake. The fierce destroyer of demons has become gentle and easy for us.

You were resting in the ocean of milk, but the earth was overrun by demons. That is why You took birth in the house of cowherds.

Pundalik caught You in his snare and kept You in Pandhari. Says Tuka, You are caught by the hand of devotion.

IN PLAIN WORDS

Both hands resting on his hips, he stands on the bank of the Bhima. You have worn yourself out, O Vitthal, laboring for the sake of devotion. O mother and father, you have toiled through many journeys for our sake. The fierce destroyer of demons has become gentle and easy for us. You were resting in the ocean of milk, but the earth was crowded with demons; that is why you took birth in the house of the cowherds. Pundalik caught you in his snare and held you here in Pandhari. Tuka says: you are caught in the hand of devotion.

WHAT IT MEANS

Tukaram pictures Vitthal in his familiar pose, hands on hips at Pandharpur by the river, and reads tenderness into it: God has tired himself out for love of his devotees. He gathers the avatars into one thought, the Lord who slays demons made gentle for ordinary people, descending from the milk ocean into a cowherd's home because the earth needed him. The hinge is the story of Pundalik, whose devotion to his parents kept God standing and waiting at Pandhari. Tukaram turns the whole sweep of divine power into proof of one thing: the almighty God is willingly bound, caught and held in the hand of a devotee's love.

GATHA 1243 *The Power of the Name*

The Name, the formless made visible

मराठी मूळ

गोड जालें पोट धालें । अवचित वाचे आलें । ह्मणतां पाप गेलें । विठ्ठलसें वाचेसी ॥1॥
सत्य माना रे सकळ । उद्धरिला अजामेळ । पातकी चांडाळ । नामासाटीं आपुलिया ॥ध्रु.॥
चित्त पावलें आनंदा । सुखसमाधीतें सदा । ह्मणतां गोविंदा । वेळोवेळां वाचेसी ॥2॥
हें जाणती अनुभवी । जया चाड तो चोजवी । तुका ह्मणे दावी । रूप तें चि अरूपा ॥3॥

ENGLISH TRANSLATION

The belly is full and satisfied. The word came to the lips unbidden. By merely saying Vitthal, sin departed from the tongue.

Believe this truth, all of you: Ajamela, sinner and fallen one, was redeemed for the sake of His Name alone.

The chitta has reached bliss and abides in samadhi always. By saying Govinda, again and again, at the lips.

Those who have tasted know this. The one who truly desires it cherishes it deeply. Says Tuka, He reveals that very form which is the formless.

IN PLAIN WORDS

The belly is full and content. The word came to my lips unasked. Just by saying Vitthal, sin left my tongue. Believe this truth, all of you: Ajamela, a sinner, a fallen chandala, was saved for the sake of His Name alone. The heart has reached joy and rests always in the bliss of samadhi, just by saying Govinda, again and again, at the lips. Those who have tasted it know this; the one who truly wants it cherishes it. Tuka says: He shows that very form which is the formless.

WHAT IT MEANS

Tukaram is praising the Name as complete nourishment that needs no preparation. To utter Vitthal is enough to clear sin and fill the heart, and he cites Ajamela, the great sinner saved at death simply by calling a divine name, to insist that the Name's power has no limit and no precondition. Saying Govinda over and over keeps the chitta steadily in bliss, a samadhi reached by the tongue rather than by hard technique. Only those who have actually tasted this can confirm it; it is verified in experience, not argument. The closing claim is the boldest: through the Name the formless God makes himself visible in form.

GATHA 1244 *Ecstasy and Joy*

Ecstasy, surrounded by Hari

मराठी मूळ

आंत हरि बाहेर हरि । हरिनें घरीं कोंडिलें ॥1॥
हरिनें कामा घातला चिरा । वित्तवरा मुकविलें ॥ध्रु.॥
हरिने जीवें केली साटी । पाडिली तुटी सकळांसी ॥2॥
तुका ह्मणे वेगळा नव्हे । हरि भोवे भोंवताला ॥3॥

ENGLISH TRANSLATION

Hari is within, Hari is without. Hari has enclosed me inside the house.

Hari drove a wedge through desire and freed me from wealth's mastery.

Hari staked this very life in the transaction and severed all other ties.

Says Tuka, Hari is not separate from me. Hari surrounds me on every side.

IN PLAIN WORDS

Hari within, Hari without. Hari has shut me up inside the house. Hari drove a wedge through my desire and freed me from the rule of wealth. Hari staked my very life in the bargain and cut off all my other ties. Tuka says: Hari is not separate from me. Hari is all around me, on every side.

WHAT IT MEANS

Tukaram describes being completely enclosed by God, inside and outside, with no exit left. He frames this takeover as a series of decisive acts by Hari: desire split open with a wedge, the grip of wealth broken, life itself put on the table and every competing attachment severed. What sounds like confinement is really liberation, since the bonds cut are the ones that held him captive. The closing line names the state plainly: Hari is no longer an other to be reached but the presence surrounding him on all sides and inseparable from him.

GATHA 1245 *Ecstasy and Joy*

Ecstasy, stolen by Hari and unfit for the world

मराठी मूळ

हरिनें माझें हरिलें चित्त । भार वित्त विसरलें ॥1॥
आतां कैसी जाऊं घरा । नव्हे बरा लौकिक ॥ध्रु.॥
पारखियांसी सांगतां गोटी । घरची कुटी खातील ॥2॥
तुका ह्मणे निवांत राहीं। पाहिलें पाहीं धणीवरि ॥3॥
॥ भुपाळ्या ॥ अभंग ॥ 8 ॥

ENGLISH TRANSLATION

Hari has stolen my chitta. I have forgotten all burdens and wealth.

Now how shall I go home? It would not look right to the world.

If I tell this tale to strangers, my own household will thrash me.

Says Tuka, stay quiet, remain still. Gaze upon the Master to your fill.

IN PLAIN WORDS

Hari has stolen my heart. I have forgotten every burden and all wealth. Now how can I go home? It would not look right to the world. If I tell this tale to strangers, my own household will beat me. Tuka says: stay quiet, stay still; gaze your fill upon the Master.

WHAT IT MEANS

Tukaram describes the helpless condition of one whose heart God has carried off: ordinary cares and possessions simply slip from mind. This leaves him unfit for normal life, unable to face the world's expectations or return to household duties as if nothing had happened. He knows the experience cannot be explained to outsiders, who would think him mad, so even his own people would scold him. His resolution is not to argue or perform but to fall silent and keep gazing at the Master until he is satisfied. The poem honors an inwardness that society cannot measure and chooses quiet absorption over reputation.

GATHA 1246 *Prayers*

Prayer, the lost child and the mother

मराठी मूळ

बोलोनि दाऊं कां तुह्मी नेणा जी देवा । ठेवाल तें ठेवा ठायीं तैसा राहेन ॥1॥
पांगुळलें मन कांहीं नाठवे उपाय । ह्मणऊनि पाय जीवीं धरूनि राहिलों ॥ध्रु.॥
त्यागें भोगें दुःख काय सांडावें मांडावें । ऐसी धरियेली जीवें माझ्या थोरी आशंका ॥2॥
तुका ह्मणे माते बाळा चुकलिया वनीं । न पवतां जननी दुःख पावे विठ्ठले ॥3॥

ENGLISH TRANSLATION

Should I speak, or do You not already know, O God? Whatever You place before me, I shall remain there as You set me.

My mind has grown lame; I can think of no remedy. That is why I hold Your feet within my very jiva and remain.

In renunciation there is suffering, in enjoyment there is suffering. What is there to abandon or adopt? A great anxiety has seized my jiva.

Says Tuka, O Vitthal, when a child is lost in the forest and the mother cannot reach it, the child suffers.

IN PLAIN WORDS

Should I speak it out, or do you not already know, O God? Whatever place you put me in, there I will stay, just so. My mind has gone lame; no remedy comes to it. So I have caught your feet within my life and stayed there. There is suffering in giving up, and suffering in enjoying; what is there to drop, what to take up? This great doubt has gripped my life. Tuka says: O Vitthal, when a child is lost in the forest and cannot reach its mother, the child suffers.

WHAT IT MEANS

Tukaram lays his helplessness openly before God, admitting he has run out of remedies and even out of clear sentences. He has tried the two usual paths, renunciation and enjoyment, and found suffering waiting in both, so he no longer knows what to abandon or pursue. Stuck in that doubt, he stops choosing and simply clings to God's feet, willing to remain wherever God places him. The closing image names the stakes: he is a child lost in the forest, and the pain is the pain of not reaching the mother. The prayer leaves the whole burden of finding with God.

GATHA 1247 *Longing and Separation*

Longing, kept dangling by God

मराठी मूळ

ऐसी वाट पाहे कांहीं निरोप कां मूळ । कंा हे कळवळ तुज उमटे चि ना ॥1॥
आवो पांडुरंगे पंढरीचे निवासे । लावूनियां आस चाळवूनी ठेविलें ॥ध्रु.॥
काय जन्मा येवूनियां केली म्यां जोडी। ऐसें घडीघडी चित्तां येतें आठवूं ॥2॥
तुका ह्मणे खरा न पवे चि विभाग । धिकारितें जग हें चि लाहों हिशोबें ॥3॥

ENGLISH TRANSLATION

I wait like this, watching for some message, some word from You. Does no compassion stir in You at all?

O Panduranga, Dweller of Pandhari, You stirred my longing and kept me dangling.

What have I truly gained by coming into this life? This question returns to the chitta again and again.

Says Tuka, the true portion never arrives. The world reviles me; this alone is what I have earned by the reckoning.

IN PLAIN WORDS

I keep watching the road like this. Why no message, why no word? Why does no tenderness for me stir in you at all? O Panduranga, you who dwell in Pandhari, you woke my longing and then left me hanging. What have I really gained by coming into this life? This question comes back to my heart again and again. Tuka says: the true share never reaches me. The world scorns me; by the reckoning, this is all I have earned.

WHAT IT MEANS

Tukaram voices the bitterness of unanswered longing, the dark side of devotion. God himself stirred this thirst and then went silent, and Tukaram dares to ask whether any compassion moves in him at all. Left waiting, he questions the worth of his whole life and feels he has gained nothing real by being born. He even counts his

account in the negative: the true portion never arrives, and the only thing his devotion has earned him is the world's contempt. The poem does not resolve the complaint; its honesty lies in addressing the protest straight to God rather than turning away from him.

GATHA 1248 *Longing and Separation*

Longing, shamed by the saints who were answered

मराठी मूळ

कां गा किविलवाणा केलों दीनाचा दीन । काय तुझी हीन शक्ति जालीसी दिसे ॥1॥
लाज येते मना तुझा ह्मणवितां दास । गोडी नाहीं रस बोलिली यासारिखी ॥ध्रु.॥
लाजविलीं मागें संतांची हीं उत्तरें । कळों येतें खरें दुजें एकावरूनि ॥2॥
तुका ह्मणे माझी कोणें वदविली वाणी । प्रसादावांचूनि तुमचिया विठ्ठला ॥3॥

ENGLISH TRANSLATION

Why have You made me so pitiable, the lowliest of the low? Has Your power itself grown less?

Shame comes to my mind when I call myself Your servant. There is no sweetness, no flavor, in words such as these.

Before me the replies of the saints have been put to shame. By one thing, the truth of another becomes clear.

Says Tuka, who has made my tongue speak? None but Your grace, O Vitthal.

IN PLAIN WORDS

Why have you made me so pitiable, the lowest of the low? Has your own power somehow grown weak? Shame comes to my mind when I call myself your servant. There is no sweetness, no flavor, in words like these. The answers you gave the saints before me are now put to shame. By one case the truth of another becomes clear. Tuka says: who has made my tongue speak at all? Nothing but your grace, O Vitthal.

WHAT IT MEANS

Tukaram presses God with a sharp argument from his own track record. God answered the earlier saints, so to leave Tukaram in misery makes those past rescues look unreliable, as if God's power had run out. He feels the shame of calling himself a servant of a master who does not act, and finds no sweetness in such an empty title. The logic is pointed: one unanswered case throws doubt on every answered one, so God's reputation is at stake. Yet the protest folds back into humility at the end, as Tukaram admits even his voice and complaint are themselves gifts of God's grace, leaving the appeal squarely with Vitthal.

GATHA 1249 *Confession and Sin*

Confession, surrender to His care

मराठी मूळ

जळो माझें कर्म वायां केली कटकट । जालें तैसें तंट नाहीं आलें अनुभवा ॥1॥
आता पुढें धीर काय देऊं या मना। ऐसें नारायणा प्रेरिलें तें पाहिजे ॥ध्रु.॥
गुणवंत केलों दोष जाणायासाठीं। माझें माझें पोटीं बळकट दूषण ॥2॥
तुका ह्मणे अहो केशीराजा दयाळा । बरवा हा लळा पाळियेला शेवटीं ॥3॥

ENGLISH TRANSLATION

Let my deeds burn. All the fuss I made was in vain. Whatever dispute I raised never came to fruition in experience.

How now can I give patience to this mind? O Narayana, what You have ordained must simply be accepted.

I was made virtuous only to recognize my own faults. The fault of "mine, mine" sits stubborn and strong within.

Says Tuka, O compassionate Keshiraja, how beautiful this tender care You have kept for me until the very end.

IN PLAIN WORDS

Let my deeds burn. All the fuss I made was for nothing. Whatever quarrel I raised never came true in my own experience. How can I steady this mind now? O Narayana, whatever You have set in motion, that must be accepted. I was made virtuous only so that I would see my own faults. The fault of "mine, mine" sits stubborn and strong inside me. Tuka says: O compassionate Keshiraja, how beautifully You have tended this love of mine, right to the very end.

WHAT IT MEANS

Tukaram is owning that all his striving and arguing came to nothing in actual experience, and he stops fighting it. He hands the steadying of his restless mind over to Narayana, accepting whatever God has ordained. Then he names the sharp turn: the very virtue he was given was a tool to expose his own fault, the deep, stubborn grip of "mine, mine." He ends not in despair but in gratitude, seeing that God's tender care held him all the way to the end.

GATHA 1250 *Longing and Separation*

Longing, the soul as captive bride

मराठी मूळ

कामें नेलें चित्त नेदी अवलोकुं मुख । बहु वाटे दुःख फुटों पाहे हृदय ॥1॥
कां जी सासुरवासी मज केलें भगवंता । आपुलिया सत्ता स्वाधीनता ते नाहीं ॥ध्रु.॥
प्रभातेसि वाटे तुमच्या यावें दर्शना । येथें न चले चोरी उरली राहे वासना ॥2॥
येथें अवघे वांयां गेले दिसती सायास । तुका ह्मणे नास दिसे जाल्या वेचाचा ॥3॥

ENGLISH TRANSLATION

Desire has stolen my chitta and will not let me gaze upon Your face. Great sorrow wells up. The heart is ready to burst.

Why, O Lord, have You made me into this bride at the in-laws' house, where I have no freedom, no sovereignty of my own?

At dawn I long to come for Your darshan, but no stealth works here. The desire lingers and remains.

All my labors here appear to have gone to waste. Says Tuka, the ruin of everything spent is plain to see.

IN PLAIN WORDS

Desire has carried off my chitta and will not let me look upon Your face. Great sorrow rises in me. My heart is ready to burst. Why, O Lord, have You made me a bride sent to her in-laws, where I have no freedom and no power of my own? At dawn I long to come for Your darshan, but no stealth works here. The desire stays and will not leave. Here all my labors seem to have gone to waste. Tuka says: I can plainly see the ruin of everything I spent.

WHAT IT MEANS

Tukaram speaks as a young bride trapped in her in-laws' house, a figure for the soul bound to worldly life with no freedom of its own. Desire has stolen his attention and keeps him from even seeing God's face, and the ache is so sharp the heart could burst. He longs at dawn for darshan, but there is no way to slip free; the craving simply stays. The poem lands on the loss: all his effort feels wasted, and he can see plainly that what he spent has come to ruin, which is itself the cry that turns the soul back toward God.

GATHA 1251 *Prayers*

Prayer, renouncing the world's ways

मराठी मूळ

जळोत तीं येथें उपजविती अंतराय । सायासाची जोडी माझी तुमचे पाय ॥1॥
आतां मज साहे येथें करावें देवा । तुझी घेई सेवा सकळ गोवा उगवूनि ॥ध्रु.॥
भोगें रोगा जोडोनियां दिलें आणीकां । अरुचि ते हो कां आतां सकळांपासूनि ॥2॥
तुका ह्मणे असो तुझें तुझे मस्तकीं । नाहीं ये लौकिकीं आतां मज वर्तनें ॥3॥

ENGLISH TRANSLATION

Let those things that give rise to obstacles here be burned. The fruit of all my labors is Your feet alone.

O God, help me to endure this now. Let me serve You by unraveling this whole tangle.

Through indulgence I joined disease to myself and gave it to others. Let there now be distaste for all of this.

Says Tuka, let what is Yours remain upon Your head. I shall no longer conduct myself in worldly ways.

IN PLAIN WORDS

Let the things that raise obstacles here be burned. The fruit of all my labor is Your feet alone. Now, O God, help me to bear this. Let me serve You and untangle this whole knot. Through indulgence I joined disease to myself and passed it on to others. Let there now be distaste for all of it. Tuka says: let what is Yours stay upon Your head. I will no longer live in the worldly way.

WHAT IT MEANS

Tukaram prays for everything that obstructs him to be burned away, declaring that the only fruit he wants from all his effort is God's feet. He asks God to help him endure and to untangle the whole knot of his entanglements. He confesses that his own indulgence bred a disease he then spread to others, and he asks now for nothing but distaste for all of it. He places the burden back on God and resolves to stop conducting himself in the ordinary worldly way.

GATHA 1252 *Longing and Separation*

Longing, the love that will not be reined in

मराठी मूळ

न संगतां तुह्मां कळों येतें अंतर । विश्वीं विश्वंभर परिहार चि न लगे ॥1॥
परि हे अनावर आवरितां आवडी । अवसान ते घडी पुरों देत नाहीं ॥ध्रु.॥
काय उणें मज येथें ठेविलिये ठायीं । पोटा आलों तईपासूनिया समर्थ ॥2॥
तुका ह्मणे अवघी आवरिली वासना । आतां नारायणा दुसरियापासूनि ॥3॥

ENGLISH TRANSLATION

Without my telling You, You know my inner state. Before the one who pervades the universe, no defense is needed.

Yet this love-longing is uncontrollable. Even as I try to restrain it, it will not let a single moment of composure hold.

What do I lack in the place where You have kept me? I have been strong since the day I was born.

Says Tuka, I have reined in all desires from everything else. Now, O Narayana, from all others.

IN PLAIN WORDS

Without my telling You, You already know my inner state. Before the one who fills the whole universe, no defense is needed. Yet this love-longing will not be held back. Even as I try to restrain it, it will not let one moment of calm hold. What do I lack in the place where You have kept me? I have been strong from the day I was born. Tuka says: I have reined in every desire toward all other things. Now, O Narayana, I turn from everything else.

WHAT IT MEANS

Tukaram begins by admitting there is no point pretending before Vishvambhara, who pervades all things and already knows his heart. But the very love he feels is the one thing he cannot govern: it allows him no moment of composure. He examines himself and finds he lacks nothing in the station God has placed him in, and that his

strength was given from birth. So he closes by gathering up every desire that scatters toward other things and turning it, single-pointed, toward Narayana alone.

GATHA 1253 *Prayers*

Surrender, the helpless take refuge

मराठी मूळ

तुजसवें आह्मीं अनुसरलों अबळा । नको अंगीं कळा राहों हरी हीन देऊं ॥1॥
सासुरवासा भीतों जीव ओढे तुजपाशीं । आतां दोहळिवशीं लज्जा राखें आमुची ॥ध्रु.॥
न कळतां संग जाला सहज खेळतां । प्रवर्तली चिंता मागिलांचियावरि ॥2॥
तुका ह्मणे असतां जैसें तैसें बरवें । वचन या भावें वेचुनियां विनटलों ।3॥ ॥8॥

ENGLISH TRANSLATION

We helpless ones have followed You. O Hari, do not let Your skill remain hidden from us or leave us destitute.

We dread the life at the in-laws' house, and our jivas are drawn toward You. Now, in our vulnerable state, protect our honor.

Without knowing it, our bond with You was formed while playing innocently, and now anxiety about the future has set in.

Says Tuka, as long as You are present, all is well. With this faith, I have spent my words and surrendered myself.

IN PLAIN WORDS

We helpless ones have followed You. O Hari, do not keep Your power hidden from us; do not leave us destitute. We dread the life at the in-laws' house, and our jivas are drawn toward You. Now, in our fragile state, guard our honor. Without knowing it, our bond with You was formed while we played innocently, and now worry about the future has set in. Tuka says: as long as You are present, all is well. With this faith I have spent my words and given myself over.

WHAT IT MEANS

Speaking again as helpless brides, the souls who have followed Hari, Tukaram begs God not to hold back his saving power or abandon them. The dread of the in-laws' house is the dread of worldly bondage, while the heart is pulled toward God, and he asks that their honor be protected in this vulnerable hour. He notes that the bond with God was formed almost unknowingly, in innocent play, and only later did fear for the future arise. He rests it all on one assurance: while God is present, all is well, and on that faith he surrenders himself completely.

GATHA 1254 *The Saints*

Praise of the saints, the unseen made seen

मराठी मूळ

रवि दीप हीरा दाविती देखणे । अदृश्य दर्षने संतांचे नी ॥1॥
त्यांचा महिमा काय वणूप मी पामर । न कळे तो साचार ब्रह्मादिकां ॥ध्रु.॥
तापली चंदन निवविती कुडी । त्रिगुण तो काढी संतसंग ॥2॥
मायबापें पिंड पाळीला माया । जन्ममरण जाया संतसंग ॥3॥
संतांचें वचन वारी जन्मदुःख । मिष्टान्न तें भूकनिवारण ॥4॥
तुका ह्मणे जवळी न पाचारितां जावें । संतचरणीं भावें रिघावया ॥5॥

ENGLISH TRANSLATION

The sun, the lamp, and the diamond reveal what is visible, but the darshan of the saints reveals what is invisible.

How can I, a lowly one, describe their greatness? Even Brahma and the other gods cannot fully know it.

As sandalwood cools the heated body, the company of saints removes the three gunas.

Parents nourish the body with love, but the company of saints ends birth and death.

The words of the saints relieve the suffering of birth, just as fine food satisfies hunger.

Says Tuka, one should go to the saints' feet without even being called, surrendering there with devotion.

IN PLAIN WORDS

The sun, the lamp, and the diamond show what can be seen, but the darshan of the saints shows what cannot be seen. How can I, a lowly one, describe their greatness? Even Brahma and the other gods do not truly know it. As sandalwood cools a body that burns, the company of saints draws out the three gunas. Parents nourish the body with love, but the company of saints ends birth and death. The words of the saints relieve the suffering of birth, the way good food satisfies hunger. Tuka says: one should go to the saints' feet without even being called, and take refuge there with devotion.

WHAT IT MEANS

Tukaram raises the company of saints above every ordinary light: the sun, lamp, and diamond reveal only visible things, but the saints reveal the invisible Reality. He confesses their greatness is beyond his power to describe, beyond even Brahma's full knowing. Through plain images he names what their company actually does: it cools the burning soul like sandalwood, draws out the three gunas, and unlike parents who feed only the body, it ends the whole cycle of birth and death. The conclusion is a directive to himself and the listener, go to the saints uninvited and surrender at their feet, because that refuge is where liberation is found.

GATHA 1255 *Appeals and Exhortations*

The Name, exhortation to all

मराठी मूळ

हरि हरि तुह्मीं ह्मणा रे सकळ । तेणें मायाजाळ तुटईल ॥1॥
आणिका नका कांहीं गाबाळाचे भरी । पडों येथें थोरी नागवण ॥ध्रु.॥
भावें तुळसीदळ पाणी जोडा हात । ह्मणावा पतित वेळोवेळां ॥2॥
तुका ह्मणे ही तंव कृपेचा सागर । नामासाटीं पार पाववील ॥3॥

ENGLISH TRANSLATION

All of you, say Hari, Hari. By doing so, the web of maya will be torn apart.

Do not load yourselves with useless burdens, for great deception lies in that direction.

With devotion, offer a tulsi leaf and water with folded hands, and call yourself a fallen one again and again.

Says Tuka, He is an ocean of grace and will carry you across for the sake of His Name alone.

IN PLAIN WORDS

All of you, say Hari, Hari. By that, the web of maya will be torn. Do not load yourselves with useless burdens; great ruin lies in that direction. With devotion, offer a tulsi leaf and water; fold your hands; call yourself fallen, again and again. Tuka says: He is an ocean of grace and will carry you across for the sake of His Name alone.

WHAT IT MEANS

Tukaram calls everyone to the simplest practice: just say the Name, Hari, Hari, and the net of maya is cut. He warns against piling on useless burdens, because that road leads only to ruin. The path he points to costs almost nothing: a tulsi leaf, water, folded hands, and the honest admission "I am fallen," repeated again and again. The reassurance that lands it is that God is an ocean of grace who will ferry the soul across purely for the sake of His own Name.

GATHA 1256 *Social Criticism*

Social criticism, the ruinous son

मराठी मूळ

ऐसे कुळीं पुत्र होती । बुडविती पूर्वजा ॥1॥
चाहाडी चोरी भांडवला । वांटा आला भागासी ॥ध्रु.॥
त्याचियानें दुःखी मही । भार तेही न साहे ॥2॥
तुका ह्मणे ग्रामपशु । केला नाशु अयुषा ॥3॥

ENGLISH TRANSLATION

Such are the sons born in certain families: they drown their own ancestors.

Tale-bearing, theft, and quarreling have become their inheritance.

The earth is made sorrowful by them and can scarcely bear their weight.

Says Tuka, these village-beasts have destroyed their own life spans.

IN PLAIN WORDS

Such are the sons born in some families: they drown their own ancestors. Tale-bearing, theft, and quarreling have become their inheritance. The earth is made wretched by them and can barely bear their weight. Tuka says: these village-beasts have wasted their own lifespans.

WHAT IT MEANS

Tukaram turns a hard eye on a familiar pattern: a son whose conduct disgraces the very ancestors who should be honored, dragging their name down. Instead of a worthy inheritance, all such a person carries forward is slander, theft, and constant quarreling. The image of the earth scarcely able to bear his weight names the stakes: a life that is pure burden, useless to everyone. The point is not contempt for one man but a warning against the pattern, a life squandered and turned into ruin, and an invitation to examine whether one is living that way.

GATHA 1257 *Social Criticism*

Social criticism, the false devotee

मराठी मूळ

गांठोळीस धन भाकावी करुणा । दावूनि सज्जना कींव पीडी ॥1॥
नाठेळाची भक्ति कुचराचें बळ । कोरडें वोंगळ मार खाय ॥ध्रु.॥
सांडोव्यासी घाली देवाची करंडी । विल्हाळ त्या धोंडी पूजा दावी ॥2॥
तुका ह्मणे ऐसे माकडाचे छंद । अवघे धंदधंद सिंदळीचे ॥3॥

ENGLISH TRANSLATION

The miser begs for mercy while hoarding wealth knotted tight, and by displaying pity to good people, he torments them.

The rogue's devotion is a bully's strength: hollow and filthy, it earns only blows.

He puts God's basket over a decoy and worships stones as if they were sacred.

Says Tuka, such are the monkey's antics; all of it is the trickster's trade.

IN PLAIN WORDS

The miser begs for mercy while hoarding wealth knotted tight, and by putting on a show of pity before good people, he torments them. The rogue's devotion is a bully's strength: hollow, filthy, it earns only blows. He covers God's basket over a decoy and worships mere stones as if they were holy. Tuka says: such are a monkey's antics; all of it is the trickster's trade.

WHAT IT MEANS

Tukaram exposes the religion of pretense: a man who guards his hoarded wealth yet whines for mercy, and wears a mask of piety that only wears down sincere people. He calls this kind of devotion a bully's bluff, hollow inside, fit only to be struck down. The man performs worship that is all surface, hiding the real and bowing to dead stones for show. The closing image, a monkey's restless antics and a swindler's trade, points at the pattern of hollow display, asking the listener to check whether their own devotion is inward and real or just a performance.

GATHA 1258 *Appeals and Exhortations*

Exhortation, wake before the road runs out

मराठी मूळ

कैसें असोनि ठाउकें नेणां । दुःख पावाल पुढिले पेणा ॥1॥
आतां जागें रे भाई जागें रे । चोर निजल्या नाडूनि भागे रे ॥ध्रु.॥
आतां नका रे भाई नका रे । आहे गांठीं तें लुटवूं लोकां रे ॥2॥
तुका ह्मणे एकांच्या घायें । कां रे जाणोनि न धरा भये ॥3॥

ENGLISH TRANSLATION

How is it that, knowing full well where you stand, you act as though you do not? You will suffer at the next halt on the road.

Wake up now, O brothers, wake up! The thief has tricked the sleeping ones and fled.

Do not, brothers, do not let what you still hold in your hands be plundered by others.

Says Tuka, seeing another fall by a single blow, why do you not take heed and feel fear?

IN PLAIN WORDS

How is it that, knowing exactly where you stand, you act as though you do not? You will suffer at the next stop on the road. Wake up now, O brothers, wake up. The thief has cheated the sleeping ones and run off. Do not, brothers, do not let what you still hold in your hands be plundered by others. Tuka says: when you see another felled by a single blow, why do you not take heed and feel afraid?

WHAT IT MEANS

Tukaram shakes the listener awake: you know your true situation, so why live as if you do not, when the next halt on this journey will bring suffering? Spiritual life is treated as a road, and the wealth in hand is the time and devotion still left; the "thief" robs whoever stays asleep. He urges them not to let that remaining store be plundered through carelessness. The final question turns it personal: people fall around you in a single stroke, so let that be the warning that wakes a healthy fear in you before it is your turn.

GATHA 1259 *Worldly Life*

Worldly life, the counterfeit gain

मराठी मूळ

मुदल जतन जालें । मग लाभाचें काय आलें ॥1॥
घरीं देउनि अंतर गांठी । राख्या पारिख्यां न सुटे मिठी ॥ध्रु.॥
घाला पडे थोडें च वाटे । काम मैंदाचें च पेटे ॥2॥
तुका ह्मणे वरदळ खोटें । फांसे अंतरिंच्या कपटें ॥3॥

ENGLISH TRANSLATION

When the principal has been kept intact, what profit has actually come?

One hands over the valuables at home and cannot free oneself from the grip of keepers and appraisers. Though the loss seems small, the fire of soft desire keeps smouldering.

Says Tuka, the surface is counterfeit, and the deceit within lays its traps.

IN PLAIN WORDS

When the principal has only been kept intact, what profit has really come? You hand over the valuables in your house and cannot pull free from the grip of the keepers and appraisers. The loss looks small, yet the fire of soft desire keeps smouldering. Tuka says: the surface is counterfeit, and the deceit within sets its traps.

WHAT IT MEANS

Tukaram uses the language of trade and lending to expose worldly life as a bad deal. Merely preserving your capital, the bare span of your life, yields no real profit if you gain nothing of God. You surrender your true valuables and find yourself unable to escape the grip of the people and appetites that hold them. The danger is that the loss seems trivial while a quiet smouldering desire keeps burning; he warns that the whole attractive surface is counterfeit and the deceit hidden inside it is what lays the traps.

GATHA 1260 *The Necessity of Experience*

Experience, ready to leave with God

मराठी मूळ

मज अंगाच्या अनुभवें । काई वाईट बरें ठावें ॥1॥
जालों दोहींचा देखणा । नये मागें पुढें ही मना ॥ध्रु.॥
वोस वसती ठावी । परि हे चाली दुःख पावी ॥2॥
तुका ह्मणे घेऊं देवा । सवें करूनि बोळावा ॥3॥

ENGLISH TRANSLATION

By direct experience of my own being, I have come to know what is good and what is bad.

I have seen both sides, and the mind no longer turns back or forward.

I know the abandoned settlements, yet this habitual path brings only suffering.

Says Tuka, let us take God as our companion and bid farewell to all of this.

IN PLAIN WORDS

By the direct experience of my own being, I now know what is bad and what is good. I have seen both sides, and my mind no longer turns back or forward. I know the deserted settlements well, yet this same old path brings only suffering. Tuka says: let us take God as our companion and bid farewell to all of this.

WHAT IT MEANS

Tukaram speaks from firsthand experience, not hearsay: he has tasted both good and bad and now sees them clearly, so his mind no longer swings backward in regret or forward in craving. The image of abandoned settlements names how he knows where the familiar worldly road leads, places already emptied out, and that this same path yields only suffering. Having weighed it all, he makes his choice: take God as the one companion for the journey and say goodbye to everything else.

GATHA 1261 *The Moral Ideal*

Moral counsel, truth and no gap

मराठी मूळ

पाववावें ठाया । ऐसें सवें बोलों तया ॥1॥
भावा ऐसी क्रिया राखे । खोटएा खोटेपणें वाखे ॥ध्रु.॥
न ठेवूं अंतर । कांहीं भेदाचा पदर ॥2॥
तुका ह्मणे जीवें भावें । सत्या मानविजे देवें ॥3॥

ENGLISH TRANSLATION

Speak only such words as would lead him to the true destination.

Let your actions accord with your bhava, and falsehood will be known for what it is by its own falseness.

Keep no gap, no fold of separation between you and the other.

Says Tuka, with one's whole jiva and devotion, let God be honored by truth alone.

IN PLAIN WORDS

Speak to him only words that carry him to the true place. Let your acts match what is in your heart. A false thing shows its own falseness. Keep no distance. Let no fold of separation come between you and the other. Tuka says: with the whole soul and with love, let God be honored by truth, and by truth alone.

WHAT IT MEANS

Tukaram is laying down a rule for how to deal with another person and with God at once. Speak only what leads the other toward the truth, and let your conduct line up with your inner devotion, because anything false will betray itself in time. He then asks for closeness with no screen between self and other, no fold of separation held

back. The whole teaching lands on one demand: honor God with the entire living soul, and let that honoring be made of truth, nothing else.

GATHA 1262 *Social Criticism*

Social criticism, spectacle over service

मराठी मूळ

मोल देऊनियां सांटवावे दोष । नटाचे ते वेश पाहोनियां ॥1॥
हरिदासां मुखें हरिकथाकीर्तन । तेथें पुण्यें पुण्य विशेषता ॥ध्रु.॥
हरितील वस्त्रें गोपिकांच्या वेशें । पाप त्यासरिसें मात्रागमन ॥2॥
तुका ह्मणे पाहा ऐसें जालें जन । सेवाभक्तिहीन रसीं गोडी ॥3॥

ENGLISH TRANSLATION

People pay to see the actor's costumes and store up his vices along with the viewing.

But when devotees sing Hari's name and katha-kirtan, there merit piles upon merit, in full measure.

They steal garments and dress in the gopis' guise; with that disguise comes the sin of forbidden transgression.

Says Tuka, see what people have become: devoid of seva, they seek only the sweetness of rasa in mere spectacle.

IN PLAIN WORDS

People pay money to watch the actor's costumes, and they store up his vices as they watch. But where Hari's devotees sing his name and his story, merit piles on merit, in full measure. Men steal the women's clothes and dress in the gopis' guise; with that disguise comes the sin of forbidden union. Tuka says: look what people have become. Empty of service, they crave only the sweetness of the show.

WHAT IT MEANS

Tukaram sets two ways of looking at devotion side by side and names the difference. Paying to watch a performer play the divine drama only loads you with the watcher's appetites; true merit comes when devotees actually sing Hari's name and tell his story. He turns sharp on men who dress up as the gopis, costume that carries the sin it imitates rather than the love. The pattern he attacks is craving the sweetness of the spectacle while skipping the service that alone makes it holy, and the examination is meant for our own hunger for show over substance.

GATHA 1263 *Longing and Separation*

Longing, the worn pilgrim at the feet

मराठी मूळ

बहुक्षीदक्षीण । आलों सोसुनियां वन ॥1॥
विठोबा विसांवया विसांवया । पडों देई पायां ॥ध्रु.॥
बहुतां काकुलती । आलों सोसिली फजिती ॥2॥
केली तुजसाटीं । तुका ह्मणे येवढी आटी ॥3॥

ENGLISH TRANSLATION

I have come exhausted, worn thin through many wastes, having endured the wilderness.

O Vithoba, rest, rest. Let me fall at Your feet.

I have come with desperate supplication, having endured humiliation after humiliation.

Says Tuka, all this grinding toil I have borne only for Your sake.

IN PLAIN WORDS

I have come worn thin, exhausted, having endured the wilderness. O Vithoba, rest, rest. Let me fall at your feet. I have come with desperate pleading, having borne humiliation after humiliation. Tuka says: all this grinding labor I have carried, and I carried it only for your sake.

WHAT IT MEANS

Tukaram arrives at God like a traveler at the end of a hard road and asks for one thing: to lay himself down at Vithoba's feet. He does not hide the cost of the journey, naming the exhaustion, the wilderness, the repeated humiliation he has swallowed to get here. The word he uses for the feet is rest itself, the place where the toil finally stops. The whole poem turns on the last line: every bit of that suffering was endured for God's sake, and so it has a single destination.

GATHA 1264 *Prayers*

Prayer, hold me with no gap

मराठी मूळ

कां गा धर्म केला । असोन सत्तेचा आपुला ॥1॥
उभाउभीं पाय जोडीं । आतां फांकों नेदीं घडी ॥ध्रु.॥
नको सोडूं ठाव । आतां घेऊं नेदीं वाव ॥2॥
तुका ह्मणे इच्छा । तैसा करीन सरिसा ॥3॥

ENGLISH TRANSLATION

O God, why did You ordain dharma as law over me, when Your own authority was already total?

I stand here, face to face, hands joined. Do not let me be parted from You even for a moment.

Do not abandon this place; do not give me a gap, not even the room to stray.

Says Tuka, whatever Your wish, I will act in exact measure with it.

IN PLAIN WORDS

O God, why did you set dharma as a law over me, when your own power was already complete? I stand here, face to face, hands joined. Do not let me be parted from you for even a moment. Do not leave this place. Do not give me even the room to stray. Tuka says: whatever you wish, I will do, in exact measure with it.

WHAT IT MEANS

Tukaram half-protests and half-pleads: if God's authority over him is already total, why lay down dharma as a separate rule he must keep? Standing with joined hands, he asks not for guidance but for nearness so close that no moment and no gap is left for him to wander. He wants God to occupy the very space where straying could happen, so that drifting becomes impossible. His surrender is complete in the final line, where he hands over his own will entirely, promising to act exactly in step with God's wish.

GATHA 1265 *Longing and Separation*

Longing, dry knowledge and the ache for darshan

मराठी मूळ

तुमची तों भेटी नव्हे ऐसी जाली । कोरडी च बोली ब्रह्मज्ञान ॥1॥
आतां न बोलावें ऐसें वाटे देवा । संग न करावा कोणांसवें ॥ध्रु.॥
तुह्मां निमित्यासी सांपडले अंग । नेदावा हा संग विचारिलें ॥2॥
तुका ह्मणे माझी राहिली वासना । आवडी दर्शनाची च होती ॥3॥

ENGLISH TRANSLATION

Your meeting, O Lord, has become what is no meeting at all. All talk of Brahman-knowledge is dry words.

Now, O God, I feel I should speak no more, and should keep no one's company.

My body has become an occasion for others; upon reflection, I have decided not to give this company.

Says Tuka, my longing remains; it was always only the love of Your darshan.

IN PLAIN WORDS

Your meeting, Lord, has turned into what is no meeting at all. All this talk of Brahman-knowledge is dry words. Now, O God, I feel I should speak no more, and keep no one's company. My body has become an occasion others use; on reflection, I have decided not to give this company. Tuka says: my longing stays. It was always only the love of seeing you.

WHAT IT MEANS

Tukaram is grieving that what passes for union with God has gone hollow, and that high talk of Brahman-knowledge tastes dry to him because it is not the thing he wants. He resolves to withdraw into silence and solitude, having noticed that his own body and presence have become a stage for other people's use. So he decides

to give that company no longer. Underneath the withdrawal one desire is left untouched: he never wanted abstract knowledge, only the living sight of God, the darshan that his whole longing was always aimed at.

GATHA 1266 *Prayers*

Devotional counsel, guard what is yours

मराठी मूळ

आहे तें चि आह्मी मागों तुजपाशीं । नव्हों तुज ऐसीं क्रियानष्टें ॥1॥
न बोलावीं तों च वर्मे बरें दिसे । प्रकट ते कैसे गुण करूं ॥ध्रु.॥
एका ऐसें एका द्यावयाचा मोळा । कां तुह्मां गोपाळा नाहीं ऐसा ॥2॥
तुका ह्मणे लोकां नाहीं कळों आलें । करावें आपुलें जतन तों ॥3॥

ENGLISH TRANSLATION

I ask of You only what already is. We are not among those whose practice has come to ruin.

Before one speaks, the inner truth is visible. How can I make such qualities openly manifest?

One passes the bundle to another; do even You, O Gopala, not have such a one?

Says Tuka, people have not come to understand this. Guard what is your own, while it may still be guarded.

IN PLAIN WORDS

I ask of you only what already is. We are not among those whose practice has fallen into ruin. Before a word is spoken, the inner truth is already seen. How should I make such qualities openly on display? One hands the bundle on to another; have you too, Gopala, not such a one? Tuka says: people have not come to understand this. Guard what is your own, while it can still be guarded.

WHAT IT MEANS

Tukaram insists he asks God for nothing strange, only for what is already true, and he sets himself apart from those whose spiritual practice has collapsed. He resists putting his inner state on public show, since the truth in the heart is seen before any word is spoken. There is a quiet warning that devotion can be passed off lightly from hand to hand, like a bundle handed on, and he asks whether even God keeps such a one. The poem ends as counsel pointed at our own carelessness: most people never grasp this, so guard your inner treasure while it can still be guarded.

GATHA 1267 *Surrender and Acceptance*

Surrender, let things be and keep patience

मराठी मूळ

आह्मीं याची केली सांडी । कोठें तोंडीं लागावें ॥1॥
आहे तैसा असो आतां चिंतें चिंता वाढते ॥ध्रु.॥
बोलिल्याचा मानी सीण । भिन्न भिन्न राहावें ॥2॥
तुका ह्मणे आह्मांपाशीं । धीराऐसी जतन ॥3॥

ENGLISH TRANSLATION

We have already abandoned all that. Where now is there anything to attach ourselves to?

Let things remain as they are. Worry only breeds more worry.

I find weariness in everything already said. Let each remain separate.

Says Tuka, what we carry with us is patience itself, and that is our safeguard.

IN PLAIN WORDS

We have already given all that up. What is left now to attach ourselves to? Let things stay as they are. Worry only breeds more worry. I find weariness in everything already said. Let each thing stay separate. Tuka says: what we carry with us is patience, and that is our safeguard.

WHAT IT MEANS

Tukaram speaks from a place of having let go, where there is nothing left to grasp at. He counsels leaving things exactly as they are, because anxiety only feeds on itself and multiplies. Tired of going over old words and arguments, he chooses to let each matter rest apart rather than tangle them together. What remains as his only possession and protection is patience itself, the steady endurance that keeps the surrendered soul safe.

GATHA 1268 *Faith and Trust*

Faith, staking life on the meeting

मराठी मूळ

आह्मांपाशीं याचें बळ । कोण काळवरी तों ॥1॥
करुनि ठेलों जीवेंसाटीं । होय भेटी तोंवरि ॥ध्रु.॥
लागलों तों न फिरें पाठी । पडिल्या गांठी वांचूनि ॥2॥
तुका ह्मणे अवकाशें । तुमच्या ऐसें होवया ॥3॥

ENGLISH TRANSLATION

This strength is with us. Who can hold off Time until then?

I have staked my very life on this and will keep at it until the meeting happens.

Once I have set out, I will not turn back without the knot being tied.

Says Tuka, grant me this spaciousness of Yours so that I may become as You are.

IN PLAIN WORDS

This strength is with us. Who can hold off Time until then? I have staked my very life on this, and I will keep at it until the meeting comes. Once I have set out, I will not turn back without the knot being tied. Tuka says: grant me this spaciousness of yours, so that I may become as you are.

WHAT IT MEANS

Tukaram declares the strength he leans on is already his, and asks who could keep Time at bay until the moment he longs for arrives. He has wagered his whole life on reaching God and will not stop until that meeting happens. He swears not to turn back until the bond is sealed, the knot tied that joins him to the Lord. The prayer rises to its boldest reach in the last line: give me your own spaciousness, so that I may become as you are.

GATHA 1269 *Faith and Trust*

Faith, the mother of many

मराठी मूळ

बोलिलें चि बोलें पडपडताळूनि । उपजत मनीं नाहीं शंका ॥1॥
बहुतांची माय बहुत कृपाळ । साहोनि कोल्हाळ बुझाविसी ॥ध्रु.॥
बहुतांच्या भावें वांटिसी भातुकें । बहु कवतुकें खेळविसी ॥2॥
तुका ह्मणे ऐसें जाणतसों वर्म । करणें तो श्रम न वजे वांयां॥3॥ ॥12॥

ENGLISH TRANSLATION

I say the same words over and over, testing and re-testing them. No doubt arises in my mind.

You are the mother of many, supremely merciful. You endure their clamor and comfort them.

You distribute gifts to all according to their devotion and playfully set them all to play.

Says Tuka, I know this secret well: the effort spent is never wasted.

IN PLAIN WORDS

I say the same words over and over, testing them again and again, and no doubt rises in my mind. You are the mother of many, full of mercy. You bear their clamor and comfort them. You hand out gifts to each by their devotion, and playfully you set them all to play. Tuka says: I know this secret well. The effort spent is never wasted.

WHAT IT MEANS

Tukaram has turned his faith over and over, examining it until no doubt is left. He pictures God as a mother to countless children, patient with all their noise and quick to soothe them. This mother gives each child a portion measured to its own love and arranges the whole play in which they all take part. The settled conviction at the end is his secret: in serving such a God, no effort is ever thrown away.

GATHA 1270 *Ecstasy and Joy*

Ecstasy, delusion gone at the feet

मराठी मूळ

कोठें भोग उरला आतां । आठवितां तुज मज ॥1॥
आड कांहीं नये दुजें । फळ बीजें आणिलें ॥ध्रु.॥
उद्वेग ते वांयांविण। कैंचा सीण चिंतनें ॥2॥
तुका ह्मणे गेला भ्रम । तुमच्या धर्में पायांच्या ॥3॥

ENGLISH TRANSLATION

What experience remains now when I remember You?

Nothing else can come between us. The fruit has brought back the seed.

That agitation is now rendered empty. Where is the weariness in contemplation?

Says Tuka, all delusion has departed by the grace of Your feet.

IN PLAIN WORDS

What experience is left now, when I remember you? Nothing else can come between us. The fruit has brought back the seed. That old restlessness is now empty. Where is the weariness in contemplation? Tuka says: all delusion has gone, by the grace of your feet.

WHAT IT MEANS

Tukaram describes a state where remembering God leaves no separate experience to be had, because nothing can wedge itself between him and the Lord. The fruit has brought back the seed, the end and the beginning folded into one, with nothing further owed. The agitation that once drove him has emptied out, and contemplation now costs him no fatigue. He credits the whole release to one source: the grace of God's feet, by which delusion has simply departed.

GATHA 1271 *Ecstasy and Joy*

Ecstasy, the world unnoticed

मराठी मूळ

संसार तो कोण देखे । आह्मां सखे हरिजन ॥1॥
काळ ब्रह्मानंदें सरे । आवडी उरे संचली ॥ध्रु.॥
स्वप्नीं ते ही नाहीं चिंता । रात्री जातां दिवस ॥2॥
तुका ह्मणे ब्रह्मरसें । होय सरिसें भोजन ॥3॥

ENGLISH TRANSLATION

Who notices worldly life? We have the friendship of Hari's devotees.

Time passes in brahmananda, and the gathered love remains, ever accumulating.

Not even in dreams is there anxiety as nights give way to days.

Says Tuka, nourished by brahmarasa, the meal is made whole.

IN PLAIN WORDS

Who even notices worldly life? We have the friendship of Hari's people. Time passes in the bliss of Brahman, and the gathered love stays, always growing. Not even in dreams is there anxiety, as the nights give way to the days. Tuka says: fed on the nectar of Brahman, the meal is made whole.

WHAT IT MEANS

Tukaram says that for one held in the company of Hari's devotees, ordinary worldly life simply goes unnoticed. The days fill with the bliss of Brahman, and the love among them keeps accumulating rather than fading. There is no anxiety left, not even in sleep, as night turns to day without strain. The image at the close is of a complete feast: nourished by the nectar of Brahman, the soul is fully fed and lacks nothing.

GATHA 1272 *Longing and Separation*

Longing, the abandoned child crying out

मराठी मूळ

पडियेलों वनीं थोर चिंतवनी । उसीर कां आझूनि लावियेला ॥1॥
येई गा विठ्ठला येई गा विठ्ठला । प्राण हा फुटला आळवितां ॥ध्रु.॥
काय तुज नाहीं लौकिकाची शंका । आपुल्या बाळका मोकलितां ॥2॥
तुका ह्मणे बहु खंती वाटे जीवा । धरियेलें देवा दुरी दिसे ॥3॥

ENGLISH TRANSLATION

I have fallen in the forest in great anguish. Why have You delayed so long?

Come, O Vitthala, come! My very prana breaks as I call to You.

Have You no regard for what the world will say, abandoning Your own child like this?

Says Tuka, great sorrow weighs upon this jiva. O God, You who were held so close now appear far away.

IN PLAIN WORDS

I have fallen in the forest in great anguish. Why have you delayed so long? Come, O Vitthala, come! My very breath breaks as I call to you. Have you no fear of what the world will say, abandoning your own child like this? Tuka says: great sorrow weighs on this soul. O God, you who were held so close now seem far away.

WHAT IT MEANS

Tukaram cries out as one lost in a wilderness of anguish, asking why God has stayed away so long. He calls Vitthala's name until his breath itself seems to break with the strain of calling. Then he presses God with a sharp question, like a child to a parent: does the Lord not care how it looks for him to abandon his own child? The grief lands in the last line, where the God he once held close now appears unbearably far, and the soul is left weighed down with sorrow.

GATHA 1273 *Longing and Separation*

Longing, the exile waiting for word

मराठी मूळ

आपुले गांवींचें न देखेसें जालें । परदेसी एकलें किती कंठूं ॥1॥
ह्मणऊनि पाहें मूळ येतां वाटे । जीवलग भेटे कोणी तरी ॥ध्रु.॥
पाहातां अवघ्या दिसतील दिशा । सकळ ही वोसा दृष्टीपुढें ॥2॥
तुका ह्मणे कोणी न संगे वारता । तुझी वाटे चिंता पांडुरंगा ॥3॥

ENGLISH TRANSLATION

Nothing of my own homeland can be seen anymore. How long shall I endure this foreign land alone?

Therefore I watch the road back home, hoping some life-dear one will come to meet me.

Looking in all directions, everything appears desolate before my eyes.

Says Tuka, no one brings me tidings of You. I feel only anxiety for You, O Panduranga.

IN PLAIN WORDS

I can no longer see anything of my own homeland. How long can I endure this foreign land, all alone? So I keep watching the road back home, hoping some dear one will come to meet me. I look in every direction, and all I see before my eyes is desolation. Tuka says: no one brings me any news of You. I am sick with worry for You, O Panduranga.

WHAT IT MEANS

Tukaram speaks as one stranded far from where he belongs, and his true home is God. The world he lives in is the foreign land; nothing of his real country, Panduranga, is in sight, and he asks how long a soul can bear that separation alone. So he watches the road, longing for some life-dear one to come with word of the Beloved. The poem turns the usual fear around: he is not anxious for himself but anxious for God, aching because no message comes, and that ache is itself the proof of his love.

GATHA 1274 *Worldly Life*

Recoil from the world, the forest of ruin

मराठी मूळ

जन तरी देखें गुंतलें प्रपंचें । स्मरण तें त्याचें त्यासी नाहीं ॥1॥
ह्मणऊनि मागें परतलें मन । घालणीचें रान देखोनियां ॥ध्रु.॥
इंद्रियांचा गाजे गोंधळ ये ठायीं । फोडीतसे डोई अहंकार ॥2॥
तुका ह्मणे देवा वासनेच्या आटें । केलीं तळपटें बहुतांचीं ॥3॥

ENGLISH TRANSLATION

The world is entangled in its affairs and has no remembrance of Him.

Seeing this forest of destruction, my mind turns back in retreat.

The senses raise a tumult here, and ego splits the head with its blows.

Says Tuka, O God, by the driving force of vasana, many have been brought to ruin.

IN PLAIN WORDS

I look at people and see them tangled in worldly affairs, with no remembrance of Him at all. So my mind turns back and retreats, seeing this forest of destruction. Here the senses raise a loud uproar, and ego splits the head with its blows. Tuka says: O God, driven by craving, many have been brought to ruin.

WHAT IT MEANS

Tukaram is describing why he pulls back from ordinary life. He sees people swallowed up in their affairs, with no room left to remember God, and the sight makes his own mind retreat as from a forest where one gets lost and destroyed. In that forest the senses make a deafening din and the ego batters the head, so there is no quiet in which to hold the Name. The closing line names the engine behind it all: vasana, blind craving, has dragged countless people down, and Tukaram is warning himself first of all.

GATHA 1275 *Devotion to Vitthal*

Devotion, fill the house and be done with rebirth

मराठी मूळ

धांवे त्यासी फावे । दुजे उगवूनि गोवे ॥1॥
घ्यावें भरूनियां घर । मग नाहीं येरझार ॥ध्रु.॥
धणी उभें केलें । पुंडलिकें या उगलें ॥2॥
तुका ह्मणे ठसा । गेला पडोनियां ऐसा ॥3॥

ENGLISH TRANSLATION

He who runs forward seizes it, while others, having set out, get entangled and bound.

Fill your house completely with Him, and then there will be no more coming and going.

Pundalik made the Lord stand still, freely, as an open gift.

Says Tuka, such an impression has been stamped upon the world.

IN PLAIN WORDS

The one who runs forward seizes Him; others set out but only get tangled and bound. Fill your whole house with Him, and then there is no more coming and going. Pundalik made the Lord stand still, freely, as an open gift. Tuka says: such an imprint has been left upon the world.

WHAT IT MEANS

Tukaram contrasts two ways of seeking: the one who runs straight to God lays hold of Him, while those who hesitate and complicate things only entangle themselves further. To fill the whole house with God is to leave no room for anything else, and that, he says, ends the endless coming and going of birth and death. He points to Pundalik, the devotee who, by his single-minded service, made the Lord stand waiting on the brick at Pandhari, freely given. That standing form is the lasting stamp left on the world: proof that wholehearted devotion makes God stay.

GATHA 1276 *The Moral Ideal*

The path of smallness, lower than the lowest

मराठी मूळ

लाहानपण दे गा देवा । मुंगी साखरेचा रवा ॥1॥
ऐरावत रत्न थोर । तया अंकुशाचा मार ॥ध्रु.॥
ज्याचे अंगीं मोठेपण । तया यातना कठीण ॥2॥
तुका ह्मणे जाण । व्हावें लाहनाहुनि लाहन ॥3॥

ENGLISH TRANSLATION

O God, grant me smallness. The ant carries away a grain of sugar.

Airavata, great jewel of elephants, suffers the blow of the goad.

Whoever carries greatness in their being endures harsh torment.

Says Tuka, know this: one should become smaller than the smallest.

IN PLAIN WORDS

Give me smallness, O God. The ant carries off its grain of sugar. Airavata, the great jewel of elephants, takes the blow of the goad. Whoever carries greatness in himself endures harsh torment. Tuka says: know this, become smaller than the smallest.

WHAT IT MEANS

Tukaram prays not for power but for littleness, and gives a plain picture of why. The tiny ant carries off its sweet grain in peace, while Airavata, the mightiest of elephants, is the one struck and driven by the goad. Greatness, he says, brings hard punishment, because the larger you make yourself the more you are weighed, watched, and hurt. The teaching he draws out is to keep going lower, to become smaller than the smallest, since it is the small who eat the sugar and escape the goad.

GATHA 1277 *The Moral Ideal*

Humility, the reed that the flood spares

मराठी मूळ

निंचपण बरवें देवा । न चले कोणाचा ही दावा ॥1॥
महा पुरें झाडें जाती । तेथें लव्हाळे राहाती ॥ध्रु.॥
येतां सिंधूच्या लहरी । नम्र होतां जाती वरि ॥2॥
तुका ह्मणे कळ । पाय धरिल्या न चले बळ ॥3॥

ENGLISH TRANSLATION

Humility is beautiful, O God. No one's claim can stand against it.

Great floods carry away the trees, yet the tender reeds remain.

When the waves of the ocean come, those who bow humbly rise above them.

Says Tuka, when one takes to the feet in surrender, no force can prevail against that.

IN PLAIN WORDS

Humility is beautiful, O God. No one's claim can stand against it. Great floods carry away the trees, yet the tender reeds remain. When the ocean's waves come, those who bow let them pass over and rise again. Tuka says: when you take hold of the feet, no force can prevail.

WHAT IT MEANS

Tukaram praises lowliness as a strength, not a weakness. He says no rival claim can defeat the humble, because there is nothing rigid in them to break. The floodwater snaps and sweeps off the tall trees, but the soft reeds bend and survive; the ocean's waves crash, yet whoever bows lets them pass and comes up unharmed. The point lands in the last line: the one who clings to God's feet in surrender cannot be overpowered by any force, for yielding is exactly what saves.

GATHA 1278 *Social Criticism*

Social criticism, poetry for scraps

मराठी मूळ

उष्टए पत्रावळी करुनियां गोळा । दाखविती कळा कवित्वाची ॥1॥
ऐसे जे पातकी ते नरकीं पचती । जोंवरी भ्रमती चंद्रसूर्य ॥2॥
तुका ह्मणे एक नारायण घ्याई । वरकडा वाहीं शोक असे ॥3॥

ENGLISH TRANSLATION

They gather leftover leaf-plates and with them display their so-called poetic art.

Such transgressors will be cooked in naraka for as long as the sun and moon continue to revolve.

Says Tuka, take hold of the one Narayana. All else is lamentation and nothing more.

IN PLAIN WORDS

They scrape together leftover leaf-plates, and with that they show off their so-called art of poetry. Such sinners will be cooked in naraka for as long as the sun and moon keep turning. Tuka says: take hold of the one Narayana. Everything else is only grief.

WHAT IT MEANS

Tukaram is attacking a corruption of the poet's gift: making verse to beg leftovers and to parade one's cleverness rather than to praise God. He calls this a grave fault, condemned to long torment, because it turns a holy thing into a tool for the belly and for vanity. The contrast is the cure he names: lay hold of the one Narayana, the single true aim. Measured against that, every other use of one's words and life is wasted and ends in sorrow. The warning is aimed at the pattern of self-display, not at any one person's worth.

GATHA 1279 *Social Criticism*

Social criticism, the false renouncer

मराठी मूळ

आवडीच्या मतें करिती भजन । भोग नारायणें ह्मणती केला ॥1॥
अवघा देव ह्मणे वेगळें तें काय । अर्थासाठीं डोय फोडूं पाहे ॥ध्रु.॥
लाजे कमंडल धरितां भोपळा । आणीक थीगळा प्रावरणा ॥2॥
शाला गडवे धातुद्रव्यइच्छा चित्तीं । नैश्वर्य बोलती अवघें मुखें ॥3॥
तुका ह्मणें यांस देवा नाहीं भेटी । ऐसे कल्पकोटि जन्म घेतां ॥4॥

ENGLISH TRANSLATION

They worship according to their own inclination and claim that Narayana has ordained their indulgence.

They say everything is God, so what is separate? Yet for the sake of gain they would gouge out eyes.

They feel shame holding a gourd-vessel or patched garments, yet in their chitta they covet metal objects and wealth, while their mouths proclaim renunciation.

Says Tuka, such people will never meet God, even if they take birth for crores of kalpas.

IN PLAIN WORDS

They worship however they please, and say Narayana himself ordained their indulgence. They say all is God, so what is separate? Yet for the sake of gain they would gouge out eyes. They are ashamed to hold a gourd-bowl or wear patched cloth, but in their hearts they crave metal vessels and wealth, while their mouths preach renunciation. Tuka says: such people will never meet God, even if they take birth for crores of kalpas.

WHAT IT MEANS

Tukaram exposes a gap between teaching and life. These people use lofty doctrine, all is God, nothing is separate, as a license to do whatever they want and call it divinely sanctioned, even while they would ruin others for profit. They are embarrassed by the real marks of the renouncer, the simple gourd and the patched robe, yet they secretly

hunger for fine vessels and money, all the while preaching detachment. The verse names the cost bluntly: such doubleness keeps God forever out of reach, for no length of time can buy what only sincerity opens. The target is the pattern of hypocrisy, a mirror for any seeker to check his own heart against his words.

GATHA 1280 *Social Criticism*

Social criticism, the begging singer's shame

मराठी मूळ

ह्मणतां हरिदास कां रे नाहीं लाज । दीनास महाराज ह्मणसी हीना ॥1॥
काय ऐसें पोट न भरे तें गेलें । हालविसी कुले सभेमाजी ॥2॥
तुका ह्मणे पोटें केली विटंबना । दीन जाला जना कींव भाकी ॥3॥

ENGLISH TRANSLATION

Why are you not ashamed to call yourself a haridasa? You call yourself a great lord of the poor while being lowly yourself.

Is your belly not filled that you must shake your lineage before the assembly?

Says Tuka, for the belly's sake you have brought disgrace upon yourself, becoming pitiable before all people.

IN PLAIN WORDS

Why are you not ashamed to call yourself a haridasa? You are lowly yourself, yet you call yourself a great lord of the poor. Is your belly so empty that you must shake your pedigree before the assembly? Tuka says: for the belly's sake you have brought disgrace on yourself, made yourself pitiable before everyone.

WHAT IT MEANS

Tukaram challenges a man who wears the title of haridasa, servant of Hari, while using it to puff himself up. He calls himself a great patron of the poor though he is hollow inside, and parades his family name in the assembly to win standing. Tukaram traces it all to hunger: the man does this for his belly, to be fed and honored, and in doing so cheapens the sacred name he claims. The result is the opposite of dignity, he becomes an object of pity. The rebuke is aimed at the impulse to trade God's name for status and a meal, a temptation any performer of devotion can fall into.

GATHA 1281 *Renunciation*

Renunciation, the kingless king who owns nothing

मराठी मूळ

रिद्धसिद्धी दासी कामधेनु घरीं । परि नाहीं भाकरी भक्षावया ॥1॥
लोडें वालिस्तें पलंग सुपति । परि नाहीं लंगोटी नेसावया ॥ध्रु.॥
पुसाल तरि आह्मां वैकुंठींचा वास । परि नाहीं राहएास ठाव कोठें ॥2॥
तुका ह्मणे आह्मी राजे त्रैलोक्याचे । परि नाहीं कोणाचें उणे पुरें ॥3॥

ENGLISH TRANSLATION

Riddhi and siddhi are our maidservants, and Kamadhenu dwells in our home, yet we have no bread to eat.

We have cushions, bolsters, and fine beds, yet we have no loincloth to wear.

If you ask, we dwell in Vaikuntha, yet we have no shelter anywhere.

Says Tuka, we are the kings of the three worlds, yet we owe nothing to anyone and need nothing from anyone.

IN PLAIN WORDS

Riddhi and siddhi are our maidservants, and Kamadhenu lives in our house, yet we have no bread to eat. We have cushions, bolsters, and fine beds, yet we have no loincloth to wear. If you ask, we live in Vaikuntha, yet we have no shelter anywhere. Tuka says: we are kings of the three worlds, yet we owe nothing to anyone and need nothing from anyone.

WHAT IT MEANS

Tukaram speaks in riddles that hold both halves of the devotee's life at once. By God's grace all powers and treasures are his, riddhi and siddhi as servants, the wish-cow at home, the seat of Vaikuntha, the kingship of the three worlds, yet in plain fact he has no bread, no cloth, no roof. The two sides do not cancel out; they describe one state. Having God, he is utterly rich; wanting nothing of the world, he is utterly poor, and free. The last line is the resolution: needing nothing and owing nothing, he is a king precisely because he possesses nothing.

GATHA 1282 *Social Criticism*

Social criticism, talk of Brahman, no purity

मराठी मूळ

घरोघरीं अवघें जालें ब्रह्मज्ञान । परि मेळवण बहु माजी ॥1॥
निरें कोणापाशीं होय एक रज । तरि द्या रे मज दुर्बळासी ॥ध्रु.॥
आशा तृष्णा माया कालवूनि दोन्ही । दंभ तो दूरोनि दिसतसे ॥2॥
काम क्रोध लोभ सिणवी बहुत । मेळवूनि आंत काळकूट ॥3॥
तुका ह्मणे तेथें कांहीं हातां नये । आयुष्य मोलें जाये वांयांविण ॥4॥

ENGLISH TRANSLATION

In every household, Brahman-knowledge has supposedly dawned, yet all one finds is adulteration in their mix.

If anyone truly possesses even a grain of purity, please give it to me, a poor man.

Desire and greed, maya and ambition are churned together, and hypocrisy stands visible from afar.

Lust, anger, and greed exhaust one greatly, mixing deadly poison within.

Says Tuka, nothing of value comes from all that. Life is spent uselessly for nothing.

IN PLAIN WORDS

In every house, knowledge of Brahman has supposedly dawned, yet all you find in the mix is adulteration. If anyone holds even a single grain of pure stuff, give it to me, a poor man. Desire and craving, maya and ambition are stirred in together, and hypocrisy is visible from far off. Lust, anger, and greed wear people out, churning deadly poison within. Tuka says: nothing of worth comes from all that. Life is spent uselessly, for nothing.

WHAT IT MEANS

Tukaram mocks an age when everyone talks of having realized Brahman while their lives are wholly impure. He begs, half in irony, for even one grain of the genuine article, since none of it is real. What is actually mixed into these people is craving, illusion, and ambition, with hypocrisy so thick it shows from a distance. Inside, lust, anger, and greed grind away and brew a poison that exhausts them. The conclusion is stark: such hollow knowledge yields nothing, and a whole life goes to waste on it. The verse measures cheap spiritual talk against the cost of a life thrown away, and asks the listener to weigh his own.

GATHA 1283 *Surrender and Acceptance*

Surrender, all rites fulfilled in the offering

मराठी मूळ

अवघ्या भूतांचें केलें संतर्पण । अवघी च दान दिली भूमि ॥1॥
अवघा चि काळ दिनरात्रशुद्धी । साधियेली विधि पर्वकाळ ॥ध्रु.॥
अवघीं च तीर्थॉ व्रतें केले याग । अवघें चि सांग जालें कर्म ॥2॥
अवघें चि फळ आलें आह्मां हातां । अवघें चि अनंता समर्पिनलें ॥3॥

ENGLISH TRANSLATION

All beings have been fed in full; the entire earth has been given in charity.

Every hour, day and night, has been devoted in purity; every auspicious observance and sacred occasion has been fulfilled.

All pilgrimages, vows, and sacrifices have been performed; every action has been completed in its entirety.

All fruits have come into our hands, and everything has been offered to You, O Ananta.

IN PLAIN WORDS

All beings have been fed in full; the whole earth has been given away in charity. Every hour, day and night, has been spent in purity; every holy day and sacred season has been observed. All pilgrimages, all vows, all sacrifices have been performed; every act has been completed entire. All the fruit has come into our hands, and the whole of it has been offered to You, O Ananta.

WHAT IT MEANS

Tukaram sings of a single act that contains every act of merit. To feed all beings, give away the earth, keep every hour pure, observe every holy day, complete every pilgrimage, vow, and sacrifice: he claims all of it as done. The secret is in the last line. By offering the whole of it, and himself, to Ananta, the endless One, the surrender gathers

up and fulfills every separate rite at once. He need not perform them piece by piece; love laid wholly at God's feet is the completion of them all, and so all their fruit returns to his hands only to be given back to God.

GATHA 1284 *Worldly Life*

Worldly life, few fruits ripen, few cross over

मराठी मूळ

महुरा ऐसीं फळें नाहीं । आलीं कांहीं गळती ॥1॥
पक्वदशे येती थोडीं । नास आढी वेचे तो ॥ध्रु.॥
विरुळा पावे विरुळा पावे । अवघड गोवे सेवटाचे ॥2॥
उंच निंच परिवार देवी। धन्या ठावी चाकरी ॥3॥
झळके तेथें पावे आणी । ऐसे क्षणी बहु थोडे ॥4॥
पावेल तो पैल थडी । ह्मणों गडी आपुला ॥5॥
तुका ह्मणे उभा†यानें । कोण खरें मानितसे ॥6॥

ENGLISH TRANSLATION

Fruits like the mahua are rare to find; some fall before they ripen.

Few reach full maturity, and most are lost along the way.

Only the rare one attains the goal; the final obstacles are the hardest.

High and low servants serve their master, and the master knows their service well.

Only a few reach the flash of grace in that instant. Whoever crosses to the far shore, we may call our true companion.

Says Tuka, who among them truly believes in both sides of the journey?

IN PLAIN WORDS

Fruits like the mahua are hard to find; some fall before they ripen. Few reach full ripeness, and most are lost on the way. Only the rare one reaches the goal; the last obstacles are the hardest. High and low servants serve the master, and the master knows each one's service. Only a few catch the flash of grace in that instant. Whoever crosses to the far shore, him we may call our true companion. Tuka says: of both kinds, who truly believes?

WHAT IT MEANS

Tukaram uses the orchard to speak about the spiritual journey. Like fruit that mostly drops before ripening, few seekers reach maturity; most are lost along the road, and the final stretch is the hardest of all. Servants high and low all serve, and the master sees each one's work, but only a rare few catch the flash of grace at the right moment. The one who actually crosses to the far shore, that is the companion worth keeping. The closing question turns it on the listener: among all who set out, who really has faith that carries them through to the end?

GATHA 1285 *True Worship*

True worship, the mind alone

मराठी मूळ

अवघ्या उपचारा । एक मनें चि दातारा ॥1॥
घ्यावी घ्यावी हे चि सेवा । माझी दुर्बळाची देवा ॥ध्रु.॥
अवघियाचा ठाव। पायांवरि जीवभाव ॥2॥
चित्ताचें आसन । तुका करितो कीर्तन ॥3॥

ENGLISH TRANSLATION

All worship is rendered through the mind alone, O Generous One.

Accept this seva of mine, a poor man's offering to You, O God.

The foundation of everything rests upon Your feet, where the jiva-sense itself is placed.

Says Tuka, kirtan is the seat of chitta; this is where I perform my worship.

IN PLAIN WORDS

All worship happens in the mind alone, O Generous One. Take this seva, take it. It is the offering of a poor man, O God. The ground of everything is here: my life-sense laid upon Your feet. My seat is my own attention. Tuka says: there I sing Your kirtan; there I worship.

WHAT IT MEANS

Tukaram redraws what worship even is. He says all real worship is done in the mind, not in props or ritual show, and he hands over the one thing a poor man has to give: his whole attention. He places his very sense of being alive at Vitthal's feet and makes his own steadied mind the altar he sits at. The kirtan he sings is not a performance somewhere else; it is the worship itself, offered from inside.

GATHA 1286 *Surrender and Acceptance*

Surrender, nowhere else to go

मराठी मूळ

आली सलगी पायांपाशीं । होइल तैसी करीन ॥1॥
आणीक आह्मीं कोठें जावें । येथें जीवें वेचलों ॥ध्रु.॥
अवघ्या निरोपणा भाव । हा चि ठाव उरलासे ॥2॥
तुका ह्मणे पाळीं लळे। कृपाळुवे विठ्ठले ॥3॥

ENGLISH TRANSLATION

Having found intimacy at Your feet, I will act however You will it.

Where else should I go? I have poured out my life here.

After letting go of everything, only this refuge remains.

Says Tuka, nurture my childlike ways, O merciful Vitthala.

IN PLAIN WORDS

I have come close to Your feet now; I will do whatever You want. Where else would I go? I have spent my whole life here. Once I have let go of everything, this is the only refuge left. Tuka says: indulge my childish ways, merciful Vitthal.

WHAT IT MEANS

Tukaram describes surrender as the end of options, not a grand gesture. Having come near Vitthal's feet, he hands over his own will: he will do whatever God wants. The blunt question, where else would I go, names the truth that he has poured his entire life into this one place and has nothing held back. With everything else released, only this refuge remains, and he asks the merciful Vitthal to put up with his childlike demands like a parent with a small child.

GATHA 1287 *Renunciation*

Renunciation, drop 'I' and 'mine'

मराठी मूळ

देह आणि देहसंबंधें निंदावीं । इतरें वंदावीं श्वानशूकरें ॥1॥
येणें नांवें जाला मी माझ्याचा झाडा । मोहा नांवें खोडा गर्भवास ॥ध्रु.॥
गृह आणि वित्त स्वदेशा विटावें । इतरा भेटावें श्वापदझाडां ॥2॥
तुका ह्मणे मी हें माझें न यो वाचे । येणें नांवें साचे साधुजन ॥3॥

ENGLISH TRANSLATION

The body and all bodily relations should be condemned, while even dogs and pigs who are devoted should be honored.

By this understanding, the entanglement of "I" and "mine" is cleared away. Attachment is the fetter that binds the jiva to womb-dwelling.

One should feel disgust for home, wealth, and homeland, and embrace even wild beasts and trees.

Says Tuka, those holy ones who do not let "I" and "mine" cross their lips are the true saints.

IN PLAIN WORDS

Condemn the body and all the ties of the body. Honor instead even the dogs and pigs who love God. By this, the whole account of 'I' and 'mine' is wiped clean. Attachment is the very fetter that drags the soul back into the womb. Turn away in disgust from house and wealth and homeland; meet instead the beasts and trees of the wild. Tuka says: those whose mouths never say 'I' and 'mine' are the true saints.

WHAT IT MEANS

Tukaram inverts the ordinary scale of high and low. He tells you to scorn the body and its relations, and to bow instead before even dogs and pigs if they are turned toward God, because devotion outranks birth. The point of all this is to clear the ledger of 'I' and 'mine,' since that attachment is the chain that keeps pulling the soul back into birth after birth. He pushes it to the edge: prefer the wild over home, wealth, and country, and read the closing line as the test, the true saint is simply the one in whom 'I' and 'mine' have gone silent.

GATHA 1288 *Surrender and Acceptance*

Surrender, lay down the burden

मराठी मूळ

देवाचिये माथां घालुनियां भार । सांडीं किळवर ओंवाळूनि ॥1 ॥
नाथिला हा छंद अभिमान अंगीं । निमित्याचे वेगीं सारीं ओझें ॥ध्रु.॥
करुणावचनीं लाहो एकसरें । नेदावें दुसरें आड येऊं ॥2॥
तुका ह्मणे सांडीं लटिक्याचा संग । आनंद तो मग प्रगटेल ॥3॥

ENGLISH TRANSLATION

Place your burden upon God's head and cast off the carcass as an offering.

This pointless vanity clings to your body; swiftly surrender its weight to the one appointed.

With words of compassion, gain everything in a single stroke, and let nothing else come in the way.

Says Tuka, abandon the company of falsehood, and joy will then reveal itself.

IN PLAIN WORDS

Lay your burden on God's head; cast off this carcass like an offering waved away. This useless craving, this pride, clings to your body; quickly hand its weight to the One appointed to carry it. With words asking for mercy, win everything in a single stroke, and let nothing else come between. Tuka says: drop the company of what is false, and then joy will show itself.

WHAT IT MEANS

Tukaram tells you to stop carrying what was never yours to carry. The burden is the load of self-will and self-importance, and the body itself is called a carcass to be offered up, not clutched. He says vanity and craving stick to us, so set the weight down on the One whose job it is to bear it, and ask for mercy plainly, in one stroke, with nothing else allowed to interfere. The last line names the condition: as long as we keep company with the false, joy stays hidden; let that go, and it appears on its own.

GATHA 1289 *The Necessity of Experience*

Realization, only Vitthal remains

मराठी मूळ

देह नव्हे मी हें सरे । उरला उरे विठ्ठल ॥1॥
ह्मणऊनि लाहो करा । काळ सारा चिंतनें ॥ध्रु.॥
तुका ह्मणे जीवासाटीं । देव पोटीं पडेल ॥3॥

ENGLISH TRANSLATION

When the realization dawns that "I am not this body," only Vitthala remains.

Therefore take this profit and spend your entire time in contemplation.

Says Tuka, for the sake of the jiva, God will enter the belly.

IN PLAIN WORDS

When 'I am not this body' becomes true, the body falls away and Vitthal alone is left. So make your profit of it; spend all your time in remembrance. Tuka says: for the sake of the soul, God will come to rest in your heart.

WHAT IT MEANS

Tukaram states the whole turn in one line: the moment the conviction 'I am not this body' is real, the body drops out of the way and only Vitthal remains. He treats this as the one worthwhile gain, so he urges you to use your time well and pour it into constant remembrance. The closing promise is intimate, for the soul's sake God will come and settle within you, taking up residence in the heart.

GATHA 1290 *Devotion to Vitthal*

Devotion, the one essence

मराठी मूळ

पृथक मी सांगों किती । धर्म नीती सकळां ॥1॥
अवघियांचा एक ठाव । शुद्ध भाव विठ्ठलीं ॥ध्रु.॥
क्षराअक्षराचा भाग । करा लाग पंढरीये ॥2॥
तुका ह्मणे आगमींचें । मथिलें साचें नवनीत ॥3॥

ENGLISH TRANSLATION

How long shall I explain separately the dharma and ethics for everyone?

The one foundation for all is pure bhava toward Vitthala.

For the sake of the perishable and the imperishable, set your course toward Pandhari.

Says Tuka, this is the fresh butter churned from all the scriptures.

IN PLAIN WORDS

How long should I spell out separately the duty and the right conduct for everyone? There is one ground for all: pure love toward Vitthal. For the perishable and the imperishable alike, set your steps toward Pandhari. Tuka says: this is the fresh butter churned out of all the scriptures.

WHAT IT MEANS

Tukaram cuts through the endless lists of rules. Rather than reciting a different dharma for each person and case, he points to one foundation that holds for everyone: pure-hearted love for Vitthal. Whatever you are after, the passing things or the lasting, he says the road runs through Pandhari. The final image makes the claim plainly, this single teaching is the butter churned from the whole ocean of scripture, the essence left when all the rest is set aside.

GATHA 1291 *Social Criticism*

Social criticism, selling merit

मराठी मूळ

पुण्यविकरा तें मातेचें गमन । भाडी ऐसें धन विटाळ तो ॥1॥
आत्महत्यारा हा विषयांचा लोभी । ह्मणावें तें नाभी करवी दंड ॥ध्रु.॥
नागवला अल्प लोभाचिये साटीं । घेऊनि कांचवटि परिस दिला ॥2॥
तुका ह्मणे हात झाडिले परत्रीं । श्रम तो चि श्रोत्रीं वेठी केली ॥3॥

ENGLISH TRANSLATION

Selling merit is like trafficking one's own mother. Such wealth earned by hire is a defilement.

He who is greedy for sense-pleasures is a self-murderer; his punishment cannot even be properly named.

The foolish one is cheated for a trifle, giving up the philosopher's stone for glass beads.

Says Tuka, he has shaken off all claims to the next world. The very effort meant for scripture has been turned into forced labor.

IN PLAIN WORDS

To sell your merit is like trafficking your own mother. Wealth earned that way is defilement. The man greedy for pleasures is his own murderer; his punishment can hardly be named. The fool is robbed for a trifle: he hands over the philosopher's stone and takes glass beads in return. Tuka says: he has washed his hands of the next world, and the very labor meant for scripture he has turned into drudgery.

WHAT IT MEANS

Tukaram attacks the practice of trading spiritual merit for money, and he makes the comparison deliberately shocking: it is like selling your own mother, and the gain is pure defilement. The greed for sense-pleasure is self-murder, a slow killing of one's own life, deserving a penalty too great to name. His sharpest image is the bad bargain, giving away the stone that turns iron to gold and accepting worthless glass in exchange, which is exactly what trading the eternal for a trifle amounts to. Read it as a warning to examine the pattern in oneself: when effort that could go toward the scriptures gets bent into mere money-labor, the next world is forfeited.

GATHA 1292 *True Worship*

True worship, inward meditation

मराठी मूळ

अंतरींचें ध्यान । मुख्य या नांवें पूजन ॥1॥
उपाधि तें अवघें पाप । गोड निरसतां संकल्प ॥ध्रु.॥
आज्ञा पाळावी हा धर्म । जाणते हो जाणा वर्म ॥2॥
तुका ह्मणे वृत्त । अविट हे सहज िस्थति ॥3॥

ENGLISH TRANSLATION

Inward meditation is the truest worship by this name.

All disturbance is sin; it is sweet when mental resolve dissolves.

To obey God's command is the real dharma. O knowing ones, know this secret well.

Says Tuka, this effortless natural state is an inexhaustible abiding condition.

IN PLAIN WORDS

Meditation within: that is what truly deserves the name worship. Every added trapping is sin; it turns sweet the moment the scheming mind dissolves. To keep God's command is the real duty. You who understand, understand this secret. Tuka says: this is the steady state, an unspoiled, natural abiding.

WHAT IT MEANS

Tukaram locates worship inside, in steady inward meditation, and says that alone earns the name. The outer trappings and contrivances he calls sin, not because ritual objects are evil but because the busy, scheming mind they feed is the obstacle; the moment that resolve-making mind quiets, everything turns sweet. He reframes duty too: real dharma is simply obeying God's will, and he calls out the ones who already know to actually grasp this. The end names the goal, an effortless, natural condition that does not stale or break, abiding on its own.

GATHA 1293 *Surrender and Acceptance*

Surrender, no service is enough

मराठी मूळ

मूळ करणें संतां । नाहीं मिळत उचिता ॥1॥
घडे कासयानें सेवा । सांग ब्रह्मांडाच्या जीवा ॥ध्रु.॥
सागर सागरीं । सामावेसी कैंची थोरी ॥2॥
तुका ह्मणे भावें । शरण ह्मणवितां बरवें ॥3॥

ENGLISH TRANSLATION

How can one serve the saints at their very root? What is truly fitting is not easily found.

Tell me, O Jiva of the universe, how is such service even to be done?

The ocean merging into the ocean: where is the greatness in that?

Says Tuka, it is beautiful to take refuge and call oneself surrendered.

IN PLAIN WORDS

How can I serve the saints at their very root? What would truly be fitting is not to be found. By what means is such service even done? Tell me, O Soul of the universe. When the ocean merges into the ocean, where is the greatness in that? Tuka says: with true feeling, it is good simply to take refuge and call oneself surrendered.

WHAT IT MEANS

Tukaram confesses that he cannot repay the saints; nothing he could offer would be adequate to what they are. He asks the Soul of the universe, the very God who lives in the saints, how such service is even possible, since the giver is so small beside the gift. The image of the ocean pouring into the ocean undercuts any pride: when you merge into something infinitely greater, you add no greatness of your own. So the honest move, he says, is the humble one, with sincere feeling simply to take refuge and let yourself be called surrendered, and that is enough.

GATHA 1294 *The Power of the Name*

The Name, a bonfire of faults

मराठी मूळ

बरवी नामावळी । तुझी महादोषां होळी ॥1॥
जालें आह्मांसी जीवन । धणीवरि हें सेवन ॥ध्रु.॥
सोपें आणि गोड । किती अमृता ही वाड ॥2॥
तुका ह्मणे अच्युता । आमचा कल्पतरु दाता ॥3॥

ENGLISH TRANSLATION

Beautiful is the garland of Your Name; it makes a bonfire of the greatest faults.

It has become our very life and water, and we drink it to full satiation.

It is simple and sweet, surpassing even amrita in its abundance.

Says Tuka, O Achyuta, You are our wish-fulfilling tree, our giver.

IN PLAIN WORDS

Beautiful is the roll of Your names; it makes a bonfire of the greatest sins. It has become our life, our water; we drink it to the full. It is simple and it is sweet, more abundant than even the nectar of immortality. Tuka says: O Achyuta, You are our wish-granting tree, our giver.

WHAT IT MEANS

Tukaram praises the Name as both purifier and sustenance. Reciting the string of God's names burns up even the gravest faults the way fire consumes a heap, leaving nothing. More than a cure, the Name has become his very life and his drinking-water, taken to satisfaction. He marvels that it is at once easy to use and sweet, and richer than

amrita, the nectar of the gods, and closes by calling Achyuta the wish-granting tree, the giver who supplies all this freely.

GATHA 1295 *The Saints*

Saints, water to the thirsty

मराठी मूळ

त्रुशाकाळें उदकें भेटी । पडे मिठी आवडीची ॥1॥
ऐसियाचा हो कां संग । जिवलग संतांचा ॥ध्रु.॥
मिष्टान्नाचा योग भुके । ह्मणतां चुके पुरेसें ॥2॥
तुका ह्मणे माते बाळा । कळवळा भेटीचा ॥3॥

ENGLISH TRANSLATION

When a thirsty person finds water, an embrace of love follows at once.

Seek such company: the company of saints, intimate and dear to the jiva.

When fine food meets true hunger, there is fullness; no need to say more.

Says Tuka, like a mother meeting her child, there is a deep tenderness in that reunion.

IN PLAIN WORDS

When a thirsty man finds water, he embraces it with longing. Keep that kind of company: the company of saints, dear and close to the soul. When real hunger meets good food, it is filled; there is no more to say. Tuka says: like a mother meeting her child, there is a deep ache of tenderness in that meeting.

WHAT IT MEANS

Tukaram describes why the company of saints matters by pointing to plain bodily need. A thirsty man does not weigh whether to drink; he seizes the water with longing, and that is the love we should feel for the saints, who are as close to the soul as life itself. The second image says the same: true hunger meeting good food is simply satisfied, no argument needed. He ends on the tenderest note, a mother reunited with her child, to show that meeting the saints is not cool approval but a warm, aching gladness.

GATHA 1296 *Social Criticism*

Social criticism, the absent listener

मराठी मूळ

कुचराचे श्रवण । गुणदोषांवरि मन ॥1॥
असोनियां नसे कथे । मूर्ख अभाग्य तें तेथें ॥ध्रु.॥
निरर्थक कारणीं । कान डोळे वेची वाणी ॥2॥
पापाचे सांगाती । तोंडीं ओढाळांचे माती ॥3॥
हिताचिया नांवें । वोस पडिले देहभावें ॥4॥
फजीत करूनि सांडीं । तुका करी बोडाबोडी ॥5॥

ENGLISH TRANSLATION

The crooked one's hearing is base; his mind dwells on the faults and virtues of others.

Though present at the sacred katha, the foolish and unfortunate one is truly absent.

He wastes his ears, eyes, and speech on worthless matters.

Companions of sin, their mouths are filled with the filth of the unrestrained.

In the name of welfare, they are hollow, emptied out by body-identification.

Says Tuka, expose them, shame them, and have done with the wrangling.

IN PLAIN WORDS

The crooked man's listening is mean: his mind runs on other people's faults and merits. He sits in the holy telling and is not there at all; the fool, the luckless one, is absent in his own seat. He spends his ears, his eyes, his speech on worthless things. Companions of sin, their mouths are full of the dirt of the unbridled. In the name of doing good, they are hollow, emptied out by clinging to the body. Tuka says: shame them, expose them, and have done with the wrangling.

WHAT IT MEANS

Tukaram describes a person who is physically present at the sacred story but spiritually absent, because his mind is busy auditing everyone else's faults and virtues instead of listening. Such a one wastes the very faculties given for devotion, ears, eyes, and tongue, on worthless chatter, keeps the company of the reckless, and lets his mouth fill with their filth. He looks as if he is pursuing the good, but he is hollowed out by attachment to the body. The blunt close, expose and shame and be done, points at the pattern of distracted, fault-finding hearing; hold it up to yourself and stop the endless quarreling that feeds it.

GATHA 1297 *Autobiography*

Honest reproof, no enemy in it

मराठी मूळ

जग तरि आह्मां देव । परि हे निंदितों स्वभाव ॥1॥
येतो हिताचा कळवळा । पडती हातीं ह्मुन काळा ॥ध्रु.॥
नाहीं कोणी सखा । आह्मां निपराध पारिखा ॥2॥
उपक्रमें वदे । तुका वर्मासी तें भेदे ॥3॥

ENGLISH TRANSLATION

The world is God to us, yet we must criticize its ways.

A deep concern for welfare arises within us: they are falling into the hands of Death.

We have no personal enemy; we are blameless and impartial toward all.

Says Tuka, through earnest speech, one pierces to the vital point.

IN PLAIN WORDS

The whole world is God to us. Yet we still criticize its ways. A deep concern for what is good rises in us, because people are falling into the hands of Death. We have no friend we favor and no enemy we hate; we are blameless and even toward all. We speak by trying to help. Tuka says: such speech pierces to the vital point.

WHAT IT MEANS

Tukaram answers the charge that his rebukes are unkind. He holds two things at once: the world is God to him, and its conduct still has to be named for what it is. The concern that drives his criticism is that people are sliding toward death while they live badly. He insists he has no personal target, no favorite and no foe; he is impartial. His words cut to the quick precisely because they aim at the fault, not at the person, and because their only motive is the listener's good.

GATHA 1298 *Devotion to Vitthal*

Kirtan, the simple secret of joy

मराठी मूळ

सोपें वर्म आह्मां सांगितलें संतीं । टाळ दिंडी हातीं घेउनि नाचा ॥1॥
समाधीचें सुख सांडा ओंवाळून । ऐसें हें कीर्तन ब्रह्मरस ॥ध्रु.॥
पुढती घडे चढतें सेवन आगळें । भक्तिभाग्यबळें निर्भरता ॥2॥
उपजों चि नये संदेह चित्तासी । मुक्ति चारी दासी हरिदासांच्या ॥3॥
तुका ह्मणे मन पावोनि विश्रांती । त्रिविध नासती ताप क्षणें ॥4॥

ENGLISH TRANSLATION

The saints taught us a simple secret: take cymbals and the dindi-flag in your hands and dance.

Wave away even the bliss of samadhi as an offering, for kirtan is itself the essence of Brahman.

In its progression, devotion only deepens, and by the power of devotional fortune comes utter fulfillment.

No doubt should arise in the chitta, for the four kinds of mukti are maidservants to the devotees of Hari.

Says Tuka, when the mind finds rest, the threefold afflictions are destroyed in an instant.

IN PLAIN WORDS

The saints told us a simple secret: take cymbals and the dindi-flag in your hands, and dance. Wave away even the bliss of samadhi like an offering you give up; this kirtan is itself the essence of Brahman. As it goes on, the practice only rises higher, and by the strength of devotional fortune comes full contentment. Let no doubt arise in the mind: the four kinds of liberation are maidservants to the servants of Hari. Tuka says: when the mind finds rest, the threefold afflictions are destroyed in a moment.

WHAT IT MEANS

Tukaram passes on what the saints handed him: the way is not hard. You pick up cymbals and flag and dance in kirtan, and that singing is the very taste of Brahman, higher than the silent bliss of samadhi, which you can wave away as a lesser offering. He says the practice keeps deepening of itself, and that liberation is no longer something to chase: the four classic kinds of mukti wait like servants on those who serve Hari. The point is to drop doubt and let the mind rest in the Name, and when it does, the threefold suffering of life burns off in an instant.

GATHA 1299 *Social Criticism*

Social criticism, caste cannot stain the divine

मराठी मूळ

गंगा न देखे विटाळ । तें चि रांजणीं ही जळ ॥1॥
अल्पमहदा नव्हे सरी । विटाळ तो भेद धरी ॥ध्रु.॥
काय खंडिली भूमिका । वर्णा पायरिकां लोकां ॥2॥
तुका ह्मणे अगीविण । बीजें वेगळीं तों भिन्न ॥3॥

ENGLISH TRANSLATION

The Ganga does not see pollution; it is the same water whether in the river or in a pot.

The small and the great cannot be equated; it is division itself that perceives defilement.

Has the earth been broken into separate pieces for people of different castes and ranks?

Says Tuka, until they are separated from the fire, the seeds remain distinct.

IN PLAIN WORDS

The Ganga sees no pollution. It is the same water whether it flows in the river or sits in a clay pot. The small and the great are not equal, and it is division itself that sees defilement. Has the earth been cut into separate pieces for people of different castes and ranks? Tuka says: it is only before they meet the fire that the seeds stay separate.

WHAT IT MEANS

Tukaram attacks the logic of caste pollution. The Ganga does not register impurity; its water is one water, river or pot, so what is truly holy cannot be stained by the vessel that holds it. The sense of defilement, he says, lives in the mind that insists on ranking high over low, not in reality. The earth was never carved into separate plots for separate castes. His closing image asks the listener to look at the destination: distinct seeds look different now, but in the fire they all come to one end, and so do all people.

GATHA 1300 *Surrender and Acceptance*

Surrender, leave the burden on God

मराठी मूळ

देवावरिल भार । काढूं नये कांहीं पर ॥1॥
तानभुके आठवण । घडे तें बरें चिंतन ॥ध्रु.॥
देखावी निंश्चती । ते चि अंतर श्रीपती ॥2॥
वैभव सकळ । तुका मानितो विटाळ ॥3॥

ENGLISH TRANSLATION

The burden placed upon God should not be taken back for any reason.

When hunger and thirst remind us of Him, that itself is good contemplation.

Let unwavering faith be seen, for that alone is closeness to God.

Says Tuka, I regard all worldly grandeur as defilement.

IN PLAIN WORDS

Do not take back the burden once it is laid on God; do not take it back for any reason. When hunger and thirst remind you of Him, that remembering is good. Let unwavering trust be what shows; that alone is closeness to Shripati. Tuka says: I count all worldly grandeur as defilement.

WHAT IT MEANS

Tukaram describes what true surrender requires. Once you hand your cares to God, you do not quietly reclaim them; reaching for control again undoes the trust. He turns even bodily need to use: when hunger and thirst make you think of God, that is good contemplation, not a distraction. The proof of surrender is steady faith, and that faith itself is nearness to God. He ends by refusing the rival to surrender, treating all worldly splendor as something defiling rather than something to want.

GATHA 1301 *Renunciation*

Renunciation, pride spat out for the Name

मराठी मूळ

थुंकोनियां मान । दंभ करितों कीर्तन ॥1॥
जालों उदासीन देहीं । एकाविण चाड नाहीं ॥ध्रु.॥
अर्थ अनर्थ सारिखा । करूनि ठेविला पारिखा ॥2॥
उपाधिवेगळा । तुका राहिला सोंवळा ॥3॥

ENGLISH TRANSLATION

Spitting upon pride, I devote myself to kirtan, abandoning all pretense.

I have become indifferent to this body; I have no attachment to anything but the One.

Gain and loss have become equal to me; I have made all worldly things foreign.

Says Tuka, free from all disturbance, I remain pure.

IN PLAIN WORDS

I spit on honor and give myself to kirtan, throwing away all pretense. I have grown indifferent to the body; I care for nothing but the One. Gain and loss have become the same to me; I have made all worldly things strangers. Tuka says: free of every disturbance, I stay pure.

WHAT IT MEANS

Tukaram lays out the inner cost and reward of his path. He despises social honor and the urge to perform, so he sings kirtan with the pretense stripped out. He has stopped caring about the body and wants nothing but God alone. With that, gain and loss flatten into one indifferent thing, and the whole world becomes foreign to him. Cut loose from these entanglements, he says he is left clean and undisturbed, the purity here being inward freedom, not ritual cleanness.

GATHA 1302 *Social Criticism*

Social criticism, the Name turned into trade

मराठी मूळ

काय हएाचें घ्यावें । नित्य नित्य कोणें गावें ॥1॥
केलें हरिकथेनें वाज । अंतरोनी जाते निज ॥ध्रु.॥
काम संसार । अंतरीं हे करकर ॥2॥
तुका ह्मणे हेंड । ऐसे मानिती ते लंड ॥3॥

ENGLISH TRANSLATION

What can be gained from such people? Who should sing daily for them?

They have turned the telling of Hari into a trade, while their true nature retreats within.

Worldly desire and household life churn noisily within them.

Says Tuka, those who honor such people are shameless wretches.

IN PLAIN WORDS

What is there to gain from such people? Who should sing for them, day after day? They have made the telling of Hari into a trade, while their true self slips away inside. Worldly desire and household life churn and grate within them. Tuka says: those who honor such people are shameless wretches.

WHAT IT MEANS

Tukaram condemns the pattern of using devotion as a business. He asks what a sincere singer gains by performing for people who have turned the telling of Hari's story into a paid trade, since their real self drains away even as they perform. Inside them desire and household concern keep grinding; the kirtan is only a front. His harshest line falls on those who praise and prop up such performers. The target is the corruption of selling the Name and the flattery that rewards it, a warning to examine one's own motive in worship.

GATHA 1303 *Autobiography*

Autobiography, speech given by the Giver

मराठी मूळ

वदे साक्षत्वेंसीं वाणी । नारायणीं मिश्रित ॥1॥
न लगे कांहीं चाचपावें । जातों भावें पेरीत ॥ध्रु.॥
भांडार त्या दातियाचें। मी कैचें ये ठायीं ॥2॥
सादावीत गेला तुका । येथें एकाएकीं तो ॥3॥

ENGLISH TRANSLATION

My speech flows merged in witness-nature, blended into Narayana.

I need not fumble for anything; I go sowing with devotion.

That treasury belongs to the Giver; what place do I have here?

Says Tuka, he went calling out, and there, suddenly, alone with the One.

IN PLAIN WORDS

My speech speaks as a witness, blended into Narayana. I need not grope for anything; I go on sowing with love. The treasury belongs to that Giver; what claim have I here? Tuka says: he went on calling out, suddenly here, alone with the One.

WHAT IT MEANS

Tukaram disowns himself as the author of his words. He speaks as a witness whose voice is merged with Narayana, so he never has to fumble or strain; he simply scatters the seed in devotion. The whole store he draws from is God's, the Giver's, not his own, and he asks what standing he could possibly claim over it. The poem ends

with him still calling out the Name, surprised to find himself set down here alone with the One, the giver of the very speech he is using.

GATHA 1304 *Appeals and Exhortations*

Exhortation, why not chant Vitthal

मराठी मूळ

ऐसी जिव्हा निकी । विठ्ठल विठ्ठल कां न घोकी ॥1॥
जेणें पाविजे उद्धार । तेथें राखावें अंतर ॥ध्रु.॥
गुंपोनि चावटी । तेथें कोणा लाभें भेटी ॥2॥
तुका ह्मणे कळा । देवाविण अमंगळा ॥3॥

ENGLISH TRANSLATION

Such a fine tongue you have; why does it not chant Vitthala, Vitthala?

Where salvation is to be found, one should preserve the inner distance.

By getting entangled in idle chatter, what meeting brings any gain?

Says Tuka, without God, all skill is inauspicious.

IN PLAIN WORDS

You have such a fine tongue; why does it not chant Vitthal, Vitthal? Where deliverance is to be found, there keep your mind. By tangling yourself in idle chatter, what meeting gives you any gain? Tuka says: without God, all cleverness is foul.

WHAT IT MEANS

Tukaram presses a simple question on the listener. You have been given a tongue, so why waste it on anything but the Name, Vitthal, Vitthal? He tells you to keep your attention fixed where rescue actually lies, on God, not on gossip and empty talk that lead to no worthwhile meeting. The closing line is the edge of it: skill, eloquence, talent, whatever you are proud of, is inauspicious and unclean if God is left out of it. The invitation is to redirect a good faculty toward its true use.

GATHA 1305 *Worldly Metaphors*

Metaphor, ornaments need a true marriage

मराठी मूळ

साजे अळंकार । तरि भोगितां भ्रतार ॥1॥
व्यभिचारा टाकमटिका । उपहास होती लोकां ॥ध्रु.॥
शूरत्वाची वाणी । रूप मिरवे मंडणीं ॥2॥
तुका ह्मणे जिणें । शर्त्तीविण लाजिरवाणें ॥3॥

ENGLISH TRANSLATION

Ornaments befit a woman who is with her husband.

On an adulteress, they are misplaced and bring ridicule from all.

To speak of bravery, to display one's beauty in adornments:

Says Tuka, without proper discipline, such a life is shameful.

IN PLAIN WORDS

Ornaments look right on a woman who is with her husband. On an unfaithful woman they are out of place and bring her the scorn of all. To boast of bravery, to show off your beauty in fine adornments: Tuka says: without true discipline, such a life is shameful.

WHAT IT MEANS

Tukaram uses a marriage image to test the worth of outward show. Jewelry fits a faithful wife but looks absurd on one who has betrayed the bond, and it earns her mockery rather than admiration. He reads spiritual life the same way: parading your courage or decking yourself in fine display means nothing if the underlying fidelity is missing. The point lands on discipline and faithfulness as what gives the outward signs their value; without that inner commitment, the whole performance is a shameful pretense, an invitation to examine whether one's display rests on anything real.

GATHA 1306 *Social Criticism*

Social criticism, the false giver of powers

मराठी मूळ

मानामान किती । तुझ्या क्षुल्लका संपत्ती ॥1॥
जा रे चाळवीं बापुडीं । कोणी धरिती तीं गोडी ॥ध्रु.॥
रिद्धसिद्धी देसी। आह्मीं चुंभळें नव्हों तैसीं ॥2॥
तुका ह्मणे ठका । ऐसें नागविलें लोकां ॥3॥

ENGLISH TRANSLATION

How much honor do you claim from your petty wealth?

Go and impress the gullible; let those who like such things be charmed by them.

Even if you offer riddhis and siddhis, we are not like innocents to be won over.

Says Tuka, O deceiver, this is how you have cheated the world.

IN PLAIN WORDS

How much honor do you claim from your petty wealth? Go, charm the helpless; let whoever likes such things be sweetened by them. Even if you hand out riddhis and siddhis, we are not simpletons to be won that way. Tuka says: O cheat, this is how you have robbed the world.

WHAT IT MEANS

Tukaram refuses a tempter who offers worldly status and occult powers. He mocks the small wealth and honor being dangled, telling the man to go beguile the gullible who still find such things sweet. Even the famous powers, riddhis and siddhis, do not move him; he is not naive enough to be bought by them. He names the dealer a cheat, saying this very bait of powers and prestige is how he has stripped and fooled the world. The warning is against trading the goal of God for spiritual or material trinkets.

GATHA 1307 *Longing and Separation*

Longing, come forward, Vitthal

मराठी मूळ

पाहातोसी काय । आतां पुढें करीं पाय ॥1॥
वरि ठेवूं दे मस्तक । ठेलों जोडूनि हस्तक ॥ध्रु.॥
बरवें करीं सम । नको भंगों देऊं प्रेम ॥2॥
तुका ह्मणे चला । पुढती सामोरे विठ्ठला ॥3॥

ENGLISH TRANSLATION

What are you gazing at? Now step forward.

I stand here with hands folded, waiting to place my head upon Your feet.

Set things right and balanced; do not let love be broken.

Says Tuka, come, Vitthala, come forward to face me.

IN PLAIN WORDS

What are you looking at? Now step forward. Let me set my head on your feet; I stand here with hands joined. Make things right and level; do not let love be broken. Tuka says: come, Vitthal, come forward to meet me.

WHAT IT MEANS

This is a lover's direct address to God in the midst of longing. Tukaram asks Vitthal why he merely gazes and stays distant; he wants God to take the step forward. He is already in position, hands folded, waiting only to lay his head on those feet. His plea is for things to be set right between them, for the love not to be allowed to break off. The whole abhanga is an ache for closeness fulfilled, calling the God of Pandhari to come face to face.

GATHA 1308 *The Saints*

Saints, who is truly a devotee

मराठी मूळ

भक्त ऐसे जाणा जे देहीं उदास । गेले आशापाश निवारूनि ॥1॥
विषय तो त्यांचा जाला नारायण । नावडे धन जन माता पिता ॥ध्रु.॥
निर्वाणीं गोविंद असे मागेंपुढें । कांहीं च सांकडें पडों नेदी ॥2॥
तुका ह्मणे सत्य कर्मा व्हावें साहे । घातलिया भये नकान जाणें ॥3॥

ENGLISH TRANSLATION

Know these as devotees: those who are indifferent to the body and have cast off all bonds of hope and desire.

For them, sense-objects have themselves become Narayana. Wealth, people, mother, and father are no longer dear to them.

At the final hour, Govinda stands before and behind them, allowing no hardship to befall.

Says Tuka, one must hold to truth in one's actions and not turn away even when fear strikes.

IN PLAIN WORDS

Know these as devotees: those who are indifferent to the body, who have cut away the snares of hope and desire. For them, the objects of the senses have themselves become Narayana; wealth, people, mother and father are no longer dear. At the last hour, Govinda stands before them and behind them, and lets no hardship touch them. Tuka says: hold fast to truth in your acts, and do not turn away even when fear strikes.

WHAT IT MEANS

Tukaram defines who really counts as a devotee. They sit loose to the body and have cut the binding cords of hope and craving. For them the world of the senses is no longer a snare but is seen as Narayana himself, so money, relations, even mother and father lose their grip. He promises that at the final, deathward moment Govinda guards such a one front and back, letting no hardship break through. The closing line turns it into a charge: stay true in what you do and do not flinch when fear comes, for that is the devotee's mark.

GATHA 1309 *The Nature of God*

Discernment, the lamp and the sun

मराठी मूळ

तों च हीं क्षुल्लकें सखीं सहोदरें । नाहीं विश्वंभरें वोळखी तों ॥1॥
नारायण विश्वंभर विश्वपिता । प्रमाण तो होतां सकळ मिथ्या ॥ध्रु.॥
रवि नुगवे तों दीपिकाचें काज । प्रकाशें तें तेज सहज लोपे ॥2॥
तुका ह्मणे देहसंबंध संचितें । कारण निरुतें नारायणीं ॥3॥

ENGLISH TRANSLATION

These petty friends and relatives hold sway only so long as the Lord of all has not been recognized.

Narayana, the sustainer, the father of the universe: once He becomes the true measure, all else is illusion.

Until the sun rises, the lamp has its work to do; but in that greater radiance, its light is naturally extinguished.

Says Tuka, all bodily relations are the fruit of accumulated karma. The true cause lies in Narayana alone.

IN PLAIN WORDS

These petty friends and kinsmen hold their sway only while the Lord of all has not been recognized. Narayana is the sustainer, the father of the universe. Once He becomes the one measure, everything else is false. Until the sun rises, the lamp has its work. In that greater light, the lamp goes out on its own. Tuka says: bodily relations are the fruit of past karma. The true cause is in Narayana alone.

WHAT IT MEANS

Tukaram sets ordinary family ties against the one reality and shows which one is borrowed. Petty friends and relatives feel central only as long as Narayana, the sustainer and father of all, has not been recognized; once He is taken as the true measure, everything else shows itself as illusion. He gives the homely image of a lamp: useful in the dark, but the moment the sun rises it is naturally extinguished, not blown out. So too our bodily relations are real enough as fruits of accumulated karma, but they are effects, not the cause. The cause, the thing that does not pass when the light comes, is Narayana alone.

GATHA 1310 *The Nature of God*

The one goal, the rare walker

मराठी मूळ

यज्ञ भूतांच्या पाळणा । भेद कारीये कारणा । पावावया उपासना । ब्रह्मस्थानीं प्रस्थान ॥1॥
एक परी पडिलें भागीं । फळ बीजाचिये अंगीं । धन्य तो चि जगीं । आदि अंत सांभाळी ॥ध्रु.॥
आवशक तो शेवट । मागें अवघी खटपट । चालों जाणे वाट । ऐसा विरळा एखादा ॥2॥
तुका होवोनि निराळा । क्षराअक्षरावेगळा । पाहे निगमकळा । बोले विठ्ठलप्रसादें ॥3॥

ENGLISH TRANSLATION

For the nurturing of all beings, distinctions have been made, so that through worship one may set out toward the seat of Brahman.

What falls to each one's share bears fruit from its own seed. Blessed is the one in this world who safeguards both the beginning and the end.

The final goal alone is essential; all the striving that came before is struggle. Rare is the one who knows the way to walk it.

Says Tuka, standing apart, beyond both the perishable and the imperishable, Tuka looks upon the art of the Vedas and speaks by the grace of Vitthala.

IN PLAIN WORDS

For the keeping of all beings, distinctions are made, so that through worship one may set out toward the seat of Brahman. What falls to each one's share bears fruit from its own seed. Blessed in this world is the one who guards both the beginning and the end. The final goal alone is what matters; all the striving before it is struggle. Rare is the one who knows how to walk the way. Tuka says: standing apart, beyond the perishable and the imperishable, Tuka looks upon the art of the Vedas and speaks by the grace of Vitthala.

WHAT IT MEANS

Tukaram is explaining why the world is full of differences and what to do with them. The distinctions among beings are not random; they are arranged so that through worship a soul can set out toward Brahman, and what each person reaps grows from the seed they themselves sowed. The point he keeps returning to is the end: only the final goal is essential, and all the prior effort is mere struggle until it arrives. He honors how rare it is to actually walk that path through to its end, and he claims his own words come not from cleverness but from a place beyond the perishable and imperishable, spoken by Vitthala's grace.

GATHA 1311 *The Nature of God*

Holy complaint, why the division

मराठी मूळ

वेदपुरुष तरि नेती कां वचन । निवडूनि भिन्न दाखविलें ॥1॥
तुझीं वर्में तूं चि दावूनि अनंता । होतोसी नेणता कोण्या गुणें ॥ध्रु.॥
यज्ञाचा भोक्ता तरि कां नव्हे सांग । उणें पडतां अंग क्षोभ घडे ॥2॥
वससी तूं या भूतांचे अंतरीं । तरि कां भेद हरी दावियेला ॥3॥
तपतिर्थाटणें तुझे मूतिनदान । तरि कां अभिमान आड येतो ॥4॥
आतां क्षमा कीजे विनवितो तुका । देऊनियां हाका उभा द्वारीं ॥5॥

ENGLISH TRANSLATION

If the Vedas are the Purusha, why did speech divide and distinguish things, setting them apart as different?

You Yourself revealed Your own secrets, O Ananta, yet by what quality do You now act as though unknowing?

If You are the enjoyer of sacrifice, tell me why: when offerings fall short, why does perturbation arise in You?

You dwell within all these beings, O Hari, yet why have You shown division?

If austerities, pilgrimages, and offerings of Your own image all exist, why does pride still stand in the way?

Says Tuka, I am standing at Your door, calling out to You. Please forgive me now.

IN PLAIN WORDS

If the Vedas are the Purusha, why did speech divide things and set them apart as different? You revealed Your own secrets, O Ananta. By what quality do You now act as if You do not know? If You are the enjoyer of sacrifice, tell me: when the offering falls short, why does anger rise in You? You live inside all these beings, O Hari. Then why have You shown division? If austerities and pilgrimages and offerings of Your own image are all real, why does pride still stand in the way? Tuka says: I am standing at Your door, calling out to You. Forgive me now.

WHAT IT MEANS

Tukaram turns prayer into honest argument, pressing God with the contradictions God seems to permit. If scripture is one with the Purusha, why does its speech keep dividing reality into separate things; if Hari truly dwells inside every being, why has He let division appear at all? He even points at God's apparent moods: a Lord who claims to enjoy sacrifice yet is perturbed when offerings fall short, and a path of austerity and pilgrimage that still leaves pride in the way. The questions are not mockery but a lover's complaint, and Tukaram ends by dropping the case: he is simply standing at the door, calling out, asking to be forgiven.

GATHA 1312 *Autobiography*

Cry from the fire, run to me

मराठी मूळ

लोहागांवीं स्वामींच्या अंगावर ऊन पाणी घातलें - तो अभंग ॥1॥
जळे माझी काया लागला वोणवा । धांव रे केशवा मायबापा ॥1॥
पेटली सकळ कांति रोमावळी । नावरे हे होळी दहन जालें ॥ध्रु.॥
फुटोनियां दोन्ही भाग होऊं पाहे । पाहातोसी काय हृदय माझें ॥2॥
घेऊनि जीवन धांवें लवलाहीं । कवणाचें काहींहीं न चले येथें ॥3॥

ENGLISH TRANSLATION

Composed when hot water was poured over the Swami at Lohagaon.

My body is burning; a wildfire has caught hold of me. Run to me, O Keshava, my mother and father!

My entire skin and every hair is ablaze. This conflagration cannot be contained; I am consumed.

My body is on the verge of splitting in two. What are You gazing at, as my heart breaks apart?

Take up life-giving water and run here without delay, for nothing of anyone else can avail here.

IN PLAIN WORDS

Composed when hot water was poured over him at Lohagaon. My body is burning; a wildfire has caught me. Run to me, O Keshava, my mother and father. My whole skin and every hair is ablaze. This fire cannot be held back; I am being consumed. My body is about to split in two. What are You gazing at, while my heart breaks apart? Take up the life-giving water and run here at once. Here nothing of anyone else can help.

WHAT IT MEANS

This is a cry torn out of real bodily agony, scalded by hot water, and turned straight toward God. Tukaram calls Keshava his mother and father and begs Him to run, because the burning has caught his whole skin and every hair and cannot be held back. The sharpest line is the reproach in the middle: what are You merely watching for, while my heart breaks. He insists that in this extremity no human help avails; only God can bring the water that saves, so the pain itself becomes the most direct possible prayer.

GATHA 1313 *Prayers*

Refuge, You are my mother

मराठी मूळ

तुका ह्मणे माझी तूं होसी जननी । आणीक निर्वाणीं कोण राखे ॥4॥ ॥1॥

ENGLISH TRANSLATION

Says Tuka, you are my mother. At the final hour, who else will protect me?

IN PLAIN WORDS

Tuka says: You are my mother. At the final hour, who else will protect me?

WHAT IT MEANS

This single surviving line closes a prayer of utter dependence. Tukaram names God not as master or king but as mother, the one who holds a child who cannot hold itself. The question is not rhetorical despair but the logic of refuge: when death comes, every other support falls away, so there is no one else who can protect him. By stating it as a question he leaves the answer to God, which is itself the act of surrender.

GATHA 1314 *Social Criticism*

Social criticism, bhakti over birth

मराठी मूळ

अभक्त ब्राह्मण जळो त्याचें तोंड । काय त्यासी रांड प्रसवली ॥1॥
वैष्णव चांभार धन्य त्याची माता । शुद्ध उभयतां कुळ याती ॥ध्रु.॥
ऐसा हा निवाडा जालासे पुराणीं । नव्हे माझी वाणी पदरींची ॥2॥
तुका ह्मणे आगी लागो थोरपणा । दृष्ट त्या दुर्जना न पडो माझी ॥3॥
नामदेव व पांडुरंग यांनी स्वप्नांत येऊन स्वामींस आज्ञा केली कीं कवित्व करणें - ते अभंग ॥2॥

ENGLISH TRANSLATION

Let the face of a devotionless Brahmin be burned! What whore gave birth to him?

Blessed is the Vaishnava, even if born a cobbler. Blessed is his mother; both his lineage and caste are purified.

This verdict has been established in the Puranas; these are not my own words from my own pocket.

Says Tuka, let fire consume all claims to greatness. May my eyes never fall upon such a wicked person.

IN PLAIN WORDS

Let the face of a Brahmin without devotion be burned. What woman gave birth to him? Blessed is the Vaishnava, even if born a cobbler. Blessed is his mother; both his lineage and his caste are made pure. This verdict is set down in the Puranas; these are not my own words from my own pocket. Tuka says: let fire take all claims to greatness. May my eyes never fall on such a wicked person.

WHAT IT MEANS

Tukaram overturns the whole ranking of caste and stakes everything on devotion. A Brahmin with no love for God he treats as worthless, while a devotee born a cobbler he calls blessed, his very lineage and birth made pure by his bhakti. He guards himself against the charge of merely venting by insisting the verdict is scriptural, not his private opinion. The fire he calls down is aimed not at any person's body but at the pattern of hollow pride in high birth, the impulse to claim greatness from status while the heart stays empty; the warning is one we are meant to turn first on ourselves.

GATHA 1315 *Autobiography*

Autobiography, the command to sing

मराठी मूळ

नामदेवें केलें स्वप्नामाजी जागें । सवें पांडुरंगें येऊनियां ॥1॥
सांगितलें काम करावें कवित्व । वाउगें निमित्य बोलों नको ॥ध्रु.॥
माप टाकी सळ धरिली विठ्ठलें । थापटोनि केलें सावधान ॥2॥
प्रमाणाची संख्या सांगे शत कोटी । उरले शेवटीं लावी तुका ॥3॥

ENGLISH TRANSLATION

Namdev awakened me within a dream, and Panduranga came along with him.

They told me to compose poetry and not to speak idle words.

Vitthala struck his measuring rod and, clapping, made me alert. The prescribed count was told: a hundred crores.

Says Tuka, whatever remains at the end, I shall complete.

IN PLAIN WORDS

Namdev woke me inside a dream, and Panduranga came along with him. They told me to compose poetry and not to speak idle words. Vitthala struck His measuring rod and, clapping, made me alert. The set count was told: a hundred crores. Tuka says: whatever is left at the end, I shall complete.

WHAT IT MEANS

Tukaram tells the dream that he received as his calling to write. Namdev, the old saint, wakes him within the dream and comes accompanied by Panduranga himself, and the charge is simple and strict: make poetry, and speak no idle words. The image of Vitthala striking a measuring rod and clapping him awake makes the

commission feel like an assignment with a fixed measure, a hundred crores of verses. Tukaram accepts the debt as his own, vowing to finish whatever portion of that count remains undone.

GATHA 1316 *Autobiography*

Longing, a place at the saints' feet

मराठी मूळ

द्याल ठाव तरि राहेन संगती । संतांचे पंगती पायांपाशीं ॥1॥
आवडीचा ठाव आलोंसें टाकून । आतां उदासीन न धरावें ॥ध्रु.॥
सेवटील स्थळ निंच माझी वृत्त । आधारें विश्रांती पावईन ॥22॥
नामदेवापायीं तुक्या स्वप्नीं भेटी । प्रसाद हा पोटीं राहिलासे ॥3॥ ॥2॥

ENGLISH TRANSLATION

If You will give me a place, I shall remain in the company of the saints, at the feet of their assembly.

I have come, drawn by love, having cast everything aside. Now, do not remain indifferent toward me.

My nature is humble, seeking the lowest seat; with Your support, I shall find rest.

Namdev appeared at Tuka's feet in a dream, and that blessing remains lodged within my belly.

IN PLAIN WORDS

If You give me a place, I will stay in the company of the saints, at the feet of their gathering. Drawn by love, I have come, having thrown everything aside. Now do not stay cold toward me. My nature is low; I seek the lowest seat. With Your support I will find rest. Namdev met Tuka in a dream, at his feet, and that blessing has stayed inside me.

WHAT IT MEANS

Tukaram asks for one thing only: a place among the saints, and the lowest place at that. He has already left everything behind out of love, so he pleads with God not to turn indifferent now that he has come empty-handed. There is no claim of merit here; he calls his own nature humble and wants the seat at the very feet of the assembly, where with God's support he can finally rest. He seals the prayer by recalling the dream-meeting at Namdev's feet, a blessing he says still lives within him.

GATHA 1317 *Worldly Life*

Time and grace, carried across

मराठी मूळ

त्रिपुटीच्या योगें । कांहीं नव्हे कोणां जोगें । एक जातां लागें । एक पाठीं लागतें ॥1॥
मागें पुढें अवघा काळ । पळों नये न चले बळ । करितां कोल्हाळ । कृपे खांदां हरि वाहे ॥ध्रु.॥
पापपुण्यात्मयाच्या शक्ती । असती योजिल्या श्रीपती । यावें काकुलती। तेथें सत्तानायेका ॥2॥
तुका उभा पैल थडी । तरि हे प्रकाश निवडी । घातल्या सांगडी । तापे पेटीं हाकारी ॥3॥

ENGLISH TRANSLATION

Bound by the triputi, nothing is fully within anyone's grasp. When one passes, another follows at your heels.

Before and behind, Time looms everywhere. One cannot flee, and force is of no use. Even amid the clamor, compassionate Hari carries you upon His shoulders.

The powers of sin and virtue are arranged by God Himself. One must plead before the sovereign Lord.

Says Tuka, I stand on the farther shore. By the light of discernment and the raft He provides, He calls out from within the burning chest.

IN PLAIN WORDS

Bound by the three, nothing is fully in anyone's hold. When one thing passes, another follows at your heels. Behind and ahead, Time stands everywhere. You cannot run, and force does no good. Even in the uproar, compassionate Hari carries you on His shoulders. The powers of sin and virtue are arranged by God Himself. One must plead before the sovereign Lord. Tuka says: I stand on the far shore. By the light of discernment and the raft He gives, He calls out from within the burning chest.

WHAT IT MEANS

Tukaram lays out the trap of conditioned existence and then names the only way out. Caught in the triputi of knower, knowing, and known, no one truly owns anything; one trouble passes only for the next to take its place, and Time hems us in front and back so that neither flight nor force can save us. Since even the workings of sin and virtue are set up by God, the sane response is not struggle but pleading before the sovereign Lord. The rescue is entirely grace: compassionate Hari lifts you onto His own shoulders, gives the raft of discernment, and calls out to you even from inside the burning heart of your distress, until you reach the far shore.

GATHA 1318 *The Necessity of Experience*

Discernment, three kinds of seeing

मराठी मूळ

देखण्याच्या तीन जाती । वेठी वार्ता अत्यंतीं ॥1॥
जैसा भाव तैसें फळ । स्वातीतोय एक जळ ॥ध्रु.॥
पाहे सांगे आणि जेवी । अंतर महदांतर तेवी ॥2॥
तुका ह्मणे हिरा । पारखियां मूढां गारा ॥3॥

ENGLISH TRANSLATION

There are three kinds of seeing: by forced conscription, by hearsay, and by direct tasting.

As is the inner disposition, so is the fruit; the rain of the Swati star is one water, yet not one result.

One who sees, one who speaks, and one who partakes: the distance between them is vast beyond measure.

Says Tuka, a diamond is a diamond to the jeweler; to the ignorant, it is gravel.

IN PLAIN WORDS

There are three kinds of seeing: by forced labor, by hearsay, and by direct tasting. As the inner feeling is, so is the fruit. The rain of the Swati star is one water, yet not one result. One who only looks, one who only talks, and one who actually eats: the distance between them is vast. Tuka says: to the jeweler a diamond is a diamond; to the fool it is gravel.

WHAT IT MEANS

Tukaram sorts knowing into ranks and asks which one we actually have. There is seeing under compulsion, seeing by mere report, and seeing by direct tasting, and only the last is real possession. His images make the point: the same Swati rain yields pearl or poison depending on what receives it, and the gap between someone who only looks or talks about a thing and someone who has truly eaten it is immense. The closing line turns it on the reader: the same diamond is treasure to the one with the eye to know it and worthless gravel to the one without, so the difference lies not in the truth but in our capacity to receive it.

GATHA 1319 *The Necessity of Experience*

Realization, the dross burned off

मराठी मूळ

अनुभवें अनुभव अवघा चि साधिला । तरि ंस्थरावला मनु ठायीं ॥1॥
पिटूनियां मुसे आला अळंकार । दग्ध तें असार होऊनियां ॥ध्रु.॥
तुका ह्मणे आह्मी जिंकिला संसार । होऊनि किंकर विठोबाचे ॥3॥

ENGLISH TRANSLATION

Through experience upon experience, everything has been accomplished. Then the mind grew still, settled in its place.

Hammered in the crucible, the ornament emerges; what was dross has been burned away.

Says Tuka, we have conquered this world of becoming by becoming servants of Vithoba.

IN PLAIN WORDS

Through experience upon experience, the whole thing was won. Then the mind grew still and settled in its place. Hammered in the crucible, the ornament comes out; what was dross has been burned away. Tuka says: we have conquered this world of becoming by becoming servants of Vithoba.

WHAT IT MEANS

Tukaram describes arrival, not theory: it was direct experience piled on direct experience that finally accomplished everything, and the proof is a mind that has gone quiet and come to rest. He reaches for the goldsmith's image: the metal is hammered and fired in the crucible until the worthless dross burns off and only the true ornament remains, which is what happens to a life passed through devotion. The closing turn is his characteristic paradox: the way they conquered samsara was not by mastering it but by surrendering, by becoming servants of Vithoba.

GATHA 1320 *Ecstasy and Joy*

Ecstasy, desire turned to worship

मराठी मूळ

ऐसिया संपत्ती आह्मां संवसारी । भोगाचिया परि काय सांगों ॥1॥
काम तो कामना भोगीतसे देवा । आंळगणें हेवा चरण चुंबीं ॥ध्रु.॥
शांतीच्या संयोगें निरसला ताप । दुसरें तें पाप भेदबुद्ध ॥2॥
तुका ह्मणे पाहें तिकडे सारिखें । आपुलें पारिखें निरसलें ॥3॥

ENGLISH TRANSLATION

How can I describe the wealth of this household and the nature of its enjoyments?

O God, desire itself becomes devotion; I embrace Your feet and kiss them with longing.

Through union with peace, all suffering has dissolved. The bheda-buddhi alone is the remaining blemish.

Says Tuka, when I look in any direction, all is the same. The distinction between self and other has been erased.

IN PLAIN WORDS

How can I tell the wealth of this household and how its joys are tasted? O God, desire itself becomes longing for You; I hold Your feet and kiss them with love. Through union with peace, all the burning has dissolved. The one sin left is the mind that still sees difference. Tuka says: wherever I look, all is the same. The line between mine and another's has been wiped away.

WHAT IT MEANS

Tukaram reports the strange riches of a life given to God, where the very faculties that once chased the world now serve devotion. Desire has not been killed but redirected: the same craving that pulled outward now reaches only for God's feet, which he embraces and kisses. Resting in peace, the old fever of suffering has dissolved, and he names the single remaining flaw with precision, the bheda-buddhi, the mind that still divides reality into separate things. As even that dissolves, he sees sameness in every direction, and the wall between self and other simply disappears.

GATHA 1321 *Ecstasy and Joy*

Ecstasy, all is Rama alone

मराठी मूळ

राम राज्य राम प्रजा लोकपाळ । एक चि सकळ दुजें नाहीं ॥1॥
मंगळावांचूनि उमटेना वाणी । अखंड चि खाणी एकी रासी ॥ध्रु.॥
मोडलें हें स्वामी ठावाठाव सेवा । वाढवा तो हेवा कोणा अंगें ॥2॥
तुका ह्मणे अवघें दुमदुमिलें देवें । उरलें तें गावें हें चि आतां ॥3॥

ENGLISH TRANSLATION

Rama is the king, Rama is the people, Rama is the guardian of the world. All is one; there is no second.

Nothing but auspiciousness issues from the tongue; the entire mine is a single treasure.

All posts and stations of service have been dissolved, O Lord. By whose effort could that longing now increase?

Says Tuka, God has pervaded and resounded through all things. What remains now is simply to sing of this.

IN PLAIN WORDS

Rama is the king. Rama is the people. Rama is the keeper of the world. All is one; there is no second. Nothing but blessing comes from my tongue now; the whole mine is one single treasure. The posts and stations of service are all dissolved, O Lord. By whose effort could that old longing grow now? Tuka says: God has filled and resounded through everything. All that is left is to sing of this.

WHAT IT MEANS

Tukaram is reporting a state where the seer has stopped seeing two of anything. He names king, people, and protector, the whole order of the world, and says each one is Rama; there is no second thing anywhere. Because of that, his speech can produce nothing but auspiciousness, and the ranks and tasks of devotional service collapse, since service needs a servant set apart from a master. With no separate self left to crave, the only act remaining is to sing the God who fills it all.

GATHA 1322 *The Necessity of Experience*

Experience, only the doer tastes it

मराठी मूळ

निवडोनि वाण काढिले निराळे । प्रमाण डोहळे यावरि ते ॥1॥
जयाचा विभाग तयासी च फळे । देखणें निराळें कौतुकासी ॥ध्रु.॥
शूर तो ओळखे घायडायहात । येरां होइल मात सांगायासी ॥2॥
तुका ह्मणे माझी केळवते वाणी । केला निजस्थानीं जाणवसा ॥3॥

ENGLISH TRANSLATION

The choice grain has been sorted and set apart; let their longings be the final measure.

Each one's share bears fruit for that one alone; to watch it unfold is a separate wonder.

The warrior recognizes the blow and the hand that delivers it, while for the rest it becomes merely a tale to tell.

Says Tuka, my speech now beckons with refinement. Awareness of the abode within has been established.

IN PLAIN WORDS

The good grain has been sorted out and set apart. Let their own longing be the measure of it. Each one's portion bears fruit for that one alone. To watch it unfold is its own wonder. The warrior knows the blow and the hand that struck it; for everyone else it is only a story to retell. Tuka says: my speech is ripening now. Awareness of the home within me has been set firm.

WHAT IT MEANS

Tukaram is saying that spiritual realization cannot be borrowed; it is tasted only by the one who lives it. He compares it to grain already sorted: each person reaps the fruit of their own share, no one else's. The warrior who has actually been in the fight knows the wound and the hand behind it, while bystanders can only repeat the tale. He ends by saying his own words have ripened because awareness has settled in its own native place inside him.

GATHA 1323 *Ecstasy and Joy*

Ecstasy, the sweet last day

मराठी मूळ

याजसाटीं केला होता आटाहास्ये । शेवटाचा दिस गोड व्हावा ॥1॥
आतां निंश्चतीनें पावलों विसांवा । खुंटलिया धांवा तृष्णेचिया ॥ध्रु.॥
कवतुक वाटे जालिया वेचाचें । नांव मंगळाचें तेणें गुणें ॥2॥
ह्मणे मुक्ति परिणिली नोवरी । आतां दिवस चारी खेळीमेळीं ॥3॥

ENGLISH TRANSLATION

For this very end all the toil was undertaken: that the last day might be sweet. Now, with certainty, I have found rest, for the race of craving has come to a halt.

Looking back, even the cost of it all seems a delight, and so it earns the name of blessing. Says Tuka, liberation has been wedded like a bride. Now let the remaining days be spent in joyful celebration.

IN PLAIN WORDS

It was for this that all the effort was made: that the last day should be sweet. Now, with certainty, I have reached rest. The running of craving has stopped. Looking back, even the cost of it all feels like a delight; for that reason it earns the name of blessing. Tuka says: liberation has been wedded like a bride. Now let the few days that remain be spent in play and good company.

WHAT IT MEANS

Tukaram looks back over a whole life of striving and says it was all aimed at one thing: that the end should be sweet. He has arrived at that rest, and the thirst that kept him running has finally halted. From here even the price he paid looks like a gift, so he calls the whole thing a blessing. He pictures liberation as a marriage already completed, and asks only that the days still left be lived lightly, in joy and company.

GATHA 1324 *Devotion to Vitthal*

Devotion, the master becomes the servant

मराठी मूळ

भक्तीचिया पोटीं रत्नाचिया खाणी । ब्रह्मींची ठेवणी सकळ वस्तु ॥1॥
माउलीचे मागें बाळकांची हरी । एका सूत्रें दोरी ओढतसे ॥ध्रु.॥
जेथील जें मागे तें रायासमोर । नाहींसें उत्तर येत नाहीं ॥2॥
सेवेचिये सत्ते धनी च सेवक । आपुलें तें एक न वंची कांहीं ॥3॥
आदिअंताठाव असे मध्यभाग । भोंवतें भासे मग उंचासनी ॥4॥
भावारूढ तुका जाला एकाएकीं । देव च लौकिकीं अवघा केला ॥5॥

ENGLISH TRANSLATION

In the womb of devotion lie mines of jewels: all treasures, the very store of Brahman.

Like children following their mother, Hari draws all beings along on a single thread.

Whatever is asked before the King is never refused. By the power of service, the master himself becomes the servant and withholds nothing of his own.

The middle station abides between beginning and end; from the high seat, all appears to radiate outward.

Says Tuka, lifted at once into devotion, becoming one with the One, he has made everything in the world into God.

IN PLAIN WORDS

In the womb of devotion lie mines of jewels: every treasure, the whole store of Brahman. Like children walking behind their mother, Hari draws all beings along on a single thread. Whatever is asked before the King is never refused. By the power of service the master himself becomes the servant, and withholds nothing of his own. The middle station stands between beginning and end; from the high seat everything seems to shine outward. Tuka says: lifted all at once into devotion, becoming one with the One, he has made everything in the world into God.

WHAT IT MEANS

Tukaram says devotion is not the poor relation of knowledge; it holds every treasure, the whole wealth of Brahman, in its lap. He pictures Hari pulling all creatures along like a mother her trailing children, on one unbroken thread. The startling claim is in the middle: before this King no request is denied, and the power of pure service is so great that the Lord himself takes the servant's place and holds nothing back. At the peak of it the devotee is lifted into oneness and sees God in everything there is.

GATHA 1325 *Devotion to Vitthal*

Devotion, the easy path of the Name

मराठी मूळ

सांगतां दुर्लभ ज्ञानाचिया गोष्टी । अनुभव तो पोटीं कैचा घडे ॥1॥
भजनाचे सोई जगा परिहार । नेणत्यां सादर चित्त कथे ॥ध्रु.॥
नाइकवे कानीं साधन उपाय । ऐकतो गाय हरुषें गीत ॥2॥
नव्हे आराणूक जावयासी वना । वेध कामिमना हरिकथेचा ॥3॥
काळाच्या साधना कोणा अंगीं बळ । चिंतना मंगळ अष्टप्रहर ॥4॥
तुका ह्मणे आह्मी खेळों भातुकुलें । विभागासी मुलें भोळीं येथें ॥5॥

ENGLISH TRANSLATION

Talking about the matters of knowledge is difficult; how can true experience arise inwardly from words alone?

For the world, the easier path is devotion: even the ignorant find their chitta turning attentively to the sacred story.

The ear does not wish to hear of austere means and methods, but it gladly listens to joyful songs of praise.

There is no comfort in retreating to the forest; the devoted mind is absorbed in Hari's katha.

Who has the strength for Time's harsh discipline? Better to spend every watch of the day in auspicious contemplation.

Says Tuka, we play with simple toys; here, innocent children, we accept whatever share is given.

IN PLAIN WORDS

Talking about knowledge is hard; how can real experience arise inside from words alone? For the world the easier way is bhajan; even the ignorant find their mind turning to the sacred story. The ear does not want to hear of austere methods, but it gladly listens to glad songs of praise. There is no comfort in running off to the forest; the loving mind is absorbed in Hari's katha. Who has the strength for Time's harsh discipline? Better to spend every watch of the day in blessed remembrance. Tuka says: we play with little toys here; like simple children, we take whatever share we are given.

WHAT IT MEANS

Tukaram weighs the dry path of knowledge against the path of loving song and chooses the second for ordinary people. Abstract teaching rarely turns into lived experience, but a sung story of God draws in even the unlearned and the inattentive. He admits the plain truth that the ear recoils from hard ascetic technique yet opens to joyful praise, and that fleeing to the forest brings no peace. Since few can endure the brutal disciplines that conquer time and death, he commends simple, day-long remembrance, and calls himself and his fellows children content to play with small things and accept whatever God gives.

GATHA 1326 *Surrender and Acceptance*

Surrender, leave the knowing to God

मराठी मूळ

जाणपण बरें देवाचे शिरीं । आह्मी ऐसीं बरीं नेणतीं च ॥1॥
देखणियांपुढें रुचे कवतुक । उभयतां सुख वाढतसे ॥ध्रु.॥
आशंकेचा बाधा नाहीं लडिवाळां । चित्त वरि खेळा समबुद्धि ॥2॥
तुका ह्मणे दिशा मोकळ्या सकळा । अवकाशीं खेळा ठाव जाला ॥3॥

ENGLISH TRANSLATION

Let the knowing rest upon God's head; we are better off remaining innocent and unlearned.

Before discerning eyes, the play delights, and joy grows for both sides.

No affliction of doubt touches the beloved child; the chitta rests upon the play with equanimity.

Says Tuka, all directions have been set free, and in the open expanse, a place for play has been found.

IN PLAIN WORDS

Let the knowing rest on God's head; it is better for us to stay innocent and unlearned. Before watching eyes the play delights, and joy grows on both sides. No bite of doubt touches the beloved child; with an even mind it rests upon the play. Tuka says: all the directions have been set free, and in the open space a place for play has been found.

WHAT IT MEANS

Tukaram hands the burden of knowing back to God and chooses to remain like an unschooled child. He uses the image of a child playing under its parent's watchful eye: the play delights the watcher, and the joy passes both ways. Because the child trusts completely, no anxiety can reach it; it stays even and untroubled while it plays. In that trust the whole horizon opens up, and the open space itself becomes the ground for free, fearless play.

GATHA 1327 *The Necessity of Experience*

Experience, words are only sweet-cakes

मराठी मूळ

वचनांचे मांडे दावावे प्रकार । काय त्या साचार कौतुकाचे ॥1॥
जातां घरा मागें । उरों नेणें खंती । मिळाल्या बहुतीं फांकलिया ॥ध्रु.॥
उदयीं च अस्त उदयो संपादला । कल्पनेचा केला जागेपणें ॥2॥
जाणवूनि गेला हांडोरियां पोरां । सावध इतरां करुनी तुका ॥3॥
स्वामीस संतांनीं पुसलें कीं तुह्मांस वैराग्य कोण्या प्रकारें जालें तें सांगा - ते अभंग ॥ 3 ॥

ENGLISH TRANSLATION

What manner of delight are these sweet-cakes of words laid out on display? What genuine wonder is there in them?

When you return home, no sorrow lingers behind; what gathered in multitude scatters again.

In the dawn itself, sunset was already accomplished; all that imagination conceived was done while still awake.

Says Tuka, he went ahead, having alerted the wandering children and made the rest watchful.

IN PLAIN WORDS

These are sweet-cakes of words laid out for show; what real wonder is in them? When you go home, no sorrow stays behind; what gathered in a crowd scatters again. In the dawn itself the sunset was already done; all that imagining built was finished while still awake. Tuka says: he went on ahead, having warned the wandering children and made the rest watchful.

WHAT IT MEANS

Asked by the saints how his detachment came about, Tukaram first warns that fine words are like ornamental sweets, pretty to display but empty of real substance. He notices that gatherings disperse and leave nothing behind, the way a crowd scatters when you turn for home. The heart of it is the line about dawn already holding sunset: he saw, while wide awake, that everything imagination builds is already finished, already passing. Having seen this through, he moves on ahead and leaves a warning for those still caught up in the play.

GATHA 1328 *Autobiography*

Autobiography, how detachment came

मराठी मूळ

याति शूद्र वैश केला वेवसाव । आदि तो हा देव कुळपूज्य ॥1॥
नये बोलों परि पाळलें वचन । केलियाचा प्रश्न तुह्मीं संतीं ॥ध्रु.॥
संवसारें जालों अतिदुःखें दुखी । मायबाप सेखीं कर्मलिया ॥2॥
दुष्काळें आटिलें द्रव्यें नेला मान । स्त्री एकी अन्न अन्न करितां मेली ॥3॥
लज्जा वाटे जीवा त्रासलों या दुःखें । वेवसाय देख तुटी येतां ॥4॥
देवाचें देऊळ होतें तें भंगलें । चित्तासी जें आलें करावेंसें ॥5॥
आरंभीं कीर्तन करीं एकादशी । नव्हतें अभ्यासीं चित्त आधीं ॥6॥
कांहीं पाठ केलीं संतांचीं उत्तरें। विश्वासें आदरें करोनियां ॥7॥
गाती पुढें त्यांचें धरावें धृपद । भावें चित्त शुद्ध करोनियां ॥8॥
संताचें सेविलें तीर्थ पायवणी । लाज नाहीं मनीं येऊं दिली ॥9॥
टाकला तो कांहीं केला उपकार । केलें हें शरीर कष्टवूनि ॥10॥
वचन मानिलें नाहीं सहुदानचें । समूळ प्रपंचें वीट आला ॥11॥
सत्यअसत्यासी मन केलें ग्वाही । मानियेलें नाहीं बहुमतां ॥12॥
मानियेला स्वप्नीं गुरुचा उपदेश । धरिला विश्वास दृढ नामीं ॥13॥
यावरि या जाली कवित्वाची स्फूर्ति । पाय धरिले चित्तीं विठोबाचे ॥14॥
निषेधाचा कांहीं पडिला आघात । तेणें मध्यें चित्त दुखविलें ॥15॥
बुडविल्या वहए बैसलों धरणें । केलें नारायणें समाधान ॥16॥
विस्तारीं सांगतां बहुत प्रकार । होईल उशीर आतां पुरे ॥17॥
आतां आहे तैसा दिसतो विचार । पुढील प्रकार देव जाणे ॥18॥
भक्ता नारायण नुपेक्षी सर्वथा । कृपावंत ऐसा कळों आलें ॥19॥
तुका ह्मणे माझें सर्व भांडवल । बोलविले पांडुरंगें ॥20॥

ENGLISH TRANSLATION

I am of humble birth; trade was my family's occupation. Our ancestral deity has been God from the very beginning.

It is not proper for me to speak of this, but you saints have asked, so I honor your question. Worldly life made me exceedingly sorrowful.

My parents died in hard times. Famine seized our wealth and honor; my wife died crying for food.

Shame gripped my soul, and I grew weary of suffering when the trade began to fail. God's temple was in ruins, and my heart felt the urge to restore it.

I began doing kirtan on Ekadashi, though my mind had no prior practice in it. I memorized some teachings of the saints with faith and reverence.

I would sing their compositions and hold the refrain, purifying my chitta with devotion. I drank the sacred water from the saints' feet and let go of all shame.

Whatever small good I did was earned by toiling with this body. I did not heed the advice of easy-going people, for complete disgust with worldly life had taken hold.

I made my own mind the witness of truth and falsehood and did not bow to popular opinion. In a dream, I received my Guru's instruction and held firm faith in the Name.

After that came the inspiration for poetry, and I held Vithoba's feet in my chitta. There was some persecution that caused me grief in between.

When my manuscripts were drowned, I sat in protest, and Narayana comforted me. To describe it all in detail would take too long; let this suffice.

Things stand now as you see them; what lies ahead, only God knows. The Lord never forsakes his devotee; this much I have come to understand.

Says Tuka, my entire capital is Panduranga, who made me speak.

IN PLAIN WORDS

I am of low birth; trade was my family's work. From the very start our family deity has been God. It is not right for me to speak of this, but you saints have asked, so I answer. Worldly life made me deeply sorrowful. My parents died in hard times. Famine ate up our wealth and our standing; one wife died crying for food. Shame gripped me, and I grew sick of suffering when the trade failed. God's temple lay in ruins, and my heart wanted to restore it. I began doing kirtan on Ekadashi, though my mind had no practice in it before. I memorized some sayings of the saints, with faith and reverence. I would sing their songs and hold the refrain, purifying my mind with devotion. I took the water from the saints' feet and let no shame come into my mind. Whatever small good I did, I did by wearing out this body. I did not heed the advice of easy-going people; complete disgust with the world had taken hold of me. I made my own mind the witness of true and false, and did not bow to popular opinion. In a dream I received my Guru's teaching, and held firm faith in the Name. After that came the rising of poetry, and I held Vithoba's feet in my mind. Some persecution struck me and grieved me in between. When my manuscripts were drowned, I sat in protest, and Narayana brought me peace. To tell it all in detail would take too long; let this be enough. Things stand now as you see them; what comes next, only God knows. Narayana never forsakes his devotee; this much I have come to know. Tuka says: my whole capital is Panduranga, who made me speak.

WHAT IT MEANS

The saints have asked Tukaram how renunciation came to him, and this is his answer, told straight. He traces it through loss: a trader's son, he watched famine kill his parents, swallow his wealth and standing, and take a wife who died crying for food, until shame and exhaustion broke his hold on the world. Out of that ruin he turned to rebuilding God's temple, to kirtan on Ekadashi, to memorizing and singing the saints' words and taking the dust of their feet without shame. He insists he trusted his own conscience over public opinion, received his Guru's teaching in a dream, fixed his faith on the Name and on Vithoba's feet, and even when persecuted and made to drown his own manuscripts, found that Narayana never abandoned him. He ends by giving all the credit away: his only capital is Panduranga, who put the words in his mouth.

GATHA 1329 *Autobiography*

Autobiography, do not honor me

मराठी मूळ

ऐका वचन हें संत । मी तों आगळा पतित । काय काजें प्रीत । करीतसां आदरें ॥1॥
माझें चित्त मज ग्वाही । सत्य तरलों मी नाहीं । एकांचिये वांहीं । एक देखीं मानिती ॥ध्रु.॥
बहु पीडिलों संसारें । मोडीं पुसें पिटीं ढोरें । न पडतां पुरें । या विचारें राहिलों ॥2॥
सहज सरलें होतें कांहीं । द्रव्य थोडें बहु तें ही । त्याग केला नाहीं । दिलें द्विजां याचकां ॥3॥
ि्प्रयापुत्रबंधु । यांचा तोडिला संबंधु । सहज जालों मंदु । भाग्यहीन करंटा ॥4॥
तोंड न दाखवे जना । शिरें सांदी भरें राणां । एकांत तो जाणां । तयासाटीं लागला ॥5॥
पोटें पिटिलों काहारें । दया नाहीं या विचारें । बोलावितां बरें । सहज ह्मणें यासाटीं ॥6॥
सहज वडिलां होती सेवा । ह्मणोनि पूजितों या देवा । तुका ह्मणे भावा । साटीं झणी घ्या कोणी ॥7॥

ENGLISH TRANSLATION

Listen to this, O saints. I am the most fallen among all.

Why do you honor me with such affection? My own chitta bears me witness: I have truly not been liberated. Some believe in me because others do.

I was greatly tormented by worldly life, beaten and burdened like a pack animal. I stayed on only because I had no other recourse.

Whatever little wealth I had, much or small, I did not truly renounce; it was given to Brahmins and beggars. I severed bonds with wife, sons, and brothers, having naturally become destitute, a pitiable, luckless soul.

I could not show my face to anyone and took to hiding in forests and ravines; solitude was all I sought. My belly was beaten by hard labor; there is no mercy in that fate.

When people call me good, I accept it simply because it comes naturally. I served my elders as was our family custom, and so I worship this God.

Says Tuka, do not take me on the basis of mere sentiment.

IN PLAIN WORDS

Listen to this, O saints. I am the most fallen of all. Why do you honor me with such love? My own mind is my witness: I have truly not crossed over. Some believe in me only because others do. Worldly life tormented me badly; I was beaten and loaded like a pack animal. I stayed on only because I had no other way out. Whatever little wealth I had, much or small, I did not really renounce; it was given away to Brahmins and beggars. I cut my bonds with wife, sons, and brothers, having simply become destitute, a luckless, wretched soul. I could not show my face to people and took to hiding in forests and ravines; solitude was all I wanted. My belly was beaten by hard labor; there is no mercy in such a fate. When people call me good, I take it only because it comes easily. I served my elders as was our family custom, and so I worship this God. Tuka says: do not take me up on the strength of mere feeling.

WHAT IT MEANS

Tukaram pushes back hard against being honored, calling himself the most fallen and refusing the saints' affection. He strips the romance out of his own story: he says his detachment was not noble renunciation but forced destitution, that he gave away his little wealth and broke family ties because he had been beaten down by loss, not because he had conquered desire. Even his solitude in forests and ravines he traces to shame and having nowhere else to go. The point of the harshness is honesty, turned on himself: he warns the saints not to trust him on sentiment, and grounds his worship in plain family custom rather than any claim to be liberated.

GATHA 1330 *Autobiography*

Autobiography, it was good I was ruined

मराठी मूळ

बरें जालें देवा निघालें दिवाळें । बरी या दुष्काळें पीडा केली ॥1॥
अनुतापें तुझें राहिलें चिंतन । जाला हा वमन संवसार ॥ध्रु.॥
बरें जालें जगीं पावलों अपमान । बरें गेलें धन ढोरें गुरें ॥3॥
बरें जालें नाहीं धरिली लोकलाज । बरा आलों तुज शरण देवा ॥4॥
बरें जालें तुझें केलें देवाईल । लेंकरें बाईल उपेक्षलीं ॥5॥
तुका ह्मणे बरें व्रत एकादशी । केलें उपवासीं जागरण ॥6॥ ॥3॥

ENGLISH TRANSLATION

It was good, O God, that I went bankrupt. It was good that the famine afflicted me.

Through remorse, your remembrance took root, and worldly life became repulsive. It was good that I was humiliated before the world.

It was good that wealth and cattle were lost. It was good that I abandoned all concern for public opinion.

It was good that I came to you, O God, in surrender. It was good that I devoted myself to your service and let go of wife and children.

Says Tuka, it was good that I kept the Ekadashi vow, fasting and staying awake through the night.

IN PLAIN WORDS

It was good, O God, that I went bankrupt. It was good that the famine afflicted me. Through that remorse, the remembrance of you took root, and worldly life became something to spit out. It was good that I was shamed before the world. It was good that wealth and cattle were lost. It was good that I let go of all concern for what people think. It was good that I came to you in surrender, O God. It was good that I gave myself to your service and let go of wife and children. Tuka says: it was good I kept the Ekadashi vow, fasting and staying awake through the night.

WHAT IT MEANS

Tukaram turns every disaster of his life into a thanksgiving. Bankruptcy, famine, public shame, the loss of wealth and cattle, even the letting go of wife and children, he names each one and calls it good. The hinge is the second line: the remorse those losses caused was exactly what made him remember God and grow sick of the world. He is

not minimizing the pain; he is saying that ruin emptied his hands so completely that surrender became possible, and so the fasting and night vigil of Ekadashi are the last good thing on a list that began with catastrophe.

GATHA 1331 *Ecstasy and Joy*

Ecstasy, the house emptied of desire

मराठी मूळ

1331. बोलावा विठ्ठल पाहावा विठ्ठल । करावा विठ्ठल जीवभाव ॥1॥
येणें सोसें मन जालें हांवभरी । परती माघारी घेत नाहीं ॥ध्रु.॥
बंधनापासूनि उकलली गांठी । देतां आली मिठी सावकाशें ॥2॥
तुका ह्मणे देह भारिला विठ्ठलें । कामक्रोधें केलें घर रितें ॥3॥

ENGLISH TRANSLATION

Speak of Vitthala, behold Vitthala, make Vitthala your jiva-bhava.

With this fervent longing the mind has overflowed, and it will not turn back again.

The knot of bondage has come undone, and a lasting embrace has been granted at leisure.

Says Tuka, Vitthala has filled this body, and desire and anger have been evicted from the house.

IN PLAIN WORDS

Speak Vitthala. See Vitthala. Make Vitthala your very life and feeling. With this longing the mind has overflowed, and it will not turn back again. The knot of bondage has come loose, and a long, unhurried embrace has been given. Tuka says: Vitthala has filled this body, and desire and anger have been thrown out of the house.

WHAT IT MEANS

Tukaram lays out a single practice in three strokes: speak Vitthal, look at Vitthal, make Vitthal the very feeling of your life. He describes what that does: the mind brims over with longing and loses all wish to turn back. As the practice deepens, the knot that tied him to bondage simply slips open and he is held in an unhurried embrace. He ends with the result inside the body itself, Vitthal has moved in so fully that desire and anger have been evicted from the house like unwanted tenants.

GATHA 1332 *Ecstasy and Joy*

Ecstasy, born of myself, dead to myself

मराठी मूळ

मीचि मज व्यालों । पोटा आपुलिया आलों ॥1॥
आतां पुरले नवस । निरसोनी गेली आस ॥ध्रु.॥
जालों बरा बळी। गेलों मरोनि तेकाळीं ॥2॥
दोहींकडे पाहे । तुका आहे तैसा आहे ॥3॥

ENGLISH TRANSLATION

I have given birth to myself; I have emerged from my own womb. Now all vows are fulfilled, and all hope has dissolved.

I have grown truly strong, for at that moment I died to my old self. Says Tuka, looking in both directions, I am as I have always been.

IN PLAIN WORDS

I have given birth to myself; I have come out of my own womb. Now all my vows are fulfilled, and all hope has dissolved. I have grown truly strong, for in that moment I died. Tuka says: looking on both sides, Tuka is just as he has always been.

WHAT IT MEANS

Tukaram describes awakening as being born from himself, as if he were both mother and child of his own new life. With that birth every vow he made is met and every hope falls away, since there is nothing left to hope for. He says this strength came through a death: the old self died at the very moment the new one was born. Looking back at who he was and forward at who he is, he finds no real difference, because what he truly is was never born and never lost.

GATHA 1333 *The Nature of God*

Nonduality, the self must die

मराठी मूळ

जग अवघें देव । मुख्य उपदेशाची ठेव ॥1॥
आधीं आपणयां नासी । तरि उतरे ये कसीं ॥ध्रु.॥
ब्रह्मज्ञानाचें कोठार । तें हें निश्चयें उत्तर ॥2॥
तुका ह्मणे ते उन्मनी । नास कारया कारणीं ॥3॥

ENGLISH TRANSLATION

The whole world is God: this is the essence of the highest teaching.

First annihilate the self, and it will prove true on the touchstone.

This is the storehouse of Brahman-knowledge; this is the final, certain answer.

Says Tuka, the unmani state brings the destruction of cause and effect.

IN PLAIN WORDS

The whole world is God. This is the heart of the highest teaching. First put an end to yourself. Then it holds up on the touchstone. This is the storehouse of the knowledge of Brahman. This is the final, sure answer. Tuka says: in the unmani state, the place beyond mind, cause and effect are destroyed.

WHAT IT MEANS

Tukaram states the whole teaching in one line: everything is God. But he names what it costs to see it. The self has to be annihilated first; only then does the claim hold up when tested, the way gold proves true on a touchstone. He calls this the storehouse of the knowledge of Brahman, the certain answer where seeking ends. In the unmani state, the silence beyond the working mind, the whole machinery of cause and effect falls away.

GATHA 1334 *The Necessity of Experience*

Practice and grace, the drop and the flood

मराठी मूळ

साधनांच्या कळा आकार आकृति । कारण नवनीतीं मथनाचें ॥1॥
पिक्षयासी नाहीं मारगीं आडताळा । अंतराक्षी फळासी चि पावे ॥ध्रु.॥
भक्तीची जोडी ते उखत्या चि साटीं । उणें पुरें तुटी तेथें नाहीं ॥2॥
तुका ह्मणे आलें सांचत सांचणी । आजि जाली क्षणी एकसरें ॥33॥

ENGLISH TRANSLATION

The arts and forms of spiritual practice are necessary, just as churning is needed to obtain butter.

For the bird, there is no barrier on its path through the sky; it flies straight to the fruit.

The wealth of devotion is meant precisely for this purpose; there is no shortage or loss in it.

Says Tuka, what has been accumulating drop by drop has today, in a single instant, been received all at once.

IN PLAIN WORDS

The arts and forms of practice are needed, the way churning is needed to get butter. But the bird meets no wall on its road through the sky; it flies straight to the fruit. The wealth of devotion is meant for just this; there is no shortage in it, no loss. Tuka says: what was gathering drop by drop has today, in one instant, come all at once.

WHAT IT MEANS

Tukaram holds two truths side by side. Spiritual practice is real and necessary, like the churning that draws butter from milk; you cannot skip the work. Yet the goal is also direct, like a bird that meets no barrier in the open sky and goes straight to its fruit. Devotion is the wealth made exactly for this, and it never runs short. The point is the last line: what looked like slow accumulation, drop by patient drop, can arrive whole in a single instant, as grace.

GATHA 1335 *The Necessity of Experience*

Beyond speech, the mirror shows your own face

मराठी मूळ

नाहीं येथें वाणी । सकळां वणाअ घ्यावी धणी ॥1॥
जालें दर्पणाचें अंग । ज्याचा त्यासी दावी रंग ॥ध्रु.॥
तुका खळे दाणीं । करी बैसोनी वांटणी ॥3॥

ENGLISH TRANSLATION

Here, speech itself falls silent; no voice can satisfy all who hear.

It has become like a mirror: it shows each person their own color.

Says Tuka, I sit at the threshing floor and give out the grain to each according to their measure.

IN PLAIN WORDS

Here speech falls silent. No words can satisfy everyone who listens. This has become like a mirror: it shows each person their own color. Tuka says: I sit at the threshing floor and hand out the grain, to each according to their measure.

WHAT IT MEANS

Tukaram is pointing at what cannot be told. Words run out, and no single explanation will fill every listener, because what each person receives is what they bring. The teaching works like a mirror: it gives you back your own face, your own color. So he likens himself to a man at the threshing floor, sitting and portioning out grain to each by their capacity, not forcing more than they can hold.

GATHA 1336 *The Necessity of Experience*

Discernment, keeping the one true wealth

मराठी मूळ

ठेविलें जतन । करूनियां निज धन ॥1॥
जयापासाव उत्पित्त । तें हें बीज धरिलें हातीं ॥ध्रु.॥
निवडिलें वरळा भूस । सार आइन जिनस ॥2॥
तुका ह्मणे नारायण । भाग संचिताचा गुण ॥3॥

ENGLISH TRANSLATION

That which is one's true wealth has been kept carefully preserved.

The seed from which everything originates has been grasped in hand.

The chaff has been winnowed away, and the genuine article, the pure grain, has been secured.

Says Tuka, Narayana is the fruit of all accumulated merit.

IN PLAIN WORDS

My true wealth has been kept safe, carefully stored away. The seed from which everything springs is now held in my hand. The chaff has been winnowed off; the real thing, the pure grain, is secured. Tuka says: Narayana is the fruit of all the merit gathered across lives.

WHAT IT MEANS

Tukaram describes the moment of having sorted true from false. He has set aside his real treasure and is holding the very seed that everything grows from. The image is winnowing: blow off the chaff, keep only the genuine grain. And he names what that grain is. Narayana, God himself, is the fruit ripening out of all the merit a soul has gathered over many lives. The one thing worth keeping is God.

GATHA 1337 *Devotion to Vitthal*

The one doorway, Vithoba's feet within

मराठी मूळ

भ्रमना पाउलें वेचिलीं तीं वाव । प्रवेशतां ठाव एक द्वार ॥1॥
सार तीं पाउलें विठोबाचीं जीवीं । कोणीं न विसंभावीं क्षणभरि ॥ध्रु.॥
सुलभ हें केलें सकळां जीवन । कुंफ्कावें चि कान न लगेसें ॥2॥
तुका ह्मणे येथें सकळ ही कोड । पुरे मूळ खोड विस्ताराचें ॥3॥

ENGLISH TRANSLATION

The steps of wandering were all in vain; the single doorway is found only when one enters the true place.

Those essential steps are the feet of Vithoba, held within the jiva. Let no one forget them even for a moment.

He has made the water of life easily accessible to all, so that none need even strain their ears.

Says Tuka, here all curiosity is satisfied; the root flaw of endless expansion is ended.

IN PLAIN WORDS

All the steps of wandering were wasted. The one doorway is found only when you enter the true place. The essential steps are Vithoba's feet, held inside the living soul. Let no one forget them, even for a moment. He has made the water of life easy for everyone; you need not even strain your ears. Tuka says: here every longing is met; the root flaw of endless spreading out is over.

WHAT IT MEANS

Tukaram contrasts restless seeking with arrival. All the wandering led nowhere; there is one door, and it opens only when you reach the true place. That place is Vithoba's feet, carried within the soul itself, and he warns against forgetting them for even a moment. God has made the water of life simple and within reach of all, no straining required. The closing line names the disease being cured: the mind's endless branching and expansion, which finally ends here, where every longing is satisfied.

GATHA 1338 *Devotion to Vitthal*

Devotion, call God by any name

मराठी मूळ

कांहीं जाणों नये पांडुरंगाविण । पाविजेल सीण संदेहानें ॥1॥
भलतिया नावें आळविला पिता । तरि तो जाणता कळवळा ॥ध्रु.॥
अळंकार जातो गौरवितां वाणी । सर्वगात्रा धणी हरिकथा ॥2॥
तुका ह्मणे उपज विल्हाळे आवडी । करावा तो घडी घडी लाहो ॥3॥

ENGLISH TRANSLATION

One should know nothing apart from Panduranga. Doubt will only bring suffering.

By whatever name you call upon the Father, He, the knowing one, responds with tender care.

Adornment flows when the tongue utters praise; Hari-katha is the satiation of every limb.

Says Tuka, that love wells up and overflows. Take its profit moment by moment.

IN PLAIN WORDS

Know nothing apart from Panduranga. Doubt will only bring you pain. Call upon the Father by any name you like; he is the knowing one, and he answers with tender care. Praise adorns the tongue that speaks it; the telling of Hari's story fills every limb. Tuka says: that love wells up and overflows. Take its profit moment by moment.

WHAT IT MEANS

Tukaram's counsel is single-minded: hold to Panduranga and nothing else, because doubt only multiplies suffering. He frees the listener from anxiety about getting it right. Call God Father by whatever name; the one who knows your heart will respond with tenderness. Praising him is itself an ornament, and reciting Hari's deeds nourishes the whole body. The love rises and spills over on its own, so he urges you to seize its gain again and again, hour by hour.

GATHA 1339 *Worldly Life*

Worldly folly, fruit without tending

मराठी मूळ

बीजापोटीं पाहे फळ । विध न करितां सकळ ॥1॥
तया मूर्ख ह्मणावें वेडें । कैसें तुटेल सांकडें ॥ध्रु.॥
दाविताया वाट। वेठी धरूं पाहे चाट ॥2॥
पुढिल्या उपाया । तुका ह्मणे राखे काया ॥3॥

ENGLISH TRANSLATION

He who seeks fruit within the seed without tending it at all: call such a one a fool, a madman. How will he ever escape his straits?

He who is shown the way by a guide then tries to press that guide into forced labor.

Says Tuka, for the remedy that lies ahead, keep the body whole.

IN PLAIN WORDS

He looks for the fruit inside the seed but does no work at all to tend it. Call such a one a fool, a madman. How will he ever escape his trouble? Someone shows him the road, and then he tries to force that guide into labor. Tuka says: for the help that lies ahead, keep the body whole.

WHAT IT MEANS

Tukaram aims this at a familiar self-deception: wanting the harvest while refusing the labor that grows it. Expecting fruit from a seed you never plant or water is madness, and it leaves you stuck. Worse is the one who, when shown the way, tries to drag the very guide into doing the work for him. The point turns on us, not on contempt: do not lean on others to carry what is yours, and keep the body sound, for the real remedy and effort still lie ahead.

GATHA 1340 *Social Criticism*

Social criticism, the man who slanders the Veda

मराठी मूळ

मातेचीं जो थानें फाडी । तया जोडी कोण ते ॥1॥
वेदां निंदी तो चांडाळ । भ्रष्ट सुतकिया खळ ॥ध्रु.॥
अगी लावी घरा । मग वसती कोठें थारा ॥2॥
तुका ह्मणे वर्म । येरा नाचवितो भ्रम ॥3॥

ENGLISH TRANSLATION

He who tears at his own mother's breasts: who can restore him?

He who slanders the Vedas is a chandal, fallen and ritually impure, a villain.

One who sets fire to his own house: where then will he find shelter and rest?

Says Tuka, here is the vital point: it is delusion that makes all the others dance.

IN PLAIN WORDS

He who tears at his own mother's breasts: who can mend such a man? He who slanders the Vedas is an outcaste, fallen, defiled, a wretch. He who sets fire to his own house: where will he then find shelter and rest? Tuka says: here is the vital point. It is delusion that makes all of them dance.

WHAT IT MEANS

Tukaram stacks up images of self-destruction to expose one pattern. To revile the Vedas is like a child tearing at the mother who fed it, or a man burning down the very house meant to shelter him; you destroy the thing that sustains you and are left with nowhere to stand. He calls such a person fallen and defiled, harsh words aimed at the act, not at any soul beyond saving. The closing line names the real culprit: delusion is the puppeteer that makes all these self-wounding people dance. The warning is to watch for that delusion in oneself.

GATHA 1341 *Social Criticism*

Social criticism, who is a true Brahmin

मराठी मूळ

वेश वंदाया पुरते । कोण ब्राह्मण निरुते ॥1॥
ऐसें सांगा मजपाशीं । संतां निरवितों येविशीं ॥ध्रु.॥
असा जी प्रवीण । ग्रंथीं कळे शुद्धहीण ॥2॥
तुका ह्मणे लोपें । सत्याचिया घडती पापें ॥3॥

ENGLISH TRANSLATION

Who truly deserves the name Brahmin, beyond the outward form that earns a greeting?

Tell me this. I wish to lay the question before the saints for them to settle.

Let such a learned one come forward and show it. Scripture itself reveals who is devoid of purity.

Says Tuka, by concealing the truth, sins are made.

IN PLAIN WORDS

Who truly deserves the name Brahmin, past the outward dress that earns a bow? Tell me this. I am laying the question before the saints to decide. Let the learned one come forward and show it. Scripture itself reveals who is empty of purity. Tuka says: by hiding the truth, sins are made.

WHAT IT MEANS

Tukaram challenges the gap between the title and the life. A costume may earn an automatic greeting, but he asks who has earned the name by what they actually are, and he submits the question to the saints rather than ruling on it alone. Let any learned person prove it from scripture, which itself exposes who lacks inner purity. The closing line is the sharp turn: covering up the truth, pretending the badge is the reality, is not neutral. It manufactures sin. The aim is the pretense, and the call is to honest self-examination.

GATHA 1342 *Surrender and Acceptance*

Surrender, only Vitthal remains

मराठी मूळ

ज्या ज्या आह्मांपाशीं होतील ज्या शक्ति । तेणें हा श्रीपती अळंकारुं ॥1॥
अवघा पायांपाशीं दिला जीवभाव । जन्ममरणाठाव पुसियेला ॥ध्रु.॥
ज्याचें देणें त्यासी घातला संकल्प। बंधनाचें पाप चुकविलें ॥2॥
तुका ह्मणे येथें उरला विठ्ठल । खाये बोले बोल गाये नाचे ॥3॥

ENGLISH TRANSLATION

With whatever capacities I have, I will adorn the Lord.

At His feet I have laid the jiva-bhava entire. The ground of birth and death has been erased.

What was His to begin with, I have offered back to Him with solemn resolve. The sin of bondage has been averted.

Says Tuka, only Vitthala remains here now. He eats, He speaks, He sings, He dances.

IN PLAIN WORDS

With whatever powers I have, I will adorn this Lord of Lakshmi. The whole sense of being a separate self I have laid at his feet. The ground of birth and death is wiped away. What was always his, I have given back to him with a firm vow. The sin of bondage is escaped. Tuka says: only Vitthal is left here now. He eats, he speaks the words, he sings, he dances.

WHAT IT MEANS

Tukaram describes total self-surrender and what remains after it. He offers every ability he has to honor God, and he lays the whole sense of being a separate self, the jiva-bhava, down at the feet. With that, the very ground of birth and death is erased. He frames it as returning what was never his to begin with, sealed by a vow, and this is what breaks the sin of bondage. The end is radical: with the separate self gone, only Vitthal is left, and it is now God who eats, speaks, sings, and dances through him.

GATHA 1343 *Devotion to Vitthal*

Devotion, the spoiled children of love

मराठी मूळ

आह्मी आळीकरें । प्रेमसुखाचीं लेंकुरें ॥1॥
पायीं गोविली वासना । तुश केलें ब्रह्मज्ञाना ॥ध्रु.॥
येतां पाहें मुळा । वाट पंढरीच्या डोळां ॥2॥
तुका ह्मणे स्थळें । मग मी पाहेन सकळें ॥3॥

ENGLISH TRANSLATION

We are the beloved children, born of love's delight.

Our desires are bound to Your feet; we have made even Brahman-knowledge into mere chaff.

I watch the road, my eyes set on Pandhari, pressing toward the source.

Says Tuka, once I reach that place, I will behold all things entire.

IN PLAIN WORDS

We are children spoiled with love, born of the joy of love itself. Our every desire is tied to your feet. We have turned even the knowledge of Brahman into chaff. I watch the road, my eyes fixed on Pandhari, pressing toward the source. Tuka says: once I reach that place, then I will see everything entire.

WHAT IT MEANS

Tukaram speaks as a child secure in a parent's love, even a little willful with it, born of sheer delight rather than effort. Every wish he has is bound to God's feet, and from that vantage he treats even the lofty knowledge of Brahman as mere husk next to the living presence. His eyes stay on the road to Pandhari, straining toward the source. The last line holds the promise: arrival at that place is what will finally let him see all things whole.

GATHA 1344 *Worldly Metaphors*

Metaphor, the feast already cooked

मराठी मूळ

आइत्याची राशी । आली पाकसिद्धीपाशीं ॥1॥
आतां सांडोनि भोजन । भिके जावें वेडेपणें ॥ध्रु.॥
उसंतिली वाट । मागें परतावें फुकट ॥2॥
तुका ह्मणे वाणी । वेचों बैसोन ठाकणीं ॥3॥

ENGLISH TRANSLATION

A ready harvest has arrived at the kitchen, the cooking complete.

Should one now abandon the feast and go begging like a madman?

The road has been cleared and laid before you; to turn back now would be to go back empty.

Says Tuka, let me sit and spend my words at my appointed station.

IN PLAIN WORDS

A whole harvest of ready food has arrived, the cooking already done. Should you now leave the meal and go begging like a madman? The road has been cleared and laid out before you. To turn back now is to go back for nothing. Tuka says: let me sit at my appointed place and spend my words there.

WHAT IT MEANS

Tukaram mocks the folly of refusing what is already given. The meal is cooked and set; to walk away from it and go begging would be madness. The road is cleared and ready, so turning back gains you nothing but loss. The image points at the seeker who has been handed everything needed for the journey to God and still hesitates or wanders off. His own resolve is in the last line: he will stay at his appointed station and spend his words, his singing of God, right there, not chase elsewhere for what he already has.

GATHA 1345 *Appeals and Exhortations*

Exhortation, let it ripen

मराठी मूळ

धन्ये शुद्ध जाती । धरीं लौकरी परती ॥1॥
ऐकिलें तें चि कानीं । होय परिपाक मनीं ॥ध्रु.॥
कळवळा पोटीं । सावधान हितासाठीं ॥2॥
तुका ह्मणे भाव । त्याचा तो चि जाणां देव ॥3॥

ENGLISH TRANSLATION

Blessed is the pure lineage; quickly turn and come back.

Let what you have heard with your ears ripen within the mind.

Let concern well up deep within, wakeful for your own welfare.

Says Tuka, know that one's devotion itself is one's God.

IN PLAIN WORDS

Blessed is the pure lineage; turn around quickly and come back. Let what you have heard with your ears ripen inside the mind. Let concern well up deep in you, wakeful for your own good. Tuka says: know that a person's own devotion is itself that person's God.

WHAT IT MEANS

Tukaram is urging the listener to act on what they already know. Hearing the teaching is not enough; he wants it to settle and ripen in the mind until it changes you. The inner stir he calls for is a wakeful care for your own true welfare, not a vague feeling. His closing line lands the whole point: God is not somewhere outside waiting to be reached; the faith you carry is itself where God is found.

GATHA 1346 *Appeals and Exhortations*

Exhortation, ready cash of grace

मराठी मूळ

जीवित्व तें किती । हें चि धरितां बरें चित्तीं ॥1॥
संत सुमनें उत्तरें । मृदु रसाळ मधुरें ॥ध्रु.॥
विसांवतां कानीं । परिपाक घडे मनीं ॥2॥
तुका ह्मणे जोडी । हाय जतन रोकडी ॥3॥

ENGLISH TRANSLATION

How long is this life? Hold this firmly in your chitta.

The words of the saints are flowers: gentle, rasa-filled, and sweet.

When they settle in the ears, they ripen in the mind.

Says Tuka, this is a ready gain; it is immediate cash. Guard it well.

IN PLAIN WORDS

How long is this life? Hold this firmly in your mind. The words of the saints are flowers: gentle, full of sweetness, sweet to the taste. When they rest in your ears, they ripen in the mind. Tuka says: this is a gain ready in hand; it is cash you can spend now. Guard it well.

WHAT IT MEANS

Tukaram opens by making life's shortness the reason to listen now. He likens the saints' words to flowers, soft and sweet, and says that once they settle in you they ripen into something living in the mind. The force of the poem is in the last line: he calls this a ready gain, like cash in hand rather than a promise for later. So he tells you to guard it, because what is immediately available is also easily lost.

GATHA 1347 *The Moral Ideal*

Moral ideal, peace over ego

मराठी मूळ

अभिमानाची स्वामिनी शांति । महत्त्व घेती सकळ ॥1॥
कळोनि ही न कळे वर्म । तरि श्रम पावती ॥ध्रु.॥
सर्व सत्ता करितां धीर । वीर्यां वीर आगळा ॥2॥
तुका ह्मणे तिखट तिखें । मृदसखें आवडी ॥3॥

ENGLISH TRANSLATION

Peace is the sovereign over ego; it draws all greatness to itself.

Even among those who know the secret, if the vital core is not truly grasped, all their effort is mere toil.

Patience holds dominion over all powers; in virility, this warrior stands above all others.

Says Tuka, the sharp remains sharp, but the gentle companion wins by love.

IN PLAIN WORDS

Peace is the master over pride; it draws all greatness to itself. Even those who seem to know miss the secret, and so their effort is only toil. Patience rules over every power; in true strength this warrior stands above the rest. Tuka says: the sharp thing stays sharp, but the gentle companion wins by love.

WHAT IT MEANS

Tukaram sets calm against ego and gives calm the crown. Peace, he says, is what actually commands greatness, while a person who has missed the living core of the teaching wears himself out for nothing. He reframes strength: patience is the real power, and the one who holds it is the higher warrior, not the loud or forceful one. The closing image makes the choice plain: sharpness keeps its edge, but it is gentleness, won through love, that prevails.

GATHA 1348 *The Moral Ideal*

The meal of peace, no division

मराठी मूळ

भोजन तें पाशांतीचें । निंचें उंचें उसाळी ॥1॥
जैशी कारंज्याची कळा । तो जिव्हाळा स्वहिता ॥ध्रु.॥
कल्पना ते देवाविण । न करी भिन्न इतरीं ॥2॥
तुका ह्मणे पावे भूती । ते निंश्चती मापली ॥3॥

ENGLISH TRANSLATION

The meal of peace tosses the low high and the high low, like the play of a fountain.

That tender warmth is one's own true welfare.

Let all imagination, apart from God, make no division elsewhere.

Says Tuka, the certainty that reaches into all beings has been measured out and settled.

IN PLAIN WORDS

The meal of peace tosses the low up high and the high down low, like the play of a fountain. That tender warmth is your own true welfare. Let no imagining, apart from God, make any division anywhere else. Tuka says: the certainty that reaches into all beings has been measured out and settled.

WHAT IT MEANS

Tukaram pictures peace as a feeding fountain that overturns the usual ranking of high and low, lifting what was low and lowering what was high. That tender warmth, he says, is what truly serves you. The instruction at the center is to let the mind invent no divisions except as it rests in God. He closes with a settled certainty: the same reality reaches into every being, and this has already been measured out and fixed, not left in doubt.

GATHA 1349 *Appeals and Exhortations*

Exhortation, only enough for the belly

मराठी मूळ

पोटापुरतें काम । परि अगत्य तो राम ॥1॥
कारण तें हें चि करीं । चित्तीं पांडुरंग धरीं ॥ध्रु.॥
प्रारब्धी हेवा । जोडी देवाची ते सेवा ॥2॥
तुका ह्मणे बळ । बुद्धी वेचूनि सकळ ॥3॥

ENGLISH TRANSLATION

Work only as much as the belly requires, but let your true urgency be for Rama.

This alone is the essential task: hold Panduranga in the chitta.

Let destiny handle the rest; invest your effort in the service of God.

Says Tuka, spend all your strength and buddhi on this service.

IN PLAIN WORDS

Work only as much as the belly needs, but let your real urgency be for Rama. This alone is the task that matters: hold Panduranga in the mind. Leave destiny to handle the rest; invest yourself in the service of God. Tuka says: spend all your strength and all your understanding on this.

WHAT IT MEANS

Tukaram is ordering priorities, not abolishing work. He grants that one must labor enough to feed the body, but he reserves real urgency for Rama, naming devotion as the one task that counts. He tells you to stop wrestling with outcomes and let destiny carry what it will, putting your effort instead into serving God. The close raises the demand: not a portion but the whole of your strength and intelligence is to be spent here.

GATHA 1350 *Appeals and Exhortations*

The human birth, a refuge found

मराठी मूळ

बहुतां जन्मां अंतीं । जोडी लागली हे हातीं ॥1॥
मनुष्यदेहा ऐसा ठाव । धरीं पांडुरंगीं भाव ॥ध्रु.॥
बहु केला फेरा । येथें सांपडला थारा ॥2॥
तुका ह्मणे जाणे । ऐसे भले ते शाहाणे॥3॥

ENGLISH TRANSLATION

After countless births, this great fortune has at last come into our hands.

There is no place like the human body; fix your devotion on Panduranga.

After so much wandering, a refuge has at last been found here.

Says Tuka, those who recognize this are good. They are the truly wise.

IN PLAIN WORDS

After countless births, this great fortune has at last come into our hands. There is no place like the human body; fix your devotion on Panduranga. After so much wandering, a refuge has at last been found here. Tuka says: those who recognize this are good. They are the truly wise.

WHAT IT MEANS

Tukaram names the human birth as a rare prize won only after long wandering through many lives. He treats the body not as a burden but as the one place from which devotion to Panduranga becomes possible, a refuge reached at last. The whole poem turns on not squandering this chance. To recognize what the human birth is for, and to act on it, is what he calls true wisdom.

GATHA 1351 *The Nature of God*

Nature of God, form is maya's stage

मराठी मूळ

रूप नांवें माया बोलावया ठाव । भागा आले भाव तयावरि ॥1॥
सींव वाटे परी न खंडे पृथिवी । शाहाणे ते जीवीं समजती ॥ध्रु.॥
पोटा आलें तिच्या लोळे मांडएांवरि । पारखी न करी खंतीं चित्तीं ॥2॥
तुका ह्मणे भक्तीसाटीं हरिहर । अरूपीचें क्षरविभाग हें ॥3॥

ENGLISH TRANSLATION

Name and form are maya, a stage on which devotion plays its part.

Boundaries and paths appear, yet the earth is never truly divided. The wise understand this within the jiva itself.

The child born from her womb rolls and plays in her lap. The mother makes no distinctions, no grief lodged in the chitta.

Says Tuka, for the sake of devotion, Hari and Hara both appear. This is how the Formless divides itself into perishable forms.

IN PLAIN WORDS

Name and form are maya, a stage where devotion plays its part. Borders and paths seem to appear, yet the earth is never really divided; the wise see this within the jiva itself. The child born from her womb rolls and plays in her lap, and the mother makes no distinctions, holds no grief in her heart. Tuka says: for the sake of devotion, Hari and Hara both appear. This is how the Formless divides itself into perishable forms.

WHAT IT MEANS

Tukaram explains why God takes shape at all. Name and form belong to maya, he says, yet they are the very stage on which devotion can be played out. The borders we draw, like lines on the earth, are real to the eye but do not actually cut the one ground apart, and a mother makes no such divisions among her children. So the many divine forms, Hari and Hara alike, arise for the sake of devotion: the Formless lets itself be divided into perishable shapes so that love has something to hold.

GATHA 1352 *Faith and Trust*

Faith, the child's stubborn claim

मराठी मूळ

लेकराची आळी न पुरवी कैसी । काय तयापाशीं उणें जालें ॥1॥
आह्मां लडिवाळां नाहीं तें प्रमाण । कांहीं ब्रह्मज्ञान आत्मिस्थति ॥ध्रु.॥
वचनाचा घेईन अनुभव पदरीं । जें हें जनाचारीं मिरवलें ॥2॥
तुका ह्मणे माझी भोळवेची आटी । दावीन शेवटीं कौतुक हें ॥3॥

ENGLISH TRANSLATION

How can a mother not fulfill a child's demands? What is lacking in her?

For us, the dear and playful children, that is not the criterion: neither Brahman-knowledge nor abidance in the Self.

I will take the proof of Your words as my own experience, for You have displayed it openly before the world.

Says Tuka, this stubbornness of mine is born of simplicity. I will show this wonder at the very end.

IN PLAIN WORDS

How can a mother not meet a child's demand? What is lacking in her? For us, the dear and playful children, that is not the test: not knowledge of Brahman, not abiding in the Self. I will take the proof of Your words as my own experience, since You have shown it openly before the world. Tuka says: this stubbornness of mine comes from simplicity. I will show this wonder at the very end.

WHAT IT MEANS

Tukaram refuses to approach God through learning and presses a child's claim instead. A mother cannot deny her child, he reasons, and as God's playful children we are not measured by knowledge of Brahman or steadiness in the Self. He intends to hold God to God's own promises, treating them as something he will live and prove, not merely believe, because God has displayed them openly. He names his own insistence as simplicity rather than cleverness, and trusts that the wonder of it will be shown in the end.

GATHA 1353 *The Moral Ideal*

Moral ideal, serve the suffering

मराठी मूळ

आर्तभूतांप्रति । उत्तम योजाव्या त्या शक्ति ॥1॥
फळ आणि समाधान । तेथें उत्तम कारण ॥ध्रु.॥
अल्पें तो संतोषी। स्थळीं सांपडे उदेसीं ॥2॥
सहज संगम । तुका ह्मणे तो उत्तम ॥3॥

ENGLISH TRANSLATION

One's best powers should be directed toward the welfare of suffering beings.

The highest fruit and contentment are found precisely there.

The one who is content with little finds God readily in any place.

Says Tuka, that spontaneous union is the most excellent.

IN PLAIN WORDS

Your best powers should be turned toward the good of suffering beings. The highest fruit and the deepest contentment are found right there. The one content with little finds God readily in any place. Tuka says: that effortless union is the most excellent of all.

WHAT IT MEANS

Tukaram tells you where to aim your finest abilities: at the welfare of beings who suffer. He claims that the highest reward and real contentment are not found elsewhere but precisely in that service. He pairs this with a small, demanding condition, that the one satisfied with little meets God easily wherever he is. The poem ends by exalting a union that comes naturally out of such a life, rather than one forced or sought after.

GATHA 1354 *Worldly Life*

Worldly life, still the chitta

मराठी मूळ

मुळाचिया मुळें । दुःखें वाढती सकळे ॥1॥
ऐसा योगियांचा धर्म । नव्हे वाढवावा श्रम ॥ध्रु.॥
न कळे आवडी । कोण आहे कैसी घडी ॥2॥
तुका ह्मणे थीत । दुःख पाववावें चित्त ॥3॥

ENGLISH TRANSLATION

From the root cause, all sufferings multiply.

It is not the way of the yogi to increase this effort.

One does not know what love is, or what form the next moment may take.

Says Tuka, the chitta should be brought to a state of steady stillness in the face of suffering.

IN PLAIN WORDS

From the root cause, all sufferings multiply. It is not the yogi's way to add to this toil. One does not know what one loves, nor what the next moment will hold. Tuka says: in the face of suffering, the chitta should be brought to steady stillness.

WHAT IT MEANS

Tukaram traces all sorrow back to a single root and warns against piling on more striving, which only feeds it; that, he says, is not the yogi's path. He underlines how little we actually control: we do not truly know our own desires, nor what shape the coming moment will take. Given that uncertainty, the answer he offers is not more effort but inner stillness. When suffering comes, the work is to settle the mind into steadiness rather than thrash against it.

GATHA 1355 *The Power of the Name*

The Name, the shared feast

मराठी मूळ

भाग्यवंतां हें चि काम । मापी नाम वैखरी ॥1॥
आनंदाची पुष्ट अंगीं । श्रोते संगीं उद्धरती ॥ध्रु.॥
पिकविलें तया खाणें किती । पंगतीस सुकाळ ॥2॥
तुका करी प्रणिपात । दंडवत आचारियां ॥3॥

ENGLISH TRANSLATION

The fortunate ones have but one task: to measure out the Name in vaikhari.

The body is nourished in the joy of it, and the listeners in their company are also uplifted.

When one has harvested a rich crop, how much can one eat alone? The whole assembly feasts in abundance.

Says Tuka, I bow down and prostrate before such teachers.

IN PLAIN WORDS

The fortunate ones have only one task: to measure out the Name aloud. The body is nourished in its joy, and the listeners gathered around are lifted up too. When you have harvested a rich crop, how much can you eat alone? The whole assembly feasts in plenty. Tuka says: I bow down and prostrate before such teachers.

WHAT IT MEANS

Tukaram describes the one work of the blessed: to speak the Name aloud and keep it flowing. The joy of it nourishes the speaker, but he insists the gift cannot stay private, for those who listen are raised along with him. His image of the harvest makes the point: a rich crop is too much for one mouth, so the whole gathering is fed. He ends by bowing to the teachers who do exactly this, sharing the Name rather than hoarding it.

GATHA 1356 *The Moral Ideal*

Social criticism, counsel wasted on the proud

मराठी मूळ

लटिकें तें रुचे । साच कोणां ही न पचे ॥1॥
ऐसा माजल्याचा गुण । भोगें कळों येइल सीण ॥ध्रु.॥
वाढवी ममता । नाहीं वरपडला तो दूतां ॥2॥
कांहीं न मनी माकड । तुका उपदेश हेकड ॥3॥

ENGLISH TRANSLATION

Falsehood is relished easily, but truth is hard for anyone to digest.

Such is the character of the arrogant; they will learn its futility through suffering.

He who feeds his attachments and has not yet been caught by Death's messengers lives in false security.

Says Tuka, a monkey heeds nothing. Counsel to the unyielding is wasted.

IN PLAIN WORDS

Falsehood is relished easily; truth is hard for anyone to digest. Such is the nature of the arrogant; they will learn its emptiness only through suffering. He who keeps feeding his attachments, not yet seized by Death's messengers, lives in false safety. Tuka says: a monkey heeds nothing. Counsel given to the stubborn is wasted.

WHAT IT MEANS

Tukaram observes how readily people swallow flattery and falsehood while truth goes down hard. The arrogant person, he warns, will only discover the hollowness of his way through the suffering it brings, not through advice. He points at the pattern of feeding one's attachments while imagining oneself safe, simply because Death's reckoning has not yet arrived. The closing line names the trap of stubbornness itself: counsel slides off a mind that will not receive it, the way it would off a restless monkey, so the warning is finally a call to examine whether you are that closed.

GATHA 1357 *The Nature of God*

Creation as God's play

मराठी मूळ

कौतुकाची सृष्टी । कौतुकें चि केलें कष्टी ॥1॥
मोडे तरी भलें खेळ । फांके फांकिल्या कोल्हाळ ॥ध्रु.॥
जाणणियासाटीं। भय सामावलें पोटीं ॥2॥
तुका ह्मणे चेता । होणें तें तूं च आइता ॥3॥

ENGLISH TRANSLATION

This creation was made for sport, and through that sport, suffering was also created.

If the game breaks, so be it; when it scatters, there is a great commotion.

For the one who knows, fear itself is contained within the belly.

Says Tuka, wake up! That which is to happen, you yourself have brought about.

IN PLAIN WORDS

This whole creation was made for play. And through that play, suffering was made too. If the game breaks, that is fine. When it scatters, there is a great uproar. For the one who knows, fear is held inside the belly. Tuka says: wake up. Whatever is to happen, you yourself have already brought it about.

WHAT IT MEANS

Tukaram looks at the world and sees it as God's sport, and he refuses to pretend that the sport is gentle. The same play that makes the world also makes its pain. He stays calm about this: if the game falls apart, so be it, even when others raise a great commotion. The one who truly knows keeps fear contained instead of being ruled by it. His closing call, wake up, points to the hard truth that what comes to us is already shaped by our own doing, so the place to look is inward.

GATHA 1358 *The Nature of God*

The one and the apparent

मराठी मूळ

भोवंडींसरिसें । अवघें भोंवत चि दिसे ॥1॥
ठायीं राहिल्या निश्चळ । आहे अचळीं अचळ ॥ध्रु.॥
एक हाकेचा कपाटीं। तेथें आणीक नाद उठी ॥2॥
अभ्रें धांवे शशी । तुका असे ते तें दुसरें भासी ॥3॥

ENGLISH TRANSLATION

When one is spinning, everything seems to whirl.

But when one stands still, the immovable is seen as immovable.

From one clap in the canyon, many echoes arise. The clouds run, and the moon seems to move.

Says Tuka, what exists is one thing, but what appears is something else.

IN PLAIN WORDS

When you are spinning, everything seems to spin. When you stand still in one place, the unmoving is seen as unmoving. From one shout in the canyon, more sounds rise up. The moon seems to run because the clouds are moving. Tuka says: what truly exists is one thing, and what appears is something else.

WHAT IT MEANS

Tukaram is explaining why the world looks the way it does, and where the error lives. The whirling is in the watcher, not the watched; stop spinning and the steady thing shows itself as steady. He gives two homely proofs: one clap in a canyon throws back many echoes, and the moon looks like it is running only because the clouds drift across it. The lesson is that motion and multiplicity are appearances thrown up by our own restlessness. What is real is single and still; what we see is the second thing, the seeming.

GATHA 1359 *Faith and Trust*

Belonging wholly to God

मराठी मूळ

नव्हों आह्मी आजिकालीचीं । काचीं कुचीं चाळवणी ॥1॥
एके ठायीं मूळडाळ । ठावा सकळ आहेसी ॥ध्रु.॥
तुमचें आमचेंसें कांहीं । भिन्न नाहीं वांटलें ॥2॥
तुका ह्मणे जेथें असें । तेथें दिसें तुमचासा ॥3॥

ENGLISH TRANSLATION

We are not the kind to be shaken by petty provocations.

Root and branch, we are planted in one place, and You know us entirely.

What is Yours and what is ours is not divided or parceled out.

Says Tuka, wherever I am, I appear as Yours.

IN PLAIN WORDS

We are not the kind who are shaken by today's little tricks and provocations. Root and branch, we are planted in one place, and you know all of us. What is yours and what is ours is not divided up or parceled out. Tuka says: wherever I am, there I appear as yours.

WHAT IT MEANS

Tukaram is declaring a settled belonging that no small provocation can disturb. He is not a sapling of the moment, easily uprooted; root and branch he is fixed in one place, fully known to God. From that footing he erases the line between mine and yours: nothing has been divided between them. The claim he lands is total. Wherever he happens to be, he shows up as God's own, with no separate self held back.

GATHA 1360 *Renunciation*

Renunciation, the worthy one's wealth

मराठी मूळ

योग्याची संपदा त्याग आणि शांति । उभयलोकीं कीतिन सोहळा मान ॥1॥
येरयेरांवरी जायांचें उसिणें । भाग्यस्थळीं देणें झाडावेसीं ॥ध्रु.॥
केलिया फावला ठायींचा तो लाहो । तृष्णेचा तो काहो काव्हवितो ॥2॥
तुका ह्मणे लाभ अकर्तव्या नांवें । शिवपद जीवें भोगिजेल ॥3॥

ENGLISH TRANSLATION

The true wealth of the worthy is renunciation and peace; it brings honor and celebration in both worlds.

All else is borrowed from one another; at the place of fortune, debts must be cleared.

The gain from what one has already earned comes of itself, while the sting of craving only brings torment.

Says Tuka, the profit that comes by doing nothing is named liberation, and by it the jiva enjoys Shivpad.

IN PLAIN WORDS

The true wealth of the worthy is renunciation and peace. It brings honor and celebration in both worlds. Everything else is only borrowed from one another. At the place of fortune, debts must be cleared. The gain from what you have already earned comes on its own. The fever of craving only torments you. Tuka says: the profit that comes by doing nothing is named liberation, and by it the jiva enjoys Shivpad.

WHAT IT MEANS

Tukaram redefines wealth so that the truly rich person is the one who has let go. Renunciation and peace are the only holdings that bring honor in this world and the next; everything else is borrowed and must be repaid when the accounts are settled. What you have rightly earned arrives by itself, while craving for more only burns you. He names the strange profit at the center of the path: the gain that comes from doing nothing, from grasping at nothing, is liberation itself, and through it the soul comes to enjoy the state of Shiva.

GATHA 1361 *The Necessity of Experience*

Experience, freedom from death

मराठी मूळ

मरणा हातीं सुटली काया । विचारें या निश्चयें ॥1॥
नासोनियां गेली खंती । सहजिस्थति भोगाचे ॥ध्रु.॥
न देखें सें जालें श्रम । आलें वर्म हाता हें ॥2॥
तुका ह्मणे कैची कींव । कोठें जीव निराळा ॥3॥

ENGLISH TRANSLATION

The body has been released from the hands of Death by the strength of discernment.

Sorrow has vanished, and the sahaj-sthiti, the natural state of enjoyment, remains.

What once appeared as toil is no longer visible, for the secret has come into hand.

Says Tuka, where is the question of pity? Where is the jiva as something apart?

IN PLAIN WORDS

The body has been freed from the hands of death by the firm strength of discernment. Sorrow has been destroyed and is gone. The natural state of enjoyment remains. What once looked like toil can no longer be seen, for the secret has come into my hand. Tuka says: where is the question of pity now? Where is the jiva as something apart?

WHAT IT MEANS

Tukaram describes the inner shift after the truth becomes his own, not just a teaching. Clear discernment has loosened death's grip on the body, and the sorrow that fed on that fear has simply ended. What is left is the natural, effortless state, and the old sense of life as toil has vanished now that the secret is in hand. The two closing questions are the point: there is no one to pity and no separate self left over. The jiva that seemed to stand apart is not found anywhere.

GATHA 1362 *Renunciation*

Renunciation, the false ascetic

मराठी मूळ

नव्हे ब्रह्मचर्य बाइलेच्या त्यागें । वैराग्य वाउगें देशत्यागें ॥1॥
काम वाढे भय वासनेच्या द्वारें । सांडावें तें धीरें आचावाचे ॥ध्रु.॥
कांपवूनि टिरी शूरत्वाची मात । केलें वाताहात उचित काळें ॥2॥
तुका ह्मणे करी जिव्हेसी विटाळ । लटिक्याची मळ स्तुति होतां ॥3॥

ENGLISH TRANSLATION

True celibacy is not mere renunciation of one's wife, nor is true detachment simply leaving one's homeland.

Desire grows through the door of craving, and what must be dropped should be dropped with patient resolve.

One who trembles when tested yet boasts of valor has already squandered his opportunity.

Says Tuka, the tongue is defiled when it offers praise to what is false.

IN PLAIN WORDS

Celibacy is not just giving up your wife. Detachment is not just leaving your homeland. Desire grows through the door of craving. What must be dropped should be dropped with patient resolve. The man who trembles when he is tested, yet boasts of his courage, has wasted his chance when the time came. Tuka says: the tongue is defiled when it praises what is false.

WHAT IT MEANS

Tukaram strips the disguise off outward renunciation. Leaving a wife behind or wandering far from home proves nothing; desire enters through craving in the mind, and only steady inner resolve actually drops it. He points at the pretender who shakes with fear when truly tested and then brags of his valor, who let the real opportunity pass while posing as a hero. The closing line turns the examination onto speech itself: to praise such false courage, in oneself or another, is to defile the very tongue that speaks it. The warning is against the boast we are tempted to make, not contempt for the person.

GATHA 1363 *Worldly Life*

Worldly life, God in all enjoyment

मराठी मूळ

नको सांडूं अन्न नको सेवूं वन । चिंतीं नारायण सर्व भोगीं ॥1॥
मातेचिये खांदीं बाळ नेणे सीण । भावना त्या भिन्न मुंडाविया ॥ध्रु.॥
नको गुंपों भोगीं नको पडों त्यागीं । लावुनि सरें अंगीं देवाचिया ॥2॥
तुका ह्मणे नको पुसों वेळोवेळां । उपदेश वेगळा उरला नाहीं ॥3॥

ENGLISH TRANSLATION

Do not abandon food, and do not retire to the forest. Contemplate Narayana through all your daily enjoyments.

A child on its mother's shoulder knows no weariness.

Do not get entangled in pleasures, and do not fall into austere renunciation. Simply lean upon God's support.

Says Tuka, do not keep asking again and again. There is no instruction left beyond this.

IN PLAIN WORDS

Do not give up your food. Do not run off to the forest. Think of Narayana in all your enjoyments. A child on its mother's shoulder knows no weariness. Do not get tangled in pleasures, and do not fall into harsh renunciation. Just lean your whole body on God's support. Tuka says: do not keep asking again and again. There is no instruction left beyond this.

WHAT IT MEANS

Tukaram cuts away the false choice between indulgence and flight. You need not starve yourself or escape to the forest; remember Narayana right inside your ordinary meals and pleasures. He gives the image of a child carried on its mother's shoulder, feeling no tiredness because it is wholly held. So lean your full weight on God and avoid both traps, being snared by pleasure and being proud of austerity. The closing line is firm. Stop asking for more techniques; this surrender is the whole of the teaching, and nothing else remains to be told.

GATHA 1364 *The Power of the Name*

The Name, alertness of mind

मराठी मूळ

अवघी मिथ्या आटी । राम नाहीं तंव कंठीं ॥1॥
सावधान सावधान । उगवीं संकल्पीं हें मन ॥ध्रु.॥
सांडिलें तें मांडे। आघ्र उरल्या काळें दंडे ॥2॥
तुका ह्मणे आलें भागा । देउनि चिंतीं पांडुरंगा ॥3॥

ENGLISH TRANSLATION

All effort is futile as long as Rama is not in your throat.

Be alert, be alert! Untangle the mind from its own projections.

What you abandoned will pile up again, and remaining karma will punish you in due time.

Says Tuka, accept what has come to your lot.

IN PLAIN WORDS

All your effort is false as long as Rama is not in your throat. Be alert, be alert. Untangle this mind from its own plans and projections. What you set aside will pile up again, and the karma that is left will punish you in time. Tuka says: take what has fallen to your lot, give it over, and think of Panduranga.

WHAT IT MEANS

Tukaram makes the Name the test of whether anything we do is real. Without Rama on the tongue, all our striving is empty. So he calls for alertness and for untangling the mind from its own schemes, since whatever we merely push aside without uprooting will gather again, and the karma we left unfinished will come back to strike when its time comes. His resolution is to stop fighting fate and instead accept the lot that has come, hand it over, and keep the mind fixed on Panduranga.

GATHA 1365 *The Necessity of Experience*

Experience guarded, not preached

मराठी मूळ

न संगावें वर्म । जनीं असों द्यावा भ्रम ॥1॥
उगींच लागतील पाठीं । होतीं रितीं च हिंपुटीं ॥ध्रु.॥
सिकविल्या गोटी । शिकोनि धरितील पोटीं ॥2॥
तुका ह्मणे सीण । होइल अनुभवाविण ॥3॥

ENGLISH TRANSLATION

Do not reveal the secret to the crowd; let the world remain in its delusion.

Otherwise, the undeserving will simply follow you, remaining empty and helpless.

They will memorize the phrases you teach and store them in their bellies.

Says Tuka, without actual experience, there will only be weariness.

IN PLAIN WORDS

Do not tell the secret to the crowd. Let the world stay in its delusion. Otherwise the unworthy will simply trail after you, staying empty and helpless. They will memorize the phrases you teach and store them in their bellies. Tuka says: without real experience, there will only be weariness.

WHAT IT MEANS

Tukaram counsels keeping the inmost truth from being handed out cheaply to a crowd. If you parade it, the unready merely attach themselves to you and remain as empty as before. Worse, they collect your phrases by heart and carry them around as borrowed words, mistaking memorized teaching for the thing itself. His warning lands on the difference between knowing and parroting: without lived experience, all that learning produces is exhaustion. The point is self-examination, asking whether what we hold is our own or merely stored words.

GATHA 1366 *Worldly Life*

Discernment before action

मराठी मूळ

जातिविजातीची व्हावयासि भेटी । संकल्प तो पोटीं वाहों नये ॥1॥
होणार तें घडो होणाराच्या गुणें । होइल नारायणें निमिनलें तें ॥ध्रु.॥
व्याघ्राचिये भुके वधावी ते गाय । याचें नांव काय पुण्य असे ॥2॥
तुका ह्मणे न करी विचार पुरता । गरज्याची माता पिता खर ॥3॥

ENGLISH TRANSLATION

One should not carry the intention of mingling the pure with the impure in one's belly.

Whatever is to happen will happen by its own nature; whatever Narayana has ordained will come to pass.

Should a cow be slaughtered to feed a tiger? What kind of merit is that?

Says Tuka, the one who does not think things through fully is like a donkey serving as father and mother to the desperate.

IN PLAIN WORDS

Do not carry in your belly the intention of mixing what is fitting with what is not. Whatever is to happen will happen by its own nature. Whatever Narayana has ordained will come to pass. Should a cow be killed to feed a tiger? What kind of merit is that? Tuka says: the one who does not think a matter through fully is like a donkey serving as father and mother to the desperate.

WHAT IT MEANS

Tukaram warns against acting from a confused intention that blends the proper with the improper. Outcomes unfold by their own nature, and what Narayana has ordained will arrive, so scheming to force things only muddies us. He drives it home with a sharp question: killing a cow to satisfy a tiger's hunger is no act of merit, however it dresses itself up. The closing image mocks the well-meaning fool who refuses to think a thing through and then exhausts himself playing both father and mother to every desperate demand. The aim is to examine our own undiscerning rush to help.

GATHA 1367 *Appeals and Exhortations*

Exhortation, take the teaching in

मराठी मूळ

शाहाणियां पुरे एक चि वचन । विशारती खुण ते चि त्यासी ॥1॥
उपदेश असे बहुतांकारणें । घेतला तो मनें पाहिजे हा ॥ध्रु.॥
फांसावेना तरिं दुःख घेतें वाव । मग होतो जीव कासावीस ॥2॥
तुका ह्मणे नको राग धरूं झोंडा । नुघडितां पीडा होइल डोळे ॥3॥

ENGLISH TRANSLATION

For the wise, a single word is enough; that very sign opens everything to them.

Teaching exists for many kinds of people, but what has been received must be taken into the mind.

If it does not take hold, suffering only grows, and the jiva becomes tormented.

Says Tuka, do not hold a grudge obstinately. If you refuse to open your eyes, the pain will only worsen.

IN PLAIN WORDS

For the wise, one word is enough. That single sign opens everything to them. Teaching is given for many kinds of people, but what is received must be taken into the mind. If it does not take hold, suffering grows in vain, and then the jiva becomes tormented. Tuka says: do not hold a stubborn grudge. If you refuse to open your eyes, the pain will only get worse.

WHAT IT MEANS

Tukaram contrasts the ready listener with the one who resists. A single word unlocks everything for the wise, while teaching meant for all kinds of people does nothing unless it is actually taken into the mind. When it fails to take hold, the suffering it was meant to end only grows, and the soul is left in torment. His final appeal is direct and personal: drop the stubborn grudge against the teaching, because refusing to open your eyes does not protect you. It simply lets the pain deepen. The hard word is aimed at the obstinacy itself, urging the listener to relent.

GATHA 1368 *The Necessity of Experience*

Experience, joy of contemplation

मराठी मूळ

अभिन्नव सुख तरि या विचारें । विचारावें बरें संतजनीं ॥1॥
रूपाच्या आठवें दोन्ही ही आपण । वियोगें तो क्षीण होत नाहीं ॥ध्रु.॥
पूजा तरि चित्तें कल्पा तें ब्रह्मांड । आहाच तो खंड एकदेसी ॥2॥
तुका ह्मणे माझा अनुभव यापरि । डोई पायांवरि ठेवीतसें ॥3॥

ENGLISH TRANSLATION

There is a wondrous joy in this contemplation; let it be considered well among the holy.

In the memory of His form, both states are one's own; through separation, one does not actually diminish.

True worship is to conceive the entire universe within the chitta; anything partial falls short.

Says Tuka, such is my experience. I place my head upon His feet.

IN PLAIN WORDS

There is a wondrous joy in this contemplation. Let it be weighed well among the holy. In the memory of his form, both states are my own, and through separation I do not truly grow less. True worship is to hold the whole universe within the chitta. Anything partial falls short, broken into one region only. Tuka says: such is my experience. I lay my head upon his feet.

WHAT IT MEANS

Tukaram shares the fruit of dwelling on God and invites the holy to test it. Holding the memory of God's form, he finds that union and separation are both his own, so that even apartness does not actually diminish him. He raises worship beyond any single shrine or rite: real worship conceives the whole universe within the heart, and anything confined to one place or fragment falls short of it. He offers all this not as theory but as his own experience, sealing it with the simplest gesture of surrender, laying his head on God's feet.

GATHA 1369 *The Nature of God*

Nondual play, the spectacle of forms

मराठी मूळ

नटनाटए तुह्मी केलें याच साटीं । कवतुकें दृष्टी निववावी ॥1॥
नाहीं तरि काय कळलें चि आहे । वाघ आणि गाय लांकडाची ॥ध्रु.॥
अभेद चि असे मांडियेलें खेळा । केल्या दीपकळा बहुएकी ॥2॥
तुका ह्मणे रूप नाहीं दर्पणांत । संतोषाची मात दुसरें तें ॥3॥

ENGLISH TRANSLATION

You have staged this drama and pageant so that our eyes might be delighted by the spectacle.

Otherwise, we already know the truth: the tiger and the cow are both made of wood.

The undivided is set forth as play, and one light has been displayed as many lamps.

Says Tuka, the image in the mirror is not the reality; the joy it brings is something else altogether.

IN PLAIN WORDS

You staged this whole drama and pageant for one reason: so our eyes would delight in the show. Otherwise we already know the truth. The tiger and the cow are both carved of wood. The undivided One is set out as a game. One light is shown as many lamps. Tuka says: the image in the mirror is not the thing itself. The joy of watching it is something else.

WHAT IT MEANS

Tukaram looks at the whole created world as a play God puts on for the pleasure of seeing it, not because it is finally separate from God. He gives the carver's image: the fierce tiger and the gentle cow are different shapes, but the same wood. So with all forms; one undivided reality is displayed as many, the way a single flame is shown in many lamps. The point is not to despise the spectacle but to know what it is: a reflection in a mirror, beautiful, yet not the substance. Knowing this, the delight remains, but you no longer mistake the show for the real.

GATHA 1370 *The Necessity of Experience*

Indwelling Lord, the inner sun

मराठी मूळ

रवीचा प्रकाश । तो चि निशी घडे नाश । जाल्या बहुवस । तरि त्या काय दीपिका ॥1॥
आतां हा चि वसो जीवीं । माझे अंतरी गोसावीं । होऊं येती ठावीं । काय वर्मे याच्यानें ॥ध्रु.॥
सवें असतां धणी । आड येऊं न सके कोणी । न लगे विनवणी । पृथकाची करावी ॥2॥
जन्माचिया गति । येणें अवघ्या खुंटती । कारण ते प्रीति । तुका ह्मणे जवळी ॥3॥

ENGLISH TRANSLATION

The sun's own light destroys the night. However many lamps there may be, what can they do before it?

Let only this dwell within the jiva, this Master dwelling within. Through Him, all secrets are revealed.

When the Master is present, no one else can interfere, and no separate entreaty is necessary.

Says Tuka, the cycles of birth are ended by this. The reason is that love keeps Him near.

IN PLAIN WORDS

The sun's light destroys the night. However many lamps there are, what can they do once it rises? Let only this live in me now: the Master dwelling in my heart. Through Him all the hidden things become known. When the Master is with me, no one can come between us. I need make no separate plea. Tuka says: the rounds of birth all stop here. The reason is love, which keeps Him near.

WHAT IT MEANS

Tukaram contrasts the indwelling Lord with every lesser help, the way the sun outshines any number of lamps. He asks for one thing: that this inner Master be all that lives in his heart, because through that presence every secret stands revealed. When the Lord is already within and beside you, nothing can intrude and no separate petition is needed. He ends by naming the stakes: this presence ends the cycle of birth and rebirth, and the thing that holds the Lord close is simply love.

GATHA 1371 *Appeals and Exhortations*

Exhortation, the cheap and waiting Lord

मराठी मूळ

ऐसे सांडुनियां घुरे । किविलवाणी दिसां कां रे । कामें उर भरे । हातीं नुरे मृत्तका ॥1॥
उदार हा जगदानी । पांडुरंग अभिमानी । तुळसीदळ पाणी । चिंतनाचा भुकेला ॥ध्रु.॥
न लगे पुसावी चाकरी । कोणी वकील ये घरीं । त्याचा तो चाकरी । पारपत्य सकळ ॥2॥
नाहीं आडकाटी । तुका ह्मणे जातां भेटी । न बोलतां मिठी । उगी च पायीं घालावी ॥3॥

ENGLISH TRANSLATION

Why do you look so pitiful, abandoning such treasure? Desire fills the chest, yet only dust remains in your hands.

Panduranga is the generous Lord of the world; He longs for nothing but a tulsi leaf, a little water, and your remembrance.

You need not formally request His service; He comes to your door on His own, taking charge of all your affairs.

Says Tuka, there is no obstacle in going to meet Him. Without even speaking, simply fall at His feet in silent embrace.

IN PLAIN WORDS

Why do you look so wretched, throwing away such treasure? Desire fills your chest, but only dust is left in your hands. Panduranga is generous, the giver to the whole world, and proud to own His own. He hungers only for a tulsi leaf, a little water, and your remembrance. You do not have to ask for His service. He comes to your door on His own and takes charge of all your affairs. Tuka says: there is no barrier to going and meeting Him. Without a word, just fall silent at His feet and hold them.

WHAT IT MEANS

Tukaram scolds the listener for chasing desires that leave the hands full of dust while the real treasure goes ignored. He sets the price of God absurdly low: Panduranga is generous and asks only a tulsi leaf, some water, and remembrance, not elaborate offerings. More than that, you need not even apply for His help; He comes to your door unbidden and manages your affairs Himself. The closing image names what is actually required: not eloquence or ritual, but to go, fall silent at His feet, and cling. The poem turns self-examination toward the false poverty of a heart that hoards desire while the door stands open.

GATHA 1372 *The Saints*

The saint, generous and unbroken

मराठी मूळ

उपकारी असे आरोणि उरला । आपुलें तयाला पर नाहीं ॥1॥
लाभावरि घ्यावें सांपडलें काम । आपला तो श्रम न विचारी ॥ध्रु.॥
जीवा ऐसें देखे आणिकां जीवांसी । निखळ चि रासि गुणांची च ॥2॥
तुका ह्मणे देव तयांचा पांगिला । न भंगे संचला धीर सदा ॥3॥

ENGLISH TRANSLATION

The truly generous one has given everything and still remains full. He sees nothing as his own or as another's.

He seizes whatever beneficial work comes to hand and does not consider his own labor.

He sees all other jivas as he sees his own jiva: a pure treasury of virtues alone.

Says Tuka, God Himself is devoted to such a one, whose steadfast courage never breaks.

IN PLAIN WORDS

The truly generous one has given everything away and is still full. To him nothing is his own, and nothing is another's. Whatever good work falls to his hand, he takes it up; he does not weigh his own labor. He sees every other living being just as he sees his own life: a pure heap of virtues, nothing else. Tuka says: God Himself is bound to such a one, whose gathered courage never breaks.

WHAT IT MEANS

Tukaram describes the mark of a real saint by the way he holds self and others. He gives without depleting, because he has dropped the line between mine and yours, so giving costs him nothing. He takes up whatever good work comes without calculating his own effort, and he looks at every other person as he looks at his own life, seeing only a treasury of virtue. The closing claim names the stakes: God becomes indebted, even devoted, to a person whose steadiness never cracks. It is a portrait offered for the listener's own self-measurement.

GATHA 1373 *The Saints*

Longing for the saints, the rare meeting

मराठी मूळ

कोणा पुण्यें यांचा होईन सेवक । जींहीं द्वंदादिक दुरावलें ॥1॥
ऐसें वर्म मज दावीं नारायणा । अंतरीं च खुणा प्रकटोनि ॥ध्रु.॥
बहु अवघड असे संतभेटी । तरि जगजेठी करुणा केली ॥2॥
तुका ह्मणे मग नयें वृत्तीवरी । सुखाचे शेजारीं पहुडईन ॥3॥

ENGLISH TRANSLATION

By what merit might I become the servant of those who have overcome all duality?

O Narayana, reveal this secret to me, making the mark within manifest.

The meeting with a true saint is exceedingly rare; yet, O Lord of the universe, You have shown compassion.

Says Tuka, after that, I shall no longer be swept by the vrittis; I will recline at ease in the lap of bliss.

IN PLAIN WORDS

By what merit could I become the servant of those who have driven off all duality? Show me this secret, Narayana; make the sign clear within my heart. Meeting a true saint is very hard. Yet, Lord of the world, You have shown mercy. Tuka says: after that I will not be dragged by the mind's moods. I will lie down at ease in the lap of bliss.

WHAT IT MEANS

Tukaram prays not to meet God directly but to be allowed to serve the saints, those who have overcome the pull of opposites. He asks Narayana to plant the inner mark that would make him fit for such service. He admits that the company of a true saint is exceedingly rare, then thanks the Lord, whose compassion grants it anyway. The reward he names is freedom from the restless turning of the mind, the vrittis, and a settled rest in bliss. The poem locates liberation in service to the saints rather than in any effort of his own merit.

GATHA 1374 *The Moral Ideal*

Vigilance, the self as witness

मराठी मूळ

क्षणक्षणां सांभिाळतों । साक्षी होतों आपुला ॥1॥
न घडावी पायीं तुटी । मन मुठी घातलें ॥ध्रु.॥
विचारतों वचनां आधीं । धरूनि शुद्धी ठेविली ॥2॥
तुका ह्मणे मागें भ्यालों ॥ तरीं जालों जागृत ॥3॥

ENGLISH TRANSLATION

Moment by moment I guard myself, becoming my own witness.

I must not allow any break in my devotion to His feet; I have placed the mind under firm control.

I weigh my words before I speak and keep a steady awareness at all times.

Says Tuka, I was frightened by what happened before, and since then I have remained vigilant.

IN PLAIN WORDS

Moment by moment I watch over myself; I have become my own witness. There must be no break in my hold on His feet, so I have taken my mind in my fist. I test my words before I speak and keep my awareness clean. Tuka says: I was frightened by what happened before. Since then I have stayed awake.

WHAT IT MEANS

Tukaram describes the discipline of constant inner watchfulness, standing as witness over his own mind. The aim is single: never to let the grip on God's feet slip, so he keeps the mind clenched in his fist and weighs each word before it leaves him. He is honest about the source of this vigilance; an earlier fall, or near-fall, frightened him, and fear became the spur. The poem makes self-examination practical: liberation is not a one-time gain but a wakefulness held moment by moment, lest the old slippage return.

GATHA 1375 *Devotion to Vitthal*

Contemplation, the King of Pandharpur

मराठी मूळ

आणूनियां मना । आवघ्या धांडोळल्या खुणा । देखिला तो राणा । पंढरपूरनिवासी ॥1॥
यासी अनुसरल्या काय । घडे ऐसें वांयां जाय । देखिले ते पाय । सम जीवीं राहाती ॥ध्रु.॥
तो देखावा हा विध । चिंतनें तें कार्य सिद्ध । आणिकां संबंध । नाहीं पर्वकाळासी ॥2॥
तुका ह्मणे खळ । हो क्षणें चि निर्मळ । जाऊनियां मळ । वाळवंटीं नाचती ॥3॥

ENGLISH TRANSLATION

Gathering the mind inward, I searched all signs and directions and beheld the King, the one who dwells in Pandharpur.

For those who follow Him, nothing goes in vain. The sight of those feet abides steadfast in the jiva.

The method of seeing Him is this: through contemplation, the purpose is fulfilled. No other observance or auspicious season is needed.

Says Tuka, even the wicked are purified in an instant, their impurities washed away, and they dance in the open sands of Pandhari.

IN PLAIN WORDS

I drew my mind inward, searched through every sign and direction, and saw the King, the one who lives in Pandharpur. For those who give themselves to Him, nothing is wasted. The sight of those feet stays steady in the heart. This is the way to see Him: through contemplation the work is done. No other rite, no special holy day, is needed. Tuka says: even the wicked become spotless in a moment, their filth washed off, and they dance on the open sands of Pandhari.

WHAT IT MEANS

Tukaram reports the fruit of turning the mind inward: searching through all outer signs, he finds the King of Pandharpur within. He insists that self-surrender to this Lord is never wasted and that the vision of His feet, once seen, holds firm in the heart. Then he names the method plainly and strips away the alternatives: contemplation alone accomplishes the goal, and no special ritual or auspicious calendar day is required. He closes with the radical reach of this path; even the worst person is purified in an instant and ends up dancing in joy on the riverbank sands of Pandhari.

GATHA 1376 *Devotion to Vitthal*

Pilgrimage, the road to Pandhari

मराठी मूळ

धरितां ये पंढरीची वाट । नाहीं संकट मुक्तीचें ॥1॥
वंदूं येती देव पदें । त्या आनंदें उत्साहें ॥ध्रु.॥
नृत्यछंदें उडती रज । जे सहज चालतां ॥2॥
तुका ह्मणे गरुड टके । वैष्णव निके संभ्रम ॥3॥

ENGLISH TRANSLATION

When you set foot on the path to Pandhari, the difficulty of liberation vanishes.

The gods themselves come to bow at those feet with joy and celebration.

As pilgrims walk, the dust rises like a spontaneous dance.

Says Tuka, the Garuda-banner gleams, and the Vaishnavas move forward in beautiful procession.

IN PLAIN WORDS

Once you set foot on the road to Pandhari, the hardship of liberation is gone. The gods themselves come to bow at those feet, with joy and eagerness. As the pilgrims walk, the dust rises like a dance of its own. Tuka says: the Garuda-banner shines, and the Vaishnavas move on in their beautiful crowd.

WHAT IT MEANS

Tukaram makes the pilgrimage road itself the easy door to liberation; what is hard by other means becomes effortless once you simply start walking toward Pandhari. He raises the stakes by saying the gods come down to bow at the pilgrims' path, sharing their joy. The dust kicked up by the walking feet becomes a spontaneous dance, the whole road celebrating. The closing image is the moving procession of the Vaishnavas under the Garuda-banner, a picture meant to draw the listener onto the same road.

GATHA 1377 *The Power of the Name*

The Name, the taste of nectar

मराठी मूळ

नाम घेतां मन निवे । जिव्हे अमृत चि जरवे । होताती बरवे । ऐसे शकुन लाभाचे ॥1॥
मन रंगलें रंगलें । तुझ्या चरणीं ि◌स्थरावलें । केलिया विठ्ठलें । ऐसी कृपा जाणावी ॥ध्रु.॥
जालें भोजनसें दिसे । चिरा पडोनि ठेला इच्छे । धालियाच्या ऐसें। अंगा येती उद्गार ॥2॥
सुख भेटों आलें सुखा । निध सांपडला मुखा । तुका ह्मणे लेखा । आतां नाहीं आनंदा ॥3॥

ENGLISH TRANSLATION

When I take Your Name, the mind is cooled and the tongue tastes nothing but nectar. Such are the auspicious omens of gain.

The mind is absorbed, absorbed in Your feet, made steady. Know that Vitthala has bestowed this grace.

It feels as though a great feast has been enjoyed; the appetite for desire has been satisfied, and words of contentment arise naturally from the body.

Joy has come to meet joy; a treasure has landed right in our mouths. Says Tuka, from now on, there is no measure to this bliss.

IN PLAIN WORDS

When I take Your Name, the mind grows cool and the tongue tastes only nectar. These are the good omens of true gain. My mind is soaked, soaked, and made steady at Your feet. Know that Vitthala has given this grace. It feels as if a full meal has been eaten; the hunger of desire is satisfied, and words of contentment rise on their own from the body. Joy has come to meet joy; a treasure has dropped right into my mouth. Tuka says: from now on there is no measuring this bliss.

WHAT IT MEANS

Tukaram describes what taking God's Name actually does to a person from the inside. The mind cools, the tongue tastes nectar, and these sensations are the reliable signs that something real has been received. He attributes the steadiness of his absorbed mind not to his own effort but to Vitthala's grace. The Name satisfies like a full meal, quieting the hunger of craving so that contentment speaks by itself. He closes by naming the result: joy meeting joy, a treasure arriving unbidden, and a bliss past all measure.

GATHA 1378 *Devotion to Vitthal*

Devotion as feast, time not wasted

मराठी मूळ

रुची रुची घेऊं गोडी । प्रेमसुखें जाली जोडी ॥1॥
काळ जाऊं नेदूं वांयां । चिंतितां विठोबाच्या पायां ॥ध्रु.॥
करुं भजन भोजन । धणी घेऊं नारायण ॥2॥
तुका ह्मणे जीव धाला । होय तुझ्यानें विठ्ठला ॥3॥

ENGLISH TRANSLATION

Let us taste the sweetness, morsel by morsel. Through love's delight, a true gain has been made.

Let not a moment be wasted while contemplating Vithoba's feet.

Let devotion become our meal; let us take our fill of Narayana.

Says Tuka, the jiva is filled, O Vitthala.

IN PLAIN WORDS

Let us taste the sweetness, bit by bit. Through the joy of love a true gain is made. Let us waste no moment, contemplating Vithoba's feet. Let devotion be our meal; let us eat our fill of Narayana. Tuka says: the soul is satisfied, Vitthala, by You.

WHAT IT MEANS

Tukaram speaks in the warm plural of shared practice, inviting others to savor devotion like food taken mouthful by mouthful. The gain he points to is the joy of love itself, not some later reward. He presses the urgency lightly: let no moment slip while the mind can rest on Vithoba's feet. Turning devotion into a meal and the Name into nourishment, he ends by naming the fruit; the soul is filled and satisfied, and that fullness comes from Vitthala alone.

GATHA 1379 *The Power of the Name*

The Name, urgent appeal to the world

मराठी मूळ

वेळोवेळां हें चि सांगें । दान मागें जगासि ॥1॥
विठ्ठल हे मंगळवाणी । घेऊं धणी पंगती ॥ध्रु.॥
वेचतसे पळें पळ । केलें बळ पाहिजे ॥2॥
तुका ह्मणे दुश्चित नका । राहों फुका नाड हा ॥3॥

ENGLISH TRANSLATION

Again and again I say this, asking the world for this one gift: let the blessed word Vitthala be spoken.

Let us feast on it together in abundance.

Every moment is being spent; we must muster our strength.

Says Tuka, do not remain doubtful or idle, for this opportunity is slipping away.

IN PLAIN WORDS

Again and again I say only this; I beg the world for one gift. Let the blessed word Vitthala be spoken. Let us feast on it together, our fill, seated in a row. Every moment is being spent; you must put your strength into it. Tuka says: do not stay doubtful, do not sit idle. This chance is slipping away for nothing.

WHAT IT MEANS

Tukaram turns outward and pleads with everyone, asking the whole world for a single gift: that the name Vitthala be said. He pictures it as a shared feast, all seated together and eating their fill of the Name. Then he names the pressure honestly; time is draining away moment by moment, so this calls for real effort, not drift. The closing warning is for self-examination: doubt and idleness let a priceless opportunity, the human chance to take the Name, leak away to nothing.

GATHA 1380 *Devotion to Vitthal*

Praise of Panduranga, sin cannot stay

मराठी मूळ

आणीक ऐसें कोठें सांगा । पांडुरंगा सारिखें ॥1॥
दैवत ये भूमंडळीं । उद्धार कळी पावितें ॥ध्रु.॥
कोठें कांहीं कोठें कांहीं । शोध ठायीं स्थळासी ॥2॥
आनेत्रींचें तीथाअ नासे । तीथाअ वसे वज्रलेप ॥3॥
पांडुरंगींचें पांडुरंगीं । पाप अंगीं राहेना ॥4॥
ऐसें हरें गिरिजेप्रति । गुहए िस्थती सांगितली ॥5॥
तुका ह्मणे तीर्थ क्षेत्र । सर्वत्र हें दैवत ॥6॥

ENGLISH TRANSLATION

Tell me, is there anywhere in this world a deity like Panduranga? He is the one who uplifts the age of Kali.

In every place there is something or other, but one must search each sacred site to know.

The merit of ordinary pilgrimages fades, but the holiness of Pandharpur stands firm like vajralep, the diamond-seal.

Whatever sin touches Panduranga's domain simply cannot remain there.

Thus did Hara tell Girija this hidden truth.

Says Tuka, this deity is the pilgrimage, the sacred field, and everything in between.

IN PLAIN WORDS

Tell me, where is there another deity anywhere on earth like Panduranga? He is the one who lifts up this age of Kali. Here something, there something; you must search each place to know. The merit of ordinary holy places wears away, but the holiness of Pandharpur holds firm like a diamond-seal. Whatever sin touches Panduranga's domain cannot stay there. This is the hidden truth Hara told Girija. Tuka says: this deity is the pilgrimage, the sacred field, and everything at once.

WHAT IT MEANS

Tukaram exalts Panduranga above every other deity by what He does: He is the rescuer of the present dark age. Other sacred places offer this or that partial merit, and one must hunt from site to site, but their virtue fades, while the holiness of Pandharpur is permanent, sealed like diamond. The strong claim is that no sin can survive contact with Panduranga's domain. He grounds this in the tradition that Shiva, here called Hara, taught it as a secret to Parvati, called Girija. The close gathers it all: this one deity is itself the pilgrimage, the holy field, and every sacred thing in one.

GATHA 1381 *Appeals and Exhortations*

Exhortation, go to Pandhari now

मराठी मूळ

पुराणींचा इतिहास । गोड रस सेविला ॥1॥
नव्हती हे आहाच बोल । मोकळें फोल कवित्व ॥ध्रु.॥
भावें घ्या रे भावें घ्या रे । येगदा जा रे पंढरिये ॥2॥
भाग्यें आलेति मनुष्यदेहा । तो हा पाहा विठ्ठल ॥3॥
पापपुण्या करील झाडा । जाइल पीडा जन्माची ॥4 ॥
घ्यावी हातीं टाळदिंडी । गावे तोंडीं गुणवाद ॥5॥
तुका ह्मणे घटापटा । न लगे वाटा शोधाव्या ॥6॥

ENGLISH TRANSLATION

I have savored the sweet essence of the histories told in the Puranas. These are not hollow, empty words or loose and pointless poetry.

Take it with devotion, take it with devotion, and go at least once to Pandhari.

By good fortune you have obtained a human body; behold Vitthala.

He will settle the account of sin and merit and end the suffering of birth.

Take the cymbals and the dindi-flag in hand and sing His praises with your mouth.

Says Tuka, you need not search for remote paths or philosophies.

IN PLAIN WORDS

I have tasted the sweet essence of the old stories the Puranas tell. These are not idle words. This is not loose, empty poetry. Take it with faith, take it with faith, and go just once to Pandhari. By good fortune you have come into a human body. Now look: here is Vitthal. He will settle the account of your sin and merit. He will end the suffering of birth. Take cymbals and the dindi flag in hand, and sing his praises aloud. Tuka says: you need not go searching for far paths or clever philosophies.

WHAT IT MEANS

Tukaram is pressing the listener toward one simple act before the human body is wasted. He insists his words are not poetry for its own sake; they carry the tested essence of the Puranas, so they should be received with faith, not weighed as literature. The chance is rare: a human birth is the one form in which you can stand before Vitthal at Pandhari, and that meeting settles the whole ledger of sin and merit and ends the round of birth. The method he names is plain and bodily, cymbals, the pilgrim flag, the Name sung aloud, not subtle argument. The point is that the high road of abstract philosophy is unnecessary when the direct road of devotion is open to anyone.

GATHA 1382 *The Power of the Name*

The Name, easy where ritual fails

मराठी मूळ

कर्म धर्म नव्हती सांग । उण्या अंगें पतन ॥1॥
भलत्या काळें नामावळी । सुलभ भोळी भाविकां ॥ध्रु.॥
प्रायिश्चत्तें पडती पायां । गाती तयां वैष्णवां ॥2॥
तुका ह्मणे नुपजे दोष करा घोष आनंदे ॥3॥

ENGLISH TRANSLATION

Rituals and duties cannot be performed perfectly; any flaw leads to a fall.

But the chanting of God's Name is easy and gentle, accessible to the devout at all times.

Even the penances themselves bow down before those Vaishnavas who sing.

Says Tuka, no fault arises from it. Sing the Name with joy.

IN PLAIN WORDS

Rituals and duties can never be done perfectly. One small flaw, and you fall. But chanting God's Name is easy and gentle, open to the simple-hearted at any hour. The penances themselves come and fall at the feet of the Vaishnavas who sing. Tuka says: from this no fault can arise. Sing the Name with joy.

WHAT IT MEANS

Tukaram is setting two paths side by side and showing why one is safe. Ritual and prescribed duty demand exactness, and a single defect undoes the whole act, so the careful path is always near to failure. The Name asks no such precision; it is available to the unlettered and the trusting at any time and in any condition. He goes further: the very penances meant to repair ritual error bow before those who simply sing, because the singing has already done what penance was for. The closing point is that chanting carries no risk of fault at all, so it can be done freely and with joy.

GATHA 1383 *The Nature of God*

The nature of God, mad for His devotees

मराठी मूळ

पाहा रे हें दैवत कैसें । भक्तिपिसें भाविक ॥1॥
पाचारिल्या सरिसें पावे । ऐसें सेवे बराडी ॥ध्रु.॥
शुल्क काष्ठीं गुरुगुरी । लाज हरि न धरी ॥2॥
तुका ह्मणे अर्धनारी । ऐसीं धरी रूपडीं ॥3॥

ENGLISH TRANSLATION

See what this deity is like: He is mad with love for His devotees.

The moment you call, He comes running, just like that, as if drawn by a loud cry.

He rumbles along with a rough wooden beam, carrying loads. Hari bears no shame in this.

Says Tuka, He even assumes the form of Ardhanarishvara, taking on such forms as these.

IN PLAIN WORDS

See what kind of God this is: he is mad with love for those who love him. The moment you call, he comes, just like that, as if he were a servant answering a shout. He will groan under a load on a rough wooden beam. Hari feels no shame in this. Tuka says: he even takes the form of half-woman, half-man. He puts on such forms as these.

WHAT IT MEANS

Tukaram is marvelling at a God whose greatness shows itself as lowliness toward those who love him. This deity is not distant or proud; he is besotted with his devotees and comes the instant he is called, behaving like a hired servant rather than a sovereign. He will stoop to carry burdens like a laborer, and Hari counts no such humility as beneath him. The reference to Ardhanarishvara, the half-woman half-man form, shows that he freely takes on any shape, refusing to be fixed in a single dignified image. The wonder of the poem is that divine power expresses itself as willing servitude to love.

GATHA 1384 *Appeals and Exhortations*

Exhortation, fix on the One

मराठी मूळ

बहुत सोसिले मागें न कळतां । पुढती काय आतां अंध व्हावें ॥1॥
एकाचिये अंगीं हें ठेवावें लावून । नये भिन्न भिन्ना चांचपडो ॥ध्रु.॥
कोण होईल तो ब्रह्मांडचाळक । आपणें चि हाके देईल हाके ॥2॥
तुका ह्मणे दिलीं चेतवूनि सुणीं । कौतुकावांचूनि नाहीं छळ ॥3॥

ENGLISH TRANSLATION

I have suffered much in the past through ignorance. Now, going forward, should I remain blind?

Fix your attention on the One alone; do not grope about among many different things.

The one who moves the entire cosmos will Himself respond when called.

Says Tuka, He has roused the hounds and set them running. Without the sport of it, there is no tormenting.

IN PLAIN WORDS

I have suffered much in the past, not knowing better. Should I stay blind from here on? Fix yourself on the One alone. Do not go groping among many separate things. The one who turns the whole universe will himself answer when you call him. Tuka says: he has roused the hounds and set them running. Without his play, there is no torment.

WHAT IT MEANS

Tukaram looks back on a life of suffering caused by ignorance and refuses to repeat it going forward. The remedy he names is single-pointedness: rest your attention on the one God rather than scattering it among many divided objects and concerns. He trusts that the very power that moves the cosmos will personally respond to a call, so the seeker is not abandoned. The closing image is harder: the hardships that chase us are themselves set in motion by God, like hounds loosed by their master. The point for self-examination is that even the torment is part of his sport, so it can be borne by turning to him rather than fleeing it.

GATHA 1385 *The Nature of God*

The nature of God, wonder at the play

मराठी मूळ

आश्चर्य या वाटे नसत्या छंदाचें । कैसें दिलें साचें करोनियां ॥1॥
दुजियासी तंव अकळ हा भाव । करावा तो जीव साक्ष येथें ॥ध्रु.॥
एकीं अनेकत्व अनेकीं एकत्व । प्रकृतिस्वभाव प्रमाणें चि ॥2॥
तुका ह्मणे करूं उगवूं जाणसी । कुशळ येविशीं तुह्मी देवा ॥3॥

ENGLISH TRANSLATION

I am filled with wonder at this play and how You have made it so convincingly real.

This devotion is unfathomable to another; here, the jiva itself stands as witness.

In the One You show the many, and in the many You show the One, each according to its own nature.

Says Tuka, You know how to create and how to resolve. In this, O God, You are supremely skillful.

IN PLAIN WORDS

I am full of wonder at this strange game. How have you made it feel so truly real? To anyone else this devotion is beyond grasp; here the living soul itself stands as the witness. In the One you show the many; in the many you show the One, each according to its own nature. Tuka says: you know how to set the knot and how to undo it. In this, O God, you are the skillful one.

WHAT IT MEANS

Tukaram is gazing at creation as a deliberate play and is astonished at how convincing the illusion is. He admits that this inner devotion cannot be proved to an outsider; the only witness to it is the soul that actually lives it. He sees God working both ways at once, hiding the many inside the One and revealing the One inside the many, fitting each form to its own nature. The closing image is of a knot: God alone knows how to tie up the world in apparent bondage and how to loosen it again. The poem rests in trust that the same hand that bound the soul is skillful enough to free it.

GATHA 1386 *Ecstasy and Joy*

Ecstasy, no setting, only dawn

मराठी मूळ

अस्त नाहीं आतां एक चि मोहोरा । पासूनि अंधारा दुरि जालों ॥1॥
साक्षत्वें या जालों गुणाचा देखणा । करीं नारायणा तरी खरें ॥ध्रु.॥
आठवें विसरु पडियेला मागें । आलें तें चि भागें यत्न केलें ॥2॥
तुका ह्मणे माझा विनोद देवासी । आह्मी तुह्मां ऐसीं दोन्ही नव्हों ॥3॥

ENGLISH TRANSLATION

Now there is no setting; one single dawn remains, for I have left darkness far behind.

Through witnesshood, I have become the seer of all qualities. O Narayana, make this real.

Remembrance and forgetfulness have both been left behind; whatever came by destiny was accomplished through effort.

Says Tuka, my playfulness is with God alone. We are not two; there is no such division between us.

IN PLAIN WORDS

Now there is no sunset, only one single dawn. I have left the darkness far behind. As witness, I have become the one who sees all the qualities. O Narayana, make this true. Remembering and forgetting are both left behind me. Whatever came by my lot was carried through by effort. Tuka says: my play is with God alone. We two are not two; there is no such division between us.

WHAT IT MEANS

Tukaram is describing a settled state where the alternation of light and dark has ended and only an unbroken dawn remains. He has taken the standpoint of the witness, the one who watches all the changing qualities without being caught in them, and he asks Narayana to seal this as real and lasting. The pairs that used to move him, remembering and forgetting, have fallen away behind him, and what destiny brought he met with his own striving. The closing line lands the claim: his delight is with God alone, and the apparent two of devotee and Lord are not actually two. The verse stands in nondual joy without erasing the loving address.

GATHA 1387 *The Nature of God*

The nature of God, mine is the reckoning

मराठी मूळ

क्षर अक्षर हे तुमचे विभाग । कासयानें जग दुरी धरा ॥1॥
तैसे आह्मी नेणों पालटों च कांहीं । त्यागिल्याची नाहीं मागें चाड ॥ध्रु.॥
प्रतिपादिता तूं समविषमाचा । प्रसाद तो याचा पापपुण्य ॥2॥
तुका ह्मणे तुह्मां नाना अवगणीं । लागे संपादणी लटिक्याची ॥3॥

ENGLISH TRANSLATION

The kshara and the akshara, the perishable and the imperishable, are Your own divisions. Why, then, do You hold the world at a distance?

We, for our part, know nothing of changing. We have no longing for what has been renounced.

You are the one who governs the balance of good and evil; merit and sin are Your own dispensation.

Says Tuka, You endure all manner of slights, yet the reckoning with falsehood remains Yours alone.

IN PLAIN WORDS

The perishable and the imperishable are both your own divisions. So why do you hold the world at arm's length? As for us, we know nothing of changing. We have no craving left for what we gave up. You are the one who balances the even and the uneven. Merit and sin are your own dispensing. Tuka says: you put up with every kind of slight, yet the settling of accounts with falsehood is still yours to do.

WHAT IT MEANS

Tukaram is arguing gently with God about who owns the world's flaws. The whole division into perishable and imperishable is God's own arrangement, so he asks why God then keeps the world at a distance as if it were foreign to him. The devotee, for his part, no longer changes sides or hankers after what he renounced, so the instability is not on his end. Since God himself apportions merit and sin and holds the scale of even and uneven, the responsibility runs back to him. The closing point is that God endures countless slights patiently, but the final reckoning with falsehood is still his own work to carry out, not the devotee's burden to fear.

GATHA 1388 *Ecstasy and Joy*

Ecstasy, Hari the only kinsman

मराठी मूळ

सर्वरसीं मीनलें चित्त । अखंडित आनंदु ॥1॥
गोत पति विश्वंभरीं । जाला हरि सोयरा ॥ध्रु.॥
वोळखी ते एका नांवें । इतरभावें खंडणा ॥2॥
तुका ह्मणे नांवें रूपें । दुसरीं पापें हारपलीं ॥3॥

ENGLISH TRANSLATION

The chitta has merged with the essence of all things, and unbroken joy prevails.

Hari has become the true kinsman, the friend and lord of all.

Recognition comes through one Name alone; every other mode of perception is dissolved.

Says Tuka, through that Name and that form, all remaining sins are burned away.

IN PLAIN WORDS

My mind has merged into the essence of all things, and the joy never breaks. Hari, who fills all worlds, has become my kinsman, my lord, my friend. Recognition comes through one Name alone. Every other way of seeing is cut off. Tuka says: through that Name and that form, all my other sins have vanished.

WHAT IT MEANS

Tukaram is reporting a state of unbroken bliss in which his mind has dissolved into the essence underlying everything. The God who pervades all worlds is no longer abstract to him; Hari has become family, the close kinsman and friend and lord. He says true recognition comes by the single Name, and once that holds, every other mode of perceiving falls away as unnecessary. The closing line names the fruit: the Name and the form it carries burn off whatever sins remained. The poem links absorption in God directly to the simple practice of the Name.

GATHA 1389 *The Nature of God*

Experience, the trouble of the I

मराठी मूळ

मीं हें ऐसें काय जाती । अवघड किती पाहातां ॥1॥
नाहीं होत उल्लंघन । नसतां भिन्न दुसरें ॥ध्रु.॥
अंधारानें तेज नेलें। दृष्टीखालें अंतर ॥2॥
तुका ह्मणे सवें देव । घेतां ठाव दावील ॥3॥

ENGLISH TRANSLATION

What is this thing called "I"? How difficult does it seem when you examine it?

No transgression actually occurs when there is nothing separate in the first place.

Darkness has not carried away the light; the distance is only beneath one's own gaze.

Says Tuka, God is with you. If you take Him along, He will show you the way.

IN PLAIN WORDS

What is this thing I call I? See how hard it is when you look closely. There is no real crossing of any line, since there is nothing separate to begin with. Darkness has not carried off the light. The gap is only beneath your own gaze. Tuka says: God is right with you. Take him along, and he will show you the place.

WHAT IT MEANS

Tukaram turns the question on the sense of self, which seems solid until it is examined and then proves hard to find. He argues that no real transgression or separation has occurred, because there was never a genuine second thing apart from God for the self to fall away from. The seeming darkness has not actually destroyed the light; the apparent distance lives only in the way one looks, not in reality. The remedy is not effort to bridge a gap but companionship: God is already present alongside you. If you simply take him with you, he himself will reveal the true ground where no separation was.

GATHA 1390 *Social Criticism*

Social criticism, the hollow poet

मराठी मूळ

कवेश्वरांचा तो आह्मांसी विटाळ । प्रसाद वोंगळ चिवडिती ॥1॥
दंभाचे आवडी बहिराट अंधळे । सेवटासि काळें होइल तोंड ॥ध्रु.॥
सोन्यासेजारी तों लाखेची जतन । सतंत ते गुण जैसेतैसे ॥2॥
सेव्य सेववता न पडतां ठावी । तुका ह्मणे गोवी पावती हीं ॥3॥

ENGLISH TRANSLATION

We are disgusted by the so-called master poets. They chew over God's grace and spit it out as refuse.

Blind and outward-looking in their love of pretense, their faces will blacken in the end.

So long as gold is nearby, one must guard the lacquer carefully; the qualities of each remain what they are.

Says Tuka, when the served and the server do not recognize each other, both fall into confusion.

IN PLAIN WORDS

These so-called master poets are a defilement to us. They chew over God's grace and spit it out as garbage. Deaf and blind in their love of show, their faces will turn black in the end. As long as gold is near it, the lacquer must be guarded with care; each keeps its own true worth. Tuka says: when the one to be served and the one who serves do not know each other, both fall into a tangle.

WHAT IT MEANS

Tukaram is attacking a pattern, the showy religious performer who handles holy things for display. Such people take God's grace and degrade it, turning what is sacred into refuse through their love of pretense and their deafness to its real meaning, and he warns that this ends in disgrace. The image of gold beside lacquer points to the danger of confusion: the cheap thing can be mistaken for the precious unless each is recognized for what it truly is. His closing point is mutual misrecognition: when the worshipper does not really know the God he claims to serve, both ends of the relationship collapse into muddle. The verse asks the listener to test whether his own devotion is real worth or only imitation shine.

GATHA 1391 *The Moral Ideal*

Moral ideal, rein the restless mind

मराठी मूळ

वाढलियां मान न मनावी निश्चती । भूतांचिये प्रीती भूतपण ॥1॥
ह्मणऊनि मना लावावी कांचणी । इंद्रियांचे झणी ओढी भरे ॥ध्रु.॥
एका एकपणें एकाचिये अंगीं । लागे रंग रंगीं मिळलिया ॥2॥
तुका ह्मणे देव निष्काम निराळा । जीवदशे चाळा चळणांचा ॥3॥

ENGLISH TRANSLATION

When honor increases, one should not take it for granted. Love for beings should grow from genuine kinship with them.

Therefore, rein in the mind, lest the rush of the senses suddenly overwhelm it.

Through oneness with the One, the color of the dye takes hold when one is truly immersed.

Says Tuka, God is desireless and apart; the restless churning is the very nature of the jiva-condition.

IN PLAIN WORDS

When honor grows, do not take it for certain. Let your love for beings come from true kinship with them. So rein in the mind, in case the pull of the senses suddenly floods it. Through oneness with the One, in the body of the one absorbed, the dye takes its color when the colors meet. Tuka says: God is desireless and apart. The restless churning belongs to the state of the living soul.

WHAT IT MEANS

Tukaram is setting out how a person should hold himself as he is honored and pulled by the world. Rising honor should not be trusted as secure, and love for others should grow from genuine fellow-feeling, not from advantage. The mind needs a steady rein, because the senses can surge and sweep it away in a moment. He uses the image of dye taking hold only when the cloth is truly soaked: real change of color comes only through full immersion in the One. The closing contrast is the heart of it, God is desireless and untouched, while all the restless agitation belongs to the soul caught in the living condition, so the work is to settle that agitation rather than blame God for it.

GATHA 1392 *The Necessity of Experience*

Experience, God as witness to truth

मराठी मूळ

माया साक्षी आह्मी नेणों भीड भार । आप आणि पर नाहीं दोन्ही ॥1॥
सत्याचिये साटीं अवघा चि भरे । नावडे व्यापार तुटीचा तो ॥ध्रु.॥
पोंभिाळता चरे अंतरींचें दुःख । लांसें फांसें मुख उघडावें ॥2॥
तुका ह्मणे नव्हे स्फीतीचा हा ठाव । निवाडएासी देव साक्षी केला ॥3॥

ENGLISH TRANSLATION

We are witnesses of maya, without regard for obligation or burden. There is neither self nor other; both are gone.

For the sake of truth, everything is endured. The commerce of loss holds no appeal.

One who merely grazes on appearances while the suffering within persists must eventually open his mouth and reveal the truth.

Says Tuka, this is no place for arrogance. God has been made the witness for the final verdict.

IN PLAIN WORDS

We are witnesses of maya. We carry no regard for who will be offended or pleased. There is no self and no other; both are gone. For the sake of truth, all of it is borne. The trade that ends in loss has no appeal to us. One who only nibbles at appearances while the pain inside stays alive must at last open his mouth and speak the truth. Tuka says: this is no place for swagger. God has been made the witness for the final verdict.

WHAT IT MEANS

Tukaram is describing the stance of one who has seen through maya and so is freed from worrying about pleasing or offending anyone. For such a person the division of self and other has dropped away, and truth is held even when holding it costs dearly, since a bargain that ends in spiritual loss is no bargain at all. He warns against the half-measure of grazing on surfaces while the real inner suffering goes untreated; sooner or later that hidden pain forces the truth out into the open. The closing point is that this whole matter leaves no room for boasting or pretense. The seeker has called God himself as the witness to the final reckoning, which means the only thing that counts is what is true before God, not what looks good before people.

GATHA 1393 *The Saints*

Adoration, the saint conquers Time

मराठी मूळ

संतां आवडे तो काळाचा ही काळ । समर्थाचें बाळ जेवीं समर्थ ॥1॥
परिसतां तेथें नाहीं एकविणें । मोहें न पवे सीण ऐसें राखे ॥ध्रु.॥
केले अन्याय ते सांडवी उपचारें । न देखें दुसरें नासा मूळ ॥2॥
तुका ह्मणे मुख्य कल्पतरुछाया । काय नाहीं दया तये ठायीं ॥3॥

ENGLISH TRANSLATION

He who is loved by the saints becomes the conqueror even of Time, just as the child of a mighty one is mighty. In listening to him, there is no weariness; he guards against the suffering of attachment.

He causes others to abandon their wrongdoings through loving remedy, without seeing them as something to be destroyed at the root. Says Tuka, his very presence is the shadow of the wish-fulfilling tree. What compassion is not found there?.

IN PLAIN WORDS

The one the saints love conquers even Time, even death itself. He is mighty the way the child of a mighty one is mighty. Listen to him and there is no weariness; he guards you so the ache of attachment cannot reach you. He undoes your wrongs with gentle care. He does not look at you as something to be torn out by the root. Tuka says: his presence is the shade of the wish-granting tree. What kindness is not found there?

WHAT IT MEANS

Tukaram is praising the saint by naming what nearness to him does. Because the saints love such a one, he stands above Time and death, sharing their strength the way a child shares a great parent's. To sit and listen to him is rest, not effort, and his guarding keeps the grief of attachment from touching you. The key is how he corrects: he heals a person's wrongdoing with patient care rather than condemning the person as something to be destroyed. So Tukaram calls him the shade of the kalpataru, the wish-granting tree, where every mercy is already present.

GATHA 1394 *The Saints*

The saints' rebuke, guard the root

मराठी मूळ

संतांच्या धीकारें अमंगळ जिणें । विश्वशत्रु तेणें सांडी परि ॥1॥
कुळ आणि रूप वांयां संवसार । गेला भरतार मोकलितां ॥ध्रु.॥
मूळ राखे तया फळा काय उणें । चतुर लक्षणें राखों जाणे ॥2॥
तुका ह्मणे सायास तो एके ठायीं । दीप हातीं तई अवघें बरें ॥3॥

ENGLISH TRANSLATION

By the reproach of the saints, the inauspicious life and its enmity with the world are abandoned. Family, beauty, and worldly life are all in vain once the Lord is released from them.

He who guards the root lacks nothing in the fruit; the discerning one knows how to preserve what matters. Says Tuka, let all effort be concentrated in one place. With a lamp in hand, everything becomes clear.

IN PLAIN WORDS

Let the saints rebuke you, and the foul, hostile life is dropped. Family, beauty, the whole round of the world, all of it is wasted once you let go of the Lord. Guard the root, and the fruit will lack nothing. The wise one knows how to keep what matters. Tuka says: gather all your effort into one place. With a lamp in your hand, everything is well.

WHAT IT MEANS

Tukaram is saying that being scolded by the saints is a gift, because their reproach is what makes a person abandon a low and quarrelsome life. He then weighs what is worth keeping: lineage, good looks, and all worldly business are thrown away the moment you lose hold of the Lord, who is the real treasure. The teaching turns on the root and the fruit; tend the source and nothing downstream falls short, and the discerning person knows to protect that source above all. So concentrate every effort in one place, on God, for with that one lamp in hand everything else becomes clear.

GATHA 1395 *Faith and Trust*

Faith, practice splits the rock

मराठी मूळ

ओलें मूळ भेदी खडकाचें अंग । आभ्यासासी सांग कार्यसिद्ध ॥1॥
नव्हे ऐसें कांहीं नाहीं अवघड । नाहीं कईवाड तोंच वरि ॥ध्रु.॥
दोरें चिरा कापे पडिला कांचणी । अभ्यासें सेवनीं विष पडे ॥2॥
तुका ह्मणे कैंचा बैसण्यासी ठाव । जठरीं बाळा वाव एकाएकीं ॥3॥

ENGLISH TRANSLATION

A tender root can split solid rock; sustained practice leads to the fulfillment of any task. There is nothing that cannot be done; only until the doing is lacking does it seem impossible.

A rope can cut through stone when drawn back and forth patiently, and through habitual intake, even poison is tolerated. Says Tuka, where was there room for the child to sit, and yet within the womb, space was made all at once?.

IN PLAIN WORDS

A tender root splits the body of solid rock. With steady practice, any task is carried through. Nothing is so hard that it cannot be done; it only looks impossible while you have not begun. A rope drawn back and forth saws through stone. By habit, even poison can be taken. Tuka says: where was there room for the child to sit? Yet inside the womb, space was made all at once.

WHAT IT MEANS

Tukaram is teaching the power of sustained practice over what looks impossible. A soft root breaking open hard rock, a rope wearing a groove in stone, the body slowly learning to tolerate poison: each shows that patience and repetition accomplish what force cannot. He points out that things seem impossible only until you actually begin; the difficulty lives in the not-doing. The closing image of the unborn child, given room in the womb where there seemed to be none, says the same thing: what looks like no room and no way is provided for once the work is truly under way.

GATHA 1396 *The Nature of God*

Nondual reassurance, you are deathless

मराठी मूळ

अमर आहां अमर आहां । खरें कीं पाहा खोटें हें ॥1॥
न ह्मणां देह माझा ऐसा । मग भरवसा कळेल ॥ध्रु.॥
कैंचा धाक कैंचा धाक । सकिळक हें आपुलें ॥2॥
देव चि बरे देव चि बरे । तुका ह्मणे खरे तुह्मी ॥3॥

ENGLISH TRANSLATION

You are immortal, you are immortal. See whether this is true or false.

Simply stop saying 'this body is mine,' and then certainty will dawn. What fear is there? Everything belongs to you.

Says Tuka, God alone is good, God alone is good. You are the real ones.

IN PLAIN WORDS

You are immortal, you are immortal. Look and see whether this is true or false. Just stop saying "this body is mine," and then the certainty will dawn in you. What is there to fear? What is there to fear? All of it is your own. God alone is good, God alone is good. Tuka says: you are the real one.

WHAT IT MEANS

Tukaram is speaking straight to the listener, telling them their true nature is deathless. He does not ask for belief; he asks them to test the claim for themselves. The one thing that blocks the certainty is the habit of calling the body "mine," so he says simply drop that, and the knowing arises. Once you no longer take yourself to be the body, fear has nothing to stand on, because everything already belongs to you. Tuka closes by saying God alone is real, and that this same reality is what you yourself are.

GATHA 1397 *Ecstasy and Joy*

Ecstasy, empty and free

मराठी मूळ

काम नाहीं काम नाहीं । जालों पाहीं रिकामा ॥1॥
फावल्या या करूं चेष्टा । निश्चळ दृष्टा बैसोनि ॥ध्रु.॥
नसत्या छंदें नसत्या छंदें । जग विनोदें वि†हडतसे ॥2॥
एकाएकीं एकाएकीं । तुका लोकीं निराळा ॥3॥

ENGLISH TRANSLATION

There is no work left, no work at all. I have become entirely empty and free.

Whatever playful movements arise, I watch them as a still witness. The world wanders about in needless pursuits, amusing itself with fabricated diversions.

Says Tuka, in the midst of all people, I remain alone and apart, one with the One.

IN PLAIN WORDS

There is no work, no work at all. Look, I have become empty. Whatever moves happen now, I do them lightly, sitting still as a witness. With useless fashions, useless fads, the world wanders about amusing itself. Alone, utterly alone, Tuka stands apart among all people.

WHAT IT MEANS

Tukaram is describing the state of one for whom doing has ended. Nothing is left that he must accomplish, so he is emptied and free, and whatever actions still pass through him he performs lightly while resting as the unmoving witness behind them. From that stillness he sees the world for what it is: people wandering through made-up pursuits and passing fancies, entertaining themselves. So he stands alone in the midst of everyone, not isolated but inwardly apart, one with the One while others chase diversions.

GATHA 1398 *The Necessity of Experience*

Experience, dragging the body to the pyre

मराठी मूळ

हातीं घेऊनियां काठी । तुका लागला किळवरा पाठी ॥1॥
नेऊनि निजविलें स्मशानीं । माणसें जाळी ते ठाकणीं ॥ध्रु.॥
काडिलें तें ओढें । मागील उपचाराचें पुढें ॥2॥
नाहीं वाटों आला भेव । सुख दुःख भोगिता देव ॥3॥
याजसाटीं हें निर्वाण । केलें कसियेलें मन ॥4॥
तुका ह्मणे अनुभव बरा । नाहीं तरी सास्त होय चोरा ॥5॥

ENGLISH TRANSLATION

Taking a stick in hand, Tuka went after the corpse.

He carried it to the cremation ground, the very place where human bodies are burned.

What had been dragged along from past habits was now pulled out and thrown before him.

No fear arose; it is God who experiences both joy and sorrow.

For this purpose alone this extinction was made, and the mind was put to the test.

Says Tuka, experience is good. Without it, one becomes a slave to the thief.

IN PLAIN WORDS

Stick in hand, Tuka went chasing the body down. He carried it off and laid it to rest in the cremation ground, the place where bodies are burned. What had been dragged along from old habits, he pulled out and threw down before him. No fear came. It is God who undergoes both joy and sorrow. For just this, he brought the end about and put the mind to the test. Tuka says: experience is good. Without it, you stay a slave to the thief.

WHAT IT MEANS

Tukaram dramatizes the killing of body-identification. He pictures himself hunting down his own corpse-like attachment to the body and carrying it to the cremation ground, the only fit place for what is dead. The leftover pulls of old habit he drags out and casts before him too. No fear comes, because he has seen that pleasure and pain are God's to undergo, not his; for exactly this realization he forced the matter to its end and tested his own mind. The closing line names the lesson: real, tested experience is what frees you, and without it you remain in bondage to the thief, the deceiving sense of "I am the body."

GATHA 1399 *Ecstasy and Joy*

Ecstasy, kirtan dissolves the body

मराठी मूळ

कीर्तन चांग कीर्तन चांग । होय अंग हरिरूप ॥1॥
प्रेमाछंदें नाचे डोले । हारपला देहभाव ॥ध्रु.॥
एकदेशीं जीवकळा। हा सकळां सोयरा ॥2॥
तुका ह्मणे उरला देव । गेला भेव त्या काळें ॥3॥
एका तुमच्या नामाविण । अवघा सीण कळतसे ॥ध्रु.॥
संकल्पाचे ओढी मन । पापपुण्य सम चि ॥2॥
तुका ह्मणे नारायणीं । पावो वाणी विसांवा ॥3॥

ENGLISH TRANSLATION

Kirtan is beautiful, kirtan is beautiful; through it, the body becomes Hari's very form.

Dancing and swaying in the ecstasy of love, body-identification dissolves.

Even this one fragment of the jiva is intimate kin to all.

Says Tuka, only God remains; fear departed in that very moment.

Apart from Your Name alone, all else is felt as weariness.

The mind is drawn along by its own intentions; merit and sin become equal.

Says Tuka, may my voice find rest in Narayana.

IN PLAIN WORDS

Kirtan is good, kirtan is good; in it the body becomes Hari's own form. Dancing, swaying in the rapture of love, the sense of being a body is lost. This single spark of life is the close kin of all. Tuka says: only God remained; in that moment fear was gone. Apart from Your Name alone, everything is felt as weariness. The mind is dragged along by its own plans; then merit and sin are the same. Tuka says: let my voice come to rest in Narayana.

WHAT IT MEANS

Tukaram is praising kirtan, the singing of God's name, as the thing that does the work. In the dancing and swaying of love the body itself takes on Hari's form and the gripping sense of "I am this body" falls away. From there he sees the small flame of life in him as kin to every other living thing. When only God is left, fear leaves with the self that feared. The second movement adds the contrast: everything that is not the Name feels like fatigue, and the mind, towed about by its own schemes, makes no real difference between good deeds and bad. So he asks only that his speech come to rest in Narayana.

GATHA 1400 *Worldly Life*

Worldly life, renunciation brings peace

मराठी मूळ

प्रारब्धा हातीं जन । सुख सीण पावतसे ॥1॥
करितां घाईळाचा संग । अंगें अंग माखावें ॥ध्रु.॥
आविसा अंगें पीडा वसे । त्यागें असे बहु सुख ॥2॥
तुका ह्मणे जीव भ्याला । अवघ्या आला बाहेरी ॥3॥

ENGLISH TRANSLATION

People are in the hands of destiny, experiencing joy and weariness accordingly.

By keeping company with the afflicted, one's own body gets stained.

Craving makes affliction cling to the body; in renunciation there is great happiness.

Says Tuka, the jiva grew afraid and came out of all of it entirely.

IN PLAIN WORDS

People are in the hands of their destiny, and so they meet joy and weariness. Keep company with the soiled, and your own body gets smeared. Where there is craving, suffering clings to the body. In letting go there is great happiness. Tuka says: the soul took fright and came out of all of it.

WHAT IT MEANS

Tukaram is contrasting bondage to the world with the relief of letting go. Driven by their past karma, people are tossed between pleasure and pain with no say in it. He warns that staying close to what defiles smears you the way handling something dirty stains the hands. The root is craving: where it lives, affliction sticks to the body, while renunciation brings a deep ease. So he says the jiva, frightened by the whole tangle, simply withdrew and came out of it altogether.

GATHA 1401 *The Moral Ideal*

Moral discipline, self-examination

मराठी मूळ

आशा ते करविते बुद्धीचा लोप । संदेह तें पाप कैसें नव्हे ॥1॥
आपला आपण करावा विचार । प्रसन्न तें सार मन गोही ॥ध्रु.॥
नांवें रूपें अंगीं लाविला विटाळ । होतें त्या निर्मळ शुद्ध बुद्ध ॥2॥
अंधळ्यानें नये देखण्याची चाली । चालों ऐसी बोली तुका बोले ॥3॥

ENGLISH TRANSLATION

Desire is what brings about the obliteration of buddhi. How can doubt be anything other than transgression?

One should examine oneself carefully; a serene and contented mind is the true essence.

Through name and form, defilement has been imposed upon that which was originally spotless, pure awareness.

Says Tuka, the blind cannot walk the path of those who see.

IN PLAIN WORDS

Desire is what wipes out the intellect. And how is doubt anything but sin? Examine yourself, by yourself; a calm and contented mind is the real witness and the heart of it. Through name and form, defilement has been smeared onto what was spotless, pure awareness. Tuka says: the blind cannot walk the way of those who see.

WHAT IT MEANS

Tukaram is pointing to the inner work that real discipline requires. He names desire as the thing that destroys clear understanding, and treats nagging doubt as a kind of sin, since it corrodes faith. The remedy is honest self-examination, and the sign that you are on track is a serene, contented mind, which is itself the inner witness and the essence of the matter. What looked like impurity was never in the awareness itself; it was smeared onto a spotless, pure consciousness by the play of name and form. The closing line cautions that one who is inwardly blind cannot simply imitate the path of those who actually see.

GATHA 1402 *Surrender and Acceptance*

Surrender, the nameless formless joy

मराठी मूळ

जळो आतां नांव रूप । माझें पाप गांठींचें ॥1॥
संतांचिया चरणरजें । उतरूं ओझें मातीचें ॥ध्रु.॥
लटिकियाचा अभिमान । होता सीण पावित ॥2॥
तुका ह्मणे अरूपींचें । सुख साचें निनांवें ॥3॥

ENGLISH TRANSLATION

Let name and form burn now. The sin knotted within me must go.

By the dust of the saints' feet, I shall cast off this earthly burden.

False pride was bringing me weariness.

Says Tuka, the true happiness is that of the Formless, the nameless joy.

IN PLAIN WORDS

Let name and form burn now. Let this sin knotted inside me go. By the dust of the saints' feet I will set down this burden of earth. False pride was only bringing me weariness. Tuka says: the true happiness is the Formless one, the nameless joy.

WHAT IT MEANS

Tukaram is surrendering the very things he had clung to as himself. He asks that name and form be burned away, along with the sin he has carried bound up within. The means he names is humble: by the dust of the saints' feet he will lay down the heavy load of his bodily, earthly self. He confesses that the pride built on a false self only wore him out. What remains, and what he calls the only true happiness, is the formless, nameless joy of God, which has no name and no shape to lose.

GATHA 1403 *Social Criticism*

Social criticism, the hollow ascetic

मराठी मूळ

निंदा स्तुती करवी पोट । सोंग दाखवी बोभाट ॥1॥
जटा राख विटंबना । धीर नाहीं क्षमा मना ॥ध्रु.॥
शृंगारिलें मढें । जीवेंविण जैसें कुडें ॥2॥
तुका ह्मणे रागें । भलतें चावळे वाउगें ॥3॥

ENGLISH TRANSLATION

The belly alone drives one to slander and to praise. All outward display and loud protestations are for show.

Matted hair, ash, and self-mortification are useless without patience and forgiveness in the mind.

A corpse, hollow through and through, no matter how it is adorned.

Says Tuka, it is in anger that he speaks: this one prattles on, to no purpose at all.

IN PLAIN WORDS

It is the belly that makes a man slander and flatter. His whole act, his loud noise, is only for show. Matted hair, smeared ash, self-torture: useless, when there is no patience and no forgiveness in the mind. He is a corpse dressed up, hollow without life inside. Tuka says: in his anger he prattles on, saying any nonsense, all of it pointless.

WHAT IT MEANS

Tukaram is attacking the pattern of showy religion practiced for the stomach's sake. Hunger and gain are what drive a man to flatter some and slander others, and his loud display is a performance, not devotion. The outward marks of an ascetic, matted hair, ash, harsh penance, are worthless when the inner qualities of patience and forgiveness are missing. Such a person is a dressed-up corpse, decorated on the outside but empty of real life within. The closing line shows the emptiness in action: stung and angry, he just rattles off whatever comes, to no purpose. The warning is meant to turn the listener toward examining their own motives, not toward contempt.

GATHA 1404 *True Worship*

True worship, cling firmly to His feet

मराठी मूळ

भिक्ष्यापत्र अवलंबणें । जळो जिणें लाजिरवाणें । ऐसियासी नारायणें । उपेक्षीजे सर्वथा ॥1॥
देवा पायीं नाहीं भाव। भक्ति वरी वरी वाव । समपिनला जीव । नाहीं तो हा व्यभिचार ॥ध्रु.॥
जगा घालावें सांकडें । दीन होऊनि बापुडें । हें चि अभाग्य रोकडें । मूळ आणि विश्वास ॥2॥
काय न करी विश्वंभर । सत्य करितां निर्धार । तुका ह्मणे सार । दृढ पाय धरावे ॥3॥

ENGLISH TRANSLATION

To go on relying on letters of recommendation and to live a shameful, dependent life: Narayana must surely forsake such a one.

If there is no true devotion at God's feet, all outward show of faith is faithlessness, a betrayal; it is false to claim one has surrendered the jiva.

To burden the world by becoming a pitiful beggar: this is misfortune manifest, undermining both the root and the trust.

What will the All-sustainer not do for one who is truly resolute? Says Tuka, the essence is this: cling firmly to His feet.

IN PLAIN WORDS

To keep leaning on letters of recommendation, to live a shameful, dependent life: let such a life burn. Narayana is bound to forsake a man like that. If there is no love at God's feet, then all the show of devotion on the surface is empty. To claim you have offered up your life when you have not is a betrayal. To burden the world, turning beggar and acting pitiful: this is misfortune laid bare, and it eats away the root and the trust. What will the All-sustainer not do for the one who is truly resolute? Tuka says: this is the heart of it. Hold firmly to His feet.

WHAT IT MEANS

Tukaram is drawing the line between dependence on the world and true reliance on God. He scorns the life that survives by trading on recommendations and pity, and says God himself turns away from such a person. Real devotion lives at God's feet, in love; without that inner ground, all visible piety is hollow, and to claim you have surrendered your life when you have not is a kind of betrayal. Going about as a pitiful beggar burdening others is not humility but plain misfortune that rots the very root of faith and trust. Against all that he sets the promise: there is nothing the All-sustainer will not do for one who is firmly resolved, so the whole of it comes down to holding fast to God's feet.

GATHA 1405 *Faith and Trust*

Faith, the Father's wealth

मराठी मूळ

भावबळें विष्णुदास । नाहीं नास पावत ॥1॥
योगभाग्यें घरा येती । सर्व शक्ति चालत ॥ध्रु.॥
पित्याचें जें काय धन । पुत्रा कोण वंचील ॥2॥
तुका ह्मणे कडे बैसों । तेणें असों निर्भर ॥3॥

ENGLISH TRANSLATION

By the strength of devotion, the servants of Vishnu are never destroyed.

By their yogic fortune, all powers come to their door.

Who would withhold a father's wealth from his own son?

Says Tuka, we sit upon His lap, and by that alone we are utterly secure.

IN PLAIN WORDS

By the strength of love, the servants of Vishnu are never destroyed. By their good fortune every power comes walking to their door. The father's wealth: who would withhold it from his own son? Tuka says: we sit on his lap, and by that we have nothing to fear.

WHAT IT MEANS

Tukaram is saying that devotion itself is the protection. The one who loves God is never undone; the powers that others chase come of their own accord to such a person's door. He frames it as inheritance: a son does not beg his father for what is already his, and no one can keep it from him. So the servant of Vishnu sits in God's lap like a child, and from that place fear simply does not reach him.

GATHA 1406 *Social Criticism*

Social criticism, the hollow preacher

मराठी मूळ

कोरडएा गोठी चटक्या बोल । शिकल्या सांगे नाहीं ओल ॥1॥
कोण यांचें मना आणी । ऐकों कानीं नाइकोनि ॥ध्रु.॥
घरोघरीं सांगती ज्ञान । भूस सिणें कांडिती ॥2॥
तुका ह्मणे आपुल्या मति । काय रितीं पोकळें ॥3॥

ENGLISH TRANSLATION

Dry lectures, clever quips, and learned recitations, all delivered without a drop of genuine feeling.

They do not truly hear with their own ears; one cannot bear to listen.

In every household they preach knowledge, yet all they are pounding is chaff and husk.

Says Tuka, following their own mati alone, they remain hollow and empty.

IN PLAIN WORDS

Dry talk, clever phrases, learned lines reeled off with no moisture in them. Who takes this to heart? You hear it with the ears, but you cannot really listen. House to house they preach knowledge, and all they pound is husk and chaff. Tuka says: trusting only their own cleverness, they stay empty.

WHAT IT MEANS

Tukaram is attacking a way of speaking, not putting down any one teacher. Words about God delivered with no living feeling are dry; clever recitation lands on the ear but never reaches the heart, so no one can truly take it in. He gives the sharp image of threshing husk: all the effort produces no grain, no real food. The warning turns inward too: when a person leans only on his own quick mind and skips the inward devotion, his teaching stays hollow.

GATHA 1407 *The Necessity of Experience*

Experience, the seer settles

मराठी मूळ

नव्हतियाचा सोस होता । झडो आतां पदर ॥1॥
देखणें तें देखियेलें । आतां भलें सिाक्षत्वें ॥ध्रु.॥
लाभें कळों आली हानि । राहों दोन्हीं निराळीं ॥2॥
तुका ह्मणे एकाएकीं । हा कां लोकीं पसारा ॥3॥

ENGLISH TRANSLATION

The yearning for what never existed has now ended; let that curtain finally drop.

What was to be seen has been seen. From now on, let witnesshood itself be the way of seeing.

Through gain, loss has been recognized; let them both stand apart.

Says Tuka, why then, in the midst of all people, is there still this display?

IN PLAIN WORDS

The craving for what was never real has ended; let that veil drop now. What was to be seen has been seen. From now, let it be enough just to witness. Through what I gained I came to know the loss; let the two stand apart. Tuka says: when it has all become one and clear, why is there still this show among people?

WHAT IT MEANS

Tukaram is describing the quiet after seeing the truth. The old hunger for things that never had any substance is finished, so the screen that hid the real can fall away. Having truly seen, he no longer needs to grasp; he can simply stand as witness, holding gain and loss apart instead of being pulled by either. Then comes his honest puzzle: once everything has resolved into one, why does the world's display still go on at all?

GATHA 1408 *The Moral Ideal*

Moral counsel, peace held in the heart

मराठी मूळ

सोसें वाढे दोष । जाला न पालटे कस ॥1॥
ऐसें बरवें वचन । करितां तें नारायण ॥ध्रु.॥
असे प्रारब्ध नेमें । श्रमुचि उरे श्रम ॥2॥
सुख देते शांती । तुका ह्मणे धरितां चित्तीं ॥3॥

ENGLISH TRANSLATION

Through endurance, faults only grow stronger; the tested character does not change.

But this is true: the right words, when spoken, become Narayana Himself.

Destiny keeps its appointed course, and effort only yields more effort.

Says Tuka, peace gives contentment to those who hold it steady in the chitta.

IN PLAIN WORDS

Indulge a fault and it grows; once set, the grain of a man does not change. But this is true: speak the right word, and it becomes Narayana himself. Destiny holds to its fixed course, and effort only breeds more effort. Tuka says: peace gives contentment to the one who holds it steady in the heart.

WHAT IT MEANS

Tukaram sets two hard facts beside one good one. A fault fed by indulgence only swells, and a settled character is slow to change; meanwhile destiny keeps its appointed course, and straining against it just produces more strain. The one thing that lifts this is speech rightly used: a true word does not stay mere sound, it becomes God present. So he points away from struggling to rearrange fate and toward holding peace in the heart, where contentment actually lives.

GATHA 1409 *Worldly Life*

Worldly life, the Name calls God running

मराठी मूळ

काय शरीरापें काम । कृपा साधावया प्रेम । उचिताचे धर्म । भागा आले ते करुं ॥1॥
देईन हाक नारायणा । तें तों नाकळे बंधना । पंढरीचा राणा । आइकोन धांवेल ॥ध्रु.॥
सातांपांचांचें गोठलें । प्रारब्धें आकारलें । आतां हें संचलें । असो भोगा सांभाळीं ॥2॥
फावली ते बरवी संधि । सावधान करुं बुद्धी । तुका ह्मणे मधीं । कोठें नेघें विसावा ॥3॥

ENGLISH TRANSLATION

What need has the body to strain itself? Let the work be to win God's grace and love. Whatever duties destiny brings, let them be fulfilled.

I will call out to Narayana, for that call cannot be bound. The King of Pandhari will hear it and come running.

The elements and senses have gathered together, shaped by destiny. Let what has been accumulated serve the body's needs.

When a good opportunity comes, let us sharpen the buddhi. Says Tuka, do not stop for rest in the middle of the journey.

IN PLAIN WORDS

What work has the body to wear itself out with? Let the work be to win grace and love. Whatever duties fall to my share, those I will do. I will call out to Narayana, and that call cannot be bound by anything. The King of Pandhari will hear it and come running. The elements and senses have gathered, shaped by destiny; let what is gathered serve the body's needs. When a good chance comes, let me make my mind alert. Tuka says: do not stop anywhere along the way to rest.

WHAT IT MEANS

Tukaram is dividing labor between body and soul. The body need not be driven hard; the real task is to win God's grace and love, while the ordinary duties destiny assigns get done in their turn. His one sure method is to call out the Name, because that cry cannot be held or stopped, and the King of Pandhari hears it and comes running. The body, made of elements and senses by destiny, is left to its own upkeep, while he keeps his mind awake and refuses to halt for rest before the journey is done.

GATHA 1410 *True Worship*

True worship, the steady mind

मराठी मूळ

न लगे देशकाळ । मंत्रविधानें सकळ । मनें चि निश्चळ । करूनि करुणा भाकावी ॥1॥
येतो बैसलिया ठाया । आसणें व्यापी देवराया । निर्मळ ते काया । अधिष्ठान तयाचें ॥ध्रु.॥
कल्पनेचा साक्षी । तरि आदरें चि लक्षी । आवडीनें भक्षी । कोरडें धान्य मटमटां ॥2॥
घेणें तरि भाव । लक्षी दासांचा उपाव। तुका ह्मणे जीव । जीवीं मेळविल अनंत ॥3॥

ENGLISH TRANSLATION

No special time, place, or ritual is needed. Simply make the mind steady and cry out to God.

He comes to wherever you are seated; the Lord pervades all. A clean body is His dwelling place.

If He is the witness of all thought, then He watches with great eagerness, eagerly chewing even dry grain. What He wants is pure devotion.

He watches for the ways of His servants. Says Tuka, Ananta will unite the jiva within the jiva.

IN PLAIN WORDS

No special time, no place, no ritual is needed. Just make the mind itself still and cry out for mercy. He comes to wherever you are sitting; the Lord fills every place. A clean body is his seat. He is the witness of every thought, so he watches you closely, and he eats even dry grain with delight; what he takes is your love. He watches for the ways of his servants. Tuka says: Ananta joins the life within the life.

WHAT IT MEANS

Tukaram strips worship down to its core. You do not need the right hour or shrine or rite; you need a still mind and an honest cry for mercy, and God, who pervades everything, arrives wherever you are seated, making a pure body his throne. Because he witnesses every thought, the outward offering hardly matters: he will gladly accept even plain dry grain, since what he is really after is the devotion behind it. Attentive to his servants' efforts, the Infinite then unites soul to soul, life within life.

GATHA 1411 *Longing and Separation*

Longing, beyond mere knowledge

मराठी मूळ

नाहीं आलें भक्तिसुख अनुभवा । तो मी ज्ञान देवा काय करूं ॥1॥
नसावें जी तुह्मी कांहीं निंश्चतीनें । माझिया वचनें अभेदाच्या ॥ध्रु.॥
एकाएकीं मन नेदी समाधान । देखिल्या चरण वांचूनियां ॥2॥

ENGLISH TRANSLATION

I have not yet tasted the bliss of devotion in my own experience. Of what use then is mere knowledge, O God?

O Lord, do not rest content with my words about non-duality.

The mind will not find peace until it has seen Your feet.

IN PLAIN WORDS

The bliss of devotion has not yet come into my own experience. So what shall I do with knowledge, my God? Lord, do not be satisfied with my words about non-duality. My mind will not be at peace until it has seen your feet.

WHAT IT MEANS

Tukaram is refusing to settle for the idea of God in place of God. He admits he has not yet tasted devotion as living experience, and so abstract knowledge is of no use to him. He even warns the Lord not to be content with his own talk of non-duality, as if correct doctrine could stand in for the real meeting. Nothing will quiet his mind, he says, except actually seeing God's feet; the longing is for presence, not for a finished thought about it.

GATHA 1412 *Longing and Separation*

Bold love, claiming the share

मराठी मूळ

मागतां विभाग । कोठें लपाल जी मग ॥1॥
संत साक्षी या वचना । त्यांसी ठाउकिया खुणा ॥ध्रु.॥
होइन धरणेकरी। मग मी रिघों नेदीं बाहेरी ॥2॥
तुका ह्मणे मी अक्षर । तुज देवपणाचा भार ॥3॥

ENGLISH TRANSLATION

When I come to claim my share, where will You hide?

The saints are witnesses to these words; they know the secret signs.

I will sit in protest and not let You out.

Says Tuka, I am the imperishable one, and the burden of Your Godhood rests on You.

IN PLAIN WORDS

When I come to claim my share, where will you hide then? The saints are witness to these words; they know the secret signs. I will sit at your door in protest and not let you slip out. Tuka says: I am the imperishable one, and the burden of being God rests on you.

WHAT IT MEANS

Tukaram presses his claim on God like a creditor with a rightful debt. He insists he has a share owed to him and asks where God could possibly hide once he comes to collect, with the saints standing as witnesses who know the secret marks of this bond. He threatens a sit-in at the door, refusing to let God escape until the claim is met. His closing turn is daring: the devotee is the deathless self, while the very work of being God, of answering and providing, is laid squarely on God's own shoulders.

GATHA 1413 *Prayers*

Prayer, the work handed back

मराठी मूळ

मिटवण्याचे धनी । तुम्ही वेवसाय जनीं ॥1॥
कोण पडे ये लिगाडीं । केली तैसीं उगवा कोडीं ॥ध्रु.॥
केलें सांगितलें काम । दिले पाळूनियां धर्म ॥2॥
तुका ह्मणे आतां । असो तुमचें तुमचे माथां ॥3॥

ENGLISH TRANSLATION

You are the master of all that is to be erased, the one who wipes the ledger clean.

Who else would take on this burden? Solve the puzzles You have created.

The work assigned has been done; the dharma has been followed faithfully.

Says Tuka, now let whatever is Yours remain upon Your own head.

IN PLAIN WORDS

You are the master who wipes the ledger clean. That is your trade among people. Who else would fall into this tangle? Untie the knots you yourself made. The work you told me to do is done; the dharma has been kept faithfully. Tuka says: now let what is yours rest upon your own head.

WHAT IT MEANS

Tukaram returns responsibility to God after doing his own part. He addresses God as the one whose business it is to erase debts and clear accounts, and asks who else would step into such a tangle; the knots, after all, are God's own making, so let God undo them. For his side, he has done the work he was given and kept the dharma faithfully. So he sets the rest down where it belongs: whatever remains is God's, and it should rest on God's head, not the servant's.

GATHA 1414 *Devotion to Vitthal*

Devotion, the unbroken stream

मराठी मूळ

समपिनली वाणी । पांडुरंगीं घेते धणी ॥1॥
पूजा होते मुक्ताफळीं । रस ओविया मंगळीं ॥ध्रु.॥
धार अखंडित । ओघ चालियेला नित ॥2॥
पूर्णाहुति जीवें । तुका घेऊनि ठेला भावें ॥3॥

ENGLISH TRANSLATION

My voice has been surrendered to Panduranga and takes its fill there.

Worship is offered through the fruit of liberation; the sweet essence flows through auspicious verses.

The stream of devotion runs unbroken and continuous.

Says Tuka, with the jiva as the final offering, I remain held fast by bhava.

IN PLAIN WORDS

My voice is surrendered to Panduranga and takes its fill there. The worship is made with the fruit of liberation; the sweet essence flows through the auspicious verses. The stream runs unbroken, the current moves on always. With the very life as the final offering, Tuka stands held fast by love.

WHAT IT MEANS

Tukaram describes worship that has become continuous and whole. He has given his voice over to Panduranga, and there it is satisfied; his offering is made with the fruit of liberation, and devotion's sweetness pours out through his sacred verses. He likens it to a stream that never breaks, a current always flowing. As in a fire-rite, the closing oblation is his own life itself, and having made it he simply stands, held in place by love.

GATHA 1415 *The Power of the Name*

The Name, the one imperishable thing

मराठी मूळ

अवघा चि आकार ग्रासियेला काळें । एक चि निराळें हरिचें नाम ॥1॥
धरूनि राहिलों अविनाश कंठीं । जीवन हें पोटीं सांटविलें ॥ध्रु.॥
शरीरसंपित्त मृगजळभान । जाईल नासोन खरें नव्हे ॥2॥
तुका ह्मणे आतां उपाधीच्या नांवें । आणियेला देवें वीट मज ॥3॥

ENGLISH TRANSLATION

All form has been devoured by Time. Only Hari's Name stands apart, imperishable.

I have lodged the indestructible one at my throat and stored this life-giving treasure within my belly.

Bodily wealth is a mirage; it will perish, for it was never real.

Says Tuka, God Himself has filled me with disgust for all worldly concerns.

IN PLAIN WORDS

Every form has been swallowed by Time. Only Hari's Name stands apart, never destroyed. I have kept the deathless one held at my throat and stored this life within my belly. Bodily wealth is a mirage; it will perish, for it was never real. Tuka says: now God himself has filled me with disgust for every worldly thing.

WHAT IT MEANS

Tukaram weighs what survives against what does not. Time devours every shape and form; the single thing it cannot touch is the Name of Hari, which stands apart, imperishable. So he keeps that deathless Name at his throat and stores it within him as his real life, while he sees bodily wealth for what it is, a mirage bound to vanish because it was never solid to begin with. He adds that this clarity is itself God's gift: God has turned him away, filling him with distaste for all worldly concern.

GATHA 1416 *Surrender and Acceptance*

Surrender, the one resolve

मराठी मूळ

बोलणें चि नाहीं । आतां देवाविण कांहीं ॥1॥
एकसरें केला नेम । देवा दिले क्रोध काम ॥ध्रु.॥
पाहेन ते पाय । जोंवरि हे दृष्ट धाय ॥2॥
तुका ह्मणे मनें । हे चि संकल्प वाहाणें ॥3॥

ENGLISH TRANSLATION

There is nothing left to speak of now besides God.

I have made a firm resolve and given my lust and anger over to God.

I will gaze upon those feet until these eyes are satisfied.

Says Tuka, this is the one sankalpa the mind holds, the only resolve it carries.

IN PLAIN WORDS

There is nothing left to speak of now except God. In one stroke I made my vow: I have handed my anger and my lust over to God. I will gaze at those feet until these eyes are filled. Tuka says: in the mind, this is the one resolve it carries.

WHAT IT MEANS

Tukaram describes a clean, total turn toward God. There is nothing else worth speaking of now; in a single decisive vow he hands over the two forces that usually drive a person, anger and lust, giving them to God rather than fighting them alone. What he keeps for himself is one act: to gaze at God's feet until his eyes are satisfied. He ends by saying this is now the mind's single resolve, the only intention it still holds.

GATHA 1417 *The Necessity of Experience*

The one foundation, unshaking ground

मराठी मूळ

येथूनियां ठाव । अवघे लक्षायाचे भाव ॥1॥
उंची देवाचे चरण । तेथें जालें अधिष्ठान ॥ध्रु.॥
आघातावेगळा । असे ठाव हा निराळा ॥2॥
तुका ह्मणे स्थळ । धरूनि राहिलों अचळ ॥3॥

ENGLISH TRANSLATION

From this place onward, all aims and intentions become clear.

The feet of God are the highest point; that is where my foundation has been established.

This place is free from all assault, standing wholly apart.

Says Tuka, I have taken my stand in this unshaking place and will not be moved.

IN PLAIN WORDS

From this place onward, every aim of mine becomes clear. The feet of God are the highest point. That is where my foundation now stands. This place is free from any blow. It stands wholly apart. Tuka says: I have taken hold of this place and stay here, unmoved.

WHAT IT MEANS

Tukaram names the single spot from which everything else falls into place. He fixes his foundation on God's feet, calling them the highest point a person can reach. Because that ground is set above every striving, no blow of the world can land on it; it stands apart from harm. So he plants himself there and refuses to be moved, treating the feet not as one support among many but as the one place that holds.

GATHA 1418 *Worldly Life*

Karma's crowded market, the bond that breaks

मराठी मूळ

भरला दिसे हाट । अवघी वाढली खटपट । संचिताचे वाट । वाटाऊनि फांकती ॥1॥
भोगा ऐसे ठायाठाव । कर्मा त्रिविधाचे भाव । द्रष्टा येथें देव । विरहित संकल्पा ॥ध्रु.॥
दिला पाडूनियां धडा । पापपुण्यांचा निवाडा । आचरती गोडा । आचरणें आपुलाल्या ॥2॥
तुका ह्मणे पराधीनें । जालीं ओढलिया ऋणें । तुटती बंधनें । जरि देवा आळविते ॥3॥

ENGLISH TRANSLATION

The marketplace of life appears crowded, and complication has only increased. The roads of accumulated karma diverge and scatter in all directions.

People experience their three kinds of karma according to their station. God alone is the witness here, free of all sankalpa.

The account of merit and sin has been settled clearly. Each one follows their own sweet way of conduct.

Says Tuka, those who are not their own masters are carried along by what has accumulated. The bonds will break only when God is called upon.

IN PLAIN WORDS

The market of life looks full, and the struggle has only grown. The roads of stored-up karma split and scatter every way. People taste their three kinds of karma, each by his station. God alone is the witness here, with no plan of his own. The account of sin and merit has been settled clearly. Each one walks his own sweet way of conduct. Tuka says: those who are not their own masters are dragged along by what they have piled up. The bonds break only when God is called.

WHAT IT MEANS

Tukaram looks at human life as a busy marketplace where stored karma fans out into countless paths and pulls each person along. He insists no one is freely choosing: people merely undergo the fruit of past deeds according to their station, while God stands by as a witness who imposes nothing of his own. The ledger of sin and merit is already closed, so each follows his fixed way and calls it sweet. The stakes are bondage, and Tukaram names the one exit: the chains snap only when God is called upon, not by managing one's own accounts.

GATHA 1419 *Prayers*

Prayer, the mind kept at the feet

मराठी मूळ

आला भागासी तो करीं वेवसाव । परि राहो भाव तुझ्या पायीं ॥1॥
काय चाले तुह्मीं बांधलें दातारा । वाहिलिया भारा उसंतितों ॥ध्रु.॥
शरीर तें करी शरीराचे धर्म । नको देऊं वर्म चुकों मना ॥2॥
चळण फिरवी ठाव बहुवस । न घडो आळस चिंतनाचा ॥3॥
इंद्रियें करोत आपुले व्यापार । आवडीसी थार देई पायीं ॥4॥
तुका ह्मणे नको देऊं काळा हातीं । येतों काकुलती ह्मणऊनि ॥5॥

ENGLISH TRANSLATION

Whatever work destiny has allotted, let it be carried out, but let my devotion remain fixed at Your feet.

O generous Lord, what can I do but bear the burdens You have placed upon me?

Let the body perform the body's duties, but do not let the mind stray from the love of contemplation.

The restless senses may wander through many places; let there be no laziness in remembrance.

Let the senses carry out their functions, but let my love find its home at Your feet.

Says Tuka, do not hand me over to Time. That is why I come pleading to You.

IN PLAIN WORDS

Whatever work has fallen to my lot, let it be done. But let my devotion rest at your feet. What can I do, Lord, with the load you have tied on me? I shoulder the weight you have laid down. Let the body do the body's duties. But do not let my mind miss the heart of it. The restless senses move through many places. Let no laziness come into my remembrance. Let the senses carry out their work. But let my love find its home at your feet. Tuka says: do not hand me over to Time. That is why I come pleading to you.

WHAT IT MEANS

Tukaram accepts the work destiny has assigned without resisting it, asking only that the work not steal his inner attention. He draws a line between the body and the mind: let the body and the senses do their ordinary tasks, but let devotion and remembrance stay fixed at God's feet without slackening. The danger he names is being given over to Time, that is, to death and the wheel of mortality. So he comes not as a manager of his own fate but as one pleading, since the load was tied on him by the Lord and only the Lord can keep him from being handed over.

GATHA 1420 *Devotion to Vitthal*

Devotion, Vitthal the only wealth

मराठी मूळ

आह्मां अवघें भांडवल । येथें विठ्ठल एकला ॥1॥
परतें कांहीं नेणें दुजें। तत्त्वबीजें पाउलें ॥2॥
तुका ह्मणे संतसंगें । येणें रंगें रंगलों ॥3॥

ENGLISH TRANSLATION

Our entire wealth is Vitthala alone.

We know nothing beyond that; those feet are the seed of truth itself.

Says Tuka, through the company of the saints, I have been dyed in this color.

IN PLAIN WORDS

All our wealth is here. It is Vitthal alone. We know nothing else beyond that. Those feet are the seed of truth itself. Tuka says: through the company of the saints, I have been dyed in this color.

WHAT IT MEANS

Tukaram declares that his entire capital, his whole store of worth, is Vitthal and nothing besides. He knows no second thing, because for him those feet are the very seed from which truth grows. Then he names how this single-mindedness took hold in him: not by his own effort but through the company of the saints. That fellowship dyed him in one color, the way cloth takes a dye, until no other allegiance remained.

GATHA 1421 *Renunciation*

Renunciation, bearing the blows

मराठी मूळ

साहोनियां टोले उरवावें सार । मग अंगीकार ख†या मोलें ॥1॥
भोगाचे सांभाळीं द्यावें किळवर । संचित चि थार मोडूनियां ॥ध्रु.॥
महत्त्वाचे ठायीं भोगावी अप्रतिष्ठा । विटवावें नष्टां पंचभूतां ॥2॥
तुका ह्मणे मग कैंचा संवसार । जयाचा आदर तें चि व्हावें ॥3॥

ENGLISH TRANSLATION

Endure the blows and preserve the essence; only then does acceptance come at its true price.

Let the carcass of indulgence be cast aside, breaking the chain of accumulated habit.

In the place of pride, bear dishonor willingly and make the five elements weary of their mischief.

Says Tuka, then what remains of worldly life? Let whatever is honored become the very thing you seek.

IN PLAIN WORDS

Take the blows and keep the essence safe. Only then does acceptance come at its true worth. Throw aside the carcass of indulgence. Break the chain of stored-up habit. Where you would be honored, bear dishonor instead. Make the five elements weary of their mischief. Tuka says: then what is left of worldly life? Let the very thing you honor be the thing you become.

WHAT IT MEANS

Tukaram describes renunciation as something endured, not announced. You take the world's blows and guard the one essential thing through them, and only that earns acceptance at its real price. He asks the seeker to drop indulgence like a dead carcass and snap the chain of inherited habit, and where the self craves honor, to take dishonor on purpose until the body and its five elements tire of their old games. When that work is done, ordinary worldly life simply has nothing left to grip, and a person turns into the very thing he reveres.

GATHA 1422 *True Worship*

True worship, freedom from enmity

मराठी मूळ

निर्वैर होणें साधनाचें मूळ । येर ते विल्हाळ सांडीमांडी ॥1॥
नाहीं चालों येती सोंगसंपादणी । निवडे अवसानीं शुद्धाशुद्ध ॥ध्रु.॥
त्यागा नांव तरी निविनषयवासना । कारीयेकारणांपुरते विधि ॥2॥
तुका ह्मणे राहे चिंतनीं आवडी । येणें नांवें जोडी सत्यत्वेंशीं ॥3॥

ENGLISH TRANSLATION

To become free of enmity is the root of all spiritual practice; everything else is mere play and pretense.

Outward performances will not hold up; purity and impurity are separated at the final test.

True renunciation means the extinction of all vasana for sense objects; rules are only for practical purposes.

Says Tuka, when the love of contemplation remains constant, that itself is the true bond with truth.

IN PLAIN WORDS

To be free of enmity is the root of all practice. The rest is only setting up and pulling down. Outward shows will not hold. Pure and impure are sorted out at the final test. Renunciation means the dying out of craving for sense things. Rules are only for getting the work done. Tuka says: let love rest in contemplation and stay. By that name alone is the true bond with truth gained.

WHAT IT MEANS

Tukaram puts bearing no enmity at the very root of spiritual practice and dismisses the rest as busywork, mere arranging and dismantling. He warns that staged piety collapses at the end, when what is genuinely pure and impure gets separated. Real renunciation, he says, is not outward show but the inward dying out of craving, with rules kept only as far as they serve the work. The one thing that counts is a love that stays steady in contemplation; that alone, he insists, binds a person to truth.

GATHA 1423 *Social Criticism*

Social criticism, the learned beast

मराठी मूळ

पशु ऐसे होती ज्ञानी । चर्वणीं या विषयांचे ॥1॥
ठेवूनियां लोभीं लोभ । जाला क्षोभ आत्मत्वीं ॥ध्रु.॥
केला आणिकां वाढी पाक । खाणें ताक मूर्खासी ॥2॥
तुका ह्मणे मोठा घात । वाताहात हा देह ॥3॥

ENGLISH TRANSLATION

Even the learned become like beasts, chewing the cud of sense pleasures.

They heap greed upon greed, stirring agitation where the atman-state should dwell.

They cook elaborate meals for others yet feed themselves only buttermilk.

Says Tuka, what a great waste this human body becomes when it is so misused.

IN PLAIN WORDS

Even the learned become like beasts, chewing over these sense things. They pile greed on greed, and stir up turmoil where the self should rest. They cook rich meals for others, but feed themselves only buttermilk. Tuka says: a great loss, this body laid waste.

WHAT IT MEANS

Tukaram turns his eye on learned people who, for all their knowledge, graze on sense pleasures like cattle chewing the cud. By heaping greed upon greed they wreck the very inwardness where the self should find rest. The sharp image of cooking feasts for others while living on thin buttermilk points at the pattern, not at any one person: knowing the good and serving it up to others while starving oneself of it. He calls the human body a great chance, and its misuse a ruin worth grieving, an invitation to look at one's own appetite.

GATHA 1424 *The Nature of God*

Nature of God, why the Name

मराठी मूळ

कां जी धरिलें नाम । तुह्मी असोनि निष्काम ॥1॥
कोणां सांगतसां ज्ञान । ठकाठकीचें लक्षण ॥ध्रु.॥
आवडीनें नाचें। आहे तरी पुढें साचें ॥2॥
तुका ह्मणे प्रेम । नाहीं भंगायाचें काम ॥3॥

ENGLISH TRANSLATION

O God, why do You bear a Name when You are already desireless?

Whom are You teaching this knowledge to? It all seems like a divine game.

If there is something real beyond all this, let it reveal itself before us in love.

Says Tuka, the bond of love cannot be broken.

IN PLAIN WORDS

Why, Lord, have you taken on a Name, when you are already free of all desire? Whom are you teaching this knowledge to? It looks like a game of give and take. If something true lies beyond all this, let it stand plain before us, in love. Tuka says: love is not a thing that can be broken.

WHAT IT MEANS

Tukaram presses God with a teasing question: if you want nothing and need nothing, why bother to wear a Name and play at teaching? The whole arrangement looks to him like a divine game, a back and forth with no necessity behind it. So he asks for the one thing he can stand on: if there is something truly real underneath the play, let it show itself plainly, and let it show in love. He ends by naming what cannot be undone in all this shifting game, the bond of love itself, which holds when arguments do not.

GATHA 1425 *The Moral Ideal*

Moral ideal, truth costs nothing

मराठी मूळ

खरें बोले तरी । फुकासाठीं जोडे हरी ॥1॥
ऐसे फुकाचे उपाय । सांडूनियां वांयां जाय ॥ध्रु.॥
परउपकार । एका वचनाचा फार ॥2॥
तुका ह्मणे मळ । मनें सांडितां शीतळ ॥3॥

ENGLISH TRANSLATION

If one speaks the truth, Hari is gained for free. Such costless remedies exist, yet people abandon them and waste their lives.

The gift of a single sincere word to another is a great act of charity.

Says Tuka, when the mind releases its impurities, coolness and peace descend.

IN PLAIN WORDS

Speak the truth, and Hari is won for nothing. Such free remedies lie ready, yet people throw them away and waste their lives. One sincere word given to another is a great act of kindness. Tuka says: when the mind lets go of its filth, coolness comes.

WHAT IT MEANS

Tukaram points to remedies that cost nothing yet are constantly squandered. Simply speaking the truth, he says, wins Hari without any price, and a single sincere word to another counts as real charity. The waste he names is human, not God's: the means lie ready and free, and people still let their lives run out without using them. The

closing image makes it bodily, when the mind releases its accumulated filth, a coolness and peace settle in, so the whole counsel turns inward toward cleaning one's own mind.

GATHA 1426 *The Moral Ideal*

Moral ideal, where God dwells

मराठी मूळ

दया क्षमा शांति । तेथें देवाची वसति ॥1॥
पावे धांवोनियां घरा । राहे धरोनियां थारा ॥ध्रु.॥
कीर्तनाचे वाटे । बराडिया ऐसा लोटे ॥2॥
तुका ह्मणे घडे । पूजा नामें देव जोडे ॥3॥

ENGLISH TRANSLATION

Where compassion, forgiveness, and peace abide, there God dwells.

He runs to such a home and stays there, having found His true shelter.

He is drawn along the path of kirtan, rushing toward the one who calls.

Says Tuka, when worship is offered through the Name, God is joined.

IN PLAIN WORDS

Where compassion, forgiveness, and peace are, there God lives. He comes running to that house and stays, having found his shelter. He is drawn down the path of kirtan, rushing toward the one who calls. Tuka says: when worship is offered through the Name, God is joined.

WHAT IT MEANS

Tukaram locates God not in ritual but in three qualities: compassion, forgiveness, peace. Where those are present, God settles in and makes that heart his home. He pictures God as eager, running toward such a house and rushing down the road of kirtan toward whoever calls his Name. The point lands as a quiet instruction: the way to gain God is not elaborate worship but a gentle character and the Name on the lips, and to that He comes.

GATHA 1427 *Social Criticism*

Social criticism, the true guru

मराठी मूळ

शिष्यांची जो नेघे सेवा । मानी देवासारिखें ॥1॥
त्याचा फळे उपदेश । आणिकां दोष उफराटे ॥ध्रु.॥
त्याचें खरें ब्रह्मज्ञान । उदासीन देहभावीं ॥2॥
तुका ह्मणे सत्य सांगें । योत रागें येती ते ॥3॥

ENGLISH TRANSLATION

The guru who does not demand service from his disciples and treats them as he would treat God: his teaching bears fruit. For all others, the result is the opposite.

His is the true knowledge of Brahman, for he is indifferent to all body-identification.

Says Tuka, I speak the truth, though it angers those who hear it.

IN PLAIN WORDS

The guru who takes no service from his disciples, who treats them as he would treat God: his teaching bears fruit. For all the others, the result runs the other way. His is the true knowledge of Brahman, for he is unmoved by body-feeling. Tuka says: I speak the truth, though those who hear it grow angry.

WHAT IT MEANS

Tukaram measures a guru by one test: whether he demands service from his disciples or honors them as he would honor God. The teacher who takes nothing and reveres his pupils sees his teaching bear fruit; the one who feeds on their service produces the opposite. The reason is inward, the true guru is free of body-identification, so his knowledge of Brahman is real and not a pose. Tukaram knows this judgment stings those who live off their followers, and he says it anyway, the criticism aimed at the pattern of exploitation rather than at any single name.

GATHA 1428 *Longing and Separation*

Longing, the deathless one questioned

मराठी मूळ

माझी मेलीं बहुवरिं । तूं कां जैसा तैसा हरी ॥1॥
विठो कैसा वांचलासि । आतां सांग मजपाशीं ॥ध्रु.॥
तुज देखतां चि माझा । बाप मेला आजा पणजा ॥2॥
आह्मां लागलेंसे पाठी । बालत्व तारुण्यें काठीं ॥3॥
तुज फावलें तें मागें । कोणी नसतां वादिलागें ॥4॥
तुका ह्मणे तुझ्या अंगीं । मज देखिल लागलीं औघीं ॥5॥

ENGLISH TRANSLATION

Many of mine have died; yet You, O Hari, remain exactly as You are.

Vitthoba, how have You survived? Tell me this.

Before Your very eyes my father died, my grandfather, my great-grandfather. Childhood and youth have both followed us relentlessly to the very end.

You have had it easy all along; there was no one left to contend with You.

Says Tuka, looking upon You, I find all the tides of age washing over my own body.

IN PLAIN WORDS

Many of mine have died. Why, Hari, do you stay just as you are? Vithoba, how have you stayed alive? Now tell me this. Before your very eyes my father died, my grandfather, my great-grandfather. Childhood and youth have hunted us down to the end. You have had it easy all along, with no one left to fight you. Tuka says: looking at you, I feel all the tides of age washing over my own body.

WHAT IT MEANS

Tukaram half-grieves, half-teases God for being deathless while everyone he loves is carried off. He has watched father, grandfather, and great-grandfather die under God's own gaze, and the stages of life, childhood and youth, hound mortals all the way to the grave. The complaint that God has had it easy, with no rival to outlast Him, voices the ache of a perishing creature standing before the one who does not perish. The stakes are mortality itself: gazing at the changeless Lord, Tukaram feels his own aging more sharply, and the poem turns longing for that deathless refuge into a cry.

GATHA 1429 *Devotion to Vitthal*

Devotion, guarding the mind

मराठी मूळ

आणीक कोणाचा न करीं मी संग । जेणें होय भंग माझ्या चित्ता ॥1॥
विठ्ठलावांचूनि आणीक जे वाणी । नाइकें मी कानीं आपुलिया ॥ध्रु.॥
समाधानासाटीं बोलावी हे मात । परि माझें चित्त नाहीं कोठें ॥2॥
जिवाहूनि मज ते चि आवडती । आवडे ज्या चित्तीं पांडुरंग ॥3॥
तुका ह्मणे माझें तो चि जाणे हित । आणिकांच्या चित्त नेदीं बोला ॥4॥

ENGLISH TRANSLATION

I will not keep the company of anyone whose presence would disturb my mind.

My ears will hear no speech other than Vitthala's name.

For the sake of giving satisfaction I may utter some words, but my mind is nowhere in them.

More than my own life I love those in whose mind Panduranga is dear.

Says Tuka, only He knows what is truly good for me. I will not yield my mind to the words of anyone else.

IN PLAIN WORDS

I will not keep the company of anyone who would break my mind. My ears will hear no speech but Vitthal's. Sometimes I say a word to keep the peace, but my mind is not in it; it is nowhere there. More than my own life I love those who hold Panduranga dear in their minds. Tuka says: only He knows what is truly good for me. I will not give my mind to anyone else's words.

WHAT IT MEANS

Tukaram is guarding his attention as the one thing he cannot afford to lose. He keeps away from company that would scatter his mind, and shuts his ears to any talk that is not Vitthal's. He admits he speaks politely to keep peace with people, but he warns that his heart is never in those words. What he truly loves are people who carry

Panduranga inside; and what he refuses is to let anyone but God set the direction of his mind.

GATHA 1430 *Renunciation*

Renunciation, no half measures

मराठी मूळ

आशा हे समूळ खाणोनि काडावी । तेव्हां चि गोसावी व्हावें तेणें ॥1॥
नाहीं तरी सुखें असावें संसारीं । फजिती दुसरी करुं नये ॥ध्रु.॥
आशा मारूनिया जयवंत व्हावें । तेव्हां चि निघावें सर्वांतूनि ॥2॥
तुका ह्मणे जरीं योगाची तांतडी । आशेची बीबुडी करीं आधीं ॥3॥

ENGLISH TRANSLATION

Desire must be uprooted completely. Only then should one become a renunciant.

Otherwise, stay happily in worldly life and do not add the disgrace of false renunciation. Kill desire and emerge victorious; only then step out from everything.

Says Tuka, if you are in a hurry for yoga, first drown the seed of desire entirely.

IN PLAIN WORDS

Tear out desire by the root. Only then become a renunciant. If you cannot, then stay happily in the world; do not add a second disgrace. Kill desire and come out the winner; only then step away from everything. Tuka says: if you are in a hurry for yoga, first wipe out the seed of desire.

WHAT IT MEANS

Tukaram is refusing the costume of holiness without the inner change. Renunciation is real only when desire has been pulled up by the root; the outer robe means nothing while craving is still alive. He says plainly that if you cannot do that, it is better to stay in worldly life than to wear renunciation as a fraud, which only piles a second shame on the first. The order matters: kill desire first, win that battle, and only then walk away from everything. Anyone rushing toward yoga who skips this step is starting from the wrong end.

GATHA 1431 *Faith and Trust*

Faith, the never-forsaken

मराठी मूळ

निष्ठावंत भाव भक्तांचा स्वधर्म । निर्धार हें वर्म चुकों नये ॥1॥
निष्काम निश्चळ विठ्ठलीं विश्वास । पाहों नये वास आणिकांची ॥2॥
तुका ह्मणे ऐसा कोणें उपेक्षला । नाहीं ऐकिला ऐसा कोणीं ॥3॥

ENGLISH TRANSLATION

Steadfast devotion is the devotee's own dharma. This determination, this essential secret, must never be abandoned.

Hold unwavering, desireless faith in Vitthala. Do not seek shelter from anyone else.

Says Tuka, has anyone who held such faith ever been forsaken? No one has ever heard of such a thing.

IN PLAIN WORDS

Steadfast love is the devotee's own dharma. This is the secret; hold to it and do not miss it. Keep desireless, unshaken faith in Vitthal. Do not look for shelter from anyone else. Tuka says: who has ever been cast off who held this faith? No one has ever heard of such a thing.

WHAT IT MEANS

Tukaram names what the devotee's true duty is: steady, wanting-nothing faith fixed on Vitthal alone, and never seeking refuge anywhere else. He calls this the essential secret that must not be lost. The poem rests its whole weight on a promise it then dares anyone to disprove: no one who held such faith was ever abandoned by God, and no such story has ever been heard. The claim is meant to settle the fear that drives people to scatter their faith among many shelters.

GATHA 1432 *The Power of the Name*

The Name, your open work

मराठी मूळ

नामाचें चिंतन प्रगट पसारा । असाल तें करा जेथें तेथें ॥1॥
सोडवील माझा स्वामी निश्चयेसीं । प्रतिज्ञा हे दासीं केली आह्मीं ॥ध्रु.॥
गुण दोष नाहीं पाहात कीर्तनीं । प्रेमें चक्रपाणी वश्य होय ॥2॥
तुका ह्मणे कडु वाटतो प्रपंच । रोकडे रोमांच कंठ दाटे ॥3॥

ENGLISH TRANSLATION

Let the contemplation of the Name be your open enterprise. Wherever you are, do what you can.

My Lord will surely set us free; this is the pledge we devotees have made. In kirtan, He does not weigh merit or fault; through love, Chakrapani is won over.

Says Tuka, worldly life tastes bitter, but at the Name, goosebumps rise and the throat chokes with emotion.

IN PLAIN WORDS

Let remembering the Name be your open work. Wherever you are, do what you can. My Lord will surely set us free; this is the pledge we servants have made. In kirtan He does not weigh your merits or your faults; through love Chakrapani is won. Tuka says: worldly life tastes bitter. At the Name, goosebumps rise and the throat chokes.

WHAT IT MEANS

Tukaram makes the practice simple and portable: remember the Name wherever you happen to be, with whatever you have. He answers the worry about worthiness directly. In kirtan God does not audit your good and bad deeds; He is won by love alone, so no one is shut out for being a sinner. The bitterness of worldly life is set against the body's own response to the Name, the rising goosebumps and the choked throat, as evidence that this love is real and already at work.

GATHA 1433 *The Power of the Name*

The Name, defending its power

मराठी मूळ

नाम ह्मणतां मोक्ष नाहीं । ऐसा उपदेश करिती कांहीं । बधिर व्हावें त्याचे ठायीं । दुष्ट वचन वाक्य तें ॥1॥
नवविधीचा निषेध । जेणें मुखें करिती वाद । जन्मा आले निंद्य । शूकरयाती संसारा ॥2॥
काय सांगों वेळोवेळां । आठव नाहीं चांडाळा । नामासाठीं बाळा । क्षीरसागरीं कोंडिलें ॥3॥
आपुलिया नामासाठीं । लागे शंखासुरापाठीं। फोडोनियां पोटीं । वेद चारी काढिले ॥4॥
जगीं प्रसिद्ध हे बोली। नामें गणिका तारिली । आणिकें ही उद्धरिलीं । पातकी महादोषी ॥5॥
जे हे पवाडे गर्जती । नाम प्रल्हादाचा चित्तीं । जळतां बुडतां घातीं । राखे हातीं विषाचे ॥6॥
काय सांगों ऐशीं किती । तुका ह्मणे नामख्याती । नरकाप्रती जाती । निषेधिती तीं एकें ॥7॥

ENGLISH TRANSLATION

Some teach that chanting the Name does not lead to liberation. One should become deaf to such wicked words.

Those who argue against the nine modes of devotion are born in disgrace, condemned to a sow's round of worldly life.

How many times must I say it? The fallen one has no memory: for the sake of the Name, the child was imprisoned in an ocean of milk.

For the sake of His own Name, the Lord pursued Shankhashura, tore open his belly, and retrieved the four Vedas.

It is well known: the Name alone saved Ganika the courtesan, along with many other great wrongdoers.

The Name of Prahlad lived in his chitta; whether burning, drowning, or poisoned, the Lord saved him with His own hands.

Says Tuka, how many such legends shall I tell? The glory of the Name is boundless. Those who deny it shall go to hell.

IN PLAIN WORDS

Some teach that saying the Name does not bring liberation. Be deaf to that; it is a wicked saying. Those who argue against the nine ways of devotion are born in disgrace, into a pig's round of worldly life. How many times must I say it? The fallen one forgets: for the Name's sake the child was held in the ocean of milk. For His own Name's sake the Lord went after Shankhasura, tore open his belly, and pulled out the four Vedas. The world knows it well: the Name alone saved Ganika the courtesan, and lifted many other great sinners. Prahlad held the Name in his heart; burning, drowning, poisoned, the Lord saved him by His own hand. Tuka says: how many such tales shall I tell? The glory of the Name is endless. Those who deny it go to hell.

WHAT IT MEANS

Tukaram is answering teachers who say chanting the Name cannot liberate, and he tells the listener to refuse such talk outright. He stacks well-known stories to make one point: the Name has a track record of saving the unworthy, the courtesan, and the endangered devotee, with God Himself intervening for the Name's sake. The harshness aimed at the deniers is pointed at the teaching, the contempt for devotion, not at any single person to be despised. The stakes he names are deliberately stark, hell for those who argue the Name away, because he is defending the one path he believes is open to everyone, especially the fallen.

GATHA 1434 *Appeals and Exhortations*

Exhortation, death rides with birth

मराठी मूळ

किती या काळाचा सोसावा वळसा । लागला सरिसा पाठोवाठीं ॥1॥
लक्ष चौ†याशीची करा सोडवण । रिघा या शरण पांडुरंगा ॥ध्रु.॥
उपजल्या पिंडा मरण सांगातें । मरतें उपजतें सवें चि तें ॥2॥
तुका ह्मणे माळ गुंतली राहाटीं । गाडग्याची सुटी फुटलिया ॥3॥

ENGLISH TRANSLATION

How long will you endure the circling grip of Time, which follows you relentlessly?

Free yourselves from the eighty-four lakh births; take refuge in Panduranga.

The moment the body is born, death is its companion; the dying and the being born are joined together.

Says Tuka, like pots strung on a waterwheel, the chain is broken only when the pot shatters.

IN PLAIN WORDS

How long will you bear the circling grip of Time, which keeps right at your heels? Free yourselves from the eighty-four lakh births; take refuge in Panduranga. The moment a body is born, death is its companion; the dying and the being born go together. Tuka says: like pots strung on a waterwheel, the chain breaks only when a pot shatters.

WHAT IT MEANS

Tukaram is pressing the listener about how long they will keep enduring the wheel of time and rebirth. He sets the stakes plainly: birth and death are bound together, so every new body is already carrying its own death. The waterwheel image shows lives strung like pots, rising and falling endlessly, the cycle unbroken until a pot finally

shatters and leaves the chain. Against this he offers one exit, taking refuge in Panduranga, as the way out of the eighty-four lakh births.

GATHA 1435 *Devotion to Vitthal*

Devotion, against empty cleverness

मराठी मूळ

गासी तरि एक विठ्ठल चि गाई । नाहीं तरि ठायीं राहें उगा ॥1॥
अद्वैतीं तों नाहीं बोलाचें कारण । जाणीवेचा श्रम करिसी वांयां ॥2॥
तुका ह्मणे किती करावी फजिती । लाज नाहीं नीतिं निलाजिरा ॥3॥

ENGLISH TRANSLATION

If you wish to sing, sing only of Vitthala. Otherwise, remain silent where you stand.

In non-duality there is no need for speech; the labor of learning serves no purpose. Says Tuka, how much more disgrace will you invite? The shameless one has no sense of decency.

IN PLAIN WORDS

If you will sing, sing only of Vitthal. If not, stay quiet where you are. In non-duality there is no need for talk; the labor of learning is wasted. Tuka says: how much disgrace will you bring on yourself? The shameless one has no decency.

WHAT IT MEANS

Tukaram is cutting away clever speech that pretends to be devotion. The choice he gives is simple: either sing of Vitthal or be silent, but do not fill the air with learned talk. He points out that the highest truth, non-duality, does not need words at all, so all the effort spent showing off knowledge is wasted labor. The sharp closing is aimed at the habit of empty display, the shamelessness of talking past actual love, and it asks the listener to examine that impulse rather than feed it.

GATHA 1436 *Devotion to Vitthal*

Devotion, the test of the tongue

मराठी मूळ

जयाचिये वाचे नये हा विठ्ठल । त्याचे मज बोल नावडती ॥1॥
शत्रु तो म्यां केला न ह्मणें आपुला । जो विन्मुख विठ्ठला सर्वभावें ॥2॥
जयासी नावडे विठोबाचें नाम । तो जाणा अधम तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

I do not care for the words of one whose mouth does not utter Vitthala's name. I have made an enemy of him.

I do not call my own anyone who has turned away from Vitthala with their entire being. Says Tuka, know that the one who does not love Vithoba's Name is the lowest of the low.

IN PLAIN WORDS

I do not like the words of anyone whose mouth does not bring out this Vitthal. The one who has turned away from Vitthal with his whole being, I have made my enemy; I do not call him my own. Tuka says: know that the one who does not love Vithoba's Name is the lowest of the low.

WHAT IT MEANS

Tukaram measures people by one thing: whether the Name of Vitthal lives on their tongue. He speaks bluntly of making an enemy of those who have wholly turned away from God, and of refusing to count them as his own. The harshness is aimed at the turning-away itself, the deliberate rejection of the Name, not at a person to be looked down on for any other reason. For Tukaram the love of the Name is the dividing line of worth, and he will not soften where that love is absent.

GATHA 1437 *The Power of the Name*

The Name, the one authority

मराठी मूळ

आह्मांसी तों नाहीं आणीक प्रमाण । नामासी कारण विठोबाच्या ॥1॥
घालूनियां कास करितो कैवाड । वागों नेदीं आड किळकाळासी ॥ध्रु.॥
अबद्ध वांकडें जैशातैशा परी । वाचे हरि हरि उच्चारावें ॥2॥
तुका ह्मणे आह्मां सांपडलें निज । सकळां हें बीज पुराणांचें ॥3॥

ENGLISH TRANSLATION

For us, there is no authority higher than the Name of Vithoba.

I have girded my loins and taken up His cause; I will not let the shrieking death stand in the way.

However broken, however crooked, in whatever manner possible, let the tongue utter Hari, Hari.

Says Tuka, we have found our true treasure. This is the seed of all the Puranas.

IN PLAIN WORDS

For us there is no higher proof than Vithoba's Name. I have girded my loins and taken up His cause; I will not let cruel death stand in my way. However broken, however crooked, in whatever way it comes, let the tongue say Hari, Hari. Tuka says: we have found our own treasure. This is the seed of all the Puranas.

WHAT IT MEANS

Tukaram sets the Name above every other authority and pledges himself to it like a fighter girding for battle, refusing to let even death block the path. He removes every excuse about doing it correctly: say Hari, Hari however clumsily or imperfectly, because the manner does not matter, only that the tongue keeps saying it. He calls this his found treasure and goes further, claiming the Name is the seed from which all the Puranas grow. The stakes he names are that the simplest practice, available to anyone, holds the whole of scripture inside it.

GATHA 1438 *Social Criticism*

Social criticism, the convenient creed

मराठी मूळ

जीव तो चि देव भोजन ते भक्ति । मरण तेचि मुक्ति पापांडएाची ॥1॥
पिंडाच्या पोषकी नागविलें जन । लटिकें पुराण केलें वेद ॥ध्रु.॥
मना आला तैसा करिती विचार । ह्मणती संसार नाहीं पुन्हा ॥2॥
तुका ह्मणे पाठीं उडती यमदंड । पापपुण्य लंड न विचारी ॥3॥

ENGLISH TRANSLATION

These people say the jiva is God, eating is devotion, and death is liberation from sin.

By pampering the body they have deceived the world and made the Puranas and Vedas a lie.

They rationalize as they please and declare there is no rebirth.

Says Tuka, the rod of Yama will fall upon their backs. This debauched wretch reckons neither merit nor sin.

IN PLAIN WORDS

These people say the jiva is God, that eating is devotion, that death is freedom from sin. By feeding the body they have robbed the world and made the Vedas and Puranas a lie. They reason however it suits them and declare there is no rebirth. Tuka says: the rod of Yama falls on their backs. This debauched fool weighs neither sin nor merit.

WHAT IT MEANS

Tukaram is attacking a comfortable doctrine that turns indulgence into a creed: that the self is already God, that satisfying the body counts as worship, and that death simply cancels all sin. He sees this as self-serving reasoning that pampers the body, cheats people, and treats scripture as a lie to be explained away. The harshness lands on the pattern, the convenient logic that denies rebirth and stops weighing right from wrong, and it invites self-examination about whether one is rationalizing appetite as truth. He warns that consequence does not vanish just because one has argued it away.

GATHA 1439 *The Saints*

Saints, known only by their own

मराठी मूळ

भक्तांचा महिमा भक्त चिं जाणती । दुर्लभ या गति आणिकांसी ॥1॥
जाणोनि नेणते जाले तेणें सुखें । नो बोलोनि मुखें बोलताती ॥ध्रु.॥
अभेदूनि भेद राखियेला अंगीं । वाढावया जगीं प्रेमसुख ॥2॥
टाळ घोष कथा प्रेमाचा सुकाळ । मूढ लोकपाळ तरावया ॥3॥
तुका ह्मणे हें तों आहे तयां ठावें । जिहीं एक्या भावें जाणीतलें ॥4॥

ENGLISH TRANSLATION

The greatness of devotees is known only to devotees; this state is unattainable for others.

Those who knew have become as if unknowing, savoring that very happiness. Without opening their mouths, they speak.

Within the undivided, they maintain the appearance of difference, so that the joy of love may grow in the world.

Cymbals, songs, and sacred katha bring an abundance of love to uplift even the dull and worldly.

Says Tuka, this is understood by those who have known it with single-minded devotion.

IN PLAIN WORDS

The greatness of devotees is known only to devotees; this state is beyond others' reach. Knowing, they have become as if unknowing, happy in that very joy; without opening their mouths, they speak. Within the undivided they keep a hint of difference, so the joy of love can grow in the world. Cymbals, song, and katha bring a flood of love to carry across even the dull and worldly. Tuka says: this is known to those who have known it with single-minded love.

WHAT IT MEANS

Tukaram is describing the inner life of true devotees, which only fellow devotees can recognize. They have moved past the pride of knowledge into a glad simplicity, communicating from heart to heart more than by speech. Though they have realized the undivided reality, they deliberately keep a thread of two-ness, lover and beloved, so that devotional joy has room to flow and spread. The public forms, the cymbals, the singing, the sacred storytelling, are presented as the means by which that love reaches even the dull and worldly and lifts them across.

GATHA 1440 *The Moral Ideal*

Moral ideal, steadiness over craving

मराठी मूळ

आशा तृष्णा माया अपमानाचें बीज । नासिलिया पूज्य होईजेतें ॥1॥
अधीरासी नाहीं चालों जातां मान । दुर्लभ दरुषण धीर त्याचें ॥2॥
तुका ह्मणे नाहीं आणिकांसी बोल । वांयां जाय मोल बुद्धीपाशीं ॥3॥

ENGLISH TRANSLATION

Desire, greed, and maya are the seeds of dishonor. Only by destroying them does one become truly worthy of reverence.

The impatient one loses respect even while walking; the sight of one with true steadfastness is rare.

Says Tuka, there is nothing more to say. Wisdom spent on the unworthy is wasted.

IN PLAIN WORDS

Desire, craving, and maya are the seeds of dishonor. Only by destroying them does one become worthy of reverence. The restless one loses respect even as he walks; the sight of a truly steady one is rare. Tuka says: there is nothing more to say. Wisdom spent on the unworthy is wasted.

WHAT IT MEANS

Tukaram names the roots of disgrace, desire, craving, and the pull of maya, and says honor comes only when these are uprooted. He contrasts the restless person, who forfeits respect with every step, against the rare one whose steadiness makes even the sight of him precious. The closing line is a plain caution about discernment: pouring wisdom into someone who is unworthy of it is effort thrown away. The poem asks the listener to look at their own restlessness and craving rather than to judge another's.

GATHA 1441 *Devotion to Vitthal*

Devotion, no womb of sorrow for the devotee

मराठी मूळ

चिंतनें सरे तो धन्य काळ । सकळ मंगळ मंगळांचें ॥1॥
संसारसिंधु नाहीं हरिदासा । गर्भवास कैसा नेणती ते ॥ध्रु.॥
जनवन ऐसें कृपेच्या सागरें । दाटला आभारें पांडुरंग ॥2॥
तुका ह्मणे देवा भक्तांचे बंधन । दाखविलें भिन्न परी एक ॥3॥

ENGLISH TRANSLATION

Blessed is the time spent in contemplation of God; it is the most auspicious of all auspicious things.

For the devotees of Hari, there is no ocean of worldly life; they know nothing of the anguish of womb-dwelling.

Panduranga, that ocean of grace, has flooded both forest and habitation alike with His presence.

Says Tuka, though appearing separate, the devotees and God are one.

IN PLAIN WORDS

Blessed is the time that wears away in thinking of God. It is the most auspicious of all auspicious things. For the servants of Hari there is no ocean of worldly life. They do not know the anguish of dwelling in the womb. Like an ocean of grace, Panduranga has flooded forest and town alike with himself. Tuka says: God showed the devotees and himself as separate, but they are one.

WHAT IT MEANS

Tukaram is praising the time given to remembrance and naming what it spares the one who gives it. For those who keep the Name of Hari, the great ocean of birth and death is not there to cross; they are released from the dread of being born again into a body. He sees the whole world, wild places and dwellings alike, drowned in Panduranga's grace, as though God's presence has overflowed everywhere. And he ends by collapsing the distance the poem itself relied on: the devotee and God look separate, but they are finally one.

GATHA 1442 *Devotion to Vitthal*

Devotion above liberation, the love God carries home

मराठी मूळ

मोक्षाचें आह्मांसी नाहीं अवघड । तो असे उघाड गांठोळीस ॥1॥
भक्तीचे सोहळे होतील जीवासी । नवल तेविशीं पुरवितां ॥ध्रु.॥
ज्याचें त्यासी देणें कोण तें उचित । मानूनियां हित घेतों सुख ॥2॥
तुका ह्मणे सुखें देई संवसार । आवडीसी थार करीं माझे ॥3॥

ENGLISH TRANSLATION

Liberation is not difficult for us; it stands open and available to all who seek it.

But it is the celebrations of devotion that the jiva truly craves, and the wonder of those celebrations never grows stale.

To return to each one what is already theirs: this is the right thing to do, and in accepting this, we find joy.

Says Tuka, let the world go on as it will; just make my love the bundle You carry home.

IN PLAIN WORDS

Liberation is not hard for us. It lies open in our bundle. The joys of devotion are what the soul will have. The wonder of them never wears out, however much is given. To give back to each what is already his own: this is the right thing, and taking it as my good, I take the joy. Tuka says: let the round of the world go on as it pleases; only give my love a place, make it your own.

WHAT IT MEANS

Tukaram puts devotion above the prize most seekers chase. Liberation, he says, is no difficult thing for him; it is already tucked away within reach. But what the soul truly wants is the festival of love itself, and that delight never goes stale no matter how much is poured out. Returning each thing to its rightful owner is only just, and he receives even that as joy. His one plea is not for release but that God keep his love and make it his own, while the world goes on however it will.

GATHA 1443 *True Worship*

The Name, no special hour for remembrance

मराठी मूळ

चिंतनासी न लगे वेळ । सर्व काळ करावें ॥1॥
सदा वाचे नारायण । तें वदन मंगळ ॥ध्रु.॥
पढिये सवौत्तमा भाव । येथें वाव पसारा ॥2॥
ऐसें उपदेशी तुका । अवघ्या लोकां सकळां ॥3॥

ENGLISH TRANSLATION

Contemplation requires no special hour; it should be done at all times.

Blessed is the mouth that always speaks the name of Narayana.

The noblest of all pursuits is pure devotion; everything else is mere show.

Says Tuka, this is the teaching he gives to all.

IN PLAIN WORDS

Remembrance needs no fixed time. It should be done at all times. The mouth that always speaks Narayana, that mouth is blessed. The highest love is the dearest thing; here all the rest is empty show. Tuka says: this is what he teaches to all people, to everyone.

WHAT IT MEANS

Tukaram strips remembrance of any condition of time or occasion. There is no appointed hour for it; it belongs to every moment. The mouth that keeps speaking Narayana is the auspicious one, and pure love of God is the one pursuit worth having, against which all display and elaboration is hollow. He frames it as open instruction, not private practice: this is the teaching he hands to everyone alike.

GATHA 1444 *Worldly Life*

The mind's snake-in-a-rope, resting in the all-pervading Lord

मराठी मूळ

अंतराय पडे गोविंदीं अंतर । जो जो घ्यावा भार तो चि बाधी ॥1॥
बैसलिये ठायीं आठवीन पाय । पाहीन तो ठाय तुझा देवा ॥ध्रु.॥
अखंड तें खंडे संकल्पीं विकल्प । मनोजन्य पाप रज्जुसर्प ॥2॥
तुका ह्मणे विश्वीं विश्वंभर वसे । राहों ऐसे दशे सुखरूप ॥3॥

ENGLISH TRANSLATION

Obstacles create distance from Govinda. Every burden one takes up only hinders further.

Wherever I sit, I will remember Your feet and seek that place where You dwell, O God.

The continuous flow is broken by doubts and conflicting thoughts; like the snake seen in a rope, all such trouble is mind-born.

Says Tuka, the Lord pervades the entire universe. Let me remain in that blissful state.

IN PLAIN WORDS

Obstacles fall and make a gap from Govinda. Whatever burden you take up is the very thing that harms you. Wherever I sit, I will remember your feet. I will look for that place where you are, O God. The unbroken is broken by doubt inside the resolve; the sin is born of the mind, like a snake seen in a rope. Tuka says: the all-holding Lord lives in the whole world. Let me stay in such a state, made of happiness.

WHAT IT MEANS

Tukaram traces how distance from God opens up and how it closes again. Every load we pick up, every added concern, is the thing that wedges a gap between us and Govinda. So he resolves that wherever he is seated he will hold the Lord's feet in mind and keep seeking the place where God dwells. The break in steady remembrance comes from doubt rising inside resolve, and the fear or fault it breeds is mind-made, no more real than a snake mistaken in a coiled rope. Since the Lord pervades the entire world, he asks only to rest in that recognition and be made of its bliss.

GATHA 1445 *The Nature of God*

Nature of God, he weighs the heart, not the offering

मराठी मूळ

एकाचिया घाटएा टोके । एक फिके उपचार ॥1॥
ऐसी सवे गोविळया । भाव तया पढियंता ॥ध्रु.॥
एकाचेथें उिच्छष्ट खाय । एका जाय ठकोणि ॥2॥
तुका ह्मणे सोपें । बहु रूपें अनंत ॥3॥

ENGLISH TRANSLATION

From one person He gladly eats the leftovers; another's offerings He finds tasteless.

Such is the nature of this cowherd boy: He values devotion above all else.

From one He eats the remnants of food; from another He slips away in jest.

Says Tuka, this is Ananta, the Infinite One, simple and beyond all forms.

IN PLAIN WORDS

From one man he eats with relish what is set before him. From another the same service tastes flat. Such is the way with the cowherd: it is the heart in it that he loves. From one he eats the food already tasted, the leftovers. From another he slips away and gives them the slip. Tuka says: he is simple, and his forms are many, without end.

WHAT IT MEANS

Tukaram is naming what God actually responds to. From one person the cowherd gladly eats even leftover, half-eaten food; from another the most correct offering leaves him cold. The difference is not the gift but the love behind it, the heart he prizes above everything. With one he is intimate enough to eat their scraps; from another he simply slips away. The point is to examine our own offering: it is the inward devotion, not the outward show, that he meets, and this same God is at once utterly simple and endlessly many in his forms.

GATHA 1446 *The Power of the Name*

The Name, no qualification required

मराठी मूळ

कोठें नाहीं अधिकार । गेले नर वांयां ते ॥1॥
ऐका हें सोपें वर्म । न लगे श्रम चिंतना ॥ध्रु.॥
मृत्याचिये अंगीं छाये । उपाये चि खुंटतां ॥2॥
तुका म्हणे अवघे जन । येथें मन असों द्या ॥3॥

ENGLISH TRANSLATION

There is no qualification needed here. Those who fail to see this waste their human lives.

Listen to this simple truth: contemplation requires no laborious effort.

In the shadow of Death, when all other remedies fail, let the mind rest here.

Says Tuka, let all people place their minds upon this.

IN PLAIN WORDS

Here no qualification is needed. The men who missed this wasted their lives. Listen to this simple secret: remembrance costs no hard labor. In the shadow of Death, when every other remedy is cut off, let the mind rest here. Tuka says: all people, let your mind stay in this place.

WHAT IT MEANS

Tukaram knocks away the gatekeeping around the path to God. No rank, learning, or qualification is asked here, and those who could not see this threw away their human birth. The secret is plain: remembrance demands no strenuous discipline. When death's shadow falls and every other means has run out, this is the one refuge left, the place where the mind can rest. He addresses it to everyone without exception, urging all people to fix the mind here.

GATHA 1447 *The Nature of God*

Nature of God, he becomes what you worship

मराठी मूळ

ज्याणें ज्याणें जैसें ध्यावें । तैसें व्हावें कृपाळें ॥1॥
सगुणनिर्गुणांचा ठाव । विटे पाव धरियेले ॥ध्रु.॥
अवघें साकरेचें अंग । नये व्यंग निवडितां ॥2॥
तुका ह्मणे जें जें करी । तें तें हरी भोगिता ॥3॥

ENGLISH TRANSLATION

However one meditates upon Him, the Compassionate One becomes just that.

He is the abode of both saguna and nirguna, His feet placed upon the brick.

His entire being is sweet as sugar; no flaw can be found when you examine Him.

Says Tuka, whatever one does, Hari Himself is the one who experiences it.

IN PLAIN WORDS

However each one meditates on him, so the merciful one becomes for them. He is the dwelling of form and the formless, his feet set on the brick. His whole body is sweet, made of sugar; examine him and you find no flaw to pick out. Tuka says: whatever a man does, it is Hari himself who tastes it.

WHAT IT MEANS

Tukaram describes a God who shapes himself to the worshipper. In whatever way you hold him in your heart, the compassionate one answers in just that form. He is the home of both the manifest and the unmanifest, yet he stands plainly with his feet on the brick at Pandhari. His whole being is sweet as sugar through and through, with no flaw to be separated out under scrutiny. And whatever anyone does, it is finally Hari who receives and tastes the doing, so the act and its fruit alike rest in him.

GATHA 1448 *The Nature of God*

Nature of God, the Lord who plays among the lowly

मराठी मूळ

आचरती कर्मे । तेथें काळें कर्मधर्मे ॥1॥
खेळे गोविळयांसवें । करिती तें त्यांचें साहावें ॥ध्रु.॥
यज्ञमुखें घांस । मंत्रपूजेसी उदास ॥2॥
तुका ह्मणे चोरी । योगियां ही सवें करी ॥3॥

ENGLISH TRANSLATION

Where people perform their rites, He plays His part in the customs of dharma.

He plays with the cowherd boys, enduring whatever they do.

At the sacrificial altar He eats morsels, indifferent to the mantras and worship.

Says Tuka, He even commits the theft of butter; such is His mischief with all.

IN PLAIN WORDS

Where men perform their rites, there he too acts within the customs of dharma. He plays with the cowherd boys and bears whatever they do to him. At the sacrifice he takes his morsel by the mouth, careless of the mantras and the worship. Tuka says: he even steals, the thief, joining in the mischief, and he does it with the yogis too.

WHAT IT MEANS

Tukaram shows a God who is not bound to one kind of worshipper. Where people keep the rites, he plays his part within the forms of dharma; among the cowherd children he plays as one of them and endures their roughness. At the formal sacrifice he will quietly take his portion while remaining indifferent to the mantras and ceremony

around it. He even takes part in their pranks, the butter-thief joining the mischief, and the same intimacy he shows the simple cowherds he shows the yogis. God meets each one in their own measure, the high discipline and the low play alike.

GATHA 1449 *The Power of the Name*

The Name, one Name beyond every distinction

मराठी मूळ

नामाचे पवाडे बोलती पुराणें । होऊनि कीर्तन तो चि ठेला ॥1॥
आदिनाथा कंठीं आगळा हा मंत्र । आवडीचें स्तोत्र सदा घोकी ॥ध्रु.॥
आगळें हे सार उत्तमा उत्तम । ब्रह्मकर्मा नाम एक तुझें ॥2॥
तिहीं त्रिभुवनीं गमन नारदा । हातीं विणा सदा नाम मुखीं ॥3॥
किोळयाची कीतिन वाढली गहन । केलें रामायण रामा आधीं ॥5॥
सगुण निर्गुण तुज ह्मणे वेद । तुका ह्मणे भेद नाहीं नांवा ॥6॥

ENGLISH TRANSLATION

The Puranas sing the glory of the Name; He Himself became kirtan.

In the throat of Adinatha, this mantra is supreme; He chants forever the hymn that delights Him.

This essence surpasses all that is excellent; Your Name, O God, is the supreme action of Brahman itself.

Narada, who wanders the three worlds, carries the veena in his hands and the Name upon his lips.

The poet Valmiki's fame has spread far and wide, for he composed the Ramayana even before Rama's advent.

Says Tuka, the Vedas call You both saguna and nirguna; in the Name there is no distinction at all.

IN PLAIN WORDS

The Puranas tell the great deeds of the Name; the Name itself became kirtan and stayed. In the throat of the First Lord this mantra is supreme; he chants forever the hymn he loves. This essence is higher than the highest; your one Name is the very work of Brahman. Narada, who roams the three worlds, carries the veena in his hands and the Name on his lips always. The poet's fame grew vast and deep; he made the Ramayana even before Rama came. The Vedas call you both with form and without form. Tuka says: in the Name there is no division at all.

WHAT IT MEANS

Tukaram gathers witnesses to show the Name as the one supreme thing. The Puranas recite its powers, and it has settled into the world as kirtan itself. Even the First Lord, Shiva, keeps this mantra in his throat as the highest, chanting the hymn he loves; the Name is the very action of Brahman. Narada wanders the three worlds with veena in hand and the Name on his lips, and the poet's fame swelled so that he composed the Ramayana before Rama himself appeared, by the Name's power. The Vedas may speak of God as having form and as formless, but Tukaram lands the claim plainly: in the Name there is no such division, it holds the whole of God undivided.

GATHA 1450 *The Saints*

Saints, bow with a soft heart, not stiff learning

मराठी मूळ

भूतदयापरत्वें जया तया परी । संत नमस्कारीं सर्वभावें ॥1॥
शिकल्या बोलाचा धरीसील ताठा । तरी जासी वाटा यमपंथें ॥ध्रु.॥
हिरा परिस मोहरा आणीक पाषाण । नव्हे परी जन संतां तैसी ॥2॥
सरितां वाहाळां गंगे सागरा समान । लेखी तयाहून अधम नाहीं ॥3॥
आणीक अमुप होती तारांगणें । रविशशिमानें लेखूं नये ॥4॥
तुका ह्मणे नाहीं नरमता अंगी । नव्हे तें फिरंगी कठिण लोह ॥5॥

ENGLISH TRANSLATION

With compassion toward all beings, in whatever way possible, bow to the saints with your whole being.

If you hold fast to the stiffness of book-learning, you will travel the road to Yama.

A diamond, a touchstone, a magnet, and an ordinary stone are all different; similarly, not all people are equal to the saints.

Streams and rivulets should be regarded with the same respect as the Ganga and the ocean; to think less of them is the lowest of views.

Innumerable stars fill the sky, but they should not be measured against the sun and the moon.

Says Tuka, without tenderness in the being, one is like a firangi blade: bright and hard, but it does not warm.

IN PLAIN WORDS

With compassion toward every creature, in whatever way you can, bow to the saints with your whole heart. If you hold to the stiffness of what you have read, you will go by the road to Yama. A diamond, a touchstone, a charm, and a plain stone are all different; so too people are not all equal to the saints. Streams and brooks should be honored the same as the Ganga and the sea; to count them as less is the basest view. Countless stars fill the sky, but they are not to be measured against the sun and the moon. Tuka says: with no tenderness in you, you are like a foreign blade, bright and hard iron that will not bend.

WHAT IT MEANS

Tukaram makes the soft heart, not book-learning, the test of reverence. He tells us to bow to the saints wholly, with compassion toward all beings, and warns that clinging to the rigidity of mere learning sends a man down the road of death. As a diamond, touchstone, charm, and common stone differ, so people differ in worth, and the saints are not to be leveled with the rest. Yet the small streams deserve the same honor as the Ganga and the ocean, and to belittle them is the lowest of views, just as the countless stars are not weighed against the sun and moon. He ends by turning it inward: a being without tenderness is like a hard foreign blade, gleaming and unbending iron, and the fault to examine is one's own stiffness, not another's.

GATHA 1451 *Devotion to Vitthal*

Devotion, nothing above Vitthal

मराठी मूळ

आणीक कांहीं मज नावडे मात । एक पंढरिनाथ वांचुनिया ॥1॥
त्याची च कथा आवडे कीर्तन । तें मज श्रवणें गोड लागे ॥2॥
तुका ह्मणे संत ह्मणोत भलतें । विठ्ठलापरतें न मनी कांहीं ॥3॥

ENGLISH TRANSLATION

Nothing else appeals to me besides the Lord of Pandhari.

His story alone delights me in kirtan; it is His telling that sounds sweet to my ears.

Says Tuka, the saints may say whatever they wish, but I will hold nothing above Vitthala.

IN PLAIN WORDS

Nothing else pleases me to hear, only the Lord of Pandhari, none but him. His story alone I love in kirtan; it tastes sweet to me in the hearing. Tuka says: let the saints say whatever they like, I hold nothing above Vitthal.

WHAT IT MEANS

Tukaram declares a single-pointed love and will not soften it. No talk pleases him except of Panduranga, the Lord of Pandhari; only the telling of God's story in kirtan delights his ear and tastes sweet. Then he holds his ground even against the saints: whatever they may counsel or claim, he will set nothing higher than Vitthal. It is a vow of exclusive devotion, and he refuses to let even holy company talk him out of it.

GATHA 1452 *Devotion to Vitthal*

Devotion, faith is the only measure

मराठी मूळ

ठेवा जाणीव गुंडून । येथें भाव चि प्रमाण ॥1॥
एका अनुसरल्या काज । अवघें जाणें पंढरिराज ॥ध्रु.॥
तर्कवितकानसी वाव न लागे सायासीं ॥2॥
तुका ह्मणे भावेंविण । अवघा बोलती तो सीण ॥3॥

ENGLISH TRANSLATION

Set aside your cleverness and wrap it up. Here, devotion alone is the measure.

By following the one Lord of Pandhari, all is accomplished. No room is left for debate, logic, or strenuous effort.

Says Tuka, without devotion, all speech is mere toil.

IN PLAIN WORDS

Wrap up your cleverness and set it aside. Here faith alone is the measure. Follow the one Lord of Pandhari and the work is done; the King of Pandhari knows all. There is no room here for reasoning back and forth, no need for strain. Tuka says: without faith, all that men say is only weariness.

WHAT IT MEANS

Tukaram tells the seeker to bundle away his cleverness, because on this path faith is the one standard that counts. Surrender to the single Lord of Pandhari and everything needful is accomplished, for the King of Pandhari himself knows and handles all. Argument, counter-argument, and laborious effort have no place here. Without that inward faith, he says, all the speech in the world is only exhausting toil that arrives nowhere.

GATHA 1453 *Devotion to Vitthal*

The Name, where desire ends God dwells

मराठी मूळ

येथें दुसरी न सरे आटी । देवा भेटी जावया ॥1॥
तो चि ध्यावा एका चित्तें । करूनि रितें किळवर ॥ध्रु.॥
षडउर्मी हृदयांत । यांचा अंत पुरवूनि ॥2॥
तुका ह्मणे खुंटे आस । तेथें वास करी तो ॥3॥

ENGLISH TRANSLATION

No other strategy will avail in reaching God.

He alone should be meditated upon with single-pointed chitta, after casting aside all that is refuse and dead.

The six waves within the heart must be thoroughly conquered.

Says Tuka, where desire comes to an end, there He takes up His abode.

IN PLAIN WORDS

Here no second scheme will work to reach God. Meditate on him alone, with one mind, after emptying out all that is dead and waste. Conquer the six waves in the heart, every one, to the end. Tuka says: where desire runs out, there he comes to live.

WHAT IT MEANS

Tukaram is laying down the one path to God and refusing any backup plan. No clever second strategy will carry you there; only single-pointed remembrance, after you clear out everything dead and useless inside. The six waves he names are the surges of the body and mind, hunger and thirst, grief and delusion, age and death, the appetites that keep the heart churning. These must be quieted to their root. Then comes the radical claim: God takes up residence not where desire is satisfied, but where desire has ended.

GATHA 1454 *Renunciation*

Freedom is inner, piety is a performance

मराठी मूळ

मुक्त तो आशंका नाहीं जया अंगीं । बद्ध मोहोसंगीं लज्जा चिंता ॥1॥
सुख पावे शांती धरूनि एकांत । दुःखी तो लोकांत दंभ करी ॥2॥
तुका ह्मणे लागे थोडा च विचार । परी हे प्रकार नागविती ॥3॥

ENGLISH TRANSLATION

Liberated is the one who has no anxiety within. The bound one is the one attached to worldly delusion, shame, and worry.

The peaceful one finds joy in solitude, while the unhappy one makes a show of piety before the crowd.

Says Tuka, only a little reflection is needed, but these appearances deceive many.

IN PLAIN WORDS

The one with no anxiety in him is free. The one bound to delusion carries shame and worry. The peaceful one holds to solitude and finds joy. The unhappy one stands in the crowd and makes a show of piety. Tuka says: only a little reflection is needed; but these appearances rob many.

WHAT IT MEANS

Tukaram is locating freedom and bondage inside, not in any outward state. The free person is simply the one with no fear or anxiety lodged in him; the bound person is the one tangled in worldly delusion, dragging shame and worry along. Real peace comes to the one who can keep to quiet and rest there, while the restless person performs his religion loudly in front of the crowd. Tukaram says the difference takes only a little honest reflection to see, yet the outward show deceives most people. The warning points at our own appetite for being seen as pious.

GATHA 1455 *Social Criticism*

Social criticism, the doctrine-shopper

मराठी मूळ

कानीं धरी बोल बहुतांचीं मतें । चाट त्यापरतें आणीक नाहीं ॥1॥
पावेल गौरव वोढाळाचे परी । दंड पाठीवरी यमदूतां ॥ध्रु.॥
शब्दज्ञानी एक आपुल्याला मतें । सांगती वेदांत भिन्नभावें ॥2॥
तुका ह्मणे एक भाव न धरिती । पडिली हे माती त्यांचे तोंडीं ॥3॥

ENGLISH TRANSLATION

He who lends his ears to every opinion and follows many doctrines is the worst kind of fool.

He may win the honor of the brazen, but the rod of Yama's servants awaits his back.

Some, relying on mere word-knowledge and their own interpretations, preach Vedanta in contradictory ways.

Says Tuka, those who do not hold one single devotion have dirt thrown in their faces.

IN PLAIN WORDS

He who takes every opinion to heart and follows many doctrines is the worst fool there is. He may win honor from the brazen, but the rod of Yama's servants waits on his back. Some, knowing only words and their own notions, teach Vedanta in contradictory ways. Tuka says: those who do not hold one single devotion get dirt thrown in their mouths.

WHAT IT MEANS

Tukaram is attacking the habit of collecting doctrines instead of holding one. The man who lends his ear to every passing opinion looks well-read, but Tukaram calls him the worst kind of fool, because he is rooted in nothing. Such a person may earn applause from the equally shameless, yet the punishment of Yama is still waiting for him. He singles out the word-clever who preach Vedanta from their own scattered notions, contradicting each other. The point is not contempt for the seeker but a warning against the restless mind that prizes variety of opinion over one settled, lived devotion.

GATHA 1456 *Devotion to Vitthal*

Adoration, refusing liberation for love

मराठी मूळ

देवा ऐकें हे विनंती । मज नको रे हे मुक्ति । तया इच्छा गति । हें चि सुख आगळें ॥1॥
या वैष्णवांचे घरीं । प्रेमसुख इच्छा करी । रिद्धसिद्धी द्वारीं । कर जोडूनि उभ्या ॥ध्रु.॥
नको वैकुंठींचा वास । असे तया सुखा नास । अद्भुत हा रस । कथाकाळीं नामाचा ॥2॥
तुझ्या नामाचा महिमा । तुज न कळे रे मेघशामा । तुका ह्मणे आह्मां । जन्म गोड यासाटीं ॥3॥

ENGLISH TRANSLATION

O God, hear this prayer: I do not want liberation. The desire for the joy of devotion is itself the greatest happiness.

In the homes of these Vaishnavas, I crave the bliss of love, where riddhi and siddhi stand at the door with folded hands. I do not want a place in Vaikuntha, for even that joy can end.

But the wondrous essence of the Name during kirtan is beyond compare. Says Tuka, the greatness of your Name is beyond even your own knowing, O dark-hued Lord. This is why, for us, birth itself is sweet.

IN PLAIN WORDS

O God, hear this prayer: I do not want this liberation. Let my way be the way of longing for you; that is the higher joy. In the homes of these Vaishnavas I want only the joy of love, where riddhi and siddhi stand at the door with folded hands. I do not want a dwelling in Vaikuntha; even that joy can end. The wonder is in the taste of the Name during the telling. Tuka says: the greatness of your Name, O dark-hued one, you yourself do not know; this is why birth is sweet to us.

WHAT IT MEANS

Tukaram is refusing the soul's highest prize and asking instead to keep on longing. He tells God plainly that he does not want liberation; the desire for devotion is itself the greater happiness. He would rather stand in the company of the devotees, where even the powers riddhi and siddhi wait humbly at the door, than take a permanent place in Vaikuntha, because any state you can be given is a state that can end. The unending thing is the taste of the Name during kirtan. He pushes the praise to its edge: the power of the Name is so great that God himself cannot measure it, and that is the very reason a human birth, which lets him sing it, is sweet.

GATHA 1457 *Devotion to Vitthal*

Adoration, exclusive devotion to Keshava

मराठी मूळ

न पूजीं आणिकां देवां न करीं त्यांची सेवा । न मनीं या केशवाविण दुजें ॥1॥
काय उणें जालें मज तयापायीं । तें मी मागों काई कवणासी ॥ध्रु.॥
आणिकाची कीर्ती नाइकें न बोलें । चाड या विठ्ठलेंविण नाहीं ॥2॥
न पाहें लोचनीं श्रीमुखावांचूनि । पंढरी सांडूनि न वजें कोठें ॥3॥
न करीं कांहीं आस मुक्तीचे सायास । न भें संसारास येतां जातां ॥4॥
तुका म्हणे कांहीं व्हावें ऐसें जीवा । नाहीं या केशवाविण दुजें ॥5॥

ENGLISH TRANSLATION

I will not worship other gods, nor will I serve them. I hold nothing dear besides Keshava.

What have I lacked at His feet that I should go begging elsewhere?

I will not hear or speak the praises of another. I have no longing for anything but Vitthala.

My eyes will not gaze upon anything other than His blessed face. I will not leave Pandhari for any other place.

I will not toil for liberation, nor do I fear the cycle of birth and death.

Says Tuka, if there is anything the jiva should desire, it is nothing other than Keshava.

IN PLAIN WORDS

I will not worship other gods, nor serve them. I will hold nothing in mind but Keshava. What have I lacked at his feet, that I should go begging to anyone else? I will not hear or speak another's praise; I have no need but Vitthala. My eyes will not look on anything but his blessed face. I will not leave Pandhari for any other place. I will not toil for liberation, and I do not fear birth and death, coming or going. Tuka says: if the soul should want anything, let it want nothing but Keshava.

WHAT IT MEANS

Tukaram is taking a vow of single, exclusive love and naming everything it shuts out. He will not bow to other gods, will not borrow another's praises, will not let his eyes rest on any face but his Lord's, and will never leave Pandhari. He turns even spiritual ambition aside: he refuses to strain after liberation, and he is not afraid of the round of birth and death. Each line strips away one more thing a person might chase, until only Keshava is left. The claim is total: the rightful single object of a soul's desire is God, and nothing besides.

GATHA 1458 *The Necessity of Experience*

Experience, truth tested in the living

मराठी मूळ

नव्हे खळवादी मता च पुरता । सत्याची हे सत्ता उपदेश ॥1॥
साक्षत्वेंसी मना आणावीं उत्तरें । परिपाकीं खरें खोटें कळे ॥ध्रु.॥
नव्हे एकदेशी शब्द हा उखता । ब्रह्मांडापुरता घेईल त्यासी ॥2॥
तुका विनवणी करी जाणतियां । बहुमतें वांयां श्रमों नये ॥3॥

ENGLISH TRANSLATION

This is not the argument of a quarrelsome mind or a merely opinionated stance. This is the authority of truth itself, presented as teaching.

Let the answers be brought home to the mind through personal witness; ripening reveals what is true and what is false.

This word is not partial or limited; it will encompass the entire universe for whoever grasps it.

Says Tuka, I appeal to the discerning: do not exhaust yourselves chasing many doctrines.

IN PLAIN WORDS

This is not the talk of a quarrelsome mind, nor a mere opinion held to its end. This is the authority of truth itself, given as teaching. Bring the answers home to your mind by your own witnessing; in the ripening, true and false become clear. This word is not partial or small; for whoever grasps it, it holds the whole universe. Tuka makes his appeal to the discerning: do not wear yourselves out chasing many doctrines.

WHAT IT MEANS

Tukaram is staking the worth of his teaching on truth, not on cleverness. He insists this is not the noise of a contentious man or one more stubborn opinion, but the plain authority of what is real. He asks the listener not to take it on his word but to test it in direct experience, because time and ripening will sort the true from the false. He claims the word is not narrow: rightly received, it opens onto the whole of reality. He closes with a plea to the discerning, the same warning he gives elsewhere, against exhausting oneself running after doctrine upon doctrine.

GATHA 1459 *The Moral Ideal*

Moral ideal, purify the mind daily

मराठी मूळ

या चि नांवें दोष । राहे अंतरीं किल्मष ॥1॥
मना अंगीं पुण्य पाप । शुभ उत्तम संकल्प ॥ध्रु.॥
बिजाऐसीं फळें । उत्तम कां अमंगळें ॥2॥
तुका ह्मणे चित्त । शुद्ध करावें हे नित ॥3॥

ENGLISH TRANSLATION

What is called sin is merely the impurity that lingers within. Merit and sin dwell in the mind; pure and noble thoughts are their remedy.

As the seed, so the fruit: noble or inauspicious.

Says Tuka, the chitta should be purified every single day.

IN PLAIN WORDS

What we call sin is only the impurity that stays inside. Merit and sin live in the mind; pure and good resolve is where they turn. As the seed, so the fruit: good, or unwholesome. Tuka says: the mind should be made clean, every single day.

WHAT IT MEANS

Tukaram is relocating sin from the outer act to the inner state. What we name as sin is simply the residue that lingers in the heart; merit and sin both have their home in the mind, and it is intention that decides which way a life bends. He puts it as a law of nature: the fruit can only match the seed, so a noble resolve grows noble fruit and a foul one grows the opposite. From this follows the single instruction, framed not as a one-time cleansing but as daily work: keep the mind purified every day.

GATHA 1460 *True Worship*

True worship, the simple-hearted lover of the Name

मराठी मूळ

कुशळ वक्ता नव्हे जाणीव श्रोता । राहे भाव चित्ता धरूनियां ॥1॥
धन्य तो जगीं धन्य तो जगीं । ब्रह्म तया अंगीं वसतसे ॥ध्रु.॥
न धोवी तोंड न करी अंघोळी । जपे सदाकाळीं रामराम ॥2॥
जप तप ध्यान नेणे याग युक्ती । कृपाळु जो भूतीं दयावंत ॥3॥
तुका ह्मणे होय जाणोनि नेणता । आवडे अनंता जीवाहूनि ॥4॥

ENGLISH TRANSLATION

He is not the clever speaker, nor the learned listener. He simply holds devotion within his chitta.

Blessed is he in this world, truly blessed, for Brahman dwells within him.

He does not wash his face or take a ritual bath, yet he ceaselessly chants Rama, Rama.

He knows nothing of chanting, penance, meditation, or sacrificial technique, but he is compassionate and kind to all beings.

Says Tuka, he who knowingly becomes as if unknowing is dearer to the Infinite than the jiva itself.

IN PLAIN WORDS

He is not the clever speaker, nor the learned listener. He just keeps devotion in his heart. Blessed is he in this world, truly blessed; Brahman lives in him. He does not wash his face or take a ritual bath, yet all day long he says Rama, Rama. He knows nothing of chanting, penance, meditation, or the rules of sacrifice, but he is kind and merciful to every creature. Tuka says: the one who, knowing, becomes as if he knew nothing is dearer to the Infinite than life itself.

WHAT IT MEANS

Tukaram is naming who really belongs to God, and it is not the skilled or the studied. It is the unremarkable man who simply holds love in his heart; Brahman dwells in him, and that makes him the blessed one. He keeps none of the outward forms, no ritual bath, no learned technique of penance or sacrifice, but the Name is always on his lips and he is gentle with every living thing. The closing line turns the usual hierarchy over: the soul who lays down its cleverness and becomes simple is dearer to God than anything. Learning is not the measure; mercy and the Name are.

GATHA 1461 *The Power of the Name*

The Name, the hour time cannot touch

मराठी मूळ

काळाचिया सत्ता ते नाहीं घटिका । पंढरीनायका आठवितां ॥1॥
सदाकाळ गणना करी आयुष्याची । कथेचे वेळेची आज्ञा नाहीं ॥ध्रु.॥
याकारणें माझ्या विठोबाची कीर्तिन । आहे हे त्रिजगतीं थोर वाट ॥2॥
तुका ह्मणे जन्मा आलियाचें फळ । स्मरावा गोपाळ तें चि खरें ॥3॥

ENGLISH TRANSLATION

Time has no power over the moment spent remembering the Lord of Pandhari.

Time forever counts down one's lifespan, but it has no command over the hour of sacred story.

For this reason, the fame of my Vithoba is known across the three worlds as supremely great.

Says Tuka, the true fruit of being born in this world is to remember Gopala. That alone is real.

IN PLAIN WORDS

Time has no power over the moment spent remembering the Lord of Pandhari. Time forever counts down our days, but it has no command over the hour given to sacred story. So the fame of my Vithoba is known across the three worlds as great. Tuka says: the true fruit of being born is to remember Gopala. That alone is real.

WHAT IT MEANS

Tukaram is setting one moment outside the reach of death. Time is always tallying our lifespan, drawing it down toward its end, but the moment given to remembering the Lord of Pandhari falls under no such count. The hour of kirtan, of sacred telling, is exempt from time's authority. That, he says, is why Vithoba's renown stands as supreme across the three worlds. He lands the claim plainly: the one real fruit of a human birth is to remember Gopala, and nothing else can be called real in the same way.

GATHA 1462 *Social Criticism*

Social criticism, the poet who never tasted grace

मराठी मूळ

घरोघरीं बहु जाले कवि । नेणे प्रसादाची चवी ॥1॥
लंडा भूषणांची चाड । पुढें न विचारी नाड ॥ध्रु.॥
काढावें आइतें। तें चि जोडावें स्वहितें ॥2॥
तुका ह्मणे कळे । परि होताती अंधळे ॥3॥

ENGLISH TRANSLATION

In every household, many poets have appeared, but none of them know the taste of God's true grace.

The wretch craves ornaments of fame without considering the ruin ahead.

One should extract what is readily available and apply it for one's own true welfare.

Says Tuka, people understand this, yet they choose to remain blind.

IN PLAIN WORDS

In every house many poets have appeared, but none of them knows the taste of grace. The wretch craves ornaments of fame and does not look ahead to the ruin. One should take up what is ready at hand and turn it to one's own true good. Tuka says: they understand it, yet they go on being blind.

WHAT IT MEANS

Tukaram is turning a hard eye on verse-makers, his own trade, who write without ever tasting what they describe. Poets are everywhere, he says, but skill with words is not the same as knowing the flavor of grace. The one driven by craving for praise decorates himself with fame and never reckons with the ruin it leads to. The instruction is to take the grace that is freely available and use it for one's actual welfare. The sting is in the close: people see this clearly enough, yet they choose blindness anyway. The criticism points at the appetite for applause, not at any one person.

GATHA 1463 *The Moral Ideal*

Moral ideal, keep away from the corrupting eye

मराठी मूळ

नये पाहों मुख मात्रागमन्याचें । तैसें अभक्ताचें गुरुपुत्रा ॥1॥
ह्मणऊनि बरें धरितां एकांत । तेणें नव्हे घात भजनासी ॥ध्रु.॥
नये होऊं कदा निंदकाची भेटी । जया द्वैत पोटीं चांडाळाच्या ॥2॥
तुका ह्मणे नका बोलों त्यासी गोष्टी । जयाचिये दृष्टी पाप वाढे ॥3॥

ENGLISH TRANSLATION

One should not look upon the face of an adulterous person, nor, for a guru's son, upon that of a non-devotee.

Therefore it is good to keep to solitude, for this does no harm to one's devotion.

One should never meet a slanderer who carries duality in the belly of one truly fallen.

Says Tuka, do not even speak with one in whose gaze sin multiplies.

IN PLAIN WORDS

One should not look on the face of an adulterer, nor, for a guru's son, on the face of a non-devotee. So it is good to keep to solitude; that does no harm to devotion. Never meet the slanderer who carries duality in his belly, fallen as an outcaste. Tuka says: do not even speak with the one in whose gaze sin grows.

WHAT IT MEANS

Tukaram is counseling the devotee to guard his company, because corrupting influence works through nearness. He uses sharp comparisons to mark the people to avoid: the one who betrays his vows, the non-devotee, the slanderer whose inner life is split and divisive. His remedy is solitude, which costs devotion nothing and protects it. The point is not to despise these people as persons but to recognize that close association with certain patterns, treachery, contempt, the appetite for tearing others down, will feed the same patterns in oneself. So he says do not even keep up conversation where the very gaze nourishes sin.

GATHA 1464 *Social Criticism*

Social criticism, kirtan sold for money

मराठी मूळ

कथा करोनिया द्रव्य घेती देती । तयां अधोगति नरकवास ॥1॥
रवरव कुंभपाक भोगिती यातना । नये नारायणा करुणा त्यांची ॥ध्रु.॥
असिखड्गधारा छेदिती सर्वांग । तप्तभूमी अंग लोळविती ॥2॥
तुका ह्मणे तया नरक न चुकती । सांपडले हातीं यमाचिया ॥3॥

ENGLISH TRANSLATION

Those who perform kirtan for money and take payment for it will descend to the lower regions and dwell in hell.

They shall endure the torments of Raurava and Kumbhipaka; Narayana will show them no mercy.

The sword's edge will cut their limbs, and their bodies will be rolled upon burning ground.

Says Tuka, they shall not escape hell, for they have fallen into the hands of Yama.

IN PLAIN WORDS

Those who perform the sacred telling for money, taking and giving payment, go down to the lower worlds and dwell in hell. They suffer the torments of Raurava and Kumbhipaka; Narayana shows them no mercy. The sword's edge cuts their whole body, and they are rolled on burning ground. Tuka says: they do not escape hell, for they have fallen into the hands of Yama.

WHAT IT MEANS

Tukaram is condemning the practice of turning kirtan into a paid transaction. To take money for the sacred telling is, in his eyes, to sell what cannot be sold, and he says the seller descends to the lowest worlds. He names the hells, Raurava and Kumbhipaka, and the tortures of blade and burning ground, insisting even Narayana withholds mercy here. The vivid punishments are meant to weigh the seriousness of the offense, not to gloat. The pattern under attack is making devotion a trade for profit; the self-examination he forces is whether we use what is holy as a means to gain.

GATHA 1465 *Social Criticism*

Social criticism, knowledge without devotion

मराठी मूळ

नाइकावे कानीं तयाचे ते बोल । भक्तीविण फोल ज्ञान सांगे ॥1॥
वाखाणी अद्वैत भक्तिभावेंविण । दुःख पावे सीण श्रोता वक्ता ॥ध्रु.॥
अहं ब्रह्म ह्मणोनि पिाळत पिंडा । नो बोलावें भांडा तया सवें ॥2॥
वेदबाहए लंड बोले जो पाषांड । त्याचें काळें तोंड संतांमध्ये ॥3॥
तुका ह्मणे खंडी देवभक्तपण । वरिष्ठ त्याहूनि श्वपच तो ॥4॥

ENGLISH TRANSLATION

Do not listen to the words of one who speaks of knowledge without devotion.

He who praises non-duality without the spirit of devotion brings only suffering and weariness to speaker and listener alike.

He claims "I am Brahman" while clinging to the body. Do not argue with such a person.

The one who speaks filth and heresy outside the bounds of the Vedas has a blackened face among the saints.

Says Tuka, whoever destroys the bond between God and devotee is lower than a shvapach.

IN PLAIN WORDS

Do not let his words into your ears: he teaches knowledge with no devotion in it; it is hollow. He praises non-duality with no love behind it. Speaker and listener both come away in pain and weariness. He says, "I am Brahman," while he still feeds and pampers his own body. Do not even argue with such a quarreler. The one who talks filth, who teaches heresy outside the Vedas, his face is blackened among the saints. Tuka says: whoever breaks apart God and devotee is lower than an outcaste who eats dog.

WHAT IT MEANS

Tukaram attacks a specific failure: the teacher who recites high Advaita doctrine, "I am Brahman," while clinging to and indulging the very body that claim is supposed to undo. He says such teaching is empty and wearying for everyone, because the words have no devotion in them; non-duality spoken without love does not free the listener, it tires him. The harshness is aimed at the pattern of using lofty knowledge as cover for self-indulgence, not at any one person. The test he applies is whether the teaching binds the devotee to God or tears that bond apart. By calling such a one lower than an outcaste, he refuses to let learned speech buy respect when the life behind it is hollow.

GATHA 1466 *Social Criticism*

Discipline, observe the rite until the mind dissolves

मराठी मूळ

वेदविहित तुह्मी आइका हो कर्में । बोलतों तीं वर्में संतांपुढे ॥1॥
चारी वर्ण जाले एकाचिये अंगीं । पापपुण्य भागीं विभागिलें ॥ध्रु.॥
प्रथम पाउलीं पावविला पंथ । आदि मध्य अंत भेद नाहीं ॥2॥
आंबे बोरी वड बाभुळा चंदन । गुणागुणें भिन्न अग्न एक ॥3॥
तुका ह्मणे मन उन्मन जों होय । तोंवरि हे सोय विधि पाळीं ॥4॥

ENGLISH TRANSLATION

Listen, O people, to the rites ordained by the Vedas. I speak these truths before the saints.

The four castes arose from one body; merit and sin were apportioned to each. From the very first step, the path was shown.

There is no difference of beginning, middle, or end. Mango, jujube, banyan, thorny acacia, and sandalwood are all different, but the fire that burns them is one.

Says Tuka, until the mind rises into unmana, observe the prescribed way.

IN PLAIN WORDS

Listen, all of you, to the works the Vedas ordain. I speak the heart of these things before the saints. The four castes arose from one single body; sin and merit were portioned out to each. From the very first step the path was shown; there is no real difference of beginning, middle, or end. Mango, jujube, banyan, acacia, sandalwood: different in their qualities, but the fire that burns them is one. Tuka says: until the mind passes into unmana, hold to this way, keep the prescribed rite.

WHAT IT MEANS

Tukaram speaks here to people who would drop their prescribed duties too soon, claiming they are above the rules. He grants that the differences are real on the surface, the four castes, the many kinds of wood, the merit and sin apportioned to each, yet the underlying fire, the one source, is single. His instruction is practical: do not abandon the prescribed observances until the mind has actually dissolved into the state beyond thought that he calls unmana. The point is that oneness is the destination, not a license to skip the path; until the mind truly rests in that, the rite still holds. He names this before the saints to mark it as sober teaching, not boasting.

GATHA 1467 *Devotion to Vitthal*

Devotion, Brahman stands at Pandhari

मराठी मूळ

तीर्थांचे मूळ व्रतांचें फळ । ब्रह्म तें केवळ पंढरिये ॥1॥
तें आह्मीं देखिलें आपुल्या नयनीं । फिटलीं पारणीं डोळयांचीं ॥ध्रु.॥
जीवांचें जीवन सुखाचें सेजार । उभें कटीं कर ठेवूनियां ॥2॥
जनाचा जनिता कृपेचा सागर । दीनां लोभापार दुष्टां काळ ॥3॥
सुरवरां चिंतनीं मुनिवरां ध्यानीं । आकार निर्गुणीं तें चि असे ॥4॥
तुका ह्मणे नाहीं श्रुती आतुडलें । आह्मां सांपडलें गीती गातां ॥5॥

ENGLISH TRANSLATION

The source of all pilgrimages and the fruit of all vows: Brahman in its fullness resides at Pandhari.

I have seen it with my own eyes, and the longing of my gaze has been satisfied.

He is the life of all jivas, the very companion of bliss, standing with hands placed upon His waist.

He is the creator of all beings, an ocean of mercy, full of love for the lowly and terrible to the wicked.

He is the subject of the gods' contemplation and the object of the sages' meditation; that same nirguna one abides here in form.

Says Tuka, even the Vedas could not fully grasp Him, but we have found Him simply by singing.

IN PLAIN WORDS

The source of every pilgrimage, the fruit of every vow: Brahman itself, whole and entire, is here at Pandhari. I have seen it with my own eyes; the long thirst of my gaze is broken at last. He is the life of all living things, the very neighbor of bliss, standing with his hands resting on his hips. He is the maker of all people, an ocean of mercy, beyond measure of love to the lowly, death to the wicked. The gods hold him in thought, the sages in meditation; that same one beyond form stands here in form. Tuka says: the Vedas could not lay hold of him, but we found him simply by singing.

WHAT IT MEANS

Tukaram is claiming that the whole point of pilgrimage and vows is already standing in plain sight at Pandhari, in the form of Vitthal with hands on his hips. The formless Brahman that the gods only contemplate and the sages only meditate on has, he says, taken visible form here, and he insists he has actually seen it. The closing turn is the sting and the joy: what the Vedas, with all their learning, could not grasp, ordinary devotees laid hold of just by singing his name. The poem sets the simple path of song and sight above the high road of doctrine, and roots the abstract in a particular God at a particular place.

GATHA 1468 *Ecstasy and Joy*

Ecstasy, the measure filled to overflowing

मराठी मूळ

माझे मनोरथ पावले सिद्धी । तई पायीं बुिद्ध िस्थरावली ॥1॥
समाधान जीव राहिला निश्चळ । गेली हळहळ स्मरण हें ॥ध्रु.॥
त्रिविध तापाचें जालेंसे दहन । सुखावलें मन प्रेमसुखें ॥2॥
महालाभ वाचे वसे पांडुरंग । अंगोअंगीं संग अखंडित ॥3॥
जीवनाचा जाला ओलावा अंतरीं । विश्व विश्वंभरीं सामावलें ॥4॥
तुका ह्मणे माप भरी आलें सिगे । धारबोळ गंगे पूर वाहे ॥5॥
बहुतांच्या भाग्यें लागलें जाहाज । येथें आतां काज लवलाहें ॥ध्रु.॥
अलभ्य तें आलें दारावरी फुका । येथें आता चुका न पाहिजे ॥2॥
तुका ह्मणे जिव्हाश्रवणाच्या द्वारें । माप भरा वरें सिगेवरि ॥3॥

ENGLISH TRANSLATION

My desires have been fulfilled, and now my buddhi rests steadily at His feet.

The jiva has found contentment and become still; all restlessness and agitation have ceased.

The threefold suffering has been burned away, and the mind is immersed in the bliss of love.

The great treasure of Panduranga abides on my tongue, and His presence is unbroken in every fiber of my being.

The moisture of living water has seeped into my innermost self, and the universe has merged into the Lord of the universe.

Says Tuka, the measure has been filled to the brim, and the Ganga runs in full flood. By the good fortune of many, this ship has arrived; now is the time to act with haste.

The unattainable has come to your very door for free; there should be no mistake now. Says Tuka, through the gates of tongue and ear, fill the measure to overflowing.

IN PLAIN WORDS

My longing has reached its goal; now my mind rests steady at his feet. The soul has found its peace and grown still; all the burning and fretting is gone, and so is even the need to remember. The threefold suffering has burned away; the mind is sweetened with the joy of love. The great treasure, Panduranga, lives on my tongue; his nearness is unbroken in every limb. The wetness of living water has soaked through to my core; the whole world has merged into the Lord of the world. Tuka says: the measure is filled to the brim, and the Ganga runs in flood. By the good fortune of many the ship has come in; now is the time to act, quickly. What could never be reached has come free to your very door; do not miss it now. Tuka says: through the gates of tongue and ear, fill your measure past the brim.

WHAT IT MEANS

This is Tukaram describing the state where wanting itself has ended; the mind no longer chases or even has to keep reminding itself of God, because the threefold suffering has burned off and love has taken its place. He piles up images of fullness: the Name living on his tongue, the world dissolving back into its Lord, a measuring vessel heaped past its rim, the sacred river in flood. Then he turns from his own experience to call others in. The unreachable has arrived for free at the doorstep, and the way to receive it is simple and within reach: through the tongue that sings the Name and the ear that hears it. The urgency is the heart of the poem; a rare chance has come, and he tells the listener not to waste it.

GATHA 1469 *Prayers*

Prayer, take me up out of the wheel

मराठी मूळ

पापपुण्यसुखदुःखाचीं मंडळें । एक एकाबळें वाव घेती ॥1॥
कवतुक डोळां पाहिलें सकळ । नाचवितो काळ जीवांसी तो ॥ध्रु.॥
स्वर्गाचिया भोगें सरतां नरक । मागें पुढें एक एक दोन्ही ॥2॥
तुका ह्मणे भय उपजलें मना । घेई नारायणा कडिये मज ॥3॥

ENGLISH TRANSLATION

The circles of sin and merit, joy and sorrow, each overtake the other by turns.

I have watched this spectacle with my own eyes: Time makes all beings dance.

When the pleasures of heaven are exhausted, hell follows. Before and behind, each of the two alternates endlessly.

Says Tuka, fear has arisen in my mind. Take me upon Your hip, O Narayana.

IN PLAIN WORDS

The rings of sin and merit, of joy and sorrow, each overtakes the other by turns. I have watched the whole show with my own eyes: Time makes all living beings dance. When the pleasures of heaven run out, hell comes next; behind and ahead, the two keep trading places. Tuka says: fear has risen in my mind. Lift me onto your hip, Narayana.

WHAT IT MEANS

Tukaram is looking at the wheel of reward and punishment and seeing no rest in it: merit buys heaven, but when the merit is spent, hell follows, and the two simply alternate without end. He calls it a spectacle, a dance that Time choreographs over every creature, and watching it honestly is what frightens him. The fear is not weakness but clear sight; he knows that even the highest reward is temporary and will reverse. So he does not ask for better fortune within the wheel. He asks Narayana to pick him up like a child onto the hip, to be carried out of the turning altogether by grace rather than earning.

GATHA 1470 *Faith and Trust*

Faith, God does not go back on his word

मराठी मूळ

वचना फिरती अधम जन । नारायण तो नव्हे ॥1॥
केला आतां अंगीकार । न मनी भार समर्थ ॥ध्रु.॥
संसाराचा नाहीं पांग । देव सांग सकळ ॥2॥
तुका ह्मणे कीर्त वाणूं । मध्यें नाणूं संकल्प ॥3॥

ENGLISH TRANSLATION

The base may go back on their word, but Narayana never does.

He has now accepted me; the Capable One does not consider it a burden.

The scheme of worldly life holds nothing; God is the whole of everything.

Says Tuka, I will sing His glory and not let any doubts intrude.

IN PLAIN WORDS

Base people break their word, but Narayana is not like them. He has accepted me now; the Capable One does not feel me as a burden. The whole scheme of worldly life holds nothing; God is everything entire. Tuka says: I will sing his glory, and let no doubt slip in between.

WHAT IT MEANS

Tukaram rests his whole confidence on the reliability of God. People may take you up and then drop you, but Narayana, having once accepted him, will not treat him as a weight to be set down. From this he draws the conclusion that worldly life offers nothing solid to lean on, while God is the entirety. The closing line names the discipline that faith requires: he will keep singing the glory and refuse to let doubt creep in midway. The poem is less about feeling than about a settled decision to trust a promise that, unlike human promises, will hold.

GATHA 1471 *Social Criticism*

Social criticism, kirtan sold for a price

मराठी मूळ

कथा करोनियां मोल ज्यापें घेती । ते ही दोघे जाती नरकामध्यें ॥1॥
ब्रह्म पूर्ण करा ब्रह्म पूर्ण करा । अखंड स्मरा रामराम ॥ध्रु.॥
मधुरवाणीच्या नका पडों भरी । जाल यमपुरी भोगावया ॥2॥
तुका ह्मणे करीं ब्रह्मांड ठेंगणें । हात पसरी जिणें धिग त्याचें ॥3॥

ENGLISH TRANSLATION

Those who perform kirtan for a price, and those who pay for it, both go to hell.

Fill yourselves with Brahman, fill yourselves with Brahman. Chant Rama, Rama without ceasing.

Do not fall for honeyed words, or you will end up enduring the torments of Yama's city.

Says Tuka, one who can make the universe seem small yet stretches out his hand to beg: cursed be his life.

IN PLAIN WORDS

Those who tell the sacred story for a price, and those who pay them for it: both go to hell. Fill yourself full with Brahman, fill yourself full with Brahman; remember Rama, Rama, without a break. Do not fall under the spell of sweet honeyed words, or you will end up paying for it in Yama's city. Tuka says: a man who could make the whole universe look small, yet holds out his hand to beg, cursed be that life of his.

WHAT IT MEANS

Tukaram condemns turning sacred storytelling into a transaction, and he puts both sides under the same judgment: the one who sells the kirtan and the one who buys it. Against the smooth, sweet-talking performer he sets the real thing, ceaseless remembrance of the Name, and warns that being charmed by honeyed delivery leads to suffering, not freedom. His sharpest line is about waste: a person whose spiritual reach is so vast he could make the cosmos seem tiny, who then shrinks himself to begging, has thrown his own life away. The criticism aims at the pattern of trading God for gain, and invites the listener to check whether his own devotion is for sale.

GATHA 1472 *Devotion to Vitthal*

Devotion, knowledge needs devotion to be whole

मराठी मूळ

गोड नांवें क्षीर । परी साकरेचा धीर ॥1॥
तैसें जाणा ब्रह्मज्ञान । बापुडें तें भक्तीविण ॥ध्रु.॥
रुची नेदी अन्न । ज्यांत नसतां लवण ॥2॥
अंधळ्याचे श्रम । शिकविल्याचें चि नाम ॥3॥
तुका ह्मणे तारा । नाव तंबु†याच्या सारा ॥4॥

ENGLISH TRANSLATION

Milk is called sweet, but sugar brings it to perfection. Know that Brahman-knowledge without devotion is just as incomplete.

Food without salt gives no pleasure.

The efforts of the blind are toil in name only, mere rote learning.

Says Tuka, steer the boat with the rudder of devotion and carry it safely across.

IN PLAIN WORDS

Milk is called sweet, but it is sugar that gives it its strength. Know that knowledge of Brahman is like this: poor and helpless without devotion. Food gives no taste when there is no salt in it. The toil of the blind man is effort in name only, learning by rote what he was told. Tuka says: steer the boat, carry it across with the rudder of devotion.

WHAT IT MEANS

Through a string of homely images, milk needing sugar, food needing salt, a boat needing a rudder, Tukaram makes one point: knowledge of Brahman is incomplete and even helpless on its own, and devotion is what completes it. The image of the blind man's toil names the danger of doctrine without love; it becomes mere recitation of what one was told, effort that goes nowhere. He is not dismissing knowledge but insisting it needs the thing that gives it savor and direction. The closing rudder image makes devotion not a decoration on knowledge but the very means by which one is carried across.

GATHA 1473 *The Moral Ideal*

Moral ideal, humility captures the Infinite

मराठी मूळ

नम्र जाला भूतां । तेणें कोंडिलें अनंता ॥1॥
हें चि शूरत्वाचे अंग । हरी आणिला श्रीरंग ॥ध्रु.॥
अवघा जाला पण । लवण सकळां कारण ॥2॥
तुका ह्मणे पाणी । पाताळ तें परी खणी ॥3॥

ENGLISH TRANSLATION

He who became humble before all beings has captured the Infinite.

This is the true mark of valor: he has drawn Shri Ranga, Hari Himself, near.

Like salt that dissolves completely, he has become essential to all.

Says Tuka, water lies deep underground, yet one must dig to reach it.

IN PLAIN WORDS

He who became humble before all beings has fenced in the Infinite itself. This is the real mark of courage: he has drawn Hari, Shri Ranga, to himself. He became as everyone's, like salt that is the cause of taste in everything. Tuka says: the water is there in the depths, yet you still have to dig the well to reach it.

WHAT IT MEANS

Tukaram redefines strength. The one who makes himself humble before every creature has, paradoxically, captured the uncapturable God, and that, not force, is true valor. He uses salt as the image of this humility: salt disappears into a dish yet makes everything taste right, so the humble person dissolves into service of all and becomes essential. The final line keeps it honest about effort. The water of grace is already present in the depths, but it does not pour out on its own; you must still dig the well, that is, do the work of becoming humble. Greatness here is won by lowering oneself, deliberately and steadily.

GATHA 1474 *Prayers*

Prayer, look past my merits and faults

मराठी मूळ

आपुल्या महिमानें । धातु परिसें केलें सोनें ॥1॥
तैसें न मनीं माझे आतां । गुणदोष पंढरिनाथा ॥ध्रु.॥
गांवाखालील वाहाळ । गंगा न मनी अमंगळ ॥2॥
तुका ह्मणे माती । केली कस्तुरीनें सरती ॥3॥

ENGLISH TRANSLATION

By its own glory, the philosopher's stone transforms base metal into gold.

Likewise, O Lord of Pandhari, do not look at my merits and flaws.

The Ganga does not consider the village drain impure.

Says Tuka, even common clay, when mixed with musk, passes for precious.

IN PLAIN WORDS

By its own power the philosopher's stone turned base metal into gold. In the same way, Lord of Pandhari, do not weigh my virtues and faults now. The Ganga does not count the drain below the village as unclean. Tuka says: even plain dirt, once mixed with musk, is taken as something worth having.

WHAT IT MEANS

Tukaram asks Vitthal not to judge him by his own good and bad qualities, because his hope rests entirely on God's transforming power, not on his own worth. Three images carry the plea: the stone that makes base metal gold without asking what the metal deserves, the Ganga that does not refuse the dirty village runoff, and common dirt that becomes precious once it touches musk. In each, the lowly thing is lifted by contact with something greater, not by anything in itself. The prayer is an appeal to grace over merit; he does not claim to be worthy, he claims that God's nearness is what makes anything worthy.

GATHA 1475 *Social Criticism*

Social criticism, the greedy performer

मराठी मूळ

आशाबद्ध वक्ता । भय श्रोतयाच्या चित्ता ॥1॥
गातो तें चि नाहीं ठावें । तोंड वासी कांहीं द्यावें ॥ध्रु.॥
जालें लोभाचें मांजर । भीक मागे दारोदार ॥2॥
तुका ह्मणे गोणी । माप आणि रितीं दोन्ही ॥3॥

ENGLISH TRANSLATION

The speaker is bound by his own greed, and the listener's chitta trembles with fear.

The performer does not know what he sings; he merely opens his mouth for whatever is given.

He has become a cat of greed, begging from door to door.

Says Tuka, both the measure and the sack stand empty.

IN PLAIN WORDS

The speaker is tied up by his own craving, and the listener's heart fills with unease. He does not even know what he is singing; he just opens his mouth for whatever you will hand him. He has turned into a cat of greed, begging from door to door. Tuka says: both the measuring cup and the sack are empty.

WHAT IT MEANS

Tukaram draws the figure of a performer whose devotion has been hollowed out by greed, so that even the listener feels the wrongness of it. The man recites without understanding a word; his only real aim is the handout, and Tukaram likens him to a cat slinking from door to door. The closing image is the verdict: both the measure and the sack are empty, meaning there is nothing of substance on either side, no true knowledge given and no real gain kept. The portrait points at the pattern of mouthing sacred words for what they fetch, and quietly asks the listener whether his own singing is full or empty.

GATHA 1476 *Social Criticism*

Social criticism, the hypocrite teacher

मराठी मूळ

तक्र शिष्या मान । दुग्धा ह्मणे नारायण ॥1॥
ऐशीं ज्ञानाचीं डोबडें । आशा विटंबिलीं मूढें ॥ध्रु.॥
उपदेश तो जगा । आपण सोंवळा इतका मांगा ॥2॥
रसनाशिश्नाचे अंकित । तुका ह्मणे वरदळ ि्स्पत ॥3॥

ENGLISH TRANSLATION

He gives buttermilk to his disciples and calls the milk an offering to Narayana.

Such are the tattered rags of his so-called knowledge; desire has ruined the fool.

He preaches to the world while keeping himself pure, as far removed from practice as one cast out.

Says Tuka, a slave to his tongue and his loins, his surface sheen is nothing but brass.

IN PLAIN WORDS

He hands his disciples buttermilk and calls the milk an offering to Narayana. Such are the tattered bundles of his knowledge; desire has made a fool of him and disgraced him. He preaches to the whole world while keeping himself apart and clean, as far from his own teaching as an outcaste is kept away. Tuka says: a slave to his tongue and his loins, his shine on the surface is only brass.

WHAT IT MEANS

Tukaram exposes the teacher who keeps the good thing for himself and passes off the lesser thing on others, giving disciples buttermilk while reserving and renaming the milk. His knowledge, dressed up to look like wealth, is really rags, and craving has both fooled and shamed him. The deepest charge is the split between word and life: he preaches to everyone yet stays as far from his own teaching as one cast out, ruled underneath by appetite and lust. The brass that only looks like gold names the whole problem, a surface sheen with no metal behind it. The verse aims at the pattern of teaching one thing and living another, and asks the listener to test the shine.

GATHA 1477 *The Moral Ideal*

The ladder of stations, observance is everything

मराठी मूळ

ब्रह्मचारी धर्म घोकावें अक्षर । आश्रमीं विचार षटकर्मे ॥1॥
वानप्रस्थ तरी संयोगीं वियोग । संन्यास तो त्याग संकल्पाचा ॥ध्रु.॥
परमहंस तरी जाणे सहज वर्म । तेथें याती धर्म कुळ नाहीं ॥2॥
बोले वर्म जो चाले याविरहित । तो जाणा पतित श्रुति बोले ॥3॥
तुका ह्मणे कांहीं नाहीं नेमाविण । मोकळा तो सीण दुःख पावे ॥4॥

ENGLISH TRANSLATION

The celibate student's dharma is to study the sacred syllables. The householder's duty lies in the sixfold rites of his station.

The forest-dweller practices detachment within companionship. The sannyasi's true renunciation is the relinquishing of sankalpa itself.

The Paramahamsa knows the natural secret; for him, caste, family, and convention do not exist.

But whoever speaks of the secret yet acts against it should be known as a fallen one, so say the scriptures.

Says Tuka, without steadfast observance, there is nothing; the undisciplined one suffers in vain.

IN PLAIN WORDS

The student's duty is to recite the sacred syllables. The householder's duty lies in the six rites of his station. The forest-dweller practices letting go even while he lives among others. The sannyasi's renunciation is the giving up of will itself. The Paramahamsa knows the natural secret; for him caste, family, and convention do not apply. But whoever speaks of the secret yet lives against it, know him as fallen; so the scriptures say. Tuka says: without steady observance there is nothing; the undisciplined one suffers for no reason.

WHAT IT MEANS

Tukaram walks up the four stations of life, naming the one duty proper to each: the student recites, the householder performs his rites, the forest-dweller loosens his hold, the renouncer surrenders even his own willing. At the top stands the Paramahamsa, for whom caste and custom fall away because he has reached the natural secret. But the warning is the point: the secret is not a thing you can talk your way into. Anyone who preaches the freedom of the highest station while behaving against it is, by scripture's own word, a fallen man. The closing claim cuts both ways: discipline without realization is empty, but freedom claimed without discipline is fraud, and the man who skips the work simply suffers for nothing.

GATHA 1478 *Autobiography*

Self-portrait, the genuine renouncer

मराठी मूळ

आह्मी क्षेत्रींचे संन्यासी । देहभरित हृषीकेशी । नाहीं केली ऐशी । आशाकामबोहरी ॥1॥
आलें अयाचित अंगा । सहज तें आह्मां भागा । दाता पांडुरंगा । ऐसा करितां निंश्चती ॥ध्रु.॥
दंड धरिला दंडायमान । मुळीं मुंडिलें मुंडण । बंदी बंद कौपीन । बहिरवास औठडें ॥2॥
काळें साधियेला काळ । मन करूनि निश्चळ । लौकिकीं विटाळ । धरूनि असों ऐकांत ॥3॥
नव्हे वेषधारी । तुका आहाच वरवरी । आहे तैसीं बरीं। खंडें निवडितों वेदांची ॥5॥

ENGLISH TRANSLATION

I am a sannyasi of the field, my body filled with the Lord of the senses. I have not made such a thorough renunciation of desire and worldly enterprise.

Whatever comes to me unsought is naturally my share, for my benefactor is Panduranga. With this certainty I hold firm.

I have taken the staff of inner discipline, shaved my head in renunciation, and bound myself with the cord of the loincloth, wearing the outer garment of open sky. I have conquered Time by making the mind still.

In worldly eyes I keep the form of purity and dwell in solitude. Says Tuka, I am not a mere wearer of costumes; I am genuine, inside and out. I sift and sort the very syllables of the Vedas.

IN PLAIN WORDS

I am a sannyasi of this place, my body filled with the Lord of the senses. I have not made some grand show of giving up desire and worldly enterprise. Whatever comes to me unasked is my natural share, for Panduranga is my provider. Holding this, I am at peace. I have taken the staff of inner discipline, shaved my head at the root, bound myself with the cord of the loincloth, and worn the open sky for a robe. By stilling my mind I have conquered Time itself. In the world's eyes I keep the form of purity and live alone. Tuka says: I am no mere wearer of a costume; I am true within and without. I sift and sort the very syllables of the Vedas.

WHAT IT MEANS

Tukaram describes his renunciation from the inside, against the picture of the showy ascetic. He has not staged a dramatic abandonment of the world; instead he takes only what comes to him unbidden, trusting Panduranga as his sole provider, and that trust is what steadies him. The marks of his order, staff, shaved head, loincloth, the bare sky for clothing, he reads inwardly: real discipline, real cutting, real exposure, a mind stilled until Time has no grip on him. The sting in the poem is the distinction between the costume and the man. He insists he is not a veshadhari, one who merely puts on the robe; he is genuine inside and out, and his authority over the very words of the Veda comes from that, not from the outfit.

GATHA 1479 *Renunciation*

Rule of the hermit, the heart as the only seat

मराठी मूळ

निर्वाहापुरतें अन्न आच्छादन । आश्रमासी स्थान कोंपी गुहा ॥1॥
कोठें ही चित्तासी नसावें बंधन । हृदयीं नारायण सांटवावा ॥ध्रु.॥
नये बोलों फार बैसों जनामधीं । सावधान बुद्धी इंद्रियें दमी ॥2॥
तुका ह्मणे घडी घडीनें साधावी । त्रिगुणांची गोवी उगवूनि ॥3॥

ENGLISH TRANSLATION

Take only enough food and clothing for sustenance. Let your hermitage be a hollow or a cave.

Let the chitta never be bound to anything. Store Narayana within your heart.

Do not speak too much or sit among crowds. Keep the buddhi alert and the senses under control.

Says Tuka, each moment should be won by untangling the entanglement of the three gunas.

IN PLAIN WORDS

Take only enough food and clothing to get by. Let your dwelling be a hut or a cave. Let the mind be bound to nothing anywhere. Keep Narayana stored within your heart. Do not talk much or sit among crowds. Keep the understanding alert and the senses in check. Tuka says: each passing moment must be won, by untangling the knot of the three gunas.

WHAT IT MEANS

This is a plain rule of life for one who wants God, given as a string of instructions. Tukaram strips outward needs to the minimum, food, clothing, a bare shelter, so nothing of the world's weight clings. The real instruction is inward: let the mind attach to nothing, and keep Narayana lodged in the heart as the one fixed point. Speech and company are cut back because they scatter attention, while the intellect stays watchful and the senses stay reined in. The closing line names the stakes: liberation is not won once and kept; it is won moment by moment, each instant a fresh untangling of the three gunas that keep weaving the self back into bondage.

GATHA 1480 *Prayers*

Surrender, holding God to his own promise

मराठी मूळ

जैसीं तैसीं तरी । शरणागतें तुझीं हरी ॥1॥
आतां न पाहिजे केलें । ब्रीद लटिकें आपुलें ॥ध्रु.॥
शुद्ध नाहीं चित्त । परी ह्मणवितों भक्त ॥2॥
मज कोण पुसे रंका । नाम सांगे तुझें तुका ॥3॥

ENGLISH TRANSLATION

However imperfect we may be, we are still Yours, O Hari, surrendered at Your feet.

Now do not let Your own promise be proved false.

My chitta is not pure, yet I call myself Your devotee.

Who would pay attention to a poor wretch like me? Says Tuka, I simply repeat Your Name.

IN PLAIN WORDS

However we are, good or bad, we are still Yours, Hari, fallen at Your feet for refuge. Now do not let it happen; do not let Your own pledge be proved false. My mind is not pure, yet I call myself Your devotee. Who would even ask after a beggar like me? Tuka says: I only speak Your Name.

WHAT IT MEANS

Tukaram comes with empty hands and turns that emptiness into his claim. He admits he is not pure and not worthy, then makes the worthlessness itself the ground of his appeal: he has surrendered, so by Hari's own standing reputation as the saver of the fallen, the Lord cannot now abandon him. The poem holds God to his promise; to refuse this beggar would make that famous pledge a lie. Tukaram has nothing to offer except that he speaks the Name and calls himself a devotee, and he stakes everything on God's character rather than his own merit. It is the prayer of one who knows that no one else would bother with him, and that this is exactly why God must.

GATHA 1481 *The Power of the Name*

The Name, free and above the Vedas

मराठी मूळ

नाशवंत देह नासेल हा जाणा । कां रे उच्चाराना वाचे नाम ॥1॥
नामें चि तारिले कोटएान हे कोटी । नामें हे वैकुंठी बैसविले ॥ध्रु.॥
नामापरतें सार नाहीं त्रिभुवनीं । तें कां तुह्मी मनीं आठवाना ॥2॥
तुका ह्मणे नाम वेदांसी आगळें । तें दिलें गोपाळें फुकासाटीं ॥3॥

ENGLISH TRANSLATION

This perishable body will surely perish. Why then do you not utter the Name with your tongue?

Through the Name alone, crores upon crores have been saved. Through the Name, they have been seated in Vaikuntha.

There is no greater essence in the three worlds than the Name. Why then do you not remember it in the mind?

Says Tuka, the Name surpasses even the Vedas, and Gopala has given it away for free.

IN PLAIN WORDS

This perishable body will surely perish; know that. Why then will your tongue not utter the Name? By the Name alone, crores upon crores have been carried across. By the Name they have been seated in Vaikuntha. In the three worlds there is no essence greater than the Name. Why then do you not remember it in your mind? Tuka says: the Name surpasses even the Vedas, and Gopala has given it away for free.

WHAT IT MEANS

Tukaram presses the urgent question to a reluctant listener: the body is going to die, so why waste a tongue that could be saying the Name? He stacks the evidence, countless beings already saved and seated in Vaikuntha by the Name alone, to show this is the one essence worth anything in all three worlds. The reproach is gentle but real: the means of rescue is right there in the mouth and the mind, and people still neglect it. The boldest claim comes last. The Name stands higher than the Vedas themselves, the texts the learned guard and gatekeep, and yet Gopala has handed it out at no cost, to anyone, free. The hardest study and the simplest cry are not equal; the simple cry wins.

GATHA 1482 *The Nature of God*

God as mother, come and claim the love

मराठी मूळ

आळवितां बाळें । मातेतें सुख आगळें ॥1॥
द्यावें आवडी भातुकें । पाहे निवे कवतुकें ॥ध्रु.॥
लेववूनि अळंकार । दृष्टी करावी सादर ॥2॥
आपुलिये पदीं । बैसवूनि कोडें वंदी ॥3॥
नेदी लागों दिठी । उचलोनि लावी कंठीं ॥4॥
तुका ह्मणे लाभा । वारी घ्या वो पद्मनाभा ॥5॥

ENGLISH TRANSLATION

When a child cries out, the mother feels a joy beyond compare.

She gives the child its favorite toys and watches with delight.

She adorns it with ornaments and gazes at it lovingly.

She seats the child upon her own throne and bows before it with tender affection.

She will not let the evil eye touch it, lifting the child to her breast.

Says Tuka, come, claim the gift; come to Padmanabha.

IN PLAIN WORDS

When the child cries out, the mother feels a joy beyond all measure. She gives it the treats it loves and watches it, delighted. She dresses it in ornaments and gazes at it tenderly. She seats it on her own lap and fondly bows to it. She will not let the evil eye fall on it; she lifts it up and holds it to her throat. Tuka says: come, take the gain; come to Padmanabha.

WHAT IT MEANS

Tukaram pictures God as a mother and the devotee as her small child, to overturn how we imagine who wants whom. It is not the child working to win the mother; the mother's whole joy is the child, and she pours out treats, ornaments, gazing, a seat on her own lap, even a bow of love before it. She guards it from the evil eye and gathers it to her breast, doing all the seeking herself. The closing call lands the point as an invitation: the love is already waiting, the gain is already there, so simply come to Padmanabha. The devotee has only to cry out like the child and let himself be held.

GATHA 1483

The Power of the Name

The Name above all rites, and harm none

मराठी मूळ

तप तीर्थ दान व्रत आचरण । गातां हरिगुण वारूं नये ॥1॥
कोटि कुळें त्याचीं वाटुली पाहाती । त्या तया घडती ब्रह्महत्या ॥ध्रु.॥
आपुलिया पापें न सुटे सायासें । कोणा काळें ऐसें निस्तरेल ॥2॥
व्हावें साहए तया न घलावें भय । फुकासाटीं पाहे लाभ घात ॥3॥
तुका ह्मणे हित माना या वचना ॥सुख दुःख जाणा साधे फुका ॥4॥

ENGLISH TRANSLATION

While performing austerities, pilgrimages, charity, vows, and all observances, one must not stop singing the praises of Hari.

Countless generations of those who do will wait in vain, and the transgression of Brahma-murder accrues to them.

One who cannot rid oneself of personal wrongdoing through effort: how will one ever be free by such means?

Be helpful to others and do not frighten them. See, it costs nothing, yet both gain and loss hinge on it.

Says Tuka, heed this counsel. Know that joy and sorrow are governed for free.

IN PLAIN WORDS

While you do austerities, pilgrimages, charity, vows, every observance, do not stop singing the praises of Hari. Crores of generations of those who stop will wait in vain, and the guilt of Brahma-murder falls on them. One who cannot be freed of his own sins by effort: by what means, in what age, will he ever cross over? Be a help to others; do not put fear into them. See, it costs nothing, yet both gain and loss hang on it. Tuka says: take this counsel as your good. Know that joy and sorrow are settled for free.

WHAT IT MEANS

Tukaram subordinates the whole machinery of religious works to one thing: never let the singing of Hari's praise stop, even mid-ritual. He warns that to abandon that singing is a ruin so deep he weighs it against Brahma-murder, the gravest of guilts, because effort and rites alone cannot scrub a man's own sin clean. Then he turns from ritual to conduct and names the real test: be of help to others and put fear into no one. He marks how cheap it is, it costs nothing, yet a person's whole gain or loss turns on it. The counsel he presses is that joy and sorrow are decided not by elaborate, expensive observance but by the free acts of remembering God and refusing to harm.

GATHA 1484 *Devotion to Vitthal*

Devotion, the urgency that comes from merit

मराठी मूळ

देवासाटीं जाणा तयासी च आटी । असेल ज्या गांठीं पुण्यराशी ॥1॥
निर्बळा पाठवी बळें वाराणसी । मेला आला त्यासी अर्ध पुण्य ॥ध्रु.॥
कथें निद्राभंग करावा भोजनीं । तया सुखा धणी पार नाहीं ॥2॥
यागीं रीण घ्यावें द्यावें सुख लाहीं । बुडतां चिंता नाहीं उभयतां ॥3॥
तुका ह्मणे वर्म जाणोनि करावें । एक न घलावें एकावरी ॥4॥

ENGLISH TRANSLATION

Know that only one who has a store of merit feels the urgency for God.

He sends the weak to Varanasi by force, and even one who dies on the way earns half the merit.

To break one's sleep during kirtan and to be disturbed during a meal for the sake of the story: there is no limit to that happiness.

In sacrifice, one may take on debt and give joy to others; when both go under, neither is burdened by anxiety.

Says Tuka, act with knowledge of the secret and do not pile one thing upon another.

IN PLAIN WORDS

Know that only one with a hoard of merit feels the urgency for God. He sends the weak by force to Varanasi, and even one who dies on the road earns half the merit. To break your sleep for the kirtan, to be interrupted at your meal for the sake of the story: there is no limit to that happiness. In the sacrifice, take on the debt and give the joy to others; when both go under, neither is left burdened with worry. Tuka says: act knowing the secret of it, and do not pile one thing on top of another.

WHAT IT MEANS

Tukaram observes that the very longing for God is itself a sign of stored-up merit; not everyone even feels the pull. He then prizes the small disruptions devotion costs, losing sleep for the kirtan, having a meal cut short for the holy story, as joys without limit, because they put God's tale ahead of the body's comfort. His odd-sounding counsel about sacrifice means: gladly bear the cost and debt yourself and let others have the happiness, for when self-interest is fully spent on both sides, no anxiety is left to anyone. The closing warning is to act with understanding of this secret and not to heap up observance upon observance mechanically; what matters is the spirit, the readiness to be inconvenienced for God and to carry the cost for others.

GATHA 1485 *The Moral Ideal*

Lowliness is the secret, the reed outlasts the tree

मराठी मूळ

अग्नीमाजी पडे धातु । लीन होउनि राहे अतु । होय शुद्ध न पवे घातु । पटतंतुप्रमाण ॥1॥
बाहएरंगाचें कारण । मिथ्या अवघें चि भाषण । गर्व ताठा हें अज्ञान । मरण सवें वाहातसे ॥ध्रु.॥
पुरें मातलिया नदी । लव्हा नांदे जीवनसंधी । वृक्ष उन्मळोनि भेदी । परि तो कधीं भंगेना ॥2॥
हस्ती परदळ तें भंगी । तया पायीं न मरे मुंगी । कोण जाय संगी । पाणोवाणी तयेच्या ॥3॥
पिटितां घणें वरि सैरा । तया पोटीं राहे हिरा । तैशा काय तगती गारा । तया थोरा होऊनि ॥4॥
लीन दीन हें चि सार । भव उतरावया पार। बुडे माथां भार । तुका ह्मणें वाहोनि ॥5॥

ENGLISH TRANSLATION

When metal enters fire, it becomes one with the flame, remaining pure and unharmed, like thread within cloth. All outward display is false talk.

Pride and arrogance are ignorance, carrying death along with them.

When a flood swells, the mightiest trees are uprooted, but the tender reed survives by bending.

The elephant shatters the enemy's army, yet the ant at its feet remains unharmed. Who can match the ant's gentle ways?

When struck by a hammer repeatedly, the diamond in the belly of the stone endures, while stones of that same size would shatter.

Says Tuka, lowness and smallness are the true essence for crossing the ocean of existence. Those who load their heads with the weight of their own doing will drown.

IN PLAIN WORDS

When metal goes into the fire, it sinks down and stays low, and so it comes out pure and unbroken, like thread held within the cloth. All outward show is nothing but empty talk. Pride and stiffness are ignorance; they carry death along with them. When the river floods and rages, the great trees are torn up and broken, but the slender reed lives on in the rush of water. The elephant shatters the enemy's ranks, yet the ant at its feet is not killed; who can keep up with the ant's gentle ways? When the hammer beats down hard, the diamond inside the stone endures, while pebbles of that same size are smashed. Tuka says: lowliness and smallness are the very essence for crossing the ocean of being. Those who carry the weight on their own heads will drown.

WHAT IT MEANS

Tukaram piles up images to teach one truth: it is lowliness, not greatness, that survives. The metal that sinks low in the fire comes out pure; the reed that bends lives while the proud tree is uprooted; the ant at the elephant's foot is unharmed where armies are crushed; the diamond endures the hammer that shatters bigger stones. Each picture sets a small, yielding thing against a large, rigid one, and the small one wins. Against this he names pride and stiffness as ignorance, mere outward show that drags death behind it. The closing turns it into a rule for the spiritual life: meekness and smallness are the actual means of crossing the ocean of existence, and anyone who insists on carrying the weight of his own self-importance on his head will sink under it.

GATHA 1486 *Ecstasy and Joy*

Ecstasy, the warriors of the Name

मराठी मूळ

आह्मी वीर जुंझार । करूं जमदाढे मार । तापटिले भार । मोड जाला दोषांचा ॥1॥
जाला हाहाकार । आले हांकीत जुंझार । शंखचक्रांचे शृंगार । कंठीं हार तुळसीचे ॥ध्रु.॥
रामनामांकित बाण । गोपी लाविला चंदन । झळकती निशाणें । गरुडटके पताका ॥2॥
तुका ह्मणे काळ । जालों जिंकोनि निश्चळ । पावला सकळ। भोग आह्मां आमचा ॥3॥

ENGLISH TRANSLATION

We are warriors, champions in the battle. We have crushed the forces of sin and shattered their pride.

A great roar has gone up as the soldiers charge forward, adorned with conch and discus, wearing garlands of tulsi at their throats.

Arrows inscribed with Rama's name are launched; gopichandan is applied to the forehead. The banners and Garuda-flags gleam and flutter.

Says Tuka, we have conquered Time itself and stand firm. All the fruits of our devotion are now ours.

IN PLAIN WORDS

We are warriors, fighters in the field; we strike with crushing blows. The ranks were beaten down; the sins were broken and routed. A great cry went up as the fighters charged in, decked with conch and discus, garlands of tulsi at their throats. Arrows marked with Rama's name are loosed; sandal-paste of the gopis is set on the brow. The banners flash, the Garuda-flags fly. Tuka says: we have conquered Time and stand unshaken; the whole reward has come to us, our own.

WHAT IT MEANS

Tukaram casts the devotee's life as a battle and the devotees as a victorious army, turning the imagery of war onto the inner enemy. The forces routed are the sins; the weapons are the tokens of bhakti, conch and discus, tulsi garlands, arrows inscribed with Rama's name, sandal on the brow, banners and Garuda-flags raised high. The point is that devotion is not passive softness but a real conquest, fought and won with the Name and the Lord's signs as arms. The final boast is the heart of the ecstasy: they have beaten Time itself, the death that overtakes everything, and now stand unshaken. The whole fruit of devotion is theirs and cannot be taken back.

GATHA 1487 *Renunciation*

Renunciation, the free man and the bound

मराठी मूळ

आशाबद्ध तो जगाचा दास । पूज्य तो उदास सर्वजना ॥1॥
आहे तें अधीन आपुले हातीं । आणिकां ठेविती काय बोल ॥ध्रु.॥
जाणतिया पाठीं लागला उपाध । नेणता तो सिद्ध भोजनासी ॥2॥
तुका ह्मणे भय बांधलें गांठीं । चोर लागे पाठी दुम तया ॥3॥

ENGLISH TRANSLATION

He who is bound by desire is a slave to the world. He who is detached is revered by all.

What you already have is in your own hands; why place it in another's keeping?

The learned one is burdened by complications, while the ignorant one is ready for the feast of grace.

Says Tuka, he who keeps fear knotted within is like a thief: his tail gives him away.

IN PLAIN WORDS

He who is bound by desire is the world's slave. He who is unattached is honored by everyone. What you already have is in your own hands; why hand it over to others and give them a say? Trouble dogs the one who thinks himself clever, while the simple one sits ready for the feast. Tuka says: he who keeps fear knotted in his bundle is like a thief; his own tail gives him away.

WHAT IT MEANS

Tukaram draws the sharp line between the man owned by his wants and the man who wants nothing. Desire makes you a slave to the whole world, dependent on everyone you hope to get something from, while detachment, owing nothing, asking nothing, is what earns real respect. He notes the irony that the clever, calculating man brings endless complications on himself, whereas the plain, unscheming one is the one actually ready to receive grace. The closing image is pointed but aimed at a pattern, not a person: fear and craving, kept hidden and knotted away inside, betray a man the way a thief is given away by his own tail. What you cling to in secret is exactly what exposes you.

GATHA 1488 *Worldly Metaphors*

Satire, the meddler who spoils what was whole

मराठी मूळ

आणिकांसी तारी ऐसा नाहीं कोणी । धड तें नासोनि भलता टाकी ॥1॥
सोनें शुद्ध होतें अविट तें घरीं । नासिलें सोनारीं अळंकारीं ॥ध्रु.॥
ओल शुद्ध काळी काळें जिरें बीज । कैंचें लागे निज हाता तेथें ॥2॥
एक गहू करिती अनेक प्रकार । सांजा दिवसीं क्षीर घुगरिया ॥3॥
तुका ह्मणे विषा रुचि एका हातीं । पाधानी नासिती नवनीत ॥4॥

ENGLISH TRANSLATION

No one else ruins things quite like this:
they take what was whole and break it apart carelessly.

Gold in the house was pure and lasting;
the goldsmith spoiled it by fashioning ornaments.

A moist, pure, dark seed:
once handled, how can its original nature be found?

One grain of wheat is turned into endless forms:
porridge, milk-puddings, and sweet pastries.

Says Tuka, poison is palatable to one;
the cook ruins the butter.

IN PLAIN WORDS

No one ruins things the way this kind of person does: he takes what was sound and breaks it apart for nothing. The gold in the house was pure and unfading; the goldsmith spoiled it by working it into ornaments. A moist, pure, dark seed: once it has been handled, how can its own nature be recovered? One single wheat grain is turned into a dozen forms: porridge, milk-pudding, sweet dumplings. Tuka says: poison tastes good to a certain hand; the cook spoils the butter.

WHAT IT MEANS

Tukaram mocks the meddler who cannot leave a whole thing whole. Through a run of homely images, gold reworked into ornaments, a pure seed handled until its nature is lost, one honest grain of wheat tortured into a dozen fancy dishes, he shows how something simple and complete is fussed over and degraded in the name of improvement. The thrust is at our compulsion to elaborate and adorn what was already pure, mistaking the busywork for value. The closing barb, that poison can taste sweet to the wrong palate and the cook spoils even the butter, points the lesson at self-examination: beware the urge to refine and complicate, especially in spiritual things, when the plain and unhandled was already what was good.

GATHA 1489 *Appeals and Exhortations*

Exhortation, the forgotten death

मराठी मूळ

वाटे या जनाचें थोर बा आश्चर्य । न करिती विचार कां हिताचा ॥1॥
कोण दम ऐसा आहे यांचे पोटीं । येईल शेवटीं कोण कामा ॥ध्रु.॥
काय मानुनियां राहिले निंश्चती । काय जाब देती यमदूतां ॥2॥
कां हीं विसरलीं मरण बापुडीं । काय यांसी गोडी लागलीसे ॥3॥
काय हातीं नाहीं करील तयासी ॥ काय जालें यांसी काय जाणों ॥4॥
कां हीं नाठविती देवकीनंदना । सुटाया बंधनापासूनियां ॥5॥
काय मोल यासी लागे धन वित्त । कां हें यांचें चित्त घेत नाहीं ॥6॥
तुका ह्मणे कां हीं भोगितील खाणी ॥ कां त्या चक्रपाणी विसरलीं ॥7॥

ENGLISH TRANSLATION

I am greatly amazed at these people.
Why do they not consider what is good for them?

What confidence do they carry in their bellies?
Who will come to their aid in the end?

What certainty makes them so complacent?
What answer will they give to Yama's messengers?

Have these wretches forgotten death?
What sweetness have they found in this world?

Is it not in their hands to do what must be done?
What has happened to them, I do not know.

Why do they not remember the son of Devaki
and free themselves from their bonds?

Does it cost them any wealth or riches?
Why does their chitta not take hold of this?

Says Tuka, why will they fall into the pits of rebirth?
Why have they forgotten Chakrapani?

IN PLAIN WORDS

I am amazed at these people. Why do they not think about their own good? What confidence do they carry inside? Who will come to help them at the end? What certainty makes them so calm? What answer will they give to Yama's messengers? Have these poor souls forgotten death? What sweetness have they found in this world? Is it not in their own hands to do what must be done? What has happened to them, I do not know. Why do they not remember the son of Devaki and free themselves from their bonds? Does it cost them any wealth or money? Why does their mind not take hold of this? Tuka says: why will they fall into the pits of rebirth? Why have they forgotten Chakrapani?

WHAT IT MEANS

Tukaram is shaking the comfortable awake. He cannot understand the calm of people who never once think about what their own good actually is, who carry some unspoken confidence in the belly while no one will be there to help them at the last moment. He keeps pressing one fact they have managed to forget: death, and the messengers of Yama who will ask for an accounting. The release he points to costs nothing, no wealth, no money, only the remembering of God, the son of Devaki, Chakrapani; so the only thing that explains the neglect is a spell of forgetfulness. The question is meant to turn back on the listener: why do I too keep finding sweetness here and putting off the one thing that frees me?

GATHA 1490

Appeals and Exhortations

Exhortation, knowing yet blind

मराठी मूळ

काय एकां जालें तें कां नाहीं ठावें । काय हें सांगावें काय ह्मुण ॥1॥
देखतील डोळां ऐकती कानीं । बोलिलें पुराणीं तें ही ठावें ॥ध्रु.॥
काय हें शरीर साच कीं जाणार । सकळ विचार जाणती हा ॥2॥
कां हें कळों नये आपुलें आपणा । बाळत्व तारुण्य वृद्धदशा ॥3॥
कां हें आवडलें ि्रयापुत्रधन । काय कामा कोण कोणा आलें ॥4॥
कां हें जन्म वांयां घातलें उत्तम । कां हे रामराम न ह्मणती ॥5॥
काय भुली यांसी पडली जाणतां । देखती मरतां आणिकांसी ॥6॥
काय करिती हे बांधलिया काळें । तुका ह्मणे बळें वज्रपाशीं ॥7॥

ENGLISH TRANSLATION

What happened to some is well known.
Why must it be told again?

They see it with their eyes, they hear it with their ears,
and what the Puranas say is also known to them.

They know full well that this body is not permanent
and that all things are subject to change.

Why then does their own condition not become clear to them,
as childhood turns to youth and youth to old age?

Why are they so enamored of beloved, children, and wealth?
Who among them has ever been of lasting use to anyone?

Why is this precious human birth being wasted?
Why do they not chant Rama, Rama?

What spell of forgetfulness has overtaken them,
even as they watch others dying before their eyes?

Says Tuka, what will they do when they are bound by Death
in the adamantine noose?

IN PLAIN WORDS

What happened to some, is it not known? Why must it be told again? They see it with their eyes, they hear it with their ears, and what the Puranas say is known to them too. They know well that this body is not permanent and that everything changes. Why then does their own state not become clear to them, as childhood turns to youth and youth to old age? Why are they so fond of beloved, children, and wealth? Who among them has ever been of lasting use to anyone? Why is this precious human birth being wasted? Why do they not say Rama, Rama? What forgetfulness has fallen on them, even as they watch others die before their eyes? Tuka says: what will they do when Death binds them in the hard noose?

WHAT IT MEANS

Tukaram sharpens the same charge: the danger is no secret. People have seen others die, heard it, read it in the Puranas, and they know in plain words that the body passes and everything changes. So this is not ignorance but a refusal to apply known truth to oneself; they watch their own bodies move from childhood to age and still cannot read the lesson written in it. Meanwhile they pour their love into spouse, children, and wealth, none of which has ever lastingly saved anyone, and let the rare human birth, the one chance to say Rama, slip away. The closing image is the cost: when Death's hard noose finally tightens, all the things they trusted will do nothing, and the question is whether I will wake before then or only after.

GATHA 1491 *The Saints*

Saints, the true warriors of God

मराठी मूळ

जुंझार ते एक विष्णुदास जगीं । पापपुण्य अंगीं नातळे त्यां ॥1॥
गोविंद आसनीं गोविंद शयनीं । गोविंद त्यां मनीं बैसलासे ॥ध्रु.॥
ऊर्ध पुंड भाळीं कंठीं शोभे माळी । कांपिजे किळकाळ तया भेणें ॥2॥
तुका ह्मणे शंखचक्रांचे शृंगार । नामामृतसार मुखामाजी ॥3॥

ENGLISH TRANSLATION

The true warriors in this world are the servants of Vishnu.
Neither sin nor merit clings to them.

Govinda is in their sitting, Govinda is in their sleeping,
Govinda is seated within their minds.

With upright tilak on their foreheads and the sacred necklace adorning their throats,
even shrieking Death trembles before them in fear.

Says Tuka, adorned with conch and discus,
the nectar of the Name rests upon their lips.

IN PLAIN WORDS

The true warriors in this world are the servants of Vishnu. Neither sin nor merit clings to them. Govinda is in their sitting, Govinda is in their lying down; Govinda is seated within their minds. The upright tilak shines on their foreheads, the sacred garland adorns their throats; shrieking Death trembles before them in fear. Tuka says: adorned with conch and discus, the nectar of the Name rests upon their lips.

WHAT IT MEANS

Tukaram redraws what courage and victory mean. The real warriors are not soldiers but the servants of Vishnu, and their conquest is so total that neither sin nor merit can stick to them, since their whole life has been handed over. Govinda fills every posture and every moment, sitting, lying down, and the inner mind, so the constant remembering is itself their armor. The tilak and garland are not mere ornaments; marked this way, with the Name like nectar on the lips, they have made even Death tremble, because a person who has given everything to God has nothing left for Death to seize.

GATHA 1492 *The Moral Ideal*

Moral ideal, you reap what you bind

मराठी मूळ

जेणें नाहीं केलें आपुलें स्वहित । पुढिलांचा घात इच्छीतसे ॥1॥
संचितासी जाय मिळोनियां खोडी । पतनाचे ओंडीवरी हांव ॥ध्रु.॥
बांधलें गांठी तें लागलें भोगावें । ऐसियासी देवें काय कीजे ॥2॥
तुका ह्मणे जया गांवां जाणे जया । पुसोनियां तया वाट चाले ॥3॥

ENGLISH TRANSLATION

He who has not worked for his own true welfare
yet wishes harm upon others.

He only adds fresh faults to his accumulated karma,
eagerly clinging to the log of his own downfall.

What is tied in the bundle of one's past must be endured.
What can God do for such a person?

Says Tuka, if you wish to reach a certain place,
ask the way from those who know it.

IN PLAIN WORDS

He who has not worked for his own true good, yet wishes harm on others, only adds fresh faults to his stored-up karma and clings eagerly to the log of his own downfall. What is tied in the bundle of one's past must be borne. What can God do for such a person? Tuka says: if you want to reach some town, ask the way from those who know it.

WHAT IT MEANS

Tukaram names a self-defeating pattern: the person who has done nothing for his own real welfare and instead wishes harm on others. Every such wish does not touch the other; it only piles new faults onto the karma he is already carrying, so he is hugging the very thing that drowns him. He must bear what his own past has tied into his bundle, and even God will not simply lift that load while the man keeps adding to it. The closing image points to the way out: as a traveler asks directions from those who know the road, this person should turn to the saints and to God rather than spend himself on resentment. The look is meant inward, at one's own grudges, not down at anyone else.

GATHA 1493 *The Nature of God*

Nature of God, the Lord indebted to his devotees

मराठी मूळ

मानी भक्तांचे उपकार । रुणीया ह्मणवी निरंतर । केला निर्गुणीं आकार । कीर्त मुखें वणिनतां ॥1॥
ह्मणोनि जया जे वासना ॥ ते पुरवितो पंढरिराणा । जाला भक्तांचा आंदणा । ते उपकार फेडावया ॥ध्रु.॥
अंबऋषीकारणें । जन्म घेतले नारायणें । एवडें भक्तींचे लहणें । दास्य करी हा दासाचें ॥2॥
ह्मणियें करितां शंका न धरी । रक्षपाळ बिळच्या द्वारीं । भक्तीचा आभारी । रीग न पुरे जावया ॥3॥
अर्जुनाचे रथवारु । ते वागवी सर्वेश्वरु । एवडे भक्तीचे उपकारु । मागें मागें हिंडतसे ॥4॥
पुंडलिकाचे द्वारीं । सम पाउलीं विटेवरी । न वजे कट करीं । धरूनि तेथें राहिला ॥5॥
भावभक्तीचा अंकित । नाम साजे दिनानाथ । ह्मणोनि राहिला निवांत । तुका चरण धरोनि ॥6॥

ENGLISH TRANSLATION

Hari honors the devotees' service and considers himself forever indebted to them.
He took form out of the formless so that their praises might be sung.

Therefore, whatever desire a devotee holds, the King of Pandhari fulfills it.
He has given himself as a gift to his devotees to repay their kindness.

For the sake of Ambarisha, Narayana took birth;
so great is the debt of devotion that he serves his own servants.

With no hesitation he stands guard at the doorway of the devotee's dwelling,
so bound by devotion that he cannot find a way to leave.

He served as Arjuna's charioteer;
such is the power of devotion that the Lord of all wanders along behind.

At Pundalik's door he stands evenly upon the brick,
hands at his waist, and there he has remained, not moving away.

Marked by love and devotion, the name Dinanath suits him perfectly;
and so he stands in peace. Says Tuka: I hold fast to his feet.

IN PLAIN WORDS

Hari honors the service of his devotees and calls himself forever in their debt. He took form out of the formless so that their praises could be sung. So whatever desire a devotee holds, the King of Pandhari fulfills it. He has given himself as a gift to his devotees, to repay their kindness. For the sake of Ambarisha, Narayana took birth; so great is the debt of devotion that he serves his own servants. Without hesitation he stands guard at the doorway of the devotee's house, so bound by devotion that he cannot find a way to leave. He was Arjuna's charioteer; such is the power of devotion that the Lord of all wanders along behind. At Pundalik's door he stands level upon the brick, hands at his waist, and there he has stayed, not moving away. Marked by love and devotion, the name Dinanath suits him well; and so he stands in peace. Tuka says: I hold fast to his feet.

WHAT IT MEANS

Tukaram turns the usual picture upside down: it is God who counts himself the debtor. The formless one took form only so that praise could rise, and now he repays the love of his devotees by making himself their servant and the giver of their wishes. The examples make the claim concrete: Narayana took birth for Ambarisha's sake, became Arjuna's charioteer, guards the devotee's very doorway and cannot find a way to leave. The whole poem leads to the brick at Pandhari, where the same Lord stands level on the stone with his hands at his waist and has simply remained, held there by love alone. Because devotion binds him so completely, the name Dinanath, refuge of the lowly, fits him, and Tukaram's only response is to take hold of those waiting feet.

GATHA 1494 *Social Criticism*

Social criticism, the fortune-tellers

मराठी मूळ

सांगों जाणती शकुन । भूत भविष्य वर्तमान ॥1॥
त्यांचा आह्मांसी कंटाळा । पाहों नावडती डोळां ॥ध्रु.॥
तुका ह्मणे जाती । पुण्यक्षयें अधोगती ॥3॥

ENGLISH TRANSLATION

Those who claim to read omens
and know the past, present, and future:
I am wearied by them and cannot bear to look upon them.

Says Tuka, when their store of merit is spent,
they sink to the lower realms.

IN PLAIN WORDS

Those who claim to read omens and to know the past, the future, and the present: I am wearied by them; I do not like to look at them with my eyes. Tuka says: when their store of merit runs out, they fall to the lower realms.

WHAT IT MEANS

Tukaram is dismissing the trade in omens and fortune-telling. Those who advertise knowledge of past, present, and future tire him; he will not even rest his eyes on them, because their show pulls attention toward signs and futures and away from God. The warning at the end is plain: whatever power or standing such display buys is borrowed against a limited store of merit, and when that store is spent the person sinks to the lower realms. The point is to examine our own appetite for predictions and credit, not to despise the people caught in it.

GATHA 1495 *Prayers*

Prayer, the beggar at the door

मराठी मूळ

ठाकलोंसें द्वारीं । उभें याचक भीकारी ॥1॥
मज भीक कांहीं देवा । प्रेमभातुकें पाठवा ॥ध्रु.॥
याचकाचा भार । नये घेऊं येरझार ॥2॥
तुका ह्मणे दान । सेवा घेतल्यावांचून ॥3॥
सदाशिवावर अभंग ॥ 2 ॥

ENGLISH TRANSLATION

I stand at your door, a beggar and a supplicant.

Give me alms, O God: send me the gift of love.

A beggar should not be made to come and go in vain.

Says Tuka, no gift is complete unless service has first been received.

IN PLAIN WORDS

I have come and stand at your door, a beggar, a supplicant. Give me some alms, O God: send me the gift of love. A beggar should not be made to go back and forth in vain. Tuka says: no gift is complete unless service has first been received.

WHAT IT MEANS

Tukaram stands at God's door in the posture of a beggar, and the only alms he asks for is love itself, premabhatuka. He pleads not to be sent away empty and made to come and go for nothing, the way a beggar dreads a fruitless trip. The closing line carries the deeper request: a true gift is not complete unless the giver first accepts the receiver's service, so Tukaram is asking not only to be given love but to be taken into God's service. This abhanga is addressed to Sadashiva, Shiva as the ever-gracious one.

GATHA 1496 *Prayers*

Prayer, you already know my heart

मराठी मूळ

काय धर्म नीत । तुह्मां शिकवावें हित ॥1॥
अवघें रचियेलें हेळा । लीळा ब्रह्मांड सकळा ॥ध्रु.॥
नाम महादेव । येथें निवडला भाव ॥2॥
तुका ह्मणे वेळे । माझें तुह्मां कां न कळे ॥3॥

ENGLISH TRANSLATION

What dharma and right conduct should I teach you?
You have created the entire universe as effortless play.

O Mahadeva, your name is spoken here;
by it the devotion within is recognized.

Says Tuka, why does my intent at this moment not become clear to you?

IN PLAIN WORDS

What dharma, what right conduct should I teach you? You have made the whole universe in effortless play. O Mahadeva, your name is spoken here; by it the devotion within is recognized. Tuka says: why does my intent at this moment not become clear to you?

WHAT IT MEANS

Tukaram catches himself: who is he to instruct God in dharma or right conduct, when the one he addresses fashioned the entire universe as effortless play? Set against that, his own asking sounds small, so he leans instead on the Name, Mahadeva, by which the true devotion hidden inside a person is brought to light. The poem then becomes one plain question, half complaint and half trust: if you see everything, why does my own intent right now not stand clear to you? It is the prayer of someone who would rather be known than have to explain himself, sure that God already reads the heart.

GATHA 1497 *Devotion to Vitthal*

Devotion, the household nearness of God

मराठी मूळ

भांडावें तें गोड । पुरे सकळ ही कोड ॥1॥
ऐसा घरींचा या मोळा । ठावा निकटां जवळां ॥ध्रु.॥
हाक देतां दारीं । येती जवळी सामोरीं ॥2॥
तुका ह्मणे शिवें । मागितलें हातीं द्यावें ॥3॥

ENGLISH TRANSLATION

Quarreling with him is sweet, for it fulfills every longing.

Such is the familiar bundle of this household bond;
those who are nearest know it well.

When you call at his door, he comes forward to meet you.

Says Tuka, whatever Shiva is asked for,
he gives at once from his own hand.

IN PLAIN WORDS

Even quarreling with him is sweet, for it satisfies every longing. Such is the homely bond of this household; those who are near know it well. When you call at his door, he comes forward to meet you. Tuka says: whatever Shiva is asked for, he gives at once from his own hand.

WHAT IT MEANS

Tukaram describes a closeness with God so intimate that even quarreling with him turns sweet and fills every desire, the way only family members can fight without losing love. This is the familiar bond of a household, and those who live near God know its ease firsthand. The signs of that nearness are simple: call at his door and he comes out to meet you, ask Shiva for anything and he hands it over at once himself. The poem invites the listener into that same domestic intimacy, where God is not a distant power to be appeased but a near one who answers the moment he is called.

GATHA 1498 *Longing and Separation*

Longing, kirtan dragged into brawling

मराठी मूळ

ऐसें कां जालें तें मज ही न कळे । कीर्तनाचे रळेपळे जगीं ॥1॥
कैसें तुह्मां देवा वाटतसे बरें । संतांचीं उत्तरें लाजविलीं ॥ध्रु.॥
भाविकां कंटक करिताती पीडा । हा तंव रोकडा अनुभव ॥2॥
तुका ह्मणे नाम निर्वाणीचा बाण । याचा अभिमान नाहीं तुह्मां ॥3॥

ENGLISH TRANSLATION

Why has it come to this? Even I cannot understand it.
The sacred art of kirtan has been reduced to brawling squabbles in the world.

O God, how can you find this acceptable?
The words of the saints have been put to shame.

The devout are tormented by thorny antagonists;
this is plain for all to see.

Says Tuka, the Name is the ultimate weapon.
Have you no pride in it?

IN PLAIN WORDS

How has it come to this? Even I cannot understand it: kirtan turned into quarrels and squabbles in the world. How does this seem all right to you, O God? The words of the saints have been put to shame. The devout are tormented by thorny troublemakers; this is a present, plain experience. Tuka says: the Name is the final weapon. Have you no pride in it?

WHAT IT MEANS

Tukaram grieves over what has happened to kirtan, the singing of God's praise, which has been dragged down into brawling and squabbles, and he confesses he cannot make sense of it. He turns the question to God directly: how can you find this acceptable, when the words of the saints are being shamed and the sincere devotees are tormented by petty, thorn-like antagonists, something he says he watches happen plainly. The closing line is the sharpest: the Name is the ultimate weapon, the one defense the devout have, so does God have no pride, no zeal, in defending it? Beneath the protest is faith; only one who trusts God completely dares to scold him for not guarding his own glory.

Tukaram Gatha

तुकाराम गाथा

Original Marathi with English translation, a plain-language reading, and an explanation of what each abhanga means

Volume 4: Gatha 1501-2000 - 498 abhangas

About This Edition

This reading edition brings together four layers for every abhanga: the original Marathi, an English translation, a rendering in plain words, and a short explanation of its meaning.

The English layers are devotional reading aids. No translation can fully carry Tukaram's Marathi music, wordplay, cultural setting, or spiritual force. Readers are encouraged to return to the original and to consult Marathi teachers and established scholarly editions.

Marathi source: Tukaram Gatha on Marathi Wikisource. The source dataset identifies the Marathi text as public domain. English reading layers are from the Ananta Satsang online edition.

Editorial note: We ask forgiveness for any inaccuracies in rendering Tukaram Maharaj's original Marathi.

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GATHA 1501 *Longing and Separation*

Longing, why give me eyes to see this

मराठी मूळ

तुह्मी बैसलेती निर्गुणाचे खोळे । आह्मां कां हे डोळे कान दिले ॥1॥
नाइकवे तुझी अपकिर्त्त देवा । अव्हेरली सेवा न देखवे ॥ध्रु.॥
आपुले पोटीं तों राखियेला वाव । आह्मांसी कां भाव अल्प दिला ॥2॥
तुका ह्मणे दुःखी असें हें कळों द्या । पुढिलिया धंद्या मन नेघे ॥3॥

ENGLISH TRANSLATION

You sit wrapped in your formless state.
Then why did you give us eyes and ears?

I cannot bear to hear your glory being dishonored, O God,
nor can I watch your service being spurned.

You kept plenty of room within your own belly,
yet gave us only a meager portion of devotion.

Says Tuka, at least let it be known that I am in pain.
My mind will not engage with the worldly business that lies ahead.

IN PLAIN WORDS

You sit wrapped in your formless state. Then why did you give us these eyes and ears? I cannot bear to hear your glory dishonored, O God, nor can I watch your service being spurned. You kept plenty of room inside your own belly, yet gave us only a small portion of devotion. Tuka says: at least let it be known that I am in pain. My mind will not turn to the worldly business that lies ahead.

WHAT IT MEANS

Tukaram presses a complaint that is really a plea. If God can sit serene and untouched in his formless state, why did he give his devotees eyes and ears that must now witness his glory dishonored and his service spurned? The pain is unbearable precisely because Tukaram loves God; he charges that God held back, keeping vast room within himself while handing the devotee only a meager portion of devotion, not enough to bear what he sees. He asks at least to be heard, to have his pain acknowledged, and he warns that his mind has no appetite left for the ordinary worldly tasks ahead. It is the cry of someone who wants more of God, not less, and blames the smallness of his given love for his distress.

GATHA 1502 *True Worship*

True worship, pretense wins no God

मराठी मूळ

सोंगें छंदें कांहीं । देव जोडे ऐसें नाहीं ॥1॥
सारा अवघें गाबाळ । डोळ्या आडील पडळ ॥ध्रु.॥
शुद्ध भावाविण । जो जो केला तो तो सीण ॥2॥
तुका ह्मणे कळे । परि होताती अंधळे ॥3॥

ENGLISH TRANSLATION

God cannot be attained through pretense or indulgence.

Discard all that is worthless;
remove the veil from before your eyes.

Without genuine devotion, every effort is mere labor.

Says Tuka, people understand this,
yet they choose to remain blind.

IN PLAIN WORDS

God is not won by costume and show. Throw away all the worthless trash; lift the film that covers your eyes. Without pure feeling, whatever you do is only labor. Tuka says: people understand this, yet they become blind.

WHAT IT MEANS

Tukaram cuts straight to the heart of worship: God is not reached by playacting, by displays and indulgent shows of piety. He tells the listener to throw out all that worthless trash and remove the film, the cataract, that keeps the eyes from seeing truly. Without shuddha bhava, pure and sincere feeling, every ritual and effort is just wasted toil. The sting is in the last line: people do understand this, and yet they choose to stay blind, keeping the comfortable show going. The poem turns the listener back on himself, to ask where his own worship is pretense and where it is real.

GATHA 1503 *The Necessity of Experience*

Equal vision, fearless of the world

मराठी मूळ

अवघीं भूतें साम्या आलीं । देखिलीं म्यां कैं होतीं ॥1॥
विश्वास तो खरा मग । पांडुरंगकृपेचा ॥ध्रु.॥
माझी कोणी न धरो शंका ।हो कां लोकां निद्वपद्व ॥2॥
तुका ह्मणे जें जें भेटे । तें तें वाटे मी ऐसें ॥3॥

ENGLISH TRANSLATION

All beings have come to a state of equality before my eyes.
When did I ever see them otherwise?

That is true faith, born of Panduranga's grace.

Let no one doubt me, no matter what the world says,
whether in blame or praise.

Says Tuka, whatever I encounter,
I feel it as myself.

IN PLAIN WORDS

All beings have come level before my eyes. When did I ever see them otherwise? This is true faith, born of Panduranga's grace. Let no one doubt me, whatever the world says, whether it blames or praises. Tuka says: whatever I meet, I feel it as myself.

WHAT IT MEANS

Tukaram is reporting a settled change in how he sees. Every creature now appears the same to him, with none above and none below, and he cannot recall a time it was different. He names the source plainly: this even vision is the gift of Panduranga's grace, and that is what true faith looks like. He then waves away all judgment of it, blame and praise alike, because the sight does not depend on the world's verdict. The closing line states the heart of it: whatever he encounters, he feels it as his own self.

GATHA 1504 *The Nature of God*

Trust the giver, wait for the hour

मराठी मूळ

सत्यसंकल्पाचा दाता नारायण । सर्व करी पूर्ण मनोरथ ॥1॥
येथें अळंकार शोभती सकळ । भावबळें फळ इच्छेचेंतें ॥ध्रु.॥
अंतरींचें बीज जाणे कळवळा । व्यापक सकळां ब्रह्मांडाचा ॥2॥
तुका ह्मणे नाहीं चालत तांतडी । प्राप्तकाळघडी आल्याविण ॥3॥

ENGLISH TRANSLATION

Narayana is the giver whose sankalpa is ever true.
He fulfills every longing of the mind.

Here all ornaments of devotion shine,
for by the strength of pure intent, the fruits of longing are made real.

With tender care he knows the seed within;
he pervades the entire cosmos.

Says Tuka, haste will not do.
One must wait until the destined hour arrives.

IN PLAIN WORDS

Narayana is the giver whose will always comes true. He fills every longing of the mind. Here every ornament of devotion shines, for by the strength of pure feeling the fruit of longing is made real. He knows with tender care the seed hidden inside; he fills the whole cosmos. Tuka says: haste does not work. You must wait until the destined hour arrives.

WHAT IT MEANS

Tukaram is teaching how God answers, and on whose clock. Narayana's resolve is never empty, so he completes whatever the heart truly longs for, and the wealth of devotion is what makes that longing bear fruit. God reads the seed buried in you, the inner feeling no one else sees, and he reaches into every corner of creation. Then comes the hard counsel: you cannot rush this. The fruit ripens only when its appointed hour comes, so devotion has to hold its trust and wait.

GATHA 1505 *The Saints*

Praise of the saints, compassion their capital

मराठी मूळ

काय वाणूं आतां न पुरे हे वाणी । मस्तक चरणीं ठेवीतसें ॥1॥
थोरींव सांडिली आपुली परिसें । नेणे सिवों कैसें लोखंडासी ॥ध्रु.॥
जगाच्या कल्याणा संतांच्या विभूति । देह कष्टविती उपकारें ॥2॥
भूतांची दया हे भांडवल संतां । आपुली ममता नाहीं देहीं ॥3॥
तुका ह्मणे सुख पराविया सुखें । अमृत हें मुखें जरवतसे ॥4॥

ENGLISH TRANSLATION

What more can I describe? My words fall short.
I simply place my head at their feet.

Like the philosopher's stone, the saints have abandoned all their greatness;
they do not mind how they touch iron and transform it.

For the welfare of the world, the saints have taken form,
tormenting their own bodies in selfless service.

Compassion for all beings is the saints' only capital;
they carry no attachment to their own bodies.

Says Tuka, their happiness lies in the happiness of others,
and this nectar is administered from their mouths.

IN PLAIN WORDS

What more can I say now? My words run out. I lay my head at their feet. Like the touchstone, the saints have thrown away their own greatness; they do not even notice how they touch iron and turn it to gold. For the good of the world the saints take form, wearing out their bodies in service. Compassion for all beings is the saints' only capital; they hold no attachment to their own bodies. Tuka says: their joy is in the joy of others, and this nectar pours from their mouths.

WHAT IT MEANS

Tukaram is describing what a true saint actually is, and finds words too small for it, so he simply bows. He likens the saint to the philosopher's stone, which turns iron to gold without keeping any greatness for itself; the saint transforms others and takes no credit. Such beings take birth for the welfare of the world and spend their own bodies in service. Their entire wealth is compassion for every creature, with no clinging to themselves. The poem lands on this: the saint's own happiness lives inside the happiness of others, and that is the nectar their words give out.

GATHA 1506 *Ecstasy and Joy*

Ecstasy, death disarmed

मराठी मूळ

जन्मा आलों त्याचें । आजि फळ जालें साचें ॥1॥
तुह्मी सांभिाळलों संतीं । भय निवारली खंती ॥ध्रु.॥
कृत्याकृत्य जालों । इच्छा केली ते पावलों ॥2॥
तुका ह्मणे काळ । आतां करूं न शके बळ ॥3॥

ENGLISH TRANSLATION

Today the true fruit of having been born has been realized.

O saints, you have sheltered me and removed all fear and sorrow.

My purpose has been fulfilled;
I have attained the very thing I desired.

Says Tuka, now Death can no longer wield its power over me.

IN PLAIN WORDS

Today the true fruit of being born has come. O saints, you have sheltered me, and my fear and grief are gone. I am made whole; I have reached the very thing I wanted. Tuka says: now Death can use no force on me.

WHAT IT MEANS

Tukaram is naming a day of arrival. He says the whole point of taking birth has finally borne fruit, and he credits the saints, whose shelter has lifted his fear and sorrow away. He feels complete, his deepest wish fulfilled. The closing claim is the boldest part: with this attained, Death has lost all its power over him, because what he has reached cannot be touched by it.

GATHA 1507 *The Saints*

Gratitude, grace beyond reckoning

मराठी मूळ

काय पुण्यराशी । गेल्या भेदूनि आकाशीं ॥1॥
तुह्मी जालेति कृपाळ । माझा केला जी सांभाळ ॥ध्रु.॥
काय वोळलें संचित । ऐसें नेणें अगणित ॥2॥
तुका ह्मणे नेणें । काय केलें नारायणें ॥3॥

ENGLISH TRANSLATION

What stores of merit must have pierced through the very skies?

O saints, you have become merciful and have cared for me.

What accumulated karma could have ripened to bring this about?
I cannot measure it; it is beyond reckoning.

Says Tuka, I do not know what Narayana has done.

IN PLAIN WORDS

What heaps of merit must have torn through the very skies? O saints, you turned merciful and took care of me. What stored-up karma ripened to do this? I cannot count it. Tuka says: I do not know what Narayana has done.

WHAT IT MEANS

Tukaram is overwhelmed by a grace he cannot explain. He wonders what vast store of merit could have reached so high as to win this, since the saints have turned merciful and taken him into their care. He gropes for a cause in his past deeds and finds none he can measure. The poem ends in honest bafflement: he simply does not know what Narayana has worked on his behalf, and he stops trying to account for it.

GATHA 1508 *Autobiography*

Autobiography, the Name his only wealth

मराठी मूळ

असें येथींचिया दिनें । भाग्यहीन सकळां ॥1॥
भांडवल एवढें गांठी । नाम कंठीं धरियेलें ॥ध्रु.॥
आणिक तें दुजें कांहीं । मज नाहीं यावरी ॥2॥
तुका ह्मणे केली कोणें । एवढा नेणें लौकिक ॥3॥

ENGLISH TRANSLATION

By the standards of this world, I am unfortunate and poor among all.

My only capital is the Name held at my throat.

Beyond this, I have nothing else.

Says Tuka, who has arranged even this small measure of worldly repute for me? I do not know.

IN PLAIN WORDS

By the standards of this place, I am the unluckiest of all. My one fortune is this: I hold the Name at my throat. Beyond this I have nothing more. Tuka says: who has arranged even this much repute for me? I do not know.

WHAT IT MEANS

Tukaram is taking honest stock of himself. By every worldly measure he counts as poor and unfortunate, with no advantage to show. His sole capital is the Name kept always on his lips, and he owns nothing besides it. He does not even claim the little standing he has in the world; he wonders aloud who arranged it. The point is that whatever worth he has comes from the Name and from a hand he cannot name, not from himself.

GATHA 1509 *The Power of the Name*

The Name, the easy ship across

मराठी मूळ

गायें नाचें वायें टाळी । साधन कळी उत्तम हें ॥1॥
काय जाणों तरले किती । नाव ऐती या बैसा ॥ध्रु.॥
सायासाचें नाहीं काम । घेतां नाम विठोबाचें ॥2॥
तुका ह्मणे निर्वाणीचें । शस्त्र साचें हें एक ॥3॥

ENGLISH TRANSLATION

Singing, dancing, clapping the hands:
this is the best spiritual practice for this present age.

Who knows how many have been saved by it?
Board this very ship and cross over.

No strenuous labor is required
when you take the name of Vithoba.

Says Tuka, this alone is the one true weapon for the final reckoning.

IN PLAIN WORDS

Sing, dance, clap your hands: this is the best practice for this age. Who knows how many have crossed over by it? Board this very ship and cross. No hard labor is needed when you take Vithoba's name. Tuka says: this alone is the one true weapon for the final hour.

WHAT IT MEANS

Tukaram is offering the simplest path and pressing it on the listener. In this present age, he says, the highest spiritual practice is also the most open: to sing and dance and clap the divine name. Countless people have already crossed the ocean of the world this way, so he tells you to step aboard the same ship at once. Taking Vithoba's name asks no strenuous effort, no elaborate discipline. And in the last extremity, the hour of death, this Name is the one real weapon that holds.

GATHA 1510 *Devotion to Vitthal*

Devotion, the form lodged in the heart

मराठी मूळ

सर्वकाळ माझे चित्तीं । हे चि खंती राहिली ॥1॥
बैसलें तें रूप डोळां । वेळोवेळां आठवे ॥ध्रु.॥
वेव्हाराची सरली मात । अखंडित अनुसंधान ॥2॥
तुका ह्मणे वेध जाला । अंगा आला श्रीरंग ॥3॥

ENGLISH TRANSLATION

At all times, this one longing remains lodged in my chitta.

The form I have seen stays before my eyes, and I recall it again and again.

All worldly transactions have been concluded; an unbroken awareness persists.

Says Tuka, the inner attraction has taken hold, and Shri Ranga has come to dwell within my body.

IN PLAIN WORDS

At all times only this one longing stays in my mind. The form I have seen rests before my eyes; again and again I remember it. The talk of worldly dealings is finished; the awareness never breaks. Tuka says: the inner pull has taken hold, and Shri Ranga has come into my body.

WHAT IT MEANS

Tukaram is describing a mind wholly occupied by God. A single longing now stays in him at every moment, and the divine form he once beheld remains fixed before his eyes, returning to memory again and again. Ordinary worldly business has fallen silent for him, leaving an unbroken inner attention. He names the result: a deep attraction has gripped him, and Shri Ranga, the Lord, has come to dwell within his very body.

GATHA 1511 *True Worship*

True worship, practice what you preach

मराठी मूळ

जैसें दावी तैसा राहे । तरि कां देव दुरी आहे ॥1॥
दुःख पावायाचें मूळ । रहनी ठाव नाहीं ताळ ॥ध्रु.॥
माळामुद्रांवरी। कैंचा सोंगें जोडे हरि ॥2॥
तुका ह्मणे देखें । ऐसे परीचीं बहुतेकें ॥3॥

ENGLISH TRANSLATION

If one lives as one preaches, then God is not far away at all.

The root of suffering is that outward conduct and inner truth do not match.

How can God be won through mere rosary beads and sectarian marks?

Says Tuka, look around: such are the majority.

IN PLAIN WORDS

If you live as you teach, then God is not far off at all. The root of suffering is this: your conduct and your inner truth do not match. How can Hari be won by mere rosary beads and sect marks? Tuka says: look around, most people are like this.

WHAT IT MEANS

Tukaram is pointing at the gap between show and substance in religion. He says God comes near the moment your living matches your teaching, and that the real root of suffering is the split between outward conduct and inner truth. Beads, sectarian marks, and the costume of piety win nothing from Hari by themselves. He turns the satire on a pattern, not on a person: when he says most people are like this, he is naming the common temptation to wear devotion rather than live it, an invitation to check oneself.

GATHA 1512 *Devotion to Vitthal*

Devotion, every hour auspicious

मराठी मूळ

अवघा तो शकुन । हृदयीं देवाचे चरण ॥1॥
येथें नसतां वियोग । लाभा उणें काय मग ॥ध्रु.॥
तुका ह्मणे हरिच्या दासां । शुभकाळ अवघ्या दिशा ॥3॥

ENGLISH TRANSLATION

The greatest of all good omens is to hold God's feet within the heart.

When there is no separation from Him, what gain could possibly be lacking?

Says Tuka, for the servants of Hari, every moment is auspicious, and all directions are blessed.

IN PLAIN WORDS

The greatest of all good omens is to hold God's feet in the heart. When there is no separation from Him, what gain could be missing? Tuka says: for the servants of Hari, every moment is auspicious, and all directions are blessed.

WHAT IT MEANS

Tukaram is overturning the whole business of lucky days and favorable signs. The one true good omen, he says, is to carry God's feet within the heart. Once there is no separation from God, nothing worth gaining can be lacking, so no further sign is needed. For those who serve Hari, the conclusion follows on its own: every moment is the right moment and every direction is blessed, because the auspiciousness is in the union, not in the calendar.

GATHA 1513 *The Necessity of Experience*

Experience, the untainted crystal

मराठी मूळ

ब्रह्मरूपाचीं कर्में ब्रह्मरूप । विरहित संकल्प होती जाती ॥1॥
ठेविलिया दिसे रंगाऐसी शिळा । उपाधि निराळा स्फटिक मणि ॥ध्रु.॥
नानाभाषामतें आळविती बाळा । प्रबोध तो मूळा जननीठायीं ॥2॥
तुका ह्मणे माझें नमन जाणतियां । लागतसें पायां वेळोवेळां ॥3॥

ENGLISH TRANSLATION

The actions of one established in Brahman are themselves Brahman,
arising and passing without sankalpa.

Just as a crystal appears to take on the color placed near it,
though it is itself without taint, so it is.

Children are called by many names in many tongues,
but the true awakening lies in the mother alone.

Says Tuka, I bow before the wise.
Again and again I fall at their feet.

IN PLAIN WORDS

The actions of one settled in Brahman are themselves Brahman, rising and passing with no self-will behind them. A crystal seems to take on the color set beside it, yet the jewel itself stays untouched. Children are called by many names in many tongues, but the true waking is in the mother alone. Tuka says: I bow to the wise. Again and again I fall at their feet.

WHAT IT MEANS

Tukaram is describing the one who is established in Brahman. Such a person's deeds are Brahman itself; they arise and fall away without any private willing driving them. He gives two images: like a clear crystal that seems to glow with whatever color is held near it while staying colorless in itself, the sage acts amid the world yet is

untainted by it; and like a child known by many names in many languages while the real recognition rests in the mother, the many forms point back to one ground. Recognizing this, Tukaram bows again and again at the feet of those who truly know.

GATHA 1514 *The Moral Ideal*

Moral ideal, truth that cannot spoil

मराठी मूळ

नाहीं सुगंधाची लागती लावणी । लावावी ते मनीं शुद्ध होतां ॥1॥
वा†या हातीं माप चाले सज्जनाचें । कीतिन मुख त्याचें नारायण ॥ध्रु.॥
प्रभा आणि रवि काय असे आन । उदयीं तंव जन सकळ साक्षी ॥2॥
तुका ह्मणे बरा सत्याचा सायास । नवनीता नाश नाहीं पुन्हा ॥3॥

ENGLISH TRANSLATION

Fragrance does not need to be applied;
it arises naturally when the mind becomes pure.

The measure of a good person is in their hands;
glory and the name of Narayana are upon their lips.

Are the sun and its radiance separate things?
At dawn, all people bear witness to this.

Says Tuka, the labor of truth is worthwhile,
for butter, once churned, can never be destroyed again.

IN PLAIN WORDS

Fragrance does not need to be applied; it rises on its own when the mind becomes pure. The measure is in the good person's own hands; glory and Narayana's name are on their lips. Are the sun and its light two separate things? At dawn everyone is witness. Tuka says: the labor of truth is worth it, for butter, once churned, can never be unmade again.

WHAT IT MEANS

Tukaram is teaching that real goodness shows itself without effort or display. A pure mind gives off virtue the way a flower gives off scent, with nothing applied from outside; the good person carries their own measure, with God's name and glory on their lips. He uses the sun and its light, which are never two things, to say that an inner state and its outward shining are inseparable, and everyone sees it as plainly as daybreak. The closing image makes it permanent: the effort spent on truth is never wasted, because truth, like butter once churned from milk, can never be dissolved back and lost.

GATHA 1515 *The Saints*

Social criticism, the proud devotee

मराठी मूळ

तीर्थाटणें एकें तपें हुंबरती । नाथिले धरिती अभिमान ॥1॥
तैसे विष्णुदास नव्हती साबडे । एकाचिया पडे पायां एक ॥ध्रु.॥
अक्षरें आणिती अंगासी जाणीव । इच्छा ते गौरव पूज्य व्हावें ॥2॥
तुका ह्मणे विधिनिषधाचे डोहीं । पडिले त्यां नाहीं देव कधीं ॥3॥

ENGLISH TRANSLATION

Some grow proud through pilgrimages and austerities,
claiming hollow honor for themselves.

The servants of Vishnu are not like that;
they are simple, and each one bows at the other's feet.

Book-learning brings a sense of self-importance
and the desire to be revered and worshipped.

Says Tuka, those who have fallen into the wells of scriptural do's and don'ts
will never find God.

IN PLAIN WORDS

Some grow proud from their pilgrimages and their one austerity. They take a hollow pride and hold to it. The servants of Vishnu are not like that. They are simple, and each one bows at the other's feet. Book-learning brings a sense of self-importance to the body. It breeds the wish to be honored, to be revered and worshipped. Tuka says: those who have fallen into the deep wells of scriptural do's and don'ts never find God.

WHAT IT MEANS

Tukaram contrasts two kinds of religious life and names what spoils one of them. The proud man uses pilgrimage, austerity, and learning to swell himself, to claim honor and demand worship; the true servant of Vishnu is simple and bows at the next devotee's feet. The point is the direction of the self: religion can be turned into a ladder for the ego, and then it lifts you away from God instead of toward him. He calls scriptural rules a deep well: a man can drown in his own correctness about do's and don'ts and never reach the Lord they were meant to point at. The test is not how much you have done, but whether it has made you small enough to bow.

GATHA 1516 *Faith and Trust*

Faith, God carries the burden

मराठी मूळ

पटे ढाळूं आह्मी विष्णुदास जगीं । लागों नेदूं अंगीं पापपुण्य ॥1॥
निर्भर अंतरीं सदा सर्वकाळ । घेतला सकळ भार देवें ॥ध्रु.॥
बिळवंत जेणें रचिलें सकळ । आह्मां त्याचें बळ अंकितांसी ॥2॥
तुका ह्मणे आह्मी देखत चि नाहीं । देवाविण कांहीं दुसरें तें ॥3॥

ENGLISH TRANSLATION

We are the servants of Vishnu in this world, boldly unfurling our banners.
We will not let merit or sin touch us.

Within us there is freedom from worry at all times,
for God has taken the entire burden upon himself.

The Mighty One who fashioned all of creation is our strength,
for we belong to him.

Says Tuka, we see nothing at all besides God;
there is nothing else for us.

IN PLAIN WORDS

We are the servants of Vishnu in this world, flying our banners boldly. We will not let merit or sin touch our bodies. Within us there is freedom from worry, always, at every hour, for God has taken the whole burden on himself. The Mighty One who made all of creation is our strength, for we are his and we belong to him. Tuka says: we see nothing at all except God. For us there is nothing else.

WHAT IT MEANS

This is the confidence of total surrender, and Tukaram states its ground plainly. Having handed his whole life over to God, he says even merit and sin no longer cling to him, because he is no longer the one carrying the account; God carries the entire burden. The freedom from worry is not bravado but a consequence: if the Maker of everything is your strength and you are his, there is nothing left for you to defend. The last line names the root of it. He sees nothing besides God, so there is no second thing to fear or to manage.

GATHA 1517 *The Power of the Name*

The Name, scorn for the scorner

मराठी मूळ

कथेचा उलंघ तो अधमां अधम । नावडे ज्या नाम ओळखा तो ॥1॥
कासया जीऊन जाला भूमी भार । अनउपकार माते कुंसी ॥ध्रु.॥
निद्रेचा आदर जागरणीं वीट । त्याचे पोटीं कीट कुपथ्याचें ॥2॥
तुका ह्मणे दोन्ही बुडविलीं कुळें । ज्याचें तोंड काळें कथेमाजी ॥3॥
सांडोनी दों अक्षरां । काय करूं हा पसारा ।

ENGLISH TRANSLATION

He who transgresses the sacred story is the lowest of the low.
Know him as wretched who does not love the Name.

Why live only to be a burden on the earth,
ungrateful to the mother's womb?

He who loves sleep and hates the vigil of devotion
carries the worm of wrong living within his belly.

Says Tuka, he who darkens his face during the sacred recitation
has drowned both his lineages.

Leaving aside these two syllables of the Name,
what use is this entire show?

IN PLAIN WORDS

He who skips over the sacred story is the lowest of the low. Know him as wretched, the one who does not love the Name. Why live at all, just to be a weight on the earth, ungrateful to the womb that bore you? He who loves sleep and hates the night-vigil of devotion carries the worm of wrong living in his belly. Tuka says: he who darkens his face during the sacred recitation has drowned both his lineages. Leaving aside these two syllables of the Name, what use is all this show?

WHAT IT MEANS

Tukaram is hard on the man who turns away from the sacred story and the Name, and he means the turning-away, not the man. He measures a life by one thing: does it love the Name, or does it only consume the earth and waste the gift of birth? The sleeper who cannot bear the night-vigil is described as sick from the inside, fed by wrong habits, and the one who sulks through the recitation is said to ruin both the families he stands between. The closing question turns it back on us. Strip away the elaborate show of religion, and what is left that is actually worth anything except the two syllables of God's Name.

GATHA 1518 *The Power of the Name*

The Name, the childlike tongue

मराठी मूळ

विधिनिषेधाचा भारा । तेणें दातारा नातुडेसी ॥1॥
ह्मणोनि बोबडा उत्तरीं । वाचें जपें निरंतरीं ।
नाम तुझें हरी । भवसागरीं तारूं तें ॥ध्रु.॥
सर्वमय ऐसें वेदांचें वचन । श्रुति गर्जती पुराणें ।
नाहीं आणीक ध्यान । रे साधन मज चाड ॥2॥
शेवटीं ब्रह्मार्पण । या चि मंत्राचें कारण ।
काना मात्र वांयांविण । तुका ह्मणे बिंदुलीं ॥3॥

ENGLISH TRANSLATION

The burden of rules and prohibitions makes you unreachable, O Giver.

Therefore with stammering, childlike speech,
my tongue repeats your Name ceaselessly,
O Hari, that raft upon the ocean of existence.

All is pervaded by you: thus thunder the Shrutis, thus proclaim the Puranas.
I have no other meditation, no other practice, no other desire.

At the end of every ritual comes the offering to Brahman.
That mantra is the reason for everything.
Says Tuka, without even a vowel mark or a dot, the Name alone suffices.

IN PLAIN WORDS

The burden of rules and prohibitions makes you unreachable, O Giver. So with stammering, childlike speech my tongue repeats your Name without stopping. Your Name, O Hari, is the raft on the ocean of this existence. All is filled with you: so thunder the Shrutis, so proclaim the Puranas. I have no other meditation, no other practice, no other longing. At the end of every ritual comes the offering to Brahman; that mantra is the reason for all of it. Tuka says: without even a vowel mark or a dot, the Name alone is enough.

WHAT IT MEANS

Tukaram sets the tangle of ritual rules against the simplicity of the Name and chooses the Name. He admits the heavy code of do's and don'ts can make God feel out of reach, so he drops it for a child's stammering repetition of Hari's Name, which he calls the raft across the ocean of birth and death. He grounds this in scripture itself: the Shrutis and Puranas say God pervades everything, so no further practice is needed. His final claim is the boldest. Every ritual ends by offering its fruit to Brahman anyway, so the Name, spoken plainly without even correct pronunciation, already carries the whole point and suffices on its own.

GATHA 1519 *The Power of the Name*

The Name, the soldier of Vitthal

मराठी मूळ

हरिनामाचें करूनि तारूं । भवसिंधुपार उतरलों ॥1॥
फावलें फावलें आतां । पायीं संतां विनटलों ॥ध्रु.॥
हरिनामाचा शस्त्र घोडा । संसार गाढा छेदिला ॥2॥
हरिनामाचीं धनुष्यकांडें । विन्मुख तोंडें किळकाळ ॥3॥
येणें चि बळें सरते आह्मी । हरिचे नामें लोकीं तिहीं ॥4॥
तुका ह्मणे जालों साचे । श्रीविठ्ठलाचे डिंगर ॥5॥

ENGLISH TRANSLATION

Making a raft of Hari's Name, I have crossed the ocean of existence.

I have found it, I have found it!
I have surrendered at the feet of the saints.

With the Name of Hari as my sword and steed,
I have cut through the dense jungle of worldly life.

The Name of Hari is my bow and arrow;
shrieking death turns its face away in defeat.

By this strength alone we prevail in all three worlds:
the Name of Hari.

Says Tuka, we have truly become the soldiers of Shri Vitthala.

IN PLAIN WORDS

I made a raft of Hari's Name and crossed to the far shore of this ocean of existence. I have found it, I have found it. I have surrendered at the feet of the saints. Hari's Name is my sword and my warhorse; with it I have cut through the dense thicket of worldly life. Hari's Name is my bow and arrows; cruel death turns its face away and flees. By this strength alone we prevail in all three worlds: by the Name of Hari. Tuka says: we have truly become the soldiers of Shri Vitthala.

WHAT IT MEANS

Tukaram celebrates the Name as the one weapon that wins every battle a soul has to fight. He turns it into raft, sword, horse, bow, and arrows, an entire armory, and with it he crosses the ocean of existence, cuts through the jungle of worldly life, and routs death itself. The cry I have found it marks the joy of a man who has stopped searching, having surrendered at the saints' feet. The closing line names what he has become: not a master who owns the Name, but a soldier in Vitthal's service, his strength borrowed entirely from his Lord's Name.

GATHA 1520 *Autobiography*

Autobiography, words given as rain

मराठी मूळ

नव्हें हें गुरुत्व मेघवृष्ट वाणी । ऐकावी कानीं संतजनीं ॥1॥
देहपिंड दान दिला एकसरें । मुिळचें तें खरें टांकसाळ ॥2॥
तुका ह्मणे झरा लागला नवनीत । सेविलिया हित पोट धाय ॥3॥

ENGLISH TRANSLATION

This is not the ego of a teacher;
my words fall like rain, to be heard by the saints.

I have offered this body as a gift, all at once.
What is original and genuine is the mint itself.

Says Tuka, a stream of fresh butter has begun to flow.
If you partake of it, the belly is full and satisfied.

IN PLAIN WORDS

This is not the pride of a teacher; my words fall like a rain-cloud, for the saints to hear. I have given this body away as a gift, all at once. What is original and true is the mint itself. Tuka says: a stream of fresh butter has begun to flow. Whoever takes it is helped, and the belly is filled and content.

WHAT IT MEANS

Tukaram answers the suspicion that he is setting himself up as a guru. He says his words are not his own self-importance but rain poured out for the saints, and he has already handed his whole body over as a gift, so there is no self left to be proud. The image of the mint says the truth he speaks is genuine coin struck at the source, not his invention. The flowing butter is his promise to the listener: this teaching is nourishment freely given, and whoever partakes of it is satisfied.

GATHA 1521 *The Nature of God*

Nature of God, the hidden witness

मराठी मूळ

घटीं अलिप्त असे रवि । अिग्न काष्ठामाजी जेवी । तैसा नारायण जीवीं । जीवसाक्षीवर्तनें ॥1॥
भोग ज्याचे तया अंगीं । भिन्न प्रारब्ध जगीं । विचित्र ये रंगीं । रंगें रंगला गोसावी ॥ध्रु.॥
देह संकल्पासारिखें । एक एकांसी पारिखें । सुख आणि दुःखें । अंगी कर्मे त्रिविध ॥2॥
तुका ह्मणे कोडें । न कळे तयासी सांकडें । त्याचिया निवाडें । उगवे केलें विंदान ॥3॥

ENGLISH TRANSLATION

As the sun remains untouched by the water in a pot,
as fire dwells hidden within wood,
so does Narayana dwell within the jiva,
moving as the witness of the jiva.

Each one's experience belongs to their own body;
destinies are varied in this world.
The Lord is colored by color within this spectacle,
dressed as the Gosavi.

The body follows the pattern of one's own sankalpa;
each is a stranger to the other.
Pleasure and suffering come from one's own threefold karma.

Says Tuka, this puzzle cannot be grasped by anyone.
Only by his own judgment is the intricate design revealed.

IN PLAIN WORDS

As the sun stays untouched by the water in a pot, as fire lies hidden inside wood, so Narayana dwells within the living being, moving there as the witness of the being. Each one's experience belongs to his own body; in this world the destinies are different. The Lord is colored by the colors of this spectacle, dressed up as the Gosavi. The body follows the shape of one's own will; each is a stranger to the other. Pleasure and pain come from one's own threefold karma. Tuka says: this puzzle cannot be solved by anyone. Only by his own decision is the intricate design undone.

WHAT IT MEANS

Tukaram describes how God lives inside every creature without being caught by what the creature goes through. Like the sun reflected in pot-water or fire latent in wood, Narayana dwells in the living being as a witness, present but untouched. Yet that same Lord seems to take on every role, wearing the costumes of the world's drama, while each body reaps the pleasure and pain of its own karma and stays a stranger to the rest. He admits the riddle of how the one untouched witness becomes all these separate, suffering selves cannot be cracked by human cleverness. Only God, who set up the design, can unravel it.

GATHA 1522 *Longing and Separation*

Longing, the gift of tears

मराठी मूळ

सद्गदित कंठ दाटो । येणें फुटो हृदय ॥1॥
चिंतनाचा एक लाहो । तुमच्या अहो विठ्ठला ॥ध्रु.॥
नेत्रीं जळ वाहो सदां । आनंदाचे रोमांच ॥2॥
तुका ह्मणे कृपादान । इच्छी मन हे जोडी ॥3॥

ENGLISH TRANSLATION

Let my throat choke with feeling;
let my heart burst open with this.

O Vitthala, let the one gain of contemplating you be mine.

Let tears flow ceaselessly from my eyes;
let goosebumps of joy cover my body.

Says Tuka, my mind longs for this gift of grace, this joining.

IN PLAIN WORDS

Let my throat choke with feeling; let my heart break open with it. O Vitthala, let the one thing I gain be the thinking of you. Let tears flow from my eyes always; let the thrill of joy rise on my skin. Tuka says: my mind longs for this, the gift of your grace, this joining.

WHAT IT MEANS

This is a prayer not for relief but for deeper feeling. Tukaram asks for a choking throat, a breaking heart, ceaseless tears, and the bodily thrill of joy, the very signs that the thought of Vitthal has overwhelmed him. He calls remembering God the one gain worth having, the single profit he wants from his life. The final line names what he is really asking for: this flood of feeling is not something he can produce, it is a gift of grace, and what he longs for through it is union with the Lord.

GATHA 1523 *Ecstasy and Joy*

Ecstasy, God filling the sight

मराठी मूळ

जेथें देखें तेथें उभा । अवघ्या गगनाचा गाभा ॥1॥
डोळां बैसलें बैसलें । ध्यान राहोनि संचलें ॥ध्रु.॥
सरसावलें मन । केले सोज्वळ लोचन ॥2॥
तुका ह्मणे सवें । आतां असिजेत देवें ॥3॥

ENGLISH TRANSLATION

Wherever I look, there He stands,
the very essence of all the sky.

Seated, seated within my eyes;
the vision has remained and pervaded all.

The mind has been drawn forward,
and the eyes have been made bright and clear.

Says Tuka, now let there be abiding with God always.

IN PLAIN WORDS

Wherever I look, there he stands, the very core of the whole sky. He has settled in my eyes, settled there; the vision has stayed and spread through everything. My mind has been drawn forward; my eyes have been made clear and bright. Tuka says: now let me always abide together with God.

WHAT IT MEANS

Tukaram describes a vision that has taken over his seeing. Wherever he turns, Vitthal is standing there, the essence filling all of space, until the form has lodged in his eyes and spread out to cover everything he looks at. This is not strain but ease: his mind is drawn toward God and his sight has been cleansed and brightened by what it beholds. The closing line is the only thing left to want. Having once seen God everywhere, he asks simply to go on abiding with him without break.

GATHA 1524 *Ecstasy and Joy*

Ecstasy, the self dissolved

मराठी मूळ

तान्हे तान्ह प्याली । भूक भुकेने खादली ॥1॥
जेथें तें च नाहीं जालें । झाडा घेतला विठ्ठलें ॥ध्रु.॥
वास वासनेसी नाहीं । मन पांगुळलें पायीं ॥2॥
शेष उरला तुका । जीवा जीवीं जाला चुका ॥3॥

ENGLISH TRANSLATION

Thirst has drunk up thirst itself.
Hunger has been consumed by hunger.

Where even the sense of 'there' has been dissolved,
Vitthala has swept it all clean.

No trace of desire remains;
the mind has become lame at his feet.

Says Tuka, what remains is the remainder.
The jiva has slipped away from the jiva's grasp.

IN PLAIN WORDS

Thirst has drunk up thirst itself. Hunger has eaten hunger. Where even the sense of a 'there' is gone, Vitthala has swept the whole place clean. No scent of desire is left; the mind has gone lame at his feet. Tuka says: what is left is only the remainder. The living being has slipped out of the living being's own grasp.

WHAT IT MEANS

Tukaram is pointing at a state where the seeking self has consumed itself and vanished. Thirst drinking thirst and hunger eating hunger mean the very craving that drove him has turned on itself and disappeared; Vitthal has swept the inner space so clean that even the sense of a separate place is gone. The mind, having reached the Lord's feet, can go no further and stops, lame, with no desire left to chase. What remains is only a remainder, and the jiva has lost its grip on itself: the small self that used to manage everything is simply no longer holding on.

GATHA 1525 *Renunciation*

Renunciation, naked and provided for

मराठी मूळ

पाणिपात्र दिगांबरा । हस्त करा सारिखे ॥1॥
आवश्यक देव मनीं । चिंतनींच सादर ॥ध्रु.॥
भिक्षा कामधेनुऐशी । अवकाशीं शयन ॥2॥
पांघरोनि तुका दिशा ॥ केला वास अलक्षीं ॥3॥

ENGLISH TRANSLATION

With cupped hands as my vessel, naked as the sky,
my hands made alike.

God alone in my mind, and I am absorbed in contemplation.

Begging is my Kamadhenu, and the open sky is my bed.

Says Tuka, wrapping the directions around me as a shawl,
I have made my home in the invisible.

IN PLAIN WORDS

My cupped hands are my begging-bowl; I am naked as the sky, my hands made enough on their own. God alone is in my mind, and I am absorbed, intent, in nothing but contemplation. Begging is my wish-granting cow; the open sky is where I sleep. Tuka says: wrapping the directions around me as a shawl, I have made my home in the unseen.

WHAT IT MEANS

Tukaram paints the life of the radical renunciant who owns nothing and lacks nothing. He has no bowl but his own cupped hands, no clothes but the sky, no shelter but the open air, and yet he is provided for: begging itself is his Kamadhenu, the cow that grants every wish. The poverty is total and the contentment is total, because the one thing he holds is God, fixed in his mind. The closing image makes the surrender complete. With the four directions as his only shawl, he has settled his home in the invisible, in God beyond all form.

GATHA 1526 *Ecstasy and Joy*

Ecstasy, the taste of Brahman

मराठी मूळ

विषयीं विसर पडिला निःशेष । अंगीं ब्रह्मरस ठसावला ॥1॥
लाभाचिया सोसें पुढें चाली मना । धनाचा कृपणा लोभ जैसा ॥2॥
तुका ह्मणे गंगासागरसंगमीं । अवघ्या जाल्या ऊमिन एकमय ॥3॥

ENGLISH TRANSLATION

Forgetfulness of sense-objects has become complete. The essence of Brahman has settled deep within my being.

Driven by the eagerness of gain, the mind presses forward, like a miser's craving for wealth. Says Tuka, at the meeting of the Ganga and the sea, all the waves have become one.

IN PLAIN WORDS

Forgetting of the sense-objects has become complete. The essence of Brahman has set firm within my body. Driven by the hunger for this gain, my mind presses on ahead, the way a miser craves more wealth. Tuka says: at the meeting of the Ganga and the sea, all the waves have become one.

WHAT IT MEANS

Tukaram describes being so filled with God that the outer world drops away. He has forgotten the objects of the senses entirely, and the taste of Brahman has set hard inside him like something cast and fixed. Strikingly, he keeps the language of greed: his mind still rushes forward hungry for more of this, the way a miser can never have enough money, except here the craving is for God. The final image seals it. As the river loses itself where it joins the sea and the separate waves become one water, his separateness has merged into the one reality.

GATHA 1527 *The Power of the Name*

The Name, sins burned to ash

मराठी मूळ

कृष्णरामनाम मांडीं पां वोळी । तेणें होइल होळी पापा धुनी ॥1॥
ऐसा मना छंद लावीं रे अभ्यास । जया नाहीं नास ब्रह्मरसा ॥ध्रु.॥
जोडी तरी ऐसी करावी न सरे । पुढें आस नुरे मागुताली ॥2॥
तुका ह्मणे ऐसें धरा कांहीं मनीं । यातायाती खाणीं चुकतील ॥3॥

ENGLISH TRANSLATION

Set up rows of Krishna and Rama's Name.
By it, a Holi-fire will be made of sin's burning.

Let the mind take up this rhythm with passion,
for the essence of Brahman is never destroyed.

If you must acquire something, let it be that which never runs out,
so that no future craving remains.

Says Tuka, hold this firmly in your mind,
and the matrix of births through different species will be escaped.

IN PLAIN WORDS

Set up rows of the names of Krishna and Rama. From that, a Holi-fire will rise, and it will burn your sins to ash. Set your mind to this practice; love it. The essence of Brahman is never destroyed. If you must gather something, gather what never runs out, so that no craving is left for later. Tuka says: hold this much in your mind, and you will escape the rounds of birth through womb after womb.

WHAT IT MEANS

Tukaram tells you what to invest in and what the return is. He says to line up the names of Krishna and Rama on the tongue, like fuel laid in rows, and let them catch into a bonfire that burns sin away as Holi burns the old. He asks you to make this repetition a settled habit of the mind, because the taste of Brahman it gives is the one thing that cannot be destroyed. Everything else you could acquire runs out and leaves you craving more; the Name does not. Hold to it, he promises, and the wheel of rebirth through species after species comes to an end.

GATHA 1528 *The Saints*

The saints, the shard holds butter

मराठी मूळ

परमार्थी तो न ह्मणावा आपुला । सलगी धाकुला हेळूं नये ॥1॥
थोडा चि स्फुलिंग बहुत दावाग्नी । वाढतां इंधनीं वाढविला ॥ध्रु.॥
पितियानें तैसा वंदावा कुमर । जयाचें अंतर देवें वसे ॥2॥
तुका ह्मणे शिरीं वाहावें खापर । माजी असे सार नवनीत ॥3॥

ENGLISH TRANSLATION

A person devoted to the Supreme Goal, however young or seemingly insignificant, should never be treated lightly on account of familiarity.

A tiny spark can become a great forest fire when fed with kindling.

Even a father should bow before the child within whom God dwells.

Says Tuka, carry the earthen shard upon your head,
for inside it lies the pure butter.

IN PLAIN WORDS

Do not call a lover of God your own and treat him lightly. Do not slight one who is young or seems small just because you are close to him. A small spark becomes a great forest fire when it is fed with fuel. Even a father should bow to the child in whom God dwells. Tuka says: carry the broken clay pot on your head, for inside it is pure butter.

WHAT IT MEANS

Tukaram warns against measuring a devotee of God by his outward size or station. Familiarity tempts us to treat a young or humble person carelessly, but he says that is a mistake: a tiny spark, given fuel, becomes a forest fire, and the God-filled person can grow the same way. He pushes the point to its sharpest edge: even a father should bow before his own child if God lives within that child, because the relation of devotion outranks the relation of birth. The closing image makes it plain. The plain clay shard looks like nothing, yet the pure butter is inside it; honor what it holds, not how it looks.

GATHA 1529 *The Necessity of Experience*

Realization, the world is God

मराठी मूळ

ज्याचा ऐसा अनुभव । विश्व देव सत्यत्वें ॥1॥
देव तया जवळी असे । पाप नासे दरुषणें ॥ध्रु.॥
कामक्रोधा नाहीं चाली । भूतीं जाली समता ॥2॥
तुका ह्मणे भेदाभेद । गेले वाद खंडोनि ॥3॥

ENGLISH TRANSLATION

He whose experience is this, that the world is truly God:
God dwells near to that one, and sins are destroyed by his very sight.

Lust and anger lose their footing,
and equality toward all beings is established.

Says Tuka, all debates of difference and non-difference
have been cut through and gone.

IN PLAIN WORDS

The one whose experience is this, that the whole world is truly God: God lives near to him, and sins fall away at the sight of him. Lust and anger lose their hold in him. He sees all beings as equal. Tuka says: for him the quarrels of difference and non-difference are cut through and gone.

WHAT IT MEANS

Tukaram describes the person in whom realization has actually landed, not as theory but as lived experience: he sees the entire world as nothing other than God. Such a person carries God so close that even seeing him destroys the onlooker's sins. In him the two great drivers, lust and anger, have lost their footing, and every being looks equal to his eye. And the long philosophical war over whether the soul is different from God or one with it simply ends for him; he has cut through it, not by winning the debate but by passing beyond the need for it.

GATHA 1530 *The Power of the Name*

The Name, service from where you sit

मराठी मूळ

सेवा ते आवडी उच्चारावें नाम । भेदाभेदकाम निवारूनि ॥1॥
न लगे हालावें चालावें बाहेरी । अवघें चि घरीं बैसलिया ॥ध्रु.॥
देवाचीं च नामें देवाचिये शिरीं । सर्व अळंकारीं समर्पावीं ॥2॥
तुका ह्मणे आहे भावें चि संतोषी । वसे नामापाशीं आपुलिया ॥3॥

ENGLISH TRANSLATION

The truest service is to utter the Name with love,
setting aside all concern of duality and non-duality.

There is no need to stir or go anywhere outside;
everything is right here, simply sitting at home.

Offer all the names of God, like ornaments, upon God's own head.

Says Tuka, God is content with devotion alone
and dwells near his own Name.

IN PLAIN WORDS

The truest service is to say the Name with love, putting aside all worry about difference and non-difference. You need not stir or go anywhere outside. Everything is right here, simply sitting at home. Offer all of God's names back upon God's own head, like ornaments. Tuka says: God is satisfied with devotion alone, and he dwells right beside his own Name.

WHAT IT MEANS

Tukaram strips worship down to its core: the real service is to utter God's Name lovingly, dropping the head-debates about oneness and difference that go nowhere. He insists this needs no journey and no outward effort; the whole work is done sitting at home. The names of God are themselves ornaments, and you give them back by laying them on God's own head, returning to him what is already his. The reassurance at the end is the key: God asks for devotion and nothing more, and he is never far off, because he lives right next to his own Name on your tongue.

GATHA 1531 *Social Criticism*

Social criticism, the quarreling learned

मराठी मूळ

ज्ञानियांचे घरीं चोजवितां देव । तेथें अहंभाव पाठी लागे ॥1॥
ह्मणोनियां ऐसे सांडिले उपाय । धरियेले पाय दृढ तुझे ॥ध्रु.॥
वेदपारायण पंडित वाचक । न मिळती एक एकांमधीं ॥2॥
पाहों गेलों भाव कैसी आत्मनिष्ठा । तेथें देखें चेष्टा विपरीत ॥3॥
आपुलिया नाहीं निवाले जे अंगें । योगी करती रागें गुरगुरु ॥4॥
तुका ह्मणे मज कोणांचा पांगिला । नको बा विठ्ठला करूं आतां ॥5॥

ENGLISH TRANSLATION

In the homes of the learned, when God is sought,
the sense of I-ness follows right behind.

Therefore I have abandoned all such methods
and held firmly to your feet.

Scholars and reciters of the Vedas cannot agree among themselves.

I went to observe their steadfast abidance in the Self
and found nothing but perverse behavior there.

Those whose own bodies have not found coolness,
those so-called yogis, growl at others in anger.

Says Tuka, I have no business with any of them.
Do not make me go to them, dear Vitthala.

IN PLAIN WORDS

In the homes of the learned, when you go looking for God, the sense of I follows right behind. So I have let go of all those methods and held tight to your feet. The scholars and reciters of the Vedas cannot agree with one another. I went to see how steady they were in the Self, and I found only twisted behavior there. Those whose own selves have found no peace, those so-called yogis, growl at others in anger. Tuka says: I owe nothing to any of them. Do not make me go to them now, dear Vitthala.

WHAT IT MEANS

Tukaram explains why he turned away from the houses of the learned and clung instead to God's feet. He noticed that wherever God is pursued through scholarship, ego comes trailing right behind, so the search feeds the very thing it should dissolve. He looked closely and found the experts contradicting each other and behaving in ways that betrayed their words; men whose own hearts had found no cooling were snapping at everyone else. The criticism is aimed at the pattern, the way knowledge curdles into pride and quarrel, not at any single person. His prayer is simple and self-protecting: keep me away from that, Vitthal; let me depend on you alone.

GATHA 1532 *Longing and Separation*

Longing, watching the road to Pandhari

मराठी मूळ

पंढरीची वाट पाहें निरंतर । निडळावरी कर ठेवूनियां ॥1॥
जातियां निरोप पाठवीं माहेरा । कां मज सासुरा सांडियेलें ॥ध्रु.॥
पैल कोण दिसे गरुडाचे वारिकें । विठ्ठलासारिकें चतुर्भुज ॥2॥
तुका ह्मणे धीर नाहीं माझ्या जीवा । भेटसी केधवां पांडुरंगा ॥3॥

ENGLISH TRANSLATION

I gaze constantly toward the road to Pandhari,
my hand shading my brow.

Send word with those going to my natal home:
why have I been abandoned in this in-laws' house?

Who is that figure I see in the distance,
mounted on Garuda, four-armed, like Vitthala himself?

Says Tuka, my jiva has no more patience.
When, O Panduranga, will you come to meet me?

IN PLAIN WORDS

I watch the road to Pandhari without stopping, my hand held over my brow. Send word with those who are going to my mother's home: why have I been left here in this in-laws' house? Who is that I see far off, riding on Garuda, four-armed, looking like Vitthala himself? Tuka says: my soul has no patience left. When, O Panduranga, will you come and meet me?

WHAT IT MEANS

Tukaram writes as a bride stranded in her in-laws' house, gazing down the road to Pandhari for any sign of home. The image carries the soul's exile: this world is the harsh in-laws' house, and Pandhari, where Vitthal stands, is the mother's home it aches to return to. He begs travelers to carry a message back, asking why he has been abandoned, and his eyes strain at a far-off four-armed figure on Garuda, hoping it is the Lord come at last. The poem ends in raw impatience: the soul cannot wait any longer, and the only question that matters is when God will finally come.

GATHA 1533 *The Power of the Name*

The Name, the boat across existence

मराठी मूळ

ऐसी जोडी करा राम कंठीं धरा । जेणें चुके फेरा गर्भवास ॥1॥
नासिवंत आटी ि◌प्रयापुत्रधन । बीज ज्याचा सीण तें चि फळ ॥ध्रु.॥
नाव धड करा सहजरा नामांची । जे भवसिंधूची थडी पावे ॥2॥
तुका ह्मणे काळा हाणा तोंडावरी । भाता भरा हरिरामबाणीं ॥3॥

ENGLISH TRANSLATION

Make this one investment: keep Rama upon your tongue.
By it, the cycle of birth in the womb will cease.

The craving for spouse, children, and wealth is perishable;
the seed whose nature is toil yields only toil as its fruit.

Build a sound boat of the effortless names,
a boat that will reach the far shore of the ocean of existence.

Says Tuka, strike Death across the face.
Fill your quiver with arrows bearing the names of Hari and Rama.

IN PLAIN WORDS

Make this one gain: keep Rama on your throat. By it the round of birth in the womb is broken. The craving for wife, children, and wealth all perishes; the seed that is toil bears only toil as its fruit. Build a sound boat out of the effortless names, a boat that reaches the far shore of the ocean of existence. Tuka says: strike Death across the face. Fill your quiver with arrows of the names of Hari and Rama.

WHAT IT MEANS

Tukaram urges one acquisition worth making: keeping Rama on the tongue, which breaks the endless return to the womb. He sets it against the things people actually chase, spouse, children, money, and says these all perish; a seed of toil can only grow into more toil. The Name, by contrast, is a well-built boat of effortless syllables that carries you across the ocean of worldly existence to the far shore. He ends with a fighter's image: do not cower before death; strike it in the face, and load your quiver with the names of Hari and Rama as your arrows.

GATHA 1534 *Longing and Separation*

Longing, the child crying for the breast

मराठी मूळ

पाहें मजकडे भरोनियां दृष्टी । बहुत हिंपुष्टी जालों माते ॥1॥
करावेंसे वाटे जीवा स्तनपान । नव्हे हें वचन श्रृंघारिक ॥ध्रु.॥
सत्यासाटीं माझी शब्दविवंचना । जोडिल्या वचनाचें तें नव्हे ॥2॥
तुका ह्मणे माझी कळवळ्याची कींव । भागलासे जीव कर्तव्यानें ॥3॥

ENGLISH TRANSLATION

Look at me with your full gaze, O Mother,
for I have grown very weak and forlorn.
My jiva longs to nurse at your breast.

This is not romantic speech. It is a cry of truth.
My words are not artfully constructed but wrung from sincerity alone.

Says Tuka, this cry is born of anguish and deep compassion for my own condition.
My jiva is exhausted by the demands of duty.

IN PLAIN WORDS

Look at me, Mother, with your full gaze. I have grown weak and worn out. My soul wants to nurse at your breast. This is not pretty, romantic talk. It is the truth I must say. My weighing of these words is for the sake of truth; they are not strung together for effect. Tuka says: this is the cry of my own pity for myself. My soul is worn down by duty.

WHAT IT MEANS

Tukaram cries to God as a child to its mother, asking for one full look and for the milk of the breast, which here means the infant's helpless dependence on divine love. He is careful to set the tone: this is not the ornamental, romantic talk of a poet showing off, but words wrung from real distress. He says he weighs his words for truth's sake, not to make them sound beautiful. The closing is an honest confession of his state: worn out by the demands of duty, he feels pity for his own condition, and out of that exhaustion the cry rises on its own.

GATHA 1535 *Longing and Separation*

Longing, the fawn calling its doe

मराठी मूळ

तुज ह्मणतील कृपेचा सागर । तरि कां केला धीर पांडुरंगा ॥1॥
आझुनि कां नये तुज माझी दया । काय देवराया पाहातोसि ॥ध्रु.॥
आळवितों जैसें पाडस कुरंगिणी । पीडिलिया वनीं तानभूक ॥2॥
प्रेमरसपान्हा पाजीं माझे आई । धांवें वो विठाई वोरसोनि ॥3॥
तुका ह्मणे माझें कोण हरी दुःख । तुजविण एक पांडुरंगा ॥4॥

ENGLISH TRANSLATION

They call you an ocean of mercy.
Then why have you delayed so long, O Panduranga?

Does my suffering still not move you to compassion?
What are you watching for, O King of Gods?

I call out like a fawn crying for its doe,
tormented by hunger and thirst in the forest.

O Mother Vithabai, pour forth the flowing milk of love.
Come running, overflowing with tenderness.

Says Tuka, who else will take away my sorrow
but you alone, O Panduranga?

IN PLAIN WORDS

They call you an ocean of mercy. Then why have you waited so long, Panduranga? Even now my suffering does not move you to pity? What are you watching for, King of Gods? I call out like a fawn crying for its doe, worn down by hunger and thirst in the forest. Pour the milk of love's sweetness for me, my Mother; come running, Vithabai, overflowing with tenderness. Tuka says: who else can take away my sorrow but you alone, Panduranga?

WHAT IT MEANS

Tukaram presses God on his own reputation: if everyone calls you an ocean of mercy, then your delay makes no sense, so why keep waiting? He asks, almost in complaint, what God is watching for while his servant suffers. Then the image shifts to a lost fawn crying for its doe in a forest, faint with hunger and thirst, and God becomes the mother whose milk is the sweetness of love. He begs Vithabai to come running, brimming over with tenderness. The closing reason is the whole point of the appeal: there is no one else who can lift this sorrow, so the delay leaves him with nowhere else to turn.

GATHA 1536 *Devotion to Vitthal*

Devotion, bread on the spike

मराठी मूळ

भक्ति तों कठिण शुळावरील पोळी । निवडे तो बळी विरळा शूर ॥1॥
जेथें पाहें तेथें देखीचा पर्वत । पायाविण भिंत तांतडीची ॥ध्रु.॥
कामावलें तरि पाका ओज घडे । रुचि आणि जोडे श्लाघ्यता हे ॥2॥
तुका ह्मणे मना पाहिजे अंकुश । नित्य नवा दिस जागृतीचा ॥3॥

ENGLISH TRANSLATION

Devotion is as difficult as bread impaled upon a spike.
Only the rare and valiant hero can claim it.

Wherever I look, I see a mountain of obstacles,
a wall built without foundation, raised in haste.

When one perseveres, the dish cooks to its full essence,
and both flavor and glory are gained.

Says Tuka, the mind needs a goad.
Each day must bring fresh vigilance.

IN PLAIN WORDS

Devotion is hard, like bread set on a spike. Only the rare, brave one can take hold of it. Wherever I look I see a mountain of obstacles, a wall raised in a hurry with no foundation. But when you keep at it, the dish cooks through to its full taste, and you gain both flavor and honor. Tuka says: the mind needs a goad. Every day must bring fresh wakefulness.

WHAT IT MEANS

Tukaram is honest about how hard the path of devotion is. He compares it to snatching bread off a spike: it cannot be grabbed carelessly, and only the rare, courageous person manages it. The road looks like a mountain of obstacles, or a wall thrown up in haste with nothing under it, ready to fall. Yet he holds out the reward of persistence with a cooking image: stay at it and the dish finally cooks through, yielding both real flavor and real honor. The practical instruction at the end is that the restless mind must be kept under a goad, and the vigilance cannot be borrowed from yesterday; each day demands it new.

GATHA 1537 *Prayers*

Prayer, why does the Lord sleep

मराठी मूळ

पापी ह्मणों तरि आठवितों पाय । दोष बळी काय तयाहूनि ॥1॥
ऐशा विचाराचे घालूनि कोंडणी । काय चक्रपाणी निजलेती ॥ध्रु.॥
एकवेळ जेणें पुत्राच्या उद्देशें ॥ घेतल्याचें कैसें नेलें दुःख ॥2॥
तुका ह्मणे अहो वैकुंठनायका । चिंता कां सेवका तुमचिया ॥3॥

ENGLISH TRANSLATION

If I call myself one steeped in wrong, still I remember your feet.
Is any fault more powerful than that remembrance?

Having penned in such thoughts, O Chakrapani,
why do you lie sleeping?

You once lifted the sorrow of one who called your name
with his son's purpose in mind.

Says Tuka, O Lord of Vaikuntha,
why should your own servant carry any worry?

IN PLAIN WORDS

If I call myself a sinner, still I remember your feet. Is any fault stronger than that remembrance? I have penned in these very thoughts, Chakrapani, so why do you lie sleeping? Once you lifted away the sorrow of one who called your name with only his son in mind. Tuka says: O Lord of Vaikuntha, why should your own servant carry any worry?

WHAT IT MEANS

Tukaram argues his case to a God who seems unresponsive. He admits he may be a sinner, but counters that he still remembers God's feet, and asks whether any sin can outweigh that remembrance. Having boxed God in with this reasoning, he prods him: then why do you lie there asleep, Chakrapani? He recalls the saving of Ajamila, who called the name only because it was his son's name yet was rescued anyway, to show that God responds even to an accidental call. The conclusion turns the logic into reassurance and gentle reproach at once: if you are the Lord of Vaikuntha, your own servant has no business carrying worry.

GATHA 1538 *The Power of the Name*

The Name, the road to Vaikuntha thrown open

मराठी मूळ

उगविल्या गुंती । ऐशा मागें नेणों किती ॥1॥
ख्यात केली अजामेळें । होतें निघालें दिवाळें ॥ध्रु.॥
मोकलिला प्रायिश्चतीं । कोणी न धरिती हातीं ॥2॥
तुका ह्मणे मुक्त वाट । वैकुंठीची घडघडाट ॥3॥

ENGLISH TRANSLATION

How many such knots have been untied before this, I do not know.

Ajamela made the case famous:
even his complete ruin was reversed.

Released from all need for penance, none could hold him back.

Says Tuka, the road to Vaikuntha was thrown wide open
with a thunderous rumble.

IN PLAIN WORDS

How many such knots have been untied before this, I do not know. Ajamela made the case famous: even his utter ruin was turned around. He was freed from all need for penance, and no one could hold him back. Tuka says: the road to Vaikuntha was thrown wide open, with a thunderous roar.

WHAT IT MEANS

Tukaram points to the power of the Name by counting up the lives it has already untangled, too many to know. He names the famous case of Ajamila, a man whose life had collapsed into complete ruin, and yet was reversed when he uttered the divine name at the end. The Name freed him so completely that no penance was required and nothing could drag him back. The closing image is triumphant: the gate to Vaikuntha did not just open quietly, it swung wide with a thunderous roar, as if to announce that the worst sinner had been let through.

GATHA 1539 *The Power of the Name*

The Name, the easy way

मराठी मूळ

सरळीं हीं नामें उच्चारावीं सदा । हरि बा गोविंदा रामकृष्णा ॥1॥
पुण्य पर्वकाळ तीर्थॉ ही सकळ । कथा सिंधुजळ न्हाऊं येती ॥ध्रु.॥
अवघे चि लाभ बैसलिया घरा । येती भाव धरा एके ठायीं ॥2॥
सेळ्या मेंढ्या गाई सेवा घेती ह्मैसी । कामधेनु तैसी नव्हे एक ॥3॥
तुका ह्मणे सुखें पाविजे अनंता । हें वर्म जाणतां सुलभ चि ॥4॥

ENGLISH TRANSLATION

Utter these simple names always:
Hari, Govinda, Rama, Krishna.

All merit, all holy seasons, all pilgrimages
come to bathe in the ocean-waters of katha.

Sitting at home, every gain will come to you.
Hold your bhava firmly in one place.

Sheep, cows, and buffalo may give their service,
but not one of them is like the wish-fulfilling Kamadhenu.

Says Tuka, Ananta is easily reached
by those who know this vital point.

IN PLAIN WORDS

Utter these simple names always: Hari, Govinda, Rama, Krishna. All merit, all holy seasons, all pilgrimages come to bathe in the ocean of katha. Sit at home, and every gain comes to you. Hold your bhava firmly in one place. Sheep and cows and buffalo give their service too, but not one of them is the wish-fulfilling Kamadhenu. Tuka says: Ananta is reached with ease by those who know this one vital point.

WHAT IT MEANS

Tukaram names the whole spiritual economy and then collapses it into a single act. Merit, sacred calendars, and far pilgrimages are not chased; they come and bathe in the ocean of Hari's story, so the seeker can stay home and still receive everything, provided the heart is held steady in one place. The contrast of common animals with the Kamadhenu makes the point about quality: many practices yield some service, but only the Name yields whatever you wish. The vital point he wants understood is that God is not won by exertion across the world but by these plain names spoken always.

GATHA 1540 *The Power of the Name*

The Name purifies, God follows the devotee

मराठी मूळ

पवित्र तो देह वाणी पुण्यवंत । जो वदे अच्युत सर्व काळ ॥1॥
तयाच्या चिंतनें तरतील दोषी । जळतील रासी पातकाच्या ॥ध्रु.॥
देव इच्छी रज चरणींची माती । धांवत चालती मागें मागें ॥2॥
काय त्यां उरलें वेगळें आणीक । वैकुंठनायक जयां कंठीं ॥3॥
तुका ह्मणे देवभक्तांचा संगम । तेथें ओघ नाम त्रिवेणीचा ॥4॥

ENGLISH TRANSLATION

Sacred is the body, and blessed is the tongue
that utters Achyuta's name at all times.

By his contemplation, even the guilty and faulty ones are carried across,
and heaps of sin are burned to ash.

God himself desires the dust of such a devotee's feet
and follows eagerly behind.

What else remains for those who carry the Lord of Vaikuntha at their throats?

Says Tuka, the meeting of God and devotee is itself the Triveni,
the confluence where the stream of the Name flows.

IN PLAIN WORDS

Sacred is the body, and blessed is the tongue that utters Achyuta's name at all times. By thinking of him, even the guilty are carried across, and heaps of sin are burned to ash. God himself longs for the dust of such a devotee's feet, and runs eagerly behind him. What else is left to gain for those who carry the Lord of Vaikuntha at their throats? Tuka says: the meeting of God and devotee is itself the Triveni, where the stream of the Name flows.

WHAT IT MEANS

Tukaram declares that the Name does not merely cleanse the devotee; it reverses the usual order between God and the worshipper. The body and tongue that hold Achyuta's name are themselves sacred, and even the guilty are ferried over while their stores of sin burn away. Then comes the bold turn: God himself craves the dust of the devotee's feet and chases after him. For one who carries the Lord at the throat there is nothing further to seek, because the simple meeting of God and devotee is already the holiest confluence, a Triveni made of the Name.

GATHA 1541 *The Saints*

Saints, the surest boat across

मराठी मूळ

पाप ताप दैन्य जाय उठाउठीं । जालिया भेटी हरिदासांची ॥1॥
ऐसें बळ नाहीं आणिकांचे अंगीं । तपें तिर्थॉ जगीं दानें व्रतें ॥ध्रु.॥
चरणींचे रज वंदी शूळपाणी । नाचती कीर्तनीं त्यांचे माथां ॥2॥
भव तरावया उत्तम हे नाव । भिजों नेंदी पाव हात कांहीं ॥3॥
तुका ह्मणे मन जालें समाधान । देखिले चरण वैष्णवांचे ॥4॥

ENGLISH TRANSLATION

Sin, suffering, and poverty vanish instantly
when one meets the devotees of Hari.

No other power in the world, whether austerity, pilgrimage, charity, or vows, can match this.

Even Shiva bows to the dust of their feet
and dances upon their heads during kirtan.

For crossing the ocean of existence, this is the finest boat;
it does not let even your hands or feet get wet.

Says Tuka, my mind has found its peace
in beholding the feet of the Vaishnavas.

IN PLAIN WORDS

Sin, suffering, and poverty go in an instant when one meets the devotees of Hari. No other power in the world, not austerity, not pilgrimage, not charity, not vows, has such strength. Even Shiva bows to the dust of their feet and dances on their heads in kirtan. To cross the ocean of birth, this is the finest boat; it does not let even your hands or feet get wet. Tuka says: my mind has found its peace in beholding the feet of the Vaishnavas.

WHAT IT MEANS

Tukaram ranks the company of saints above every other religious effort. Meeting Hari's devotees clears sin, suffering, and poverty at once, and he insists no austerity, pilgrimage, charity, or vow can match that power. He raises them higher still by saying Shiva himself reveres the dust of their feet and joins their kirtan. The boat image lands the claim: other paths are crossings where you still get soaked, but the saints carry you over the ocean of rebirth without your hands or feet even touching the water, which is why his own mind rests simply in the sight of them.

GATHA 1542 *The Power of the Name*

Kirtan, fortune on the tongue

मराठी मूळ

येणें बोधें आह्मी असों सर्वकाळ । करूनि निर्मळ हरिकथा ॥1॥
आह्मी भूमीवरी एक दइवांचे । निधान हें वाचे सांपडलें ॥ध्रु.॥
तरतील कुळें दोन्ही उभयतां । गातां आइकतां सुखरूप ॥2॥
न चळे हा मंत्र न ह्मणों यातीकुळ । न लगे काळ वेळ विचारावी ॥3॥
तुका ह्मणे माझा विठ्ठल विसांवा । सांटवीन हांवा हृदयांत ॥4॥

ENGLISH TRANSLATION

With this understanding, let us abide at all times,
keeping ourselves pure through Hari's kirtan.

We are among the fortunate upon this earth;
this treasure has been found upon our tongues.

Both lineages are carried across, both the singer and the listener,
for both are of the nature of bliss.

This mantra never fails. It does not ask for caste or lineage,
nor need one consider the proper time or season.

Says Tuka, my Vitthala is my rest.
I will store this eagerness within my heart.

IN PLAIN WORDS

With this understanding, let us abide at all times, keeping ourselves pure through Hari's kirtan. We are among the fortunate on this earth; this treasure has been found upon our tongues. Both lineages are carried across, the singer and the listener alike, for both are made of bliss. This mantra never fails; it does not ask for caste or lineage, and it needs no fixing of the right time or season. Tuka says: my Vitthal is my rest. I will store this longing in my heart.

WHAT IT MEANS

Tukaram counts the kirtan-singer among the truly fortunate, because the treasure he has found sits on his own tongue and asks nothing of fortune outside him. He widens the gift to include the listener as well: both lineages, singer and hearer, are ferried across, since both partake of bliss. The radical edge is in the third stanza, where he names what the Name does not require: it asks no caste, no lineage, no auspicious hour, so the door stands open to everyone the conventional rites would exclude. For himself, Vitthal is simply rest, a longing he chooses to keep stored in the heart.

GATHA 1543 *Devotion to Vitthal*

Devotion, the fruit of many lives

मराठी मूळ

बहुतां जन्मींचें संचित । सबळ होय जरि बहुत । तरि चि होय हरिभक्त । कृपावंत मानसीं ॥1॥
असे भूतदया मानसीं । अवघा देखे हृषीकेशी । जीवें न विसंबे तयासी । मागें मागें हिंडतसे ॥2॥
तुका ह्मणे निविनकार । शरणागतां वज्रपंजर । जे जे अनुसरले नर । तयां जन्म चुकलें ॥3॥

ENGLISH TRANSLATION

Only when the merit of many births accumulates in great abundance
does one become a devotee of Hari,
with a mind that is gracious and compassionate.

Such a one holds compassion for all beings in the mind
and sees Hrishikesha everywhere.
With their very jiva they do not forget him
and follow behind him wherever they go.

Says Tuka, the Lord is unchanging,
a fortress of diamond for those who surrender.
Whoever has followed him has been freed from rebirth.

IN PLAIN WORDS

Only when the merit of many births gathers in great abundance does one become a devotee of Hari, with a mind that is gracious and kind. Such a one holds compassion for all beings in the mind, and sees Hrishikesha everywhere. With his very life he does not forget him, and follows behind him wherever he goes. Tuka says: the Lord is unchanging, a fortress of diamond for those who surrender. Whoever has followed him has escaped rebirth.

WHAT IT MEANS

Tukaram frames true devotion as rare and hard-won, the harvest of merit stored across many lifetimes, so that becoming Hari's devotee is not a casual choice but a culmination. The marks of such a soul are inward and ethical: a mind softened to compassion for every creature, and an eye that sees Hrishikesha in all things. Devotion here is constant attention, never forgetting God and walking always behind him. The closing image gives the reward and the security together: the unchanging Lord becomes a diamond fortress for whoever surrenders, and that surrender is what ends the round of rebirth.

GATHA 1544 *Worldly Metaphors*

The Name, a ship of free treasure

मराठी मूळ

तारूं लागलें बंदरीं । चंद्रभागेचिये तिरीं ॥1॥
लुटा लुटा संतजन । अमुप हें रासी धन ॥ध्रु.॥
जाला हरिनामाचा तारा। सीड लागलें फरारा ॥2॥
तुका जवळी हमाल । भार चालवी विठ्ठल ॥3॥

ENGLISH TRANSLATION

The ship has docked at the harbor
on the bank of the Chandrabhaga.

Loot it, O saints, loot it!
This treasure is immeasurable wealth.

The star of Hari's Name has risen,
and the sail is set and billowing.

Says Tuka, I am the porter standing by.
It is Vitthala who carries the load.

IN PLAIN WORDS

The ship has docked at the harbor, on the bank of the Chandrabhaga. Loot it, O saints, loot it! This treasure is measureless wealth. The star of Hari's Name has risen, and the sail is set and billowing. Tuka says: I am the porter standing by. It is Vitthal who carries the load.

WHAT IT MEANS

Tukaram turns the riverbank at Pandhari into a docked treasure-ship and calls the saints to plunder it freely, because the wealth of the Name is without limit and there is no reason to hoard or ration it. The risen star and the full sail say the conditions are perfect; the moment to take is now. In the last line he refuses any credit for himself: he is only the porter standing by the cargo, while Vitthal is the one who actually carries the weight. The point is that grace, not the devotee's strength, does the real lifting.

GATHA 1545 *Longing and Separation*

Longing, the child crying for milk

मराठी मूळ

आळवीन स्वरें । कैशा मधुरा उत्तरें ॥1॥
यें वो यें वो पांडुरंगे । प्रेमपान्हा मज दें गे ॥ध्रु.॥
पसरूनि चोंची । वचन हें करुणेची ॥2॥
तुका ह्मणे बळी । आह्मी लडिवाळें आळीं ॥3॥

ENGLISH TRANSLATION

I will call out in sweet tones, with tender and beautiful words.

Come, O Panduranga, come! Give me the flowing milk of your love.

With open beak, these are words of mercy.

Says Tuka, we are your children, insistent in our playful pleading.

IN PLAIN WORDS

I will call out in sweet tones, with tender, beautiful words. Come, O Panduranga, come! Give me the flowing milk of your love. With open mouth, these are words of mercy. Tuka says: we are your children, insistent in our playful pleading.

WHAT IT MEANS

Tukaram speaks as a hungry child crying for its mother, asking Panduranga to come and let down the milk of love. The sweet calling and tender words are not flattery; they are the only language the helpless infant has. The open mouth waiting to be fed makes the relationship plain: the devotee can only ask, the giving rests entirely with God. By calling himself a child stubborn in playful pleading, he claims the child's right to demand, for a true child does not earn the milk, it simply belongs to it.

GATHA 1546 *Longing and Separation*

Longing, eyes hungry for the form

मराठी मूळ

सकिळकांचें समाधान । नव्हे देखिल्यावांचून ॥1॥
रूप दाखवीं रे आतां । सहजरभुजांच्या मंडिता ॥ध्रु.॥
शंखचक्रपद्मगदा। गरुडासहित ये गोविंदा ॥2॥
तुका ह्मणे कान्हा । भूक लागली नयनां ॥3॥

ENGLISH TRANSLATION

The satisfaction of all will not come without beholding your form.

Show me your form now, adorned with four arms.

Come with conch, discus, lotus, and mace, O Govinda,
and bring Garuda along with you.

Says Tuka, O Krishna, my eyes are hungry for your sight.

IN PLAIN WORDS

No one is content without beholding you. Show me your form now, you who are adorned with four arms. Come with conch, discus, lotus, and mace, O Govinda, and bring Garuda with you. Tuka says: O Krishna, my eyes are hungry for your sight.

WHAT IT MEANS

Here the craving is for darshan, the actual seeing of God, without which Tukaram says no one's heart can settle. He asks not for a vague presence but for the full, recognizable form: four arms bearing conch, discus, lotus, and mace, and Garuda alongside, the very figure of Govinda enthroned in devotion. The longing is located in the senses; he says his eyes themselves are hungry. The prayer insists that for the devotee, intellectual knowledge of God is not enough, and only the seen form will feed the ache.

GATHA 1547 *Devotion to Vitthal*

Adoration, the names of the Lord

मराठी मूळ

पतितपावना । दिनानाथा नारायणा ॥1॥
तुझें रूप माझे मनीं । राहो नाम जपो वाणी ॥ध्रु.॥
ब्रह्मांडनायका । भक्तजनाच्या पाळका ॥2॥
जीवांचिया जीवा । तुका ह्मणे देवदेवा ॥3॥

ENGLISH TRANSLATION

O Purifier of the Fallen, O Lord of the lowly, O Narayana.

Let your form remain in my mind.
Let my tongue forever chant your Name.

O Lord of the universe, O protector of your devotees.

Says Tuka, O Jiva of all jivas, O God of gods.

IN PLAIN WORDS

O Purifier of the Fallen, O Lord of the lowly, O Narayana. Let your form stay in my mind. Let my tongue chant your Name forever. O Lord of the universe, O protector of your devotees. O Jiva of all jivas, Tuka says, O God of gods.

WHAT IT MEANS

This abhanga is almost entirely a litany of God's names, and the naming is itself the prayer. Tukaram piles up titles that describe what God does for the helpless: purifier of the fallen, lord of the lowly, protector of devotees. Between them sits the single request, that the form stay fixed in the mind and the Name never leave the tongue. By calling him the Jiva of all jivas and God of gods, Tukaram places this protector of the small at the very source of all life, so the one who stoops to the lowly is also the highest of all.

GATHA 1548 *The Power of the Name*

The Name, the one task of the mind

मराठी मूळ

करीं हें चि काम । मना जपें राम राम ॥1॥
लागो हा चि छंद । मना गोविंद गोविंद ॥2॥
तुका ह्मणे मना । मज भीक द्यावी दीना ॥3॥

ENGLISH TRANSLATION

O mind, do this one task: chant Rama, Rama.

Let this one passion take hold: Govinda, Govinda.

Says Tuka, O mind, give this alms to me, a lowly one.

IN PLAIN WORDS

O mind, do this one task: chant Rama, Rama. Let this one passion take hold: Govinda, Govinda. Tuka says: O mind, give this alms to me, a lowly one.

WHAT IT MEANS

Tukaram speaks straight to his own mind and gives it a single assignment, narrowing all of spiritual life down to repeating the Name. He wants the restless mind, which fastens onto many passions, to fasten on just one: Govinda. The last line is striking because he begs from his own mind as a poor man begs alms, treating the simple act of remembrance as a charity he cannot command but must plead for. It admits how hard it is to hold the mind to even one thing, and how much the devotee depends on grace to do it.

GATHA 1549 *The Nature of God*

Nature of God, he runs to save his own

मराठी मूळ

आपुलिया लाजा । धांवे भक्तांचिया काजा ॥1॥
नाम धरिलें दिनानाथ । सत्य करावया व्रत ॥ध्रु.॥
आघात निवारी। छाया पीतांबरें करी ॥2॥
उभा कर कटीं । तुका ह्मणे याजसाटीं ॥3॥

ENGLISH TRANSLATION

For the sake of his own honor,
he runs to serve the needs of his devotees.

He bears the name Dinanath, Lord of the humble,
to fulfill that vow.

He wards off every blow
and makes shade for his own with his pitambara.

Says Tuka, he stands with hands upon his waist
for precisely this reason.

IN PLAIN WORDS

For the sake of his own honor, he runs to serve the needs of his devotees. He took the name Dinanath, Lord of the humble, and he keeps that vow as true. He wards off every blow and makes shade for his own with his pitambara. Tuka says: he stands with his hands upon his waist for exactly this reason.

WHAT IT MEANS

Tukaram reads Vitthal's saving acts as binding obligations God has placed on himself. Because he accepted the title Dinanath, Lord of the humble, his own honor is at stake, and so he runs to his devotees' aid to keep that vow true. The protection is concrete: he blocks the blows aimed at them and shelters them under his yellow garment. Even the familiar pose of Vitthal standing with hands on his hips, Tukaram says, is held for this single purpose, the readiness to defend his own.

GATHA 1550 *The Nature of God*

Nature of God, the proof on the battlefield

मराठी मूळ

साधावया भक्तिकाज । नाहीं लाज हा धरीत ॥1॥
ऐसियासी शरण जावें । शक्ती जीवें न वंची ॥ध्रु.॥
भीष्मपण केला खरा । धनुर्धरा रक्षीलें ॥2॥
तुका ह्मणे साक्ष हातीं । तो म्यां चित्तीं धरियेला ॥3॥

ENGLISH TRANSLATION

To fulfill the devotee's cause, he sets aside all shame.

Such is the one to whom we should surrender, for he holds nothing back from us.

He proved his vow when he protected Arjuna on the battlefield.

Says Tuka, the proof is in his hands, and I have fixed him firmly in my chitta.

IN PLAIN WORDS

To accomplish the devotee's cause, he sets aside all shame. Such is the one to whom we should surrender, for he holds nothing back from us with his life. He made his vow come true and protected the bearer of the bow. Tuka says: the proof is in his hands, and I have held him firmly in my heart.

WHAT IT MEANS

Tukaram points to God's willingness to lose face for his devotees as the very reason to trust him. The God who will set aside shame to do a devotee's work is one who withholds nothing, and that is the safe place to surrender. He cites the warrior Arjuna, the bearer of the bow, whom the Lord shielded on the battlefield, as evidence that the promise is kept and not merely spoken. Because the proof is already in God's hands, Tukaram needs no further argument; he simply fixes this Lord firmly in his heart.

GATHA 1551 *Prayers*

Prayer, the cow and her calf

मराठी मूळ

धेनु चरे वनांतरीं । चित्त बाळकापें घरीं ॥1॥
तैसें करीं वो माझे आई । ठाव देऊनि राखें पायीं ॥ध्रु.॥
न काढितां तळमळी । जिवनाबाहेर मासोळी ॥2॥
तुका ह्मणे कुडी । जीवाप्राणांची आवडी ॥3॥

ENGLISH TRANSLATION

A cow grazes in the distant forest,
yet her mind remains with her calf at home.

In the same way, O my Mother,
keep me sheltered at your feet.

A fish pulled from water thrashes in torment
even before it is lifted out.

Says Tuka, such is this body's longing;
the jiva clings to the breath within it.

IN PLAIN WORDS

The cow grazes far off in the forest. All the while her mind is at home with her calf. Do that for me, O my Mother. Give me a place at your feet and keep me there. A fish out of water thrashes in pain; it suffers even before it is lifted out. Tuka says: such is this poor body's longing; the jiva clings to the breath inside it.

WHAT IT MEANS

Tukaram is asking for one thing: that wherever he goes, his attention stay fixed on God. He gives two homely pictures to name the kind of attachment he means. The cow can wander far to graze, yet her heart never leaves the calf at home, so he asks the Mother to hold him at her feet that way. The fish shows the other side: torn from its element, it thrashes in agony, because the creature cannot live apart from what keeps it alive. He is saying that the soul clings to God the way breath clings to a living body, and prays that the bond never be broken.

GATHA 1552 *The Saints*

The saints, God defends his own

मराठी मूळ

हरिजनाची कोणां न घडावी निंदा । साहात गोविंदा नाहीं त्याचें ॥1॥
रूपा येऊनियां धरी अवतार । भक्तां अभयंकर खळां कष्ट ॥ध्रु.॥
दुर्वास हा छळों आला आंबऋषी । सुदर्शन त्यासी जिाळत फिरे ॥2॥
द्रौपदीच्या क्षोभें कौरवांची शांति । होऊनि श्रीपति साहे केलें ॥3॥
न साहे चि बब्रु पांडवां पारिखा । धुडाविला सखा बिळभद्र ॥4॥
तुका ह्मणे अंगीं राखिली दुगपधि । अश्वत्थामा वधी पांडवपुत्रां ॥5॥

ENGLISH TRANSLATION

Let no one slander the devotees of Hari,
for Govinda does not tolerate it.

He takes form and incarnates
to grant fearlessness to his devotees and to bring ruin upon the wicked.

Durvasa came to torment Ambarisha,
but the Sudarshana disc chased him relentlessly.

When Draupadi was humiliated,
Shripati himself came forth and brought the Kauravas to grief.

He could not bear even a small slight shown against the Pandavas,
and cast aside his friend Balarama for his partiality.

Says Tuka, he bore the stain upon his own body
when Ashwatthama slew the sons of the Pandavas.

IN PLAIN WORDS

Let no one slander the people of Hari, for Govinda will not bear it. He takes form and comes down to earth, fearlessness to his devotees, ruin to the wicked. Durvasa came to torment Ambarisha, and the Sudarshana disc chased him without rest. When Draupadi was shamed, Shripati himself stepped in and brought the Kauravas to grief. He could not endure even a small unfairness against the Pandavas, and turned away his own friend Balarama for taking the wrong side. Tuka says: he took the stain on his own body when Ashwatthama killed the sons of the Pandavas.

WHAT IT MEANS

Tukaram warns against scorning those who love God, because God himself stands behind them. He gathers familiar stories to make one point: the Lord takes form again and again to shield his devotees and to break the proud. The sage Durvasa learns this when the flaming disc hunts him across the worlds for tormenting the devotee Ambarisha; Draupadi learns it when Krishna answers her humiliation by ruining the house that shamed her. He even sets aside his own brother's favor when it falls on the wrong side, and he bears the grief of the slaughtered Pandava children as if it were a wound on his own body. The caution lands on us: to despise a devotee is to take a side God will not let stand.

GATHA 1553 *The Power of the Name*

The Name, caste dissolved in Brahman

मराठी मूळ

ज्यासी आवडी हरिनामांची । तो चि एक बहु शुचि ॥1॥
जपतो हरिनामें बीज । तो चि वर्णांमाजी द्विज ॥2॥
तुका ह्मणे वर्णा धर्म । अवघें आहे सम ब्रह्म ॥3॥

ENGLISH TRANSLATION

Whoever loves the name of Hari
is truly the most pure among all.

The one who chants Hari's name as a sacred seed
is the true twice-born among all classes.

Says Tuka, the dharma of all castes is one,
for all is equal Brahman.

IN PLAIN WORDS

Whoever loves the names of Hari is truly the most pure of all. The one who chants Hari's name as the sacred seed is the real twice-born among the castes. Tuka says: the dharma of all castes is one, for everything is the same Brahman.

WHAT IT MEANS

Tukaram takes the markers of ritual purity and rank and hands them to love alone. The one who is truly pure is not the one born high, but the one whose heart loves the Name; the true Brahmin, the real twice-born, is whoever holds Hari's name as the seed-syllable of his life. Then he names the ground under the claim: there is finally one dharma for all castes, because all of it, every person and rank, is the one equal Brahman. The line quietly abolishes the hierarchy it borrows its language from, putting devotion where birth used to stand.

GATHA 1554 *Devotion to Vitthal*

Devotion, dyed through in Vitthal

मराठी मूळ

विठ्ठल हा चित्तीं । गोड लागे गातां गीतीं ॥1॥
आह्मां विठ्ठल जीवन । टाळ चिपिळया धन ॥ध्रु.॥
विठ्ठल हे वाणी। अमृत हे संजिवनी ॥2॥
रंगला या रंगें । तुका विठ्ठल सर्वांगें ॥3॥

ENGLISH TRANSLATION

Vitthal dwells sweetly in the chitta
and tastes delightful when sung in song.

Vitthal is our very life;
cymbals and clappers are our only wealth.

The word Vitthal on the tongue is nectar,
a life-restoring elixir.

Says Tuka, I am dyed through and through
in this color of Vitthal, in every limb.

IN PLAIN WORDS

Vitthal is in my mind. He tastes sweet when I sing him in song. For us Vitthal is life itself; the cymbals and clappers are our only wealth. The word Vitthal on the tongue is nectar, a herb that brings the dead back to life. Tuka says: I am dyed in this color, Vitthal in every limb.

WHAT IT MEANS

This is a song about being saturated by the Name until nothing else is left. Vitthal lives in Tukaram's mind and turns sweet the moment it becomes song, so the singing itself is the joy. He sets the devotee's economy against the world's: cymbals and hand-clappers are the only wealth he counts, and Vitthal is not a help to life but life itself. The closing image is a dyer's: he has been dipped in this single color so completely that it has soaked into every limb, leaving no part of him his own.

GATHA 1555 *The Power of the Name*

The Name, the simple mantra

मराठी मूळ

विठ्ठल विठ्ठल मंत्र सोपा । करी पापा निर्मूळ ॥1॥
भाग्यवंता छंद मनीं । कोडें कानीं ऐकती ॥ध्रु.॥
विठ्ठल हें दैवत भोळें। चाड काळें न धरावी ॥2॥
तुका ह्मणे भलते याती । विठ्ठल चित्तीं ते शुद्ध ॥3॥

ENGLISH TRANSLATION

The mantra of Vitthal is simple and uproots all sin completely.

The fortunate carry this passion in their mind;
the blessed long to hear it with their ears.

Vitthal is a generous, guileless deity;
one should never hold back out of doubt.

Says Tuka, whoever holds Vitthal in their chitta,
regardless of caste, becomes pure.

IN PLAIN WORDS

Vitthal, Vitthal, the mantra is simple, and it pulls sin up by the roots. The fortunate carry this delight in their mind; the blessed long to hear it in their ears. Vitthal is a guileless, open-hearted god; never hold back from him out of doubt. Tuka says: whatever caste you are, hold Vitthal in your heart and you are pure.

WHAT IT MEANS

Tukaram is making the path small enough that anyone can walk it. The mantra is only the name twice over, nothing learned or elaborate, yet it tears out sin at the root, so the whole power lies in the saying. He calls those who delight in it the fortunate ones, and urges that no one shrink back in doubt, because Vitthal is open and simple-hearted, not a god to be feared. The last line cuts the knot of birth: purity comes from holding Vitthal in the heart, and caste has no say in it.

GATHA 1556 *The Nature of God*

Nature of God, no patience with deniers

मराठी मूळ

ह्मणे विठ्ठल ब्रह्म नव्हे । त्याचे बोल नाइकावे ॥1॥
मग तो हो का कोणी एक । आदि करोनि ब्रह्मादिक ॥ध्रु.॥
नाहीं विठ्ठल जया ठावा । तो ही डोळां न पाहावा ॥2॥
तुका ह्मणे नाहीं। त्याची भीड मज कांहीं ॥3॥

ENGLISH TRANSLATION

Do not listen to one who says Vitthal is not Brahman.

Let such a person be anyone at all, even Brahma or the other gods.

One who does not know the place of Vitthal
should not even be looked upon.

Says Tuka, I have no obligation whatsoever to such a person.

IN PLAIN WORDS

Whoever says Vitthal is not Brahman, do not listen to his words. Let him be anyone at all, even Brahma, even the high gods. The one who does not know what Vitthal is, do not even set eyes on him. Tuka says: I owe such a person no deference at all.

WHAT IT MEANS

This is Tukaram drawing a hard line around his faith. To deny that Vitthal is the supreme reality is, for him, the one error he will not hear out, no matter how exalted the speaker, even one of the gods. He goes further: a person who has no knowledge of Vitthal is not even worth looking at. The sharpness is aimed at the denial, not at any soul's worth; he is refusing the social pressure to be polite about what he holds to be the whole of the truth, and declaring that no rank earns his deference where Vitthal is dismissed.

GATHA 1557 *Appeals and Exhortations*

Exhortation, death at your waist

मराठी मूळ

एक पाहातसां एकांचीं दहनें । सावध त्या गुणें कां रे नव्हा ॥1॥
मारा हाक देवा भय अटाहासें । जंव काळाऐसें जालें नाहीं ॥ध्रु.॥
मरणांची तंव गांठोडी पदरीं । जिणें तो चि वरि माप भरी ॥2॥
तुका ह्मणे धींग वाहाती मारग । अंगा आलें मग हालों नेदी ॥3॥

ENGLISH TRANSLATION

You watch the cremations of one person after another;
why do you not wake up?

Cry out to God with urgency and fear,
before Kala overtakes you as well.

The bundle of death already hangs at your waist;
whoever lives simply fills the measure until it is full.

Says Tuka, the heedless walk a wide road,
but when Death seizes the body, it permits no movement at all.

IN PLAIN WORDS

You watch them burn one body after another. Why does that not wake you? Cry out to God in fear, with all your force, before Kala comes for you too. The bundle of death already hangs at your waist; to go on living is only to fill the measure higher. Tuka says: the heedless stride down a broad road, but once Death lays hold of the body, it lets you move no more.

WHAT IT MEANS

Tukaram uses the cremation ground to break our sleep. We see corpse after corpse burned and somehow stay convinced it does not concern us, so he asks why the sight does not wake us and tells us to call on God now, in urgency, before death arrives. He carries death close: it is a bundle already tied at our own waist, and every day of living only fills the measuring vessel nearer the brim. The wide, easy road of the heedless ends the same way for everyone; when Death finally grips the body it allows no further movement, so the time to cry out is while the body still answers.

GATHA 1558 *The Saints*

The saints, where devotees are scorned

मराठी मूळ

संतांसी तों नाहीं सन्मानाची चाड । परि पडे द्वाड अव्हेरितो ॥1॥
ह्मणऊनि तया न वजावें ठाया । होतसे घात या दुर्बळाचा ॥ध्रु.॥
भावहीना आड येतसे आशंका । उचितासी चुका घालावया ॥2॥
तुका ह्मणे जया संकोच दर्शनें । तया ठाया जाणें अनुचित ॥3॥

ENGLISH TRANSLATION

Saints do not crave honor or respect,
yet the wicked who shun them come to grief.

Therefore one should not visit a place where devotees are scorned,
for it brings ruin to the vulnerable.

For one devoid of bhava, suspicion arises
and causes one to stray from what is proper.

Says Tuka, one should not go to a place
where even the sight of a saint causes discomfort.

IN PLAIN WORDS

Saints do not crave honor or respect. But the scoundrel who turns them away comes to ruin. So do not go to a place where the devotees are slighted; it brings harm to the weak. In one who has no faith, suspicion creeps in and makes him stray from what is right. Tuka says: a place where even the sight of a saint causes discomfort is no place to go.

WHAT IT MEANS

Tukaram is giving practical counsel about the company we keep. The saint loses nothing by being dishonored, since he never wanted honor in the first place; the loss falls on the one who scorns him. From this he draws a rule for the unsteady: stay away from gatherings where devotees are slighted, because the weak in faith are the ones harmed there. In such a place, doubt seeps into a person without firm devotion and quietly pulls him off the right path. So the warning is for our own protection: where the very sight of a holy person is unwelcome, our faith is in danger, and we should not go.

GATHA 1559 *Worldly Life*

Worldly life, no sweetness in the husks

मराठी मूळ

संसारसंगें परमार्थ जोडे । ऐसें काय घडे जाणतेनो ॥1॥
हेंडग्याच्या आळां अवघीं चिपाडें । काय तेथें गोडें निवडावीं ॥ध्रु.॥
ढेकणाचे बाजे सुखाची कल्पना । मूर्खत्व वचना येऊं पाहे ॥2॥
तुका ह्मणे मद्य सांडवी लंगोटी । सांगितला सेटीं विचार त्या ॥3॥

ENGLISH TRANSLATION

Can one attain the highest good while remaining entangled in worldly life?
O wise ones, tell me how.

It is like sorting through the husks left by a crushing cart;
what sweetness can be found among those dry remnants?

To dream of comfort on a cot infested with bedbugs
is foolishness trying to pass for wisdom.

Says Tuka, liquor strips a man even of his loincloth;
let this be the counsel given to the drunkard.

IN PLAIN WORDS

Can you win the highest good while still tangled in worldly life? O you who think you know, tell me how that happens. It is like the dry husks left in a crushing mill; what sweetness will you pick out from there? To dream of comfort on a cot crawling with bedbugs is foolishness trying to pass for sense. Tuka says: drink strips a man even of his loincloth; give the drunkard that for counsel.

WHAT IT MEANS

Tukaram is challenging the comfortable idea that one can chase the world and the highest good at once. He puts the question to the worldly-wise as a dare: show me how liberation is gathered while a man stays bound in his entanglements. Then he answers with hard images. Looking for the supreme good inside worldly life is like sifting the dried-out husks in a sugar mill for sweetness, or imagining rest on a bedbug-ridden cot; the search mistakes itself for wisdom. The drunkard who loses even his loincloth is his last figure: worldliness keeps promising satisfaction while it strips you, and the only honest counsel is to see what it is doing and let it go.

GATHA 1560 *Worldly Metaphors*

Metaphor, breeding will tell

मराठी मूळ

जातीचें तें चढे प्रेम । पक्षी स्मरे राम राम ॥1॥
ते काय गुण लागती येरां । कागा पिंजरा शोभेना ॥ध्रु.॥
शिकविलें तें सुजात सोसी । मग तयासी मोल चढे ॥2॥
तुका ह्मणे वेषधारी ॥ हिजडए नारी नव्हती ॥3॥

ENGLISH TRANSLATION

Innate love rises according to one's nature;
a bird remembers Ram, Ram on its own.

Such qualities do not attach to lesser creatures;
a crow in a cage does not become beautiful.

A well-born creature endures training gladly,
and its value only rises.

Says Tuka, a eunuch wearing woman's dress does not become a woman.

IN PLAIN WORDS

Love rises true when it is in the breed; the bird remembers Ram, Ram on its own. Such qualities never settle on the lesser kind; a crow in a cage does not turn beautiful. The well-born creature takes its training gladly, and then its worth climbs. Tuka says: a man dressed up as a woman does not become a woman.

WHAT IT MEANS

Tukaram is saying that genuine devotion shows its native quality, and pretense cannot fake it. The fine parrot says Ram, Ram from its own nature, while a crow stays a crow even shut in the same cage and dressed up in the same setting. The point is about inwardness against costume: only the one with the real disposition takes the discipline gladly and grows in true worth. The final image of a man in woman's dress drives it home bluntly: outward show fools no one for long, and borrowed appearances do not change what a thing actually is. The examination is meant to fall on ourselves, on whether our devotion is native or merely worn.

GATHA 1561 *Worldly Metaphors*

Social criticism, the puddle frog

मराठी मूळ

वसनें थिल्लरीं । बेडुक सागरा धिक्कारी ॥1॥
नाहीं देखिला ना ठावा । तोंड पिटी करी हांवा ॥ध्रु.॥
फुगातें काउळें । ह्मणे मी राजहंसा आगळें ॥2॥
गजाहूनि खर । ह्मणे चांगला मी फार ॥3॥
मुलाम्याचें नाणें । तुका ह्मणे नव्हे सोनें ॥4॥

ENGLISH TRANSLATION

A frog living in a puddle dares to mock the ocean.

Having neither seen it nor known its whereabouts,
it slaps its mouth and boasts.

A puffed-up crow declares itself superior to the royal swan.

A donkey says it is far finer than an elephant.

Says Tuka, a coin of base metal can never become gold.

IN PLAIN WORDS

A frog that lives in a puddle dares to scorn the ocean. It has never seen it, does not know where it lies, yet it slaps its mouth and brags. A puffed-up crow says it outshines the royal swan. A donkey says it is far finer than the elephant. Tuka says: a gilded coin is not gold.

WHAT IT MEANS

Tukaram is mocking the loud confidence of the small and ignorant. The frog in its puddle ridicules the ocean it has never seen, which is exactly how a narrow mind judges what is vast: from inside its own little pool, with noise instead of knowledge. The crow against the swan and the donkey against the elephant pile on the same conceit, each lesser thing declaring itself the greater. The closing line is the test that strips all of it: a coin merely plated with shine is not gold underneath. The satire points at the pattern of empty self-praise, and quietly asks us whether our own claims are gold or only gilt.

GATHA 1562 *The Nature of God*

Nature of God, bound by 'mine'

मराठी मूळ

मुक्त होता परी बळें जाला बद्ध । घेउनियां छंद माझें माझें ॥1॥
पाप पुण्य अंगीं घेतलें जडून । वर्म नेणे कोण करिता तो ॥2॥
तुका ह्मणे वांयां गेलें वांयां विण । जैसा मृगशीण मृगजळीं ॥3॥

ENGLISH TRANSLATION

Free it was, yet by the force of clinging to "mine, mine" it became bound.

Sin and merit clung fast to the body;
the person does not know the vital secret of who the real doer is.

Says Tuka, what goes to waste is lost entirely,
like a deer worn out by a mirage.

IN PLAIN WORDS

It was free. Then by its own force it became bound, taking up the chant of mine, mine. Sin and merit clung to it and stuck fast. It does not know the secret of who the real doer is. Tuka says: it was wasted, lost for nothing, like a deer worn out chasing a mirage.

WHAT IT MEANS

Tukaram describes how a soul that was already free traps itself. Nothing from outside binds it; it binds itself by clutching at mine, mine, taking ownership of what was never its own. Once that grasping starts, sin and merit fasten onto it like a weight that will not come off, and it goes on suffering them because it has forgotten the one thing that frees: that it is not truly the doer at all. The deer chasing a mirage is the whole life in one picture, exhausting itself in pursuit of water that was never there, and Tukaram calls such a life wasted, lost for nothing.

GATHA 1563 *Devotion to Vitthal*

Devotion, the saints are my family

मराठी मूळ

पंढरीये माझें माहेर साजणी । ओविये कांडणीं गाऊं गीत ॥1॥
राही रखुमाई सत्यभामा माता । पांडुरंग पिता माहियेर ॥ध्रु.॥
उद्धव अक्रूर व्यास आंबऋषि । भाई नारदासी गौरवीन ॥2॥
गरुड बंधु लडिवाळ पुंडलीक । यांचें कवतुक वाटे मज ॥3॥
मज बहु गोत संत आणि महंत । नित्य आठवीत ओवियेसी ॥4॥
निवृत्त ज्ञानदेव सोपान चांगया । जिवलगा माझिया नामदेवा ॥5॥
नागोजन मित्रा नरहरि सोनारा । रोहिदास कबिरा सोईंरया ॥6॥
परसो भागवता सुरदास सांवता । गाईन नेणतां सकळांसी ॥7॥
चोखामेळा संत जिवाचे सोइरे । न पडे विसर यांचा घडी ॥8॥
जीवींच्या जीवना एका जनादनना । पाटका कान्हया मिराबाई ॥9॥
आणीक हे संत महानुभाव मुनि । सकळां चरणीं जीव माझा ॥10॥
आनंदें ओविया गाईन मी त्यांसी । जाती पंढरीसी वारकरी ॥11॥
तुका ह्मणे माझा बिळया बापमाय । हरुषें नांदों सये घराचारी ॥12॥

ENGLISH TRANSLATION

Pandhari is my natal home, O friend.
I sing its songs while grinding grain.

Rakhumai, Rukmini, and Satyabhama are my mothers;
Panduranga is the father of my natal home.

Uddhava, Akrura, Vyasa, and Ambarisha are my kin;
I honor brother Narada with love.

Garuda is my brother and dear Pundalik is the darling of them all.
I have a vast family of saints and great souls
whom I remember always in my songs.

Nivritti, Dnyanadeva, Sopan, and Changdev are mine;
Namadeva is my dearest companion.

Nagoji, Mitra, Narhari the goldsmith,
Rohidas, Kabir, and Soyirabai are all my own.

Parso Bhagavat, Surdas, and Sawata I sing of,
even the ones I do not know by name.

Chokhamela the saint is dear to my very life;
not a moment passes without remembering them.

Eknath Janardana is the life of my life,
and so are Patkar, Kanhaya, and Mirabai.

And all the other saints and great sages,
my life rests at their feet.

In joy I sing these verses for the pilgrims going to Pandhari.

Says Tuka, Vitthal is my mother and father;
in happiness, O friend, let us dwell in this household of devotion.

IN PLAIN WORDS

Pandhari is my mother's house, dear friend. I sing its songs while I grind the grain. Rakhumai, Rukmini, and Satyabhama are my mothers; Panduranga is the father of that house. Uddhava, Akrura, Vyasa, and Ambarisha are my kin; I honor brother Narada with love. Garuda is my brother, and dear Pundalik is the darling of them all. I have a vast family of saints and great souls, and I remember them always in my songs. Nivritti, Dnyanadeva, Sopan, and Changdev are mine; Namadeva is my dearest companion. Nagoji, Mitra, Narhari the goldsmith, Rohidas, Kabir, and Soyirabai are all my own. I sing of Parso Bhagavat, Surdas, and Sawata, and of the ones I do not even know by name. Chokhamela the saint is dear to my very life; not a moment passes without my remembering them. Eknath Janardana is the life of my life, and so are Patkar, Kanhaya, and Mirabai. And all the other saints and great sages: my life rests at their feet. In joy I sing these verses for the pilgrims walking to Pandhari. Tuka says: Vitthal is my mother and father; in happiness, dear friend, let us live in this household of devotion.

WHAT IT MEANS

Tukaram reimagines his whole lineage around God and the saints. Pandhari is not a shrine he visits but his maher, the mother's house a married woman longs to return to, and he sings of it the way village women sang while grinding grain. He then names his real family: not blood kin, but the gods of Pandhari as his parents and a

long roll of saints across regions and castes, from Dnyanadeva and Namadeva to Kabir, Rohidas, Chokhamela, and Mirabai, as his brothers and companions. The point of the long list is that devotion makes one family of people the world kept apart, and even the saints he cannot name belong to it. He ends by claiming Vitthal himself as mother and father, so that this household of devotion is the only home he wants to live in.

GATHA 1564 *Worldly Life*

The belly, hunger that follows everywhere

मराठी मूळ

पोट लागलें पाठीशीं । हिंडवितें देशोदेशीं ॥1॥
पोटाभेणें जिकडे जावें । तिकडे पोट येतें सवें ॥ध्रु.॥
जप तप अनुष्ठान। पोटासाटीं जाले दीन ॥2॥
पोटें सांडियेली चवी । नीचापुढें तें नाचवी ॥3॥
पोट काशियानें भरे । तुका ह्मणे झुरझुरुं मरे ॥4॥
आरत्या ॥ 13 ॥
जगदेश जगदेश तुज ह्मणती । परि या जनामाजी असशील युक्ति ।

ENGLISH TRANSLATION

The belly clings to the back with hunger,
driving one to wander from land to land.

Wherever one goes out of fear of the belly,
the belly comes right along.

Prayer, penance, and ritual observance
all become servants of the belly.

The belly has cast aside all dignity;
it makes a person dance before the lowly.

Says Tuka, what can ever truly fill this belly?
It simply wastes away, trembling unto death.

IN PLAIN WORDS

The belly clings to my back with hunger and drives me wandering from land to land. Wherever I run out of fear of the belly, the belly comes right along with me. Prayer, penance, and ritual all become its servants. The belly has thrown away every dignity; it makes a person dance before the lowly. Tuka says: what can ever truly fill this belly? It only wastes away, trembling toward death.

WHAT IT MEANS

Tukaram looks plainly at how hunger bends a life. The belly is pictured as so empty it sticks to the spine, and it owns the man: he flees it, but it travels with him wherever he goes. He names the sharp shame in this, that even prayer, penance, and ritual get pressed into the belly's service, and that hunger will make a proud person dance

and grovel before people he despises. The closing question is the bitter point: nothing ever truly fills the belly, it just keeps wasting and trembling toward death. He is not mocking the hungry; he is exposing how bodily need can quietly become the master that hollows out dignity and even devotion.

GATHA 1565 *Devotion to Vitthal*

Arati, the lord beyond sin and merit

मराठी मूळ

पुण्यपापविरहित सकळां अधिपति । दृष्टा परि नळणी अलिप्त गति ॥1॥
जय देव जय देव जय पंढरिनाथा । श्रीपंढरिनाथा । नुरे पाप विठ्ठल ह्मणतां सर्वथा ॥ध्रु.॥
आगम निगम तुज नेणती कोणी । परि तूं भाव भक्ति जवळी च दोन्ही ।
नेणतां विधियुक्त राते पूजेनी । न माये ब्रह्मांडीं संपुष्टशयनीं ॥2॥
असुरां काळ भासे विक्राळ पुढें । पसरी मुखएक चावितो धुडें ।
भक्ता शरणागता चाले तो पुढें । दावी वाट जाऊ नेदी वांकडें ॥3॥
एकाएकीं बहु विस्तरला सुखें । खेळे त्याची लीळा तो चि कवतुकें।
तेथें नरनारी कवण बाळकें । काय पापपुण्य कवण सुखदुःखें ॥4॥
सकळा वर्मां तूं चि जाणशी एक । बद्ध मोक्ष प्राप्त आणि सुखदुःख।
जाणों ह्मणतां तुज टकलीं बहुतेकें । तुका ह्मणे शरण आलों मज राखें ॥5॥
दैत्यभारें पीडिली पृथुवी बाळा । ह्मणोनि तूज येणें जालें गोपाळा ।

ENGLISH TRANSLATION

Beyond sin and virtue, lord of all, the witness whose movement is untouched like the lotus. Victory to you, Lord of Pandhari.

All sin perishes when one utters the name of Vitthal. The scriptures cannot fathom you, yet you stand close to both devotion and love.

You cannot be contained in all the worlds, yet you rest upon the serpent's coils. To demons you appear as terrifying Death, jaws open wide.

But to devoted seekers you walk ahead, showing the way, never letting them stray. Alone, you have expanded into infinite bliss, playing your own game for your own delight.

There, what is man or woman or child? What is sin or merit, pleasure or pain? You alone know the innermost secret of all. Many have stumbled trying to know you.

Says Tuka, I have come to your refuge; protect me.

IN PLAIN WORDS

Beyond sin and merit, lord of all, you are the witness whose course stays untouched, like the lotus in water. Victory to you, victory, victory, Lord of Pandhari; say Vitthal and no sin is left at all. The scriptures, both agama and nigama, do not know you, yet you stand close beside both faith and love. To the one who does not even know the rules but worships with feeling, you come; the whole universe cannot hold you, yet you rest there. To demons you loom ahead as terrible Death, jaws open, devouring. To the devotee who has surrendered you walk in front, showing the way, never letting them stray. Alone you spread yourself out into endless bliss; the play is yours, and you sport in it for your own delight. There, who is man, who is woman, who is child? What is sin, what is merit, what is pleasure or pain? You alone know the secret of all of it: bondage and release, and joy and sorrow. Many who said "I know you" were left baffled. Tuka says: I have come to your shelter; keep me safe.

WHAT IT MEANS

This arati praises Vitthal as the one who stands outside the whole ledger of good and bad. He is the witness, unstained as a lotus is unwetted, so merely saying his name burns up sin. Tukaram sets up a contrast that runs through the poem: scriptures and clever knowers cannot reach God, yet he draws near to plain faith and love, and even the worshipper who knows no ritual. The same God is two-faced by where you stand: terrible Death to the demon, a guide walking ahead to the one who surrenders. Behind both is one play, God expanding into all things for his own delight, where the categories of man, woman, sin, merit, and pain dissolve. Tukaram's response is not to claim knowledge, since the knowers were baffled, but to take refuge and ask to be kept.

GATHA 1566 *Devotion to Vitthal*

Arati, the formless who takes every form

मराठी मूळ

भक्तिप्रतिपाळक उत्सव सोहळा । मंगळें तुज गाती आबळ बाळा ॥1॥
जय देव जय देव जय गरुडध्वजा । श्रीगरुडध्वजा। आरती ओवाळूं तुज भक्तीकाजा ॥ध्रु.॥
गुण रूप नाम नाहीं जयासी। चिंतितां तैसा चि होसी तयांसी ।
मत्स्य कूर्म वराह नरसिंह जालासी। असुरां काळ मुणि ठाके ध्यानासी ॥2॥
सहजर रूपें नाम सांवळा ना गोरा । श्रुति नेती ह्मणती तुज विश्वंभरा।
जीवनां जीवन तूं चि होसी दातारा । न कळे पार ब्रह्मादिकां सुरवरां ॥3॥
संतां महंतां घरीं ह्मणवी ह्मणियारा । शंखचक्रगदाआयुधांचा भारा ।
सुदर्शन घरटी फिरे अवश्वरा । सकुमार ना स्थूळ होसी गोजिरा ॥4॥
भावेंविण तुझें न घडे पूजन । सकळ ही गंगा जाल्या तुजपासून ।
उत्पित्त प्रळय तू चि करिसी पाळण । धरुनि राहिला तुका निश्चयीं चरण ॥5॥
काय तुझा महिमा वणूप मी किती । नामें मात्रे भवपाश तुटती ।

ENGLISH TRANSLATION

Protector of devotees, festival of joy, even little children sing your auspicious praises. Victory to you, bearer of the Garuda banner; we wave the lamp before you for the sake of devotion.

Without name or form, you become whatever your devotees desire: fish, tortoise, boar, and Narasimha you became. Death to demons, yet the object of the sages' meditation.

Your true color is neither dark nor fair; the Vedas say 'not this, not this,' O sustainer of the universe. You are the life of all life, the giver, whose limits even Brahma and the gods cannot fathom.

In the homes of saints you gladly call yourself their servant, though you carry the weight of conch, disc, mace, and all weapons. The Sudarshana whirls ceaselessly; you are neither delicate nor large, but perfectly lovely.

Without true feeling your worship cannot be accomplished. All the holy rivers have sprung from you.

Creation, dissolution, and preservation you alone perform. Says Tuka, I hold fast to your feet with absolute certainty.

IN PLAIN WORDS

Protector of the devoted, festival of joy, even small children sing your blessings. Victory to you, victory, victory, bearer of the Garuda banner; we wave the lamp before you for devotion's sake. You have no quality, form, or name of your own; yet as your devotees hold you in mind, so you become for them. You became the fish, the tortoise, the boar, Narasimha; you are Death to demons, and the goal the sages seek in meditation. Your true form has no name and is neither dark nor fair; the Vedas say "not this, not this" and call you sustainer of the world. You alone are the life of all that lives, the giver; even Brahma and the gods cannot find your far edge. In the homes of saints and great souls you let yourself be called their servant, though you bear the conch, disc, and mace, a whole weight of weapons. The Sudarshana wheels around you without ceasing; you are neither slight nor huge, but lovely. Without true feeling, your worship cannot be done; all the holy rivers have flowed out from you. Creation, dissolution, and the keeping of all things, you alone do it. Tuka says: I have caught hold of your feet and stay there, fixed and certain.

WHAT IT MEANS

The arati holds two truths about God together: he is formless and nameless in himself, yet he takes whatever form his devotee imagines. Tukaram lists the avatars, fish through Narasimha, as proof that the One without quality becomes terrible to demons and sweet to meditating sages alike. The Vedas can only point by negation, "not this, not this," and even Brahma cannot find God's limit; he is the life inside all life. The tender turn is that this same boundless one will be called the servant in a saint's house, though he carries every cosmic weapon. The condition the poem presses is bhav, true inner feeling: without it worship does not land, however correct the ritual. Tukaram ends not with argument but with grip, holding the feet with settled certainty.

GATHA 1567 *Devotion to Vitthal*

Arati, beholding the feet that uplift

मराठी मूळ

पाहातां पाउले हे विष्णुमूर्ती । कोटिकुळां सहित जे उद्धरती ॥1॥
जय देव जय देव जय पंढरिराया । श्रीपंढरिराया। करुनियां कुरवंडी । सांडीन काया ॥ध्रु.॥
मंगळआरतीचा थोर महिमा । आणीक द्यावया नाहीं उपमा ।
श्रीमुखासहित देखे जो कर्मा । पासुन सुटे जैसा रवि नासी तमा ॥2॥
धन्य व्रतकाळ हे एकादशी । जागरण उपवास घडे जयांसी ।
विष्णूचें पूजन एकाभावेंसी। नित्यमुक्त पूज्य तिहीं लोकांसी ॥3॥
न वजे वांयां काळ जे तुज ध्याती । असे तुझा वास तयांच्या चित्तीं ।
धालें सुखें सदा प्रेमें डुल्लती । तीर्थॉ मिळन वास तयांचा वाहाती ॥4॥
देव भक्त तूं चि जालासी दोन्ही । वाढावया सुख भक्ति हे जनीं ।
जड जीवां उद्धार होय लागोनि । शरण तुका वंदी पाउलें दोन्ही ॥5॥
कंसरायें गर्भ वधियेले सात । ह्मणोनि गोकुळासी आले अनंत ।

ENGLISH TRANSLATION

Beholding these feet of the supreme Vishnu, millions of families are uplifted. Victory to you, king of Pandhari.

I would offer my very body as a sacrifice. Great is the glory of the Mangal-Arati; no comparison can be found for it.

Whoever beholds the divine face is freed from all karma, just as the sun destroys darkness. Blessed is the vow-day of Ekadashi; fortunate are those who keep vigil and fast.

Worship Vishnu with single-minded devotion and become worthy of honor in all three worlds. Those who meditate on you never waste a moment; you dwell in their chitta.

Filled with bliss, they sway in love, and holy places long for their presence. You yourself have become both God and devotee, to increase the joy of devotion in this world.

For the deliverance of the dull and bound jivas, Tuka bows at both your feet in surrender.

IN PLAIN WORDS

Looking at these feet of the supreme Vishnu, millions of families are lifted up. Victory to you, victory, victory, king of Pandhari; I will make my offering and lay down this body. Great is the glory of the Mangal-Arati; nothing else can stand as its equal. Whoever sees the holy face is freed from his deeds, as the sun destroys the dark. Blessed is the vow-day of Ekadashi; fortunate are those who keep the vigil and the fast. Worship Vishnu with single feeling and you become worthy of honor in all three worlds. Those who meditate on you waste not a moment; you dwell in their hearts. Filled and happy, they always sway in love; and the holy places long to carry their presence. You yourself became both the God and the devotee, to grow the joy of devotion among people. For the rescue of the dull and bound jivas, Tuka bows in surrender at both your feet.

WHAT IT MEANS

This arati centers on the darshan of Vitthal's feet and face as the act that saves. To see the feet uplifts not just the seer but generations of his family; to see the face wipes out karma as the sun wipes out night. Tukaram raises the worth of the Mangal-Arati and of the Ekadashi vow, vigil, and fast, but he ties their fruit to single-minded feeling, not to mere observance. The devotees he describes are not waiting for a future reward; God already lives in their hearts and they sway, filled, in present love. The striking claim is that God became both deity and devotee, taking the devotee's part himself so that devotion would spread and grow among ordinary people. Tukaram places himself among the dull and bound jivas who need exactly this rescue, and surrenders at the feet.

GATHA 1568

Devotion to Vitthal

Arati, the vast one who became small

मराठी मूळ

घ्यावया अवतार जालें हें चि निमित्य । असुर संहारूनि तारावे भक्त ॥1॥
जय देव जय देव जय विश्वरूपा । श्रीविश्वरूपा । ओवाळीन तुज देहदीपें बापा ॥ध्रु.॥
स्थूळरूप होऊनि धरितसे सानें । जैसा भाव तैसा तयांकारणें ।
दैत्यांसी भासला सिहीं गजान । काळासी महाकाळ यशोदेसी तान्हें ॥2॥
अनंत वर्णी कोणा न कळे चि पार । सगुण कीं निर्गुण हा ही निर्धार ।
पांगलीं साई अठरा करितां वेव्हार । तो विळतसे गौळयांचें खिल्लार ॥3॥
तेहतिस कोटि तिहीं देवांसी श्रेष्ठ । पाउलें पाताळीं नेणती स्वर्ग मुगुट ।
गिंळलीं चौदा भूवनें तरि न भरे चि पोट । तो खाउन धाला गोपाळाचें उिच्छष्ट ॥4॥
महिमा वणूप तरि पांगलिया श्रुति । सिणला शेष चिरल्या जिव्हा करितां स्तुती ।
भावेंविण कांहीं न चले चि युक्ति । राखें शरण तुकयाबंधु करी विनंती ॥5॥
परमानंदा परमपुरुषोत्तमरामा । अच्युता अनंता हरि मेघश्यामा ।

ENGLISH TRANSLATION

The very purpose of incarnation was this: to destroy demons and to save the devoted. Victory to you, O cosmic form; I wave the lamp of this body before you, Father.

Taking on a vast form, you then become small; you appear to each according to their faith. To demons you seemed a terrifying lion; to Death you were the great destroyer; to Yashoda, a tiny infant.

No one can know your infinite measure; whether you are with form or formless remains beyond certainty. The Vedas spread themselves across eighteen branches but cannot capture you, while you tend the cattle of the cowherd folk.

Greatest among the thirty-three crore gods, your feet touch the netherworld while your crown escapes even heaven's gaze. You swallowed fourteen worlds yet your belly was not full, but you were satisfied eating the leftovers of a cowherd boy.

Says Tukayabandhu, the Vedas grew weary and Shesha's thousand tongues tired in your praise. Without devotion, no cleverness prevails; protect this one who has come to your shelter.

IN PLAIN WORDS

The whole reason for the incarnation was just this: to destroy the demons and save the devoted. Victory to you, victory, victory, cosmic form; I wave the lamp of this body before you, Father. You take on a vast form, then you hold yourself small; as a person's feeling is, so you become for him. To the demons you looked like a fearsome lion; to Death you were the great destroyer; to Yashoda you were a tiny infant. None can know your endless measure; whether you have form or none stays beyond deciding. The Vedas spread out into eighteen branches and still cannot capture you, while you graze the cowherds' cattle. Greatest among the thirty-three crore gods, your feet reach the netherworld while your crown is past even heaven's seeing. You swallowed the fourteen worlds and still your belly was not full, yet you were satisfied eating a cowherd boy's leftovers. Tukayabandhu says: the Vedas grew weary and Shesha's thousand tongues tired in praising you; without feeling, no cleverness works. Keep me, I have come to your shelter, this is my prayer.

WHAT IT MEANS

The arati turns on the paradox of the immeasurable God who makes himself small. His incarnations have one purpose, to end the demons and save the faithful, and he meets each being in their own key: a lion to demons, the destroyer to Death, an infant to Yashoda. Tukaram piles up the contrast: the Vedas in their eighteen branches cannot net him, yet he is content grazing cattle; he can swallow the fourteen worlds unfilled, yet is satisfied by a cowherd boy's scraps. The point is that greatness and lowliness are both his by choice, and so is whether he wears form at all. Against all this, the poem insists that no cleverness reaches him, only bhav, true feeling. Writing as Tukayabandhu, he ends with the same plea as a surrendered devotee: simply keep me.

GATHA 1569 *Devotion to Vitthal*

Arati, a cascade of the Names

मराठी मूळ

अविनाशा अलक्षा परता परब्रह्मा । अकळकळा कमळापती न कळे महिमा ॥1॥
जय देव जय देव जया जी श्रीपती । मंगळशुभदायका करीन आरती ॥ध्रु.॥
गोविंदा गोपाळा गोकुळरक्षणा। गिरिधरकर भवसागरतारक दधिमथना ।
मधुसूदन मुनिजीवन धरणीश्रमहरणा । दीनवत्सळ सकळां मूळ जय जयनिधाना ॥2॥
विश्वंभरा सर्वेश्वर जगदाधारा । चक्रधर करुणाकर पावन गजेंद्रा ।
सुखसागर गुणआगर मुगुटमणी शूरा । कल्याणकैवल्यमूतिन मनोहरा ॥3॥
गरुडासना शेषशयना नरहरी । नारायणा ध्याना सुरहरवरगौरी।
नंदा नंदनवंदन त्रिभुवनांभीतरी । अनंतनामीं ठसा अवतारांवरी ॥4॥
सगुणनिर्गुणसाक्ष श्रीमंत संतां । भगवाना भगवंता कालकृदांता।
उत्पित्तपाळणपासुन संहारणसत्ता । शरण तुकयाबंधु तारीं रिति बहुतां ॥5॥
पंढरि पुण्यभूमी भीमा दिक्षणावाहिनी । तीर्थ हें चंद्रभागा महा पातकां धुनी ।

ENGLISH TRANSLATION

Imperishable, invisible, beyond the highest Brahman; O lord of Kamala, your glory is unfathomable. Victory to you, Shripati; I offer this auspicious arati.

Govinda, Gopala, guardian of Gokul, lifter of the mountain, deliverer across the ocean of birth, churner of the cosmic ocean. Slayer of Madhu, life of the sages, remover of the earth's burden, friend of the lowly, root of all, hail to you, treasury of victory.

Sustainer of the universe, lord of all, foundation of the world, bearer of the disc, merciful one who saved the elephant king. Ocean of bliss, storehouse of virtue, crest-jewel of heroes, embodiment of liberation and beauty.

Seated on Garuda, resting on Shesha, O Narahari and Narayana. Nanda's son, adored one, within all three worlds, your infinite names bear the stamp of every incarnation.

Witness of both the formed and the formless, O blessed one among saints, slayer of time and lord of creation, preservation, and destruction. Says Tukayabandhu, save us all in your many ways.

IN PLAIN WORDS

Imperishable, unseeable, beyond even the highest Brahman; lord of Kamala, your greatness cannot be measured. Victory to you, victory, victory, Shripati; giver of all that is auspicious and good, I will perform the arati. Govinda, Gopala, guardian of Gokul; lifter of the mountain, ferry across the ocean of birth, churner of the cosmic sea. Slayer of Madhu, life of the sages, remover of the earth's burden, tender to the lowly, the root of all; victory, victory, treasury of victory. Sustainer of the world, lord of all, ground of everything; bearer of the disc, fountain of mercy, rescuer of Gajendra. Ocean of bliss, mine of virtue, crest-jewel of heroes; form of welfare and liberation, ravisher of the heart. Seated on Garuda, lying on Shesha, Narahari, Narayana, held in meditation. Son of Nanda, adored within all three worlds, your endless names bear the stamp of every incarnation. Witness of both the formed and the formless, wealth of the saints; Bhagavan, lord of time, slayer of death. From creation and keeping to the power of dissolution, all is yours. Tukayabandhu says: I have come to your shelter; save us all, in your many ways.

WHAT IT MEANS

This arati is built almost entirely out of the divine names, poured one after another, because the names are themselves the worship. Each title carries a deed or a quality: Govinda the cowherd, the lifter of Govardhan, the churner of the ocean, the rescuer of the elephant king Gajendra, the bearer of the disc. Tukaram lets the heaping itself say what argument cannot, that this one being holds creation, preservation, and dissolution, and stands as witness to both form and formlessness. He calls God the wealth of the saints and the friend of the lowly, keeping the tenderness alongside the cosmic scale. The endless names are said to bear the stamp of every avatar, so that to chant them is to touch each descent. Signing as Tukayabandhu, he closes by taking shelter and asking that all be saved, in whatever way God chooses.

GATHA 1570 *Devotion to Vitthal*

Arati, Vaikuntha come down to earth

मराठी मूळ

उतरलें वैकुंठमहासुख मेदिनी ॥1॥
जय देवा पांडुरंगा जय अनाथनाथा । आरती ओंवाळीन तुह्मां लक्ष्मीकांता ॥ध्रु.॥
नित्य नवा सोहळा हो महावाद्यां गजर । सन्मुख गरुड पारीं उभा जोडुनि कर ।
मंडितचतुर्भुजा कटीं मिरवती कर ॥2॥
हरिनाम कीर्तन हो आनंद महाद्वारीं । नाचती प्रेमसुखें नर तेथिंच्या नारी ।
जीवन्मुक्त लोक नित्य पाहाती हरी ॥3॥
आषाढी कातिनकी हो गरुडटकयां भार । गर्जती नाम घोष महावैष्णववीर ।
पापासी रीग नाहीं असुर कांपती सुर ॥4॥
हें सुख पुंडलिकें कसें आणिलें बापें । निर्गुण साकारले आह्मांलागिं हें सोपें ।
ह्मणोनि चरण धरोनि तुका राहिला सुखें ॥5॥
अवतार गोकुळीं हो जन तारावयासी । लावण्यरूपडें हे तेजपुंजाळरासी ।

ENGLISH TRANSLATION

The supreme bliss of Vaikuntha has descended upon this earth. Victory to Panduranga, lord of the destitute; we wave the lamp before you, O beloved of Lakshmi.

A festival of great splendor resounds with music every day; Garuda stands before you with hands joined in reverence. You stand with four arms adorned, hands resting on your waist.

Kirtan and the name of Hari fill the great doorway with joy; men and women dance there in the ecstasy of love. The jivan-muktas behold Hari constantly.

At the Ashadhi and Kartiki gatherings, legions of pilgrims stream in bearing Garuda's banner. Great Vaishnava warriors roar with the name; sin finds no entry, and demons tremble.

This bliss was brought by father Pundalik. The formless took form, made easy for us to reach.

Says Tuka, therefore I hold his feet and rest in happiness.

IN PLAIN WORDS

The great bliss of Vaikuntha has come down onto this earth. Victory to you, Panduranga, lord of the orphaned; I wave the lamp before you, beloved of Lakshmi. Every day a fresh festival, loud with great music; before you stands Garuda on the platform, his hands joined. Adorned with four arms, your hands resting at your waist. The name of Hari and kirtan fill the great gate with joy; men and women dance there in the happiness of love. The freed-while-living see Hari without ceasing. At Ashadhi and Kartiki the crowds come in throngs with Garuda's banner; the great Vaishnava warriors roar out the name. Sin finds no way in, and the demons tremble. How did father Pundalik bring this bliss here? The formless took shape, made simple for our sake. Tuka says: so I hold his feet and rest in happiness.

WHAT IT MEANS

The arati announces that the highest heaven, Vaikuntha, has descended and become visible at Pandhari. Tukaram fills the scene with what the pilgrim actually sees and hears: daily festival, loud music, Garuda standing with folded hands, the four-armed image, and the great gate ringing with kirtan where men and women dance in love. He names the two great pilgrimages, Ashadhi and Kartiki, when the warbands of Vaishnavas roar the Name so that sin cannot enter and demons shake. The hinge of the poem is gratitude to Pundalik, the devotee whose love is said to have drawn this bliss down and made the formless take an approachable form. The whole point is accessibility: what the scriptures cannot reach is here, simple and close, for ordinary people. Tukaram's response is to hold the feet and rest.

GATHA 1571

Devotion to Vitthal

Arati, Krishna born to deliver

मराठी मूळ

उगवतां कोटि बिंबें रवि लोपले शशी । उत्साव सुरवरां मही थोर मानसीं ॥1॥
जय देवा कृष्णनाथा जय रखुमाईकांता। आरती ओंवाळीन तुह्मां देवकीसुता । जय देवा कृष्णनाथा ॥ध्रु.॥
वसुदेवदेवकीची बंद फोडुनी शाळ । होउनि विश्वजनिता तया पोटिंचा बाळ ।
दैत्य हे त्रासियेले समूळ कंसासी काळ । राजया उग्रसेना केला मथुरापाळ ॥2॥
राखतां गोधनें हो इंद्र कोपला वरि । मेघ जो कडाडिला शिळा वर्षतां धारीं ।
राखिलें गोकुळ हें नखीं धरिला गिरी। निर्भय लोकपाळ अवतरले हरी ॥3॥
कौतुक पाहावया माव ब्रह्म्यानें केली । वत्सें चोरोनियां सत्यलोकासि नेलीं ।
गोपाळ गाईवत्सें दोहीं ठायीं राखीलीं । सुखाचा प्रेमसिंधु अनाथांची माउली ॥4॥
तारिलें भक्तजना दैत्य निदानळूनि । पांडवां साहकारी आडल्यां निर्वाणी ।
गुण मी काय वणूप मति केवढी वाणी । विनवितो दास तुका ठाव देई चरणीं ॥5॥
सुंदर अंगकांती मुखें भाळ सुरेख । बाणली उटी अंगीं टिळा साजिरी रेख ।

ENGLISH TRANSLATION

When a million suns rise at once, sun and moon are eclipsed; great is the celebration among the gods and in the minds of all. Victory to you, Krishna, beloved of Rakhumai; we wave the lamp before you, son of Devaki.

You broke the chains binding Vasudeva and Devaki, becoming the child of their womb though you are the creator of the universe. You terrorized the demons and became the very death of Kamsa.

You restored King Ugrasena as the ruler of Mathura. When Indra raged and sent down a storm of hailstones upon Gokul, you lifted the mountain on your fingertip and sheltered everyone.

Brahma played a trick to test you, stealing the calves and hiding them in his heavenly realm, yet you multiplied the calves and cowherd boys in both places. You are the ocean of loving bliss, the mother of the orphaned.

You delivered your devotees and destroyed the demons; you stood by the Pandavas in their darkest hour. How can I describe your virtues with this small mind and tongue? Says Tuka, your servant begs for a place at your feet.

IN PLAIN WORDS

When a million suns rose at once, the sun and moon were eclipsed; great was the joy among the gods and in every heart. Victory to you, Krishna, beloved of Rakhumai; I wave the lamp before you, son of Devaki, victory to you, Krishna. You broke open the prison binding Vasudeva and Devaki, becoming the child of their womb, though you are the maker of the world. You terrified the demons and became the very death of Kamsa; you set King Ugrasena back on the throne of Mathura. While you guarded the cattle, Indra raged above; the clouds cracked and poured down stones in torrents. You sheltered Gokul, holding the mountain up on your nail; fearless, lord of the worlds, you, Hari, had come down. To watch the fun, Brahma worked a trick and stole the calves away to his own heaven; you kept the calves and the cowherd boys in both places at once. Ocean of loving bliss, mother of the orphaned. You saved the devoted and rooted out the demons; you stood by the Pandavas when they were trapped at the end. What can I say of your virtues, with this small wit, this small tongue? Tuka your servant prays: give me a place at your feet.

WHAT IT MEANS

This arati retells Krishna's life as one long work of deliverance. His birth eclipses sun and moon and breaks open the prison of Vasudeva and Devaki: the maker of the world enters the world as their child to become the death of the tyrant Kamsa and restore the rightful king Ugrasena. Tukaram dwells on the protective miracles, lifting Govardhan to shield Gokul from Indra's hailstorm, and undoing Brahma's theft by being calves and cowherds in two places at once. The thread tying these together is that God comes down precisely for those who cannot save themselves: he is the mother of the orphaned, the one who stood by the Pandavas at their last extremity. Faced with such a record, Tukaram confesses his small mind and tongue cannot praise it. So he ends not with description but with a servant's single request, a place at the feet.

GATHA 1572 *Devotion to Vitthal*

Arati, the beauty beyond all likeness

मराठी मूळ

मस्तकीं मुगुट कानीं कुंडलां तेज फांके। आरक्त दंत हिरे कैसे शोभले निके ॥1॥
जय देवा चुतर्भुजा जया लावण्यतेजा । आरती ओवाळीन भवतारिया हा वोजा । जय. ॥ध्रु.॥
उदार जुंझार हा जया वाणिती श्रुति । परतल्या नेति ह्मणती तयां न कळे गति ।
भाट हा चतुर्मुखें अनुवाद करिती । पांगलीं साही अठरा रूप न गति ॥2॥
ऐकोनि रूप ऐसें तुजलागीं धुंडिती। बोडके नग्न एक निराहार ईंत ।
भरूनि माजी लोकां तिहीं नांदसि एक। कामिनी मनमोहना रूप नाम अनेक ।
नासति नाममात्रें भवपातकें शोक । पाउलें वंदिताती सिद्ध आणि साधक ॥4॥
उपमा द्यावयासी दुजें काय हें तुज । तत्त्वासि तत्त्वसार मूळ जालासी बीज ।
खेळसि बाळलीळा अवतार सहज । विनवितो दास तुका कर जोडोनि तुज ॥5॥
सकुमार मुखकमळ निजसारनिर्मळ । सावळी सुनीळ तनु भ्रमरांग कुरळ ।

ENGLISH TRANSLATION

A crown upon your head, earrings blazing with light, beautiful teeth set with gems shining perfectly. Victory to you, four-armed one, radiant with beauty; we wave the lamp before you, O deliverer from worldly bondage.

Generous warrior, the Vedas attempt your praise; even when they say 'not this, not this,' they cannot grasp your nature. Four-faced Brahma sings your glory ceaselessly.

The six and eighteen branches of knowledge lose themselves and cannot contain your form. Hearing of such beauty, seekers search for you; some go naked, some fast, some stand in silent penance.

Yet you pervade all beings, dwelling in all three worlds as one. Enchanter of minds, you bear infinite names and forms.

By your name alone, all sins and sorrows of existence are destroyed. The perfected and the seekers bow at your feet.

Says Tuka, your servant, with hands folded: to what shall I compare you, O seed and essence of all truth, who plays the game of incarnation so effortlessly?.

IN PLAIN WORDS

On your head a crown, in your ears earrings flashing light; your beautiful teeth set like gems, shining perfectly. Victory to you, four-armed one, radiant with beauty; I wave the lamp before you, ferry across the world's flood, victory. Generous warrior, the Vedas try to speak you; turned back, they say "not this" and cannot grasp your way. Four-faced Brahma keeps repeating your praise; the six and the eighteen branches of learning lose themselves and cannot reach your form. Hearing of such beauty, they search for you: some go bald and naked, some take no food, some stand in penance. Yet filling all, you live as one inside all three worlds. Enchanter of the mind, you bear many forms and many names. By the name alone, the sins and sorrows of existence are destroyed; the perfected and the seekers bow at your feet. To what shall I liken you, since there is no second thing? Essence of essences, you became the root and the seed. You play the child's games, you take birth as easily as play. Tuka your servant prays with folded hands.

WHAT IT MEANS

The arati begins with the visible beauty of the image, crown, earrings, gem-like teeth, and lets that beauty open onto the unsayable. The Vedas try and are turned back at "not this"; Brahma and all the branches of learning lose themselves trying to reach his form. Tukaram notes the austerities people undertake on hearing of this beauty, going naked, fasting, standing in penance, and quietly contrasts them with the simple power of the Name, which by itself destroys the sins and sorrows of existence. He holds together the enchanter of infinite names and forms with the One who pervades all three worlds as a single presence. The praise reaches its limit at the claim that there is no second thing to compare him to: he is the very root and seed of truth, who still plays a child's games and takes birth as lightly as play. So Tukaram, calling himself servant, can only fold his hands.

GATHA 1573 *Devotion to Vitthal*

Arati, the adorned child of Nanda

मराठी मूळ

झळकति दिव्य तेजें दंत माज पातळ । मिरवलिं मयोरपत्रें मुगुट कुंडलें माळ ॥1॥
जय देवा जगदीश्वरा । धन्य रखुमाईवरा । आरती करीन काया । ओंविाळन सुंदरा । जय. ॥ध्रु.॥
गोजिरें ठाणमाण भुजा मंडित चारी । शोभति शंखचक्रगदापद्म मोहरी ।
हृदयीं ब्रह्मपद बाणलें शृंगारीं । गर्जति चरणीं वांकी कंठ कोकिळास्वरीं ॥2॥
घवघवित उटी अंगीं बावन चंदनांची । लल्हाट कस्तुरिचा कास पितांबरीची ।
कटिसूत्र वरि साजिरें प्रभा वर मोतियांची। संगीत सकळ मुद्रा पाउलें कुंकुमाचीं ॥3॥
सौभाग्यसुख सागर गुणलावण्यखाणी । लाघवी दीनवत्सळ विश्व लाविलें ध्यानीं ।
आश्चर्य देव करिती ऋषि राहिले मुनि । धन्य ते प्रसवली ऐसिया नंदपत्नी ॥4॥
वणिनतां ध्यान महिमा श्रुति राहिल्या नेति । रविकोटि चंद्र तारा प्रकाशा न तुळती ।
उदार सुर गंभीर पूर्ण आनंदमूतिन । तुकयाबंधु ह्मणे स्तवूं मी काय किती ॥5॥
महा जी महादेवा महाकाळमदनना । मांडियेलें उग्रतप महादीप्त दारुणा ।

ENGLISH TRANSLATION

Your divine teeth gleam with radiant light between delicate lips; peacock feathers, crown, earrings, and garlands adorn you. Victory to you, lord of the world, blessed husband of Rakhumai; I offer my body as a lamp and wave it before your beautiful form.

Your graceful stance and four adorned arms bear conch, disc, mace, and lotus in splendor. The mark of Brahman shines upon your decorated chest.

Anklets chime at your feet and your throat sings with the sweetness of a cuckoo. Fragrant sandal paste of fifty-two kinds graces your body; a tilak of musk adorns your forehead, a yellow silk cloth wraps your waist.

A jeweled waist-chain gleams with the luster of pearls. Every ornament is complete; your feet bear the mark of kumkum.

You are the ocean of auspicious joy, a mine of grace and beauty, playful and tender to the lowly, drawing the whole world into meditation. The gods are astonished and the sages stand still in wonder.

Blessed is Nanda's wife who gave birth to such a one. Says Tukayabandhu, the Vedas halt at 'not this'; a million suns and moons and stars cannot match your radiance. Generous, deep, and perfect, you are the complete form of bliss; how much more can I praise you?.

IN PLAIN WORDS

Your divine teeth gleam with light between delicate lips; peacock feathers, crown, earrings, and garland shine upon you. Victory to you, lord of the world, blessed husband of Rakhumai; I make my body the arati and wave it before you, lovely one, victory. A graceful stance, four adorned arms bearing conch, disc, mace, and lotus in beauty; the seat of Brahman shines on your decorated chest. Anklets ring at your feet; your throat sings sweet as a cuckoo. Glistening sandal paste of fifty-two kinds covers your body; a musk tilak on your forehead, a yellow silk cloth at your waist. A lovely waist-chain above it, bright with the luster of pearls; every ornament complete, your feet marked with kumkum. Ocean of fortune and joy, mine of virtue and beauty; playful and tender to the lowly, you have drawn the whole world into meditation. The gods stand astonished, the sages stand still in wonder; blessed is Nanda's wife, who gave birth to such a one. Trying to speak your glory, the Vedas stop at "not this"; a million suns, moons, and stars cannot match your light. Generous, deep, the full form of bliss; Tukayabandhu says: how much can I praise you, and how far?

WHAT IT MEANS

This arati lingers, ornament by ornament, on the adorned form of God as Nanda's child: the peacock feathers and crown, the four arms with their emblems, the sandal paste, musk tilak, yellow silk, and kumkum-marked feet. The loving detail is the worship; Tukaram is doing with words what the lamp does with light. But each thread of beauty points beyond itself: the same lovely body is the ocean of fortune, the mine of virtue, the one whose radiance a million suns cannot match. He marks the wonder this stirs, gods astonished and sages stilled, and blesses Yashoda, Nanda's wife, for bearing such a one. The poem keeps the tenderness, calling him playful and gentle to the lowly even at cosmic scale. Signing as Tukayabandhu, he ends by admitting that praise has no measure that can hold this.

GATHA 1574 *Devotion to Vitthal*

Arati, Shiva of the cremation ground

मराठी मूळ

परिधान व्याघ्रांबर चिदाभस्मलेपना । स्मशान क्रीडास्थळ तुह्मा जी त्रिनयना ॥1॥
जय देवा हरेश्वरा जय पार्वतीवरा। आरती ओंविाळन कैवल्यदातारा । जय. ॥ध्रु.॥
रुद्र हें नाम तुह्मां उग्र संहारासी । शंकर शिव भोळा उदार सर्वस्वीं ।
उदक बेलपत्र टाळी वाहिल्या देसी । आपुलें पद दासां ठाव देई कैलासीं ॥2॥
त्रैलोक्यव्यापका हो जन आणि विजन । विराटस्वरूप हें तुझें साजिरें ध्यान ।
करितो वेद स्तुती कीर्ती मुखें आपण । जाणतां नेणवे हो तुमचें महिमान ॥3॥
बोलतां नाम महिमा असे आश्चर्य जगीं । उपदेश केल्यानंतरें पापें पळती वेगीं ।
हरहर वाणी गर्जे प्रेम संचरे अंगीं । राहिलि दृष्टी चरणीं रंग मीनला रंगीं ॥4॥
पुजूनि लिंग उभा तुका जोडोनी हात। करिती विज्ञापना परिसावी हे मात ।
अखंड राहूं द्यावें माझें चरणीं चित्त । घातले साष्टांग मागे मस्तकीं हात ॥5॥
अवतारनामभेद गणा आदि अगाद । जयासि पार नाहीं पुढें खुंटला वाद ।

ENGLISH TRANSLATION

Clad in a tiger skin, smeared with the ash of pure consciousness, the cremation ground is your playground, O three-eyed one. Victory to you, Hareshwara, husband of Parvati; we wave the lamp before you, giver of liberation.

Rudra is your name for fierce destruction, yet Shankara and Shiva you are called, generous and guileless with all you possess. Offer but water and a bilva leaf and you grant your own abode; you give your servants a place in Kailasa.

O pervader of the three worlds, present in the peopled and the desolate, your cosmic form is a beautiful vision for meditation. The Vedas sing your praise, yet even they cannot fathom your greatness.

Wondrous is the power of your name in this world; after initiation, sins flee in haste. When the tongue cries 'Hara, Hara,' love surges through the body, the gaze settles at your feet, and one merges into that color entirely.

Says Tuka, standing before the Linga with hands joined: let my mind remain unbroken at your feet. I lay myself down in full prostration and ask only for your hand upon my head.

IN PLAIN WORDS

Clothed in a tiger skin, smeared with the ash of pure awareness, the cremation ground is your playground, three-eyed one. Victory to you, Hareshwara, victory, husband of Parvati; we wave the lamp before you, giver of liberation, victory. Rudra is your name for fierce destruction, yet you are called Shankara and Shiva, the simple one, open-handed with all you have. Offer only water and a bilva leaf with a clap, and you give your own state; you grant your servants a place in Kailasa. Pervading the three worlds, present in the crowd and in the wilderness; your vast cosmic form is a beautiful thing to meditate on. The Vedas themselves sing your praise, yet knowing, they still do not know your greatness. The glory of speaking your name is a wonder in the world; once initiated, sins flee in a hurry. When the tongue roars "Hara, Hara," love floods the body, the gaze stays at your feet, and color merges into color. Tuka stands before the Linga with hands joined, worshipping, and makes his plea: hear this word. Let my mind stay unbroken at your feet. I have laid myself out flat in full prostration, my hand on my head, asking yours.

WHAT IT MEANS

This arati praises Shiva by holding his two faces together: the fierce Rudra of destruction, ash-smeared, tiger-clad, at home in the cremation ground, and the open-handed Shankara who is famously easy to please. Tukaram makes the contrast the heart of the poem: this terrible god gives his very own state for nothing more than water, a bilva leaf, and a clap of devotion, and seats his servants in Kailasa. He is at once the cosmic form pervading crowd and wilderness, beyond what even the Vedas can fathom, and the name that, once received, sends sins fleeing. The decisive turn is felt rather than reasoned: when the tongue roars "Hara, Hara," love floods the body and the seer dissolves into what he beholds, color merging into color. Tukaram closes in plain bodily surrender, prostrate before the Linga, asking only that his mind stay fixed at the feet and that Shiva's hand rest on his bowed head.

GATHA 1575 *Devotion to Vitthal*

Arati to Ganapati, the dancing god

मराठी मूळ

एक चि दंत शोभे मुख विक्राळ दोंद । ब्रह्मांडामाजि दावी अनंत हे छंद ॥1॥
जय जया गणपती ओंविाळत आरती । साजि†या सरळ भुजा फरशकमळ शोभती ॥ध्रु.॥
हे मही ठेंगणी हो तुज नृत्यनायका । भोंवरि फेर देतां असुर मदिले एकां ।
घातले तोडरीं हो भक्तजनपाळका । सहस्त्र नाम तुज भुक्तिमुक्तिदायका ॥2॥
सुंदर शोभला हो रूपें लोपलीं तेजें । उपमा काय देऊं असे आणिक दुजें ।
रविशशितारागणें जयामाजी सहजें । उदरी सामावलीं जया ब्रह्मांडबीजें ॥3॥
वणिनता शेष लीळा तया भागलीं मुखें । पांगुळले वेद चारी कैसे राहिले सुखें ।
अवतार जन्मला हो लिंगनाभी या मुखें । अमूर्त मूतिनमंत होय भक्तीच्या सुखें ॥4॥
विश्व हें रूप तुझें हस्त पाद मुखडें । ऐसा चि भाव देई तया नाचतां पुढें ।
धूप दीप पंचारति ओंविाळन निवाडें । राखें या शरणागता तुका खेळतां लाडें ॥5॥

ENGLISH TRANSLATION

One tusk gleams upon a vast and mighty face; within that belly the infinite play of all creation is revealed. Victory to Ganapati; we wave the arati before him, his graceful arms adorned with axe and lotus.

This earth feels small beneath your dancing, O lord of the dance. In a single whirl you intoxicate the demons.

Your anklets ring out, O protector of the devoted; your thousand names bestow both worldly joy and liberation. Beautiful in form, your radiance swallows all other light; what comparison can be offered when nothing else matches? Sun, moon, and stars reside within you naturally; the seeds of all creation are held in your belly.

Shesha grew weary trying to describe your play, and the four Vedas fell silent in contentment. You were born from the Linga's navel; formless, you take form for the delight of the devoted.

Says Tuka, the universe is your body with its hands and feet and face. Grant us this vision as we dance before you.

We wave the lamp of five flames and guard this one who has come to your shelter, playing at your feet.

IN PLAIN WORDS

One tusk gleams on the great, fierce face. Within that belly the whole of creation plays without end. Victory, victory to Ganapati; we wave the arati before him. His straight arms are lovely, holding the axe and the lotus. The earth feels small under you, lord of the dance. In a single whirl you make the demons reel. Your anklets ring, protector of your devotees; your thousand names give worldly joy and freedom. You are beautiful in form, and your light swallows every other light. What likeness can I offer; there is no second thing to compare. Sun, moon, and stars rest in you of their own accord; the seeds of all the worlds are held in your belly. Shesha grew tired trying to tell your play; the four Vedas fell silent in their content. You were born from the navel of the Linga; you are without form, yet you take form for the joy of those who love you. This whole world is your body, with its hands and feet and face. Give me that very seeing as I dance before you. I wave the incense, the lamp, the five flames, clearly and well. Tuka says: keep this one who has come to your shelter, while he plays at your feet.

WHAT IT MEANS

This is an arati, a song sung while waving lamps before the deity, here addressed to Ganapati. Tukaram first praises the visible form: the single tusk, the great belly, the axe and lotus in the hands, the anklets and divine ornaments. Then he keeps widening the frame until the form contains everything: sun, moon, and stars rest inside the god, and the seeds of all the worlds are held in his belly, so that the whole universe is his body. The point of the praise is the request at the end: Tukaram asks for the seeing that lets him recognize the formless one inside this form. He closes by placing himself in the god's shelter, asking to be kept safe as a child kept safe while it plays.

GATHA 1576 *Devotion to Vitthal*

Arati to Vitthal, the beautiful form

मराठी मूळ

कनकाच्या परियेळीं उजळूनि आरती । रत्नदीपशोभा कैशा पाजळल्या ज्योती ॥1॥
ओंवाळूं गे माये सबाहए साजिरा । राहिरखुमाईसत्यभामेच्या वरा ।ध्रु.॥
मंडितचतुर्भुज दिव्य कानीं कुंडलें। श्रीमुखाची शोभा पाहातां तेज फांकलें ॥2॥
वैजयंती माळ गळां शोभे श्रीमंत । शंखचक्रगदापद्म आयुधें शोभत ॥3॥
सांवळा सकुमार जैसा कदनळीगाभा । चरणीचीं नेपुरें वांकी गर्जती नभा ॥4॥
ओंविाळतां मन हें उभें ठाकलें ठायीं । समदृिष्ट समाधि तुकया लागली पायीं ॥5॥

ENGLISH TRANSLATION

Upon a golden tray the arati is lit; the jeweled lamps blaze with splendid flame. Let us wave it, O mother, before our handsome lord, husband of Rakhumai, Rukmini, and Satyabhama.

His four adorned arms and divine earrings shine; the beauty of his face spreads radiance all around. The Vaijayanti garland graces his chest, resplendent with conch, disc, mace, and lotus.

Dark and tender as the heart of a plantain, his anklets and ornaments resound to the sky. Says Tuka, waving this arati, the mind stands still, fixed in place. An even gaze and perfect absorption have settled at his feet.

IN PLAIN WORDS

On a golden tray the arati is lit; the jeweled lamps blaze with bright flame. Let us wave it, O mother, before our beautiful lord, the husband of Rahi, Rakhumai, and Satyabhama. His four adorned arms shine, and divine rings hang in his ears; looking at the beauty of his blessed face, light spreads out. The Vaijayanti garland graces his neck, rich and lovely; the conch, the disc, the mace, and the lotus shine in his hands. He is dark and tender, like the heart of a plantain; the anklets and bangles on his feet sound to the sky. As I wave the lamp, my mind stops and stands still in its place. Tuka says: an even gaze and deep absorption have settled at his feet.

WHAT IT MEANS

This is an arati sung before Vitthal, the form of Vishnu worshipped at Pandharpur. Tukaram leads the eye slowly over the figure: the four arms, the earrings, the Vaijayanti garland, the conch, disc, mace, and lotus, the dark and tender body, the ringing anklets. The devotional point is that looking is not idle; it gathers the mind. The act of waving the lamp brings the wandering mind to a standstill, and the whole song lands in its last line, where steady, even seeing turns into deep absorption settled at the god's feet. Worship of the form here becomes a doorway into stillness.

GATHA 1577 *Devotion to Vitthal*

Arati to Pandharinath, the dawn-lamp of devotion

मराठी मूळ

भक्तीचिया पोटीं बोध कांकडा ज्योती । पंचप्राण जीवें भावें ओंवाळूं आरती ॥1॥
ओंवाळू आरती माझ्या पंढरीनाथा। दोन्ही कर जोडोनि चरणीं ठेवीन माथा ॥ध्रु.॥
काय महिमा वणूप आतां सांगणें तें किती । कोटि ब्रह्महत्या मुख पाहतां जाती ॥2॥
राही रखुमाई दोही दों बाही । मयूर पिच्छचामरें ढिाळति ठायीं ठायीं ॥3॥
तुका ह्मणे दीप घेऊनि उन्मनति शोभा । विटेवरी उभा दिसे लावण्यगाभा ॥4॥

ENGLISH TRANSLATION

In the womb of devotion, wisdom is the dawn-lamp; with the five vital breaths and wholehearted love, I wave this arati. I wave the arati before my Lord of Pandhari, joining both hands and placing my head at his feet.

What glory shall I describe, and how much can I tell? A million sins of the worst kind vanish at the sight of his face. Rakhumai and Rukmini stand on either side, fanning him with peacock-feather whisks everywhere.

Says Tuka, taking up the lamp, the mind soars beyond itself in radiance. There he stands upon the brick, a treasury of beauty.

IN PLAIN WORDS

In the womb of devotion, wisdom is the dawn-lamp; with my five breaths, with life and love, I wave this arati. I wave the arati before my Lord of Pandhari. I join both my hands and lay my head at his feet. What glory shall I tell, and how much can I say? A million of the worst sins go away at the sight of his face. Rahi and Rakhumai stand on either side of him, fanning him with peacock-feather whisks, here and there. Tuka says: as I take up the lamp, the mind soars beyond itself in beauty. There he stands upon the brick, a treasury of loveliness.

WHAT IT MEANS

Another arati, this one to the Lord of Pandhari, but it reads the ritual inwardly. The lamp Tukaram waves is not only the clay one in the hand: devotion is the womb, wisdom is the flame, and the five vital breaths are the offering, so the whole person is what is being lifted before the god. He claims that the mere sight of that face cancels even the gravest sins, the strongest way the tradition has of saying that contact with God outweighs any weight of guilt. As he raises the lamp, the mind passes beyond its ordinary state into the unmani condition, a thought-free height. The song ends fixed on the familiar image: God standing on the brick at Pandharpur, a treasury of beauty.

GATHA 1578 *The Saints*

The blessing of the saints' sight

मराठी मूळ

धन्य दिवस आजि दरुषण संतांचें । नांदे तया घरीं दैवत पंढरीचें ॥1॥
धन्य पुण्य रूप कैसा जालें संसार । देव आणि भक्त दुजा नाहीं विचार ॥ध्रु.॥
धन्य पूर्व पुण्य वोडवलें निरुतें । संतांचें दर्शन जालें भाग्यें बहुतें ॥2॥
तुका ह्मणे धन्य आह्मां जोडली जोडी । संतांचे चरण आतां जीवें न सोडीं ॥3॥

ENGLISH TRANSLATION

Blessed is this day, for we have beheld the saints. The deity of Pandhari dwells in their home.

Blessed is the merit that has shaped this life; God and devotee are here, and no other consideration remains. Blessed is the ancient virtue that has surely ripened; by great good fortune we have gained the sight of saints.

Says Tuka, blessed are we, for we have found this treasure. I will never let go of the saints' feet as long as I live.

IN PLAIN WORDS

Blessed is this day, for I have seen the saints. The deity of Pandhari dwells in their home. Blessed is the merit that shaped this life; here are God and devotee, and nothing else to think about. Blessed is the old virtue that has surely ripened; by great good fortune I have gained the sight of the saints. Tuka says: blessed are we, for we have found this treasure. I will not let go of the saints' feet as long as I live.

WHAT IT MEANS

Tukaram is celebrating darshan, the sight of holy company, as itself the highest good fortune. The claim he keeps repeating is that the god of Pandharpur lives in the saints' own house; to be near them is already to be near God, with no distance left between deity and devotee. He reads his own luck backward, treating this meeting as merit

and virtue from past lives finally come ripe. The poem ends with a vow, not a feeling: having found this treasure, he will hold the saints' feet for as long as he is alive. The point is that companionship with the realized is treated as the surest path, more reliable than effort he could mount on his own.

GATHA 1579 *Ecstasy and Joy*

Joy, Govinda everywhere

मराठी मूळ

गाऊं वाणूं तुज विठो तुझा करूं अनुवाद । जिकडे पाहें तिकडे सर्वमय गोविंद ॥1॥
आनंद रे विठोबा जाला माझे मनीं। देखिले लोचनीं विटेसहित पाउले ॥ध्रु.॥
तुका ह्मणे आह्मां प्रेमा उणें तें काई । पंढरीचा राणा सांटविला हृदयीं ॥3॥

ENGLISH TRANSLATION

I will sing of you, Vitthal, and speak of your glory. Wherever I look, everything is pervaded by Govinda.

Joy, O Vithoba, has risen in my mind. My eyes have seen your feet standing upon the brick.

Says Tuka, what could we possibly lack in love? The king of Pandhari is treasured within our hearts.

IN PLAIN WORDS

I will sing of you, Vitho, and speak your praise. Wherever I look, Govinda fills everything. Joy, O Vithoba, has risen in my mind. My eyes have seen the feet upon the brick. Tuka says: what could we lack in love? The king of Pandhari is stored away in my heart.

WHAT IT MEANS

This is a short cry of fulfilled longing. Tukaram says that wherever he turns his eyes, the same Govinda is filling everything, so seeing has stopped being divided into many objects. That all-pervading vision and the plain, particular sight of the feet on the brick at Pandharpur are not two different things here; both are the same joy risen in the mind. The closing question, what could we lack in love, is a way of saying the want is over: the king of Pandhari is now stored inside the heart, carried wherever he goes.

GATHA 1580 *Prayers*

Prayer, place me with the saints

मराठी मूळ

मागणें तें एक तुजप्रति आहे । देशी तरि पाहें पांडुरंगा ॥1॥
या संतांसी निरवीं हें मज देई । आणिक दुजें काहीं न मगें तुज ॥2॥
तुका ह्मणे आतां उदार होई । मज ठेवीं पायीं संतांचिया ॥3॥
स्वामींनीं काया ब्रह्म केली ते अभंग ॥ 24 ॥

ENGLISH TRANSLATION

I have one request to make of you, Panduranga; grant it if you will. Place me in the care of these saints; I ask nothing else of you.

Says Tuka, be generous now and keep me at the feet of the saints.

IN PLAIN WORDS

I have one thing to ask of you, Panduranga; grant it if you will. Put me in the care of these saints; I ask nothing else of you. Tuka says: be generous now, and keep me at the feet of the saints.

WHAT IT MEANS

Tukaram brings God a single petition and makes a point of asking for nothing else. What he wants is not deliverance, wealth, or even a vision, but to be handed over into the keeping of the saints. He is asking God to entrust him to holy company, treating that company as the safest place a soul can be kept. The whole prayer turns on humility: rather than ask for a direct gift, he asks to be set at the feet of others who already belong to God.

GATHA 1581 *Surrender and Acceptance*

Surrender, vanishing into God

मराठी मूळ

शोधितां चि नये । ह्मणोनि वोळगतों पाये ॥1॥
आतां दिसों नये जना । ऐसें करा नारायणा ॥ध्रु.॥
परतोनि मन । गेलें ठायीं चि मुरोन ॥2॥
विसरला तुका । बोलों चालों जाला मुका ॥3॥

ENGLISH TRANSLATION

Searching yields nothing, and so I cling to your feet. O Narayana, make it so that I am no longer visible to the world.

The mind turned back and merged into its own source. Says Tuka, he has forgotten how to speak or move and has become mute.

IN PLAIN WORDS

Searching gives nothing, and so I hold on to your feet. Now let me no longer be seen by people; make it so, Narayana. The mind turned back and merged into its own place. Tuka says: he has forgotten how to speak or walk, and has become mute.

WHAT IT MEANS

Tukaram has given up the search and simply taken hold of God's feet, having found that looking and reasoning yield nothing. His prayer is strange: he asks Narayana to make him no longer visible to people, a request to disappear as a separate self. The reason follows in the next line, where the mind turns back and dissolves into its own source instead of running outward. By the end he speaks of himself in the third person, as one who has forgotten how to talk or move and gone mute, the silence of a self that has stopped acting as a self apart from God.

GATHA 1582 *The Necessity of Experience*

The world as rope and snake

मराठी मूळ

रज्जुसर्पाकार । भासयेलें जगडंबर ॥1॥
ह्मणोनि आठवती पाय । घेतों आलाय बलाय ॥ध्रु.॥
द्रुश द्रुमाकार लाणी। केलों सर्व सासी धणी ॥2॥
तुकीं तुकला तुका । विश्वीं भरोनि उरला लोकां ॥3॥

ENGLISH TRANSLATION

Just as a rope is mistaken for a serpent, so this whole elaborate world is a superimposition. Therefore I remember your feet and take refuge in you completely.

Like a tree seen in a dream, you made me master of the whole appearance. Says Tuka, Tuka is dissolved in Tuka; what fills the universe and still remains is that alone.

IN PLAIN WORDS

Just as a rope looks like a snake, this whole spread of the world is laid over the truth. So I remember your feet and take refuge in you completely. Like a tree seen in a dream, you made me the master of the whole appearance. Tuka says: Tuka is dissolved in Tuka; what fills the world and still remains is that alone.

WHAT IT MEANS

Tukaram reaches for the old Vedanta image of the rope mistaken for a snake: the snake was never there, only a misreading of the rope, and in the same way the elaborate world is an appearance laid over what truly is. He compares it again to a tree seen in a dream, real only while the dream lasts. Rather than make this an abstract lesson, he turns it into refuge: since the world is appearance, he holds the one thing that is not, the feet of God. The last line collapses the distance entirely. Tuka has dissolved into Tuka, and what fills the universe and yet remains over it is recognized as that same one reality.

GATHA 1583 *The Necessity of Experience*

Experience, apart from every claim

मराठी मूळ

ह्मणवितों दास । परि मी असें उदास ॥1॥
हा चि निश्चय माझा । परि मी निश्चयाहुनि दुजा ॥ध्रु.॥
सरतें कर्तुत्व माझ्यानें । परि मी त्याही हून भिन्न ॥2॥

ENGLISH TRANSLATION

I call myself a servant, yet I am truly detached. This is my firm conviction, yet I stand apart even from that conviction.

All capacity for action belongs to me, yet I am distinct from even that.

IN PLAIN WORDS

I call myself a servant, yet I am truly free of it. This is my firm conviction, yet I am other than the conviction. All doing of action is mine, yet I am separate even from that.

WHAT IT MEANS

This is a terse statement of standing apart from each role the self takes on. Tukaram names three layers and steps back from all of them: he calls himself a servant of God, yet says he is detached even from that role; he holds a firm conviction, yet says he is other than the conviction itself; he grants that all action runs through him, yet says he is distinct even from his own doing. The pattern is the witness recognizing that it is not the servant, not the belief, not the deed. Each line is a refusal to be finally caught by any identity, even the devotional and spiritual ones.

GATHA 1584 *Ecstasy and Joy*

Ecstasy, kirtan outstrips the knowers

मराठी मूळ

तुका तुकासी तुकला । तुका तुकाहुनि निराळा ॥1॥
घोंटवीन लाळ ब्रह्मज्ञान्या हातीं । मुक्तां आत्मिस्थती सांडवीन ॥1॥
ब्रह्मभूत होते काया च कीर्तनीं । भाग्य तरी ऋणी देवा ऐसा ॥ध्रु.॥
तीर्थ भ्रमकासी आणीन आळस । कडु स्वर्गवास करिन भोग ॥2॥
सांडवीन तपोनिधा अभिमान । यज्ञ आणि दान लाजवीन ॥3॥
भक्तिभाग्यप्रेमा साधीन पुरुषार्थ । ब्रह्मींचा जो अर्थ निजठेवा ॥4॥
धन्य ह्मणवीन येहे लोकीं लोकां । भाग्य आह्मीं तुका देखियेला ॥5॥

ENGLISH TRANSLATION

Tuka has merged into Tuka, yet Tuka remains apart from Tuka. I will make the knowers of Brahman swallow their own drool in astonishment.

I will make the liberated abandon their settled state. The body itself became Brahman through kirtan; if fortune allows, I will put even God in my debt.

I will shame the wandering pilgrim into giving up his restlessness. I will make the pleasures of heaven taste bitter.

I will strip the pride from those rich in austerity. I will humble the performer of sacrifice and charity.

Through devotion, fortune, and love I will win the highest goal, the treasure hidden within Brahman itself. Says Tuka, the world will call them blessed who had the fortune of seeing this.

IN PLAIN WORDS

Tuka has merged into Tuka, yet Tuka is apart from Tuka. I will make the knowers of Brahman drool in the hand of wonder. I will make the liberated drop their settled state. The body itself became Brahman through kirtan; if fortune holds, I will put even God in my debt. I will bring the wandering pilgrim to lay down his restlessness. I will make the dwelling in heaven taste bitter. I will make those rich in penance let go of their pride. I will shame the doer of sacrifice and the giver of gifts. Through devotion, fortune, and love I will win the highest aim, the treasure hidden within Brahman itself. Tuka says: I will make the world call them blessed; it is our fortune that we have seen this.

WHAT IT MEANS

Tukaram makes a bold set of boasts on behalf of kirtan, devotional singing, claiming it surpasses every other spiritual path. The knowers of Brahman, the liberated, the pilgrims, the dwellers in heaven, the masters of austerity, the performers of sacrifice and charity: each represents a recognized route to the goal, and he says love and song will outdo them all, even leaving the dry knowers astonished and the proud ascetics stripped of pride. The line about putting God in his debt is the same audacity turned upward; through kirtan the body itself becomes Brahman. The claim worth examining is not contempt for those other seekers but the wager itself, that simple devotion reaches the hidden treasure within Brahman that effort and pride keep missing. He ends by saying the fortune is in having seen this for himself.

GATHA 1585 *Ecstasy and Joy*

Kirtan washes the world clean

मराठी मूळ

संसाराचे अंगीं अवघीं च वेसनें । आह्मी या कीर्तनें शुद्ध जालों ॥1॥
आतां हें सोंवळें जालें त्रिभुवन । विषम धोऊन सांडियेलें ॥ध्रु.॥
ब्रह्मपुरीं वास करणें अखंड । न देखिजे तोंड विटाळाचें ॥2॥
तुका ह्मणे आह्मां एकांताचा वास । ब्रह्मीं ब्रह्मरस सेवूं सदा ॥3॥

ENGLISH TRANSLATION

The worldly life carries every affliction, but through kirtan we have become pure. Now all three worlds have become sanctified; the poison of duality has been washed away completely.

We dwell continuously in the city of Brahman and never see the face of impurity. Says Tuka, we live in solitude, drinking the nectar of Brahman in Brahman forever.

IN PLAIN WORDS

Worldly life carries every affliction, but through kirtan we have become pure. Now all three worlds have become clean; the poison of duality has been washed off and thrown away. We live without break in the city of Brahman, and never see the face of impurity. Tuka says: ours is a dwelling in solitude; in Brahman we drink the nectar of Brahman forever.

WHAT IT MEANS

Tukaram contrasts ordinary worldly life, which he says is full of every affliction, with the life cleansed by kirtan. The impurity he names is not ritual dirt but duality itself, the split into clean and unclean, self and other, which he calls a poison now washed away. Once that splitting is gone, all three worlds look sanctified and there is no impure face left anywhere to see. He describes the result as living unbroken in the city of Brahman, in a solitude that is fullness rather than loneliness. The closing image is of drinking the nectar of Brahman while already in Brahman, the seeker, the drink, and the place having become one.

GATHA 1586 *Prayers*

Prayer through the saints to God

मराठी मूळ

तुह्मी सनकादिक संत । ह्मणवितां कृपावंत ॥1॥
एवढा करा उपकार । देवा सांगा नमस्कार ॥ध्रु.॥
भाकूनि करुणा । विनवा वैकुंठींचा राणा ॥2॥
तुका ह्मणे मज आठवा । मुळ लवकरी पाठवा ॥3॥

ENGLISH TRANSLATION

You are the saints like Sanaka and the others, and you call yourselves compassionate. Then do me this one favor: carry my salutations to God.

Plead with tender mercy before the king of Vaikuntha. Says Tuka, remember me and send word to come for me soon.

IN PLAIN WORDS

You are saints like Sanaka and the others, and you call yourselves full of mercy. Then do me this one kindness: carry my salutation to God. Plead with tender pity before the king of Vaikuntha. Tuka says: remember me, and send word for me to come soon.

WHAT IT MEANS

Tukaram does not address God directly here; he addresses the saints and asks them to be his go-betweens. He gently holds them to their own name, since they are called compassionate, let them prove it by carrying his greeting to God and pleading his case before the king of Vaikuntha. The request behind the request is a longing to be taken home: send word for me to come soon. The poem rests on the conviction that the saints have the ear of God and that mercy obliges them to use it on behalf of one who asks.

GATHA 1587 *Autobiography*

Death as homecoming, the summons arrives

मराठी मूळ

आपुल्या माहेरा जाईन मी आतां । निरोप या संतां हातीं आला ॥1॥
सुख दुःख माझें ऐकिलें कानीं । कळवळा मनीं करुणेचा ॥ध्रु.॥
करुनी सिद्ध मूळ साउलें भातुकें । येती दिसें एकें न्यावयासी ॥2॥
त्या चि पंथें माझें लागलेंसे चित्त । वाट पाहें नित्य माहेराची ॥3॥
तुका ह्मणे आतां येतील न्यावया । अंगें आपुलिया मायबाप ॥4॥

ENGLISH TRANSLATION

I shall now go to my true home; the message has arrived through the hands of the saints. They heard my joys and sorrows, and compassion stirred in their minds.

They have prepared provisions and gifts for the journey; in a matter of days they will come to take me. My chitta is fixed upon that very path; I wait daily for news from my true home.

Says Tuka, now my mother and father themselves will come to carry me away.

IN PLAIN WORDS

I will go now to my true home. The message has come, brought by the hands of the saints. They heard of my joys and my sorrows; compassion stirred in their hearts. They have made everything ready, the provisions and the parting gifts. In a day or two they will come to take me. My mind is already set on that road. Every day I watch for word from home. Tuka says: now my own mother and father will come, in their own bodies, to carry me away.

WHAT IT MEANS

Tukaram is speaking of his death as a journey to his true home with God, and he is calm, even glad. The saints have carried the summons to him, having heard his whole life of joy and sorrow, and out of compassion they prepare him for the road. He no longer waits for the things of this world; he waits daily for the message that calls him back. He names God as mother and father coming in person to carry him, so that dying is not a loss but a child being fetched home.

GATHA 1588 *Autobiography*

Death as homecoming, reading the signs

मराठी मूळ

चिन्हें उमटताती अंगीं । शकुना जोगीं उत्तम ॥1॥
आठवला बापमाय । येइल काय मूळ नेणों ॥ध्रु.॥
उत्कंठित जालें मन । ते चि खुण तेथींचि ॥2॥
तुका ह्मणे काम वारीं । आळस घरीं करमेना ॥3॥

ENGLISH TRANSLATION

Auspicious signs are appearing on my body, omens of the highest kind. I am remembering my mother and father; I wonder if a message has come to fetch me.

The mind has become full of longing; that itself is the sign that it points toward that place. Says Tuka, all work is done; I can no longer pass the time idly at home.

IN PLAIN WORDS

Signs are showing on my body, omens of the best kind. I keep remembering my mother and father. Has the message come to fetch me? I do not know. My mind has filled with longing, and that longing itself is the sign of where I belong. Tuka says: all my work is finished. I cannot sit idle at home any longer.

WHAT IT MEANS

Tukaram reads the nearness of death as a body marked with good omens, and he answers it with longing rather than fear. He keeps remembering God as mother and father, watching for the call to come home. He treats his own ache to leave as the surest sign that he belongs on the other side, with the Lord. His earthly work is done, and he can no longer pass the time in this house; the readiness is the whole point.

GATHA 1589 *Longing and Separation*

Longing, watching the road

मराठी मूळ

आरोनियां पाहे वाट । कटकट सोसेना ॥1॥
आलियांस पुसें मात । तेथें चित्त लागलें ॥ध्रु.॥
दळीं कांडीं लोकांऐसें । परि मी नसें ते ठायीं ॥2॥
तुका ह्मणे येथें पिसें । तेथें तैसें असेल ॥3॥

ENGLISH TRANSLATION

I climb up and gaze at the road; I can bear the anguish of waiting no longer. I ask every passerby for news; my chitta is fixed on that destination.

I grind and pound grain like everyone else, yet I am not truly here. Says Tuka, I may look mad in this place, but the same must be true of my longing there.

IN PLAIN WORDS

I climb up and watch the road. I can no longer bear the strain of waiting. I ask everyone who comes by for news; my mind is fixed on that place. I grind and pound the grain like everyone else, yet I am not really here. Tuka says: I must look mad in this place. But there it must be the same; my longing belongs there.

WHAT IT MEANS

Tukaram describes a soul stretched between two worlds while it waits for God. Outwardly he does the ordinary labor of the household, grinding and pounding grain like anyone else, but his attention has already left for the destination he watches the road for. He questions every passerby for news, unable to stand the waiting. He admits he looks mad here, and accepts it: the madness is only that his whole heart has gone ahead to where it belongs.

GATHA 1590 *The Necessity of Experience*

Union, one life in two places

मराठी मूळ

येथीलिया अनुभवें । कळों जीवें हें येतसे ॥1॥
दोहीं ठायीं एक जीव । माझी कींव त्या अंगीं ॥ध्रु.॥
भूक भुके चि खाउनि धाय । नाहीं हाय अन्नाची ॥2॥
तुका ह्मणे सुख जालें । अंतर धालें त्यागुणें ॥3॥

ENGLISH TRANSLATION

From the experience of this world, the jiva comes to understand. In both places there is one life; the tenderness I feel is the same tenderness felt on that side.

Hunger eats itself and finds satisfaction; there is no despair over food. Says Tuka, joy has come, and the within is fully content because of that union.

IN PLAIN WORDS

From the experience here, the soul comes to understand. In both places there is one life. The tenderness I feel here is felt there too. Hunger feeds on hunger and is filled; there is no crying out for food. Tuka says: joy has come. Within, I am fully content, because of that union.

WHAT IT MEANS

Tukaram says that living through this world teaches the soul a truth: there is not one life here and another there, but one single life in both. The tenderness he feels is answered by the same tenderness on God's side; the longing is mutual. He uses a strange, sharp image of hunger that feeds on hunger and is satisfied, so that the craving itself becomes the food and no anxious cry for more remains. The result is a settled joy within, born of the union of the soul with God.

GATHA 1591 *Autobiography*

Vision of arrival, Hari comes

मराठी मूळ

पैल आले हरि । शंख चक्र शोभे करीं ॥1॥
गरुड येतो फडत्कारें । ना भी ना भी ह्मणे त्वरे ॥ध्रु.॥
मुगुटकुंडलांच्या दिप्त । तेजें लोपला गभिस्त ॥2॥
मेघश्यामवर्ण हरि । मूतिन डोळस साजिरी ॥3॥
चुतर्भुज वैजयंती । गळां माळ हे रुळती ॥4॥
पीतांबर झळके कैसा । उजळल्या दाही दिशा ॥5॥
तुका जालासे संतुष्ट । घरा आलें वैकुंठपीठ ॥6॥

ENGLISH TRANSLATION

Look, Hari approaches. The conch and disc shine in his hands.

Garuda comes with a great rush of wings, calling out, 'Fear not, fear not,' in haste. The blazing light of his crown and earrings eclipses the sun.

Dark as a raincloud is Hari, his form beautiful and pleasing. Four-armed, the Vaijayanti garland swings upon his chest.

His yellow silk gleams so bright that all ten directions are lit. Says Tuka, he is utterly fulfilled; the throne of Vaikuntha has come home.

IN PLAIN WORDS

Look, Hari is coming. The conch and the disc shine in his hands. Garuda comes rushing on beating wings, calling out in haste, fear not, fear not. The blaze of his crown and earrings puts out the sun. Dark as a raincloud is Hari, his form beautiful, his eyes lovely. Four arms, and the Vaijayanti garland swinging on his chest. His yellow silk gleams so bright that all ten directions are lit. Tuka says: he is fully content. The throne of Vaikuntha has come home.

WHAT IT MEANS

Tukaram describes the moment of God coming for him as a great arrival, seen as a living vision. Hari rides in on Garuda, conch and disc in hand, his crown and earrings outshining the sun, his cloud-dark body in yellow silk lighting all directions. The repeated cry, fear not, fear not, names the one thing the dying soul most needs to hear. By saying that Vaikuntha, the Lord's own heaven, has come home to him, Tukaram reverses the usual picture: he does not climb to God; God brings heaven down to his door.

GATHA 1592 *Autobiography*

Vision of arrival, sins flee at his approach

मराठी मूळ

शंखचक्रगदापद्म । पैल आला पुरुषोत्तम ॥1॥
ना भी ना भी भक्तराया । वेगीं पावलों सखया ॥ध्रु.॥
दुरूनि येतां दिसे दृष्टी। धाकें दोष पळती सृष्टी ॥2॥
तुका देखोनि एकला । वैकुंठींहूनि हरि आला ॥3॥

ENGLISH TRANSLATION

With conch, disc, mace, and lotus, the Supreme Person has arrived. 'Fear not, fear not, O king of devotees; I have come swiftly, my friend.' Even from afar he is visible to the eye; at his approach, all faults and sins flee from creation.

Says Tuka, seeing him alone, Hari himself has come from Vaikuntha.

IN PLAIN WORDS

With conch, disc, mace, and lotus, the Supreme Person has come. Fear not, fear not, beloved of God; I have come quickly, my friend. Even from far off he can be seen, and at the sight all sins flee from creation in terror. Tuka says: seeing me alone, Hari himself has come down from Vaikuntha.

WHAT IT MEANS

Tukaram pictures the four-armed Lord arriving to carry him home, speaking the tender reassurance, fear not, my friend. The whole abhanga turns on a single contrast: where God draws near, sin cannot stay, and the faults of the world scatter at the mere sight of him. The closing line names the wonder plainly: it was for Tuka, this one small soul, that Hari left Vaikuntha and came in person. The greatness of the descent measures how dear the soul is to God.

GATHA 1593 *Autobiography*

The procession, the King of Pandhari arrives

मराठी मूळ

पैल दिसतील भार । दिंडी पताका अपार ॥1॥
आला पंढरीचा राणा । दिसतील त्याच्या खुणा ।
सुख वाटे मना । डोळे बाहएा स्फुरती ॥ध्रु.॥
उठिले गजर नामाचे । दळभार वैष्णवांचे ॥2॥
तुका करी रिता ठाव । त्यांसी बैसावया वाव ॥3॥

ENGLISH TRANSLATION

Look, the processions appear in the distance: palanquins and banners beyond number. The king of Pandhari has come; his signs are visible.

Joy fills the mind, and the eyes and arms thrill with delight. The roar of the divine name rises; the armies of Vaishnavas advance.

Says Tuka, I clear a space for them all to sit.

IN PLAIN WORDS

Look, in the distance the crowds appear, palanquins and banners beyond counting. The King of Pandhari has come; you can see the signs of him. The mind fills with joy; the eyes and the arms thrill and tremble. The roar of the Name has risen; the armies of the Vaishnavas are advancing. Tuka says: I clear an empty place for them all to sit.

WHAT IT MEANS

Tukaram greets the coming of God not as a lonely event but as a great festival procession, the King of Pandhari approaching with palanquins, banners, and the roar of the divine Name. His whole body responds, eyes and arms trembling with joy at the first sight. The advancing armies are the Vaishnavas, the company of devotees who come with the Lord. His one act is humble and practical: he clears an open space so that all of them have room to sit, making himself host to the host of God.

GATHA 1594 *Autobiography*

The meeting, going out to embrace Vitthal

मराठी मूळ

चला जाऊं रे सामोरे । पुढें भेटों विठ्ठल धुरे ॥1॥
तुका आनंदला मनीं । कैसा जातो लोटांगणीं ।
फेडावया धणी । प्रेमसुखाची आजि ॥ध्रु.॥
पुढें आले कृपावंत । मायबाप साधुसंत ॥2॥
आळंगिला बाहीं । ठेविला विठोबाचे पायीं ॥3॥

ENGLISH TRANSLATION

Come, let us go forward to greet him. Let us meet Vitthal at the head of the procession.

Says Tuka, my mind is overcome with bliss; see how he goes rolling on the ground in prostration, to satisfy at last the craving for this joy of love. The compassionate saints, our mother and father, have come ahead.

They have embraced him in their arms and placed him at Vithoba's feet.

IN PLAIN WORDS

Come, let us go out to meet him. Let us meet Vitthal at the head of the procession. Tuka says: my mind is overcome with bliss; see how he goes, rolling on the ground in prostration, to satisfy at last the craving for this joy of love. The compassionate ones came ahead, the saints who are my mother and father. They took me in their arms and set me down at Vithoba's feet.

WHAT IT MEANS

This is the moment of meeting that the earlier abhangas were waiting for. Tukaram runs out to greet Vitthal at the front of the procession and falls rolling to the ground in prostration, his long craving for the joy of love finally being fed. The saints, whom he calls his mother and father, go ahead of him and act as the bridge: they gather him up and place him at Vithoba's feet. The point is that the soul does not reach God alone; the saints carry it the last step into his presence.

GATHA 1595 *Devotion to Vitthal*

Welcoming God, the poor man's hospitality

मराठी मूळ

पाहुणे घरासी । आजि आले हृषीकेशी ॥1॥
काय करूं उपचार । कोंप मोडकी जर्जर ।
कण्या दरदर । पाण्यामाजी रांधिल्या ॥ध्रु.॥
घरीं मोडकिया बाजा । वरि वाकळांच्या शेजा ॥2॥
मुखशुद्ध तुळसी दळ । तुका ह्मणे मी दुर्बळ ॥3॥

ENGLISH TRANSLATION

Today the guest Hrishikesha has come to our house. What hospitality can I offer? The house is broken down and crumbling; the grain is coarse and cooked simply in water.

The cots at home are broken, covered with rough blankets for bedding. Says Tuka, I am poor; a tulsi leaf from my mouth is all I can offer to cleanse it.

IN PLAIN WORDS

A guest has come to my house. Today Hrishikesha has come. What welcome can I offer? My hut is broken down and crumbling. The grain is coarse, just boiled in water. The cots inside are broken, with rough blankets thrown over for bedding. To freshen his mouth, only a tulsi leaf. Tuka says: I am poor.

WHAT IT MEANS

Tukaram receives God as a guest in his house and is honest about how little he has to offer. The hut is falling apart, the food is coarse grain boiled in water, the beds are broken and covered with rags, and the only mouth-freshener is a single tulsi leaf. He does not dress up his poverty or apologize it away; he simply lays it bare before the Lord. The unspoken claim is that love offers what it has, and that the tulsi leaf given by a poor devotee is welcome to God, who has come anyway.

GATHA 1596 *The Saints*

The saints' grace, made whole

मराठी मूळ

संतीं केला अंगीकार । त्यासी अभिमान थोर ॥1॥
कांहीं ठेविलें चरणीं । घेतीं तें चि पुरवूनि ।
तुका पायवणी । घेऊनियां निराळा ॥ध्रु.॥
नसतां कांहीं संचित । भेटी जाली अवचित ॥2॥
देव मिळोनियां भक्त । तुका केलासे सनाथ ॥3॥

ENGLISH TRANSLATION

The saints have accepted me, and great is their grace in doing so. Whatever was placed at their feet, they took and fulfilled in abundance.

Says Tuka, I received the washing water of their feet and was set free. Though I had no store of merit, this meeting came to me unannounced.

God and his devotees together have made Tuka whole.

IN PLAIN WORDS

The saints have accepted me, and great is the grace in that. Whatever I laid at their feet, they took it and gave it back many times over. Tuka says: I took the washing water of their feet and was set apart, set free. I had no store of merit, yet this meeting came to me out of nowhere. God and his devotees together have made Tuka whole.

WHAT IT MEANS

Tukaram credits everything to the saints who took him in. Whatever little he placed at their feet, they returned to him in abundance, and the water that washed their feet was enough to set him free. He insists he had earned none of this; the meeting came unbidden, by grace and not by merit. The closing line joins God and his devotees as one giving power: between them they made a homeless man, Tuka, into someone who has a Lord and belongs.

GATHA 1597 *Autobiography*

The summons, be ready

मराठी मूळ

अवघियांच्या आलों मुळें । एका वेळे न्यावया ॥1॥
सिद्ध व्हावें सिद्ध व्हावें । आधीं ठावें करितों ॥ध्रु.॥
जोंवरि ते घटिका दुरी । आहे उरी तो काळ ॥2॥
मंगळाचे वेळे उभे । असों शोभे सावध ॥3॥
अवघियांचा योग घडे । तरी जोडे श्लाघ्यता ॥4॥
तुका ह्मणे पाहें वाट । बहु आट करूनि ॥5॥

ENGLISH TRANSLATION

We have come for the sake of all, to carry them away at once. Be ready, be ready; I tell you in advance.

As long as the appointed hour is still distant, that much time remains. At the auspicious moment, stand alert and radiant.

If all come together, the glory is complete. Says Tuka, I have been waiting with great longing.

IN PLAIN WORDS

We have come for the sake of all, to carry them away at once. Be ready, be ready; I am telling you in advance. As long as the appointed hour is still far off, that much time remains. At the auspicious moment, stand alert and bright. If all come together, the glory is complete. Tuka says: I have been watching the road with great longing.

WHAT IT MEANS

Here the call to come home is spoken in the voice of the one sent to fetch the souls, telling them plainly to make themselves ready before the appointed hour. The warning is gentle but firm: time is given now, while the hour is still distant, precisely so that none are caught unprepared. The poem hopes that all will be ready together, for then the homecoming is at its most glorious. Tukaram closes in his own voice, having watched the road in longing, so the abhanga holds both the summoner's command and the soul's answering readiness.

GATHA 1598 *Autobiography*

Farewell, the soul departs with the Lord

मराठी मूळ

सकळ ही माझी बोळवण करा । परतोनि घरा जावें तुह्मीं ॥1॥
कर्मधर्मे तुह्मां असावें कल्याण । घ्या माझें वचन आशीर्वाद ॥ध्रु.॥
वाढवूनि दिलों एकाचिये हातीं । सकळ निंश्चती जाली तेथें ॥2॥
आतां मज जाणें प्राणेश्वरासवें । माझिया भावें अनुसरलों ॥3॥
वाढवितां लोभ होईल उसीर । अवघींच िस्थर करा ठायीं ॥4॥
धर्म अर्थ काम जाला एके ठायीं । मेळविला जिंहीं हाता हात ॥5॥
तुका ह्मणे आतां जाली हे चि भेटी । उरल्या त्या गोष्टी बोलावया ॥6॥

ENGLISH TRANSLATION

All of you, bid me farewell now; return to your homes. May virtue and right conduct bring you well-being; accept my words as a blessing.

I have been entrusted into the hands of one; all matters are settled there. Now I must go with my beloved Lord; I have followed my own bhava.

If we linger in attachment, there will be delay; let everyone be steady in their place. Dharma, wealth, and desire have come together in one place, joined by those who brought hand to hand.

Says Tuka, this meeting has taken place; what remains is only words left to speak.

IN PLAIN WORDS

All of you, see me off now; turn back and go to your homes. May your duty and your right living bring you well-being; take my words as a blessing. I was raised and then handed into the keeping of One; there everything is settled. Now I must go with the Lord of my life; I have followed where my own heart led. If we linger in attachment, there will be delay; let everyone be steady in their place. Dharma, wealth, and desire have all come together in one place, joined by those who brought hand to hand. Tuka says: now this meeting has happened; what is left is only the words still to be spoken.

WHAT IT MEANS

This is Tukaram's leave-taking, spoken to those he leaves behind as he departs with God. He sends them home with a blessing, telling them to keep to their duty and right living, and not to hold him with grief, since attachment only delays what must happen. He explains that his life was always meant to be handed over to the One, and that following his own bhava, his heart's devotion, has brought him to this settled end. Naming dharma, wealth, and desire gathered into one place, he says the soul's whole journey has come to rest in God; the meeting is done, and only the last few words remain.

GATHA 1599 *Autobiography*

Farewell, weary of a false world

मराठी मूळ

बोलिलों तें आतां पाळावें वचन । ऐसें पुण्य कोण माझे गांठी ॥1॥
जातों आतां आज्ञा घेऊनियां स्वामी । काळक्षेप आह्मी करुं कोठें ॥ध्रु.॥
न घडे यावरि न धरवे धीर । पीडतां राष्टध देखोनि जग ॥2॥
तुका ह्मणे तुह्मी दिसे मोकलिलें । काय आतां आलें जीवित्वाचें ॥3॥

ENGLISH TRANSLATION

The words I have spoken must now be honored. What merit in my store could equal such grace? I take your leave now, O Lord; where else shall we spend our remaining time? I can endure no further, nor hold my patience, seeing the world oppressed by falsehood.

Says Tuka, you have set me free; what value remains now in this life?.

IN PLAIN WORDS

The words I spoke, I must now keep. What merit do I have in my store to deserve such grace? I take my leave now, my Lord. Where else can I pass my time? It cannot go on. I cannot hold my patience, seeing the world crushed under falsehood. Tuka says: you seem to have set me free. What worth is left now in this life?

WHAT IT MEANS

This is a poem of departure, spoken to Vitthal at the end. Tukaram knows his words were a vow and now feels bound to honor them by leaving. He wonders aloud what good he ever did to earn this grace, then asks where else a life could be spent if not at the Lord's side. The reason he can stay no longer is the world itself: it is ground down by falsehood, and he can no longer bear to watch. To be set free, here, is not loss but release from a life whose value has drained away.

GATHA 1600 *The Necessity of Experience*

Nonduality, the self dissolved

मराठी मूळ

करावें तें काम । उगाच वाढवावा श्रम ॥1॥
अवघें एकमय । राज्य बोलों चालों नये ॥ध्रु.॥
दुजयाची सत्ता । न चलेसी जाली आतां ॥2॥
आतां नाहीं तुका । पुन्हा हारपला लोकां ॥3॥

ENGLISH TRANSLATION

Do the work that must be done; why increase labor needlessly? Everything has become one; in this kingdom, speech and movement no longer apply. The authority of duality no longer holds sway.

Says Tuka, Tuka is no more; he has vanished among the people.

IN PLAIN WORDS

Do the work that must be done. Why pile up labor for nothing? Everything is one. In this kingdom there is no speaking and no moving. The rule of a second thing no longer holds. Tuka says: now there is no Tuka. He has vanished again into the people.

WHAT IT MEANS

Tukaram describes a state where the sense of a separate self has fallen away. Do only the work that is needed, he says, and stop adding useless effort, because all of it now appears as one. In that oneness there is no second thing to act on or speak to, so the busy machinery of doing and saying loses its ground. The line of his own name is the point: there is no longer a Tuka standing apart. He has disappeared back into the very oneness, the people, the all, he once thought he faced from outside.

GATHA 1601 *Autobiography*

The final hour, taken to Vaikuntha

मराठी मूळ

आह्मी जातों तुह्मी कृपा असों द्यावी । सकळा सांगावी विनंती माझी ॥1॥
वाडवेळ जाला उभा पांडुरंग । वैकुंठा श्रीरंग बोलावितो ॥2॥
अंतकाळीं विठो आह्मांसी पावला । कुडीसहित जाला गुप्त तुका ॥3॥

ENGLISH TRANSLATION

I am going now; may your grace remain with all. Please convey my humble request to everyone.

It is the hour of departure; Panduranga stands waiting. Shrirang calls from Vaikuntha.

Says Tuka, at the final hour Vitthal came for us; Tuka, body and all, became invisible.

IN PLAIN WORDS

I am going now. May your grace stay with all. Please carry my request to everyone. The time has come; Panduranga stands waiting. Shrirang is calling from Vaikuntha. Tuka says: at the last hour Vitthal came for us. Tuka, body and all, became hidden.

WHAT IT MEANS

This is Tukaram's leave-taking at the end of his life. He sends a parting blessing and asks that his request be carried to all his fellow devotees. The summons has come: Panduranga is standing ready, and Shrirang, the Lord, is calling him home to Vaikuntha. The poem makes the central claim plainly: at the final hour Vitthal himself came for him, and Tuka vanished with his body and all, leaving nothing behind to bury or mourn.

GATHA 1602 *Autobiography*

Wonder, the saint ascends

मराठी मूळ

तुका उतरला तुकीं । नवल जालें तिहीं लोकीं ॥1॥
नित्य करितों कीर्तन । हें चि माझें अनुष्ठान ॥ध्रु.॥
तुका बैसला विमानीं । संत पाहाती लोचनीं ॥2॥

ENGLISH TRANSLATION

Tuka dissolved into the essence of Tuka, and wonder spread through all three worlds. My daily practice is kirtan; that alone is my spiritual discipline.

Tuka was seated in the celestial chariot, and the saints beheld it with their own eyes.

IN PLAIN WORDS

Tuka passed beyond into Tuka. A wonder spread through all three worlds. Every day I do kirtan. That alone is my discipline. Tuka was seated in the celestial chariot, and the saints saw it with their own eyes.

WHAT IT MEANS

The poem speaks of Tukaram's passing as a marvel witnessed across the three worlds. To pass beyond into himself is to be wholly absorbed, the man dissolved into what he truly is. He names the one practice that brought him here: daily kirtan, the singing of the Name, and nothing more elaborate. The closing image is the heart of it: the saints did not hear of his end secondhand but saw him seated in the celestial chariot with their own eyes, the singer carried up by the song he never stopped singing.

GATHA 1603 *Ecstasy and Joy*

Grace, lifted above all sorrow

मराठी मूळ

न देखिजे ऐसें केलें । या विठ्ठलें दुःखासी ॥1॥
कृपेचिये सिंव्हासनीं । अधिष्ठानीं बैसविलें ॥ध्रु.॥
वाजता तो नलगे वारा क्षीरसागरा शयनीं ॥2॥
तुका ह्मणें अवघें ठायीं । मज पायीं राखिलें ॥3॥

ENGLISH TRANSLATION

Vitthal has made it so that sorrow is nowhere to be seen. He has seated me upon the throne of his mercy.

One who rests upon the ocean of milk needs no fanning breeze. Says Tuka, he has kept me at his feet in every place.

IN PLAIN WORDS

Vitthal has made it so that sorrow can no longer be seen. He has seated me on the throne of his mercy, in the place of honor. One who lies on the ocean of milk needs no fanning breeze. Tuka says: in every place he has kept me at his feet.

WHAT IT MEANS

Tukaram describes what grace has done to him: Vitthal has put sorrow so far out of sight that he can no longer even find it. He has been lifted and set on the throne of mercy, given the seat of honor he never earned. The image of resting on the ocean of milk, where the Lord himself reclines, says that one held this securely needs nothing added, no breeze, no comfort from outside. The whole rests on the last line: wherever he is, he is kept at the feet, and that keeping is the source of the joy.

GATHA 1604 *Autobiography*

Farewell from the holy place, going home

मराठी मूळ

वाराणसीपयपत असों सुखरूप । सांगावा निरोप संतांसी हा ॥1॥
येथूनियां आह्मां जाणें निजधामा । सवें असे आह्मां गरुड हा ॥2॥
कृपा असों द्यावी मज दीनावरी । जातोंसों माहेरी तुका ह्मणे ॥3॥ ॥24॥
शखे 1571 एकाहत्तरीं विरोधनामसंवत्सरीं फालगुनवद्य

ENGLISH TRANSLATION

From the holy site of Varanasi, may all be well. Carry this farewell message to the saints.

From here I must proceed to my eternal home; Garuda accompanies me on the way. May your grace remain upon this humble one.

Says Tuka, I am going to my true home.

IN PLAIN WORDS

From the holy place, may all be well. Carry this farewell to the saints. From here I must go to my own home. Garuda is with me on the way. Let your grace stay upon me, a lowly one. Tuka says: I am going to my mother's house.

WHAT IT MEANS

Another departure poem, sending a last blessing and a farewell to be passed on to the saints. Tukaram says he is leaving for his true home, his nijadhama, the abode that was always his, and that Garuda, Vishnu's own mount, accompanies him on the journey. He asks only that grace remain on him, who is poor and small. The final image is tender: he calls the place he is going his mother's house, the maher, where a daughter returns to be held without conditions, so death here is not exile but homecoming.

GATHA 1605 *Autobiography*

The Name and the river save every caste

मराठी मूळ

द्वितीया सोमवासरीं प्रथमप्रहरीं तुकोबा गुप्त जाले ॥1॥
जाती पंढरीस । ह्मणे जाईन तयांस ॥1॥
तया आहे संवसार । ऐसें बोले तो माहार ॥ध्रु.॥
असो नसो भाव । जो हा देखे पंढरिराव ॥2॥
चंद्रभागे न्हाती । तुका ह्मणे भलते याती ॥3॥

ENGLISH TRANSLATION

On the second day of the dark half of Phalguna, in the first watch, on a Monday, in the Virodhi year of Shake 1571, Tukoba became invisible. Those who go to Pandhari, I say, go to them.

Even one with worldly ties speaks thus, says the lowliest among men. Whether devotion is present or not, whoever beholds the Lord of Pandhari is blessed.

Says Tuka, whoever bathes in the Chandrabhaga, of whatever caste, is purified.

IN PLAIN WORDS

On a Monday, in the first watch of the second day of dark Phalguna, Tukoba became hidden. Those who go to Pandhari, I say, go to be theirs. Even one bound in worldly life speaks this way, says the lowest among men. Devotion there or not, whoever sees the Lord of Pandhari is blessed. Tuka says: whoever bathes in the Chandrabhaga, of whatever caste, is made pure.

WHAT IT MEANS

The poem opens by marking the day Tukaram disappeared, then turns to Pandhari and who it is for. The radical claim is that the gate is open to all: even one still tangled in the world, even the man counted lowest, has a place there. Whether your devotion is great or small or absent, simply beholding the Lord of Pandhari blesses you. And bathing in the Chandrabhaga purifies anyone of any caste at all. Tukaram sets the worth not in birth or earned piety but in the Lord and the river themselves, who refuse no one.

GATHA 1606 *The Nature of God*

Nature of God, the one in every disguise

मराठी मूळ

धरियेलीं सोंगें । येणें अवघीं पांडुरंगें ॥1॥
तें हें ब्रह्म विटेवरी । उभें चंद्रभागे तिरीं ॥ध्रु.॥
अंतर व्यापी बाहे । धांडोळतां कोठें नोहे ॥2॥
योगयागतपें । ज्याकारणें दानजपें ॥3॥
दिले नेदी जति । भोग सकळ ज्या होती ॥4॥
अवघी लीळा पाहे । तुका ह्मणे दासां साहे ॥5॥

ENGLISH TRANSLATION

Panduranga has assumed all these disguises. That very Brahman stands upon the brick on the bank of the Chandrabhaga.

He pervades within and without; search as you may, there is nowhere he is not. It is for his sake that all yoga, sacrifice, penance, charity, and chanting exist.

Whether he gives or withholds, all experiences of the world belong to him. Says Tuka, he watches the whole play and sustains his servants through it all.

IN PLAIN WORDS

Panduranga has taken on all these forms. That same Brahman stands on the brick on the bank of the Chandrabhaga. He fills the inside and the outside; search where you will, there is no place he is not. For his sake exist all yoga, sacrifice, penance, charity, and chanting. Whether he gives or withholds, every experience belongs to him. Tuka says: he watches the whole play and stands by his servants.

WHAT IT MEANS

Tukaram identifies the small image at Pandhari with the boundless Brahman. The countless forms of the world are all Panduranga's disguises, and that very absolute is what stands on the brick by the river. He pervades within and without, with no corner left empty, and all the great religious acts, yoga, sacrifice, penance, gifts, the Name, exist only for his sake. Every gift and every withholding, every pleasure and pain, is his alone. The point lands at the end: he is not a distant spectator but watches the whole play and stays beside his servants through it.

GATHA 1607 *The Nature of God*

Nature of God, Death falls at his feet

मराठी मूळ

ज्याचे गर्जतां पवाडे । किळकाळ पायां पडे ॥1॥
तो हा पंढरीचा राणा । पुसा सा चौं अठरा जणां ॥ध्रु.॥
चिंतितां जयासी । भुक्तिमुक्ति कामारी दासी ॥2॥
वैकुंठासी जावें । तुका ह्मणे ज्याच्या नांवें ॥3॥

ENGLISH TRANSLATION

When his glory is proclaimed, even Death himself falls at his feet. He is the king of Pandhari; ask the four and the eighteen, they will tell you.

Whoever contemplates him finds that worldly prosperity and liberation both serve as his handmaidens. Says Tuka, by his name alone one attains Vaikuntha.

IN PLAIN WORDS

When his deeds are sung aloud, even Death falls at his feet. He is the king of Pandhari. Ask the six and the four and the eighteen; they will tell you. For one who thinks on him, both worldly fortune and liberation become serving maids. Tuka says: by his name alone one goes to Vaikuntha.

WHAT IT MEANS

This poem praises the power held in the Lord of Pandhari's name and story. So great is his glory that when it is proclaimed, even Death himself bows down. Tukaram appeals to the whole body of scripture, the six systems, the four Vedas, the eighteen Puranas, as witnesses to his kingship. For anyone who simply holds him in mind, the two prizes people chase, prosperity in this world and liberation from it, turn into handmaids who wait on him unasked. The conclusion is the whole teaching: not by works but by his name alone one reaches Vaikuntha.

GATHA 1608 *The Nature of God*

Nature of God, beyond all words

मराठी मूळ

ज्याचे गर्जतां पवाडे । श्रुतिशास्त्रां मौन्य पडे ॥1॥
सिणलें सहजर तोंडें । शेषाफणी ऐसें धेंडें ॥2॥
तुका ह्मणे मही । पत्र सिंधु न पुरे शाही ॥3॥

ENGLISH TRANSLATION

When his glories are sung, even the Vedas and scriptures fall silent. Shesha with his thousand mouths grew weary trying to describe him.

Says Tuka, if the earth were the paper and the ocean the ink, they would not suffice.

IN PLAIN WORDS

When his greatness is sung, the Vedas and the scriptures fall silent. Shesha with his many mouths grew weary trying to tell of him. Tuka says: if the earth were the paper and the ocean the ink, they would still not be enough.

WHAT IT MEANS

Tukaram is naming the limit of all speech before God. The Vedas and scriptures, the highest words there are, go silent when his glory is to be told, because no statement reaches him. Even Shesha, the cosmic serpent with countless mouths, tired himself out and could not finish the description. The closing image seals it: take the whole earth as paper and the whole ocean as ink, and you would run out before the praise was done. The point is not despair but awe: he is greater than any account of him.

GATHA 1609 *Faith and Trust*

Faith, the protected one untouched

मराठी मूळ

देव राखे तया मारील कोण । न मोडे कांटा हिंडतां वन ॥1॥
न जळे न बुडे नव्हे कांहीं । विष तें ही अमृत पाहीं ॥ध्रु.॥
न चुके वाट न पडे फंदीं । नव्हे कधीं कधीं यमबाधा ॥2॥
तुका ह्मणे नारायण । येता गोळ्या वारी वाण ॥3॥

ENGLISH TRANSLATION

Whom God protects, no one can harm. Not a thorn pricks such a one though they wander through the forest.

They do not burn, they do not drown, nothing befalls them; even poison becomes nectar for them. They never lose the path or fall into a trap; the torment of Death never touches them.

Says Tuka, when Narayana comes, he wards off every danger from the faithful.

IN PLAIN WORDS

The one God protects, who can kill? No thorn pricks him though he walks the forest. He does not burn, he does not drown, nothing harms him. Even poison turns to nectar for him. He does not lose the way or fall into a trap. The torment of Death never touches him. Tuka says: when Narayana comes, he wards off every danger from the faithful.

WHAT IT MEANS

This is a poem of trust in divine protection. Tukaram piles up images of dangers that simply fail to land: blade, thorn, fire, water, poison, the lost path, the snare, even the agony of Yama. The one God guards passes through all of it unharmed; poison itself turns sweet. The claim is not that the faithful avoid the world's hazards but that they are held through them. The last line names the source plainly: it is Narayana who comes and turns aside every danger from those who keep faith, so the safety is his doing, not their own strength.

GATHA 1610 *Longing and Separation*

Longing, hold to your own name

मराठी मूळ

कोठे गुंतलासी द्वारकेच्या राया । वेळ कां सखया लावियेला ॥1॥
दिनानाथ ब्रीद सांभाळीं आपुले । नको पाहों केलें पापपुण्य ॥ध्रु.॥
पतितपावन ब्रीदें चराचर । पातकी अपार उद्धरिले ॥2॥
तुकयाबंधु ह्मणे द्रौपदीचा धांवा । केला तैसा मला पावें आतां ॥3॥

ENGLISH TRANSLATION

Where have you become entangled, O King of Dwaraka? Why have you delayed, dear friend? Uphold your own promise as protector of the lowly; do not weigh my sins and merits. Your very title is 'Purifier of the Fallen'; by that name you have delivered countless wrongdoers throughout creation.

Says Tukayabandhu, just as you rushed to Draupadi's cry, come to me now.

IN PLAIN WORDS

Where have you gotten caught up, O King of Dwaraka? Why have you delayed, dear friend? Keep your own promise as protector of the lowly. Do not stop to weigh my sins and merits. Your very title is Purifier of the Fallen; by that name you have lifted up countless sinners across all creation. Says Tukayabandhu: as you ran to Draupadi's cry, come to me now.

WHAT IT MEANS

This is a cry of longing addressed to Krishna, the King of Dwaraka. The speaker scolds him gently for taking so long and presses him to live up to his own titles rather than judge the petitioner. The argument is built on the Lord's reputation: he is called Purifier of the Fallen, and that name has already saved sinners beyond counting, so to refuse now would betray his own promise. The plea ends on the remembered rescue of Draupadi, when Krishna rushed to cover her in her moment of shame; the speaker asks for exactly that swiftness turned toward himself. The signature here is Tukayabandhu, Tuka's brother, in whose voice this verse is given.

GATHA 1611 *Longing and Separation*

Longing, the Lord who will not come

मराठी मूळ

कोठें गुंतलासी कोणांच्या धांवया । आली देवराया निद्रा तुज ॥1॥
कोठें गुंतलासी भक्तिप्रेमसुखें । न सुटेती मुखें गोपिकांचीं ॥ध्रु.॥
काय पडिलें तुज कोणाचें संकट । दुरी पंथ वाट न चालवे ॥2॥
काय माझे तुज गुण दोष दिसती । ह्मणोनि श्रीपती कोपलासी ॥3॥
काय जालें सांग माझिया कपाळा । उरला जीव डोळां तुका ह्मणे ॥4॥

ENGLISH TRANSLATION

Where are you caught up? Whose calls are you answering? Has sleep overtaken you, O Lord? Are you entangled in the love of your devotees, unable to free yourself from the gopis' embrace? Has someone else's crisis captured your attention? Is the road too long and difficult to walk? Do you see faults in me, and is that why you are angry, O Shripati? Says Tuka, tell me, what is written on my forehead? Only these eyes remain alive, waiting for you.

IN PLAIN WORDS

Where are you held? Whose cry are you running to? O Lord, has sleep taken you? Where are you held, lost in the sweetness of your devotees' love? You cannot pull your face from the gopis. Has someone else's trouble caught you? Is the road too long to walk? Do you see faults in me? Is that why you are angry, Shripati? Tell me, what is written on my forehead? Tuka says: only this much life is left, here in my eyes that wait.

WHAT IT MEANS

Tukaram is calling to a God who does not arrive, and he turns his own ache into a string of questions. He imagines every reason Vitthal might be delayed: sleep, the embrace of other lovers, someone else's crisis, a road too long, or anger at faults in Tukaram himself. Each guess is the longing trying to make sense of silence. The poem ends without an answer; the only thing left alive is the waiting eyes, and even they are nearly spent. He names the hardest part of devotion, that you can give everything and still be made to wait.

GATHA 1612 *Social Criticism*

Social criticism, the hollow preacher

मराठी मूळ

परस्त्रीतें ह्मणतां माता । चित्त लाजवितें चित्ता ॥1॥
काय बोलोनियां तोंडें । मनामाजी कानकोंडें ॥ध्रु.॥
धर्मधारिष्टगोष्टी सांगे । उष्टएा हाते नुडवी काग ॥2॥
जें जें कर्म वसे अंगीं । तें तें आठवे प्रसंगीं ॥3॥
बोले तैसा चाले । तुका ह्मणे तो अमोल ॥4॥

ENGLISH TRANSLATION

One speaks of another man's wife as 'mother,' yet the chitta shames itself before the chitta. What is the use of mouthing such words when inwardly one cringes with embarrassment? He preaches virtue and righteousness, then with his leftover hand beckons the crow.

Whatever habit lives in the body, it rises to the surface at every occasion. Says Tuka, only the one who walks as he talks is truly priceless.

IN PLAIN WORDS

A man calls another's wife 'mother,' and inside, one mind shames the other. What use are such words from the mouth when the heart cringes in secret? He preaches duty and courage, then with his soiled hand beckons the crow. Whatever habit lives in the body rises up at every chance. Tuka says: only the one who walks as he talks is priceless.

WHAT IT MEANS

Tukaram is pointing at the gap between the pious word and the inward truth. A man may name his neighbor's wife 'mother,' but if his own mind is ashamed before itself, the word is empty; the same hand that gestures at virtue still reaches for what is unclean. His point is that conduct will not stay hidden: whatever is actually lodged in a person surfaces when the moment comes. The challenge lands on self-examination, not on a particular target. Only the one whose walk matches his talk is of any worth.

GATHA 1613 *The Moral Ideal*

Moral ideal, the cost of a lie

मराठी मूळ

असत्य वचन होतां सर्व जोडी । जरी लग्नघडी परउपकार ॥1॥
जाईल पतना यासि संदेह नाहीं । साक्ष आहे कांहीं सांगतों ते ॥ध्रु.॥
वदविलें मुखें नारायणें धर्मा । अंगुष्ठ त्या कर्मासाटीं गेला ॥2॥
तुका ह्मणे आतां सांभळा रे पुढें । अंतरिंचे कुडें देइल दुःख ॥3॥

ENGLISH TRANSLATION

Even if a lie brings all kinds of gain, even if it serves another's good in the wedding-moment, it will lead to downfall; of this there is no doubt. Let me offer proof.

Narayana himself made Dharma speak an untruth, and for that deed Dharma lost his thumb. Says Tuka, listen further: the deceit hidden within will surely bring suffering.

IN PLAIN WORDS

Even if a lie brings every kind of gain, even if at the crucial moment it seems to help another, it leads to a fall. Of this there is no doubt. I will give you proof. Narayana himself made Dharma speak an untruth, and for that deed Dharma lost his thumb. Tuka says: take heed for what comes after. The crookedness hidden inside will give you pain.

WHAT IT MEANS

Tukaram is warning that a lie carries a hidden cost no benefit can cancel. Even when falsehood looks profitable, or seems to serve another's good at a pressing moment, it ends in downfall. He offers the widely known instance where Narayana caused even Dharma, righteousness itself, to speak an untruth, and Dharma paid by losing his thumb; if the very embodiment of right was not spared, no one is. The real injury, he says, is inward: the crookedness you carry hidden will eventually turn into your own suffering. The plea is to weigh the future, not the immediate gain.

GATHA 1614 *Social Criticism*

Social criticism, the man eaten by anger

मराठी मूळ

जळों त्याचें तोंड । ऐसी कां ते व्याली रांड ॥1॥
सदा भोवयासी गांठी । क्रोध धडधडीत पोटीं ॥ध्रु.॥
फोडिली गोंवरी। ऐसी दिसे तोंडावरी ॥2॥
तुका ह्मणे नाहीं । चित्ता समाधान कांहीं ॥3॥

ENGLISH TRANSLATION

Cursed be that face; why did his mother bring forth such a one? His brows are always knotted in a frown; anger smolders ceaselessly in his belly. He looks as though he has broken out in a rash, his face covered with it.

Says Tuka, such a person's mind never knows even a moment of peace.

IN PLAIN WORDS

Cursed be that face. Why did his mother give birth to such a one? His brows are always knotted. Anger burns and crackles in his belly. He looks as if a rash has broken out all over his face. Tuka says: such a one's mind never finds any peace.

WHAT IT MEANS

Tukaram draws the portrait of a person consumed by chronic anger. The knotted brows and the smoldering belly are not occasional moods; they are the man's settled state, and they show on his face like a rash he cannot hide. The harsh opening curse is aimed at the condition, the disfiguring grip of rage, not at calling for contempt of the person. The closing line names the real wound underneath the ugliness: a mind locked in anger never tastes a moment of rest. The poem is a mirror held up to what anger does to the one who carries it.

GATHA 1615 *Social Criticism*

Social criticism, the squandered human life

मराठी मूळ

तोंडें खाये फार । पादे बोचा करी मार ॥1॥
एक ऐसे ते शाहाणे । आपुले अधीन तें नेणें ॥ध्रु.॥
कुले घालूनि उघडे। रागें पाहे लोकांकडे ॥2॥
खेळे जुतकर्म । मग बोंबली जुलूम ॥3॥
निजतां आला मोहो । वीतां ह्मणे मेला गोहो ॥4॥
तुका ह्मणे त्यांनीं। मनुष्यपणा केली हानी ॥5॥

ENGLISH TRANSLATION

He eats enormously, then kicks and punches in all directions. Such is the cleverness of some: they do not know what lies within their own power.

He locks himself in, then strips naked and glares at the world in rage. He plays gambling games and then cries out about injustice.

When he sleeps, desire overcomes him; when it passes, he wails as if someone has died. Says Tuka, such people have squandered the gift of being human.

IN PLAIN WORDS

He eats a great deal, then kicks and punches in every direction. Such is the wisdom of some: they do not know what is in their own power. He shuts himself in, strips bare, and glares at people in rage. He plays at gambling, then howls that he has been wronged. When he lies down, desire takes him; when it passes, he wails as if someone has died. Tuka says: such people have ruined the gift of being human.

WHAT IT MEANS

Tukaram lists the moves of a life run by appetite and impulse rather than self-command. The man gorges and then lashes out, lives in rage and shamelessness, gambles and then cries injustice, is ruled by desire and then by remorse, swinging from craving to wailing with no center of his own. The thread through every example is the line in the refrain: he does not know what lies within his own power. The criticism points at the pattern, the ungoverned self, and asks the listener to examine it. To live this way, Tukaram says, is to waste the rare chance that a human birth is.

GATHA 1616 *Devotion to Vitthal*

Devotion, the single-pointed mind

मराठी मूळ

पतिव्रता नेणे आणिकांची स्तुती । सर्वभावें पति ध्यानीं मनीं ॥1॥
तैसें माझें मन एकविध जालें । नावडे विठ्ठलेंविण दुजें ॥ध्रु.॥
सूर्यविकासिनी नेघे चंद्रकळा । गाय ते कोकिळा वसंतेंसी ॥2॥
तुका ह्मणे बाळ मातेपुढें नाचे । बोल आणिकांचे नावडती ॥3॥

ENGLISH TRANSLATION

A faithful wife knows no praise but her husband's; with her whole being she keeps him in her thoughts and meditation. Just so, my mind has become single-pointed; it finds nothing desirable apart from Vitthal.

The sun-lotus does not open to moonlight; the cuckoo sings only for the spring. Says Tuka, a child dances before its mother and does not care for the words of strangers.

IN PLAIN WORDS

A faithful wife knows no praise but her husband's; with her whole being she holds him in thought and meditation. So my mind has become one-pointed. It wants nothing apart from Vitthal. The sun-lotus does not open to the moon's light; the cuckoo sings only for the spring. Tuka says: a child dances before its mother and does not care for the words of strangers.

WHAT IT MEANS

Tukaram describes a mind that has narrowed to a single object of love. He reaches for natural and human likenesses: the devoted wife who has eyes for no one but her husband, the sun-lotus that opens to the sun and not the moon, the cuckoo that sings only in spring, the child that dances for its mother and ignores everyone else. Each image is something whose response is fixed and faithful by its very nature. In the same way his mind now finds nothing else desirable; only Vitthal draws it. Devotion here is not effortful restraint but a love so settled that no rival even appeals.

GATHA 1617 *Social Criticism*

Social criticism, learning without sight

मराठी मूळ

पंडित ह्मणतां थोर सुख । परि तो पाहातां अवघा मूर्ख ॥1॥
काय करावें घोकिलें । वेदपठण वांयां गेलें ॥ध्रु.॥
वेदीं सांगितलें तें न करी । सम ब्रह्म नेणे दुराचारी ॥2॥
तुका देखे जीवीं शिव । हा तेथींचा अनुभव ॥3॥

ENGLISH TRANSLATION

Being called a pandit gives one great satisfaction, yet look closely and you find him a complete fool. What good is all that memorized learning? His recitation of the Vedas has gone entirely to waste.

He does not practice what the Vedas teach; the wicked one does not see the equality of Brahman. Says Tuka, one who sees Shiva in every living being has true experience of that reality.

IN PLAIN WORDS

To be called a pandit brings great pleasure, but look closely and the man is a complete fool. What use is all that he has memorized? His recitation of the Vedas has gone to waste. He does not do what the Vedas say. The wrongdoer does not know that Brahman is the same in all. Tuka says: one who sees Shiva in every living being, that is true experience.

WHAT IT MEANS

Tukaram separates the title 'pandit' from real knowing. A man may relish being called learned and may recite the Vedas perfectly, yet if he does not live by what they teach, the learning is wasted. The crucial thing the Vedas point to, he says, is the sameness of Brahman in everything, and the man of bad conduct precisely fails to see it. The poem moves the measure of wisdom from memory to vision and practice. Real knowledge is to see Shiva, the divine, in every living being; that seeing, not recitation, is what Tukaram calls genuine experience.

GATHA 1618 *True Worship*

True worship, the pandit who sees God in all

मराठी मूळ

पंडित तो चि एक भला । नित्य भजे जो विठ्ठला ॥1॥
अवघें सम ब्रह्म पाहे । सर्वां भूतीं विठ्ठल आहे ॥ध्रु.॥
रिता नाहीं कोणी ठाव । सर्वां भूतीं वासुदेव ॥2॥
तुका ह्मणे तो चि दास। त्यां देखिल्या जाती दोष ॥3॥

ENGLISH TRANSLATION

The only pandit truly worthy of praise is the one who worships Vitthal daily. He sees all as equal Brahman, recognizing Vitthal present in every creature.

No place is empty of the divine; Vasudeva dwells in all beings. Says Tuka, that one alone is a true servant of God; in whose sight all sins are dissolved.

IN PLAIN WORDS

The only pandit worth the name is the one who worships Vitthal every day. He sees everything as the same Brahman; Vitthal is present in every creature. No place is empty of him; Vasudeva dwells in all beings. Tuka says: that one alone is a true servant. To look on him, your sins fall away.

WHAT IT MEANS

This is the answer to the false pandit of the previous poem: Tukaram redefines who deserves the title. The true learned one is not the reciter but the one who worships Vitthal daily and, through that worship, comes to see the same Brahman everywhere, Vitthal and Vasudeva present in every being and in every place. Knowledge here is inseparable from devotion and from a transformed way of seeing the world. Such a person, he says, is the only real servant of God. So sanctified is that seeing that merely beholding such a one undoes the sins of those who look.

GATHA 1619 *Appeals and Exhortations*

Exhortation, do not flatter mortals

मराठी मूळ

ऐका पंडितजन । तुमचे वंदितों चरण ॥1॥
नका करुं नरस्तुति । माझी परिसा हे विनंती ॥ध्रु.॥
अन्न आच्छादन । हें तों प्रारब्धा अधीन ॥2॥
तुका ह्मणे वाणी । सुखें वेचा नारायणीं ॥3॥

ENGLISH TRANSLATION

Listen, O learned ones, I bow at your feet. Do not engage in the praise of mere mortals; hear my humble request.

Food and clothing are governed by destiny. Says Tuka, spend your precious speech joyfully in the service of Narayana.

IN PLAIN WORDS

Listen, learned ones, I bow at your feet. Do not sing the praises of mere men. Hear this request of mine. Food and clothing rest in the hands of destiny. Tuka says: spend your speech gladly on Narayana.

WHAT IT MEANS

Tukaram addresses the scholars with respect and then asks one thing of them: do not waste their gift of speech flattering powerful men. His reason is plain and freeing: food and clothing, the things people court patrons to secure, are already settled by destiny, so praising mortals buys nothing real. The voice and learning that could be poured out on patrons should instead be spent, gladly, on Narayana. He is redirecting the same energy of praise from a worthless object to a worthy one. The bow at the start keeps the correction humble, an appeal rather than an attack.

GATHA 1620 *Devotion to Vitthal*

Devotion, the Name in everything

मराठी मूळ

विठ्ठल टाळ विठ्ठल दिंडी । विठ्ठल तोंडीं उच्चारा ॥1॥
विठ्ठल अवघ्या भांडवला । विठ्ठल बोला विठ्ठल ॥ध्रु.॥
विठ्ठल नाद विठ्ठल भेद । विठ्ठल छंद विठ्ठल ॥2॥
विठ्ठल सुखा विठ्ठल दुःखा। तुकया मुखा विठ्ठल ॥3॥

ENGLISH TRANSLATION

Vitthal is the cymbal, Vitthal is the procession, Vitthal is the word upon every tongue. Vitthal is the entire capital, Vitthal the speech, Vitthal everything.

Vitthal is the sound, Vitthal is the distinction, Vitthal is the passion, Vitthal is all. Vitthal in joy, Vitthal in sorrow; Says Tuka, Vitthal alone fills the mouth.

IN PLAIN WORDS

Vitthal is the cymbal, Vitthal is the procession. Say Vitthal with your mouth. Vitthal is the whole fortune. Speak Vitthal, Vitthal. Vitthal is the sound, Vitthal is the difference, Vitthal is the delight, Vitthal. Vitthal in joy, Vitthal in sorrow. Tuka says: Vitthal alone fills my mouth.

WHAT IT MEANS

Tukaram lets one name flood every category of his life until nothing is left outside it. The instruments and the kirtan procession, his whole wealth, sound itself, every distinction, every delight, his joy and his sorrow alike, all of it is named Vitthal. The relentless repetition is the point: the mind that holds the Name has no room for anything else, and the word becomes the only thing on his tongue. There is no argument here, only saturation. This is devotion as total absorption, where the Name has quietly replaced the world.

GATHA 1621 *Longing and Separation*

Longing, only the sight is asked

मराठी मूळ

काय तुझें वेचे मज भेटी देतां । वचन बोलतां एक दोन ॥1॥
काय तुझें रूप घेतों मी चोरोनि । त्या भेणें लपोनि राहिलासी ॥ध्रु.॥
काय तुझें आह्मां करावें वैकुंठ । भेवों नको भेट आतां मज ॥2॥
तुका ह्मणे तुझी नलगे दसोडी । परि आहे आवडी दर्शनाची ॥3॥

ENGLISH TRANSLATION

What does it cost you to grant me an audience? What expense is there in speaking a word or two? Am I stealing your form, that you hide from me in fear? Must you give me Vaikuntha itself? Do not be afraid; simply meet me now. Says Tuka, I do not need your full estate; I only long for the sight of you.

IN PLAIN WORDS

What does it cost you to meet me? What expense in speaking a word or two? Am I stealing your form, that you hide from me in fear? Must you give me Vaikuntha itself? Do not be afraid. Just meet me now. Tuka says: I do not want your whole estate; I only love the sight of you.

WHAT IT MEANS

Tukaram pleads for the one thing he wants and insists how small a thing it is. He presses the point with almost teasing questions: meeting him costs nothing, a word or two costs nothing, and he is not trying to steal God's form or extract Vaikuntha, heaven itself. So why hide as if there were something to fear or lose? He strips his desire down to its barest form. He is not after God's gifts or estate; he asks only for darshan, the sight of the Lord. The longing is purified to the point where the meeting alone is the whole prize.

GATHA 1622 *The Saints*

The saints, slandering them is hell

मराठी मूळ

संतनिंदा ज्याचे घरीं । नव्हे घर ते यमपुरी ॥1॥
त्याच्या पापा नाहीं जोडा । संगें जना होय पीडा ॥ध्रु.॥
संतनिंदा आवडे ज्यासी । तो जिता चि नर्कवासी ॥2॥
तुका ह्मणे तो नष्ट। जाणा गाढव तो स्पष्ट ॥3॥

ENGLISH TRANSLATION

A house where saints are slandered is not a home but the city of Yama. There is no match for the sin of such a person; even bystanders suffer from association.

Whoever takes pleasure in slandering saints is already living in hell while still alive. Says Tuka, know plainly that such a wretch is nothing but a donkey.

IN PLAIN WORDS

A house where saints are slandered is not a home but the city of Yama. There is no match for that one's sin; even those nearby suffer from his company. Whoever loves to slander saints is living in hell while still alive. Tuka says: know plainly that such a wretch is just a donkey.

WHAT IT MEANS

Tukaram puts the slander of saints among the gravest of acts and names its stakes without softening them. A household where the saints are abused has already become the city of death; the sin is beyond comparison, and its harm spreads even to those who merely keep such company. He is not describing a punishment in some other world only: the one who delights in slandering the holy is, he says, already in hell while alive, because that contempt is itself a hellish state of mind. The blunt closing insult is aimed at the pattern of scorn, urging the listener to recoil from that impulse in himself rather than simply to despise the man.

GATHA 1623 *The Nature of God*

God's will is final, surrender

मराठी मूळ

आलें देवाचिया मना । तेथें कोणाचें चालेना ॥1॥
हरिश्चंद्र तारांराणी । वाहे डोंबा घरीं पाणी ॥ध्रु.॥
पांडवांचा साहाकारी। राज्यावरोनि केले दुरी ॥2॥
तुका ह्मणे उगेचि राहा । होईल तें सहज पाहा ॥3॥

ENGLISH TRANSLATION

When God has made up his mind, no one can change it. Harishchandra, king of kings, was made to carry water in the house of a low-caste man.

The very one who aided the Pandavas later removed them from their kingdom. Says Tuka, remain quiet and let things unfold naturally; whatever is meant to happen will happen on its own.

IN PLAIN WORDS

When it comes into God's mind, no one's plan goes through. Harishchandra, a king of kings, carried water in a low man's house. The same one who helped the Pandavas later took them far from their kingdom. Tuka says: just stay quiet. Watch; what is to be will be, on its own.

WHAT IT MEANS

Tukaram is naming the limit of human control. He gives two famous turns of fortune: the truthful king Harishchandra reduced to fetching water in a low man's house, and the Pandavas, whom God himself aided, later stripped of their kingdom. The point is not that God is cruel but that the deciding will is his, not ours. So the counsel is to drop the straining and the scheming. Stay still and watch; what is meant to happen will happen by itself.

GATHA 1624 *The Nature of God*

The Name, God runs to kirtan

मराठी मूळ

निजल्यानें गातां उभा नारायण । बैसल्या कीर्तन करितां डोले ॥1॥
उभा राहोनियां मुखीं नाम वदे । नाचे नाना छंदें गोविंद हा ॥ध्रु.॥
मारगीं चालतां मुखीं नाम वाणी । उभा चक्रपाणी मागें पुढें ॥2॥
तुका ह्मणे यासी कीर्तनाची गोडी । प्रेमे घाली उडी नामासाटीं ॥3॥

ENGLISH TRANSLATION

When a sleeping devotee sings, Narayana stands up to listen. When a seated devotee does kirtan, Govinda sways along.

When one walks the road chanting his name, the bearer of the disc walks before and behind. Says Tuka, God has such a love for kirtan that he leaps with joy at the sound of his own name.

IN PLAIN WORDS

When a devotee sings lying down, Narayana stands up to hear. When one sings seated in kirtan, Govinda sways along. When one walks the road with the Name in the mouth, the bearer of the disc walks ahead and behind. Tuka says: he has such a taste for kirtan that he leaps for love at the sound of his own Name.

WHAT IT MEANS

Tukaram is saying that God is not the distant lord who must be coaxed; he is the one who comes running to his singers. He paints it in plain postures: the devotee lying down, seated, walking, and at each one God answers, standing to listen, swaying along, guarding the road in front and behind. The Name is the thread that pulls him close. The last line names the stakes: God himself loves kirtan, and leaps for the joy of hearing his own Name sung.

GATHA 1625 *Surrender and Acceptance*

Surrender, the universe in one mouthful

मराठी मूळ

काम क्रोध आह्मी वाहिले विठ्ठलीं । आवडी धरिली पायांसवें ॥1॥
आतां कोण पाहे मागें परतोनि । गेले हारपोनि देहभाव ॥ध्रु.॥
रिद्धसिद्धी सुखें हाणितल्या लाता । तेथें या प्राकृता कोण मानी ॥2॥
तुका ह्मणे आम्ही विठोबाचे दास । करूनि ठेलों ग्रास ब्रह्मांडाचा ॥3॥

ENGLISH TRANSLATION

I have surrendered lust and anger to Vitthal and fixed my love upon his feet. Now who would look back? All sense of the body has vanished.

Spiritual powers and pleasures have been kicked aside; who then would care for these worldly things? Says Tuka, we are Vithoba's servants; we have swallowed the entire universe in one mouthful.

IN PLAIN WORDS

I have laid lust and anger at Vitthal's feet, and fixed my love on those feet. Now who turns back to look? All sense of the body is gone. I have kicked away powers and perfections for joy; who then cares for these common things? Tuka says: we are Vithoba's servants; we have swallowed the whole universe in one mouthful.

WHAT IT MEANS

Tukaram is describing what total surrender does to a person. He hands over even lust and anger, the two strongest drives, to Vitthal's feet, and once his love is fixed there, the pull of the body simply dies. Then he refuses the rewards a yogi might prize: the spiritual powers and perfections are kicked aside as worthless next to the joy of the feet. The final claim is deliberately huge: the servant of God, having nothing of his own, has in that very emptiness taken in the whole universe at one swallow. To own nothing for oneself is to be larger than everything.

GATHA 1626 *Devotion to Vitthal*

Pandhari, pride melts

मराठी मूळ

उठाउठीं अभिमान । जाय ऐसें स्थळ कोण ॥1॥
तें या पंढरीस घडे । खळां पाझर रोकडे ॥ध्रु.॥
अश्रूचिया धारा । कोठें रोमांच शरीरा ॥2॥
तुका ह्मणे काला । कोठें अभेद देखिला ॥3॥

ENGLISH TRANSLATION

Where does pride vanish instantly the moment one arrives? That happens at Pandhari, where even the hardened break down visibly. Streams of tears flow, and the hair rises on the body.

Says Tuka, where else has such complete oneness been witnessed, even among the darkest of beings?

IN PLAIN WORDS

Where does pride leave a man the moment he arrives? Where is the place that does this? It happens at this Pandhari, where even hard hearts visibly break and weep. Streams of tears, hair standing up on the body. Tuka says: where else has such oneness, with no division left, ever been seen?

WHAT IT MEANS

Tukaram is asking what other place on earth can dissolve a man's pride the instant he sets foot there. His answer is Pandhari, the town of Vitthal. He points to the plain bodily signs: even the hardened weep openly, tears stream, the hair rises with feeling. These are not performances; they are pride giving way. The closing line names the wonder: nowhere else has he seen such complete oneness, where the divisions between souls simply fall away.

GATHA 1627 *The Power of the Name*

The Name, Vaikuntha on earth

मराठी मूळ

पंढरी पंढरी । ह्मणतां पापाची बोहोरी ॥1॥
धन्य धन्य जगीं ठाव । होतो नामाचा उत्साव ॥ध्रु.॥
रिद्धसिद्धी लोटांगणीं। प्रेमसुखाचिया खाणी ॥2॥
अधिक अक्षरानें एका । भूवैकुंठ ह्मणे तुका ॥3॥

ENGLISH TRANSLATION

Simply by saying 'Pandhari, Pandhari,' all sin is washed away. Blessed, blessed is this place in the world where the festival of the Name resounds.

Spiritual powers and perfections bow down here, for this is the mine of the joy of love. Says Tuka, by one syllable more it surpasses even heaven; this is Vaikuntha on earth.

IN PLAIN WORDS

Just saying 'Pandhari, Pandhari' sweeps sin away. Blessed, blessed is this place in the world, where the festival of the Name goes on. Powers and perfections lie face down here; this is the mine of love's joy. Tuka says: by one syllable more it passes even heaven. This is Vaikuntha on earth.

WHAT IT MEANS

Tukaram is praising the very name of the place, Pandhari, saying that to utter it is already to be washed of sin. He calls the town blessed because the Name of God is kept up there like a constant festival. The spiritual powers that elsewhere are prized lie prostrate here, because what this place holds is greater: it is the mine where the joy of love is dug up. His final claim is bold. Pandhari does not merely equal Vaikuntha, the heaven of Vishnu; by a hair it surpasses it, for this is heaven made present on the earth.

GATHA 1628 *Surrender and Acceptance*

Surrender, lay your burden on God

मराठी मूळ

भार घालीं देवा । न लगे देश डोई घ्यावा ॥1॥
देह प्रारब्धा अधीन । सोसें अधिक वाढे सीण ॥ध्रु.॥
व्यवसाय निमित्त। फळ देतसे संचित ॥2॥
तुका ह्मणे फिरे । भोंवडीनें दम जिरे ॥3॥

ENGLISH TRANSLATION

Place your burden upon God; there is no need to carry the load on your own head. The body is subject to destiny; straining against it only increases suffering.

Effort is merely the occasion; it is accumulated karma that yields the fruit. Says Tuka, wandering in circles only exhausts your breath.

IN PLAIN WORDS

Lay your burden on God. You need not carry the load on your own head. The body is bound to its destiny; struggling against it only swells the pain. Effort is just the occasion; it is stored karma that gives the fruit. Tuka says: spinning in circles only burns up your breath.

WHAT IT MEANS

Tukaram is counseling release from the strain of self-reliance. He tells you to set your burden on God rather than balance it on your own head, because the body lives under its destiny and fighting that destiny only multiplies the suffering. He is not denying effort; he calls it the occasion, the outward act. But the fruit comes from accumulated karma, not from the straining itself. The closing image is sharp: to whirl about in anxious activity is to wear out your own breath for nothing.

GATHA 1629 *Worldly Life*

Worldly life, service and the inner dive

मराठी मूळ

भोग भोगावरी द्यावा । संचिताचा करुनी ठेवा ॥1॥
शांती धरणें जिवासाटीं । दशा उत्तम गोमटी ॥ध्रु.॥
देह लेखावें असार । सत्य परउपकार ॥2॥
तुका ह्मणे हे मिरासी । बुडी द्यावी ब्रह्मरसी ॥3॥

ENGLISH TRANSLATION

Let one experience follow another, spending the store of past actions. Hold patience for the sake of the jiva; that is the highest and noblest condition.

Regard the body as perishable, and hold service to others as the only truth. Says Tuka, this is the true inheritance: to dive deep into the nectar of Brahman.

IN PLAIN WORDS

Let one experience follow another; spend down the store of past deeds. Hold peace for the soul's sake; that is the best and finest state. Count the body as worthless; hold service to others as the only truth. Tuka says: this is the true inheritance, to dive deep into the nectar of Brahman.

WHAT IT MEANS

Tukaram is laying out how to live through a life that is already shaped by past karma. Let the experiences come and go, he says, and let them burn off the store of old deeds rather than fighting them. The finest condition is to keep inner peace for the soul's sake. He sets the body at near zero worth and puts service to others as the one real truth to hold to. Then he names what is truly yours to inherit: not property or status, but the plunge into the nectar of Brahman, the union beneath all the passing experiences.

GATHA 1630 *Appeals and Exhortations*

Exhortation, warriors of Vitthal

मराठी मूळ

येथें बोलोनियां काय । व्हावा गुरू तरि जाय ॥1॥
मज न साहे वांकडें । ये विठ्ठलकथेपुढें ॥ध्रु.॥
ऐकोनि मरसी कथा। जंव आहेसि तुं जीता ॥2॥
हुरमतीची चाड । तेणें न करावी बडबड ॥3॥
पुसेल कोणी त्यास । जा रे करीं उपदेश ॥4॥
आह्मी विठ्ठलाचे वीर । फोडूं किळकाळाचें शीर ॥5॥
घेऊं पुढती जन्म । वाणूं कीर्त मुखें नाम ॥6॥
तुका ह्मणे मुक्ती । नाहीं आस चि ये चित्ती ॥7॥

ENGLISH TRANSLATION

Why speak so much here? If you want to be a guru, then go and be one. I cannot tolerate anything crooked before this sacred story of Vitthal.

Listen to the discourse and die to yourself while you are still alive. If you care about your reputation, do not make a spectacle with empty babble.

If someone asks you, go and instruct them. We are warriors of Vitthal; we will crush the head of Death himself.

We will take birth again and again, singing his name and spreading his fame. Says Tuka, there is not even a trace of desire for liberation in my chitta.

IN PLAIN WORDS

Why all this talk here? If you want to be a guru, then go off and be one. I cannot bear anything crooked before this story of Vitthal. Hear the discourse, and die to yourself while you are still alive. If you care for your good name, do not make a spectacle with empty babble. If someone asks you, go and instruct them. We are warriors of Vitthal; we will split the head of Death itself. We will take birth again and again, singing his fame, the Name in our mouths. Tuka says: in my heart there is not even a trace of longing for release.

WHAT IT MEANS

Tukaram is driving out posturing from the kirtan hall. He has no patience for anything crooked set before Vitthal's story, and tells the would-be teacher to take his ambition elsewhere. The real instruction is to die to the self while still alive, to listen so deeply that the ego goes; empty chatter only shames the one who wants a reputation. Then he sounds the war cry: the devotees are Vitthal's soldiers who will break the head of Death himself. The most radical claim is last, and he does not thin it. He does not even want liberation; he asks instead to be born again and again, only to keep singing the Name.

GATHA 1631 *The Necessity of Experience*

Experience, the unstruck sound and the cooled heart

मराठी मूळ

आनुहातीं गुंतला नेणे बाहए रंग । वृत्त येतां मग बळ लागे ॥1॥
मदें माते तया नाहीं देहभाव । आपुले आवेव आवरितां ॥ध्रु.॥
आणिकांची वाणी वेद तेणें मुखें । उपचारदुःखें नाठवती ॥2॥
तें सुख बोलतां आश्चर्य या जना । विपरीत मना भासतसे ॥3॥
तुका ह्मणे बाहए रंग तो विठ्ठल । अंतर निवालें ब्रह्मरसें ॥4॥

ENGLISH TRANSLATION

One who is absorbed in the inner, unstruck sound does not notice the outer spectacle. When awareness returns, strength surges forth.

The one intoxicated with that ecstasy has no body-consciousness; they cannot contain their own rapture. The words from such a mouth are the Vedas themselves; bodily discomforts are entirely forgotten.

When such a one speaks of that bliss, it strikes the world as astonishing, even bewildering to the ordinary mind. Says Tuka, the outer spectacle is Vitthal himself, and the interior is cooled by the nectar of Brahman.

IN PLAIN WORDS

Lost in the inner unstruck sound, he does not see the outer show; when awareness returns, then strength comes. Drunk on that joy, he has no sense of the body; he cannot hold in his own rapture. The words from such a mouth are the Vedas themselves; the pains of the body are not remembered. When he speaks of that joy it strikes people as strange, and seems upside down to the ordinary mind. Tuka says: the outer show too is Vitthal, and within, the heart is cooled by the nectar of Brahman.

WHAT IT MEANS

Tukaram is reporting from inside a state of absorption. When the mind sinks into the anahata, the inner unstruck sound, the outer world drops away, and only when awareness comes back does the body have strength again. In that intoxication there is no body-sense, and the joy overflows past holding; whatever such a person says carries the weight of scripture, and bodily pain is forgotten. He warns that this looks bewildering, even backwards, to the ordinary mind, which has no measure for it. The closing resolves the split: the outer spectacle is also Vitthal, while inwardly the heart is cooled and stilled by the nectar of Brahman. Inside and outside are one God.

GATHA 1632 *The Necessity of Experience*

Experience, dust at the saints' feet

मराठी मूळ

ब्रह्मरसगोडी तयांसी फावली । वासना निमाली सकळ ज्यांची ॥1॥
नाहीं त्या विटाळ अखंड सोंवळीं । उपाधीवेगळीं जाणिवेच्या ॥ध्रु.॥
मन हें निश्चळ जालें एके ठायीं । तयां उणें काई निजसुखा ॥2॥
तीं चि पुण्यवंतें परउपकारी । प्रबोधी त्या नारीनरलोकां ॥3॥
तुका ह्मणे त्यांचे पायीं पायपोस । होऊनियां वास करिन तेथें ॥ 4॥

ENGLISH TRANSLATION

The sweetness of the nectar of Brahman has been tasted by those whose every desire has been extinguished. They carry no impurity and remain perpetually pure, free from the stain of self-importance.

Their mind has become perfectly still in one place; what could be lacking in their self-bliss? Those blessed ones serve others selflessly, awakening both men and women in this world. Says Tuka, I will become the dust at their feet and dwell there always.

IN PLAIN WORDS

The sweetness of Brahman's nectar has come to those whose every craving has died. No impurity touches them; they stay always pure, free of the stain of self-importance. Their mind has gone still in one place; what could their own bliss lack? Those blessed ones serve others freely, waking up both women and men in this world. Tuka says: I will become the sandals at their feet and live there.

WHAT IT MEANS

Tukaram is describing the marks of one who has truly tasted God. The taste comes only where every craving has burned out, and such a person stays unstained, free even of the subtle pride of being holy. Their mind has come to rest in one place, so their own bliss lacks nothing. But he stresses that they do not keep it to themselves: the blessed serve others without motive and wake up everyone around them, women and men alike. The closing line is his own posture before them. He does not claim their rank; he asks only to become the very sandals at their feet and to dwell there, lower than the lowest.

GATHA 1633 *Surrender and Acceptance*

Surrender, the mother knows the need

मराठी मूळ

जैसें तैसें राहे देवाचें हें देणें । यत्न करितां तेणें काय नव्हे ॥1॥
दासां कृपासिंधु नुपेक्षी सर्वथा । अंतरींची व्यथा कळे त्यासी ॥ध्रु.॥
मागों नेणे परी माय जाणे वर्म । बाळा नेदी श्रम पावों कांहीं ॥2॥
तुका ह्मणे मज अनुभव अंगें । वचन वाउगें मानेना हें ॥3॥

ENGLISH TRANSLATION

Whatever God gives, let it remain as it is; no effort of your own can surpass it. The ocean of mercy never neglects his servants; he knows the suffering hidden within.

The child does not know how to ask, but the mother knows the need and never allows the child to suffer. Says Tuka, I speak from my own experience; these are not hollow words.

IN PLAIN WORDS

Whatever God gives, let it stay as it is; your own effort can make nothing better. The ocean of mercy never neglects his servants; he knows the pain hidden inside. The child does not know how to ask, but the mother knows the secret and never lets the child come to harm. Tuka says: this is my own experience in the body; these are no hollow words.

WHAT IT MEANS

Tukaram is making the case for resting in God's giving rather than improving on it by force. Nothing your own effort produces can surpass what God provides, because he is an ocean of mercy who never abandons his servants and already knows the pain you carry inside. The image he trusts is the mother and infant: the baby cannot even name what it wants, yet the mother knows and sees that it never suffers want. He closes by staking his own credibility on it. This is not a saying he repeats; it is what he has lived in his own body, so the words are not empty.

GATHA 1634 *Faith and Trust*

Faith, no fear in the three worlds

मराठी मूळ

आह्मां हरिच्या दासां कांहीं । भय नाहीं त्रैलोकीं ॥1॥
देव उभा मागें-पुढें । उगवी कोडें संकट ॥ध्रु.॥
जैसा केला तैसा होय। धांवे सोय धरोनि ॥2॥
तुका ह्मणे असों सुखें । गाऊं मुखें विठोबा ॥3॥

ENGLISH TRANSLATION

We who are servants of Hari have no fear in all the three worlds. God stands before us and behind us, unraveling every difficulty.

However one calls upon him, so he becomes; he runs along the path the devotee has chosen. Says Tuka, let us live in ease and sing of Vithoba with our mouths.

IN PLAIN WORDS

For us who are Hari's servants, there is no fear in all the three worlds. God stands behind us and before us, and untangles every trouble. However you make him, so he becomes; he runs along the path you choose. Tuka says: let us live in ease and sing of Vithoba with our mouths.

WHAT IT MEANS

Tukaram is naming the freedom from fear that comes with belonging to God. The servant of Hari has nothing to dread across the three worlds, because God himself stands guard before and behind, loosening every knot of difficulty. He states a tender truth about devotion: God takes the shape the devotee gives him and comes running along whatever path the devotee has chosen, meeting each person as they reach for him. So the conclusion is simple ease. Live without anxiety, and keep the mouth busy singing Vithoba.

GATHA 1635 *The Moral Ideal*

Moral warning, the tightening noose

मराठी मूळ

परद्रव्यपरनारीचा अभिळास । तेथूनि हारास सर्वभाग्या ॥1॥
घटिका दिवस मास वरुषें लागेतीन । बांधलें पतन गांठोडीस ॥ध्रु.॥
पुढें घात त्याचा रोकडा शकुन । पुढें करी गुण निश्चयेंसी ॥2॥
तुका ह्मणे एकां तडतांथवड । काळ लागे नाड परी खरा ॥3॥

ENGLISH TRANSLATION

Craving another's wealth or another's spouse is the beginning of ruin for all one's fortune. Hour by hour, day by day, month by month, year by year, the knot of downfall is being tied tighter.

The ill omen of future destruction is plain to see; these very qualities guarantee the outcome. Says Tuka, for some the reckoning takes a while, but Death's noose, though slow, is certain.

IN PLAIN WORDS

To crave another's wealth or another's spouse is the start of ruin. From there, all your good fortune is lost. Hour by hour, day by day, month by month, year by year, the knot of your downfall is tied tighter. The sign of the destruction ahead is plain to see. These very habits make the end certain. Tuka says: for some the reckoning takes a long time. Death's noose is slow, but it is real.

WHAT IT MEANS

Tukaram names two cravings, for what is not yours to own and for who is not yours to touch, and traces where they lead. He is not predicting bad luck; he is describing how a habit accumulates. Each day the want is fed, the knot of one's own undoing is pulled a little tighter, until the outcome is no longer in question. The slowness is the deception: because Death's noose does not fall at once, a person mistakes delay for safety. Tukaram's point is to read the early signs in oneself, while there is still slack in the rope.

GATHA 1636 *Surrender and Acceptance*

Surrender, accept your lot

मराठी मूळ

समर्थाचें केलें । कोणां जाईल मोडिलें ॥1॥
वांयां करावी ते उरे । खटपटें सोस पुरे ॥ध्रु.॥
ठेविला जो ठेवा । आपुलाला तैसा खावा ॥2॥
ज्याचें त्याचें हातीं । भुके तयाची फजिती ॥3॥
तुका ह्मणे कोटी । बाळे जाले शूळ पोटी ॥4॥

ENGLISH TRANSLATION

What the Capable One has done, who can undo? Whatever is done in vain only adds to futile struggle. The treasure that has been stored, each one must consume according to their own lot.

What belongs to each is in each one's hands; the hungry bring disgrace only upon themselves. Says Tuka, millions of schemes have become thorns in the belly.

IN PLAIN WORDS

What the Capable One has done, who can undo? Whatever you do against it is wasted; the struggle only wears you out. The portion that has been stored for you, that is the portion you eat. What belongs to each is in each one's own hands. The hungry one who reaches for more only brings disgrace on himself. Tuka says: millions of schemes have turned into thorns in the belly.

WHAT IT MEANS

Tukaram is teaching contentment by pointing at limits we did not set. He calls God the Capable One, the one whose arrangement no effort can reverse, so fighting your allotted portion is wasted strength. Each person eats from what is stored for them; grasping after another's share does not enlarge your own, it only shames you. The closing image is sharp: the countless plans hatched to get more do not feed you, they sit in the belly like thorns. The cure he points to is not laziness but the peace of taking what is given and stopping there.

GATHA 1637 *Devotion to Vitthal*

Devotion, the inherited claim

मराठी मूळ

हे माझी मिराशी । ठाव तुझ्या पायांपाशीं ॥1॥
याचा धरीन अभिमान । करीन आपुलें जतन ॥ध्रु.॥
देऊनियां जीव। बळी साधिला हा ठाव ॥2॥
तुका ह्मणे देवा । जुन्हाट हे माझी सेवा ॥3॥

ENGLISH TRANSLATION

This is my inheritance: a place at your feet. I will guard this claim with pride and protect it with my life.

I gave my very life to secure this spot. Says Tuka, O God, this service of yours is my ancient, rightful possession.

IN PLAIN WORDS

This is my inheritance: a place at your feet. I will hold this claim with pride and guard it as my own. I gave my very life and so won this place. Tuka says: O God, this service of yours is my old, rightful possession.

WHAT IT MEANS

Tukaram speaks of devotion not as a favor begged but as a right he already holds. He calls the place at God's feet his inheritance, something passed down and his by birthright, and he means to defend it the way a man defends ancestral land. The price was not money but his own life, given over to secure the spot. By calling the service ancient, he claims a bond older than this lifetime. The whole tone is possessive in the best sense: he will not let anything dislodge him from the one place that is truly his.

GATHA 1638 *Surrender and Acceptance*

Surrender, ignorance as refuge

मराठी मूळ

नेणे गति काय कवण अधोगति । मानिली निंश्चती तुझ्या पायीं ॥1॥
कर्म धर्म कोण नेणें हा उपाव । तुझ्या पायीं भाव ठेवियेला ॥ध्रु.॥
नेणें निरसं पाप पुण्य नेणें काय । ह्मणऊनि पाय धरिले तुझे ॥2॥
वेडा मी अविचार न कळे विचार । तुज माझा भार पांडुरंगा ॥3॥
तुका ह्मणे तुज करितां नव्हे काय । माझा तो उपाय कवण तेथें ॥4॥

ENGLISH TRANSLATION

I do not know the nature of salvation or what downfall means. I have placed my certainty at your feet.

I know neither dharma nor ritual, nor any method or device. I have simply fixed my devotion upon your feet.

I do not know detachment; I do not know sin or merit. That is precisely why I have held your feet, Panduranga.

I am foolish and without discernment; understanding escapes me. My burden is yours.

Says Tuka, is there anything you cannot do? What remedy could I possibly have apart from you?.

IN PLAIN WORDS

I do not know the way up or what the way down is. I have set my certainty at your feet. I know no rite, no duty, no method. I have placed my trust on your feet alone. I do not know detachment; I do not know sin or merit. That is why I have held your feet, Panduranga. I am foolish, without judgment; understanding escapes me. My burden is yours. Tuka says: is there anything you cannot do? What remedy of my own could there be?

WHAT IT MEANS

Tukaram turns his own ignorance into his argument for surrender. He does not know the paths of salvation or downfall, does not know ritual, detachment, sin, or merit; far from hiding this, he makes it the reason he clings to God's feet. If he could manage the way himself, he would not need to. By saying the burden is now God's, he hands over responsibility for an outcome he admits he cannot steer. The final question, is there anything you cannot do, places everything on God's capacity and nothing on his own technique.

GATHA 1639 *Surrender and Acceptance*

Surrender, holding God to his honor

मराठी मूळ

तुझा ह्मणऊनि जालों उतराई । त्याचें वर्म काई तें मी नेणें ॥1॥
हातीं धरोनियां दावीं मज वाट । पुढें कोण नीट तें चि देवा ॥ध्रु.॥
देवभक्तपण करावें जतन । दोहीं पक्षीं जाण तूं चि बळी ॥2॥
अभिमानें तुज लागली हे लाज । शरणागतां काज करावया ॥3॥
तुका ह्मणे बहु नेणता मी फार । ह्मणऊनि विचार जाणविला ॥4॥

ENGLISH TRANSLATION

By calling myself yours, I became free of debt. The secret of how that works, I do not know.

Take me by the hand and show me the path; which way is right, only you know, O God. Protect the bond between God and devotee; on both sides of that bond, you alone are strong.

Your own honor compels you, for you are bound by the shame of caring for those who surrender. Says Tuka, I am utterly ignorant; that is exactly why I have laid these thoughts before you.

IN PLAIN WORDS

Because I called myself yours, I became free of debt. How that works, I do not know. Take me by the hand and show me the way. Which path is right ahead, only you know, O God. Guard the bond between God and devotee; on both sides of it, you alone are the strong one. Your own honor binds you to act for those who surrender. Tuka says: I am deeply ignorant, and that is exactly why I have laid these thoughts before you.

WHAT IT MEANS

Tukaram presses a quiet claim on God's reputation. Simply by naming himself God's own, he says his debts are cleared, though he cannot explain the mechanism. He asks to be led by the hand because he cannot see the right road, and then reminds God that the very bond between the Lord and the one who takes refuge is God's to protect. The pointed line is about honor: a God who is known as the rescuer of those who surrender would be shamed if he failed even one of them. So Tukaram offers his ignorance openly, trusting that God's own good name is now on the line.

GATHA 1640 *The Nature of God*

The tenderness of God, the mother who follows

मराठी मूळ

मारगीं चालतां पाउलापाउलीं । चिंतावी माउली पांडुरंग ॥1॥
सर्व सुख लागे घेउनिया पाठी । आवडींचा कंठीं रस ओती ॥ध्रु.॥
पीतांबरें छाया करी लोभापर । पाहे तें उत्तर आवडीचें ॥2॥
तुका ह्मणे हें चि करावें जीवन । वाचे नारायण तान भूक ॥3॥

ENGLISH TRANSLATION

Walking along the road, at every step, Panduranga the mother thinks of his devotee. All happiness follows behind, pouring the nectar of love into the throat.

He shades the devotee with his yellow silken cloth, tenderly, looking only for a word of love in return. Says Tuka, make this your sustenance: let the name of Narayana on your tongue be your food and drink.

IN PLAIN WORDS

As you walk along the road, at every step, let mother Panduranga be in your thoughts. All happiness comes following behind you, pouring the nectar of love into your throat. He spreads his yellow silk to shade you, full of tenderness, asking only for a word of love in return. Tuka says: make this your living. Let the name of Narayana on your tongue be your hunger and your thirst.

WHAT IT MEANS

Tukaram pictures God not as a distant lord but as a mother walking beside the devotee, step by step. The image reverses ordinary religion: here happiness chases the devotee rather than the other way around, and God himself pours sweetness into the throat. The yellow silk held up for shade and the longing for one loving word show a God who tends rather than tests. The instruction at the end is practical: let the holy Name be your food and drink, the thing you live on, so that remembrance becomes as constant and as needed as hunger itself.

GATHA 1641 *Prayers*

Prayer, the heap of sins asks a place

मराठी मूळ

जालों आतां दास । माझे तोडोनियां पाश ॥1॥
ठाव द्यावा पायांपाशीं । मी तो पातकांची राशी ॥ध्रु.॥
सकळ ही गोवा । माझा उगवूनि देवा ॥2॥
तुका ह्मणे भय । करा जवळी तें नये ॥3॥

ENGLISH TRANSLATION

Now that my bonds are cut, I have become a true servant. Grant me a place at your feet, though I am a heap of sins.

Untangle all my confusions, O God. Says Tuka, let nothing fearful come near.

IN PLAIN WORDS

Now my bonds are cut; I have become your servant. Give me a place at your feet, though I am a heap of sins. Untangle all my confusions, O God. Tuka says: let nothing fearful come near.

WHAT IT MEANS

This is a short prayer from one who claims nothing but his own neediness. Tukaram says his bonds are already cut, so he comes asking only for a place at the feet, and in the same breath admits he is a mound of accumulated sins. He does not minimize that; he sets it beside his request so the grace asked for is plainly undeserved. He wants his tangles undone by God's hand, not his own. The last line is the prayer of someone who knows he cannot protect himself: keep all that is fearful away from me.

GATHA 1642 *Longing and Separation*

Longing, the lover protests

मराठी मूळ

अंतरींचें जाणां । तरि कां येऊं दिलें मना ॥1॥
तुमची करावी म्यां सेवा । आतां अव्हेरितां देवा ॥ध्रु.॥
नव्हती मोडामोडी । केली मागें ते चि घडी ॥2॥
तुका ह्मणे दिला वाव । पायीं लागों दिला भाव ॥3॥

ENGLISH TRANSLATION

If you knew what was within from the start, why did you let this longing enter my mind? I came to serve you; will you now cast me aside, O God? There is no undoing what was done in that first moment. Says Tuka, you gave me room and allowed devotion to take hold at your feet.

IN PLAIN WORDS

You knew what was in my heart from the start. Then why did you let this longing into my mind? I came to serve you. Will you now turn me away, O God? There is no undoing what was already done in that first moment. Tuka says: you gave me the room, and you let devotion take hold at your feet.

WHAT IT MEANS

Tukaram complains the way a lover complains, holding God responsible for the very longing that now torments him. Since God knew his heart, the desire could not have entered without God's allowance, so rejection now would be unjust. He argues there is no taking back that first moment when love was kindled; the deed is done and cannot be reversed. The closing line nails the logic: it was God who made room and let devotion fasten itself to his feet. Having opened the door, God cannot fairly slam it now.

GATHA 1643 *Devotion to Vitthal*

Devotion, a plain plan for the days

मराठी मूळ

पवित्र होईन चरित्रउच्चारें । रूपाच्या आधारें गोजिरिया ॥1॥
आपुरती बुद्धि पुण्य नाहीं गांठी । पायीं घालीं मिठी पाहें डोळां ॥ध्रु.॥
गाईन ओविया शिष्टांच्या आधारें । सारीन विचारें आयुष्या या ॥2॥
तुका ह्मणे तुझें नाम नारायणा । ठेवीन मी मना आपुलिया ॥3॥

ENGLISH TRANSLATION

I shall become pure by reciting your beautiful story and resting upon the support of your lovely form. I have no wisdom or merit of my own; I simply embrace your feet and gaze at you with my eyes.

I will sing verses in the tradition of the noble ones, and spend this life in thoughtful reflection. Says Tuka, O Narayana, I will place your name within my own mind.

IN PLAIN WORDS

I will become pure by reciting your beautiful story, leaning on the support of your lovely form. I have no wisdom of my own, no store of merit. I simply throw my arms around your feet and gaze at you with my eyes. I will sing verses in the way of the noble ones and spend this life in steady reflection. Tuka says: O Narayana, I will keep your name within my own mind.

WHAT IT MEANS

Tukaram lays out a simple program for a whole life, built on what he has rather than what he lacks. He owns no wisdom and no bank of merit, so his method is bodily and plain: recite the story, lean on the form, hold the feet, and look. He will sing in the manner handed down by the noble ones, making contemplation his daily occupation. The vow at the end is the quiet center of it all, to keep the Name lodged in his own mind. He turns purity from an achievement into a practice anyone can begin.

GATHA 1644 *Prayers*

Prayer, let the birth not be wasted

मराठी मूळ

काय ऐसा जन्म जावा वांयांविण । कांहीं तरी ऋण असो माथां ॥1॥
कोणे तरी काळें होईल आठव । नाहीं जरी भाव भार खरा ॥ध्रु.॥
शता एकातरी जन्माच्या शेवटीं । कृपाळुवा पोटीं होइल दया ॥2॥
तुका ह्मणे नाहीं फांकों तरी देत । सर्वांचें उचित सांपडलें ॥3॥

ENGLISH TRANSLATION

Should this birth pass entirely in vain? Let there be at least some debt of grace upon my head. At some point, at some hour, remembrance will come, even if true devotion has not yet taken root.

In one out of a hundred births, at the very end, may the compassionate Lord feel pity in his mind. Says Tuka, if he does not let me drift away, then the proper place for everyone will be found.

IN PLAIN WORDS

Should this birth pass entirely for nothing? Let there be at least some debt of grace on my head. At some hour, in some age, remembrance will come, even if true love has not taken root yet. In one birth out of a hundred, at its very end, may the merciful Lord feel pity inside. Tuka says: if he will not let me drift away, then the right place for everyone will be found.

WHAT IT MEANS

Tukaram prays against a life amounting to nothing, and his hope is humble to the point of bargaining. He asks only that some claim of grace be marked on him, so that remembrance will surface eventually even if real devotion has not yet grown. He is willing to wait across many births, hoping that at the close of even one of them, mercy will stir in the Lord. The final line widens the prayer past himself: if God simply holds people from drifting off, each one will end up where they belong. It is the prayer of someone who trusts the long patience of grace more than his own progress.

GATHA 1645 *Worldly Life*

Worldly life, no day is truly empty

मराठी मूळ

नाहीं कोणी दिस जात वांयांविण । साध्य नाहीं सीण लटिका चि ॥1॥
एकाचिये माथां असावें निमित्त । नसो नाहीं हित कपाळीं तें ॥ध्रु.॥
कांहीं एक तरी बोलायाचा जागा । नेदिती वाउगा उभा ठाकों ॥2॥
तुका ह्मणे वर्मे कळों येती कांहीं । ओळखी जे नाहीं होईल ते ॥3॥

ENGLISH TRANSLATION

Not a single day passes without purpose; even if nothing is achieved, the toil itself is not in vain. Something must rest upon someone's head as the appointed cause; if there is no good fortune written there, so be it.

At the very least, there is always an occasion for speech; they will not let you stand idle for nothing. Says Tuka, some signs of the pattern become clear; the recognition that has not yet come will surely come in time.

IN PLAIN WORDS

Not one day goes by without some purpose. Even when nothing is achieved, the labor itself is not wasted. Something must fall to someone's lot as the appointed cause. If no good fortune is written there, then let it be. At the very least there is always an occasion to speak. They will not let you stand around for nothing. Tuka says: some signs of the pattern do come clear. The recognition that has not yet come will surely come in time.

WHAT IT MEANS

Tukaram looks at ordinary days that seem to produce nothing and refuses to call them empty. The toil still counts even when there is no visible result, because each circumstance falls to someone as its appointed cause. He accepts plainly that if fortune is not written for a given day, so be it; he does not force it. Yet life keeps offering openings, an occasion to speak, a reason to be drawn in, so no one is left idle for long. The closing assurance is patient: the underlying pattern reveals itself bit by bit, and the recognition still missing will arrive in its own time.

GATHA 1646 *Longing and Separation*

Longing, the servant's poverty shames God

मराठी मूळ

काय करील तें नव्हे विश्वंभर । सेवका दारिद्र लाज नाहीं ॥1॥
मजपासूनि हें पडिलें अंतर । काय तो अव्हेर करुं जाणे ॥ध्रु.॥
नामाच्या चिंतनें नासी गर्भवास । नेदी करुं आस आणिकांची ॥2॥
तुका ह्मणे नेणों किती वांयां गेले । तयां उद्धरिलें पांडुरंगें ॥3॥

ENGLISH TRANSLATION

What is there that the sustainer of the world cannot do? Is he not ashamed that his own servant suffers in poverty? The distance has come from my side; how could he know how to neglect? By contemplating his name, even the torment of rebirth is destroyed; he never lets one place hope in any other. Says Tuka, I do not know how many were lost in vain, yet Panduranga dissolved them all.

IN PLAIN WORDS

What is there that the sustainer of the world cannot do? Is he not ashamed that his own servant lives in poverty? The distance between us came from my side. How would he know how to cast me off? By thinking on his name, even the torment of rebirth is destroyed; he lets you put your hope in no one else. Tuka says: I do not know how many were lost in vain, yet Panduranga lifted them all.

WHAT IT MEANS

Tukaram presses God with a loving reproach. The one who sustains the whole world can surely do anything, so the servant's poverty reflects on the master, and Tukaram asks whether God is not ashamed of it. Then he turns honest: the gap was opened from his side, not God's, and a God like this does not even know how to abandon anyone. He points to the cure, dwelling on the Name, which dissolves the misery of rebirth and leaves no room to hope in any other. The closing testimony answers his own worry: countless others seemed lost beyond saving, and Panduranga raised every one of them.

GATHA 1647 *Social Criticism*

Social criticism, the empty rite

मराठी मूळ

संध्या करितोसी केशवाच्या नांवें । आरंभीं तें ठावें नाहीं कैसें ॥1॥
किती या सांगावें करूनि फजित । खळ नेणे हित जवळीं तें ॥ध्रु.॥
माजल्या न कळे उचित तें काय । नेघावें तें खाय घ्यावें सांडी ॥2॥
तुका ह्मणे घेती भिंती सवें डोकें । वावसी तें एकें अंधारलीं ॥3॥

ENGLISH TRANSLATION

You perform your daily prayers in Keshava's name, yet you do not recognize him at the very start. How much must one say to expose the fool? The wicked one does not see the good that stands right before him.

The pampered one cannot discern what is proper; he eats what should not be taken and discards what should be received. Says Tuka, they bang their heads against the wall; their eyes have gone dark pursuing emptiness.

IN PLAIN WORDS

You say your evening prayers in Keshava's name. But at the very start you do not even know him; how can that be? How much must I say to shame the fool? The wicked one cannot see the good that stands right beside him. The puffed-up man does not know what is fitting. He eats what should be left, and he leaves what should be taken. Tuka says: they bang their heads against the wall. Some grope about, blind in the dark.

WHAT IT MEANS

Tukaram attacks a religion done by name only. The man recites prayers in Keshava's name, yet he does not actually know the God those prayers are addressed to, so the whole rite is hollow at its root. The poem names the pattern of a hardened, self-pleased heart: it cannot recognize the good standing right next to it, and it gets every choice backward, keeping what should be dropped and dropping what should be kept. The closing images are blunt: such a life is heads banging a wall and hands groping in the dark. The sting points at the pattern of going through the motions, and it asks the listener to check whether his own worship knows the One it names.

GATHA 1648 *The Moral Ideal*

Moral counsel, guard the company you keep

मराठी मूळ

दुधाचे घागरी मद्याचा हा बुंद । पडिलिया शुद्ध नव्हे मग ॥1॥
तैसे खळां मुखें न करावें श्रवण । अहंकारें मन विटाळलें ॥ध्रु.॥
काय करावीं तें बत्तीस लक्षणें । नाक नाहीं तेणें वांयां गेलीं ॥2॥
तुका ह्मणे अन्न जिरों नेदी माशी । आपुलिया जैशी सवें श्वगॉ ॥3॥

ENGLISH TRANSLATION

If a single drop of liquor falls into a pot of milk, the whole pot is spoiled beyond recovery. Likewise, do not listen from the mouths of the wicked; their minds are defiled by ego.

Of what use are all thirty-two auspicious marks when the nose is missing? Everything is ruined. Says Tuka, a single fly prevents the digestion of an entire meal, carrying its filth along with it.

IN PLAIN WORDS

One drop of liquor falls into a pot of milk, and the whole pot is no longer pure. In the same way, do not listen to teaching from the mouths of the wicked. Their minds are stained with pride. What use are the thirty-two auspicious marks if the nose is missing? They are all wasted. Tuka says: one fly will not let the food be digested, and it carries its own filth along with it.

WHAT IT MEANS

Tukaram is warning about contamination through the company you keep and the words you take in. A single drop of liquor spoils a whole pot of milk, and one corrupting voice can spoil a clean mind, so he says do not take instruction from those whose minds are stained with ego. The image of the missing nose says that a single decisive flaw cancels every other virtue, however many. The fly that ruins a meal and carries its own filth names how a small inner corruption spreads and undoes the good. The point is self-examination about what and whom we let into the heart, not contempt for any particular person.

GATHA 1649 *The Moral Ideal*

Honesty, speak the truth in time

मराठी मूळ

सांगावें तें बरें असतें हें पोटीं । दुःख देते खोटी बुद्धि मग ॥1॥
आपला आपण करावा वेव्हार । जिंकोनि अंतर मन ग्वाही ॥ध्रु.॥
नाहीं मागें येत बोलिलें वचन । पावावा तो सीण बरा मग ॥2॥
तुका ह्मणे बहु भ्यालों खटपटे । आतां देवा खोटे शब्द पुरे ॥3॥
वाराणसीस यात्रा चालली तेव्हां स्वामींनीं भागीरथीस पत्र धाडिलें - ते अभंग ॥ 4 ॥

ENGLISH TRANSLATION

What should be said must be said while it is still in the belly. A dishonest mind only produces suffering later.

One must deal honestly with oneself, with the inner witness of the mind as the true judge. Spoken words cannot be recalled; it is better to accept the consequences early.

Says Tuka, I have grown deeply wary of scheming. Enough now, O God, of false words.

IN PLAIN WORDS

What needs saying is better said while it is still in the belly. A crooked mind only brings suffering afterward. Deal honestly with your own self; conquer your inner self, with the mind as the witness. A spoken word does not come back. It is better to bear the trouble of it early. Tuka says: I have grown very weary of scheming. Enough now, O God, of false words.

WHAT IT MEANS

Tukaram is making the case for speaking the truth plainly and in time. Hold a word back and let a crooked mind work on it, and it only breeds suffering later, so it is better to say the needful thing while it still sits unspoken in you. He sets the inner self as both the one to be conquered and the witness who judges: honest dealing begins inside, with yourself. A word once spoken cannot be recalled, so it is wiser to bear the cost of plain speech early than to live with the rot of false words. The closing prayer is his own vow of weariness with all scheming.

GATHA 1650 *Prayers*

Prayer, an offering to the river-mother

मराठी मूळ

परिसें वो माते माझी विनवणी । मस्तक चरणीं ठेवीतसें ॥1॥
भागीरथी महादोष निवारणी । सकळां स्वामिणी तीर्थांचिये ॥ध्रु.॥
जीतां भुक्ति मोक्ष मरणें तुझ्या तिरीं । अहिक्यपरत्री सुखरूप ॥2॥
तुका विष्णुदास संतांचें पोसनें । वागपुष्प तेणें पाठविलें ॥3॥

ENGLISH TRANSLATION

Hear my humble prayer, O Mother. I place my head at your feet.

O Bhagirathi, remover of the greatest sins, queen of all sacred waters. In life you grant both worldly joy and liberation; dying upon your banks brings happiness here and hereafter.

Tuka, servant of Vishnu, nourished by the saints, sends this offering of words as a garland of flowers.

IN PLAIN WORDS

Hear my prayer, O Mother. I lay my head at your feet. O Bhagirathi, you wash away the greatest sins; you are the queen of all holy waters. While I live you give both worldly joy and release; to die on your bank is happiness here and hereafter. Tuka, servant of Vishnu, fed by the saints, sends this; he sends a garland of words.

WHAT IT MEANS

This is a prayer to the river Ganga, called Bhagirathi, offered as Tukaram's pilgrimage moved toward Varanasi. He bows his head at her feet and praises her as the destroyer of even the greatest sins and the queen among all sacred waters. He names what she gives: enjoyment and liberation to the living, and to those who die on her bank, peace in this world and the next. He has no flowers to lay before her, so he calls his own poem the offering, a garland made of words, sent by one who lives as a servant of Vishnu and is sustained by the company of saints.

GATHA 1651 *Prayers*

Petition, the beggar at the feet

मराठी मूळ

तुह्मी विश्वनाथ । दीनरंक मी अनाथ ॥1॥
कृपा कराल ते थोडी । पायां पडिलों बराडी ॥ध्रु.॥
काय उणें तुह्मांपाशीं। मी तों अल्पें चि संतोषी ॥2॥
तुका ह्मणे देवा । कांहीं भातुकें पाठवा ॥3॥

ENGLISH TRANSLATION

You are the Lord of the universe, and I am a poor, destitute orphan. I have fallen at your feet, crying out for just a little of your grace.

What could possibly be lacking in your treasury? I am content with even the smallest morsel. Says Tuka, O God, please send me some small gift.

IN PLAIN WORDS

You are the Lord of the universe. I am a poor wretch, an orphan. Even a little grace from you is much. I have fallen at your feet, begging. What could be lacking with you? And I am content with very little. Tuka says: O God, send me some small gift.

WHAT IT MEANS

Tukaram stands as a beggar before Vishvanatha, the Lord of the universe, naming the whole distance between them. He has nothing and belongs to no one; the God he addresses owns everything. From such a giver even a small mercy is enormous, so he falls at the feet and asks. He presses the point gently: nothing in the divine treasury could run short, and his own needs are tiny, satisfied by the least crumb. The prayer ends not grasping for greatness but asking only for some small gift, the posture of one who trusts the giver more than he wants the gift.

GATHA 1652 *Surrender and Acceptance*

Surrender, the rite fulfilled in self-offering

मराठी मूळ

पिंड पदावरी । दिला आपुलिये करीं ॥1॥
माझें जालें गयावर्जन । फिटलें पितरांचें ऋण ॥ध्रु.॥
केलें कर्मांतर । बोंब मारिली हरिहर ॥2॥
तुका ह्मणे माझें । भार उतरलें ओझें ॥3॥ ॥3॥

ENGLISH TRANSLATION

I have placed this body at the feet of the Lord with my own hands. My pilgrimage to Gaya is accomplished, and the debt to my ancestors is cleared.

I have performed the final rite by calling out to Hari. Says Tuka, the heavy burden I carried has been lifted from me.

IN PLAIN WORDS

I have placed this body at his feet with my own hands. My pilgrimage to Gaya is done; the debt to my ancestors is cleared. I have performed the last rite; I cried out the names of Hari and Hara. Tuka says: the load I carried, that heavy weight, has come off me.

WHAT IT MEANS

Tukaram takes the language of funeral and ancestral rites and turns it inward. With his own hands he offers his body at the Lord's feet, and he says this self-offering accomplishes everything the pilgrimage to Gaya and the rites for the dead were meant to do, even clearing the debt owed to the ancestors. The final rite he performs is simply crying out the divine names. The radical claim is that surrender to God is itself the complete sacrament, and the weight he names lifting off is the whole burden of obligation a person carries through life.

GATHA 1653 *Devotion to Vitthal*

Devotion, the longing held in the throat

मराठी मूळ

मथुरेच्या राया । माझें दंडवत पायां ॥1॥
तुमचे कृपेचें पोसनें । माझा समाचार घेणें ॥ध्रु.॥
नाम धरिलें कंठीं । असें आर्तभूत पोटीं ॥2॥
जीवींचें ते जाणा । तुका ह्मणे नारायणा ॥3॥

ENGLISH TRANSLATION

O King of Mathura, I bow at your feet. It is by your grace that you nourish me and look after my welfare.

I hold your name in my throat, and deep longing burns within me. Says Tuka, O Narayana, you alone know what lies in my jiva.

IN PLAIN WORDS

O King of Mathura, my bowing at your feet. I am fed by your grace; look after me. I hold your name in my throat. There is a deep ache inside me. Tuka says: O Narayana, you know what is in my heart.

WHAT IT MEANS

Tukaram bows to Krishna, the King of Mathura, and frames his whole life as already sustained by that grace, so he asks only to be looked after still. He holds the divine name lodged in his throat, kept close as breath, while a longing burns inside him that he does not fully spell out. He trusts that he does not need to spell it out: Narayana already knows what lies in his heart. The prayer rests on that intimacy, that the One addressed sees the inner state without being told.

GATHA 1654 *Longing and Separation*

Longing, love that seizes the senses

मराठी मूळ

जाय तिकडे लागे पाठीं । नाहीं तुटी आठवाची ॥1॥
हरूनियां नेलें चित्त । माझें थीत भांडवल ॥ध्रु.॥
दावूनियां रूप डोळां। मन चाळा लावियेलें ॥2॥
आणीक तोंडा पडिली मिठी । कान गोठी नाइकती ॥3॥
बोलिल्याचा आठव न घडे । वाणी ओढे ते सोई ॥4॥
तुका ह्मणे प्रेमधगी । भरली अंगीं अखंड ॥5॥

ENGLISH TRANSLATION

Wherever I go, the memory of Him follows me without a break. He has stolen my mind, which was my only capital.

He showed His form to my eyes and set my mind into a restless longing. My mouth is sealed shut; my ears refuse to hear any other talk.

My tongue is drawn only toward Him, and I cannot recall what else was ever spoken. Says Tuka, the fire of love blazes ceaselessly through my whole being.

IN PLAIN WORDS

Wherever I go, the memory follows at my back; it never breaks off. He has stolen my mind away, which was all the capital I had. He showed his form to my eyes and set my mind restless with longing. My mouth is sealed; my ears will not hear other talk. I cannot recall what else was said; my tongue is drawn only that one way. Tuka says: the fire of love has filled my whole body, unbroken.

WHAT IT MEANS

Tukaram describes love so total that it has taken over every sense. The memory of God follows him wherever he goes and never lets up, and he says his mind, the only capital he owned, has been stolen outright. Once the divine form was shown to his eyes, the mind was set into ceaseless longing, and the senses fell in line behind it: the mouth shut to other speech, the ears deaf to other talk, the tongue pulled only one way. He cannot even remember anything else that was spoken to him. The poem lands on an image of unbroken fire, love burning through the whole body without pause.

GATHA 1655 *Renunciation*

Renunciation, staking life on Govinda

मराठी मूळ

नको ऐसें जालें अन्न । भूक तान ते गेली ॥1॥
गोविंदाची आवडी जीवा । करीन सेवा धणीवरी ॥ध्रु.॥
राहिलें तें राहो काम । सकळ धर्म देहीचे ॥2॥
देह घरिला त्याचें फळ । आणीक काळ धन्य हा ॥3॥
जाऊं नेदीं करितां सोस । क्षेमा दोष करवीन ॥4॥
तुका ह्मणे या च पाठी । आता साटी जीवाची ॥5॥

ENGLISH TRANSLATION

I no longer need food; hunger and thirst have left me. My jiva craves only the love of Govinda, and I will serve Him to my full satisfaction.

Let all bodily duties and obligations fall away as they may. This body was taken up for His sake, and blessed is the time spent so.

I will not let Him go despite all the longing it costs me. Says Tuka, I will stake my very life in pursuit of Him alone.

IN PLAIN WORDS

Food has become something I do not want; hunger and thirst have left me. My soul loves Govinda; I will serve him to my full content. Let whatever bodily work remains stay undone; let all the body's duties go. This body was taken up for his sake, and blessed is the time spent so. I will not let him go, however much longing it costs me; I will make even the parting into a fault to be answered for. Tuka says: now, behind this, I stake my very life.

WHAT IT MEANS

Tukaram lets the demands of the body fall away under the single hunger for God. He no longer wants food, and ordinary hunger and thirst have gone, because the soul's one craving is to love Govinda and serve him until it is satisfied. He releases all the body's duties as things that can stay undone; the body was taken up only for God's sake, and time spent that way is the blessed time. Then the resolve hardens into a vow: he will not let God go whatever the longing costs, and he stakes his very life on this pursuit. It is the language of one who has decided that nothing else is worth keeping.

GATHA 1656 *Longing and Separation*

Longing, the road watched in vain

मराठी मूळ

वाट पाहें हरि कां नये आझूनि । निष्ठ कां मनीं धरियेलें ॥1॥
काय करूं धीर होत नाहीं जीवा । काय आड ठेवा उभा ठेला ॥ध्रु.॥
नाहीं माझा धांवा पडियेला कानीं । कोठें चक्रपाणी गुंतलेती ॥2॥
नाही आलें कळों अंतरा अंतर । कृपावंत फार ऐकतो ॥3॥
बहुता दिसांचें राहिलें भातुकें । नाहीं कवतुकें कृविाळलें ॥4॥
तुका ह्मणे देई एकवेळा भेटी । शीतळ हें पोटीं होइल मग ॥5॥

ENGLISH TRANSLATION

I watch the road, but Hari, why have you not come yet? Why have you hardened your resolve against me? My mind finds no patience; what obstacle stands between us? Has my desperate cry not reached your ears? Where are you entangled, O Wielder of the Discus? I cannot fathom the distance that separates us, though they say you are supremely compassionate and that you listen. Our reunion is long overdue, and yet you show no tender eagerness.

Says Tuka, grant me just one meeting, and then my mind will be at peace.

IN PLAIN WORDS

I watch the road. Hari, why have you not come yet? Why have you hardened your heart against me? What can I do; my soul finds no patience. What treasure are you guarding that you stand back? Has my cry not fallen on your ears? Where are you caught up, O Wielder of the Discus? I cannot see why heart has grown distant from heart, though they say you are full of mercy, that you listen. The meeting has been put off for so many days; you have not fondled me even for fun. Tuka says: grant me one meeting, just once, and then this heart will grow cool.

WHAT IT MEANS

This is the complaint of a devotee waiting for a God who does not arrive. Tukaram keeps his eyes on the road and asks Hari outright why he has not come and why he seems to have hardened his heart. He turns the silence into questions: what is holding you, has my cry not reached you, why has heart grown distant from heart when everyone says you are merciful and that you listen. He even reproaches God for not showing the smallest playful tenderness over so many days. The whole ache narrows to one request, a single meeting, after which the burning heart would finally be cooled.

GATHA 1657 *Longing and Separation*

Longing, the mother who consoles

मराठी मूळ

नाहीं दिलें कधीं कठिण उत्तर । तरी कां अंतर पडियेलें ॥1॥
ह्मणऊनि आतां वियोग न साहे । लांचावलें देहे संघष्टणें ॥ध्रु.॥
वेळोवेळां वाचे आठवितों नाम । अधिक चि प्रेम चढे घेतां ॥2॥
तुका ह्मणे पांडुरंगे जननिये । घेऊनि कडिये बुझाविलें ॥3॥

ENGLISH TRANSLATION

I have never spoken a harsh word to you, so why has this distance fallen between us? This separation is unbearable, for my body has grown addicted to your embrace. Again and again my tongue calls upon your name, and the more I chant, the more my love increases.

Says Tuka, O Panduranga, like a mother you have taken me onto your lap and consoled me.

IN PLAIN WORDS

I have never given you a harsh word, so why has this distance come between us? Because of it I cannot bear the separation now; my body is starved for your touch. Again and again my tongue remembers your name, and the more I take it, the more my love rises. Tuka says: Panduranga, like a mother, took me up onto her lap and comforted me.

WHAT IT MEANS

Tukaram pleads against a separation he feels he has not earned, since he has never once spoken harshly to God. The distance is unbearable because his body has grown used to the nearness, hungry for the touch of God like a starved thing. His only recourse is the Name, repeated again and again, and he notices that each repetition does not dull the longing but raises the love higher. The poem ends with the answer to the plea: Panduranga responds not as a distant lord but as a mother, lifting him onto her lap and consoling him, and the divine is named in tender, maternal terms.

GATHA 1658 *Ecstasy and Joy*

Ecstasy, the hidden treasure found

मराठी मूळ

आतां न करीं सोस । सेवीन हा ब्रह्मरस ॥1॥
सुखें सेवीन अमृत । ब्रह्मपदींचें निश्चित ॥ध्रु.॥
तुमचा निज ठेवा । आह्मी पाडियेला ठावा ॥2॥
तुका ह्मणे देवरांया । आतां लपालेती वांयां ॥3॥

ENGLISH TRANSLATION

Now I shall strive no more, for I will drink the nectar of Brahman. I will joyfully partake of that immortal essence rooted in the supreme state.

I have discovered the hidden treasure that is yours. Says Tuka, O King of Gods, now it is futile for you to hide from me.

IN PLAIN WORDS

Now I will strive no more; I will drink this nectar of Brahman. Gladly I will taste the deathless drink, the sure nectar of the supreme state. Your own secret treasure, we have found it out. Tuka says: O King of Gods, now it is useless for you to hide.

WHAT IT MEANS

Tukaram speaks from the far side of the search, where striving ends and tasting begins. He says he will struggle no longer, because now he simply drinks the nectar of Brahman, the deathless joy of the supreme state. The tone is triumphant and almost teasing: the hidden treasure that God kept tucked away has been discovered. So he tells the King of Gods, with delight, that there is no point hiding any longer. The poem stands at the moment when the One so long sought is finally found and can no longer keep itself concealed.

GATHA 1659 *Devotion to Vitthal*

Devotion, God beside me everywhere

मराठी मूळ

जेथें जेथें जासी । तेथें मज चि तूं पासी ॥1॥
ऐसा पसरीन भाव । रिता नाहीं कोणी ठाव ॥ध्रु.॥
चित्त जडलें पायीं । पाळती हें ठायीं ठायीं ॥2॥
तुका ह्मणे पोटीं । देव घालुनि सांगें गोष्टी ॥3॥

ENGLISH TRANSLATION

Wherever you go, you find me right beside you. I have spread my devotion so wide that no place is left empty of it.

My mind is fixed upon your feet, and this devotion is present everywhere. Says Tuka, I hold God within my chitta, and from there I speak all that I say.

IN PLAIN WORDS

Wherever you go, you are right there beside me. I have spread my love so wide that no place is left empty of it. My mind is fastened to your feet, and this love keeps watch in every place. Tuka says: I hold God inside my heart, and from there I speak everything I say.

WHAT IT MEANS

Tukaram describes a love that has filled every corner of his world, so that there is no place where God is not near him. His attention is fixed on God's feet, and that fixed devotion keeps a kind of watch over every place at once. The closing line is the radical claim: God is not somewhere far off but lodged within his own heart, and that

indwelling is the source of all his words. Speech itself becomes God speaking from within.

GATHA 1660 *Ecstasy and Joy*

Ecstasy, the senses at rest

मराठी मूळ

सांपडला हातीं । तरी जाली हे निंश्चती ॥1॥
नाहीं धांवा घेत मन । इंद्रियांचें समाधान ॥ध्रु.॥
सांडियेला हेवा । अवघा संचिताचा ठेवा ॥2॥
तुका ह्मणे काम । निरसुनियां घेतों नाम ॥3॥

ENGLISH TRANSLATION

Now that He has been caught in my hands, a deep certainty has settled upon me. The mind no longer races outward, and the senses have found their satisfaction.

I have abandoned the entire hoard of accumulated fortune. Says Tuka, having dissolved all desire, I simply take the name.

IN PLAIN WORDS

He is caught in my hands now, and so a deep certainty has settled in me. My mind no longer races outward. The senses have found their peace. I have thrown away the whole hoard of stored-up fortune. Tuka says: I have dissolved every desire, and I simply take the Name.

WHAT IT MEANS

Tukaram speaks from the moment of having God firmly in hand, and what follows is rest. The mind, which usually runs after things, stops running; the senses, which usually hunger, are satisfied. He then names the cost: he has discarded his sanchita, the whole store of accumulated karmic fortune, because he no longer wants what it could buy. With every desire dissolved, only one act remains, the taking of the Name, and that is enough.

GATHA 1661 *The Saints*

Saints, their life is God

मराठी मूळ

मुक्तिपांग नाहीं विष्णुचिया दासां । संसार तो कैसा न देखती ॥1॥
बैसला गोविंद जडोनियां चित्ती । आदि ते चि अंतीं अवसान ॥ध्रु.॥
भोग नारायणा देऊनि निराळीं । ओविया मंगळीं तो चि गाती ॥2॥
बळ बुद्धि त्यांची उपकारासाटीं । अमृत तें पोटी सांटवलें ॥3॥
दयावेंत तरी देवा च सारिखीं । आपुलीं पारखीं नोळखती ॥4॥
तुका ह्मणे त्यांचा जीव तो चि देव । वैकुंठ तो ठाव वसती तो ॥5॥

ENGLISH TRANSLATION

The devotees of Vishnu are never deprived of liberation; they do not even perceive worldly bondage. Govinda has settled firmly in their chitta, from beginning to end without cessation.

They offer all enjoyments to Narayana and stand apart, singing only auspicious songs of praise. Their strength and intellect are spent entirely in service to others, for they have stored nectar within.

Compassionate as God Himself, they do not distinguish their own from strangers. Says Tuka, their very life is God, and Vaikuntha is the place where they dwell.

IN PLAIN WORDS

The servants of Vishnu are never kept from freedom; they do not even see worldly bondage. Govinda sits settled in their hearts, from the beginning to the very end, without break. They give all their pleasures to Narayana and stand apart, singing only songs of blessing. Their strength and their wit are spent on helping others, for they have stored up nectar within. They are kind like God himself; they do not tell their own people from strangers. Tuka says: their very life is God, and Vaikuntha is the place where they live.

WHAT IT MEANS

Tukaram is describing what the true devotees of Vishnu are like and how high he places them. Liberation is no struggle for them; they do not even perceive the bondage that holds others, because Govinda is fixed in their hearts without interruption. They hand every enjoyment to God and keep none for themselves, spending their whole strength and intelligence in service to others. The final claim is the boldest: their life simply is God, and they already dwell in Vaikuntha, the heaven of Vishnu, while still here. The saint is not on the way to God; the saint is the place where God lives.

GATHA 1662 *The Saints*

Saints, lowest place at their feet

मराठी मूळ

सेवीन उच्छिष्ट लोळेन अंगणीं । वैष्णवां चरणीं होइन जोडा ॥1॥
ऐसें जन्म आतां मज देई देवा । आवडी हे जीवा सर्व काळ ॥ध्रु.॥
त्यांचे चरणरज येती अंगावरी । वंदीत ते शिरीं जाइन मागें ॥2॥
तुका ह्मणे येथें राहिलासे भाव । सकळ ही वाव जाणोनियां ॥3॥

ENGLISH TRANSLATION

I will eat the remnants of their meals, roll in the dust of their courtyards, and become sandals at the feet of the Vaishnavas. O God, grant me such a birth, for this is my longing at all times.

May the dust of their feet fall upon me, and I will follow behind, bowing my head to receive it. Says Tuka, this alone is my aspiration, knowing all else to be hollow.

IN PLAIN WORDS

I will eat the leftovers of their meals. I will roll in the dust of their courtyards. I will become the sandals at the feet of the Vaishnavas. O God, give me such a birth as this, for this is my longing at every hour. Let the dust of their feet fall on my body; I will follow behind them, bowing my head to receive it. Tuka says: this alone is what my heart holds, for I know all else is hollow.

WHAT IT MEANS

Tukaram asks God for the lowest possible place, not the highest. He wants to eat the saints' leftovers, roll in their courtyard dust, and be the sandals beneath their feet, and he begs to be born for this and nothing else. The longing is total: he will walk behind them just to catch the dust off their feet on his head. The reason is in the last line, that he has weighed everything else and found it empty, so the only thing worth wanting is the lowest service to the devotees of God.

GATHA 1663 *Longing and Separation*

Longing, hurry to embrace

मराठी मूळ

क्षेम देयाला हो । स्फुरताती दंड बाहो ॥1॥
आतां झडझडां चालें । देई उचलूं पाउलें ॥ध्रु.॥
सांडीं हंसगती । बहु उत्कंठा हे चित्तीं ॥2॥
तुका ह्मणे आई । श्रीरंगे विठाबाई ॥3॥

ENGLISH TRANSLATION

My arms tremble with eagerness to embrace you. Come quickly now, lift your feet and hasten your steps.

Abandon that graceful swan-gait, for the longing in my chitta is too great. Says Tuka, O Shrirang, O dear Vithabai, come to me.

IN PLAIN WORDS

My arms shake with eagerness to hold you close. Come quickly now, lift your feet, hasten your steps. Drop that slow swan-walk; the longing in my heart is too great. Tuka says: come to me, O Shrirang, O dear Vithabai.

WHAT IT MEANS

Tukaram writes from the moment just before a longed-for meeting, his arms trembling because he cannot wait to embrace God. He urges God to come fast and abandon the graceful, unhurried swan-gait, since his own heart can bear no delay. The poem turns God into the beloved who is taking too long. He calls out with tender names, Shrirang and Vithabai, the way one calls a dear one to hurry.

GATHA 1664 *Longing and Separation*

Longing, leave the finery, come now

मराठी मूळ

जेणें वेळ लागे । ऐसें सांडीं पांडुरंगे ॥1॥
कंठ कंठा मिळों देई । माझा वोरस तूं घेई ॥ध्रु.॥
नको पीतांबर । सांवरूं हे अळंकार ॥2॥
टाकीं वो भातुकें । लौकिकाचें कवतुकें ॥3॥
हातां पायां नको । कांहीं वेगळालें राखों ॥4॥
तुका ह्मणे यावरी । मग सुखें अळंकारीं ॥5॥

ENGLISH TRANSLATION

O Panduranga, set aside whatever causes delay. Let throat meet throat, and take my longing into yourself.

Do not bother with the silk garment or arranging your ornaments. Cast off these ceremonial gifts and the formalities of public regard.

Do not keep your hands and feet reserved or hold anything back. Says Tuka, once we have embraced, then you may dress in all your finery at leisure.

IN PLAIN WORDS

O Panduranga, throw aside whatever causes delay. Let throat meet throat; take my longing into yourself. Do not bother with the silk garment, do not stop to arrange your ornaments. Cast off the ceremonial gifts and the games of public regard. Do not keep your hands and feet held back; do not save anything apart. Tuka says: once we have embraced, then you may dress in all your finery at your ease.

WHAT IT MEANS

Tukaram begs God to drop everything that stands between them and come straight into his embrace, throat against throat. He waves away the silk robe, the ornaments, the ceremonial offerings, and the whole performance that respectability expects, because none of it matters next to the meeting itself. He wants nothing held in reserve, no part of God kept apart from him. The closing line is almost playful: there will be time for finery afterward, but first comes the embrace, and that comes before all the proper dressing-up.

GATHA 1665 *Prayers*

Prayer, the real thing, not glass

मराठी मूळ

कृपेचा ओलावा । दिसे वेगळा चि देवा ॥1॥
मी हें इच्छीतसें साचें । न लगे फुकटशाई काचें ॥ध्रु.॥
जेणें जाय कळसा। पाया उत्तम तो तैसा ॥2॥
तुका ह्मणे घरीं । तुझ्या अवघिया परी ॥3॥

ENGLISH TRANSLATION

The moisture of your grace, O God, is visibly something apart. What I desire is the genuine thing; I have no use for a worthless imitation made of glass.

The foundation must be sound if the pinnacle is to hold. Says Tuka, I want everything in your household to be real and whole.

IN PLAIN WORDS

The moisture of your grace, O God, is plainly something apart. What I want is the true thing; I have no use for a worthless fake made of glass. The foundation must be sound if the pinnacle is to hold. Tuka says: I want everything in your house to be real.

WHAT IT MEANS

Tukaram is praying for the genuine touch of grace and refusing every counterfeit. He sees that God's grace is unmistakably real, set apart from anything that merely imitates it, and he insists he will not be fobbed off with cheap glass that only looks like the jewel. He reaches for a builder's image: a tower only stands if its foundation is sound, so the inner reality must be true for the outward life to hold. His whole request is that nothing in God's household be false; he wants the real thing all the way through.

GATHA 1666 *Prayers*

Prayer, refuse the powers that strip you bare

मराठी मूळ

दावूनियां कोणां कांहीं । ते चि वाहीं चाळविलीं ॥1॥
तैसें नको करूं देवा । शुद्धभावा माझिया ॥ध्रु.॥
रिद्धसिद्धी ऐसे आड । येती नाड नागवूं ॥2॥
उदकाऐसे दावुनि ओढी । उर फोडी झळई ॥3॥
दर्पणींचें दिलें धन । दिसे पण चरफडी ॥4॥
तुका ह्मणे पायांसाटीं । करीं आटी कळों द्या ॥5॥

ENGLISH TRANSLATION

You have shown various things to various people and led them along with those enticements. Do not do the same, O God, with my pure devotion.

Supernatural powers and accomplishments come as obstacles meant to strip us bare. Like water shown to a thirsty man and then withdrawn as a mirage, or wealth displayed in a mirror that cannot be grasped, they only cause torment.

Says Tuka, I labor only for your feet; let me know that you understand this.

IN PLAIN WORDS

You have shown various things to various people and led them off with those lures. Do not do that, O God, to my pure devotion. Powers and accomplishments come in the way as traps meant to strip us bare. Like water shown to a thirsty man and then pulled back as a mirage, like wealth shown in a mirror that cannot be grasped, they only break the heart. Tuka says: I labor only for your feet; let me know that you understand this.

WHAT IT MEANS

Tukaram is asking God not to test or distract him with the miraculous powers that lure other seekers off the path. He names them plainly as traps, the riddhi and siddhi that come as obstacles and end up robbing a person of what matters. He gives two sharp images for them: water promised to a thirsty man that turns out to be a mirage, and money seen in a mirror that the hand can never reach, both of which only torment. His one plea is that his labor is for God's feet alone, and he wants the assurance that God knows it and will not divert him with shiny powers.

GATHA 1667 *The Nature of God*

Nature of God, the mother's tenderness

मराठी मूळ

काय माता विसरे बाळा । कळवळा प्रीतीचा ॥1॥
आवडीनें गळां मिठी । घाली उठी बैसवी ॥ध्रु.॥
लावूं धांवे मुख स्तना । नये मना निराळें ॥2॥
भावंडाचें भातें दावी । आपुलें लावी त्यास जी ॥3॥
माझें थोडें त्याचें फार । उत्तर हें वाढवी ॥4॥
तुका ह्मणे नारायणा । तुह्मी जाणां बुझावूं ॥5॥

ENGLISH TRANSLATION

Does a mother ever forget her child? She is stirred by a deep tenderness of love. She embraces the child around the neck with affection, lifts it up and seats it upon her lap.

She runs to press its mouth to her breast; she cannot bear to be separated. She shows the child its sibling's food and then gives it her own.

She makes little of her own share and magnifies the child's portion. Says Tuka, O Narayana, you know just how to console us in the same way.

IN PLAIN WORDS

Does a mother ever forget her child? She is stirred by a deep tenderness of love. She throws her arms around its neck with delight, lifts it up, seats it on her lap. She runs to press its mouth to her breast; she cannot bear to be apart. She points to the other child's plate and gives this one her own share. She makes her own portion small and the child's portion large. Tuka says: O Narayana, you know just how to comfort us in the same way.

WHAT IT MEANS

Tukaram paints the picture of a mother who can never forget her child, and lets every detail carry the weight of God's love. She embraces, lifts, nurses, and cannot bear separation; she even goes hungry, shrinking her own share so the child's plate is full. The whole portrait is an argument by tenderness: this is the kind of love God has. In the last line he turns the picture to address God directly, saying Narayana knows exactly how to soothe and console his devotees the way a mother soothes her child.

GATHA 1668 *Prayers*

Prayer, why does my time pass in distress

मराठी मूळ

तरीं आह्मी तुझी धरियेली कास । नाहीं कोणी दास वांयां गेला ॥1॥
आगा पंढरीच्या उभ्या विटेवरी । येई लवकरी धांवें नेटे ॥ध्रु.॥
पालवितों तुज उभी करोनि बाहे । कृपावंता पाहे मजकडे ॥2॥
तुका ह्मणे तुज बहु कान डोळे । कां हे माझे वेळे ऐसी परी ॥3॥

ENGLISH TRANSLATION

I have held fast to your garment, for no devotee of yours has ever been turned away in vain. O Lord standing upon the brick at Pandhari, come running to me swiftly and with force.

I call to you with arms raised high; O compassionate one, look toward me. Says Tuka, you have so many ears and eyes, so why is my time passing in such distress?.

IN PLAIN WORDS

Still, I have held fast to your garment, for no servant of yours was ever turned away in vain. O Lord standing on the brick at Pandhari, come running to me, quickly and with force. I call to you with my arms raised high; O merciful one, look toward me. Tuka says: you have so many ears, so many eyes, so why is my own time passing in this distress?

WHAT IT MEANS

Tukaram clings to God with one piece of confidence: no devotee who held on has ever been sent away empty. So he calls to the Lord who stands on the brick at Pandhari to come running fast and strong. He stretches his arms up and pleads for one merciful glance turned his way. The poem ends with an honest, almost wounded question: if God has countless ears and eyes that hear and see everyone, why is Tukaram's own hour still passing in pain. It is the cry of a faith that trusts God and yet is still kept waiting.

GATHA 1669 *Longing and Separation*

Longing, you kindled this love yourself

मराठी मूळ

करावा कांटाळा नव्हे हें उचित । आधीं च कां प्रीत लावियेली ॥1॥
जाणतसां तुह्मीं रूपाचें लाघव । आपुलें तें जीव घेतें ऐसा ॥ध्रु.॥
काय ह्मणऊनि आलेती आकारा । आह्मां उजगरा करावया ॥2॥
तुका ह्मणे भीड होती आजिवरी । आतां देवा उरी कोण ठेवी ॥3॥

ENGLISH TRANSLATION

It is not right for you to grow weary of me, for it was you who first kindled this love. You know the power of your own beauty, that it takes the very life of those who behold it.

Why then did you take form at all, if only to keep us awake with longing? Says Tuka, until now I maintained some restraint, but henceforth, O God, who can hold back?.

IN PLAIN WORDS

It is not right for you to grow tired of me. You were the one who first lit this love. You know the power of your own beauty, how it takes the very life of those who see it. Why did you take a form at all, if only to keep us awake with longing? Tuka says: until now I kept some restraint, but now, O God, who can hold back?

WHAT IT MEANS

Tukaram presses a kind of loving complaint: God has no right to weary of him, since God is the one who first kindled this love. He points out that God knows full well how irresistible his beauty is, that it steals the life of anyone who beholds it. Then comes the sharp question, why God took visible form at all if it was only going to leave devotees sleepless with longing. He admits that he held himself in check until now, but says the longing has overflowed and restraint is finished. The blame, lovingly, is laid at God's own door.

GATHA 1670 *Devotion to Vitthal*

Devotion, holding fast and not letting go

मराठी मूळ

धरूनि पालव असुडीन करें । मग काय बरें दिसे लोकीं ॥1॥
काय तें विचारा ठायींचें आपणां । जो हा नारायणा अवकाश ॥ध्रु.॥
अंतर पायांसी तो वरी या गोष्टी । पडिलिया मिठी हालों नेदीं ॥2॥
रुसलेती तरी होईल बुझावणी । तांतडी करूनि साधावें हें ॥3॥
सांपडलिया आधीं कारणासी ठाव । येथें करूं भाव दृढ आतां ॥4॥
तुका ह्मणे तुझे ठाउके बोभाट । मग खटपट चुकली ते ॥5॥

ENGLISH TRANSLATION

I will seize the hem of your garment and pull it with my hands; never mind how it may look to the world. Consider within yourself, O Narayana, what room there is for delay.

Outwardly these are just words, but once I lay hold of your feet, I will not let you stir. If you are displeased, there will be a reconciliation; I will press the matter urgently.

Now that I have found the cause of all causes, I will fix my devotion firmly here. Says Tuka, your protests are well known to me, and once heard, the struggle is over.

IN PLAIN WORDS

I will catch the hem of your garment and pull it with my hands; never mind how it looks to the world. Consider with yourself, O Narayana, what room there is for delay. Outwardly these are only words, but once I lay hold of your feet, I will not let you stir. If you are displeased, there will be a making-up; I will press the matter hard. Now that I have found the cause of all causes, I will fix my love firmly here. Tuka says: I know your protests well, and once they are heard, the struggle is over.

WHAT IT MEANS

Tukaram threatens, with love, to grab God's garment and not care how it looks to onlookers, asking God plainly what justifies any delay. He admits the words are just words until the act follows, but once he takes hold of God's feet he means to keep so firm a grip that God cannot move. If God grows annoyed, he will simply make peace and keep pressing, urgently. He has found the source of everything and will plant his devotion there for good; and he knows God's reluctant protests so well that, once they have been voiced, the whole tug-of-war is already settled in his favor.

GATHA 1671 *Devotion to Vitthal*

Reclaimed birthright, no distance left

मराठी मूळ

निष्ठा उत्तरीं न धरावा राग । आहे लागभाग ठायींचा चि ॥1॥
तूं माझा जनिता तूं माझा जनिता । रखुमाईच्या कांता पांडुरंगा ॥ध्रु.॥
मुळींच्या ठेवण्यां आहे अधिकार । दुरावोनि दूर गेलों होतों ॥2॥
पोटींच्या आठवा पडिला विसर । काहीं आला भार माथां तेणें ॥3॥
राखिला हा होता बहु चौघां चार । साक्षीने वेव्हार निवडिला ॥4॥
तुका ह्मणे कांहीं बोलणें न लगे । आतां पांडुरंगे तूं मी ऐसें ॥5॥

ENGLISH TRANSLATION

Do not take offense at my persistent words; the claim between us is ancient and real. You are my father, you are my father, O Panduranga, husband of Rakhumai.

I have a rightful share in the original inheritance, though I had strayed far away. I had forgotten the stirrings within, burdened as I was by worldly weight.

I kept up appearances before the four quarters, and now the account has been settled before witnesses. Says Tuka, nothing more need be said, O Panduranga; there is no longer any difference between you and me.

IN PLAIN WORDS

Do not be angry at my stubborn words. The bond between us belongs here, from the very root. You are my father, you are my father, O Panduranga, husband of Rakhumai. I have a rightful share in the first inheritance. I had strayed far, far away. I forgot the stirrings inside me, so a load came to weigh on my head. This was kept hidden a long time, before the four quarters. Now the account has been settled before witnesses. Tuka says: nothing more needs saying. Now, O Panduranga, you and I are one.

WHAT IT MEANS

Tukaram is pressing a claim, and he warns God not to bristle at how hard he presses. The bond is not earned, it is original: he calls Panduranga his father, the source from whom he came, so a child's share of the inheritance is his by right even though he wandered off and let the load of the world settle on him. The pretense he had kept up before the world is now over, the books opened and reckoned in plain sight. What is left is not a debt but an identity: there is no longer any gap between the devotee and God.

GATHA 1672 *Ecstasy and Joy*

Ecstasy, joy too full for words

मराठी मूळ

सांगतां गोष्टी लागती गोडा । हा तो रोकडा अनुभव ॥1॥
सुख जालें सुख जालें । नये बोले बोलतां ॥ध्रु.॥
अंतर तें नये दिसों । आतां सोस कासया ॥2॥
तुका ह्मणे जतन करूं । हें चि धरूं जीवेंसी ॥3॥

ENGLISH TRANSLATION

When we speak of these things, they taste sweet; this is direct, living experience. Such joy has come, such joy, that words fail in the telling.

No distance remains to be seen, so what cause is there for longing? Says Tuka, I will guard this treasure and hold it close to my very life.

IN PLAIN WORDS

When we speak of these things, they taste sweet. This is plain, living experience, here in the hand. Joy has come, joy has come. It cannot be told in speech. No inner distance is left to be seen. So why any more longing? Tuka says: I will guard this. I will hold it with my very life.

WHAT IT MEANS

Tukaram is reporting a joy he has actually tasted, not a doctrine he has been told. Speaking of God is sweet, but the joy itself outruns speech and cannot be set down in words. What makes it complete is that the separation between him and God has closed, so there is nothing left to ache for. The poem ends as a vow: a treasure this real is to be protected and kept pressed close to his own life.

GATHA 1673 *Devotion to Vitthal*

Devotion, the head needs the feet

मराठी मूळ

मजशीं पुरे न पडे वादें । सुख दोहींच्या संवादें ॥1॥
तूं चि आगळा काशानें । शिर काय पायांविणे ॥ध्रु.॥
वाहों तुझा भार । दुःख साहोनि अपार ॥2॥
तुका ह्मणे नाहीं भेद । देवा करूं नये वाद ॥3॥

ENGLISH TRANSLATION

No argument can prevail against me, for the joy lies in our mutual exchange. How can you claim to be greater? What is the head without the feet? I bear your burden and endure immeasurable suffering on your behalf.

Says Tuka, there is no difference between us, O God; let there be no quarrel.

IN PLAIN WORDS

No argument can win against me. The joy is in our talking together. How are you the greater one? What is a head without the feet? I carry your burden. I bear suffering beyond measure. Tuka says: there is no difference between us. So, God, let us not quarrel.

WHAT IT MEANS

Tukaram turns a lover's debate with God into a claim about mutual need. He insists God cannot simply assert superiority, because a head is useless without feet to carry it: the Lord depends on the devotee who bears his weight in the world and endures endless hardship for him. The point of the back and forth is not to win but the sweetness of the exchange itself. And since there is finally no difference between them, the quarrel collapses into oneness.

GATHA 1674 *Devotion to Vitthal*

Bold devotion, God does nothing alone

मराठी मूळ

तुज नाहीं शक्ति । काम घेसी आह्मां हातीं ॥1॥
ऐसें अनुभवें पाहीं । उरलें बोलिजेसें नाहीं ॥ध्रु.॥
लपोनियां आड । आह्मां तुझा कैवाड ॥2॥
तुका ह्मणे तुजसाठी । आह्मां संवसारें तुटी ॥3॥

ENGLISH TRANSLATION

You have no discipline of your own; you make us do the work with our own hands. I have seen this through experience, and nothing remains to be said.

You hide behind us, and we champion your cause. Says Tuka, for your sake we have broken with the entire world.

IN PLAIN WORDS

You have no work of your own. You get the work done through our hands. See this by experience. Nothing is left to say. You hide behind us, out of sight. We fight your cause for you. Tuka says: for your sake we have broken with the whole world.

WHAT IT MEANS

Tukaram presses a daring complaint into a confession of love. God, he says, acts in the world only through his devotees; he himself stays hidden, while they are the ones who do the work and champion his name. Tukaram knows this not as theory but from his own experience of serving. And he names what that service has cost: for God's sake he has severed himself from the entire world, which is the price and proof of his devotion.

GATHA 1675 *The Necessity of Experience*

Bold devotion, God beyond merit and sin

मराठी मूळ

तुझाठायीं ओस । दोन्ही पुण्य आणि दोष ॥1॥
झडलें उरलें किती । आह्मी धरियेलें चित्तीं ॥ध्रु.॥
कळलासी नष्टा। यातिक्रियाकर्मभ्रष्टा ॥2॥
तुका ह्मणे बोला । नाहीं ताळा गा विठ्ठला ॥3॥

ENGLISH TRANSLATION

In you, both merit and sin are equally void. How much has fallen away, and how much remains? We have grasped this in our chitta.

We have seen through you, O rascal, you who are beyond caste, ritual, and righteous deed. Says Tuka, there is no accounting for your words, O Vitthal.

IN PLAIN WORDS

In you there is emptiness. Both merit and sin are void there. How much has fallen away, how much remains? We have held it fast in our chitta. We have seen through you, O rascal, you who are past caste and rite and righteous deed. Tuka says: there is no measure for your ways, O Vitthal.

WHAT IT MEANS

Tukaram speaks to God with rough affection, as one who has caught on to him. In God both merit and sin lose their weight, voided in his presence; what truly falls away and what stays is something the devotee has grasped inwardly, in the chitta. He calls Vitthal a rascal not in scorn but in delight, because Vitthal stands outside all the categories people live by, caste, ritual, and meritorious works, and so cannot be added up or accounted for. The harshness is the freedom of intimacy, the language of someone close enough to tease the divine.

GATHA 1676 *Devotion to Vitthal*

Devotion, quarrel only for truth

मराठी मूळ

भांडावें तों हित । ठायी पडा तें उचित ॥1॥
नये खंडों देऊं वाद । आह्मां भांडवलभेद ॥ध्रु.॥
शब्दासारसें भेटी । नये पडों देऊं तुटी ॥2॥
तुका ह्मणे आळस । तो चि कारणांचा नास ॥3॥

ENGLISH TRANSLATION

One should quarrel only for the sake of truth; settle matters where they properly belong. We must not let the debate be interrupted, for our very capital is at stake in this difference.

Let the meeting match the word; do not allow a rupture. Says Tuka, laziness is the destruction of all worthy causes.

IN PLAIN WORDS

Quarrel only when it does good. Settle things where they truly belong. Do not let the debate be cut off. Our very capital is staked on this difference. Let the meeting match the word. Do not let it break apart. Tuka says: laziness itself destroys the cause.

WHAT IT MEANS

Tukaram treats his striving with God as a dispute worth keeping alive on purpose. A quarrel is justified only when it leads to good, and matters should be put to rest on their right ground, not dropped or fudged. He will not let the argument lapse, because everything he has, his whole capital, is wagered on this very point of difference between himself and God. The closing line names the real enemy: not God's resistance but the devotee's own slackness, for laziness is what wrecks any worthy effort.

GATHA 1677 *Devotion to Vitthal*

Devotion, contention as true service

मराठी मूळ

नव्हों गांढे आळसी । जो तूं आह्मांपुढें जासी ॥1॥
अरे दिलें आह्मां हातीं । वर्म वेवादाचें संतीं ॥ध्रु.॥
धरोनियां वाट। जालों शिरोमणि थोंट ॥2॥
तुका ह्मणे देवा । वाद करीन खरी सेवा ॥3॥

ENGLISH TRANSLATION

I am no fool or idler, not when you stand before me. The saints have placed the secret weapon of disputation into our hands.

Holding firm to the path, I have become a champion, stubborn to the core. Says Tuka, O God, I will carry on this argument as my truest service.

IN PLAIN WORDS

I am no coward, no idler, not when you stand before me. The saints have put into our hands the secret of how to contend. Holding firm to the path, I have become a stubborn champion. Tuka says: O God, I will keep up this argument as my truest service.

WHAT IT MEANS

Tukaram refuses to go slack before God; standing in his presence rouses him to fight, not to drowse. He credits the saints, his teachers, with handing him the very art of holy disputation, the weapon by which a devotee contends with the Lord and presses his claim. Gripping that path, he turns himself into an unyielding champion who will not let go. He recasts what looks like quarreling as worship: pressing his case with God is itself the truest form of his service.

GATHA 1678 *Prayers*

Prayer, no kinsman but God

मराठी मूळ

तुझा विसर नको माझिया जीवा । क्षण एक केशवा मायबापा ॥1॥
जाओ राहो देह आतां ये चि घडी । कायसी आवडी याची मज ॥ध्रु.॥
कुश्चीळ इंद्रियें आपुलिया गुणें । यांचिया पाळणें कोण हित ॥2॥
पुत्र पत्नी बंधु सोयरीं खाणोरीं । यांचा कोण धरी संग आतां ॥3॥
पिंड हा उसना आणिला पांचांचा । सेकीं लागे ज्याचा त्यासी देणें ॥4॥
तुका ह्मणे नाहीं आणिक सोइरें । तुजविण दुसरें पांडुरंगा ॥5॥

ENGLISH TRANSLATION

O Keshava, my father and mother, do not let me forget you for even a single moment. Let this body live or perish this very instant; I have no attachment to it whatsoever.

The senses are filthy by their very nature; what good comes from indulging them? Sons, wife, brothers, relatives and kin, whose company shall I keep now? This body is borrowed from the five elements, and in the end each portion must be returned to its owner. Says Tuka, O Panduranga, there is no kinsman other than you.

IN PLAIN WORDS

Do not let my soul forget you, O Keshava, my mother and father, not for a single moment. Let this body live or die this very instant. What love do I have for it? The senses are filthy by their own nature. What good comes of feeding them? Sons, wife, brothers, relatives, kin: whose company shall I keep now? This body is borrowed from the five elements. In the end each part must be given back to its owner. Tuka says: there is no other kinsman, O Panduranga, none but you.

WHAT IT MEANS

Tukaram prays for one thing, an unbroken memory of God, and lets go of everything that competes with it. He calls Keshava both mother and father, the only true kin, and grows indifferent to whether his body lives or dies, since he feels no real attachment to it. He looks at the senses, the family, the very flesh, and sees each as something that cannot finally hold him: the senses are impure, the relatives temporary company, and the body itself only on loan from the five elements, to be returned piece by piece at death. Against all this borrowed and perishing belonging he sets the one permanent relation, Panduranga, who alone is truly his.

GATHA 1679 *Prayers*

Prayer, asking to be proven a true servant

मराठी मूळ

ऐसें सत्य माझें येईल अंतरा । तरि मज करा कृपा देवा ॥1॥
वचनांसारिखें तळमळी चित्त । बाहेरि तो आंत होइल भाव ॥ध्रु.॥
तरि मज ठाव द्यावा पायांपाशीं । सत्यत्वें जाणसी दास खरा ॥2॥
तुका ह्मणे सत्य निकट सेवकें । तरि च भातुकें प्रेम द्यावें ॥3॥

ENGLISH TRANSLATION

If my sincerity is truly known to your chitta, then grant me your grace, O God. Let my inner feeling match my spoken words, so that what is outside is also what is within.

Then give me a place beside your feet, for you know in truth whether I am a genuine servant. Says Tuka, if I am proven a faithful and intimate devotee, then bestow upon me the gift of your love.

IN PLAIN WORDS

If this sincerity of mine reaches your heart, then show me your grace, O God. My mind churns to make the feeling match the words, so that what is outside is also what is within. Then give me a place at your feet. In truth you know whether I am a real servant. Tuka says: if I am truly your close servant, then grant me the morsel of your love.

WHAT IT MEANS

Tukaram asks God to test the truth of his devotion and reward it only if it is real. His longing is that his inward feeling and his spoken words become one, with no gap between the outside and the inside, and he leaves the judging to God, who alone can see whether the servant is genuine. The reward he begs is a place at God's feet, nearness rather than status. The closing image is humble and tender: if he is truly counted an intimate servant, let God feed him love the way one hands a child a small morsel.

GATHA 1680 *Surrender and Acceptance*

Surrender, leaving it all to God

मराठी मूळ

आदि वर्तमान जाणसी भविष्य । मागें पुढें नीस संचिताचा ॥1॥
आतां काय देऊं पायांपें परिहार । जाणां तो विचार करा देवा ॥ध्रु.॥
आपुलें तें येथें काय चाले केलें । जोडावे ते भले हात पुढें ॥2॥
तुका ह्मणे फिके बोल माझे वारा । कराल दातारा होईल तें ॥3॥

ENGLISH TRANSLATION

You know the past, the present, and the future, and the whole reckoning of accumulated deeds lies before you and behind. What offering can I now place at your feet? You alone know the right course, so act as you see fit, O God.

Nothing that I do on my own avails here; the only gain is to fold my hands before you. Says Tuka, my words are feeble as wind, but whatever you will do, O generous Lord, that alone shall come to pass.

IN PLAIN WORDS

You know the beginning, the present, and what is to come. The whole account of past deeds lies behind and before you. What can I now offer at your feet to set things right? You know the true course; do as you see fit, O God. What use here is anything I do on my own? The only good thing is to fold my hands before you. Tuka says: my words are feeble as wind. Whatever you choose to do, O generous Lord, that alone will happen.

WHAT IT MEANS

Tukaram lays down all bargaining and hands the outcome wholly to God. Since God already knows past, present, and future, and holds the full reckoning of accumulated deeds, there is no offering the devotee could bring to balance the books or earn his way. His own efforts count for nothing here; the single thing that avails is to stand with folded hands in surrender. He measures his own words as weightless as wind against the will of the generous Lord, and rests in the certainty that whatever God decides is what will come to pass.

GATHA 1681 *The Moral Ideal*

Moral warning, you bear your own fault

मराठी मूळ

सुखें न मनी अवगुण । दुःख भोगी त्याचें कोण ॥1॥
हें कां ठायींचें न कळे । राती करा झांकुनि डोळे ॥ध्रु.॥
चालोनि आड वाटे । पायीं मोडविले कांटे ॥2॥
तुका ह्मणे कोणा। बोल ठेवितो शाहाणा ॥3॥

ENGLISH TRANSLATION

If one happily ignores wrongdoing, who else will bear the resulting suffering? Why can you not see this plain truth? Close your eyes at night and walk the crooked path, and you will break your feet on thorns. Says Tuka, the one who thinks himself wise, whom does he blame then?

IN PLAIN WORDS

If you happily make light of your faults, who then bears the suffering they bring? Why can you not see this plain thing? Shut your eyes at night and walk the wrong path, and you drive thorns into your own feet. Tuka says: the man who thinks himself clever, whom does he have left to blame?

WHAT IT MEANS

Tukaram warns against the comfortable habit of excusing one's own wrongdoing. The pain that wrong conduct breeds does not vanish because you ignore it; it falls back on the very person who shrugged it off, and no one else carries it for him. He draws a homely picture: choosing to walk a crooked road in the dark, eyes deliberately shut, ends with thorns in your own feet. The closing barb is aimed at self-deception, not at any other person: when the so-called wise man suffers what he set up, he has no one but himself to accuse.

GATHA 1682 *The Moral Ideal*

Equal vision, poison and nectar alike

मराठी मूळ

आह्मी न देखों अवगुणां । पापी पवित्र शाहाणा ॥1॥
अवघीं रूपें तुझीं देवा । वंदूं भावें करूं सेवा ॥ध्रु.॥
मज मुक्ती सवें चाड । नेणें पाषाण धातु वाड ॥2॥
तुका ह्मणे घोटीं। विष अमृत तुजसाटीं ॥3॥

ENGLISH TRANSLATION

I do not see faults in anyone, whether wrongdoer, saint, or scholar. All forms are yours, O God, and I bow to them with devotion and serve them all.

I care nothing for liberation; I do not distinguish stone from metal or rank. Says Tuka, I will swallow poison and nectar alike for your sake.

IN PLAIN WORDS

I do not look at anyone's faults, not the sinner, the pure, or the wise. All forms are yours, O God. I bow to them with love and serve them. I have no craving even for liberation. I do not tell stone from metal or rank. Tuka says: I will swallow poison and nectar alike, for your sake.

WHAT IT MEANS

Tukaram describes a vision that has stopped sorting people into better and worse. He refuses to weigh anyone's faults, sinner or saint or scholar, because he sees every form as a form of God and bows to all of them in the same loving service. So complete is this seeing that he no longer even hankers after liberation, and makes no distinction between stone and precious metal or high and low. The final line names the cost he accepts: for God's sake he will take whatever comes, bitter or sweet, swallowing poison and nectar with the same surrendered evenness.

GATHA 1683 *The Power of the Name*

The Name, love over knowledge

मराठी मूळ

मज नाहीं तुझ्या ज्ञानाची ते चाड । घेतां वाटे गोड नाम तुझें ॥1॥
नेणतें लेंकरूं आवडीचें तान्हें । बोलतों वचनें आवडीनें ॥ध्रु.॥
भक्ती नेणें कांहीं वैराग्य तें नाहीं । घातला विठाई भार तुज ॥2॥
तुका ह्मणे नाचें निर्लज्ज होऊनि । नाहीं माझे मनीं दुजा भाव ॥3॥

ENGLISH TRANSLATION

I have no craving for your esoteric knowledge; simply taking your name tastes sweet to me. I am an innocent child, a nursing infant, and I speak these words out of sheer love.

I know nothing of devotion or dispassion; I have placed the whole burden upon you, O Vithai. Says Tuka, I dance shamelessly, for there is no trace of duality in my mind.

IN PLAIN WORDS

I have no craving for your secret knowledge. Taking your name tastes sweet to me. I am an ignorant child, a nursing infant. I speak these words out of love. I know nothing of devotion. I have no dispassion. I have laid the whole burden on you, Vithai. Tuka says: I dance, shameless, and there is no second feeling in my mind.

WHAT IT MEANS

Tukaram sets the simple sweetness of the Name above any esoteric attainment. He refuses to claim knowledge, devotion, or detachment; he calls himself an infant who only babbles out of love. The point is that he hands the entire burden of his salvation to Vithai and keeps nothing for himself to manage. His shameless dancing names the stakes: when the mind holds no second feeling, no division between self and God, the only honest response left is open, undignified joy.

GATHA 1684 *Surrender and Acceptance*

Surrender, the scraps of the saints

मराठी मूळ

काय माझी संत पाहाती जाणीव । सर्व माझा भावत्यांचे पायीं ॥1॥
कारण सरतें करा पांडुरंगीं । भूषणाची जगीं काय चाड ॥ध्रु.॥
बोबडा उत्तरीं ह्मणें हरिहरि । आणीक भीकारी नेणें दुजें॥2॥
तुका ह्मणे तुह्मी विठ्ठलाचे दास । करितों मी आस उच्छिष्टाची॥3॥

ENGLISH TRANSLATION

Why should the saints scrutinize my learning? My entire devotion is at their feet. Let only that which avails with Panduranga be accomplished; what use is mere ornamental display in this world? With stammering lips I say Hari, Hari; this beggar knows no other word.

Says Tuka, you are all servants of Vitthal, and I long only for the scraps from your plate.

IN PLAIN WORDS

Why should the saints examine my learning? All my love is at their feet. Let only what counts with Panduranga be done. What use is show in this world? With stammering lips I say Hari, Hari. This beggar knows no other word. Tuka says: you are all servants of Vitthal. I long only for the scraps from your plate.

WHAT IT MEANS

Tukaram asks the saints not to weigh him by his learning, because his whole devotion is laid at their feet. He dismisses outward display as worthless; the only thing worth accomplishing is what carries weight with Panduranga. He confesses that he can barely speak, stammering one name, Hari, and knowing no other. Calling himself a beggar after the leftovers from the saints' plates, he names the posture he wants: to take the lowest place among Vitthal's servants and receive grace as a gift, not a wage.

GATHA 1685 *The Nature of God*

Adoration, the essence of all sweetness

मराठी मूळ

जीवाचें जीवन अमृताची तनु । ब्रह्मांड भूषणु नारायण ॥1॥
सुखाचा सांगात अंतकासी अंत । निजांचा निवांत नारायण ॥ध्रु.॥
गोडाचें ही गोड हर्षाचें ही कोड । प्रीतीचा ही लाड नारायण ॥2॥
तुका ह्मणे जें हें साराचें हें सार । माझा अंगीकार तेणें केला ॥4॥

ENGLISH TRANSLATION

Narayana is the life of all life, whose body is made of nectar, the ornament of the entire universe. He is the companion of bliss, the end of Death itself, the deep repose of those who rest in the Self.

He is the sweetness within all sweetness, the delight within all delight, the tender affection within all love. Says Tuka, He is the very essence of all that is essential, and He has accepted me as His own.

IN PLAIN WORDS

Narayana is the life of all life. His body is made of nectar. He is the ornament of the whole universe. He is the companion of bliss, the end of Death itself, the quiet rest of those who rest in the Self. He is the sweetness inside all that is sweet, the delight inside all delight, the tenderness inside all love. Tuka says: he is the essence of all that is essential, and he has taken me as his own.

WHAT IT MEANS

Tukaram piles up names for Narayana that all point to the same thing: God is not one good thing among many but the inner core of every good thing. Whatever is alive draws its life from him; whatever is sweet is sweet because of him. He even names God the end of Death and the deep stillness of those who rest in the Self, so the praise reaches past pleasure into liberation. The poem turns at the close: this essence of all essences is not distant but has accepted Tukaram personally, so the cosmic praise lands as intimate belonging.

GATHA 1686 *Faith and Trust*

Faith, the child of God fears nothing

मराठी मूळ

आतां मी सर्वथा नव्हें गा दुर्बळ । यातिहीनकुळ दैन्यवाणा ॥1॥
माय रखुमाई पांडुरंग पिता । शुद्ध उभयतां पक्ष दोन्ही ॥ध्रु.॥
बापुडा मी नव्हें दुर्बळ ठेंगणा । पांगिला हा कोणा आणिकांसी ॥2॥
दृष्ट नव्हों आह्मी अभागी अनाथ । आमुचा समर्थ कैवारी हा ॥3॥
संवसार आह्मां सरला सकळ । लपोनियां काळ ठेला धाकें ॥4॥
तुका ह्मणे जालों निर्भर मानसीं । जोडलिया रासी सुखाचिया ॥5॥

ENGLISH TRANSLATION

I am no longer in any way weak, of low station, or forlorn. Mother Rakhumai and Father Panduranga stand on both sides, and both lineages are pure.

I am not helpless, feeble, or small; who else could I be pawned off to? I am not wicked, unlucky, or orphaned, for my champion and protector is almighty. The whole of worldly existence has been settled for me, and even Death now hides in fear.

Says Tuka, my mind is completely at ease, for I have amassed a great treasure of joy.

IN PLAIN WORDS

Now I am in no way weak, low-born, or wretched. Mother Rakhumai and Father Panduranga stand on both sides of me, and both lineages are pure. I am not helpless, feeble, or small. To whom could I be handed over? I am not wicked, unlucky, or orphaned. My champion and protector is almighty. The whole of worldly life is settled for me now. Even Death hides in fear. Tuka says: my mind is wholly at ease, for I have gathered a great heap of joy.

WHAT IT MEANS

Tukaram throws off every name shame would put on him: weak, low-born, orphaned, unlucky. His ground for this is not his own merit but his parentage; Rakhumai is his mother and Panduranga his father, so both sides of his family are pure and almighty. Because such a protector stands over him, the whole anxious account of worldly existence is closed, and even Death, the last terror, hides from him. The poem ends in settled ease: having such a refuge is itself a treasure of joy, so there is nothing left to fear and nothing left to prove.

GATHA 1687 *Renunciation*

Renunciation, inward not outward

मराठी मूळ

केलें नाहीं मनीं तया घडे त्याग । उबगें उद्वेग नाहीं चित्तीं ॥1॥
देव चि हा जाणे अंतरींचा भाव । मिथ्या तो उपाव बाहए रंग ॥ध्रु.॥
त्यागिल्याचें ध्यान राहिलें अंतरीं । अवघी ते परी विटंबना ॥2॥
तुका ह्मणे आपआपण्यां विचारा । कोण हा दुसरा सांगे तुह्मां ॥3॥

ENGLISH TRANSLATION

True renunciation cannot happen until it arises within the mind; it holds no weariness or revulsion of spirit. God alone knows the inner disposition; outward display is a false remedy.

If what has been renounced still occupies one's thoughts, then the whole show is only self-torment. Says Tuka, reflect upon this for yourself; who else is there to tell you?.

IN PLAIN WORDS

Renunciation does not happen until it happens in the mind. Then there is no weariness, no disgust in the heart. God alone knows the feeling within. Outward show is a false cure. If what you gave up still lives in your thoughts, the whole thing is only self-torment. Tuka says: think this over for yourself. Who else is there to tell you?

WHAT IT MEANS

Tukaram insists that giving up things is worthless unless the mind itself has let go. Real renunciation leaves no inner restlessness behind; if the heart still aches for what the hands released, the renunciation is a performance and only tortures the person. He points to the one witness who cannot be fooled: God, who sees the inner state, not the outward gesture. The close throws the test back on the listener, since no outside judge can settle whether your detachment is real; only honest self-examination can.

GATHA 1688 *The Moral Ideal*

Moral counsel, pride and the Name

मराठी मूळ

हित व्हावें तरी दंभ दुरी ठेवा । चित्त शुद्ध सेवा देवाची हे ॥1॥
आवडी विठ्ठल गाईजे एकांतीं । अलभ्य ते येती लाभ घरा ॥ध्रु.॥
आणीकां अंतरीं निदावी वसति । करावी हे शांती वासनेची ॥2॥

ENGLISH TRANSLATION

If you desire your own welfare, keep pride at a distance and let your service to God be offered with a pure chitta. Sing of Vitthal with love in solitude, and rare blessings will come to your very door.

Let desires find no dwelling within you; make peace with your cravings and still them.

IN PLAIN WORDS

If you want your own good, keep pride far away. Serve God with a pure heart. Sing of Vitthal with love, alone, and rare gains will come to your door. Let desires find no place to live in you. Make peace with your cravings and still them.

WHAT IT MEANS

Tukaram gives a plain prescription for genuine welfare: drop pride, purify the heart, and serve God without display. He promises that loving, solitary remembrance of Vitthal draws blessings that cannot be earned by effort, gifts that arrive at the door unbidden. The other half of the work is inward housekeeping, refusing desires a place to settle and quieting the cravings that keep the mind in motion. The two move together: the heart emptied of pride and craving is the heart that can sing and receive.

GATHA 1689 *The Saints*

The saints, love of Hari is the measure

मराठी मूळ

हो कां नर अथवा नारी । ज्यांचा आवडता हरि ॥1॥
ते मज विठोबासमान । नमूं आवडी ते जन ॥ध्रु.॥
ज्याचें अंतर निर्मळ । त्याचें सबाहए कोमळ ॥2॥
तुका ह्मणे भावें । जिव्हें प्रेम वोसंडावें ॥3॥
हरिची हरिकथा नावडे जया । अधम ह्मणतां तया वेळ लागे ।

ENGLISH TRANSLATION

Whether man or woman, whoever holds Hari as their beloved is equal to Vithoba in my eyes, and I bow to such people with delight. One whose inner being is pure will appear gentle in every outward way.

Says Tuka, let love overflow from the depths of your being. As for those who have no taste for Hari or His stories, it takes no time at all to call them fallen.

IN PLAIN WORDS

Whether man or woman, whoever holds Hari dear is equal to Vithoba in my eyes, and I bow to such people with love. One whose inner being is clean is gentle in every outward way. Tuka says: with true feeling, let love overflow from your tongue. As for one who has no taste for Hari and his stories, it takes no time at all to call him fallen.

WHAT IT MEANS

Tukaram makes love of Hari, not gender or station, the only thing that ranks a person; whoever loves Hari he honors as he would honor God himself. He reads the inside from the outside: a pure heart shows as gentleness in all dealings, so character is the visible sign of devotion. He calls for love to overflow openly through speech, devotion that does not stay hidden. The sharp closing line is aimed at a pattern, not a person: indifference to Hari and his stories is the one thing he will name fallen, a warning to examine where your own taste lies.

GATHA 1690 *Appeals and Exhortations*

Exhortation, do not waste this birth

मराठी मूळ

मनुष्यदेहीं तया नाट लागलें । अघोर साधिलें कुंभपाक ॥1॥
कासया जन्मा आला तो पाषाण । जंत कां होऊन पडिला नाहीं।
उपजे मरोनि वेळोवेळां भांड । परिलाज लंड न धरी कांहीं ॥ध्रु.॥
ऐसियाची माता कासया प्रसवली । वर नाहीं घातली मुखावरी।
देवधर्मांविण तो हा चांडाळ नर । न साहे भूमि भार क्षणभरी ॥2॥
राम ह्मणतां तुझें काय वेचेल । कां हित आपुलें न विचारिसी ।
जन्मोजन्मींचा होईल नरकीं । तुका ह्मणे चुकी जरी यासी ॥3॥

ENGLISH TRANSLATION

One born in a human body who wastes it has only earned the horrors of hell. Why was such a person born at all? Better to have been a worm.

He dies and is born again, again and again like an actor on a stage, shameless and without remorse. Why did his mother give birth to him, only to leave his face uncovered in disgrace? Without devotion to God, such a man is cast out from grace; the earth cannot bear his weight for even a moment.

What will it cost you to say the name of Rama? Why do you not consider your own good? Says Tuka, if one misses this chance, one falls into hell birth after birth.

IN PLAIN WORDS

One who wastes the human body has only earned the horrors of hell. Why was such a stone-hearted one even born? Better that he had been born a worm. He is born and dies, again and again, like an actor on a stage, shameless, holding no shame at all. Why did his mother give birth to him, only to leave his face uncovered in disgrace? Without devotion and dharma this man is an outcaste; the earth cannot bear his weight for a moment. What does it cost you to say Rama? Why do you not think of your own good? Tuka says: if you miss this chance, you fall into hell birth after birth.

WHAT IT MEANS

Tukaram delivers a hard warning against squandering a human birth, which he treats as the one rare opening to turn toward God. The harsh images, the stone, the worm, the shameless actor cycling through births, are pointed at the pattern of a life lived without devotion or dharma, not at any single soul to be despised. He drives the urgency home with a near-free remedy: saying the name of Rama costs nothing, so refusing it is pure self-neglect. The stakes he names are large, repeated births in hell, which is why he ends by begging the listener to consider his own good while the chance is open.

GATHA 1691 *Faith and Trust*

Faith, God keeps his pledge

मराठी मूळ

उपेक्षला येणें कोणी शरणागत । ऐसी नाहीं मात आईकली ॥1॥
आतां काय ब्रीद सांडील आपुलें । ठायींचें धरिलें जाणोनियां ॥ध्रु.॥
माझ्या दोषासाटीं होइल पाठमोरा । ऐसा कोण पुरा भोग बळी ॥2॥
तुका ह्मणे रूप आमुच्या कैवारें । धरिलें गोजिरें चतुर्भुज ॥3॥

ENGLISH TRANSLATION

I have never heard of anyone who sought His refuge being forsaken. Will He now abandon His own ancient pledge, which He holds by nature? Will He turn away from me because of my faults? No sin is strong enough to overpower Him.

Says Tuka, He took on that beautiful four-armed form for our sake alone.

IN PLAIN WORDS

I have never heard of anyone who took his refuge being forsaken. Will he now throw away his own ancient vow, which he holds by his very nature? Will he turn his back on me because of my faults? What sin is strong enough to overpower him? Tuka says: for our sake alone he took on that lovely four-armed form.

WHAT IT MEANS

Tukaram steadies himself against the fear that his sins will disqualify him by appealing to God's own character. He has never heard of a single refuge-seeker being abandoned, so the pattern of God's mercy is unbroken. God's vow to protect those who surrender belongs to his nature, not to the worthiness of the one who comes, and no amount of sin is powerful enough to override it. The closing image grounds the whole confidence: God took on his beautiful form for the sake of devotees, which means turning his back on a sinner would betray the very reason he appears.

GATHA 1692 *The Nature of God*

Nature of God, the mother who feeds

मराठी मूळ

आवडीसारिखें संपादिलें सोंग । अनंत हें मग जालें नाम ॥1॥
कळे ऐशा वाटा रचिल्या सुलभा । दुर्गम या नभाचा ही साक्षी ॥ध्रु.॥
हातें जेवी एक मुखीं मागे घांस । माउली जयास तैसी बाळा ॥2॥
तुका ह्मणे माझें ध्यान विटेंवरी । तैसी च गोजिरी दिसे मूतिन ॥3॥

ENGLISH TRANSLATION

He fashioned His appearance to suit the longing of His devotees, and thus His names became infinite. He laid out paths so simple that even the witness of the boundless sky could find the way.

Like a mother who feeds her child with her own hands, placing each morsel in its mouth, so does He nourish us. Says Tuka, my meditation rests upon the figure standing on the brick, and that beautiful form is exactly as I see it.

IN PLAIN WORDS

He shaped his form to fit the longing of his devotees, and so his names became endless. He laid out paths so easy that even the witness of the boundless sky could find the way. Like a mother who feeds her child by hand, putting each morsel in its mouth, so he feeds us. Tuka says: my meditation rests on the figure on the brick, and that lovely form is just as I see it.

WHAT IT MEANS

Tukaram describes a God who bends to the devotee rather than standing aloof, taking whatever form love longs for and gathering countless names in the process. He says God made the way to himself so simple that even the loftiest, the witnessing consciousness behind the vast sky, walks it the same easy path. The mother image carries the heart of it: God does not merely permit nourishment but spoons it into the child's mouth, doing for us what we cannot do for ourselves. For Tukaram this tender accessibility is concrete, fixed on the figure of Vitthal standing on the brick at Pandhari, exactly as he beholds it in meditation.

GATHA 1693 *The Power of the Name*

The Name, the feast that never sates

मराठी मूळ

धन्य मी मानीन आपुलें संचित । राहिलीसे प्रीत तुझे नामीं ॥1॥
धन्य जालों आतां यासि संदेह नाहीं । न पडों या वाहीं काळा हातीं ॥ध्रु.॥
ब्रह्मरस करुं भोजन पंगती । संतांचे संगती सर्वकाळ ॥2॥
तुका ह्मणे पोट धालें चि न धाये । खादलें चि खायें आवडीनें ॥3॥

ENGLISH TRANSLATION

I consider my destiny blessed, for love of your name has stayed with me. I am truly fortunate now, of this there is no doubt, and I shall not fall into the hands of Death.

In the company of saints I will feast on the nectar of Brahman at all times. Says Tuka, my belly is full and yet never sated; I eat and eat again with undiminished relish.

IN PLAIN WORDS

I count my destiny blessed, for love of your name has stayed with me. I am fortunate now, of this there is no doubt. I will not fall into the hands of Death. In the company of saints I will feast on the nectar of Brahman at all times. Tuka says: my belly is full and yet never full; I eat and eat again with love.

WHAT IT MEANS

Tukaram reads his whole life as fortunate for one reason: love of the Name has taken root and stayed. From that he draws sure confidence that he is now beyond the reach of Death, the recurring fear these poems answer. He places the source of this in the company of saints, where remembrance of God is a constant feast on the nectar of Brahman. The closing paradox names the nature of that joy: spiritual delight is not like ordinary food that ends in fullness; the soul is satisfied and still hungry, eating again and again with undiminished relish.

GATHA 1694 *Ecstasy and Joy*

Ecstasy, love that never runs dry

मराठी मूळ

आवडी न पुरे सेवितां न सरे । पडियेली धुरेसवें गांठी ॥1॥
न पुरे हा जन्म हें सुख सांटितां । पुढती ही आतां हें चि मागों ॥ध्रु.॥
मारगाची चिंता पालखी बैसतां । नाहीं उसंतितां कोसपेणी ॥2॥
तुका ह्मणे माझी विठ्ठल माउली । जाणे ते लागली भूक तान ॥3॥

ENGLISH TRANSLATION

The more I taste this love, the more it grows; it never runs dry, for it is knotted to the very source. This one life is not enough to store all this joy, and in future births I will ask for the same.

When one rides in a palanquin, the worry of the road vanishes; there is no fatigue even over great distances. Says Tuka, my Vitthal is my mother, and she knows my every hunger and thirst.

IN PLAIN WORDS

The more I taste this love, the more it grows. It never runs out, for it is knotted to the very source. This one life is not enough to store this joy; in lives to come I will ask for the same again. When you ride in a palanquin, the worry of the road is gone; there is no weariness even over a long way. Tuka says: my Vitthal is my mother, and she knows the hunger and thirst that have come on me.

WHAT IT MEANS

Tukaram describes a love that defies the usual law of pleasure, where tasting diminishes the supply; here tasting only deepens it, because it is tied directly to its inexhaustible source. So fully does this joy possess him that one lifetime cannot contain it, and he will gladly choose the same love in every birth to come. The palanquin image names the ease of the devotee's path: carried by God, he feels none of the strain of the road. The poem closes in the mother bond, where Vitthal as mother already knows his hunger and thirst, so he need not even ask to be fed.

GATHA 1695 *Ecstasy and Joy*

Stillness, the longing fulfilled

मराठी मूळ

नाहीं त्रिभुवनीं सुख या समान । ह्मणऊनि मन िस्थरावलें ॥1॥
धरियेलीं जीवीं पाउलें कोमळीं । केली एकावळी नाममाळा ॥ध्रु.॥
शीतळ होऊनियां पावलों विश्रांती । न साहे पुढती घाली चित्ता ॥2॥
तुका ह्मणे जाले सकळ सोहळे । पुरविले डोहळे पांडुरंगें ॥3॥

ENGLISH TRANSLATION

There is no happiness in all three worlds equal to this, and so my mind has become still. I have clasped those tender feet within my chitta and strung a garland of the holy name.

Having grown cool and peaceful, I have found true rest, and the mind no longer throws itself into agitation. Says Tuka, all celebrations have come to completion, for Panduranga has fulfilled every longing.

IN PLAIN WORDS

In all three worlds there is no happiness like this. So my mind has grown still. I have held those tender feet within me. I have strung the holy name into a garland. I have grown cool. I have come to rest. The mind no longer throws itself into trouble. Tuka says: every celebration is complete. Panduranga has filled every longing.

WHAT IT MEANS

Tukaram names what the still mind has found: a happiness no plane of being can match, so it stops searching. The image is concrete. He clasps Panduranga's feet inside himself and strings the divine name as a garland repeated again and again. The result is coolness and rest, an end to the mind hurling itself back into agitation. He closes by saying the festival is over not because it failed but because it is fulfilled; God has answered every craving, so there is nothing left to want.

GATHA 1696 *Devotion to Vitthal*

Devotion, the prattling child

मराठी मूळ

मायबापापुढें लाटिकें लेंकरुं । तैसे बोल करुं कवतुकें ॥1॥
कृपावंता घालीं प्रेमपान्हारस । वोळली वोरसे पांडुरंग ॥ध्रु.॥
नाहीं धीर खुंटी जवळी हुंबरे । ठायीं च पाखर कविळते ॥2॥
तुका ह्मणे मज होऊं नेदी सीण । कळों नेदी भिन्न आहे ऐसें ॥3॥

ENGLISH TRANSLATION

Like a prattling child before its parents, I speak these playful, innocent words. O compassionate one, pour out the milk of your love; Panduranga overflows with tender affection.

The child has no patience and cries when the mother is near, fluttering and nestling close. Says Tuka, He does not let me grow weary, nor does He let me feel that we are ever apart.

IN PLAIN WORDS

Like a small child babbling before its mother and father, I say these playful words. O compassionate one, pour out the milk of your love. Panduranga overflows with tenderness. The child has no patience; it cries with the mother right there, fluttering and nestling close. Tuka says: He does not let me grow weary. He does not let me feel that we are ever apart.

WHAT IT MEANS

Tukaram casts the bond with God as the bond of a baby and its parents, and lets his words be that childish. He asks the compassionate one to pour out love like a mother's milk, and says Panduranga is already brimming over with it. The child's impatience is the point: it cries and clings even with the mother present, because closeness is its whole need. The poem ends in reassurance. God will not let the devotee tire out, and will not let him feel any gap between them, so the crying is answered before it is finished.

GATHA 1697 *The Nature of God*

God's nearness, the driven stake

मराठी मूळ

आठवों नेंदी आवडी आणीक । भरूनियां लोक तिन्ही राहे ॥1॥
मन धांवे तेथें तिचें चि दुभतें । संपूर्ण आइतें सर्वकाळ ॥ध्रु.॥
न लगे वोळावीं इंद्रियें धांवतां । ठाव नाहीं रिता उरों दिला ॥2॥
तुका ह्मणे समपाउलाचा खुंट । केला बळकट हालों नेदी ॥3॥

ENGLISH TRANSLATION

His love does not allow any other longing to arise; He fills all three worlds and remains present there. Wherever the mind runs, His nourishment is already waiting, complete and ready at all times.

There is no need to restrain the senses from wandering, for He has left no empty space anywhere. Says Tuka, He has driven the stake of His presence so firmly at my side that nothing can budge it.

IN PLAIN WORDS

His love lets no other longing rise in me. He fills all three worlds and stays. Wherever the mind runs, His nourishment is already there, whole and ready at every hour. I need not rein in the senses as they wander, for He has left no empty place anywhere. Tuka says: He has driven the stake of His level feet firmly at my side. He holds it fast. He lets nothing move it.

WHAT IT MEANS

Tukaram describes a presence so total that there is nowhere else to go. God's love crowds out every other desire and fills the three worlds, so wherever the restless mind runs it lands again in Him, where its food is already waiting. Because of this, the usual spiritual labor of restraining the senses becomes unnecessary; there is no vacant spot for them to escape into. The closing image is a tent peg or post driven hard into the ground. God has planted His own feet beside the devotee and fixed them so firmly that nothing can pull them loose.

GATHA 1698 *The Nature of God*

Surrender, God carries the burden

मराठी मूळ

उत्तम घालावें आमुचिये मुखीं । निवारावें दुःखी होऊनि तें ॥1॥
न बैसे न वजे जवळूनि दुरी । मागें पुढें वारी घातपात ॥ध्रु.॥
नाहीं शंका असो भलतिये ठायीं । मावळलें पाहीं द्वैताद्वैत ॥2॥
तुका ह्मणे भार घेतला विठ्ठलें । अंतरीं भरलें बाहए रूप ॥3॥

ENGLISH TRANSLATION

He places what is best into our mouths and removes suffering by absorbing it Himself. He does not sit idle, nor does He move far away; He guards us from harm on every side.

There is no anxiety wherever we may be, for the distinction of duality and non-duality has dissolved. Says Tuka, Vitthal has taken up my burden; His form fills both the inside and the outside.

IN PLAIN WORDS

He puts what is best into our mouths. He takes our suffering into Himself and removes it. He does not sit apart. He does not go far away. He turns aside the blows that come from front and behind. There is no fear in any place at all. The split of duality and non-duality has set like a sun and gone. Tuka says: Vitthal has taken up my load. His form fills me within and surrounds me without.

WHAT IT MEANS

Tukaram pictures God as one who actively feeds and shields the devotee, even absorbing the suffering rather than merely watching it. God neither idles nor withdraws; He stays close enough to deflect harm coming from every direction. With that nearness, fear dissolves wherever the devotee goes, and even the philosophical quarrel between duality and non-duality fades like a setting sun, because it no longer matters when God is this present. The poem ends with Vitthal shouldering the whole burden, His form so complete that it fills the devotee inside and encloses him outside at once.

GATHA 1699 *Devotion to Vitthal*

Devotion, refusing even liberation

मराठी मूळ

आह्मां अळंकार मुद्रांचे शृंगार । तुळसीचे हार वाहों कंठीं ॥1॥
लाडिके डिंगर पंढरिरायाचे । निरंतर वाचे नामघोष ॥ध्रु.॥
आह्मां आणिकांची चाड चि नाहीं । सर्व सुखें पायीं विठोबाच्या ॥2॥
तुका ह्मणे आह्मी नेघों या मुक्ती । एकविण चित्तीं दुजें नाहीं ॥3॥

ENGLISH TRANSLATION

Our ornaments are the sacred marks, our adornment is the tulsi garland worn around the neck. We are the beloved children of the Lord of Pandhari, and the name resounds constantly on our lips.

We have no desire for anything else, for all happiness rests at the feet of Vithoba. Says Tuka, we do not even seek liberation, for nothing besides Him exists in our chitta.

IN PLAIN WORDS

Our ornaments are the sacred marks. Our finery is the tulsi garland worn at the throat. We are the petted children of the Lord of Pandhari. The shout of His name is always on our tongues. We have no need of anything else. All happiness rests at Vithoba's feet. Tuka says: we will not take even liberation. In our heart there is nothing second to the One.

WHAT IT MEANS

Tukaram lists the devotee's wealth and finds it is all devotion: the marks of a Vaishnava and a tulsi garland are the only jewels, and ceaseless chanting of the name is the only voice. As the cherished children of the Lord of Pandhari, they want nothing more, because every happiness already sits at Vithoba's feet. The sharp claim comes last and is left undimmed. They refuse even mukti, the release that most seekers crave, because for them there is no second thing beside the One. Wanting liberation would still be wanting something other than God.

GATHA 1700 *Devotion to Vitthal*

Pilgrimage, the call to Pandhari

मराठी मूळ

चला पंढरीसी जाऊं । रखुमादेवीवरा पाहूं ॥1॥
डोळे निवतील कान । मना तेथें समाधान ॥ध्रु.॥
संतां महंतां होतील भेटी । आनंदें नाचों वाळवंटीं ॥2॥
तें तीर्थांचे माहेर । सर्वसुखाचें भांडार ॥3॥
जन्म नाहीं रे आणीक । तुका ह्मणे माझी भाक ॥4॥

ENGLISH TRANSLATION

Come, let us go to Pandhari and behold the Lord of Rakhumadevi. Our eyes will be refreshed, our ears will be satisfied, and the mind will find its peace there.

We will meet the saints and great souls and dance with joy on the sands of the river. That place is the home of all pilgrimage, the storehouse of every happiness.

Says Tuka, I give you my word: there will be no further birth after this.

IN PLAIN WORDS

Come, let us go to Pandhari. Let us look on the Lord of Rakhumadevi. The eyes will be cooled, the ears will be filled, and there the mind will find its peace. We will meet the saints and the great souls. We will dance with joy on the river sands. That place is the mother-home of all holy fords. It is the storehouse of every happiness. Tuka says: I give you my word. There is no more birth after this.

WHAT IT MEANS

Tukaram calls his hearers on pilgrimage to Pandharpur to see Vitthal, the Lord of Rakhumai. He promises the senses their satisfaction there, eyes and ears at rest, and the mind brought to peace. The joy is communal: meeting saints and dancing on the sandy riverbank. He raises Pandhari above all other sacred sites, calling it their very source, the home where pilgrimage itself belongs, and the treasury of all happiness. The poem ends with a vow. He stakes his own word that this darshan ends the cycle of rebirth; there will be no birth after this one.

GATHA 1701 *Appeals and Exhortations*

Warning, the soul robbed in its sleep

मराठी मूळ

पैल घरीं जाली चोरी । देहा करीं बोंब ॥1॥
हाबा हाबा करिसी काये । फिराऊनि नेटएां वायें ॥ध्रु.॥
सांडुनियां शुद्धी। निजलासी गेली बुद्धी ॥2॥
चोरीं तुझा काढला बुर । वेगळें भावा घातलें दूर ॥3॥
भलतियासी देसी वाव । लाहेसि तूं एवढा ठाव ॥4॥
तुका ह्मणे अझुनि तरी । उरलें तें जतन करीं ॥5॥

ENGLISH TRANSLATION

A robbery has taken place in another man's house, yet it is your own body that raises the alarm. What good is all your shouting when it only exhausts you to no purpose? You fell asleep, abandoned awareness, and lost all good sense.

Thieves have emptied your own treasury and cast your brother far away. You gave free rein to every passerby and thought yourself a man of great stature.

Says Tuka, at least now, guard whatever still remains.

IN PLAIN WORDS

A robbery happened in another man's house, yet your own body raises the alarm. What use is all your crying out? It only wears you down for nothing. You let go of your senses. You fell asleep. Your good sense slipped away. Thieves have emptied your treasury and thrown your brother far off. You gave way to every passerby, and you thought yourself a man of great standing. Tuka says: at least now, guard what is still left.

WHAT IT MEANS

Tukaram tells a parable of misplaced alarm. A man shouts about a theft next door while his own house is being stripped, an image for the soul that frets over others' affairs while its own inner wealth is stolen. The robbery happens precisely because he slept, abandoning awareness and losing discernment. The thieves are the passions he let walk in freely, even as his self-conceit told him he was someone important. The point turns on self-examination, not contempt: the warning is to wake up to one's own losses. Tukaram's mercy is in the last line, urging him to protect whatever remains before that is gone too.

GATHA 1702 *Appeals and Exhortations*

Warning, deceived and still asleep

मराठी मूळ

किती वेळा खादला दगा । अझून कां जागसी ना ॥1॥
लाज नाहीं हिंडतां गांवें । दुःख नवें नित्य नित्य ॥ध्रु.॥
सवें चोरा हातीं फांसे । देखतां कैसे न देखसी ॥2॥
तुका ह्मणे सांडिती वाट । तळपट करावया ॥3॥

ENGLISH TRANSLATION

How many times have you been deceived, and yet you still refuse to wake up? Have you no shame as you wander from village to village, meeting fresh misery every single day? The thieves walk right beside you with their snares in hand; how can you see and yet not see? Says Tuka, they are clearing the path only to bring about your ruin.

IN PLAIN WORDS

How many times have you been cheated? And still you will not wake. Have you no shame, wandering from village to village, meeting fresh misery every single day? The thieves walk right beside you with their nooses in hand. How can you see them and still not see? Tuka says: they are clearing the road only to bring you to ruin.

WHAT IT MEANS

Tukaram presses the same warning harder, addressed to a self that keeps getting fooled and keeps going back to sleep. The wandering from village to village pictures a life of restless seeking that earns nothing but new sorrow each day. The danger walks alongside, snares ready, in plain view; the failure is not lack of sight but refusal to see what is in front of one. The closing line strips the comfort: the smooth path being opened ahead is not help but a trap laid for destruction. The sharpness is aimed at the pattern of self-deception, calling the listener to honest waking.

GATHA 1703 *Appeals and Exhortations*

Warning, trade that loses the capital

मराठी मूळ

मुदलामध्यें पडे तोटा । ऐसा खोटा उदीम ॥1॥
आणिकांची कां लाज नाहीं । आळसा जिहीं तजिलें ॥ध्रु.॥
एके सांते सरिखीं वित्तें । हानि हित वेगळालीं ॥2॥
तुका ह्मणे हित धरा । नव्हे पुरा गांवढाळ ॥3॥

ENGLISH TRANSLATION

When the principal itself is being lost, such a trade is surely worthless. Are you not ashamed before those who have given up laziness? At the same fair the goods are alike, yet gain and loss fall to different people.

Says Tuka, choose what is truly beneficial, and do not remain a simpleton.

IN PLAIN WORDS

When you lose the principal itself, that trade is a bad one. Are you not ashamed before those who have thrown off their laziness? At the same fair the goods are the same, yet loss falls to one and gain to another. Tuka says: hold to what truly helps you. Do not stay a country fool.

WHAT IT MEANS

Tukaram uses the language of the marketplace. A trade that eats into your starting capital, your very life, is plainly a losing one, so the soul that spends its days and gains nothing should be ashamed beside those who have shaken off sloth and made something of the same chance. His sharp observation is that the fair offers everyone identical goods; the same human birth and the same Name are available to all, yet one walks away enriched and another ruined, by their own diligence or neglect. The closing call is practical: choose what genuinely profits the soul, and stop being a simpleton who cannot tell gain from loss.

GATHA 1704 *Appeals and Exhortations*

Courage, deliver the message plainly

मराठी मूळ

निरोप सांगतां । न धरीं भय न करीं चिंता ॥1॥
असो ज्याचें त्याचे त्याचे माथां । आपण करावी ते कथा ॥ध्रु.॥
उतरावा भार । किंवा न व्हावें सादर ॥2॥
तुका ह्मणे धाक । तया इह ना परलोक ॥3॥

ENGLISH TRANSLATION

When delivering a message, do not be afraid and do not worry. Let each person's burden rest upon their own head; you simply speak the truth.

Either unload the burden or do not bother showing up at all. Says Tuka, the one who is ruled by fear has neither this world nor the next.

IN PLAIN WORDS

When you carry a message, hold no fear and feel no worry. Let what is each man's lie on his own head. You only tell the truth. Either set the load down, or do not come forward at all. Tuka says: the one ruled by fear has neither this world nor the next.

WHAT IT MEANS

Tukaram speaks to the duty of the one who must deliver God's word, or any hard truth. The messenger is told to drop fear and anxiety, because each person carries their own responsibility on their own head; the speaker's task is only to say what is true. He demands wholeness: either fully unload the burden you were given to carry, or do not step up to the task in the first place; half-measures are useless. The closing line names the stakes. Whoever lets fear govern him loses on both sides, gaining neither this world nor the next, so timidity in speaking the truth is itself a kind of ruin.

GATHA 1705 *Faith and Trust*

Faith, courage and God's help

मराठी मूळ

शूरत्वासी मोल । नये कामा फिके बोल ॥1॥
केला न संडी कैवाड । जीवेंसाटीं तों हे होड ॥ध्रु.॥
धीर तो कारण । साहए होतो नारायण ॥2॥
तुका ह्मणे हरि । दासां रिक्षतो निर्धारीं ॥3॥

ENGLISH TRANSLATION

Valor has a price that feeble words cannot pay. The true warrior never abandons his cause; he stakes his very life upon it.

Courage is the key, and Narayana Himself stands at the side of the brave. Says Tuka, Hari most surely protects His devotees.

IN PLAIN WORDS

Valor has a price that weak words cannot pay. The true warrior never lets go of his cause. He stakes his very life on it. Courage is the thing that matters. Narayana Himself comes to his side. Tuka says: Hari surely protects His servants.

WHAT IT MEANS

Tukaram likens the devotee's path to a warrior's. Bravery cannot be bought with feeble talk; it costs something real. The true fighter never abandons the cause he has taken up, wagering his own life on it, and that steadiness, not cleverness, is what counts. The promise is that such courage is met from above: Narayana Himself stands beside the one who dares. The poem closes in plain assurance, that Hari most certainly guards those who serve Him, so the risk the devotee takes is never taken alone.

GATHA 1706 *Faith and Trust*

Faith, God shields His servants

मराठी मूळ

हरिच्या दासां भये । ऐसें बोलों तें ही नये ॥1॥
राहोनियां आड । उभा देव पुरवी कोड ॥ध्रु.॥
हरिच्या दासां चिंता। अघटित हे वार्ता ॥2॥
खावे ल्यावें द्यावें । तुका ह्मणे पुरवावें ॥3॥

ENGLISH TRANSLATION

To say that the devotees of Hari know fear is simply not proper. God stands hidden behind them and fulfills their every wish.

To say that the devotees of Hari know anxiety is an outlandish tale. Says Tuka, whatever they need to eat, wear, or give away is always provided.

IN PLAIN WORDS

To say the servants of Hari feel fear is wrong even to speak. God stands hidden behind them and grants their every wish. To say the servants of Hari feel anxiety is an absurd tale. Tuka says: whatever they must eat, wear, or give away, He provides it all.

WHAT IT MEANS

Tukaram states the security of God's devotees as something so sure that the opposite should not even be uttered. To suppose that those who serve Hari live in fear is improper, because God Himself stands behind them, unseen, fulfilling their desires. To suppose they carry anxiety is simply an impossible story. The closing line makes the protection concrete and daily: food to eat, clothes to wear, and even the means to give to others are all supplied by Him. The devotee's whole need, material as well as spiritual, is God's own responsibility.

GATHA 1707 *The Saints*

Praise of the saints, joy where they dwell

मराठी मूळ

दासां सर्व काळ । तेथें सुखाचे कल्लोळ ॥1॥
जेथें वसती हरिदास । पुण्य पिके पापा नास ॥ध्रु.॥
फिरे सुदर्शन । घेऊनियां नारायण ॥2॥
तुका ह्मणे घरीं । होय ह्मणियारा कामारी ॥3॥

ENGLISH TRANSLATION

Wherever devotees dwell, waves of joy are present at all times. In the place where the servants of Hari reside, merit flourishes and sin is destroyed.

Narayana Himself patrols that place, Sudarshana discus in hand. Says Tuka, in that household He becomes a willing servant, saying yes to every need.

IN PLAIN WORDS

Where the servants of God live, there is joy at every hour. Where the servants of Hari stay, merit ripens and sin is destroyed. Narayana himself goes around that place, the Sudarshana discus in his hand. Tuka says: in that house he becomes a willing servant, saying yes to every need.

WHAT IT MEANS

Tukaram is telling us what a place is worth by who lives in it. Where God's devotees dwell, the air itself is good fortune: merit grows like a crop and sin falls away. He goes further and says Narayana patrols that house himself, weapon in hand, guarding it. And then the boldest stroke: in the home of his servants, the Lord drops the role of master and becomes the servant, ready to do whatever they need. The greatness of the saints is measured by how close it brings God, and how low God will stoop for them.

GATHA 1708 *Ecstasy and Joy*

Belonging, the family of God

मराठी मूळ

आमचा स्वदेश । भुवनत्रयामध्यें वास ॥1॥
मायबापाचीं लाडकीं । कळों आलें हें लौकिकीं ॥ध्रु.॥
नाहीं निपराद । कोणां आह्मांमध्यें भेद ॥2॥
तुका ह्मणे मान । अवघें आमचें हें धन ॥3॥

ENGLISH TRANSLATION

Our homeland extends through all three worlds. We are the darlings of our divine parents, and this has become known far and wide.

There is no enmity between us and anyone, no division whatsoever. Says Tuka, all honor and all wealth are ours.

IN PLAIN WORDS

Our homeland is a dwelling spread through all three worlds. We are the darlings of our mother and father; this has become known among people. There is no quarrel, no division between any of us. Tuka says: honor and all of it, this is our wealth.

WHAT IT MEANS

Tukaram is naming where the devotee truly belongs. His home is not one village but all three worlds, because his parents are God, and the children of God are loved everywhere. From that belonging follows a way of living: no enmity, no division between him and anyone else. He ends by redefining wealth itself: honor and the whole of it is already his, not as property he holds, but as the inheritance of a child who knows whose he is.

GATHA 1709 *Social Criticism*

Social criticism, the wicked cannot taste

मराठी मूळ

काय ढोरापुढें घालूनि मिष्टान्न । खरा विलेपन चंदनाचें ॥1॥
नको नको देवा खळाची संगति । रस ज्या पंगती नाहीं कथे ॥ध्रु.॥
काय सेज बाज माकडा विलास । अळंकारा नास करुनी टाकी ॥2॥
तुका ह्मणे काय पाजूनि नवनीत । सर्पा विष थीत अमृताचें ॥3॥

ENGLISH TRANSLATION

Why set fine delicacies before a donkey or smear sandalwood paste on an ass? God, spare me the company of the wicked, for they have no taste for the nectar of sacred stories. What use is a luxurious bed to a monkey? It will only destroy the ornaments.

Says Tuka, even if you feed a serpent butter and cream, its venom remains the same.

IN PLAIN WORDS

What good is it to set fine food before cattle, or to smear sandal paste on a donkey? No, God, do not give me the company of the wicked; they find no relish at the table where holy stories are told. What good is a soft bed and its comforts to a monkey? It only ruins the ornaments. Tuka says: what good is it to feed a snake butter and cream? Even given nectar, its poison stays poison.

WHAT IT MEANS

Tukaram is asking to be spared the company of those who cannot receive what is being offered, and he says it in a string of plain images. Delicacies before cattle, sandal paste on a donkey, a fine bed for a monkey, cream for a snake: in each case the good thing is wasted because the receiver has no taste for it. He turns this on the wicked who sit through holy stories and feel nothing, and on the snake that drinks cream yet keeps its venom. The point is not contempt for any person but a warning about a pattern: where the appetite for the sacred is missing, even the highest gift is squandered, so guard your own hunger for it.

GATHA 1710 *Devotion to Vitthal*

Devotion, the secret treasure of love

मराठी मूळ

आनंदें एकांतीं प्रेमें वोसंडत । घेऊं अगणित प्रेमसुख ॥1॥
गोप्य धन वारा लागों यास । पाहों नेदूं वास दुर्जनासी ॥ध्रु.॥
झणी दृिष्ट लागे आवडीच्या रसा । सेवूं जिरे तैसा आपणासी ॥2॥
तुका ह्मणे हें बहु सकुमार । न साहावे भार वचनाचा ॥3॥

ENGLISH TRANSLATION

In joyful solitude, overflowing with love, let us drink this boundless nectar of devotion. This secret treasure must be shielded from the wind; we must not let the wicked catch even its scent.

Beware lest the evil eye fall upon this beloved sweetness; let us absorb it quietly within ourselves. Says Tuka, this love is exceedingly delicate and cannot bear even the weight of words.

IN PLAIN WORDS

In joyful solitude, overflowing with love, let us take this measureless sweetness of love. It is a hidden treasure; let no wind touch it. Let us not let the wicked even catch its scent. Beware the evil eye on this beloved sweetness; let us drink it quietly into ourselves, so it sinks in. Tuka says: this is very tender. It cannot bear even the weight of words.

WHAT IT MEANS

Tukaram is describing the love of God as something so delicate it must be hidden to survive. He wants it tasted in solitude, overflowing and without measure, and then guarded like a buried treasure that even a breath of wind could spoil. The wicked must not be allowed near it, not even to smell it, and the evil eye must not fall on it. Most tellingly, he says this love cannot bear even the weight of words: to speak it too freely is to coarsen it. So the devotee drinks it quietly inward, letting it settle, rather than displaying it.

GATHA 1711 *Devotion to Vitthal*

Devotion, choosing form over liberation

मराठी मूळ

मोक्षपदें तुच्छ केलीं याकारणें । आह्मां जन्म घेणें युगायुगीं ॥1॥
विटे ऐसें सुख नव्हे भक्तिरस । पुडतीपुडती आस सेवावें हें ॥ध्रु.॥
देवा हातीं रूप धरविला आकार । नेदूं निराकार होऊं त्यासी ॥2॥
तुका ह्मणे चित्त निवांत राहिलें । ध्याई तीं पाउलें विटेवरि ॥3॥

ENGLISH TRANSLATION

We have made liberation itself seem trifling, for we wish to be born age after age. No bliss of formless dissolution can match the sweetness of the brick where He stands; this nectar must be tasted again and again.

We have compelled God to hold a form with shape and features, and we will not let Him become formless. Says Tuka, my mind rests in perfect stillness, meditating on those feet upon the brick.

IN PLAIN WORDS

We have made the stages of liberation seem worthless, and for this reason: we want to be born age after age. No bliss can match the sweetness of the brick where he stands; this nectar must be tasted again and again. We have made God hold a form with shape; we will not let him become formless. Tuka says: my mind has come to rest, still, meditating on those feet upon the brick.

WHAT IT MEANS

Tukaram is refusing liberation on purpose, and saying why. Most seekers want release from rebirth; he wants the opposite, to be born again and again, because each birth means more of the sweetness of Vitthal standing on the brick at Pandhari. He calls the formless bliss less than that nectar, and insists on keeping God in form: he will not let the Lord dissolve into the formless. The poem ends in stillness, his mind at rest on those feet, which is the one thing he wants from any birth.

GATHA 1712 *Appeals and Exhortations*

Exhortation, stop the chatter and listen

मराठी मूळ

नको बोलों भांडा । खीळ घालुन बैस तोंडा ॥1॥
ऐक विठोबाचे गुण । करीं सादर श्रवण ॥ध्रु.॥
प्रेमसुखा आड । काय वाजातें चाभाड ॥2॥
तुका ह्मणे हिता । कां रे नागवसी थीता ॥3॥

ENGLISH TRANSLATION

Stop your bickering and put a lock on your mouth. Listen to the virtues of Vithoba; lend your ears with reverence.

Why do you beat your chatterbox tongue against the bliss of love? Says Tuka, why do you cheat yourself out of your own certain welfare?.

IN PLAIN WORDS

Stop arguing. Put a bolt on your mouth and sit. Listen to the virtues of Vithoba; listen with all your attention. Why beat your useless tongue against the bliss of love? Tuka says: why, then, do you cheat yourself out of the very good that is already yours?

WHAT IT MEANS

Tukaram is scolding the restless, arguing mind and telling it to be quiet. He says bolt your mouth and sit, then turn that same attention to hearing Vithoba's praises with reverence. The endless chatter, he says, is being beaten uselessly against a bliss that is right there to be received. The closing line names the loss: the welfare is certain and already yours, and by talking instead of listening you rob yourself of it.

GATHA 1713 *The Moral Ideal*

Moral ideal, show is not substance

मराठी मूळ

अति जालें उत्तम वेश्येचें लावण्य । परि ते सवासीण न ह्मणावी ॥1॥
उचित अनुचित केले ठाया ठाव । गुणां मोल वाव थोरपण ॥ध्रु.॥
शूरत्वावांचूनि शूरांमाजी ठाव । नाहीं आयुर्भाव आणिलिया ॥2॥
तुका ह्मणे सोंग पोटाचे उपाय । कारण कमाईंवण नाहीं ॥3॥

ENGLISH TRANSLATION

A courtesan may possess supreme beauty, yet she is never called a virtuous wife. What is proper and what is not, each has its rightful place; greatness is measured by qualities, not by show.

Without true valor, no amount of outward display can earn one a place among warriors. Says Tuka, all pretense is merely a livelihood; without genuine spiritual practice, nothing avails.

IN PLAIN WORDS

However great a courtesan's beauty becomes, she is still never called a faithful wife. What is proper and what is not each has its own place; greatness is worth nothing where the real qualities are absent. Without true courage, no display wins you a place among warriors. Tuka says: pretense is only a way to fill the belly. Without real earning, it counts for nothing.

WHAT IT MEANS

Tukaram is drawing the line between appearance and the real thing. Beauty, however high, does not make a courtesan a faithful wife; the name belongs to what one actually is, not to what one shows. So too, no display of bravado earns a coward a place among warriors. He calls all such pretense merely a way to feed oneself, a costume worn for a living. The standard he holds up is genuine inward practice and earning: where that is missing, the show is worth nothing, and this is a mirror to hold up to one's own pretending.

GATHA 1714 *Worldly Metaphors*

Metaphor, fitness must match the role

मराठी मूळ

शूरां साजती हतियारें । गांढएां हासतील पोरें ॥1॥
काय केली विटंबण । मोतीं नासिकावांचून ॥ध्रु.॥
पतिव्रते रूप साजे। सिंदळ काजळ लेतां लाजे ॥2॥
दासी पत्नी सुता । नव्हे सरी एक पिता ॥3॥
मान बुद्धवंतां । थोर न मनिती पिता ॥4॥
तुका ह्मणे तरी । आंत शुद्ध दंडे वरी ॥5॥

ENGLISH TRANSLATION

Weapons befit the brave; in the hands of a coward, even children laugh. What humiliation it is for pearls to be strung without a proper nose-ring.

Beauty suits a devoted wife; even one who is fallen is ashamed to adorn herself. A maidservant, a wife, and a daughter cannot share equal standing with a father.

Honor belongs to the wise; the thoughtless do not deserve it. Says Tuka, this is so only when one is pure within, even if punished outwardly.

IN PLAIN WORDS

Weapons suit the brave; in a coward's hands, even children laugh. What a disgrace it is to string pearls without the nose for them. Beauty becomes a faithful wife; a loose woman is ashamed even to wear the eye-paint. A maidservant, a wife, a daughter, none of them is equal to the one father. Honor belongs to the wise; the thoughtless do not count the great as great. Tuka says: it holds only when one is pure within, even if punished outside.

WHAT IT MEANS

Tukaram piles up images to make one point: a thing is fitting only when the inner reality matches the outer place. Weapons in a coward's hand draw laughter; ornaments worn without the standing to wear them are a disgrace; eye-paint shames the woman who has no faithfulness behind it. Standing cannot be borrowed: a servant or daughter does not equal the father, and honor falls only to the wise, who alone can recognize greatness. The closing line gives the test: all of this depends on being pure within, and that purity holds even when the world punishes you outwardly.

GATHA 1715 *Worldly Life*

Worldly life, the wicked torment the saints

मराठी मूळ

काय केलें जळचरीं । ढीवर त्यांच्या घातावरी ॥1॥
हा तों ठायींचा विचार । आहे यातिवैराकार ॥ध्रु.॥
श्वापदातें वधी । निरपराधें पारधी ॥2॥
तुका ह्मणे खळ । संतां पीडिती चांडाळ ॥3॥

ENGLISH TRANSLATION

What have the fish ever done wrong? Yet the fisherman preys upon them all the same. This is simply the nature of things, the ancient pattern of hostility between species.

The hunter kills innocent wild animals without cause. Says Tuka, likewise the wicked torment the saints, those wretched ones who torment.

IN PLAIN WORDS

What wrong did the fish do? Yet the fisherman is set on killing them. This is the way of things from the start; there is an inborn enmity by kind. The hunter kills the wild beast, though it has done no wrong. Tuka says: just so, the wicked, the vile ones, torment the saints.

WHAT IT MEANS

Tukaram is explaining why the good are persecuted, and he refuses to make it a mystery. The fish did nothing to the fisherman, the beast did nothing to the hunter, yet each is hunted: there is a built-in hostility between certain kinds. He places the saints in this pattern. The wicked torment them not because the saints have wronged anyone, but because tormenting the innocent is simply what such cruelty does. The lesson is not hatred of the cruel but clear sight: do not look for a cause in the victim where there is none.

GATHA 1716 *Worldly Metaphors*

Metaphor, good is known by its opposite

मराठी मूळ

वाइटानें भलें । हीनें दाविलें चांगलें ॥1॥
एकाविण एका । कैचें मोल होतें फुका ॥ध्रु.॥
विषें दाविलें अमृत । कडू गोड घातें हित ॥2॥
किाळमेनें ज्योती । दिवस कळों आला राती ॥3॥
उंच निंच गारा । हिरा परिस मोहरा ॥4॥
तुका ह्मणे भले । ऐसे नष्टांनीं कळले ॥5॥

ENGLISH TRANSLATION

It is through the bad that the good becomes visible; the low reveals the high. Without one, the other would have no value and would go unrecognized.

Poison reveals nectar; bitter makes us know sweet; harm shows us the meaning of well-being. Darkness reveals the flame; night makes us recognize the day.

Pebbles, diamonds, touchstones, and gold coins are each known by contrast. Says Tuka, in this way the wicked have made the virtuous known.

IN PLAIN WORDS

It is by the bad that the good is shown; the low reveals the high. Without the one, the other would have no worth and would go for nothing. Poison shows what nectar is; bitter makes us know sweet; harm shows us what good is. Blackness shows the flame; night makes us recognize the day. Pebble and diamond, touchstone and gold coin, each is known by the other. Tuka says: in this way it is the wicked who have made the good known.

WHAT IT MEANS

Tukaram turns the existence of evil into something almost useful. Every good thing, he says, is recognized only against its opposite: nectar against poison, sweet against bitter, flame against darkness, day against night, a diamond against a common pebble. Without the contrast, value would go unnoticed and unpriced. He applies this to people: the wicked, by their contrast, are what make the virtue of the good visible. It is a way of seeing that disarms resentment, reading even the bad as the dark backdrop that lets the good be seen.

GATHA 1717 *The Moral Ideal*

Moral ideal, gratitude to the wicked

मराठी मूळ

असो खळ ऐसे फार । आह्मां त्यांचे उपकार ॥1॥
करिती पातकांची धुनी । मोल न घेतां साबनीं ॥ध्रु.॥
फुकाचे मजुर। ओझें वागविती भार ॥2॥
पार उतरुन ह्मणे तुका । आह्मां आपण जाती नरका ॥3॥

ENGLISH TRANSLATION

Let there be as many wicked people as there are; we owe them a debt of gratitude. They scrub away our sins like washermen who charge no fee for the soap.

They are unpaid laborers who carry our heavy loads upon their own backs. Says Tuka, they ferry us across to the far shore and then proceed to hell themselves.

IN PLAIN WORDS

Let there be as many wicked people as there may be; we owe them a debt. They wash our sins away like washermen who take no fee for the soap. They are unpaid laborers; they carry our load on their own backs. Tuka says: they ferry us across to the far shore, and then go to hell themselves.

WHAT IT MEANS

Tukaram takes the persecution of the good and reads it as a strange gift. The wicked who wrong us, he says, scrub our sins clean the way a washerman cleans cloth, and they do it for free. They are unpaid porters, carrying our burden on their own backs. The sharpest turn is the last: by wronging the innocent, they take on the consequence themselves, ferrying the good across to the far shore while sinking to hell on their own account. The teaching is to meet harm with gratitude rather than revenge, and to see how dearly the one who does harm pays.

GATHA 1718 *Prayers*

Prayer, the servant who asks only to be remembered

मराठी मूळ

संत पंढरीस जाती । निरोप धाडीं तया हातीं ॥1॥
माझा न पडावा विसर । तुका विनवितो किंकर ॥ध्रु.॥
केरसुणी महाद्वारीं । ते मी असें निरंतरीं ॥2॥
तुमचे पायीं पाइतन । मोचे माझे तन मन ॥3॥
तांबुलाची पिकधरणी । ते मी असें मुख पसरूनि ॥4॥
तुमची इष्टा पंढरीराया । ते सारसुबी माझी काया ॥5॥
लागती पादुका । ते मी तळील मृत्तका ॥6॥
तुका ह्मणे पंढरिनाथा। दुजें न धरावें सर्वथा ॥7॥

ENGLISH TRANSLATION

Saints are going to Pandhari; I send my message through their hands. Let there be no forgetting of me; this is the humble plea of your servant Tuka.

I am the broom at your great doorway, sweeping there forever. I am the dust beneath your feet; my body and mind are the rags that wipe your shoes.

I am the ground that receives the spit of your betel; I sit with mouth wide open. Your beloved Pandhari, O Lord, is the very field in which my body is sown.

Where your sandals fall, I am the clay beneath. Says Tuka, O Lord of Pandhari, let me never hold anything else within me.

IN PLAIN WORDS

The saints are going to Pandhari; through their hands I send my message. Do not let me be forgotten. Tuka, your servant, makes this plea. I am the broom at your great gate; I am there forever. I am the dust on your feet; my body and mind are the cloth that wipes your shoes. I am the spittoon for your betel; I sit there with my mouth wide open. Your beloved Pandhari, O Lord, is the field where my body is sown. Where your sandals fall, I am the clay beneath them. Tuka says: O Lord of Pandhari, hold nothing else but me.

WHAT IT MEANS

Tukaram cannot go to Pandhari himself, so he sends his message with the pilgrim saints: one plea, that the Lord not forget him. Then he names exactly how small a place he wants. Not a high seat, but the broom at the gate, the dust on the feet, the rag that wipes the shoes, the bowl that catches the spat-out betel, the clay under the sandals. Each image lowers him further, because nearness matters more to him than dignity. The final line turns the prayer back on God: as I keep nothing in my heart but you, you keep nothing in yours but me.

GATHA 1719 *Renunciation*

Renunciation, the body betrays you

मराठी मूळ

इच्छेचें पाहिलें । डोळीं अंतीं मोकलिलें ॥1॥
यांचा विश्वास तो काई । ऐसें विचारूनि पाहीं ॥ध्रु.॥
सुगंध अभ्यंगें पिाळतां । केश फिरले जाणतां ॥2॥
पिंड पिाळतां ओसरे । अवघी घेऊनि मागें सरे ॥3॥
करितां उपचार । कोणां नाहीं उपकार ॥4॥
अल्प जीवन करीं । तुका ह्मणे साधीं हरी ॥5॥

ENGLISH TRANSLATION

The eyes behold what they desire, but in the end they must let it go. What trust can be placed in such things? Consider this carefully.

Hair that is pampered with fragrant oils and ointments will in time turn grey and betray you. The body, however well-fed, eventually shrivels and draws back, taking everything with it.

No matter what remedies you apply, nothing yields a lasting return. Says Tuka, life is brief; use it to secure Hari.

IN PLAIN WORDS

The eyes look at what they want. In the end they have to let it go. What trust can you put in such things? Think about it carefully. Hair you pamper with sweet oils turns grey while you watch. However well you feed the body, it shrivels in the end and pulls back, taking everything with it. Whatever remedy you try, none of it pays you back. Life is short. Tuka says: use it to secure Hari.

WHAT IT MEANS

Tukaram looks straight at the body and counts what it can promise. The eye seizes what it desires, then is forced to release it; the oiled hair greys, the well-fed flesh shrinks back at the end and drags off everything you gathered. He asks why anyone would trust such things or pour their care into them, since no remedy buys a lasting return. The one move that pays is to spend this brief life winning Hari, while there is still time.

GATHA 1720 *True Worship*

True worship, the Name does it all

मराठी मूळ

यज्ञनिमित्त तें शरिरासी बंधन । कां रे तृष्णा वांयांविण वाढविली ॥1॥
नव्हे ते भक्ति परलोकसाधन । विषयांनीं बंधन केलें तुज ॥ध्रु.॥
आशा धरूनि फळाची । तीथाअ व्रतीं मुक्ति कैंचि ॥2॥
तुका ह्मणे सिणसी वांया । शरण न वजतां पंढरिराया ॥3॥
संध्या कर्म ध्यान जप तप अनुष्ठान । अवघें घडे नाम उच्चारितां ।

ENGLISH TRANSLATION

Rituals only bind the body further; why have you needlessly nourished craving? Such devotion does not lead to the other shore; the senses have bound you tightly. When you perform pilgrimages and fasts with an eye on the fruit, how can liberation ever come? Says Tuka, you toil in vain if you do not surrender to the Lord of Pandhari. Through the simple utterance of the name, every prayer, ritual, meditation, austerity, and vow is fulfilled.

IN PLAIN WORDS

Why do rituals only bind the body more? Why have you grown your craving for nothing? That kind of devotion is no path to the other shore. The senses have tied you up. When you keep an eye on the reward, doing your pilgrimages and your fasts, where will freedom come from? Tuka says: you wear yourself out for nothing if you do not surrender to the King of Pandhari. Evening rites, action, meditation, chanting, austerity, observance: all of it happens when you speak the Name.

WHAT IT MEANS

Tukaram turns on the machinery of religion when it is run for profit. Rites done to gain a fruit only fasten the body tighter and feed the craving they claim to cure, so they cannot ferry anyone across; the senses still hold the rope. He says the toil is wasted without surrender to the Lord of Pandhari. The release he points to is small and total: speak the Name, and every rite, meditation, and austerity is already fulfilled in it.

GATHA 1721 *The Power of the Name*

The Name, saved at the last hour

मराठी मूळ

न वेचे मोल कांहीं लागती न सायास । तरी कां आळस करिसी झणी ॥1॥
ऐसें हे सार कां नेघेसी फुकाचें । काय तुझें वेचे मोल तया ॥ध्रु.॥
पुत्रस्नेहें शोक करी अजामेळ । तंव तो कृपाळ जवळी उभा ।
अनाथांच्या नाथें घातला विमानीं । नेला उचलूनि परलोका ॥2॥
अंतकाळीं गणिका पिक्षयाच्या छंदें । राम राम उच्चारिलें ।
तंव त्या दिनानाथा कृपा आली । त्यानें तयेसी वैकुंठा नेलें ॥3॥
अवचिता नाम आलिया हे गती । चिंतितां चित्तीं जवळी असे ।
तुका ह्मणे भावें स्मरा राम राम । कोण जाणे तये दशे ॥4॥
दुष्टाचें चित्त न भिन्ने अंतरीं । जरी जन्मवरी उपदेशिला।

ENGLISH TRANSLATION

It costs nothing and requires no effort, so why do you hesitate even for a moment? Why not seize this precious essence that is offered freely? What expense is it to you? Ajamela, out of love for his son, cried that name at the hour of death, and the compassionate Lord stood right beside him, placed him in a celestial chariot, and carried him to the highest world. The courtesan Pingala, absorbed in her parrot's chanting, uttered the name of Rama, and the Lord of the lowly took pity and brought her to Vaikuntha.

If such is the reward when the name comes even by accident, imagine what comes to one who remembers it with intention. Says Tuka, chant Rama, Rama with feeling, for who knows when that final hour may arrive?.

IN PLAIN WORDS

It costs nothing. It takes no effort. So why are you lazy even for a moment? Why not take this essence when it is free? What does it spend of yours? Ajamela, grieving for his son, cried out that name at his death. At once the merciful Lord stood beside him, set him in a heavenly chariot, and carried him to the other world. The courtesan, caught up in her parrot's chanting, said Rama, Rama at the end. The Lord of the helpless took pity and brought her to Vaikuntha. If even the name spoken by accident leads there, think what comes to one who holds it in mind on purpose. Tuka says: with feeling, remember Rama, Rama. Who knows when that hour will come?

WHAT IT MEANS

Tukaram presses the cheapest, easiest thing there is: the Name costs nothing and takes no labor, so refusing it is pure sloth. He offers two proofs of how far it reaches. Ajamela called the name only because it was his son's, and the courtesan only echoed her parrot, yet both were carried to the highest world. His point lands hard: if the Name works even when it slips out by accident, it works all the more when you hold it deliberately. So remember Rama now, with feeling, because the final hour gives no warning.

GATHA 1722 *Appeals and Exhortations*

Exhortation, the closed heart

मराठी मूळ

पालथे घागरी घातलें जीवन । न धरी च जाण तें ही त्याला ॥1॥
जन्मा येउनि तेणें पतन चि साधिलें । तमोगुणें व्यापिलें जया नरा।
जळो जळो हें त्याचें ज्यालेपण । कासया हे आलें संवसारा ॥ध्रु.॥
पाषाण जीवनीं असतां कल्पवरी । पाहातां अंतरीं कोरडा तो।
कुचर मुग नये चि पाका । पाहातां सारिखा होता तैसा ॥2॥
तुका ह्मणे असे उपाय सकळां । न चले या खळा प्रेत्न कांहीं ।
ह्मणऊनि संग न करितां भला । धरितां अबोला सर्व हित ॥3॥

ENGLISH TRANSLATION

Pour water into an overturned pot and it will not hold a single drop; the same is true of such a person. Having taken birth, he has accomplished nothing but his own downfall, consumed by darkness and inertia.

Cursed be such a life; why did he come into this world at all? A stone may sit in water for an age and still remain dry within. A hard, green lentil never softens no matter how long it is cooked; it stays exactly as it was.

Says Tuka, there are remedies for everyone, but nothing works on the truly wicked. Therefore it is best not to keep their company; maintaining silence toward them is the highest wisdom.

IN PLAIN WORDS

Pour water into an upturned pot and it holds nothing. Such a person is the same. He took birth and managed only his own fall, covered over by darkness and dullness. Cursed be such a life. Why did he come into the world at all? A stone can sit in water for an age and stay dry inside. A hard lentil never softens however long you cook it; it stays just as it was. Tuka says: there are remedies for everyone, but no effort works on the truly wicked. So it is best not to keep their company. Staying silent toward them is the whole of your good.

WHAT IT MEANS

Tukaram describes a heart sealed against grace and asks what can be done with it. He stacks up images of refusal: the overturned pot that water runs off, the stone dry at its core after an age underwater, the hard lentil that will not soften no matter the cooking. The warning is aimed at the closed pattern, not at writing off a soul; the danger is real because such company drags you down with it. His practical counsel is restraint: where effort cannot reach, keep your distance and keep silent, and that silence guards your own good.

GATHA 1723 *True Worship*

Adoration, all is already Yours

मराठी मूळ

कासियानें पूजा करूं केशीराजा । हा चि संदेह माझा फेडीं आतां ॥1॥
उदकें न्हाणूं तरी स्वरूप तुझें । तेथें काय माझें वेचे देवा ॥ध्रु.॥
गंधाचा सुगंध पुष्पाचा परिमळ । तेथें मी दुर्बळ काय करूं ॥2॥
फळदाता तूंच तांबोल अक्षता । तरी काय आतां वाहों तुज ॥3॥
वाहूं दिक्षणा जरी धातु नारायण । ब्रह्म तें चि अन्न दुजें काई ॥4॥
गातां तूं ओंकार टाळी नादेश्वर । नाचावया थार नाहीं कोठें ॥5॥
तुका ह्मणें मज अवघें तुझें नाम । धूप दीप रामकृष्णहरि ॥6॥

ENGLISH TRANSLATION

With what shall I worship you, O Lord of Keshi? Resolve this doubt of mine. If I bathe you with water, that water is already your own form; what do I spend of mine, O God? The fragrance of sandalwood and the scent of flowers are already yours.

Fruits, betel, and rice grains all come from you as their giver. If I offer coins, every metal is Narayana; the food offering is nothing but Brahman.

When I sing, you are the primordial syllable Om; the clapping of hands is but the sound of the cosmic drum, and there is no ground apart from you on which to dance. Says Tuka, your name is all I have; the incense and the lamp are Rama, Krishna, Hari.

IN PLAIN WORDS

With what shall I worship you, Lord of Keshi? Clear up this doubt of mine now. If I bathe you in water, the water is your own form. What of mine do I spend, O God? The scent of sandal, the fragrance of the flower, those too are yours; what can I, with nothing, do? You are the giver of the fruit, the betel, the rice. So what is left for me to offer you? If I offer coins, every metal is Narayana; the food is nothing but Brahman, what else could it be? When I sing, you are Om; the clap of my hands is the sound of the cosmic drum; there is no ground to dance on apart from you. Tuka says: your Name is all I have. The incense and the lamp are Rama, Krishna, Hari.

WHAT IT MEANS

Tukaram presses a worshipper's honest puzzle into a confession of nonduality. If God is everything, then the water for the bath, the scent of the flower, the fruit and rice and coin and food are all already God; the devotee owns nothing separate to give. Even the song is Om, the clapping is the cosmic drum, and there is no separate floor to dance on. Stripped of every external offering, he finds the only thing he can truly bring is the Name, which is itself Rama, Krishna, Hari standing in for incense and lamp.

GATHA 1724 *The Power of the Name*

The Name, contempt and its wages

मराठी मूळ

गातां आइकतां कांटाळा जो करी । वास त्या अघोरीं कुंभपाकीं ॥1॥
रागें यमधर्म जाचविती तया । तु दिलें कासया मुख कान ॥ध्रु.॥
विषयांच्या सुखें अखंड जगासी । न वजे एकादशी जागरणा ॥2॥
वेचूनियां द्रव्य सेवी मद्यपान । नाहीं दिलें अन्न अतीतासी ॥3॥
तीर्थाटण नाहीं केले उपकार । पिाळलें शरीर पुष्ट लोभें ॥4॥
तुका ह्मणे मग केला साहे दंड । नाइकती लंड सांगितलें ॥5॥

ENGLISH TRANSLATION

One who feels disgust at singing or hearing the Lord's name will find his dwelling in the darkest hell. The lord of death will torment such a person with rage; why were you given a mouth and ears? For the sake of sensory pleasures you stay awake all night, yet you will not keep a single vigil on the holy eleventh day.

You spend your wealth on drink but have never given a morsel of food to a guest. You have made no pilgrimage, done no charitable deed, and have only fattened your body with greed.

Says Tuka, such a person must then endure the punishment; the shameless do not heed what they are told.

IN PLAIN WORDS

The one who feels disgust at singing or hearing the Name lives in the worst hell. The lord of death torments him in rage. Why were you given a mouth and ears? For the pleasures of the senses you stay awake all night, yet you will not keep one vigil on the holy eleventh day. You spend your money on drink and never gave a guest a morsel of food. You made no pilgrimage, did no kindness, and only fattened your body out of greed. Tuka says: then he has to bear the punishment. The shameless do not listen to what they are told.

WHAT IT MEANS

Tukaram lines up a life turned entirely inward on appetite and names where it leads. Mouth and ears were given for the Name, yet this person recoils from it while gladly staying up all night for pleasure and refusing a single sacred vigil. Money goes to drink, never to a hungry guest; the body is fattened by greed while charity and pilgrimage are skipped. The harshness is aimed at the pattern of contempt and self-indulgence, the kind that shrugs off every warning, so that the listener checks where his own mouth, ears, and money are spent.

GATHA 1725 *Devotion to Vitthal*

Devotion, the debt is Yours now

मराठी मूळ

तुझें ह्मणवितां काय नास जाला । ऐकें बा विठ्ठला कीर्ती तुझी ॥1॥
परी तुज नाहीं आमचे उपकार । नामरूपा थार केलियाचे ॥ध्रु.॥
समूळीं संसार केला देशधडी । सांडिली आवडी ममतेची ॥2॥
लोभ दंभ काम क्रोध अहंकार । यांसी नाहीं थार ऐसें केलें ॥3॥
मृत्तिका पाषाण तैसें केलें धन । आपले ते कोण पर नेणों ॥4॥
तुका ह्मणे जालों देहासी उदार । आणीक विचार काय तेथें ॥5॥

ENGLISH TRANSLATION

What loss have I suffered by calling myself yours? Listen, O Vitthal, to your own glory. Yet you owe me no small debt for having given your name and form a firm standing in this world.

I have uprooted the entire household of worldly attachment and abandoned the fondness of possessiveness. Greed, pride, lust, anger, and ego have all been driven out with no place left to stand.

I have made gold and wealth no different from clay and stone; I know neither mine nor another's. Says Tuka, I have been generous even with this body; what further consideration can there be?.

IN PLAIN WORDS

What have I lost by calling myself yours? Listen, Vitthal, this is your own glory. But you owe me no small debt: I gave your name and form a firm place in this world. I have torn up the whole household of worldly attachment by the root and thrown away the fondness of possessiveness. Greed, pride, lust, anger, ego: I have left them no place to stand. I have made gold and wealth the same as clay and stone; I no longer know mine from another's. Tuka says: I have been generous even with this body. What more is there to weigh?

WHAT IT MEANS

Tukaram makes a bold, almost teasing claim before Vitthal: in becoming wholly God's, he has lost nothing and has actually done God a service by spreading the Name and form through the world. He lists the price he has paid, uprooting attachment, driving out greed, pride, lust, anger, and ego, treating gold as worthless as clay, dissolving even the line between mine and yours. Having surrendered the body itself, he says there is nothing left to bargain over. The sharpness is devotional intimacy, the lover reminding the beloved how completely he has given himself.

GATHA 1726 *True Worship*

True worship, the bitter core

मराठी मूळ

जाऊनियां तीर्था काय तुवां केलें । चर्म प्रक्षाळलें वरीं वरीं ॥1॥
अंतरींचें शुद्ध कासयानें जालें । भूषण तों केलें आपणया ॥ध्रु.॥
इंद्रावण फळ घोळलें साकरा । भीतरील थारा मोडे चि ना ॥2॥
तुका ह्मणे नाहीं शांति क्षमा दया । तोंवरी कासया कुंफ्दां तुह्मी ॥3॥

ENGLISH TRANSLATION

What have you accomplished by visiting a holy place? You have only washed the skin on the surface. By what means has the inside become pure? You have merely decorated yourself outwardly.

A colocynth fruit coated in sugar still holds its bitter core, which no coating can change. Says Tuka, so long as patience, forgiveness, and compassion are absent, why do you even bother making a show?.

IN PLAIN WORDS

What did you gain by going to the holy place? You only washed the skin on the outside. By what means did the inside become clean? You only decorated yourself on the surface. A bitter colocynth fruit rolled in sugar still keeps its bitter core; the inside does not change. Tuka says: as long as there is no peace, no forgiveness, no mercy in you, why do you bother making the show?

WHAT IT MEANS

Tukaram measures pilgrimage against the state of the heart and finds the outing empty when the inner life is untouched. Bathing at a sacred site only rinses the skin and dresses up the surface; it cannot scrub the inside. His image is exact: a bitter gourd rolled in sugar still hides its bitterness, because no coating reaches the core. The point is self-examination, not scorn for any one pilgrim: without peace, forgiveness, and mercy actually grown inside, the external display is just a costume.

GATHA 1727 *The Power of the Name*

The Name, sit still and He comes

मराठी मूळ

बैसोनि निवांत शुद्ध करीं चित्त । तया सुखा अंतपार नाहीं ॥1॥
येऊनि अंतरीं राहील गोपाळ । सायासाचें फळ बैसलिया ॥ध्रु.॥
राम कृष्ण हरि मुकुंद मुरारि । मंत्र हा उच्चारीं वेळोवेळां ॥2॥
तुका ह्मणे ऐसें देईन मी दिव्य । जरी होइल भाव एकविध ॥3॥

ENGLISH TRANSLATION

Sit in quietude and purify the mind; the joy of that state is without end. Gopal will come and take His seat within your chitta; this is the fruit of sitting still.

Chant Rama, Krishna, Hari, Mukunda, Murari again and again. Says Tuka, I will grant you this divine gift, if only your devotion becomes single-pointed.

IN PLAIN WORDS

Sit quietly and make the mind clean. The joy of that has no end, no far shore. Gopal will come and take his seat within you; this is the fruit of sitting still. Chant Rama, Krishna, Hari, Mukunda, Murari again and again. Tuka says: I will give you this divine gift, if only your devotion becomes single-pointed.

WHAT IT MEANS

Tukaram offers a quiet, direct method against the noise of striving. Sit still, clear the mind, and a boundless joy opens; the fruit of that stillness is that Gopal himself comes and settles within the heart. The work is simply the Name repeated, Rama, Krishna, Hari, Mukunda, Murari, over and over. He stakes his own promise on it, but with one condition that does all the lifting: the devotion has to become single-pointed, gathered into one.

GATHA 1728 *Devotion to Vitthal*

Devotion, Pandhari holds every shrine

मराठी मूळ

धन्य पुंडलिका बहु बरें केलें । निधान आणिलें पंढरिये ॥1॥
न पवीजे केल्या तपांचिया रासी । तें जनलोकांसी दाखविलें ॥ध्रु.॥
सवौत्तम तीर्थ क्षेत्र आणि देव । शास्त्रांनी हा भाव निवडिला ॥2॥
विष्णुपद गया रामधाम काशी । अवघीं पायांपाशीं विठोबाच्या ॥3॥
तुका ह्मणे मोक्ष देखिल्या कळस । तात्काळ या नास अहंकाराचा ॥4॥

ENGLISH TRANSLATION

Blessed Pundalik, you did a supremely good thing by bringing this treasure to Pandhari. That which cannot be attained even by heaps of austerities, you made visible for all the people of this world.

The greatest of pilgrimage sites, holy places, and deities have all been confirmed by scripture to reside here. Vishnu's footprint at Gaya, the abode of Rama, the glory of Kashi, all lie at the feet of Vithoba.

Says Tuka, the moment one beholds that pinnacle, the ego is instantly destroyed.

IN PLAIN WORDS

Blessed Pundalik, you did a very good thing. You brought the treasure to Pandhari. What heaps of austerities cannot reach, you showed to all the people. The highest pilgrimage place, the holiest ground, and the very God: scripture has settled this truth here. Vishnu's footprint, Gaya, the home of Rama, Kashi, all of them lie at the feet of Vithoba. Tuka says: the moment you see that pinnacle, the ego is destroyed at once.

WHAT IT MEANS

Tukaram thanks Pundalik for drawing God down into one reachable place, Pandhari, so that what years of austerity cannot win is set in plain view for everyone. He claims that the greatest sites and the supreme deity are gathered there, with the famous shrines of Gaya, Ayodhya, and Kashi all resting at Vithoba's feet. The closing line names the stake: this is not sightseeing but transformation, for the instant the devotee truly beholds that pinnacle, the ego that stood between him and God collapses.

GATHA 1729 *Devotion to Vitthal*

Devotion, Pandhari overflowing

मराठी मूळ

धन्य ते पंढरी धन्य भीमातीर । आणियेलें सार पुंडलिकें ॥1॥
धन्य तो हि लोक अवघा दैवांचा । सुकाळ प्रेमाचा घरोघरीं ॥ध्रु.॥
धन्य ते ही भूमी धन्य तरुवर । धन्य ते सुरवर तीर्थरूप ॥2॥
धन्य त्या नरनारी मुखीं नाम ध्यान । आनंदें भवन गर्जतसे ॥3॥
धन्य पशु पक्षी कीटक पाषाण । अवघा नारायण अवतरला ॥4॥
तुका ह्मणे धन्य संसारातें आलीं । हरिरंगीं रंगलीं सर्वभावें ॥5॥

ENGLISH TRANSLATION

Blessed is that Pandhari, blessed is the bank of the Bhima river, for Pundalik brought the supreme treasure there. Blessed too are all those fortunate people, for the abundance of love overflows in every household.

Blessed is that earth, blessed are those trees, blessed are those sacred waters that have taken the form of pilgrimage. Blessed are those men and women with the Lord's name and meditation on their lips; their homes resound with joy.

Blessed are the beasts, birds, insects, and very stones, for Narayana Himself has incarnated among them. Says Tuka, blessed are all who have come into this world and have been dyed completely in the color of Hari.

IN PLAIN WORDS

Blessed is that Pandhari, blessed is the bank of the Bhima, for Pundalik brought the essence there. Blessed too are all those lucky people; love overflows in house after house. Blessed is that earth, blessed are those trees, blessed are those gods who have become sacred waters. Blessed are the men and women with the Name and meditation on their lips; their homes ring with joy. Blessed are the beasts, birds, insects, and stones, for Narayana himself has come down among them. Tuka says: blessed are all who have come into this world and been dyed completely in the color of Hari.

WHAT IT MEANS

This is a litany of blessing that widens until nothing is left outside it. Tukaram starts with the place Pundalik consecrated, Pandhari on the Bhima, then blesses its people, its soil, its trees and waters, the men and women singing the Name. The circle keeps opening to the animals, the insects, even the stones, because he sees Narayana incarnate in all of them. The poem's quiet claim is that devotion does not narrow life but floods it; the fortunate are simply all who let themselves be dyed through with the color of Hari.

GATHA 1730 *Autobiography*

Autobiography, the world's warning

मराठी मूळ

मायबाप करिती चिंता । पोर नाइके सांगतां ॥1॥
नको जाऊं देउळासी । नेतो बागुल लोकांसी ॥ध्रु.॥
कर्णद्वारें पुराणिक। भुलवी शब्दें लावी भीक ॥2॥
वैष्णवां संगती । हातीं पडलीं नेणों किती ॥3॥
आह्मां कैंचा मग । करिसी उघडियांचा संग ॥4॥
तुका ह्मणे जाणें नरका । त्यांचा उपदेश आइका ॥5॥

ENGLISH TRANSLATION

The parents worry and try to advise, but the child will not listen to a word they say. Do not go to the temple, they warn; the bogeyman will carry people off.

Through the doorway of the ears the storyteller casts his spell with words and lures you into begging. Who knows how many have fallen into the company of the Vaishnavas? After that, they say, why do you keep the company of these penniless wanderers? Says Tuka, listen well to the counsel of those who would have you go to hell.

IN PLAIN WORDS

The parents fret and try to warn the child, but the child will not listen to a word. Do not go to the temple, they say; the bogeyman carries people off. Through the ears the storyteller casts his spell with words and sets you begging. Who knows how many have already fallen into the company of the Vaishnavas? After that, where are you for us? they say. Why keep company with these bare wanderers? Tuka says: listen well to the counsel of those who would send you to hell.

WHAT IT MEANS

Tukaram reports, with a dry edge, how the worldly try to scare a young heart away from God. Parents fuss and warn the child off the temple as if the kirtan were a kidnapper; the storyteller's words are called a spell that lures the listener into beggary; the Vaishnavas are dismissed as penniless drifters who swallow people up. The bitter twist is in the last line: the people handing out this advice are the very ones leading toward hell. By voicing their warning straight, he exposes how upside down worldly counsel really is, and quietly sides with the child who would not listen.

GATHA 1731 *Prayers*

Prayer, the restless mind

मराठी मूळ

मन माझें चपळ न राहे निश्चळ । घडी एकी पळ िस्थर नाहीं ॥1॥
आतां तूं उदास नव्हें नारायणा । धांवें मज दीना गांजियेलें ॥ध्रु.॥
धांव घालीं पुढें इंिद्रयांचे ओढी । केलें तडातडी चित्त माझें ॥2॥
तुका ह्मणे माझा न चले सायास । राहिलों हे आस धरुनी तुझी ॥3॥

ENGLISH TRANSLATION

My mind is restless and will not stay still; not for a single moment or even half a breath does it hold steady. O Narayana, do not be indifferent to me now; come running to this tormented, helpless soul.

The pull of the senses drags it forward and tears my mind to pieces. Says Tuka, my own efforts are of no avail; I remain here holding only to my hope in you.

IN PLAIN WORDS

My mind is restless. It will not hold still. Not for a moment, not for half a breath, does it stay steady. O Narayana, do not turn away from me now. Come running. I am poor, and I am tormented. The senses drag it forward, and they tear my mind to pieces. Tuka says: my own effort gets me nowhere. I stay here, holding only to my hope in you.

WHAT IT MEANS

Tukaram is admitting he cannot control his own mind. He describes it honestly: not still for even half a breath, dragged in every direction by the senses until it is torn apart. He has tried to steady it himself and failed, so he stops pretending his effort can do the work. The prayer is a plea to Narayana to come quickly to a soul that is poor and tormented, and the last line names what is left when self-effort runs out: nothing but hope held onto God.

GATHA 1732 *Ecstasy and Joy*

Ecstasy, the giver overflows

मराठी मूळ

मागतियाचे दोनि च कर । अमित भांडार दातियाचें ॥1॥
काय करुं आतां कासयांत भरुं । हा मज विचारु पडियेला ॥ध्रु.॥
एकें सांटवणें प्रेमें वोसंडलीं । जिव्हा हे भागली करितां माप ॥2॥
तुका ह्मणे आतां आहे तेथें असो । अंखुनियां बैसों पायांपाशीं ॥3॥

ENGLISH TRANSLATION

The beggar has only two hands, but the treasury of the giver is limitless. What shall I do now, into what vessel shall I receive all this? The storerooms of love are overflowing, and the tongue is exhausted from measuring it all out.

Says Tuka, let whatever is, simply be; I will sit down at His feet and gaze upon Him.

IN PLAIN WORDS

The beggar has only two hands. The giver's treasury has no limit. What do I do now? What vessel can hold all this? This is the trouble I am in. The storerooms of love spill over. My tongue is worn out from measuring it all. Tuka says: let whatever is, simply be. I will sit at his feet and gaze.

WHAT IT MEANS

Tukaram describes being overwhelmed by a love too large to receive. He casts himself as a beggar with only two hands held out, while God's treasury of grace is endless, so the very abundance becomes a sweet problem: there is no vessel big enough to hold it. Even the tongue, trying to measure and name the love, gives out exhausted. So he abandons the effort to contain or account for it and simply sits at the feet and looks, letting the overflow be what it is.

GATHA 1733 *The Nature of God*

The mother's heart, the saints' compassion

मराठी मूळ

जिचें पीडे बाळ । प्राण तयेचा विकळ ॥1॥
ऐसा मातेचा स्वभाव । सूत्र दोरी एक जीव ॥ध्रु.॥
सुखाची विश्रांती । उमटे मातेचिये चित्तीं ॥2॥
तुका ह्मणे संत । तुह्मी बहु कृपावंत ॥3॥

ENGLISH TRANSLATION

When her child suffers, the mother's very life is shaken. Such is a mother's nature; her life is strung on the same thread as the child's.

When the child rests happily, that peace is reflected in the mother's chitta. Says Tuka, O saints, you are just as boundlessly compassionate.

IN PLAIN WORDS

When her child is in pain, the mother's own life trembles. This is a mother's nature. Her life and the child's are strung on one thread. When the child rests in comfort, that peace shows up in the mother's heart. Tuka says: O saints, you are just as full of mercy.

WHAT IT MEANS

Tukaram uses the bond between mother and child to say what the saints are to him. A mother's life is strung on the same thread as her child's: the child's pain shakes her, the child's ease settles into her heart, all without calculation. He names this as her very nature, not a choice she weighs. Then he turns it on the saints: their

compassion for him runs the same way, feeling his suffering and his peace as their own.

GATHA 1734 *Longing and Separation*

Longing, home to the mother's house

मराठी मूळ

यावें माहेरास । हे च सर्वकाळ आस ॥1॥
घ्यावी उच्छिष्टाची धणी । तीर्थ इच्छी पायवणी ॥ध्रु.॥
भोग उभा आड । आहे तोंवरी च नाड ॥2॥
तुका ह्मणे देवें । माझें सिद्धी पाववावें ॥3॥

ENGLISH TRANSLATION

My constant longing is to come home to the mother's house. I wish to eat the leftovers of the saints' meal until my belly is full and to drink the water that has washed their feet.

So long as the body and its obligations stand in the way, the pull of longing persists. Says Tuka, may God bring my aspiration to fulfillment.

IN PLAIN WORDS

To come home to the mother's house: this is what I long for, all the time. Let me eat my fill of the saints' leftovers. Let me drink the water that washed their feet. As long as the body and its claims stand in the way, the ache stays. Tuka says: God, bring what I long for to its fulfillment.

WHAT IT MEANS

Tukaram pictures the soul as a married daughter aching to return to her mother's house, the place of the saints and of God. What he wants there is humble to the point of self-erasure: to eat the saints' leftovers and drink the water from their feet, treating their lowest remnants as the highest food. He names the one obstacle plainly: the body and its obligations stand in the way, and as long as they do, the longing burns unsatisfied. The closing line hands the whole thing to God, asking that the desire itself be carried to completion.

GATHA 1735 *The Nature of God*

The mother's heart, love without return

मराठी मूळ

लेंकराचें हित । वाहे माउलीचें चित्त ॥1॥
ऐसी कळवळ्याची जाती । करी लाभेंविण प्रीती ॥ध्रु.॥
पोटीं भार वाहे। त्याचें सर्वस्व ही साहे ॥2॥
तुका ह्मणे माझें । तैसे तुह्मां संतां ओझें ॥3॥

ENGLISH TRANSLATION

A mother's chitta is always occupied with the welfare of her child. Such is the nature of true tenderness: it loves without any expectation of return.

She carries the burden in her womb and endures everything the child brings. Says Tuka, O saints, you bear the same weight on my behalf.

IN PLAIN WORDS

A mother's heart is always set on her child's good. This is the way of true tenderness: it loves and wants nothing back. She carries the weight in her womb. She bears everything the child brings. Tuka says: O saints, you carry the same weight for me.

WHAT IT MEANS

Tukaram defines real love by what it does not ask for. A mother's attention rests on her child's welfare, and she loves without any thought of return, carrying the child first in her womb and then bearing whatever the child puts on her. He calls this the very nature of tenderness, not a transaction. Then he lays his own life on the saints, saying they carry his burden in exactly this unrewarded, self-spending way.

GATHA 1736 *Longing and Separation*

Longing, where has God gone

मराठी मूळ

आह्मां गांजी जन । तरि कां मेला नारायण ॥1॥
जालों पोरटीं निढळें । नाहीं ठाव बुड आळें ॥ध्रु.॥
आह्मीं जना भ्यावें। तरि कां न लाजिजे देवें ॥2॥
तुका ह्मणे देश । जाला देवाविण ओस ॥3॥

ENGLISH TRANSLATION

If the world oppresses us, is Narayana then dead? We have been left orphaned and exposed, without a roof or a shelter. If we must fear the people, should God not feel ashamed? Says Tuka, without God this whole land has become a wasteland.

IN PLAIN WORDS

If the world crushes us, is Narayana then dead? We are left orphaned and bare, with no roof, no shelter. If we have to be afraid of people, should God not be ashamed of that? Tuka says: without God, this whole land has gone to waste.

WHAT IT MEANS

Tukaram cries out from a place of feeling abandoned, and he aims the complaint straight at God. If the world is allowed to grind down God's own people, he asks, has God simply died and left them orphaned and exposed. The sharpest line turns the shame back on God: if the devotee is reduced to fearing other people, that reflects on the protector who let it happen. The closing image is bleak and total, a whole land turned to wasteland, because to Tukaram a world without God present is no longer fit to live in.

GATHA 1737 *The Saints*

The saints, fearlessness

मराठी मूळ

तुह्मी पाय संतीं । माझे ठेवियेले चित्तीं ॥1॥
आतां बाधूं न सके काळ । जालीं विषम शीतळ ॥ध्रु.॥
भय नाहीं मनीं । देव वसे घरीं रानीं ॥2॥
तुका ह्मणे भये । आतां स्वप्नीं ही नये ॥3॥

ENGLISH TRANSLATION

O saints, you have placed your feet upon my chitta. Now even Death cannot harm me, for all that was harsh has become cool.

There is no fear left in my mind; God dwells in the home and in the wilderness alike. Says Tuka, fear does not come now, not even in a dream.

IN PLAIN WORDS

O saints, you have set your feet on my heart. Now Death itself cannot harm me. Everything that was harsh has turned cool. There is no fear left in my mind. God lives in the house and in the wilderness alike. Tuka says: fear does not come now, not even in a dream.

WHAT IT MEANS

Tukaram describes the change that the saints' grace works in him. Once their feet rest on his heart, the thing every person dreads, Death, loses its power to wound, and what was harsh and burning becomes cool and bearable. The reason fear is gone is that God is no longer confined to a temple or a safe place: God dwells equally in the home and in the wild emptiness, so there is nowhere left to be afraid. He pushes the claim to its limit, saying fear cannot reach him even in sleep.

GATHA 1738 *Faith and Trust*

Faith, the Name as weapon

मराठी मूळ

काळाचे ही काळ । आह्मी विठोबाचे लडिवाळ ॥1॥
करूं सत्ता सर्वां ठायी । वसों निकटवासें पायीं ॥ध्रु.॥
ऐसी कोणाची वैखरी । वदे आमुचे समोरी ॥2॥
तुका ह्मणे बाण । हातीं हरिनाम तीक्षण ॥3॥

ENGLISH TRANSLATION

We are the darlings of Vithoba, the death of Death itself. We exercise authority everywhere, for we dwell intimately close to His feet.

Whose voice could dare to speak against us to our face? Says Tuka, the sharp arrow of Hari's name is in our hands.

IN PLAIN WORDS

We are the death of Death itself. We are the darlings of Vithoba. We hold power everywhere, for we live close beside his feet. Whose voice could dare to speak against us to our face? Tuka says: in our hands is the sharp arrow of Hari's name.

WHAT IT MEANS

Tukaram speaks with bold confidence on behalf of the devotees. Because they are Vithoba's beloved and live pressed close to his feet, they stand above even Death, the very thing that ends everyone else. This is not their own strength but the standing that nearness to God gives them, so they can ask who would dare oppose them. The closing image names the source of the power directly: Hari's name, held like a sharp arrow, is the only weapon they need.

GATHA 1739 *Social Criticism*

Social criticism, the miser exposed

मराठी मूळ

जन्मा येऊन उदार जाला । उद्धार केला वंशाचा । मेळवूनि धन मेळवी माती । सदा विपत्ती भोगीतसे ॥1॥
नाम घेतां न मिळे अन्न । नव्हे कारण देखिलिया । धर्म करितां ऐके कानीं । बांधे निजोनि डोकियासी ॥ध्रु.॥
घरा व्याही पाहुणा आला । ह्मणे त्याला बरें नाहीं । तुमचे गावीं वैद्य आहे । बैसोनि काय प्रयोजन ॥2॥
उजवूं किती होतिल पोरें । मरतां बरें ह्मणे यांसी । ह्मणऊनि देवा नवस करी । दावी घरींहुनि बोनें ॥3॥
पर्वकाळीं भट घरासी आला । बोंब घाला ह्मणे पोरां । तुमचा उणा होईल वांटा । काळ पिठासी आला ॥4॥
दाढी करितां अडका गेला । घरांत आला बाइलेपें । ह्मणे आतां उगवीं मोडी । डोई बोडीं आपुली ॥5॥
तीर्थ स्वप्नीं नेणें गंगा । पूजन लिंगा गांविंचिया । आडकुनि दार बैसे दारीं। आल्या घर ह्मणे ओस ॥6॥
तुका ह्मणे ऐसे आहेत गा हरी। या ही तारीं जीवांसी । माझ्या भय वाटे चित्तीं । नरका जाती ह्मणोनि ॥7॥

ENGLISH TRANSLATION

The man who was born and called himself generous has only upheld his family name in word; in truth he hoards wealth like dirt and suffers endless misfortune. When it is time to chant the name, he says there is no food to be had; he sees no reason in devotion.

When he hears talk of charity, he ties up his head and pretends to be asleep. When a guest or in-law arrives at his door, he says he is unwell and suggests they visit the physician in their own village.

He asks how many more children there will be to feed and prays to God they would simply die, even making vows from his house to that end. When the priest comes at the holy season, he tells the children to scream that the beggar is taking their share.

When a coin is spent on a shave, he runs home to his wife demanding she shave her own head to save the cost. He knows neither pilgrimage in waking nor the Ganga in dream, nor worship of the village shrine; he bolts his door and tells every caller the house is empty.

Says Tuka, such men do exist, O Hari; deliver even them, for it grieves my chitta to think they are headed for hell.

IN PLAIN WORDS

He was born and called himself generous; he says he upheld the family name. But he piles up money like dirt, and lives in endless misery. Tell him to chant the Name, and he says there is no food in the house. He sees no point in devotion. Mention charity, and he wraps his head and pretends to sleep. A guest, an in-law, comes to the door; he says he is unwell, go see the doctor in your own village. He counts his children and wishes they would die, and even makes vows to God for it. When the priest comes at the holy season, he tells the children to scream that the beggar is taking their share. A coin spent on a shave, and he runs home and tells his wife to shave her own head to save the cost. He knows no pilgrimage awake, no Ganga in his dreams, no worship at the village shrine. He bolts the door and tells every caller the house is empty. Tuka says: such men really do exist, O Hari. Save even them. It grieves my heart to think they are headed for hell.

WHAT IT MEANS

This is a portrait of the miser, drawn detail by ugly detail, of a man who calls himself generous while hoarding money like so much dirt and suffering for it. Tukaram names the pattern: every call to the Name, to charity, to hospitality, meets a fresh excuse, until even his own children and wife become costs to cut, and a guest at the door is something to wish away. The point is not one named man but the grip of stinginess itself, which closes a person to God and to every other person at once. Yet Tukaram does not end in contempt: he turns to Hari and asks that even such men be saved, because the thought of any soul bound for hell pains him.

GATHA 1740 *Social Criticism*

Social criticism, knowledge without freedom

मराठी मूळ

जाणे वर्तमान । परि तें न वारे त्याच्याने ॥1॥
तो ही कारणांचा दास । देव ह्मणवितां पावे नास ॥ध्रु.॥
वेची अनुष्ठान। सिद्धी कराया प्रसन्न ॥2॥
तुका ह्मणे त्याचें । मुदल गेलें हाटवेचें ॥3॥

ENGLISH TRANSLATION

One may know the present state of affairs, yet be unable to change a thing. Such a person is still a slave to causes; calling himself godly, he only hastens his own destruction.

He spends his spiritual practice trying to win favors from lesser powers. Says Tuka, in this way he has lost even his original capital.

IN PLAIN WORDS

He knows how things stand, yet he cannot change a thing himself. He too is a slave to causes. Calling himself godly, he only runs toward his own ruin. He spends his practice trying to win favors from lesser powers. Tuka says: this way he has lost even his original capital.

WHAT IT MEANS

Tukaram warns against using spiritual practice as a tool for gain. The man here can see the present state of things clearly, but his knowing changes nothing, because he is still bound to causes and effects like everyone else. The error is naming himself godly while bending his discipline toward winning favors from lesser powers, which only speeds his undoing. The closing line puts it in a merchant's terms: chasing small returns, he has lost even the principal, the very ground he started from.

GATHA 1741 *Worldly Metaphors*

Metaphor, the honest shop of God

मराठी मूळ

घातला दुकान । पढीये तैसा आहे वान ॥1॥
आह्मी भांडारी देवाचे । द्यावें घ्यावें माप वाचे ॥ध्रु.॥
उगवूं जाणों मोडी । जाली नव्हे त्याची जोडी ॥2॥
तुका ह्मणे पुडी । मोल तैसी खरी कुडी ॥3॥

ENGLISH TRANSLATION

I have set up shop, and the stock is exactly as advertised. I am the treasurer of God, and my voice is the measure by which I give and receive.

I know how to settle every account; what is gained or lost is never confused. Says Tuka, each parcel is weighed and priced, genuine or false, exactly as it is.

IN PLAIN WORDS

I have set up shop, and the goods are exactly as I describe them. I am God's treasurer. My word is the measure I give and take by. I know how to settle every account; nothing gained or lost gets confused. Tuka says: each parcel is weighed and priced, true or false, just as it is.

WHAT IT MEANS

Tukaram casts himself as a shopkeeper trading in God's truth, and the whole point is honesty. The goods match the description exactly, and as God's treasurer his own word is the measure by which everything is given and received. He keeps clean accounts: nothing gained or lost is ever blurred or hidden. The last line states the standard plainly, that every parcel is weighed and named for what it truly is, genuine called genuine and false called false, which is the integrity he claims for his teaching.

GATHA 1742 *Devotion to Vitthal*

Devotion, the open feast for all

मराठी मूळ

सादाविलें एका । सरें अवघियां लोकां ॥1॥
आतां आवडीचे हातीं । भेद नाहीं ये पंगती ॥ध्रु.॥
मोकळी च पोतीं । नाहीं पुसायाची गुंती ॥2॥
तुका ह्मणे बरा । आहे ढसाळ वेव्हारा ॥3॥

ENGLISH TRANSLATION

What has been prepared for one serves the whole world. Now it is in the hands of love; there is no distinction at this feast.

The sacks are open wide, and there is no entangling knot to be untied. Says Tuka, this generous trade runs well in its rough and ready way.

IN PLAIN WORDS

What was made ready for one is enough for everyone. Now it is in the hands of love. At this feast there is no separating people out. The sacks are wide open. There is no knot to untie, no questions to ask. Tuka says: this open-handed trade goes well, rough and ready as it is.

WHAT IT MEANS

Tukaram describes grace as a feast where the usual divisions collapse. What was prepared for a single person turns out to be enough for the whole world, because it is love, not measure, that is serving now. At this table no one is sorted or held back, the sacks are flung open, and there are no knots or questions standing between a person and the food. He grants that the whole thing looks careless and rough, but says that is exactly why it works: an open-handed giving that stops counting is the right way to trade.

GATHA 1743 *Appeals and Exhortations*

Exhortation, fill the vessel right

मराठी मूळ

तडामोडी करा । परि उत्तम तें भरा ॥1॥
जेणें खंडे एके खेपे । जाय तेथें लाभें वोपे ॥ध्रु.॥
दाविल्या सारिखें । मागें नसावें पारिखें ॥2॥
मागें पुढें ऋण । तुका ह्मणे फिटे हीण ॥3॥

ENGLISH TRANSLATION

Make whatever compromises you must, but fill your vessel with what is truly excellent. Seek out that which settles the account in a single journey, where the profit exceeds the cost.

What is shown on the surface should not be different from what lies behind. Says Tuka, in this way the debt of past and future lives is wiped clean.

IN PLAIN WORDS

Cut and trade as you must, but fill your vessel with what is truly good. Look for what settles the account in one journey, where the profit is greater than the cost. What you show on the surface should not differ from what lies behind. Tuka says: in this way the debt of past and future is wiped clean.

WHAT IT MEANS

Tukaram speaks like a merchant counting his returns, then turns the figure toward the soul. Make whatever small compromises living requires, he says, but spend your effort on the one thing that pays in full, the Name and the love of God, which clears the whole account in a single venture. He sets one further condition: your inner life and your outer face must be the same, no hidden seam between them. Trade that way and the long debt of birth after birth is settled clean.

GATHA 1744 *The Moral Ideal*

Moral ideal, the trustworthy life

मराठी मूळ

नसावें ओशाळ । मग मानिती सकळ ॥1॥
जाय तेथें पावे मान । चाले बोलिलें वचन ॥ध्रु.॥
राहों नेदी बाकी । दान ज्याचें त्यासी टाकी ॥2॥
होवा वाटे जना । तुका ह्मणे साटीं गुणां ॥3॥

ENGLISH TRANSLATION

One should never have cause for embarrassment; then all will show respect. Wherever such a person goes, he is honored, and his spoken word carries weight.

He leaves nothing outstanding; what belongs to each he returns in full. Says Tuka, one should live so that people wish to emulate one's virtues.

IN PLAIN WORDS

Never give cause for shame; then everyone respects you. Wherever such a person goes, he is honored, and his word holds. He leaves nothing owing; what belongs to each, he returns to them. Tuka says: live so that people want to copy your virtues.

WHAT IT MEANS

Tukaram sketches the shape of a life that earns honest respect, not flattery. The root of it is having nothing to be ashamed of, so that a person can stand anywhere and be trusted, and his spoken word carries weight because it is backed by his conduct. He keeps no debts and returns to each what is theirs, owing nothing to anyone. The measure of such a life, Tuka says, is that others see it and wish to become like it.

GATHA 1745 *The Moral Ideal*

The pure mind, the world turns friendly

मराठी मूळ

अनघडसिद्धाच्या शब्देंकरून रामेश्वरभटाच्या शरीरीं दाह जाला तो ज्यानें शमला तो अभंग ॥ 1 ॥

चित्त शुद्ध तरी शत्रु मित्र होती । व्याघ्र हे न खाती सर्प तया ॥1॥
विष तें अमृत अघातें हित । अकर्तव्य नीत होय त्यासी ॥ध्रु.॥
दुःख तें देईल सर्व सुख फळ । होतील शीतळ अग्नज्वाळा ॥2॥
आवडेल जीवां जीवाचे परी । सकळां अंतरीं एक भाव ॥3॥
तुका ह्मणे कृपा केली नारायणें । जाणियेते येणें अनुभवें ॥4॥

ENGLISH TRANSLATION

When the mind is pure, enemies become friends, tigers do not devour and serpents do not bite. Poison turns to nectar, harm turns to help, and what was forbidden becomes auspicious.

Suffering will yield the fruit of all happiness, and the flames of fire will become cool. Every being will love such a person as its own life, and one feeling will pervade every heart.

Says Tuka, this I know from experience, for Narayana has shown His grace.

IN PLAIN WORDS

When the mind is pure, enemies turn into friends; tigers do not eat such a one, serpents do not bite. Poison becomes nectar, harm becomes help, what was forbidden becomes right for him. Suffering will give him the fruit of all happiness; the flames of fire will turn cool. Every living thing will love him as its own life, and one feeling will fill every heart. Tuka says: Narayana has shown his grace; I know this from my own experience.

WHAT IT MEANS

Tukaram describes what happens when the heart is fully cleansed: the whole hostile world reverses its face. Enemies become friends, beasts and serpents lose their menace, poison turns to nectar, fire turns cool. He is not promising magic tricks but naming a single law, that a mind without enmity meets no enmity, and even suffering ripens into the fruit of joy. He grounds the claim in lived testimony, not theory: Narayana gave him this grace, and he speaks of what he has actually known.

GATHA 1746 *Confession and Sin*

Confession, hollow reputation

मराठी मूळ

लाज वाटे मज मानिती हे लोक । हें तों नाहीं एक माझे अंगी ॥1॥
मजुनि झिजलों मापाचिया परी । जाळावी हे थोरी लाभाविण ॥ध्रु.॥
कोमळ कंटक तीक्षण अगरीं । पोचट ते वरी अंगकांति ॥2॥
चित्रींचे लेप शृंगारिलें निकें । जीवेंविण फिकें रूप त्याचें ॥3॥
तुका ह्मणे दिसें वांयां गेलों देवा । अनुभव ठावा नाहीं तेणें ॥4॥

ENGLISH TRANSLATION

I feel ashamed that people honor me, for I possess none of the qualities they suppose. I have been worn thin like a measuring cup, and this reputation without substance should be set ablaze.

A thorn may look soft on the outside but is sharp within; the outward glow of skin is only a thin veneer. A painted figure may be decorated beautifully, but without life its beauty is hollow.

Says Tuka, O God, I appear to have lived in vain, for I possess no real experience.

IN PLAIN WORDS

I feel ashamed that people honor me, for I have none of the things they think I have. I have worn thin like a measuring cup, and this greatness without substance should be burned. A thorn can look soft outside but is sharp within; the glow of skin is only a thin layer. A painted figure can be dressed up beautifully, but without life its beauty is empty. Tuka says: O God, I seem to have lived in vain, for I have no real experience.

WHAT IT MEANS

Tukaram turns the praise he receives into a charge against himself. The honor shames him because he says he lacks the very qualities people assume are his; the reputation is a measuring cup worn smooth from handling, all surface and no contents. He piles up images of hollowness, the soft-looking thorn, the thin gleam of skin, the lifeless painted figure, to insist that decoration without inner life is worthless. Then he lays the fear bare before God: that his life has been wasted because he has no real, lived realization to stand on. This is the saint's self-examination, holding his own emptiness up rather than resting on others' regard.

GATHA 1747 *Autobiography*

The plain word as bitter medicine

मराठी मूळ

बोलविसी माझें मुख । परी या जना वाटे दुःख ॥1॥
जया जयाची आवडी । तया लागीं तें चरफडी ॥ध्रु.॥
कठीण देतां काढा । जल्पे रोगी मेळवी दाढा ॥2॥
खाऊं नये तें चि मागे । निवारितां रडों लागे ॥3॥
वैद्या भीड काय । अतित्याई जीवें जाय ॥4॥
नये भिडा सांगों आन । पथ्य औषधाकारण ॥5॥
धन माया पुत्र दारा । हे तों आवडी नरका थारा ॥6॥
तुका ह्मणे यांत । आवडे ते करा मात ॥7॥

ENGLISH TRANSLATION

You make my mouth speak, but the world finds pain in what it hears. Each person resents the medicine that touches their own attachment.

The sick man clamps his jaw and cries when given a bitter remedy. The child demands only what is harmful to eat and weeps when it is withheld.

Should a physician hesitate? If he does, the patient may die of the courtesy. One cannot, out of delicacy, prescribe something other than the proper diet and medicine.

Wealth, illusion, sons, and wife are the beloved lodgings on the road to hell. Says Tuka, among all these, choose what you will and make it your resolve.

IN PLAIN WORDS

You make my mouth speak, but the world finds pain in what it hears. Whatever a person is attached to, that is what stings when it is touched. Give a bitter remedy and the sick man clamps his jaw and complains. The child demands the very thing that will harm it, and cries when it is refused. Should a physician hold back out of politeness? If he does, the patient may die of the courtesy. One cannot, to spare feelings, prescribe anything but the right diet and medicine. Wealth, illusion, sons, and wife are the favorite lodgings on the road to hell. Tuka says: among all these, choose what you like and make it your resolve.

WHAT IT MEANS

Tukaram answers those who resent his blunt teaching by setting it inside the work of a doctor. God moves his tongue, but the cure tastes bitter, because people flinch exactly where they are most attached, like a sick man rejecting his medicine or a child screaming for what will hurt it. A physician who softens the truth out of politeness lets the patient die of his own kindness, so Tuka refuses to prescribe anything but the real remedy. He names the sweet poisons plainly, the attachment to wealth, family, and the comfort of illusion, calling them pleasant lodgings on the way to ruin. The closing line is hard irony: he has told you the diagnosis; now choose your attachment and live by it if you dare.

GATHA 1748 *The Moral Ideal*

Moral ideal, purity tested by fire

मराठी मूळ

पतिव्रते आनंद मनीं । सिंदळ खोंचे व्यभिचारवचनीं ॥1॥
जळो वर्म लागो आगी । शुद्धपण भलें जगीं ॥ध्रु.॥
सुख पुराणीं आचारशीळा । दुःख वाटे अनर्गळा ॥2॥
शूरा उल्हास अंगीं । गांढएा मरण ते प्रसंगीं ॥3॥
शुद्ध सोनें उजळे अगी । हीन काळें धांवे रंगीं ॥4॥
तुका ह्मणे तो चि हिरा । घनघायें निवडे पुरा ॥5॥

ENGLISH TRANSLATION

A faithful wife finds joy in her own mind; a faithless woman flinches at a word about devotion. Let falsehood burn and catch fire; purity alone is blessed in this world.

The righteous find delight in scripture and moral conduct; the dissolute find such talk a torment. The warrior thrills at the prospect of battle; the coward sees death in the same occasion.

Pure gold shines brighter in the fire; base metal only darkens and runs in the heat. Says Tuka, only the true diamond emerges whole from the heaviest blows.

IN PLAIN WORDS

A faithful wife is glad at heart; an unfaithful one flinches when devotion is spoken of. Let falsehood burn and catch fire; purity alone is blessed in this world. The disciplined find joy in scripture and right conduct; the loose find such talk a torment. The brave thrill at the chance of battle; the coward sees only death in the same hour. Pure gold shines brighter in the fire; base metal darkens and runs in the heat. Tuka says: only the true diamond comes through the heaviest blows whole.

WHAT IT MEANS

Tukaram lines up pairs to show that a trial reveals what a person already is. The same word, the same battle, the same fire draws joy from one and dread from another: the faithful wife, the disciplined soul, the brave warrior welcome the test, while the false, the loose, and the cowardly recoil from it. His point is that purity is not threatened by hardship but proved by it, the way fire brightens true gold and exposes the base. The final image carries the weight: only the real diamond survives the heaviest blows uncracked, so let the testing come, since it only confirms what is genuine.

GATHA 1749 *Social Criticism*

Social criticism, the false guide

मराठी मूळ

चालिती आड वाटा । आणिकां द्राविती जे नीटा ॥1॥
न मनीं तयांचे उपकार । नाहीं जोडा तो गंव्हार ॥ध्रु.॥
विष सेवूनि वारी मागें । प्राण जातां जेणें संगें ॥2॥
बुडतां हाक मारी । ठाव नाहीं आणिकां वारी ॥3॥
तुका ह्मणे न करीं हिंका । गुण घेऊन अवगुण टाका ॥4॥

ENGLISH TRANSLATION

Those who lead others astray while pretending to set them on the straight path deserve no gratitude; such a person is truly a fool. One who drinks poison and then asks you to follow, whose company will cost you your life, or one who cries for help while drowning yet pulls others into water where there is no foothold.

Says Tuka, do not quarrel with such people; take whatever good they offer and cast aside the rest.

IN PLAIN WORDS

Those who walk crooked paths themselves while steering others toward the straight road, do not count their help as kindness; such a person is truly a fool. He is one who drinks poison and tells you to follow, whose company would cost you your life, or one who cries for help while drowning and pulls others into water where there is no footing. Tuka says: do not quarrel with such people; take whatever good they offer and throw away the rest.

WHAT IT MEANS

Tukaram warns against the guide who points you straight while walking crooked himself, the teacher whose own life contradicts his counsel. His images are sharp: the man who drinks poison and invites you to join, the drowning man who clutches at others and drags them into bottomless water, ruin offered in the shape of help. Yet his closing advice is not contempt but discernment: do not waste yourself in fighting such people. Keep whatever truth they happen to carry and let the rest fall away, watching the pattern rather than condemning the person.

GATHA 1750 *Devotion to Vitthal*

Devotion, lowest place at Pandhari

मराठी मूळ

कुळींचे दैवत ज्याचें पंढरीनाथ । होईन दासीसुत त्याचे घरीं ॥1॥
शुद्ध यातिकुळवर्णा चाड नाहीं । करीं भलते ठायीं दास तुझा ॥ध्रु.॥
पंढरीस कोणी जाती वारेकरी । होईन त्यांचे घरीं पशुयाति ॥2॥
विठ्ठलचिंतन दिवसरात्रीं ध्यान । होईन पायतन त्याचे पायीं ॥3॥
तुळसीवृंदावन जयाचे अंगणीं । होइन केरसुणी त्याचे घरीं ॥4॥
तुका ह्मणे हा चि भाव माझ्या चित्तीं । नाहीं आणिकां गती चाड मज ॥5॥
अवघिया चाडा कुंटित करूनि । लावीं आपुली च गोडी । आशा मनसा तृष्णा कल्पना ।
करूनियां देशधडी । मीतूंपणापासाव गुंतलों । मिथ्या संकल्प तो माझा तोडीं ।

ENGLISH TRANSLATION

Whoever has the Lord of Pandhari as their family deity, I would be born as a servant in their house. I care nothing for caste, lineage, or social standing; make me your devotee anywhere at all.

Whoever goes to Pandhari as a regular pilgrim, I would be born as an animal in their household. Whoever meditates on Vitthal day and night, I would become the sandals on their feet.

Whoever has a tulsi garden in their courtyard, I would be the broom that sweeps their house. Says Tuka, this alone is the longing of my chitta; I desire no other destiny.

IN PLAIN WORDS

Whoever has the Lord of Pandhari as their family deity, I would be born a servant's son in their house. I care nothing for caste, lineage, or rank; make me your servant anywhere at all. Whoever goes to Pandhari as a regular pilgrim, I would be born an animal in their household. Whoever meditates on Vitthal day and night, I would become the sandals on their feet. Whoever has a tulsi garden in their courtyard, I would be the broom that sweeps their house. Tuka says: this alone is the longing of my chitta; I want no other destiny. Bring all my other cravings to a halt and fix me to your own sweetness. Drive out hope, willing, thirst, and imagination; I am tangled in I and mine; cut off this false resolve of mine.

WHAT IT MEANS

Tukaram measures devotion by how low he is willing to go, and keeps lowering the bar. He would rather be a servant, an animal, the sandals on the feet, the broom in the house of anyone who loves Vitthal than hold any high place of his own. The drive of the poem is a complete refusal of status: caste, lineage, and rank mean nothing against nearness to God's lovers. His only longing is to be fixed to that sweetness, so he asks God to halt every other craving, hope, thirst, and fantasy, and to cut the knot of I and mine that keeps him tangled. The lowest place near the devotees is the highest thing he can imagine wanting.

GATHA 1751 *Surrender and Acceptance*

Surrender, the net of illusion

मराठी मूळ

तुझिये चरणीं माझे दोन्ही पक्ष । अवघी करुनि दाखवीं पिंडी रे रे ॥1॥
माझें साच काय केलें मृगजळ । वर्णा याती कुळ अभिमान । कुमारी भातुकें खेळती कवतुकें । काय त्यांचें साचपण ॥ध्रु.॥
वेगळाल्या भावें चित्ता तडातोडी । केलों देशधडी मायाजाळें । गोत वित्त माय बाप बहिणी सुत ।
बंधुवर्ग माझीं बाळें । एका एक न धरी संबंध पुरलिया । पातलिया जवळी काळें ।
जाणोनियां त्याग सर्वस्वें केला। सांभाळीं आपुलें जाळें ॥2॥
एकां जवळी धरी आणिकां अंतरीं । तीं काय सोयरीं नव्हतीं माझीं । एकांचे पाळण एकांसी भांडण ।
चाड कवणिये काजीं । अधिक असे उणें कवण कवण्या गुणें । हे माव न कळे चि तुझी ।
ह्मणोनि चिंतनीं राहिलों श्रीपती। तुका ह्मणे भाक माझी ॥3॥
आणिकां छळावया जालासी शाहाणा । स्वहिता घातले खानें । आडिके पैके करुनि सायास ।
कृपणें सांचलें धन। न जिरे क्षीर श्वानासी भिक्षतां । याती तयाचा गुण ।

ENGLISH TRANSLATION

I place both my wings at Your feet; show me the whole creation gathered in one body. What is truly mine? Caste, lineage, family, and pride are all a mirage, like little girls playing house with toy utensils, with no reality in their game.

Through conflicting desires my mind was torn apart, and the net of illusion scattered me far from home. Kin, wealth, mother, father, sister, son, brothers, and children: none of them hold any bond once death draws near.

Knowing this, I have renounced everything; now gather me into Your own net. You nurture some and keep others at a distance; were they not all equally my own? You favor one and quarrel with another, and I cannot fathom Your mysterious play.

Says Tuka, I rest in contemplation of You, O Lord; this is my solemn vow.

IN PLAIN WORDS

I lay both my wings at your feet; gather the whole of me and show me, made one. What is truly mine? Caste, lineage, family, and pride are all a mirage, like little girls playing house with toy pots; there is no truth in their game. Through clashing desires my mind was torn, and the net of illusion scattered me far from home. Kin, wealth, mother, father, sister, son, brothers, my own children: none holds any bond once death draws near. Knowing this, I have given up everything; now gather me into your own net. You hold some close and keep others at a distance; were they not all my own? You nurture one and quarrel with another; I cannot fathom your strange play. Tuka says: so I rest in remembering you, O Lord; this is my vow.

WHAT IT MEANS

Tukaram surrenders by first emptying his hands of everything he once called his own. Caste, family, and pride he names a child's game of toy pots, and even the closest kin, parents, spouse, children, he sees losing all hold the moment death comes near. The net of illusion, maya, had scattered him from his true home by setting his desires

at war with each other, so he asks God to gather him instead into God's own net. He admits he cannot understand why the Lord draws some near and holds others off, calling it a play beyond his grasp, and rather than solve the riddle he simply settles into remembrance of God and makes that his single vow. Surrender here is letting go of all false belonging so the only bond left is to God.

GATHA 1752 *Appeals and Exhortations*

Exhortation, squandering the wish-gem

मराठी मूळ

तारुण्यदशे अधम मातला । दवडी हात पाय कान ॥1॥
काय जालें यांस वांयां कां ठकले । हातीं सांपडलें टाकीतसे ।
घेउनि स्फटिकमणी टाकी चिंतामणी । नागवले आपुले इच्छे ॥ध्रु.॥
सिद्धीं सेविलें सेविती अधम । पात्रासारिखे फळ । सिंपिला मोतीं जन्मलें स्वाती ।
वरुषलें सर्वत्र जळ । कापुस पट नये चि कारणा । तयास पातला काळ ।
तें चि भुजंगें धरिलें कंठीं । मा विष जालें त्याची गरळ ॥2॥
भक्षूनि मिष्टान्न घृतसाकर । सहित सोलुनि केळें । घालुनियां घसां अंगोळया।
हाते वांत करू बळें । कुंथावयाची आवडी बोंबा । उन्हवणी रडवी बाळें ।
तुका ह्मणे जे जैसें करिती । ते पवती तैसीं च फळें ॥3॥

ENGLISH TRANSLATION

Intoxicated by youth, the wretched one squanders hands, feet, and ears. What has happened to these fools who throw away what falls into their hands? They cast aside the wish-fulfilling gem and keep a crystal bead, deceived by their own desires.

What the wise have mastered, the base misuse; the fruit matches the vessel. The pearl is born from the rain-cloud's drop in the oyster, though the same water falls everywhere.

Cotton that cannot serve its purpose meets its doom, and the serpent that wears it around its neck turns it to venom. Says Tuka, whatever one does, one reaps exactly that kind of fruit.

IN PLAIN WORDS

Drunk on youth, the wretched one wastes his hands, feet, and ears. What has come over these fools, throwing away what falls into their hands? They keep a crystal bead and cast aside the wish-fulfilling gem, ruined by their own desire. What the wise have mastered, the base misuse; the fruit matches the vessel. The pearl is born when the swati raindrop falls into the oyster, though the same water falls everywhere. Cotton that cannot serve its purpose meets its end; the same thing worn at a serpent's throat turns to venom. Tuka says: whatever a person does, that is exactly the fruit he reaps.

WHAT IT MEANS

Tukaram rebukes the man who, intoxicated by youth and vigor, lets his living body run to waste, his hands, feet, and ears spent on nothing. The cruelest folly is in the trade: handed a wish-fulfilling gem, the human birth itself, he tosses it away to clutch a glass bead. The same gift meets very different ends depending on the one who

receives it, like one rain that becomes a pearl inside the oyster but ordinary water everywhere else, or a single thing that nourishes in one place and turns to poison at a serpent's throat. The teaching lands as a law of consequence: the vessel decides the fruit, and each person reaps exactly the kind of harvest his own conduct sows.

GATHA 1753 *Worldly Metaphors*

Metaphor, refuge of the weary

मराठी मूळ

चंदनाचे गांवीं सर्पांच्या वसति । भोगिते ते होती द्वीपांतरीं ॥1॥
एका ओझें एका लाभ घडे देवा । संचिताचा ठेवा वेगळाला ॥ध्रु.॥
क्षीराची वसति अशुद्ध सेवावें । जवळी तें जावें भोगें दुरी ॥2॥
तुका ह्मणे ऐसी बुद्धि ज्याची जड । त्याहुनि दगड बरे देवा ॥3॥
भागलों दातारा सीण जाला भारी । आतां मज तारीं शरणागता ॥ध्रु.॥
नेणतां सोसिली तयाची आटणी । नव्हतां ही कोणी कांहीं माझीं ॥2॥
वर्म नेणें दिशा हिंडती मोकट । इंद्रियें सुनाट दाही दिशा ॥3॥
वेरझारीफेरा सिणलों सायासीं । आतां हृषीकेशी अंगिकारीं ॥4॥
तुका ह्मणे मन इंद्रियांचे सोई । धांवे यासी काई करूं आतां ॥5॥

ENGLISH TRANSLATION

In the land of sandalwood dwell serpents, while those who enjoy its fragrance live in distant lands. One carries the burden while another reaps the gain, O God; each one's stored merit is different.

Milk resides nearby yet one must consume the impure; what is close in possession may be far in enjoyment. Says Tuka, one whose intellect is so dull is worse than a stone, O God. I am exhausted, O generous Lord; the weariness has grown heavy.

Now ferry me across, for I have come to You for refuge. In ignorance I endured all that suffering when nothing and no one was truly mine.

Not knowing the secret, the senses roam wild in all ten directions. Worn out by this endless wandering, O Hrishikesha, please accept me now.

Says Tuka, the mind conspires with the senses; what can I do now about their relentless running?.

IN PLAIN WORDS

In the land of sandalwood the serpents live, while those who enjoy its fragrance live in far-off places. One carries the burden, another reaps the gain, O God; each one's stored merit is its own. Milk is near at hand, yet one must drink what is impure; what is close in owning may be far in enjoying. Tuka says: a mind so dull is worse than a stone, O God. I am worn out, generous Lord; the weariness has grown heavy; now ferry me across, for I have come to you for refuge. In my ignorance I bore all that toil when nothing and no one was truly mine. Not knowing the secret, the senses wander loose in all ten directions. Worn out by this endless going to and fro, O Hrishikesha, accept me now. Tuka says: the mind sides with the senses and runs; what can I do with it now?

WHAT IT MEANS

Tukaram begins with the riddle that the one who holds a treasure is often not the one who enjoys it: the serpent guards the sandalwood it cannot smell, milk sits close by while a man drinks what is foul. He reads this as the working of stored karma, each soul carrying its own portion, and calls the mind that cannot grasp this duller than a stone. From the image he turns to plain prayer, exhausted by lifetimes of bearing burdens for things that were never his and chasing after senses that scatter in every direction. He asks Hrishikesha to ferry him across and simply take him in, because the mind keeps siding with the senses and running, and he can no longer manage it alone. The cry is the weary soul handing the whole struggle to God.

GATHA 1754

The Necessity of Experience

Experience, the rare true knower

मराठी मूळ

स्वयें पाक करी । संशय तो चि धरी । संदेहसागरीं। आणीक परी बुडती ॥1॥
जाणे विरळा एक । जालें तेथींचे हें सुख। देखिले बहुतेक । पुसतां वाट चुकले ॥ध्रु.॥
तो चि जाणे सोंवळें । शोधी विकल्पाचीं मुळें । नाचती पाल्हाळें । जे विटाळें कोंडिले ॥2॥
तो चि साधी संधी । सावध त्रिकाळ जो बुद्धी । संदेहाचा संधी। वेठी आणि करियेले ॥3॥
अखंड ते ध्यान । समबिुद्ध समाधान । सोंग वांयांविण । ते झांकून बैसती ॥4॥
करणें जयासाटीं । जो नातुडे कवणे आटी । तुका ह्मणे साटी । चित्तवित्तेंवांचूनि ॥5॥

ENGLISH TRANSLATION

The one who cooks the meal himself still harbors doubt; and those who drown in the ocean of suspicion are of yet another kind. Rare is the one who truly knows; that joy belongs only to the one who has been there.

I have seen many who, when asked, have lost their way. Only such a one understands true purity and digs out the roots of delusion; those trapped in defilement merely dance in elaborate display.

Only such a one seizes the right moment, whose intellect remains alert at all three times; he puts doubt itself to forced labor. Their meditation is unbroken, their equanimity steady; without pretense, they simply sit in stillness.

Says Tuka, the purpose for which all this is done cannot be reached by any stratagem without offering one's entire chitta and wealth.

IN PLAIN WORDS

The one who cooks the meal himself still holds doubt; and those who drown in the ocean of suspicion are of yet another kind. Rare is the one who truly knows; that joy belongs only to the one who has been there. I have seen many who, when asked, have lost their way. Only such a one knows real purity and digs out the roots of delusion; those caught in defilement only dance in elaborate display. Only such a one seizes the right moment, whose mind stays alert at all three times; he puts doubt itself to forced labor. Their meditation is unbroken, their balance steady; without any pretense, they simply sit in stillness. Tuka says: the thing all this is done for cannot be reached by any trick, only by giving up one's whole heart and wealth.

WHAT IT MEANS

Tukaram draws a line between those who fuss over the outward forms of practice and the rare soul who has actually arrived. Many cook the ritual meal yet still carry doubt, and many more simply drown in suspicion; the real joy belongs only to one who has been there himself. That knower recognizes true purity, pulls up the roots of delusion, and stays awake through past, present, and future, so that doubt itself is put to work for him, while the rest only dance in showy display. His mark is quiet: unbroken attention, steady balance, no performance, just sitting still. The closing line names the price, that the goal yields to no clever method, only to the surrender of one's entire heart and all one holds.

GATHA 1755 *Longing and Separation*

Longing, holding on through karma

मराठी मूळ

माझिया संचिता । दृढ देखोनि बिळवंता । पळसी पंढरिनाथा । भेणे आतां तयाच्या ॥1॥
तरि मज कळलासी । नव्हतां भेटी जाणीवेसी । एक संपादिसी । मान करिसी लोकांत ॥ध्रु.॥
तरि हें प्रारब्ध जी गाढें । कांहीं न चले तयापुढें । काय तुज म्यां कोंडें । रें सांकडें घालावें ॥2॥
भोगधीपति क्रियमाण । तें तुज नांगवे अजून। तरि का वांयांविण । तुज म्यां सीण करावा ॥3॥
तुज नव्हतां माझें कांहीं । परि मी न संडीं भक्तिसोई । हो कां भलत्या ठायीं । कुळीं जन्म भलतैसा ॥4॥
तूं भितोसि माझिया दोषा । कांहीं मागणें ते आशा । तुका ह्मणे ऐसा । कांहीं न धरीं संकोच ॥5॥

ENGLISH TRANSLATION

Seeing the strength of my accumulated karma, O mighty one, You flee, O Lord of Pandhari, afraid of its force. Now I see through You; before we ever met, You were busy earning a name among the people.

If my destiny is indeed so formidable that nothing prevails against it, why should I press You with my burden? The pleasure-lord that is present action still overpowers You even now; then why should I weary You in vain? You owe me nothing, yet I will not abandon the path of devotion, no matter what family or birth I may take. You fear my faults and I fear my hopes may come to nothing.

Says Tuka, do not hold back any such hesitation on my account.

IN PLAIN WORDS

You see how strong my heaped-up karma is, O mighty one, and now You run from it, O Lord of Pandhari. You are afraid. So now I have understood You. Even before we met, You were busy earning a name among people. If my destiny is so hard that nothing can move it, why should I press my burden on You? Present action still overpowers You, even now. Then why should I wear You out for nothing? You owe me nothing, yet I will not let go of devotion, whatever family or birth I am given. You fear my faults, and I fear my hopes will fail. Tuka says: do not hold back any such hesitation on my account.

WHAT IT MEANS

Tukaram speaks half in play and half in earnest, accusing Vitthal of dodging him because his accumulated karma looks too heavy to lift. The teasing carries a real plea: if destiny and present action are stronger even than God, why should either of them keep wrestling over the load. Yet he settles the bargain in his own favor. He drops every

claim on God and asks for nothing he is owed, but he refuses to drop his devotion no matter what birth comes next. The mutual fear, God's of Tukaram's sins and Tukaram's of his own unmet hope, is what he asks Vitthal to set aside, so that nothing stands between them.

GATHA 1756 *Longing and Separation*

Longing, only the sight of the feet

मराठी मूळ

लोकमान देहसुख । संपित्तउपभोग अनेक । विटंबना दुःख । तुझिये भेटीवांचूनि ॥1॥
तरी मज ये भेट ये भेट । काय ठाकलासी नीट । थोर पुण्यें वीट । तुज दैवें चि लाधली ॥ध्रु.॥
काय ब्रह्मज्ञान करूं कोरडें । रितें मावेचें मापाडें । भेटीविण कुडें । तुझिये अवघें मज वाटे ॥2॥ आत्मिस्थतीचा विचार । काय करूं हा उद्धार। न देखतां धीर । चतुर्भुज मज नाहीं ।3॥
रिद्धीसिद्धी काय करूं । अथवा अगम्य विचारू । भेटीविण भारु । तुझिये वाटे मज यांचा ॥4॥
तुजवांचूनि कांहीं व्हावें । ऐसें नको माझिया जीवें। तुका ह्मणे द्यावें । दरुषण पायांचें ॥5॥

ENGLISH TRANSLATION

Worldly honor, bodily comfort, wealth, and countless pleasures are all torment and misery without meeting You. So grant me this meeting, grant me this meeting.

Why do You stand so firmly apart? Only by great merit has the brick of Pandhari been obtained by sheer fortune. What use is dry knowledge of Brahman, an empty measure of mere appearance? Without meeting You, everything feels hollow to me.

What good is pondering the state of the Self as a means of liberation when I have no patience without seeing Your four-armed form? What shall I do with supernatural powers or unfathomable philosophy? Without meeting You, they are all a burden. Says Tuka, let nothing happen to me apart from You; just grant me the sight of Your feet.

IN PLAIN WORDS

Worldly honor, bodily comfort, wealth, the many pleasures: without meeting You they are all torment and grief. So grant me this meeting, grant me this meeting. Why do You stand so firmly apart? Only by great merit, by sheer good fortune, has the brick of Pandhari been won. What use is dry knowledge of Brahman, an empty measure of mere appearance? Without meeting You, all of it feels hollow to me. Why should I ponder the state of the Self as a way to be saved, when I have no patience without seeing Your four-armed form? What shall I do with miraculous powers, or with unfathomable philosophy? Without meeting You they are only a burden. Tuka says: let nothing come to me apart from You; just grant me the sight of Your feet.

WHAT IT MEANS

Tukaram lays the whole ladder of human goods at God's feet and calls every rung worthless without the meeting itself. Honor, comfort, and wealth are named as torment; even the high paths, dry knowledge of Brahman, inquiry into the Self, occult powers, deep philosophy, are weighed and refused as empty or as dead weight. He is not condemning these things in themselves; he is saying that liberation pursued as a technique is hollow to a heart that wants the person, not the prize. What he asks for is small and total at once: the simple sight of Vitthal's feet on the brick at Pandhari, which he counts as won by pure grace, not by his own merit.

GATHA 1757 *Longing and Separation*

Longing, faith that has not yet seen

मराठी मूळ

तुझा ह्मणवून तुज नेणें । ऐसें काय माझें जिणें॥1॥
तरि मज कवणाचा आधार । करोनियां राहों धीर ॥ध्रु.॥
काय शब्दीं चि ऐकिला । भेटी नव्हतां गा विठ्ठला ॥2॥
तुका ह्मणे आतां । अभय देई पंढरिनाथा ॥3॥

ENGLISH TRANSLATION

To call myself Yours and yet not know You: what kind of life is this? Then on whose support shall I steady my mind? Have I only heard of You in words, O Vitthal, without ever truly meeting You? Says Tuka, now grant me fearlessness, O Lord of Pandhari.

IN PLAIN WORDS

To call myself Yours and still not know You: what kind of life is this? Then on whose support shall I steady my mind? Have I only heard of You in words, O Vitthal, and never truly met You? Tuka says: now grant me fearlessness, O Lord of Pandhari.

WHAT IT MEANS

Tukaram names the ache of a faith that has heard much and seen nothing. He has taken the name of Vitthal's own, yet without direct knowing he feels he has no ground to stand on. The sharp question, have I only heard of You in words, exposes the gap between report and real meeting that secondhand religion leaves open. His closing request is not for proof but for fearlessness, the steadiness that only the meeting itself can give.

GATHA 1758 *Prayers*

Prayer, show me what You showed the saints

मराठी मूळ

उद्धवअक्रूरासी । आणीक व्यासआंबऋषी । रुक्मांगदाप्रल्हादासी । दाविलें तें दाखवीं ॥1॥
तरि मी पाहेन पाहेन। तुझे श्रीमुखचरण । उताविळ मन । तयाकारणें तेथें ॥ध्रु.॥
जनकश्रुतदेवा करीं । कैसा शोभलासी हरी । विदुराच्या घरीं । कण्या धरी कवतुकें ॥2॥
पांडवा अकांतीं । तेथें पावसी स्मरती । घातलें द्रौपदी । यागीं बिरडें चोळीचें ॥3॥
करी गोपीचें कवतुक । गाईगोपाळांसी सुख । दावीं तें चि मुख । दृष्टी माझ्या आपुलें ॥4॥
तरि तूं अनाथाचा दाता । मागतियां शरणागतां । तुका ह्मणें आतां। कोड पुरवीं हें माझें ॥5॥

ENGLISH TRANSLATION

What You showed to Uddhava and Akrura, to Vyasa and Ambarisha, to Rukhmangada and Prahlada: show that same vision to me. Then I shall gaze and gaze upon Your blessed face and feet; my mind is restless with longing to be there.

How splendid You appeared in Janaka's court and at Shrutadeva's home, O Hari. At Vidura's house You playfully picked up vegetable peels with delight.

When the Pandavas were in distress, You rushed at their mere remembrance; You supplied Draupadi with endless cloth at the assembly. You played lovingly with the gopis and gave joy to the cowherds and their cattle; show that very face to my eyes.

You are the benefactor of the helpless and the giver to those who seek refuge. Says Tuka, now fulfill this longing of mine.

IN PLAIN WORDS

What You showed to Uddhava and Akrura, to Vyasa and Ambarisha, to Rukhmangada and Prahlada: show that same vision to me. Then I will gaze and gaze upon Your blessed face and feet; my mind is restless with longing to be there. How splendid You stood in Janaka's court, and at Shrutadeva's home, O Hari. At Vidura's house You picked up vegetable peels with delight. When the Pandavas were in distress, You came at the mere thought of You; You gave Draupadi endless cloth in the assembly. You played with the gopis and gave joy to the cowherds and the cattle: show that very face to my eyes. You are the giver to the helpless, the refuge of those who seek shelter. Tuka says: now fulfill this longing of mine.

WHAT IT MEANS

Tukaram piles up God's past favors to the saints and devotees and asks for nothing less than the same. By naming Uddhava, Prahlada, Vidura, Draupadi, and the gopis, he is reminding Vitthal of a pattern: God has always shown Himself to those who simply loved Him. The point of the list is that the helpless and the lowly, not the great or learned, are the ones He runs to, so Tukaram has standing to ask. His prayer is concrete and physical, the sight of the face and feet, because his restless longing wants presence, not doctrine. The closing claim, You are the giver to the helpless, turns the whole catalogue into a quiet argument: be now to me what You have always been.

GATHA 1759 *Prayers*

Prayer, the beggar at the door

मराठी मूळ

मागता भिकारी जालों तुझे द्वारीं । देई मज हरी कृपादान ॥1॥
प्रेम प्रीति नाम उचित करावें । भावें संचरावें हृदयामाजी ॥ध्रु.॥
सर्वभावें शरण आलों पांडुरंगा । कृपाळु तूं जगामाजी एक ॥2॥
तापत्रयें माझी तापविली काया । शीतळ व्हावया पाय तुझे ॥3॥
संबंधीं जनवाद पीडलों परोपरी । अंतरलों दुरी तुजसी तेणें ॥4॥
तुका ह्मणे आतां तुझा शरणागता । करावें सनाथ मायबापा ॥5॥

ENGLISH TRANSLATION

I have become a beggar at Your door; grant me the gift of mercy, O Hari. Let love and devotion and Your name fill my heart and dwell within it.

With my whole being I have come to You for shelter, O Panduranga; in all the world, You alone are compassionate. The three afflictions have scorched my body; only Your feet can cool me.

Worldly ties and public opinion have tormented me endlessly and kept me far from You. Says Tuka, I am now Your refugee; make me whole, O mother and father.

IN PLAIN WORDS

I have become a beggar at Your door; grant me the gift of mercy, O Hari. Let love and devotion and Your name take their rightful place; with feeling, let them enter and dwell in my heart. With my whole being I have come to You for shelter, O Panduranga; in all the world You alone are merciful. The three afflictions have scorched my body; only Your feet can cool me. Worldly ties and the talk of people have tormented me again and again, and through them I have been kept far from You. Tuka says: now I am one who has taken Your shelter; make me whole, O mother and father.

WHAT IT MEANS

Tukaram comes empty-handed and says so, taking the lowest posture, a beggar at the door, to ask only for mercy. He names what is burning him: the three classical afflictions, and the endless pressure of relationships and public opinion that he says have actually held him away from God. His request is not for relief from circumstances but for love, devotion, and the Name to move in and live in his heart. Calling Vitthal both mother and father, he asks the one he counts as the world's only truly merciful one to make him whole, the work a parent does for a helpless child.

GATHA 1760 *Social Criticism*

Social criticism, the false meditator

मराठी मूळ

भाव नाहीं काय मुद्रा वाणी । बैसे बगळा निश्चळ ध्यानीं ॥1॥
नाहीं चाड देवाची कांहीं । छळणें टोंके तस्करघाई ॥2॥
तुका ह्मणे त्याचा संग । नको शब्द स्पर्शअंग ॥3॥

ENGLISH TRANSLATION

Where is the devotion in one whose gestures, posture, and speech are mere show? A crane sits motionless, feigning meditation, but has no love for God; its aim is to deceive and strike like a thief. Says Tuka, avoid even the words and the touch and the company of such a person.

IN PLAIN WORDS

Where is the devotion in one whose gestures, posture, and speech are all show? A crane stands stock-still as if deep in meditation, but it has no love for God; its aim is to cheat and to strike like a thief. Tuka says: keep away from such a one; do not take his words, do not let him touch you, do not keep his company.

WHAT IT MEANS

Tukaram uses the image of the crane, perfectly still in the shallows while it waits to spear a fish, to expose the religion that is all posture and no love. The stillness looks like deep meditation, but the motive underneath is to deceive and to take, like a thief. The warning is sharp, avoid his words, his touch, his company, yet it points at a pattern, the use of holy appearance as a tool, rather than asking for contempt of any one person. The honest test it presses on the reader is inward: is my own stillness love of God, or is it a pose that is waiting to catch something.

GATHA 1761

Appeals and Exhortations

Exhortation, forgetting death

मराठी मूळ

दिनदिन शंका वाटे । आयुष्य नेणवतां गाढें ॥1॥
कैसीं भुललीं बापुडीं । दंबविषयांचे सांकडीं ॥ध्रु.॥
विसरला मरण। त्याची नाहीं आठवण ॥2॥
देखत देखत पाहीं । तुका ह्मणे आठव नाहीं ॥3॥
माझें मज आतां न देखें निरसतां । ह्मणऊन आधार केला । संसाराची आस सांडुनि लौकिक ।
जीव भाव तुज दिला । नव्हतीं माझीं कोणी मी कवणांचा । अर्थ मोहो सांडवला ।

ENGLISH TRANSLATION

Day by day doubt grows; one does not know how swiftly life slips away. How deluded are these poor jivas, hemmed in by the snare of pride and sense pleasures.

They have forgotten death; its memory never visits them. Says Tuka, they watch others die right before their eyes and still take no heed. Now I cannot save myself by my own discernment, so I have taken Your support.

Abandoning worldly hopes and social standing, I have given You my very life and love. No one was ever truly mine, nor I theirs; the delusion of attachment has been dispelled.

IN PLAIN WORDS

Day by day the dread grows: we do not know how fast our life is running out. How these poor souls are fooled, hemmed in by the trap of pride and the senses. They have forgotten death; its memory never comes to them. Tuka says: they watch others die before their very eyes, and still it does not occur to them. Now I cannot save myself by my own discernment, so I have made You my support. I have let go of worldly hope and of standing among people, and given my life and heart to You. No one was ever truly mine, and I was no one's; the spell of attachment has been broken.

WHAT IT MEANS

Tukaram opens with the plain fact people work hardest to avoid: life is draining away faster than anyone reckons, and the trap is pride and the pull of the senses. The cruelest sign of the spell is that we watch others die and still cannot believe it of ourselves. He does not exempt himself; the turn is that he admits his own discernment cannot save him either. So the exhortation becomes a confession of surrender, dropping worldly hope and the opinion of others, and giving life and heart to God. The closing line, that no one was ever truly his and the bond of attachment is broken, names the freedom on the far side of facing death squarely.

GATHA 1762 *Surrender and Acceptance*

Surrender, the child with no worry

मराठी मूळ

तारीं मारीं करीं भलतें दातारा । होऊन तुझा आतां ठेलों रे ॥1॥
असो माझें कोडें तुज हे सांकडें । मी असेन निवाडें सुखरूप ।
बाळकासी चिंता काय पोटवेथा । जया शिरीं मायबाप ॥ध्रु.॥
पापपुण्यें श्रुति आटिल्या। शास्त्रांस न लगे चि ठाव ।
विधिनिषिधें गोविलीं पुराणें वेदांसी तो अहंभाव ।
ओंकाराचें मूळ व्यापिलें माया । तेथें न धरे च भाव ।
ह्मणऊन काबाड सांडिलें उपसतां । धरिलें तुझें चि नांव ॥2॥
तनमनइंद्रियें ठेवूनि राहिलों । सर्व आशा तुझे पायीं । तप तीर्थ दान करवूं कवणा ।
हातीं अधीन तें मज काई । आहिक्यें परत्रें चाड नाहीं सर्वथा । जन्म सदा मज देहीं ।
मायामोहपाश करीं विष तैसें । तुका ह्मणे माझ्याठायीं ॥3॥

ENGLISH TRANSLATION

Save me, strike me, do whatever You will, O generous Lord; I have become Yours now. Let my wishes be Your concern; I shall remain at ease.

Does a child worry about the pangs of hunger when it has a mother and father to care for it? Scripture is exhausted sorting sin and merit; the sacred texts find no foothold. Rules and prohibitions have entangled the Puranas, and even the Vedas carry the taint of ego.

Maya has pervaded the very root of Om, and no conviction can hold there. Therefore I have dropped the struggle of hauling water from that well and have simply taken hold of Your name.

I have placed my body, mind, and senses at Your feet, with all my hopes resting there. I have no capacity for austerity, pilgrimage, or charity; nothing is in my own hands.

I care nothing for this world or the next; let me be born again and again in this body. Says Tuka, make the bonds of illusion and attachment into poison at my doorstep, so I never touch them again.

IN PLAIN WORDS

Save me, strike me, do whatever You will, O generous Lord; I have become Yours now. Let my wishes be Your concern; I will stay at ease. Does a child fret over the pangs of hunger when it has a mother and father over it? Scripture wore itself out sorting sin and merit; the sacred texts find no footing. Rules and bans have tangled up the Puranas, and even the Vedas carry the taint of ego. Maya has spread into the very root of Om, and no conviction can hold there. So I have dropped the labor of hauling water from that well and simply taken hold of Your name. I have laid my body, mind, and senses at Your feet, with all my hope resting there. I have no power for austerity, pilgrimage, or charity; nothing is in my own hands. I care nothing for this world or the next; let me be born again and again in this body. Tuka says: turn the bonds of illusion and attachment into poison for me, so I never touch them again.

WHAT IT MEANS

Tukaram hands God the right to do anything to him, rescue or strike, and then explains why he can rest under that: a child with parents over it does not lie awake worried about its own hunger. The radical middle of the poem is his verdict on the texts. He does not deny their authority lightly; he says they exhaust themselves sorting sin and merit, that rules and prohibitions have snarled the Puranas, that even Veda and the root sound Om are reached by Maya and ego. Having found no firm footing there, he stops hauling water from a dry well and grips the one thing he trusts, the Name. The surrender is complete and even fierce: with no power for austerity or pilgrimage of his own, he asks not for heaven but to be reborn here in service, and begs that illusion and attachment be made poison to him so he can never be tempted back.

GATHA 1763 *The Power of the Name*

The Name, sweeter than every taste

मराठी मूळ

तुझें नाम गोड नाम गोड । पुरे कोड सकळ ही ॥1॥
रसना येरां रसां विटे । घेतां घोट अधिक हें ॥ध्रु.॥
आणिकां रसें मरण गांठी । येणें तुटी संसारें ॥2॥
तुका ह्मणे आहार जाला। हा विठ्ठला आह्मांसी ॥3॥

ENGLISH TRANSLATION

Your name is sweet, so sweet; it fulfills every longing. The tongue grows tired of all other tastes, yet with every sip of this nectar it wants more.

Other flavors bring death in their wake, but this one severs the bonds of worldly existence. Says Tuka, this name of Vitthal has become our daily sustenance.

IN PLAIN WORDS

Your name is sweet, so sweet; it satisfies every longing. The tongue grows sick of all other tastes, but with each sip of this it wants more. Other flavors carry death at the end of them; this one cuts the bonds of worldly life. Tuka says: this name of Vitthal has become our food, O Vitthal.

WHAT IT MEANS

Tukaram sets the Name against every other pleasure as a taste that does the opposite of what tastes do. Ordinary flavors cloy and tire the tongue, and each one, he says, leads at last to death; the Name alone deepens with every repetition and never satiates. The single sharp claim is that this one taste cuts the knot of worldly existence instead of binding tighter. Calling it his daily food turns devotion into something as constant and bodily as eating: not an occasional rite but the sustenance he lives on.

GATHA 1764 *Ecstasy and Joy*

Ecstasy, full at the feast

मराठी मूळ

धालों सुखें ढेकर देऊं । उमटे जेवूं तोंवरी ॥1॥
क्रीडा करूं निरांजनीं । न पुरे धणी हरिसवें ॥ध्रु.॥
अवघे खेळों अवघ्यामधीं । डाई न पडों ऐसी बुद्धि ॥2॥
तुका ह्मणे वांचवीत। आह्मां सत्ता समर्थ ॥3॥

ENGLISH TRANSLATION

Filled with bliss, I let out a contented sigh; the belch of satisfaction keeps rising as long as the feast lasts. I play in the pure light of the Absolute; my delight in Hari's company is never enough.

We play freely among all, with the wisdom never to stumble and fall. Says Tuka, the Capable One keeps us alive; His authority sustains us.

IN PLAIN WORDS

I am full and content, and I let out a satisfied belch; it keeps rising as long as the feast goes on. I play in the pure light of the Absolute; my fill of Hari's company is never enough. We play freely among everyone, with the sense never to stumble and fall. Tuka says: the Capable One keeps us alive; His power holds us up.

WHAT IT MEANS

Tukaram reaches for the homeliest image of satisfaction, a man so full from a meal that he keeps belching with contentment, and uses it for the soul filled with God. The paradox is deliberate: he is utterly satisfied, yet his fill of Hari's company is never enough, a fullness that keeps wanting more. The play happens in the open, among all people, but with a steadiness that does not trip and fall into the world's snares. He credits none of it to himself; the Capable One, God's own power, is what keeps the devotee alive and standing in that bliss.

GATHA 1765 *The Nature of God*

Nature of God, the game needs two

मराठी मूळ

एकल्या नव्हे खेळ चांग । धरिला संग ह्मणऊनि॥1॥
उमटे तेव्हां कळे नाद । भेदाभेद निवडेना ॥ध्रु.॥
दुसरा परी एक ऐसा । वजे रिसा निकुरें ही ॥2॥
तुका ह्मणे कळत्यां कळे । येर खेळे खेळ ह्मुण ॥3॥

ENGLISH TRANSLATION

A game cannot be played alone, and that is why companionship was taken up. The melody reveals itself only when it sounds; the distinction between difference and unity cannot be sorted out.

The other seems separate, yet is one and the same; even in a quarrel the bond remains. Says Tuka, those who understand will understand; the rest simply play on, calling it a game.

IN PLAIN WORDS

A game is no good played alone, and that is why companionship was taken up. The note is heard only when it sounds; difference and oneness cannot be told apart. The other looks separate, yet is one and the same; even in a quarrel the bond holds. Tuka says: those who know will know; the rest just play on and call it a game.

WHAT IT MEANS

Tukaram points at why the one God lets there be a second at all: a game cannot be played alone, so the One takes a companion in order to play. Like a musical note that exists only while it is being sounded, the divine shows itself only in the playing, and in that play difference and unity can no longer be neatly separated. The other player seems separate but is the same, and the bond holds even through quarrel. The closing line draws the line quietly between those who catch the secret of this play and those who keep playing without seeing it for what it is.

GATHA 1766 *Autobiography*

Autobiography, only the laborer

मराठी मूळ

बोलविले जेणें । तो चि याचें गुहए जाणे ॥1॥
मी तों काबाडाचा धनी । जेवूं मागावें थिंकोनि ॥ध्रु.॥
मजुराच्या हातें । माप जालें गेलें रितें ॥2॥
जाला पुरविता । पांडुरंग माझा पिता॥3॥
मायबापासवें । बाळें कौतुकें खेळावें ॥4॥
जैसा करिती धंदा । तैसा पडोनियां छंदा ॥5॥
त्याच्या साच गाई ह्मैसी । येणें खेळावें मातीशीं ॥6॥
तुका ह्मणे बोल । माझा बोलतो विठ्ठल ॥7॥

ENGLISH TRANSLATION

The one who makes me speak is the only one who knows the secret of these words. I am merely the laborer; I must beg humbly for my meal.

Through the hired hand's measure the grain comes and goes, filling and emptying. Panduranga, my father, has become the provider.

Like a child playing happily with its parents, I play whatever game they set before me. His are the true cows and buffaloes; with these one may play in the mud.

Says Tuka, it is Vitthal who speaks my words.

IN PLAIN WORDS

The one who made me speak is the only one who knows the secret of these words. I am only the laborer; I must beg humbly for my meal. Through the hired hand the measure is filled and emptied again. Panduranga, my father, has become the provider. Like a child playing happily with its mother and father, I play whatever game they set for me. His are the true cows and buffaloes; with these one plays in the mud. Tuka says: it is Vitthal who speaks my words.

WHAT IT MEANS

Tukaram disowns his own poems at the root: he is the day-laborer, not the master, and only the one who made him speak knows what the words really mean. The grain measure filling and emptying through a hired hand's work is his picture of inspiration passing through him without belonging to him. He casts himself as a child playing whatever game the parents set, and even names the cows and buffaloes as God's own, with the herdboy Krishna behind the image, so that the poet is simply a child playing in the mud of this life. The closing line states it plainly: the words are Vitthal's, not Tuka's, a confession of authorship that is really a confession of surrender.

GATHA 1767 *Autobiography*

Bafflement, the servant who cannot read his own words

मराठी मूळ

कां हो तुह्मी माझी वदविली वाणी । नेदा हे निवडूनि पांडुरंगा ॥1॥
आणीक म्यां कोणां पुसावा विचार । मुळीं संवसार दुराविला ॥ध्रु.॥
स्वामिसेवा ह्मुण घेतली पदरीं । सांगितलें करीं कारण तें ॥2॥
तुका ह्मणें नाहीं शिकविलें जेणें । तो याच्या वचनें उगा राहे ॥3॥

ENGLISH TRANSLATION

Why, O Panduranga, have You set my tongue in motion and yet will not let me sort out the meaning? Whom else shall I consult, when You have estranged me from the world at its very root? I took up this service saying it was the master's work; I do whatever task is assigned. Says Tuka, the one who never taught me these things now sits silent at the sound of these very words.

IN PLAIN WORDS

Why did you set my tongue going, Panduranga, and then not let me sort out the meaning? Whom else am I to ask? You have cut me off from the world at its very root. I took up this service saying it was the master's work, and I do whatever task you hand me. Tuka says: the one who never taught me these words now sits silent at the sound of them.

WHAT IT MEANS

Tukaram speaks as a servant given speech he does not fully understand. He says Vitthal moved his tongue to sing yet withheld the meaning, and he has no one else to ask because the same God has pulled him away from the world he might once have consulted. He keeps doing the assigned work as the master's own, not his. The closing turn is the strange part: the God who never schooled him in these words now falls silent before them, leaving the singer alone inside speech that came through him but is not his to explain.

GATHA 1768 *Surrender and Acceptance*

Surrender, the servant's law

मराठी मूळ

सेवकासी आज्ञा स्वामीची प्रमाण । जोंवरी हा प्राण जाय त्याचा ॥1॥
आणिकांचा धाक न धरावा मनीं । निरोपावचनीं टळों नये ॥ध्रु.॥
समय सांभाळूनि आगळें उत्तर । द्यावें भेदी वज्र तपायरी ॥2॥
तुका ह्मणे तरी ह्मणवावें सेवक । खादलें तें हाक अन्न होय ॥3॥

ENGLISH TRANSLATION

The master's command is the servant's law, to be upheld as long as breath remains. One should fear no one else and never deviate from the master's instruction.

Seizing the right moment, one must deliver a reply so piercing it splits even a thunderbolt. Says Tuka, only then may one be called a true servant; only then does the bread one has eaten become worthy.

IN PLAIN WORDS

The master's command is the servant's law, to be kept as long as breath lasts. Fear no one else in your heart; never turn aside from what the master told you. Watch for the right moment, then give an answer so sharp it splits even a thunderbolt. Tuka says: only then may you be called a true servant; only then does the bread you have eaten become honest.

WHAT IT MEANS

Tukaram lays out what it costs to call yourself a servant of God. One law governs everything: the master's command, held until the last breath, with no rival fear allowed in the heart and no swerving from instruction. But service here is not meekness. At the right moment the servant must speak a reply hard enough to split a thunderbolt, fearless before anyone but the master. Only such a one earns the title, and only then is the bread he has eaten in that house honestly his.

GATHA 1769 *Surrender and Acceptance*

Surrender, no second thought

मराठी मूळ

नये पुसों आज्ञा केली एकसरें । आह्मांसी दुसरें आतां नाहीं ॥1॥
ज्याचें तो बिळवंत सर्व निवारिता । आह्मां काय चिंता करणें लागें ॥ध्रु.॥
तुका ह्मणे मज होईल वारिता । तरी काय सत्ता नाहीं हातीं ॥3॥

ENGLISH TRANSLATION

I need not ask; the command was given once for all, and for me there is nothing else now. The one whose command it is, is all-powerful and removes every obstacle; what worry need I carry? Says Tuka, even if someone tries to stop me, is the authority not already in my hands?

IN PLAIN WORDS

I need not ask again; the command was given once for all, and now there is nothing else for me. The one whose command it is, is all-powerful and clears away every obstacle; what worry need I carry? Tuka says: even if someone tries to stop me, is the authority not already in my hands?

WHAT IT MEANS

Tukaram closes the question of doubt. The order has been given once and stands; there is nothing left to deliberate. He hands the whole burden of obstacles to the all-powerful one whose order it is, so anxiety has no place in him. The final line is quietly bold: since the master's command rests in him, the master's authority does too, and no one who tries to stop him can override it. Obedience, in this poem, is its own kind of power.

GATHA 1770 *Faith and Trust*

Triumph, the servants who noosed Death

मराठी मूळ

बिळवंत आह्मी समर्थाचे दास । घातली या कास किळकाळासी ॥1॥
तेथें मानसाचा कोण आला पाड । उलंघोनि जड गेलों आधीं ॥ध्रु.॥
संसाराचे बळी साधिलें निधान । मारिले दुर्जन षडवर्ग ॥2॥
तुका ह्मणे एक उरला धरिता ठाव । येर केले वाव तृणवत ॥3॥

ENGLISH TRANSLATION

We are mighty, for we are servants of the Capable One; we have thrown a noose around the neck of Death itself. What can any mortal do before that? We have already crossed beyond the heavy burden.

We have conquered the forces of worldly existence and secured the treasure; the six inner enemies have been slain. Says Tuka, only the One who holds the ground remains; all else has been reduced to straw.

IN PLAIN WORDS

We are mighty, for we are servants of the Capable One; we have thrown a noose around the neck of Death itself. What can any mortal do against that? We crossed beyond the heavy burden long ago. We have conquered the forces of worldly life and seized the treasure; the six inner enemies are slain. Tuka says: only the One who holds the ground remains; everything else we have made worthless as straw.

WHAT IT MEANS

Tukaram sings the strength that comes from belonging to God, not from himself. Because they serve the Capable One, the devotees have looped a noose around Death; no mere mortal can touch them, and the heavy load of existence is already behind them. He names the victory plainly: the pull of worldly life is broken, the treasure is won, and the six inner enemies are killed, lust, anger, greed, delusion, pride, and envy. What is left at the end is only the one who holds the ground beneath all things; beside that, every other gain is straw.

GATHA 1771 *The Power of the Name*

The Name, then the sting of pride

मराठी मूळ

एका गावें आह्मीं विठोबाचे नाम । आणिकांपें काम नाहीं आतां ॥1॥
मोडूनियां वाटा सूक्षम सगर । केला राज्यभार चाले ऐसा ॥ध्रु.॥
लावूनि मृदांग टाळश्रुतिघोष । सेवूं ब्रह्मरस आवडीनें ॥2॥
तुका ह्मणे महापातकी पतित । ऐसियांचे हित हेळामात्रें ॥3॥
ह्मणोनि पंढरिराया दुखी होतें मन । अंतरींचे कोण जाणे माझें ॥ध्रु.॥
पूज्य जालों अंगा आला अभिमान । पुढील कारण खोळंबलें ॥2॥
तुका ह्मणे खूण न कळे चि निरुती। सांपडलों हातीं अहंकाराचे ॥3॥

ENGLISH TRANSLATION

We have taken up the single pursuit of Vitthoba's name; we have no business with anyone else now. Breaking off all the side-paths, we have built a royal highway that runs smooth and straight.

With drums and cymbals and the chorus of sacred chanting, we relish the nectar of Brahman with deep love. Says Tuka, even the greatest wrongdoers and the most fallen find their welfare in a single moment of this. Yet, O King of Pandhari, my heart still grieves; who knows the secret ache inside me? I became honored and pride crept into my limbs, and the onward journey stalled.

Says Tuka, the true sign eludes me still; I have fallen into the grip of ego.

IN PLAIN WORDS

We have taken up one pursuit only, the name of Vithoba; we have no business with anyone else now. We broke off all the side-paths and built a royal highway that runs straight and smooth. With drum and cymbal and the chorus of sacred song, we drink the nectar of Brahman with love. Tuka says: even the worst sinners, the most fallen, find their good in one moment of this. And yet, King of Pandhari, my heart still grieves; who knows the ache inside me? I became honored, pride crept into me, and the road ahead has stalled. Tuka says: the true sign still escapes me; I have fallen into the grip of ego.

WHAT IT MEANS

The poem begins as a victory song of the Name and ends as a confession. Tukaram says they have given themselves to Vithoba's name alone, closing every side-path and building one straight royal road, walking it with drum, cymbal and chant, tasting Brahman as nectar, a path so powerful that even the worst sinner is saved in a single moment of it. Then the song turns inward and dark. Despite all this, his heart grieves over a secret wound: being honored by people has bred pride in him, and that pride has stalled the very journey he was praising. He names the trap exactly, the spiritual progress itself became an occasion for ego, and the true mark of the goal now eludes the man who sang it so confidently.

GATHA 1772 *Prayers*

Prayer, the boat of stone

मराठी मूळ

आतां काढाकाढी करीं बा पंढरिराया । नाहीं तरी वांयां गेलों दास ॥1॥
जाणतां बैसलों दगडाचे नावे । तिचा धर्म घ्यावे प्राण हा चि ॥ध्रु.॥
मनाचा स्वभाव इंद्रियांचे ओढी । पतनाचे जोडी वरी हांव ॥2॥
तुका ह्मणे जाली अंधळ्याची परी । आतां मज हरी वाट दावीं ॥3॥

ENGLISH TRANSLATION

Now pull me out, O King of Pandhari, or else Your servant will have perished in vain. Knowingly I boarded a boat of stone; its nature is to sink and take my life.

The mind's habit drags the senses downward, heaping craving upon the threat of a fall. Says Tuka, darkness has closed in like blindness; now, O Hari, show me the way.

IN PLAIN WORDS

Now pull me out, King of Pandhari, or your servant is lost for nothing. Knowing what I did, I climbed into a boat of stone; its nature is to sink and take my life with it. The mind by habit drags the senses downward, piling craving on top of the danger of falling. Tuka says: darkness has closed in like blindness; now, Hari, show me the way.

WHAT IT MEANS

Tukaram cries for rescue and does not spare himself in the asking. He admits the wreck is his own doing: he boarded a boat of stone with open eyes, and stone can only sink. The image of his own nature is harsh, a mind that habitually drags the senses down, heaping fresh craving onto the already present danger of falling. He confesses he is as good as blind, surrounded by darkness, with no power of his own to find the path. So the whole weight falls on the last line: only Vitthal can pull him out and show him the way.

GATHA 1773 *The Moral Ideal*

Moral contrast, the same word in two hands

मराठी मूळ

सज्जन तो शब्द सत्य जो मानी । छळी दुर्जन आणिकांसी ॥1॥
एक गुण तो केला दोंठायीं । ज्याचा त्यास पाहीं जैसा तैसा ॥ध्रु.॥
परउपकार घडे तो भला । नाठएाळ तया दया नाहीं ॥3॥
जाणीवंत तो पायरी जाणे । अधम तो नेणे खुंट जैसा॥4॥
हित तें अनहित केलें कैसें । तुका ह्मणे पिसें लागलें यास ॥5॥

ENGLISH TRANSLATION

A noble person honors the truth of his word; a wicked one harasses others. The same quality appears in both, yet it returns to each as he deserves.

One who serves others is truly good; the heartless one has no compassion. The wise one recognizes each step of the stairway; the lowly one, like a stump, knows nothing.

Says Tuka, how has what was beneficial been turned into harm? Some madness has seized these people.

IN PLAIN WORDS

A good person honors the truth of his word; a wicked one torments others. The same quality shows in both, and it returns to each as he deserves. The one who helps others is truly good; the heartless one has no mercy. The wise person knows each step of the stair; the base one, like a stump, knows nothing. Tuka says: how has what was good for them been turned into harm? Some madness has seized these people.

WHAT IT MEANS

Tukaram measures people by what they do with the same human powers. Speech can be kept truthful by the good or used to torment by the wicked; the gift is identical, but it comes back to each according to how it was used. Goodness is concrete here: helping others, having mercy, knowing how to climb step by step, while the base person stands as senseless as a tree stump. The last line is grief, not contempt: he wonders how people have managed to turn what was meant for their own good into harm, as if a madness had taken hold. The poem invites you to ask which hand you put the same powers into.

GATHA 1774 *Prayers*

The Name, give me only this

मराठी मूळ

तुझें नाम मुखीं न घेतां आवडी । जिव्हा ते चि घडी झडो माझी ॥1॥
हें मज देई हें मज देई । आणिक दुजें कांहीं न मगें तुज ॥ध्रु.॥
बहिर कान तुझी कीर्ती नाइकतां । पाय न देखतां जात डोळे ॥3॥
मना तुझें ध्यान नाहीं नित्य काळ । धिग तें चांडाळ जळो जळो ॥3॥
हातपाय तेणें पंथ न चलतां । जावे ते अनंता गळोनियां ॥4॥
तुजविण जिणें नाहीं मज चाड । तुका ह्मणे गोड नाम तुझें ॥5॥
ह्मणसी होऊनी निंश्चता । हरूनियां अवघी चिंता । मग जाऊं एकांता

ENGLISH TRANSLATION

May my tongue fall off the very moment it fails to utter Your name with love. Give me this, give me this alone; I ask nothing else of You.

Let my ears go deaf if they do not hear Your glory; let my eyes perish if they do not see Your feet. If my mind does not hold Your meditation at all times, then curse that wretched thing; let it burn.

Let the hands and feet that do not walk Your path wither and drop away, O Ananta. Without You I have no desire to live.

Says Tuka, Your name alone is sweet.

IN PLAIN WORDS

The moment my tongue fails to speak your name with love, let it fall off that very instant. Give me this, give me this; I ask nothing else of you. If my ears do not hear your glory, let them go deaf; if my eyes do not see your feet, let them perish. If my mind does not hold your meditation at every hour, then curse that wretched thing; let it burn, let it burn. Let the hands and feet that do not walk your path wither and drop away, Ananta. Without you I have no wish to live. Tuka says: your name alone is sweet.

WHAT IT MEANS

This is a vow shaped as a string of curses turned on himself. Tukaram asks for one thing only, the name on his tongue, and stakes each organ of his body on it: a tongue that stops praising should fall off, ears that miss God's glory should go deaf, eyes that do not see the feet should perish, a mind that drops the meditation should burn, hands and feet that leave the path should wither away. The violence is the point. He is declaring that a body kept for anything but God is worthless to him, that life without Vitthal holds no desire for him, and that the Name alone is sweet enough to live for.

GATHA 1775 *Longing and Separation*

Longing, wake before regret

मराठी मूळ

भजन करुं । संसारसंभ्रमें आशा लागे पाठी । तेणें जीवा साटी होईल तुझ्या ॥1॥
सेकीं नाडसील नाडसील । विषयसंगें अवघा नाडसील । मागुता पडसील भवडोहीं ॥ध्रु.॥
शरीर सकळ मायेचा बांधा । यासी नाहीं कधीं अराणूक । करिती तडातोडी
आंत बाहएात्कारीं । ऐसे जाती चारी दिवस वेगीं ॥2॥
मोलाची घडी जाते वांयांविण । न मिळे मोल धन देतां कोडी ।
जागा होई करीं हिताचा उपाय । तुका ह्मणे हाय करिसी मग ॥3॥

ENGLISH TRANSLATION

You say: become carefree, let all anxiety dissolve, then go into solitude and worship. But worldly ambitions and desires chase after me, endangering my very bond with You.

In the end You will betray Yourself: attachment to sense pleasures will drown You once more in the ocean of birth and death. The body is entirely a construction of illusion and never finds rest; its inner and outer conflicts tear it apart, and so the four brief days pass swiftly.

Each precious moment slips away for nothing; no amount of wealth can buy it back. Wake up and take the path of your own good.

Says Tuka, otherwise you will only cry out in regret later.

IN PLAIN WORDS

You say: become carefree, let every worry dissolve, then go into solitude and worship. But worldly schemes and desires chase after me, and that puts my very bond with you at risk. In the end you betray yourself: clinging to sense pleasures will drown you again in the ocean of birth and death. The body is wholly built of illusion and never finds rest; torn by quarrels within and without, the four short days pass in a rush. Each precious moment slips away for nothing, and no heap of wealth can buy one back. Wake up; take the path of your own good. Tuka says: otherwise you will only cry out in regret later.

WHAT IT MEANS

Tukaram answers an easy excuse and then turns it into a warning to the soul. The excuse is the promise we keep making, that once we are free of worry we will withdraw and worship, but worldly ambitions keep chasing and that delay endangers the bond with God itself. He says plainly where the delay leads: attachment to pleasures drowns you again in birth and death. He strips the body of glamor, calling it a construction of illusion that never rests and is torn by conflict inside and out, while the brief span of life, the four days, rushes past. The point lands as urgency, not scolding: each moment is priceless and unbuyable, so wake now and choose your own good before the only thing left to do is regret.

GATHA 1776 *Prayers*

Prayer, the God who runs to his own

मराठी मूळ

कनवाळू कृपाळू भक्तांलागीं मोही । गजेंद्राचा धांवा तुवां केला विठाई ॥1॥
पांडुरंगे ये वो पांडुरंगे । जीवाचे जिवलगे ये वो पांडुरंगे ॥ध्रु.॥
भक्तांच्या कैवारें कष्टलीस विठ्ठले । आंबऋषीकारणें जन्म दाहा घेतले ॥2॥
प्रल्हादाकारणें स्तंभीं अवतार केला । विदारूनि दैत्य प्रेमपान्हा पाजिला ॥3॥
उपमन्याकारणें कैसी धांवसी लवलाहीं । पाजी प्रेमपान्हा क्षीरसागराठायीं ॥4॥
कौरवीं पांचाळी सभेमाजी आणिली । वस्त्रहरणीं वस्त्रें कैसी जाली माउली ॥5॥
दुर्वास पातला धर्मा छळावया वनीं । धांवसी लवलाहीं शाखादेठ घेऊनि ॥6॥
कृपाळू माउली भुक्तिमुक्तिभांडार । करीं माझा अंगीकार तुका ह्मणे विठ्ठले ॥7॥
कवणा पाषाणासी धरूनि भाव । कवणावरी पाव ठेवूं आतां ।

ENGLISH TRANSLATION

Compassionate and merciful, loving toward devotees: You rushed to save the elephant Gajendra, O Vitthal. Come, O Panduranga, come; O dear life of my life, come, O Panduranga.

For the sake of Your devotees You endured hardship, O Vitthal; for Ambarisha You took ten incarnations. For Prahlada You burst forth from the pillar and, tearing apart the demon, nursed him with the milk of love.

For Upamanya You ran without delay and fed him the milk of the cosmic ocean. When the Kauravas dragged Draupadi into the assembly to strip her, You became her mother and supplied endless cloth.

When Durvasa came to torment Dharma in the forest, You rushed with a single leaf-stalk in hand. O compassionate mother, treasury of worldly and spiritual gifts, Says Tuka, accept me, O Vitthal.

IN PLAIN WORDS

Compassionate, merciful, drawn with love to your devotees: you rushed to save the elephant Gajendra, Vithai. Come, Panduranga, come; dear life of my life, come, Panduranga. For your devotees' sake you have suffered hardship, Vitthal; for Ambarisha you took ten births. For Prahlada you burst out of the pillar and, tearing the demon apart, fed the child the milk of love. For Upamanya how swiftly you ran, giving him the milk of the ocean of milk. When the Kauravas dragged Draupadi into the hall to strip her, you became her mother and gave cloth without end. When Durvasa came to torment Dharma in the forest, you ran at once with a single leaf-stalk in hand. Compassionate mother, treasury of worldly and spiritual gifts, Tuka says: accept me, Vitthal.

WHAT IT MEANS

Tukaram calls on Vitthal by recalling every time God came running for those who loved him. He stacks the rescues one on another: Gajendra the elephant, Ambarisha for whom God took ten births, Prahlada saved when God split the pillar and destroyed the demon, Upamanya fed from the ocean of milk, Draupadi clothed without end when the Kauravas tried to strip her, and Dharma spared from Durvasa's curse by a single leaf-stalk. The point of the list is the plea that follows it. If God has run for all of these, then the same compassionate mother, the treasury of both worldly and spiritual gifts, can run for Tukaram too, and he asks simply to be accepted.

GATHA 1777 *The Nature of God*

Nondual surrender, can water wash water

मराठी मूळ

ह्मणऊनि निंश्चत राहिलों मनीं । तूं चि सर्वां खाणी देखोनियां ॥1॥
कवणाचें कारण न लगे कांहीं । सर्वांठायीं तूं एक।
जळें जळ काय धोविलें एक । कवण तें पातक हरलें तेथें ।
पापपुण्य हे वासना सकळ । ते तुज समूळ समपिनली ॥2॥
पितरस्वरूपी तूं चि जनादनन। सव्य तें कवण अपसव्य ।
तुका ह्मणे जीत पिंड तुह्मां हातीं। देऊनि निंश्चती मानियेली ॥3॥

ENGLISH TRANSLATION

I have settled my mind with certainty, seeing that You are the source of all. No one else's help is needed for anything; You are the One in all places.

Can water wash water? What sin is removed there? All notions of sin and merit, every desire, I have surrendered to You entirely. You Yourself are the ancestor-spirit, O Janardana; what is auspicious and what inauspicious before You? Says Tuka, I have placed the living offering into Your hands and accepted the peace that follows.

IN PLAIN WORDS

And so I have settled my mind in peace, seeing that you are the source of all. No one else's help is needed for anything; in every place you alone are. Can water wash water? What sin is removed there? All notions of sin and merit, every craving, I have surrendered to you, root and all. You yourself are the ancestor-spirit, Janardana; before you, what is auspicious and what is not? Tuka says: I have placed the living offering into your hands and taken the peace that follows.

WHAT IT MEANS

Tukaram reaches stillness by seeing that there is only one source, and it is God. Since God is everything and everywhere, no other agency is needed and no other can help; the seeker has nowhere else to turn and no need to. The image of water washing water is his way of dissolving the whole machinery of ritual purification: if all is one substance, one cannot scrub another clean, and the very ideas of sin and merit lose their footing. He surrenders those ideas and all desire at the root. Because God is even the ancestor to whom rites are offered, the distinctions of auspicious and inauspicious vanish, and Tukaram simply hands over the living self as the offering and rests in the peace that follows.

GATHA 1778 *Prayers*

Prayer, the foreigner before Death

मराठी मूळ

सिणलों दातारा करितां वेरझारा । आतां सोडवीं संसारापासोनियां ॥1॥
न सुटे चि बाकी नव्हे झाडापाडा । घातलोंसें खोडा हाडांचिया ॥ध्रु.॥
मायबापें माझीं जीवाचीं सांगाती । तीं देतील हातीं काळाचिया ॥2॥
पडताळूनि सुरी बैसली सेजारीं । यमफासा करीं घेऊनिया ॥3॥
पाठी पोटीं एकें लागलीं सरसीं । नेती नरकापाशीं ओढूनियां ॥4॥
जन साहेभूत असे या सकळां । मी एक निराळा परदेशी ॥5॥
कोणा काकुलती नाहीं कोणे परी । तुजविण हरी कृपाळुवा ॥6॥
तुका ह्मणे मज तुझाची भरवसा । ह्मणऊनि आशा मोकलिली ॥7॥

ENGLISH TRANSLATION

I am weary, O generous Lord, from this endless circling; now free me from this worldly existence. The debt will not clear, the account will not balance; I am shackled in the stocks of these very bones.

My parents, the companions of my life, will hand me over to Death's grip. With knife sharpened and ready, Death sits beside me, noose in hand.

One after another they press upon me from behind and before, dragging me toward hell. The whole world stands united as witness, and I alone am the stranger, the foreigner.

I have no one to plead to, no one at all, except You, O merciful Hari. Says Tuka, my trust is in You alone, and so I have released every other hope.

IN PLAIN WORDS

I am worn out, generous Lord, from this endless circling; now free me from this worldly life. The debt will not clear, the account will not balance; I am locked in the stocks made of these bones. My parents, the companions of my life, will hand me over to Death. With knife sharpened and ready, Death sits beside me, noose in hand. One after another they press on me from behind and before, dragging me toward hell. The whole world stands together as witness, and I alone am the stranger, the foreigner. I have no one to plead with, none at all, except you, merciful Hari. Tuka says: my trust is in you alone, and so I have let go of every other hope.

WHAT IT MEANS

Tukaram prays from the position of a man with nowhere left to run. He is exhausted by the wheel of birth and death, shackled in the stocks of his own body, with a debt of karma that will never balance. He sees no human ally: even parents, the dearest companions, will finally hand him over to Death, who waits at his side with sharpened knife and noose while forces drag him toward hell. The loneliness is total, he calls himself the one foreigner in a world that stands united against him. That total isolation is the whole force of the prayer: with every other hope deliberately released, his trust falls entirely on the merciful Hari, the only one left to plead with.

GATHA 1779 *Renunciation*

Renunciation, the holy fool everyone mocks

मराठी मूळ

कवणाचा सोइरा नव्हे च सांगाती । अवघियां हातीं अंतरला ॥1॥
निष्काम वेडें ह्मणतील बापुडे । अवघियां सांकडें जाला कैसा ।
माझें ऐसें तया न ह्मणत कोणी । असे रानीं वनीं भलते ठायीं ॥ध्रु.॥
प्रातःस्नान करी विभूतिचर्चन । दखोनिया जन निंदा करी ।
कंठीं तुळसीमाळा बैसोनि निराळा । ह्मणती या चांडाळा काय जालें ॥2॥
गातां शंका नाहीं बैसे भलते ठायीं । शिव्या देती आई बाप भाऊ ।
घरी बाइल ह्मणे कोठें व्याली रांड । बरें होतें शंड मरता तरी ॥3॥
जन्मोनि जाला अवघियां वेगळा । ह्मणोनि गोपाळा दुर्लभ तो ।
तुका ह्मणे जो संसारा रुसला । तेणें चि टाकिला सिद्धपंथ ॥4॥

ENGLISH TRANSLATION

He is no one's friend or companion; he has slipped away from everyone's grasp. The selfless one is called a fool by all; how has he become a burden to everyone? No one claims him as their own; he wanders in forests and wilderness, anywhere at all.

He bathes at dawn and smears himself with sacred ash, and seeing this, people mock him. With a tulsi rosary at his throat he sits apart, and they say: what has come over this wretch? He sings without shame in any place he pleases; mother, father, and brother hurl abuse.

His wife at home says: where did the wretched woman give birth to him? Better if he had died a eunuch. Born into the world, he has become separate from all.

Says Tuka, such a one is rare and dear to Gopala; he who has turned away from worldly life has found the proven path.

IN PLAIN WORDS

He is no one's relative, no one's companion. He has slipped out of everyone's grasp. They call him a poor fool with no desires. How did he become a burden to all? No one says, this one is mine. He wanders in forests and wild places, anywhere at all. He bathes at dawn. He smears himself with sacred ash. Seeing this, people speak ill of him. A tulsi rosary at his throat, he sits apart, and they say: what has come over this wretch? He sings without fear, sitting wherever he pleases. Mother, father, and brother hurl abuse. His wife at home says: where did the woman give birth to him? It would have been better if he had died. Born into the world, he has become separate from everyone. And so he is dear to Gopala, and hard to find. Tuka says: the one who has turned away from worldly life, that very one has taken the proven path.

WHAT IT MEANS

Tukaram describes the devotee whom the world has cast out and reads that rejection as the very mark of his worth. The bhakta keeps his disciplines, the dawn bath, the ash, the rosary, the open singing of the Name, and for this his own family and neighbors heap scorn and even wish him dead. The poem does not flinch from how total the alienation is: no kin, no companion, no place to belong, only the wilderness. But Tukaram turns the verdict over. The one who has slipped free of all worldly belonging is exactly the one who has become dear to God and rare to find. What the world calls a useless fool is, by the poem's measure, the soul that has actually found the path. The aim of the harshness is not contempt for the scoffers but a question for the listener: which verdict will you trust, the world's or God's.

GATHA 1780 *The Saints*

The saints, caste does not measure worth

मराठी मूळ

कस्तुरी भिनली जये मृत्तके । तयेसी आणिके कैसी सरी ॥1॥
लोखंडाचे अंगीं लागला परिस । तया आणिकास कैसी सरी ॥2॥
तुका ह्मणे मी न वजें यातीवरी । पूज्यमान करीं वैष्णवांसी ॥ ।3॥

ENGLISH TRANSLATION

When musk has soaked into a lump of earth, how can any other clay compare with it? When the philosopher's stone has touched iron, how can any other substance match it? Says Tuka, I do not judge by caste; I hold the Vaishnavas worthy of worship.

IN PLAIN WORDS

When musk has soaked into a lump of earth, what other clay can equal it? When the philosopher's stone has touched iron, what other metal can equal it? Tuka says: I do not go by birth or caste. I hold the Vaishnavas worthy of worship.

WHAT IT MEANS

Tukaram answers the question of who deserves honor with two images of transformation. Plain earth that has absorbed musk is no longer common earth; iron that the touchstone has touched is no longer base metal. What changes their worth is not their origin but what has entered them. He applies this directly: he will not rank a person by the caste they were born into. The devotee in whom the love of God has soaked is the one he treats as worthy of worship, whatever their birth. The claim is deliberately leveling, and he names it openly.

GATHA 1781 *The Power of the Name*

The Name, knowledge without devotion is not enough

मराठी मूळ

अनुहात ध्वनि वाहे सकळां पिंडीं । राम नाहीं तोंडीं कैसा तरे ॥1॥
सकळां जीवांमाजी देव आहे खरा । देखिल्या दुसरा विण न तरे ॥ध्रु.॥
ज्ञान सकळांमाजी आहे हें साच । भक्तीविण तें च ब्रह्म नव्हे ॥2॥
काय मुद्रा कळल्या कराव्या सांगतां । दीप न लगतां उन्मनीचा ॥3॥
तुका ह्मणे नका पिंडाचें पाळण । स्थापू नारायण आतुडेना ॥4॥

ENGLISH TRANSLATION

The unstruck sound resonates in every body, yet without Rama's name on the tongue, how can one be saved? God truly dwells in every living being, but without seeing Him, the other shore is never reached. Knowledge exists in everyone, this is certain, yet without devotion that very knowledge does not become Brahman.

What use are mystical gestures and spoken instructions when the lamp of transcendence has not been lit? Says Tuka, do not try to establish God through mere bodily nurturing; Narayana cannot be grasped that way.

IN PLAIN WORDS

The unstruck sound flows in every body. But without Rama on the tongue, how does one cross over? God truly dwells in every living being. But without seeing Him, no one crosses. Knowledge is in everyone, this is true. But without devotion, that knowledge is not Brahman. What use are the gestures you have learned, the instructions you can recite, when the inner lamp has not been lit? Tuka says: do not try to keep God by tending the body. Narayana cannot be held that way.

WHAT IT MEANS

Tukaram concedes every claim the yogic and philosophical paths make, then says each is incomplete without the Name and love. Yes, the unstruck inner sound sounds in all, God lives in all, knowledge is latent in all; but a latent truth no one has actually realized saves no one. He names the gap with a sharp image: knowing the gestures and reciting the instructions while the inner lamp stays dark. The corrective is not more technique but devotion, Rama's name on the tongue, the actual seeing of God. The closing warning is against the subtle trap of treating spiritual discipline as the maintenance of a body or a method; Narayana is not gripped by such effort, He is reached through love.

GATHA 1782 *Autobiography*

Autobiography, not my words but God's

मराठी मूळ

नेणें अर्थ कांहीं नव्हती माझे बोल । विनवितों कोपाल संत झणी ॥1॥
नव्हती माझे बोल बोले पांडुरंग । असे अंगसंगें व्यापूनिया ॥ध्रु.॥
मज मूढा शक्ति कैंचा हा विचार । निगमादिकां पार बोलावया ॥2॥
राम कृष्ण हरी मुकुंदा मुरारि । बोबडा उत्तरीं हें चि ध्यान ॥3॥
तुका ह्मणे गुरुकृपेचा आधार । पांडुरंगें भार घेतला माझा ॥4॥

ENGLISH TRANSLATION

I know nothing of meaning; these words are not my own. I pray the saints will not be angered.

These are not my words; it is Panduranga who speaks, pervading me through and through. How could a fool like me possess such insight, when even the Vedas struggle to express it? Rama, Krishna, Hari, Mukunda, Murari: this stammering repetition is my only meditation.

Says Tuka, I lean on the grace of the guru; Panduranga has taken on my entire burden.

IN PLAIN WORDS

I know nothing of the meaning. These words are not mine. I beg the saints: do not be angry. These are not my words. It is Panduranga who speaks, filling me through and through. How would a fool like me have such understanding, to speak of what is beyond even the Vedas? Rama, Krishna, Hari, Mukunda, Murari: this stammering is my only meditation. Tuka says: I lean on the grace of the guru. Panduranga has taken up my whole burden.

WHAT IT MEANS

Tukaram disclaims authorship of his own verses and hands the credit to God. He addresses the saints first, asking forgiveness in case his words presume too much, then insists the presumption is not his: it is Panduranga who speaks through him. He measures his own capacity honestly, an unlettered man who could not on his own utter truths the Vedas strain to reach, so the speaking must come from elsewhere. His one practice is the simplest, the broken repetition of God's names, and even that he calls his only meditation. The poem rests the whole thing on grace, the guru's and God's, and on the trust that the Lord has shouldered his burden entirely.

GATHA 1783 *Surrender and Acceptance*

Surrender, the carefree servant

मराठी मूळ

देवासी लागे सकळांसी पोसावें । आह्मां न लगे खावें काय चिंता ॥1॥
देवा विचारावें लागे पापपुण्य । आह्मासी हे जन अवघें भलें ॥ध्रु.॥
देवासी उत्पित्त लागला संहार । आह्मां नाहीं फार थोडें काहीं ॥2॥
देवासी काम लागला धंदा । आह्मासी ते सदा रिकामीक ॥3॥
तुका ह्मणे आह्मी भले देवाहून । विचारितां गुण सर्वभावें ॥4॥

ENGLISH TRANSLATION

God must feed and sustain everyone; we need not worry about what we shall eat. God must weigh sin and merit; for us, all people are simply good.

God must handle creation and destruction; for us, nothing is too much or too little. God must manage all the business and activity; we are forever free and at leisure.

Says Tuka, when you consider it with full consideration, we are actually better off than God.

IN PLAIN WORDS

God has to feed and keep everyone. We need not worry about what we will eat. God has to weigh sin and merit. For us, all people are simply good. God has to manage creation and destruction. For us, nothing is too much or too little. God has the work and the business to run. We are always free and at leisure. Tuka says: in truth we are better off than God. Consider it with your whole heart.

WHAT IT MEANS

Tukaram describes the freedom of total surrender as a kind of holy idleness. He lists the labors that belong to God: feeding all creatures, judging sin and merit, running creation and dissolution, carrying the world's business. Because those duties are God's and not his, the devotee is left with nothing to manage and nothing to fear; he need not even sort people into good and bad, for to him all are good. The tone is playful, even cheeky: he claims to be better off than God Himself, since God works while the servant rests. The point underneath the wit is the logic of surrender. When you genuinely hand the whole burden over, what remains for you is leisure and trust.

GATHA 1784 *Devotion to Vitthal*

Devotion, asking only to serve

मराठी मूळ

घेईन मी जन्म याजसाठीं देवा । तुझी चरणसेवा साधावया ॥1॥
हरिनामकीर्तन संतांचे पूजन । घालूं लोटांगण महाद्वारीं ॥ध्रु.॥
आनंदें निर्भर असों भलते ठायीं । सुखदुःख नाहीं चाड आह्मां ॥2॥
आणीक सायास न करीं न धरीं आस । होईन उदास सर्व भावें ॥3॥
मोक्ष आह्मां घरीं कामारी ते दासी । होय सांगों तैसी तुका ह्मणे ॥4॥

ENGLISH TRANSLATION

I would gladly take birth again for this alone, O God: to practice the service of Your feet. Singing Hari's name, worshipping the saints, bowing prostrate at the great door of the temple.

Let me dwell anywhere in overflowing bliss; I have no concern for pleasure or pain. I will make no other effort and hold no other hope; I will be completely detached in every way.

Says Tuka, liberation waits upon us at home like a maidservant; it does whatever we say.

IN PLAIN WORDS

I would take birth again for this alone, O God: to win the service of Your feet. To sing Hari's name, to worship the saints, to fall full length at the great temple door. Let me live anywhere, full of joy. I have no wish for pleasure or for pain. I will make no other effort and hold no other hope. I will be wholly detached, in every way. Tuka says: liberation waits in our house like a maidservant. It does whatever we tell it.

WHAT IT MEANS

Tukaram redefines what a devotee should want from another birth. He does not ask for heaven, comfort, or even release; he asks only for the chance to serve God's feet, to sing the Name, to honor the saints, to prostrate at the temple. With that one desire fixed, every other craving falls away: pleasure and pain become matters of indifference, and he renounces all further striving and hope. The closing line lands the claim. To the one absorbed in such service, the liberation that others chase has become a household servant, near at hand and obedient. By wanting only to serve, he has unknowingly gained the very thing seekers strain after.

GATHA 1785 *Devotion to Vitthal*

Bold lament, a lawsuit against God

मराठी मूळ

देवा तुज मज पण । पाहों आगळा तो कोण ॥1॥
तरी साच मी पतित । तूं च खोटा दिनानाथ ।
ग्वाही साधुसंत जन। करूनि अंगीं लावीन ॥ध्रु.॥
आह्मी धरिले भेदाभेद । तुज नव्हे त्याचा छेद ॥2॥
न चले तुझे कांहीं त्यास । आह्मी बळकाविले दोष ॥3॥
दिशा भरल्या माझ्या मनें । लपालासी त्याच्या भेणें ॥4॥
तुका ह्मणे चित्त । करी तुझी माझी नीत ॥5॥

ENGLISH TRANSLATION

O God, let us have a wager, You and I, and see who proves the greater. I am truly a wrongdoer, and You are a false protector of the downtrodden.

I will call the saints and the people as witnesses and prove it against You. We have clung to duality and division, and You cannot cut through it.

Nothing You do prevails against it; we have seized hold of faults with both hands. My mind has filled every direction, and You hide in fear of it.

Says Tuka, let the chitta itself be judge and settle the case between us.

IN PLAIN WORDS

God, let us make a wager, You and I, and see who is the greater. Then it is true: I am the sinner, and You are the false protector of the helpless. I will call the saints and the people as witnesses and fasten the charge on You. We have held tight to division and difference, and You have not cut it away. Nothing You do reaches it. We have seized our faults with both hands. My mind has spread into every direction, and You hide in fear of it. Tuka says: let the heart itself be judge and settle the case between You and me.

WHAT IT MEANS

Tukaram dares to put God on trial, framing the eternal problem of grace as a courtroom wager. He concedes his own guilt freely, then turns the charge around: if You are called the protector of the fallen and the fallen are still not lifted, then the title is false. He summons the saints as witnesses and presses the suit. The complaint underneath the bravado is real. The devotee cannot, by his own effort, cut through the duality and the faults he clings to, and he accuses God of standing back, even hiding, while the restless mind runs wild. The boldness is itself a form of intimacy and surrender: he asks the inner heart to judge the case, which is a way of throwing the whole impossible knot back into God's hands.

GATHA 1786 *True Worship*

True worship, God meets only the sincere

मराठी मूळ

लापनिकशब्दें नातुडे हा देव । मनिंचे गुहए भाव शुद्ध बोला ॥1॥
अंतरिंचा भेद जाणे परमानंद । जयासी संवाद करणें लागे ॥2॥
तुका ह्मणे जरी आपुलें स्वहित । तरी करीं चित्त शुद्धभावें ॥3॥

ENGLISH TRANSLATION

God cannot be reached through cunning speech. Speak the pure truth of your innermost chitta.

The Supreme Bliss knows the secret hidden within; one must converse with Him honestly. Says Tuka, if you truly seek your own good, then purify your mind with sincere devotion.

IN PLAIN WORDS

This God is not caught by clever, flattering words. Speak the pure feeling hidden in your heart. The Supreme Bliss knows the secret within; with Him you must speak honestly. Tuka says: if you truly want your own good, then make your heart pure in its intent.

WHAT IT MEANS

Tukaram strips worship down to inner honesty. God is not deceived or won by smooth, cunning speech, because He already knows the secret of the heart; addressing such a knower with anything but truth is pointless. The instruction is to speak the pure feeling you actually hold inside, not the performance you want others to hear. The closing line ties sincerity to self-interest in the deepest sense: if you genuinely seek your own good, the work is not external eloquence but the purifying of your own intent. Worship, for Tukaram, is finally a matter of what is true within, not what is said without.

GATHA 1787 *The Necessity of Experience*

Experience, hypocrisy of the unrealized teacher

मराठी मूळ

नव्हे ब्रह्मज्ञान बोलतां सिद्ध । जंव हा आत्मबोध नाहीं चित्तीं ॥1॥
काय करिसी वांयां लटिका चि पाल्हाळ । श्रम तो केवळ जाणिवेचा ॥ध्रु.॥
मी च देव ऐसें सांगसी या लोकां । विषयांच्या सुखा टोंकोनियां ॥2॥
अमृताची गोडी पुढिलां सांगसी। आपण उपवासी मरोनिया ॥3॥
तुका ह्मणे जरि राहील तळमळ । ब्रह्म तें केवळ सदोदित ॥4॥

ENGLISH TRANSLATION

Knowledge of Brahman is not attained merely by speaking of it, so long as the Self-awareness has not entered the chitta. Why do you indulge in empty elaboration? All that labor is nothing but the toil of cleverness.

You tell people that you yourself are God while feasting on sense pleasures on the side. You describe the sweetness of nectar to others while you yourself starve and perish.

Says Tuka, only if inner restlessness ceases does pure Brahman reveal itself, ever-present and complete.

IN PLAIN WORDS

Knowledge of Brahman is not perfected by talking about it, so long as Self-awareness has not entered the heart. Why waste yourself in false, empty elaboration? That labor is nothing but the toil of cleverness. You tell people: I myself am God, while on the side you feast on the pleasures of the senses. You describe to others the sweetness of nectar, while you yourself starve and die. Tuka says: only when the inner restlessness ceases is that pure Brahman ever-present and whole.

WHAT IT MEANS

Tukaram attacks the gap between spiritual speech and spiritual experience. Brahman-knowledge spoken from the lips means nothing until Self-realization has actually entered the heart; the elaborate talk of one who lacks it is only the strain of cleverness. He sharpens this with two pictures of hypocrisy: the man who proclaims I am God while quietly indulging every sense pleasure, and the one who praises the taste of nectar to others while himself starving. The aim is not contempt for any particular teacher but a mirror for the listener to check whether his own knowing is lived or merely recited. The test he offers is internal: only when the restlessness of the mind stops does the pure, ever-present Brahman show itself. Words are no substitute for that stillness.

GATHA 1788 *Worldly Metaphors*

Metaphor, the unstained nature of saints

मराठी मूळ

गंगाजळा पाहीं पाठी पोट नाहीं । अवगुण तो कांहीं अमृतासी ॥1॥
रवि दीप किाळमा काय जाणे हिरा । आणिका तिमिरा नासे तेणे ॥ध्रु.॥
कर्पूरकांडणी काय कोंडा कणी । सिंधू मिळवणीं काय चाले ॥2॥
परिस चिंतामणि आणिकांचा गुणी । पालटे लागोनि नव्हे तैसा ॥3॥
तुका ह्मणे तैसे जाणा संतजन । सर्वत्र संपूर्ण गगन जैसें ॥4॥

ENGLISH TRANSLATION

The water of the Ganga has no front or back; there is no flaw in nectar. Do the sun, a lamp, or darkness know what a diamond is? Yet the diamond destroys darkness for everyone around it.

Does camphor powder contain husks or grit? Does anything hold its own when it merges with the ocean? The philosopher's stone and the wish-fulfilling gem transform others by their quality, yet they themselves remain unchanged. Says Tuka, know that the saints are just like this: complete everywhere, like the sky itself.

IN PLAIN WORDS

Look at the water of the Ganga: it has no front and no back. There is no flaw in nectar. Do the sun, a lamp, or the darkness know what a diamond is? Yet the diamond destroys darkness for all around it. Does pounded camphor hold any husk or grit? Does anything keep its own shape once it merges with the ocean? The philosopher's stone and the wish-granting gem transform others by their nature, yet they themselves do not change. Tuka says: know that the saints are just like this, complete everywhere, like the sky itself.

WHAT IT MEANS

Tukaram piles up images of things that are pure through and through, with no hidden flaw, to say what a saint is. The Ganga has no near side or far side, nectar has no defect, camphor has no grit; each is uniform all the way down. He adds the touchstone and the wish-gem, which transform whatever they touch while staying utterly unchanged themselves. The saints, he concludes, are of this kind. They lift and transform others without being altered or diminished, and they are not partial or local but complete everywhere, like the all-pervading sky. The poem is a portrait of a purity that gives endlessly yet loses nothing.

GATHA 1789 *Prayers*

Prayer, You lose nothing by saving me

मराठी मूळ

परिस काय धातु । फेडितो निभ्रांतु लोहपांगु ॥1॥
काय तयाहूनि जालासी बापुडें । फेडितां सांकडें माझे एक ॥ध्रु.॥
कल्पतरु कोड पुरवितो रोकडा । चिंतामणि खडा चिंतिलें तें ॥2॥
चंदनांच्या वासें वसतां चंदन । होती काष्ठ आन वृक्षयाती ॥3॥
काय त्याचें उणें जालें त्यासी देतां । विचारीं अनंता तुका ह्मणे॥4॥

ENGLISH TRANSLATION

Does the philosopher's stone lose anything? It frees iron from its lowly nature without hesitation. Would You become any poorer, then, by removing this one small difficulty of mine? The wish-fulfilling tree grants desires on the spot; the wish-fulfilling gem yields whatever is thought of.

By living near sandalwood, even ordinary wood becomes fragrant. Does the sandalwood lose anything by giving of itself? Says Tuka, consider this, O Ananta.

IN PLAIN WORDS

Does the philosopher's stone lose its substance? Without hesitation, it strips iron of its lowliness. Are You any poorer than that stone, then, if You remove this one trouble of mine? The wish-granting tree fulfills desires on the spot. The wish-fulfilling gem gives whatever is thought of. By living near sandalwood, even ordinary wood becomes fragrant; other trees too take on its scent. Does the sandalwood lose anything by giving of itself? Tuka says: consider this, O Ananta.

WHAT IT MEANS

Tukaram pleads for his own deliverance by arguing that it costs God nothing to grant it. He gathers the familiar transformers, the touchstone that turns iron to gold, the wish-granting tree and gem, the sandalwood that lends its fragrance to plain wood nearby, and notes that none of them is diminished by what it gives. Then he presses the point onto God: if a mere stone freely raises base iron, would You, who are far greater, become poorer by clearing away this one difficulty of mine? The prayer is shrewd as well as humble. It removes every reason God might have to withhold, leaving the request resting entirely on God's generous nature. He closes by asking the Lord, Ananta, simply to think it over.

GATHA 1790 *Social Criticism*

Social criticism, the false teacher who ruins the path

मराठी मूळ

तोडुनि पुष्पवटिका फळवृक्षयाति । बाभळा राखती करुनि सार ॥1॥
कोण हित तेणें देखिलें आपुलें । आणीक पाहिलें सुख काई ॥ध्रु.॥
धान्यें बीजें जेणें जिाळलीं सकळें । पेरितो काळें जिरें बीज ॥2॥
मोडोनिया वाटा पुढिलांची सोय । आडरानें जाय घेउनि लोकां ॥3॥
विषाचें अमृत ठेवूनियां नाम । करितो अधम ब्रह्महत्या ॥4॥
तुका ह्मणे त्यास नाइके सांगतां । तया हाल करितां पाप नाहीं ॥5॥

ENGLISH TRANSLATION

He cuts down the flower garden and fruit trees but preserves the thorny acacia as if it were precious. What good has he seen in this for himself, and what joy has he found? He burns all the seeds and grains and sows cumin in their place at the wrong season.

He destroys the road that others follow and leads the people off into trackless wilderness. He labels poison as nectar and commits spiritual murder.

Says Tuka, he will not listen to any counsel; there is no sin in punishing such a one.

IN PLAIN WORDS

He cuts down the flower garden and the fruit trees, and guards the thorn bush as if it were precious. What good has he found in this for himself? What joy has he seen? He burns up all the grain and the seed, and sows cumin at the wrong season. He breaks the road that those ahead have made, and leads the people off into trackless wilderness. He puts the name nectar on poison. The base man commits the killing of a soul. Tuka says: he will not listen when anyone tells him. To trouble such a one is no sin.

WHAT IT MEANS

Tukaram condemns the false teacher who systematically destroys what nourishes and preserves what harms. Every image is an inversion of right guidance: cutting the fruit trees while saving the thorns, burning good seed and planting useless cumin out of season, tearing up the proven road and dragging followers into the wild. The deepest charge is the last: he labels poison as nectar, calling falsehood the truth, and so commits what Tukaram likens to the murder of a soul, since he leads trusting people to ruin. The poem aims at the pattern, the harm done

by one who teaches wrongly and refuses all correction, not at a name. The closing line is severe by design, marking how grave Tukaram holds the offense of leading the trusting astray; the warning is for the listener to recognize and resist such guidance, and to examine whether they are following or becoming it.

GATHA 1791 *The Nature of God*

Wonder, God who fills all space

मराठी मूळ

संसाराच्या भेणें । पळों न लाहेसें केलें ॥1॥
जेथें तेथें आपण आहे । आह्मीं करावें तें काये ॥ध्रु.॥
एकांतींसी ठाव । तिहीं लोकीं नाहीं वाव ॥2॥
गांवा जातों ऐसें । न लगे ह्मणावें तें कैसें ॥3॥
स्वप्नाचे परी । जागा पाहे तंव घरीं ॥4॥
तुका ह्मणे काये । तुझे घेतले म्यां आहे ॥5॥

ENGLISH TRANSLATION

You have made it so that I cannot even flee from worldly life. Wherever I turn, You are already there; what then am I to do? In all three worlds there is not a single corner of solitude left.

I cannot even say I am going somewhere else, for that makes no sense. It is like a dream: one wakes up and finds oneself right at home.

Says Tuka, what have I ever taken from You that belongs to You?.

IN PLAIN WORDS

You have made it so that I cannot even run from worldly life. Wherever I go, You are already there. So what am I supposed to do? There is no corner of solitude left, not in any of the three worlds. I cannot even say I am going away somewhere; that makes no sense. It is like a dream: you wake and find yourself right at home. Tuka says: what have I ever taken from You that was Yours?

WHAT IT MEANS

Tukaram wanted to escape the world, but he finds there is nowhere to escape to: God already fills every place. He plays with the idea of fleeing and shows it is absurd, because the one he would flee toward is the same one who is everywhere. Even solitude is impossible; in all three worlds there is no private corner where God is not. The waking-from-a-dream image lands the point: any journey away is illusory, since you only ever arrive back where God already is. The closing question quietly admits there was never anything of his own to defend or carry off.

GATHA 1792 *Longing and Separation*

Loving complaint, give me what you enjoy

मराठी मूळ

आण काय सादर । विशीं आह्मां कां निष्ठ ॥1॥
केलें भक्त तैसें देई । तुझें प्रेम माझ्याठायीं ॥ध्रु.॥
काय पंगतीस कोंडा । एकांतासी साकरमांडा ॥2॥
काय एकपण । पोतां घालूनि गांठी खूण ॥3॥
काय घ्यावें ऐसें । त्या आपण अनारिसें ॥4॥
तुका ह्मणे मधीं । आतां तोडूं भेद बुद्धी ॥5॥

ENGLISH TRANSLATION

Why do You invite me only to ignore me? Why this cruelty toward us in particular? Give Your devotee what befits devotion; let Your love abide in me. Do You serve husks and chaff at the public feast while saving the sweetmeats for when You are alone? Is this what You call oneness: tying a secret knot in the purse? Why should one accept something from You that is different from what You Yourself enjoy? Says Tuka, let us now cut through this veil of discriminating intellect that stands between us.

IN PLAIN WORDS

Why do You invite me and then ignore me? Why are You so hard on us in particular? Give Your devotee what fits devotion; let Your love live in me. Do You serve husks and chaff at the public table and keep the sweets for when You are alone? Is this Your oneness, tying a secret knot in the purse? Why should I take from You something different from what You enjoy Yourself? Tuka says: now let us cut through this dividing mind that stands between us.

WHAT IT MEANS

Tukaram complains to God like a guest who was called to the feast and then served scraps. The image is sharp: chaff at the common table, sweets saved for private favorites, a knot tied secretly in the purse. He is naming a felt distance and refusing to accept it as real love. His demand is bold: he wants exactly what God enjoys, not some lesser portion handed down to a devotee. The closing line points at the cause: the dividing intellect that makes two out of one, and he asks for it to be cut so nothing stands between them.

GATHA 1793 *Devotion to Vitthal*

Surrender, the fathomless Lord

मराठी मूळ

चित्त तुझ्या पायीं । ठेवुनि जालों उतराई ॥1॥
परि तूं खोटा केशीराजा । अंतपार न कळे तुझा ॥ध्रु.॥
आह्मी सर्वस्वें उदार । तुज देऊनियां धीर ॥2॥
इंद्रियांची होळी । संवसार दिला बळी ॥3॥
न पडे विसर । तुझा आह्मां निरंतर ॥4॥
प्रेम एकासाटी। तुका ह्मणे न वेचे गांठी ॥5॥
आह्मी पतित ह्मणोनि तुज आलों शरण । करितों चिंतन दिवस रात्रीं ।

ENGLISH TRANSLATION

I have placed my chitta at Your feet and become free of obligation. But You are the deceitful one, O Keshiraja; I cannot fathom Your limits.

I have been generous with everything, giving You my courage and resolve. I have made a bonfire of the senses and offered worldly life as a sacrifice.

My remembrance of You never lapses, not for a single moment. Says Tuka, my love is for You alone, and that is a treasure the purse never exhausts. Because I am fallen, I have come to You for refuge, meditating on You day and night.

IN PLAIN WORDS

I have placed my heart at Your feet and become free of debt. But You are the tricky one, O Keshiraja; I cannot find Your far edge. I have given everything freely, handing You my courage and my resolve. I made a bonfire of the senses and offered worldly life as sacrifice. I never forget You, not for a single moment. Tuka says: my love is for You alone, and that treasure never empties from the purse. Because I am fallen, I have come to You for refuge; I think of You day and night.

WHAT IT MEANS

Tukaram describes a total handover: heart at the feet, courage and resolve given away, the senses burned, worldly life offered up. Having given everything, he says he is now free of debt, his side of the account settled. Yet he calls God deceitful and unfathomable, because God Himself stays beyond reckoning even after the devotee has held nothing back. The one thing that never runs out is his love, a purse that pays endlessly without emptying. He ends where the fallen always end: at the feet, taking refuge, keeping God in mind through day and night.

GATHA 1794 *Longing and Separation*

Challenge, the Lord who must save

मराठी मूळ

नाहीं तरी मज काय होती चाड । धरावया भीड तुज चित्तीं ॥1॥
आह्मां न तारावें तुह्मी काय करावें । सांगीजोजी भावें नारायणा ॥ध्रु.॥
अन्याय एकाचा अंगीकार करणें। तया हातीं देणें लाज ते चि ।
काय ते शूरत्व मिरवूनि बोलणें । जनामाजी दावणें बळरया ॥2॥
पोहएा अन्नछत्र घालूनियां घरीं । दंडितो बाहेरी आलियासी ।
नव्हे कीर्त कांहीं न माने लोकां । काय विटंबणा तैसी ॥3॥
प्रत्यक्षासी काय द्यावें हें प्रमाण । पाहातां दर्पण साक्ष काई ।
तुका ह्मणे तरी आह्मां का न कळे । तरलों किंवा आह्मी नाहीं ॥4॥

ENGLISH TRANSLATION

If You will not save me, what reason would I have to hold You in my chitta? If You will not ferry us across, what purpose do You serve? Tell me plainly, O Narayana. To take the side of one and accept his wrongs, and then to hand him the same old shame: what kind of valor is it merely to boast and show off strength before the crowd? One opens a charity kitchen at home and then beats away the very ones who arrive at the door.

This is no glory; the people will not accept it. What more proof can one give when the truth stands in plain sight? A mirror needs no further witness.

Says Tuka, do we not know, then, whether we have been saved or not?.

IN PLAIN WORDS

If You will not save me, why would I hold You in my heart at all? If You will not carry us across, what use are You? Tell me plainly, O Narayana. To take someone's side, accept his faults, and then hand him the same old shame: what kind of courage is that, just boasting and showing off strength before the crowd? A man opens a free kitchen at his house and then beats away the very ones who come to the door. That is no glory; people will not accept it. What proof is needed when the truth is in plain sight? A mirror needs no other witness. Tuka says: do we not know, then, whether we have been saved or not?

WHAT IT MEANS

Tukaram presses God with a blunt argument: a savior who does not save is no savior, and there is no reason to keep him in the heart. He uses two stinging images of false generosity. One who takes your side only to shame you again is merely posturing for the crowd, and one who runs a charity kitchen yet drives away the hungry shames himself, not them. The mirror line says the failure is self-evident; no further testimony is needed than what anyone can see. The closing question turns the demand into something the devotee can already read for himself: whether he has truly been ferried across is plain, and God's refusal to act would show plainly too.

GATHA 1795 *Krishna Leela*

Praise, the Lord of childhood deeds

मराठी मूळ

काग बग रिठा मारिले बाळपणीं । अवघी दैत्यखाणी बुडविली ॥1॥
तो मज दावा तो मज दावा । नंदनंदन जीवा आवडे तो ॥ध्रु.॥
गोवर्धन गिरी उचलिला करीं । गोकुळ भीतरी राखियेलें ॥2॥
बघुनि भौमासुरा आणिल्या गोपांगना । राज्य उग्रसेना मथुरेचें ॥3॥
पांडव जोहरीं राखिले कुसरी । विवराभीतरीं चालविले॥4॥
तुका ह्मणे हा भक्तांचा कृपाळ । दुष्टजना काळ नारायण ॥5॥

ENGLISH TRANSLATION

In childhood He killed Kaga, Baka, and the demon Ritha, and drowned the entire race of demons. Show me that one, show me that one: the son of Nanda whom my jiva adores.

He lifted Mount Govardhan on His hand and sheltered all of Gokula within it. He slew Bhaumasura and brought back the captive women; He restored the kingdom of Mathura to Ugrasena.

He guided the Pandavas through every peril and led them safely through hidden passages. Says Tuka, He is merciful to devotees and is Death itself to the wicked. That is Narayana.

IN PLAIN WORDS

In childhood He killed Kaga, Baka, and the demon Ritha, and drowned the whole brood of demons. Show me that one, show me that one: the son of Nanda whom my soul loves. He lifted Mount Govardhan on His hand and kept all of Gokula safe under it. He killed Bhaumasura and brought back the captured women; He gave the kingdom of Mathura back to Ugrasena. He guided the Pandavas through every danger and led them safely through hidden passages. Tuka says: He is merciful to His devotees and is death itself to the wicked. That is Narayana.

WHAT IT MEANS

This is a song of Krishna's deeds, sung as longing to see the one the soul loves. Tukaram lists the rescues from the Krishna stories: the demons of childhood killed, Govardhan raised to shelter Gokula, Bhaumasura slain and his captives freed, the throne returned to Ugrasena, the Pandavas led safely through every trap. The repeated cry to be shown the son of Nanda turns the catalogue of power into a lover's plea: the same Krishna who shielded all of these, let me only see Him. The closing line names the rule running through every story: mercy to those who love Him, death to the wicked. That, says Tukaram, is Narayana.

GATHA 1796 *The Power of the Name*

The Name, the tongue that calls no other

मराठी मूळ

तुजविण देवा । कोणा ह्मणे माझी जिव्हा ॥1॥
तरि हे हो कां शतखंड । पडो झडोनियां रांड ॥ध्रु.॥
कांहीं इच्छेसाटीं । करिल वळवळ करंटी ॥2॥
तुका ह्मणे कर । कटीं तयाचा विसर॥3॥

ENGLISH TRANSLATION

If my tongue ever calls upon anyone but You, O God, let it be shattered into a hundred pieces and fall away. If it should wag even slightly for the sake of some petty desire, let it be called wretched and worthless.

Says Tuka, let anyone who forgets You have their hands cut away at the waist.

IN PLAIN WORDS

If my tongue ever calls on anyone but You, O God, let it break into a hundred pieces and fall away. Let such a wretched tongue be cast off. If it so much as wags for some petty desire, let it be called worthless. Tuka says: let anyone who forgets You have his hands struck off at the waist.

WHAT IT MEANS

Tukaram swears a fierce oath of single-pointed loyalty to the Name. The violent images, a tongue shattered, hands struck off, are aimed at himself and at his own faculties, not at any other person; they are the form his vow takes. He will not let his tongue beg from anyone but God, and not even for a small worldly want. The harshness measures the seriousness: the mouth and hands exist to call on God and serve Him, and to turn them elsewhere is to make them worthless. The point is not cruelty but a refusal to let any part of himself drift to a second object.

GATHA 1797 *The Power of the Name*

The Name, the one needed work

मराठी मूळ

आह्मां सर्वभावें हें चि काम । न विसंभावें तुझें नाम॥1॥
न लगे करावी हे चिंता । तरणें करणें काय आतां॥ध्रु.॥
आसनीं भोजनीं शयनीं । दुजें नाहीं ध्यानीं मनीं ॥2॥
तुका ह्मणे कृपानिधी । माझी तोडिली उपाधी ॥3॥

ENGLISH TRANSLATION

With all my being, this alone is my work: never to lose hold of Your name. There is no need for any other worry now about crossing over or achieving anything.

In sitting, in eating, in sleeping, nothing else occupies my thought and my mind. Says Tuka, O treasury of mercy, You have severed all my entanglements.

IN PLAIN WORDS

With all my being, this alone is my work: never to let go of Your name. There is no need to worry now about crossing over or achieving anything. In sitting, in eating, in sleeping, nothing else fills my thought and my mind. Tuka says: O treasury of mercy, You have cut away all my entanglements.

WHAT IT MEANS

Tukaram reduces the whole of practice to one thing: holding the Name without a break. Once that grip is constant, the old anxieties fall away, since crossing the world and reaching any goal are no longer separate tasks to fret over. The Name saturates every ordinary moment, sitting, eating, sleeping, until there is simply no room left for a second thing in the mind. He credits the result entirely to God's mercy: it is God who has severed the tangles, not the devotee's own effort. The poem rests in that ease, where remembering is everything and striving has ended.

GATHA 1798 *Renunciation*

Renunciation, the grace of the saints

मराठी मूळ

नव्हें कांहीं कवणाचा । भाव जाणवला साचा ॥1॥
ह्मणोनि तुझ्या पायीं । जीव ठेविला निश्चयीं ॥ध्रु.॥
शरीर जायाचें कोंपट । याची काय खटपट ॥2॥
तुका ह्मणे वांयांविण । देवा कळों आला सीण ॥3॥
काय सांगू आता संताचे उपकार। मज निरंतर जागविसी।।1।।
काय दयावे त्यासी व्हावे उतराई। ठेवीना हापायी जीव थोडा।।धृ।।
सहज बोलणे हीत उपदेश। करुनी सायास शिकवीती।।2।।
तुका म्हणे वत्स धेनू वेद चित्ती। तैसे मज येती सांभाळीती।।3।।

ENGLISH TRANSLATION

Nothing of anyone's proved to be true; the real nature of things has revealed itself. Therefore I have placed my life at Your feet with firm resolve.

The body is a cage that belongs to death; why fuss over it? Says Tuka, the futile weariness of it all has become clear, O God. How can I describe the saints' grace upon me? They keep me awake at every moment.

How can I repay them and become free of obligation? Even if I lay down my small life at their feet, it is not enough. Their simple speech is itself teaching and guidance; they take pains to instruct me.

Says Tuka, like a cow tending her calf with the Vedas in her chitta, so do the saints look after me and protect me.

IN PLAIN WORDS

Nothing of anyone's turned out to be true; the real nature of things has shown itself to me. So I have placed my life at Your feet for good. The body is a hut that belongs to death; why fuss over it? Tuka says: the useless weariness of it all has become clear, O God. How can I tell of the saints' kindness to me? They keep me awake at every moment. How can I repay them and be free of debt? Even laying down my small life at their feet is not enough. Their plain speech is itself teaching and guidance; they take pains to instruct me. Tuka says: as a cow tends her calf with the Vedas in her heart, so the saints look after me and protect me.

WHAT IT MEANS

Tukaram has seen through the world: nothing that belongs to anyone proved real, and the body is only a hut already promised to death, not worth fussing over. Seeing this, he lays his whole life at God's feet once and for all and lets go of futile striving. The poem then turns to the saints, whose constant grace keeps him awake and watchful. He feels a debt to them he can never repay; even offering his life would not settle it. Their ordinary speech is itself instruction, and they tend him as a cow tends her calf, watchful and protective, with the Vedas held in the heart.

GATHA 1801 *The Necessity of Experience*

Nondual insight, the rope and the gold

मराठी मूळ

रज्जु धरूनियां हातीं । भेडसाविलीं नेणतीं । कळों येतां चित्तीं । दोरी दोघां सारिखी ॥1॥
तुह्मांआह्मांमध्यें हरी । जाली होती तैसी परी । मृगजळाच्या पुरीं । ठाव पाहों तरावया ॥ध्रु.॥
सरी चिताक भोंवरी । अळंकाराचिया परी । नामें जालीं दुरी । एक सोनें आटितां ॥2॥
पिसांचीं पारवीं । करोनि बाजागिरी दावी । तुका ह्मणे तेवीं । मज नको चाळवूं ॥3॥

ENGLISH TRANSLATION

Holding a rope in hand, the ignorant were frightened; once recognized, the rope appears the same to both. Between You and us, O Hari, the same thing happened: we searched for a place to stand in the flood of a mirage.

A chain, a necklace, a bracelet, a ring: ornaments are many in name, but when melted down, only one gold remains. A juggler makes pigeons dance with strings and calls it a show.

Says Tuka, do not beguile me in that fashion.

IN PLAIN WORDS

Holding a rope in hand, the ignorant were frightened; once it is seen for what it is, the rope looks the same to both. Between You and us, O Hari, the same thing happened: we were looking for a place to stand in a flood of mirage water. A chain, a brooch, a bracelet, a ring: ornaments have many names, but melt them down and only one gold is left. A juggler makes pigeons dance on strings and calls it a show. Tuka says: do not fool me like that.

WHAT IT MEANS

Tukaram uses three classic images of mistaken seeing. The rope feared as a snake stops frightening once it is recognized, and then it looks the same to everyone. The mirage offered no real ground to stand on, yet they kept searching the flood for footing. The ornaments make the deepest point: many names and shapes, but melted down, one single gold, just as the seeming separation between God and devotee dissolves into one. Then he turns sharp. The juggler dangling pigeons on strings is a staged trick, and he tells Hari plainly: do not put on that show for me. He wants the recognition, not the illusion.

GATHA 1802 *Devotion to Vitthal*

Mock-refusal, I lack nothing

मराठी मूळ

नेघें तुझें नाम । न करीं सांगितलें काम ॥1॥
वाढे वचनें वचन । दोष उच्चारितां गुण ॥ध्रु.॥
आतां तुझ्या घरा । कोण करी येरझारा ॥2 ॥
तुका ह्मणे ठायीं । मजपाशीं काय नाहीं ॥3॥

ENGLISH TRANSLATION

I will not take Your name; I will not do the work You assign. Words breed words, and faults multiply when one tries to speak of virtues.

Now who will keep making trips to Your door? Says Tuka, do I not have everything already here with me?.

IN PLAIN WORDS

I will not take Your name; I will not do the work You give me. Words only breed more words, and faults multiply when you try to speak of virtues. Now who will keep making trips to Your door? Tuka says: do I not have everything already, right here with me?

WHAT IT MEANS

This is a teasing refusal, a lover's bluff rather than real apostasy. Tukaram pretends to quit the relationship: no more taking the Name, no more errands at God's command, no more wearing a path to God's door. His complaint is that talk leads only to more talk, and that trying to praise God's virtues somehow only stirs up faults. But the closing line gives the game away: he says he already has everything with him. The point is that God is not somewhere else to be visited or served at a distance; the fullness the devotee was running toward is already present where he stands.

GATHA 1803 *Devotion to Vitthal*

Loving reproach, the hide-and-seek God

मराठी मूळ

व्यवहार तो खोटा । आतां न वजों तुझ्या वाटा॥1॥
एका नामा नाहीं ताळ । केली सहजरांची माळ ॥ध्रु.॥
पाहों जातां घाई। खेळसी लपंडाई ॥2॥
तुका ह्मणे चार । बहु करितोसी फार॥3॥

ENGLISH TRANSLATION

Your dealings are false; I will no longer walk Your road. There is no consistency even in a single name; You have strung a garland of random beads.

When I look closely, it becomes a battle; You play a game of hide and seek. Says Tuka, You make much ado over nothing.

IN PLAIN WORDS

Your dealings are false; I will not walk Your road any longer. There is no steadiness even in a single name; You have strung a garland of random beads. When I look closely it turns into a fight; You play a game of hide and seek. Tuka says: You make a great fuss over nothing.

WHAT IT MEANS

Tukaram scolds God in the voice of an exasperated devotee. He accuses God of crooked dealings and threatens to stop following the path, but the tone is intimacy, not rejection. The complaints are about elusiveness: not even one steady name to hold, a garland of mismatched beads, a search that turns into a struggle, a Lord who hides as soon as you look for Him. The closing line, that God makes much ado over nothing, names the experience of seeking a God who keeps slipping away and dramatizing the chase. Underneath the reproach is the longing of someone who cannot find the one he refuses to stop looking for.

GATHA 1804 *Devotion to Vitthal*

Loving reproach, the exposed show

मराठी मूळ

लटिका चि केला । सोंग पसारा दाविला ॥1॥
अवघा बुडालासी ऋणें । बहुतांचे देणें घेणें ॥ध्रु.॥
लावियेलीं चाळा। बहू दावूनि पुतळा ॥2॥
तुका ह्मणे हात । आह्मी अवरिली मात ॥3॥

ENGLISH TRANSLATION

It was all a pretense; the whole display was just a show. You are drowned in debts, with borrowings and lendings on every side.

You dangled temptations and showed off Your image to lure people in. Says Tuka, we have caught on; we have put a stop to this game.

IN PLAIN WORDS

It was all a fake; the whole spread was just a show. You are drowning in debts, with borrowing and lending on every side. You dangled temptations and showed off Your image to lure people in. Tuka says: we have caught on; we have put a stop to this game.

WHAT IT MEANS

Tukaram talks to God as if catching out a clever trickster. He calls the visible world a staged display, a show with nothing solid behind it, a business buried in debts of giving and taking on every side. God is pictured as luring people in by dangling temptations and parading His form. But the closing line is the turn: the devotee says he has seen through it and stopped the game. The reproach is really a claim of arrival. Once you recognize the display as display, its pull over you ends, and that recognition is itself the freedom Tukaram is announcing.

GATHA 1805 *Devotion to Vitthal*

Reproach, the hope that ruined me

मराठी मूळ

दाखवूनि आस । केला बहुतांचा नास ॥1॥
थोंटा झोडा शिरोमणी । भेटलासी नागवणी ॥ध्रु.॥
सुखाचें उत्तर । नाहीं मुदलासी थार ॥2॥
तुका ह्मणे काय । तुझे घ्यावें उरे हाय ॥3॥

ENGLISH TRANSLATION

By dangling hope You have ruined many. A stumbling, bumbling impostor, that is what You are: You came only to strip us bare.

There is no comfortable answer; the very principal has no footing. Says Tuka, what should one take from You when only a sigh remains?.

IN PLAIN WORDS

You held out hope, and so You ruined many. You are a stumbling, bumbling fraud, a chief among them; You came to me only to strip me bare. There is no comforting answer here. The very capital is gone; nothing is left to stand on. Tuka says: what is there to take from You, when only a sigh remains?

WHAT IT MEANS

Tukaram is scolding God in the voice of a man who staked everything on a promise and was left empty. He says the hope God dangled is exactly what undid him and many others: it drew him in, then stripped him of all he had. He even calls God a fraud and a thief, not in real contempt but in the bitter intimacy of a lover who has lost the

principal and not just the profit. The complaint hides its true claim: a person who gives himself wholly to God is left with nothing of his own to bargain with, only a sigh, and that emptying is itself the point.

GATHA 1806 *Devotion to Vitthal*

Reproach, the shameless thief

मराठी मूळ

लाज ना विचार । बाजारी तूं भांडखोर ॥1॥
ऐसें ज्याणें व्हावें । त्याची गांठी तुजसवें ॥ध्रु.॥
फेडिसी लंगोटी । घेसी सकळांसी तुटी ॥2॥
तुका ह्मणे चोरा । तुला आप ना दुसरा ॥3॥

ENGLISH TRANSLATION

You have no shame and no discretion; You are a brawler in the marketplace. Only one who deserves such treatment should tie his fate with Yours.

You strip off even the loincloth and swindle everyone. Says Tuka, You thief, You have neither self nor other.

IN PLAIN WORDS

You have no shame and no sense; You are a brawler in the marketplace. Only someone who wants such treatment should tie his fate to Yours. You strip off even the loincloth; You leave everyone bankrupt. Tuka says: You thief, You have no self and no other.

WHAT IT MEANS

Tukaram keeps up the lover's quarrel, calling God a shameless market brawler who picks fights and robs whoever comes near. The warning is half a joke: only someone ready to lose everything should bind his life to this one, because God takes even the last covering, the loincloth, and leaves the devotee with nothing. The closing line turns the insult into the truth it was hiding: this thief has no self and no other, no inside and no outside, so to be robbed by God is to be emptied of the very line between mine and not-mine. The harshness points at how total surrender feels from inside, not at any flaw in God.

GATHA 1807 *The Nature of God*

The hidden God, here yet nowhere

मराठी मूळ

ठाव नाहीं बुड । घरें वसविसी कुड ॥1॥
भलते ठायीं तुझा वास । सदा एरवी उदास ॥ध्रु.॥
जागा ना निजेला । धाला ना भुकेला ॥2॥
न पुसतां भलें । तुका ह्मणे बुझें बोलें ॥3॥

ENGLISH TRANSLATION

You have no foundation and no bottom; You build houses on pure illusion. Your dwelling is wherever You please; otherwise You are utterly indifferent.

You are neither awake nor asleep, neither full nor hungry. Says Tuka, unless one asks, You speak sweetly and sensibly enough.

IN PLAIN WORDS

You have no ground and no bottom; You build Your houses out of illusion. You live wherever You please, and otherwise You are utterly aloof. You are neither awake nor asleep, neither full nor hungry. Tuka says: unless someone asks, You speak sweetly and sensibly enough.

WHAT IT MEANS

Tukaram is describing the strangeness of God's being. God rests on no foundation and has no bottom to plumb; whatever dwelling He seems to take is built on appearance, and He is at home anywhere yet attached to nowhere. He is past all the pairs we live by: not waking, not sleeping, not satisfied, not in need. The last line catches the catch: God seems reasonable and sweet only as long as you do not press Him with questions, because His real nature has no edges for our questions to grasp.

GATHA 1808 *Devotion to Vitthal*

Humility, the dog at the master's feet

मराठी मूळ

श्वाना दिली सवे । पायांभोंवतें तें भोंवे ॥1॥
तैसी जाली मज परी । वसे निकट सेजारीं ॥ध्रु.॥
जेवितां जवळी । येऊनियां पुंस घोळी ॥2॥
कोपेल तो घनी । तुका ह्मणे नेणें मनीं॥3॥

ENGLISH TRANSLATION

A dog is given companionship and it circles around one's feet. That is exactly my condition: You dwell close beside me, right next door.

When I sit down to eat You come near, wagging and fawning. Says Tuka, whether the master is angry or not, the dog does not take it to mind.

IN PLAIN WORDS

Give a dog a little kindness and it keeps circling your feet. That is just my condition: You live close beside me, right next door. When I sit to eat, You come near, wagging and fawning. Tuka says: whether the master is angry or not, the dog does not hold it in its mind.

WHAT IT MEANS

Tukaram makes himself the dog and God the close neighbor whose company he cannot leave. A dog that has once been shown affection circles its master's feet and crowds in at mealtime, hoping and fawning; that, he says, is exactly how he hangs about God. The point of the image is the dog's trust: it does not brood over whether the

master is pleased or angry, it simply stays near. Tukaram is naming the kind of devotion that does not keep score of God's moods but clings to nearness itself, free of calculation.

GATHA 1809 *Confession and Sin*

Confession, the babbling tongue

मराठी मूळ

वटवट केली । न विचारितां मना आली ॥1॥
मज कराल तें क्षमा । कैसें नेणों पुरुषोत्तमा ॥ध्रु.॥
उचित न कळे । जिव्हा भलतें चि बरळे ॥2॥
तुका ह्मणे कांहीं । लौकिकाची चाड नाहीं ॥3॥

ENGLISH TRANSLATION

I have blurted out whatever came to mind without thinking. Forgive me for all of it, O Purushottama; I know no better.

I do not know what is proper; my tongue babbles whatever it likes. Says Tuka, I have no concern for public decorum.

IN PLAIN WORDS

I have chattered on, saying whatever came to mind without thinking. Forgive me all of it, O Purushottama; I know no better. I do not know what is proper; my tongue blurts whatever it likes. Tuka says: I have no care for what people think is decent.

WHAT IT MEANS

Tukaram owns the looseness of his own speech and asks pardon for it. He admits he says whatever rises in him, with no measuring of what is fitting, and calls himself simply ignorant of the right way to speak before God. Then he names the deeper freedom underneath the confession: he no longer cares about public decorum, the social judgment of what is proper. The apology turns into a kind of release, the babbling of a child who trusts that the one he speaks to will forgive rather than judge.

GATHA 1810 *Faith and Trust*

Vow, staking the whole life

मराठी मूळ

जीवें व्हावें साटी । पडे संवसारें तुटी ॥1॥
ऐशीं बोलिलों वचनें । सवें घेउनि नारायण ॥ध्रु.॥
नाहीं जन्मा आलों । करील ऐसें नेदीं बोलों ॥2॥
ठाव पुसी सेणें । तुका ह्मणे खुंटी येणें ॥3॥

ENGLISH TRANSLATION

One must stake one's very life; that is what breaks the bond with worldly existence. I have spoken such words and taken Narayana along with me.

I did not come into this world to let anyone say otherwise; I will not allow it. Says Tuka, cow dung cleans the ground; by this, the post is firmly planted.

IN PLAIN WORDS

You must stake your very life; that is what breaks the bond with this world. I have spoken such words, taking Narayana along with me as my witness. I did not come into this world to let anyone say otherwise; I will not allow it. Tuka says: as cow dung cleans and seals the ground, by this the post stands firmly fixed.

WHAT IT MEANS

Tukaram is declaring a vow and naming its cost: the bond with worldly existence breaks only when you wager your whole life, nothing less. He says he has spoken these words with Narayana himself standing beside him, so they are not loose talk but a pledge made before God. He refuses to let anyone soften or unsay it. The closing image makes it solid: just as a smear of cow dung sets and seals a floor, this vow has been packed down so the post of his resolve stands fixed and cannot be pulled loose.

GATHA 1811 *Prayers*

Prayer, take away my fear

मराठी मूळ

आता पंढरीराया । माझ्या निरसावें भया ॥1॥
मनीं राहिली आशंका । स्वामिभयाची सेवका ॥ध्रु.॥
ठेवा माथां हात । कांहीं बोला अभयमात ॥2॥
तुका ह्मणे लाडें । खेळें ऐसें करा पुढें॥3॥

ENGLISH TRANSLATION

Now, O King of Pandhari, dispel my fear. A servant's mind always holds the dread of displeasing the master.

Place Your hand upon my head and speak some word of assurance. Says Tuka, play with me lovingly like this going forward.

IN PLAIN WORDS

Now, O King of Pandhari, take my fear away. A dread stays in my mind, the servant's fear of the master. Place Your hand on my head; speak some word of assurance. Tuka says: from now on, play with me lovingly, like this.

WHAT IT MEANS

Tukaram prays for the one thing fear leaves him needing: release from fear itself. He names it precisely as a servant's dread of his master, the worry of having displeased the one he serves. So he asks for the gestures that quiet that dread, a hand laid on his head and a spoken word of safety. The last line shows what he is really after:

not distance and obedience but closeness, a Lord who plays with him affectionately rather than one he must tremble before.

GATHA 1812 *Devotion to Vitthal*

Intimacy, the child's babbling speech

मराठी मूळ

कवतुकवाणें । बोलों बोबडए वचनें ॥1॥
हें तों नसावें अंतरीं । आह्मां धरायाचें दुरी ॥ध्रु.॥
स्तुति तैसी निंदा । माना सम चि गोविंदा ॥2॥
तुका ह्मणे बोलें । मज तुह्मी शिकविलें॥3॥

ENGLISH TRANSLATION

I speak playful, babbling words like a child. But let this not create any distance between us; do not hold us away because of it.

Praise and blame, O Govinda, consider them equal. Says Tuka, it is You who taught me to speak this way.

IN PLAIN WORDS

For the joy of it, I speak in babbling, childish words. Do not let this come between us in Your heart; do not hold me at a distance for it. Praise and blame, O Govinda, count them the same. Tuka says: it was You who taught me to speak this way.

WHAT IT MEANS

Tukaram offers his rough, playful speech as a child's babble and asks that it not become a wall between him and God. He fears God taking offense and keeping him at arm's length, so he pleads for that not to happen. Then he asks God to hold praise and blame as equal, refusing to weigh his words on a scale of merit. The disarming close puts the responsibility back on God: if Tukaram speaks so freely and even rudely, it is because God himself taught him this childlike, unguarded way of talking.

GATHA 1813 *Prayers*

Prayer, let the past be past

मराठी मूळ

असो मागें जालें । पुढें गोड तें चांगलें ॥1॥
आतां माझे मनीं । कांहीं अपराध न मनीं ॥ध्रु.॥
नेदीं अवसान । करितां नामाचें चिंतन ॥2॥
तुका ह्मणे बोले । तुज आधीं च गोविलें॥3॥

ENGLISH TRANSLATION

Let the past be past; what lies ahead, let it be sweet and good. From now on, hold no offense in Your mind against me.

Do not let me falter in the contemplation of Your name. Says Tuka, I have already bound You by these words from the very start.

IN PLAIN WORDS

Let what is gone be gone; let what comes ahead be sweet and good. From now on, hold no offense against me in Your mind. Do not let me lose heart while I dwell on Your name. Tuka says: by these very words I have already bound You, from the very start.

WHAT IT MEANS

Tukaram asks for a clean slate: let the past stay in the past and let the road ahead be good, with no grudge held against him. His one ongoing request is steadiness, that he never falter or lose strength while keeping God's name in mind. The closing line is the daring turn: he claims his words themselves have already tied God down. By praying this way he holds God to his own nature as the one who forgives, so the prayer is less a plea than a binding already accomplished.

GATHA 1814 *Longing and Separation*

Longing, my breath cannot remain without You

मराठी मूळ

मातेविण बाळा । आणिक न माने सोहळा ॥1॥
तैसें जालें माझ्या चित्ता । तुजविण पंढरिनाथा ॥ध्रु.॥
वाट पाहेमेघा बिंदु । नेघे चातक सरिता सिंधू ॥2॥
सारसांसी निशीं । ध्यानरवीच्या प्रकाशीं ॥3॥
जीवनाविण मत्स्य । जैसें धेनूलागीं वत्स ॥4॥
पतिव्रते जिणें । भ्रताराच्या वर्त्तमानें ॥5॥
कृपणाचें धन । लोभालागीं जैसें मन ॥6॥
तुका ह्मणे काय । तुजविण प्राण राहे॥7॥

ENGLISH TRANSLATION

Without its mother, a child finds no joy in any celebration. That is exactly the state of my chitta without You, O Lord of Pandhari.

The chataka bird watches for the rain-cloud and will not drink from river or sea. The chakravaka longs through the night for the light of the dawn-sun.

A fish cannot live without water; a calf cannot rest without its mother cow. A devoted wife's life depends entirely on word of her husband.

A miser's mind clings to its wealth with unshakable greed. Says Tuka, how can my breath remain without You?.

IN PLAIN WORDS

Without its mother, a child finds no joy in any festival. So it is with my mind, O Lord of Pandhari, without You. The chataka bird watches only for the raincloud's drop and will not drink from river or sea. The sarasa birds wait through the night for the light of the dawn-sun. A fish cannot live out of water; a calf cannot rest apart from the cow. A devoted wife lives only on word of her husband. A miser's mind clings with greed to his wealth. Tuka says: how then can my breath stay in me without You?

WHAT IT MEANS

Tukaram piles up images of beings that cannot be themselves without the one thing they are bound to. A child is joyless without its mother even amid celebration; the chataka bird refuses all water and waits only for rain from the cloud; the night birds long for dawn, the fish for water, the calf for the cow, the faithful wife for news of her husband, the miser for his hoard. Each is a kind of love that admits no substitute. He sets them all down only to ask the real question: if every one of these cannot live apart from what it loves, how can his own breath remain in his body without God?

GATHA 1815 *The Nature of God*

Praise, the God who asks no faults

मराठी मूळ

तुजऐसा कोणी न देखें उदार । अभयदानशूर पांडुरंगा ॥1॥
शरण येती त्यांचे न विचारिसी दोष । न मागतां त्यांस अढळ देसी ॥ध्रु.॥
धांवसी आडणी ऐकोनियां धांवा । कइवारें देवा भक्तांचिया ॥2॥
दोष त्यांचे जाळी कल्पकोटिवरी । नामासाटीं हरि आपुलिया ॥3॥
तुका ह्मणे तुज वाणूं कैशा परी । एक मुख हरी आयुष्य थोडें ॥4॥

ENGLISH TRANSLATION

I see no one as generous as You, O Panduranga, champion of fearlessness. You do not examine the faults of those who come to You for refuge; without their asking, You grant them the imperishable.

Hearing a devotee's cry, You rush to their aid, O God, moved by love for Your devotees. For the sake of Your own name, You burn away their sins accumulated over millions of ages.

Says Tuka, how can I praise You adequately with one mouth and a short life, O Hari?.

IN PLAIN WORDS

I see no one as generous as You, O Panduranga, hero of fearlessness. You do not weigh the faults of those who come to You for refuge; without their even asking, You give them what never perishes. Hearing a cry of distress, You come running, O God, out of love for Your devotees. For the sake of Your own name, You burn away sins piled up over millions of ages. Tuka says: how can I praise You enough, O Hari, with one mouth and so short a life?

WHAT IT MEANS

Tukaram praises God as generosity itself, the one who gives fearlessness. The heart of the praise is what God does not do: He does not examine the sins of those who take refuge in Him, and He gives the imperishable to people who have not even asked. He comes running at a cry of distress, moved by love for His own, and burns away ages of accumulated sin, doing it for the sake of His own name as the saver of those who turn to Him. The closing line is the helplessness of true praise: with only one mouth and a short life, Tukaram cannot say enough.

GATHA 1816

The Nature of God

Gratitude, the gift I could never repay

मराठी मूळ

काय तुझे उपकार पांडुरंगा । सांगों मी या जगामाजी आतां ॥1॥
जतन हें माझें करूनि संचित । दिलें अवचित आणूनियां॥ध्रु.॥
घडल्या दोषांचें न घली च भरी । आली यास थोरी कृपा देवा ॥2॥
नव्हतें ठाउकें आइकिलें नाहीं । न मगतां पाहीं दान दिलें ॥3॥
तुका ह्मणे याच्या उपकारासाटीं । नाहीं माझें गाठीं कांहीं एंक ॥4॥

ENGLISH TRANSLATION

How shall I describe Your favors to the world, O Panduranga? You carefully preserved my store of merit and then placed it unexpectedly before me. You do not add to the account of sins already committed; great is this mercy, O God.

I had never known of it, had never even heard of it; yet without my asking, the gift was given. Says Tuka, I have nothing in my own possession with which to repay this kindness.

IN PLAIN WORDS

How can I tell the world of Your kindnesses, O Panduranga? You guarded my hidden store of merit and then placed it before me without warning. You do not add to the account of the sins I had already done; great is this mercy, O God. I did not know of it, I had not even heard of it, yet without my asking the gift was given. Tuka says: for all this kindness I have nothing of my own to pay You back with.

WHAT IT MEANS

Tukaram tries to count God's favors and finds them past telling. He says God quietly kept safe the merit he had stored up and then, when he least expected it, brought it out and handed it to him. And God refuses to keep adding to the ledger of sins he had already committed, which Tukaram calls a great mercy. The favor was entirely unearned and unsought: he did not know of it, had never heard of it, yet it came. The poem ends in the honest bankruptcy of gratitude: he has nothing of his own with which to repay a gift he never asked for.

GATHA 1817 *Longing and Separation*

Longing, the dread of being cast off

मराठी मूळ

वाळूनियां जन सांडी मज दुरी । करिसील हरी ऐसें कधीं ॥1॥
आठवीन पाय धरूनि अनुताप । वाहे जळ झोंप नाहीं डोळां ॥ध्रु.॥
नावडती जीवा आणीक प्रकार । आवडी ते फार एकांताची ॥2॥
तुका ह्मणे ऐसी धरितों वासना । होई नारायणा साहए मज ॥3॥

ENGLISH TRANSLATION

Will You ever cast me off, turn the people against me, and push me far away, O Hari? I would cling to Your feet in remorse, tears streaming, with no sleep in my eyes. My jiva cares for no other pursuit; the love of solitude alone appeals to me.

Says Tuka, this is the longing I hold; be my help, O Narayana.

IN PLAIN WORDS

Will you ever do this to me, Hari: dry me up, turn people against me, push me far away? I would hold your feet and think of you in remorse. Tears would stream; no sleep would come to my eyes. My jiva cares for nothing else. I love only solitude, and love it greatly. Tuka says: this is the longing I hold. Be my help, Narayana.

WHAT IT MEANS

Tukaram prays out of a fear that doubles as a wish. He imagines Hari withering him, setting the world against him, driving him away; and instead of shrinking from that picture he leans into it, because stripped of everything he would cling all the harder to those feet. The remorse, the tears, the sleepless eyes are not punishments he dreads but the shape of the love he wants. He has lost his taste for every other pursuit and craves only solitude with God. So he names his one desire and asks Narayana to help him hold it.

GATHA 1818 *Confession and Sin*

Confession, the mind that will not listen

मराठी मूळ

सांगतों या मना तें माझें नाइके । घातावरी टेंके चांडाळ हें ॥1॥
ह्मणऊनि पाहे तरतें बुडतें । न ल्हाये पुरतें बळ करूं ॥ध्रु.॥
काय तें संचित न कळे पाहातां । मतिमंद चित्ता उपजतें॥2॥
तुका ह्मणे ऐसें बळ नाहीं अंगी । पाहोनियां वेगीं पार टाकीं ॥3॥

ENGLISH TRANSLATION

I counsel this mind of mine, but it does not listen; the wretch keeps rushing toward ruin. Therefore I watch whether it sinks or floats, for I cannot muster enough strength to prevail over it.

What destiny lies in store I cannot tell; only dull thoughts arise in this chitta. Says Tuka, I do not have the strength in my own body for this; look upon me swiftly and carry me across, O Lord.

IN PLAIN WORDS

I counsel this mind of mine, but it does not listen. The wretch keeps rushing toward its own ruin. So I just watch whether it sinks or floats. I cannot find the strength to master it. What lies stored up for me, I cannot tell; only dull thoughts rise in this chitta. Tuka says: my own body holds no such strength. Look on me quickly and carry me across.

WHAT IT MEANS

Tukaram confesses that he has lost the contest with his own mind. He reasons with it, but it ignores him and runs headlong toward harm, and he admits he has no power to stop it, so he can only watch it struggle. He does not know what his past has stored up for him; his thinking feels dull and clouded. The point is the end of self-reliance: when his own strength runs out, the only move left is to hand the whole thing to God and ask to be carried across the water he cannot cross alone.

GATHA 1819 *Prayers*

Prayer, claiming God's duty to the fallen

मराठी मूळ

आतां नको चुकों आपुल्या उचिता । उदारा या कांता रखुमाईच्या ॥1॥
आचरावे दोष हें आह्मां विहित । तारावे पतित तुमचें तें ॥ध्रु.॥
आह्मी तों आपुलें केलेसें जतन । घडो तुह्मांकून घडेल ते ॥2॥
तुका ह्मणे विठो चतुराच्या राया । आहे ते कासया मोडों देसी ॥3॥

ENGLISH TRANSLATION

Do not let me now miss what is rightfully due, O generous Lord, husband of Rukmini. It is our nature to commit faults; it is Your duty to purify the fallen.

I have done my part and kept watch; let whatever can come from You now come. Says Tuka, O Vitthal, king of the wise, why would You let what already stands be torn down?.

IN PLAIN WORDS

Now do not miss what is owed to me, generous Lord, husband of Rukmini. To commit faults is our nature. To save the fallen is your work. I have kept my own part, and watched over it. Now let whatever can come from you come. Tuka says: Vitthal, king of the wise, why would you let what already stands be torn down?

WHAT IT MEANS

Tukaram presses a claim on God by dividing the labor between them. Sinning is simply what creatures like him do; rescuing sinners is simply what the saving Lord does, so each is only being true to its nature. He says he has held up his end and kept watch, and now leaves the outcome entirely to God. The closing line turns shrewd: he reminds Vitthal that he is already standing, already God's, and asks why the wise Lord would let his own finished work be undone now.

GATHA 1820 *Prayers*

Prayer, the surrendered body

मराठी मूळ

मुखें बोलावें तें जीविंचें जाणसी । विदित पायांपाशीं सर्व आहे ॥1॥
आतां हें चि भलें भाकावी करुणा । विनियोग तो जाणां तुह्मी त्याचा ॥ध्रु.॥
आपलें तों येथें केलें नव्हे कांहीं । साधनाचा वांहीं पडों नये ॥2॥
तुका ह्मणे देह दिला पिंडदान । वेळोवेळां कोण चिंता करी ॥3॥

ENGLISH TRANSLATION

What the mouth speaks, You already know as the truth of my jiva; everything is known at Your feet. So it is good simply to cry out for mercy; You know best how to use it.

Nothing here has been accomplished by my own effort; I must not fall off the path of devotion. Says Tuka, I have offered this body as a funeral oblation; once given, why carry any further worry?.

IN PLAIN WORDS

Whatever my mouth speaks, you already know as the truth of my jiva. Everything lies open at your feet. So the good thing is simply to cry out for mercy. You know best how to use it. Nothing here was done by my own effort. Let me not fall off the path of devotion. Tuka says: I have given this body as a funeral offering. Once it is given, why should anyone keep worrying?

WHAT IT MEANS

Tukaram says that words add nothing, since God already knows the heart behind them; everything is laid bare at his feet. The only fitting act is to cry for mercy and leave its use to God. He insists that nothing he has reached came from his own striving, and prays only not to slip off the path. The last image is the surrender entire: he has offered his body the way one offers a funeral oblation for the dead, so it is no longer his to guard, and worry over it is pointless.

GATHA 1821 *Worldly Life*

Worldly life, the blindness of craving

मराठी मूळ

कामातुरा भय लाज ना विचार । शरीर असार तृणतुल्य ॥1॥
नवल हे लीळा करात्याचें लाघव । प्रारब्धें भाव दाखविले ॥ध्रु.॥
लोभालोभ एका धनाचिये ठायीं । आणिकांची सोई चाड नाहीं ॥2॥
तुका ह्मणे भूक न विचारी प्रकार । योजे तें चि सार यथाकाळें ॥3॥

ENGLISH TRANSLATION

The one seized by lust knows no fear, no shame, no reasoning; the body becomes worthless as a blade of grass. Marvelous is this divine play, the cunning of the Creator; destiny reveals its workings through desire.

In the grip of greed, one sees only wealth and cares nothing for anyone else. Says Tuka, hunger does not pause to deliberate; it seizes whatever serves the moment.

IN PLAIN WORDS

The one seized by lust knows no fear, no shame, no reasoning. The body becomes worthless as a blade of grass. Strange is this play, the cunning of the Maker; destiny shows its workings through desire. In the grip of greed, a man sees only wealth and cares nothing for anyone else. Tuka says: hunger does not stop to weigh how. It seizes whatever serves the moment.

WHAT IT MEANS

Tukaram describes how craving switches off a person's judgment. Lust drives out fear, shame, and reason, and a person will throw away the body itself as if it were a worthless wisp of grass. Greed narrows a man until he sees only money and no one else matters; hunger does not pause to ask what is right, it grabs whatever is at hand. He frames all this as the Maker's strange play, the way destiny works itself out through human desire. The mirror it holds up is one's own appetites: watch how craving, once seized, stops weighing the cost.

GATHA 1822 *The Nature of God*

Nature of God, deluded by self-effort

मराठी मूळ

बांधे सोडी हें तों धन्याचिये हातीं । हेंकडें गोविती आपणां बळें ॥1॥
भुललियासी नाहीं देहाचा आठव । धोत†यानें भाव पालटिला ॥ध्रु.॥
घरांत रिघावें दाराचिये सोई । भिंतीसवें डोई घेऊनि फोडी ॥2॥
तुका ह्मणे देवा गेलीं विसरोन । आतां वर्म कोण दावी यांसी ॥3॥

ENGLISH TRANSLATION

Binding and loosing are in the master's hands, yet people entangle themselves by their own force. The deluded one has forgotten the body altogether; the washerman has changed the very nature of his cloth.

One should enter the house through the door, but instead one smashes one's head against the wall. Says Tuka, they have forgotten God; now who will show them the secret?.

IN PLAIN WORDS

Binding and loosing rest in the master's hands. Yet people tangle themselves up by their own force. The deluded one has forgotten his own body. The washerman has changed the very nature of his cloth. You should go into the house through the door. Instead you smash your head against the wall. Tuka says: they have forgotten God. Now who will show them the secret?

WHAT IT MEANS

Tukaram says release is God's to give, the master who binds and loosens, yet people work feverishly to entangle themselves all the more. He stacks up images of getting it backward: a man so deluded he forgets he even has a body, a washerman who ruins the cloth he was meant to clean, and someone who batters his head against the wall when the door stood open beside him. The common error is trusting one's own force instead of the master's hand. Having forgotten God, who is the real door, such people have no one left to point them to the way in.

GATHA 1823 *The Nature of God*

Nature of God, all is You

मराठी मूळ

कवण जन्मता कवण जन्मविता । न कळे कृपावंता माव तुझी ॥1॥
कवण हा दाता कवण हा मागता । न कळे कृपावंता माव तुझी ॥ध्रु.॥
कवण भोगिता कवण भोगविता । न कळे कृपावंता माव तुझी ॥2॥
कवण ते रूप कवण अरूपता । न कळे कृपावंता माव तुझी ॥3॥
सर्वां ठायीं तूं चि सर्व ही जालासी। तुका ह्मणे यासी दुजें नव्हे ॥4॥
जेथें देखें तेथें तुझी च पाउलें । विश्व अवघें कोंदाटलें।
रूप गुण नाम अवघा मेघश्याम । वेगळें तें काय उरलें ।
जातां लोटांगणीं अवघी च मेदिनी । सकळ देव पाट जालें ।

ENGLISH TRANSLATION

Who is born, who causes birth? Your mystery cannot be fathomed, O merciful Lord. Who gives, who begs? Your mystery cannot be fathomed.

Who enjoys, who causes enjoyment? Your mystery cannot be fathomed. What is form, what is formlessness? Your mystery cannot be fathomed.

You have become everything in every place; there is nothing apart from You. Says Tuka, wherever I look I see Your footprints; the whole universe is filled with You. Name, form, and quality are all the dark-hued Lord; what else remains? When I bow down, the entire earth becomes a holy place and all the gods become one altar.

IN PLAIN WORDS

Who is born, and who causes birth? Your maya cannot be fathomed, merciful Lord. Who gives, and who begs? Your maya cannot be fathomed. Who enjoys, and who causes enjoyment? Your maya cannot be fathomed. What is form, and what is formlessness? Your maya cannot be fathomed. In every place you alone have become everything. Tuka says: there is no second to this. Wherever I look, I see only your footprints; the whole universe is packed full of you. Form, quality, and name are all the dark-hued Lord; what else is left over? When I fall down to bow, the whole earth becomes a holy place, and all the gods become one single altar.

WHAT IT MEANS

Tukaram piles up pairs that usually seem opposite, the born and the begetter, giver and beggar, enjoyer and the one who grants enjoyment, form and formlessness, and confesses that he cannot tell them apart, because God's maya hides the seam. The resolution is that there are not really two: God alone has become everything, in every place, so the apparent pairs are one. From there it pours out as vision. Everywhere he looks he sees only God's footprints, the universe crammed with him, every name and form and quality nothing but the dark-hued Lord. When he prostrates, the ground itself turns sacred and all the separate gods collapse into one altar.

GATHA 1824 *Ecstasy and Joy*

Ecstasy, every hour made holy

मराठी मूळ

सदा पर्वकाळ सुदिन सुवेळ । चित्त प्रेमें असे धालें ॥1॥
अवघा आह्मां तूं च जालासी देवा । संसार हेवा कामधंदा ।
न लगे जाणें कोठें कांहीं च करणें । मुखीं नाम ध्यान सदा ॥ध्रु.॥
भोजन सारूं ठायीं फल तांबोल कांहीं । पूजा नैवेद्य तुज होती ।
चालतां प्रदक्षणा निद्रा लोटांगण । दंडवत तुजप्रति ।
देखोन दृष्टी परस्परें गोष्टी । अवघ्या तुझ्या मूतिन॥2॥
जाल्या तीर्थरूप वावी नदी कूप । अवघें गंगाजळ जालें।
महाल मंदिरें माडए तनघरें । झोपडए अवघीं देव देवाइलें।
ऐकें कानीं त्या हरिनामध्वनी । नाना शब्द होत जाले ।
तुका ह्मणे या विठोबाचे दास । सदा प्रेमसुखें धाले ॥3॥

ENGLISH TRANSLATION

Every day is a holy day, every hour auspicious, for the chitta is brimming with love. You have become everything to us, O God: our worldly life, our ambitions, our daily work.

We need go nowhere, need do nothing; Your name and Your meditation on our lips is enough. When we finish eating, whatever fruit or betel we take becomes an offering to You; our walking becomes circumambulation, our sleep becomes prostration, our bowing becomes salutation to You.

Whatever our eyes behold, whatever conversation we share, it is all Your form. Every well, river, and pond has become holy water; every mansion, temple, hut, and shed has become a shrine.

Every sound the ear hears has become the chanting of Hari's name. Says Tuka, we who are Vitthoba's servants are always brimming with the joy of love.

IN PLAIN WORDS

Every day is a holy day, every hour the right hour, for the chitta is full and overflowing with love. You alone have become everything to us, God: our worldly life, our wanting, our daily work. We need go nowhere and do nothing; your name and your meditation on the lips is enough. When we finish a meal, whatever fruit or betel we take becomes an offering to you. Walking becomes circling you; sleep becomes prostration; bowing becomes salutation to you. Whatever the eyes see, whatever talk we share, all of it is your form. Every well and river and pond has become Ganga water. Every mansion, temple, upper room, hut, and shed has become a shrine. Every sound the ear catches has become the chanting of Hari's name. Tuka says: we who are Vithoba's servants are always full and overflowing with the joy of love.

WHAT IT MEANS

Tukaram describes a life so soaked in God that the line between worship and ordinary living has dissolved. There is no special festival day, because every hour is already holy and the heart is brimming. God has taken the place of everything once chased after, so there is nowhere to go and nothing extra to do; the Name on the lips is the whole practice. Then he reads every plain act as worship: eating becomes offering, walking becomes circumambulation, sleep and a casual bow become prostration and salute. Sight, speech, every building, every body of water, every sound, all of it turns into shrine and sacred river and the chanting of Hari. This is the ecstasy of God's servants, whose joy never empties.

GATHA 1825 *Prayers*

Prayer, the plea of the unworthy

मराठी मूळ

जे दोष घडले न फिटे करितां कांहीं । सरते तुझ्या पायीं जाले तैसे ॥1॥
माझा कां हो करुं नये अंगीकार । जालेती निष्ठ पांडुरंगा ॥ध्रु.॥
यातिहीन नये ऐकों ज्यां वेद । तयां दिलें पद वैकुंठींचें ॥2॥
तुका ह्मणे कां रे एकाचा आभार । घेसी माथां भार वाहोनियां ॥3॥

ENGLISH TRANSLATION

The sins that have been committed cannot be erased by any means, yet at Your feet they are simply dissolved. Why then will You not accept me, O Panduranga? Are You truly so heartless? Even those of humble station who were denied the Vedas: You have granted them a seat in Vaikuntha.

Says Tuka, why do You bear the burden of obligation to only one, carrying it upon Your head?.

IN PLAIN WORDS

The sins I have done cannot be wiped out by any effort of mine. Yet at your feet they simply dissolve away. So why will you not accept me, Panduranga? Have you grown so hard? Even the lowborn, who were not allowed to hear the Vedas, you gave a seat in Vaikuntha. Tuka says: why carry the weight of obligation to just one, bearing that load on your head?

WHAT IT MEANS

Tukaram argues from God's own track record. His sins are beyond anything he could erase himself, but at God's feet they melt, so the power to save him plainly exists. He presses the question of why, then, he is left out, and even charges God with hardness. His proof is that God has lifted the lowborn, those barred from the Vedas, straight into Vaikuntha. The closing turn is shrewd and tender at once: he asks why God would shoulder the burden of saving only one or a few when the same mercy could carry him too.

GATHA 1826 *The Nature of God*

Nature of God, the Lord who serves His own

मराठी मूळ

हरिकथेची आवडी देवा । करितो सेवा दासांची॥1॥
ह्मणोनि हिंडे मागें मागें । घरटी जागे घालितसे ॥ध्रु.॥
निर्लज्ज भोजें नाचत रंगीं । भरतें अंगीं प्रेमाचें ॥2॥
तुका ह्मणे विकलें देवें। आपण भावें संवसाटी ॥3॥

ENGLISH TRANSLATION

God Himself loves the recital of Hari's stories and renders service to His own devotees. That is why He wanders after them, keeping vigil at every doorstep.

Shameless and joyful, He dances in the gathering as waves of love fill His being. Says Tuka, God has sold Himself; devotion has won Him over as a companion.

IN PLAIN WORDS

God loves the telling of Hari's stories, and he serves his own servants. So he wanders after them, again and again, keeping watch at every doorstep. Shameless and joyful, he dances in the gathering, his whole body filling with love. Tuka says: God has sold himself. By their devotion he has been bought as their companion.

WHAT IT MEANS

Tukaram turns the usual order upside down: here it is God who serves the devotees, not the other way around. Drawn by the singing of Hari's stories, God trails after his own people and stands guard at their doors. He throws off all dignity, dancing in the assembly with love surging through him. The closing image is the boldest claim: God has let himself be sold, purchased by nothing but devotion, content to become the devotee's own companion. The point is that love, not power, is what God answers to.

GATHA 1827 *Devotion to Vitthal*

Devotion, the easy road home

मराठी मूळ

साधन संपित्त हें चि माझें धन । सकळ चरण विठोबाचे ॥1॥
शीतळ हा पंथ माहेराची वाट । जवळी च नीट सुखरूप ॥ध्रु.॥
वैष्णवांचा संग रामगाणें गाणें । मंडित भूषण अळंकार ॥2॥
भवनदी आड नव्हतीसी जाली । कोरडी च चाली जावें पायी ॥3॥
मायबाप दोघें पाहातील वाट । ठेवूनिया कटीं कर उभी ॥4॥
तुका ह्मणे केव्हां देखेन कळस । पळाली आळस निद्रा भूक ॥5॥
यथार्थवादें तुज न वर्णवे कदा । बोलतों ते निंदा करितों तुझी ।

ENGLISH TRANSLATION

My practice, my wealth, my only treasure: all of it is the feet of Vitthoba. This is a cool and pleasant path, the road to my true home, straight and near and full of ease.

The company of the Vaishnavas, the singing of Rama's songs: these are my adornments and ornaments. The river of worldly existence, once an obstacle, has dried up; I simply walk across on foot.

My mother and father, both standing with hands on hips, are watching for me, waiting. Says Tuka, when shall I see the temple spire? All weariness, drowsiness, and hunger have fled.

IN PLAIN WORDS

My practice, my fortune, my only wealth is all of it the feet of Vithoba. This is a cool path, the road to my mother's home, straight and near and full of ease. The company of the Vaishnavas, the singing of Rama's songs: these are my ornaments and finery. The river of worldly life, once a barrier across my way, has dried up; I walk across on dry ground, on foot. My mother and father both stand watching the road for me, hands resting on their waists. Tuka says: when will I see the temple spire? Weariness, sleep, and hunger have all fled.

WHAT IT MEANS

Tukaram gathers up everything he values and says it is one thing: the feet of Vithoba, his practice and treasure together. He paints the devotee's road as easy and welcoming, cool underfoot, short, and leading to his true home like a mother's house. The fellowship of devotees and the singing of Rama's name are the only jewels he wears. Where the world once stood as a river blocking his path, devotion has dried it up so he simply walks across. He pictures God as a parent standing at the door watching for his child, and his own heart so eager for the first sight of the temple spire that fatigue, sleep, and hunger have all vanished.

GATHA 1828 *The Nature of God*

Nature of God, made small by love

मराठी मूळ

वेदश्रुति तुज नेणती कोणी । चोवीस ठेंगणीं धांडोळतां॥1॥
आतां मज क्षमा करावें देवा । सलगी ते केशवा बोलियेलों ॥ध्रु.॥
सगुण कीं साकार निर्गुण कीं निराकार । न कळे हा पार वेदां श्रुतीं ।
तो आह्मी भावें केलासी लहान । ठेवूनियां नांवें पाचारितों ॥2॥
सहजरमुखें शेष सीणला स्तवितां । पार न कळतां ब्रह्मा ठेला ।
तेथें माझी देहबुद्धि तें काई । थोर मी अन्यायी तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

The Vedas and the scriptures cannot fathom You; even the twenty-four cosmic principles fall short when they try. Now, O God, forgive me, for I have spoken to You, O Keshava, with the familiarity of a child.

Are You with form or formless, with qualities or without? Neither the Vedas nor the scriptures know Your limit. Yet through devotion I have made You small, calling You by name and summoning You.

With his thousand mouths, Shesha grew weary of praising You, and Brahma stood baffled, unable to find Your boundary. Before all that, what is my body-bound understanding worth? Says Tuka, I am the greatest offender of all.

IN PLAIN WORDS

The Vedas and the scriptures do not know you; even the twenty-four principles fall short when they search. Now forgive me, God, for I have spoken to you, Keshava, with a child's familiarity. With form or formless, with qualities or without: the Vedas and the scriptures do not find your limit. Yet through love I have made you small, given you a name, and called you to me. Shesha wore himself out praising you with his thousand mouths, and Brahma stood baffled, never finding your edge. Against all that, what is my body-bound understanding worth? Tuka says: I am the greatest offender of all.

WHAT IT MEANS

Tukaram begs pardon for an intimacy he knows is impossible to justify. He stacks up the witnesses to God's boundlessness: the Vedas and scriptures cannot grasp him, the cosmic principles fall short, the question of form or formlessness has no answer, the serpent Shesha exhausts a thousand mouths in praise, and even Brahma is left baffled. Against that immensity, his own little mind is nothing. And yet love has done a daring thing: it has shrunk this infinite God down small enough to be given a name and called near like a familiar friend. He confesses this as the boldest of offenses, even while it is exactly what devotion lives by.

GATHA 1829 *Devotion to Vitthal*

The Name, sanctified into God

मराठी मूळ

कृष्ण गातां गीतीं कृष्ण ध्यातां चित्तीं । ते ही कृष्ण होती कृष्णध्यानें ॥1॥
आसनीं शयनीं भोजनीं जेवितां । ह्मणारे भोगिता नारायण ॥ध्रु.॥
ओविये दळणीं गावा नारायण । कांडितां कांडण करितां काम ॥2॥
नर नारी याति हो कोणी भलतीं । भावें एका प्रीती नारायणा ॥3॥
तुका ह्मणे एका भावें भजा हरी । कांति ते दुसरी रूप एक ॥4॥

ENGLISH TRANSLATION

Those who sing of Krishna in their songs and hold Krishna in their chitta become Krishna themselves through constant meditation. While sitting, sleeping, or eating, let every act be offered to Narayana.

While grinding grain or pounding rice, sing of Narayana; while doing any work, remember Him. Man or woman, of any caste or station: with single-pointed love, adore Narayana.

Says Tuka, worship Hari with undivided devotion; though the skins may differ, the form within is one.

IN PLAIN WORDS

Those who sing of Krishna and hold Krishna in the mind become Krishna through meditation on Krishna. Sitting, lying down, eating: say that Narayana is the one who enjoys it all. While grinding grain at the millstone, sing of Narayana; while pounding rice, while doing any work, remember Him. Man or woman, of any caste or birth, anyone at all: with one feeling, love Narayana. Tuka says: worship Hari with one undivided love. The skin may be different, but the form within is one.

WHAT IT MEANS

Tukaram opens the path of the Name to everyone and shows how wide it reaches. Whoever keeps Krishna in the mouth and the mind, he says, becomes Krishna; remembrance is not preparation for God but God himself arriving. He then folds devotion into ordinary life: sitting, eating, grinding grain, pounding rice, every act becomes worship if Narayana is the one held in it. The last verse drops the barrier outright. Man or woman, high caste or low, the outer skin differs but the form within is one, and so the love owed to Hari is owed by all alike.

GATHA 1830 *Longing and Separation*

Longing, watching the road

मराठी मूळ

डोळयां पाझर कंठ माझा दाटे । येऊं देई भेटे पांडुरंगे ॥1॥
बहु दिस टाकिले निरास कां केलें । कोठें वो गुंतलें चित्त तुझें ॥ध्रु.॥
बहु धंदा तुज नाहीं वो आठव । राहिलासे जीव माझा कंठीं ॥2॥
पंढरीस जाती वारकरी संतां । निरोप बहुतां हातीं धाडीं ॥3॥
तुजविण कोण सांवा धांवा करी । ये वो झडकरी पांडुरंगे ॥4॥
काय तुझी वाट पाहों कोठवरी । कृपाळु कांपरी विसरलासी ॥5॥
एक वेळ माझा धरूनि आठव । तुका ह्मणे ये वो न्यावयासी ॥6॥

ENGLISH TRANSLATION

Tears stream from my eyes and my throat chokes with emotion; come, O Panduranga, come and meet me. So many days You have abandoned me, left me without hope; where, O Lord, has Your attention wandered? You are so busy with Your affairs that You have forgotten me; my life hangs by a thread.

Saints and pilgrims travel to Pandhari; I send word through many hands. Without You, who will come running to my rescue? Come quickly, O Panduranga.

How long must I keep watching the road for You? O merciful one, have You forgotten me? Says Tuka, remember me just once, and come to take me home.

IN PLAIN WORDS

Tears stream from my eyes; my throat chokes. Come, Panduranga, come and meet me. So many days You have left me without hope. Where has Your mind wandered? You are so busy that You do not remember me; my life hangs in my throat. The Warkari saints are going to Pandhari; I send word with many hands. Without You, who will come running to my aid? Come quickly, Panduranga. How long must I keep watching the road for You? Merciful one, have You forgotten me? Tuka says: remember me just once, and come to take me home.

WHAT IT MEANS

This is the cry of the soul that feels abandoned by the God it loves. Tukaram is not arguing; he is weeping, throat closed, watching the road to Pandhari for a Panduranga who seems to have wandered off and forgotten him. He does the only thing a helpless lover can: he sends his message with the pilgrims streaming toward Vitthal's town, hoping it reaches the Lord by many hands. The complaint is also faith, because he insists there is no one else who comes running to the rescue. The plea narrows at the end to the smallest possible request: not rescue, not reward, only that God remember him once and come carry him home.

GATHA 1831 *Confession and Sin*

Confession, the runaway mind

मराठी मूळ

अधिक कोंडितां चरफडी । भलतीकडे घाली उडी॥1॥
काय करूं या मना आतां । का विसरातें पंढरिनाथा ।
करी संसाराची चिंता । वेळोवेळां मागुती ॥ध्रु.॥
भजन नावडे श्रवण । धांवे विषय अवलोकून ॥2॥
बहुत चंचळ चपळ । जातां येतां न लगे वेळ॥3॥
किती राखों दोनी काळ । निजलिया जागे वेळे ॥4॥
मज राखें आतां । तुका ह्मणे पंढरिनाथा ॥5॥

ENGLISH TRANSLATION

The more one tries to restrain this mind, the more it thrashes and leaps in every direction. What shall I do with this mind now? Why does it forget You, O Lord of Pandhari? Again and again it turns to worldly worry.

It does not care for worship or listening to scripture; the moment it sees a sense object it runs. Extremely restless and swift, it comes and goes in the blink of an eye.

How long can I guard it morning and evening? Even in sleep it stays awake. Says Tuka, protect me now, O Lord of Pandhari.

IN PLAIN WORDS

The more I press it in, the more it thrashes and leaps every which way. What shall I do with this mind now? Why does it forget You, Lord of Pandhari? Again and again it turns back to worldly worry. It has no taste for worship or for listening; the moment it sees a sense object, it runs. It is restless and quick; it goes and comes in no time at all. How long can I guard it, morning and evening? Even when it sleeps, it stays awake. Tuka says: protect me now, Lord of Pandhari.

WHAT IT MEANS

Tukaram confesses that his own mind is the enemy he cannot subdue. The harder he tries to pen it in, the more violently it bolts, and it keeps forgetting Vitthal to chase worldly worry. He names its nature precisely: it has no appetite for worship, it bolts at the first sight of a sense object, it never rests even in sleep. The honest admission is that watching it himself, morning and night, is a losing battle. So the abhanga ends not in resolve but in surrender, handing the ungovernable mind over to the Lord of Pandhari with the plea: protect me now.

GATHA 1832 *Renunciation*

Discernment, the inner intention

मराठी मूळ

कंथा प्रावर्ण । नव्हे भिक्षेचें तें अन्न ॥1॥
करीं यापरी स्वहित । विचारूनि धर्म नीत ॥ध्रु.॥
देऊळ नव्हे घर । प्रपंच परउपकार ॥2॥
विधिसेवन काम । नव्हे शब्द रामराम ॥3॥
हत्या क्षत्रधर्म । नव्हे निष्काम तें कर्म ॥4॥
तुका ह्मणे संतीं । करूनि ठेविली आइती ॥5॥

ENGLISH TRANSLATION

A patched blanket is not merely a garment; the food of alms is not ordinary food. Pursue your own good in this manner, weighing righteousness and duty.

A temple is not a house; selfless action is not mere worldly business. Ritual performed out of desire is not the same as the words Rama, Rama.

Killing in battle by a warrior's code is not the same as selfless action. Says Tuka, the saints have prepared all of this and laid it out ready for us.

IN PLAIN WORDS

A patched cloak is not just a covering; the food of alms is not ordinary food. Pursue your true good this way, weighing what is right and just. A temple is not a house; selfless service to others is not mere worldly business. Ritual done for desire is not the same as the words Rama, Rama. Killing under a warrior's code is not the same as desireless action. Tuka says: the saints have prepared all of this and laid it out ready.

WHAT IT MEANS

Tukaram is teaching discernment: the same outward act carries a wholly different weight depending on the spirit behind it. A patched cloak, begged food, a temple, ritual, even killing in righteous battle look like ordinary clothing, eating, building, custom, or violence, but they are not, because the intention transforms them. The line to hold onto is that ritual done from desire is not the same as simply saying the Name. He is sorting the world into what merely resembles holiness and what is actually surrender. And he reassures the seeker that this discernment is not theirs to invent: the saints have already worked it out and laid the way ready to walk.

GATHA 1833 *The Saints*

Surrender at the saints' feet

मराठी मूळ

पडोनियां राहीं । उगा च संतांचिये पायीं ॥1॥
न लगे पुसणें सांगावें । चित्त शुद्ध करीं भावें ॥ध्रु.॥
सहज ते ◌स्थिति। उपदेश परयुक्ति ॥2॥
तुका ह्मणे भाव । जवळी धरूनि आणी देव॥3॥

ENGLISH TRANSLATION

Simply fall and remain at the feet of the saints. There is no need to ask or to be told; just purify your chitta with sincere devotion.

That natural state arises through teachings and wise counsel. Says Tuka, genuine feeling draws God close and brings Him near.

IN PLAIN WORDS

Just fall and stay at the feet of the saints. There is no need to ask, no need to be told; only purify your mind with sincere feeling. The natural state comes through their teaching and wise counsel. Tuka says: real feeling holds God close and brings Him near.

WHAT IT MEANS

Tukaram strips the spiritual path down to one simple act: fall at the feet of the saints and stay there. He waves away questioning and instruction as unnecessary; what matters is a heart cleaned by sincere feeling. Even the natural, effortless state of realization, he says, arises from the saints' teaching and counsel, not from one's own striving. The closing claim is the engine of the whole poem: genuine feeling, bhava, is what draws God near. Surrender at the feet of the realized, held by real love, does the work that argument and effort cannot.

GATHA 1834 *The Nature of God*

Nondual riddle, God robs God

मराठी मूळ

देवाचे घरीं देवें केले चोरी । देवें देव नागवूनि केला भिकारी ॥1॥
धांवणियां धांवा धांवणियां धांवा । माग चि नाहीं जावें कवणिया गांवा ॥ध्रु.॥
सवें चि होता चोर घरिचिया घरीं । फावलियावरी केलें अवघें वाटोळें ॥2॥
तुका ह्मणे येथें कोणी च नाहीं । नागवलें कोण गेलें कोणाचें काई ॥3॥

ENGLISH TRANSLATION

In God's own house, God committed the theft; God robbed God and made God a beggar. Run, run for help! But there is no trail to follow and no other town to search.

The thief was inside the house all along; when the chance arose, he swept everything clean. Says Tuka, truly no one is here; who was robbed, and what of anyone's has been lost?.

IN PLAIN WORDS

In God's own house, God committed the theft; God robbed God and made God a beggar. Run, run for help! But there is no trail to follow and no other town to go to. The thief was inside the house all along; when the chance came, he made a clean sweep of everything. Tuka says: truly no one is here. Who was robbed? Whose is the thing that was lost?

WHAT IT MEANS

This is a deliberate riddle pointing at nonduality, where every role in the story turns out to be the one God. The thief, the victim, the beggar, the house, all are God; God robs God in God's own home, and so the cry for help has nowhere to run and no other town to search, because there is no outside. The robbery is total and intimate: the thief was never an intruder, he lived inside all along. Tukaram lands the paradox in the final line by dissolving the players entirely. If truly no one is here, then the questions collapse: there was no separate one to be robbed, and nothing of anyone's was ever lost.

GATHA 1835 *Appeals and Exhortations*

Exhortation, guard against the thief

मराठी मूळ

अवघे चि निजों नका अवघिये ठायीं । वेळ अवेळ तरी सांभाळावी कांहीं ॥1॥
जतन करा रे जतन करा । घालूं पाहे घरावरी घाला चोरटें ॥ध्रु.॥
सीतरिलीं फार खाती भोंवताले फेरे । गेलें नये हातां सेकीं तळमळ उरे ॥2॥
तुका ह्मणे आह्मी करूं आपलें जतन । न लगे कांहीं कोणां द्यावें उघडा रे कान ॥3॥

ENGLISH TRANSLATION

Do not all fall asleep in every corner; whether the hour be right or wrong, keep some watch. Guard yourselves, guard yourselves; a thief is preparing to raid the house.

Wolves have been prowling all around; once something is lost, only anguish remains. Says Tuka, we will protect what is ours; no one else need be told. Just keep your ears open.

IN PLAIN WORDS

Do not all fall asleep in every corner; whether the hour is right or wrong, keep some watch. Guard it, guard it; a thief is looking to raid the house. Wolves are prowling all around, eating their fill; once a thing is gone it does not come back to hand, and only anguish remains at the end. Tuka says: we will guard what is ours. No one else needs to be told. Just keep your ears open.

WHAT IT MEANS

Tukaram raises an alarm in the language of a village under threat of robbery. The sleepers are souls drowsing through their one chance, and the thief and the circling wolves are the forces that strip a life bare while it nods off. His warning is plain and urgent: stay awake, keep watch at every hour, because what is stolen here cannot be

recovered, and what remains is only regret. The point of the metaphor is the inner wealth, the time and the heart turned toward God, which negligence quietly loses. He ends by taking responsibility for his own watch and asking only that others open their ears and do the same.

GATHA 1836 *Appeals and Exhortations*

Exhortation, follow the brave saints

मराठी मूळ

काळोखी खाऊन कैवाड केला धीर । आपुलिया हितें जाले जनामध्यें शूर ॥1॥
कां रें तुह्मी नेणां कां रे तुह्मी नेणां। अल्पसुखासाटीं पडशी विपत्तीचे घाणां ॥ध्रु.॥
नाहीं ऐसी लाज काय तयांपें आगळें । काय नव्हे केलें आपुलिया बळें ॥2॥
तुका ह्मणे तरी सुख अवघें चि बरें । जतन करून हे आपुलालीं ढोरें॥3॥

ENGLISH TRANSLATION

They swallowed darkness and made boldness their armor; in pursuit of their own good they became heroes in the eyes of the world. Why do you not understand? For the sake of petty pleasures you fall into the pit of calamity.

Have you no shame, that you cannot do what they did by their own strength? Says Tuka, every happiness is indeed good; just guard your own cattle with care.

IN PLAIN WORDS

They swallowed darkness and made courage their shield; for their own true good they became heroes before the world. Why do you not understand? Why do you not understand? For a little pleasure you fall into the crushing press of misery. Have you no shame? What did they have that is more than you? What did they not accomplish by their own strength? Tuka says: every happiness is good indeed; just guard your own cattle with care.

WHAT IT MEANS

Tukaram holds up the saints as proof that the seeker has no excuse. They faced darkness, made boldness their armor, and became heroes in the eyes of the world by pursuing their own real good. Against that, he shames the listener who trades that good away for petty pleasures and so falls into the grinding mill of misery. The sharp question is leveled at the pattern, not the person: those heroes were not made of finer stuff; they used the same strength you already have. The closing image, guard your own cattle, brings it home to ordinary duty: tend faithfully what is actually yours, and the happiness will be real.

GATHA 1837 *Longing and Separation*

Longing, the unanswered servant

मराठी मूळ

जाय परतें काय आणिला कांटाळा । बोला एक वेळा ऐसें तरी ॥1॥
कां हो केलें तुह्मी निष्ठ देवा । मानेना हे सेवा करितों ते ॥ध्रु.॥
भाग्यवंत त्यांसी सांगितल्या गोष्टी । तें नाहीं अदृष्टीं आमुचिया ॥2॥
तुका ह्मणे तुह्मापासूनि अंतर । न पडे नाहीं ि्स्थर बुिद्ध माझी ॥3॥

ENGLISH TRANSLATION

Go away if You wish, but at least say so once with some reluctance. Why have You become so indifferent, O God? The service I offer does not seem to please You.

To the fortunate ones You told Your stories; such fortune does not appear in our destiny. Says Tuka, I cannot bear any distance from You, yet my own mind will not hold still.

IN PLAIN WORDS

Go away if You like, but at least say so once, with some reluctance. Why have You become so hard, God? The service I do does not seem to please You. To the fortunate ones You told Your stories; that fortune is not written in our fate. Tuka says: I cannot bear any distance from You, yet my own mind will not hold still.

WHAT IT MEANS

Tukaram speaks as a servant who feels his devotion is being met with cold silence. He would almost rather God said go away outright than leave him guessing, and he aches that the service he offers seems to please no one. He looks at the fortunate souls to whom God spoke and told his stories, and admits, without bitterness toward them, that such fortune does not appear in his own destiny. The closing turn is where he stops blaming God and names his own part: he cannot endure any distance from the Lord, and yet his own restless mind refuses to stay still long enough to close the gap.

GATHA 1838 *Confession and Sin*

Confession, the inward double life

मराठी मूळ

अनुभवें कळों येतें पांडुरंगा । रुसावें तें कां गा तुह्मांवरी ॥1॥
आवरितां चित्त नावरे दुर्जन । घात करी मन माझें मज ॥ध्रु.॥
अंतरीं संसार भक्ति बाहएात्कार । ह्मणोनि अंतर तुझ्या पायीं ॥2॥
तुका ह्मणे काय करुं नेणें वर्म । आलें तैसें कर्म सोसूं पुढें ॥3॥

ENGLISH TRANSLATION

Experience teaches me, O Panduranga, that I should not be angry with You. When I try to restrain my mind, it refuses to obey; my own mind plots against me.

Inwardly I am tangled in worldly cares while outwardly I put on a show of devotion; that is why I remain distant from Your feet. Says Tuka, I do not know the secret remedy; I must simply endure whatever karma comes next.

IN PLAIN WORDS

Experience teaches me, Panduranga, that I should not be angry with You. When I try to hold the mind in, it will not be held, the wretch; my own mind plots my ruin. Inside there is worldly entanglement, while outside I make a show of devotion; that is why I stay far from Your feet. Tuka says: what can I do, I do not know the secret. I must endure whatever karma comes next.

WHAT IT MEANS

Tukaram turns the complaint inward and lets himself off no hook. Experience has taught him the anger he feels toward Panduranga is misplaced; the real trouble is closer to home. His mind cannot be reined in and even works against him, plotting his own undoing. He then confesses the precise fault: inside he is tangled in worldly cares while outside he performs devotion, and this split is exactly why he remains distant from the feet he longs for. The honesty refuses easy escape. He does not know the secret remedy, so he resolves simply to bear whatever karma comes, examining his own divided heart rather than accusing God.

GATHA 1839 *Prayers*

Prayer, claiming the Lord's mercy

मराठी मूळ

तुजकरितां होतें आनाचें आन । तारिले पाषाण उदकीं देवा ॥1॥
कां नये कैवार करुं अंगीकार । माझा बहु भार चड जाला ॥ध्रु.॥
चुकलासी ह्मणों तरी जीवांचा ही जीव । रिता नाहीं ठाव उरें दिला ॥2॥
तुका ह्मणे ऐसें काय सत्ताबळ । माझे परी कृपाळ आहां तुह्मी ॥3॥

ENGLISH TRANSLATION

For Your sake the impossible became possible: even stones floated upon the water, O God. Why then can You not take up my cause and accept me? My burden has grown very heavy.

You might say You overlooked me, but You are the very life of all life; You have not left a single space unoccupied. Says Tuka, such is Your sovereign power; surely You can show that same mercy to me.

IN PLAIN WORDS

For Your sake the impossible became possible; even stones floated on the water, God. Why then can You not take up my cause and accept me? My burden has grown very heavy. Should I say You overlooked me? But You are the very life of all life; You have left no place empty. Tuka says: such is Your sovereign power. Surely You are merciful enough to save someone like me.

WHAT IT MEANS

Tukaram presses his case to God by arguing from God's own record. The one who once made stones float on the water can surely take up the cause of a struggling devotee whose load has grown too heavy to carry. He blocks the only excuse in advance: God cannot claim to have missed him, because God is the life within all life and has left no space unoccupied, so there is nowhere Tukaram could be that God is not. The prayer rests on power joined to mercy. If such sovereign power is real, then withholding rescue is not inability but choice, and Tukaram appeals to the mercy that he trusts will not let that choice fall against him.

GATHA 1840 *Worldly Metaphors*

Resolve, no looking back

मराठी मूळ

फळ देंठींहून झडे । मग मागुतें न जोडे ॥1॥
ह्मणोनि तांतडी खोटी । कारण उचिताचे पोटीं ॥ध्रु.॥
पुढें चढे हात। त्याग मागिलां उचित ॥2॥
तुका ह्मणे रणीं । नये पाहों परतोनि ॥3॥

ENGLISH TRANSLATION

Once a fruit falls from its stem, it cannot be joined back again. Therefore haste is folly; the real cause lies in proper ripening.

As the hand reaches forward, the letting go of what is behind becomes natural. Says Tuka, once you have entered the battlefield, do not look back.

IN PLAIN WORDS

Once a fruit falls from its stem, it cannot be joined back on. So haste is false; the cause lies in proper ripening. As the hand reaches forward, letting go of what is behind becomes fitting. Tuka says: on the battlefield, you do not look back.

WHAT IT MEANS

Tukaram uses three plain images to teach when to wait and when there is no turning back. A fruit torn off before its time cannot be rejoined, so impatience is folly; ripeness, not hurry, is what brings things to their proper end. But once the moment has come and the hand reaches forward, clinging to what is behind is wrong, and releasing it is the only fitting move. The final image seals it: on the battlefield you do not look back. In the spiritual life, when the time to commit has truly arrived, half-heartedness and backward glances are fatal; you go on without retreat.

GATHA 1841 *Worldly Metaphors*

The leap of love, devotion that needs no teacher

मराठी मूळ

अगी देखोनियां सती । अंगीं रोमांच उठती ॥1॥
हा तो नव्हे उपदेश । सुख अंतरीं उल्हासे ॥ध्रु.॥
वित्तगोतांकडे । चित्त न घाली न रडे ॥2॥
आठवूनि एका । उडी घाली ह्मणे तुका ॥3॥

ENGLISH TRANSLATION

Seeing the funeral fire, every hair on the sati's body rises with joyful anticipation. This is not something taught from outside; the happiness swells from within.

Her mind does not turn toward wealth or family, nor does she weep. Says Tuka, remembering her beloved alone, she leaps into the fire.

IN PLAIN WORDS

The sati sees the funeral fire. Every hair on her body rises with joy. No one taught her this. The happiness rises from inside her. Her mind does not turn to wealth or family. She does not weep. Tuka says: thinking only of her beloved, she leaps into the fire.

WHAT IT MEANS

Tukaram uses the image of the sati to name what real love does when it meets its hour. She does not weigh her wealth or her family, and she does not weep, because the joy moving through her was never put there from outside; it swelled up on its own. This is the point: true devotion is not a thing learned or argued into a person, it is an answer of the whole being. Remembering her beloved and nothing else, she leaps. The poem holds up that single-minded surrender as the mark of the genuine.

GATHA 1842 *Worldly Metaphors*

Ripeness, the fruit that falls in its own time

मराठी मूळ

फळ पिके देंठीं । निमित्य वारियाची भेटी ॥1॥
हा तों अनुभव रोकडा । कळों येतो खरा कुडा ॥ध्रु.॥
तोडिलिया बळें। वांयां जाती काचीं फळें ॥2॥
तुका ह्मणे मन । तेथे आपुलें कारण ॥3॥

ENGLISH TRANSLATION

A fruit ripens on the stem, and the wind merely provides the occasion for its falling. This is direct experience; from it one can tell the genuine from the false.

If plucked by force before its time, the unripe fruit goes to waste. Says Tuka, the mind must find its own cause and readiness within.

IN PLAIN WORDS

A fruit ripens on the stem. The wind only gives it the moment to fall. This is direct experience. By it you can tell the true from the false. If you pluck the fruit by force before its time, the unripe fruit is wasted. Tuka says: the mind must find its own cause and readiness within.

WHAT IT MEANS

Tukaram is speaking about ripeness in the inner life. The fruit lets go when it is ripe, and the wind is only the occasion, not the cause; in the same way real release comes from within and cannot be forced. He calls this direct experience, the test that tells the genuine from the counterfeit. Pluck the fruit early and you waste it: push spiritual change before its time and nothing comes of it. The work is to let the mind ripen by its own inner cause, not to tear at it from outside.

GATHA 1843 *Worldly Metaphors*

Test the support first, die before you live

मराठी मूळ

हालवूनि खुंट । आधीं करावा बळकट ॥1॥
मग तयाच्या आधारें । करणें अवघें चि बरें ॥ध्रु.॥
सुख दुःख साहे । हर्षामषाअ भंगा नये ॥2॥
तुका ह्मणे जीवें । आधीं मरोनि राहावें॥3॥

ENGLISH TRANSLATION

Shake the post first to test it and make it firm. Then, relying on that support, everything else will go well.

It must bear both joy and sorrow without breaking under elation or anger. Says Tuka, one must first die to oneself, and only then live.

IN PLAIN WORDS

Shake the post first. Make it firm before you lean on it. Then, resting on that support, everything you do will go well. It must bear joy and sorrow without breaking under delight or anger. Tuka says: first die to yourself, and only then live.

WHAT IT MEANS

Tukaram gives a builder's lesson for the inner life: before you trust your weight to anything, test it. Shake the post, make sure the support holds, and only then rely on it; a firm foundation makes the rest go well. The foundation he means is a steadiness that can carry both joy and sorrow without snapping in elation or anger. Then comes the sharp turn: the real firmness is to die to yourself first. Only after that death to the ego can a person truly stand and live.

GATHA 1844 *Worldly Metaphors*

The child and the mother, trust beyond discernment

मराठी मूळ

धांवे माते सोई । बाळ न विचारितां कांहीं ॥1॥
मग त्याचें जाणें निकें । अंग वोडवी कौतुकें ॥ध्रु.॥
नेणे सर्प दोरी । अगी भलतें हातीं धरी ॥2॥
तीविन तें नेणें । आणीक कांहीं तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

A child runs toward its mother without a second thought. Its going is perfectly right; it stretches its body forward with innocent delight.

It does not distinguish between a snake and a rope; it reaches for fire and grabs whatever is at hand. Says Tuka, without the mother, the child knows nothing else at all.

IN PLAIN WORDS

A child runs to its mother without a second thought. Its running is right. It stretches its body toward her with delight. The child does not know a snake from a rope. It reaches for fire and grabs whatever is near. Tuka says: without the mother, the child knows nothing else at all.

WHAT IT MEANS

Tukaram draws the soul as a small child and God as the mother. The child's run is reckless and yet perfectly right, because its trust is total and unthinking. It cannot tell a snake from a rope or fire from a toy; it has no discernment of its own to protect it. That is precisely the point: the child is safe not through its own knowledge but because it knows nothing except the mother. The poem praises a surrender so complete that the devotee leans on God alone and not on private judgment.

GATHA 1845 *Renunciation*

Renunciation within enjoyment, stand apart

मराठी मूळ

भोग द्यावे देवा । त्याग भोगीं च बरवा ॥1॥
आपण व्हावें एकीकडे । देव कळेवरी जोडे ॥ध्रु.॥
योजे यथाकाळें । उत्तम पाला कंदें मूळें ॥2॥
वंचक त्यासी दोष । तुका ह्मणे मिथ्या सोस॥3॥

ENGLISH TRANSLATION

Let experiences be offered to God; renunciation is beautiful precisely in the midst of enjoyment. Stand apart on one side, and God joins the body on the other.

In due season one should gather leaves, tubers, and roots as they come. Says Tuka, the deceiver alone bears the fault; false striving is in vain.

IN PLAIN WORDS

Let the things you enjoy be offered to God. Renunciation is beautiful right inside enjoyment. Stand apart on one side, and God joins the body on the other. In its season, gather leaves and tubers and roots as they come. Tuka says: only the cheat bears the fault; false craving is in vain.

WHAT IT MEANS

Tukaram redefines renunciation so it does not mean fleeing the world. Offer your enjoyments to God and let go inwardly while still in the midst of them; that inner letting-go is the beautiful thing, not the refusal to live. Stand apart from your own enjoyment, and God takes up the body's part. Take what the season gives, plainly and without grasping. The fault, he says, lies only in the cheat, the one who pretends; hollow craving leads nowhere, while true renunciation is a posture of the heart held inside ordinary life.

GATHA 1846 *Confession and Sin*

Confession, the words are not mine

मराठी मूळ

पायांच्या प्रसादें । कांहीं बोलिलों विनोदें ॥1॥
मज क्षमा करणें संतीं । नव्हे अंगभूत युक्ति ॥ध्रु.॥
नव्हे हा उपदेश । तुमचें बडबडिलों शेष ॥2॥
तुमचे कृपेचें पोसणें । जन्मोजन्मीं तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

By the grace of Your feet I have spoken a few words in jest. Let the saints forgive me; this skill is not my own.

This is no teaching of mine; I have merely babbled the leftovers of what is Yours. Says Tuka, birth after birth, I am nourished by Your grace.

IN PLAIN WORDS

By the grace of Your feet I have spoken a few words in jest. Saints, forgive me. This skill is not my own. This is no teaching of mine. I have only babbled the leftovers of what is Yours. Tuka says: birth after birth, I am fed by Your grace.

WHAT IT MEANS

Tukaram steps back from his own poems to disown any credit for them. Whatever he has said came by the grace of God's feet, not from a talent he owns, and he asks the saints to forgive whatever was spoken lightly. He insists it is no teaching of his: he has merely repeated the scraps of what already belongs to God. The closing line names what he does claim, that across every birth he is sustained by that grace alone. The poem turns the act of speaking into an act of humility and gratitude.

GATHA 1847 *Worldly Metaphors*

Social criticism, no capital of your own

मराठी मूळ

जायांचें अंगुलें लेतां नाहीं मान । शोभा नेदी जन हांसविलें ॥1॥
गुसिळतां ताक कांडितां भूस । साध्य नाहीं क्लेश जाती वांयां ॥2॥
तुका ह्मणे नाहीं स्वता भांडवल । भिकेचें तें फोल बीज नव्हे ॥3॥

ENGLISH TRANSLATION

Wearing a woman's bracelet brings no honor to a man; the world only laughs at such adornment. Churning buttermilk or pounding chaff yields nothing; the labor is wasted with no result.

Says Tuka, one who has no capital of one's own finds that what is begged or borrowed is fruitless and can never serve as seed.

IN PLAIN WORDS

A man who wears a woman's bracelet gets no honor. The world only laughs at the ornament. Churn buttermilk or pound chaff and you get nothing. The labor is wasted, with no result. Tuka says: one who has no capital of his own finds that what is begged or borrowed is hollow. It can never serve as seed.

WHAT IT MEANS

Tukaram strings together three images of effort that yields nothing: a man decked in a woman's bracelet who only draws laughter, milk already churned, chaff already husked. Each is labor spent on what cannot give a return. The lesson lands in the last line: a person with no inner capital of his own, who lives only on what is begged or borrowed, holds something hollow. Borrowed devotion or secondhand piety is like a dead seed that will never grow. The poem turns the reader inward to ask whether the spiritual wealth is truly one's own.

GATHA 1848 *Devotion to Vitthal*

Devotion, the lover's bold complaint

मराठी मूळ

न बोलावें परी पडिला प्रसंग । हाकलितें जग तुझ्या नामें ॥1॥
लटिकें चि सोंग मांडिला पसारा । भिकारी तूं खरा कळों आलें ॥ध्रु.॥
निलाजिरीं आह्मी करोनियां धीर । राहिलों आधार धरूनियां ॥2॥
कैसा नेणों आतां करिसी शेवट । केली कटकट त्याची पुढें ॥3॥
तुका ह्मणे कांहीं न बोलसी देवा । उचित हे सेवा घेसी माझी ॥4॥

ENGLISH TRANSLATION

I would rather not speak, but circumstances force my hand; I challenge the world with Your name. All this grand display was a pretense; You turn out to be the real beggar, that much is clear now.

Shamelessly and with firm resolve, we have stayed, clinging to Your support. I do not know how You will bring this to its end; whatever commotion was made, it now lies ahead.

Says Tuka, You say nothing, O God; You simply accept my service as if it were Your rightful due.

IN PLAIN WORDS

I would rather not speak, but the moment forces me. I challenge the whole world with Your name. The grand display was a pretense. You turn out to be the real beggar; that is clear now. Shameless and firm, we have stayed, holding to Your support. I do not know how You will end this. Whatever trouble was made now lies ahead. Tuka says: You say nothing, O God. You simply take my service as Your due.

WHAT IT MEANS

Tukaram speaks to God in the bold, half-accusing voice of a lover who has waited too long. He admits he would rather keep quiet, but the situation forces it out, and he flings God's name at the world as his challenge. Then he turns the tables: the show of God's grandeur is a pretense, and it is God who is the true beggar, dependent on the devotee's love. He confesses to clinging shamelessly, with nowhere else to go, while God stays silent and simply accepts his service as if owed it. The complaint is itself an act of intimacy and trust.

GATHA 1849 *Devotion to Vitthal*

Devotion, the unsettled reckoning with God

मराठी मूळ

नाहीं जालें मोल कळे देतां काळीं । कोण पाहों बळी दोघांमध्यें ॥1॥
आह्मी तरी जालों जीवासी उदार । कैंचा हा धीर तुजपाशीं ॥ध्रु.॥
बहु चाळविलें मागें आजिवरी । आतां पुढें हरि जाऊं नेदीं ॥2॥
नव्हती जों भेटी नामाची ओळखी । ह्मणऊनि दुःखी बहु जालें ॥3॥
तुका ह्मणे कांहीं राहों नेदीं बाकी । एकवेळा चुकी जाली आतां ॥4॥

ENGLISH TRANSLATION

The full price was never settled; let time reveal who is the stronger of the two. I, for my part, have been generous with my very life; where is that same boldness on Your side? You have strung me along for far too long up to this day; from now on, O Hari, I will not let You proceed unchallenged.

Before the meeting came, before the bond of Your name was formed, much suffering was endured. Says Tuka, I will not let any debt remain now; the single error has already been made.

IN PLAIN WORDS

The full price was never settled. Let time show which of the two of us is stronger. I, at least, have been generous with my very life. Where is that boldness on Your side? You have strung me along all this time. From now on, Hari, I will not let You move past me. Before we met, before I knew Your name, I suffered much. Tuka says: I will not let any debt stand now. The one mistake has already been made.

WHAT IT MEANS

Tukaram keeps up the lover's quarrel with God as if over an unpaid account. The price of his devotion was never settled, so let time reveal who is the stronger party; he has staked his very life, and he demands the same boldness back. He charges God with stringing him along for years, and resolves to block the way now and not be put off again. Behind the bravado is real pain: before he knew the Name he suffered greatly. He vows to leave no debt outstanding, treating the single error of his long delay as something now past, with only the reckoning ahead.

GATHA 1850 *Longing and Separation*

Longing, calling God's bluff with the saints behind

मराठी मूळ

कैसा कृपाळु हें न कळसी देवा । न बोलसी सेवा घेसी माझी ॥1॥
काय ऐसें बळ आहे तुजपाशीं । पाहों हा रिघेसी कोणा आड ॥ध्रु.॥
पाडियेला ठायीं तुझा थारा मारा । अवघा दातारा लपसी तो ॥2॥
आतां तुह्मां आह्मां उरी तों चि बरें । काय हें उत्तरें वाढवूनि ॥3॥
तुका ह्मणे मज साहए झाले संत । ह्मणऊनि मात फावली हे ॥4॥

ENGLISH TRANSLATION

What sort of mercy is this? You reveal nothing, O God; You stay silent and simply accept my service. What power do You actually possess? Let us see whom You hide behind.

Wherever You have been cornered, all Your refuge is exposed. From now on, what remains between us had best be settled fairly; why prolong it with more words? Says Tuka, the saints have come to my aid, and that is why this victory has been won.

IN PLAIN WORDS

What kind of mercy is this? You show me nothing, O God. You stay silent and just take my service. What power do You really have? Let us see whom You hide behind. Wherever You are cornered, all Your shelter is exposed. From now on, what is left between us had better be settled fairly. Why drag it out with more words? Tuka says: the saints have come to my aid, and so this victory is won.

WHAT IT MEANS

Tukaram presses the quarrel further, demanding that God's silence answer for itself. If this is mercy, why no reply, only the quiet acceptance of his service? He calls God's bluff: show what power You truly hold, reveal whom You take cover behind, for wherever You are cornered Your hiding places are laid bare. He wants the account between them settled fairly instead of dragged out in words. The closing line names his confidence: the company of saints stands behind him, and through their help the contest is already won. Longing here speaks as bold, almost litigious love.

GATHA 1851 *Longing and Separation*

Longing, I am not that kind of beggar

मराठी मूळ

चुकलिया आह्मां करितसां दंड । हाकासी कां खंड पांडुरंगा ॥1॥
चाळविलीं एकें रिद्धसिद्धीवरी । तैसा मी भिकारी नव्हें देवा ॥ध्रु.॥
कां मी येथें गुंतों मांडूनि पसारा । मागुता दातारा दंभासाटीं ॥2॥
केलें म्यां जतन आपुलें वचन । ठायींचें धरून होतों पोटीं ॥3॥
तुका ह्मणे ताळा घातला आडाखीं । ठावें होतें सेकीं आडविसी ॥4॥

ENGLISH TRANSLATION

When I err, You punish me; then why do You cut off my cry for help, O Panduranga? Some You have pacified with supernatural powers; I am not that kind of beggar, O God. Why should I stay here, setting up a show, only to play the hypocrite again, O generous one? I have guarded my own word and held fast to what was promised from the start.

Says Tuka, the reckoning was fixed in advance; I knew You would block me at the end.

IN PLAIN WORDS

When I do wrong, You punish me. Then why do You cut off my cry for help, O Panduranga? Some You have quieted with powers and miracles. I am not that kind of beggar, O God. Why would I stay here, setting up a show, only to play the hypocrite again, generous one? I have kept my word. I have held in my heart what I promised from the start. Tuka says: the reckoning was set in advance. I knew that in the end You would block my way.

WHAT IT MEANS

Tukaram protests that God metes out punishment for his faults yet falls silent when he cries for help. He refuses the consolation prize: others have been pacified with miraculous powers and supernatural gifts, but he is not the kind of beggar who can be bought off that way. He has no wish to keep up an empty show that would only make a hypocrite of him. His claim is that he has kept his vow and held his promise in his heart from the beginning. The ending is rueful: the reckoning was fixed from the start, and he half-knew God would block him at the last; his longing is for honest dealing, not display.

GATHA 1852 *Confession and Sin*

Confession, the formless one made small for love

मराठी मूळ

कृपावंता कोप न धरावा चित्तीं । छळूं वक्रोक्ती स्तुती करुं ॥1॥
आह्मी तुझा पार काय जाणों देवा । नेणों कैसी सेवा करावी ते ॥ध्रु.॥
अनंता अरूपा अलक्षा अच्युता । निर्गुणा सचिता सवौत्तमा ॥2॥
चांगलीं हीं नामें घेतलीं ठेवून । जालासी लाहान भक्तिकाजा ॥3॥
तुका ह्मणे तुझ्या पायांवरी सदा । मस्तक गोविंदा असो माझा ॥4॥

ENGLISH TRANSLATION

O merciful one, do not hold anger in Your chitta; whether I praise or provoke You, I am only offering worship. I do not truly know Your measure, O God; I do not know how to serve You properly.

O infinite, formless, imperceptible, unfailing one; O attributeless, ever-conscious, supreme being. You have kept all these lofty names, yet for the sake of devotees You have made Yourself small.

Says Tuka, may my head always rest upon Your feet, O Govinda.

IN PLAIN WORDS

Merciful one, do not hold anger in Your heart. Whether I praise You or provoke You, it is all my worship. I do not know Your measure, O God. I do not know how to serve You rightly. Infinite, formless, unseen, unfailing one. Without attributes, ever-conscious, highest of all. You bear all these great names, yet for the sake of Your devotees You have made Yourself small. Tuka says: may my head rest forever on Your feet, O Govinda.

WHAT IT MEANS

After the bold quarrels, Tukaram softens and asks God to keep no anger in His heart, since even his teasing and provocation are only forms of worship from one who does not know how to do it better. He admits he cannot measure God or serve Him as He deserves. Then he piles up the great names, infinite, formless, beyond perception, without attributes, supreme, and against them sets the wonder at the center: this measureless God has made Himself small for the sake of those who love Him. The poem ends in plain surrender, asking only that his head rest forever at Govinda's feet.

GATHA 1853 *Devotion to Vitthal*

Protest, the conned servant

मराठी मूळ

आतां तुझा भाव कळों आला देवा । ठकूनियां सेवा घेसी माझी ॥1॥
टाकूनि सांकडें आपुलिये माथां । घातला या संतावरी भार ॥ध्रु.॥
स्तुती करवूनि पिटिला डांगोरा । तें कोण दातारा साच करी ॥2॥
जातीचें वाणी मी पोटींचे कुडें । नका मजपुढें ठकाठकी ॥3॥
तुका ह्मणे नाहीं आलें अनुभवा । आधीं च मी देवा कैसें नाचों ॥4॥

ENGLISH TRANSLATION

Now I have come to know Your ways, O God. You trick me into serving You.

You have placed the burden of Your own obligations upon the saints. You had me praised and the drum of my fame beaten, but who, O Generous One, will make good on those promises? I am a merchant by caste, cunning by nature; do not try Your deceptions on me.

Says Tuka, I have not yet tasted the experience. How can I dance for You, O God, without that?.

IN PLAIN WORDS

Now I have learned Your ways, God. You trick me into serving You. You take Your own troubles and lay them on my head; You load the burden onto the saints. You had me praised, You had the drum of my fame beaten through the town. But who, generous one, will make those promises come true? I am a merchant by caste, crooked at the core. Do not play Your cheating games on me. Tuka says: the real thing has not yet come to my experience. So how can I dance for You, God, before that?

WHAT IT MEANS

Tukaram is half complaining, half catching God in the act. He sees that the call to serve was itself a kind of clever trap: God shifts His own obligations onto the saints, has Tukaram celebrated in public, and then leaves the deeper promise unpaid. Tukaram answers in the voice of his own trade, a merchant who knows a bad bargain when he sees one, and refuses to be taken in by mere reputation and noise. The honest stakes are at the end: he has not yet tasted the real experience of God, and without that taste he will not perform a hollow ecstasy. The protest is really a demand to be given the genuine thing, not its publicity.

GATHA 1854 *Confession and Sin*

Humility, the seal not the paper

मराठी मूळ

जन पूजी याचा मज कां आभार । हा तुह्मी विचार जाणां देवा ॥1॥
पत्र कोण मानी वंदितील सिक्का । गौरव सेवका त्या चि मुळें ॥ध्रु.॥
मी मीपणें होतों जनामधीं आधीं । कोणें दिलें कधीं काय तेव्हां ॥2॥
आतां तूं भोगिता सर्व नारायणा । नको आह्मां दीनां पीडा करुं ॥3॥
आपुलिया हातें देसील मुशारा । तुका ह्मणे खरा तो चि आह्मां ॥4॥

ENGLISH TRANSLATION

People honor me, but why should I bear the credit? You know this well, O God. No one respects the letter itself; they honor the seal upon it.

The servant is revered only because of the master. Before, when I was just myself among people, nobody gave me anything.

Now You are the one enjoying everything, O Narayana; do not torment us poor ones. Says Tuka, only what You give with Your own hand is real wages for us.

IN PLAIN WORDS

People honor me. Why should I take the credit for it? You know how this works, God. No one respects the paper; they bow to the seal stamped on it. The servant is honored only because of the master. Before, when I was just myself among people, who ever gave me anything, and what? Now You are the one who enjoys it all, Narayana. Do not torment us poor ones. Tuka says: only what You give with Your own hand is real wages for us.

WHAT IT MEANS

Tukaram refuses the praise that has gathered around him and hands it straight back to God. He uses a plain image from daily life: a document is honored only for the official seal pressed on it, not for the blank paper, and a servant is respected only because of his master. The proof is his own past, when he was nobody and received nothing; the change came from God, not from himself. So he asks God to take the honor and the enjoyment as His own and to stop tormenting the poor with empty acclaim. What he wants is not reputation but real provision, the wages God places directly in his hand.

GATHA 1855 *Longing and Separation*

Complaint, the unanswered cry

मराठी मूळ

आमची कां नये तुह्मासी करुणा । किती नारायणा आळवावें ॥1॥
काय जाणां तुह्मी दुर्बळाचें जिणें । वैभवाच्या गुणें आपुलिया ॥ध्रु.॥
देती घेती करिती खटपटा आणिकें । निराळा कौतुकें पाहोनियां ॥2॥
दिवस बोटीं आह्मीं धरियेलें माप । वाहातों संकल्प स्वहिताचा ॥3॥
तुका ह्मणे मग देसी कोण्या काळें । चुकुर दुर्बळें होतों आह्मी ॥4॥

ENGLISH TRANSLATION

Why does compassion for me not arise in You, O Narayana? How long must I call out to You? You do not know the life of the poor, wrapped as You are in Your own splendor. Others bargain and haggle, while You stand apart watching the spectacle.

Day after day I count on my fingers, carrying the burden of longing for my own good. Says Tuka, when will You finally give? We poor ones keep stumbling.

IN PLAIN WORDS

Why does no pity for me rise in You, Narayana? How long must I keep calling out? You do not know what the life of the poor is like; You are wrapped up in Your own splendor. Others bargain and haggle and scramble, while You stand apart and watch the show. Day after day I count the days off on my fingers, carrying the burden of longing for my own good. Tuka says: so when, in what age, will You finally give? We poor ones keep stumbling and falling.

WHAT IT MEANS

This is a frank complaint flung at a God who seems comfortable and distant. Tukaram accuses Him of not knowing the grinding life of the poor, of being so wrapped in His own glory that He merely watches the world's struggle like a spectacle. He paints himself counting the days on his fingers, the weight of his own longing pressing on him, asking when relief will ever come. The boldness of the poem is its refusal to pretend patience: he names the silence and the delay as real, and presses God to act. Beneath the reproach is the trust that only God can answer, which is why he keeps calling at all.

GATHA 1856 *Longing and Separation*

Lament, ruined by His company

मराठी मूळ

तुह्मां आह्मां तुटी होईल यावरी । ऐसें मज हरी दिसतसे ॥1॥
वचनाचा कांहीं न देखों आधार । करावा हा धीर कोठवरी ॥ध्रु.॥
सारिलें संचित होतें गांठी कांहीं । पुढें ऋण तें ही नेदी कोणी ॥2॥
जावें चि न लगे कोणांचिया घरा । उडाला पातेरा तुझ्या संगें ॥3॥
तुका ह्मणे आह्मां हा चि लाभ जाला । मनुष्यधर्म गेला पांडुरंगा ॥4॥

ENGLISH TRANSLATION

It seems to me, O Hari, that a rift between You and me is coming. I see no support in Your promises; how long must I keep patience? Whatever savings I had are spent, and now no one will even lend me credit.

Because of my association with You, I need not go to anyone's door; Your company has made me a spendthrift. Says Tuka, the only gain I have had is this: I have lost all worldly standing, O Panduranga.

IN PLAIN WORDS

It seems to me, Hari, that a break between You and me is coming. I see nothing solid to lean on in Your promises. How long am I supposed to hold on? Whatever savings I had stored up are spent now, and ahead of me no one will even lend me credit. I need not go knocking at anyone's door; keeping company with You has made me a spendthrift, my reserves all blown away. Tuka says: this is the only gain I have got, that I have lost every bit of worldly standing, Panduranga.

WHAT IT MEANS

Tukaram speaks like a man gone broke, and the bankruptcy is spiritual as much as worldly. His old store of merit is used up, the world will extend him no further credit, and God's promises give him nothing firm to hold; so he warns, half in dread, that a rupture is near. The sharp turn comes at the end: keeping company with God has emptied him out, ruined his standing among people, made him a spendthrift of everything the world values. He calls this his one true gain. The lament becomes a confession that losing the world is exactly what closeness to God costs, and he would not undo it.

GATHA 1857 *The Nature of God*

God as laborer, devotion the greater

मराठी मूळ

देव मजुर देव मजुर । नाहीं उजुर सेवेपुढें ॥1॥
देव गांढएाळ देव गांढएाळ । देखोनियां बळ लपतसे ॥2॥
देव तर काई देव तर काई । तुका ह्मणे राई तरी मोटी ॥3॥

ENGLISH TRANSLATION

God is a laborer, a laborer indeed; He makes no excuses when it comes to service. God is timid; seeing the strong, He hides Himself away.

Says Tuka, God may be what He is, but the queen of devotion is truly great.

IN PLAIN WORDS

God is a laborer, God is a laborer; before service He makes no excuse. God is a coward, God is a coward; seeing strength, He hides Himself away. Is He really God, is He really God? Tuka says: yet the queen, devotion, is mighty.

WHAT IT MEANS

This is the first of a string of short poems that tease God by naming Him in lowly, surprising terms. Here God is called a hired laborer who never shirks the work of serving His devotees, and a coward who shrinks from raw power. The teasing has a point: God lets Himself be small, duty-bound, even timid, when love calls. The closing line turns it around, that the true ruler is bhakti itself, devotion, which is great enough to bend God to such service. Tukaram exalts the path of love by showing how completely God submits to it.

GATHA 1858 *The Nature of God*

God as merciful and generous

मराठी मूळ

देव दयाळ देव दयाळ । साहे कोल्हाळ बहुतांचा॥1॥
देव उदार देव उदार । थोडएासाटीं फार देऊं जाणे ॥2॥
देव चांगला देव चांगला । तुका लागला चरणीं ॥3॥

ENGLISH TRANSLATION

God is merciful, truly merciful; He endures the clamor of many. God is generous, truly generous; for a small offering He gives back abundantly.

God is good, truly good. Says Tuka, I cling to His feet.

IN PLAIN WORDS

God is merciful, God is merciful; He bears the clamor of the many. God is generous, God is generous; for a little He knows how to give much. God is good, God is good. Tuka has caught hold of His feet.

WHAT IT MEANS

A short praise-poem listing three things about God in turn. He is merciful, patient enough to endure the noisy demands of crowds of people. He is generous, returning far more than the small offering anyone brings Him. He is simply good. The point of the listing is to make the conclusion irresistible: such a one is worth clinging to, so Tukaram seizes His feet and holds on. The plainness of the praise is itself the argument, a God like this needs no further reason for surrender.

GATHA 1859 *The Nature of God*

God who clings to the devotee

मराठी मूळ

देव बासर देव बासर । असे निरंतर जेथें तेथें ॥1॥
देव खोळंबा देव खोळंबा । मज झळंबा म्हूण कोंडी ॥ध्रु.॥
देव लागट देव लागट । लाविलिया चट जीवीं जडे ॥2॥
देव बावळा देव बावळा । भावें जवळा लुडबुडी ॥3॥
देव न व्हावा देव न व्हावा। तुका ह्मणे गोवा करी कामीं ॥4॥

ENGLISH TRANSLATION

God is ever present, present everywhere at all times. God holds me close, confining me so I do not stray.

God is clinging; once attached, He sticks fast within. God is simple; with love He tumbles close to the devotee.

Says Tuka, one should not wish to be God, for He entangles Himself in the work of His devotees.

IN PLAIN WORDS

God is everywhere, God is everywhere; He is there without break, wherever you look. God is a hold-up, God is a hold-up; He pens me in so I do not stray. God is sticky, God is sticky; once He fixes on, He sets fast inside the heart. God is a simpleton, God is a simpleton; with love He comes tumbling close. One should not become God, one should not become God. Tuka says: He tangles Himself up in His devotees' affairs.

WHAT IT MEANS

Tukaram keeps teasing God with humble, almost comic names, and each one hides a tenderness. God is everywhere at all times; He is the obstacle that hems the devotee in so he cannot wander off; once He attaches to a heart He sticks there and will not be shaken loose. He is a guileless simpleton who comes bumbling close out of sheer love. The closing line is the joke and the truth together: do not wish to be God, because being God means getting hopelessly entangled in the troubles of those who love Him. Tukaram is praising a God who chooses to be bound by love rather than to stay free and aloof.

GATHA 1860 *The Nature of God*

God without lineage or caste

मराठी मूळ

देव निढळ देव निढळ । मूळ नाहीं डाळ परदेशी॥1॥
देव अकुळी देव अकुळी । भलते ठायीं सोयरीक ॥2॥
देव लिगाडएा देव लिगाडएा । तुका ह्मणे भाडएा दंभें ठकी ॥3॥

ENGLISH TRANSLATION

God is without family or lineage; He has no roots and is a stranger everywhere. God is without caste; He makes kinship in any place He pleases.

Says Tuka, God is a vagabond who cheats even the proud through pretense.

IN PLAIN WORDS

God is bare, God is bare; He has no root, no branch, a stranger everywhere. God is without caste, God is without caste; He makes kinship in any place He pleases. God is a clinging tangle, God is a clinging tangle. Tuka says: the rascal cheats even the proud with His pretense.

WHAT IT MEANS

This short poem strips God of the very things people use to rank one another. He has no family tree, no roots or branches, belonging nowhere, a stranger in every place. He keeps no caste, so He freely makes kin of anyone He likes. The closing image calls Him a sticky tangle and a trickster who outwits even the proud through His disguises. The teaching under the teasing is that God will not be bound by birth or social standing; He attaches Himself wherever love is, and the self-important are the ones most easily caught off guard by Him.

GATHA 1861 *The Nature of God*

God who serves His own servant

मराठी मूळ

देव बराडी देव बराडी । घाली देंठासाटीं उडी ॥1॥
देव भ्याड देव भ्याड । राखे बळीचें कवाड ॥ध्रु.॥
देव भाविक भाविक । होय दासाचें सेवक ॥2॥
देव होया देव होया । जैसा ह्मणे तैसा तया ॥3॥
देव लाहान लाहान । तुका ह्मणे अनुरेण॥4॥

ENGLISH TRANSLATION

God is greedy; He leaps for even a scrap. God is timid; He guards the doorway of Bali.

God is devoted; He becomes the servant of His own servant. God becomes whatever His devotee desires Him to be.

Says Tuka, God is small, smaller than the smallest atom.

IN PLAIN WORDS

God is a beggar, God is a beggar; He leaps for even a scrap. God is timid, God is timid; He guards the door of Bali. God is full of faith, full of faith; He becomes the servant of His servant. God becomes it, God becomes it; whatever the devotee says, that He turns into. God is small, small. Tuka says: smaller than the tiniest atom.

WHAT IT MEANS

Each line names God by a humble title and means it as praise. He is a beggar who pounces gratefully on the smallest offering of love. He is timid, recalling how He stood as gatekeeper at the door of the demon-king Bali, the master made a servant. He is so devoted to His devotees that He becomes their servant, and He shapes Himself into whatever they ask Him to be. The closing line shrinks Him below the smallest atom. The whole poem celebrates a God who makes Himself low for the sake of love, refusing grandeur in order to belong to those who are His.

GATHA 1862 *The Nature of God*

God good, mighty, beloved of all

मराठी मूळ

देव भला देव भला । मिळोनि जाय जैसा त्याला॥1॥
देव उदार उदार । देतां नाहीं थोडें फार ॥ध्रु.॥
देव बळी देव बळी। जोडा नाहीं भूमंडळीं ॥2॥
देव व्हावा देव व्हावा । आवडे तो सर्वां जीवां ॥3॥
देव चांगला चांगला । तुका चरणीं लागला ॥4॥

ENGLISH TRANSLATION

God is good; He mingles and becomes one with whoever approaches Him. God is generous; when giving, He knows no measure of too little or too much.

God is mighty; there is no equal to Him in all the world. Everyone in all creation loves God.

Says Tuka, God is good, and I have fallen at His feet.

IN PLAIN WORDS

God is good, God is good; He blends in and becomes like whoever comes to Him. God is generous, generous; when He gives, there is no too little or too much. God is mighty, God is mighty; there is no match for Him in all the earth. Let God be had, let God be had; every living being loves Him. God is good, good. Tuka has fallen at His feet.

WHAT IT MEANS

Another short litany of God's qualities, each repeated for emphasis. He is good in a particular way: He meets each person where they are and becomes one with them. He gives without measuring, neither stingy nor calculating. He is mighty beyond any rival in the world, and yet every creature loves Him. The point of stacking these together is the closing surrender: a God this good, this generous, this strong, and this universally loved is one to fall before, and Tukaram lays himself at His feet.

GATHA 1863 *The Nature of God*

God seen, who knows the heart

मराठी मूळ

देव पाहों देव पाहों । उंचे ठायीं उभे राहों ॥1॥
देव देखिला देखिला । तो नाहीं कोणां भ्याला ॥ध्रु.॥
देवा कांहीं मागों मागों । जीव भाव त्यासी सांगों ॥2॥
देव जाणे देव जाणे । पुरवी मनींचिये खुणे ॥3॥
देव कातर कातर । तुका ह्मणे अभ्यंतर ॥4॥

ENGLISH TRANSLATION

Let us look for God; let us stand on high ground to see Him. God has been seen, and He fears no one.

Let us ask God for something; let us tell Him our mind's desire. God knows, He truly knows; He fulfills the deepest signs of the mind.

Says Tuka, God is tender; He dwells within.

IN PLAIN WORDS

Let us look for God, let us look for God; let us stand on high ground to see Him. God has been seen, He has been seen; He has never feared anyone. Let us ask God for something, let us ask Him; let us tell Him the truth of our heart. God knows, God knows; He fulfills the hidden signs of the mind. God is tender, tender. Tuka says: He lives within.

WHAT IT MEANS

This poem moves from seeking God to finding Him to confiding in Him. It begins as a call to climb to high ground and look out for Him, then announces that He has been seen, a God who has never been afraid of anyone. Having found Him, the devotee is urged to ask Him plainly and to pour out the heart, because He already knows the unspoken longings of the mind and answers them. The closing turn brings the search home: the God sought on high ground is tender, and He dwells within. Looking outward ends in finding Him inside oneself.

GATHA 1864 *The Nature of God*

God ours, who guards Tuka

मराठी मूळ

देव आमचा आमचा । जीव सकळ जीवांचा ॥1॥
देव आहे देव आहे । जवळीं आह्मां अंतरबाहे ॥ध्रु.॥
देव गोड देव गोड । पुरवी कोडाचें ही कोड ॥2॥
देव आह्मां राखे राखे । घाली किळकाळासी काखे ॥3॥
देव दयाळ देव दयाळ । करी तुक्याचा सांभाळ ॥4॥

ENGLISH TRANSLATION

God is ours, the life of all lives. God is near, both within and without.

God is sweet; He fulfills even the desires within desires. God protects us; He puts even death under His arm.

Says Tuka, God is merciful; He takes care of Tuka.

IN PLAIN WORDS

God is ours, God is ours; the life of every living thing. God is here, God is here; close to us, inside and out. God is sweet, God is sweet; He fulfills the longing within the longing. God protects us, protects us; He tucks even death under His arm. God is merciful, God is merciful; He takes care of Tuka.

WHAT IT MEANS

The last in the series gathers the comfort of all the rest. God belongs to His devotees and is the life within every living being; He is present here and now, both inside the heart and all around. He is sweet, satisfying not just our wishes but the deepest wish hidden beneath them. He guards His own so completely that He pins even death helpless under His arm. The closing line makes it personal and intimate: this great, near, sweet, protecting God stoops to look after one ordinary man, Tuka. The whole litany lands as assurance that the God of all creation cares for each devotee by name.

GATHA 1865 *The Nature of God*

Trust, God as home and parent

मराठी मूळ

जाऊं देवाचिया गांवां । देव देईल विसांवा ॥1॥
देवा सांगों सुखदुःख । देव निवारील भूक ॥ध्रु.॥
घालूं देवासी च भार। देव सुखाचा सागर ॥2॥
राहों जवळी देवापाशीं । आतां जडोनि पायांसी ॥3॥
तुका ह्मणे आह्मी बाळें । या देवाचीं लडिवाळें॥4॥

ENGLISH TRANSLATION

Let us go to God's village; God will give us rest. Let us tell God our joys and sorrows; God will satisfy our hunger.

Let us place our burden upon God; God is an ocean of bliss. Let us stay close to God, clinging firmly to His feet.

Says Tuka, we are children, the darlings of this God.

IN PLAIN WORDS

Let us go to God's village; God will give us rest. Let us tell God our joys and sorrows; God will take away our hunger. Let us lay our whole burden on God; God is an ocean of bliss. Let us stay close beside God now, holding fast to His feet. Tuka says: we are children, the darlings of this God.

WHAT IT MEANS

Tukaram describes the soul going to live where God lives, the way a child goes home. Everything a person carries, joy, grief, hunger, the whole weight of the burden, is to be handed over to God, who is named an ocean of bliss. The instruction is simple: do not stand at a distance but stay close and cling to His feet. The image at the close is the heart of it: we are not strangers petitioning a king but children, and God treats us as the ones He dotes on.

GATHA 1866 *The Power of the Name*

The Name, love comes uninvited

मराठी मूळ

प्रेम तेथें वास करी । मुखीं उच्चारितां हरी ॥1॥
प्रेम यावें तया गांवा । चोजवीत या वैष्णवां ॥ध्रु.॥
प्रेमें पाठी लागे बळें। भक्त देखोनियां भोळे ॥2॥
प्रेम न वजे दवडितां । शिरे बळें जेथें कथा ॥3॥
तुका ह्मणे थोर आशा । प्रेमा घरीं विष्णुदासां॥4॥

ENGLISH TRANSLATION

Love dwells wherever the name of Hari is uttered. Love comes to that village and delights the Vaishnavas.

Love forcefully pursues the innocent devotee. Love cannot be driven away; it enters by force wherever the sacred story is told.

Says Tuka, great is the hope of love in the homes of Vishnu's servants.

IN PLAIN WORDS

Love dwells wherever the mouth speaks Hari. Love comes to that village and seeks out the Vaishnavas there. Love runs after the simple devotee and catches him by force. Love cannot be driven off; wherever the holy story is told, it pushes its way in. Tuka says: great is the hope of love in the homes of Vishnu's servants.

WHAT IT MEANS

Tukaram says that where the name of Hari is spoken, love takes up residence on its own. He pictures love not as something the devotee must work to produce but as something that hunts the devotee down, pursuing the simple-hearted and forcing its way into any gathering where the sacred story is told. It cannot be turned away. The point is that the practice is not the devotee climbing toward God by effort; it is love arriving wherever the Name is, so the homes of God's servants are full of expectation.

GATHA 1867 *Confession and Sin*

Confession, ashamed of honor unearned

मराठी मूळ

संत मानितील मज । तेणें वाटतसे लाज ॥1॥
तुह्मी कृपा केली नाहीं । चित्त माझें मज ग्वाही ॥ध्रु.॥
गोविलों थोरिवां । दुःख वाटतसे जीवा ॥2॥
तुका ह्मणे माया । अवरा हे पंढरिराया ॥3॥

ENGLISH TRANSLATION

When saints honor me, I feel ashamed. You have not truly bestowed Your grace upon me; my own chitta bears witness.

I am troubled by this false greatness thrust upon me. Says Tuka, this is all illusion, O Lord of Pandhari.

IN PLAIN WORDS

When the saints honor me, I feel ashamed. You have not truly shown me Your grace; my own mind is my witness. I am caught in a false greatness, and it grieves my soul. Tuka says: take this illusion away, O Lord of Pandhari.

WHAT IT MEANS

Tukaram is being publicly honored by holy people, and instead of pleasure he feels shame. He knows from the inside, his own mind is the only witness he needs, that he has not actually received the grace others credit him with. The honor sits on him as a borrowed greatness that does not belong to him, and that gap between his reputation and his reality is a real grief. He asks Panduranga not for more honor but to strip away the illusion, so that what people see matches what he is.

GATHA 1868 *Confession and Sin*

Confession, the broken raft of pretense

मराठी मूळ

नाहीं तुह्मी केला । अंगीकार तो विठ्ठला ॥1॥
सोंगें न पवीजे थडी । माजी फुटकी सांगडी ॥ध्रु.॥
प्रेम नाही अंगीं । भले ह्मणविलें जगीं ॥2॥
तुका ह्मणे देवा । मज वांयां कां चाळवा॥3॥

ENGLISH TRANSLATION

You have not truly accepted me, O Vitthal. One cannot reach the shore on a broken raft of pretense.

There is no real love in me, yet I am called good in the world. Says Tuka, O God, why do You raise my hopes in vain?.

IN PLAIN WORDS

You have not truly accepted me, O Vitthal. One cannot reach the far shore by playacting; my raft is cracked and leaking. There is no real love in me, yet the world calls me good. Tuka says: O God, why do You raise my hopes for nothing?

WHAT IT MEANS

Tukaram refuses to take comfort in his own good reputation and turns the charge inward. The crossing to the far shore, liberation, cannot be made on a disguise; a raft that only looks whole but is split will sink, and he names his own as exactly that. He admits the world calls him good while the inner love is missing. The closing line is an honest complaint to Vitthal: if You have not really taken me up, then do not let me go on hoping in vain; the worst thing would be to be deceived about my own standing.

GATHA 1869 *Prayers*

Prayer, holding God to His name

मराठी मूळ

आतां चक्रधरा । झणी आह्मांस अव्हेरा ॥1॥
तुमचीं ह्मणविल्यावरी । जैसीं तैसीं तरी हरी ॥ध्रु.॥
काळ आह्मां खाय । तरी तुझें नांव जाय ॥2॥
तुका ह्मणे देवा । आतां पण सिद्धी न्यावा ॥3॥

ENGLISH TRANSLATION

O Wielder of the Discus, do not cast us aside now. Having called us Your own, You must care for us, O Hari, however we may be.

If death devours us, it is Your name that will suffer. Says Tuka, O God, now bring Your promise to fulfillment.

IN PLAIN WORDS

Now, O Wielder of the Discus, do not cast us off. Once You have called us Your own, then somehow or other carry us across, O Hari. If death devours us, it is Your name that suffers the loss. Tuka says: O God, now bring Your vow to its fulfillment.

WHAT IT MEANS

Tukaram presses a claim on God by way of God's own commitment. Since the Lord has already called these devotees His own, the responsibility is now His to ferry them across, whatever their condition. The leverage is bold: if the devotee is swallowed by death and lost, it is God's reputation, His very name, that takes the damage. So the prayer is not only for the soul's sake but for God's honor: complete the promise You made, and bring it through to the end.

GATHA 1870 *Longing and Separation*

Longing, no evidence of the cure

मराठी मूळ

मज ऐसें कोण उद्धरिलें सांगा । ब्रीदें पांडुरंगा बोलतसां ॥1॥
हातींच्या कांकणां कायसा आरिसा । उरलों मी जैसा तैसा आहें ॥ध्रु.॥
धनमंत्री हरी रोग्याचिये वेथे । तें तों कांहीं येथें न देखिजे ॥2॥
तुका ह्मणे नाहीं अनुभव अंगें । वचन वाउगें कोण मानी ॥3॥

ENGLISH TRANSLATION

Tell me, O Panduranga, who else like me have You ever truly saved? You speak grand promises, yet a mirror is not needed to see the bangles on one's own wrist; I remain just as I was. You are called the physician of Hari, the healer of the sick, yet I see no evidence of that cure here.

Says Tuka, without personal experience, who will believe empty words?.

IN PLAIN WORDS

Tell me, who like me have You ever lifted up? You go about reciting Your grand titles, O Panduranga. I need no mirror to see the bangles on my own wrist: I am still exactly what I was. They call You Hari, the rich physician who heals the sick, but I see no sign of that healing here. Tuka says: with no experience in my own body, who believes mere words?

WHAT IT MEANS

Tukaram is complaining that God's famous titles have not been proved in his own case. God is celebrated as the one who rescues the lost and as the physician who cures the diseased, yet Tukaram looks at himself and finds no change, as plainly as a person sees the bangles already on their own wrist. The titles stay words while the man stays unhealed. His demand is for living proof: he will not be satisfied by reputation alone, because without an experience in his own being, the grand claims are empty to him.

GATHA 1871 *Longing and Separation*

Longing, daring God to keep His title

मराठी मूळ

काय तें सामर्थ्य न चले या काळें । काय जालीं बळें शक्तिहीण ॥1॥
माझिया संचितें आणिलासी हरी । जालें तुजवरी वरिष्ठ तें ॥ध्रु.॥
काय गमाविली सुदर्शन गदा । नो बोला गोविंदा लाजतसां ॥2॥
तुका ह्मणे काय ब्रिदाचें तें काम । सांडा परतें नाम दिनानाथ ॥3॥

ENGLISH TRANSLATION

Has Your power ceased to work in this age? Have Your forces become feeble? My past karma has brought me to You, O Hari, and it has overwhelmed even You. Have You lost Your Sudarshana discus and mace? You remain silent, O Govinda, out of shame.

Says Tuka, if Your title means nothing, then abandon the name Dinanath, Friend of the Poor.

IN PLAIN WORDS

Has Your power stopped working in this age? Have Your forces gone weak? My own past deeds have brought me to You, O Hari, and they have proved too heavy even for You. Have You lost Your Sudarshana discus and Your mace? You stay silent, O Govinda, as if ashamed. Tuka says: if Your title means no work, then throw away the name Dinanath, Friend of the Poor.

WHAT IT MEANS

Tukaram taunts God to provoke a rescue. He asks whether the divine power has failed in this present age, or whether his own accumulated karma has finally outmatched even the Lord. The weapons that destroy all obstacles, the discus and the mace, seem to have gone missing, and God's silence reads to him like shame. The sharp close is the stake: God is called Dinanath, Friend of the Poor, and if that name brings no action to the poor man standing here, then it is a hollow title and should be discarded. The barb is aimed at moving God to honor His own name.

GATHA 1872 *Worldly Metaphors*

Metaphor, you become the seed you sow

मराठी मूळ

बळ बुद्धी वेचुनियां शक्ती । उदक चालवावें युक्ती॥1॥
नाहीं चळण तया अंगीं । धांवें लवणामागें वेगीं॥ध्रु.॥
पाट मोट कळा । भरित पखाळा सागळा ॥2॥
बीज ज्यासी घ्यावें। तुका ह्मणे तैसें व्हावें ॥3॥

ENGLISH TRANSLATION

One must spend strength, intellect, and skill to channel water cleverly. Water itself does not move on its own but flows swiftly after salt when drawn.

Through channels, buckets, and devices one fills the water bags. Says Tuka, whatever seed you sow, that is what you become.

IN PLAIN WORDS

You must spend strength, intellect, and skill to make water move where you want. By itself it does not stir; but drawn, it runs swiftly after the salt. Through channels, pulleys, and devices the bags and skins are filled. Tuka says: whatever seed you take to sow, that is what you become.

WHAT IT MEANS

Tukaram draws a lesson from irrigation. Water has no movement of its own; it must be led by effort, strength, cleverness, and machinery, and then it flows readily toward where it is drawn. The point lands in the last line: the soul is like that water, shaped by what directs it, and a person becomes whatever seed they choose to plant. Effort and intention are not optional; what you cultivate is exactly what you will grow into, so choose the seed with care.

GATHA 1873 *Worldly Metaphors*

Metaphor, water that serves all alike

मराठी मूळ

न ह्मणे साना थोर । दृष्ट पापी अथवा चोर ॥1॥
सकळा द्यावी एकी चवी । तान हरूनि निववी ॥ध्रु.॥
न ह्मणे दिवस राती । सर्व काल सर्वां भूतीं ॥2॥
तुका ह्मणे झारी । घेतां तांब्यानें खापरी ॥3॥

ENGLISH TRANSLATION

Water does not distinguish between small and great, the sinful or the thief. It gives one taste to all and quenches their thirst, cooling everyone alike.

It knows no day or night; it serves all beings at all times. Says Tuka, whether taken in a jug, a copper vessel, or a broken pot, water serves the same.

IN PLAIN WORDS

Water does not call one small and another great, nor judge the wicked or the thief. It gives a single taste to all, taking away their thirst and cooling them. It does not ask if it is day or night; it serves all beings at every hour. Tuka says: whether you draw it in a jug, a copper pot, or a broken shard, the water is the same.

WHAT IT MEANS

Tukaram holds up water as the model of the saint's even compassion. It makes no distinction between high and low, righteous and criminal; it gives the same quenching taste to everyone and serves at all times without preference. The vessel does not change the gift: a fine copper pot and a broken potsherd both receive the same water. The implied teaching is that grace, and the heart of one who carries it, should be impartial in just this way, meeting every being according to their thirst rather than their worth.

GATHA 1874 *Worldly Metaphors*

Metaphor, surrender and the cost of craving

मराठी मूळ

इच्छा चाड नाहीं । न धरी संकोच ही कांहीं ॥1॥
उदका नेलें तिकडे जावें । केलें तैसें सहज व्हावें ॥ध्रु.॥
मोहरी कांदा ऊंस । एक वाफा भिन्न रस ॥2॥
तुका ह्मणे सुख । पीडा इच्छा पावे दुःख ॥3॥

ENGLISH TRANSLATION

Water has no desire or preference; it holds no reluctance. Wherever it is led, it goes; it naturally becomes what is made of it.

Mustard, onion, and sugarcane share the same moisture yet yield different juices. Says Tuka, happiness comes to those free of craving; desire brings only suffering.

IN PLAIN WORDS

Water has no wishes of its own and no demands; it holds back nothing in reluctance. Wherever it is led it goes; it becomes, without resistance, whatever it is made into. Mustard, onion, and sugarcane drink from one watered bed, yet each yields its own juice. Tuka says: happiness comes where there is no craving; desire reaches only suffering.

WHAT IT MEANS

Tukaram makes water the image of perfect surrender. It claims nothing, refuses nothing, and flows wherever it is directed, taking the shape given to it. The same water feeds mustard, onion, and sugarcane in one bed, yet each plant turns it into its own flavor, so the one undemanding gift becomes many things through those who receive it. The closing line names the stake plainly: peace belongs to the one who, like water, holds no craving, while desire, the insistence on a particular outcome, leads only to suffering.

GATHA 1875 *Longing and Separation*

Longing, match Your deeds to Your name

मराठी मूळ

तरले ते मागें आपुलिया सत्ता । कमाई अनंता करूनियां ॥1॥
उसनें फेडितां धर्म तेथें कोण । ते तुज अनन्ये तुह्मी त्यांसी ॥ध्रु.॥
मज ऐसा कोण सांगा वांयां गेला । तो तुह्मी तारिला पांडुरंगा ॥2॥
तुका ह्मणे नांवासारिखी करणी । न देखें हें मनीं समजावें ॥3॥

ENGLISH TRANSLATION

Those who were saved in the past did so by their own merit, having earned the grace of the Infinite. When repaying a debt, what credit is there? They were devoted to You, and You to them.

Tell me, O Panduranga, who as worthless as me have You ever saved? Says Tuka, let Your deeds match Your name; consider this in Your mind.

IN PLAIN WORDS

Those who were saved before were saved by their own earned merit; they had built up credit with the Infinite. When You only repay a debt, where is the generosity in that? They were devoted to You, and You to them. Tell me, who as worthless as me have You ever saved, O Panduranga? Tuka says: let Your deeds match Your name; turn this over in Your mind.

WHAT IT MEANS

Tukaram argues that the famous rescues of the past prove nothing about God's mercy. Those devotees had merit of their own; saving them was merely God settling a debt, an exchange between two who were already devoted to each other, and there is no special grace in paying back what is owed. The real test would be to lift up someone with no merit at all, someone worthless like himself. So he challenges God to act in a way that actually fits His reputation for mercy, and to weigh this honestly rather than rest on past accounts.

GATHA 1876 *Longing and Separation*

Longing, the ache of God's neglect

मराठी मूळ

कवणांशीं भांडों कोण माझें साहे । कोण मज आहे तुजविण ॥1॥
धरिलें उदास दुरदुरांतरें । सांडी एकसरें केली माझी॥ध्रु.॥
आइकोन माझे नाइकसी बोल । देखोनियां खोळ बुंथी घेसी ॥2॥
तुका ह्मणे एके गांवींची वसती । ह्मणऊनि खंती वाटे देवा ॥3॥

ENGLISH TRANSLATION

With whom shall I quarrel? Who will take my side? Who do I have besides You? You have grown distant, casting me off all at once. You hear my words but refuse to listen; seeing me approach, You pull a veil over Yourself.

Says Tuka, we dwell in the same village, and so this neglect pains me, O God.

IN PLAIN WORDS

With whom shall I quarrel? Who will take my side? Whom do I have but You? You have grown cold and kept Your distance, casting me off all at once. You hear my words but will not listen; when You see me coming, You pull a veil over Your face. Tuka says: we live in the very same village, and that is why this neglect hurts me, O God.

WHAT IT MEANS

Tukaram is grieving a felt distance from God, with no one else to turn to. He has no other ally to fight for him; God is his only one, and yet God has turned cold and seems to have dropped him in a single stroke. He pictures God hearing his cries but refusing to attend, even hiding behind a veil when He sees Tukaram approach. The sting in the last line is closeness made painful: they dwell in the same village, so near to each other, and it is precisely that nearness that makes being ignored unbearable.

GATHA 1877 *Longing and Separation*

Longing, hoarse from calling

मराठी मूळ

आळवितां कंठ शोकला भीतर । आयुष्य वेचे धीर नाहीं मना ॥1॥
अझून कां नये हें तुझ्या अंतरा । दिनाच्या माहेरा पांडुरंगा ॥ध्रु.॥
धन दिसे डोळा दगडाचे परी । भोग ते शरीरीं विष जालें ॥2॥
चुकलों काय तें मज क्षमा करीं । आंळगूनि हरी प्रेम द्यावें ॥3॥
अवस्था राहिली रूपाची अंतरीं । बाहेर भीतरी सर्व काळ ॥4॥
तुका ह्मणे माजे सकळ उपाय । पांडुरंगा पाय तुझे आतां ॥5॥
॥ शिवाजी राजे यांनीं स्वामींस अबदागिरी, घोडा,
कारकून असे न्यावयास पाठविले ते अभंग ॥ 14 ॥

ENGLISH TRANSLATION

My throat is hoarse from calling out, my throat choked with grief. My life wastes away and my mind finds no peace.

Why does this not yet move You, O Panduranga, refuge of the helpless? Wealth looks like stone to my eyes; bodily pleasures have turned to poison. If I have erred, forgive me; embrace me, O Hari, and give me love.

The vision of Your form dwells within me, day and night, inside and out. Says Tuka, my only recourse now is Your feet, O Panduranga.

IN PLAIN WORDS

I have called and called until my throat is raw and grief sits deep inside. My life drains away, and my mind cannot hold still. Why does this still not reach your heart, Panduranga, home of the helpless? Wealth looks to my eyes like a heap of stone; the pleasures of the body have turned to poison in my flesh. If I have done wrong, forgive me; hold me close, Hari, and give me your love. The thought of your form stays inside me, outside and within, all the time. Tuka says: every other means is finished for me. Now only your feet remain, Panduranga.

WHAT IT MEANS

Tukaram has worn his voice out calling on God and his patience with it; the abhanga is what is left when calling has not yet been answered. He tells Panduranga plainly that wealth has gone dead in his sight and bodily pleasure has soured into poison, so there is nowhere else for his hunger to go. He does not claim he is owed an answer; he

asks first for forgiveness, then for the embrace. The whole weight of the poem lands in the last line: he has run out of every other method, and his only remaining recourse is the feet of God.

GATHA 1878 *Renunciation*

Renunciation, refusing the honors

मराठी मूळ

दिवटएा छत्री घोडे । हें तों ब†यांत न पडे ॥1॥
आतां येथें पंढरिराया । मज गोविसी कासया ॥ध्रु.॥
मान दंभ चेष्टा। हे तों शूकराची विष्ठा ॥2॥
तुका ह्मणे देवा । माझे सोडववणे धांवा ॥3॥

ENGLISH TRANSLATION

Torches, umbrellas, and horses hold no appeal for me. Why do You entangle me in these, O Lord of Pandhari? Honor, pride, and show are like the filth of swine.

Says Tuka, O God, rush to my rescue.

IN PLAIN WORDS

Torches, an umbrella of state, fine horses: these do not sit well with me. Why do you tangle me up in such things here, King of Pandhari? Honor, pretense, and display are nothing but a pig's dung to me. Tuka says: O God, come running to set me free.

WHAT IT MEANS

Tukaram is refusing the trappings of status that have been pressed on him: the torchbearers, the ceremonial umbrella, the horses that mark an important man. He does not weigh them and find them small; he calls honor, pretense, and show a pig's filth, the harshest measure he can name. The danger he names is real: that God Himself might let these things become a snare around him. So the closing cry is not for honors but against them, asking God to rush in and pull him loose.

GATHA 1879 *Longing and Separation*

Longing, weaned from the world

मराठी मूळ

नावडे जें चित्ता । तें चि होसी पुरविता ॥1॥
कां रे पुरविली पाठी । माझी केली जीवेसाटीं ॥ध्रु.॥
न करावा संग । वाटे दुरावावें जग ॥2॥
सेवावा एकांत । वाटे न बोलावी मात ॥3॥
जन धन तन । वाटे लेखावें वमन ॥4॥
तुका ह्मणे सत्ता । हातीं तुझ्या पंढरिनाथा ॥5॥

ENGLISH TRANSLATION

What my chitta does not want, that is precisely what You keep providing. Why have You persisted in this, making my life miserable? I wish for no company; I wish to withdraw from the world.

I want to dwell in solitude and speak no word. Body, wealth, and people all seem repulsive to me.

Says Tuka, the power is in Your hands, O Lord of Pandhari.

IN PLAIN WORDS

Whatever my mind does not want, that is the very thing you keep handing me. Why have you stayed on my back like this and made my life a torment? I want no company; the world feels like something to move away from. I want to keep to solitude and speak no word at all. People, wealth, the body itself: all of it I feel I should count as vomit. Tuka says: the power is in your hands, Lord of Pandhari.

WHAT IT MEANS

Tukaram is describing a turn in his own heart that he traces back to God's doing. The things the world calls good, company, wealth, the body, have become repulsive to him, and he is not gentle about it: he would reckon them as vomit, something the body has already thrown out. He half-complains that God keeps supplying exactly what he no longer wants, as if pursuing him to wear him down. The last line surrenders the complaint: if this estrangement from the world is happening, the control over it lies in God's hands, not his own.

GATHA 1880 *Devotion to Vitthal*

Devotion, the holy quarrel

मराठी मूळ

जाणोनि अंतर । टिाळसील करकर ॥1॥
तुज लागली हे खोडी । पांडुरंगा बहु कुडी ॥ध्रु.॥
उठविसी दारीं । धरणें एखादिया परी ॥2॥
तुका ह्मणे पाये । कैसे सोडीन ते पाहें ॥3॥

ENGLISH TRANSLATION

Knowing my mind, You dodge the confrontation. This is Your bad habit, O Panduranga, a deeply dishonest one.

You rouse me at the door like one staging a protest. Says Tuka, watch how I refuse to let go of Your feet.

IN PLAIN WORDS

You know what is in my heart, so you slip away from the argument. This is your bad habit, Panduranga, a deeply dishonest one. You rouse me at your door as though you were the one staging a sit-in protest. Tuka says: watch, then, how I will let go of your feet.

WHAT IT MEANS

Tukaram speaks to God the way you speak to someone you love and will not be put off by. He accuses God of a cunning evasion: knowing exactly what the devotee wants, God ducks the confrontation rather than grant it. The image of being roused at the door belongs to the old custom of a creditor or petitioner who sits at someone's threshold and refuses to leave until the demand is met. Tukaram turns the tables with a defiant promise that is really a vow of refusal: just watch how thoroughly he will not loosen his grip on God's feet.

GATHA 1881 *Worldly Metaphors*

Metaphor, grace plays no favorites

मराठी मूळ

नाहीं विचारीत । मेघ हागनदारी सेत ॥1॥
नये पाहों त्याचा अंत । ठेवीं कारणापें चित्त ॥ध्रु.॥
वर्जीत गंगा । नाहीं उत्तम अधम जगा ॥2॥
तुका ह्मणे मळ । नाहीं अग्नीसी विटाळ॥3॥

ENGLISH TRANSLATION

The rain cloud does not choose where it falls, whether on a field or a wasteland. One should not try to fathom its intent but keep the mind on the purpose at hand.

The Ganga does not refuse anyone, high or low, in all the world. Says Tuka, fire knows no pollution; it purifies everything.

IN PLAIN WORDS

The rain cloud does not stop to consider; it pours on a foul dunghill and on a good field alike. Do not try to measure out its reasons; keep your mind fixed on what it is for. The Ganga turns no one away; in all the world there is no high and no low to her. Tuka says: there is no filth that can defile fire.

WHAT IT MEANS

Tukaram stacks three images of grace that does not sort people into worthy and unworthy. The cloud, the river, the fire all give themselves the same way to clean and unclean, high and low, without weighing who deserves it. The line he plants in the middle is the instruction: do not waste yourself trying to fathom why grace comes where it comes; keep your attention on the purpose it serves. Read against himself and his hearers, it is a warning not to set up our own rankings of who may receive God, because the divine giving recognizes none of them.

GATHA 1882 *Devotion to Vitthal*

Devotion, only Vitthal counts as treasure

मराठी मूळ

काय दिला ठेवा । आह्मां विठ्ठल चि व्हावा ॥1॥
तुह्मी कळलेती उदार । साटीं परिसाची गार ॥ध्रु.॥
जीव दिला तरी। वचना माझ्या नये सरी ॥2॥
तुका ह्मणे धन । आह्मां गोमासासमान ॥3॥

ENGLISH TRANSLATION

What kind of treasure have You given us? We must become Vitthal Himself. We have come to know Your so-called generosity: trading a pebble for the philosopher's stone.

Even if I gave my life, it would not match the worth of my devotion. Says Tuka, worldly wealth is to us as foul as forbidden meat.

IN PLAIN WORDS

What treasure is this you have set aside for us? We must become Vitthal Himself, nothing less. We have found out how generous you really are: you trade away a mere pebble and take the touchstone in return. Even if I gave my life, it would not equal the worth of my word to you. Tuka says: worldly wealth is to us as foul as forbidden meat.

WHAT IT MEANS

Tukaram is half-teasing God about the terms of the exchange between them. He pretends to complain that God is a sharp bargainer, taking the touchstone, the gem that turns iron to gold, and paying out only a pebble; but the joke runs the other way, since the devotee receives infinitely more than he gives. The real treasure God has set aside is not a thing but a destiny: that the devotee must become one with Vitthal. Against that, the wealth the world prizes is as repulsive to him as meat he is forbidden to touch, and even laying down his life would not match the worth of his vow.

GATHA 1883 *Appeals and Exhortations*

Exhortation, sow the imperishable wealth

मराठी मूळ

पिकवावें धन । ज्याची आस करी जन ॥1॥
पुढें उरे खातां देतां । नव्हे खंडण मवितां ॥ध्रु.॥
खोलीं पडे ओली बीज। तरीं च हातीं लागे निज ॥2॥
तुका ह्मणे धनी । विठ्ठल अक्षरी हीं तिन्ही ॥3॥

ENGLISH TRANSLATION

Cultivate that wealth which all people long for, which endures no matter how much is spent or given away, which cannot be diminished by any measure. When the seed falls into moist and deep soil, then the true treasure comes to hand.

Says Tuka, the three syllables of Vitthal's name are the real treasure.

IN PLAIN WORDS

Grow the kind of wealth that all people long for, the wealth that is still there after you have eaten from it and given it away, that no measuring can ever cut down. When the seed falls into deep, moist soil, then the true treasure comes into your hand. Tuka says: the real wealth is the master himself, Vitthal, those three syllables.

WHAT IT MEANS

Tukaram takes the farmer's logic everyone understands and turns it toward the one harvest that does not run out. Ordinary wealth shrinks as you spend and share it; this wealth only grows under spending and giving and cannot be lessened by any reckoning. The seed that must fall into deep, moist ground is the Name planted in a softened, ready heart. He names the crop outright: the three syllables of Vitthal are themselves the treasure and the owner of the field, so to sow that Name is to gain everything.

GATHA 1884 *The Necessity of Experience*

Experience, all things made equal

मराठी मूळ

मुंगी आणि राव । आह्मां सारखाची जीव ॥1॥
गेला मोह आणि आशा । किळकाळाचा हा फांसा ॥ध्रु.॥
सोनें आणि माती। आह्मां समान हें चित्तीं ॥2॥
तुका ह्मणे आलें । घरा वैकुंठ सगळें ॥3॥

ENGLISH TRANSLATION

An ant and a king are equal in our eyes; the life force in each is the same. Attachment and desire are gone; they were the noose of death.

Gold and clay are the same to our chitta. Says Tuka, all of Vaikuntha has come home to us.

IN PLAIN WORDS

An ant and a king are the same in our sight; the life in each one is one and the same. Attachment is gone, and so is craving; they were the noose of death tightening on us. Gold and clay weigh the same now in our heart. Tuka says: the whole of Vaikuntha has come home to us.

WHAT IT MEANS

Tukaram reports a settled condition, not a wish: the differences the world lives by have flattened out in him. An ant and a king carry the same life, gold and clay carry the same value, because the eye that ranked them has changed. He names what made the change: attachment and craving have left, and he calls them the very noose by

which death held him. With that grip released, he says heaven has not been postponed to after death; the whole of Vaikuntha, God's own realm, has already arrived in his house.

GATHA 1885 *Ecstasy and Joy*

Ecstasy, lords of the three worlds

मराठी मूळ

तिहीं त्रिभुवनीं । आह्मी वैभवाचे धनी ॥1॥
हातां आले घाव डाव । आमचा मायबाप देव ॥ध्रु.॥
काय त्रिभुवनीं बळ। अंगीं आमुच्या सकळ ॥2॥
तुका ह्मणे सत्ता । अवघी आमुची च आतां ॥3॥

ENGLISH TRANSLATION

In all three worlds, we are the lords of true wealth. We have won the game; God Himself is our father and mother.

Whatever strength exists in the three worlds is within us entirely. Says Tuka, all power now belongs to us alone.

IN PLAIN WORDS

In all three worlds, we are the owners of the true riches. The game has fallen into our hands; God Himself is our mother and father. Whatever strength there is in the three worlds is all of it within our own body. Tuka says: now every power belongs to us alone.

WHAT IT MEANS

Tukaram is in the high, exultant key that belonging wholly to God opens up. He claims lordship over the three worlds, but it is not his own greatness he is boasting of: the ground of the claim is that God is his mother and father, so the child of such a parent inherits everything. The winning move of the game is already in his hand, and the strength scattered through all the worlds he feels gathered into himself. The boast is really a confession of total dependence turned inside out, where having God is having all power.

GATHA 1886 *The Power of the Name*

The Name, what would make me happy

मराठी मूळ

आह्मी तेणें सुखी । ह्मणा विठ्ठल विठ्ठल मुखीं ॥1॥
तुमचें येर वित्त धन । तें मज मृत्तकेसमान ॥ध्रु.॥
कंटीं मिरवा तुळसी । व्रत करा एकादशी ॥2॥
ह्मणवा हरिचे दास । तुका ह्मणे मज हे आस ॥3॥

ENGLISH TRANSLATION

We are happy when you say Vitthal, Vitthal with your lips. Your other riches and wealth are no better than dust to me.

Wear the tulasi around your neck and observe the Ekadashi vow. Says Tuka, my only desire is that you call yourselves servants of Hari.

IN PLAIN WORDS

We are made happy by just this: say Vitthal, Vitthal with your lips. Your other riches and wealth are no better than dirt to me. Wear the tulasi beads at your neck and keep the Ekadashi fast. Call yourselves the servants of Hari. Tuka says: this is my one desire.

WHAT IT MEANS

Tukaram tells people what they could give him that he would actually want, and it is nothing they would think to offer. Their money and goods are dust in his eyes; what makes him glad is to hear the Name on their lips and to see them take up the simple marks of the devotee. He asks for the tulasi beads, the Ekadashi fast, and above all the willingness to be called Hari's servant. The whole abhanga redirects the impulse to honor a saint with gifts back onto the only gift he counts, the hearer's own turning toward God.

GATHA 1887 *Worldly Metaphors*

Metaphor, love binds God

मराठी मूळ

नाही काष्ठाचा गुमान । गोवी भ्रमरा सुमन ॥1॥
प्रेम प्रीतीचे बांधलें । तें न सुटे कांहीं केलें ॥ध्रु.॥
पदरीं घालीं पिळा। बाप निर्बळ साटी बाळा ॥2॥
तुका ह्मणे भावें । भेणें देवा आकारावें ॥3॥

ENGLISH TRANSLATION

The bee cares nothing for dry wood; it is the flower's fragrance that captivates it. What is bound by love and affection cannot be released by any means.

A weak father places his child in the lap of another for its sake. Says Tuka, with devotion, one can summon God Himself to appear.

IN PLAIN WORDS

The bee pays no attention to dry wood; it is the flower's fragrance that holds it fast. What love and affection have bound cannot be loosed by any effort at all. A weak father lays his child in another's lap for the child's own good. Tuka says: with true feeling, you can call God Himself into form.

WHAT IT MEANS

Tukaram is showing how God is held, and it is never by force. The bee is not trapped by hard wood but drawn helplessly by the flower's scent, an image of how sweetness, not strength, binds. So too the bond of love between devotee and God cannot be undone by any contrivance, because nothing made it but love. The picture of a

powerless father entrusting his child to stronger arms is the devotee handing himself over for safekeeping; and the close states the law of it, that sincere feeling, bhava, is what summons the formless God to take a form you can hold.

GATHA 1888 *Devotion to Vitthal*

Devotion, nothing stronger than feeling

मराठी मूळ

भावापुढें बळ । नाहीं कोणाचे सबळ ॥1॥
करी देवावरी सत्ता । कोण त्याहूनि परता ॥ध्रु.॥
बैसे तेथें येती । न पाचारितां सर्व शक्ति ॥2॥
तुका ह्मणे राहे । तयाकडे कोण पाहे॥3॥

ENGLISH TRANSLATION

No force is mightier than devotion. It commands authority over God Himself; who can surpass that? Where devotion sits, all powers come unbidden.

Says Tuka, who even looks at the one who lacks devotion?.

IN PLAIN WORDS

No strength is mightier than devotion. It holds command over God Himself; who is greater than that? Where devotion sits down, every power comes to it unsummoned. Tuka says: but the one who has no devotion, who even bothers to look at him?

WHAT IT MEANS

Tukaram makes a flat claim about where real power lies, and it is not where the world looks for it. Devotion, bhava, outranks every force, because it can lay a claim even on God and bend Him toward the devotee; no greater authority exists. Where such devotion takes its seat, all other powers arrive on their own, uncalled. The sharp last line is aimed not at any particular person but at the condition itself: a life without this devotion is so empty of value that nothing and no one turns to look at it.

GATHA 1889 *Faith and Trust*

Faith, the strength of the weak

मराठी मूळ

भावाचिया बळें । आह्मी निर्भर दुर्बळें ॥1॥
नाहीं आणिकांची सत्ता । सदा समाधान चित्ता ॥ध्रु.॥
तकान नाहीं ठाव । येथें रिघावया वाव ॥2॥
एकछत्रीं राज । तुक्या पांडुरंगीं काज॥3॥

ENGLISH TRANSLATION

By the strength of devotion, we weak ones have become fearless. No other power holds sway over us; the mind rests always in contentment.

There is no room here for mere logic to enter. Says Tuka, in the sole sovereignty of Panduranga lies all our purpose.

IN PLAIN WORDS

By the strength of faith, we weak ones have become fearless. No other power rules over us. The mind rests always in contentment. There is no room here for cold reasoning to come in. Tuka says: under the one rule of Panduranga lies all our work.

WHAT IT MEANS

Tukaram names where strength comes from for people who have none of their own. It is not in power, cleverness, or argument, but in faith, and faith alone makes the weak fearless. He says no other authority holds sway over him, so the mind stays at peace. Logic cannot enter this place, because the matter is settled by trust, not proof. His whole purpose lives under the single sovereignty of Panduranga, and that is enough.

GATHA 1890 *Surrender and Acceptance*

Surrender, the mind under command

मराठी मूळ

सत्तावर्त्ते मन । पाळी विठ्ठलाची आन ॥1॥
आज्ञा वाहोनियां शिरीं । सांगितलें तें चि करीं ॥ध्रु.॥
सरलीसे धांव । न लगे वाढवावी हांव ॥2॥
आहे नाहीं त्याचें । तुका ह्मणे कळे साचें॥3॥

ENGLISH TRANSLATION

The mind now moves under Vitthal's command, honoring His authority. Carrying His orders upon my head, I do only what He directs.

The restless running has ended; there is no need to feed desire any longer. Says Tuka, what truly is and what is not, that alone is now clear.

IN PLAIN WORDS

My mind now moves under Vitthal's rule; it keeps his command. I carry his orders on my head and do only what he tells me. The running has stopped; I need not feed my wanting any longer. Tuka says: what is real and what is not, I now see truly.

WHAT IT MEANS

Tukaram describes a mind that has handed over its own authority. It no longer acts on its own urges but obeys Vitthal, carrying his orders on the head as a servant carries a load. Because the will is given up, the restless chasing ends and there is no more desire to fatten. When wanting stops driving him, he can finally tell what is real from what is not. Surrender, he says, is what clears the sight.

GATHA 1891 *Surrender and Acceptance*

Surrender, the accounts in His name

मराठी मूळ

खावें ल्यावें द्यावें । जमाखर्च तुझ्या नांवें ॥1॥
आतां चुकली खटपट । झाडएा पाडएाचा बोभाट ॥ध्रु.॥
आहे नाहीं त्याचें । आह्मां काम सांगायाचें ॥2॥
तुका ह्मणे चिंता । भार वाहे तुझ्या माथां ॥3॥

ENGLISH TRANSLATION

Eating, wearing, giving, all accounts are in Your name. Now the turmoil of profit and loss has ceased.

Whether something exists or not, our only task is to report it to You. Says Tuka, the burden of all worry rests upon Your head.

IN PLAIN WORDS

Eating, wearing, giving: every account is in your name. Now the struggle of reckoning is over, the noise of profit and loss. Whether a thing exists or not, our only job is to report it to you. Tuka says: the weight of worry rests on your head.

WHAT IT MEANS

Tukaram turns the whole ledger of his life over to God. Food, clothing, gifts, all of it is entered in Vitthal's name, not his own, so the anxious accounting of gain and loss falls silent. His only remaining task is to report what comes and goes; he no longer has to manage outcomes. The burden of worry he sets squarely on God's head. This is surrender made concrete, in the plain terms of household bookkeeping.

GATHA 1892 *Ecstasy and Joy*

Relief, the burden lifted

मराठी मूळ

आतां बरें जालें । माझे माथांचें निघालें ॥1॥
चुकली हे मरमर । भार माथांचे डोंगर ॥ध्रु.॥
नसतां कांहीं जोडी । करिती बहुतें तडातोडी ॥2॥
जाला झाडापाडा । तुका ह्मणे गेली पीडा ॥3॥

ENGLISH TRANSLATION

Now it is well; the weight has been lifted from my head. The ceaseless anxiety is over; the mountains of burden are gone.

Without any real gain, people keep tearing themselves apart. Says Tuka, the clutter has been cleared away and the torment is ended.

IN PLAIN WORDS

Now it is well. The weight has come off my head. The ceaseless toil is over; the mountains of burden are gone. With no real gain to show, people tear themselves apart. Tuka says: the clutter is cleared, the torment is over.

WHAT IT MEANS

Tukaram speaks from the ease that follows surrender, when the load he had carried is simply gone. The grinding toil and the mountains of care are lifted off, and he marvels at the relief. He looks back at how people exhaust themselves for gains that turn out to be nothing. Once the accounts are cleared and handed over, the inner clutter goes with them. The poem is the breath you let out after setting down a weight you carried too long.

GATHA 1893 *Renunciation*

Renunciation, enough of servitude

मराठी मूळ

संचितें चि खावें । पुढें कोणाचें न घ्यावें ॥1॥
आतां पुरे हे चाकरी । राहों बैसोनियां घरीं ॥ध्रु.॥
नाहीं काम हातीं। आराणूक दिसराती ॥2॥
तुका ह्मणे सत्ता । पुरे पराधीन आतां ॥3॥

ENGLISH TRANSLATION

Let me eat only what my past merit provides; I will take nothing from anyone henceforth. Enough of this servitude; let me sit quietly at home.

There is no work on hand; rest fills the day and night. Says Tuka, enough of being subject to another's will.

IN PLAIN WORDS

Let me eat only what my past has earned; from now on I will take nothing from anyone. Enough of this service. Let me sit quietly at home. There is no work in my hands; rest fills day and night. Tuka says: enough of being subject to another's will.

WHAT IT MEANS

Tukaram resolves to stop hiring himself out to the world. He will live on whatever his past merit provides and beg nothing further from anyone, ending his dependence on other people's favor. The endless service he calls enough, choosing instead a quiet sitting at home with empty hands and open time. The point is freedom: he refuses to remain at another's command. Renunciation here is not grim but restful, the day and night now his own.

GATHA 1894 *The Moral Ideal*

Loyalty, never cut ties with your master

मराठी मूळ

ज्याचे गांवीं केला वास । त्यासी नसावें उदास॥1॥
तरी च जोडिलें तें भोगे । कांहीं आघात न लगे ॥ध्रु.॥
वाढवावी थोरी। मुखें ह्मणे तुझे हरी ॥2॥
तुका ह्मणे हे गोमटी । दासा न घलावी तुटी ॥3॥

ENGLISH TRANSLATION

One who dwells in another's village should not be indifferent to the host. Only then does one enjoy what has been earned, free from misfortune.

Increase the host's glory; say with your lips, I am Yours, O Hari. Says Tuka, this is the beautiful way: never cut ties with your master.

IN PLAIN WORDS

One who lives in another's village should not be cold toward the one who keeps him. Only then can he enjoy what he has earned, with no harm coming to him. Lift up your host's name; say with your mouth, I am yours, O Hari. Tuka says: this is the good way; a servant must never break with his master.

WHAT IT MEANS

Tukaram uses the plain picture of a guest who lives off a host to teach the soul its proper bearing toward God. Whoever depends on another for shelter must not be indifferent to that giver, or the shelter itself is poisoned. The right response is gratitude that praises the host and openly confesses, I am yours, O Hari. Only this keeps a person safe in what he has been given. The lesson is loyalty: a servant must never sever the bond with his master.

GATHA 1895 *Longing and Separation*

Longing, has He really accepted me

मराठी मूळ

माझा तुह्मी देवा केला अंगीकार । हें मज साचार कैसें कळे ॥1॥
कां हो कांहीं माझ्या नये अनुभवा । विचारितां देवा आहें तैसा ॥ध्रु.॥
लौकिकाचा मज लाविसी आभार । शिरोरत्नभार दुःखाचा हा ॥2॥
तुका ह्मणे नाहीं पालट अंतरीं । तेथें दिसे हरी ठकाठकी ॥3॥

ENGLISH TRANSLATION

How can I truly know whether You have accepted me, O God? Why does nothing come to my experience? When I reflect, I remain just as I was. You burden me with worldly honor, and this crown of fame is a weight of sorrow.

Says Tuka, when there is no transformation within, then all this, O Hari, looks like mere deception.

IN PLAIN WORDS

You have taken me as yours, O God; but how am I to know this is real? Why does nothing come to my own experience? When I look, I am just as I was. You load worldly honor on me; this crown of fame is a weight of sorrow. Tuka says: when nothing has changed inside, then, Hari, all of this looks like a swindle.

WHAT IT MEANS

Tukaram is pressing God on the difference between a promise and a felt reality. He has been told he is accepted, yet nothing in his own experience confirms it; he searches inside and finds himself unchanged. The public honor that has come to him is no comfort but a burden, a crown of fame that only weighs him down with grief. His test for the real thing is inward transformation, not reputation. Without that change, he dares to say, even God's acceptance feels like a cheat, and he says so to God's face.

GATHA 1896 *Prayers*

Prayer, let our words be true

मराठी मूळ

तोंडें बोलावें तें तरी वाटे खरें । जीव येरेयेरें वंचिजे ना ॥1॥
हें तुह्मां सांगणें काय उगवूनि । जावें समजोनि पांडुरंगा॥ध्रु.॥
जेवित्याची खूण वाढित्या अंतरीं । प्रीतीनें हे धरी चाली तेथें ॥2॥
तुका ह्मणे बहु परीचे आदर । अत्यंत वेव्हारसंपादणी ॥3॥

ENGLISH TRANSLATION

What is spoken should at least feel true; let us not deceive each other within. What more can I explain to You? Understand this, O Panduranga.

The one who serves knows the mind of the one who eats; where there is love, the right conduct follows naturally. Says Tuka, there are many forms of hospitality, but the ultimate transaction must be genuine.

IN PLAIN WORDS

What is spoken should at least feel true; let us not cheat each other within. What more can I explain to you? Understand this, O Panduranga. The one who serves knows the mind of the one who eats; where there is love, right conduct follows on its own. Tuka says: there are many forms of welcome, but the real dealing must be genuine.

WHAT IT MEANS

Tukaram asks for honesty in the relationship between the soul and God. Words spoken between them should ring true, and neither should deceive the other in the heart. He uses the image of host and guest: the server who truly loves the one he feeds reads that person's wishes and acts rightly without being told. So love makes the right conduct natural. Many outward forms of hospitality exist, but Tukaram wants the one transaction that matters to be sincere all the way through.

GATHA 1897 *Faith and Trust*

Faith, the Name endures

मराठी मूळ

न पालटे एक । भोळा भक्त चि भाविक ॥1॥
येरां नास आहे पुढें । पुण्य सरतां उघडें ॥ध्रु.॥
नेणे गर्भवास । एक विष्णूचा चि दास ॥2॥
तुका ह्मणे खरें । नाम विठोबाचे बरें ॥3॥
॥ स्वामींनीं पत्र पंढरीनाथास पंढरीस पाठविलें ते अभंग ॥ 66 ॥
संतांबरोबर पाठविल्या पत्राचे अभंग 36

ENGLISH TRANSLATION

One who never wavers is the innocent, the simple devotee, the truly faithful. For all others, ruin awaits when their merit is exhausted.

The true servant of Vishnu never knows the womb again. Says Tuka, the name of Vithoba is the only real and enduring truth.

IN PLAIN WORDS

One alone never wavers: the innocent, simple, faithful devotee. For all others, ruin waits ahead, laid bare when their merit runs out. The true servant of Vishnu never enters the womb again. Tuka says: the name of Vithoba is the one thing that is real and good.

WHAT IT MEANS

Tukaram sets the steadfast devotee against everyone who trusts in earned merit. The simple, faithful heart never changes, while those who lean on accumulated good deeds face ruin once that store is spent. The servant of Vishnu, by contrast, is freed from the round of birth, never returning to the womb. What makes the difference is not a balance of merit but devotion to the Name. Tuka declares the name of Vithoba the only thing that truly lasts and truly does good.

GATHA 1898 *Longing and Separation*

Longing, the call to come home

मराठी मूळ

कोणा मुखें ऐसी ऐकेन मी मात । चाल तुज पंढरिनाथ बोलावितो ॥1॥
मग मी न धरीं आस मागील बोभाट । वेगीं धरिन वाट माहेराची ॥ध्रु.॥
निरांजिरें चित्त करितें तळमळ । केधवां देखती मूळ आलें डोळे ॥2॥
तुका ह्मणे कई भाग्याची उजरी। होईल पंढरी देखावया ॥3॥

ENGLISH TRANSLATION

From whose lips shall I hear the words: Come, the Lord of Pandhari calls you? Then I would abandon all past clamoring and swiftly take the road to my true home. My restless heart yearns ceaselessly; when will my eyes behold their source? Says Tuka, when will fortune shine so that I may see Pandhari?

IN PLAIN WORDS

From whose mouth will I hear the words: Come, the Lord of Pandhari is calling you? Then I would drop all my old crying out and quickly take the road to my home. My empty heart burns and burns; when will my eyes see their source arrive? Tuka says: when will my fortune shine, so that I may see Pandhari?

WHAT IT MEANS

Tukaram waits for one message and lives in the ache of not yet hearing it: word that Vitthal at Pandhari is calling him home. The moment that summons came, he would abandon every other complaint and run for the road. He calls Pandhari his maher, the true home a soul longs to return to, and his emptied heart burns for it. He frames it all as a question, not yet a homecoming, asking when his fortune will finally turn bright enough to let him see the place. The poem is pure longing held open, waiting on grace.

GATHA 1899 *Longing and Separation*

Longing, the silence of God

मराठी मूळ

कां माझा विसर पडिला मायबाप । सांडियेली कृपा कोण्या गुणें ॥1॥
कैसा कंठूनियां राहों संवसार । काय एक धीर देऊं मना ॥ध्रु.॥
नाहीं निरोपाची पावली वारता । करावी ते चिंता ऐसी कांहीं ॥2॥
तुका ह्मणे एक वेचूनि वचन । नाहीं समाधान केलें माझें ॥3॥

ENGLISH TRANSLATION

Why have You forgotten me, O my Father and Mother? For what reason have You withdrawn Your grace? How shall I endure this worldly life? What consolation can I give my mind? No word of message has reached me; what worry should I entertain? Says Tuka, You have not spent even a single word to bring me peace.

IN PLAIN WORDS

Why have you forgotten me, my Mother, my Father? For what fault have you set your grace aside? How am I to pass my days in this worldly life? What courage can I give my mind? No word of message has reached me; what worry am I to hold? Tuka says: you have not spent a single word to give me peace.

WHAT IT MEANS

Tukaram cries out from the experience of being abandoned by a God he calls both Mother and Father. He cannot find the reason grace has been withdrawn, and without it he does not know how to bear the daily grind of worldly life or steady his own mind. Worst of all is the silence: no message, no answer, nothing to tell him what he should even worry about. He measures God's neglect by the smallest possible coin, a single word, and notes that even that has not been given. This is the dark night of the devotee, complaint and prayer in one breath.

GATHA 1900 *Longing and Separation*

Longing, turning the blame inward

मराठी मूळ

कांहीं माझे कळों आले गुणदोष । ह्मणऊनि उदास धरिलें ऐसें ॥1॥
नाहीं तरी येथें न घडे अनुचित । नाहीं ऐसी रीत तया घरीं ॥ध्रु.॥
कळावें तें मना आपुलिया सवें । ठायींचे हें घ्यावें विचारूनि ॥2॥
मज अव्हेरिलें देवें । माझिया कर्तव्यें बुद्धीचिया॥3॥

ENGLISH TRANSLATION

Perhaps my faults have become apparent to You, and so You have grown indifferent. Otherwise, no wrong has been committed here; such neglect is not the custom of that household.

Let the mind examine itself with honesty; let it weigh and consider the matter truly. Says Tuka, God has rejected me because of the failings of my own intellect.

IN PLAIN WORDS

Perhaps my faults have shown themselves to you, and so you have turned cold like this. Otherwise nothing unfair happens here; such neglect is not the way of that house. Let the mind look into itself honestly; let it weigh the matter and think it through. Tuka says: God has cast me off because of the failings of my own intellect.

WHAT IT MEANS

Still feeling God's coldness, Tukaram stops accusing and turns the question on himself. Maybe his own faults have become visible, and that, not any injustice in God, is why grace seems withdrawn; he insists wrong is never done in that house. So he tells his mind to examine itself honestly rather than blame the Lord. He arrives at the conclusion that if he has been cast off, it is the fault of his own flawed understanding. The longing here matures into self-scrutiny, refusing to let God be the one at fault.

GATHA 1901 *Longing and Separation*

Longing, sending word at last

मराठी मूळ

नव्हे धीर कांहीं पाठवूं निरोप । आला तरीं कोप येऊ सुखें ॥1॥
कोपोनियां तरी देईल उत्तर । जैसें तैसें पर फिरावूनि ॥ध्रु.॥
नाहीं तया तरी काय एक पोर । मज तों माहेर आणीक नाहीं ॥2॥
तुका ह्मणे असे तयामध्यें हित । आपण निवांत असों नये ॥3॥

ENGLISH TRANSLATION

I cannot hold back any longer; let me send word. Even if anger comes, let it come gladly.

Even in anger, He will give a reply, returning whatever message He sees fit. If He will not respond, what sort of parent is He? I have no other refuge.

Says Tuka, there is benefit in this; one should not sit idle.

IN PLAIN WORDS

I cannot hold back any longer. Let me send word. Even if anger comes, let it come gladly. Even in anger he will answer; he will turn the message back however he sees fit. And if he will not answer, then what sort of parent is he? I have no other home, no other refuge. Tuka says: there is good in this. One should not sit still and idle.

WHAT IT MEANS

Tukaram is done waiting in silence and decides to write to God like a child writing home. He would rather provoke a reply, even an angry one, than be met with nothing, because anger at least proves he is heard. He stakes everything on the parent bond: if God will not answer his own child, the very name of parent is empty, and Tukaram insists he has nowhere else to turn. The closing line names the stakes for the devotee, that crying out is itself the work, and silence is not surrender but neglect of one's own good.

GATHA 1902 *Longing and Separation*

Longing, watching the road home

मराठी मूळ

आतां पाहों पंथ माहेराची वाट । कामाचा बोभाट पडो सुखें ॥1॥
काय करूं आतां न गमेसें जालें । बहुत सोसिलें बहु दिस ॥ध्रु.॥
घर लागे पाठी चित्ता उभे वारे । आपुलें तें झुरे पाहावया ॥2॥
तुका ह्मणे जीव गेला तरी जाव । धरिला तो देव भाव सिद्धी ॥3॥

ENGLISH TRANSLATION

Now let me watch the path that leads home; let the clamor of duties fall away. What can I do? Life has become unbearable; I have endured too much for too long.

The home calls to my chitta; restless winds blow through my mind, yearning to see what is truly mine. Says Tuka, even if life itself departs, let the devotion I have held reach its fulfillment.

IN PLAIN WORDS

Now let me watch the path that leads home. Let the clamor of duties fall away. What can I do now? Life has become unbearable. I have borne too much for too many days. The home calls to me; restless winds blow through my mind, aching to see what is truly mine. Tuka says: even if life itself leaves me, let it leave; the devotion I have held will reach its fulfillment.

WHAT IT MEANS

Tukaram turns his whole attention away from worldly business toward the one road that matters, the road to God, his true home. He admits the waiting has worn him out and that he cannot bear ordinary life any longer; his mind is blown about like a house in a storm, restless to see the One who belongs to him. Then he names the cost he will

pay: even his own life is expendable. What he refuses to lose is the devotion itself, and he trusts that the bhava he has held will be carried through to its end whether or not the body survives the longing.

GATHA 1903 *Prayers*

Prayer, a bold letter to God

मराठी मूळ

विनवीजे ऐसें भाग्य नाहीं देवा । पायांशीं केशवा सलगी केली ॥1॥
धीटपणें पत्र लिहिलें आवडी । पार नेणे थोडी मति माझी ॥ध्रु.॥
जेथें देवा तुझा न कळे चि पार । तेथें मी पामर काय वाणूं ॥2॥
जैसे तैसे माझे बोल अंगीकारीं । बोबडए उत्तरीं गौरवितों ॥3॥
तुका ह्मणे विटेवरि जी पाउलें । तेथें म्यां ठेविलें मस्तक हें ॥4॥

ENGLISH TRANSLATION

I do not possess the fortune to make a proper plea, O God; I have dared to be familiar with Your feet, O Keshava. With boldness and love I have written this letter; my small intellect cannot fathom Your depths.

Where even Your own measure is beyond knowing, what can a wretch like me describe? Accept my words as they are; I honor You with stammering speech. Says Tuka, upon that brick where Your feet rest, there I have placed my head.

IN PLAIN WORDS

I do not have the good fortune to make a proper plea, O God. I have dared to come close to your feet, Keshava. With boldness and with love I have written this letter. My small mind cannot reach your far shore. Where even your own measure cannot be known, what can a wretch like me describe? Take my words just as they are. I praise you with stammering speech. Tuka says: on the brick where your feet rest, there I have laid my head.

WHAT IT MEANS

Tukaram confesses he has no standing to address God and no skill to praise him, yet he writes anyway out of pure familiarity and love. He admits his intellect cannot fathom God, who is beyond all measure, so he gives up on eloquence entirely and offers only broken, stammering words. The whole prayer rests on the difference between worth and welcome: he brings nothing fine, only a child's nerve to approach. The closing image is the surrender that makes the bold letter humble, his head laid on the brick at Pandhari where Vitthal's feet stand, all argument abandoned for bowing.

GATHA 1904 *Devotion to Vitthal*

Adoration, the Name burns sin away

मराठी मूळ

देवांच्या ही देवा गोपिकांच्या पती । उदार हे ख्याती त्रिभुवनीं ॥1॥
पातकांच्या रासी नासितोसी नामें । जळतील कर्में महा दोष ॥ध्रु.॥
सर्व सुखें तुझ्या वोळगती पायीं । रिद्धि सिद्धि ठायीं मुक्तिचारी ॥2॥
इंद्रासी दुर्लभ पाविजे तें पद । गीत गातां छंद वातां टाळी ॥3॥
तुका ह्मणे जड जीव शक्तिहीन । त्यांचें तूं जीवन पांडुरंगा ॥4॥

ENGLISH TRANSLATION

O God of gods, Lord of the gopis, Your fame as the most generous resounds through the three worlds. By Your name, heaps of sins are destroyed; great transgressions burn away.

All joys attend Your feet; prosperity, accomplishment, and liberation serve You there. That state which is rare even for Indra is attained by those who sing Your songs and clap in rhythm.

Says Tuka, You are the very life of the helpless and powerless, O Panduranga.

IN PLAIN WORDS

God of the gods, Lord of the gopis, your fame as the most generous one sounds through the three worlds. By your name, heaps of sins are destroyed; great wrongs burn away. Every joy waits at your feet; wealth, attainment, and release all serve you there. That state which is hard even for Indra to reach is gained by those who sing your songs and clap in rhythm. Tuka says: you are the very life of the helpless and the powerless, O Panduranga.

WHAT IT MEANS

Tukaram praises Vitthal as the supreme and most open-handed Lord, then makes the central claim of the bhakti path: the Name alone destroys whole mountains of sin. He sets up a deliberate reversal of values. The high state that even Indra struggles to win is handed freely to ordinary people who simply sing and clap before God. The point is that devotion outranks power and merit; what kings of heaven cannot earn, singers gain by love. The closing turn lands it on those who have nothing, the weak and helpless, for whom Panduranga is not a reward but their very breath and life.

GATHA 1905 *Longing and Separation*

Longing, no reply from God

मराठी मूळ

काय जालें नेणों माझिया कपाळा । न देखीजे डोळां मूळ येतां ॥1॥
बहु दिस पाहें वचनासी वास । धरिलें उदास पांडुरंगा ॥ध्रु.॥
नाहीं निरोपाचें पावलें उत्तर । ऐसें तों निष्ठ न पाहिजे ॥2॥
पडिला विसर किंवा कांहीं धंदा । त्याहूनि गोविंदा जरूरसा ॥3॥
तुका ह्मणे आलें वेचाचें सांकडें । देणें घेणें पुढें तो ही धाक ॥4॥

ENGLISH TRANSLATION

I do not know what is written on my forehead, for my eyes cannot see Your coming. For many days I have awaited Your word, and You have kept Your distance, O Panduranga.

No reply to my message has arrived; such cruelty should not be shown. Perhaps You have forgotten, or perhaps You are occupied; even so, O Govinda, this is urgent.

Says Tuka, perhaps resources are scarce, and the fear of further debts weighs upon You too.

IN PLAIN WORDS

I do not know what is written on my forehead, for my eyes cannot see you coming. For many days I have waited for your word, and you have kept your distance, O Panduranga. No answer to my message has reached me. Such hardness should not be shown. Perhaps you have forgotten me, or perhaps you are busy; even so, Govinda, this is urgent. Tuka says: perhaps your means have run short, and the fear of further debt weighs on you too.

WHAT IT MEANS

This continues the letter to God, now sharpened by silence: Tukaram has waited many days and received no reply, and he names that silence as a hardness God should not show to one who depends on him. He runs through the excuses a child invents for an absent parent, that God forgot, that God is busy, and insists none of them excuse the delay because his need is urgent. The last verse turns gently teasing and self-aware, imagining that maybe God himself is short of resources and afraid of owing more. The satire points not at God but at how the longing soul keeps inventing reasons rather than accept abandonment.

GATHA 1906 *Longing and Separation*

Longing, the fear of being cast off

मराठी मूळ

एवढा संकोच तरि कां व्यालासी । आह्मी कोणांपाशीं तोंड वासूं ॥1॥
कोण मज पुसे सिणलें भागलें । जरी मोकलिलें तुह्मीं देवा ॥ध्रु.॥
कवणाची वाट पाहों कोणीकडे । कोण मज ओढे जीवलग ॥2॥
कोण जाणे माझे जीवींचें सांकडें । उगवील कोडें संकटाचें॥3॥
तुका ह्मणे तुह्मी देखिली निंश्चती । काय माझे चित्तीं पांडुरंगा ॥4॥

ENGLISH TRANSLATION

If there is such hesitation, why did You take me on at all? Before whom shall we show our face? Who asks after me when I am weary and worn, if You have abandoned me, O God? Whose path shall I watch? Who will draw me close as a true beloved? Who knows the anguish in my chitta? Who will solve this knotted crisis? Says Tuka, You have seen my resolve; You know what is in my chitta, O Panduranga.

IN PLAIN WORDS

If you were going to hold back this much, why did you take me on at all? Before whom shall I open my mouth? Who will ask after me when I am weary and worn, if you have let me go, O God? Whose road shall I watch, and which way? Who will pull me close as one who is truly mine? Who knows the knot of pain in my heart? Who will untangle this riddle of trouble? Tuka says: you have seen how set my resolve is; you know what is in my heart, O Panduranga.

WHAT IT MEANS

Tukaram presses God with the unanswerable question a child asks an absent parent: if you meant to neglect me, why did you ever claim me? He runs through everyone who might care for him and finds no one, because once God has taken him there is no second refuge to fall back on. The string of questions is not rhetoric for its own sake; it names the real terror of the devotee, that being chosen by God and then ignored leaves you with nowhere to go. He ends by throwing it back on God's own knowledge: you have seen my steadfastness and you read my heart, so the silence cannot be from ignorance.

GATHA 1907 *Prayers*

Pleading, the meeting costs you nothing

मराठी मूळ

देई डोळे भेटी न धरीं संकोच । न घलीं कांहीं वेच तुजवरी ॥1॥
तुज बुडवावें ऐसा कोण धर्म । अहनिनशीं नाम घेतां थोडें ॥ध्रु.॥
फार थोडें काहीं करूनि पातळ । त्याजमध्यें काळ कडे लावूं ॥2॥
आहे माझी ते चि सारीन सिदोरी । भार तुजवरी नेदीं माझा ॥3॥
तुका ह्मणे आह्मां लेंकराची जाती । भेटावया खंती वाटतसे ॥4॥

ENGLISH TRANSLATION

Grant me the sight of You; do not hold back. I place no burden of expense upon You.

Taking Your name day and night costs so little. Settle accounts however You wish, little or much; let us use this time to cross over.

I carry my own provisions; I will not place my weight on You. Says Tuka, we are like children by nature; we ache for the meeting.

IN PLAIN WORDS

Give me the sight of you, the meeting. Do not hold back. I lay no charge of expense on you. What kind of law is it that would let you sink me? Taking your name day and night costs so little. Settle the account however you like, large or small; let us use this time to cross over. I carry my own provisions; I will not put my weight on you. Tuka says: we are children by nature, and we ache for the meeting.

WHAT IT MEANS

Tukaram argues that there is no reason for God to withhold himself, since meeting him costs God nothing at all. He frames it in the language of debt and accounts: he is not asking God to spend anything, only to show his face, and he even insists he brings his own provisions so he will not be a burden. The bargaining is a way of removing every excuse for the delay, pressing the point that grace is free to give. Underneath the ledger language is the real claim of the closing line: he and the other devotees are simply children, and a child's ache to see the parent needs no further justification.

GATHA 1908 *Devotion to Vitthal*

Devotion, peace at the sight of God

मराठी मूळ

सीण भाग हरे तेथींच्या निरोपें । देखिलिया रूप उरी नुरे ॥1॥
इंद्रियांची धांव होईल कुंटित । पावेल हें चित्त समाधान॥ध्रु.॥
माहेर आहेसें लौकिकीं कळावें । निढळ बरवें शोभा नेदी ॥2॥
आस नाहीं परी उरी बरी वाटे । आपलें तें भेटे आपणासी ॥3॥
तुका ह्मणे माझी अविट आवडी । खंडण तांतडी होऊं नेदीं ॥4॥

ENGLISH TRANSLATION

Weariness and fatigue vanish with just a word from that place; upon seeing that form, nothing remains. The rush of the senses becomes still, and the mind finds true peace.

Let the world know that my true home exists; bare forehead has no glory without it. I claim no need, yet having someone of my own feels good; to meet oneself is the deepest joy.

Says Tuka, my love for Him is inexhaustible; I will not let haste break this connection.

IN PLAIN WORDS

Weariness and fatigue fall away at a single word from that place. When that form is seen, nothing else is left. The rushing of the senses goes still. The mind comes to rest in true peace. Let the world know that my home truly exists; a bare forehead has no grace without it. I claim no need, yet to have someone of my own feels good; to meet one's own is the deepest joy. Tuka says: my love for him does not go stale. I will not let any haste break this bond.

WHAT IT MEANS

Tukaram describes what the longed-for meeting actually does: one word from God dissolves exhaustion, the sight of his form leaves nothing else standing, the restless senses fall quiet, and the mind finds real rest. He wants the world to know that his maher, his true home with God, genuinely exists, because a life without that belonging is bare and graceless. He admits he claims to need nothing, yet confesses the plain sweetness of having someone who is truly his own, and calls the reunion a meeting with one's own self. The closing vow guards the bond: his love never goes stale, and he refuses to let impatience snap the connection he has waited so long for.

GATHA 1909 *Longing and Separation*

Longing, the fruit not yet ripe

मराठी मूळ

धरितों वासना परी नये फळ । प्राप्तीचा तो काळ नाहीं आला ॥1॥
तळमळी चित्त घातलें खापरीं । फुटतसे परी लाहीचिया ॥ध्रु.॥
प्रकार ते कांहीं नावडती जीवा । नाहीं पुढें ठावा काळ हातीं ॥2॥
जातों तळा येतों मागुता लौकरी । वोळशाचे फेरी सांपडलों ॥3॥
तुका ह्मणे बहु करितों विचार । उतरें डोंगर एक चढें ॥4॥

ENGLISH TRANSLATION

I hold the desire, but the fruit does not come; the time of fulfillment has not yet arrived. My chitta, placed upon the griddle, seethes and cracks like parched grain.

The ways of the world do not please my jiva, and the future is not in my hands. I sink down and rise again quickly, caught in these revolving cycles.

Says Tuka, I deliberate endlessly; one mountain descends only for another to rise.

IN PLAIN WORDS

I hold the desire, but the fruit does not come. The time of attainment has not yet arrived. My heart writhes; thrown on the hot griddle, it bursts like a grain of parched corn. The ways of the world do not please my soul, and the time ahead is not in my hands. I go down and climb back up again at once, caught in the turning of the cycle. Tuka says: I think and think it over; one mountain goes down only for another to rise.

WHAT IT MEANS

Tukaram names the special pain of devotion deferred: he has the longing fully formed, but the fruit will not ripen because the appointed time has not come. He gives it a sharp image, his heart cracking and popping like a kernel of corn on a hot pan, unable to rest. The trap is that the world no longer satisfies him and yet God has not yet arrived, so he is suspended between, with the future out of his control and no relief either way. The closing line lands the whole condition: his endless deliberation gets nowhere, because crossing one mountain only reveals another, and the seeker keeps climbing without arriving.

GATHA 1910 *Longing and Separation*

Longing, why can I not reach Pandhari

मराठी मूळ

कां माझे पंढरी न देखती डोळे । काय हें न कळे पाप यांचें ॥1॥
पाय पंथें कां हे न चलती वाट । कोण हें अदृष्ट कर्म बळी ॥ध्रु.॥
कां हें पायांवरी न पडे मस्तक । क्षेम कां हस्तक न पवती ॥2॥
कां या इंद्रियांची न पुरे वासना । पवित्र होईना जिव्हा कीर्ती ॥3॥
तुका ह्मणे कई जाऊनि मोटळें । पडेन हा लोळें महाद्वारीं ॥4॥

ENGLISH TRANSLATION

Why do my eyes not see Pandhari? What sin of mine conceals it? Why do my feet not walk that sacred path? What unseen karma overpowers me? Why does my head not fall at those feet? Why do my hands not reach out in greeting? Why is the longing of my senses not fulfilled? Why does my tongue not become pure with praise? Says Tuka, when will I go and cast myself prostrate at the great gate?

IN PLAIN WORDS

Why do my eyes not see Pandhari? What sin of mine hides it from them? Why do my feet not walk that sacred road? What unseen karma is so strong against me? Why does my head not fall at those feet? Why do my hands not reach out in greeting? Why is the longing of my senses not fulfilled? Why does my tongue not grow pure with his praise? Tuka says: when will I go, and fall down rolling at the great gate?

WHAT IT MEANS

Tukaram pours out a litany of questions, each blaming his own hidden sin and karma for the gulf between him and Pandharpur. He inventories every part of himself that is being kept from God: eyes that cannot see the town, feet that cannot walk the road, head that cannot bow at the feet, hands that cannot greet, senses unfulfilled, tongue not yet purified by praise. The repeated why turns the longing into self-examination rather than complaint against God, locating the obstacle in his own unripeness. The final line gathers it into one ache, the day he will throw himself down and roll in the dust at the great gate of the temple.

GATHA 1911 *Longing and Separation*

Longing, the child makes a scene

मराठी मूळ

काय पोरें जालीं फार । किंवा न साहे करकर ॥1॥
ह्मणऊनि केली सांडी । घांस घेऊं न ल्हां तोंडीं ॥ध्रु.॥
करूं कलागती। तुज भांडणें भोंवतीं ॥2॥
तुका ह्मणे टांचें । घरीं जालेंसे वरोचें ॥3॥

ENGLISH TRANSLATION

Have too many children been born, or can You no longer bear the noise? Is that why You have cast me off, refusing even to feed me? I will make a scene and quarrel all around You. Says Tuka, something seems to have gone wrong at home.

IN PLAIN WORDS

Have too many children been born to you? Or can you no longer bear the noise? Is that why you have cast me aside, not letting me take even a mouthful into my mouth? Then I will make a scene; I will quarrel and squabble all around you. Tuka says: something seems to have gone wrong at home.

WHAT IT MEANS

Tukaram plays the neglected child to the hilt, teasing God with the suspicion that he has so many children now, or is so tired of the racket, that he has stopped feeding this one. The complaint is half mock-jealousy, half real hunger for God's attention. His response is not dignified silence but a deliberate tantrum: he will cling and quarrel and create a disturbance until God has to deal with him. The closing line keeps it playful, guessing that some trouble has broken out in God's household, while the real point is the devotee's refusal to be quietly ignored.

GATHA 1912 *Longing and Separation*

Longing, have I become a burden

मराठी मूळ

कांहीं चिंतेविण । नाहीं उपजत सीण ॥1॥
तरी हा पडिला विसर । माझा तुह्मां जाला भार ॥ध्रु.॥
आली कांहीं तुटी । गेली सुटोनियां गांठी ॥2॥
तुका ह्मणे घरीं । बहु बैसले रिणकरी॥3॥

ENGLISH TRANSLATION

Anxiety does not arise without some cause for worry. So have You forgotten me? Have I become a burden? Has some rift appeared? Has the knot between us come undone? Says Tuka, perhaps many creditors have gathered in Your house.

IN PLAIN WORDS

Weariness does not rise up without some cause for worry. So have you forgotten me? Have I become a burden to you? Has some break come between us? Has the knot that bound us slipped loose? Tuka says: perhaps many creditors have gathered in your house.

WHAT IT MEANS

Tukaram reads his own distress as evidence: this exhaustion would not have arisen unless something were truly wrong, so he probes for the cause. He runs through the possibilities a worried child imagines, that God has forgotten him, that he has become a load too heavy to carry, that the tie between them has snapped. Each guess names the same fear, that the bond he relies on has come undone. The closing line softens it with the old teasing image of God beset by creditors at home, too pressed to attend to him, keeping the complaint affectionate even as it voices the dread of being let go.

GATHA 1913 *Longing and Separation*

Longing, a message costs nothing

मराठी मूळ

निरोपासी वेचे । काय बोलतां फुकाचें ॥1॥
परी हें नेघेवे चि यश । भेओं नको सुखी आस ॥ध्रु.॥
सुख समाधानें । कोण पाहे देणें घेणें ॥2॥
न लगे निरोपासी मोल । तुका ह्मणे वेचे बोल ॥3॥

ENGLISH TRANSLATION

Does sending a message cost anything? Speaking costs nothing. But do not refuse this satisfaction; do not fear, for the hope of happiness remains.

When one is content, who cares about debts and dues? A message costs nothing; Says Tuka, it spends only words.

IN PLAIN WORDS

What does it cost you to send a message? Speaking takes nothing from you. Do not refuse me this much; do not be afraid, for the hope of happiness is still here. When the heart is content, who keeps count of what is given and what is taken? A message has no price. Tuka says: it spends only words.

WHAT IT MEANS

Tukaram is begging God for the smallest sign, and arguing that the giving costs nothing. A word, a message, takes nothing out of God's hand, so there is no reason to withhold it. He tells himself not to be afraid, because the hope of joy has not died. His point is that love is not bookkeeping: where there is real contentment, no one tallies debts and dues. All he asks is a word, and a word is free.

GATHA 1914 *Social Criticism*

Social criticism, the miser and the hoarding God

मराठी मूळ

जोडीच्या हव्यासें । लागे धनांचें चि पिसें ॥1॥
मग आणीक दुसरें । लोभ्या नावडती पोरें ॥ध्रु.॥
पाहे रुक्याकडे । मग अवघें ओस पडे ॥2॥
तुका ह्मणे देवा । तुला बहुत चि हेवा ॥3॥

ENGLISH TRANSLATION

In the frenzy of accumulating, one becomes mad only for wealth. Then a miser does not even care for his own children.

He stares only at the coins, and everything else becomes barren. Says Tuka, O God, You have great fondness for hoarding too.

IN PLAIN WORDS

In the fever of piling things up, a man goes mad for money alone. Then nothing else matters to him; even his own children mean nothing to a miser. He stares only at his coins, and everything around him turns barren. Tuka says: O God, you too are very fond of hoarding.

WHAT IT MEANS

Tukaram describes the sickness of greed and then turns it, shockingly, on God himself. The miser's hunger to accumulate eats his heart until even his own children stop mattering; he sees only his coins, and his whole world goes dry. This is a warning about what the craving to possess does to a person, hollowing out every bond. Then Tuka aims the same charge upward: you, God, are no less fond of hoarding, keeping your grace stored up while your children wait. The sting is meant to provoke God into giving, and to make us examine our own clutching.

GATHA 1915 *Devotion to Vitthal*

Devotion, the God who never stops taking

मराठी मूळ

मविलें मविती । नेणों रासी पडिल्या किती ॥1॥
परि तूं धाला चि न धासी । आलें उभाउभीं घेसी ॥ध्रु.॥
अवघ्यां अवघा काळ । वाटा पाहाती सकळ ॥2॥
तुका ह्मणे नाहीं । अराणूक तुज कांहीं ॥3॥

ENGLISH TRANSLATION

You have been counting and measuring endlessly; I do not know how many heaps have piled up. Yet You are never satisfied; You keep taking whatever comes before You.

All people at all times watch and wait for their share. Says Tuka, You never rest even for a moment.

IN PLAIN WORDS

You keep measuring and measuring; I cannot tell how many heaps have piled up. Yet you are never full, never satisfied; whatever comes before you, you take it standing. At every hour, everyone is watching, waiting for their share. Tuka says: you never get a moment's rest.

WHAT IT MEANS

Tukaram pictures God as a tireless merchant at his weighing, taking in heap upon heap and never satisfied. Everything that comes is gathered up, and still the hunger does not end. Meanwhile the crowd of devotees stands at all hours, watching the road, waiting for what they are owed. The complaint is double: God hoards endlessly, and in doing so he never even rests. Behind the scolding is the longing of someone who feels kept waiting at the door of an inexhaustible giver who has not yet given.

GATHA 1916 *Devotion to Vitthal*

Devotion, the standing God of Pandhari

मराठी मूळ

न बैससी खालीं । सम उभा च पाउलीं ॥1॥
ऐसे जाले बहुत दिस । जालीं युगें अठ्ठाविस ॥ध्रु.॥
नाहीं भाग सीण । अराणूक एक क्षण ॥2॥
तुका ह्मणे किती । मापें केलीं देती घेती॥3॥

ENGLISH TRANSLATION

You never sit down; You stand evenly on that brick. It has been this way for ages, for twenty-eight yugas.

There is no fatigue or weariness, not a moment of rest. Says Tuka, how many measures have You given and received in that time?.

IN PLAIN WORDS

You never sit down; you stand level on that brick, both feet even. It has been this way a long time now, for twenty-eight yugas. No tiredness, no weariness, not one moment of rest. Tuka says: how many measures have you given and taken in all that time?

WHAT IT MEANS

This is Vitthal standing on the brick at Pandhari, feet set evenly, never sitting through twenty-eight yugas of waiting. Tukaram marvels that this posture has held across ages with no fatigue and no pause. The standing God is the patient God, endlessly available, endlessly at his post. Then comes the merchant image again: across all those ages, how many measures has he weighed out and taken in? The wonder and the gentle accusation run together, the eternal stander who keeps the books of every soul.

GATHA 1917 *Longing and Separation*

Longing, the children threaten the hoarding father

मराठी मूळ

जोडी कोणांसाटीं । एवढी करितोसी आटी ॥1॥
जरी हें आह्मां नाहीं सुख । रडों पोरें पोटीं भूक ॥ध्रु.॥
करूनि जतन। कोणा देसील हें धन ॥2॥
आमचे तळमळे । तुझें होईल वाटोळें ॥3॥
घेसील हा श्राप । माझा होऊनियां बाप ॥4॥
तुका ह्मणे उरी । आतां न ठेवीं यावरी ॥5॥

ENGLISH TRANSLATION

For whom do You labor so tirelessly? If we, Your own children, have no share of this happiness, we shall weep with hunger in our bellies. After guarding this wealth so carefully, to whom will You give it? If we suffer while You hoard, it will be Your own ruin.

You will bear this curse, having become our father. Says Tuka, I will hold nothing back now.

IN PLAIN WORDS

For whom do you toil so hard? If we, your own children, get no share of this happiness, we will cry with the hunger in our bellies. After guarding all this wealth so carefully, to whom will you give it? If we waste away while you hoard, it will be your own ruin. You will carry this curse, you who became my father. Tuka says: I will hold nothing back now.

WHAT IT MEANS

Tukaram speaks as a starving child confronting a hoarding father. He asks who all this labor is for, if the children whose right it is are left with nothing but hunger. The threat is sharp: a father who lets his own children waste away brings ruin and a curse upon himself, and that responsibility is God's precisely because he took the place of father. There is real audacity here, love pressed to the point of accusation. Tuka says he will no longer keep anything back, meaning he will say it all to God's face.

GATHA 1918 *Longing and Separation*

Longing, the threat of total revolt

मराठी मूळ

करूनि चाहाडी । अवघी बुडवीन जोडी ॥1॥
जरि तूं होऊनि उदास । माझी बुडविसी आस ॥ध्रु.॥
येथें न करी काम। मुखें नेघें तुझें नाम ॥2॥
तुका ह्मणे कुळ । तुझें बुडवीन समूळ॥3॥

ENGLISH TRANSLATION

If You grow indifferent and drown my hopes, I will lodge complaints and destroy all Your savings. I will refuse to work here and stop taking Your name.

Says Tuka, I will uproot Your entire lineage.

IN PLAIN WORDS

If you grow cold to me and drown my hope, I will lodge complaints and sink your whole fortune. I will not work here; my mouth will not take your name. Tuka says: I will uproot your entire line.

WHAT IT MEANS

Here the devotee's threat goes to its furthest, deliberately outrageous edge. If God turns indifferent and lets his hope die, Tukaram says he will turn informer against him, ruin his accounts, refuse all service, and even stop speaking the holy Name. The final words, that he will uproot God's whole lineage, are the language of a furious

dependent who has nothing left to bargain with but his devotion. The point is not real contempt; it is the lover's gamble, staking everything to force the beloved to respond. The very threat to stop taking the Name shows how much the Name is the only thing he has.

GATHA 1919 *Longing and Separation*

Longing, shamed in the rich one's house

मराठी मूळ

समर्थाचे पोटीं । आह्मी जन्मलों करंटीं ॥1॥
ऐसी जाली जगीं कीतिन । तुझ्या नामाची फजिती ॥ध्रु.॥
येथें नाहीं खाया। न ये कोणी मूळ न्याया ॥2॥
तुका ह्मणे जिणें । आतां खोटें जीवपणें ॥3॥

ENGLISH TRANSLATION

Born in the house of the Capable One, we turned out wretched. Such is the fame that has spread in the world: Your name has been disgraced.

There is nothing to eat here; no one comes even to inquire. Says Tuka, living itself has become false and shameful.

IN PLAIN WORDS

Born in the house of the Almighty, we turned out wretched. This is the report that has spread through the world: your name has been disgraced. There is nothing here to eat; no one even comes to ask after us. Tuka says: living like this has become a false, shameful thing.

WHAT IT MEANS

Tukaram presses the family quarrel into the open: children of the all-powerful Lord, yet left destitute, a scandal that shames not them but God's own name. If the master's house keeps its dependents starving and unvisited, the disgrace falls on the master. He says there is nothing to eat and no one comes to inquire, the picture of utter neglect. So even being alive has become false and shameful, because such a life dishonors the one who is supposed to provide. The complaint is a way of holding God to his own reputation as the Capable One.

GATHA 1920 *Longing and Separation*

Longing, waiting for word

मराठी मूळ

पुढें तरी चित्ता । काय येईल तें आतां ॥1॥
मज सांगोनिया धाडीं । वाट पाहातों वराडी ॥ध्रु.॥
कंठीं धरिला प्राण । पायांपाशीं आलें मन ॥2॥
तुका ह्मणे चिंता । बहु वाटतसे आतां॥3॥

ENGLISH TRANSLATION

What will come to mind next? Send me word. I watch the road eagerly.

My life hangs in my throat; my mind has already reached Your feet. Says Tuka, great worry presses upon me now.

IN PLAIN WORDS

What will come into your mind next? Send me word now. I keep watching the road for the travelers. My life hangs in my throat; my mind has already gone to your feet. Tuka says: a great worry presses on me now.

WHAT IT MEANS

After the threats, the tone softens into pure waiting. Tukaram asks God what he intends and begs for some message, while he stands watching the road for the pilgrims who might bring it. His life is held in his throat, the image of someone barely breathing in suspense, and his mind has already run ahead to God's feet. All that is left is anxious watching. The poem catches the ache of a devotee who has said everything and now waits, sick with worry, for any sign of an answer.

GATHA 1921 *Confession and Sin*

Confession, the mind out of control

मराठी मूळ

कैंचा मज धीर । कोठें बुद्धि माझी ि्स्थर ॥1॥
जें या मनासी आवरूं । आंत पोटीं वाव धरूं ॥ध्रु.॥
कैंची शुद्ध मति। भांडवल ऐसें हातीं ॥2॥
तुका ह्मणे कोण दशा आली सांगा ॥3॥

ENGLISH TRANSLATION

Where is my patience? Where is the steadiness of my intellect? I try to restrain this mind, to hold some space within. Where is the pure wisdom, the capital I might rely on? Says Tuka, what condition has befallen me? Tell me.

IN PLAIN WORDS

Where will I find patience? Where is my intellect steady? I try to hold this mind in, to keep a little space inside. Where is the clean understanding, the capital I could rely on? Tuka says: tell me, what state have I fallen into?

WHAT IT MEANS

Tukaram turns the searching inward and admits he has nothing of his own to stand on. He cannot find patience or a steady mind; every attempt to restrain his thoughts and keep some inner room fails. He looks for clear wisdom as a merchant looks for capital and finds his hands empty. The last line is a bare cry for help: tell me what has become of me. This is the honest underside of all the bold threats, the confession that the seeker is helpless and disordered without God's grace.

GATHA 1922 *Prayers*

Prayer, falling at Vithoba's feet

मराठी मूळ

समर्पक वाणी । नाहीं ऐकिजेसी कानीं ॥1॥
आतां भावें करूनि साचा । पायां पडिलों विठोबाच्या ॥ध्रु.॥
न कळे उचित। करूं समाधान चित्त ॥2॥
तुका ह्मणे विनंती । विनविली धरा चित्तीं ॥3॥

ENGLISH TRANSLATION

I do not hear words that are fitting or proper. Now, with sincere devotion, I have fallen at the feet of Vithoba.

I cannot discern what is right; I seek only to calm the mind. Says Tuka, I make this humble plea; hold it in Your chitta.

IN PLAIN WORDS

No fitting words reach my ears. Now, with true feeling, I have fallen at Vithoba's feet. I do not know what is right; I only want to quiet my mind. Tuka says: I make this plea; hold it in your heart.

WHAT IT MEANS

Here the abhanga settles into plain surrender. Tukaram says he can find no worthy words and no clear sense of what is right; his only wish is for the mind to grow still. So he lays himself, in sincere feeling, at the feet of Vithoba, the God of Pandhari. The whole posture has shifted from demand to entreaty. He asks God simply to take this plea and keep it in his heart, trusting the appeal where his own wisdom has run out.

GATHA 1923 *Longing and Separation*

Longing, waiting for the pilgrims

मराठी मूळ

येती वारकरी । वाट पाहातों तोंवरी ॥1॥
घालूनियां दंडवत । पुसेन निरोपाची मात ॥ध्रु.॥
पत्र हातीं दिलें । जया जेथें पाठविलें ॥2॥
तुका ह्मणे येती । जाइन सामोरा पुढती ॥3॥

ENGLISH TRANSLATION

I will wait until the Varkaris come. Bowing before them, I will ask for news and messages.

I gave them a letter to deliver wherever it was sent. Says Tuka, when they return, I will go forward to welcome them.

IN PLAIN WORDS

I will wait until the Varkaris come. I will bow down to them and ask for news and any message. I gave them a letter to carry wherever it was meant to go. Tuka says: when they come back, I will go forward to meet them.

WHAT IT MEANS

Tukaram pictures himself as one left behind, waiting on the road for the Varkaris, the pilgrims who walk to Pandharpur. They are his messengers: he has bowed to them, given them a letter for God, and now he waits for their return with any word back. The longing for God is carried in this very ordinary act of watching for travelers and running out to meet them. It is the patience of someone who has sent his heart ahead and lives for the reply, honoring the pilgrim-saints as the bearers of that exchange.

GATHA 1924 *Prayers*

Humility, the worn threshold stone

मराठी मूळ

रुळें महाद्वारीं । पायांखालील पायरी ॥1॥
तैसें माझें दंडवत । सांगा निरोप हा संत ॥ध्रु.॥
पडे दंडकाठी । देह भलतीसवा लोटी ॥2॥
तुका ह्मणे बाळ । लोळे न धरितां सांभाळ॥3॥

ENGLISH TRANSLATION

Like a threshold stone that lies worn underfoot at the great gate, such is my prostration. O saints, carry this message of mine.

My body falls like a staff wherever it is flung. Says Tuka, like an infant who rolls about without anyone to hold him.

IN PLAIN WORDS

Like the bottom step worn smooth underfoot at the great gate, such is my prostration. O saints, carry this message of mine. My body falls like a thrown stick, tossed down any which way. Tuka says: like a child who rolls about with no one to hold him.

WHAT IT MEANS

Tukaram lowers himself completely and asks the saints to carry his message to God. He compares his prostration to the lowest step at the great temple gate, the stone everyone treads on, worn smooth by feet. His body, he says, drops like a staff flung down carelessly, with no will of its own. The closing image is the most tender: a small child rolling on the ground with no one to pick it up. It is the cry of total dependence, asking the saints to be the arms that carry him to the God who can hold him.

GATHA 1925 *Longing and Separation*

Longing, pleading through the saints

मराठी मूळ

तुह्मी संतजनीं । माझी करावी विनवणी ॥1॥
काय तुक्याचा अन्याय । त्यासी अंतरले पाय ॥ध्रु.॥
भाका बहुतां रीती। माझी कीव काकुलती ॥2॥
न देखे पंढरी । तुका चरण विटेवरी॥3॥

ENGLISH TRANSLATION

O saints, please make my appeal on my behalf. What wrong has Tuka done, that those feet have become distant? I beg in every manner, with pity and with pleading.

Says Tuka, I cannot see Pandhari, nor those feet upon the brick.

IN PLAIN WORDS

You saints, make my appeal for me. What wrong has Tuka done, that those feet have grown distant from him? I beg in every way; I plead, full of pity for myself. Tuka says: I cannot see Pandhari, nor those feet upon the brick.

WHAT IT MEANS

Tukaram feels cut off from Vitthal and turns to the saints to carry his case, as though he no longer trusts his own voice to reach. He cannot name a crime, only the fact of the distance: the feet that should be near have moved away, and he does not know why. So he pleads in every register he can find, openly pitying himself before the very ones he asks for help. The ache at the center is concrete: he cannot see Pandhari, the holy town, nor the feet set level on the brick, and that absence is the whole of his sorrow.

GATHA 1926 *Longing and Separation*

Longing, the child running home

मराठी मूळ

होइल कृपादान । तरी मी येईन धांवोन ॥1॥
होती संतांचिया भेटी । आनंदें नाचों वाळवंटीं ॥ध्रु.॥
रिघेन मातेपुढें । स्तनपान करीन कोडें ॥2॥
तुका ह्मणे ताप । हरती देखोनियां बाप॥3॥

ENGLISH TRANSLATION

If the gift of grace is bestowed, I will come running. There will be the meeting with the saints; I will dance with joy in the open fields.

I will rush to the Mother and suckle at Her breast with delight. Says Tuka, all suffering vanishes when one sees the Father.

IN PLAIN WORDS

If the gift of grace is given, then I will come running. I will meet the saints, and dance with joy on the open sand by the river. I will rush up to the Mother and gladly drink at Her breast. Tuka says: all the burning vanishes the moment I see the Father.

WHAT IT MEANS

Tukaram makes his coming conditional on one thing: let grace be given, and the rest follows by itself. He pictures the reward in plain bodily images, not abstractions: the meeting with the saints, the dancing on the sandbank where the pilgrims gather at Pandhari, the child rushing to nurse at the mother. Here God is both Mother and Father, and the saint stays a small child before them. The last line names the stakes simply: every fever and torment of the soul is gone the instant the Father's face is seen, so the whole weight of the poem rests on that one sight.

GATHA 1927 *Prayers*

Prayer, the sinner asks for power

मराठी मूळ

परिसोनि उत्तर । जाब देईजे सत्वर ॥1॥
जरी तूं होसी कृपावंत । तरि हा बोलावीं पतित ॥ध्रु.॥
नाणीं कांहीं मना । करूनि पापाचा उगाणा ॥2॥
तुका ह्मणे नाहीं । काय शक्ति तुझे पायीं ॥3॥

ENGLISH TRANSLATION

Hear my case and give a swift reply. If You are truly gracious, then call this wrongdoer to You.

Do not let the memory of sins enter Your mind. Says Tuka, is there no power left at Your feet?.

IN PLAIN WORDS

Hear my case and answer me quickly. If You are truly full of mercy, then call this fallen man to You. Do not bring my sins to mind; cancel the whole account of them. Tuka says: is there no power left in Your feet?

WHAT IT MEANS

Tukaram presses God for a swift verdict, as a man pleads before a judge who keeps him waiting. His argument turns God's own nature against any delay: if mercy is real, then mercy must reach exactly the fallen man, the one who needs it. He asks not for a fair reckoning but for the ledger of sins to be wiped out, the account closed and forgotten. The sharp final line is a dare dressed as a question: surely the feet that can save have not lost their strength, so let them prove it on me.

GATHA 1928 *Devotion to Vitthal*

Devotion, the taste of the Name

मराठी मूळ

ऐकोनियां कीर्ती । ऐसी वाटती विश्रांती ॥1॥
माते सुख डोळां पडे । तेथें कोण लाभ जोडे ॥ध्रु.॥
बोलतां ये वाचे । वीट नये जिव्हा नाचे ॥2॥
तुका ह्मणे धांवे । वासना ते रस घ्यावे॥3॥

ENGLISH TRANSLATION

Hearing of Your glory brings such rest and peace. When the Mother's eyes fall upon her child, what greater gain can there be? Speaking of You, the tongue never tires but dances with joy.

Says Tuka, desire itself runs to drink that nectar.

IN PLAIN WORDS

Just hearing of Your glory brings such rest. When the Mother's gaze falls on me, what greater gain could there be? When I speak of You, my mouth never tires; my tongue dances. Tuka says: desire itself runs to drink this nectar.

WHAT IT MEANS

Tukaram describes what God's presence does to a person, starting from the smallest contact: merely hearing the divine praise already settles the heart into peace. He uses the mother's loving look as the measure of all gain, since once it falls on the child there is nothing left to want. Speech of God does not wear the tongue down but sets it dancing, the opposite of ordinary talk that tires. The closing turn is the boldest: even craving, usually the restless enemy of peace, is converted, so that desire itself comes running to drink this nectar instead of chasing the world.

GATHA 1929 *Longing and Separation*

Longing, spent strength and lingering ache

मराठी मूळ

किती करूं शोक । पुढें वाढे दुःखें दुःख ॥1॥
आतां जाणसी तें करीं । माझें कोण मनीं धरी ॥ध्रु.॥
पुण्य होतें गांठी । तरि कां लागती हे आटी ॥2॥
तुका ह्मणे बळ । माझी राहिली तळमळ ॥3॥

ENGLISH TRANSLATION

How much more shall I lament? Sorrow only breeds more sorrow. Now do as You see fit; who else will hold my cause in mind? If there were merit stored in my account, why would such hardship come? Says Tuka, my strength is spent, but the anguish lingers.

IN PLAIN WORDS

How much more should I grieve? Sorrow only breeds more sorrow ahead. Now do what You think right; who else holds my cause in mind? If I had merit stored up, why would such hardship fall on me? Tuka says: my strength is gone, but the anguish stays.

WHAT IT MEANS

Tukaram has reached the end of complaint and sees that grieving only feeds itself, each sorrow giving birth to the next. So he hands the matter over: let God do as God sees fit, since no one else even keeps his case in their thoughts. He reads his suffering as evidence of an empty account, no merit laid by, for otherwise the hardship would not have come. The last line names the cruel state he is left in: his force is used up, yet the burning unrest refuses to leave, so even surrender brings no rest.

GATHA 1930 *Worldly Life*

Worldly life, calamity upon calamity

मराठी मूळ

करील आबाळी । माझ्या दांताची कसाळी ॥1॥
जासी एखादा मरोन । पाठी लागेल हें जन ॥ध्रु.॥
घरीं लागे कळहे। नाहीं जात तो शीतळ ॥2॥
तुका ह्मणे पोरवडे । मज येतील रोकडे ॥3॥

ENGLISH TRANSLATION

Troubles will crush me like a sugarcane mill. If someone dies, the world will come chasing after.

Quarrels break out at home; nothing feels cool anymore. Says Tuka, calamities come rushing to me one after another.

IN PLAIN WORDS

Troubles will crush me, the way a mill crushes the cane. Should anyone die, the world comes chasing after me. Quarrels break out at home; nothing stays cool. Tuka says: misfortunes come at me one after another, here and now.

WHAT IT MEANS

Tukaram lays bare the grinding pressure of ordinary household life, with no consolation added. He sees himself crushed like sugarcane fed into the press, the juice squeezed out under endless weight. Death in the family does not bring peace but a swarm of demands as the world descends on him, and his own home gives no shelter, only fresh quarrels with nothing left cool or settled. The poem is honest about the texture of worldly existence: the calamities do not arrive once but keep coming, cash in hand, one after another, which is itself the case for looking past this life to God.

GATHA 1931 *Longing and Separation*

Longing, a blessing edged with reproach

मराठी मूळ

आतां आशीर्वाद । माझा असो सुखें नांद ॥1॥
ह्मणसी कोणा तरी काळें । आहेतसी माझीं बाळें ॥ध्रु.॥
दुरी दूरांतर। तरी घेसी समाचार ॥2॥
नेसी कधीं तरी । तुका ह्मणे लाज हरी ॥3॥

ENGLISH TRANSLATION

Here is my blessing: may You dwell in happiness. At least sometime, You might say: these are my children.

Even at a great distance, You might take notice and inquire. Says Tuka, will You never feel shame, O Hari?.

IN PLAIN WORDS

Here, take my blessing: live in happiness. At least sometime You might say, these are my children. Even from far, far away, You might ask after me. Tuka says: will You never feel shame, O Hari?

WHAT IT MEANS

Tukaram turns the tables and blesses God, the way a hurt child wishes a distant parent well while clearly feeling neglected. His asking is humble to the point of pain: he would settle for God merely acknowledging him now and then as one of His own. Even a word of inquiry sent across the great distance would be enough. Then the blessing sharpens into a reproach in the signature line: he asks Hari whether he will never feel ashamed of leaving his devotee waiting so long, pressing the bond of love as a claim God ought to honor.

GATHA 1932 *Prayers*

Prayer, the last word and silence after

मराठी मूळ

आतां हे सेवटीं । माझी आइकावी गोष्टी ॥1॥
आतां द्यावा वचनाचा । जाब कळे तैसा याचा ॥ध्रु.॥
आतां करकर। पुढें न करीं उत्तर ॥2॥
तुका ह्मणे ठसा । तुझा आहे राखें तैसा ॥3॥

ENGLISH TRANSLATION

Now hear this last word of mine. Give whatever reply You can to my plea.

Henceforth I will make no further complaint. Says Tuka, preserve Your impression upon me just as it is.

IN PLAIN WORDS

Now, at the end, hear this one thing of mine. Now give the answer to my plea, whatever You can. After this I will nag You no more. Tuka says: keep Your mark on me just as it is.

WHAT IT MEANS

Tukaram presents this as his final petition, the last word before he falls silent. He asks only for some reply, whatever God is able to give, and promises in return to stop his constant pressing and complaint. The poem is the act of a man stepping back after long pleading and resolving to let God be. The closing request is the quiet heart of it: let the impression God has already stamped on him stay unaltered, so that even in his silence the bond is kept intact.

GATHA 1933 *Prayers*

Prayer, asking forgiveness for words

मराठी मूळ

बोलिलों ते आतां । कांहीं जाणतां नेणतां ॥1॥
क्षमा करावे अन्याय । पांडुरंगे माझे माय ॥ध्रु.॥
स्तुती निंदा केली। लागे पाहिजे साहिली ॥2॥
तुका ह्मणे लाड । दिला तैसें पुरवा कोड ॥3॥ ॥36॥
या पत्राच्या उत्तराच्या मार्गप्रतीक्षेचे अभंग 19

ENGLISH TRANSLATION

Whatever I have said, knowingly or unknowingly, forgive my offenses, O Panduranga, my mother. I have offered both praise and blame; bear it as You must.

Says Tuka, You have indulged me; now fulfill this longing.

IN PLAIN WORDS

Whatever I have said until now, knowing or not knowing, forgive the offenses, O Panduranga, my mother. I have given You both praise and blame; You must bear it. Tuka says: You have indulged me, so now fulfill this longing.

WHAT IT MEANS

Tukaram closes a long stretch of address by asking pardon for everything he has said, whether spoken in awareness or in ignorance. He calls Panduranga his mother, and that name carries the whole argument: a mother bears with a child who praises and scolds in the same breath. He does not pretend his words were all reverent; he admits to blame mixed with praise and asks that it be endured rather than counted against him. The last line presses the bond of indulgence into a claim: a parent who has already spoiled the child is expected to grant the wish too, so let the longing be fulfilled.

GATHA 1934 *Longing and Separation*

Longing, watching the road for word from home

मराठी मूळ

माहेरिंचा काय येईल निरोप । ह्मणऊनि झोंप नाहीं डोळां ॥1॥
वाट पाहें आस धरूनियां जीवीं । निडळा हे ठेवीं वरी बाहे ॥ध्रु.॥
बोटवरी माप लेखितों दिवस । होतों कासावीस धीर नाहीं ॥2॥
काय नेणों संतां पडेल विसर । कीं नव्हे सादर मायबाप॥3॥
तुका ह्मणे तेथें होईल दाटणी । कोण माझें आणी मना तेथें ॥4॥

ENGLISH TRANSLATION

What news will come from my true home? With this thought, sleep does not visit my eyes. I watch the road with hope held within me, hand on my brow, gazing into the distance.

I count the days on my fingers, restless and without patience. Perhaps the saints have forgotten, or perhaps the Lord is not inclined.

Says Tuka, there must be a great crowd around Him; who will bring me to His mind?.

IN PLAIN WORDS

What news will come from my true home? With that thought, sleep does not touch my eyes. I watch the road, holding hope in my heart, my hand shading my brow as I look into the distance. I count the days on my fingers; I am restless, I have no patience. Maybe the saints have forgotten me, or maybe the Lord is not turned toward me. Tuka says: there must be such a crowd around Him; who there will bring me to His mind?

WHAT IT MEANS

Tukaram waits like someone longing for word from a beloved homeland, and the longing keeps sleep away. He stands at the road with his hand raised to his brow, scanning the distance for any messenger, counting off the days he has waited. He lets himself voice the two fears of the waiting: that the saints who were to carry his case have forgotten him, or that the Lord himself is simply not inclined toward him. The final worry is the most human: God is thronged by so many, so who in that crowd will speak his name and turn the Lord's attention back to him?

GATHA 1935 *Faith and Trust*

Faith, the ocean of mercy

मराठी मूळ

परि तो आहे कृपेचा सागर । तोंवरी अंतर पडों नेदी॥1॥
बहुकानदृष्टी आइके देखणा । पुरोनियां जना उरलासे॥ध्रु.॥
सांगितल्याविणें जाणे अंतरिंचें । पुरवावें ज्याचें तैसें कोड ॥2॥
बहुमुखें कीर्ती आइकिली कानीं । विश्वास ही मनीं आहे माझा ॥3॥
तुका ह्मणे नाहीं जात वांयांविण । पाळतो वचन बोलिलों तें ॥4॥

ENGLISH TRANSLATION

Yet He is an ocean of mercy; He will not let the distance last too long. He hears with many ears, sees with many eyes; having filled all beings, He remains still more.

Without being told, He knows the mind's secrets and fulfills each one's longing as it truly is. Through many mouths, His fame has reached my ears, and my faith in Him remains firm.

Says Tuka, He never lets things go to waste; He keeps the word He has spoken.

IN PLAIN WORDS

But He is an ocean of mercy; until I reach Him, He will not let the distance hold. He hears with many ears, sees with many eyes; He has filled all beings, and still more of Him remains. Without being told, He knows what is inside; He fulfills each one's longing just as it is. From many mouths His fame has reached my ears, and that faith is firm in my mind. Tuka says: nothing with Him goes to waste; He keeps the word He has spoken.

WHAT IT MEANS

After the dread of being forgotten, Tukaram answers his own fear with what he knows of God's nature. He calls God a boundless ocean of mercy who will not allow the separation to last forever. The middle verses lean on God's all-pervading reach: He hears and sees through countless ears and eyes, fills every being and yet overflows beyond them, and knows each heart's wish without being told. Tukaram grounds his confidence not in feeling but in testimony and trust, the fame reported through many mouths, and rests on the plain assurance that God wastes nothing and keeps His given word, so the waiting cannot end in abandonment.

GATHA 1936 *Longing and Separation*

Longing, the senses still only at the reply

मराठी मूळ

यावरि न कळे संचित आपुलें । कैसें वोडवलें होइल पुढें ॥1॥
करील विक्षेप धाडितां मुळासी । किंवा धाडा ऐसी तांतडी हे ॥ध्रु.॥
जोंवरी हे डोळां देखें वारकरी । तों हें भरोवरी करी चित्त ॥2॥
आस वाढविते बुद्धीचे तरंग । मनाचे ही वेग वावडती॥3॥
तुका ह्मणे तेव्हां होतील निश्चळ । इंिद्रयें सकळ निरोपानें ॥4॥

ENGLISH TRANSLATION

Beyond this, I cannot know my own destiny, nor what lies ahead. The message I sent may meet with obstacles, or perhaps it will prompt an urgent reply.

As long as my eyes see the Varkaris returning, my chitta will find its reassurance. Waves of desire and surges of the mind keep rising in hope.

Says Tuka, only when the message arrives will all the senses become still.

IN PLAIN WORDS

Beyond this I cannot know my own store of deeds, nor how it will turn out ahead. The message I sent may meet with obstacles, or it may be so urgent it is sent on at once. As long as my eyes can see the Varkaris returning, my mind keeps reassuring itself. Waves of thought keep raising my hope; the rushes of the mind fly about. Tuka says: only when the reply comes will all my senses grow still.

WHAT IT MEANS

Tukaram admits the limit of what he can know: his own past deeds and his future are hidden from him, so he cannot tell how this will end. He watches his sent plea with two minds, fearing it will be blocked yet hoping it is urgent enough to be passed straight on. He keeps his heart steady by watching the Varkari pilgrims come back along the road, the visible sign that the way to God stays open. But thought rises in waves and the restless mind flies about, and he is honest that hope alone cannot settle it: only the actual reply from God will bring all his senses to rest.

GATHA 1937 *Devotion to Vitthal*

Pilgrims departing, grief of separation

मराठी मूळ

होईल निरोप घेतला यावरी । राउळाभीतरीं जाऊनियां॥1॥
करूनियां दधिमंगळभोजन । प्रयाण शकुनसुमुहूर्तें॥ध्रु.॥
होतील दाटले सद्गदित कंठीं । भरतें या पोटीं वियोगाचें ॥2॥
येरयेरां भेटी क्षेम आलिंगनें । केलीं समाधान होतीं संतीं ॥3॥
तुका ह्मणे चाली न साहे मनास । पाहाती कळस परपरतों ॥4॥

ENGLISH TRANSLATION

When the message is received, the saints will go into the temple to take their leave. After the auspicious meal, they will set out at a blessed moment.

Their throats will choke with emotion; the grief of separation wells up within them. They will embrace one another, exchanging greetings and farewells, and the saints will console each other.

Says Tuka, the departure is hard on the chitta; they look back again and again at the temple spire.

IN PLAIN WORDS

When the message comes, the saints will go into the temple to take their leave. They will eat the auspicious meal of curds and set out at a blessed hour. Their throats will choke; the grief of parting wells up inside them. They will embrace one another, give their greetings and farewells, and console each other. Tuka says: the going is hard on the mind. They look back at the temple spire again and again.

WHAT IT MEANS

Tukaram is picturing the Varkaris leaving Pandhari at the end of the pilgrimage, and he is naming the cost of every parting from the place where God is met. The ritual is exact: word arrives, leave is taken in the temple, the blessed meal is eaten, the auspicious hour chosen. But under the order is grief; the throats choke and the pilgrims keep turning to look at the spire as long as it stays in sight. He lets the leaving stand for the soul's reluctance to walk away from the presence it has tasted. The mind cannot bear the step that carries it away.

GATHA 1938 *Devotion to Vitthal*

The road home, joy carried back

मराठी मूळ

ऐसी ते सांडिली होईल पंढरी । येते वारकरी होत वाटे ॥1॥
देखिले सोहळे होती आठवत । चालती ते मात करूनियां ॥ध्रु.॥
केली आइकिली होईल जे कथा । राहिलें तें चित्ता होइल प्रेम ॥2॥
गरुडटके टाळ मृदांग पताका । सांगती ते एकां एक सुख ॥3॥
तुका ह्मणे आतां येती लवलाहीं । आलिंगूनि बाहीं देइन क्षेम ॥4॥

ENGLISH TRANSLATION

Having left Pandhari behind, the Varkaris travel homeward along the road. The celebrations they witnessed come back to memory as they walk and talk of them.

The stories told and heard, and the love that lingered in the chitta. The Garuda-pillars, cymbals, drums, and banners; they share these joys with one another.

Says Tuka, now they come swiftly; I will embrace them and give them greeting.

IN PLAIN WORDS

So they leave Pandhari behind, and the Varkaris come homeward along the road. The celebrations they saw keep coming back to them as they walk and talk of them. The stories told and heard, the love that stayed in the chitta. The Garuda-pillars, the cymbals, the drums, the banners: they tell each other these joys, one to another. Tuka says: now they are coming quickly. I will take them in my arms and give them my greeting.

WHAT IT MEANS

This is the return journey, and Tukaram turns from the grief of leaving to the joy that travels back with the pilgrims. They carry Pandhari home in memory: the celebrations, the stories, the music, the love that lodged in the chitta and would not leave. He stands at the far end of the road, waiting, and his own longing leans toward them as they hurry near. The Varkaris become carriers of news from the place where God lives, and meeting them is itself a way of touching that place again.

GATHA 1939 *Devotion to Vitthal*

Welcoming the messengers, body offered

मराठी मूळ

क्षेम मायबाप पुसेन हें आधीं । न घलीं हें मधीं सुख दुःख ॥1॥
न करीं तांतडी आपणांपासूनि । आइकेन कानीं सांगतीं तें ॥ध्रु.॥
अंतरींचें संत जाणतील गूज । निरोप तो मज सांगतील॥2॥
पायांवरी डोई ठेवीन आदरें । प्रीतिपडिभरें आिंळगून ॥3॥
तुका ह्मणे काया करीन कुरवंडी । ओवाळून सांडीं त्यांवरून ॥4॥

ENGLISH TRANSLATION

First I will ask after my Father and Mother; I will not let joy or sorrow come between. I will not hurry on my own account but listen patiently to whatever they tell.

The saints will know the inner secret; they will bring me the true message. I will bow my head at their feet with love and embrace them tenderly.

Says Tuka, I will offer my body as a sacrifice, waving it over them in adoration.

IN PLAIN WORDS

First I will ask after my Father and Mother; I will not let joy or sorrow come between. I will not hurry for my own sake but listen to whatever they tell me. The saints know the secret of the heart; they will bring me the true message. I will lay my head on their feet with respect, and embrace them with the fullness of love. Tuka says: I will make my body an offering, waving it over them and casting it away.

WHAT IT MEANS

Tukaram rehearses how he will receive the returning saints, and he puts the welcome above himself. His first question is not about his own state but after his Father and Mother, the divine parents at the home he longs for, and he refuses to let his own joy or sorrow crowd that in. He bows at the saints' feet because they alone carry the inner message from God. The last line is the strongest: he will treat his own body as a thing to be waved over them and thrown away, the gesture of warding off harm with a worthless object. The messengers from God are worth more to him than his own life.

GATHA 1940 *Longing and Separation*

Longing, will the Lord send word

मराठी मूळ

होइल माझी संतीं भाकिली करुणा । जे त्या नारायणा मनीं बैसे ॥1॥
शृंगारुनि माझीं बोबडीं उत्तरें । होतील विस्तारें सांगितलीं ॥ध्रु.॥
क्षेम आहे ऐसें होइल सांगितलें । पाहिजे धाडिलें शीघ्र मूळ ॥2॥
अवस्था जे माझी ठावी आहे संतां । होइल कृपावंता निरोपिली ॥3॥
तुका ह्मणे सवें येईल मु†हाळी । किंवा कांहीं उरी राखतील ॥4॥

ENGLISH TRANSLATION

The saints will have pleaded my case with compassion, so that it settles in the mind of Narayana. They will have adorned and elaborated my stammering words.

Perhaps they will say: he is well; send word to him quickly. The saints know my condition; they will have reported it to the merciful Lord.

Says Tuka, perhaps they will bring a full account, or perhaps they will hold something back.

IN PLAIN WORDS

The saints will have pleaded my case with compassion, so that it settles in the mind of Narayana. They will have dressed up my stammering words and told them out in full. Perhaps they will say: he is well; send for him quickly. The saints know my condition; they will have laid it before the merciful Lord. Tuka says: perhaps they will bring back a full account with them, or perhaps they will hold something back.

WHAT IT MEANS

Tukaram imagines the saints as advocates who carry his cause to Narayana, and he hangs his hope on what they will bring back. His own words are stammering and clumsy; the saints adorn them and present them whole, so that his plea reaches the Lord's mind. The thing he aches to hear is the call home: send for him quickly. But he does not pretend to know the answer, and he ends on the open question of whether they will return with a full account or keep some of it from him. The longing is real, and so is the uncertainty he refuses to paper over.

GATHA 1941 *Faith and Trust*

Faith, a mother cannot refuse her child

मराठी मूळ

दोहींमध्यें एक घडेल विश्वासें । भातुकें सरिसें मूळ तरी ॥1॥
करिती निरास निःशेष न घडे । कांहीं तरी ओढे चित्त माये ॥ध्रु.॥
लौकिकाची तरी धरितील लाज । काय माझ्या काज आचरणें ॥2॥
अथवा कोणाचें घेणें लागे रीण । नाहीं तरी हीनकर्मी कांहीं ॥3॥
व्यालीचिये अंगीं असती वेधना । तुका ह्मणे मना मन साक्ष ॥4॥

ENGLISH TRANSLATION

By faith, one of two things must happen; at the very least, some small gift will accompany the reply. A complete refusal is impossible; something in a mother's heart always pulls toward her child.

Even for the sake of appearances, they would maintain some dignity. Perhaps nothing is owed to anyone; perhaps there is no failing on any side.

Says Tuka, a mother who has given birth carries that bond in her body; the chitta knows its own truth.

IN PLAIN WORDS

By faith, one of two things must happen: at the least, some small gift will come along with the reply. A complete refusal cannot happen; something in a mother's heart always pulls toward her child. Even for the look of it, they would keep some dignity. Perhaps nothing is owed to anyone; perhaps there is no fault on any side. Tuka says: a mother who has given birth carries that bond in her body; the chitta knows its own truth.

WHAT IT MEANS

Tukaram reasons his way out of despair by leaning on the certainty of a mother's love. He uses the homely image of word sent to a married daughter: a flat refusal is impossible, because a mother's heart cannot help bending toward her own child. So one of two things must come, and even the smallest token along with the reply would be proof of love. He applies this to God as the divine Mother: the bond is carried in the body of the one who gave birth, not earned or owed. The chitta knows this in itself, and on that knowing his faith rests.

GATHA 1942 *Longing and Separation*

Longing, the mind fixed on home

मराठी मूळ

बैसतां कोणापें नाहीं समाधान । विवरे हें मन ते चि सोई ॥1॥
घडी घडी मज आठवे माहेर । न पडे विसर क्षणभरी॥ध्रु.॥
नो बोलावें ऐसा करितों विचार । प्रसंगीं तों फार आठवतें ॥2॥
इंद्रियांसी वाहो पडिली ते चाली । होती विसांवली ये चि ठायीं॥3॥
एकसरें सोस माहेरासी जावें । तुका ह्मणे जीवें घेतलासे ॥4॥

ENGLISH TRANSLATION

Sitting with anyone brings no peace; the mind keeps turning toward that one direction. Every moment, I remember my true home; not for an instant does it leave my thoughts.

I resolve not to speak of it, yet at every occasion it comes flooding back. My senses have fallen into a single current; they find rest only in that one place.

Says Tuka, I have staked my very life on this longing to go home.

IN PLAIN WORDS

Sitting with anyone, I find no peace; the mind keeps turning toward that one direction. Again and again I remember my true home; not for a moment does it leave my thoughts. I decide not to speak of it, yet whenever the chance comes it floods back. My senses have all fallen into a single current; they rest only in that one place. Tuka says: I have staked my very life on this longing to go home.

WHAT IT MEANS

Tukaram describes a longing that has taken over the whole mind. No company gives him peace, because the mind only points one way, toward the māhera, the true home where God is. He resolves to keep silent about it, and the resolve fails the moment any opening appears. All the senses have collapsed into a single current and find rest nowhere else. The home he means is union with God, and the closing line names the stakes plainly: this is not a passing wish but his life laid down on it.

GATHA 1943 *Longing and Separation*

Longing, weary of the waiting

मराठी मूळ

नाहीं हानि परी न राहावे निसुर । न पडे विसर काय करूं ॥1॥
पुसाविसी वाटे मात कापडियां । पाठविती न्याया मूळ मज ॥ध्रु.॥
आणीक या मना नावडे सोहळा । करितें टकळा माहेरींचा ॥2॥
बहु कामें केलें बहु कासावीस । बहु जाले दिस भेटी नाहीं ॥3॥
तुका ह्मणे त्याचें न कळे अंतर । अवस्था तों फार होते मज ॥4॥

ENGLISH TRANSLATION

There is no real loss in it, yet I cannot remain indifferent; the memory will not leave me alone. I want to ask news from passing travelers, to send for word.

My mind relishes no other happiness; it chatters only of its true home. Much labor has made me weary, many days have passed without a meeting.

Says Tuka, His mind remains unknown to me, but my own condition grows more desperate.

IN PLAIN WORDS

There is no real loss in it, yet I cannot stay calm; the memory will not let me alone, what am I to do. I want to ask news from passing travelers, to send for word to be brought to me. My mind likes no other happiness; it chatters only of its true home. Much work has worn me out, many days have passed without a meeting. Tuka says: I cannot read His mind, but my own state grows more and more desperate.

WHAT IT MEANS

Tukaram admits that nothing has actually been taken from him, and still he cannot rest, because the memory of home keeps gnawing. He wants to flag down travelers for news and send messages, anything to bridge the distance to God. No other pleasure interests his mind; it talks of nothing but the māhera. The labor of living has worn him down, and the days pile up with no meeting. He confesses he cannot see into the Lord's mind, and so his own condition only grows more desperate. He lets the helplessness stand without resolving it.

GATHA 1944 *Longing and Separation*

Patience, refusing to blame the Lord

मराठी मूळ

तोंवरी म्यां त्यास कैसें निषेधावें । जों नाहीं बरवें कळों आलें ॥1॥
कोणाचिया मुखें तट नाहीं मागें । वचन वाउगें बोलों नये ॥ध्रु.॥
दिसे हानि परी निरास न घडे । हे तंव रोकडे अनुभव॥2॥
आपुलिया भोगें होईल उशीर । तोंवरी कां धीर केला नाहीं ॥3॥
तुका ह्मणे गोड करील सेवट । पाहिली ते वाट ठायीं आहे ॥4॥

ENGLISH TRANSLATION

How can I blame Him until something certain is known? Without any direct word from anyone, one should not speak idle accusations. There appears to be loss, yet the hope cannot be given up; this much is clear from experience.

Perhaps the delay is on account of my own karma; until then, why have I not kept patience? Says Tuka, He will make the ending sweet; the path I have been watching is still there.

IN PLAIN WORDS

How can I find fault with Him until I know something for certain? Without a single word from anyone, I should not speak idle accusations. There seems to be loss, yet I cannot give up hope; this much is plain from experience. Perhaps the delay is owing to my own karma; why then have I not kept patience until now. Tuka says: He will make the ending sweet. The path I have been watching is still there.

WHAT IT MEANS

Here Tukaram catches his own complaint and turns it back on himself. He refuses to accuse God of neglect when he has no certain word, and warns against idle accusations spoken out of nothing. Though it looks like loss, experience tells him the hope must not be dropped. Then he names the likely truth: the delay may be the working of his own karma, so his impatience is misplaced and he should have held steady. He ends in trust, that the Lord will make the ending sweet, and that the path he has watched so long is still open before him.

GATHA 1945 *Ecstasy and Joy*

Ecstasy, the message from home arrives

मराठी मूळ

माहेरींचें आलें तें मज माहेर । सुखाचें उत्तर करिन त्यासी ॥1॥
पायांवरी माथा आिंळगीन बाहीं । घेईन लवलाहीं पायवणी ॥ध्रु.॥
सुख समाचार पुसेन सकळ । कैसा पर्वकाळ आहे त्यास ॥2॥
आपुले जीवींचें सुखदुःख भावें । सांगेन अघवें आहे तैसें ॥3॥

ENGLISH TRANSLATION

Whatever has come from my true home, that itself is my home. I will return their happy message with joy.

Placing my head on their feet, I will embrace them and wash their feet with devotion. I will inquire about all the news: how the festive times are passing there.

I will share my own joys and sorrows with honest feeling, telling everything just as it is.

IN PLAIN WORDS

Whatever has come from my true home, that itself is my home to me. I will answer it with words of joy. I will lay my head on their feet, embrace them, and quickly wash their feet. I will ask all the news: how the festival times are passing there. With honest feeling I will tell out all the joy and sorrow of my own heart, just as it is.

WHAT IT MEANS

The waiting breaks, and what comes from the māhera is welcomed as the māhera itself; the messenger is the home. Tukaram pours out his joy: he bows his head to their feet, embraces them, hurries to wash their feet in devotion. Then he wants everything, all the news of how the festivals pass there, the whole life of the place where God dwells. And he gives himself in return, holding nothing back, telling his own joys and sorrows exactly as they are. The reunion is a frank, two-way opening of the heart between the soul and the home it loves.

GATHA 1946 *Ecstasy and Joy*

Union, no separation when the beloved is near

मराठी मूळ

वियोग न घडे सन्निध वसलें । अखंड राहिलें होय चित्तीं ॥1॥
विसरु न पडे विकल्प न घडे । आलें तें आवडे तया पंथें ॥ध्रु.॥
कामाचा विसर नाठवे शरीर । रसना मधुर नेणे फिकें॥2॥
निरोपासी काज असो अनामिक । निवडितां एक नये मज ॥3॥
तुका ह्मणे हित चित्तें ओढियेलें । जेथें तें उगलें जावें येणें ॥4॥

ENGLISH TRANSLATION

When the beloved dwells ever near, there is no real separation; what remains in the chitta is unbroken presence. There is no forgetting, no doubt; whatever comes along that path is welcomed.

In that state, one forgets worldly duties and the body itself; the tongue knows no difference between sweet and bland. Whether a message comes or not is of no great matter; I cannot distinguish one thing from another.

Says Tuka, the chitta has been drawn to its true good; where that resolution leads, going and coming cease.

IN PLAIN WORDS

When the beloved lives ever near, there is no real separation; what stays in the chitta is unbroken presence. There is no forgetting, no doubt; whatever comes along that path is dear. In that state I forget my work and even my body; the tongue cannot tell sweet from bland. Whether a message comes or not no longer matters; I cannot pick out one thing from another. Tuka says: the chitta has been drawn to its true good; where that leads, going and coming come to an end.

WHAT IT MEANS

This abhanga is the resting point the whole sequence was reaching for. When God is felt as ever near, the longing for messages and meetings dissolves, because there is no longer any distance to bridge; the presence is unbroken in the chitta. Doubt and forgetting fall away, and so does the world: work, body, even the tongue's taste lose their hold. Whether or not word arrives stops mattering, since the soul no longer separates one thing from another. Tuka says the chitta has been pulled into its true good, and there the very motion of going and coming, of seeking and waiting, ceases.

GATHA 1947 *Devotion to Vitthal*

Devotion, the pilgrims bring the news

मराठी मूळ

आतां माझे सखे येती वारकरी । जीवा आस थोरी लागली ते ॥1॥
सांगतील माझ्या निरोपाची मात । सकळ वृत्तांत माहेरींचा ॥ध्रु.॥
काय लाभ जाला काय होतें केणें । काय काय कोणे सांटविलें ॥2॥
मागणें तें काय धाडिलें भातुकें । पुसेन तें सुखें आहेतसीं ॥3॥
तुका ह्मणे काय सांगती ते कानीं । ऐकोनियां मनीं धरुनि राहें ॥4॥

ENGLISH TRANSLATION

Now my dear friends, the Varkaris, are returning; my jiva is full of great expectation. They will tell me the news and every detail of my true home.

What gains were made, what was done by whom, and what was stored away. What was asked for, what gifts were sent; I will ask these happily.

Says Tuka, whatever they tell, I will hear it and hold it in my mind.

IN PLAIN WORDS

Now my dear ones, the Varkaris, are coming back; my jiva is full of great longing. They will tell me the news of my message and the whole account of my true home. What was gained, what was traded, what each one stored away. What was asked for, what gifts were sent: I will ask all of it happily. Tuka says: whatever they tell into my ear, I will hear it and hold it in my mind.

WHAT IT MEANS

Tukaram returns to the figure of the Varkaris as his beloved messengers, and his jiva strains toward their arrival. They carry the full account of the māhera, the home where God is, and he wants every detail: what was gained, what changed hands, what was stored, what was asked for, what was sent. He will ask it all with joy. The closing turn is a vow of receptivity: whatever they whisper into his ear he will take in and keep in his mind. The longing has become a readiness to hold every word from home as treasure.

GATHA 1948 *Worldly Life*

Worldly life, surrender to destiny

मराठी मूळ

काय करावें म्यां केले ते विचार । घडेल साचार काय पाहों ॥1॥
काय मन नाहीं धरीत आवडी । प्रारब्धीं जोडी ते चि खरी ॥ध्रु.॥
काय म्यां तेथींचें रांधिलें चाखोनि । तें हें करीं मनीं विवंचना ॥2॥
आणीक ही त्यासी बहुत कारण । बहु असे जिणें ओढीचें ही ॥3॥
तुका ह्मणे आह्मां बोळविल्यावरी । परती माघारी केली नाहीं ॥4॥

ENGLISH TRANSLATION

What plans I made, let me now see what truly comes to pass. Does the mind not hold its own desire? Only what destiny provides is certain.

Have I cooked and tasted anything from that place? This is what I weigh in my mind. He too has many concerns, and much of life is a matter of strain.

Says Tuka, since we were sent away, we have never been called back.

IN PLAIN WORDS

Whatever plans I made, let me now see what really comes to pass. Does the mind not hold its own desire? Only what destiny gives is sure. Have I cooked and tasted anything from that place? This is what I turn over in my mind. He too has many concerns, and much of life is a matter of strain. Tuka says: since we were sent away, we have never been called back.

WHAT IT MEANS

After the high union, Tukaram comes back down into the plain weariness of waiting in the world. He sets his own plans aside: the mind may keep its wishes, but only what destiny grants is certain, so he will watch and see. He questions himself honestly, asking whether he has any real claim on that home, since he has tasted nothing of it himself. He even allows that the Lord has His own many concerns and that life is mostly strain. The poem ends on a bare, aching fact: since being sent out into the world, he has never been called back. He states the grief without softening it and without losing the trust the sequence has built.

GATHA 1949 *Worldly Life*

Turning, the waking from worldly sleep

मराठी मूळ

आह्मां अराणूक संवसारा हातीं । पडिली नव्हती आजिवरी ॥1॥
पुत्रदाराधन होता मनी धंदा । गोवियेलों सदा होतों कामें ॥ध्रु.॥
वोडवलें ऐसें दिसतें कपाळ । राहिलें सकळ आवरोनि॥2॥
मागें पुढें कांहीं न दिसे पाहातां । तेथूनियां चिंता उपजली ॥3॥
तुका ह्मणे वाट पाह्याचें कारण । येथीचिया हिंणें जालें भाग्य ॥4॥

ENGLISH TRANSLATION

Until now, worldly life never gave us rest. The mind was always occupied with wife, children, and wealth; we were constantly entangled in affairs.

Fate has unfolded in such a way that everything has come to a halt. Looking ahead and behind, nothing is visible, and from that emptiness, anxiety has been born.

Says Tuka, the reason I keep watching the road is that through worldly misfortune, my true fortune has dawned.

IN PLAIN WORDS

Until now worldly life never let me rest. My mind was always busy with wife, children, and wealth; I was caught in its work day after day. But fate has turned, and everything has come to a halt. I look ahead and behind, and I see nothing. Out of that emptiness, anxiety is born. Tuka says: this is why I keep watching the road. Through this worldly misfortune, my true fortune has dawned.

WHAT IT MEANS

Tukaram looks back on a whole life swallowed by the household: wife, children, money, an endless press of business that never let the mind stop. Then something breaks the spell. His fortunes collapse, and suddenly the road ahead and the road behind both show nothing to hold on to. That emptiness first arrives as dread; nothing is left to grip. But he reads it the other way: the loss of worldly footing is what frees him to watch the road for God, and so the very misfortune becomes the dawning of his real fortune.

GATHA 1950 *Confession and Sin*

Confession, the long-broken homeward tie

मराठी मूळ

बहु दिस नाहीं माहेरिंची भेटी । जाली होती तुटी व्यवसायें ॥1॥
आपुल्याला होतों गुंतलों व्यासंगें । नाहीं त्या प्रसंगें आठवलें ॥ध्रु.॥
तुटातें तुटतें जडती जडलें । आहे तें आपुलें आपणापें ॥2॥
बहु निरोपाचें पावलें उत्तर । जवळी च पर एक तें ही ॥3॥
काय जाणों मोह होईल सांडिला । बहु दिस तुटला तुका ह्मणे ॥4॥

ENGLISH TRANSLATION

For many days I had no meeting with my true home; the connection was broken by worldly occupations. I was absorbed in my own pursuits; those moments of grace were never recalled.

What was broken kept breaking; what was joined kept holding. That which is truly mine remains with me.

Much correspondence has been exchanged, yet the other side remains near. Says Tuka, I do not know whether attachment has finally been abandoned; the separation has lasted long.

IN PLAIN WORDS

For many days I had no meeting with my true home; worldly work broke the connection. I was absorbed in my own pursuits, and in all that I never remembered those moments of grace. What was breaking kept breaking; what held kept holding. What is truly mine stays with me still. Much word has passed back and forth, yet the other side is near, near as one thing. Tuka says: I do not know whether the attachment is finally let go. The separation has lasted long.

WHAT IT MEANS

Tukaram confesses a long silence between himself and his maher, his true home in God. Worldly occupation cut the line, and absorbed in his own affairs he simply stopped remembering grace. He watches two things at once: what is false keeps falling away, while what is genuinely his own holds fast and stays with him. Messages have gone back and forth, yet he senses the other side is not far at all, as close as a single thing. He ends honestly unsure whether his worldly attachment has truly dropped, only certain that the separation has gone on too long.

GATHA 1951 *Confession and Sin*

Confession, straying from the fathers' path

मराठी मूळ

होतीं नेणों जालीं कठिणें कठीण । जवळी च मन मनें ग्वाही ॥1॥
आह्मी होतों सोई सांडिला मारग । घडिलें तें मग तिकून ही ॥ध्रु.॥
निंश्चतीनें होते पुढिलांची सांडी । न चाले ते कोंडी मायबापा ॥2॥
आह्मां नाहीं त्यांचा घडिला आठव । त्यांचा बहु जीव विखुरला ॥3॥
तुका ह्मणे जालें धर्माचें माहेर । पडिलें अंतर आह्मांकूनि ॥4॥

ENGLISH TRANSLATION

Something has hardened, grown more rigid; the chitta knows its own truth. We abandoned the path we were on, and from that point everything has been stitched together differently.

Through complacency, the ways of the ancestors were set aside; such force cannot be opposed, O Father and Mother. We failed to remember them, yet their hearts were torn for us.

Says Tuka, the house of dharma, our true home, has become distant from us.

IN PLAIN WORDS

Things have grown hard, harder than hard; the mind is its own witness, close at hand. I let go of the road I was set on, and after that everything was stitched together some other way. Out of carelessness I set aside the ways of the elders; that force cannot be opposed, O Mother and Father. I did not keep them in mind, yet their hearts were torn for us. Tuka says: the house of dharma, my true home, has grown distant from me.

WHAT IT MEANS

Tukaram examines a hardening in himself that no one else can testify to; only his own mind stands witness, right beside him. He admits he left the path he was meant to walk, and once he did, his life rearranged itself along other lines. The honest charge is carelessness: through complacency he set aside the practices the ancestors handed down. He forgot them while they grieved for him, and so the house of dharma, his real home, has drifted out of reach. The poem points at the slow drift of neglect, not at any single dramatic fall.

GATHA 1952 *Longing and Separation*

Longing, the watch before the pilgrims return

मराठी मूळ

आतां करावा कां सोंस वांयांविण । लटिका चि सीण मनासी हा ॥1॥
असेल तें कळों येईल लौकरी । आतां वारकरी आल्यापाठी ॥ध्रु.॥
बहु विलंबाचें सन्निध पातलें । धीराचें राहिलें फळ पोटीं ॥2॥
चालिलें तें ठाव पावेल सेवटीं । पुरलिया तुटी पाउलांची ॥3॥
तुका ह्मणे आसे लागलासे जीव । ह्मणऊनि कींव भाकीतसें ॥4॥ ॥19॥
व संत परत आले त्यांची भेट झाली ते अभंग 11

ENGLISH TRANSLATION

Why labor uselessly now? This mental torment is without purpose. Whatever is to be will soon become clear, once the Varkaris have returned.

What has been long delayed is now close at hand; the fruit of patience remains within. What has been set in motion will reach its destination when the journey of each footstep is complete.

Says Tuka, my jiva clings to this hope, and so I plead for mercy.

IN PLAIN WORDS

Why labor uselessly now? This torment of the mind is for nothing. Whatever is to be will soon be clear, once the Varkaris have returned. The long delay is now close to its end; the fruit of patience is kept within. What has been set going will reach its place at last, when every footstep of the journey is done. Tuka says: my jiva clings to this hope, and so I beg for mercy.

WHAT IT MEANS

Tukaram catches his own mind tormenting itself and calls the worry pointless: the answer is almost here. He is waiting for the Varkaris, the pilgrims, to come back from Pandhari with word of God. The long delay is nearly over, and he tells himself the fruit of patience is already ripening inside. What has been set in motion will surely arrive once the pilgrimage walks out its last step. His whole soul hangs on that hope, and from that hanging he simply pleads for mercy.

GATHA 1953 *Devotion to Vitthal*

Devotion, welcoming the weary God

मराठी मूळ

भागलेती देवा । माझा नमस्कार घ्यावा ॥1॥
तुह्मी क्षेम कीं सकळ । बाळ अवघे गोपाळ ॥ध्रु.॥
मारगीं चालतां । श्रमलेती येतां जातां ॥2॥
तुका ह्मणे कांहीं । कृपा आहे माझ्या ठायीं ॥3॥

ENGLISH TRANSLATION

You must be tired, O God; please accept my salutation. Are all of You well, all the children and the cowherds? You have labored on the road, traveling back and forth.

Says Tuka, is there any grace left for me?.

IN PLAIN WORDS

You must be tired, O God; please accept my bow. Are you all well, all the children and the cowherds? You have labored on the road, coming and going. Tuka says: is there any grace left over for me?

WHAT IT MEANS

Tukaram greets God as a traveler come back from a journey, bowing first and asking after the road-weariness. He widens the welcome to all of God's company, the children and the cowherds of Gokul, asking whether everyone is well after the long walk back and forth. The tenderness is domestic, the way one greets returning family. Then comes his one quiet request underneath the courtesy: amid all that household care, is there a little grace spared for him too?

GATHA 1954 *Longing and Separation*

Longing, the lamp kept lit for the road

मराठी मूळ

घालूनियां ज्योती । वाट पाहें दिवसराती ॥1॥
बहु उताविळ मन । तुमचें व्हावें दरुषण ॥ध्रु.॥
आलों बोळवीत । तैसें या चि पंथें चित्त ॥2॥
तुका ह्मणे पेणी । येतां जातां दिवस गणीं॥3॥

ENGLISH TRANSLATION

Keeping the lamp lit, I watch the road day and night. My mind is anxious for Your sight.

When I came to see You off, my chitta followed You along that very path. Says Tuka, coming and going, I count the days.

IN PLAIN WORDS

I keep the lamp lit and watch the road day and night. My mind is restless for the sight of you. When I came out to see you off, my mind went with you down that very path. Tuka says: night after night, coming and going, I count the days.

WHAT IT MEANS

Tukaram waits like one who keeps a lamp burning in the window for a traveler. Day and night he watches the road, his mind too impatient to settle, hungry for darshan. He recalls walking part of the way to send God off, and how his attention simply followed along that road and never came back. Now he marks each passing day and night, counting toward the return. The poem is pure waiting, the ache of separation measured out in nights.

GATHA 1955 *Devotion to Vitthal*

Devotion, the blessed day of darshan

मराठी मूळ

आजि दिवस धन्य । तुमचें जालें दरुषण ॥1॥
सांगा माहेरींची मात । अवघा विस्तारीं वृत्तांत ॥ध्रु.॥
आइकतों मन। करूनि सादर श्रवण ॥2॥
तुका ह्मणे नाम । माझा सकळ संभ्रम ॥3॥

ENGLISH TRANSLATION

Today is a blessed day; I have had your darshan. Tell me all the news from home; narrate the full account.

I will listen with an attentive mind and eager ears. Says Tuka, the name of God is all my rejoicing.

IN PLAIN WORDS

Today is a blessed day; I have had your darshan. Tell me all the news from home; lay out the whole account. I will listen with an attentive mind and eager ears. Tuka says: the Name is all my rejoicing.

WHAT IT MEANS

The waiting ends and Tukaram calls the day itself blessed, because the longed-for darshan has come. Like family reunited, he asks at once for all the news from the maher, his true home, wanting the whole story spread out before him. He readies himself to drink it in, mind alert and ears eager. And he names the source of his joy plainly: the Name of God is the whole of his rejoicing, the thing every other delight comes back to.

GATHA 1956 *Longing and Separation*

Longing, pressing the pilgrims for word

मराठी मूळ

बोलिलीं तीं काय । माझा बाप आणि माय ॥1॥
ऐसें सांगा जी झडकरी । तुह्मी सखे वारकरी ॥ध्रु.॥
पत्राचें वचन । काय दिलें फिरावून ॥2॥
तुका ह्मणे कांहीं । मना आणिलें कीं नाहीं ॥3॥

ENGLISH TRANSLATION

What did my Father and Mother say? Tell me quickly, O my dear Varkari friends. What reply was given to my letter? Says Tuka, did they take me to mind or not?

IN PLAIN WORDS

What did they say, my Father and my Mother? Tell me quickly, you who are my dear Varkari friends. What reply was sent back to my letter? Tuka says: did they take me to mind, or not?

WHAT IT MEANS

Tukaram questions the returning Varkaris like a child desperate for news of absent parents. God and the divine home are his Father and Mother, and the pilgrims are the trusted friends who carried his message there. He cannot wait, pressing them to tell him at once what answer came back to his letter. Underneath the urgency is the one fear that matters to him: was he remembered at all, or forgotten? The poem holds the whole vulnerability of waiting to learn whether the beloved kept you in mind.

GATHA 1957 *Longing and Separation*

Longing, what gift did Vitthal send

मराठी मूळ

काय पाठविलें । सांगा भातुकें विठ्ठलें ॥1॥
आसे लागलासे जीव । काय केली माझी कींव ॥ध्रु.॥
फेडिलें मुडतर । किंवा कांहीं जरजर ॥2॥
तुका ह्मणे सांगा । कैसें आर्त पांडुरंगा॥3॥

ENGLISH TRANSLATION

Tell me, what gift has Vitthal sent? My jiva is on edge; did He show any compassion for me? Has the old debt been settled, or is there still some lingering concern? Says Tuka, tell me how Panduranga feels.

IN PLAIN WORDS

Tell me, what gift has Vitthal sent? My jiva is on edge. Did he show me any pity? Has the old debt been cleared, or is something still wearing me down? Tuka says: tell me, how does Panduranga feel toward me?

WHAT IT MEANS

Still questioning the pilgrim-messengers, Tukaram asks what token Vitthal sent back, the way one waits for a sign of love from far off. His soul is strung tight, and the real questions are about the heart, not the gift: did God show him compassion? He asks whether the old debt, his account of failings and longing, has finally been settled, or whether some unfinished thing still grinds at him. The plea ends where it began, wanting only to know how Panduranga truly feels toward him.

GATHA 1958 *Ecstasy and Joy*

Ecstasy, the saints have arrived

मराठी मूळ

आजिचिया लाभें ब्रह्मांड ठेंगणें । सुखी जालें मन कल्पवेना ॥1॥
आर्तभूत माझा जीव जयांसाटीं । त्यांच्या जाल्या भेटी पायांसवें ॥ध्रु.॥
वाटुली पाहातां सिणले नयन । बहु होतें मन आर्तभूत ॥2॥
माझ्या निरोपाचें आणिलें उत्तर । होइल समाचार सांगती तो ॥3॥
तुका ह्मणे भेटी निवारला ताप । फळलें संकल्प संत आले ॥4॥

ENGLISH TRANSLATION

Today's gain makes the universe seem small; the mind overflows with a joy beyond reckoning. Those for whom my jiva burned with longing, their feet have come to meet me.

My eyes were weary from watching the road, and my chitta was desperate. They have brought the answer to my message; now I will hear the full account.

Says Tuka, the fever of separation is cured by the meeting; the saints have arrived, and my prayers are fulfilled.

IN PLAIN WORDS

Today's gain makes the whole universe seem small; my mind is happy past all imagining. Those for whom my jiva burned with longing, their feet have come to meet me. My eyes were worn out from watching the road; my mind was desperate. They have brought back the answer to my message; now I will hear the whole account. Tuka says: the meeting has cured the fever of separation. The saints have come, and my prayers are fulfilled.

WHAT IT MEANS

The longing breaks into joy: what Tukaram gains today dwarfs the entire universe, a happiness beyond anything the mind could plan. The ones his soul burned for have arrived, and he speaks of meeting their very feet, the saints who carry God's presence. He admits how worn down he was, eyes tired from watching the road, mind at the edge of despair. Now they have brought the answer to his message and he will finally hear everything. He names the cure plainly: the meeting itself heals the fever of separation, and with the saints' coming his every prayer is answered.

GATHA 1959 *Ecstasy and Joy*

Ecstasy, the true home come to meet me

मराठी मूळ

आजि बरवें जालें । माझें माहेर भेटलें ॥1॥
डोळां देखिले सज्जन । निवारला भाग सीण ॥ध्रु.॥
धन्य जालों आतां । क्षेम देऊनियां संतां ॥2॥
इच्छेचें पावलों । तुका ह्मणे धन्य जालों॥3॥

ENGLISH TRANSLATION

Today a great thing has happened: my true home has come to me. My eyes have seen the saintly ones, and all fatigue and sorrow have vanished.

I am blessed now, having given greeting to the saints. Says Tuka, I have attained what I desired; I am truly blessed.

IN PLAIN WORDS

Today a good thing has happened: my true home has come to me. My eyes have seen the holy ones, and all my weariness and sorrow are gone. I am blessed now, having greeted the saints. Tuka says: I have reached what I longed for; I am truly blessed.

WHAT IT MEANS

Tukaram marks the day as fulfillment: his maher, his true home, has itself come to him in the form of the arriving saints. The instant his eyes fall on these holy ones, the whole weight of fatigue and sorrow lifts. He counts himself blessed simply for having greeted them, exchanged the embrace of welcome. The poem closes on attainment: the thing he ached for through all the waiting is here, and he names himself, twice over, truly blessed.

GATHA 1960 *The Nature of God*

Nature of God, the cow running to her calf

मराठी मूळ

वोरसोनि येती । वत्सें धेनुवेच्या चित्तीं ॥1॥
माझा कराया सांभाळ । वोरसोनियां कृपाळ ॥ध्रु.॥
स्नेहें भूक तान । विसरती जाले सीण ॥2॥
तुका ह्मणे कौतुकें । दिलें प्रेमाचें भातुकें॥3॥

ENGLISH TRANSLATION

As calves run back to the cow, ever present in her chitta, so the merciful Lord brings His own back to care for me. In their love, they forget hunger and thirst and all the weariness of the journey.

Says Tuka, with tender delight, He has sent the gift of love.

IN PLAIN WORDS

As calves come rushing, always kept in the cow's heart, so the merciful Lord comes overflowing to take care of me. In their love they forget hunger and thirst and all their weariness. Tuka says: in tender delight, he has sent the gift of love.

WHAT IT MEANS

Tukaram reaches for the homeliest image of God's tenderness: a cow whose calf is never out of her heart, the way the merciful Lord keeps His own ones in mind and comes spilling over with care. The love is so strong it makes hunger, thirst, and the weariness of the long road simply fall away, on both sides of the reunion. The point is that God does not wait to be coaxed; He comes overflowing, of His own delight. And the meeting is itself the present: with that same tender delight, the Lord has sent the gift of love.

GATHA 1961 *Ecstasy and Joy*

Homecoming joy, the pilgrims arrive

मराठी मूळ

आलें तें आधीं खाईन भातुकें । मग कवतुकें गाईन ओव्या ॥1॥
सांगितला आधीं आइकों निरोप । होइल माझा बाप पुसें तों तें ॥2॥
तुका ह्मणे माझे सखे वारकरी । आले हे माहेरीहून आजि ॥3॥

ENGLISH TRANSLATION

First let me eat the gift that has come; then I will sing songs of joy. First let me hear the message; my Father will ask all that needs asking.

Says Tuka, my dear friends, the Varkaris, have arrived today from my true home.

IN PLAIN WORDS

First let me eat the sweet gift that has come; then with delight I will sing my songs. First let me hear the message; my Father will ask all there is to ask. Tuka says: my dear friends, the Varkaris, have arrived today from my true home.

WHAT IT MEANS

Tukaram greets the Varkari pilgrims as messengers from his real homeland, the household of God. He is a child who has been away, and their coming is a child's homecoming: first the gift and the food, then the singing, then the news from home that the Father will want to hear. By calling Pandhari his maher, the home a daughter returns to from her in-laws, he names this world as a place of exile and the company of devotees as the proof that home has not forgotten him. The joy is not in arrival yet, but in the messengers who carry word that home is still there.

GATHA 1962 *Ecstasy and Joy*

Gratitude, a debt past paying

मराठी मूळ

आमुप जोडल्या सुखाचिया रासी । पार त्या भाग्यासी नाहीं आतां ॥1॥
काय सांगों सुख जालें आलिंगन । निवाली दर्शनें कांति माझी ॥2॥
तुका ह्मणे यांच्या उपकारासाटीं । नाहीं माझे गांठी कांहीं एक ॥3॥

ENGLISH TRANSLATION

Heaps of joy have been gathered for us; there is no measure to our fortune now. How can I describe the bliss of the embrace? My being was cooled by their very sight.

Says Tuka, for their kindness, I have nothing in my store to offer in return.

IN PLAIN WORDS

Heaps of joy have been gathered for us; there is no measure now to such good fortune. How can I tell the bliss of that embrace? My whole being was cooled by the sight of them. Tuka says: for their kindness I have nothing in my store to give back.

WHAT IT MEANS

Tukaram is overwhelmed by the company of the saints and devotees, and the poem stays inside that overwhelm. Their embrace and their mere presence cool him, the way water cools fever; the fortune is past counting. Then he names the one thing he cannot do: repay it. He has nothing in his store worth setting against what they have given. Gratitude here is the honest discovery that the gift is too large to be answered, and that the only response left is to receive it.

GATHA 1963 *The Saints*

Self-surrender, rolling at the saints' feet

मराठी मूळ

पवित्र व्हावया घालीन लोळणी । ठेवीन चरणीं मस्तक हें ॥1॥
जोडोनि हस्तक करीन विनवणी । घेइन पायवणी धोवोनियां ॥2॥
तुका ह्मणे माझें भांडवल सुचें । संतां हें ठायींचें ठावें आहे ॥3॥ ॥11॥
पत्राचे अभंग समाप्त । 36 । 19 । 11 ॥ 66॥

ENGLISH TRANSLATION

To become pure, I will roll in the dust at their feet and place my head upon their holy feet. With folded hands I will make my plea and wash their feet with devotion.

Says Tuka, the saints already know my true capital, simple as it is.

IN PLAIN WORDS

To become pure I will roll in the dust at their feet and lay this head of mine upon their feet. With folded hands I will make my plea, and I will wash their feet and drink that water. Tuka says: the saints already know my capital, plain as it is, from the start.

WHAT IT MEANS

Tukaram makes purification a bodily act of lowering, not a private rite. He rolls in the dust where the saints walk, sets his head on their feet, folds his hands, washes their feet and takes that water as something holy. The point of the last line is his poverty: he comes with no wealth to offer, and he says so plainly, because the saints have always known the smallness of his store. He hides nothing, and that nakedness is itself the offering. He trusts that those who already see his emptiness are the safe ones to surrender to.

GATHA 1964 *Devotion to Vitthal*

Counsel to the mind, resolve on Pandhari

मराठी मूळ

मना एक करीं । ह्मणे जाईन पंढरी । उभा विटेवरी। तो पाहेन सांवळा ॥1॥
करीन सांगती तें काम । जरी जपसी हें नाम । नित्य वाचे राम । हरि कृष्ण गोविंदा ॥ध्रु.॥
लागें संतांचिया पायां । कथे उल्हास गावया । आलों मागावया । शरण देई उचित॥2॥
नाचें रंगीं वाहें टाळी । होय सादर ते काळीं । तुका ह्मणे मळी । सांडूनियां अंतरी ॥3॥
न राहे क्षण एक वैकुंठीं । क्षीरसागरीं त्रिपुटी ।

ENGLISH TRANSLATION

O mind, resolve upon this one thing: I will go to Pandhari and see the dark Lord standing on the brick. I will do whatever He commands, if only you chant this name: Rama, Hari, Krishna, Govinda, always on your tongue.

Fall at the feet of the saints, rejoice in the sacred story; I have come to surrender and seek proper refuge. Says Tuka, dance in the divine color, clap your hands, be attentive, and cast away all inner impurity.

IN PLAIN WORDS

O mind, settle on this one thing: I will go to Pandhari and see the dark Lord standing on the brick. I will do whatever work he commands, if only you chant this name, always on the tongue: Rama, Hari, Krishna, Govinda. Fall at the feet of the saints; rejoice in the holy story and sing it. I have come to surrender and to ask: grant me the refuge that is fitting. Dance in the color of joy, clap your hands, be wholly attentive in that hour. Tuka says: cast out the dirt within.

WHAT IT MEANS

Tukaram is instructing his own mind, fixing it on a single resolve so it cannot wander. The bargain is simple: he will obey whatever God asks, on the one condition that the mind keep the Name on the tongue without a break. Around that center he gathers the whole Varkari practice: bowing to the saints, singing the story, surrendering for refuge, dancing and clapping in the kirtan. The closing line names the inner work the rest is for, the scouring out of the impurity in the heart. The Name is not one act among many here; it is the thread that holds every other act in place.

GATHA 1965 *The Nature of God*

Nature of God, debtor to His devotees

मराठी मूळ

जाय तेथें दाटी । वैष्णवांची धांवोनि ॥1॥
भाविक गे माये भोळें गुणाचें। आवडे तयाचें नाम घेतां तयासी ॥ध्रु.॥
जो नातुडे कवणिये परी । तपें दानें व्रतें थोरी ।
ह्मणतां वाचे हरि । राम कृष्ण गोविंदा ॥2॥
चौदा भुवनें जया पोटीं । तो राहे भक्तांचिये कंठीं ।
करुनियां साटी। चित्त प्रेम दोहींची ॥3॥
जया रूप ना आकार । धरी नाना अवतार ।
घेतलीं हजार । नांवें ठेवूनि आपणां ॥4॥
ऐसा भक्तांचा ऋणी । पाहातां आगमीं पुराणीं ।
नाहीं तुका ह्मणे ध्यानीं । तो कीर्तनीं नाचतसे ॥5॥

ENGLISH TRANSLATION

Wherever the Vaishnavas gather, He rushes to be there. He is innocent, O Mother, simple in His virtues; He loves it when they take His name.

He who cannot be reached by penance, charity, or vows, comes simply when the tongue says Hari, Rama, Krishna, Govinda. He in whose belly the fourteen worlds reside dwells in the throats of His devotees, exchanging love for love.

He who has no form or shape takes countless incarnations and gives Himself a thousand names. Says Tuka, He is thus indebted to His devotees; though He cannot be held in meditation, He dances at the kirtan.

IN PLAIN WORDS

Wherever the Vaishnavas gather, He comes running to be there. He is trusting, O Mother, simple and good; He loves it when they take His name. He who cannot be caught by penance, by charity, by great vows comes when the tongue only says Hari, Rama, Krishna, Govinda. He who holds the fourteen worlds in his belly lives in the throats of his devotees, trading love for love. He who has no form and no shape takes on many incarnations and gives himself a thousand names. Tuka says: so He is in debt to his devotees; he cannot be held in meditation, yet he dances at the kirtan.

WHAT IT MEANS

Tukaram turns the usual order of religion upside down. The God the great disciplines cannot reach, penance and charity and vows, comes running at the bare sound of his Name on a loving tongue. He makes God almost helpless before love: trusting, simple, drawn to those who call him. The poem holds together God's vastness, the fourteen worlds inside him, the formless one beyond shape, with his smallness, living in a devotee's throat, dancing in the song. The startling claim is the last: this God puts himself in debt to those who love him, and chooses the kirtan over the meditation that cannot grasp him.

GATHA 1966 *Devotion to Vitthal*

Invitation, the short road to Vaikuntha

मराठी मूळ

स्वल्प वाट चला जाऊं । वाचे गाऊं विठ्ठल ॥1॥
तुह्मी आह्मी खेळीमेळीं । गदा रोळी आनंदें ॥ध्रु.॥
ध्वजा कुंचे गरुडटके । शृंगार निके करोनि ॥2॥
तुका ह्मणे हें चि नीट । जवळी वाट वैकुंठा ॥3॥

ENGLISH TRANSLATION

The path is short; come, let us go, singing Vitthal as we walk. Let us travel together in fellowship, rolling with joy and delight.

With flags, banners, and Garuda-pillars, let us adorn ourselves beautifully. Says Tuka, this is the true way; the road to Vaikuntha is near.

IN PLAIN WORDS

The path is short; come, let us go, singing Vitthal as we walk. You and I together in fellowship, swaying in joy. With flags and banners and the Garuda-poles, let us adorn it all beautifully. Tuka says: this is the straight way; the road to Vaikuntha is near.

WHAT IT MEANS

Tukaram calls his companions onto the Varkari road, and the poem is the call itself. The walk to Pandhari, with its banners, its Garuda standards, its singing of Vitthal, is not a long preparation for heaven; he says the road to Vaikuntha is short and near. The fellowship, the play, the adornment are the way, not a postponement of it. By keeping it plain and warm, he makes the highest destination feel like a journey friends take together this very day.

GATHA 1967 *The Power of the Name*

The Name, this world and the next level

मराठी मूळ

आनंदाच्या कोटी । सांटवल्या आह्मां पोटीं ॥1॥
प्रेम चालिला प्रवाहो । नामओघ लवलाहो ॥ध्रु.॥
अखंड खंडेना जीवन । राम कृष्ण नारायण ॥2॥
थडी आहिक्य परत्र । तुका ह्मणे सम तीर ॥3॥

ENGLISH TRANSLATION

Millions of joys are stored within us. The river of love flows in the rush of the divine name.

This unbroken, unfailing stream of life is Rama, Krishna, Narayana. Says Tuka, both shores, this world and the next, are level banks of that same river.

IN PLAIN WORDS

Millions of joys are stored up inside us. The river of love is flowing, the rush of the stream of the Name. This life never breaks, never runs out: Rama, Krishna, Narayana. Tuka says: both shores, this world and the world beyond, are level banks of the one river.

WHAT IT MEANS

Tukaram describes the inner state the Name opens, and the poem stays inside its imagery. The Name is a river of love already flowing in the devotee, fed from a store of countless joys, and that life never breaks or runs dry. The last line is the quiet claim: the two banks usually set against each other, this world and the next, are simply the level edges of a single stream. For one carried on the Name, here and hereafter stop being a crossing to fear; they are one water.

GATHA 1968 *Social Criticism*

Social criticism, the slanderer of saints

मराठी मूळ

चाहाडाची माता । व्यभिचारीण तत्त्वता ॥1॥
पाहे संतांचें उणें । छिद्र छळावया सुनें ॥ध्रु.॥
जेणों त्याच्या वाचें । कांहीं सोडिलें गाठीचें ॥2॥
तुका ह्मणे घात । व्हावा ऐसी जोडी मात ॥3॥

ENGLISH TRANSLATION

The mother of a slanderer is an adulteress in truth. Such a one looks for faults in the saints, seeking openings to harass the virtuous.

Whatever his tongue touches, something of his own store is spent. Says Tuka, he gathers his talk only to bring ruin.

IN PLAIN WORDS

The mother of a slanderer is truly an unfaithful wife. Such a man looks for the failings of the saints, hunting for openings to harass the good. Whatever his tongue lets slip, he is spending something out of his own store. Tuka says: he gathers his talk only to bring ruin.

WHAT IT MEANS

Tukaram aims his sharpest contempt at the habit of hunting for faults in holy people, and the harshness is on the pattern, not on any one soul. The man who lives to find cracks in the saints, to find a handle for harassing them, is the target. The warning is that slander is self-spending: every word against the good draws down the speaker's own account. The closing line names the real motive, that such talk is hoarded for the sake of doing harm. The poem invites the listener to examine the fault-finding impulse in himself before it becomes a life.

GATHA 1969 *Social Criticism*

Social criticism, the harm-doer's own road

मराठी मूळ

सापें ज्यासी खावें । तेणें प्राणासी मुकावें ॥1॥
काय लाधला दुर्जन । तोंडावरी थुंकी जन ॥ध्रु.॥
विंचु हाणें नांगी। अग्न लावी आणिकां अंगीं ॥2॥
तुका ह्मणे जाती । नरका पाउलीं चालती ॥3॥
स्वामींनीं स्त्रीस उपदेश केला ते अभंग ॥ 11 ॥

ENGLISH TRANSLATION

The snake must bite, and its victim must lose its life. What does the wicked person gain? People spit on his face.

The scorpion stings with its tail; fire burns whatever body it touches. Says Tuka, such people walk the path to hell on their own feet.

IN PLAIN WORDS

A snake must bite, and the one it bites must lose his life. What does the wicked man gain by it? People spit in his face. The scorpion strikes with its tail; fire burns whatever body it touches. Tuka says: such people walk to hell on their own feet.

WHAT IT MEANS

Tukaram looks at the person who lives to do harm and asks the plain question: what does he actually get? The snake, the scorpion, the fire are images of a nature that injures simply because injuring is what it does, and the only return is being spat upon. The point is directed at the harming pattern, the compulsion to wound, not at hatred of the person caught in it. The closing line is the gravest: no one drives such a man to ruin; he walks the road to hell on his own feet, by his own choosing. It is an invitation to examine where one's own actions are leading.

GATHA 1970 *Devotion to Vitthal*

Devotion, God the unyielding landlord

मराठी मूळ

पिकल्या सेताचा आह्मां देतो वांटा । चौधरी गोमटा पांडुरंग ॥1॥
सत्तर टके बाकी उरली मागे तो हा । मागें झडले दाहा आजिवरी ॥ध्रु.॥
हांडा भांडीं गुरें दाखवी ऐवज । माजघरीं बाजे बैसलासे ॥2॥
मज यासी भांडतां जाब नेदी बळें । ह्मणे एका वेळे घ्याल वांटा ॥3॥
तुका ह्मणे ि◌स्त्रये काय वो करावें । नेदितां लपावें काय कोठें ॥4॥

ENGLISH TRANSLATION

Panduranga, our fine landlord, gives us a share of the ripe harvest. Seventy percent of the debt remains from the past; only ten has been settled so far.

He shows us the pots, vessels, and cattle as assets, while He sits like a lord in the inner room. When I try to argue with Him, He overpowers me and says: you will get your share all at once.

Says Tuka, O wife, what can be done? When He will not give, where can it be hidden?.

IN PLAIN WORDS

Panduranga, our fine headman, gives us a share of the ripened field. Seventy percent of the debt still stands from before; only ten has been cleared so far. He shows off the pots, the vessels, the cattle as my assets, while he sits like a lord in the inner room. When I try to argue with him, he overpowers me and says: you will get your whole share at once. Tuka says: O wife, what is to be done? When he will not give, where can anything be hidden?

WHAT IT MEANS

Tukaram plays out the relationship with God as a tenant farmer's dealings with a powerful landlord, and the comedy carries the surrender. God gives only a share of the harvest, keeps most of the old debt outstanding, parades the devotee's few possessions as collateral, and rules from the inner room beyond reach. Every argument is overruled with the promise that the full settlement will come all at once, on God's timing, not the tenant's. The closing turn to the wife is the resignation underneath the joke: with such a master there is nothing to be done and nothing can be hidden from him. Even the grumbling is a form of belonging to him completely.

GATHA 1971 *The Nature of God*

Surrender, no escape from the one kingdom

मराठी मूळ

करितां विचार अवघें एक राज्य । दुजा कोण मज पाठी घाली ॥1॥
कोण्या रीती जावें आह्मी वो पळोनि । मोकळ अंगणीं मागें पुढें ॥ध्रु.॥
काय तें गव्हाणें हिंडावीं वो किती । दूत ते लागती याच पाठी ॥2॥
कोठें याची करूं केलों कुळवाडी । आतां हा न सोडी जीवें आह्मां ॥3॥
होऊनि बेबाख येथें चि राहावें। देईल तें खावें तुका ह्मणे ॥4॥

ENGLISH TRANSLATION

When I consider it carefully, it is all one kingdom; who else stands behind me? In what way can I flee? It is all open ground, before me and behind. How many alleys must I wander? His agents follow me everywhere.

Where can I lodge a complaint against this One who has made me His tenant? He will not let me go alive. Says Tuka, let me become free of debt and stay right here, eating whatever He gives.

IN PLAIN WORDS

When I think it through, it is all one kingdom; who else is there to stand behind me? Which way could I run? It is all open ground, before me and behind. How many alleys can I wander down? His agents are on my trail everywhere. Where would I lodge a complaint against the One who has made me his tenant? Now he will not let me go alive. Tuka says: let me clear my debt and stay right here, eating whatever he gives.

WHAT IT MEANS

Tukaram works out that there is no escape from God because there is nowhere outside God to escape to. It is all one kingdom, open on every side, and wherever he runs the Lord's agents are already on his trail. There is no higher court to appeal to, since the landlord he would complain about owns everything. The honest conclusion is not defeat but rest: stop running, settle the account, stay put, and live on whatever the master hands out. The dread of being trapped resolves into the peace of having no need to flee.

GATHA 1972 *Devotion to Vitthal*

Surrender, stripped bare and caught

मराठी मूळ

नागवूनि एकें नागवीं च केली । फिरोनियां आलीं नाहीं येथें ॥1॥
भेणें सुती कोणी न घेती पालवीं । करूनियां गोवी निसंतान ॥ध्रु.॥
एकें तीं गोविलीं घेऊनि जमान । हांसतील जन लोक तयां ॥2॥
सरले तयांसी घाली वैकुंठीं । न सोडी हे साटी जीवें जाली ॥3॥
तुका ह्मणे जालों जाणोनि नेणती । सांपडलों हातीं याचे आह्मी ॥4॥

ENGLISH TRANSLATION

Having been stripped bare by one, I was left with nothing; no one returns to this place after that. Out of fear, no one takes me under their wing; He has made me destitute and childless.

Some He trapped by taking surety from them; the world laughs at those jivas. Those who surrendered, He sent to Vaikuntha; this bond was sealed with their very lives.

Says Tuka, we pretended not to know, yet we fell into His hands all the same.

IN PLAIN WORDS

Stripped bare by one, I was left with nothing; no one comes back to this place once that is done. Out of fear no one takes me under their wing; he has made me destitute and childless. Some he trapped by taking a surety from them, and the world laughs at those souls. Those who gave themselves up he sent to Vaikuntha; this bond was sealed with their very lives. Tuka says: we played at not knowing, yet we fell into his hands all the same.

WHAT IT MEANS

Tukaram describes being ruined by God in the language of a man cleaned out of all he owned, and the ruin is the grace. Once God strips a soul bare of every worldly hold, it cannot go back, and the world keeps its distance from such a one, afraid to be drawn in. The wordplay turns dark and then bright: those caught and made to surrender

are first laughed at, then sent to Vaikuntha, the bond paid for with their lives. The last line is the confession: he pretended not to understand what was happening, but the pretense changed nothing, and he was taken anyway. Being caught by God is named here as the best thing that can happen to a soul.

GATHA 1973 *Prayers*

Plea to God, do not turn away

मराठी मूळ

आतां तूं तयास होई वो उदास । आरंभला नास माझ्या जीवा ॥1॥
जरूर हें जालें मज कां नावडे । उपास रोकडे येती आतां ॥ध्रु.॥
बरें म्या तुझिया जीवाचें तें काय । व्हावें हें तें पाहें विचारूनि ॥2॥
तुज मज तुटी नव्हे या विचारें । सहित लेकुरें राहों सुखें ॥3॥
तुका ह्मणे तरी तुझा माझा संग । घडेल वियोग कधीं नव्हे ॥4॥

ENGLISH TRANSLATION

Now, if you become indifferent to Him, the ruin of my very life will follow. This has become unavoidable, though I do not welcome it; immediate hardship lies ahead.

Consider carefully what should become of your life and mine. This need not mean a separation between us; with our children, let us live in peace together.

Says Tuka, then your companionship with me will never face separation.

IN PLAIN WORDS

Now, if you grow cold toward him, the ruin of my very life begins. This has become unavoidable, though I do not welcome it; hardship is coming straight at me. Think it over: what good is your life to me, and what good is mine? See it clearly. By this reasoning, there need be no break between us. Let us stay in peace, our children with us. Tuka says: then your company with me will hold, and we will never be parted.

WHAT IT MEANS

Tukaram is pleading against a separation he dreads, speaking as one bound to God the way a wife is bound to her household. He warns that if God turns indifferent, his life falls to ruin, and the hardship is already on its way. Against that, he reasons for togetherness: there is no need to break apart, so let them live in peace with their children. The closing turn is the point. If they stay joined, the bond between his soul and God will never again face separation, and that unbroken company is what he is begging for.

GATHA 1974 *Surrender and Acceptance*

Surrender, God strips us bare

मराठी मूळ

काय करूं आतां माझिया संचिता । तेणें जीववित्ता साटी केली ॥1॥
न ह्मणावें कोणी माझें हें करणें । हुकुम तो येणें देवें केला ॥ध्रु.॥
करूनि मोकळा सोडिलों भिकारी । पुरविली तरी पाठी माझी ॥2॥
पाणिया भोंपळा जेवावया पानें । लाविलीं वो येणें देवें आह्मां ॥3॥
तुका ह्मणे यासी नाहीं वो करुणा । आहे नागवणा ठावा मज ॥4॥

ENGLISH TRANSLATION

What can I do about my own destiny? It has traded away my life and livelihood. Let no one say this was my doing; the order was given by God Himself.

Having freed me, He released me as a beggar, yet He has stood behind me all along. A gourd for water, leaves for a plate: this is what God has given us.

Says Tuka, He has no mercy; but His ways of stripping us bare are well known to me.

IN PLAIN WORDS

What can I do now about my own fate? It has traded away my life and all I had. Let no one say this was my doing; the order came from God himself. He set me free and let me go a beggar, yet he has stood behind me all along. A gourd for water, leaves for a plate: this is what God has handed us. Tuka says: he has no pity; but his way of stripping us bare is well known to me.

WHAT IT MEANS

Tukaram surrenders his ruin to God instead of blaming himself or fate. He owns that his life and livelihood are gone, then insists the doing was not his: God gave the order. The poverty is stark, a gourd to drink from and leaves to eat off, the kit of a beggar. He even says God shows no mercy. But the sting is also the teaching: this stripping bare is God's known method, the deliberate emptying of a devotee, and Tukaram names it rather than recoiling from it.

GATHA 1975 *Appeals and Exhortations*

Exhortation, save yourself first

मराठी मूळ

नको धरुं आस व्हावें या बाळांस । निर्माण तें त्यांस त्यांचें आहे ॥1॥
आपुला तूं गळा घेई उगवूनि । चुकवीं जाचणी गर्भवास ॥ध्रु.॥
अवेज देखोनि बांधितील गळा । ह्मणोनि निराळा पळतुसें ॥2॥
देखोनियां त्यांचा अवघड मार । कांपे थरथर जीव माझा ॥3॥
तुका ह्मणे जरी आहे माझी चाड । तरी करीं वाड चित्त आतां ॥4॥

ENGLISH TRANSLATION

Do not cling to hopes for these children; what is destined for them is already theirs. Save yourself first; free yourself from the torment of the cycle of birth.

Seeing the trappings of the world, they will bind your neck; that is why I flee and stay apart. Seeing the terrible blows of the world, my jiva trembles with fear.

Says Tuka, if you truly care for me, then steady your chitta now.

IN PLAIN WORDS

Do not cling to hopes for these children; what is meant for them is already theirs. Untie your own neck first; escape the torment of the womb. Seeing the world's bait, they will bind your neck; that is why I keep apart and flee. Seeing their terrible blows, my jiva trembles and shakes. Tuka says: if you truly care for me, then make your chitta wide now.

WHAT IT MEANS

Tukaram urges the soul to stop pinning its hopes on family, since each child carries its own destiny. The real work is to free your own neck and break the cycle of rebirth, the torment he calls the womb. He is blunt about why he keeps his distance: worldly ties are bait that bind the neck, and the blows of the world make him shake with fear. The close is an appeal turned inward: if you care for him, the proof is not attachment but a chitta made wide enough to let go and seek release.

GATHA 1976 *Appeals and Exhortations*

Exhortation, harden against worldly loss

मराठी मूळ

भले लोक तुज बहु मानवती । वाढेल या कीतिन जगामाजी ॥1॥
ह्मणे मेलीं गुरें भांडीं नेलीं चोरें । नाहींत लेंकुरें जालीं मज ॥ध्रु.॥
आस निरसूनि कठिण हें मन । करीं वो समान वज्र तैसें ॥2॥
किंचित हें सुख टाकीं वो थुंकोनि । पावसील धनी परमानंद ॥3॥
तुका ह्मणे थोर चुकती सायास । भवबंद पाश तुटोनियां ॥4॥

ENGLISH TRANSLATION

Good people will honor you greatly; your fame will grow in the world. You will say: the cattle are gone, the vessels were stolen by thieves, and I have no children to show for it.

Cast away desire and harden your resolve like a thunderbolt. Spit out this petty happiness, and you will gain the supreme joy.

Says Tuka, you will be freed from great toil, for the bonds of worldly existence will be cut.

IN PLAIN WORDS

Good people will honor you greatly; your fame will grow in the world. You will say: the cattle died, thieves took the vessels, and I am left without children to show for it. Cast off desire and harden this mind; make it firm like a thunderbolt. Spit out this petty happiness, and you will gain the supreme joy. Tuka says: you will be spared great toil, for the bonds of worldly life will be cut.

WHAT IT MEANS

Tukaram pushes the soul to count worldly loss as gain. He lists the things people grieve over, dead cattle, stolen pots, no children, and treats them as no real loss at all. The counsel is to harden the mind like a thunderbolt and spit out the small, petty happiness the world offers. What replaces it is the supreme joy, which is worth more than everything given up. The promise is release: when the bonds of worldly existence are cut, the soul is spared the endless toil of holding on.

GATHA 1977 *Ecstasy and Joy*

Ecstasy, the welcome at the end

मराठी मूळ

ऐक हें सुख होईल दोघांसी । सोहळा हे ऋषि करिती देव ॥1॥
जडितविमानें बैसविती मानें । गंधर्वांचें गाणें नामघोष ॥ध्रु.॥
संत महंत सिद्ध येतील सामोरे । सर्वसुखा पुरे कोड तेथें ॥2॥
आलिंगूनि लोळों त्यांच्या पायांवरी । जाऊं तेथवरी मायबापें ॥3॥
तुका ह्मणे तया सुखा वणूप काय । जेव्हां बापमाय देखें डोळां ॥4॥

ENGLISH TRANSLATION

Listen: this bliss will come to both of us. The sages and gods will celebrate our joy.

We will be seated with honor in jeweled celestial chariots, with the gandharvas singing and the divine name resounding. Saints, siddhas, and great ones will come to welcome us.

We will roll at their feet in ecstasy and go to our Father and Mother together. Says Tuka, how can I describe that joy when our eyes behold our divine parents?.

IN PLAIN WORDS

Listen: this bliss will come to us both. The sages and the gods will hold a festival of joy. They will seat us with honor in jeweled celestial chariots, the gandharvas singing, the Name resounding. Saints, great ones, and siddhas will come out to meet us. We will embrace them and roll at their feet, and so go all the way to our Mother and Father. Tuka says: how can I tell that joy, when my eyes behold our Mother and Father?

WHAT IT MEANS

Tukaram paints the homecoming that crowns the path of devotion, sharing the vision with the soul he has been exhorting. The reward is not a private escape but a festival the gods and sages throw, with jeweled chariots, the gandharvas' song, and the Name ringing out. The saints and perfected ones come out to welcome them, and the devotee rolls at their feet in love. The journey ends at the Mother and Father, God as both parents, and Tukaram says the joy of seeing them with his own eyes is past all telling.

GATHA 1978 *Appeals and Exhortations*

Exhortation, God is already near

मराठी मूळ

देव पाहावया करीं वो सायास । न धरीं हे आस नाशिवंत ॥1॥
दिन शुद्ध सोम सकाळीं पातला । द्वादशी घडला पर्वकाळ ॥ध्रु.॥
द्विजां पाचारूनि शुद्ध करीं मन । देई वो हें दान यथाविध ॥2॥
नको चिंता करूं वस्त्रा या पोटाची । माउली आमुची पांडुरंग ॥3॥
तुका ह्मणे दुरी सांगतों पाल्हाळीं । परी तो जवळी आहे आह्मां ॥4॥

ENGLISH TRANSLATION

Make the effort to see God; do not hold on to perishable hopes. A pure and auspicious day has arrived; the twelfth lunar day provides a sacred occasion.

Invite the brahmins, purify the mind, and give the proper offerings. Do not worry about clothes or food for the body; our Mother is Panduranga Himself.

Says Tuka, I speak at length from afar, but He is close to us always.

IN PLAIN WORDS

Make the effort to see God; do not hold on to perishable hopes. A pure and auspicious day has come, a Monday morning; the twelfth lunar day makes it a sacred time. Call the brahmins, make your mind pure, and give this gift as the rite requires. Do not fret about clothing or food for the body; our Mother is Panduranga himself. Tuka says: I speak at length as if from afar, but he is close beside us.

WHAT IT MEANS

Tukaram tells the soul that the time to turn toward God is now, on this very auspicious day, not in some perishable hope held for later. He keeps the outward forms, inviting brahmins, purifying the mind, giving the proper offering, but he points past them to what matters. Do not waste worry on food and clothes for the body, because Panduranga himself is the Mother who provides. The last line undercuts the distance in his own preaching: he speaks at length as though God were far off, yet God is right beside us all along.

GATHA 1979 *Renunciation*

Renunciation, worldly joy holds nothing

मराठी मूळ

सुख हें नावडे आह्मां कोणा बळें । नेणसी अंधळें जालीशी तूं ॥1॥
भूक तान कैसी राहिली निश्चळ । खुंटलें चपळ मन ठायीं ॥ध्रु.॥
द्रव्य जीवाहूनि आवडे या जना । आह्मांसी पाषाणाहूनि हीन ॥2॥
सोइरे सज्जन जन आणि वन । अवघें समान काय गुणें ॥3॥
तुका ह्मणे आह्मां जवळी च आहे । सुख दुःख साहे पांडुरंग ॥4॥

ENGLISH TRANSLATION

This worldly happiness does not please us; do you not see that, having become blind to it? Hunger and thirst have become still; the restless mind has halted in its place. People love wealth more than life itself, but to us it is lower than stone.

Relations, friends, crowds, and wilderness are all the same to us. Says Tuka, Panduranga is always near us, bearing both our joy and our sorrow.

IN PLAIN WORDS

This worldly happiness does not please us, by anyone's urging. Do you not see you have gone blind to it? Hunger and thirst have grown still; the restless mind has stopped where it stands. People love wealth more than life itself; to us it is lower than a stone. Kin, the good, crowds, and the wilderness are all the same to us. What worth is in them? Tuka says: Panduranga is right beside us, bearing both our joy and our sorrow.

WHAT IT MEANS

Tukaram describes the state of one who has truly let the world go. No persuasion can make worldly happiness pleasing again; even hunger and thirst fall quiet, and the restless mind comes to rest. He flips the common scale: people prize wealth above life, but to him it ranks below a stone. The marks of indifference go further, since friends, crowds, and empty forest are now all alike to him. What holds it together is the close: Panduranga stays right beside him, carrying both his joy and his sorrow, so nothing else needs to.

GATHA 1980 *Autobiography*

Counsel, the path of service and the Name

मराठी मूळ

गुरुकृपे मज बोलविलें देवें । होईल हें घ्यावें हित कांहीं ॥1॥
सत्य देवें माझा केला अंगीकार । आणीक विचार नाहीं आतां ॥ध्रु.॥
होई बळकट घालूनियां कास । हा चि उपदेश तुज आतां ॥2॥
सडा संमार्जन तुळसीवृंदावन । अतीतपूजन ब्राह्मणाचें॥3॥
वैष्णवांची दासी होई सर्वभावें । मुखीं नाम घ्यावें विठोबाचें ॥4॥
पूर्णबोध स्त्रीभ्रतारसंवाद । धन्य जिहीं वाद आइकिला॥5॥
तुका ह्मणे आहे पांडुरंगकथा । तरेल जो चित्ता धरील कोणी ॥6॥ ॥11॥
खडा रवाळी साकर । जाला नामाचा चि फेर ।

ENGLISH TRANSLATION

By the Guru's grace, God has moved me to speak; may some good come of it for you. God has truly accepted me; there is no further deliberation.

Gird yourself with strength; this is my counsel to you now. Sweep and clean the threshold, tend the tulasi garden, and honor the brahmins and guests.

Become a servant of the Vaishnavas with all your chitta, and keep Vithoba's name upon your lips. Blessed are those who have heard this dialogue of full awakening between husband and wife.

Says Tuka, this is the story of Panduranga; whoever holds it in their chitta will be saved.

IN PLAIN WORDS

By the Guru's grace, God has set me speaking; let some good of it be taken up. Truly God has accepted me; there is nothing more to weigh now. Be strong; gird up your loins. This alone is my counsel to you. Sweep and clean the threshold, tend the tulasi garden, honor the brahmins and the guests. Become a servant of the Vaishnavas with your whole being, and keep Vithoba's name on your lips. Blessed are those who have heard this dialogue of full awakening between wife and husband. Tuka says: this is the story of Panduranga; whoever holds it in the chitta will be carried across.

WHAT IT MEANS

Tukaram gives plain marching orders for a life of devotion, crediting the Guru's grace for both his speech and God's acceptance of him. The counsel is concrete and humble: gird yourself with resolve, sweep the threshold, tend the tulasi, honor brahmins and guests. The heart of it is to serve the Vaishnavas wholly and keep Vithoba's name always on the lips. He frames the whole poem as a dialogue of full awakening between husband and wife, and ends with the promise that whoever holds this story of Panduranga in the chitta will be carried safely across the world's flood.

GATHA 1981 *The Nature of God*

Nonduality, gold and its ornaments

मराठी मूळ

न दिसे अंतर । गोडी ठायीं निवडितां ॥1॥
तुह्मी आह्मी पांडुरंगा । भिन्न ऐसें काय सांगा ।
जाळविलें जगा । मी हें माझें यासाटीं॥ध्रु॥
पायीं हातीं नाकीं शिरीं । हेम राहे अळंकारीं ।
मुसे आल्यावरी। काय निवडे वेगळें ॥2॥
निजलिया लाभ हानी । तों च खरी ते स्वप्नीं ।
तुका ह्मणे दोन्ही । निवारलीं जागतां ॥3॥

ENGLISH TRANSLATION

There is no difference in sweetness when you try to separate it into parts. Tell me, O Panduranga, in what way are You and we truly different? This illusion of mine and yours was created to deceive the world.

Gold remains gold whether in ornaments on hands, feet, nose, or head; when put in the mold, nothing separates out as different. Says Tuka, the gain and loss of a dream seem real only while one sleeps; both vanish upon waking.

IN PLAIN WORDS

No difference shows when you try to sort out the sweetness into parts. You and we, Panduranga: tell me, how are we truly separate? This sense of mine and yours was set up to burn the world in delusion. On feet, on hands, on the nose, on the head, gold stays in the ornament. Once it goes back to the mold, what stands out as different? In sleep, gain and loss seem real, true only inside the dream. Tuka says: both of them are cleared away when you wake.

WHAT IT MEANS

Tukaram denies any real split between the soul and God. He tests it the way you taste sweetness: you cannot divide the sweetness into separate parts, and the same holds for self and Panduranga. The talk of mine and yours, he says, exists only to deceive the world. His image is gold worked into many ornaments for hands, feet, nose, head, all still the one gold, and when melted in the mold nothing distinct remains. The dream seals it: gain and loss feel real while you sleep, but both vanish on waking, and so does duality the moment you wake into truth.

GATHA 1982 *The Necessity of Experience*

Realization, devotee and God are one

मराठी मूळ

आह्मी जाणों तुझा भाव । कैंचा भक्त कैंचा देव । बीजा नाहीं ठाव । कैंचें फळ शेवटीं ॥1॥
संपादिलें बहु रूप । कैंचें पुण्य कैंचें पाप । नव्हतों आह्मी आप । आपणासी देखिलें॥ध्रु.॥
एके ठायीं घरिच्याघरीं । न कळतां जाली चोरी । तेथें तें चि दुरी । जाणें येणें खुंटलें ॥2॥
तुका ह्मणे धरूनि हातीं । उर ठेविली मागुती । एकांतीं लोकांतीं । देवभक्तिसोहळा ॥3॥

ENGLISH TRANSLATION

We know Your secret, O God. Where is the devotee? Where is God? When the seed has no place to stand, how can there be fruit at the end? You have fashioned many appearances.

Where is sin? Where is merit? We were never separate; we only saw ourselves as so. Within this one house, a theft happened unnoticed; from that point, coming and going ceased.

Says Tuka, having caught hold of Your hand, we set aside the distinction once again; in solitude and in the world, the celebration of God and devotee goes on.

IN PLAIN WORDS

We know your secret. Where is the devotee, where is God? When the seed has no place to stand, where is the fruit at the end? Many forms were got up. Where is merit, where is sin? We were never a separate self; we only saw ourselves so. In one house, within our own home, a theft happened unnoticed; from there, the going out and coming in stopped. Tuka says: holding your hand, the distance was set aside again. Alone and among people, the festival of God and devotee goes on.

WHAT IT MEANS

Tukaram says he has seen through the whole arrangement of two. If there is no separate seed, there can be no fruit, so the very categories of devotee and God, merit and sin, fall away. He admits the self never was apart; it only appeared apart by looking at itself wrongly. His image is a quiet theft within one's own house: separateness is stolen away unnoticed, and once it goes, the soul's restless coming and going ceases. Yet duality is not simply erased. Holding God's hand, he sets the distance aside, and in solitude or in a crowd the play of God and devotee still goes on, oneness that keeps the joy of relationship.

GATHA 1983 *Confession and Sin*

Confession, a child's bold love

मराठी मूळ

कांहीं बोलिलों बोबडें । मायबापा तुह्मांपुढें । सलगी लाडें कोडें । मज क्षमा करावी ॥1॥
काय जाणावा महिमा । तुमचा म्यां पुरुषोत्तमा । आवडीनें सीमा । सांडविली मज हातीं ॥ध्रु.॥
घडे अवज्ञा सख्यत्वें । बाळें बापासी न भ्यावें । काय म्यां सांगावें । आहे ठावें तुह्मासी ॥2॥
तुका ह्मणे देवा । प्रेम लोभ न संडावा । पिाळला पाळावा । लळा पुढती आगळा ॥3॥
बहु भितों जाणपणा । आड न यो नारायणा ।

ENGLISH TRANSLATION

I have spoken some stammering words before You, O Mother and Father. Forgive my bold and childish familiarity.

How could I ever know Your greatness, O Supreme Being? In my eagerness, I overstepped all bounds. In the freedom of friendship, a child does not fear its father; what shall I tell You that You do not already know? Says Tuka, O God, do not abandon this love and tenderness; the affection You have nurtured, nurture it ever more.

IN PLAIN WORDS

I have spoken some stammering words before you, Mother and Father. Forgive my bold, childish, fond familiarity. How could I ever measure your greatness, Purushottama? In my love I let myself overstep every bound. In the freedom of friendship, a child does not fear its father; what is there for me to tell you that you do not already know? Tuka says: God, do not let go of this love and tenderness; the affection you have nurtured, nurture still more. I am much afraid of knowingness; do not let it come between us, Narayana.

WHAT IT MEANS

Tukaram begs pardon for the brashness of his own devotion, addressing God as Mother and Father. He knows he cannot measure God's greatness, and admits his love made him overstep every bound. But he defends the boldness: a child at ease with its father feels no fear, and what could he hide from one who already knows all. The plea is that God not withdraw the tenderness he has nurtured, but deepen it. The last line names the danger he dreads: knowingness, the self-conscious cleverness that would stand between him and Narayana, and he asks God to keep it from intruding on this simple, childlike love.

GATHA 1984 *Ecstasy and Joy*

Ecstasy, the longing for oneness

मराठी मूळ

घेइन प्रेमपान्हा । भक्तिसुख निवाडें ॥1॥
यासी तुळे ऐसे कांहीं । दुजें त्रिभुवनीं नाहीं ।
काला भात दहीं । ब्रह्मादिकां दुर्लभ ॥ध्रु.॥
निमिशा अर्ध संतसंगति । वास वैकुंठीं कल्पांतीं ।
मोक्षपदें होती । ते विश्रांति बापुडी ॥2॥
तुका ह्मणे हें चि देई । मीतूंपणा खंड नाहीं।
बोलिलों त्या नाहीं । अभेदाची आवडी ॥3॥ ॥4॥

ENGLISH TRANSLATION

I will drink the milk of divine love, the undivided bliss of devotion. Nothing in the three worlds compares to this; the buttermilk, rice, and curd that even Brahma and the gods cannot obtain.

A half-moment's company of the saints surpasses ages in Vaikuntha; the liberation they speak of is a paltry thing beside it. Says Tuka, grant me this alone: an unbroken union without any trace of You and me. This longing for oneness is my only love.

IN PLAIN WORDS

I will drink the milk of love, the undivided bliss of devotion. Nothing in the three worlds weighs equal to this; the mingled rice and curd that even Brahma and the gods can hardly get. Half a moment in the company of the saints outweighs an age of dwelling in Vaikuntha; the seats of liberation they speak of are a poor thing beside it. Tuka says: grant me only this. There is no break in this You and I. I have said it: there is no relish for me in the loss of all difference.

WHAT IT MEANS

Tukaram chooses the sweetness of loving devotion over every other reward. He calls it the milk of love and the undivided bliss, and ranks it above anything in the three worlds, even the food shared with the gods. A mere half moment among the saints, he says, is worth more than ages in Vaikuntha, and even liberation looks paltry next to it. Then comes the surprising turn that sets his bhakti apart: he asks God to keep the relationship of You and I unbroken. He does not even want oneness if oneness means the loss of all difference, for the love itself lives in the nearness of two.

GATHA 1985 *Prayers*

Prayer, forget the body

मराठी मूळ

देवा आतां ऐसा करीं उपकार । देहेचा विसर पाडीं मज ॥1॥
तरीं च हा जीव सुख पावे माझा । बरें केशीराजा कळों आलें ॥ध्रु.॥
ठाव देई चित्ता राख पायांपाशीं । सकळ वृत्तींसी अखंडित ॥2॥
असे भय आतां लाज काम क्रोध । तोडावा संबंध यांचा माझा ॥3॥
मागणें तें एक हें चि आहे आतां । नाम मुखीं संतसंग देई ॥4॥
तुका ह्मणे नको वरपंग देवा । घेई माझी सेवा भावशुद्ध ॥5॥

ENGLISH TRANSLATION

O God, do me this kindness now: make me forget this body. Only then will my jiva find true happiness; this much has become clear, O Lord Keshi.

Give my mind a place at Your feet; keep all my faculties unbroken in Your presence. Fear, shame, desire, anger: sever my connection with them all.

My only prayer now is this: keep Your name on my lips and grant me the company of the saints. Says Tuka, O God, do not accept superficial worship; receive my service in pure devotion.

IN PLAIN WORDS

God, do me this kindness now: make me forget this body. Only then will my jiva find happiness. This much has become clear to me, O Lord Keshi. Give my mind a place at your feet. Keep all my faculties unbroken there. Fear, shame, desire, anger: cut my bond with them all. My only prayer now is this: keep your name on my lips, and grant me the company of the saints. Tuka says: God, do not take my outward show; receive my service in pure devotion.

WHAT IT MEANS

Tukaram asks for one strange gift and names what it frees him from. He begs God to make him forget the body, because only when the body-sense loosens can the jiva rest in real happiness rather than in its appetites. He wants his whole attention parked at Vitthal's feet, every faculty held there unbroken, and the inner enemies of fear, shame, desire, and anger severed from him. His one petition is the Name on his lips and the saints around him. The closing line guards against the danger he knows in himself: outward, performed worship that God should refuse in favor of devotion that is actually pure.

GATHA 1986 *Prayers*

Surrender, the name as the secret

मराठी मूळ

तुज न करितां काय नव्हे एक । हे तों सकिळक संतवाणी ॥1॥
घेई माझा भार करीं कइवार । उतरीं हा पार भवसिंधु ॥ध्रु.॥
उचित अनुचित पापपुण्यकाला । हा तों नये मला निवडितां ॥2॥
कुंटित राहिली बोलतां बोलतां । पार न पवतां वाणी पुढें ॥3॥
पुसतां ही कोणां न कळे हें गुज । राखें आतां लाज पांडुरंगा ॥4॥
तुका ह्मणे बहु पाहिलें या जीवें । वर्म जालें जी ठावें नाम तुझें ॥5॥

ENGLISH TRANSLATION

There is nothing beyond Your power; this is the unanimous testimony of the saints. Take my burden and be my champion; ferry me across this ocean of existence.

Right from wrong, sin from virtue, this and that, I cannot sort them out. My speech falters even as it tries to speak; words cannot reach the far shore.

No one I ask can reveal this secret. Guard my honor now, O Panduranga.

Says Tuka, my jiva has searched long, and the secret it found is this: Your name.

IN PLAIN WORDS

There is nothing you cannot do. This is the one voice of all the saints. Take my burden; be my champion; carry me across this ocean of becoming. Right from wrong, sin from virtue, this from that: I cannot sort them out. My speech falters even as I speak; words cannot reach the far shore. No one I ask can tell me this secret. Guard my honor now, Panduranga. Tuka says: my jiva has searched a long time, and the secret it found is this: your name.

WHAT IT MEANS

Tukaram hands over the whole problem because he has admitted he cannot solve it. He cannot reliably tell right from wrong or sin from virtue, and his own speech breaks down before it can carry him across the ocean of birth and death. Since no person he questions can give him the secret, he asks God to take the burden and be his rescuer and his honor. The long search ends not in a doctrine he masters but in one thing his jiva finally finds: the Name. Surrender here is not laziness; it is the honest end of a seeker who has exhausted his own means.

GATHA 1987 *The Saints*

Devotion to the saints, shameless joy

मराठी मूळ

मज त्याची भीड नुलंघवे देवा । जो ह्मणे केशवा दास तुझा ॥1॥
मज आवडती बहु तैसे जन । करिती कीर्तन कथा तुझी ॥ध्रु.॥
सांडूनियां लाज नाचेन त्यांपुढें । आइकती कोडें नाम तुझें ॥2॥
न लगे उपचार होईन भिकारी । वैष्णवांच्या घरीं उष्टावळी॥3॥
तुका ह्मणे जाणों उचित अनुचित । विचारूनि हित तें चि करूं ॥4॥

ENGLISH TRANSLATION

I cannot disregard anyone who calls himself Your servant, O God. I dearly love those who sing Your praise and tell Your story.

Casting away all shame, I will dance before them; they who love to hear Your name. I need no comforts; I will become a beggar and eat the leftovers in the homes of the Vaishnavas.

Says Tuka, I know what is proper and what is not; I will consider and do only what is truly good.

IN PLAIN WORDS

I cannot disregard anyone who calls himself your servant, O God. I dearly love such people, who sing your praise and tell your story. Throwing away my shame, I will dance before them, those who love to hear your name. I need no comforts. I will become a beggar and eat the leftovers in the homes of the Vaishnavas. Tuka says: I know what is proper and what is not; I will weigh it and do only what is truly good.

WHAT IT MEANS

Tukaram measures his loyalties by one thing: love of God. Anyone who calls himself God's servant has a claim on him that he cannot overlook, and the people who sing and tell God's story are the ones he loves. For their sake he will throw off respectability, dance in public, refuse comforts, and gladly take a beggar's place eating leftovers in devotees' homes. The closing line answers anyone who would call this improper: he has weighed propriety against true good, and chosen the good. In his scale, the company of God's lovers outranks dignity.

GATHA 1988 *Devotion to Vitthal*

Devotion, not by my own strength

मराठी मूळ

तुझे पाय माझे राहियेले चित्तीं । ते मज दाविती वर्म देवा ॥1॥
आह्मां अंधां तुझ्या पायांचा आधार । जाणसी विचार चाळवितां ॥ध्रु.॥
मन िस्थर ठेलें इंिद्रयें निश्चळ । हें तों माझें बळ नव्हे देवा ॥2॥
पापपुण्य भेद नासिलें तिमिर । त्रिगुण शरीर सांडियेलें ॥3॥
तुका ह्मणे तुझा प्रताप हा खरा । मी जाणें दातारा शरणागत ॥4॥

ENGLISH TRANSLATION

Your feet have settled in my chitta, O God, and they reveal to me the truth. For us who are blind, Your feet are the only support; You know how to guide us even when we stumble.

The mind has become steady, the senses still; this is not my own strength, O God. The darkness of sin and virtue, of distinction itself, has been destroyed; this body of three qualities has been left behind.

Says Tuka, this is Your real power; I know myself only as one who has surrendered, O Generous Lord.

IN PLAIN WORDS

Your feet have settled in my chitta, O God, and they show me the truth. For us who are blind, your feet are the only support; you know how to guide us when we stumble. The mind has grown steady, the senses still. This is not my own strength, O God. The darkness of sin and virtue, of difference itself, has been destroyed; this body of three qualities has been left behind. Tuka says: this is your real power. I know myself only as one who has surrendered, O generous Lord.

WHAT IT MEANS

Tukaram refuses to take credit for his own transformation. His mind has become steady, his senses quiet, the very sense of sin and virtue dissolved, and the body of the three gunas left behind; but he insists none of this is his doing. He is blind, and it is God's feet, settled in his awareness, that both support him and show him the truth. Whatever steadiness he has is God's power working, not his own effort succeeding. So the only thing he claims for himself is the one posture that opened the door: surrender.

GATHA 1989 *The Nature of God*

The constant companion, all fear gone

मराठी मूळ

जेथें जातों तेथें तू माझा सांगाती । चालविसी हातीं धरूनियां ॥1॥
चालों वाटे आह्मी तुझा चि आधार । चालविसी भार सवें माझा ॥ध्रु.॥
बोलों जातां बरळ करिसी तें नीट । नेली लाज धीट केलों देवा ॥2॥
अवघें जन मज जाले लोकपाळ । सोइरे सकळ प्राणसखे ॥3॥
तुका ह्मणे आतां खेळतों कौतुकें । जालें तुझें सुख अंतर्बाहीं ॥4॥

ENGLISH TRANSLATION

Wherever I go, You are my companion; You walk with me, holding my hand. We walk this path leaning on You alone; You carry my load alongside me.

When I begin to babble, You set my words right; You have taken away my shame and made me bold, O God. All people have become my guardians, all are kin and soul-friends.

Says Tuka, now I play in delight; Your joy fills me within and without.

IN PLAIN WORDS

Wherever I go, you are my companion. You walk with me, holding my hand. We walk this path leaning on you alone; you carry my load along with me. When I start to babble, you set my words right. You have taken away my shame and made me bold, O God. All people have become my guardians, all are kin and dear as my own breath. Tuka says: now I play in delight. Your joy fills me within and without.

WHAT IT MEANS

This is what life feels like once the fear is gone. Tukaram describes God as a companion who never leaves, who holds his hand, carries his burden, and even corrects his stumbling words. With his shame taken away he has grown bold, and the change spreads outward: no one is a threat anymore, everyone has become kin and protector and friend. The result is not anxious striving but play, joy filling him inside and out. The poem shows surrender turning the whole world friendly, because the one who walks beside him is trusted completely.

GATHA 1990 *Ecstasy and Joy*

Ecstasy, the harvest of love

मराठी मूळ

जालें पीक आह्मां अवघा सुकाळ । घेऊं अवघा काळ प्रेमसुख ॥1॥
जाली अराणुक अवघियांपासून । अवघा गेला सीण भाग आतां ॥ध्रु.॥
अवघा जाला आह्मां एक पांडुरंग । आतां नाहीं जग माझें तुझें ॥2॥
अवघे चि आह्मी ल्यालों अळंकार । शोभलों हि फार अवघ्यांवरी ॥3॥
तुका ह्मणे आह्मी सदेवांचे दास। करणें न लगे आस आणिकांची ॥4॥ ॥6॥
प्रकाशिलें जग आपुल्या प्रकाशें । रवि कर्मरसें अलिप्त त्या ॥ध्रु.॥
सांगणें तें तें नाहीं करणें आपण । मोलही वचन बाध जालें ॥2॥
तुका ह्मणे आह्मां भांडवल हातीं । येरझारा खाती केवढियें ॥3॥

ENGLISH TRANSLATION

The harvest has come; everything is abundance for us. We drink the nectar of love at all times.

Rest has come from all directions; all fatigue and sorrow have departed. Panduranga has become everything to us; there is no more yours and mine in this world.

We are adorned with every ornament and shine more brightly than all others. Says Tuka, we are servants of the true God; we need not look to anyone else.

IN PLAIN WORDS

The harvest has come; everything is abundance for us. At every hour we drink the joy of love. Rest has come from every side; all weariness and sorrow are gone now. Panduranga has become everything to us; now there is no more yours and mine in this world. We are dressed in every ornament and shine more brightly than all. Tuka says: we are servants of the true God; we need not look to anyone else. The world is lit by his own light, while the sun stays untouched by the play of action. What is to be told cannot be done by oneself; even a word of price became a hindrance. Tuka says: the capital is in our hands; how can the comings and goings consume it?

WHAT IT MEANS

Tukaram speaks from the far side of longing, where the seeking has ripened into a harvest. Every hour now tastes of the joy of love, all fatigue and sorrow are over, and the very line between mine and yours has dissolved because Panduranga has become everything. Belonging to the true God, he needs nothing from anyone else, and he wears that belonging like ornaments that outshine the world. The closing verses point past effort: as the sun lights the world yet stays untouched by what it lights, the real gift is not something the seeker can manufacture, and even bargaining over its worth gets in the way. With this capital in hand, the endless rounds of birth and death have nothing left to feed on.

GATHA 1991 *Ecstasy and Joy*

Ecstasy, beyond good and bad fortune

मराठी मूळ

शुभ जाल्या दिशा अवघा चि काळ । अशुभ मंगळ मंगळाचें ॥1॥
हातींचिया दीपें दुराविली निशी । न देखिजे कैसी आहे ते ही ॥ध्रु.॥
सुख दुःखाहूनि नाहीं विपरीत । देतील आघात हितफळें ॥2॥
तुका ह्मणे आतां आह्मांसी हें भलें । अवघे चि जाले जीव जंत ॥3॥

ENGLISH TRANSLATION

All directions have become auspicious, all time blessed; what was inauspicious has turned to good. The lamp in our hands has banished the night; we cannot even see what darkness looks like.

Beyond both happiness and sorrow, there is nothing adverse; even blows bring the fruit of good. Says Tuka, now everything is well for us; all living beings have become our own.

IN PLAIN WORDS

Every direction has turned auspicious, all time blessed; what was inauspicious has become good. The lamp in our hands has driven off the night; we can no longer even see what darkness was like. Beyond happiness and sorrow there is nothing against us; even blows now bear the fruit of good. Tuka says: now all is well with us; every living creature has become our own.

WHAT IT MEANS

Tukaram describes a state where the old split between lucky and unlucky has collapsed. With God's lamp in hand the darkness is so wholly gone that he can no longer even picture it, and every direction and every moment reads as auspicious. He has moved past the seesaw of pleasure and pain, so that even blows arrive as something good for him. The final turn is the widest: there is no enemy left, because every living being has become his own. This is not denial of hardship but a vantage from which nothing can finally count as harm.

GATHA 1992 *Worldly Life*

The wheel of becoming, not yet steady

मराठी मूळ

पाप पुण्य दोन्ही वाहाती मारग । स्वर्गनर्कभोग यांचीं पेणीं ॥1॥
एका आड एक न लगे पुसावें । जेविल्या देखावें मागें भूक ॥ध्रु.॥
राहाटीं पडिलें भरोनियां रितीं । होतील मागुतीं येतीं जातीं ॥2॥
तुका ह्मणे आह्मी खेळतियांमधीं । नाहीं केली बुद्धी ◌ स्थिर पाहों ॥3॥

ENGLISH TRANSLATION

Sin and virtue both lead down their respective roads; heaven and hell are the lodgings along the way. One follows the other without pause; after eating, hunger appears once again.

Caught in the water-wheel of existence, vessels fill and empty, coming and going endlessly. Says Tuka, among those at play in this wheel, we have not yet made our minds steady enough to truly observe.

IN PLAIN WORDS

Sin and virtue both run down their own roads; heaven and hell are the lodgings along the way. One follows the other without a gap; after the meal, hunger shows up again. Caught in the water-wheel of existence, the vessels fill and empty, coming and going without end. Tuka says: among those at play on this wheel, we have not yet made our minds steady enough to truly see.

WHAT IT MEANS

Tukaram pictures sin and virtue as two roads that both keep you traveling, with heaven and hell only as inns along the route, never the destination. Reward and lack follow each other with no rest, the way hunger returns after every meal; the whole thing turns like a water-wheel whose buckets fill and empty endlessly. Even merit, then, keeps you spinning rather than setting you free. The honest closing line includes himself among the players still on the wheel: he has not yet steadied his mind enough to stand back and really see it. The poem names the trap and admits he is not yet clear of it.

GATHA 1993 *The Power of the Name*

The Name, the innermost seed

मराठी मूळ

हित तें हें एक राम कंठीं राहे । नाठविती देहभाव देही ॥1॥
हा चि एक धर्म निज बीजवर्म । हें चि जाळी कर्में केलीं महा ॥ध्रु.॥
चित्त राहे पायीं रूप बैसे डोळां । जीवें कळवळा आवडीचा ॥2॥

ENGLISH TRANSLATION

The one true good is this: let Rama dwell on your tongue and never recall the body-sense again. This alone is the highest dharma, the innermost seed; it alone burns away all great karmas.

Let the mind rest at His feet, let His form fill the eyes, and let the jiva overflow with loving eagerness.

IN PLAIN WORDS

The one true good is this: let Rama stay on your tongue, and stop dwelling on the body-sense within the body. This alone is the highest dharma, the innermost seed of the Self; this alone burns up even the greatest deeds. Let the mind rest at his feet, let his form fill the eyes, and let the jiva overflow with loving longing.

WHAT IT MEANS

Tukaram reduces the whole of religion to one practice. The single real good, he says, is to keep Rama's name on the tongue and to stop feeding the sense of being only this body. He ranks this above all observances: it is the highest dharma and the secret seed at the core of the Self, and it can burn away even the heaviest accumulated

karma. He then describes what it looks like lived out: the mind settled at God's feet, the eyes filled with his form, the heart brimming with eager love. Everything else is set aside for this.

GATHA 1994 *Devotion to Vitthal*

Union, the river meets the sea

मराठी मूळ

अखंड न खंडे अभंग न भंगे । तुका ह्मणे गंगे मिळणी सिंधु ॥3॥ ॥1॥

ENGLISH TRANSLATION

Says Tuka, this is unbroken and cannot be severed, like the Ganga meeting the ocean.

IN PLAIN WORDS

Tuka says: this is unbroken and cannot be cut, like the Ganga meeting the ocean.

WHAT IT MEANS

This is a single closing image of union that cannot come apart. Tukaram likens the devotee's joining with God to the Ganga flowing into the sea: once the river reaches the ocean there is no separating them again. The words unbroken and unsevered insist this is permanent, not a passing mood. Where a river loses its name and form in the sea yet loses nothing of itself, so the surrendered jiva is wholly merged and wholly safe.

GATHA 1995 *Longing and Separation*

Longing for the company of devotees

मराठी मूळ

माझिये जातीचें मज भेटो कोणी । आवडीची धणी फेडावया ॥1॥
आवडे ज्या हरि अंतरापासूनि । ऐसियाचे मनीं आर्त माझें ॥ध्रु.॥
तयालागीं जीव होतो कासावीस । पाहातील वास नयन हे ॥2॥
सुफळ हा जन्म होईल तेथून । देतां आलिंगन वैष्णवांसी ॥3॥
तुका ह्मणे तो चि सुदिन सोहळा । गाऊं या गोपाळा धणीवरि ॥4॥

ENGLISH TRANSLATION

Let someone of my own kind meet me, so that the thirst of my love may be quenched. My mind yearns for one who loves Hari from the depths of the jiva.

For such a one, my life grows restless; my eyes watch and wait for their coming. This birth will be fulfilled from the moment I embrace the Vaishnavas.

Says Tuka, that alone is the blessed day of celebration: to sing of the cowherd Lord to our full satisfaction.

IN PLAIN WORDS

Let someone of my own kind meet me, so the thirst of my love can be quenched. My mind yearns for one who loves Hari from the depths of the jiva. For such a one my life grows restless; my eyes keep watch for their coming. This birth will be made fruitful from the moment I embrace the Vaishnavas. Tuka says: that alone is the blessed day of festival, to sing of the cowherd Lord, Gopal, to our heart's content.

WHAT IT MEANS

Tukaram is homesick for his own kind. The thirst he names is not for God directly but for another person who loves Hari from the very depths of the soul, because only such company can satisfy a love that has nowhere else to spend itself. His restlessness is physical: his eyes literally watch the road for that meeting. He stakes the worth of his whole birth on the embrace of fellow devotees, the Vaishnavas. And the true festival, he says, is not a rite but the day they can sing of Gopal together until the longing is finally full. The poem honors holy company as the thing that completes a life.

GATHA 1996 *The Saints*

The saints, a feast without measure

मराठी मूळ

आमुचें जीवन हें कथाअमृत । आणिक ही संतसमागम॥1॥
सारूं एके ठायीं भोजन परवडी । स्वादरसें गोडी पदोपदीं ॥ध्रु.॥
धालिया ढेंकर येती आनंदाचे । वोसंडलें वाचे प्रेमसुख ॥2॥
पिकलें स्वरूप आलिया घुमरि । रासी ते अंबरीं न समाये ॥3॥
मोजितां तयाचा अंत नाहीं पार । खुंटला व्यापार तुका ह्मणे ॥4॥

ENGLISH TRANSLATION

Our sustenance is the nectar of the sacred story, and beyond that, the company of the saints. We spread out the feast in one place; its delicious flavor grows sweeter at every step.

When we are full, the belches of bliss arise, and the joy of love overflows from our lips. The ripened Self has come to fullness; its harvest cannot be contained in all the sky.

Says Tuka, when I try to measure its end, there is no limit; all commerce ceases.

IN PLAIN WORDS

Our food is the nectar of the sacred story, and beyond that, the company of the saints. We spread the feast in one place; its flavor grows sweeter at every step. When we are full, the belches of bliss come up, and the joy of love overflows from our lips. The ripened Self has come to fullness; its harvest cannot fit in all the sky. Tuka says: when I try to measure its end, there is no end; all trade stops.

WHAT IT MEANS

Tukaram turns devotion into a banquet and rides the image as far as it will go. The food is the nectar of God's story, and the company of the saints is the rest of the meal; the more they eat, the sweeter it gets. When they are satisfied, what rises is not an ordinary belch but bliss, and love spills out in their speech. He then breaks the figure

open: the Self has ripened into a harvest too large for the whole sky to hold. Trying to measure where it ends, he finds no end at all, and at that point all calculation and bargaining simply stop. The point is that the joy of holy company is literally beyond accounting.

GATHA 1997 *Ecstasy and Joy*

Ecstasy, the imperishable gain

मराठी मूळ

जोडिलें तें आतां न सरे सारितां । जीव बळी देतां हाता आलें ॥1॥
संचित सारुनि बांधिलें धरणें । तुंबिलें जीवन आक्षय हें ॥ध्रु.॥
शीत उष्ण तेथें सुखदुःख नाहीं । अंतर सबाही एक जालें ॥2॥
बीज तो अंकुर पत्र शाखा फळें । प्राप्तबीज मुळें अवघें नासे ॥3॥
तुका ह्मणे नामीं राहिलीसे गोडी । बीजाच्या परवडी होती जाती ॥4॥

ENGLISH TRANSLATION

What has been earned can never be exhausted no matter how much is spent; it came into our hands when we gave our very life. The accumulated debt has been settled, and an imperishable reservoir has been stored.

There, heat and cold, joy and sorrow do not exist; inner and outer have become one. The seed, the sprout, the leaf, the branch, the fruit: when the original seed is found, all else dissolves.

Says Tuka, the sweetness that remains in the name endures as the generations of seeds come and go.

IN PLAIN WORDS

What I have earned now cannot run out, no matter how much I spend. It came into my hand when I gave my very life. My old account is settled; the dam is built. The water is dammed up, and it never runs dry. There heat and cold are gone, joy and sorrow are gone. Inside and out have become one. The seed becomes sprout, leaf, branch, fruit. But when the first seed is found at the root, all the rest dissolves. Tuka says: the sweetness stays in the Name. Seeds keep coming and going, season after season.

WHAT IT MEANS

Tukaram is describing a gain that does not behave like any other gain: the more you spend it, the more it stays. He paid for it with his whole life, and now it is an undrained reservoir, a settled debt. In that place the opposites cancel: heat and cold, pleasure and pain, the line between inner and outer all fall away into one thing. He uses the seed and its tree to make the point. Ordinary seeds sprout, fruit, and die in endless rounds, but when you find the original seed at the root, the whole growing-and-dying machinery dissolves; only the sweetness held in the Name keeps its taste.

GATHA 1998 *The Power of the Name*

The Name, free goods at the bazaar

मराठी मूळ

भक्तिभाव आह्मी बांधिलासे गांठी । साधावितों हाटीं घ्या रे कोणी ॥1॥
सुखाचिया पेंठे घातला दुकान । मांडियेले वान रामनाम ॥ध्रु.॥
सुखाचें फुकाचें सकळांचें सार । तरावया पार भवसिंधु ॥2॥
मागें भाग्यवंत जाले थोर थोर । तिहीं केला फार हा चि सांटा ॥3॥
खोटें कुडें तेथें नाहीं घातपात । तुका ह्मणे चित्त शुद्ध करीं ॥4॥

ENGLISH TRANSLATION

We have tied devotion in a bundle and bring it to the marketplace; take it, whoever will. At the bazaar of happiness, we have set up shop, displaying the wares of Rama's name.

It is joyful, it is free, it is the essence of everything, and it ferries you across the ocean of existence. In ages past, great and fortunate souls stored up this very treasure.

There is no fraud or deception here. Says Tuka, only purify your chitta.

IN PLAIN WORDS

I have tied up devotion in a bundle. I bring it to the market to sell. Come, anyone, take it. I have opened a shop in the bazaar of happiness. The goods on display are Rama's name. It is full of joy, it costs nothing, it is the essence of everything. It carries you across the ocean of this world. Great and fortunate souls before me stored up this very stock. There is no fraud here, no cheating, no loss. Tuka says: only make your heart pure.

WHAT IT MEANS

Tukaram sets up a shop with the strangest stock imaginable: the Name of Rama, given away free. He calls out like a trader, but the goods cost nothing, and they are the essence of all things and the boat across the ocean of birth and death. He points to the great souls of the past to show this is no novelty; they dealt in the same merchandise. Then he names the catch, which is not a price at all: there is no swindle in this trade, no possible loss, so the only thing asked of the buyer is a clean heart.

GATHA 1999 *Worldly Metaphors*

Metaphor, love alone ripens God

मराठी मूळ

प्रजन्यें पडावें आपुल्या स्वभावें । आपुलाल्या दैवें पिके भूमि ॥1॥
बीज तें चि फळ येईल शेवटीं । लाभहानितुटी ज्याची तया ॥ध्रु.॥
दीपाचिये अंगीं नाहीं दुजाभाव । धणी चोर साव सारिखे चि ॥2॥
काउळें ढोंपरा ककर तित्तरा । राजहंसा चारा मुक्ताफळें ॥3॥
तुका ह्मणे येथें आवडी कारण । पिकला नारायण जयां तैसा ॥4॥

ENGLISH TRANSLATION

Rain falls according to its own nature; the land yields its crop according to its own destiny. Whatever seed is sown, that fruit will come at the end; profit and loss belong to each alone.

A lamp has no partiality within it; honest person and thief receive its light alike. Crows feed on scraps, partridges on gravel, but the royal swan feeds on pearls.

Says Tuka, here, love is the only cause; as one's love is, so Narayana ripens for each.

IN PLAIN WORDS

Rain falls according to its own nature. Each piece of land yields its crop according to its own fate. Whatever seed is sown, that fruit comes in the end. The profit and the loss belong to each one alone. A lamp holds no partiality. Owner, thief, honest man, it gives its light to all the same. The crow feeds on scraps, the partridge on gravel, the royal swan on pearls. Tuka says: here love is the only cause. As your love is, so Narayana ripens for you.

WHAT IT MEANS

Tukaram lays out a chain of natural images to explain why the same grace lands so differently in different people. The rain and the lamp give themselves impartially, but the harvest depends on the soil, and the fruit depends on the seed that was sown. Crow, partridge, and swan all sit under one sky, yet each takes the food its nature reaches for, scraps, gravel, or pearls. The point is in the last line: God, Narayana, is not partial, but he ripens in each person according to that person's love. What you bring is what you receive.

GATHA 2000 *Faith and Trust*

Faith, single-minded devotion

मराठी मूळ

धीर तो कारण एकविधभाव । पतिव्रते नाहो सर्वभावें॥1॥
चातक हे जळ न पाहाती दृष्टी । वाट पाहे कंठीं प्राण मेघा ॥ध्रु.॥
सूर्यविकाशनी नेघे चंद्रामृत । वाट पाहे अस्तउदयाची॥2॥
धेनु येऊं नेदी जवळी आणिकां । आपुल्या बाळकाविण वत्सा ॥3॥
तुका ह्मणे नेम प्राणांसवेंसाटी । तरी च या गोष्टी विठोबाची ॥4॥ ॥6॥

ENGLISH TRANSLATION

Patience is the key, and single-minded devotion. A chaste wife serves with her whole being.

The chataka bird will not look at any other water; it holds its life in its throat, waiting only for the rain cloud. The sun-facing lotus refuses the moonlight and waits solely for dawn.

A cow will not let any other calf near; she gives milk only for her own. Says Tuka, when devotion is pledged at the cost of one's life, only then do these truths about Vithoba hold.

IN PLAIN WORDS

Patience is the key, and one undivided love. A faithful wife serves with her whole being. The chataka bird will not look at any other water. It holds its life in its throat, waiting only for the rain cloud. The lotus that opens to the sun refuses the moon's nectar. It waits only for dawn. A cow lets no other calf come near. She gives her milk only for her own. Tuka says: when you pledge your devotion at the cost of your life, only then do these things about Vithoba come true.

WHAT IT MEANS

Tukaram gathers four pictures of love that will accept no substitute. The chaste wife, the chataka bird that drinks only rain, the sun-lotus that scorns the moon, the cow that nurses only her own calf: each one is set on a single object and turns away from all others. He is describing what devotion to Vithoba must be like, not a hedged or comparison-shopping love but an exclusive one. The closing line names the cost: these truths only open to the devotee who has staked his very life on that one love.

Tukaram Gatha

तुकाराम गाथा

Original Marathi with English translation, a plain-language reading, and an explanation of what each abhanga means

Volume 5: Gatha 2001-2500 - 500 abhangas

About This Edition

This reading edition brings together four layers for every abhanga: the original Marathi, an English translation, a rendering in plain words, and a short explanation of its meaning.

The English layers are devotional reading aids. No translation can fully carry Tukaram's Marathi music, wordplay, cultural setting, or spiritual force. Readers are encouraged to return to the original and to consult Marathi teachers and established scholarly editions.

Marathi source: Tukaram Gatha on Marathi Wikisource. The source dataset identifies the Marathi text as public domain. English reading layers are from the Ananta Satsang online edition.

Editorial note: We ask forgiveness for any inaccuracies in rendering Tukaram Maharaj's original Marathi.

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GATHA 2001 *Sacred Stories*

Mythology, the Name cuts the bonds

मराठी मूळ

रामें स्नानसंध्या केलें क्रियाकर्म । त्याचा भवश्रम निवारला ॥1॥
आणिकें दुरावलीं करितां खटपट । वाउगे बोभाट वर्माविण॥ध्रु.॥
रामनामीं जिंहीं धरिला विश्वास । तिंहीं भवपाश तोडियेले ॥2॥
तुका ह्मणे केलें किळकाळ ठेंगणें । नामसंकीर्तनें भाविकांनीं ॥3॥

ENGLISH TRANSLATION

Rama performed the rituals of bathing, prayer, and sacred action; through these, His worldly bondage was destroyed. Others who struggled with schemes and efforts gained nothing; empty noise without the true key avails nothing.

Those who placed their trust in Rama's name cut through the bonds of worldly existence. Says Tuka, the faithful have made even death and time bow low through the chanting of the name.

IN PLAIN WORDS

Rama himself did the bathing, the prayers, the rites. By them his weariness of the world was taken away. Others stayed far off, busy with schemes and struggle. It was empty noise, with the real key missing. Those who held trust in Rama's name cut through the bonds of this world. Tuka says: the faithful have made death and time bow low, just by singing the Name.

WHAT IT MEANS

Tukaram contrasts two ways of meeting the labor of life. He points to Rama doing the rituals, but the weight is shifted onto trust: rites without the true key are only busywork and noise, and the people lost in scheming gained nothing from them. The bonds of worldly existence are cut not by effort but by faith placed in Rama's name. His final claim is the sharp one: through the simple chanting of the Name, ordinary devotees have humbled even death and time itself.

GATHA 2002 *The Saints*

Saints, devotion the crown jewel

मराठी मूळ

वैष्णवांची कीर्ती गाइली पुराणीं । साही अठरांजणीं चहूं वेदीं ॥1॥
ऐसे कोणी दावा ग्रंथांचे वाचक । कर्मठ धामिनक पुण्यशील ॥ध्रु.॥
आदिनाथ शंकर नारद मुनेश्वर । शुका ऐसा थोर आणिक नाहीं ॥2॥
तुका ह्मणे मुगुटमणी हे भक्ति । आणीक विश्रांति अरतिया ॥3॥

ENGLISH TRANSLATION

The glory of the Vaishnavas is sung in the Puranas, in all eighteen texts, in the four Vedas. Let any scholar of scriptures, any ritualist or pious soul, show otherwise.

The primordial Shiva, Narada the sage, and great Shuka have no superior. Says Tuka, devotion is the crown jewel; for the restless soul, there is no other resting place.

IN PLAIN WORDS

The glory of the Vaishnavas is sung in the Puranas, in all eighteen of them, and in the four Vedas. Let any reader of the scriptures, any ritualist, any pious man, point to something higher. The first Lord Shankara, Narada the sage, and great Shuka: none is greater than these. Tuka says: devotion is the crown jewel. For the restless soul there is no other resting place.

WHAT IT MEANS

Tukaram appeals to the whole weight of scripture, the eighteen Puranas and the four Vedas, to back a single claim, and then dares any scholar or ritualist to top it. He names Shiva, Narada, and Shuka as the highest of the high, devotees all. The point lands in the last line: of everything the texts hold up, devotion is the crown jewel, and for a heart that cannot stop wandering it is the one place that gives rest.

GATHA 2003 *Autobiography*

Autobiography, plea for forgiveness

मराठी मूळ

बोलिलों जैसें बोलविलें देवें । माझें तुम्हां ठावें जातिकुळ ॥1॥
करा क्षमा कांहीं नका धरुं कोप । संत मायबाप दीनावरि ॥ध्रु.॥
वाचेचा चाळक जाला दावी वर्म । उचित ते धर्म मजपुढें ॥2॥
तुका ह्मणे घडे अपराध नेणतां । द्यावा मज आतां ठाव पायीं ॥3॥

ENGLISH TRANSLATION

I have spoken as God moved me to speak; you know my caste and lineage. Forgive me; do not hold anger in your minds.

Saints are like parents to the helpless. The one who animates my tongue has shown me the truth; this is the proper dharma before me.

Says Tuka, offenses happen unknowingly; grant me a place at Your feet.

IN PLAIN WORDS

I spoke only as God moved me to speak. You know my caste and my family. Forgive me, do not hold anger against me. The saints are mother and father to the lowly. The one who moves my tongue has shown me the truth. This is the right path set before me. Tuka says: offenses happen without my knowing. Now give me a place at your feet.

WHAT IT MEANS

Tukaram steps forward as himself, low-born and aware that his listeners know it, and asks not to be judged for it. He insists his words are not his own boast but God speaking through him, so any fault in them is honest, not arrogant. He leans on the saints as parents who shelter the helpless, and on the one who animates his tongue as the source of whatever truth he has shown. The poem closes as a plain plea: errors slip out unknowingly, so grant me, anyway, a place at your feet.

GATHA 2004 *The Saints*

Saints, the servant at their door

मराठी मूळ

संतांचे घरींचा दास मी कामारी । दारीं परोपरीं लोळतसें ॥1॥
चरणींचे रज लागती अंगांस । तेण बेताळीस उद्धरती ॥ध्रु.॥
उिच्छष्ट हें जमा करुनि पत्रावळी । घालीन कवळी मुखामाजी ॥2॥
तुका ह्मणे मी आणीक विचार । नेणें हे चि सार मानीतसें ॥3॥ ॥4॥

ENGLISH TRANSLATION

I am a servant and laborer in the household of the saints, rolling at their door in every manner. The dust of their feet touches my body, and by that dust, forty-two generations are purified.

I gather their leftover food on leaf-plates and place each morsel in my mouth. Says Tuka, I know no other way; this alone I hold as the highest truth.

IN PLAIN WORDS

I am a servant, a laborer, in the house of the saints. I roll about at their door in every way. The dust of their feet touches my body. By that dust, forty-two generations are lifted up. I gather their leftover food from the leaf-plates. I put each morsel into my mouth. Tuka says: I know no other plan. This alone I hold as the heart of everything.

WHAT IT MEANS

Tukaram takes the lowest possible place on purpose, a hired drudge rolling in the dirt at the saints' threshold. The images are deliberately humbling: foot-dust on his skin, leftover scraps from their leaf-plates eaten as prasad. But the lowliness is the whole power of it, since that very dust is said to redeem forty-two generations of his line. He ends by refusing all cleverness: he knows no other method, and treats this surrender to the company of saints as the single essential thing.

GATHA 2005 *Appeals and Exhortations*

Exhortation, against craving

मराठी मूळ

एक शेरा अन्ना चाड । येर वाउगी बडबड ॥1॥
कां रे तृष्णा वाढविसी । बांधवूनि मोहपाशीं ॥ध्रु.॥
ओठ हात तुझा जागा। येर सिणसी वाउगा ॥2॥
तुका ह्मणे श्रम । एक विसरतां राम ॥3॥

ENGLISH TRANSLATION

One measure of grain is all you need; everything else is empty chatter. Why do you keep increasing your craving, binding yourself in the noose of delusion? Your lips and hands are active enough; the rest is needless exertion.

Says Tuka, the only real loss is forgetting Rama.

IN PLAIN WORDS

One measure of grain is all you need. The rest is empty noise. Why do you keep swelling your craving, tying yourself in the noose of attachment? Your own lips and hands can do the work. The rest is wearing yourself out for nothing. Tuka says: there is only one real loss, and that is forgetting Rama.

WHAT IT MEANS

Tukaram cuts the question of need down to almost nothing: one measure of grain, and everything piled on top of that is just chatter. He asks the listener directly why he keeps feeding his own craving when craving is the very rope of attachment that binds him. The body has hands and a mouth enough to meet real needs; the extra striving is self-inflicted exhaustion. He saves the only loss worth fearing for the end: not poverty, not lack, but forgetting Rama.

GATHA 2006 *Appeals and Exhortations*

Exhortation, the body slipping away

मराठी मूळ

आलें धरायच पेट । पुढें मागुतें न भेटे ॥1॥
होसी फजीती वरपडा । लक्ष चौ†यासीचे वेढां ॥ध्रु.॥
नाहीं कोणांचा सांगात । दुःख भोगितां आघात ॥2॥
एका पाउलाची वाट । कोणां सांगावा बोभाट ॥3॥
जुंतिजेसी घाणां । नाहीं मारित्या करुणा ॥4॥
तुका ह्मणे हित पाहें । जोंवरि हें हातीं आहे ॥5॥

ENGLISH TRANSLATION

You have been given a body to hold; ahead, you will not get it again. You will be exposed and humiliated, trapped in the cycle of eighty-four hundred thousand births.

No one will accompany you there; you will suffer blows of misery alone. The path is just one step away; whom will you cry to then? You will be yoked to the mill of karma with no mercy from the one who drives it.

Says Tuka, look to your own welfare while it is still in your hands.

IN PLAIN WORDS

You have been given a body to hold. You will not get it back again later. You will be shamed and disgraced, trapped in the round of eighty-four hundred thousand births. No one there will keep you company. You will suffer the blows of sorrow alone. The path ahead is only one step away. To whom will you cry out then? You will be yoked to the oil-press of karma. The one driving it shows no mercy. Tuka says: look to your own good, while it is still in your hands.

WHAT IT MEANS

Tukaram presses on the listener the rare, perishable thing he is holding: a human body, given once and not handed back if it slips away. He spells out the alternative without softening it, the long round of countless births, suffered without a single companion, with the next plunge always just one step off. The image of being yoked to the merciless oil-press names karma as a grinding mechanism that does not pity. The point is urgency, not despair: act for your own welfare now, while the chance is literally in your hands.

GATHA 2007 *Appeals and Exhortations*

Exhortation, seize the human birth

मराठी मूळ

लाभ जाला बहुतां दिसीं । लाहो करा पुढें नासी । मनुष्यदेहा ऐसी । उत्तमजोडी जोडिली ॥1॥
घेई हरिनाम सादरें । भरा सुखाचीं भांडारें । जालिया व्यापारें । लाहो हेवा जोडीचा॥ध्रु.॥
घेउनि माप हातीं । काळ मोवी दिवस राती । चोर लाग घेती । पुढें तैसें पळावें ॥2॥
हित सावकासें । ह्मणे करीन तें पिसें । हातीं काय ऐसें । तुका ह्मणे नेणसी ॥3॥ ॥3॥

ENGLISH TRANSLATION

After a long time, a great gain has come; seize the profit before it perishes. A human body is the supreme fortune one can attain.

Take the name of Hari with reverence; fill the storehouse of happiness. Through this trade, gain the profit and the joy of true investment.

Time is measuring out your days and nights with its own yardstick; thieves are giving chase, so you must run ahead. Says Tuka, the fool who says he will attend to his welfare later does not know what is truly in his hands.

IN PLAIN WORDS

After a long time a great profit has come. Take it quickly, before it spoils. A human body is the finest fortune you can ever gain. Take Hari's name with care. Fill your storehouses with happiness. Make the trade, and win the profit, win the gain of a lifetime. Time holds the measuring-cup in its hand. It measures out your days and nights. Thieves are after you. So run on ahead. Tuka says: the fool who says he will see to his good later does not know what he is holding in his hand.

WHAT IT MEANS

Tukaram talks the language of trade and urgency. The human birth is a rare windfall that has finally come round, and like fresh goods it will spoil if you sit on it. The profitable trade is taking Hari's name and stocking the storehouse of happiness with it. He sharpens the pressure with two images: Time standing there ladling out your days with a measuring-cup, and thieves chasing you so you must keep moving. The closing scorn is aimed at procrastination itself, the man who promises to attend to his soul later and has no idea what treasure is already in his grip.

GATHA 2008 *Ecstasy and Joy*

Ecstasy, the meeting of eyes

मराठी मूळ

सुखाचें ओतलें । दिसे श्रीमुख चांगलें ॥1॥
मनेंधरिला अभिळास । मिठी घातली पायांस ॥ध्रु.॥
होतां दृष्टादृष्टी । तापगेला उठाउठी ॥2॥
तुका ह्मणे जाला । लाभें लाभ दुणावला ॥3॥

ENGLISH TRANSLATION

The blessed face shines as though cast in the mold of joy. The mind has seized upon its desire and clasped His feet in a firm embrace.

The moment our eyes met, all suffering left at once. Says Tuka, gain has doubled upon gain.

IN PLAIN WORDS

It is as if joy itself were poured into a mold. So beautiful is the sacred face. My mind seized its longing. It threw its arms around his feet. The moment our eyes met, the fever lifted at once. Tuka says: it has happened. Gain has doubled upon gain.

WHAT IT MEANS

Tukaram is describing the instant of darshan, the sight of God's face. He says that face looks as though joy itself had been cast into a mold, and at the sight his mind grabs hold of its long desire and clasps the feet. The change is immediate: the moment their eyes meet, the heat of his suffering simply lifts. He ends in plain astonishment that it has actually happened, and that the gain keeps multiplying, gain doubling upon gain.

GATHA 2009 *Ecstasy and Joy*

Ecstasy, the bottomless spring

मराठी मूळ

झरा लागला सुखाचा । ऐसा मापारी कइंचा ॥1॥
जो हें माप तोंडें धरी । सळे जाली ते आवरी ॥ध्रु.॥
जाले बहु काळ । कोणा नाहीं ऐसें बळ ॥2॥
तुका ह्मणे तळ । नाहीं पाहेसा सकळ ॥3॥

ENGLISH TRANSLATION

A spring of happiness has burst forth; where was such abundance before? Whoever puts this vessel to their lips draws in the rushing waters. Many ages have passed, yet no one has found such power.

Says Tuka, no one can see the bottom of this depth.

IN PLAIN WORDS

A spring of happiness has burst open. Where was such fullness before? Whoever sets this measure to their lips drinks in the rushing water. Long ages have passed, and no one has had such power. Tuka says: no one can see the bottom of this depth.

WHAT IT MEANS

Tukaram is naming a joy that has broken open in him like a spring and overflows every measure. He says it has no parallel in all the ages that came before, and no one ever held a power like this. The vessel that tries to take it in is simply flooded. The closing line sets the limit: this happiness has no floor you can reach, no bottom you can see, so it can never be exhausted or fully described.

GATHA 2010 *The Necessity of Experience*

Inwardness, God already knows

मराठी मूळ

आह्मी बोलों तें तुज कळे । एक दोहीं ठायीं खेळे॥1॥
काय परिहाराचें काम । जाणें अंतरींचें राम ॥ध्रु.॥
कळोनियां काय चाड । माझी लोकांसी बडबड ॥2॥
कारण सवें एका । अवघें आहे ह्मणे तुका ॥3॥

ENGLISH TRANSLATION

What we say, You understand; the One plays in both places. What need is there for explanation? Rama knows the innermost secret.

When You already know, what is the point of my chatter before the world? Says Tuka, the cause is one, and everything is contained in it.

IN PLAIN WORDS

What we say, You understand. The One plays in both places. What is the use of explaining? Rama knows what is inside the heart. When You already know, what good is my chatter before the world? Tuka says: the cause is one, and everything rests in it.

WHAT IT MEANS

Tukaram is dropping the need to perform his faith for an audience. God already understands every word, because the same One lives in him and in God alike. So explanations are pointless: Rama reads the heart directly, and noisy talk before other people adds nothing. The poem lands on a quiet trust that one source holds everything, which makes the inner knowing enough and the public show unnecessary.

GATHA 2011 *Surrender and Acceptance*

Surrender, the burden on God

मराठी मूळ

उमटे तें ठायीं । तुझे निरोपावें पायीं ॥1॥
आह्मीं करावें चिंतन । तुझें नामसंकीर्तन ॥ध्रु.॥
भोजन भोजनाच्या काळीं। मागों करूनियां आळी ॥2॥
तुका ह्मणे माथां । भार तुझ्या पंढरिनाथा॥3॥

ENGLISH TRANSLATION

Whatever arises, let it be placed at Your feet. Our task is to meditate upon You and chant Your name.

At mealtimes, we will ask with loving insistence. Says Tuka, the burden rests upon Your head, O Lord of Pandhari.

IN PLAIN WORDS

Whatever arises, let it be laid at Your feet. Our task is to remember You and to chant Your name. At mealtimes we will ask with loving insistence. Tuka says: the burden is on Your head, O Lord of Pandhari.

WHAT IT MEANS

Tukaram divides the work between himself and God and keeps almost nothing for himself. His only job is to remember and to sing the Name; everything that comes up he places at God's feet. Even bodily needs, like food, he leaves to God, asking with a child's stubborn affection. The last line states the whole arrangement plainly: the weight of his life now rests on Panduranga's head, not his own.

GATHA 2012 *Devotion to Vitthal*

Devotion, holding God to His word

मराठी मूळ

केला पण सांडी । ऐसियासी ह्मणती लंडी ॥1॥
आतां पाहा विचारून । समर्थासी बोले कोण ॥ध्रु.॥
आपला निवाड। आपणें चि करितां गोड ॥2॥
तुह्मीं आह्मीं देवा । बोलिला बोल सिद्धी न्यावा ॥3॥
आसे धुरे उणें । मागें सरे तुका ह्मणे॥4॥

ENGLISH TRANSLATION

One who makes a promise and then abandons it is called a coward. Now look carefully: who will argue with the Capable One? Making a judgment in one's own favor is always pleasant.

Says Tuka, O God, You and we together must bring the spoken word to completion. Whoever falls short at the front line is pushed to the rear.

IN PLAIN WORDS

One who makes a promise and then drops it is called a coward. Now think it over: who can argue with the Capable One? Judging a case in your own favor is always sweet. You and we together, O God, must carry the spoken word to its end. Tuka says: whoever falls short at the front is pushed to the back.

WHAT IT MEANS

Tukaram is pressing God to honor His own promise to save His devotees. He frames it as a matter of honor: to make a pledge and abandon it is cowardice, and it is too easy to rule in your own favor. He admits no one can simply out-argue the Almighty, so he calls it a shared obligation instead, a word that God and devotee must see through together. The blunt closing image warns that the one who fails to deliver is the one shamed, turning God's reputation into the stake.

GATHA 2013 *Devotion to Vitthal*

Devotion, the bond sealed in blood

मराठी मूळ

न व्हावें तें जालें । तुह्मां आह्मांसी लागलें ॥1॥
आतां हालमाकलमें । भांडोनियां काढूं वर्में ॥ध्रु.॥
पाटोळ्यासवेंसाटी। दिली रगटएाची गांठी ॥2॥
तुका ह्मणे हरी । आणूनियां करिन सरी ॥3॥

ENGLISH TRANSLATION

What should not have happened has happened, and it now involves both You and me. Now let us argue it out and bring the truth to light.

This bond was sealed with blood from the very start. Says Tuka, O Hari, I will bring You to account and settle this matter.

IN PLAIN WORDS

What should not have happened has happened, and it now ties You and me together. Now let us quarrel it out and bring the truth to light. From the very start this bond was sealed with blood. Tuka says: O Hari, I will bring You to account and make the reckoning even.

WHAT IT MEANS

Tukaram speaks as one bound to God by a tie he treats as unbreakable. He admits something has happened that perhaps should not have, but it has knit God and himself together, and he refuses to let it stay unresolved. He insists on a frank confrontation to settle what is true between them. Calling the bond sealed in blood, he claims the right to hold Hari accountable and to square the account fully, the boldness of a devotee who treats love as a binding contract.

GATHA 2014 *Devotion to Vitthal*

Devotion, demanding the proof

मराठी मूळ

पतितमिरासी । ते म्यां धरिला जीवेंसी ॥1॥
आतां बिळया सांग कोण । ग्वाही तुझें माझें मन ॥ध्रु.॥
पावणांचा ठसा। दावीं मज तुझा कैसा ॥2॥
वाव तुका ह्मणे जालें । रोख पाहिजे दाविलें ॥3॥

ENGLISH TRANSLATION

I have seized hold of the title Purifier of the Fallen with my very life. Now tell me, who will be the witness? Your chitta and mine both know the truth.

Show me the mark of those You have truly saved. Says Tuka, promises have been made; now let the payment be shown in full.

IN PLAIN WORDS

I have seized the title Purifier of the Fallen and held it with my life. Now tell me, who will be the witness? Your heart and mine both know the truth. Show me the mark of those You have truly saved. Tuka says: the promises have been made; now let the payment be shown in full.

WHAT IT MEANS

Tukaram lays claim to God's own name, Purifier of the Fallen, and grips it as his only security, since he counts himself among the fallen. He asks who will witness the case and answers it himself: God's heart and his own both already know the truth. Then he presses for evidence, the visible mark of the truly rescued, and asks to see it on

himself. The poem closes by treating salvation as a debt God has promised, and demands that the payment now be made good in full.

GATHA 2015 *Devotion to Vitthal*

Devotion, the evasive creditor

मराठी मूळ

करितां वेरझारा । उभा न राहासी वेव्हारा ॥1॥
हे तों झोंडाईचे चाळे । काय पोटीं तें न कळे ॥ध्रु.॥
आरगुणी मुग । बैसलासी जैसा बग ॥2॥
तुका ह्मणे किती । बुडविलीं आळवितीं॥3॥

ENGLISH TRANSLATION

When the rounds of exchange come, You do not stay to settle the account. These are just evasive games; can I not see what is really in Your belly? You sit motionless, watching like a crane.

Says Tuka, how many who called upon You have You let drown?.

IN PLAIN WORDS

When the rounds of exchange come, You do not stay to settle the account. These are only dodging games; do I not see what is in Your belly? You sit still, watching like a crane. Tuka says: how many who called on You have You let drown?

WHAT IT MEANS

Tukaram complains that God keeps slipping away whenever it is time to settle accounts, like a debtor who avoids the reckoning. He says he can see through the evasions, the hidden intent behind the stillness. The crane image is sharp: the bird sits motionless and patient, looking holy, but is really waiting to strike, so the outward calm hides indifference. The closing question is an accusation: how many who cried out to God were left to drown? It is the bold lament of a devotee who refuses to pretend God's silence does not hurt.

GATHA 2016 *Devotion to Vitthal*

Devotion, end this quarrel before the saints

मराठी मूळ

नाहीं देणें घेणे । गोवी केली अभिमानें ॥1॥
आतां कां हो निवडूं नेदां । पांडुरंगा येवढा धंदा ॥ध्रु.॥
पांचांमधीं जावें । थोडएासाटीं फजित व्हावें ॥2॥
तुज ऐसी नाहीं । पांडुरंगा आह्मी कांहीं ॥3॥
टाकुं तो वेव्हार । तुज बहू करकर ॥4॥
तुका ह्मणे आतां । निवडूं संतां हें देखतां ॥5॥ ॥9॥

ENGLISH TRANSLATION

There is no real debt between us; You created this entanglement out of pride. Now why will You not let me settle and separate, O Panduranga? Must I be shamed before the assembly for a trivial matter? I am not like You, O Panduranga, not in any way.

Let us end this commerce; the constant friction is too much for You. Says Tuka, now let us settle this before the saints as witnesses.

IN PLAIN WORDS

There is no real debt between us; You tangled it up out of pride. Now why will You not let me settle and be free, O Panduranga? This is too big a business. Must I be shamed before the gathering over a small thing? I am not like You, Panduranga, not in any way. Let us drop this trade; the constant friction is too much even for You. Tuka says: now let us settle it before the saints, in their sight.

WHAT IT MEANS

Tukaram treats his relation to God as a tangled account and asks that it finally be cleared. He says there was never any genuine debt; God knotted it up out of His own pride, and now will not let him reach a settlement. He resents being made to look small before others over what should be a minor matter, and freely admits he is in no way God's equal. Worn down by the endless back and forth, he proposes ending the whole transaction and bringing it before the saints as witnesses, so that the dispute between devotee and Lord is resolved openly in holy company.

GATHA 2017 *Worldly Metaphors*

Devotion, water the one root

मराठी मूळ

सिंचन करितां मूळ । वृक्ष वोल्हावे सकळ ॥1॥
नको पृथकाचे भरी । पडों एक मूळ धरीं ॥ध्रु.॥
पाणचो†याचें दार। वरिल दाटावें तें थोर ॥2॥
वस्व जाला राजा । मग आपुल्या त्या प्रजा ॥3॥
एक चिंतामणी । फिटे सर्व सुखधणी ॥4॥
तुका ह्मणे धांवा । आहे पंढरिये विसांवा ॥5॥

ENGLISH TRANSLATION

When the root is watered, the entire tree flourishes. Do not be caught up in attending to separate branches; hold fast to the one root.

The main gate of the water channel must be firmly secured. When a man becomes king, all the people become his subjects.

One wish-fulfilling gem satisfies every need. Says Tuka, rush to Pandhari; there you will find true rest.

IN PLAIN WORDS

Water the root, and the whole tree grows fresh. Do not get caught fussing over separate branches; hold fast to the one root. The main gate of the water channel must be held firm; that is the great thing. When a man becomes king, all the people become his subjects. One wish-granting gem meets every need. Tuka says: run to Pandhari; there is your rest.

WHAT IT MEANS

Tukaram is teaching that all spiritual effort should be aimed at one source rather than scattered across many ends. He stacks up plain images to make the point: water the root and the whole tree thrives; secure the main gate and the whole channel is fed; win the king and you win all his subjects; hold one wish-fulfilling gem and every desire is satisfied. The lesson is to stop tending the branches, the many lesser practices and wants, and grip the single root. That root, the poem says at the end, is Vitthal at Pandhari, where the soul finds its true rest.

GATHA 2018 *The Power of the Name*

The Name, fearless servants of Hari

मराठी मूळ

करूं याची कथा नामाचा गजर । आह्मां संवसार काय करी ॥1॥
ह्मणवूं हरिचे दास लेऊं तीं भूषणें । कांपे तयाभेणें किळकाळ ॥ध्रु.॥
आशा भय लाज आड नये चिंता । ऐसी तया सत्ता समर्थाची ॥2॥
तुका ह्मणे करूं ऐसियांचा संग । जेणें नव्हे भंग चिंतनाचा ॥3॥ ॥2॥

ENGLISH TRANSLATION

Let us tell His story and raise the chant of the name; what can worldly life do to us then? Let us call ourselves servants of Hari and wear those ornaments; death itself will tremble before us. Neither desire, nor fear, nor shame, nor worry can stand in the way; such is the power of the Capable One.

Says Tuka, let us keep the company of those in whose presence our devotion never breaks.

IN PLAIN WORDS

Let us tell His story and raise the loud chant of the Name; what can this worldly life do to us then? Let us call ourselves the servants of Hari and wear that as our ornament; death itself trembles in fear of them. Desire, fear, shame, and worry cannot stand in the way; such is the power of the Capable One. Tuka says: let us keep the company of those whose presence never breaks our remembrance.

WHAT IT MEANS

Tukaram is describing the safety the Name gives. Once a life is filled with telling God's story and singing His Name out loud, the ordinary world loses its grip. To wear the title servant of Hari is an ornament that even death fears, because such a person belongs to God. Desire, fear, shame, and anxiety, the inner enemies, can no longer block the way, and Tukaram credits this entirely to God's power, not the devotee's own. He closes with the practical means: keep company with those in whose presence remembrance of God never lapses.

GATHA 2019 *Social Criticism*

Social criticism, the false ascetic

मराठी मूळ

काय सर्प खातो अन्न । काय ध्यान बगाचें ॥1॥
अंतरींची बुद्धि खोटी । भरलें पोटीं वाईट ॥ध्रु.॥
काय उंदीर नाहीं धांवीं । राख लावी गाढव ॥2॥
तुका ह्मणे सुसर जळीं । काउळीं कां न न्हाती ॥3॥

ENGLISH TRANSLATION

Does a serpent eat grain? Does a crane truly meditate? The inner intention is corrupt; the belly is full of wickedness. Does a mouse not run on the threshing floor? Does a donkey roll in ash for purification? Says Tuka, does a crocodile not live in water? Yet crows never become clean by bathing.

IN PLAIN WORDS

Does a serpent eat grain? Does a crane really meditate? The intention inside is false; the belly is full of wickedness. Does a mouse not run on the threshing floor? Does a donkey rub itself with ash to get clean? Tuka says: does a crocodile not live in the water? Yet crows never come clean by bathing.

WHAT IT MEANS

Tukaram is exposing piety that is only a pose. Each image names a creature that wears the outward marks of holiness while the inner nature is unchanged: the crane stands stock still as if in deep meditation but is only watching for prey; the donkey rolls in ash like an ascetic smeared with sacred ash but is no purer for it; the crow bathes again and again yet stays a crow. His point is that fasting, stillness, ash, and ritual washing prove nothing when the heart inside is greedy and corrupt. The poem turns the reader toward honest self-examination: do not mistake your own holy appearances for a changed heart.

GATHA 2020 *Social Criticism*

Social criticism, sobered only by the blow

मराठी मूळ

मदें मातलें नागवें नाचे । अनुचित वाचे बडबडी॥1॥
आतां शिकवावा कोणासी विचार । कर्म तें दुस्तर करवी धीट॥ध्रु.॥
आलें अंगासी तें बिळवंत गाढें । काय वेडएापुढें धर्मनीत ॥2॥
तुका ह्मणे कळों येईल तो भाव । अंगावरिल घाव उमटतां ॥3॥ ॥2॥

ENGLISH TRANSLATION

Drunk with pride, one dances about naked, babbling improprieties. Whom shall one counsel now? Karma, that relentless force, emboldens the shameless.

When madness possesses the body, what use is moral teaching before the insane? Says Tuka, the true nature becomes clear only when the blows begin to land upon the body.

IN PLAIN WORDS

Drunk with pride, he dances about naked and babbles improper things with his mouth. Whom can you counsel now? Karma, that force hard to cross, makes the shameless one bold. What has taken hold of him is strong and stubborn; what use is moral teaching set before a madman? Tuka says: his true nature will become clear only when the blows begin to land on his body.

WHAT IT MEANS

Tukaram describes a person so drunk on pride that he loses all sense of shame, exposed and raving, beyond the reach of advice. He sees this as the work of karma, a force too hard to cross that emboldens such a person, so reasoning with him is like teaching morality to a madman. The point is not contempt for one man but a warning

about how blinding pride becomes: counsel cannot reach it. The closing line is sober: this kind of person only comes to his senses when consequences strike and the blows land on his own body. It calls the reader to examine whether pride has made him just as deaf to correction.

GATHA 2021 *Devotion to Vitthal*

Adoration, no power can buy his feet

मराठी मूळ

सोन्याचे पर्वत करवती पाषाण । अवघे रानोरान कल्पतरू ॥1॥
परि या दुर्लभ विठोबाचे पाय । तेथें हे उपाय न सरती ॥ध्रु.॥
अमृतें सागर भरवे ती गंगा । म्हणवेल उगा राहें काळा ॥2॥
भूत भविष्य कळों येईल वर्तमान । करवती प्रसन्न रिद्धसिद्धी ॥3॥
स्थान मान कळों येती योगमुद्रा । नेववेल वारा ब्रह्मांडासी ॥4॥

ENGLISH TRANSLATION

Even if mountains were made of gold and all stones turned to jewels, if every forest were filled with wish-fulfilling trees, even so, the feet of Vithoba would remain beyond reach; no such means can win them. Even if the seas were filled with nectar and the Ganga flowed with immortal water, even if one could silence death itself, even if one could know past, present, and future and master all powers and yogic seals, even if one could turn the winds of the universe.

IN PLAIN WORDS

Say the mountains turned to gold and the stones to jewels. Say every forest stood full of wish-fulfilling trees. Even then, Vithoba's feet stay out of reach; no such means can win them. Say the seas were filled with nectar and the Ganga ran with deathless water. Say you could silence death itself. Say you could know past, present, and future, and command every power and yogic seal. Say you could turn the winds of the whole universe.

WHAT IT MEANS

Tukaram piles up the greatest things a person could ever gain: limitless wealth, control over death, knowledge of all time, mastery of every occult power. Each is a giant 'even if,' and each falls short. The point is that Vithoba's feet are not a prize you earn or purchase; no amount of power or attainment reaches them. He is naming a different order of worth than the one we usually chase. What we call greatness, even miraculous greatness, cannot buy the one thing he wants.

GATHA 2022 *Devotion to Vitthal*

Adoration, liberation is the lesser thing

मराठी मूळ

तुका म्हणे मोक्ष राहे आलीकडे । इतर बापुडें काय तेथें ॥5॥ ॥1॥

ENGLISH TRANSLATION

Says Tuka, even liberation stands on this side of the threshold; what are all other powers worth before those feet?

IN PLAIN WORDS

Tuka says: even liberation stands on this side of the threshold. What are all other powers worth before those feet?

WHAT IT MEANS

This line completes the long string of 'even ifs' before it. Tukaram places liberation itself, the goal most seekers strive toward, on the near side of the threshold, below Vithoba's feet rather than beyond them. If even mokṣa ranks lower, then the powers and attainments listed earlier count for nothing here. He measures everything against the feet, and against them, the highest spiritual prize is still the lesser thing.

GATHA 2023 *Devotion to Vitthal*

Devotion, God dances to the lover's whim

मराठी मूळ

भाविकां हें वर्म सांपडलें निकें । सेविती कवतुकें धणीवरि ॥1॥
इच्छितील तैसा नाचे त्यांचे छंदें । वंदिती तीं पदें सकुमारें ॥ध्रु.॥
विसरले मुक्ती भक्तिअभिळासें । ओढत सरिसें सुखा आलें ॥2॥
तुका ह्मणे नाहीं मागायाची आस । पांडुरंग त्यांस विसंबेना ॥3॥

ENGLISH TRANSLATION

The devoted ones have found the true secret and serve with delight to their full satisfaction. He dances to their whim; they worship His tender feet with adoration.

In their love for devotion, they have forgotten about liberation; that too has been drawn in along with them. Says Tuka, they have no desire to ask for anything; Panduranga never leaves their side.

IN PLAIN WORDS

The devoted ones have found the true secret, and they serve with delight until they are full. He dances however they please, to their own tune; they worship his tender feet with love. In their love for devotion, they have forgotten about liberation; it too has been drawn in along with them. Tuka says: they have no wish to ask for anything; Panduranga never leaves their side.

WHAT IT MEANS

Tukaram describes the open secret the true devotees have discovered: love itself is the whole of it, and they drink it to the full. He turns the usual picture upside down, where God moves at his servants' delight rather than the other way around. They have stopped even wanting liberation; absorbed in love, they pulled it along behind them without trying. Because they ask for nothing, Panduranga stays beside them always. The reward of asking nothing is that nothing leaves you.

GATHA 2024 *The Nature of God*

Nature of God, the Lord who serves unasked

मराठी मूळ

भक्तां समागमें सर्वभावें हरि । सर्व काम करी न संगतां ॥1॥
सांटवला राहे हृदयसंपुष्टीं । बाहेर धाकुटी मूतिन उभा॥ध्रु.॥
मागण्याची वास पाहे मुखाकडे । चिंतिल्या रोकडे मनोरथ ॥2॥
तुका ह्मणे जीव भाव देवापायीं । ठेवूनि ते कांहीं न मगती ॥3॥

ENGLISH TRANSLATION

With His devotees, Hari does everything wholeheartedly, attending to all needs without being asked. He is stored away within their hearts, yet He stands outside in a small form upon the brick.

He watches their faces, waiting for them to ask; their wishes are fulfilled the moment they are thought. Says Tuka, those who have placed their lives and love at God's feet ask for nothing at all.

IN PLAIN WORDS

With his devotees, Hari does everything wholeheartedly; he tends to every need before they ask. He is stored away inside their hearts, and at the same time he stands outside in a small form on the brick. He watches their faces, waiting to see what they want; their wishes are granted the moment they think them. Tuka says: those who have laid their life and love at God's feet ask for nothing at all.

WHAT IT MEANS

Tukaram shows God as the eager servant of those who love him, attending to their needs before a word is spoken. He holds two images at once: Hari hidden deep within the heart, and Hari standing visible on the brick at Pandhari in his small dark form. God watches the devotee's face the way an anxious lover does, ready to fulfill a wish the instant it forms. And the deepest turn is the last: those who have given themselves entirely no longer ask for anything, because the giving has already filled them.

GATHA 2025 *Ecstasy and Joy*

Ecstasy, where the lover is, God dwells

मराठी मूळ

प्रेमअमृतें रसना ओलावली । मनाची राहिली वृत्त पायीं ॥1॥
सकळ ही तेथें वोळलीं मंगळें । विृष्ट केली जळें आनंदाच्या ॥ध्रु.॥
सकळ इंिद्रयें जालीं ब्रह्मरूप । ओतलें स्वरूप माजी तया ॥2॥
तुका ह्मणे जेथें वसे भक्तराव । तेथें नांदे देव संदेह नाहीं ॥3॥

ENGLISH TRANSLATION

The tongue is moistened with the nectar of divine love; the mind's attention rests at His feet. All blessings have gathered there; a rain of bliss has fallen.

All the senses have become one with the Supreme; His very form has been poured into them. Says Tuka, wherever the king of devotees dwells, there God surely abides, without any doubt.

IN PLAIN WORDS

The tongue is wet with the nectar of love; the mind's attention rests at his feet. Every blessing has gathered there; a rain of bliss has fallen. All the senses have become the form of Brahman; his own form has been poured into them. Tuka says: wherever the king of devotees lives, there God surely dwells, without any doubt.

WHAT IT MEANS

Tukaram pictures love overflowing the whole person at once: the tongue tasting it, the mind fixed on the feet, blessings pouring down like rain. In that flood the senses themselves are remade, no longer reaching for objects but filled with the divine form. He is saying that devotion does not leave the body behind; it transfigures every faculty. The closing claim is bold: the great devotee is not seeking God in some far place, because God already lives wherever such a lover lives.

GATHA 2026 *The Moral Ideal*

Self-examination, look at your own faults

मराठी मूळ

कासया गुणदोष पाहों आणिकांचे । मज काय त्यांचें उणें असे ॥1॥
काय पापपुण्य पाहों आणिकांचें । मज काय त्यांचें उणें असें ॥ध्रु.॥
नष्टदुष्टपण कवणाचें वाणू । तयाहून आनु अधिक माझें ॥2॥
कुचर खोटा मज कोण असे आगळा । तो मी पाहों डोळां आपुलिये ॥3॥

ENGLISH TRANSLATION

Why should I examine the faults and merits of others? What do I lack because of them? Why should I scrutinize the sins and virtues of others? What do I lose by theirs? If I were to speak of anyone's wickedness, my own faults are far greater. Who is a worse cheat and fraud than I? Let me look at myself with my own eyes.

IN PLAIN WORDS

Why should I look at the merits and faults of others? What do I lack because of them? Why should I weigh the sins and virtues of others? What do I lose by what is theirs? If I were to name anyone's wickedness, my own is far greater. Who is a worse cheat and fraud than I am? Let me look at myself with my own eyes.

WHAT IT MEANS

Tukaram turns the common habit of judging others back onto the judge. He keeps asking what he actually gains or loses by inspecting other people's sins and virtues: nothing. Then he drops the verdict on himself, naming his own faults as larger than any he could point out in another. This is not self-hatred but a discipline of attention: the only conduct I can truly see and change is my own. The eyes that love to watch others are told to turn around.

GATHA 2027 *Confession and Sin*

Confession, handing over the whole debt

मराठी मूळ

तुका ह्मणे मी भांडवलें पुरता । तुजसी पंढरिनाथा लावियेलें ॥4॥ ॥1॥

ENGLISH TRANSLATION

Says Tuka, I have sufficient capital of my own failings; I have invested it all with You, O Lord of Pandhari.

IN PLAIN WORDS

Tuka says: I have plenty of capital in my own failings; I have invested all of it with you, O Lord of Pandhari.

WHAT IT MEANS

This line closes the prayer of self-examination with a strange, frank bargain. Tukaram says the one thing he owns in abundance is his own faults, his only real 'capital.' So he hands that whole stock over to the Lord of Pandhari, making God the keeper of his debts. It is the surrender of a person who has stopped pretending to be good: I bring you what I actually have, which is my failure. The wealth he offers is exactly the thing he cannot fix himself.

GATHA 2028 *Appeals and Exhortations*

Warning, death is already at your shoulder

मराठी मूळ

काळ जविळ च उभा नेणां । घाली झांपडी खुंटी कानां ॥1॥
कैसा हुशार सावध राहीं । आपुला तूं अपुलेठायीं॥ध्रु.॥
काळ जविळच उभा पाहीं । नेदी कोणासि देऊं कांहीं ॥2॥
काळें पुरविली पाठी । वरुषें जालीं तरी साठी ॥3॥
काळ भोंवताला भोंवे। राम येऊं नेदी जिव्हे ॥4॥

ENGLISH TRANSLATION

Death stands right beside you, but you do not know it; it covers your eyes and plugs your ears. How will you remain alert and watchful, present to yourself in your own being? Death stands right next to you; see how it will not let you give anything to anyone.

Death has pursued you steadily for sixty years. Death circles around and around, not letting Rama come to your tongue.

IN PLAIN WORDS

Death stands right beside you and you do not know it; it has covered your eyes and plugged your ears. How will you stay alert and watchful, present to yourself, in your own place? Look, death stands right next to you; it will not let you give anything to anyone. Death has been on your trail steadily; sixty years have passed. Death circles round and round, and will not let Rama come to your tongue.

WHAT IT MEANS

Tukaram speaks like someone shaking a sleeper awake. Death is not far off in the future; it is already at the shoulder, and it works by dulling the senses so we never notice the years going by. He counts sixty of them already gone. The sharpest line is the last: death's real theft is not the body but the chance to say the Name, keeping Rama from reaching the tongue. The urgency of the poem is that the only safe use of the time left is to call on God now, before the senses close for good.

GATHA 2029 *Appeals and Exhortations*

Warning, burn the karma death feeds on

मराठी मूळ

तुका ह्मणे काळा । कर्म मिळतें तें जाळा ॥5॥ ॥1॥

ENGLISH TRANSLATION

Says Tuka, whatever karma aligns with death, burn it all.

IN PLAIN WORDS

Tuka says: whatever karma feeds death, burn it all.

WHAT IT MEANS

This short line answers the warning that came before it. If death keeps its grip through our actions, then the remedy is to destroy the actions that strengthen it. Tukaram says to burn that karma rather than carry it. The fire here is the resolve to cut off the deeds that bind us to dying again, leaving nothing for death to claim.

GATHA 2030 *The Moral Ideal*

Irony, the wicked as the saint's whetstone

मराठी मूळ

दुष्ट भूषण सज्जनाचें । अलभ्यलाभ पुण्य त्याचें॥1॥
धन्य ऐसा परउपकारी । जाय नरका आणिकांवारि ॥ध्रु.॥
मळ खाये संवदणी । करी आणिकांची उजळणी ॥2॥
तुका ह्मणे त्याचा । प्रीती आदर करा साचा ॥3॥

ENGLISH TRANSLATION

The wicked person is actually an ornament to the good; his existence is a rare opportunity for the virtuous to earn merit. Blessed is such a selfless benefactor who goes to hell for the sake of others.

The washcloth eats the dirt and brightens everyone else. Says Tuka, show genuine love and respect to such a one.

IN PLAIN WORDS

The wicked man is really an ornament to the good; his being there is a rare chance for the virtuous to earn merit. Blessed is such a selfless helper, who goes to hell for the sake of others. The washcloth eats the dirt and leaves everyone else bright. Tuka says: show such a one true love and respect.

WHAT IT MEANS

Tukaram speaks with a sharp, half-smiling irony. He calls the wicked man a benefactor: by giving the good a chance to forgive, to endure, to grow in patience, the wrongdoer becomes the whetstone on which virtue is sharpened. The washcloth image is the heart of it, taking on the dirt so others come out clean. The lesson is not contempt; he tells us to feel genuine gratitude even toward the person who wrongs us, because that very friction is what polishes the soul. The harm is real, yet it can be turned into our own purification.

GATHA 2031 *Worldly Metaphors*

Metaphor, blows that make a stone divine

मराठी मूळ

साहोनियां टांकीघाये । पाषाण देव चि जाला पाहें॥1॥
तया रीती दृढ मन । करीं साधाया कारण ॥ध्रु.॥
बाण शस्त्र साहे गोळी । सुरां ठाव उंच स्थळीं ॥2॥
तुका ह्मणे सती । अग्न न देखे ज्या रीती ॥3॥ ॥2॥
तेणें वेशें माझीं चोरिलीं अंगें । मानावया जग आत्मैपणे।
नाहीं चाड भीड संसाराचें कोड । उदासीन सर्व गुणें ।
भय मोह लज्जा निरसली शंका । अवघियां एक चि पणें ।

ENGLISH TRANSLATION

By enduring the blows of the chisel, the stone itself becomes God. In the same way, make the mind firm to accomplish the true purpose.

The hero who bears sword, arrow, and bullet earns a place on the highest ground. Says Tuka, just as the devoted wife does not see the fire she enters.

IN PLAIN WORDS

By bearing the blows of the chisel, the stone itself becomes God. In the same way, make the mind firm to accomplish the true purpose. The warrior who bears sword, arrow, and bullet wins a place on the highest ground. Tuka says: like the faithful wife who does not see the fire she enters. By that disguise my limbs were stolen away, so the world would take me for the Self. I have no want, no shame, no fondness for the world; in every quality I am indifferent. Fear, delusion, and shame are gone, and doubt with them; all of it has become one single thing.

WHAT IT MEANS

Tukaram strings together images of what it costs to be transformed. The stone becomes the temple image only by enduring the chisel; the warrior earns the high ground only by standing under the weapons. Each says the same thing: greatness is bought by bearing the blows, so the mind must be made firm. He even reaches for the image of one so set on the goal that the surrounding danger is no longer felt. In the lines that follow he describes the result, a person emptied of fear, shame, delusion, and craving, indifferent to the world, where every distinction has melted into one. The point is that the firmness is not hardness but a steadiness that lets the self be remade.

GATHA 2032 *Surrender and Acceptance*

Surrender, the senses laid down at the feet

मराठी मूळ

विठ्ठलाच्या पायीं बैसोनि राहिलीं । भागलीं नुटित तेणें ॥1॥
आतां त्यांसीं काय चाले माझें बळ । जालोंसें दुर्बळ सत्त्वहीन ।
दग्ध पट दिसे संगति बरवंट । काय त्याचें कारण ॥ध्रु.॥
आळसें दृष्टी न पाहे आपुलें । एक चि देखिलें सर्वरूप ।
मानामान तेथें खुंटोनि राहिलें । पिसुन तो कोण बाप ।
ज्योति ना अंधार अवघा एकंकार। तेथें काय पुण्यपाप ।
विठ्ठलावांचुनि कांहीं च नावडे । वेगळाल्या भावें रूप ॥2॥
बळबडिवार लौकिक वेव्हार । गेली आशा तृष्णा माया ।
सुखदुःखाची वार्ता नाइके । अंतरलों दुरी तया ।
मीतूंपणनिःकाम होऊनि । राहिलों आपुलिया ठायां ।

ENGLISH TRANSLATION

My senses have sat down at Vitthal's feet and, being weary, will not rise. What power do I have against them now? I have become weak and strengthless.

A burnt cloth looks whole in its shape, but what is its real substance? In its laziness, the eye does not look at what belongs to it; it has seen everything as one single form. All distinctions of honor and dishonor have come to a stop; who is the fool now? In that state there is neither light nor darkness, only one undivided existence; what room is there for sin or virtue? Nothing pleases except Vitthal; all separate forms have dissolved.

Worldly power, status, convention, and custom are gone; desire, greed, and illusion have departed. The news of pleasure and pain is no longer heard; I have grown distant from all that.

Having become free of the sense of I and You, desireless, I remain in my own true place.

IN PLAIN WORDS

My senses have sat down at Vitthal's feet and, worn out, will not get up. What power do I have over them now? I have grown weak and without strength. A burnt cloth still looks whole in its shape, but what substance is left in it? In its idleness the eye no longer looks at what is its own; it has seen everything as one single form. Honor and dishonor have come to a stop here; who is the fool now? In that state there is neither light nor darkness, only one undivided being; what room is there for sin or virtue? Nothing pleases except Vitthal; all the separate forms have dissolved. Power, status, custom, and convention are gone; desire, greed, and illusion have left. The talk of pleasure and pain no longer reaches me; I have grown far from all of it. Free of the sense of I and you, with nothing left to want, I rest in my own true place.

WHAT IT MEANS

Tukaram describes what happens when the senses stop chasing and simply settle at Vitthal's feet. He pictures himself as a burnt cloth, still holding its shape but emptied of substance, no longer pulled by the world's grip. As the eye stops seeking its old objects, the many separate forms collapse into one, and with that the whole machinery of judging falls silent: honor and dishonor, light and darkness, sin and virtue all lose their footing where only one undivided being remains. He names everything that has drained away, status and custom, desire and greed and illusion, even the report of pleasure and pain. What is left is the deepest surrender of all: the sense of 'I' and 'you' dissolved, wanting nothing, simply resting in his own true place.

GATHA 2033 *Prayers*

Total dependence, the last refuge

मराठी मूळ

तुजविण आतां मज नाहीं कोणी । तुका ह्मणे देवराया ॥3॥ ॥1॥

ENGLISH TRANSLATION

Says Tuka, without You, I have no one, O King of Gods.

IN PLAIN WORDS

Without You, I now have no one. Tuka says: O King of Gods, You are all I have.

WHAT IT MEANS

This is a short cry of complete dependence. Tuka has nothing and no one left to lean on, so he turns to Vitthal and says it plainly: apart from God, there is no other. Naming God the King of Gods, he is not flattering; he is placing his whole life in the only hands he trusts. The poem stakes everything on one relationship and asks for no condition in return.

GATHA 2034 *Social Criticism*

Social criticism, the false listener

मराठी मूळ

कथा पुराण ऐकतां । झोंप नाथिलि तत्त्वता । खाटेवरि पडतां । व्यापी चिंता तळमळ ॥1॥
ऐसी गहन कर्मगति। काय तयासी रडती । जाले जाणते जो चित्तीं । कांहीं नेघे आपुला॥ध्रु.॥
उदक लावितां न धरे । चिंता करी केव्हां सरे । जाऊं नका धीरें । ह्मणे करितां ढवाळ्या ॥2॥
जवळी गोंचिड क्षीरा । जैसी कमळणी ददुनरा । तुका ह्मणे दुरा । देशत्यागें तयासी ॥3॥
संदेह बाधक आपआपणयांतें । रज्जुसर्पवत भासतसे।

ENGLISH TRANSLATION

When listening to sacred stories and Puranas, the pretender's drowsiness is no true knowledge. Lying in bed, the mind is consumed by worry and restlessness.

Such is the depth of karma's hold; those who call themselves wise gain nothing from their knowledge. When watering the field, they worry about when it will be done; they resist yet pretend to be making progress.

Says Tuka, like a tick that clings close to the milk, or a frog near a lotus, such a one must be sent far away.

IN PLAIN WORDS

You sit through the holy stories and the Puranas, and you doze; that sleep is not knowledge. You lie down on your bed, and worry and restlessness fill you. Such is the deep grip of karma. What good is weeping over it? The one who calls himself wise in his own mind gains nothing of his own. You water the field but keep asking when it will be done. You drag your feet, yet you pretend you are getting somewhere. You cling close like a tick to the milk, like a frog beside the lotus. Tuka says: such a one must be sent far away.

WHAT IT MEANS

Tukaram is exposing the man who attends spiritual talks but is not really there. He nods off during the sacred stories, then tosses in bed all night with worry, because nothing has entered him; his drowsiness is mistaken for absorption. The poem names the pattern: a man can call himself wise and still draw no profit from what he hears, dragging his feet while pretending to advance. The tick beside the milk and the frog beside the lotus are images of someone right next to the sweetness yet tasting none of it, and the call to send him far away points at the habit of fake attendance, not at the worth of the person. It is an invitation to examine whether our own listening is real or just proximity.

GATHA 2035 *Appeals and Exhortations*

Exhortation, you are your own door

मराठी मूळ

भेऊनियां काय देखिलें येणें । मारें घायेंविण लोळतसे ॥1॥
आपणें चि तारी आपण चि मारी । आपण उद्धरी आपणयां ।
शुकनिळकेन्यायें गुंतलासी काय । विचारूनि पाहें मोकिळया ॥ध्रु॥
पापपुण्य कैसे भांजिले अख । दशकाचा एक उरविला ।
जाणोनियां काय होतोसी नेणता । शून्या ठाव रिता नाहीं नाहीं ॥2॥
दुरा दृष्टी पाहें न्याहाळूनि । मृगजला पाणी न ह्मणें चाडा ।
धांवतां चि फुटे नव्हे समाधान । तुका ह्मणे जाण पावे पीडा ॥3॥ ॥2॥

ENGLISH TRANSLATION

What have you seen that frightens you so? You roll about wounded without anyone having struck you. You alone save yourself, you alone destroy yourself, you alone liberate yourself.

Like a parrot caught in the trap of its own perception, examine yourself and find your freedom. The whole ledger of sin and virtue has been balanced into one.

Knowing the truth, why do you pretend ignorance? In emptiness itself, there is no void. Says Tuka, look from a distance with a steady gaze; do not call a mirage water. The one who keeps chasing it finds no satisfaction and only suffers.

IN PLAIN WORDS

What have you seen that scares you so? You roll on the ground in pain, though no one has struck you. You alone save yourself; you alone destroy yourself; you alone lift yourself up. Like a parrot gripping the perch in its own trap, why are you caught? Look closely and you are already free. The whole ledger of sin and merit has been settled into one. Knowing this, why act as if you do not know? In emptiness there is no empty place; there is nothing missing. Look from a distance with a steady eye. Do not call a mirage water out of thirst. Whoever keeps running after it finds no peace. Tuka says: know this, he only meets pain.

WHAT IT MEANS

Tukaram is telling the seeker that his bondage is self-made. The wounds he writhes from were not dealt by anyone outside; the fear has no real object. The image of the parrot is exact: the bird grips a turning perch and believes it is trapped, when letting go is all it ever needed, so the freedom is already there if one would look. Sin and merit, he says, finally balance into one, so there is no real lack to chase. The mirage warns against thirst that invents water where there is none; the one who keeps running after appearances finds only suffering, while steadiness and clear seeing end the chase.

GATHA 2036 *Social Criticism*

Social criticism, half-hearted in the holy gathering

मराठी मूळ

कथे उभा अंग राखे जो कोणी । ऐसा कोण गणी तया पापा ॥1॥
येथें तो पातकी न येता च भला । रणीं कुचराला काय चाले ॥ध्रु.॥
तुका ह्मणे ऐलपैल ते थडीचे । बुडतील साच मध्यभागीं ॥3॥

ENGLISH TRANSLATION

Who can count the sins of one who holds back from the sacred story, keeping his body rigid with resistance? Such a wrongdoer is better off not coming at all; a coward has no place on the battlefield. Says Tuka, those who stand on either bank are safe; it is those who linger in the middle current who drown.

IN PLAIN WORDS

Someone stands in the sacred story but holds his body back, stiff with resistance. Who can count the weight of that sin? Such a wrongdoer is better off not coming at all. What use is a coward on the battlefield? Tuka says: those who stand on either bank are safe. It is the ones who linger in the middle current who truly drown.

WHAT IT MEANS

Tukaram is sharp about the half-committed devotee. To stand present at the singing of God's story while keeping the body and heart pulled back is worse, he says, than staying away; the coward in the middle of a battle only endangers everyone. The river image lands it: a person fully on one shore or the other is safe, but the one who wades out and then will not commit is the one swept under. The criticism aims at the pattern of holding back, urging us to enter wholly or not pretend to enter at all.

GATHA 2037 *Social Criticism*

Social criticism, fleeing the kirtan

मराठी मूळ

नावडे ज्या कथा उठोनियां जाती । ते यमा फावती बरे वोजा ॥1॥
तो असे जवळी गोंचिडाच्या न्यायें । देशत्यागें ठायें तया दुरी ॥ध्रु.॥
नव्हे भला कोणी नावडे दुसरा । पाहुणा किंकरा यमा होय ॥2॥
तुका ह्मणे तया करावें तें काई । पाषाण कां नाहीं जळामध्यें ॥3॥

ENGLISH TRANSLATION

Those who dislike the sacred story and get up and leave become easy prey for Yama, the lord of death. Death clings to them like a tick; only by leaving the country entirely can one escape it.

One who is good to no one, whom no one likes, becomes a guest and servant of Yama. Says Tuka, what can be done for such a one? Does a stone not remain a stone even in water?.

IN PLAIN WORDS

Those who dislike the holy story and get up and walk out fall easy prey to Yama, the lord of death. Death stays close to them like a tick; only by leaving the whole country can they get away from it. The one who is good to no one, whom no one likes, becomes a guest and servant of Yama. Tuka says: what can be done for such a one? Does a stone stop being a stone even in water?

WHAT IT MEANS

Tukaram describes the person who cannot bear the company of God's story and leaves it. Such a one belongs to death, he says: Yama clings as a tick clings, so near that no ordinary distance escapes it. The hardness is the point. A man good to no one and liked by no one has cut himself off, and the stone in water makes it plain, water soaks the stone but never softens it. The harshness is aimed at the closed, unwilling heart and asks the listener whether their own resistance has gone stony.

GATHA 2038 *Social Criticism*

Social criticism, the absent mind

मराठी मूळ

जवळी नाहीं चित्त । काय मांडियेलें प्रेत ॥1॥
कैसा पाहे चिद्रद्रिष्ट । दीप स्नेहाच्या शेवटीं ॥ध्रु.॥
कांतेलेंसें श्वान । तैसें दिशा हिंडे मन ॥2॥
त्याचे कानीं हाणे । कोण बोंब तुका ह्मणे॥3॥

ENGLISH TRANSLATION

When the mind is not present, what use is the body sitting there like a corpse? He stares vacantly, like a lamp at the last flicker of its oil. His mind wanders in every direction like a starving dog.

Says Tuka, who will shout a warning into such deaf ears?.

IN PLAIN WORDS

When the mind is not here, what use is the body set up like a corpse? See how empty his gaze is, like a lamp at the last flicker of its oil. His mind runs in every direction like a starving dog. Tuka says: who can shout a warning into ears like his?

WHAT IT MEANS

Tukaram pictures a man present in body but gone in mind. He sits in the holy gathering like a corpse propped up, his stare as thin as a lamp guttering on the last of its oil. While he sits still, his mind is a starving dog roaming everywhere, hunting elsewhere. The closing line is the sorrow of it: no warning can reach ears that absent. The poem turns the listener to ask whether their own attention is truly present or only their body.

GATHA 2039 *The Necessity of Experience*

Experience, the saint's whole-world wealth

मराठी मूळ

दुर्बळा वाणीच्या एक दोनि सिद्ध । सदैवा समाधि विश्वरूपीं ॥1॥
काय त्याचें वांयां गेलें तें एक । सदा प्रेमसुख सर्वकाळ ॥ध्रु.॥
तीर्थ देव दुरी तया भाग्यहीना । विश्व त्या सज्जना दुमदुमिलें ॥2॥
तुका ह्मणे एक वाहाती मिोळया । भाग्यें आगिळया घरा येती ॥3॥ ॥4॥
परिमळें काष्ठ ताजवां तुळविलें । आणीक नांवांचीं थोडीं । एक तें कातिवें उभविलीं ढवळारें
एकाचिया कुड मेडी । एक दीनरूप आणिती मिळया । एक ते बांधोनि माडी

ENGLISH TRANSLATION

For the weak, there are one or two small powers; for the fortunate, there is samadhi in the universal form. Has that man truly lost anything? He enjoys the bliss of divine love at all times.

For the unfortunate, God and holy places remain far away; for the saintly one, the entire universe resonates with His presence. Says Tuka, some carry bundles of straw on their heads, while the fortunate find the treasure coming to their very door.

IN PLAIN WORDS

The weak gain one or two small powers. The fortunate one rests in samadhi, in the universal form. Has that one lost anything at all? He has the joy of love, always, at every hour. For the luckless, God and the holy places stay far away. For the saint, the whole universe rings with God's presence. Tuka says: some carry bundles of straw on their heads, while the fortunate find the treasure come to their own door.

WHAT IT MEANS

Tukaram contrasts two kinds of gain. The merely clever pick up a small power or two, but the truly fortunate soul rests in samadhi and sees God as the whole universe, and so has lost nothing and holds constant love. To the unlucky, God and the sacred places feel distant, while to the saint every place already resounds with the divine, no pilgrimage required. The closing image weighs them: one labors under a head-load of straw, the other simply receives the treasure at his door, because what is sought is nearness of heart, not effort or distance.

GATHA 2040 *Worldly Metaphors*

Metaphor, the world as a marketplace

मराठी मूळ

अवघियां बाजार एक चि जाला । मांविकलीं आपुल्या पाडीं ॥1॥
गुण तो सार रूपमध्यकार । अवगुण तो फार पीडीतसे ॥ध्रु.॥
एक गुणें आगळे असती । अमोल्य नांवांचे खडे । एक समर्थ दुर्बळा घरीं
फार मोलाचे थोडे । एक झगमग करिती वाळवंटीं । कोणी न पाहाती तयांकडे
सभाग्य संपन्न आपुलाले घरीं । मायेक दैन्य बापुडें ॥2॥
एक मानें रूपें सारिख्या असती । अनेकप्रकार याती। ज्याचिया संचितें जैसें आलें पुढें
तयाची तैसी च गति । एक उंचपदीं बैसउनि सुखें । दास्य करवी एका हातीं

ENGLISH TRANSLATION

In the great marketplace of the world, all things are traded at their own value. Quality is the essence; it is beauty's true measure.

Lack of virtue, however, brings great suffering. Some excel by virtue and are priceless jewels.

Some, though in the house of the strong, are cheap for all their cost. Some glitter in the open, yet none look their way.

The fortunate and prosperous dwell in their own homes, while poverty sits wretched at the gate. Some appear alike in form and beauty, yet are of countless different kinds.

As each one's destiny unfolds, so goes their fate. Some are seated in high places of comfort, while others are made to serve.

IN PLAIN WORDS

The whole world has become one marketplace, and everything is sold at its own worth. Quality is the heart of it; that is what gives form its value. Where virtue is missing, suffering is great. Some stand out by their worth, priceless jewels of a name. Some, kept in a rich man's house, are dear in price yet cheap in truth. Some glitter out on the open sand, and no one even looks their way. The fortunate and full sit in their own homes, while wretched poverty crouches at the gate. Some look alike in worth and form, yet they are of countless kinds. As each one's gathered store comes due, so runs his fate. One is seated high in comfort; another is set to serve with his own hands.

WHAT IT MEANS

Tukaram reads the world as a great bazaar where every soul is priced by what it truly carries. Inner quality, not outward form, is the real measure, and where virtue is missing the cost is suffering. He lines up the unfairness plainly: real jewels go unnoticed on the open sand while costly-looking things sit useless in rich houses; the full sit at ease in their homes while the poor crouch wretched at the gate. The turn is that this sorting follows from each one's accumulated store, the fruit of past action coming due, so one is seated high and another set to serve. The poem holds up the marketplace as a mirror, asking what worth we are actually carrying to it.

GATHA 2041 *Appeals and Exhortations*

Exhortation, the wasted chance

मराठी मूळ

तुका ह्मणे कां मानिती सुख । चुकलिया वांयां खंती ॥3॥ ॥1॥

ENGLISH TRANSLATION

Says Tuka, why do people embrace this happiness, when missing the real chance leads only to regret?

IN PLAIN WORDS

Tuka says: why do people take this for happiness, when missing the real chance leaves only regret?

WHAT IT MEANS

This brief warning asks why people settle for a shallow pleasure and call it happiness. Tukaram names the cost they overlook: the real opportunity slips by while they are content with less. What remains afterward is only regret, when the moment that mattered cannot be taken back. It is a quiet push to weigh what we are calling happiness against what we are letting go.

GATHA 2042 *Ecstasy and Joy*

Ecstasy, at home in God's house

मराठी मूळ

नाहीं आह्मां शत्रु सासुरें पिसुन । दाटलें हें घन माहियेर ॥1॥
पाहें तेथें पांडुरंग रखुमाई । सत्यभामा राही जननिया॥ध्रु.॥
लज्जा भय कांही आह्मां चिंता नाहीं । सर्वसुखें पायीं वोळगती ॥2॥
तुका ह्मणे आह्मी सदैवाचीं बाळें । जालों लडिवाळें सकळांचीं ॥3॥

ENGLISH TRANSLATION

We have no enemies, no troublesome in-laws. Our household is filled with the bounty of our true home.

Wherever I look, there is Panduranga, Rakhumai, Satyabhama, Rukmini, and all the divine mothers. We have no shame, fear, or worry; all joys attend at their feet.

Says Tuka, we are children born under a fortunate star, the darlings of everyone.

IN PLAIN WORDS

We have no enemies, no troublesome in-laws. Our home is full, packed with the riches of our true house. Wherever I look there is Panduranga, Rakhumai, Satyabhama, Rahi, and all the divine mothers. We have no shame, no fear, no worry; every joy waits at their feet. Tuka says: we are children born under a fortunate star, the darlings of them all.

WHAT IT MEANS

Tukaram sings from the joy of belonging wholly to God's household. Using the warmth of a daughter who has found her true home, he says there are no enemies and no harsh in-laws here, only abundance. Everywhere he turns he sees Panduranga with Rakhumai, Satyabhama, Rahi, and the divine mothers, so the house is full of God's family. Stripped of shame, fear, and worry, he calls himself and his companions the fortunate children whom everyone in that house holds dear, a picture of complete belonging and ease in the divine.

GATHA 2043 *The Nature of God*

The nature of God, the unseen sustainer

मराठी मूळ

गभाअ असतां बाळा । कोण पाळी त्याचा लळा॥1॥
कैसा लाघवी सूत्रधारी । कृपाळुवा माझा हरी ॥ध्रु.॥
सर्प पिलीं वितां चि खाय । वांचलिया कोण माय ॥2॥
गगनीं लागला कोसरा । कोण पुरवी तेथें चारा ॥3॥
पोटीं पाषाणांचे जीव । कवण जीव त्याचा भाव ॥4॥
तुका ह्मणे निश्चळ राहें । होईल तें सहज पाहें ॥5॥

ENGLISH TRANSLATION

While the child is still in the womb, who nurtures its growth? How skillful is this puppeteer, how merciful is my Hari. The serpent devours its own young the moment they hatch; who is the mother of those that survive? A spider has spun its web in the sky; who supplies food to it there? Living beings dwell even inside stones; who is the life-force that sustains them? Says Tuka, remain steadfast and calm; whatever is meant to happen will unfold naturally.

IN PLAIN WORDS

While the child is still in the womb, who tends its growing? How skillful is this puppeteer; how merciful is my Hari. The serpent eats its young the moment they hatch; who is the mother of those that live? A spider strings its web high in the sky; who carries food to it there? There are living beings inside stones; whose life is their life? Tuka says: stay still and steady. Whatever is meant to be, watch it unfold on its own.

WHAT IT MEANS

Tukaram piles up examples of life sustained by no visible hand. Who feeds the unborn child, who mothers the snakelings the serpent does not devour, who provisions the spider hung in empty air, who keeps alive the creatures sealed in stone? Each question points to one answer: Hari, the skillful puppeteer and merciful keeper who upholds all things unseen. The poem lands on its counsel, since this care is already at work everywhere, the seeker can stop straining and stay still, trusting that what is meant to happen will happen on its own.

GATHA 2044 *The Necessity of Experience*

Experience, prayer for love at the feet

मराठी मूळ

न ह्मणे कवणां सिद्ध साधक गंव्हार । अवघा विश्वंभर वांचूनियां ॥1॥
गातां प्रेमगुण शंका माझ्या मनीं । नाचतां रंगणीं नाठवावी ॥2॥
देई चरणसेवा भूतांचें भजन । वर्णा अभिमान सांडवूनि ॥3॥
आशापाश माझी तोडीं माया चिंता । तुजविण वेथा नको कांहीं ॥4॥
तुका ह्मणे सर्व भाव तुझे पायीं । राहे ऐसें देई प्रेम देवा ॥5॥

ENGLISH TRANSLATION

I will not call anyone accomplished, striving, or ignorant; all I see is the One who sustains the universe. When singing His loving qualities, let no doubt enter my mind; when dancing in His arena, let nothing else be remembered.

Grant me the service of Your feet through worship of all beings, having cast off the pride of caste. Cut away the noose of desire, illusion, and worry; I want no pain apart from You.

Says Tuka, let all my love rest at Your feet; grant me such devotion, O God.

IN PLAIN WORDS

I will call no one accomplished, no one a seeker, no one a fool. I see only the One who holds up the universe, and nothing else. When I sing of His loving qualities, let no doubt enter my mind. When I dance in His circle, let nothing else be remembered. Grant me the service of Your feet, worshipping You in all beings, with the pride of caste cast off. Cut the noose of my desire, illusion, and worry. I want no pain except the longing for You. Tuka says: let all my love rest at Your feet. O God, grant me such devotion.

WHAT IT MEANS

Tukaram prays out of a vision where the usual labels fall away. He refuses to rank anyone as adept, striver, or fool, because he sees only the one God sustaining all, so the divisions dissolve. From that seeing comes his asking: undoubting song, self-forgetting dance, and the service of God's feet practiced as worship of every being, which means dropping the pride of caste altogether. He begs to have the cords of desire, illusion, and worry cut, wanting no ache but the ache for God. The closing line names the whole request: let all his love come to rest at God's feet, and let that devotion be granted.

GATHA 2045 *The Necessity of Experience*

Union, the lesser becomes the greater

मराठी मूळ

अग्नमाजी गेलें । अग्न होऊन तें च ठेलें ॥1॥
काय उरलें तया पण । मागील तें नाम गुण ॥ध्रु.॥
लोह लागेपरिसा अंगीं । तो ही भूषण जाला जगीं ॥2॥
सरिता वोहळा ओघा। गंगे मिळोनि जाल्या गंगा ॥3॥
चंदनाच्या वासें । तरु चंदन जालेस्पर्शे॥4॥
तुका जडला संतां पायीं । दुजेपणा ठाव नाहीं॥5॥ ॥4॥

ENGLISH TRANSLATION

Whatever enters fire becomes fire itself. What remains of its former name and nature? When iron touches the philosopher's stone, it too becomes an ornament to the world.

When rivers and streams merge into the Ganga, they all become the Ganga. By the fragrance of sandalwood, the neighboring tree becomes sandalwood through mere contact.

Says Tuka, having clung to the feet of the saints, there is no room left for any sense of separateness.

IN PLAIN WORDS

Whatever goes into the fire becomes fire. What is left of its old name? What is left of what it was before? When iron touches the touchstone, it too becomes an ornament in the world. When rivers and streams flow into the Ganga, they all become the Ganga. By the scent of the sandalwood, the tree beside it becomes sandalwood at a touch. Tuka says: I have held fast to the feet of the saints. There is no room left in me for being a separate self.

WHAT IT MEANS

Tukaram strings together four pictures of one thing: contact that does not leave you what you were. Fire takes the wood, the touchstone takes the iron, the Ganga takes the streams, the sandal scent takes the neighboring tree, and in each case the lesser thing loses its old name and takes on the nature of the greater. Then he turns it on himself. Clinging to the feet of the saints is the same kind of contact: it does not improve the separate self, it dissolves it. The point of company with the holy, he is saying, is not to become a better Tuka but to have no leftover sense of being apart at all.

GATHA 2046 *The Saints*

Longing for the saints, the worn step

मराठी मूळ

ऐशा भाग्यें जालों । तरी धन्य जन्मा आलों ॥1॥
रुळें तळीले पायरी । संत पाय देती वरी ॥ध्रु.॥
प्रेमामृतपान । होईल चरणरजें स्नान ॥2॥
तुका ह्मणे सुखें । तया हरतील दुःखें॥3॥

ENGLISH TRANSLATION

If such fortune comes to me, then indeed this birth is blessed. Like the bottom step that lies worn under foot, upon which the saints place their holy feet.

The nectar of love will flow, and the dust of their feet will become my bath. Says Tuka, in their happiness, they will take away all my sorrows.

IN PLAIN WORDS

If such fortune comes to me, then my birth is blessed. Let me be the bottom step, worn down, lying low, where the saints set their feet as they climb. Let me drink the nectar of their love. Let the dust of their feet be the water I bathe in. Tuka says: in their joy, my sorrows will be carried away.

WHAT IT MEANS

Tukaram prays to be placed not above but underneath. He asks to be the lowest step of the stair, the one rubbed smooth because every foot lands on it, so that the saints will tread on him as they pass. He does not ask for their notice or their blessing from a height; he asks for their feet, their love as nectar, the dust they leave behind as his bath. The whole desire is downward, and that is the fortune he calls blessed: when their happiness touches him, his own griefs are simply taken away.

GATHA 2047 *The Saints*

Adoration, above liberation itself

मराठी मूळ

करितां या सुखा । अंतपार नाहीं लेखा ॥1॥
माथां पडती संतपाय । सुख कैवल्य तें काय ॥ध्रु.॥
ऐसा लाभ नाहीं । दुजा विचारितां कांहीं ॥2॥
तुका ह्मणे गोड । तेथें पुरे माझें कोड॥3॥ ॥2॥

ENGLISH TRANSLATION

There is no end or measure to this happiness. When the feet of the saints rest upon one's head, what is the bliss of liberation compared to that? Says Tuka, there is no other gain like this, when one considers it carefully; that sweetness is where all my longing finds fulfillment.

IN PLAIN WORDS

There is no end and no measure to this joy. When the feet of the saints come to rest on my head, what is the bliss of liberation next to that? There is no other gain like it; think it over, and you will find none. Tuka says: that sweetness is so good that there my every longing is satisfied.

WHAT IT MEANS

Tukaram weighs the touch of the saints' feet against the highest prize the tradition offers, kaivalya, final liberation, and finds liberation the smaller thing. He calls the joy of that touch boundless and beyond counting, then dares the listener to look for anything that can match it. This is not careless talk: he is saying that the living contact of holy company outweighs even release from rebirth, because in that sweetness every want he has ever carried is already met. Where most seek liberation, Tuka says he has found something fuller and stops there.

GATHA 2048 *Ecstasy and Joy*

Ecstasy, the vast held in the small

मराठी मूळ

वेद जया गाती । आह्मां तयाची संगति ॥1॥
नाम धरियेलें कंठीं । अवघा सांटविला पोटीं ॥ध्रु.॥
ॐकाराचें बीज । हातीं आमुचे तें निज ॥2॥
तुका ह्मणे बहु मोटें । अणुरणियां धाकुटें ॥3॥

ENGLISH TRANSLATION

He whom the Vedas praise, we have His company. His name is held at our throat; we have stored Him entirely within us.

The seed of Om is in our hands; it is our very own. Says Tuka, He is immeasurably vast, yet smaller than the smallest atom.

IN PLAIN WORDS

The one whom the Vedas sing, His company is ours. We have held His name in our throat; we have stored the whole of Him inside us. The seed of Om is in our hand; it is our very own. Tuka says: He is greater than the greatest, and smaller than the smallest atom.

WHAT IT MEANS

Tukaram claims an intimacy with God that the scriptures only circle from outside. The Vedas can sing of Him, but the devotee carries Him: the Name lodged in the throat, the whole of Him kept within, the seed-sound Om resting in the hand like something owned. The closing line names the paradox that makes this possible: the same God who is larger than everything is also smaller than the smallest atom, so He can be held in a throat and a heart. Devotion, Tuka says, reaches by love what learning approaches only by description.

GATHA 2049 *Prayers*

Prayer, the muddy stream and the Ganga

मराठी मूळ

तूं श्रीयेचा पति । माझी बहु हीन याती ॥1॥
दोघे असों एके ठायीं । माझा माथा तुझे पायीं ॥ध्रु.॥
माझ्या दीनपणां पार । नाहीं बहु तूं उदार ॥2॥
तुका ह्मणे पांडुरंगा । मी ओहोळ तूं गंगा ॥3॥

ENGLISH TRANSLATION

You are the Lord of Lakshmi; my caste is very lowly. Yet let us dwell together in one place, with my head at Your feet.

There is no limit to my poverty, and You are boundlessly generous. Says Tuka, O Panduranga, I am a muddy stream and You are the Ganga.

IN PLAIN WORDS

You are the Lord of Lakshmi; my birth is very low. Still, let the two of us stay in one place, my head at Your feet. There is no limit to how poor I am; there is no limit to how generous You are. Tuka says: O Panduranga, I am a small dirty stream, and You are the Ganga.

WHAT IT MEANS

Tukaram sets his lowness beside God's greatness and asks them to share a single place anyway. He does not hide the gap: he is of low birth and bottomless poverty, while God is the consort of Fortune herself and boundlessly giving. His one request is closeness on the only terms he can offer, his head laid at the feet. The closing image makes the whole prayer turn on God's nature, not Tuka's worth: a muddy trickle has no claim on the Ganga, yet when it pours in, the Ganga receives and purifies it. His hope rests entirely on the generosity, not on his own standing.

GATHA 2050 *Prayers*

Prayer, the beggar settles accounts

मराठी मूळ

मी याचक तूं दाता । काय सत्य पाहों आतां ॥1॥
म्या तों पसरिला हात । करीं आपुलें उचित ॥ध्रु.॥
आह्मी घ्यावें नाम । तुह्मां समाधान काम ॥2॥
तुका ह्मणे देवराजा । वाद खंडीं तुझा माझा ॥3॥

ENGLISH TRANSLATION

I am the beggar, You are the giver; let us see what truth comes of this now. I have stretched out my hand; do what is fitting on Your part.

Our task is to chant Your name; Your task is to grant us love and contentment. Says Tuka, O King of Gods, put an end to this dispute between You and me.

IN PLAIN WORDS

I am the beggar, You are the giver; now let us see what truth comes of it. I have stretched out my hand; do whatever is right on Your side. Our work is to take Your name; Your work is to give us peace and contentment. Tuka says: O King of Gods, end this dispute between You and me.

WHAT IT MEANS

Tukaram speaks to God almost as one party in a contract, holding Him to His own role. The roles are fixed: a beggar can only beg, and a giver is bound to give, so Tuka has done his part by stretching out his hand and now waits to see whether God will do His. He divides the labor plainly: the devotee's duty is to chant the Name, God's duty is to grant the contentment that should follow. The dispute he asks to be settled is the gap between the chanting he keeps up and the peace he has not yet been given; he is pressing God, with a kind of bold tenderness, to make good on the bargain.

GATHA 2051 *Prayers*

Prayer, hide me in You

मराठी मूळ

तुझे पोटीं ठाव । व्हावा ऐसा माझा भाव ॥1॥
करीं वासनेसारिखें । प्राण फुटे येणें दुःखें ॥ध्रु.॥
अहंकार खोटे । वाटे श्वापदांची थाटे ॥2॥
तुका ह्मणे आई । हातीं धरूनि संग देई ॥3॥

ENGLISH TRANSLATION

My desire is to find a place within You. Fulfill this longing; my life breaks apart under the weight of this pain.

Pride and falsehood seem like a pack of wild beasts. Says Tuka, O Mother, take my hand and walk beside me.

IN PLAIN WORDS

Let me find a place inside You; this is what I long for. Grant me my wish; my breath breaks apart under this pain. Pride and falsehood crowd around me like a pack of wild beasts. Tuka says: O Mother, take me by the hand and walk with me.

WHAT IT MEANS

Tukaram begs to be hidden inside God as a frightened child hides in a parent. His longing is not for comfort but for shelter, and the urgency is real: the ache of separation is breaking his very breath. The danger he names is inward, not outward. Pride and falsehood close in on him like wild animals, and he knows he cannot fight them

off alone. So he ends by calling God Mother and asking for the simplest help there is, a hand to hold and someone to walk beside him through the danger.

GATHA 2052 *Devotion to Vitthal*

Devotion, the clinging child

मराठी मूळ

दारीं परोवरी । कुडीं कवाडीं मी घरीं ॥1॥
तुमच्या लागलों पोषणा । अवघे ठायीं नारायणा ॥ध्रु.॥
नेदीं खाऊं जेवूं । हातींतोंडींचें ही घेऊं ॥2 ॥
तुका ह्मणे अंगीं । जडलों ठायींचा सलगी ॥3॥

ENGLISH TRANSLATION

At the door, at the threshold, in every nook and corner of the house, I cling to You for sustenance, O Narayana, in every place. I will not let You eat or drink; I will even take what is in Your hand or mouth.

Says Tuka, I have become permanently attached through old familiarity.

IN PLAIN WORDS

At the door, on the porch, by the wall, at the gate, I am there in the house with You. I have fastened myself to You for my feeding, everywhere, O Narayana. I will not let You eat or drink in peace; I will snatch even what is in Your hand and Your mouth. Tuka says: I have stuck to Your body out of an old, settled familiarity.

WHAT IT MEANS

Tukaram plays the part of a small child who will not leave a parent alone. He is everywhere in the house, at the door and the gate and the wall, depending on God for his every meal and giving Him no privacy. The image of grabbing the food from God's own hand and mouth is the boldness of a child who feels wholly entitled, not a stranger who would be shy. He names the reason in the last line: this clinging comes from long familiarity, a closeness so old and settled that there is no formality left in it. Devotion at its most intimate, he suggests, is this kind of shameless belonging.

GATHA 2053 *Devotion to Vitthal*

Devotion, my joy is Your joy

मराठी मूळ

मज कोणी कांहीं करी । उमटे तुमचे अंतरीं ॥1॥
व्याला वाडविलें ह्मुण । मज सुख तुज सीण ॥ध्रु.॥
माझें पोट धालें। तुझे अंगीं उमटलें ॥2॥
तुका ह्मणे खेळें । तेथें तुमचिया बळें ॥3॥

ENGLISH TRANSLATION

Whatever anyone does to me, it is felt within You. Having nurtured and raised me, my happiness is Your happiness, and my trouble is Your trouble.

When my belly is full, the signs show on Your body. Says Tuka, I play only by the strength of Your power.

IN PLAIN WORDS

Whatever anyone does to me, it shows up inside You. You bore me and raised me, so my comfort is Your comfort and my weariness is Your strain. When my stomach is full, the sign of it appears on Your body. Tuka says: whatever I play at, I play by Your strength.

WHAT IT MEANS

Tukaram describes a bond so complete that he and God no longer have separate fortunes. What is done to him registers in God; because God brought him into being and raised him, the devotee's ease and exhaustion are felt as God's own. Even his full belly shows on God's body, the way a nursing mother's child being fed shows in her. The closing line names the ground of all this: every move Tuka makes, every game he plays, draws on God's strength, not his own. He is claiming the helplessness and the safety of a child who knows the parent will feel and supply everything.

GATHA 2054 *Prayers*

Prayer, empty hands, folded hands

मराठी मूळ

जोडोनियां कर । उभा राहिलों समोर ॥1॥
हें चि माझेंभांडवल।जाणे कारण विठ्ठल ॥ध्रु.॥
भाकितों करुणा । आतां नुपेक्षावें दीना ॥2॥
तुका ह्मणे डोई । ठेवीं वेळोवेळां पायीं ॥3॥

ENGLISH TRANSLATION

With folded hands I stand before You. This alone is my capital, and Vitthal knows it well.

I plead for mercy; do not neglect the helpless now. Says Tuka, again and again I place my head at Your feet.

IN PLAIN WORDS

With folded hands I stand before You. This alone is all I have, and Vitthal knows why. I cry out for mercy: do not turn away from the helpless now. Tuka says: again and again I lay my head at Your feet.

WHAT IT MEANS

Tukaram comes before God owning nothing he can offer except the gesture of asking. Folded hands are his whole capital, his entire wealth, and he says Vitthal knows the reason, that this emptiness is exactly what brings a beggar to the door. From that poverty he pleads for mercy and presses the one claim a helpless person has: that the helpless are precisely whom mercy is for, so God must not overlook him. The repeated bowing of his head at the feet is the prayer made physical, asked over and over because he has no other argument and no other place to go.

GATHA 2055 *Devotion to Vitthal*

Devotion, the settled pact

मराठी मूळ

आह्मी घ्यावें तुझें नाम । तुह्मी आह्मां द्यावें प्रेम॥1॥
ऐसें निवडिलें मुळीं । संतीं बैसोनि सकळीं ॥ध्रु.॥
माझी डोई पायांवरी । तुह्मी न धरावी दुरी ॥2॥
तुका ह्मणे केला । खंड दोघांचा विठ्ठला ॥3॥

ENGLISH TRANSLATION

We shall take Your name; You shall give us love. This was settled long ago by all the saints together.

My head rests upon Your feet; do not push me away. Says Tuka, the division between us both has been resolved, O Vitthal.

IN PLAIN WORDS

We are to take Your name; You are to give us love. This was decided long ago, all the saints sitting together and choosing it. My head rests on Your feet; do not push me away. Tuka says: the division between the two of us is over, O Vitthal.

WHAT IT MEANS

Tukaram treats devotion as a settlement reached long before him, agreed by the whole assembly of saints. The terms are clean and binding: the devotees chant the Name, and God in return gives love. On the strength of that old pact he lays his head at the feet and asks God not to keep him at a distance, since the arrangement leaves no room for distance. The closing line says the separation between devotee and God has been dissolved, not as a thing Tuka achieved alone but as the natural result of an agreement the saints made and God is bound to honor.

GATHA 2056 *Surrender and Acceptance*

Surrender, the old account closed

मराठी मूळ

वारिलें लिगाड । बहुदिसांचें हें जाड ॥1॥
न बोलावें ऐसें केलें । काहीं वाउगें तितुलें ॥ध्रु.॥
जाला चौघांचार । गेला खंडोनि वेव्हार ॥2॥
तुका ह्मणे देवा । करीन ते घ्यावी सेवा॥3॥

ENGLISH TRANSLATION

The old entanglement, thick and long-standing, has been cleared away. Whatever was spoken in vain has been set aside.

The common account has been settled; the old transactions are finished. Says Tuka, O God, accept whatever service I offer.

IN PLAIN WORDS

The old tangle, heavy and built up over many days, has been cleared. It has been arranged so that I need not speak; all that was useless is set aside. The matter was settled before witnesses; the old dealings are finished and done. Tuka says: O God, now accept whatever service I do.

WHAT IT MEANS

Tukaram speaks of his long bondage as a debt finally cleared, using the language of accounts and disputes. The entanglement of worldly attachment, thick and grown over many years, has been resolved, and with it goes all the pointless arguing he need no longer take part in. He pictures the settlement as done openly, with witnesses, the old transactions struck off the books for good. With that burden gone, only one thing is left for him: he offers himself to God in service and asks that whatever small service he gives be accepted.

GATHA 2057 *Worldly Life*

Worldly snares, hold patience for the soul

मराठी मूळ

पायरवे अन्न । मग करी क्षीदक्षीण ॥1॥
ऐसे होती घातपात । लाभे विण संगें थीत ॥ध्रु.॥
जन्माची जोडी । वाताहात एके घडी ॥2॥
तुका ह्मणे शंका । हित आड या लौकिका ॥3॥
धीर धरुं जिवासाटीं । येऊं नेदूं लाभा तुटी ॥ध्रु.॥
उचित समय । लाजनिवारावें भय ॥2॥
तुका ह्मणे कळा । जाणों नेम नाहीं बाळा ॥3॥

ENGLISH TRANSLATION

Rich food at first, then it brings on weakness. Such are the treacheries that come from profitless company.

A lifetime's earnings can be wasted in a single moment. Says Tuka, worldly honor and reputation stand in the way of true benefit. Hold patience for the sake of the soul; do not let loss come to the gain.

At the right moment, overcome both shame and fear. Says Tuka, know the art; there is no fixed rule for the innocent.

IN PLAIN WORDS

Rich food at first; then it leaves you weak. So go the treacheries that come from useless company: you gain nothing. A whole lifetime's earnings can be wasted in a single moment. Tuka says: worldly honor and good name stand in the way of your true good. Hold your patience for the sake of the soul. Do not let loss eat into the gain. At the right moment, throw off both shame and fear. Tuka says: learn the art. There is no fixed rule for the innocent.

WHAT IT MEANS

Tukaram warns that the company you keep can ruin you the way a rich dish gives quick pleasure and then sickness: the loss comes slowly and you mistake it for a treat. A lifetime of spiritual earning can be squandered in one careless moment, and what trips people most is their concern for reputation and respectability, which they let outweigh their real good. So he counsels patience held for the soul's sake, and a willingness, when the moment calls for it, to set aside both shame and fear rather than playing it safe. The closing line says there is no rigid rule to memorize; the path asks for discernment, the art of knowing when to act.

GATHA 2058 *Ecstasy and Joy*

Crossing accomplished, the raft of the Name

मराठी मूळ

उलंघिली लाज । तेणें साधियेलें काज ॥1॥
सुखें नाचे पैलतीरीं । गेलों भवाचे सागरीं ॥ध्रु.॥
नामाची सांगडी । सुखें बांधली आवडी ॥2॥

ENGLISH TRANSLATION

By casting off shame, the real purpose was accomplished. Now I dance happily on the far shore, having crossed the ocean of existence.

The raft of the name was bound together with joyful love.

IN PLAIN WORDS

By throwing off shame, the real work got done. Now I dance happily on the far shore. I have crossed the ocean of this existence. The raft of the Name I bound together with joyful love.

WHAT IT MEANS

Tukaram names what carried him across the ocean of worldly existence: the Name of God, lashed into a raft and held together by nothing but loving delight. The first step was casting off shame, the worry about how he looked to others, because that fear is what keeps a person on the near shore. Having let it go, he says the true purpose of a life is finished, and he dances freely on the far bank. The image is plain: love is the only binding, and the Name is the only vessel.

GATHA 2059 *Longing and Separation*

Demanding what is mine, a beggar's sit-in

मराठी मूळ

बैसलोंसे दारीं । धरणें कोंडोनि भिकारी ॥1॥
आतां कोठें हालों नेदीं । बरी सांपडली संदी ॥ध्रु.॥
किती वेरझारा । मागें घातलीया घरा ॥2॥
माझें मज नारायणा । देतां ◌ां रे नये मना॥3॥
भांडावें तें किती । बहु सोसिली फजिती ॥4॥
तुका ह्मणे नाहीं । लाज तुझे अंगीं कांहीं ॥5॥

ENGLISH TRANSLATION

I have sat down at Your door like a beggar staging a sit-in. Now I will not let You move from here; I have caught the right moment.

How many rounds have I made to this house before? Give me what is mine, O Narayana; does it not trouble Your conscience to withhold it? How much longer must I argue? I have endured enough humiliation. Says Tuka, there is not an ounce of shame in You.

IN PLAIN WORDS

I have sat down at your door. Like a beggar, I am staging a sit-in, blocking the way. Now I will not let you move from here. I have caught the right moment at last. How many rounds have I already made to this house? Give me what is mine, Narayana. Does it not trouble your conscience to hold it back? How long must I keep arguing? I have swallowed enough humiliation. Tuka says: there is not an ounce of shame in you.

WHAT IT MEANS

Tukaram approaches God not as a polite suppliant but as a creditor who plants himself at the door and refuses to budge until he is paid. He insists that liberation is not charity but his own due, something already his, and he scolds Narayana for withholding it with no apparent prick of conscience. The complaint of having made many fruitless trips and endured much humiliation is the voice of a long, frustrated longing that has turned bold. The final jab, that God has no shame, is the freedom of the lover who can accuse the Beloved precisely because the bond is unbreakable; the rudeness is intimacy, not contempt.

GATHA 2060 *Devotion to Vitthal*

The faithful gatekeeper, claiming his wage

मराठी मूळ

जालों द्वारपाळ । तुझें राखिलें सकळ ॥1॥
नाहीं लागों दिलें अंगा । आड ठाकलों मी जगा ॥ध्रु.॥
करूनियां नीती। दिल्याप्रमाणें चालती ॥2॥
हातीं दंड काठी । भा जिवाचिये साटीं॥3॥
बळ बुद्धी युक्ती । तुज दिल्या सर्व शक्ती ॥4॥
तुका ह्मणे खरा । आतां घेईन मुशारा ॥5॥

ENGLISH TRANSLATION

I have become Your gatekeeper, guarding all that is Yours. I have stood as a shield between You and the world, not letting anything touch You.

I have established order, and all follow the given rule. In my hand I hold the staff and rod, staking my very life on this duty.

All my strength, intellect, and skill, all my powers, I have given to You. Says Tuka, now I will collect my wages in full.

IN PLAIN WORDS

I have become your gatekeeper. I have guarded all that is yours. I let nothing touch you. I stood as a shield between you and the world. I kept order; everyone follows the rule I lay down. In my hand I hold the staff and the rod, and I stake my very life on this watch. All my strength, my mind, my skill, every power I have, I have handed over to you. Tuka says: it is true, and now I will collect my wages in full.

WHAT IT MEANS

Tukaram casts himself as a servant who has given everything to his master's house: his strength, his intellect, his every faculty, and even his life, standing armed at the gate to keep the world from troubling God. Having served so completely, he now comes to claim his wages, and the wage a devotee asks is God himself. The boldness is the same demanding love that runs through these poems: total self-surrender becomes the very ground on which he presses his claim. He is not bargaining for things; he has poured himself out and asks to be paid in the only coin that matters.

GATHA 2061 *The Necessity of Experience*

Remembrance, the meeting within separation

मराठी मूळ

फळाची तों पोटीं । घडे वियोगें ही भेटी ॥1॥
करावें चिंतन । सार तें चि आठवण ॥ध्रु.॥
चित्त चित्ता ग्वाही । उपचारें चाड नाहीं ॥2॥
तुका ह्मणे देवा । पावे ंतरींची सेवा॥3॥ ॥15॥

ENGLISH TRANSLATION

Within the fruit itself, even through separation, the meeting takes place. The essence is contemplation, the remembrance itself.

The chitta bears witness to the chitta; external gestures are unnecessary. Says Tuka, O God, inner devotion reaches You.

IN PLAIN WORDS

Within the fruit itself, even in separation, the meeting happens. So do your contemplation. The essence is just this: remembrance. One heart bears witness to the other; outward gestures are not needed. Tuka says: God, it is the inward service that reaches you.

WHAT IT MEANS

Tukaram quietly answers the ache of being apart from God: even in separation the meeting is already taking place, the way the whole tree is present inside its fruit. The work, then, is contemplation, and its whole essence is remembrance, simply keeping God in mind. He sets inward devotion above outward ritual, saying one heart bears witness to the other directly and no ceremonial gesture is required. The teaching is plain and consoling: what reaches God is the service offered within.

GATHA 2062 *Longing and Separation*

Surrender, your ways past my understanding

मराठी मूळ

दुर्बळाचें कोण । ऐके घालूनियां मन । राहिलें कारण। तयावांचूनि काय तें ॥1॥
कळों आलें अनुभवें । पांडुरंगा माझ्या जीवें । न संगतां ठावें । पडे चर्या देखोनि ॥ध्रु.॥
काम क्रोध माझा देहीं । भेदाभेद ोले नाहीं । होतें तेथें कांहीं । तुज कृपा करितां॥2॥
हें तों नव्हे उचित । नुपेक्षावें शरणागत । तुका ह्मणे रीत । तुमची आह्मां न कळे ॥3॥

ENGLISH TRANSLATION

Who will listen attentively to the poor? Without Him, what purpose remains? Experience has revealed this to me, O Panduranga: without being told, You see the state of one's life. Desire and anger dwell in my body; the words of distinction and unity are meaningless there.

Had You shown grace, even that might have been remedied. This is not fair; the one who has surrendered should not be ignored.

Says Tuka, Your ways are beyond our understanding.

IN PLAIN WORDS

Who will set his mind to listen to the poor? Without him, what purpose is left? Experience has taught me this, Panduranga, with my own life: without being told, you see the state of a person. Desire and anger live in my body. There the words of difference and oneness mean nothing. Had you shown grace, even that might have been healed. This is not right. The one who has surrendered should not be ignored. Tuka says: your ways are beyond our understanding.

WHAT IT MEANS

Tukaram speaks as the helpless poor man whom no one else will hear, for whom God is the only purpose left. He confesses honestly that desire and anger still live in him, that the fine talk of difference and non-difference cannot touch that knot; only grace could have healed it. So his prayer turns into gentle protest: it is not right to ignore one who has surrendered. The closing line lets the complaint rest in trust, admitting that God's ways are past human understanding even when they wound.

GATHA 2063 *Longing and Separation*

Two diverging paths, holding fast to the feet

मराठी मूळ

आह्मी भाव जाणों देवा । न कळती तुझिया मावा । गणिकेचा कुढावा । पतना न्यावा दशरथ ॥1॥
तरी म्यां काय गा करावें । कोण्या रीती तुज पावें । न संगतां ठावें । तुह्मांविण न पडे॥ध्रु.॥
दोनी फाकलिया वाटा । ◌ोवी केला घटापटा । नव्हे धीर फांटा । आड रानें भरती ॥2॥
तुका ह्मणे माझे डोळे । तुझे देखती हे चाळे । आतां येणें वेळे । चरण जीवें न सोडीं ॥3॥

ENGLISH TRANSLATION

O God, we know devotion, but we cannot fathom Your deceptions. A courtesan's longing could lead Dasharatha himself to ruin.

Then what am I to do? By what means can I reach You? Without You, nothing is known or found. Two paths diverge, and confusion has created a great turmoil; my resolve falters, and dense forests block the way.

Says Tuka, my eyes see all Your tricks; this time, I will not let go of Your feet with my very life.

IN PLAIN WORDS

We know devotion, God, but we cannot read your illusions. A courtesan's longing could drag even Dasharatha to ruin. So what am I to do? By what road can I reach you? Nothing is known or found without you. Two paths fork before me; the confusion has stirred up great turmoil. My resolve breaks, and thick forests block the way. Tuka says: my eyes see all your tricks. This time I will not let go of your feet, not with my life.

WHAT IT MEANS

Tukaram admits the limit of his own effort: he may know the way of devotion, but he cannot see through God's deceptions, the maya that scatters a seeker between forked roads. He confesses that desire and worldly pull are strong enough to undo even the great, so by himself he cannot find the path. Out of that helplessness he makes the only move left to him, gripping God's feet and vowing not to let go even at the cost of his life. The poem turns confusion into clinging: when the mind cannot find the road, the body holds onto God and refuses to be moved.

GATHA 2064 *Longing and Separation*

The quarrel comes to a head, settle it now

मराठी मूळ

वेरझारीं जाला सीण । बहु केलें क्षीदक्षीण । भांडणासी दिन । आजी येथें फावला ॥1॥
आतां काय भीड भार । धरुनियां लोकचार । बुडवूनि वेव्हार । सरोबरी करावी ॥ध्रु.॥
आलें बहुतांच्या मना । कां रे न ोसी ाहाणा । मुळींच्या वचना । आह्मी जागों आपुल्या ॥2॥
तुका ह्मणे चौघांमधीं । तुज नेलें होतें आधीं । आतां नामधीं । उरी कांहीं राहिली ॥3॥ ॥3॥

ENGLISH TRANSLATION

Going back and forth has brought exhaustion; much energy has been wasted. Today is the day the quarrel comes to a head.

Now why should I hold back out of social propriety? Let me drown all conventions and settle this once and for all. Many have thought the same: why do You not listen, You stubborn One? We are awake to the original promise.

Says Tuka, I had taken You before the assembly once before; now do You still have anything left to withhold?.

IN PLAIN WORDS

All this going back and forth has worn me out. So much strength has drained away. Today is the day the quarrel comes to a head, right here. Now why should I hold back for the sake of appearances? Let me drown all the niceties and settle this once and for all. Many others have thought the same: why do you not listen, you stubborn one? We hold you to your first promise. Tuka says: I had once dragged you before the assembly already. Do you still have anything left to keep back?

WHAT IT MEANS

Tukaram, exhausted by endless fruitless approaches to God, decides to stop being polite and force the matter to a conclusion today. He refuses to let social propriety hold him back any longer and calls God stubborn for not answering, insisting on the original promise of grace that he says is owed. He reminds God that he has confronted

him publicly before, and demands to know what could possibly be left to withhold. The whole abhanga is the devotee's bold ultimatum: the long, draining wait ends in a refusal to leave until the debt of grace is paid.

GATHA 2065 *Worldly Metaphors*

The wishing tree, gain and loss within

मराठी मूळ

कल्पतरूखालीं । फळें येती मागीतलीं ॥1॥
तेथें बैसल्याचा भाव । विचारूनि बोलें ठाव ॥ध्रु.॥
द्यावें तें उत्तर । येतो प्रतित्याचा फेर ॥2॥
तुका ह्मणे मनीं । आपुल्या च लाभहानि॥3॥

ENGLISH TRANSLATION

Under the wish-fulfilling tree, the fruits that are asked for do appear. But the very desire with which one sits there matters; speak only after careful thought.

Whatever reply is given, the consequence returns in kind. Says Tuka, the gain or loss lies within one's own mind.

IN PLAIN WORDS

Under the wish-fulfilling tree, the fruits you ask for do appear. But the desire you sit with there is what matters. Speak only after careful thought. Whatever answer you give, its consequence comes back to you in kind. Tuka says: the gain and the loss lie within your own mind.

WHAT IT MEANS

Tukaram takes the wishing tree, the kalpataru that grants whatever is asked, and turns it into a warning about the mind. Since it gives exactly what you wish for, your wish itself decides your fate, so one should think carefully before asking. What you put out returns in kind, like an echo. The point lands inward: God or the wishing tree only mirrors you, and so the real gain or loss of a life is shaped by the desires you carry in your own mind.

GATHA 2066 *The Power of the Name*

The Name, a fast color that never fades

मराठी मूळ

रंगलें या रंगें पालट न घरी । खेवलें अंतरीं पालटेना॥1॥
सावळें निखळ कृष्णनाम ठसे । अंगसंगें कैसे शोभा देती ॥ध्रु.॥
पवित्र जालें तें न लिंपे विटाळा । नैदी बैसों मला आडवरी ॥2॥
तुका ह्मणे काळें काळें केलें तोंड । प्रकाश अभंड देखोनियां ॥3॥

ENGLISH TRANSLATION

Dyed in this color, it never fades; what has been absorbed within does not change. The dark, pure name of Krishna leaves its mark, and its luster adorns all who carry it.

What has become sacred is untouched by pollution; it does not allow any stain to settle. Says Tuka, the face has been blackened with the dark beauty of Krishna, and seeing that unbroken radiance, there is only light.

IN PLAIN WORDS

Dyed in this color, it never fades. What has soaked into the heart does not change. The dark, pure name of Krishna sets its stamp, and its beauty shines on all who wear it. What has become sacred cannot be stained; it lets no defilement settle on it. Tuka says: my face is blackened, blackened with that dark beauty, and seeing the unbroken radiance, there is only light.

WHAT IT MEANS

Tukaram uses the image of dyeing cloth: once the heart is steeped in the dark name of Krishna, the color is fast, it will never wash out or fade. That sacred mark cannot be polluted; no defilement can settle on what the Name has made holy. The seeming paradox of the close is deliberate: his face is blackened with the dark hue of Krishna, yet that very darkness is unbroken radiance, pure light. The dark stain of the Name is not a blemish but a beauty that shines.

GATHA 2067 *Ecstasy and Joy*

Ecstasy, our feet upon the head of death

मराठी मूळ

जगा काळ खाय । आह्मी माथां दिले पाय ॥1॥
नाचों तेथें उभा राहे । जातां व्यंग करी साहे ॥ध्रु.॥
हरिच्या गुणें धाला । होता खात चि भुकेला ॥2॥
तुका ह्मणे हळु । जाला कढत शीतळु ॥3॥

ENGLISH TRANSLATION

Death devours the world, but we have placed our feet upon its head. Wherever we dance, death stands still; when we walk past, it bears our passage without protest.

Satisfied by the virtues of Hari, death itself, once forever hungry, has been fed. Says Tuka, the one who was boiling hot has become cool and gentle.

IN PLAIN WORDS

Death devours the world. We have set our feet upon its head. Wherever we dance, death stands still. When we walk past, it bears our passing without a word. Filled full by the virtues of Hari, death, once forever hungry, has been fed. Tuka says: the one that was boiling hot has gone cool and gentle.

WHAT IT MEANS

Tukaram declares that the devotee has conquered the very death that swallows the whole world, treading on its head as on a defeated enemy. Where the lovers of God dance, death itself halts and lets them pass without protest. The bold turn is that even death is satisfied by the virtues of Hari: the eternally hungry devourer is finally fed, and its scorching heat cools into something gentle. The Name does not just protect from death; it tames and contents death itself.

GATHA 2068 *The Power of the Name*

The Name as medicine, the only cure

मराठी मूळ

ब्रह्मरस घेई काढा । जेणें पीडा वारेल ॥1॥
पथ्य नाम विठोबाचें । अणीक वाचे न सेवीं ॥ध्रु.॥
भवरोगाऐसें जाय । आणीक काय क्षुल्लकें ॥2॥
तुका ह्मणे नव्हे बाधा । अणीक कदा भूतांची ॥3॥

ENGLISH TRANSLATION

Take this medicine of divine essence; it will cure your affliction. The proper diet is Vithoba's name; let nothing else touch your tongue.

When the disease of worldly existence itself is destroyed, what are all other petty ailments? Says Tuka, no other spirit or demon can cause harm after that.

IN PLAIN WORDS

Take this medicine of divine essence; it will end your suffering. The proper diet is Vithoba's name. Let nothing else touch your tongue. When the very disease of worldly existence is gone, what are all the petty ailments? Tuka says: after that, no other spirit or demon can harm you.

WHAT IT MEANS

Tukaram prescribes the Name like a physician prescribing a cure: the divine essence is the medicine that ends suffering, and Vithoba's name is the strict diet, with nothing else allowed on the tongue. He frames worldly existence itself as the root disease, so once that is healed every lesser trouble loses its weight. The closing line extends the protection: with the great sickness cured, no other malign power, no spirit or demon, can do any harm. The whole abhanga reduces the cure for life to a single remedy, the Name.

GATHA 2069 *The Saints*

The saints' feet, the cure that heals

मराठी मूळ

अंगें अनुभव जाला मज । संतरजचरणांचा ॥1॥
सुखी जालों या सेवनें । दुःख नेणें यावरी ॥ध्रु.॥
निर्माल्याचें तुळसीदळ । विष्णुजळ चरणींचें ॥2॥
तुका ह्मणे भावसार । करूनि फार मिश्रत ॥3॥

ENGLISH TRANSLATION

I have experienced in my own body the effect of the dust of the saints' feet. By that remedy, I have become happy; I know no sorrow after this.

The tulasi leaf from the offering, the sacred water from the Lord's feet. Says Tuka, mix these with the essence of devotion, and the cure is complete.

IN PLAIN WORDS

I have felt it in my own body, the touch of the dust of the saints' feet. By taking this remedy I have become well. After this I know no sorrow. Take the tulasi leaf from the offering, take the water that washed the Lord's feet. Tuka says: mix these with the essence of devotion, and the cure is complete.

WHAT IT MEANS

Tukaram speaks of the company of the saints as a medicine he has tested on himself, not a theory. He says the dust of their feet, the tulasi from God's offering, the water poured over God's feet, taken together with real devotion, work a complete healing. The sickness he means is the sorrow of worldly life, and he reports that once cured he knows it no more. The point is that contact with the saints and with God is the only remedy that finishes the disease rather than easing it for a while.

GATHA 2070 *The Nature of God*

God the physician, paid in love

मराठी मूळ

वैद्य एक पंढरिराव । अंतर्भाव तो जाणे ॥1॥
रोगाऐशा द्याव्या वल्ली । जाणे जाली बाधा ते ॥ध्रु.॥
नेदी रुका वेचों मोल । पोहे बोल प्रीतीचे ॥2॥
तुका ह्मणे दयावंता । सदा चिंता दीनांची ॥3॥

ENGLISH TRANSLATION

The only true physician is the Lord of Pandhari; He alone knows the inner condition. He prescribes the right remedy for each ailment, knowing exactly where the affliction lies.

He does not charge even a coin; His currency is words of love. Says Tuka, that compassionate One always carries the poor in His thoughts.

IN PLAIN WORDS

There is only one true physician, the Lord of Pandhari. He alone knows the inner condition. He gives the right herb for each disease, for he knows exactly where the harm lies. He charges no coin, asks no fee; his only payment is words of love. Tuka says: that compassionate one always carries the poor in his thoughts.

WHAT IT MEANS

Tukaram pictures Panduranga as the one doctor who diagnoses what no other can see, the affliction hidden inside a person. Because he reads the inner condition exactly, the remedy he gives always fits. The stakes are that no human healer can reach this sickness; only God can. And his price is not money but love, freely given, because he is forever turned toward the helpless and the poor.

GATHA 2071 *The Nature of God*

God the Friend of the Helpless

मराठी मूळ

करितां कोणाचें ही काज । नाहीं लाज देवासी ॥1॥
बरे करावें हें काम । धरिलें नाम दीनबंधु ॥ध्रु.॥
करुनि अराणूक पाहे । भलत्या साहए व्हावया ॥2॥
बोले तैसी करणी करी । तुका ह्मणे एक हरि ॥3॥ ॥4॥
उभें चंद्रभागे तीरीं । कट धरोनियां करीं ।

ENGLISH TRANSLATION

God feels no shame in doing anyone's work. He should do this work well, for He has taken the name Friend of the Helpless.

He watches for the chance to assist, ready to help in any way. Says Tuka, Hari alone both speaks and acts accordingly.

IN PLAIN WORDS

God feels no shame to do anyone's work. He must do this work well, for he has taken the name Friend of the Helpless. He looks for the chance, ready to help in any way at all. He acts exactly as he speaks. Tuka says: Hari alone is like this. He stands on the bank of the Chandrabhaga, his hands resting on his hips.

WHAT IT MEANS

Tukaram reminds God of his own name: if he is called Friend of the Helpless, then he is bound to act like one, and he is not too proud to do even the lowliest person's work. Tukaram presses the claim that God watches for openings to help and that his deeds match his promises exactly, unlike human beings whose words and acts come apart. The closing image is Vitthal standing on the river bank at Pandhari, hands on hips, waiting, the Friend who keeps his post. The poem is half praise and half a held God to his word.

GATHA 2072 *Devotion to Vitthal*

Adoration, the feet on the brick

मराठी मूळ

पाउलें गोजिरीं । विटेवरी शोभलीं ॥1॥
संचिताचा ठेवा । जोडी हातीं लागली ॥ध्रु.॥
रूप डोळयां आवडे । कीतिन श्रवणीं पवाडे ।
मस्तक नावडे । उठों पायांवरोनि ॥2॥
तुका ह्मणे नाम । ज्याचें नासी क्रोध काम ।
हरी भवश्रम । उच्चारितां वाचेसी ॥3॥

ENGLISH TRANSLATION

Those beautiful feet shine upon the brick. The treasure of our destiny has come into our hands.

The form delights the eyes; the fame resounds in the ears. My head does not wish to rise from those feet.

Says Tuka, His name destroys desire and anger; merely uttering it frees the tongue from all bondage.

IN PLAIN WORDS

Those lovely feet shine upon the brick. The treasure stored up by my past deeds has come into my hands. The form delights my eyes; the fame fills my ears. My head will not rise from those feet. Tuka says: his name destroys anger and desire. Speak it with the tongue, and the weariness of the world is taken away.

WHAT IT MEANS

Tukaram stands at Pandhari and sees Vitthal's feet set on the brick, and he calls this sight the treasure his whole past has been saving up for him. Every sense is filled: his eyes by the form, his ears by the fame, and his bowed head refuses to lift from the feet. He then names what the Name itself does: spoken aloud, it burns away anger and desire and lifts the exhaustion of worldly existence. The poem moves from the seen feet to the spoken Name, both pointing to the same release.

GATHA 2073 *The Power of the Name*

The Name as our only wealth

मराठी मूळ

आह्मां हें चि भांडवल । ह्मणों विठ्ठल विठ्ठल ॥1॥
सुखें तरों भवनदी । संग वैष्णवांची मांदी ॥ध्रु.॥
बाखराचें वाण। सांडूं हें जेवूं जेवण ॥2॥
न लगे वारंवार । तुका ह्मणे वेरझार ॥3॥

ENGLISH TRANSLATION

Our only capital is to say Vitthal, Vitthal. We will cross the river of worldly existence in bliss, surrounded by the company of the Vaishnavas.

Let us set aside the stale fare and eat this true feast. Says Tuka, there is no need to keep going back and forth.

IN PLAIN WORDS

This is our only capital: to say Vitthal, Vitthal. We will cross the river of worldly life in joy, in the crowd of the Vaishnavas. Let us throw away the stale food and eat this true meal. Tuka says: there is no need to keep going back and forth again and again.

WHAT IT MEANS

Tukaram says the devotees own nothing else worth counting; the one wealth they trade on is the Name, Vitthal. With that and the company of fellow Vaishnavas they cross the river of birth and death gladly rather than in fear. He contrasts two foods: the stale fare of worldly pursuits and the true feast of the Name, and tells us to drop the first for the second. The last line names the stakes, that this meal ends the endless coming and going, the rounds of birth, with no need to repeat the journey.

GATHA 2074 *Prayers*

Prayer, keep my mind from wandering

मराठी मूळ

आतां माझ्या भावा । अंतराय नको देवा ॥1॥
आलें भागा तें करितों । तुझें नाम उच्चारितों ॥ध्रु.॥
दृढ माझें मन। येथें राखावें बांधोन ॥2॥
तुका ह्मणे वाटे । नको फुटों देऊं फांटे॥3॥ ॥3॥

ENGLISH TRANSLATION

O God, do not place any obstacle before my devotion now. I do what comes to me: I utter Your name.

Keep my mind firmly anchored here; do not let it branch off in other directions. Says Tuka, do not let it wander astray.

IN PLAIN WORDS

Now, O God, put no obstacle in the way of my devotion. I do what falls to me to do: I speak your name. Hold my mind firm, keep it bound here. Tuka says: on the road, do not let it break off into side paths.

WHAT IT MEANS

Tukaram prays not for things but for an unbroken devotion, asking God to remove whatever would block it. His own part is simple and he is already doing it: he keeps uttering the Name. What he cannot manage alone is his restless mind, so he asks God to bind it in place and not let it scatter down side roads. The stakes are that the practice fails not from lack of effort but from a mind that branches off, and only God can hold it steady.

GATHA 2075 *Social Criticism*

Social criticism, the begging flatterer

मराठी मूळ

काय देवापाशीं उणें । हिंडे दारोदारीं सुनें ॥1॥
करी अक्षरांची आटी । एके कवडी च साटीं ॥ध्रु.॥
निंदी कोणां स्तवी । चिंतातुर सदा जीवीं ॥2॥
तुका ह्मणे भांड । जलो जळो त्याचें तोंड ॥3॥

ENGLISH TRANSLATION

What is lacking with God that one must wander door to door like a stray? The pandit toils over letters and syllables for the sake of a single penny. He slanders some and flatters others, always anxious at heart.

Says Tuka, such a flatterer: may his mouth be cursed.

IN PLAIN WORDS

What is lacking with God, that a man wanders door to door like a stray dog? He strains over letters and syllables, all for a single cowrie shell. He slanders one man and flatters another, his heart always eaten by worry. Tuka says: such a wrangler, may his mouth be burned away.

WHAT IT MEANS

Tukaram strikes at the scholar who uses his learning to beg, going from door to door, grinding through holy words for the smallest coin. The poem asks: if God lacks nothing, why grovel before men? The pattern he names is the cycle of slander and flattery that such begging breeds, and the constant anxiety it leaves in the heart. The harsh closing curse is aimed at that grasping, two-faced use of the tongue, not at any one person; it warns the listener against turning sacred words into a tool for gain.

GATHA 2076 *Devotion to Vitthal*

Devotion, ask only from God

मराठी मूळ

मागणें तें मागों देवा । करूं भक्ती त्याची सेवा ॥1॥
काय उणे तयापाशीं । रिद्धसिद्धी ज्याच्या दासी ॥ध्रु.॥
तुका ह्मणे विश्वंभर । ज्याच्यानें हें चराचर ॥3॥

ENGLISH TRANSLATION

Let us ask from God alone; let us serve Him with devotion. What is lacking in His treasury? Prosperity and supernatural powers are His handmaids.

Says Tuka, He is the Sustainer of the universe, by whose power all this creation moves.

IN PLAIN WORDS

Let us ask what we ask from God, and serve him with devotion. What is lacking in his keeping? Wealth and the powers are his serving-maids. Tuka says: he is the one who holds the whole world, by whom all this moving and unmoving creation lives.

WHAT IT MEANS

Tukaram says to bring every request to God alone and to serve him with love rather than begging from men. His reason is that God's house lacks nothing: even prosperity and the supernatural powers, which people chase so hard, are mere handmaids waiting on him. Since God sustains the whole universe, the moving and the unmoving alike, he is the only worthy source to turn to. The point is to set the heart on the master, not on the maids who serve him.

GATHA 2077 *The Nature of God*

God serves the one who wants nothing

मराठी मूळ

चित्तीं नाहीं आस । त्याचा पांडुरंग दास ॥1॥
असे भक्तांचिये घरीं । काम न संगतां करी ॥ध्रु.॥
अनाथाचा बंधु । असे अंगीं हा संबंधु ॥2॥
तुका ह्मणे भावें । देवा सत्ता राबवावें ॥3॥

ENGLISH TRANSLATION

Panduranga becomes the servant of one who has no desire in the chitta. He dwells in the homes of the devoted and does their work without being asked.

He is the kinsman of the destitute; this bond runs through His very being. Says Tuka, through devotion, one can command God to serve.

IN PLAIN WORDS

The one who keeps no craving in his heart, Panduranga becomes his servant. He stays in the homes of the devoted and does their work without being asked. He is the brother of the helpless; this bond is bound into his very body. Tuka says: through love, you can set God to work for you.

WHAT IT MEANS

Tukaram states the paradox at the heart of devotion: God makes himself the servant of the one who has emptied his heart of desire. To such a person God comes unbidden, living in the house and doing the work before it is even asked. The reason is that being kin to the helpless is woven into his very nature, not an act he chooses. The closing claim is bold and deliberate, that pure love itself gives the devotee a kind of authority over God; the price of that power is wanting nothing for oneself.

GATHA 2078 *Worldly Life*

Worldly life, the company of the harsh

मराठी मूळ

कर्कशसंगति । दुःख उदंड फजिती ॥1॥
नाहीं इह ना परलोक । मजुर दिसे जैसें रंक ॥ध्रु.॥
वचन सेंटावरी । त्याचें ठेवूनि धिक्कारी ॥2॥
तुका ह्मणे पायीं बेडी । पडिली कपाळीं कु†हाडी ॥3॥ ॥4॥

ENGLISH TRANSLATION

The company of the harsh brings immense suffering and disgrace. There is neither fulfillment here nor in the world beyond; one looks like a wretched laborer.

They keep one's word on a leash and then dishonor it. Says Tuka, it is as if fetters are on the feet and an axe upon the head.

IN PLAIN WORDS

The company of a harsh person brings heaps of suffering and disgrace. There is nothing in it for this world or the next; you look like a wretched hired laborer. They put your word on a leash and then throw it back at you in scorn. Tuka says: it is as if there are fetters on your feet and an axe upon your head.

WHAT IT MEANS

Tukaram warns against keeping company with a cruel, abrasive person, naming the cost plainly: endless trouble and humiliation, with no gain here or hereafter. In such company you are reduced to a servant whose own words are held against you and flung back in contempt. He ends with two hard images, feet in fetters and an axe over the head, to show how trapped and endangered such a bond leaves you. The lesson is about the pattern of harsh company, urging the listener to examine whom they tie their life to.

GATHA 2079 *Worldly Metaphors*

Metaphor, the seed that seems lost

मराठी मूळ

बीज पेरे सेतीं । मग गाडेवरी वाहाती ॥1॥
वांयां गेलें ऐसें दिसे । लाभ त्याचे अंगीं वसे ॥ध्रु.॥
पाल्याची जतन । तरि प्रांतीं येती कण ॥2॥
तुका ह्मणे आळा । उदक देतां लाभे फळा ॥3॥

ENGLISH TRANSLATION

A seed is sown in the field, and then the harvest is carried away in carts. It seems as though the seed was lost, yet the profit dwells within it.

If the crop is tended carefully, grain will come at the harvest. Says Tuka, when you water the plant with care, the fruit is your reward.

IN PLAIN WORDS

The seed is sown in the field, and later the harvest is carried off in carts. It looks as though the seed was thrown away, but the gain is hidden inside it. Tend the leaves with care, and at the end the grain will come. Tuka says: water the bed of the plant, and the fruit is your reward.

WHAT IT MEANS

Tukaram uses the farmer's seed to teach how spiritual effort works. The seed buried in the soil looks lost, just as devotion or sacrifice can look like waste, yet the whole harvest is folded inside that apparent loss. The point of the unspoken frame is patience and tending: water the plant, guard the growing leaves, and the grain arrives in its season. What seems given up is in fact invested, and the fruit comes only to those who keep tending it through the time when nothing shows.

GATHA 2080 *Appeals and Exhortations*

Exhortation, know the essential thing

मराठी मूळ

जाणावें तें सार । नाहीं तरी दगा फार ॥1॥
डोळे झांकिलिया रवि । नाहीं ऐसा होय जेवीं ॥ध्रु.॥
बहुथोडए आड । निवारितां लाभें जाड ॥2॥
तुका ह्मणे खरें । नेलें हातींचे अंधारें॥3॥

ENGLISH TRANSLATION

Know what is essential; otherwise, the deception is great. Just as closing your eyes does not make the sun disappear.

Much or little, when you clear the obstruction, the thick gains are revealed. Says Tuka, what was in the hand has been carried off by darkness.

IN PLAIN WORDS

Know what is essential, or the loss is great. Closing your eyes does not make the sun cease to be. Much or little, when you clear away the obstruction, the gain is large. Tuka says: what was already in your hand has been carried off by the dark.

WHAT IT MEANS

Tukaram urges the listener to grasp the one essential thing, warning that to miss it is a heavy loss. His image is sharp: shutting your eyes does not put out the sun, so refusing to see the truth does not make it go away, it only blinds you to it. Clear away the obstruction, large or small, and great gain is revealed. The last line lands the stakes: through that willful darkness a person can lose even what was already in his hand, the truth that was right there to be seen.

GATHA 2081 *Worldly Life*

Worldly life, the sunk boat

मराठी मूळ

मुळीं नेणपण । जाला तरी अभिमान ॥1॥
वांयां जावें हें चि खरें । केलें तेणें चि प्रकारें ॥ध्रु.॥
अराणूक नाहीं कधीं। जाली तरि भेदबुद्ध ॥2॥
अंतरली नाव । तुका ह्मणे नाहीं ठाव॥3॥ ॥3॥

ENGLISH TRANSLATION

From the very root, there is ignorance; then pride grows from it. To go to waste in this way is the certain outcome.

There has never been any rest; once the sense of separateness takes hold, division follows. Says Tuka, the boat has sunk, and now there is no ground to stand on.

IN PLAIN WORDS

At the very root there is ignorance; from it pride grows. To go to waste in this way is the one sure thing. There is never any rest. Once the sense of separateness takes hold, division follows. Tuka says: the boat has sunk, and now there is no ground to stand on.

WHAT IT MEANS

Tukaram traces worldly ruin back to its source and names each step. It begins with ignorance, and from ignorance comes pride; that, he says, is the certain way a life is wasted. There is never any rest in it, because once you feel yourself separate, division and conflict follow without end. He closes with the image of a boat that has sunk: the support is gone, and there is no firm ground left to stand on.

GATHA 2082 *Appeals and Exhortations*

Exhortation, the fair of life

मराठी मूळ

संवसारसांते आले हो आइका । तुटीचें ते नका केणें भरुं ॥1॥
लाभाचा हा काळ अवघे विचारा । पारखी ते करा साहए येथें ॥ध्रु.॥
शृंगारिलें दिसे न कळें अंतर । गोविला पदर उगवेना ॥2॥
तुका ह्मणे खोटें गुंपतां विसारें । हातिंचिया खरें हातीं घ्यावें ॥3॥

ENGLISH TRANSLATION

Listen, all who have come to the fair of worldly life. Do not fill the gaps with worthless goods.

This is the time of profit; use your discernment and be wise. What is displayed looks beautiful, but the inside is unknown; the entangled end cannot be freed.

Says Tuka, when you invest in what is false, hold firmly to what is real in your own hands.

IN PLAIN WORDS

Listen, all of you who have come to the fair of worldly life. Do not fill your gaps with worthless goods. This is the time for profit; think it all through and be wise here. What is on display looks beautiful, but you cannot see the inside; the tangled end will not come free. Tuka says: when you invest in what is false, hold firmly to what is real in your own hands.

WHAT IT MEANS

Tukaram pictures human life as a busy fair, a marketplace where you have come to trade. The warning is against bad bargains: do not stuff your lack with worthless goods just because they glitter. He says this is the season for real profit, so use discernment now, while there is time. The goods on display look fine on the outside but you cannot see what is within, and once entangled you cannot get free. The real holding is God, the one true thing to keep gripped in your own hand.

GATHA 2083 *Appeals and Exhortations*

Exhortation, the right path home

मराठी मूळ

सारावीं लिगाडें धरावा सुपंथ । जावें उसंतीत हळूहळू ॥1॥
पुढें जातियाचे उमटले माग । भांबावलें जग आडरानें ॥ध्रु.॥
वेचल्याचा पाहे वरावरि झाडा । बळाचा निधडा पुढिलिया ॥2॥
तुका ह्मणे जैसी दाखवावी वाणी । ते द्यावी भरोनी शेवट तों ॥3॥

ENGLISH TRANSLATION

Settle your accounts, choose the right path, and proceed slowly and steadily. The tracks of those who went ahead are visible; the world has lost its way in the wilderness.

Check the balance of what has been spent along the way; be bold on behalf of those who went before. Says Tuka, whatever promise your tongue has spoken, honor it through to the very end.

IN PLAIN WORDS

Settle your tangled accounts, take the right road, and go slowly and steadily. The tracks of those who went ahead are clear; the world has lost its way in the wilderness. Check the balance of what you have spent along the road; be firm and strong for the sake of those ahead. Tuka says: whatever your tongue has promised, fill it up and honor it through to the very end.

WHAT IT MEANS

Tukaram speaks like a guide on a long journey. First clear away your entanglements, find the right path, and travel it patiently rather than in a rush. The saints who went before have left visible tracks to follow, while the rest of the world strays lost in trackless country. Keep checking your accounts, what you have spent and what remains, and stay strong on behalf of those still on the road. Above all, keep your word: whatever you have vowed, carry it through to the end without falling short.

GATHA 2084 *Social Criticism*

Social criticism, the dull pretender

मराठी मूळ

बुद्धमंद शिरीं । भार फजिती पदरीं ॥1॥
जाय तेथें अपमान । पावे हाणी थुंकी जन ॥ध्रु.॥
खरियाचा पाड । मागें लावावें लिगाड ॥2॥
तुका ह्मणे करी । वर्म नेणें भरोवरी ॥3॥ ॥3॥

ENGLISH TRANSLATION

The dull-witted carry a load on their head and disgrace in their lap. Wherever they go, they face insult; people strike them and spit on them.

The value of what is genuine is shown by the worthless thing trailing behind. Says Tuka, the one who does not know the secret keeps trying and failing.

IN PLAIN WORDS

The dull-witted carry a load on the head and disgrace in the lap. Wherever such a one goes there is insult; he is struck, and people spit on him. The worth of the genuine is shown by the worthless thing trailing behind it. Tuka says: the one who does not know the secret keeps trying, and keeps failing.

WHAT IT MEANS

Tukaram describes the person who labors hard yet stays foolish, weighed down by burdens and bringing shame on himself. Everywhere he goes he meets insult and contempt, because effort without understanding goes nowhere. Genuine worth shows itself plainly, just as a worthless thing dragging behind exposes what it is attached to. The point is turned inward: without knowing the secret, the inner heart of the matter, all the striving in the world only repeats the same failure. Look to whether you actually understand, not just how hard you push.

GATHA 2085 *The Moral Ideal*

Moral ideal, slander as great sin

मराठी मूळ

पूर्वजांसी नकान । जाणें तें आइका ॥1॥
निंदा करावी चाहाडी । मनीं धरूनि आवडी ॥ध्रु.॥
मात्रागमना ऐसी।जोडी पातकांची रासी ॥2॥
तुका ह्मणे वाट । कुंभपाकाची ते नीट॥
वेडीं तें वेडीं बहुत चि वेडीं । चाखतां गोडी चवी नेणे ॥ध्रु.॥

ENGLISH TRANSLATION

Know this: slandering others and carrying tales with relish sends one's ancestors to hell. Such gossip accumulates sins equal to the gravest transgressions.

Says Tuka, that path leads straight to the cauldron of hell.

IN PLAIN WORDS

Know this, and listen: to slander others and carry tales with relish drags one's own ancestors down to hell. Such gossip piles up a heap of sins, as grave as the gravest transgressions. Tuka says: that path leads straight to the boiling cauldron of hell. Fools, fools, utter fools: tasting the sweetness, they cannot tell the flavor.

WHAT IT MEANS

Tukaram weighs slander and gleeful tale-bearing as a serious sin, not a small fault. He says relishing the fault-finding heaps up transgression equal to the heaviest sins, and even disgraces one's own forebears. The road of such gossip, he warns, leads straight to the cauldron of hell. The closing line names the strange blindness of it: people taste the pleasure of running others down without ever recognizing what they are really swallowing. The examination is meant to fall on the relish itself, the appetite for finding fault, not on hatred of any particular person.

GATHA 2086 *Appeals and Exhortations*

Exhortation, the self-blind fool

मराठी मूळ

देहा लावी वात । पालव घाली जाली रात ॥1॥
कडिये मूल भोंवतें भोंये । मोकलुनि रडे धाये ॥2॥
लेंकरें वित्त पुसे जगा । माझा गोहो कोण तो सांगा ॥3॥
आपुली शिद्ध जया नाहीं । आणिकांची ते जाणे काई ॥4॥
तुका ह्मणे ऐसे जन । नकान जातां राखे कोण ॥5॥

ENGLISH TRANSLATION

The fool lights a fire upon his own body and then calls for help when the night falls. The child on the hip looks around while the mother, having set it down, runs about crying.

Like children asking the world, who is my protector? One who has no awareness of oneself, how can that one know anything of another? Says Tuka, when such people are headed to hell, who will save them?.

IN PLAIN WORDS

The fool sets his own body on fire, then calls for help when night has fallen. The child on her hip, she sets down on the ground, and runs about crying, looking everywhere for it. Like children, people ask the world: tell me, who is my protector? One who has no awareness of himself, how can he know anything of another? Tuka says: when such people are headed to hell, who will save them?

WHAT IT MEANS

Tukaram strings together images of people who cause their own trouble and then look outside for rescue. One sets fire to his own body and only cries for help once it is dark; another carries a child on her hip, puts it down, and runs about weeping while searching for it. So people beg the world to tell them who their protector is, never seeing it is near at hand. The root problem is self-ignorance: one who has no awareness of his own self cannot understand anything truly. The remedy is to turn and look within, since no outside savior reaches the one who will not.

GATHA 2087 *The Nature of God*

Nature of God, you reap what you sow

मराठी मूळ

आवडीचें दान देतो नारायण । बाहे उभारोनि राहिलासे॥1॥
जें जयासी रुचे तें करी समोर । सर्वज्ञ उदार मायबाप ॥ध्रु.॥
ठायीं पडिलिया तें चि लागे खावें । ठायींचे चि घ्यावें विचारूनि ॥2॥
बीज पेरूनियां तें चि घ्यावें फळ । डोरलीस केळ कैंचें लागे ॥3॥
तुका ह्मणे देवा कांहीं बोल नाहीं । तुझा तूं चि पाहीं शत्रु सखा ॥4॥

ENGLISH TRANSLATION

Narayana gives each person what they desire; He stands with open arms, waiting. Whatever pleases each one, He places before them; the all-knowing, generous Lord is our Father and Mother.

But whatever you have sown in your own place, that is what you must eat; choose wisely and take only what belongs to you. You sow a seed and harvest that same fruit; a vine cannot bear bananas.

Says Tuka, God is not to blame in this; You are Your own friend and Your own enemy.

IN PLAIN WORDS

Narayana gives each one the gift of what they love; He stands with His arms held open. Whatever pleases each person, He sets before them; generous to all, He is mother and father. But whatever is sown in your place is just what you must eat; take only what is yours, and choose with care. You sow a seed and you harvest that same fruit; how can a vine bear bananas? Tuka says: God is in no way to blame. See for yourself, you are your own enemy and your own friend.

WHAT IT MEANS

Tukaram holds two truths together: God's open-handed giving and the strict justice of cause and effect. Narayana, like a mother and father, stands with open arms and gives each person what they truly desire, holding nothing back. Yet what you harvest is exactly what you sowed; you eat only what grew in your own field, and a vine cannot suddenly yield bananas. So God is not to be blamed for what your life brings; the giving meets the seed you planted. The hard, freeing conclusion: you yourself, by what you choose and sow, are your own enemy or your own friend.

GATHA 2088 *Social Criticism*

Social criticism, the hollow renunciant

मराठी मूळ

अडचणीचें दार । बाहेर माजी पैस फार ॥1॥
काय करावें तें मौन्य । दाही दिशा हिंडे मन ॥ध्रु.॥
बाहेर दावी वेश । माजी वासनेचे लेश ॥2॥
नाहीं इंद्रियां दमन । काय मांडिला दुकान ॥3॥
सारविलें निकें । वरि माजी अवघें फिकें ॥4॥
तुका ह्मणे अंतीं । कांहीं न लगे चि हातीं ॥5॥

ENGLISH TRANSLATION

The entrance is narrow, but inside, the space is vast. What use is outward silence when the mind wanders in all ten directions? The appearance outside is of a renunciant, but inside lurk the traces of desire.

Without mastery of the senses, what is the point of setting up a shop? The surface is polished clean, but inside everything is hollow. Says Tuka, in the end, nothing remains in hand.

IN PLAIN WORDS

The doorway is narrow, but inside there is a great deal of room. What use is this outward silence, while the mind wanders in all ten directions? Outside he shows the dress of a renouncer; inside lie the traces of desire. With no mastery over the senses, why has he set up shop? The surface is polished and fine, but inside it is all empty. Tuka says: in the end, nothing comes into the hand.

WHAT IT MEANS

Tukaram exposes the gap between religious appearance and inner reality. A man keeps an outward vow of silence, yet his mind roams in every direction; he wears the robe of a renouncer while desire still lives inside him. Putting on the costume of holiness without conquering the senses is like opening a shop with no real goods to sell. The outside is buffed clean and impressive, but it is hollow within. And what is hollow yields nothing at the end: nothing real comes into the hand. The question to ask is of one's own inside, not the display.

GATHA 2089 *The Necessity of Experience*

Spiritual experience, only the desireless see Rama

मराठी मूळ

लय लक्षूनियां जालों ह्मणती देव । तो ही नव्हे भाव सत्य जाणा ॥1॥
जालों बहुश्रुत न लगे आतां कांहीं । नको राहूं ते ही निश्चतीनें ॥ध्रु.॥
तपें दान काय मानिसी विश्वास । बीज फळ त्यास आहे पुढें ॥2॥
कर्म आचरण यातीचा स्वगुण । विशेष तो गुण काय तेथें ॥3॥
तुका ह्मणे जरी होईल निष्काम । तरि च होय राम देखे डोळां ॥4॥ ॥5॥

ENGLISH TRANSLATION

Those who attained absorption and were called divine, know that even this is not the ultimate truth. Those who became greatly learned and say they need nothing more should not rest in that certainty either.

If you place your faith in austerities and charity, know that their fruit still lies ahead. The conduct and qualities that come with one's birth, what is truly special in those? Says Tuka, only if one becomes truly desireless will Rama appear before the eyes.

IN PLAIN WORDS

Those who fixed on absorption and were called gods: know truly, that is not yet the real state. Those who became greatly learned and say they need nothing more should not rest in that certainty either. Do you put your trust in austerities and charity? Their fruit still lies ahead. Conduct, observance, the qualities that come with your birth: what is so special there? Tuka says: only when one becomes free of desire does Rama at last appear before the eyes.

WHAT IT MEANS

Tukaram tests one resting place after another and finds each one short of the goal. Deep meditative absorption, praised as divine, is still not the final truth; wide learning is no place to settle in confidence. Austerities and charity are not nothing, but their reward is still future fruit, not the seeing itself. Even pious conduct and the virtues handed to you by birth carry no special claim. The one condition he keeps for last is the deepest: only the heart truly emptied of desire actually sees Rama. The vision waits not on achievement but on letting go of wanting.

GATHA 2090 *Prayers*

Prayer, lift me onto Your hip

मराठी मूळ

पुरली धांव कडिये घेई । पुढें पायीं न चलवीं ॥1॥
कृपाळुवे पांडुरंगे । अंगसंगे जिवलगे ॥ध्रु.॥
अवघी निवारावी भूक। अवघ्या दुःख जन्माचें ॥2॥
तुका ह्मणे बोलवेना । लावीं स्तनां विश्वरें ॥3॥

ENGLISH TRANSLATION

The running is over; take me upon Your hip, O Panduranga. Do not make me walk any further on my own feet, O merciful, beloved companion.

Satisfy all my hunger, all the suffering of these many births. Says Tuka, I can no longer speak; press me to Your breast, O Mother of the universe.

IN PLAIN WORDS

My running is over; take me up onto Your hip. Do not make me walk any further on my own feet. O merciful Panduranga, joined to me body to body, my dearest one. Take away all my hunger, all the sorrow of these many births. Tuka says: I can speak no more. Hold me to Your breast, O Mother of the universe.

WHAT IT MEANS

Tukaram prays as a worn-out child to a mother who is also God. He has run as far as he can and asks to be carried, lifted onto the hip, no longer forced to walk on his own feet. He calls Panduranga merciful and beloved, close as body to body, and asks that all hunger and all the suffering gathered across many births be ended at once. At the close his words run out, and the appeal becomes wholly bodily: hold me to Your breast, mother of all the worlds. The whole prayer is a surrender of effort into being held.

GATHA 2091 *Devotion to Vitthal*

Devotion, the Name is enough

मराठी मूळ

जें जें मना वाटे गोड । तें तें कोड पुरविसी ॥1॥
आतां तूं चि बाहएात्कारीं । अवघ्यापरी जालासी ॥ध्रु.॥
नाहीं सायासाचें काम । घेतां नाम आवडी ॥2॥
तुका ह्मणे सर्वसांगे । पांडुरंगे दयाळे ॥3॥

ENGLISH TRANSLATION

Whatever the mind finds sweet, You fulfill that very wish. Now You have become everything externally as well; You have taken every form.

There is no need for effort; just taking Your name with love is enough. Says Tuka, O compassionate Panduranga, You provide everything that is needed.

IN PLAIN WORDS

Whatever the mind finds sweet, that very wish You fulfill. Now You have become everything on the outside too; You have taken every form. There is no work, no strain, in it; just take the Name with love. Tuka says: O compassionate Panduranga, You give everything that is needed.

WHAT IT MEANS

Tukaram describes a God who answers the heart's desires and then fills the whole world besides. Whatever the mind finds sweet, Panduranga grants, and has come to wear every outward form as well, so the devotee meets Him everywhere. The way to Him asks no hard labor or technique; it is enough to take the Name with love. The closing note is gratitude: the compassionate Lord supplies all that is needed, so the path is one of ease and trust rather than effort.

GATHA 2092 *Devotion to Vitthal*

Devotion, worship in everything seen

मराठी मूळ

जेथें माझी दृष्ट जाय । तेथें पाय भावीन ॥1॥
असेन या समाधानें । पूजा मनें करीन ॥ध्रु.॥
अवघा च अवघे देसी। सुख घेववसी संपन्न ॥2॥
तुका ह्मणे बंधन नाहीं । ऐसें कांहीं ते करूं ॥3॥ ॥3॥

ENGLISH TRANSLATION

Wherever my gaze falls, I will see Your feet there. I will rest in this contentment and worship You with my mind.

You give everything of Yourself; You make us enjoy all abundance. Says Tuka, let us do whatever does not create bondage.

IN PLAIN WORDS

Wherever my gaze falls, there I will imagine Your feet. I will stay in this contentment and worship You with my mind. You give all of Yourself; You let us taste full and abundant joy. Tuka says: let us do only what does not make bondage.

WHAT IT MEANS

Tukaram turns ordinary seeing into worship. Wherever his eyes land, he resolves to picture God's feet there, so that the whole visible world becomes a place of devotion. Settled in that contentment, he offers worship inwardly, with the mind, needing no special setting. He thanks the Lord, who gives Himself fully and lets the devotee taste rich and complete joy. The closing line draws the rule out of it: let us choose only what does not tie us down, the kind of practice and life that frees rather than binds.

GATHA 2093 *Devotion to Vitthal*

Praise of Pundalik, heaven on earth

मराठी मूळ

नातुडे जो कवणे परी । उभा केला विटेवरी ॥1॥
भला भला पुंडलिका । मानलासी जनलोकां ॥ध्रु.॥
कोण्या काळें सुखा। ऐशा कोण पावता ॥2॥
अवघा आणिला परिवार । गोपी गोपाळांचा भार ॥3॥
तुका ह्मणे धन्य जालें । भूमी वैकुंठ आणिलें॥4॥

ENGLISH TRANSLATION

He who cannot be attained by any means has been made to stand upon the brick. Praise to Pundalik, who has won the admiration of all people.

At what time or age could anyone have received such happiness? He brought the entire divine entourage: the gopis, the cowherds, all of them. Says Tuka, blessed is this event; Vaikuntha itself has been brought down to earth.

IN PLAIN WORDS

The one no means can reach has been made to stand upon the brick. Well done, Pundalik; all people honor you. In what age did anyone ever come to such happiness as this? He brought the whole family down, the gopis, the cowherds, the whole crowd of them. Tuka says: blessed is this; he has brought Vaikuntha onto the earth.

WHAT IT MEANS

Tukaram praises Pundalik, the devotee whose love drew Vitthal to Pandhari and held him standing on a brick. He marvels that the God no method or austerity can grasp now stands within plain reach. He counts it a happiness no other age received, because the entire heavenly household came down with him: the gopis, the cowherds, all of it. The claim Tukaram lands is that one devotee's love brought Vaikuntha itself onto the earth, so the highest heaven is here, at the brick, not far above.

GATHA 2094 *The Saints*

Praise of Pundalik, the open treasury

मराठी मूळ

अवघे चुकविले सायास । तप रासी जीवा नास॥1॥
जीव देऊनियां बळी । अवघीं तारिलीं दुर्बळीं । केला भूमंडळीं । माजी थोर पवाडा ॥ध्रु.॥
कांहीं न मगे याची गती । लुटवितो जगा हातीं ॥2॥
तुका ह्मणे भक्तराजा । कोण वर्णी पार तुझा ॥3॥

ENGLISH TRANSLATION

Pundalik spared everyone all efforts, the penances and mortifications that destroy the jiva. By offering his own life in sacrifice, he delivered all the weak and helpless; he performed the greatest deed on this earth.

He asks for nothing in return; he lets the whole world plunder the treasure freely. Says Tuka, O prince of devotees, who can measure your greatness?.

IN PLAIN WORDS

He spared everyone all the toil, the heaps of penance that wear the soul to nothing. Offering his own life as the price, he carried across all the weak and helpless. On this whole earth he performed the greatest deed. He asks nothing back; he lets the world plunder the wealth from his hands. Tuka says: O prince of devotees, who can speak the limit of you?

WHAT IT MEANS

Tukaram honors Pundalik for opening a way to God that costs the seeker nothing. The old road was penance and mortification, austerities that grind the soul down; Pundalik spared everyone that toil by paying the price himself. Tukaram pictures him handing out the treasure freely, asking nothing in return, letting the whole world plunder it. The point is that grace is now available without earning, and the saint who made it so is beyond measuring.

GATHA 2095 *The Nature of God*

God bound to his devotees

मराठी मूळ

प्रमाण हें त्याच्या बोला । देव भक्तांचा अंकिला॥1॥
न पुसतां जातां नये । खालीं बैसतां ही भिये ॥ध्रु.॥
अवघा त्याचा होत । जीव भावाही सहित ॥2॥
वदे उपचाराची वाणी । कांहीं माग ह्मणऊनि ॥3॥
उदासीनाच्या लागें । तुका ह्मणे धांवे मागें॥4॥

ENGLISH TRANSLATION

This is the proof, from the mouths of devotees: God is bound to His devotees. Without being asked, He cannot leave; even sitting down, He is anxious.

He gives Himself entirely, along with His very life and love. He speaks courteous words, asking: please, tell Me what you desire.

Says Tuka, He runs after those who are truly indifferent to the world.

IN PLAIN WORDS

Here is the proof, in the words of the devotees: God is the servant of his devotees. Without their leave he cannot go; even to sit down he is afraid. He becomes wholly theirs, his very life and love and all. He speaks the words of a servant, saying, ask me for something. Tuka says: he runs after the ones who want nothing from the world.

WHAT IT MEANS

Tukaram states a reversal that the devotees themselves vouch for: God is bound to those who love him, almost their servant. He pictures Vitthal unable to leave without their permission, anxious even to sit, giving himself over completely, and pressing them to name a wish. Then comes the sharp turn: the ones he chases hardest are precisely the ones who ask for nothing, who have grown indifferent to the world. The lesson is that wanting nothing is what draws God most, because then the love is for him and not for what he can give.

GATHA 2096 *The Nature of God*

God repays the desireless

मराठी मूळ

कांहीं न मागती देवा । त्यांची करूं धांवे सेवा ॥1॥
हळूहळू फेडी ऋण । होऊनियां रूपें दीन ॥ध्रु.॥
होऊं न सके वेगळा । क्षण एक त्यां निराळा ॥2॥

ENGLISH TRANSLATION

Those who ask nothing of God, He rushes to serve them. Slowly and humbly He repays His debt to them, taking on a lowly form.

He cannot bear to be separated from them for even a single moment.

IN PLAIN WORDS

Those who ask nothing of God, he runs to serve them. Slowly he pays off his debt, taking on a lowly form. He cannot make himself separate from them, not for a single moment.

WHAT IT MEANS

Tukaram extends the same reversal: the devotees who demand nothing are the ones God hurries to serve. He imagines God treating their love as a debt he owes, repaying it little by little while taking a humble, lowly form to do it. And he cannot bear to be apart from them even for a moment. The claim is that desirelessness does not push God away; it binds him close, until he becomes the one who serves and will not leave.

GATHA 2097 *Faith and Trust*

Faith, no need to ask

मराठी मूळ

जाणे अंतरिंचा भाव । तो चि करितो उपाव ॥1॥
न लगें सांगावें मांगावें ॥
जीवें भावें अनुसरावें । अविनाश घ्यावें। फळ धीर धरोनि ॥ध्रु.॥
बाळा न मागतां भोजन । माता घाली पाचारून ॥2॥
तुका ह्मणे तरी । एकीं लंघियेले गिरी ॥3॥

ENGLISH TRANSLATION

He who knows the inmost desire devises the right remedy. There is no need to ask or beg; simply follow Him with life and jiva.

Hold patience and receive the imperishable fruit. Just as a mother calls her child and feeds it without being asked.

Says Tuka, by such faith alone, some have leaped over mountains.

IN PLAIN WORDS

He knows the desire within, and he himself makes the remedy. There is no need to tell him or to beg. Follow him with life and heart, and take the imperishable fruit, holding patience. A mother feeds her child without being asked; she calls it to her. Tuka says: by this, some have leaped over mountains.

WHAT IT MEANS

Tukaram counsels a trust that does not need to spell out its requests. God already knows the inmost wish and arranges what is needed, so the work is not asking but following him with one's whole life and waiting patiently for a fruit that does not perish. He gives the homely image of a mother who calls her child and feeds it before it can ask. The promise he lands is that such faith carries people over impossible obstacles, leaping mountains, because the doing is left to God.

GATHA 2098 *Ecstasy and Joy*

Ecstasy, the secret given by the saints

मराठी मूळ

आह्मी नाचों तेणें सुखें । वाऊं टाळी गातों मुखें॥1॥
देव कृपेचा कोंवळा । शरणागता पाळी लळा ॥ध्रु.॥
आह्मां जाला हा निर्धार । मागें तारिलें अपार ॥2॥
तुका ह्मणे संतीं । वर्म दिलें आह्मां हातीं ॥3॥

ENGLISH TRANSLATION

We dance in that joy, clapping our hands and singing with our lips. God is tender with compassion; He nurtures the devotion of those who surrender.

This has become our firm conviction: in the past, He saved countless souls. Says Tuka, the saints have placed the secret directly in our hands.

IN PLAIN WORDS

We dance in that joy, we clap our hands, we sing with our mouths. God is tender with mercy; he tends the love of those who take refuge. This has become our settled conviction: he has saved countless souls before. Tuka says: the saints have placed the secret in our hands.

WHAT IT MEANS

Tukaram describes the joy of singing and dancing the Name, and grounds it in confidence rather than mood. God, tender with mercy, nurses the devotion of anyone who surrenders, the way one tends a small child. Their certainty rests on memory: he has rescued countless souls already, so he will not fail now. And the whole secret of this, Tukaram says, was not invented by them but handed to them by the saints, which is why they can dance without doubt.

GATHA 2099 *Ecstasy and Joy*

Fearlessness, the Name at the throat

मराठी मूळ

जालों निर्भर मानसीं । ह्मणऊनि कळलासी ॥1॥
तुझे ह्मणविती त्यांस । भय चिंता नाहीं आस ॥ध्रु.॥
चुकविसी पाश । गर्भवासयातना ॥2॥
तुझें जाणोनियां वर्म । कंठीं धरियेलें नाम ॥3॥
तुका ह्मणे तेणें सुखें । विसरलों जन्मदुःख ॥4॥ ॥7॥

ENGLISH TRANSLATION

My mind has become utterly fearless, and through that fearlessness, I have come to know You. Those who are called Yours know no fear, no anxiety, no worldly desire.

You free them from the noose of birth, from the torments of the womb. Knowing Your secret, I have held Your name at my throat.

Says Tuka, in that joy, I have forgotten the suffering of birth itself.

IN PLAIN WORDS

My mind has become without fear, and so I have come to know you. Those who are called yours have no fear, no worry, no craving. You cut away the snare, the torment of being born in the womb. Knowing your secret, I have held your name at my throat. Tuka says: in that joy, I have forgotten the suffering of birth.

WHAT IT MEANS

Tukaram links fearlessness and knowledge: only when the mind let go of fear did it come to know God. He says those reckoned as God's own carry no dread, no anxiety, no craving, because God cuts the noose of rebirth and the agony of the womb. The secret he names is simple: he keeps the Name lodged at his throat, always ready. The result he lands is that the whole pain of being born has been forgotten in the joy of holding that Name.

GATHA 2100 *Devotion to Vitthal*

Devotion, the pain of slander against God

मराठी मूळ

नको दुष्टसंग । पडे भजनामधीं भंग ॥1॥
काय विचार देखिला । सांग माझा तो विठ्ठला ॥ध्रु.॥
तुज निषेधितां । मज न साहे सर्वथा ॥2॥
एका माझ्या जीवें । वाद करूं कोणासवें॥3॥
तुझे वणूप गुण । कीं हे राखों दुष्टजन ॥4॥
काय करूं एका। मुखें सांग ह्मणे तुका ॥5॥

ENGLISH TRANSLATION

Do not keep the company of the wicked; it brings disruption to devotion. Tell me, O Vitthal, what course of action do You see? I cannot bear it when someone speaks against You.

With my single life, how shall I argue with everyone? Shall I praise Your virtues, or shall I guard against these wicked people? Says Tuka, tell me, what shall I do with this one mouth?.

IN PLAIN WORDS

Do not keep wicked company; it breaks the worship apart. Tell me, O Vitthal, what plan do you see? When someone denies you, I cannot bear it at all. With one life, how can I argue against everyone? Shall I sing your virtues, or shall I keep guarding against these wicked men? Tuka says: tell me, what can I do with one mouth?

WHAT IT MEANS

Tukaram brings a real grievance to Vitthal: bad company wrecks his devotion, and he cannot stand to hear God denied or insulted. He feels outnumbered, one life and one mouth set against a crowd of mockers, and torn between two tasks. He cannot both praise God's glories and fight off the slanderers at the same time. The prayer asks God himself for a plan, and points the listener inward: notice how the company you keep can break your worship, and how little one person can do alone against it.

GATHA 2101 *Ecstasy and Joy*

Ecstasy, the simple road to Vaikuntha

मराठी मूळ

टाळघोळ सुख नामाचा गजर । घोषें जेजेकार ब्रह्मानंदु॥1॥
गरुडटके दिंडी पताकांचे भार । आनंद अपार ब्रह्मादिकां॥ध्रु.॥
आनंदें वैष्णव जाती लोटांगणीं । एक एकाहुनि भद्रजाति ॥2॥
तेणें सुखें सुटे पाषाणां पाझर । नष्ट खळ नर शुद्ध होती ॥3॥
तुका ह्मणे सोपें वैकुंठवासी जातां । रामकृष्ण कथा हे ची वाट ॥4॥ ॥3॥

ENGLISH TRANSLATION

The bliss of cymbals, the ecstasy of the name chanted aloud, the shouts of triumph in divine joy. With Garuda-pillars, processions, and rows of banners, endless delight comes even to Brahma and the gods.

In ecstasy, the Vaishnavas fall prostrate, each one nobler than the last. In such bliss, even stones begin to melt; the wicked and the cruel become purified.

Says Tuka, the path to Vaikuntha is simple; the sacred story of Rama and Krishna is the way.

IN PLAIN WORDS

The joy of cymbals, the loud roar of the Name, the shouts of victory, the bliss of Brahman. Garuda-poles, processions, rows of banners; the joy is endless, even for Brahma and the gods. In joy the Vaishnavas fall flat upon the ground, each one nobler than the last. In that joy even stones break open and weep; wicked, cruel men become pure. Tuka says: going to Vaikuntha is easy; the story of Rama and Krishna is the very road.

WHAT IT MEANS

Tukaram paints the congregational worship, the kirtan, with its cymbals, banners, processions, and the shouted Name, a joy so great even Brahma and the gods share it. He shows the Vaishnavas prostrate in ecstasy and claims its power plainly: in that bliss even stones melt and weep, and hard, cruel men are made pure. The point he lands is that the way to the highest heaven is not difficult or secret. Simply telling and hearing the story of Rama and Krishna is itself the road.

GATHA 2102 *Ecstasy and Joy*

Ecstasy, devotees as warriors over death

मराठी मूळ

भक्तिसुखें जे मातले । ते किळकाळा शूर जाले॥1॥
हातीं बाण हरिनामाचे । वीर गर्जती विठ्ठलाचे ॥ध्रु.॥
महां दोषां आला त्रास । जन्ममरणां केला नाश ॥2॥
सहस्रनामाची आरोळी। एक एकाहूनि बळी ॥3॥
नाहीं आणिकांचा गुमान । ज्याचें अंकित त्यावांचून ॥4॥
तुका ह्मणे त्यांच्या घरीं । मोक्षसिद्धी या कामारी॥5॥ ॥3॥

ENGLISH TRANSLATION

Those who are intoxicated with the joy of devotion have become heroes who have conquered death itself. With arrows of Hari's name in hand, the warriors of Vitthal roar in triumph.

Great sins have been driven out in terror; birth and death have been destroyed. The battle cry of a thousand names rings out, each devotee mightier than the last.

They heed no other power except the One to whom they belong. Says Tuka, in their homes, liberation and all attainments serve as household servants.

IN PLAIN WORDS

Those drunk on the joy of devotion have become heroes over death. With arrows of Hari's name in hand, the warriors of Vitthal roar. Great sins fled in terror; birth and death were destroyed. The war-cry of the thousand names goes up, each one mightier than the last. They care for no other power; they are stamped with one alone and no other. Tuka says: in their houses, liberation and all powers wait as serving maids.

WHAT IT MEANS

Tukaram casts the joyful devotees as soldiers and the Name as their weapon. Intoxicated with bhakti, they become heroes who defeat death itself; the thousand names of God are their war-cry, sins flee, and the cycle of birth and death is broken. They answer to no power but the one God whose mark they bear. The claim he lands is the boldest: liberation, the prize ascetics strain for, and all the great attainments are mere household servants in the devotee's home, because love of the Name already holds everything they could grant.

GATHA 2103 *Appeals and Exhortations*

Exhortation, the neglected vow

मराठी मूळ

पंधरां दिवसां एक एकादशी । कां रे न करिसी व्रतसार ॥1॥
काय तुझा जीव जातो एका दिसें । फराळाच्या मिसें धणी घेसी ॥ध्रु.॥
स्वहित कारण मानवेल जन । हरिकथा पूजन वैष्णवांचें ॥2॥
थोडे तुज घरीं होती उजगरे । देउळासी कां रे मरसी जातां ॥3॥
तुका ह्मणे कां रे सकुमार जालासी । काय जाब देसी यमदूतां ॥4॥

ENGLISH TRANSLATION

Every fortnight comes one Ekadashi; why do you not observe this sacred vow? Will your life end from fasting one day? Under the guise of eating light, you fill your belly. For your own good, honor the people, attend the story of Hari, and worship the Vaishnavas.

You stay up late at home for trifles; why do you groan at the thought of walking to the temple? Says Tuka, why have you become so delicate? What answer will you give to the messengers of death?.

IN PLAIN WORDS

Once a fortnight comes an Ekadashi; why do you not keep the simple vow? Will your life leave you in one day of fasting? Under cover of a light meal you stuff yourself full. For your own good, honor people, attend the story of Hari, worship the Vaishnavas. You stay up late at home over trifles; why do you act as if walking to the temple will kill you? Tuka says: why have you grown so delicate? What answer will you give the messengers of death?

WHAT IT MEANS

Tukaram scolds the lazy excuses that smother simple devotion. The fast of Ekadashi comes only twice a month and harms no one, yet the listener dodges it and gorges on snacks while pretending to fast. He contrasts the energy spent staying up late on trifles with the groaning reluctance to walk to the temple or sit through the story of Hari. The harsh question at the end points at self-examination, not contempt: you indulge yourself now, but when the messengers of death come, what will you have to show them?

GATHA 2104 *The Power of the Name*

The Name lifts the lowborn high

मराठी मूळ

कथा हें भूषण जनामध्यें सार । तरले अपार बहुत येणें ॥1॥
नीचिये कुळींचा उंचा वंद्य होय । हरीचे जो गाय गुणवाद ॥ध्रु.॥
देव त्याची माथां वंदी पायधुळी । दीप झाला कुळीं वंशाचिये ॥2॥
त्याची निंदा करी त्याची कुष्ठ वाणी । मुख संवदणी रजकाची ॥3॥
तुका ह्मणे नाहीं चोरीचा व्यापार । विठ्ठलाचें सार नाम ध्यावें ॥4॥

ENGLISH TRANSLATION

The sacred story is the finest ornament among people, the essence of all things; countless souls have been saved by it. Even one born in a lowly family becomes honored and revered if he sings the glories of Hari.

God Himself bows to the dust of such a devotee's feet; that soul becomes a lamp in the family lineage. But the tongue that slanders such a one becomes leprous; its mouth is like a washerman's rag.

Says Tuka, there is no hidden dealing here; the name of Vitthal is the true essence. Take it openly.

IN PLAIN WORDS

The sacred story is the ornament among people, the essence; countless souls have crossed over by it. One born in a low family becomes high and worthy of honor if he sings the praise of Hari. God himself bows to the dust of his feet; he becomes a lamp to his whole line. The tongue that slanders such a one turns leprous; its mouth is a washerman's rag. Tuka says: there is no hidden dealing here; meditate on the name of Vitthal, the essence.

WHAT IT MEANS

Tukaram declares that singing God's story is the truest distinction among people, and that it overturns the order of birth. A person born low becomes high and honored, even revered, simply by praising Hari, until God himself bows to the dust of his feet and the devotee becomes a lamp for his whole lineage. Against this he sets a warning: the tongue that slanders such a devotee rots like leprosy, foul as a washerman's rag. The closing turn aims it at honesty: there is nothing secret or stolen about this path, so take up the Name of Vitthal openly and dwell on it.

GATHA 2105 *Worldly Metaphors*

Counsel, measure your strength first

मराठी मूळ

नाहीं पाइतन भूपतीशीं दावा । धिग त्या कर्तव्या आगी लागो ॥1॥
मुंगियांच्या मुखा गजाचा आहार । न साहावे भार जाय जीवें ॥2॥
तुका ह्मणे आधीं करावा विचार । शूरपणें तीर मोकलावा ॥3॥

ENGLISH TRANSLATION

One should not challenge a king without having earned that right; may fire consume such reckless ambition. An ant cannot take the food of an elephant; the weight of it would cost its life.

Says Tuka, first deliberate carefully, and only then release the arrow with true aim.

IN PLAIN WORDS

Do not pick a fight with a king before you have earned the right. Curse that kind of reckless deed; let fire take it. An ant cannot eat the food of an elephant. The weight of it would cost the ant its life. Tuka says: think first, and only then, with courage, let the arrow fly.

WHAT IT MEANS

Tukaram is warning against action that outruns one's strength. He uses two pictures: an ant cannot swallow an elephant's portion, and a small person should not challenge a king without first earning the standing for it; to try is to invite ruin. The point is not cowardice but order: deliberate, weigh what you can actually carry, and then act. When you do act, act with full courage, like an archer who has taken aim before releasing the arrow. Recklessness and timidity are both refused; what he praises is thought before the shot.

GATHA 2106 *Devotion to Vitthal*

Pandhari, the free bazaar of love

मराठी मूळ

तिन्ही लोक ऋणें बांधिले जयानें । सर्वसिद्ध केणें तये घरीं ॥1॥
पंढरीचोहोटां घातला दुकान । मांडियेले वान आवडीचे ॥ध्रु.॥
आषाढी कातिनकी भरियेले हाट । इनाम हे पेंठ घेतां देतां ॥2॥
मुक्ति कोणी तेथें हातीं नेघे फुका । लुटितील सुखा प्रेमाचिया ॥3॥
तुका ह्मणे संतसज्जन भाग्याचें । अनंतां जन्मींचे सांटेकरी ॥4॥

ENGLISH TRANSLATION

The One who has bound all three worlds in His debt, in whose household every fulfillment resides, has opened a shop at the crossroads of Pandhari, displaying wares of every desire. At the great fairs of Ashadhi and Kartiki, the marketplace overflows; it is a free bazaar of giving and receiving.

No one there picks up liberation even for free; instead, they plunder the joy of divine love. Says Tuka, the saints and the virtuous are fortune's own; they have been gathering this treasure across countless births.

IN PLAIN WORDS

He has bound all three worlds in his debt. Every fulfillment lives in his house. At the crossroads of Pandhari he has opened a shop and laid out the wares everyone desires. At the great fairs of Ashadhi and Kartiki the market overflows; here giving and taking are free. No one there reaches for liberation, even when it costs nothing. They plunder the joy of love instead. Tuka says: the saints and the good are fortune's own; across countless births they have been gathering at this market.

WHAT IT MEANS

Tukaram pictures Vitthal's Pandhari as a marketplace where the usual prices are reversed. God owns everything and owes nothing, yet he sets up a free shop and stocks it with whatever any heart could want. At the great pilgrim fairs the stalls overflow, and the goods are given away. The radical claim is in what the crowd does: offered liberation for nothing, no one bothers to pick it up, because they would rather seize the joy of love, which they rate higher than release itself. The saints are the lucky traders who have been coming to this fair lifetime after lifetime.

GATHA 2107 *Devotion to Vitthal*

Pandhari, the generous king beckons

मराठी मूळ

दुःखाचिये साटीं तेथें मिळे सुख । अनाथाची भूक दैन्य जाय ॥1॥
उदाराचा राणा पंढरीस आहे । उभारोनि बाहे पालवितो ॥1॥
जाणतियाहूनि नेणत्याची गोडी । अिंळगी आवडी करूनियां ॥2॥
शीण घेऊनियां प्रेम देतो साटी । न विचारी तुटी लाभा कांहीं ॥3॥
तुका ह्मणे असों अनाथ दुबळीं । आह्मांसी तो पाळी पांडुरंग ॥4॥

ENGLISH TRANSLATION

Where one brings sorrow, there one finds joy in return. The hunger and wretchedness of the destitute vanish there.

The king of the generous dwells in Pandhari, arms raised high, beckoning all. He loves the innocence of the unknowing even more than the wisdom of the learned; He embraces them with special affection.

He takes on suffering and gives love in exchange, never counting the cost or the gain. Says Tuka, let us be poor and helpless; Panduranga will sustain us all the same.

IN PLAIN WORDS

Bring your sorrow there, and there you receive joy in exchange. The hunger and misery of the helpless are gone. The king of the generous lives in Pandhari, arms raised high, waving everyone in. He loves the simple one who does not know more than the one who knows. He embraces them out of pure fondness. He takes your weariness and gives love in its place; he never counts the loss or the gain. Tuka says: let us be poor and helpless. Panduranga will look after us all the same.

WHAT IT MEANS

Tukaram turns the relation with God into a trade where the destitute come out ahead. You bring sorrow and weariness; what you carry away is joy and love. The generous king of Pandhari does not stand aloof but stands with his arms up, beckoning, and he favors the unknowing over the learned, embracing them out of plain affection. He keeps no ledger of profit and loss in this exchange. So Tukaram is glad to claim poverty and helplessness as his own condition: it is exactly the helpless that Panduranga sustains.

GATHA 2108 *Devotion to Vitthal*

Single love, only your name

मराठी मूळ

आणिक मात माझ्या नावडे जीवासी । काय करूं यासी पांडुरंगा ॥1॥
मुखा तें चि गोड श्रवणां आवडी । चित्त माझें ओढी तुझे पायीं ॥ध्रु.॥
जये पदीं नाहीं विठ्ठलाचें नाम । मज होती श्रम आइकतां ॥2॥
आणिकाचें मज म्हणवितां लाज । वाटे हें सहज न बोलावें ॥3॥
तुका म्हणे मज तूं च आवडसी । सर्वभावेंविसीं पांडुरंगा ॥4॥

ENGLISH TRANSLATION

No other word pleases my jiva, O Panduranga. Only this is sweet to my lips, only this do my ears delight in; my chitta is drawn only to Your feet.

Any verse that does not contain Vitthal's name wearies me to hear. I feel ashamed to be called a devotee of anyone else; it does not feel natural to even speak of it.

Says Tuka, You alone delight me in every way, O Panduranga.

IN PLAIN WORDS

No other word pleases my jiva, O Panduranga. What am I to do about this? Only this is sweet on my lips; only this my ears want to hear; my chitta is pulled toward your feet. Any verse without Vitthal's name wearies me to hear. I feel ashamed to be called anyone else's; it does not feel natural even to say it. Tuka says: you alone delight me, in every way, O Panduranga.

WHAT IT MEANS

Tukaram describes a love that has narrowed to one object until everything else falls away. His mouth, his ears, and his mind all want the same thing: Vitthal's name and Vitthal's feet, and no other speech tastes good to him. The claim sharpens into exclusion: a verse without that name tires him, and being named as anyone else's devotee feels shameful and unnatural. He is not boasting of discipline but confessing a pull he cannot help. In every way, the one delight is Panduranga and no other.

GATHA 2109 *Devotion to Vitthal*

Singing freely, God is simple

मराठी मूळ

कळेल हें तैसें गाईन मी तुज । जनासवें काज काय माझें ॥1॥
करीन मी स्तुती आपुले आवडी । जैसी माझ्या गोडी वाटे जीवा ॥ध्रु.॥
होऊनी निर्भर नाचेन मी छंदें । आपुल्या आनंदें करूनियां ॥2॥
काय करूं कळा युक्ती या कुसरी । जाणिवेच्या परी सकिळका ॥3॥
तुका ह्मणे माझें जयासवें काज । भोळा तो सहज पांडुरंग ॥4॥

ENGLISH TRANSLATION

I will sing of You as best I can; what business do I have with the opinion of the world? I will offer praise according to my own love, as sweetness fills my jiva. I will become carefree and dance to my own rhythm, rejoicing in my own bliss.

What use are cleverness, strategy, or skill? All such knowing has its limits. Says Tuka, my dealings are with the One who is simple and straightforward: Panduranga.

IN PLAIN WORDS

I will sing of you as well as I can. What business do I have with what people think? I will praise you the way my own love wants, however the sweetness rises in my jiva. I will let go of all care and dance to my own rhythm, glad in my own joy. What use are cleverness, tricks, and skill? All such knowing has its limits. Tuka says: the one I deal with is simple and plain, Panduranga.

WHAT IT MEANS

Tukaram defends a worship that owes nothing to performance or to the audience. He will sing as best he can, by his own love and his own joy, and the world's opinion is none of his concern. He throws away cleverness, strategy, and technical skill, because all knowing runs into a wall, while love does not. The reason he can be this artless is the nature of the one he serves: Panduranga is bhola, simple and straightforward, so plain devotion is the right coin and clever display is wasted on him.

GATHA 2110 *The Nature of God*

God loves the simple-hearted

मराठी मूळ

तयासी नेणतीं बहु आवडती । होय जयां चित्तीं एक भाव ॥1॥
उपमन्यु धुरु हें काय जाणती । प्रल्हादाच्या चित्तीं नारायण ॥ध्रु.॥
कोळें भिल्लें पशु श्वापदें अपारें । कृपेच्या सागरें तारियेलीं ॥2॥
काय तें गोपाळें चांगलीं शाहाणीं । तयां चक्रपाणी जेवी सवें ॥3॥
तुका ह्मणे भोळा भाविक हा देव । आह्मी त्याचे पाव धरूनी ठेलों ॥4॥

ENGLISH TRANSLATION

He greatly loves the innocent; single-pointed devotion delights Him most. What did Upamanya or Dhruva really know? Narayana dwelt in Prahlada's simple heart.

Tribals, hunters, animals, and creatures beyond count have been saved by that ocean of mercy. Were the cowherds wise or learned? Yet Krishna ate with them as an equal.

Says Tuka, this God is innocent and devoted; we have grasped His feet and will not let go.

IN PLAIN WORDS

He loves the unknowing very much; one whose heart holds a single faith delights him. What did Upamanya or Dhruva really know? Yet Narayana lived in Prahlada's simple heart. Tribals, hunters, animals, and countless wild creatures were carried across by that ocean of mercy. Were the cowherds clever or learned? Yet Krishna ate beside them as one of them. Tuka says: this God is simple and full of faith. We have taken hold of his feet and will not let go.

WHAT IT MEANS

Tukaram answers the assumption that God is won by knowledge by listing those he actually saved. Child devotees, forest hunters, and animals beyond counting were ferried across by mercy alone; the cowherds were neither scholars nor sages, yet Krishna sat and ate among them as an equal. What these have in common is not learning but single, simple faith, the one thing that delights Narayana most. The radical point is that God himself is bhola, drawn to the unsophisticated heart. So Tukaram stakes everything on that: he grips the feet and refuses to be pried loose.

GATHA 2111 *The Power of the Name*

The Name, no grammar required

मराठी मूळ

न लगे पाहावें अबद्ध वांकडें । उच्चारावें कोडें नाम तुझें ॥1॥
नाहीं वेळ नाहीं पंडितांचा धाक । होत कां वाचक वेदवक्ते ॥ध्रु.॥
पुराणीं ही कोठें न मिळे पाहातां । तैशीं या अनंता ठेवूं नामें ॥2॥
आपुलिया मना उपजे आनंद । तैसे करूं छंद कथेकाळीं ॥3॥
तुका ह्मणे आह्मी आनंदें चि धालों । आनंद चि ल्यालों अळंकार ॥4॥

ENGLISH TRANSLATION

There is no need to worry about grammar or correctness; just utter Your name with delight. There is no fixed time, no fear of the pandits.

Need one be a scholar or a master of the Vedas? Even in the Puranas, one cannot find all that is there to find; so let us give You whatever names our minds desire, O Infinite One. Let the mind give rise to its own joy; let us make our own music at the time of the sacred story.

Says Tuka, we are filled with bliss alone; we wear bliss itself as our ornament.

IN PLAIN WORDS

There is no need to fret over wrong grammar or a crooked phrase. Just say your name with delight. There is no set time, and no need to fear the pandits. Must one be a reciter, a master of the Vedas? Even searching the Puranas, you cannot find all there is to find; so let us give you, O Infinite One, whatever names our minds choose. Let joy rise in our own minds; let us make our own music while we tell your story. Tuka says: we are filled with bliss alone; we wear bliss itself as our ornament.

WHAT IT MEANS

Tukaram clears away every gatekeeper that stands between an ordinary person and the Name. Correct grammar, the prescribed hour, the approval of scholars, mastery of the Vedas: none of it is required to call on God. Since not even the Puranas exhaust who the Infinite is, no fixed vocabulary can fence him in, so any name the heart offers is allowed. What matters is the joy that rises and the song the devotee makes in telling God's story. The closing image makes the whole claim: bliss is not a reward earned by qualification but the very ornament the singer already wears.

GATHA 2112 *Ecstasy and Joy*

Ecstasy, God stored within

मराठी मूळ

दैन्य दुःख आह्मां न येती जवळी । दहन हे होळी होती दोष ॥1॥
सर्व सुखें येती मानें लोटांगणीं । कोण यांसी आणी दृष्टीपुढें ॥ध्रु.॥
आमुची आवडी संतसमागम । आणीक त्या नाम विठोबाचें ॥2॥
आमचें मागणें मागों त्याची सेवा । मोक्षाची निद।वा कोणा चाड ॥3॥
तुका ह्मणे पोटीं सांटविला देव । नुन्य तो भाव कोण आह्मां ॥4॥

ENGLISH TRANSLATION

Poverty and sorrow cannot come near us; our sins are burned in a bonfire. All joys come bowing before us; who brings these things before our eyes? Our delight is the company of the saints and, beyond that, the name of Vithoba.

Our only request is to serve Him; who cares for the stale fare of liberation? Says Tuka, we have stored God within our chitta; what devotion could we possibly lack?.

IN PLAIN WORDS

Poverty and sorrow cannot come near us; our faults are burned up in a bonfire. All joys come bowing low before us. Who can even hold these things up in front of our eyes? Our delight is the company of the saints, and beyond that, the name of Vithoba. All we ask is to serve him; who wants the stale leftover of liberation? Tuka says: we have stored God inside the chitta. What devotion could we still be lacking?

WHAT IT MEANS

Tukaram describes the security of one who already holds the highest good. With God kept within the heart, poverty and grief cannot approach, and faults are burned away as in a fire; ordinary pleasures are so far beneath him that they bow rather than tempt. His two joys are the company of the saints and the name of Vithoba, and his single request is simply to serve. The sharp line is his dismissal of liberation as stale leftover fare: release is no prize to one who has the living God within and wants nothing more than to keep loving him.

GATHA 2113 *Social Criticism*

Social criticism, the false holy man

मराठी मूळ

काळतोंडा सुना । भलतें चोरुनि करी जना ॥1॥
धिग त्याचें साधुपण । विटाळुनि वर्ते मन ॥ध्रु.॥
मंत्र ऐसे घोकी । वश व्हावें जेणें लोकीं ॥2॥
तुका ह्मणे थीत । नागवला नव्हे हित॥3॥

ENGLISH TRANSLATION

The dark-faced wretch secretly does whatever mischief he pleases. Cursed be his saintliness; his mind acts from corruption.

He memorizes mantras only to gain power over people. Says Tuka, such a one has been stripped bare, and there is no good in him.

IN PLAIN WORDS

The dark-faced wretch does whatever he likes in secret, behind people's backs. Curse his holiness; his mind moves in defilement. He drones his mantras only so he can gain power over people. Tuka says: in truth such a one has been stripped bare. There is no good left in him.

WHAT IT MEANS

Tukaram exposes a piety that is a front for control. The man keeps a saintly surface in public while doing as he pleases in secret, so the holiness is a curse rather than a virtue; his inner mind is defiled even as his outer act is clean. The giveaway is the motive behind his recited mantras: he uses them to bind and dominate others, not to seek God. The warning points at the pattern, not at one named man: religious technique aimed at power over people leaves a person inwardly empty, robbed of the very good it pretends to.

GATHA 2114 *Devotion to Vitthal*

Devotion, refusing the scorners

मराठी मूळ

विठ्ठल मुक्तिदाता । नव्हे मरो हें बोलता ॥1॥
मज न साहावें कानीं । विष उत्तर लागे मनीं ॥ध्रु.॥
हरीकथेतें धीकारी । शत्रु माझा तो वैरी ॥2॥
सुना काळतोंडा । जो या देवा ह्मणे धोंडा॥3॥
अहं ह्मणे ब्रह्म । नेणे भक्तीचें तें वर्म ॥4॥
तुका ह्मणे क्षण। नको तयाचें दर्षण ॥5॥

ENGLISH TRANSLATION

Vitthal is the giver of liberation. Whoever denies this, let that speaker perish.

I cannot bear to hear such poisonous words; they wound my mind. One who scorns the story of Hari is my enemy and foe.

Dark-mouthed and wretched is the one who calls this God a mere stone. The one who says I am Brahman, yet does not know the secret of devotion.

Says Tuka, I do not wish even a moment's sight of such a person.

IN PLAIN WORDS

Vitthal is the giver of liberation. Whoever says otherwise, let that speaker perish. I cannot bear such words in my ears; the poison of them sticks in my mind. One who scorns the story of Hari is my enemy and my foe. Dark-mouthed and wretched is the one who calls this God a mere stone. So too the one who says I am Brahman yet does not know the secret of devotion. Tuka says: not even for a moment do I want the sight of such a person.

WHAT IT MEANS

Tukaram draws a hard line around what he will and will not tolerate near him. For him Vitthal is the giver of release, and to deny it, to mock the telling of Hari's story, or to dismiss the temple image as just a stone is a poison he cannot stand to hear. He names a particular target: the one who proclaims I am Brahman while remaining blind to the secret of bhakti, mistaking a slogan of identity for the real thing. The harshness is aimed at the contempt itself, the stance that scorns devotion. From such company Tukaram wants distance, not even a moment's sight of it.

GATHA 2115 *Social Criticism*

Social criticism, the easy path to ruin

मराठी मूळ

यमपुरी त्यांणीं वसविली जाणा । उच्छेद भजना विधी केला ॥1॥
अवघड कोणी न करी सांगतां । सुलभ बहुतां गोड वाटे ॥ध्रु.॥
काय ते नेणते होते मागें ऋषी । आधार लोकांसी ग्रंथ केले ॥2॥
द्रव्य दारा कोणें स्थापियेलें धन । पिंडाचें पाळण विषयभोग ॥3॥
तुका ह्मणे दोहीं ठायीं हा फजित । पावे यमदूतजना हातीं ॥4॥

ENGLISH TRANSLATION

Know this: those who have destroyed the practice of worship have populated the realm of Yama. No one does what is difficult when told; the easy path seems sweet to many.

Were the ancient sages ignorant? They made the scriptures as a support for the people. Who established the pursuit of wealth and pleasures, the feeding of the body with sense-enjoyments? Says Tuka, such a person is disgraced in both worlds and falls into the hands of Yama's servants.

IN PLAIN WORDS

Know this: those who tore down the practice of worship have peopled the city of Yama. No one does the hard thing when told to; the easy way tastes sweet to the many. Were the sages of old ignorant? They made the scriptures as a support for people. Who set up the chase after wealth and women, the feeding of the body with sense-pleasures? Tuka says: such a person is disgraced in both worlds and falls into the hands of Yama's messengers.

WHAT IT MEANS

Tukaram attacks those who pull down devotion in favor of an easy, self-serving life. Abandoning worship is not freedom but the road that fills Yama's city, since the soft path always tastes sweeter and the crowd takes it. He appeals to the ancient sages, who were not fools: they left the scriptures precisely as a support for ordinary people. Against that, the life built only on money, lust, and feeding the senses has no real founder and no real ground. The point is put as a pattern to examine in oneself: choose the sweet, undisciplined road and you are shamed here and seized hereafter.

GATHA 2116

The Moral Ideal

Moral counsel, knowing transgression

मराठी मूळ

न कळतां कोणीं मोडियेलें व्रत । तया प्रायिश्चत्त चाले कांहीं ॥1॥
जाणतियां वज्रलेप जाले थोर । तयांस अघोर कुंभपाक ॥ध्रु.॥
आतां जरी कोणी नाइके सांगतां । तया शिकवितां तें चि पाप ॥2॥
काय करूं मज देवें बोलविलें । माझें खोळंबिलें काय होतें ॥3॥
तुका ह्मणे जना पाहा विचारूनी । सुख वाटे मनीं तें चि करा ॥4॥

ENGLISH TRANSLATION

If someone breaks a vow unknowingly, some form of expiation is still possible. But for those who transgress knowingly, the sin is sealed like an iron brand; the severest hells await them.

If someone will not listen even when told, then teaching them only adds to the sin. What can I do? God has moved me to speak; nothing of mine was at stake.

Says Tuka, O people, consider carefully; do whatever brings peace to your mind.

IN PLAIN WORDS

If someone breaks a vow without knowing, some expiation can still be made. But for those who break it knowingly, the fault is sealed like an iron coating, and the worst hells, the boiling cauldron, wait for them. And if a person will not listen when told, then to keep instructing them only adds to the sin. What can I do? God set me to speak. Nothing of mine was at stake. Tuka says: O people, look at this carefully, and do only what brings true peace to your mind.

WHAT IT MEANS

Tukaram weighs the difference between breaking a sacred duty by ignorance and breaking it with open eyes. The first can be repaired; the second hardens like an iron seal and draws the severest hells. He adds a sober note about teaching: once a person refuses to hear, going on instructing them only multiplies the wrong, so the speaker must know when to stop. He clears himself of any private motive, saying God moved him to speak and he gains nothing from it. The closing is an appeal to honest self-examination: weigh it for yourself, and do what genuinely settles the mind rather than what merely flatters it.

GATHA 2117 *The Power of the Name*

Social criticism, the nameless life

मराठी मूळ

वाचे विठ्ठल नाहीं । तो चि प्रेतरूप पाहीं ॥1॥
धिग त्याचें ज्यालेपण । भार न साहे मेदिन ॥ध्रु.॥
न बैसे कीर्तनीं । गुण नाइके जो कानीं ॥2॥
जातां कांटाळे देउळा । तो चि सुना मुखकाळा ॥3॥
हरिभक्तीविण । त्याचें जळो शाहाणपण ॥4॥
तुका ह्मणे तेणें । वंशा आणियेलें उणें ॥5॥

ENGLISH TRANSLATION

One who does not have Vitthal's name on the tongue is a walking corpse. Cursed be such a life; the very earth cannot bear its weight.

One who will not sit in the kirtan, who will not hear God's praise with the ears. One who feels aversion at the sight of the temple is dark-faced and wretched.

Without devotion to Hari, let all his cleverness burn. Says Tuka, such a person has brought disgrace upon the entire lineage.

IN PLAIN WORDS

One who does not have Vitthal on the tongue is a walking corpse; look, that is what he is. Cursed be such a life. The very earth cannot bear its weight. He will not sit in the kirtan. He will not hear God's praise with his ears. He feels disgust at the sight of the temple; that one is empty, his face is black with shame. Without devotion to Hari, let his cleverness burn. Tuka says: such a person has brought disgrace upon his whole line.

WHAT IT MEANS

Tukaram measures a life by one thing only: whether the Name lives on the tongue. A person who never speaks Vitthal, never sits in the kirtan, never bears to hear God praised, and turns away from the temple, he calls a corpse already, a weight the earth should not have to carry. The harshness is aimed at the pattern, not at insulting a man; he is naming what a life empties to when it has no devotion in it. Such cleverness, he says, deserves to be burned, because it serves nothing. The closing line widens the loss: a life lived without the Name does not disgrace the man alone but the whole line he came from.

GATHA 2118 *The Power of the Name*

The Name, why God takes form

मराठी मूळ

तारिलीं बहुतें चुकवूनि घात । नाम हें अमृत स्वीकारितां॥1॥
नेणतां सायास शुद्ध आचरण । यातीकुळहीन नामासाटीं ॥ध्रु.॥
जन्म नांव धरी भक्तीच्या पाळणा । आकार कारणा या च साटीं ॥2॥
असुरीं दाटली पाप होतां फार । मग फेडी भार पृथिवीचा ॥3॥
तुका ह्मणे देव भक्तपण सार । कवतुक- वेव्हार तयासाटीं ॥4॥

ENGLISH TRANSLATION

The name has saved many, steering them away from ruin. Without any deliberate effort, without purity of conduct, regardless of caste or lineage, the name alone is the cause.

God takes birth in the cradle of devotion; He assumes form solely for this purpose. When sins grow heavy and demons oppress the earth, He comes to relieve the world of its burden.

Says Tuka, God holds devotion as the highest truth; all His play and dealings exist for its sake.

IN PLAIN WORDS

The Name has saved many, steering them clear of ruin, when they took it in like nectar. No hard effort, no spotless conduct, no high caste or lineage: the Name alone does it. God takes birth in the cradle of devotion; He puts on a form only for this. When sin grows heavy and demons crowd the earth, He comes and lifts its burden away. Tuka says: God holds devotion as the one essential thing; all His play and dealing are for the sake of that.

WHAT IT MEANS

Tukaram sets the Name above every qualification a person might bring. It saves without effort, without ritual purity, without rank or birth; the Name itself is the whole cause. Then he answers the deeper question of why God bothers to take a human form at all: He is born in the cradle of devotion, and form is something He puts on only for the devotee's sake. When the earth groans under sin, that same coming lifts the load. The claim landed is large: even God's descents and dealings exist for devotion, which makes the lowest devotee, with nothing but the Name, the very reason God acts.

GATHA 2119 *Surrender and Acceptance*

Surrender, the burden laid on God

मराठी मूळ

याचिया आधारें राहिलों र्निंश्चत । ठेवूनियां चित्त पायीं सुखें ॥1॥
माझें सुखदुःख जाणे हित फार । घातलासे भार पांडुरंगा ॥ध्रु.॥
कृपेचीं पोसणीं ठायींचीं अंखिलीं । ह्मणऊनि लागली यास चिंता ॥2॥
मन राखे हातीं घेऊनियां काठी । इंिद्रयें तापटीं फांकों नेदी ॥3॥
तुका ह्मणे यासी अवघड नाहीं । शरणागता कांहीं रक्षावया ॥4॥

ENGLISH TRANSLATION

Relying on Him, I remain at peace, my mind happily placed at His feet. He knows my joys and sorrows and cares deeply for my good; I have placed my burden on Panduranga.

He has nourished me with compassion from the very beginning, and so this concern for me is His own. He holds my mind in check with a staff in hand, not allowing the restless senses to stray.

Says Tuka, nothing is difficult for Him when it comes to protecting those who have surrendered.

IN PLAIN WORDS

Resting on Him, I stay free of worry, my mind set happily at His feet. He knows my joy and my sorrow, and cares greatly for my good. I have laid my whole burden on Panduranga. I am one He has fed with His grace from the start, His own to keep; so the worrying over me is His, not mine. He holds my mind in check with a staff in His hand, and will not let the hot, restless senses scatter. Tuka says: nothing is hard for Him when it comes to guarding the one who has surrendered.

WHAT IT MEANS

This is surrender stated as a transfer of responsibility. Because Tukaram has placed his whole burden on Panduranga, the anxiety that would normally be his becomes God's; the one who is fed by grace from the beginning is God's charge to keep. He pictures God as a herdsman with a staff, keeping the restless senses from straying and holding the mind in place, work the devotee no longer has to do himself. The point is not passivity but trust: the protecting is God's task. The closing line carries the weight of the poem: guarding one who has truly surrendered is, for God, nothing difficult at all.

GATHA 2120 *The Power of the Name*

The Name, instant cure

मराठी मूळ

उभाउभी फळ । अंगीं मंत्राचे या बळ ॥1॥
ह्मणा विठ्ठल विठ्ठल । गोड आणि स्वल्प बोल ॥ध्रु.॥
किळकाळाची बाधा । नव्हे उच्चारितां सदा ॥2॥
तुका ह्मणे रोग । वारे भवाऐसा भोग ॥3॥

ENGLISH TRANSLATION

Instant is the fruit, such is the power of this mantra. Say Vitthal, Vitthal; the words are sweet and simple.

The affliction of death and time cannot touch one who utters them always. Says Tuka, the disease of worldly existence itself is cured by this name.

IN PLAIN WORDS

The fruit comes at once; such is the power in this mantra. Say Vitthal, Vitthal: the words are sweet, and only a few. The harm of death and time cannot touch you while you keep saying them. Tuka says: this is the disease whose cure heals the whole sickness of worldly life.

WHAT IT MEANS

Tukaram presses the Name as a remedy that asks almost nothing and gives at once. Two sweet, simple words, Vitthal, Vitthal, hold the force of a mantra, and the fruit is immediate rather than delayed to some later life. While the Name is on the lips, death and time, the powers that wear everything down, lose their grip. The claim he lands is the largest one: the very disease of worldly existence, the round of birth and suffering, is what this Name cures. So the smallest practice answers the biggest sickness.

GATHA 2121 *Devotion to Vitthal*

Devotion, no need to boast

मराठी मूळ

जैसा अधिकार । तैसें बोलावें उत्तर ॥1॥
काय वाउगी घसघस । आह्मी विठोबाचे दास ॥ध्रु.॥
आह्मी जाणों एका देवा । जैसी तैसी करूं सेवा ॥2॥
तुका ह्मणे भावें । माझें पुढें पडेल ठावें ॥3॥

ENGLISH TRANSLATION

One should speak according to one's capacity and standing. Why the pointless bluster? We are servants of Vithoba.

We know only one God and serve Him however we can. Says Tuka, the truth of my devotion will become clear in what lies ahead.

IN PLAIN WORDS

Speak your answer according to your standing, no more than that. Why all this pointless noise? We are servants of Vithoba. We know one God, and we serve Him as best we can, just as we are. Tuka says: through love, what is mine will show itself plainly in time.

WHAT IT MEANS

Tukaram answers people who measure worth by clever talk and loud claims. He says a person should speak to the size of his actual standing and drop the empty bluster. His own standing he names simply: a servant of Vithoba who knows one God and serves Him however he is able. There is no boast in it and no apology either. The last line carries the trust underneath: he does not need to argue his case, because devotion proves itself, and what is truly his will become clear in what comes.

GATHA 2122 *Autobiography*

Autobiography, harassed for nothing

मराठी मूळ

नव जातां घरा । आह्मी कोणाच्या दातारा ॥1॥
कां हे छळूं येती लोक । दाट बळें चि कंटक ॥ध्रु.॥
नाहीं आह्मी खात। कांहीं कोणाचें लागत ॥2॥
कळे तैसी सेवा । तुका ह्मणे करुं देवा ॥3॥

ENGLISH TRANSLATION

We do not go to anyone's door, O Generous Lord. Then why do these thorny people come to harass us? We do not eat or touch anything that belongs to anyone.

Says Tuka, we serve God as best we understand.

IN PLAIN WORDS

We go to no one's door, O Generous Lord. So why do these people come to torment us, thorns pressing in with all their force? We eat nothing of anyone's; we take nothing that is theirs. Tuka says: we serve God as well as we know how.

WHAT IT MEANS

Tukaram lays a complaint directly before God and states the injustice plainly. He keeps to himself, begging at no one's door and living off no one's food or goods, yet people crowd in like thorns to harass him. The poem names the puzzle without softening it: he has given them no cause. His only doing is to serve God as best he understands. By saying this to the Generous Lord rather than striking back at his tormentors, he turns persecution into a matter laid before God, trusting that the one who sees his harmlessness is the one to answer it.

GATHA 2123 *Autobiography*

Autobiography, fault-finding pandits

मराठी मूळ

मोहरोनी चित्ता । आणूं हळूं चि वरि हिता ॥1॥
तों हे पडती आघात । खोडी काढिती पंडित ॥ध्रु.॥
संवसारा भेणें । कांहीं उसंती तों पेणें ॥2॥
एखादिया भावें । तुका ह्मणे जवळी यावें ॥3॥

ENGLISH TRANSLATION

Slowly winning the mind's trust, I try to draw it toward what is good. But then obstacles arise; the pandits find fault and attack.

Afraid of worldly life, I seek even a brief refuge and shelter. Says Tuka, by some means or another, one must come near to God.

IN PLAIN WORDS

Turning the mind toward me, I try slowly to draw it up toward what is good. But then the blows fall; the pandits hunt out faults and attack. Afraid of worldly life, I look for even a little rest, a place to halt. Tuka says: by some feeling or other, one must come close to God.

WHAT IT MEANS

Tukaram describes the patient inner work of devotion and the opposition it meets from the learned. Gently, a little at a time, he tries to coax the mind toward its own good, but the pandits seize on every fault and strike at the effort. He is not fighting them; he is afraid of worldly life and only wants a small place to rest, a shelter on the road. The poem ends with the simple counsel that survives all the fault-finding: by whatever feeling a person can manage, the one thing needful is to come near to God. Scholarship can attack the method; it cannot replace the nearness.

GATHA 2124 *Confession and Sin*

Confession, the unlearned devotee

मराठी मूळ

काय जाणों वेद । आह्मी आगमाचे भेद ॥1॥
एक रूप तुझें मनीं । धरूनि राहिलों चिंतनी ॥ध्रु.॥
कोठें अधिकार । नाहीं रानट विचार ॥2॥
तुका ह्मणे दीना । नुपेक्षावें नारायणा॥3॥

ENGLISH TRANSLATION

What do I know of the Vedas? I am ignorant of scriptural subtleties. I simply hold Your one form in my mind and remain absorbed in contemplation.

I have no authority or standing; I am a simple rustic with no sophistication. Says Tuka, O Narayana, do not neglect the poor.

IN PLAIN WORDS

What do I know of the Vedas? I do not know the secrets of the scriptures. I have held one form of Yours in my mind and stayed there, dwelling on it. I have no authority, no standing; my thinking is rough and untaught. Tuka says: O Narayana, do not overlook this poor one.

WHAT IT MEANS

Tukaram offers his lack of learning openly rather than hiding it. He cannot read the Vedas or untie the knots of scripture, and he does not pretend otherwise. In place of all that, he has one thing: a single form of God held steadily in the mind. He admits he has no authorized standing and calls his own understanding rustic and rough. The plea he lands on turns weakness into a claim: precisely because he is poor and unlettered, with nothing but love for one form, he asks Narayana not to pass him by. The Name and the held image are offered as enough where learning is absent.

GATHA 2125 *Autobiography*

Autobiography, the calling to fight

मराठी मूळ

धर्माचे पाळण । करणें पाषांड खंडण ॥1॥
हें चि आह्मां करणें काम । बीज वाढवावें नाम ॥ध्रु.॥
तीक्षण उत्तरें । हातीं घेउनि बाण फिरें ॥2॥
नाहीं भीड भार । तुका ह्मणे साना थोर॥3॥

ENGLISH TRANSLATION

To protect dharma and to destroy hypocrisy: this is our appointed task. The work given to us is to nurture and spread the name.

Sharp words are the arrows we take in hand. Says Tuka, we show no deference to rank, whether small or great.

IN PLAIN WORDS

To guard dharma and to break down hypocrisy: this is our work. This is the task given to us, to make the seed of the Name grow. Sharp words are the arrows; I take them in hand and go about. Tuka says: I show no deference, fear no one's weight, small or great.

WHAT IT MEANS

Tukaram states his calling as a kind of warfare with words. The double charge is plain: protect true religion and tear down false show, and spread the Name like a seed made to grow. His weapons are not violence but sharp speech, arrows he carries openly into the fight. He refuses the usual restraint that lets rank or reputation buy

silence; he will not flatter the great or spare the powerful when they are hollow. The harshness is pointed at hypocrisy itself, not at persons for their own sake, and the whole aim of the fighting is the same single thing: to let the Name take root and grow.

GATHA 2126 *Worldly Metaphors*

Metaphor, no harvest without care

मराठी मूळ

निवडावें खडे । तरी दळण वोजें घडे ॥1॥
नाहीं तरि नासोनि जाय । कारण आळस उरे हाय ॥ध्रु.॥
निवडावें तन। सेतीं करावें राखण ॥2॥
तुका ह्मणे नीत । न विचारितां नव्हे हित॥3॥

ENGLISH TRANSLATION

If you remove the pebbles, the grinding will proceed properly. Otherwise, everything is spoiled; laziness is the cause, and regret is all that remains.

You must weed the field and guard the crop. Says Tuka, without careful thought, no true good can come.

IN PLAIN WORDS

Pick out the pebbles, and the grinding goes well. Leave them, and everything is spoiled; laziness is the cause, and only regret is left. Weed the field; stand guard over the crop. Tuka says: without careful thought, no real good comes.

WHAT IT MEANS

Tukaram teaches the inner life through plain farm-work images, and leaves the reader to carry them across. Stones must be picked from the grain or the milling is ruined; weeds must be pulled and the field watched or the harvest is lost. In each case the spoiling traces back to one fault, laziness, and what it leaves behind is regret. The closing line names the lesson the metaphors point to: nothing truly good arrives without careful, deliberate attention. The work of clearing and guarding the mind is as unglamorous, and as necessary, as tending a field.

GATHA 2127 *Social Criticism*

Social criticism, confronting the wicked

मराठी मूळ

दुर्जनाचा मान । सुखें करावा खंडण ॥1॥
लात हाणोनियां वारी । गुंड वाट शुद्ध करी ॥ध्रु.॥
बहुतां पीडी खळ । त्याचा धरावा विटाळ ॥2॥
तुका ह्मणे नखें । काढुनि टाकिजेती सुखें ॥3॥

ENGLISH TRANSLATION

The honor of the wicked should be gladly dismantled. Kick the ruffian aside and clear the road.

When a villain oppresses many, hold him as one to be shunned. Says Tuka, such nails should be clipped and cast away with pleasure.

IN PLAIN WORDS

The honor of the wicked should be gladly torn down. Kick the ruffian out of the way and clear the road clean. When a villain torments many, treat him as a thing to be shunned. Tuka says: such nails should be clipped and thrown away, and gladly.

WHAT IT MEANS

Tukaram speaks bluntly against the standing that bullies and wrongdoers enjoy. Where a villain oppresses many, he says their borrowed honor should be stripped without hesitation and the road they block cleared. The hard images, kicking aside the ruffian, clipping off the nail, are aimed at the harm such a person does to the many, not at relishing cruelty for its own sake. He treats unchecked wickedness as a thing to be set apart and removed, the way you cut away a nail that scratches. The poem is a refusal to let politeness shield those who prey on others, and the energy is for protecting the many they hurt.

GATHA 2128 *Autobiography*

Autobiography, hard words for the common good

मराठी मूळ

नका धरुं कोणी । राग वचनाचा मनीं ॥1॥
येथें बहुतांचें हित । शुद्ध करोनि राखा चित्त ॥ध्रु.॥
नाहीं केली निंदा । आह्मीं दुसिलेंसे भेदा ॥2॥
तुका ह्मणे मज । येणें विण काय काज॥3॥

ENGLISH TRANSLATION

Let no one hold anger in the chitta at these words. The good of many is at stake here; keep your mind pure and clear.

I have not slandered anyone; I have only pierced the veil of false distinctions. Says Tuka, without doing this, what purpose does anything serve?.

IN PLAIN WORDS

Let no one hold anger in the heart at these words. The good of many rests here; keep your mind clean and clear. I have not slandered anyone. I have only torn the veil off false distinctions. Tuka says: without doing this, what use is anything I do?

WHAT IT MEANS

Tukaram answers those stung by his sharp speech by naming his intent. He asks them not to take the words as personal injury, because what is at stake is the good of many, not his own grievance. He draws the line carefully: he has not slandered any person; he has only exposed the false distinctions that divide people. The harshness, he

says, is pointed at the lie, not at the human being holding it. The closing line states the stakes of his whole work: if he kept silent and let the false stand, nothing else he does would have any purpose at all.

GATHA 2129 *Prayers*

Prayer, the child's cry to God

मराठी मूळ

कांहीं जडभारी । पडतां ते अवश्वरी ॥1॥
तुज आठवावे पाय । आह्मीं मोकलूनि धाय ॥ध्रु.॥
तान पीडी भूक । शीत उष्ण वाटे दुःख ॥2॥
तुका ह्मणे लाड । तेथें पुरे माझें कोड॥3॥

ENGLISH TRANSLATION

When something heavy and burdensome falls upon this perishable body, we cry out to Your feet, O God, weeping aloud. Hunger and thirst torment us; heat and cold feel like suffering.

Says Tuka, let my childish longing find its fulfillment at Your feet.

IN PLAIN WORDS

When something heavy and hard falls on this perishable body, we cry out to your feet and weep aloud. Thirst torments us, hunger torments us; heat and cold feel like pain. Tuka says: let my childish longing be fulfilled there, at your feet.

WHAT IT MEANS

Tukaram comes to God the way a small child comes to a parent, with nothing to offer but its weeping. When the weight of the body, sickness, hunger, thirst, heat, cold presses on him, he does not pretend to be strong; he cries out and asks to be held. The whole prayer rests in calling his need childish, lada, a child's clamor that only love can quiet. He asks for no grand boon, only that this clinging find its rest at God's feet.

GATHA 2130 *Surrender and Acceptance*

Surrender, the burden handed over

मराठी मूळ

होउनि कृपाळ । भार घेतला सकळ ॥1॥
तूं चि चालविसी माझें । भार सकळ ही ओझें ॥ध्रु.॥
देह तुझ्या पायीं । ठेवुनि झालों उतराई ॥2॥

ENGLISH TRANSLATION

In Your mercy, You have taken the entire burden upon Yourself. You alone carry my load, all of it, every last weight.

I have placed this body at Your feet and become free of all obligation.

IN PLAIN WORDS

In your mercy you have taken the whole burden upon yourself. You alone carry what is mine; the whole load, every weight, is yours. I have laid this body at your feet, and now my debt is paid.

WHAT IT MEANS

Tukaram describes surrender as a debt cleared rather than a feeling worked up. Once God in mercy takes the burden, there is nothing left for the devotee to carry; the load that wore him down is now wholly God's. Laying the body itself at God's feet is the act that settles the account, so he is utramai, free of all obligation. The poem says plainly that the work of living is no longer his to manage; it has changed hands.

GATHA 2131 *Prayers*

Prayer, hold my wandering mind

मराठी मूळ

आतां होई माझे बुद्धीचा जनिता । अवरावें चित्ता पांडुरंगा ॥1॥
येथूनियां कोठें न वजें बाहेरी । ऐसें मज धरीं सत्ताबळें ॥ध्रु.॥
अनावर गुण बहुतां जातींचे । न बोलावें वाचे ऐसें करीं ॥2॥
तुका ह्मणे हित कोणिये जातीचें । तुज ठावें साचें मायबापा ॥3॥

ENGLISH TRANSLATION

Now become the guide of my intellect; restrain my mind, O Panduranga. Do not let me go anywhere beyond this place; hold me here by the force of Your authority.

The wayward tendencies of many natures run wild in me; make it so that my tongue cannot speak what it should not. Says Tuka, You alone know, O Father and Mother, the true good of each nature.

IN PLAIN WORDS

Now become the maker of my understanding; rein in my mind, Panduranga. Do not let me wander anywhere beyond this place; hold me here by the force of your authority. Wild tendencies of many kinds run loose in me; make it so my tongue cannot say what it should not say. Tuka says: you alone truly know, mother and father, what is good for each kind of nature.

WHAT IT MEANS

Tukaram admits he cannot govern his own mind and asks God to take that office by force. He does not request gentle help; he asks to be held in place by God's sattabal, sheer authority, because left to himself he drifts. The wayward pulls of his nature show even in speech, so he prays that his tongue be stopped before it harms. He ends by handing over even the judgment of what is good for him, trusting the parent who knows each creature's true welfare better than the creature does.

GATHA 2132 *Prayers*

Confession, swallowing the bait again

मराठी मूळ

नित्य मनासी करितों विचार । तों हें अनावर विषयलोभी॥1॥
आतां मज राखें आपुलिया बळें । न देखें हे जाळें उगवतां ॥ध्रु.॥
सांपडलों गळीं नाहीं त्याची सत्ता । उगळी मागुता घेतला तो ॥2॥
तुका ह्मणे मी तों अज्ञान चि आहें । परि तुझी पाहें वास देवा ॥3॥

ENGLISH TRANSLATION

Every day I counsel my own mind, but it remains unruly, hungry for sense pleasures. Now protect me by Your own strength; I cannot see these traps as they appear.

I was caught on the hook, but having no power of my own, I swallowed the bait again. Says Tuka, I am truly ignorant, but I look to You, O God.

IN PLAIN WORDS

Every day I reason with my mind, and still it stays unruly, greedy for sense pleasures. Now guard me by your own strength; I cannot see this net even as it closes. I was caught on the hook, and having no power of my own, I swallowed the bait again. Tuka says: I am truly ignorant, but I keep looking your way, O God.

WHAT IT MEANS

Tukaram confesses that daily self-talk has not tamed his appetites, and he names the failure honestly. The image is brutal: a fish hooked once, freed, and then gulping the same bait down again, because it has no strength to do otherwise. He cannot even see the net as it tightens, so self-help is useless; only God's strength can guard him. What is left is not mastery but direction: ignorant and weak, he simply keeps facing toward God, and calls that his only hope.

GATHA 2133 *Prayers*

Prayer, wealth the weak cannot keep

मराठी मूळ

दुर्बळाचे हातीं सांपडलें धन । करितां जतन नये त्यासी ॥1॥
तैसी परी मज झाली नारायणा । योगक्षेम जाणां तुह्मी आतां ॥ध्रु.॥
खातां लेतां नये मिरवितां वरि । राजा दंड करी जनराग ॥2॥
तुका ह्मणे मग तळमळ उरे । देखिलें तें झुरे पाहावया ॥3॥

ENGLISH TRANSLATION

When wealth falls into the hands of the weak, they cannot keep it safe. Such is my predicament, O Narayana; now You must manage my welfare.

I cannot properly use or display or enjoy it; the king punishes and the people resent me. Says Tuka, then only restless longing remains; what was once seen, the eyes yearn to see again.

IN PLAIN WORDS

When wealth falls into a weak man's hands, he cannot keep it safe. That is exactly my state, Narayana; my welfare is yours to manage now. I cannot use it, wear it, or show it off; the king fines me and people resent me. Tuka says: then only the burning remains, and the eyes ache to see again what they once saw.

WHAT IT MEANS

Tukaram likens spiritual gifts to riches placed in the hands of someone too weak to hold them. A poor man who suddenly gets wealth he cannot protect is exposed on every side: he cannot enjoy it, the powerful prey on him, the crowd envies him. So Tukaram refuses to manage his own welfare and asks Narayana to take charge of his yogakshema, his keeping and his gain. The closing line names the real danger of half held grace: it leaves only restless craving, the eye forever aching to glimpse again what it briefly saw.

GATHA 2134 *Confession and Sin*

Confession, the fault-finding self

मराठी मूळ

मागें जैसा होता माझे अंगीं भाव । तैसा एक ठाव नाहीं आतां ॥1॥
ऐसें गोही माझें मन मजपाशीं । तुटी मुदलेंसी दिसे पुढें ॥ध्रु.॥
पुढिलांचे मना आणि गुणदोष । पूज्य आपणांस करावया ॥2॥
तुका ह्मणे जाली कोंबडएाची परी । पुढें चि उकरी लाभ नेणें ॥3॥

ENGLISH TRANSLATION

The devotion I once felt in my being is no longer there as it was. My own mind bears witness: I see loss of the very principal ahead.

It brings up faults in others only to make itself seem worthy of worship. Says Tuka, I have become like a hen that scratches only at what lies ahead and does not recognize the true gain.

IN PLAIN WORDS

The devotion that once filled my being is not there now as it was. My own mind is witness against me: I see the very capital being lost ahead. I dig up the faults and merits of others only to make myself worth worshipping. Tuka says: I have become like a hen, scratching only at what lies in front, never knowing the real gain.

WHAT IT MEANS

Tukaram catches himself in a precise inner corruption and refuses to excuse it. The old warmth of devotion has cooled, and his own mind testifies that he is losing the principal, the original capital, not just the interest. The symptom he names is sharp: he scans other people's faults and virtues, but only to set himself up as someone worthy of reverence. The hen that scratches forward for scraps and never recognizes true treasure is aimed at this pattern in himself, a warning to examine the same scratching impulse in oneself rather than to scorn another.

GATHA 2135 *Prayers*

Prayer, the mother will not kill her child

मराठी मूळ

किती तुजपाशीं देऊं परिहार । जाणसी अंतर पांडुरंगा॥1॥
आतां माझें हातीं देई हित । करीं माझें चित्त समाधान॥ध्रु.॥
राग आला तरी कापूं नये मान । बाळा मायेविण कोण दुजें ॥2॥
तुका ह्मणे ऐसा होईल लौकिक । मागे बाळ भीक समर्थाचें ॥3॥

ENGLISH TRANSLATION

How many excuses shall I offer You? You know the truth within, O Panduranga. Now place my welfare in my own hands; bring peace to my restless mind.

Even in anger, a mother should not cut the child's throat; who else does the child have besides its mother? Says Tuka, what a spectacle it would be: a child of the Capable One begging in the streets.

IN PLAIN WORDS

How many excuses shall I keep offering you? You know what is inside, Panduranga. Now put my good into my own hands; settle my restless mind into peace. Even when she is angry, a mother does not cut the child's throat; whom does the child have but its mother? Tuka says: what a public disgrace it would be, the child of the Capable One begging in the street.

WHAT IT MEANS

Tukaram stops making excuses, since God already sees the truth within, and instead presses his claim as a child presses a parent. His argument is the mother's instinct: however angry she gets, she will not slaughter her own child, because the child has no one else. He turns this against God's reputation, the laukik, the public verdict: it would shame the Almighty if his own child were left begging in the streets. The prayer is not for comfort alone but for God to honor the bond that makes him responsible.

GATHA 2136 *Confession and Sin*

Confession, the thief asking for wages

मराठी मूळ

लाज वाटे पुढें तोंड दाखवितां । परि जाऊं आतां कोणापाशी ॥1॥
चुकलिया काम मागतों मुशारा । लाज फजितखोरा नाहीं मज ॥ध्रु.॥
पाय सांडूनिया फिरतों बासर । स्वामिसेवे चोर होऊनियां ॥2॥
तुका ह्मणे मज पाहिजे दंडिलें । पुढें हे घडलें न पाहिजे ॥3॥

ENGLISH TRANSLATION

I am ashamed to show my face, yet where else shall I go? Having failed in my duty, I ask for wages; I, the shameless wretch, feel no embarrassment. Abandoning Your feet, I wander aimlessly, a thief to my master's service.

Says Tuka, I deserve to be punished; let this not happen again.

IN PLAIN WORDS

I am ashamed to show my face, yet where else can I go now? I failed at the work and still demand my wages; shameless wretch, I feel no shame. Leaving your feet, I wander idle, a thief in my master's service. Tuka says: I deserve to be punished; only let this not happen again.

WHAT IT MEANS

Tukaram stands before God like a servant who has both shirked the work and stolen, and he names it without softening. He failed his duty yet still wants payment, and worse, the shame that should stop him does not even register; abandoning God's feet, he wanders as a thief inside his own master's house. There is nowhere else to take this confession, which is exactly why he brings it here. He does not plead innocence; he accepts the punishment and asks only that the lapse not be repeated.

GATHA 2137 *The Nature of God*

Nature of God, the mother's hard mercy

मराठी मूळ

पुढिलिया सुखें निंब देतां भले । बहुत वारलें होय दुःख ॥1॥
हें तों वर्म असे माउलीचे हातीं । हाणी मारी प्रीती हितासाठीं ॥ध्रु.॥
खेळतां विसरे भूक तान घर । धरूनियां कर आणी बळें ॥2॥
तुका ह्मणे पाळी तोंडळिचया घांसें । उदार सर्वस्वें सर्वकाळ ॥3॥

ENGLISH TRANSLATION

A mother gives bitter medicine for the sake of future health, and much suffering is averted. This is the secret in a mother's hands: she strikes and scolds out of love, for the child's own good.

When the child, lost in play, forgets hunger, thirst, and home, she takes its hand and pulls it back by force. Says Tuka, she feeds it mouthful by mouthful, generous with everything she has at all times.

IN PLAIN WORDS

A mother gives the bitter neem for the sake of health to come, and much suffering is turned away. This is the secret held in a mother's hands: she strikes and scolds out of love, for the child's own good. When the child, lost in play, forgets hunger, thirst, and home, she takes its hand and pulls it back by force. Tuka says: she feeds it mouthful by mouthful, giving everything she has, at every hour.

WHAT IT MEANS

Tukaram answers the fear that God's harshness means rejection by pointing to a mother. She forces bitter medicine and scolds and even drags the child home, and every one of these hard acts is done out of love and for the child's welfare. The blows are not the opposite of her care; they are the form her care takes when the child, absorbed in play, has forgotten what it needs. So apparent punishment from God is read here as the same tending hand. The poem closes on the gentler side of that same love: a mother who also feeds the child by hand, mouthful by mouthful, holding back nothing, always.

GATHA 2138 *Prayers*

Refuge, contact transforms the worthless

मराठी मूळ

आतां गुण दोष काय विचारिसी । मी तों आहे रासी पातकांची ॥1॥
पतितपावनासवें समागम । अपुलाला धर्म चालवीजे॥ध्रु.॥
घनघायें भेटी लोखंडपरिसा । तरी अनारिसा न पालटे ॥2॥
तुका ह्मणे माती कोण पुसे फुका । कस्तुरीच्या तुका समागमें ॥3॥

ENGLISH TRANSLATION

Why do You weigh my merits and faults now? I am a mountain of sins. When one keeps the company of the Purifier of the Fallen, let each fulfill their own nature.

Even when iron strikes the philosopher's stone with great force, the stone does not change its nature. Says Tuka, who asks about the worth of clay? Through contact with musk, even clay becomes fragrant.

IN PLAIN WORDS

Why weigh my merits and faults now? I am a heap of sins. In the company of the One who saves the fallen, let each keep to its own nature. Strike iron against the touchstone with heavy blows, and still the stone will not change. Tuka says: who pays a thing for plain clay? Yet beside musk, even clay takes on the fragrance.

WHAT IT MEANS

Tukaram tells God to stop auditing his merits and faults, because he loses that accounting; he is simply a mountain of sin. His plea rests on what each party is: God's own nature is to purify the fallen, so let each do what it is, the sinner sinning, the Savior saving. The touchstone keeps its nature however hard the iron strikes it, and that steadiness is the point: God does not change toward the worthless. The closing image carries the hope, worthless clay is bought by no one, yet mere nearness to musk makes it fragrant, so nearness to God, not the devotee's worth, is what transforms him.

GATHA 2139 *The Nature of God*

Nature of God, the doting protector

मराठी मूळ

कृपावंता दुजें नाहीं तुह्मां पोटीं । लाडें बोलें गोठी सुख मातें ॥1॥
घेउनि भातुकें लागसील पाठी । लाविसील ओंठीं ब्रह्मरस ॥ध्रु.॥
आपुलिये पांख घालिसी पाखर । उदार मजवर कृपाळू तूं ॥2॥
तुका ह्मणे आह्मांकारणें गोविंदा । वागविसी गदा सुदर्शन ॥3॥

ENGLISH TRANSLATION

O merciful One, You hold no guile within You. Lovingly You speak sweet stories to comfort me.

You will follow me with gifts, pressing the nectar of divine wisdom to my lips. You spread the shelter of Your wings over me; You are generous and compassionate toward me.

Says Tuka, for our sake, O Govinda, You carry the mace and the Sudarshana discus.

IN PLAIN WORDS

Merciful one, there is no second thing inside you, no guile; you speak fond words and stories, and they comfort me. You come after me with treats and press the nectar of Brahman to my lips. You spread your own wing over me as shelter; you are generous to me, full of pity. Tuka says: for our sake, Govinda, you carry the mace and the Sudarshana discus.

WHAT IT MEANS

Tukaram pictures God as a parent so wholly loving that nothing else, no duplicity, lives inside him. This God coaxes the devotee with sweet talk and treats, and then, mid-play, slips the highest gift, the nectar of Brahman, the taste of the absolute, onto his lips. He shelters under his own wing like a bird over its young, generous and tender. The last line names the protector's other face: the very God who dotes also bears mace and discus, his weapons, and Tukaram insists he wields them for our sake, so the same love that feeds also defends.

GATHA 2140 *Devotion to Vitthal*

Devotion, carried through every birth

मराठी मूळ

पिाळलों पोसिलों जन्मजन्मांतरीं । वागविलों करीं धरोनियां ॥1॥
आतां काय माझा घडेल अव्हेर । मागें बहु दूर वागविलें ॥ध्रु.॥
नेदी वारा अंगीं लागों आघाताचा । घेतला ठायींचा भार माथां ॥2॥
तुका ह्मणे बोल करितों आवडी । अविट ते चि गोडी अंतरींची ॥3॥

ENGLISH TRANSLATION

You have nourished and protected me through birth after birth, guiding me by the hand. Will You now forsake me? In the past You have carried me through vast distances.

You do not let the wind of harm touch my body; You have taken the entire burden upon Your own head. Says Tuka, I speak these words with love; the sweetness within my heart is inexhaustible.

IN PLAIN WORDS

You have raised me and fed me through birth after birth, leading me by the hand. Will you cast me off now, after carrying me so far already? You let no wind of harm touch my body; you took the whole weight onto your own head. Tuka says: I speak these words out of love; the sweetness within my heart never grows stale.

WHAT IT MEANS

Tukaram appeals to a long history rather than a single moment of grace. God has reared and fed and led him not just in this life but across many births, so the question almost answers itself: after carrying him this far, surely God will not abandon him now. The protection is total, no harmful wind allowed to touch him, the whole burden taken onto God's own head. He ends by naming his own motive plainly: these are not bargaining words but words of love, springing from an inner sweetness that, unlike worldly pleasures, never goes flat.

GATHA 2141 *Devotion to Vitthal*

Devotion, asking for rebirth not release

मराठी मूळ

पांडुरंगा कांहीं आइकावी मात । न करावें मुक्त आतां मज ॥1॥
जन्मांतरें मज तैसीं देई देवा । जेणें चरणसेवा घडे तुझी ॥ध्रु.॥
वाखाणीन कीर्ती आपुलिया मुखें । नाचेन मी सुखें तुजपुढें ॥2॥
करूनि कामारी दास दीनाहुनी । आपुला अंगणीं ठाव मज ॥3॥
तुका ह्मणे आह्मी मृत्युलोकीं भले । तुझे चि अंखिले पांडुरंगा ॥4॥

ENGLISH TRANSLATION

O Panduranga, hear my plea: do not grant me liberation. Give me birth after birth, O God, so that the service of Your feet may continue.

I will praise Your glory with my own lips and dance with joy before You. Make me a servant, humbler than the humblest; give me a place in Your own courtyard.

Says Tuka, here in this mortal world we are content; we are Yours and Yours alone, O Panduranga.

IN PLAIN WORDS

Panduranga, hear my plea. Do not grant me liberation now. Give me birth after birth, O God, so that I may serve your feet. I will praise your glory with my own lips. I will dance before you in joy. Make me a servant, lower than the lowest; give me a place in your own courtyard. Tuka says: here in this mortal world we are content. We are yours, only yours, Panduranga.

WHAT IT MEANS

Tukaram is asking God for the opposite of what most seekers want. He refuses moksha and begs instead for birth after birth, because release would end his service at Vitthal's feet. The thing he is afraid of losing is not life but nearness; he would rather be born again as the lowest servant in God's courtyard than escape the world and lose that. So he names the mortal world as the very place where his love can act, singing, dancing, serving, and he is content to stay in it as long as he belongs to Panduranga.

GATHA 2142 *Devotion to Vitthal*

Devotion, life sold at the feet

मराठी मूळ

माझे अंतरींचें तो चि जाणे एक । वैकुंठनायक पांडुरंग ॥1॥
जीव भाव त्याचे ठेवियेला पायीं । मज चिंता नाहीं कवणेविशीं ॥ध्रु.॥
सुखसमारंभें संतसमागमें । गाऊं वाचे नाम विठोबाचें ॥2॥
गातां पुण्य होय आइकतां लाभ । संसारबंद तुटतील ॥3॥
तुका ह्मणे जीव तयासी विकिला । आणीक विठ्ठलाविण नेणें ॥4॥

ENGLISH TRANSLATION

Only He, the Lord of Vaikuntha, Panduranga, knows the depths of my chitta. Having placed my life and love at His feet, I have no worry of any kind.

In the joyful company of the saints, let us sing the name of Vithoba with our lips. Singing brings merit, listening brings gain, and the bonds of worldly life are cut.

Says Tuka, I have sold my jiva to Him; I know nothing and no one besides Vitthal.

IN PLAIN WORDS

Only he knows what is inside me, the Lord of Vaikuntha, Panduranga. I have laid my life and my heart at his feet. So I have no worry about anything. In the glad company of the saints, let us sing the name of Vithoba with our tongues. Singing it brings merit; hearing it brings gain; the bonds of worldly life are cut. Tuka says: I have sold my life to him. I know no one and nothing besides Vitthal.

WHAT IT MEANS

Tukaram has handed his whole inner life over to God and found that the handover itself ends his anxiety. Because Panduranga alone knows what is in his heart, and because that heart now rests at God's feet, there is nothing left for Tukaram to manage or fear. The practice that carries this is the Name, sung among the saints: he claims it works on singer and listener alike, earning merit and severing the knots of samsara. The final line is the strongest: he has not lent or pledged his life but sold it outright, so that Vitthal is now the only one he knows.

GATHA 2143 *The Power of the Name*

The Name, the sacred story as everything

मराठी मूळ

कथा दुःख हरी कथा मुक्त करी । कथा याची बरी विठोबाची ॥1॥
कथा पाप नासी उद्धरिले दोषी । समाधि कथेसी मूढजना ॥ध्रु.॥
कथा तप ध्यान कथा अनुष्ठान । अमृत हे पान हरिकथा ॥2॥
कथा मंत्रजप कथा हरी ताप । कथाकाळी कांप किळकाळासी ॥3॥
तुका ह्मणे कथा देवाचें ही ध्यान । समाधि लागोन उभा तेथें ॥4॥

ENGLISH TRANSLATION

The sacred story destroys sorrow; the sacred story grants liberation. The best story is that of Vithoba.

The sacred story annihilates sin and purifies the wrongdoer; even the dullest soul attains samadhi through the story. The sacred story is penance, meditation, and discipline; the nectar of all nourishment is the story of Hari.

The story is the chanting of mantras; the story dispels all suffering; at the time of the story, even death trembles. Says Tuka, the sacred story is even God's own meditation; He stands there absorbed in samadhi.

IN PLAIN WORDS

The story takes away sorrow; the story sets free. The best story is Vithoba's. The story destroys sin and lifts up the wrongdoer; through the story even the dull-witted reach samadhi. The story is penance, is meditation, is discipline; the story of Hari is nectar to drink. The story is the chanting of mantras; the story burns away suffering; when the story is told, death itself trembles. Tuka says: the story is even God's own meditation; he stands there, lost in samadhi.

WHAT IT MEANS

Tukaram is making one claim many times: hearing and telling the sacred story of God is itself the whole of religion. He stacks the disciplines that usually cost years, penance, meditation, mantra, ritual, and says the story does all of their work at once, and does it for everyone, even the dullest and the worst. The point is that the hard ladder of effort is replaced by something anyone can join, the simple telling of Hari's deeds. He pushes it to the limit at the end: the story is so powerful that God himself stands listening to it, absorbed, as though it were his own meditation.

GATHA 2144 *Prayers*

Prayer, asking the way to the feet

मराठी मूळ

काय ऐसा सांगा । धर्म मज पांडुरंगा ॥1॥
तुझे पायीं पावें ऐसा । जेणें उगवे हा फांसा ॥ध्रु.॥
करीं कृपादान । तैसें बोलवीं वचन ॥2॥
तुका ह्मणे देवा । माझें हृदय वसवा ॥3॥

ENGLISH TRANSLATION

Tell me, O Panduranga, what dharma will bring me to Your feet and release me from this noose? Grant me the gift of grace; inspire the right words in my mouth. Says Tuka, O God, come and dwell in my heart.

IN PLAIN WORDS

Tell me, Panduranga, what is the dharma for me? Show me the one that brings me to your feet, the one that undoes this noose. Grant me the gift of your grace; put the right words in my mouth. Tuka says: O God, come and live in my heart.

WHAT IT MEANS

Tukaram does not assume he knows the path; he asks God to tell him which dharma actually leads to the feet. He names his condition as a noose, a bind he cannot loosen by himself, so the way out has to be given, not earned. That is why he asks for grace and even for the right words, admitting he cannot pray well on his own power. The final plea is the simplest and the largest: not a teaching about God but God himself, come to dwell in the heart.

GATHA 2145 *Confession and Sin*

Confession, the gap behind a good name

मराठी मूळ

भला ह्मणे जन । परि नाहीं समाधान ॥1॥
माझें तळमळी चित्त । अंतरलें दिसे हित ॥ध्रु.॥
कृपेचा आधार । नाहीं दंभ जाला भार ॥2॥
तुका ह्मणे कृपे । अंतराय कोण्या पापें ॥3॥

ENGLISH TRANSLATION

People call me good, but I have no inner peace. My chitta churns with unrest; true welfare seems to have slipped away.

There is no foundation of grace; pretense has become a burden. Says Tuka, what sin has caused this obstacle to Your compassion?.

IN PLAIN WORDS

People call me good, but I have no peace inside. My mind churns with unrest; the real good seems to have slipped away from me. I have no ground of grace under me; pretense has grown into a weight. Tuka says: by what sin is your mercy held back from me?

WHAT IT MEANS

Tukaram sets his public reputation against what he actually feels and finds them at odds. Others praise him as good, but inwardly there is no rest, and the thing that truly matters seems lost; he even calls his outer show pretense, a burden he is carrying. Rather than defend himself, he turns the question on his own life and asks God what fault of his is keeping grace away. The honesty is the point: he refuses to mistake being called good for being at peace, and he looks inward for the blockage.

GATHA 2146 *Confession and Sin*

Confession, words without depth

मराठी मूळ

शिकविले बोल । बोलें तैसी नाहीं ओल ॥1॥
आतां देवा संदेह नाहीं । वांयां गेलों यासी कांहीं ॥ध्रु.॥
एकांताचा वास । नाहीं संकल्पाचा नास ॥2॥
बुद्धि नाहीं ि◌स्थर । तुका ह्मणे शब्दा धीर ॥3॥

ENGLISH TRANSLATION

I speak the words I have been taught, but there is no corresponding depth within. Now, O God, there is no doubt: I have gone to waste in some measure.

I dwell in solitude, yet my thoughts do not cease. Says Tuka, my intellect is unsteady, though my speech is patient.

IN PLAIN WORDS

I speak the words I was taught, but the wetness is not in them. Now, O God, there is no doubt: in some part I have gone to waste. I live alone, yet my plans and wishes do not die. Tuka says: my mind will not hold still, though my speech keeps its patience.

WHAT IT MEANS

Tukaram admits that his outward devotion and his inward state have come apart. He can say the right words he was taught, but they are dry; the moisture of real feeling is missing, and he names this plainly as a kind of waste in himself. Even withdrawing into solitude has not stilled the stream of wanting and scheming inside. The honesty cuts deep: his speech stays calm and patient while his mind refuses to settle, and he will not pretend the calm surface is the truth of him.

GATHA 2147 *Longing and Separation*

Longing, why does God not come

मराठी मूळ

उचिताचा दाता । कृपावंता तूं अनंता ॥1॥
कां रे न घालिसी धांव । तुझें उच्चारितां नांव ॥ध्रु.॥
काय बळयुक्ति । नाहीं तुझे अंगीं शक्ति ॥2॥
तुका ह्मणे तूं विश्वंभर । ओस माझें कां अंतर ॥3॥

ENGLISH TRANSLATION

You are the giver of what is right, O merciful and infinite One. Why then do You not rush to me when I call Your name? Have You lost Your strength and power? Says Tuka, You are the sustainer of the universe; why then is my heart so empty?

IN PLAIN WORDS

You are the giver of what is right, merciful and without end. Why then do you not come running when I call your name? Have you no strength left? Is there no power in your body? Tuka says: you hold up the whole world; why then is my heart left so empty?

WHAT IT MEANS

Tukaram presses God with a complaint shaped as a question. He grants everything good about God, merciful, infinite, the giver of what is fitting, and uses that very goodness to ask why the call on the Name goes unanswered. The sting in the middle is mock challenge: surely God has not run out of strength. The last line lands the real wound: the one who sustains the entire universe is letting one heart stay empty, and Tukaram lays that emptiness directly at God's door rather than blaming himself.

GATHA 2148 *Prayers*

Prayer, swept off in the flood

मराठी मूळ

वाहवितों पुरीं । आतां उचित तें करीं ॥1॥
माझी शक्ति नारायणा । कींव भाकावी करुणा ॥ध्रु.॥
आह्मां ओढी काळ। तुझें क्षीण झालें बळ ॥2॥
तुका ह्मणे गोडी । जीवा मातेचिया ओढी ॥3॥

ENGLISH TRANSLATION

I am being swept away in the flood; now do what is right, O Narayana. My only strength is to cry for mercy and plead with compassion.

Death pulls at me, and Your power seems to have waned. Says Tuka, the longing of a mother's chitta for her child is the sweetest ache.

IN PLAIN WORDS

I am being carried away in the flood. Now do what is right, Narayana. My only strength is to cry for mercy and beg for your pity. Death is dragging at me, and your power seems to have grown weak. Tuka says: the sweet ache is a mother's heart pulled toward her child.

WHAT IT MEANS

Tukaram is in danger and out of resources, picturing himself swept off in a flood with death pulling at him. He has no strength of his own left to offer; all he can do is cry for mercy, so he throws the responsibility onto Narayana to do what is right. He even taunts God gently, as if God's power has weakened, to provoke the rescue. The closing image names the bond he is counting on: as a mother is pulled toward her child by a sweet, helpless ache, so he trusts God is drawn toward him.

GATHA 2149 *Surrender and Acceptance*

Surrender, laying down the whole load

मराठी मूळ

आतां घेई माझें । भार सकळ ही ओझें ॥1॥
काय करिसी होई वाड । आलों पोटासीं दगड ॥ध्रु.॥
तूं चि डोळे वाती। होई दीपक सांगातीं ॥2॥
तुका ह्मणे कांहीं । विचाराया चाड नाहीं॥3॥

ENGLISH TRANSLATION

Now take my burden, every last weight of it. What more can You do? I have come to You with a stone upon my belly.

You must become my eyes and the wick; be my lamp and companion. Says Tuka, there is nothing left to deliberate.

IN PLAIN WORDS

Now take what is mine, the whole load, every weight of it. What more can you do? I have come to you with a stone on my belly. You be my eyes, and the wick; be my lamp and my companion. Tuka says: there is nothing left to think over.

WHAT IT MEANS

Tukaram hands the entire burden of himself to God and refuses to keep any of it back. The image of a stone on the belly is one of starving helplessness; he comes with nothing but his need. Having given the weight away, he asks God to become his very faculties: his eyes, the wick and lamp by which he sees, his constant companion. The last line closes the matter; surrender has gone past the stage of weighing options, and there is nothing further to deliberate.

GATHA 2150 *Surrender and Acceptance*

Surrender, God the whole capital

मराठी मूळ

असोत हे बोल । अवघें तूं चि भांडवल ॥1॥
माझा मायबाप देवा । सज्जन सोयरा केशवा ॥ध्रु.॥
गिळयेले भेद । सारियेले वादावाद ॥2॥
तुका ह्मणे मधीं । आतां न पडे उपाधि॥3॥

ENGLISH TRANSLATION

Let these words be as they may; You alone are my entire capital. You are my Father and Mother, O God; You are my true friend and kinsman, O Keshava.

All distinctions have been dissolved; all debates have been settled. Says Tuka, now let no further complication arise between us.

IN PLAIN WORDS

Let these words be whatever they are. You alone are my whole capital. You are my father and mother, O God; you are my true friend and kinsman, Keshava. All the distinctions are swallowed up; all the arguments are settled. Tuka says: now let no further trouble fall between us.

WHAT IT MEANS

Tukaram drops every other claim and rests his whole worth on God, naming God his only capital, the sole wealth he has to trade on. He gathers all human relationships into one: father, mother, friend, kinsman are all Keshava. With that, the divisions and debates that kept him separate from God are dissolved and finished. The closing prayer asks for the result of surrender to hold: that no obstacle, no upadhi, ever come between them again.

GATHA 2151 *The Power of the Name*

The Name, crying to the Mother for her gift

मराठी मूळ

करीन कोल्हाळ । आतां हा चि सर्वकाळ ॥1॥
आतां ये वो माझे आई । देई भातुकें विठाई ॥ध्रु.॥
उपायासी नाम। दिलें याचें पुढें क्षेम ॥2॥
बीज आणि फळ । हें चि तुका ह्मणे मूळ॥3॥

ENGLISH TRANSLATION

I will raise a clamor at all times from this day forward. Come now, O my Mother Vithai, and give me my gift.

The name is given as the remedy; its fulfillment lies ahead. Says Tuka, the name is both the seed and the fruit; it is the root of everything.

IN PLAIN WORDS

I will keep up my clamor, from now on, all the time. Come now, my Mother Vithai, and give me my little gift. The Name was given as the remedy; its safe reward lies ahead. Tuka says: the Name is the seed and the fruit; it is the root of everything.

WHAT IT MEANS

Tukaram takes the posture of a child who will not stop crying until it is fed, and addresses God as the Mother Vithai who must hand over the treat. The clamor is the practice itself: ceaseless calling on the Name, refusing to be quieted. He understands the Name as the medicine he has been given, with its full reward still ahead. The closing lines tell why he stakes everything on it: the Name is at once seed, fruit, and root, the means, the goal, and the ground beneath both.

GATHA 2152 *The Necessity of Experience*

Experience, the satisfaction of the Name

मराठी मूळ

धनासीं च धन । करी आपण जतन ॥1॥
तुज आळवितां गोडी । पांडुरंगा खरी जोडी ॥ध्रु.॥
जेविल्याचें खरें । वरी उमटे ढेंकरें ॥2॥
तुका ह्मणे धाय । तेथें कोठें उरे हाय ॥3॥

ENGLISH TRANSLATION

True wealth takes care of itself. Calling upon You, O Panduranga, brings real sweetness, a genuine treasure.

The proof of a good meal shows itself in the belch that follows. Says Tuka, where there is true satisfaction, where does any longing remain?.

IN PLAIN WORDS

Real wealth looks after itself. Calling on you, Panduranga, brings true sweetness, a real treasure. The truth of a good meal shows in the belch that comes after. Tuka says: where there is full satisfaction, what room is left for any aching want?

WHAT IT MEANS

Tukaram speaks from experience, not request: he has tasted what calling on God actually yields. He calls it true wealth, the kind that does not need guarding because it keeps itself, unlike money. His earthy proof is the belch after a full meal: you know the meal was real by the satisfaction it leaves, and so you know the Name is real by the contentment it leaves in the heart. The closing question is the whole point; once that fullness is there, there is simply no space left for longing and lack.

GATHA 2153 *The Necessity of Experience*

Union and longing held together

मराठी मूळ

अनुभवा आलें । माझें चित्तींचें क्षरलें ॥1॥
असे जवळी अंतर । फिरे आवडीच्या फेरें ॥ध्रु.॥
खादलें चि वाटे । खावें भेटलें चि भेटे ॥2॥
तुका ह्मणे उभें । आह्मी राखियेलें लोभें॥3॥ ॥10॥

ENGLISH TRANSLATION

What was hidden in my chitta has now come to experience and dissolved. He stays near, yet there remains a distance, for He circles around in the orbit of love.

Whatever is eaten still feels like it should be eaten more; whatever is met still longs to be met again. Says Tuka, we have kept Him standing before us, held fast by our longing.

IN PLAIN WORDS

What lay hidden in my heart has come into experience and dissolved. He is near, deep inside, yet a distance remains, for He keeps circling in the orbit of love. What I have eaten, I still want to eat; whom I have met, I still long to meet. Tuka says: we have kept Him standing before us, held fast by our longing.

WHAT IT MEANS

Tukaram describes a meeting with Vitthal that is also still a hunger. The thing buried in his mind has surfaced into living experience and melted away, so the barrier is gone; yet he insists a sweet distance remains, because love keeps moving in circles around its object and never settles into mere possession. This is why the taste does not end the appetite: every eating asks to eat again, every meeting asks to meet again. The closing claim is bold. It is not God who holds the devotee, but the devotee's own longing that keeps God standing there before him.

GATHA 2154 *Confession and Sin*

Confession, the decorated corpse

मराठी मूळ

पोटीं शूळ अंगीं उटी चंदनाची । आवडी सुखाची कोण तया ॥1॥
तैसें मज कां गा केलें पंढरिराया । लौकिक हा वांयां वाढविला ॥ध्रु.॥
ज्वरिलियापुढें वाढिलीं मिष्टान्नें । काय चवी तेणें घ्यावी त्याची ॥2॥
तुका ह्मणे मढें शृंगारिलें वरी । ते चि जाली परी मज देवा ॥3॥

ENGLISH TRANSLATION

A boil on the belly and sandalwood paste on the body; what pleasure can such a person enjoy? O Lord of Pandhari, why have You treated me this way, increasing my worldly reputation to no purpose? When fine dishes are placed before one burning with fever, how can he taste their flavor? Says Tuka, a corpse has been decorated on the outside; that is what has become of me, O God.

IN PLAIN WORDS

A boil burns in the belly while sandalwood paste is rubbed on the body; what pleasure can such a person feel? O Lord of Pandhari, why have You done this to me, building up my name in the world for nothing? Fine dishes are set before a man burning with fever; how can he taste their flavor? Tuka says: a corpse has been dressed up on the outside. O God, that is what I have become.

WHAT IT MEANS

Tukaram turns on his own public reputation and calls it a torment. He gives two images of the same false comfort: cooling sandal paste smeared over a body with a boil eating it from within, and rich food laid before a man too feverish to taste anything. The outward honor the world has given him only mocks the sickness inside. He addresses Panduranga directly and asks why his name was raised so high to no purpose. The verdict on himself is unsparing: a corpse with no life in it, merely ornamented on the surface. The poem points the reader at the gap between an admired exterior and an inner state that admiration cannot heal.

GATHA 2155 *Confession and Sin*

Confession, gilding over brass

मराठी मूळ

बेगडाचा रंग राहे कोण काळ । अंगें हें पितळ न देखतां ॥1॥
माझें चित्त मज जवळीच गो ही । तुझी मज नाहीं भेटी ऐसें ॥ध्रु.॥
दासीसुतां नाहीं पितियाचा ठाव । अवघें चि वाव सोंग त्याचें ॥2॥
तुका ह्मणे माझी केली विटंबना । अनुभवें जना येईल कळों ॥3॥

ENGLISH TRANSLATION

How long can the color of gilding last when the brass underneath goes unseen? My own mind is right here beside me, yet I have no true meeting with You. The son of a maidservant has no claim on his father; all his gestures are hollow pretense.

Says Tuka, I have been humiliated, and the world will come to know it through experience.

IN PLAIN WORDS

How long can gilding hold its color when the brass underneath is never seen? My mind is right here beside me, yet I have no real meeting with You. A maidservant's son has no claim on his father; every gesture of his is hollow pretense. Tuka says: I have been put to shame, and the world will learn it by experience.

WHAT IT MEANS

Tukaram exposes himself as plating over base metal. Gold leaf laid over brass keeps its shine only until the cheap metal beneath shows through; he fears his devotion is exactly that thin a coating. His mind is close at hand, but it gives him no true meeting with God, and so his every devout gesture feels as baseless as a servant's son claiming a father who never acknowledged him. The harsh comparison is aimed at himself, not at any real child or servant: it names the shame of a claim with nothing behind it. He warns that pretense like this cannot stay hidden; sooner or later, lived experience exposes it to everyone.

GATHA 2156 *Confession and Sin*

Confession, lust and anger still seated

मराठी मूळ

मजपुढें नाहीं आणीक बोलता । ऐसें कांहीं चित्ता वाटतसें ॥1॥
याचा कांहीं तुह्मीं देखा परिहार । सर्वज्ञ उदार पांडुरंगा ॥ध्रु.॥
काम क्रोध नाहीं सांडिलें आसन । राहिले वसोन देहामध्यें ॥2॥
तुका ह्मणे आतां जालों उतराई । कळों यावें पायीं निरोपिलें ॥3॥

ENGLISH TRANSLATION

It seems to me that no one else speaks before me. Please find some remedy for this, O all-generous Panduranga.

Lust and anger have not left their seat; they continue to dwell in this body. Says Tuka, now I have become indebted. May it be known at Your feet that I have conveyed this message.

IN PLAIN WORDS

It feels to me that no one else speaks before me. You see to some remedy for this, all-generous Panduranga. Lust and anger have not given up their seat; they go on living inside this body. Tuka says: now I have settled my account. Let it be known at Your feet that I have delivered this message.

WHAT IT MEANS

Tukaram lays his unfinished business openly before God. He admits a kind of self-deception, as though no voice but his own is allowed to speak in him, and he asks generous Panduranga to find the cure, since he cannot. The plain confession at the center is that lust and anger have never vacated their place; they are still residents in his body, not banished guests. By saying it aloud he claims to have cleared his debt: he has at least reported the truth honestly. The poem makes confession itself the act of service, handing the whole problem to God's feet rather than pretending it is already solved.

GATHA 2157 *Social Criticism*

Social criticism, hollow titles

मराठी मूळ

सावित्रीची विटंबण । रांडपण करीतसे ॥1॥
काय जाळावें तें नांव । अवघें वाव असे तें ॥ध्रु.॥
कुबिर नांव मोळी वाहे। कैसी पाहें फजिती ॥2॥
तुका ह्मणे ठुणगुण देखें । उगीं मूर्ख कुंफ्दतां ॥3॥

ENGLISH TRANSLATION

Savitri's honor is disgraced; widowhood is imposed upon her. Why should one burn such a name that is all emptiness? Kubera by name, yet he carries bundles of wood on his head; see what a disgrace.

Says Tuka, look at this absurd spectacle, and stop applauding foolishly.

IN PLAIN WORDS

Savitri's honor is disgraced; widowhood is forced on her. Why keep alive a name that is all emptiness? A man named Kubera carries bundles of firewood on his head; see what a disgrace it is. Tuka says: look at this absurd show, and stop applauding like a fool.

WHAT IT MEANS

Tukaram mocks the gap between a grand name and an empty reality. A woman called Savitri, whose name recalls a wife who won her husband back from death, is left a widow; a man named Kubera, the lord of wealth, hauls firewood for a living. The names promise everything and deliver nothing, so he asks why such hollow labels should be honored at all. The sting is not aimed at the poor woman or the laborer themselves, but at the foolishness that keeps applauding empty titles. He tells the onlooker to stop clapping for a show that has no substance behind it.

GATHA 2158 *Longing and Separation*

Longing, the silent quarrel

मराठी मूळ

न गमेसी जाली दिवसरजनी । राहिलों लाजोनि नो बोलावें ॥1॥
रुचिविण काय शब्द वा†या माप । अनादरें कोप येत असे ॥ध्रु.॥
आपुलिया रडे आपुलें चि मन । दाटे समाधान पावतसें॥2॥
तुका ह्मणे तुह्मी असा जी जाणते । काय करुं रिते वादावाद ॥3॥

ENGLISH TRANSLATION

Days and nights have become unbearable. I have stayed silent out of shame, not daring to speak.

Without relish, words are mere empty measures; disregard brings anger. The mind weeps to itself, and is choked even as it tries to find peace.

Says Tuka, you are the knowing ones. Why should I engage in fruitless arguments?.

IN PLAIN WORDS

Days and nights have become unbearable. I stay silent out of shame and do not dare to speak. Without relish, words are only empty measuring; and being ignored makes anger rise. The mind weeps to itself and chokes even as it tries to find peace. Tuka says: You are the one who knows. Why should I take up a pointless argument?

WHAT IT MEANS

Tukaram is caught in the misery of a love that goes unanswered. Day and night drag on, and shame keeps him from even speaking his complaint. When there is no warmth in the exchange, words become hollow, mere counting, and being disregarded stirs anger in him. So his mind turns inward and weeps alone, unable to reach the peace it reaches for. In the end he gives up the quarrel: God already knows everything, so arguing the case aloud would be empty. The poem holds the whole tension of waiting on a God who seems to withhold response.

GATHA 2159 *Longing and Separation*

Longing, refusing deferred grace

मराठी मूळ

मेल्यावरि मोक्ष संसारसंबंधें । आरालिया बधे ठेवा आह्मां ॥1॥
वागवीत संदेह राहों कोठवरी । मग काय थोरी सेवकाची ॥ध्रु.॥
गाणें गीत आह्मां नाचणें आनंदें । प्रेम कोठें भेदें अंगा येतें ॥2॥
तुका ह्मणे किती सांगावे दृष्टांत । नसतां तूं अनंत सानकुळ ॥3॥

ENGLISH TRANSLATION

Liberation after death, bound by worldly ties; keep us bound for now. How long shall we carry this doubt? Then what greatness remains in being a servant? Our singing and dancing in joy, our songs and celebrations; where does love arise through separation? Says Tuka, how many illustrations must I give when You, O Infinite One, are not favorable?

IN PLAIN WORDS

Liberation after death, while we stay bound by worldly ties; keep us bound, then, for now. How long are we to carry this doubt? What greatness is left in being a servant then? Singing, dancing in joy, our songs and our festivals: where does love arise out of separation? Tuka says: how many examples must I keep giving, while You, O Infinite One, will not relent?

WHAT IT MEANS

Tukaram rejects a salvation postponed to after death. If liberation only comes once he is dead, while he stays tangled in the world the whole time he is alive, then he would rather God simply keep him bound and stop dangling the promise. Endless waiting in doubt drains all dignity from being God's servant. He insists that love is

shown now, in singing and dancing and shared festival, not produced by separation and delay. The closing line is a frustrated appeal: he has offered example after example, yet the Infinite One stays unmoved. The poem presses for presence in this life rather than a deferred reward.

GATHA 2160 *Longing and Separation*

Longing, the lover withdrawn

मराठी मूळ

एकाएकीं आतां असावेंसें वाटे । तरि च हे खोटे चाळे केले ॥1॥
वाजवूनि तोंड घातलों बाहेरी । कुल्प करुनी दारीं माजी वसा ॥ध्रु.॥
उजेडाचा केला दाटोनि अंधार । सवें हुद्देदार चेष्टाविला ॥2॥
तुका ह्मणे भय होतें तों चि वरी । होती कांहीं उरी स्वामिसेवा ॥3॥

ENGLISH TRANSLATION

If now You wish to be all alone, then these antics were false indeed. You made a show of speaking and then cast me outside, locking the door with Yourself within.

You turned the light into thick darkness and mocked the attendant as well. Says Tuka, as long as there was fear, there was still some remnant of service to the Lord.

IN PLAIN WORDS

If now You want to be all alone, then these games were false from the start. You made a show of speaking, then threw me outside, locked the door, and kept Yourself within. You turned the light into thick darkness, and mocked Your own attendant along with it. Tuka says: only as long as there was fear was there any service of the Lord left.

WHAT IT MEANS

Tukaram protests being shut out by the very God who first drew him close. If God now wants solitude, then all the earlier intimacy looks like a cruel pretense: a show of talking, followed by the devotee being pushed out and the door bolted from inside. The light he was given has been turned into deep darkness, and the servant who waited faithfully feels made fun of. The last line is sharp: it was fear that kept service alive, and now even that thread seems to be slipping. The poem voices the anguish of withdrawn grace and the lover's right to complain when the door is closed in his face.

GATHA 2161 *The Nature of God*

Nature of God, the one in the heart

मराठी मूळ

काय नव्हेसी तूं एक । देखों कासया पृथक ॥1॥
मुंग्या कैंचे मुंगळे । नटनाटए तुझे चाळे ॥ध्रु.॥
जाली तरी मर्यादा। किंवा त्रासावें गोविंदा ॥2॥
तुका ह्मणे साचा । कोठें जासी हृदयींचा॥3॥

ENGLISH TRANSLATION

What is there that You are not? Why should we see You as separate? Ants and their hills are all Your playful acts and dramatic performances. If there is a boundary, let it be set, or else trouble us, O Govinda.

Says Tuka, O true One, where can You go, You who dwell in the heart?.

IN PLAIN WORDS

What is there that You are not? Why should we see You as separate? Ants and anthills alike are all Your play, Your acting and Your dramas. If there is to be a limit, set one; otherwise, why trouble us, O Govinda? Tuka says: O true One, where can You go, You who live in the heart?

WHAT IT MEANS

Tukaram presses the non-dual claim that nothing stands outside God. If God is everything, then seeing him as a separate object makes no sense; even ants and their hills are simply roles in his ongoing play. So Tukaram challenges Govinda directly: either fix some honest boundary to what you are, or stop troubling us with the illusion of distance. The closing line answers its own question and seals the point. A God who dwells in the heart has nowhere to run to and nowhere to hide, because the seeker and the sought share the same ground.

GATHA 2162 *Longing and Separation*

Longing, the Father who must not vanish

मराठी मूळ

कां जी वाढविलें । न लगतां हें उगलें ॥1॥
आतां मानितां कांटाळा । भोवतीं मिळालिया बाळा ॥ध्रु.॥
लावूनियां सवे। पळतां दिसाल बरवे ॥2॥
तुका ह्मणे बापा । येतां न कळा चि रूपा ॥3॥ ॥3॥

ENGLISH TRANSLATION

Why did You nurture us when it was not needed? Now You feel weary as the children have gathered around You. If You run away after leading them on, it will not look good.

Says Tuka, O Father, when You come, may You not be recognized in disguise.

IN PLAIN WORDS

Why did You raise us up when there was no need? Now You feel weary, with the children gathered all around You. If You lead them on and then run away, it will not look good. Tuka says: O Father, when You come, may You not come unrecognized in disguise.

WHAT IT MEANS

Tukaram speaks as one of God's gathered children and holds the Father to account. If God had no need to nurture them, why did he draw them close and raise them at all? Now that they crowd around him, he must not act weary and slip away, for a parent who lures the little ones in and then flees has shamed himself. The final plea is tender and pointed: when God does come, let him come openly, not hidden in some disguise the children cannot recognize. The poem treats divine love as a promise that carries an obligation: having claimed us, God cannot simply withdraw.

GATHA 2163 *The Moral Ideal*

Moral ideal, feed the hungry first

मराठी मूळ

क्षुधेलिया अन्न । द्यावें पात्र न विचारून ॥1॥
धर्म आहे वर्मा अंगीं । कळलें पाहिजे प्रसंगीं ॥ध्रु.॥
द्रव्य आणि कन्या। येथें कुळ कर्म शोधण्या ॥2॥
तुका ह्मणे पुण्य गांठी । तरि च उचितासी भेटी ॥3॥

ENGLISH TRANSLATION

To the hungry, give food without examining the vessel. The essence of dharma lies within; it must be shown in the right occasion.

For matters of wealth and marriage, one should examine lineage and conduct. Says Tuka, only if merit is in hand does one meet with what is fitting.

IN PLAIN WORDS

To the hungry, give food without inspecting the vessel. The heart of dharma lies within, and it must show itself at the right moment. In matters of wealth and of marriage, you do examine lineage and conduct. Tuka says: only if merit is in hand does one meet with what is fitting.

WHAT IT MEANS

Tukaram draws a clear line between mercy and prudence. When someone is hungry, you feed them and do not pause to scrutinize who they are or what their standing is, because the true essence of dharma is inward and proves itself precisely in such moments of need. He grants that other matters, settling property or arranging a marriage, are different, and there it is right to weigh family and character. The closing line ties it to merit: meeting what is truly fitting depends on the good one already carries. The poem keeps compassion and discernment each in its proper place, and refuses to let caution block the feeding of the hungry.

GATHA 2164 *True Worship*

True worship, spend your life

मराठी मूळ

वेचावें तें जीवें । पूजा घडे ऐशा नावें ॥1॥
बिगारीची ते बिगारी । साक्षी अंतरींचा हरी ॥ध्रु.॥
फळ बीजाऐसें । कार्यकारणासरिसें ॥2॥
तुका ह्मणे मान । लवणासारिखें लवण॥3॥

ENGLISH TRANSLATION

One should spend one's very life; only then can worship truly happen. Forced labor remains forced labor, and Hari within is the witness.

The fruit is like the seed; the effect follows its cause. Says Tuka, honor is like salt; it must be true salt, nothing less.

IN PLAIN WORDS

You must spend your very life; only then does worship truly happen. Forced labor stays forced labor, and Hari within is the witness. The fruit is like the seed; the effect follows its cause. Tuka says: honor is like salt; it must be true salt, nothing less.

WHAT IT MEANS

Tukaram measures worship by what it costs the worshipper. Real devotion means spending your own life into it; anything offered grudgingly is just forced labor, and the Hari seated within sees plainly which it is. He grounds this in plain law: a fruit takes after its seed, an effect after its cause, so a half-hearted offering can only yield a half-hearted result. The final image makes the standard absolute. As salt is worthless unless it is genuinely salt, honor given to God is worthless unless it is wholehearted and true. The poem points the reader inward, to the witness who cannot be fooled by outward show.

GATHA 2165 *Longing and Separation*

Longing, the deadlock of karma

मराठी मूळ

मज नाहीं धीर । तुह्मी न करा अंगीकार ॥1॥
ऐसें पडिलें विषम । बळी देवाहूनि कर्म ॥ध्रु.॥
चालों नेणें वाट । केल्या न पवा बोभाट ॥2॥
वेचों नेणे जीवें । तुका उदास धरिला देवें॥3॥

ENGLISH TRANSLATION

I have no patience, and You do not accept me. Such a dilemma has fallen upon me, where karma is mightier than God.

I do not know the path, and crying out brings no help. Says Tuka, I cannot spend my life this way; God has kept me in indifference.

IN PLAIN WORDS

I have no patience left. And You will not take me in. I am caught in a hard place: my karma is stronger than my God. I do not know the road. I cry out, and nothing comes. I do not know how to spend my own life. Tuka says: God has left me here, indifferent.

WHAT IT MEANS

Tukaram lays out a deadlock and refuses to soften either side of it. He has run out of patience, yet God still has not accepted him, and he names the trap plainly: his own past deeds seem to outweigh God himself. He does not know the way, his cries draw no answer, and he cannot manage even the spending of his days. The pain in the poem is that God appears to stand back and leave him in this indifference, and Tukaram says so to God's face rather than pretending the longing has been met.

GATHA 2166 *Longing and Separation*

Longing, the mind that runs to God

मराठी मूळ

तळमळी चित्त दर्शनाची आशा । बहु जगदीशा करुणा केली ॥1॥
वचनीं च संत पावले स्वरूप । माझें नेदी पाप योगा येऊं ॥ध्रु.॥
वेठीऐसा करीं भक्तिवेवसाव । न पवे चि जीव समाधान ॥2॥
तुका ह्मणे कई देसील विसांवा । पांडुरंगे धांवा घेतें मन ॥3॥ ॥4॥

ENGLISH TRANSLATION

My chitta aches with longing for Your vision. O Lord of the universe, You have shown great mercy.

The saints have attained Your form through words alone, but my sins will not let me come near. I serve You as if under forced labor, yet my jiva finds no peace.

Says Tuka, when will You give rest? O Panduranga, my mind runs toward You.

IN PLAIN WORDS

My mind aches with longing to see You. O Lord of the universe, You have shown me great mercy. The saints reached Your very form through their words alone; but my sin will not let me come near. I serve You like a laborer pressed into work, and still my soul finds no peace. Tuka says: when will You give me rest? O Panduranga, my mind runs to You.

WHAT IT MEANS

Tukaram is praying out of a restless, aching desire to see God's form, and he holds two truths together without resolving them. He grants that God has been merciful and that the saints attained that form through words; yet he feels his own sin barring him from coming close. His service feels like forced labor rather than love, so his soul finds no rest, and the whole poem strains toward one question: when will God grant relief? He ends not in despair but in motion, his mind running toward Panduranga even while peace is withheld.

GATHA 2167 *Confession and Sin*

Confession, the tendencies that will not be reined in

मराठी मूळ

हागतां ही खोडी । चळण मोडवितें काडी ॥1॥
ऐसे अनावर गुण । आवरावे काय ह्मुण ॥ध्रु.॥
नाहीं जरी संग । तरी बडबडविती रंग ॥2॥

ENGLISH TRANSLATION

Even while relieving oneself, bad habits persist; the stick keeps breaking the ankle. Such are these uncontrollable tendencies; how can they be restrained? Even without company, the senses keep up their chatter.

IN PLAIN WORDS

Even while relieving myself, the bad habit stays; the stick keeps tripping up my step. Such are these tendencies, beyond all control. How am I to rein them in? Even when there is no company, the senses keep up their chatter.

WHAT IT MEANS

Tukaram is confessing how stubborn his own habits are, and he refuses to dress it up. He says the tendencies cling even in the most undignified moments and keep tripping him as he walks, which is his blunt way of admitting they reach into everything. He cannot find a way to hold them in check. He points to the proof: even alone, with no one to perform for, the senses go on chattering, so the fault is inward and not just a matter of bad company. The honesty is aimed at the pattern in himself, not at scorn for anyone else.

GATHA 2168 *Confession and Sin*

Confession, service that never comes

मराठी मूळ

तुका ह्मणे देवा । तुमची न घडे चि सेवा ॥3॥ ॥1॥

ENGLISH TRANSLATION

Says Tuka, O God, true service to You simply does not come to pass.

IN PLAIN WORDS

Tuka says: O God, true service to You simply never comes to pass.

WHAT IT MEANS

This short signature line is Tukaram's confession in its barest form. He admits to God that the real service he owes never actually happens. He does not blame circumstances or make an excuse; he simply states the failure and lays it before God. The starkness is the point: he would rather name his shortfall honestly than pretend a devotion he has not lived.

GATHA 2169 *Confession and Sin*

Confession, words without the melting heart

मराठी मूळ

देह निरसे तरी । बोलावया नुरे उरी ॥1॥
येर वाचेचें वाग्जाळ । अळंकारापुरते बोल ॥ध्रु.॥
काचें तरी कढे । जाती ऐसें चित्त ओढे ॥2॥
विष्णुदास तुका । पूर्ण धनी जाणे चुका॥3॥

ENGLISH TRANSLATION

If the body is transcended, nothing remains to be spoken. All else is mere verbal ornamentation, words for the sake of decoration.

If one could truly melt from within, the mind would be drawn that way. Says Tuka, the perfect Lord knows well the shortcomings of Vishnudas.

IN PLAIN WORDS

Once the body is left behind, nothing is left to say. All the rest is just a net of words, talk for the sake of ornament. If the heart could truly melt, the mind would be drawn that way. Tuka says: Vishnudas. The perfect Lord knows my failings well.

WHAT IT MEANS

Tukaram is measuring his own speech against real surrender and finding it short. He says that beyond the body there is nothing more to be spoken; everything else is decorative chatter, words strung up for show. True devotion would mean the heart actually melting, and then the mind would be pulled toward God on its own. Signing as Vishnudas, the servant of Vishnu, he admits that his Lord, who is complete, sees clearly where he falls short. The poem turns the suspicion of empty words back on himself rather than on others.

GATHA 2170 *Confession and Sin*

Social criticism, glass is not a diamond

मराठी मूळ

खोटएाचा विकरा । येथें नव्हे कांच हिरा ॥1॥
काय दावायाचें काम । उगा च वाढवावा श्रम ॥ध्रु.॥
परीक्षकाविण । मिरवों जाणों तें तें हीण ॥2॥
तुका पायां पडे । वाद पुरे हे झगडे॥3॥ ॥2॥

ENGLISH TRANSLATION

There is no sale for the false here; glass cannot pass for diamond. What is the point of showing off and increasing toil for nothing? To parade without an examiner is to display what is inferior.

Says Tuka, I fall at Your feet; enough of these quarrels and disputes.

IN PLAIN WORDS

The false finds no buyer here; glass cannot pass for a diamond. What is the use of showing off? You only pile up labor for nothing. To parade without a true judge present is to put your own poverty on display. Tuka says: I fall at Your feet. Enough of these quarrels and disputes.

WHAT IT MEANS

Tukaram is exposing pretense and turning away from it toward God. In God's presence, he says, fakery finds no market; a piece of glass will never be taken for a diamond, so display is wasted effort. To show off where no real judge can tell the difference only reveals how cheap one's wares actually are. The poem ends by abandoning the whole game: he falls at God's feet and calls a halt to the arguing and contention, choosing surrender over the performance of merit. The criticism is aimed at the impulse to parade, including in himself, not at any one rival.

GATHA 2171 *Devotion to Vitthal*

Devotion, Pandhari and its hidden cost

मराठी मूळ

पंढरीस घडे अतित्यायें मृत्य । तो जाय पतित अधःपाता ॥1॥
दुराचारें मोक्ष सुखाचे वसति । भोळी बाळमूतिन पांडुरंग ॥ध्रु.॥
केला न सहावे तीर्थउपवास । कथेविण दोषसाधन तें ॥2॥
कालियापें भेद मानितां निवडे । श्रोत्रियांसी जोडे आंतेजेता॥3॥
माहेरीं सलज्ज ते जाणा सिंदळी । किाळमा काजळी पाववि ते ॥4॥

ENGLISH TRANSLATION

If a guest dies at Pandhari, the one responsible falls to perdition. Even wrongdoers find liberation and comfort there, for Panduranga is an innocent, childlike form.

Fasting and pilgrimages done without hearing God's story become instruments of sin. Those who make distinctions based on caste find the excluded joining the learned.

Says Tuka, the woman who is modest at her parents' home but immoral elsewhere brings only blackness.

IN PLAIN WORDS

If a guest dies at Pandhari, the one who let it happen falls to ruin. Even wrongdoers find liberation and ease there, for Panduranga is an innocent, childlike form. Fasts and pilgrimages done without listening to God's story turn into instruments of sin. Where people split others by caste, the very ones they shut out end up joined to the learned. A woman modest at her father's house but loose elsewhere brings only blackness. Know this.

WHAT IT MEANS

Tukaram praises Pandhari while warning that its grace carries real duties. He says God's place is so merciful that even wrongdoers are saved there, because Panduranga is innocent and childlike; but that mercy is not a license to neglect, and to let a guest die there is to fall to ruin. He then turns the standard religion inside out: fasting and pilgrimage without truly hearing God's story become sources of sin, and those excluded by caste pride are the ones God draws in beside the learned. His closing image of a woman decent only at home is aimed at hidden hypocrisy: piety that is genuine in one place and false in another leaves only stain. He does not thin these sharp claims into polite advice.

GATHA 2172 *Devotion to Vitthal*

Devotion, faith and the river bath

मराठी मूळ

तुका ह्मणे तेथें विश्वास जतन । पुरे भीमास्नान सम पाय ॥5॥ ॥1॥

ENGLISH TRANSLATION

Says Tuka, at that place faith must be guarded well. A bath in the Bhima river and the touch of His feet are equal blessings.

Enough.

IN PLAIN WORDS

Tuka says: there, faith must be guarded well. A bath in the Bhima river and the touch of His feet are equal blessings. Enough.

WHAT IT MEANS

This closing verse names what holds the whole teaching together at Pandhari: faith, which must be carefully kept. Tukaram sets the bath in the Bhima river and the touch of God's feet side by side as equal graces, so that the outward act and the nearness to God are valued together. The short final word, enough, lets the matter rest, as if nothing more needs to be added once faith is in place.

GATHA 2173 *Social Criticism*

Social criticism, cleverness against truth

मराठी मूळ

चातुर्याच्या अनंतकळा । सत्या विरळा जाणत ॥1॥
हांसत्यासवें हांसे जन । रडतां भिन्न पालटे ॥ध्रु.॥
जळो ऐसे वांजट बोल । गुणां मोल भूस मिथ्या ॥2॥
तुका ह्मणे अंधळ्याऐसें । वोंगळ पिसें कौतुक ॥3॥

ENGLISH TRANSLATION

Cleverness has endless tricks, but rare is the one who knows truth. The world laughs with those who laugh and turns away from those who weep.

Let such hollow words burn; they assign false value to qualities and dismiss what is real. Says Tuka, it is like the delight of the blind, a filthy madness parading as wonder.

IN PLAIN WORDS

Cleverness has endless tricks; rare is the one who knows the truth. People laugh along with the one who laughs and turn away when he weeps. Let such hollow words burn: they price up empty qualities and call the real thing worthless. Tuka says: it is like the delight of the blind, a filthy madness paraded as a wonder.

WHAT IT MEANS

Tukaram attacks shallow cleverness and the crowd that rewards it. He notes that wit has endless tricks while real knowledge of truth is rare, and that people are fickle: they laugh with you while you laugh and abandon you when you weep. He wishes such hollow talk would burn, because it inflates worthless show and dismisses what is genuine. His closing image is harsh on purpose: this acclaim is like the blind admiring a spectacle, a dirty madness mistaken for marvel. The contempt is pointed at the empty pattern of fashion-following, not at any single person caught in it.

GATHA 2174 *Prayers*

Prayer, against lust and anger

मराठी मूळ

नयो वाचे अनुचित वाणी । नसो मनीं कुडी बुद्धि॥1॥
ऐसें मागा अरे जना । नारायणा विनवूनि ॥ध्रु.॥
कामक्रोधां पडो चिरा । ऐसा बरा सायास ॥2॥
तुका ह्मणे नानाछंदें । या विनोदें न पडावें ॥3॥

ENGLISH TRANSLATION

May improper speech never come to my tongue. May crooked thinking never dwell in my mind.

Pray to Narayana thus, O people. May lust and anger be shattered; let that be your endeavor.

Says Tuka, do not fall into the various diversions and amusements of this world.

IN PLAIN WORDS

Let no improper word come to my tongue. Let no crooked thought live in my mind. Ask for this, O people, praying to Narayana. Let lust and anger be cracked apart; make that your good labor. Tuka says: do not fall into the many fads and amusements of this world.

WHAT IT MEANS

Tukaram offers a plain prayer and tells others to make it their own. He asks that no wrong speech reach his tongue and no twisted thinking lodge in his mind, and he turns to the listeners, urging them to petition Narayana for the same. The real work, he says, is to break lust and anger; that is the endeavor worth giving oneself to. He warns against being pulled into the endless distractions and amusements of the world, naming them as the trap that pulls the mind off this single aim.

GATHA 2175 *Renunciation*

Renunciation, free of honor and esteem

मराठी मूळ

माझिया देहाची मज नाहीं चाड । कोठें करूं कोड आणिकांचें ॥1॥
इच्छतां ते मान मागा देवापासीं । आसा संचितासी गुंपले हो ॥ध्रु.॥
देह आह्मी केला भोगाचे सांभाळीं । राहिलों निराळीं मानामानां ॥2॥
तुका ह्मणे कोणें वेचावें वचन । नसतां तो सीण वाढवावा ॥3॥

ENGLISH TRANSLATION

I have no care for my own body. How then can I attend to others' desires? If you crave honor, ask it of God; you are all entangled in the net of past karma.

We have given this body over to the care of destiny and remain aloof from the game of worldly respect. Says Tuka, why should anyone waste words when it only increases pointless suffering?.

IN PLAIN WORDS

I have no care for my own body. So how can I tend to what others want? If you crave honor, ask it of God; you are all tangled in the net of your own past deeds. We have handed this body over to the keeping of destiny, and we stay apart from the game of respect and disrespect. Tuka says: why should anyone waste words, when it only adds to pointless suffering?

WHAT IT MEANS

Tukaram declares his freedom from the whole economy of esteem. He has stopped caring even for his own body, so he has no stake in satisfying other people's wants. To those who hunger for honor he says: take that request to God, and recognize that you are bound up in the consequences of your own past actions. He has placed his body in destiny's hands and stepped outside the game of being respected or slighted. He closes by refusing to argue the point, since words spent defending one's standing only multiply needless suffering.

GATHA 2176 *Renunciation*

Renunciation, desire flees the grasper

मराठी मूळ

धरितां इच्छा दुरी पळे । पाठी सोहळे उदासा ॥1॥
ह्मणऊनि असट मन । नका खुण सांगतों ॥ध्रु.॥
आविसापासी अवघें वर्म । सोस श्रम पाववी ॥2॥
तुका ह्मणे बीज न्यावें । तेथें यावें फळानें ॥3॥ ॥4॥

ENGLISH TRANSLATION

When you chase desire, it runs away; but luxury follows the one who is detached. Therefore, be steadfast in mind; I tell you this secret.

All the hidden truth lies with the dispassionate one; yearning and toil only bring exhaustion. Says Tuka, carry the seed, and the fruit will come to that very place.

IN PLAIN WORDS

Grab at desire and it runs away; but good fortune follows the one who lets go. So keep the mind steady. Do not waver. I am telling you the secret. The whole hidden truth lies with the dispassionate one; craving and toil only wear you out. Tuka says: carry the seed, and the fruit will come to that very place.

WHAT IT MEANS

Tukaram hands over a practical secret about desire. What you chase flees from you, while ease and good fortune quietly attend the one who has let go, so the way forward is a steady, unwavering mind rather than more grasping. The real understanding belongs to the dispassionate; longing and effort spent on getting things only exhaust a person. His closing image makes it concrete: simply carry the seed, that is, give yourself to detachment and to God, and the fruit will arrive on its own, right where you are, without your having to seize it.

GATHA 2177 *Social Criticism*

Social criticism, the empty arguer

मराठी मूळ

वेद शास्त्र नाहीं पुराण प्रमाण । तयाचें वदन नावलोका॥1॥
ताकिर्याचें अंग आपणा पारिखें । माजि†यासारिखें वाईचाळे ॥ध्रु.॥
माता निंदी तया कोण तो आधार । भंगलें खपर याचे नावें ॥2॥
तुका ह्मणे आडराणें ज्याची चाली । तयाची ते बोली मिठेंविण ॥3॥

ENGLISH TRANSLATION

One whose speech has no authority from Vedas, scriptures, or Puranas is not worth looking at. The logician's body is a stranger to itself, and his gestures are like those of a monkey.

He who slanders his own mother has no support; his broken vessel is his only legacy. Says Tuka, the words of one who walks crookedly are without salt.

IN PLAIN WORDS

A man whose speech has no backing from the Vedas, the scriptures, or the Puranas: do not even look at his face. The mere logician is a stranger to his own body. He apes and gestures like a monkey, the way I once did. He who slanders his own mother, what ground does he stand on? A broken pot is all he leaves behind in his name. Tuka says: the man who walks crookedly speaks words with no salt in them.

WHAT IT MEANS

Tukaram is attacking a kind of speech, not a particular man. He warns against the clever talker whose words rest on nothing the tradition stands on, and likens his showy gestures to a monkey aping what it does not understand. The slander of one's own mother is the image of cutting off your own root: a person who does this has no support and leaves only a broken vessel behind. The closing line names the test: speech that comes from a crooked life has no flavor, no nourishment in it. The pattern to watch in yourself is talk that performs and argues but is rooted in nothing true.

GATHA 2178 *The Necessity of Experience*

Experience, devotion merges into God

मराठी मूळ

कस्तुरीचें अंगीं मीनली मृत्तका । मग वेगळी कां येईल लेखूं ॥1॥
तयापरि भेद नाहीं देवभक्तीं । संदेहाच्या युक्ति सरों द्याव्या ॥ध्रु.॥
इंधनें ते आगी संयोगाच्या गुणें । सागरा दरुषणें वाहाळ तों चि ॥2॥
तुका ह्मणे माझें साक्षीचें वचन । येथें तों कारण शुद्ध भाव ॥3॥

ENGLISH TRANSLATION

When earth mingles with musk, how can they be separated again? In the same way there is no difference between God and devotion; let the doubts of logic be put to rest. Firewood becomes fire by contact; a stream is a stream only until it reaches the sea.

Says Tuka, my words bear witness: what matters here is pure faith.

IN PLAIN WORDS

When earth is mixed into musk, how could you count them as two again? It is like that: there is no gap between God and devotion. Let the tricks of doubt and logic come to an end. Wood becomes fire by touching it. A stream is a stream only until it reaches the sea. Tuka says: my words stand as witness; here the one thing that matters is pure faith.

WHAT IT MEANS

Tukaram is reporting from experience that devotion and God are not two things. He gives three images of merging: earth ground into musk cannot be sifted out again, wood touched by fire becomes fire, a stream keeps its name only until the ocean takes it. In each case the smaller thing loses its separate identity in the greater. He tells

the doubting, calculating mind to stop, because this is not a thing logic can divide. What carries a person across is not argument but pure, single-hearted faith.

GATHA 2179 *The Necessity of Experience*

Experience, the three together

मराठी मूळ

भक्ति तें नमन वैराग्य तो त्याग । ज्ञान ब्रह्मीं भोग ब्रह्मतनु ॥1॥
देहाच्या निरसनें पाविजे या ठाया । माझी ऐसी काया जंव नव्हे ॥ध्रु.॥
उदक अग्न धान्य जाल्या घडे पाक । एकाविण एक कामा नये ॥2॥
तुका ह्मणे मज केले ते चांचणी । बडबडीची वाणी अथवा सत्य ॥3॥ ॥3॥

ENGLISH TRANSLATION

Devotion is bowing, dispassion is renunciation, and knowledge is the experience of Brahman in a body made of Brahman. These states are reached by transcending the body, so long as one does not say 'this body is mine.' Just as cooking requires water, fire, and grain together, and no one element suffices alone, so too all three are needed.

Says Tuka, they have tested me to see whether my speech is mere prattle or truth.

IN PLAIN WORDS

Devotion is bowing low. Dispassion is letting go. Knowledge is to taste Brahman in a body that is itself Brahman. You reach this place by setting the body aside, by no longer saying this body is mine. Cooking needs water, fire, and grain together; not one of them does the work alone. Tuka says: they have tested me, to see whether my speech is only chatter or the truth.

WHAT IT MEANS

Tukaram defines three things plainly and then says they must work as one. Devotion is the act of bowing, dispassion is real renunciation, and knowledge is the lived taste of Brahman, found once the body stops being clung to as mine. He insists none of these stands alone, the way cooking needs water, fire, and grain together and no single ingredient will feed you. The closing line is his own stake: he has been put to the test, and he claims his words are truth and not idle talk. The point is that the path is not one trick but the whole of it held together.

GATHA 2180 *The Saints*

Saints, gratitude for grace

मराठी मूळ

श्रीसंतांचिया माथा चरणांवरी । साष्टांग हें करीं दंडवत ॥1॥
विश्रांती पावलों सांभाळउत्तरीं । वाढलें अंतरीं प्रेमसुखें॥ध्रु.॥
डौरली हे काया कृपेच्या वोरसें । नव्हे अनारिसें उद्धरलों ॥2॥
तुका ह्मणे मज न घडतां सेवा । पूर्वपुण्यठेवा वोडवला ॥3॥

ENGLISH TRANSLATION

I bow my head prostrate at the feet of the blessed saints. I have found rest through their reassuring words, and love and joy have grown within.

This body has blossomed under the rain of their grace; I have been uplifted, transformed beyond recognition. Says Tuka, though I could not serve them properly, the treasure of past merit has come to my aid.

IN PLAIN WORDS

I lay my head on the feet of the blessed saints. I bow flat on the ground before them. Their steadying words have given me rest. Love and joy have grown inside me. This body has bloomed in the downpour of their grace. I am not what I was; I have been lifted up. Tuka says: though I never served them as I should, the store of merit from before has come to my aid.

WHAT IT MEANS

Tukaram is thanking the saints and crediting them, not himself, for his change. He prostrates fully before them and says it was their reassuring words that gave him rest and made love and joy grow within him. The image of the body blooming under rain says the transformation came from their grace falling on him, not from his own effort. He admits he never managed to serve them properly, so he assigns even his good fortune to merit stored up from an earlier time. The whole poem keeps the credit outside the self.

GATHA 2181 *The Saints*

Saints, the missed meeting

मराठी मूळ

नेणों काय नाड । आला उचित काळा आड ॥1॥
नाहीं जाली संतभेटी । येवढी हानी काय मोठी ॥ध्रु.॥
सहज पायांपासीं । जवळी पावलिया ऐसी ॥2॥
चुकी जाली आतां काय। तुका ह्मणे उरली हाय ॥3॥

ENGLISH TRANSLATION

I do not know what obstacle came in the way at the appointed time. Not meeting the saints is truly the greatest loss.

Even when I had come so close to their feet, I missed the chance. Says Tuka, the opportunity is lost now, and only regret remains.

IN PLAIN WORDS

I do not know what got in the way. Something blocked me at the very time I should have gone. The meeting with the saints did not happen. Is there any greater loss than this? I had come so near, right up to their feet. And the chance slipped. The mistake is made now; what can I do? Tuka says: only the ache of it is left.

WHAT IT MEANS

Tukaram is grieving a meeting with the saints that he failed to keep. He does not know what obstacle stopped him at the appointed hour, and he names this missed meeting as the greatest loss a person can suffer. The sharp pain is that he was already close, right at their feet, and still let the moment go. He does not excuse it; he calls it his own mistake and says nothing can undo it now. What remains is regret, which the poem holds up as a warning not to let such a chance pass.

GATHA 2182 *Devotion to Vitthal*

Devotion, the single refuge

मराठी मूळ

आणीक कांहीं नेणें । असें पायांच्या चिंतनें ॥1॥
माझा न व्हावा विसर । नाहीं आणीक आधार ॥ध्रु.॥
भांडवल सेवा। हा चि ठेवियेला ठेवा ॥2॥
करीं मानभावा । तुका विनंती करी देवा ॥3॥

ENGLISH TRANSLATION

I know nothing else; I live in the contemplation of Your feet. May I never forget You, for I have no other support.

Service is my capital; this is the only treasure I have stored. Says Tuka, I make this humble plea to You, O God, with all sincerity.

IN PLAIN WORDS

I know nothing else. I live in the thought of Your feet. Let me never forget You; I have no other support. Service is my only capital. This is the one treasure I have laid up. Tuka says: with all my heart I make this plea to You, O God.

WHAT IT MEANS

Tukaram is praying for one thing only: never to forget God. He says he knows nothing else and dwells entirely in the thought of God's feet, which are his only support. He owns no wealth but service, and he calls that his single stored-up treasure. The poem is a plain, whole-hearted petition, narrowing everything down to remembrance and devotion. It models a faith that asks for nothing but the grace to keep holding on.

GATHA 2183 *Autobiography*

Autobiography, the stammering child

मराठी मूळ

आरुश माझी वाणी बोबडीं उत्तरें । केली ते लेकुरें सलगी पायीं ॥1॥
करावें कवतुक संतीं मायबापीं । जीवन देउनि रोपीं विस्तारिजे ॥ध्रु.॥
आधारें वदली प्रसादाची वाणी । उच्छिष्टसेवणी तुमचिया ॥2॥
तुका ह्मणे हे चि करितों विनंती । मागोनि पुढती सेवादान ॥3॥ ॥4॥

ENGLISH TRANSLATION

My speech is rough, my words stammering; like a child, I have taken liberties at Your feet. O saints, O mother and father, nurture this as one would a tender plant, giving it water to grow.

It is by Your grace that this tongue has spoken, feeding on the remnants of Your own words. Says Tuka, this alone is my prayer: grant me the gift of service again and again.

IN PLAIN WORDS

My speech is rough, my words come out stammering. Like a child I have taken liberties at Your feet. O saints, my mother and father, take delight in it. Pour water on this seedling and let it spread. It was on Your support that this tongue spoke at all. I was only feeding on the leavings of Your own words. Tuka says: this is the one thing I ask: give me again, and again, the gift of service.

WHAT IT MEANS

Tukaram is being deliberately small before the saints, calling his own poetry rough and stammering. He casts himself as a child taking liberties at their feet and asks them, as his mother and father, to be pleased with it and to nurture it like a tender plant. He gives them the credit for the speech itself: whatever he sang came from leaning on them and feeding on the scraps of their own words. His one request is not fame or release but more chances to serve. The poem turns humility into a prayer for continued devotion.

GATHA 2184 *Social Criticism*

Social criticism, the false role

मराठी मूळ

पुरुषा हातीं कंकणचुडा । नवल दोडा वृत्त या ॥1॥
पाहा कैसी विटंबणा । नारायणा देखिली ॥ध्रु.॥
जळो ऐसी ि◌ब्रदावळी। भाटवोळीपणाची ॥2॥
तुका ह्मणे पाहों डोळां । अवकळा नये हे॥3॥

ENGLISH TRANSLATION

A man wearing bangles and bridal ornaments on his wrists; what a strange and perverse sight. See what a humiliation this is, O Narayana.

Let such a display of hollow titles burn. Says Tuka, one cannot bear to witness such degradation with open eyes.

IN PLAIN WORDS

A man with bridal bangles on his wrists. What a strange and twisted sight. Look at this disgrace, O Narayana. Let such a parade of hollow titles burn. Tuka says: the eyes cannot bear to watch such a falling-off.

WHAT IT MEANS

Tukaram is sickened by a man putting on what is not his, wearing bridal ornaments that do not belong to him, and he reads it as a sign of false display. He turns to Narayana and calls the sight a humiliation, then curses the empty titles and boasting it stands for. The harshness is aimed at the pattern of pretending to be what you are not, of dressing up in borrowed honors. The closing line says plainly that such self-degradation is painful even to look at. The mirror it holds up asks whether we are wearing roles and titles we have not earned.

GATHA 2185 *Worldly Life*

Worldly life, the tyranny of the belly

मराठी मूळ

वितीयेवढेंसें पोट । केवढा बोभाट तयाचा ॥1॥
जळो याची विटंबना । भूक जना नाचवी ॥ध्रु.॥
अभिमान सिरीं भार । जाले खर तृष्णेचे ॥2॥
तुका ह्मणे नरका जावें । हा चि जीवें व्यापार ॥3॥

ENGLISH TRANSLATION

The belly is only the span of a hand, yet what a great commotion it creates. Let this humiliation burn; hunger makes the whole world dance.

Pride sits heavy on the head; people have become donkeys carrying the load of craving. Says Tuka, one must go to hell; this is the only trade the jiva knows.

IN PLAIN WORDS

The belly is no bigger than a hand-span, yet look at the uproar it makes. Let this humiliation burn. Hunger sets the whole world dancing. Pride is a weight on the head; people have turned into donkeys hauling the load of craving. Tuka says: this trade, the only one the soul keeps practicing, leads straight to hell.

WHAT IT MEANS

Tukaram is exposing how a small thing, the belly, drives a whole life. He marvels that something only a hand-span wide can throw a person into so much noise and shame, and says hunger alone makes the entire world dance to its tune. He turns the picture on pride and greed: people carry craving the way a donkey carries a load, bent under it. The harsh verdict is that a life spent only in this trade of feeding and grasping ends in hell. The point of self-examination is to see how much of our striving is just the belly and craving giving the orders.

GATHA 2186 *Appeals and Exhortations*

Exhortation, the heart of stone

मराठी मूळ

सेवटासी जरी आलें । तरी जालें आंधळें ॥1॥
स्वहिताचा लेश नाहीं । दगडा कांहीं अंतरीं ॥ध्रु.॥
काय परिसासवें भेटी । खापरखुंटी जालिया ॥2॥
तुका ह्मणे अधम जन । अवगुणें चि वाढवी ॥3॥

ENGLISH TRANSLATION

Even at the end, when the final moment arrives, one remains blind. There is not a trace of self-interest within; the chitta is like a stone.

What good is meeting the philosopher's stone if one has already become a worthless potsherd? Says Tuka, a wicked person only grows in faults.

IN PLAIN WORDS

Even at the end, when the last moment comes, he stays blind. Not a trace of his own good is in him; inside, he is just a stone. What use is meeting the philosopher's stone once you have already become a broken shard? Tuka says: the low person only grows greater in his faults.

WHAT IT MEANS

Tukaram is warning against a heart that never softens, even at death. The blind man here is anyone who reaches the final hour with no care for his own true good, hardened inward like a stone. The image of the philosopher's stone is sharp: even the touch that turns iron to gold is wasted on a broken potsherd, on someone who has let himself become worthless to it. The closing line names the danger as a direction of growth: left unchecked, faults do not stay still, they increase. The verse points at the pattern of a closing, hardening life and urges the listener not to let his own heart turn to stone.

GATHA 2187 *Autobiography*

Autobiography, fearless correction

मराठी मूळ

प्रायिश्चत्तें देतो तुका । जातो लोकां सकळां ॥1॥
धरितील ते तरती मनीं । जाती घाणी वांयां त्या ॥ध्रु.॥
निग्रहअनुग्रहाचे ठाय । देतो घाय पाहोनि ॥2॥
तुका जाला नरसिंहीं । भय नाहीं कृपेनें ॥3॥ ॥4॥

ENGLISH TRANSLATION

Tuka offers atonement to all people. Those who hold it in their minds will be saved; the rest will go to waste.

He gives blows of correction and grace, seeing who needs which. Tuka has become fearless like Narasimha, by the power of grace.

IN PLAIN WORDS

Tuka gives out the medicine of atonement. It goes to all people. Those who hold it in their minds will cross over. The rest will be wasted, their lives spilled out for nothing. He strikes where a blow is needed and shows grace where grace is needed, looking first to see which is called for. Tuka says: I have become like Narasimha. By grace, I have no fear.

WHAT IT MEANS

Tukaram is describing his own role as one who offers atonement freely to everyone. He says the offer is open to all, but only those who take it to heart will be saved; the rest let their lives run to waste. He claims the discernment to know when to correct sharply and when to be gentle, giving each according to need. The image of Narasimha, the fierce protective form, says he has become fearless, and he credits that fearlessness to grace rather than to himself. The poem owns a hard, dual ministry, blows and tenderness both, grounded in mercy.

GATHA 2188 *Social Criticism*

Social criticism, the inner filth

मराठी मूळ

दुर्जनाचें अंग अवघें चि सरळ । नकानचा कोथळ सांटवण ॥1॥
खाय अमंगळ बोले अमंगळ । उठवी कपाळ संघष्टणें ॥ध्रु.॥
सर्पा मंत्र चाले धरावया हातीं । खळाची ते जाती निखळे चि ॥2॥
तुका ह्मणे कांहीं न साहे उपमा । आणीक अधमा वोखटएाची ॥3॥

ENGLISH TRANSLATION

The wicked person's body may appear smooth on the outside, but within is a sack of filth. He eats what is impure, speaks what is impure, and strikes his forehead in quarrels.

A serpent can be charmed by mantras and taken in hand, but the nature of a villain never straightens. Says Tuka, no comparison is adequate for one so wretched and vile.

IN PLAIN WORDS

The wicked man's body looks smooth all over, but inside he is a sack stuffed with filth. He eats what is foul and speaks what is foul, and bangs his own forehead in his quarrels. A snake can be charmed by a mantra and taken up in the hand, but the nature of a scoundrel never goes straight. Tuka says: no comparison is enough for one so vile; nothing is as low as such a low man.

WHAT IT MEANS

Tukaram is contrasting a smooth surface with a foul inside to expose a pattern of hidden corruption. The body of the wicked may look unblemished, but within it is a sack of filth, and that inner state shows itself in foul eating, foul speech, and a temper that lashes out even against itself in quarrels. The sharpest line says even a snake can be

tamed by mantra and held in the hand, but a scoundrel's crooked nature will not straighten by any means. He gives up on finding a fit comparison, saying nothing is as low as this. The verse asks the listener to look past appearances, and to examine whether the inside matches the smooth outside.

GATHA 2189 *Appeals and Exhortations*

Exhortation, keep good company

मराठी मूळ

ऐका जी संतजन । सादर मन करूनि ॥1॥
सकळांचें सार एक । कंटक ते तजावे ॥ध्रु.॥
विशेषता कांद्याहूनि । सेवित्या घाणी आगळी ॥2॥
तुका ह्मणे ज्याची जोडी । ते परवडी बैसीजे॥3॥

ENGLISH TRANSLATION

Listen, O holy ones, with attentive minds. The essence for all is one: avoid those who are like thorns.

Worse than an onion is the stench of one who consumes it. Says Tuka, sit in the company of those whose companionship is profitable.

IN PLAIN WORDS

Listen, holy ones, with attentive minds. The essence of it all is one: keep away from those who are like thorns. A man who eats an onion stinks worse than the onion itself. Tuka says: sit in the company of those whose company pays.

WHAT IT MEANS

Tukaram addresses the assembly of devotees and reduces the whole teaching to a single rule about company. He tells them to avoid harmful people the way you avoid thorns, since their nearness wounds. The onion image sharpens the warning: the one who feeds on something foul carries its stench further than the thing itself, so the harm of bad company spreads through the one who keeps it. He closes by pointing the choice the other way, toward the company of the good, which alone is profitable. The point is not to despise people but to watch which company you let shape you.

GATHA 2190 *The Saints*

Surrender to the saints, the dust of their feet

मराठी मूळ

आज्ञा पाळुनियां असें एकसरें । तुमचीं उत्तरें संतांचीं हीं ॥1॥
भागवूनि देह ठेवियेला पायीं । चरणावरि डोई येथुनें चि॥ध्रु.॥
येणें जाणें हें तों उपाधीचे मूळ । पूजा ते सकळ अकर्तव्य ॥2॥
तुका ह्मणे असें चरणींचा रज । पदीं च सहज जेथें तेथें ॥3॥ ॥3॥

ENGLISH TRANSLATION

I abide steadfastly by your commands, O saints. I have surrendered this body at Your feet, keeping my head upon Your feet from this place onward.

Coming and going is the root of worldly entanglement; all worship beyond this is unnecessary action. Says Tuka, I am the dust of Your feet, naturally present wherever I may be.

IN PLAIN WORDS

I keep your commands, holy ones, every one of them; your words are the saints' words to me. I have worn out this body at your feet, my head on your feet from here onward. Coming and going is the root of all entanglement; every worship beyond this is needless doing. Tuka says: I am the dust of your feet, present at your feet wherever I am.

WHAT IT MEANS

Tukaram makes the saints' word his whole law and lays his body at their feet as the one act that matters. He calls coming and going, the restless movement of a self that keeps wandering, the very root of worldly bondage, and so dismisses elaborate worship as needless effort once surrender is complete. What he asks instead is the smallest place possible: to be the dust of their feet. By saying he is present at their feet wherever he is, he claims that this surrender is not tied to a spot but is carried in him everywhere. The spareness is the point; one resting place replaces all the doing.

GATHA 2191 *Faith and Trust*

Faith, settle and stay close

मराठी मूळ

न संडावा ठाव । ऐसा निश्चयाचा भाव ॥1॥
आतां पुरे पुन्हा यात्रा । हें चि सारूनि सर्वत्रा ॥ध्रु.॥
संनिध चि सेवा । असों करुनियां देवा ॥2॥
आज्ञोच्या पाळणें । असें तुका संतां ह्मणे॥3॥

ENGLISH TRANSLATION

One should not abandon one's place; such should be the resolve of faith. No more pilgrimages now; let everything be settled here.

Let me remain close, serving God always. Says Tuka to the saints, I abide by following Your command.

IN PLAIN WORDS

One should not leave one's place; let the resolve of faith be this firm. No more pilgrimages now; let everything be settled right here. Let me stay close, always serving God. Tuka says to the saints: I abide by keeping your command.

WHAT IT MEANS

Tukaram makes a vow to stop moving. He sets down the wandering of pilgrimage and resolves that the place he is in is the place to stay, because faith does not need to go elsewhere to find what it seeks. The nearness he wants is to God, served without leaving; staying put is itself the service. He tells the saints that obeying their command is how he holds to this. The poem turns settledness into devotion: God is found by staying close, not by searching far.

GATHA 2192 *Surrender and Acceptance*

Surrender, lived under God's will

मराठी मूळ

उपाधीजें बीज । जळोनि राहिलें सहज ॥1॥
आह्मां राहिली ते आतां । चाली देवाचिया सत्ता ॥ध्रु.॥
प्राधीन तें जिणें । केलें सत्ता नारायणें ॥2॥
तुका ह्मणे जाणें पाय । खुंटले आणीक उपाय ॥3॥

ENGLISH TRANSLATION

The seed of worldly entanglement has been burned, and what remains is natural ease. The way we now walk is governed by God's will alone.

This dependent living has been ordained by Narayana's authority. Says Tuka, I know only His feet; all other remedies have ceased.

IN PLAIN WORDS

The seed of entanglement has burned up, and what is left is natural ease. The way I walk now runs by God's authority. This dependent life has been set in place by Narayana's power. Tuka says: I know only his feet; every other remedy has stopped.

WHAT IT MEANS

Tukaram describes a self that has stopped running its own life. The seed of worldly entanglement, the source from which trouble keeps growing, has been burned, so what remains is unforced ease. He says his every step is now governed by God, and he calls this a dependent life, not a failure but a settled condition ordained by Narayana. He has let go of all other methods and clings only to God's feet. The claim is radical: he no longer manages himself, and treats that loss of control as freedom rather than loss.

GATHA 2193 *Social Criticism*

Social criticism, devotion misplaced

मराठी मूळ

गोविंदावांचोनि वदे ज्याची वाणी । हगवण घाणी पिटपिट ते ॥1॥
मस्तक सांडूनि सिसफूल गुडघां । चार तो अवघा बावळ्याचा ॥ध्रु.॥
अंगभूत ह्मूण पूजितो वाहाणा । ह्मणतां शाहाणा येइल कैसा ॥2॥
तुका ह्मणे वेश्या सांगे सवासिणी । इतर पूजनीं भाव तैसा ॥3॥

ENGLISH TRANSLATION

The tongue that speaks without uttering Govinda's name produces nothing but foul and putrid noise. One who adorns his knees instead of his head with the sacred mark is wholly a fool.

He who worships his own shoes because they are part of his body, how can he ever become wise? Says Tuka, a courtesan lecturing a chaste wife on propriety; such is the devotion of those who worship lesser things.

IN PLAIN WORDS

The tongue that speaks without Govinda's name makes only foul, sputtering filth. The man who drops the mark from his head and puts it on his knees is wholly a fool. He worships his own shoe because it is part of his body; how will such a man ever turn out wise? Tuka says: a courtesan lecturing a faithful wife on virtue, that is the devotion of those who worship lesser things.

WHAT IT MEANS

Tukaram attacks worship that has lost its center. Speech without God's name, he says, is not neutral but foul; the mark of devotion belongs on the head, and to set it on the knees is to honor what is low and call it holy. The man worshiping his own shoe because it belongs to his body names the absurdity of revering whatever is near at hand instead of God. The closing image is the sharpest: misplaced devotion teaching others about devotion is like a courtesan instructing a faithful wife on chastity. The target is the pattern of honoring lesser things and dressing it up as piety, a confusion worth examining in oneself.

GATHA 2194 *Social Criticism*

Social criticism, the incorrigible man

मराठी मूळ

कुत†याऐसें ज्याचें जिणें । संग कोणी न करीजे॥1॥
जाय तिकडे हाडहाडी । गो†हवाडी च सोइरीं ॥ध्रु.॥
अवगुणांचा त्याग नाहीं । खवळे पाहीं उपदेशें ॥2॥
तुका ह्मणे कैंची लवी । ठेंग्या केवीं अंकुर ॥3॥

ENGLISH TRANSLATION

One whose life is like a dog's should not be kept in company. Wherever he goes there is only hostility; his only kin are those of the gutter.

His faults do not diminish; in fact, counsel only inflames them further. Says Tuka, how can a stump that is dead sprout any shoots?.

IN PLAIN WORDS

One whose life is like a dog's: do not keep his company. Wherever he goes there is only snarling; his only kin are gutter folk. His faults never lessen; counsel only inflames him. Tuka says: where is the green shoot? How can a dead stump sprout?

WHAT IT MEANS

Tukaram warns against the company of a man who cannot be corrected. He likens such a life to a dog's, met everywhere with hostility and at home only among the low. The hard observation is that good advice does not help this man; it angers him and makes his faults worse, so counsel is wasted on him. The closing image, a dead stump that cannot put out a shoot, names the condition: there is no living root for the teaching to take hold in. The point is discernment about who can receive correction, not contempt for the person, and a warning to examine whether one is hardening against counsel oneself.

GATHA 2195 *Worldly Life*

Worldly life, weary of bad company

मराठी मूळ

सर्वथा ही खोटा संग । उपजे भंग मनासी ॥1॥
बहु रंगें भरलें जन । संपन्न चि अवगुणी ॥ध्रु.॥
सेविलिया निःकामबुद्धी। मदें शुद्धी सांडवी ॥2॥
त्रासोनियां बोले तुका । आतां लोकां दंडवत ॥3॥ ॥5॥

ENGLISH TRANSLATION

The company of the wicked is wholly false; it only breeds disturbance in the mind. The world is full of colorful displays, abundantly endowed with faults.

Even serving the desireless, arrogance makes one abandon good sense. Says Tuka, weary of it all, I now bow to the world from a distance.

IN PLAIN WORDS

The company of the wicked is wholly false; it only breeds disturbance in the mind. People are full of bright displays, richly endowed with faults. Even when served with no selfish aim, pride makes a man lose his good sense. Worn out by it, Tuka says: now I bow to the world from a distance.

WHAT IT MEANS

Tukaram describes how the company of bad people unsettles the mind and how the world's brightness only dresses up its faults. He notes that even disinterested service does not cure the proud, because arrogance itself drives out clear judgment, so the corruption is not easily reached from outside. Exhausted by all this, he chooses distance rather than confrontation: he bows to the world, but from afar. The gesture is both respect and withdrawal, a refusal to be drawn into the disturbance. The weariness is honest, and the response is to step back rather than to fight.

GATHA 2196 *Renunciation*

Renunciation, done with worldly ways

मराठी मूळ

उपचारासी वांज जालों । नका बोलों यावरी ॥1॥
असेल तें असो तैसें । भेटीसरिसें नमन ॥ध्रु.॥
दुस†यामध्यें कोण मिळे । छंद चाळे बहु मतें ॥2॥
एकाएकीं आतां तुका । लौकिका या बाहेरी ॥3॥

ENGLISH TRANSLATION

I have become barren to worldly remedies; do not speak of them further. Let things be as they are; I bow to whatever I meet.

Who can I find to truly join with, when there are so many whims and inclinations? Says Tuka, now I stand alone, beyond the pale of worldly convention.

IN PLAIN WORDS

I have gone barren to worldly remedies; speak of them no more. Let things be as they are; I bow to whatever I meet. Whom can I truly join with, where there are so many whims and notions? Tuka says: now I stand alone, outside the world's conventions.

WHAT IT MEANS

Tukaram declares himself finished with the world's fixes; he can no longer bear to hear them proposed. He accepts whatever comes and offers a bow to all alike, refusing to take sides among people's endless opinions and fancies. Finding no one to genuinely unite with in that confusion, he chooses solitude over false fellowship. He places himself outside worldly convention, not from pride but from exhaustion with its noise. The poem is a quiet stepping out: peace is found by ceasing to argue and standing alone.

GATHA 2197 *Renunciation*

Detachment, each to his own

मराठी मूळ

मी तें मी तूं तें तूं । कुंकुड हें लाडसी ॥1॥
वचनासी पडो तुटी । पोटींचें पोटीं राखावें ॥ध्रु.॥
तेथील तेथें येथील येथें । वेगळ्या कुंथे कोण भारें ॥2॥
याचें यास त्याचें त्यास । तुक्यानें कास घातली ॥3॥ ॥2॥

ENGLISH TRANSLATION

I am I, and you are you; let this foolish clucking cease. Let speech be cut short; what is in the belly should stay in the belly.

What belongs here stays here, what belongs there stays there; why should anyone groan under another's burden? Says Tuka, each to his own; I have girded myself for my own path.

IN PLAIN WORDS

I am I, and you are you; let this silly clucking stop. Let talk be cut short; keep what is in the belly inside the belly. What belongs there stays there, what belongs here stays here; why should anyone groan under another's load? Tuka says: each man's own to himself; I have girded up for my own road.

WHAT IT MEANS

Tukaram draws a firm line between himself and others and tells the endless chatter to cease. He counsels keeping one's inner matters within rather than spilling them in argument. The image of carrying another's burden names the trouble he refuses: taking on what is not yours leaves you groaning under a weight you were never meant to bear. Letting each thing and each person keep to their own place, he girds himself for his own path alone. This is detachment as boundary, not coldness: tend your own road and let others tend theirs.

GATHA 2198 *Social Criticism*

Social criticism, the crow that seeks filth

मराठी मूळ

लाडाच्या उत्तरीं वाढविती कलहे । हा तो अमंगळ जातिगुण ॥1॥
तमाचे शरीरीं विटाळ चि वसे । विचाराचा नसे लेश तो ही ॥ध्रु.॥
कवतुकें घ्यावे लेंकराचे बोल । साहिलिया मोल ऐसें नाहीं ॥2॥
तुका ह्मणे काय उपदेश खळा । न्हाउनि काउळा खतें धुंडी ॥3॥

ENGLISH TRANSLATION

Indulgent words only breed quarrels; this is the nature of tamasic people. In a body ruled by tamas, only impurity dwells; not even a trace of discrimination exists.

One may enjoy a child's innocent prattle, but enduring malice is another matter entirely. Says Tuka, what use is preaching to the wicked? A crow, even after bathing, goes searching through filth.

IN PLAIN WORDS

Indulgent words only swell quarrels; this is the foul nature of tamasic people. A body ruled by tamas holds only defilement; not a trace of discernment lives there. A child's innocent prattle one can enjoy; but to endure malice is another thing entirely. Tuka says: what use is preaching to the wicked? A crow, even after a bath, goes looking through filth.

WHAT IT MEANS

Tukaram describes the nature ruled by tamas, the heavy darkness in which quarrels grow and no power of discernment survives. He marks a sharp difference between a child's harmless babble, which can be indulged, and a grown person's malice, which should not be tolerated. The closing image lands the claim: preaching to such a person is useless, for he returns to his old foulness the way a crow, washed clean, still flies straight back to filth. The point is the durability of the pattern, not contempt for the soul; teaching cannot fix what keeps choosing its own corruption. It is a caution to examine where one's own nature keeps returning.

GATHA 2199 *Prayers*

Prayer, deliver me from desire

मराठी मूळ

आतां मज देवा । इचे हातींचें सोडवा ॥1॥
पाठी लागलीसे लांसी । इच्छा जिते जैसी तैसी ॥ध्रु.॥
फेडा आतां पांग। अंगीं लपवुनी अंग ॥2॥
दुजें नेणें तुका । कांहीं तुह्मासी ठाउका॥3॥

ENGLISH TRANSLATION

O God, deliver me now from the grip of desire. She pursues me relentlessly, this craving, alive and insistent as ever.

Fulfill Your vow now; hide me by covering me with Your own being. Says Tuka, I know nothing else; I am well known to You.

IN PLAIN WORDS

Now, God, free me from her grip. This craving hounds me, alive and relentless as ever. Fulfill your promise now; hide me, covering me with your own self. Tuka says: I know no other; I am well known to you.

WHAT IT MEANS

Tukaram prays to be rescued from desire, which he pictures as a force that hunts him without rest. He cannot escape it by his own strength, so he asks God to make good on his promise and to hide him, covering him with God's own being as the only refuge. He admits he knows no other help, and reminds God that he himself is fully known, leaving nothing to hide and no one else to turn to. The prayer is bare and dependent: deliverance from craving is not something he can win but something he must be given.

GATHA 2200 *Prayers*

Prayer, trapped by lust and delusion

मराठी मूळ

बहु वाटे भये । माझे उडी घाला दये ॥1॥
फांसा गुंतलों लिगाडीं । न चले बळ चरफडी ॥ध्रु.॥
कुंटित चि युक्ति । माझ्या जाल्या सर्व शक्ति ॥2॥
तुका ह्मणे देवा । काममोहें केला गोवा ॥3॥ ॥3॥

ENGLISH TRANSLATION

Great fear grips me; O Compassionate One, take the leap for me. I am entangled in the snare of attachments; my strength fails and I thrash about helplessly.

All my faculties and powers have been rendered useless. Says Tuka, O God, lust and delusion have trapped me utterly.

IN PLAIN WORDS

Great fear grips me; Compassionate One, leap to me. I am caught in the snare of attachments; my strength fails and I thrash about. All my faculties and powers have gone useless. Tuka says: God, lust and delusion have trapped me.

WHAT IT MEANS

Tukaram cries out in fear, like one caught in a snare whose struggling only tires him. He confesses that his own faculties and strength have stopped working; nothing in him can break the trap of attachment. Naming the cause plainly, he says lust and delusion have bound him, and only God's compassion, leaping to him, can free him. The honesty is the heart of it: he does not pretend to manage the fight himself but admits total helplessness and throws himself on grace. The prayer turns the failure of his own powers into the very reason to call on God.

GATHA 2201 *Social Criticism*

Social criticism, keep clear of the wicked

मराठी मूळ

विष्ठा भक्षी तया अमृत पारिखें । वोंगळ चि सखें वोंगळाचें ॥1॥
नये पाहों कांहीं गो†हवाडीचा अंत । झणी ठाका संत दुर्जनापें ॥ध्रु.॥
भेंसळीच्या बीजा अमंगळ गुण । उपजवी सीण दरुषणें ॥2॥

ENGLISH TRANSLATION

One who eats filth finds nectar foreign to his taste; the vulgar are only friends with the vulgar. Do not go looking into the affairs of the gutter folk; saints, be cautious and stay far from the wicked.

The seed of bad company produces impure qualities and breeds suffering at the very sight.

IN PLAIN WORDS

The one who eats filth thinks it is nectar. The vulgar are friends only with the vulgar. Do not go looking into the affairs of gutter folk. Saints, be careful; stay far from the wicked. The seed of bad company brings impure qualities. The very sight of it breeds suffering.

WHAT IT MEANS

Tukaram is warning the devout to choose their company well. He says a corrupt person mistakes filth for nectar and is at home only with others like himself, so there is no use trying to fix or fathom such people. The danger is not the wicked person alone but proximity to them: bad company is a seed that sprouts impure qualities in whoever stays near. He tells the saints to keep their distance, because even the sight of corruption breeds suffering and begins to work on you.

GATHA 2202 *Social Criticism*

Social criticism, wealth that serves nothing

मराठी मूळ

तुका ह्मणे छी थूं जया घरीं धन । तेथें तें कारण कासयाचें ॥3॥ ॥1॥

ENGLISH TRANSLATION

Says Tuka, shame on the house where such wealth resides; what purpose can anything serve there?

IN PLAIN WORDS

Tuka says: shame on the house where such wealth lives. What purpose can anything serve there?

WHAT IT MEANS

This is Tukaram's closing line to the criticism that came before it. He calls down shame on a household whose riches sit beside corruption, because wealth in such hands serves no good end. The point is not that money is evil but that everything turns useless when the people holding it are rotten. He measures a house not by what it owns but by what its owning is good for.

GATHA 2203 *Social Criticism*

Social criticism, the heedless and karma

मराठी मूळ

चावळलें काय न करी बडबड । न ह्मणे फिकें गोड भुकेलें तें ॥1॥
उमजल्याविण न धरी सांभाळ । असो खळखळ जनाची हे ॥ध्रु.॥
गरज्या न कळे आपुलिया चाडा । करावी ते पीडा कोणा काई ॥2॥
तुका ह्मणे भोग भोगितील भोगें । संचित तें जोगें आहे कोणा ॥3॥

ENGLISH TRANSLATION

A restless tongue babbles without ceasing; a starving person does not distinguish between stale and fresh. Without understanding, one cannot exercise restraint; let the clamor of the world be as it may.

The needy one does not recognize his own wants; why should he inflict his pain on others? Says Tuka, people will reap what their accumulated karma has sown; let each one's past deeds answer for them.

IN PLAIN WORDS

A restless tongue babbles without stopping. A starving person does not tell stale food from fresh. Without understanding, no one holds any restraint. Let the clamor of the world be as it is. The needy one does not see his own wants. Why should he force his pain onto others? Tuka says: people will reap what their gathered deeds have sown. Each one's past answers for them.

WHAT IT MEANS

Tukaram is describing how people without inner understanding behave, and where he leaves them. The hungry and the restless cannot discriminate or restrain themselves; lacking insight, they babble and grab, and the world stays noisy with this. He notices that the needy, blind to their own craving, end up inflicting their pain on others. Rather than condemn them, he hands the matter to karma: each person reaps what their accumulated deeds have planted, so their own past, not his judgment, will settle the account.

GATHA 2204 *Renunciation*

Renunciation, having vomited the world

मराठी मूळ

आपुला तो देह आह्मां उपेक्षीत । कोठें जाऊं हित सांगों कोणा ॥1॥
कोण नाहीं दक्ष करितां संसार । आह्मीं हा विचार वमन केला ॥ध्रु.॥
नाहीं या धरीत जीवित्वाची चाड । कोठें करूं कोड आणिकांचें ॥2॥
तुका ह्मणे असों चिंतोनियां देवा । मी माझें हा हेवा सारूनियां ॥3॥ ॥2॥

ENGLISH TRANSLATION

When I have forsaken care for my own body, where shall I go to speak of welfare, and to whom? Everyone is diligent enough in pursuing worldly life; I have vomited out that whole affair. I hold no attachment to this fleeting existence; how then can I attend to others' desires? Says Tuka, let me remain in contemplation of God, having settled the envy of 'me and mine.'

IN PLAIN WORDS

I have given up all care for my own body. Where would I go now to speak of welfare, and to whom? Everyone is busy enough chasing the worldly life. That whole affair I have vomited out. I hold no clinging to this passing life. How then could I tend to other people's wishes? Tuka says: let me stay in thought of God, having pushed aside the envy of 'me and mine.'

WHAT IT MEANS

Tukaram is explaining why he no longer plays the game of worldly striving. Having let go of concern even for his own body, he has nowhere and no one with whom to discuss gain and advantage. He puts the renunciation starkly: he has vomited out the whole pursuit of worldly life that everyone else runs after. Without attachment to his fleeting existence and free of the grip of 'me and mine,' he has no business managing others' desires; he wants only to remain absorbed in God.

GATHA 2205 *The Moral Ideal*

Moral ideal, wages without service

मराठी मूळ

चाकरीवांचून । खाणें अनुचित वेतन ॥1॥
धणी काढोनियां निजा । करील ये कामाची पूजा ॥ध्रु.॥
उचितावेगळें । अभिलाषें तोंड काळें ॥2॥
सांगे तरी तुका । पाहा लाज नाहीं लोकां ॥3॥

ENGLISH TRANSLATION

To eat wages without rendering service is improper. The master will dismiss such a one and honor the work that is truly done.

To desire beyond what is fitting only blackens one's face. Says Tuka, look, the people have no shame at all.

IN PLAIN WORDS

To eat the wages without doing the work is not right. The master will turn out such a one and honor the work that is truly done. To want more than is fitting only blackens your face. Tuka says: look, people have no shame at all.

WHAT IT MEANS

Tukaram sets a plain standard of honesty using the figure of a servant and a master. Taking pay without rendering the service is wrong, and the master will dismiss the idler and reward only real work. Reaching for more than your due brings disgrace; that is what blackening the face means. He turns the small example into a verdict on the times: people grab beyond what they have earned and feel no shame doing it. The mirror is meant for the listener's own conscience.

GATHA 2206 *Worldly Life*

Worldly life, stay alert to the hour

मराठी मूळ

बरें सावधान । राहावें समय राखोन ॥1॥
नाहीं सारखिया वेळा । अवघ्या पावतां अवकळा ॥ध्रु.॥
लाभ अथवा हानी । थोडएामध्यें च भोवनी ॥2॥
तुका ह्मणे राखा । आपणा नाहीं तोंचि वाखा ॥3॥

ENGLISH TRANSLATION

Remain well alert, watching for the right moment. All times are not equal; misfortune can overtake anyone.

Gain or loss can turn in the briefest span. Says Tuka, guard yourself; the one who fails to do so is vulnerable.

IN PLAIN WORDS

Stay well alert. Keep watch on the right moment. All times are not the same. Misfortune can overtake anyone. Gain or loss can turn in the briefest span. Tuka says: guard yourself. The one who does not is the one left exposed.

WHAT IT MEANS

Tukaram is counseling watchfulness in the face of life's turning. Times are not all alike; fortune and ruin can switch places in an instant, and no one is exempt. So he urges steady alertness, reading the hour and keeping watch rather than drifting. The one who fails to guard himself is precisely the one left vulnerable when the moment turns. The verse is practical caution, but underneath it lies the reminder that nothing here is secure.

GATHA 2207 *Confession and Sin*

Confession, the restless monkey

मराठी मूळ

काय करूं जी दातारा । कांहीं न पुरे संसारा ॥1॥
जाली माकडाची परि । येतों तळा जातों वरी ॥ध्रु.॥
घालीं भलते ठायीं हात । होती शिव्या बैस लात ॥2॥
आदि अंतीं तुका । सांगे न कळे झाला चुका ॥3॥

ENGLISH TRANSLATION

O generous Lord, what shall I do? Nothing ever suffices for this worldly life. I have become like a monkey, going up and down ceaselessly.

I put my hand into every affair and receive abuse and kicks in return. Says Tuka, from beginning to end I keep failing, and I cannot even tell where my mistakes lie.

IN PLAIN WORDS

O generous Lord, what shall I do? Nothing is ever enough for this worldly life. I have become like a monkey, going down and climbing up again and again. I put my hand into every affair and get curses and kicks in return. Tuka says: from beginning to end I keep failing, and I cannot even tell where my mistakes lie.

WHAT IT MEANS

Tukaram is confessing his own helplessness in worldly life and laying it before God. He likens himself to a monkey that never settles, scrambling up and down, never satisfied no matter what he gains. Meddling in every affair, he reaps only abuse and blows. The sharpest stroke is the last: he keeps failing from start to finish and cannot even locate his own mistakes. The confession turns toward the Lord because Tukaram knows that the way out of this restless, blind floundering is not his own cleverness but grace.

GATHA 2208 *Worldly Life*

Worldly life, Maya the puppeteer

मराठी मूळ

धर्म तो न कळे । काय झांकितील डोळे ॥1॥
जीव भ्रमले या कामें । कैसीं कळों येती वर्में ॥ध्रु.॥
विषयांचा माज । कांहीं धरुं नेदी लाज ॥2॥
तुका ह्मणे लांसी । माया नाचविते कैसी ॥3॥ ॥2॥

ENGLISH TRANSLATION

Dharma is not understood; people just shut their eyes. Jivas are bewildered by lust; how can they perceive any truth? The intoxication of sense pleasures will not let one hold on to any sense of shame.

Says Tuka, see how Maya makes everyone dance like a puppet.

IN PLAIN WORDS

Dharma is not understood. People simply shut their eyes. Living beings are bewildered by lust. How can they perceive any truth? The intoxication of the senses will not let them hold on to any shame. Tuka says: see how Maya makes everyone dance like a puppet.

WHAT IT MEANS

Tukaram is naming the condition that keeps people blind to right living. They do not grasp dharma; they close their eyes to it, dazed by craving so that no truth can reach them. Drunk on sense pleasure, they lose even the shame that might check them. He gives the whole spectacle one image: Maya, the world's deluding power, holds the strings and makes everyone dance like puppets. The point is not contempt for any one person but recognition of the force that moves us all when we stop looking.

GATHA 2209 *Social Criticism*

Social criticism, the slanderer's trade

मराठी मूळ

दुर्जनाची जोडी । सज्जनाचे खेंटर तोडी ॥1॥
पाहे निमित्य तें उणें । धांवे छळावया सुनें ॥ध्रु.॥
न ह्मणे रामराम । मनें वाचे हें चि काम ॥2॥
तुका ह्मणे भागा । आली निंदा करी मागा॥3॥

ENGLISH TRANSLATION

The company of the wicked breaks the bonds of the good. The villain looks for the smallest flaw and rushes to persecute with cunning.

He never utters Rama's name; his sole occupation, in word and thought, is malice. Says Tuka, slander has come as his inheritance, and he pursues it relentlessly.

IN PLAIN WORDS

The company of the wicked breaks the bonds among the good. The villain looks for the smallest fault and runs to harass with cunning, like a dog set loose. He never says Rama, Rama. In thought and word his only work is malice. Tuka says: slander has come to him as his inheritance, and he chases after it.

WHAT IT MEANS

Tukaram is drawing the portrait of the habitual slanderer and the harm he does. Such a person pries apart the ties between good people, hunting for the tiniest flaw and rushing in to persecute with a dog's relentlessness. His mouth never holds the name of Rama; malice in thought and speech is his entire occupation. Calling slander his inheritance, Tukaram points at how deeply the pattern has become second nature. The warning, set beside the previous verses, is again to know this trade and keep away from it, and to check it in oneself.

GATHA 2210 *Social Criticism*

Social criticism, the hollow pretender

मराठी मूळ

शादीचें तें सोंग । संपादितां जरा वेंग ॥1॥
पाहा कैसी विटंबना । मूर्खा अभाग्याची जना ॥ध्रु.॥
दिसतें तें लोपी । झिंज्या बोडुनियां पापी ॥2॥
सिंदळी त्या सती । तुका ह्मणे थुंका घेती ॥3॥ ॥2॥

ENGLISH TRANSLATION

Sanity is just a show; one struggles to keep up appearances. See what a disgrace befalls the foolish and the unfortunate.

What is visible, the wrongdoer tries to conceal, shaving off what little dignity remains. Says Tuka, the unchaste claim to be chaste, yet they lick the spit of their own deception.

IN PLAIN WORDS

Sanity is only a show; one strains to keep up the appearance. See what disgrace falls on the foolish and the luckless. What can be seen, the wrongdoer tries to hide, shaving away what little dignity is left. Tuka says: the unchaste call themselves chaste, and so they lick up their own spit.

WHAT IT MEANS

Tukaram is exposing the gap between a person's display and the truth underneath. Keeping up a respectable front is exhausting and ends in disgrace for the foolish and unfortunate, because what is plainly visible cannot really be hidden, and the effort to conceal it strips off the last of one's dignity. The final image is deliberately ugly: those who are unchaste yet claim to be chaste end up swallowing their own spit, that is, eating their own falsehood. The verse aims at the pattern of pretending to be what one is not, and invites honest self-examination rather than disguise.

GATHA 2211 *Social Criticism*

Social criticism, false renunciation

मराठी मूळ

भक्ता ह्मणऊनि वंचावें जीवें । तेणें शेण खावें काशासाटीं ॥1॥
नासिले अडबंद कौपीन ते माळा । अडचण राउळामाजी केली ॥ध्रु.॥
अंगीकारिले सेवे अंतराय । तया जाला न्याय खापराचा ॥2॥

ENGLISH TRANSLATION

To cheat others in the name of devotion, why should one then eat filth for that? They have spoiled the signs of renunciation, the loincloth and the rosary, and created obstruction in the very temple. Those who have accepted service but placed obstacles in it receive judgment fit for a broken pot.

IN PLAIN WORDS

To cheat people in the name of devotion: why then eat filth for it? They have ruined the marks of renunciation, the loincloth and the rosary, and made trouble inside the very temple. Those who took up service but blocked it get the judgment fit for a broken pot.

WHAT IT MEANS

Tukaram is attacking the abuse of religious appearance. To use the show of devotion to swindle others is to sink to eating filth, and for what gain. Such people disgrace the very signs of a renunciant, the loincloth and the rosary, and turn the temple itself, where service should be offered, into a place of obstruction. Those who accepted sacred service and then sabotaged it earn, he says, the worth of a broken pot, fit only to be cast aside. The charge is against the hypocrisy, not against renunciation or the temple.

GATHA 2212 *Social Criticism*

Social criticism, filth cannot last

मराठी मूळ

तुका ह्मणे कोठें तगों येती घाणीं । आहाच ही मनीं अधीरता ॥3॥ ॥1॥

ENGLISH TRANSLATION

Says Tuka, how long can such filth endure? There is only impatience and restlessness within.

IN PLAIN WORDS

Tuka says: how long can such filth endure? Inside there is only impatience and restlessness.

WHAT IT MEANS

This is Tukaram's closing stroke on the false and corrupt he has been describing. He asks how long such filth can possibly hold up, the answer being that it cannot. Beneath the pretender's surface there is no peace, only impatience and restlessness churning within. The point is that corruption carries its own undoing: what is hollow inside cannot stand for long.

GATHA 2213 *Social Criticism*

Social criticism, shun the shameless

मराठी मूळ

गयाळाचें काम हिताचा आवारा । लाज फजितखोरा असत नाहीं ॥1॥
चित्ता न मिळे तें डोळां सलों येतें । असावें परतें जवळूनि ॥ध्रु.॥
न करावा संग न बोलावी मात । सावधान चित्त नाहीं त्यासी ॥2॥
तुका ह्मणे दुःख देतील माकडें । घालिती सांकडें उफराटें ॥3॥

ENGLISH TRANSLATION

The work of a lazy person undermines what is beneficial. The shameless one has no sense of embarrassment.

What does not agree with the chitta is painful to the eyes; one should keep a distance from such people. Do not keep their company, do not engage in conversation with them; they have no alertness of mind.

Says Tuka, monkeys will only bring you grief, creating obstacles at every turn.

IN PLAIN WORDS

The work of a lazy person ruins what is good. The shameless one feels no embarrassment. What does not agree with the heart hurts the eyes; keep such people at a distance. Do not keep their company. Do not talk with them. They have no watchfulness of mind. Tuka says: monkeys will only bring you grief; they twist things and make trouble at every turn.

WHAT IT MEANS

Tukaram is warning about the company we keep. He says a careless, shameless person spoils whatever is good and feels nothing about it, and being near such people grates on the heart the way grit grates on the eye. His counsel is plain: keep your distance, do not befriend them, do not even talk with them, because their minds are not awake and they cannot help dragging you down. The comparison to monkeys names the pattern, the restless mischief that twists everything backward, and the verse turns the listener toward guarding the steadiness of their own mind.

GATHA 2214 *Renunciation*

Renunciation, solitude over company

मराठी मूळ

बहु बरें एकाएकीं । संग चुकी करावा ॥1॥
ऐसें बरें जालें ठावें । अनुभवें आपुल्या ॥ध्रु.॥
सांगावें तें काम मना । सलगी जना नेदावी ॥2॥
तुका ह्मणे निघे अगी । दुजे संगीं आतळतां ॥3॥ ॥2॥
बोलिले कीं कवित्व बुडवणें तेव्हां कवित्व बुडवून पांच दिवस होते ॥
लोकांनीं फार पीडा केली कीं संसारही नाहीं व परमार्थही बुडविला
आणीक कोणी असतें तें जीव देतें मग निद्रा केली ते अभंग ॥ 20 ॥

ENGLISH TRANSLATION

It is far better to be alone; one should avoid company altogether. This has become clear through my own experience.

Speak to your own mind what needs to be done, and do not give familiarity to the world. Says Tuka, fire ignites when it touches another; contact with others is perilous.

IN PLAIN WORDS

It is far better to be alone. Avoid company altogether. I know this is so from my own experience. Tell your own mind what must be done; do not give the world your familiarity. Tuka says: fire breaks out when it touches another. Contact with others is dangerous.

WHAT IT MEANS

Tukaram is praising solitude and naming why. From his own experience he has found it better to keep apart, to speak the needed counsel to his own mind rather than open himself easily to the crowd. The image of fire catching when it touches something else shows the danger he means: closeness to the wrong company kindles what should stay quiet. The verse points the listener toward inward self-counsel and a guarded, watchful distance from the world.

GATHA 2215 *Longing and Separation*

Longing, the haunted house of devotion

मराठी मूळ

भूतबाधा आह्मां घरीं । हें तों आश्चर्य गा हरी ॥1॥
जाला भक्तीचा कळस । आले वस्तीस दोष ॥ध्रु.॥
जागरणाचें फळ । दिली जोडोनि तळमळ ॥2॥
तुका ह्मणे देवा । आहाच कळों आली सेवा ॥3॥

ENGLISH TRANSLATION

That evil spirits should haunt our home is truly astonishing, O Hari. Devotion has reached its pinnacle, yet faults have come to dwell with us.

The fruit of our vigil has been nothing but anguish and torment. Says Tuka, O God, such is the service we have come to know.

IN PLAIN WORDS

Evil spirits haunt our home. This is a strange thing, O Hari. Devotion has reached its highest point, yet faults have come to live with us. The fruit of our long vigil is only anguish, given to us folded together. Tuka says: O God, the service we have come to know is hollow.

WHAT IT MEANS

Tukaram is crying out in bewilderment to Hari. He has carried devotion to its peak and kept long vigils, yet what has come to dwell with him is not peace but torment, faults and a haunting that should have no place near such bhakti. He says this is astonishing, and the strangeness itself is the complaint: the reward of his service feels empty and the fruit handed back to him is anguish. The verse holds the ache of the devotee who has given everything and finds God still withheld.

GATHA 2216 *Longing and Separation*

Longing, union or annihilation

मराठी मूळ

नाहीं जों वेचलों जिवाचिया त्यागें । तोंवरी वाउगें काय बोलों ॥1॥
जाणिवलें आतां करीं ये उदेश । जोडी किंवा नाश तुमची जीवें ॥ध्रु.॥
ठायींचे चि आलें होतें ऐसें मना । जावें ऐसें वना दृढ जालें ॥2॥
तुका ह्मणे मग वेचीन उत्तरें । उद्धेसिलें खरें जाल्यावरी ॥3॥

ENGLISH TRANSLATION

Until I have truly spent myself in the sacrifice of my life, why speak empty words? Now, with full awareness, I make this resolve: either union with You or annihilation in the attempt. This intention had been in my mind from the very beginning; the determination to go to the forest has grown firm.

Says Tuka, then I shall spend my words, once what is true has been proven.

IN PLAIN WORDS

Until I have truly spent myself, giving up my very life, why should I speak empty words? Now, with full awareness, I make my resolve: either union with You, or my ruin in the attempt. This was in my mind from the very start. The will to go to the forest has grown firm. Tuka says: then I shall spend my words, once what is true has been proven.

WHAT IT MEANS

Tukaram sets a final term to his seeking. He refuses to keep talking until he has staked his whole life on it, and he names the only two outcomes he will accept: union with God or destruction in the trying. He says this was his intention from the beginning, and now the resolve to withdraw to the forest has hardened into something settled. The verse lands the stakes of bhakti at their sharpest, where words are worthless until the life behind them has been laid down, and Tukaram promises to speak again only after the truth is proven.

GATHA 2217 *Confession and Sin*

Confession, the day of reckoning

मराठी मूळ

करूं कवि काय आतां नाही लाज । मज भक्तराज हांसतील ॥1॥
आतां आला एका निवाडएाचा दिस । सत्याविण रस विरसला ॥ध्रु.॥
अनुभवाविण कोण करी पाप । रिते चि संकल्प लाजलावे ॥2॥
तुका ह्मणे आतां न धरवे धीर । नव्हे जीव िस्थर माझा मज ॥3॥

ENGLISH TRANSLATION

What poetry can I compose now? I have lost all shame. The great devotees will laugh at me.

The day of reckoning has arrived; without truth, all flavor has turned sour. Who commits sin without experience? Empty resolutions should be ashamed of themselves.

Says Tuka, I can no longer hold my patience; my own jiva is not steady within me.

IN PLAIN WORDS

What poetry can I make now? I have no shame left. The great devotees will laugh at me. The day of reckoning has come; without truth, all the sweetness has gone flat. Who commits sin without having tasted it? Empty resolutions should be ashamed of themselves. Tuka says: I can hold my patience no longer; my own life is not steady within me.

WHAT IT MEANS

This is Tukaram turning the knife on himself. He doubts his own verses and fears the laughter of true devotees, because a day of reckoning has arrived where anything not grounded in truth has lost its savor. He confesses that hollow resolutions, vows made without real experience behind them, deserve shame, and he counts himself among those exposed. The verse points inward, at the gap between what one declares and what one has actually lived, and ends in raw unsteadiness: his patience is spent and his own life will not sit still within him.

GATHA 2218 *Longing and Separation*

Longing, no more empty winnowing

मराठी मूळ

नाहीं आइकत तुह्मी माझे बोल । कासया हें फोल उपणूं भूस ॥1॥
येसी तें करीन बैसलिया ठाया । तूं चि बुझावया जवळी देवा ॥ध्रु.॥
करावे ते केले सकळ उपाय । आतां पाहों काय अझुनि वास ॥2॥
तुका ह्मणे आला आज्ञोसी सेवट । होऊनियां नीट पायां पडों ॥3॥

ENGLISH TRANSLATION

You do not hear my words. Why then should I thresh this empty chaff? Whatever comes to pass, I shall remain seated here; You Yourself must come close to console me, O God.

I have tried every remedy there was to try. How much longer should I wait? Says Tuka, the end of my endurance has come. Let me simply fall at Your feet with a straightforward chitta.

IN PLAIN WORDS

You do not hear my words. Why should I keep winnowing this empty chaff? Whatever happens, I will stay seated right here; You Yourself must come close to console me, O God. I have tried every remedy there was. How much longer should I keep watching for You? Tuka says: the end of my endurance has come. Let me just stand up straight and fall at Your feet.

WHAT IT MEANS

Tukaram is done with effort and turns it into a final demand of love. He compares his pleading to winnowing empty husks, useless if God will not listen, so he refuses to do more and simply sits, insisting that God must be the one to draw near and comfort him. He has exhausted every remedy and will not keep straining his eyes in waiting. The verse lands on surrender as the last move: when his own endurance is finished, all that is left is to rise and fall plainly at the feet of God.

GATHA 2219 *Longing and Separation*

Longing, none can match You

मराठी मूळ

नव्हे तुह्मां सरी । येवढें कारण मुरारी ॥1॥
मग जैसा तैसा काळ । दाट सारावा पातळ ॥ध्रु.॥
स्वामींचें तें सांडें । पुत्र होतां काळतोंडें ॥2॥
शब्दा नाहीं रुची । मग कोठें तुका वेची॥3॥

ENGLISH TRANSLATION

No one can match You, O Murari; that much is certain. Then, whatever time remains, dense or thin, must simply be endured.

Even the master's legacy is abandoned when the son turns wicked. When words lose their savor, Says Tuka, where should I spend them?.

IN PLAIN WORDS

No one is your equal, O Murari; that much is sure. So whatever time is left, thick or thin, must just be pushed through. Even the master's inheritance is thrown away when the son turns wicked. Tuka says: when words lose their taste, where should I spend them?

WHAT IT MEANS

Tukaram acknowledges God's supremacy and yet voices a tired resignation. He grants that none can match Murari, but the time still left to him, whether dense or thin, now feels like something merely to be endured. The image of a wicked son squandering his father's legacy names the fear that what God has given is being wasted. The verse ends on the loss of savor: when even words have gone flat, the poet no longer knows where to pour them, and the longing shows through the weariness.

GATHA 2220 *Autobiography*

Autobiography, the true vow ripens

मराठी मूळ

केल्यापुरती आळी । कांहीं होते टाळाटाळी ॥1॥
सत्यसंकल्पाचें फळ । होतां न दिसे चि बळ ॥ध्रु.॥
दळणांच्या ओव्या । रित्या खरें मापें घ्याव्या ॥2॥
जातीं उखळें चाटूं । तुका ह्मणे राज्य घाटूं ॥3॥

ENGLISH TRANSLATION

The excuses served their purpose for a while; there was some delay and avoidance. But when the fruit of a true resolution is ready, no force can hold it back.

The grinding songs of women at the mill are empty; the true measure must be taken honestly. Says Tuka, even while licking the mortar, we scheme for a kingdom.

IN PLAIN WORDS

The excuses worked for a while; there was some putting off and dodging. But when the fruit of a true resolution is ready, no force can hold it back. The grinding songs sung at the mill are empty; let the true measure be taken honestly. Tuka says: even while licking the mortar, we scheme for a kingdom.

WHAT IT MEANS

Tukaram looks back at his own delays and then at the moment they ended. The excuses and stalling served for a time, but a vow that is truly sincere ripens into a fruit that nothing can stop. He contrasts hollow, habitual piety, like songs hummed at the grinding mill, with an honest reckoning of what is real. The closing image of scheming for a kingdom while still scraping the empty mortar names the absurdity he sees in himself and others: grand spiritual ambition voiced from a place of nothing, until the resolve becomes true.

GATHA 2221 *Autobiography*

Autobiography, the vow to lay down the pen

मराठी मूळ

आतां नेम जाला । या च कळसीं विठ्ठला ॥1॥
हातीं न धरीं लेखणी । काय भुसकट ते वाणी ॥ध्रु.॥
जाणें तेणें काळ । उरला सारीन सकळ ॥2॥
तुका ह्मणे घाटी । चाटू कोरडा शेवटीं ॥3॥

ENGLISH TRANSLATION

Now the vow is made, O Vitthal, and this is its culmination. I will not take up the pen again; what use is this chaff of speech? However the remaining time goes, I shall pass it all in that manner.

Says Tuka, at the very end, one is left licking a dry ladle.

IN PLAIN WORDS

Now the vow is made, O Vitthal, and this is where it comes to its peak. I will not pick up the pen again. What use is this chaff of speech? However the time that is left goes, I will pass all of it that way. Tuka says: at the very end, one is left licking a dry ladle.

WHAT IT MEANS

Tukaram declares a vow to Vitthal: to set down his pen and write no more, calling his own speech empty chaff. Whatever days remain to him, he intends to spend them in that silence rather than in words he no longer trusts. The final image, of being left licking a dry ladle at the end, names the emptiness he fears: effort that yields nothing to taste. The verse marks a turning point where the poet renounces even his poetry, waiting for what is real.

GATHA 2222 *Devotion to Vitthal*

Devotion, asking God to be pleased

मराठी मूळ

पावावे संतोष । तुह्मीं यासाटीं सायास ॥1॥
करीं आवडी वचनें । पालटूनि क्षणक्षणें ॥ध्रु.॥
द्यावें अभयदान । भुमीन पाडावें वचन ॥2॥
तुका ह्मणे परस्परें । कांहीं वाढवीं उत्तरें ॥3॥

ENGLISH TRANSLATION

You should be pleased; for this purpose we make our efforts. I compose words of devotion, changing them moment by moment.

Grant the gift of fearlessness; do not let Your word fall to the ground. Says Tuka, let us increase our exchange of words, back and forth, together.

IN PLAIN WORDS

You should be pleased; it is for this that we take such pains. I make words of love, changing them moment by moment. Grant the gift of fearlessness; do not let Your word fall to the ground. Tuka says: between us, let us keep increasing the exchange of words, back and forth.

WHAT IT MEANS

Tukaram frames his poetry as labor offered to delight God. He reshapes his words of devotion again and again, hoping only that Vitthal will be pleased by them. His request is for the gift of fearlessness, abhaya, and he asks God not to let His own promise drop unfulfilled to the ground. The verse pictures bhakti as a living conversation, words passed back and forth between devotee and God, and asks that this exchange keep growing rather than fall silent.

GATHA 2223 *Longing and Separation*

Longing, the loving complaint

मराठी मूळ

बोलतां वचन असा पाठमोरे । मज भाव बरे कळों आले ॥1॥
मागतिलें नये अरुचीनें हातां । नाहीं वरी सत्ता आदराची॥ध्रु.॥
समाधानासाटीं लाविलासे कान । चोरलें तें मन दिसतसां ॥2॥
तुका ह्मणे आह्मां तुमचे चि फंद । वरदळ छंद कळों येती ॥3॥

ENGLISH TRANSLATION

When I speak, You turn away. I have come to understand Your disposition well.

What is asked for does not come willingly; there is no authority that can compel Your love. You lend Your ear for the sake of pacifying me, but I can see that Your mind has been stolen away elsewhere.

Says Tuka, we understand Your ways; Your superficial whims are transparent to us.

IN PLAIN WORDS

When I speak, You turn Your back. I have come to understand Your nature well. What I ask for does not come willingly; there is no power that can force Your love. You lend an ear just to quiet me, but I can see that Your mind has been stolen away somewhere else. Tuka says: we know Your games; Your surface whims are easy for us to read.

WHAT IT MEANS

This is a lover's complaint addressed straight to God. Tukaram says that when he speaks, God turns away, and he claims to have read God's disposition: love cannot be compelled, and what he begs for is given grudgingly if at all. He sees through the half-attention, the ear lent only to pacify him while the heart is elsewhere. The teasing, intimate tone is the point; the verse names the soul's frustration at a God who withholds, while insisting that the devotee knows these games well enough to see past the surface.

GATHA 2224 *Longing and Separation*

Longing, why keep the stall open

मराठी मूळ

काशासाटीं बैसों करूनियां हाट । वाउगा बोभाट डांगोरा हा ॥1॥
काय आलें एका जिवाच्या उद्धारें । पावशी उच्चारें काय हो तें ॥ध्रु.॥
नेदी पट परी अन्नें तों न मरी । आपुलिये थोरीसाटीं राजा ॥2॥
तुका ह्मणे आतां अव्हेरिलें तरी । मग कोण करी दुकान हा ॥3॥

ENGLISH TRANSLATION

Why should I sit and set up this shop, making all this empty proclamation and fanfare? What does the salvation of one soul accomplish? Will You be reached merely by uttering words? A king may not give cloth, but he at least does not let anyone starve, for the sake of his own dignity. Says Tuka, if You now reject us, who will keep this stall open?

IN PLAIN WORDS

Why should I sit here keeping a shop, making this empty noise and beating the drum? What does saving one soul gain You? Will You be reached just by speaking Your name aloud? A king may give no cloth, but at least he lets no one starve, for the sake of his own dignity. Tuka says: if You reject us now, then who will keep this stall open?

WHAT IT MEANS

Tukaram challenges God with a merchant's image: his preaching and chanting are a shop, a noisy stall set up in the marketplace, and he asks what the point is if God stays distant. He presses the stakes by appealing to God's own honor: even a king who gives no gifts will not let his people starve, because their ruin would shame him. The

implied argument is that God's reputation rests on caring for those who call on Him. The closing line lands the warning: if God rejects His devotees, the whole enterprise of devotion, the open stall, collapses, and the loss is God's own.

GATHA 2225 *Devotion to Vitthal*

Devotion, fear of losing the Name

मराठी मूळ

माझा मज नाहीं । आला उबेग तो कांहीं ॥1॥
तुमच्या नामाची जतन । नव्हतां थोर वाटे सीण ॥ध्रु.॥
न पडावी निंदा । कानीं स्वामींची गोविंदा ॥2॥
तुका ह्मणे लाज । आह्मां स्वामीचें तें काज ॥3॥

ENGLISH TRANSLATION

I have no weariness of my own; whatever discomfort comes is nothing. But without the protection of Your Name, I feel great pain.

May no slander of the Lord ever reach my ears, O Govinda. Says Tuka, our only concern is the honor and work of our Master.

IN PLAIN WORDS

I am not my own. Whatever discomfort comes to me is nothing. But if Your Name is not kept safe within me, that is great pain. Let no slander of my Lord ever fall on my ears, Govinda. Tuka says: the one care we have is the honor and the work of our Master.

WHAT IT MEANS

Tukaram is naming the only thing he is afraid of. His own troubles, sickness, hardship, count for nothing; he can bear them without complaint. The single unbearable loss would be to let go of God's Name, or to hear it dishonored. So he draws his whole concern down to one point: not his comfort, not his fate, but the honor of the Lord he serves. Everything personal has dropped away from him; what remains is care for his Master alone.

GATHA 2226 *Renunciation*

Renunciation, the body given away

मराठी मूळ

कांहीं मागणें हें आह्मां अनुचित । वडिलांची रीत जाणतसों ॥1॥
देह तुच्छ जालें सकळ उपाधी । सेवेपाशीं बुद्ध राहिलीसे ॥ध्रु.॥
शब्द तो उपाधि अचळ निश्चय । अनुभव हो काय नाहीं अंगीं ॥2॥
तुका ह्मणे देह फांकिला विभागीं । उपकार अंगीं उरविला ॥3॥

ENGLISH TRANSLATION

It is improper for us to beg; we know the ways of our ancestors. The body and all its worldly concerns have become worthless; my mind rests only in service.

Words are worldly distractions, but the inner resolve is unshakeable. Is there not experience in this very being? Says Tuka, this body has been divided and distributed, and only gratitude has been kept within.

IN PLAIN WORDS

It is not right for us to beg for anything. We know the way our elders kept. The body and all its tangles have become worthless to me. My mind rests only at Your service. Words are just one more tangle; the inner resolve does not move. Is there no living proof of this in me? Tuka says: this body has been divided and given out in shares, and only gratitude has been kept back within me.

WHAT IT MEANS

Tukaram is refusing the posture of a beggar before God. The saints before him did not whine for favors, and he holds to their way. He has stopped valuing the body and its worldly concerns, and has settled his mind wholly into service. He warns that talk itself is just another distraction; what counts is the unmoving resolve and the lived experience underneath the words. The closing image is stark: he has parceled out his very body and given it away, keeping for himself nothing but gratitude.

GATHA 2227 *The Nature of God*

Nature of God, the dealings run backward

मराठी मूळ

मागितल्यास कर पसरी । पळतां भरी वाखती ॥1॥
काय आह्मी नेणों वर्म । केला श्रम नेणतां ॥ध्रु.॥
बोलतां बरें येतां रागा । कठीण लागा मागेंमागें ॥2॥
तुका ह्मणे येथें बोली । असे चाली उफराटी ॥3॥

ENGLISH TRANSLATION

When asked, He extends His hand in giving, yet He flees when You pursue Him. Do I not know this secret? Effort was wasted due to ignorance.

He responds well to sweet talk but grows stern when you get demanding. Says Tuka, here the dealings run in reverse.

IN PLAIN WORDS

When you ask Him, He opens His hand and gives. When you chase Him, He runs. Do I not know this secret? My effort was wasted because I did not understand it. He answers sweet talk kindly, and turns hard when you press and demand. Tuka says: here the way of dealing runs in reverse.

WHAT IT MEANS

Tukaram has worked out how God behaves, the hard way. Ask, and the hand opens; pursue and grab, and He slips away. Speak softly and He responds; turn demanding and He goes cold. He admits his own labor was thrown away because he did not see this sooner. The point is that the rules with God are the opposite of worldly bargaining: grasping loses, and the open, unhurried hand receives.

GATHA 2228 *Surrender and Acceptance*

Surrender, peace already at hand

मराठी मूळ

असो तुझें तुजपाशीं । आह्मां त्यासी काय चाड ॥1॥
निरोधें कां कोंडूं मन । समाधान असोनी ॥ध्रु.॥
करावा तो उरे आट । खटपट वाढतसे ॥2॥
तुका ह्मणे येउनि रागा । कां मी भागा मुकेन ॥3॥

ENGLISH TRANSLATION

Let what is Yours remain with You. What need do we have of it? Why should we imprison the mind with resistance when peace is already at hand? Every effort that is made only increases complication and strife.

Says Tuka, if I give in to anger, I shall lose my rightful share.

IN PLAIN WORDS

Let what is Yours stay with You. What need do we have of it? Why should I lock up the mind by force, when peace is already here? Whatever I set out to do only leaves a residue; the struggle keeps growing. Tuka says: if I give in to anger, why should I lose my own share?

WHAT IT MEANS

Tukaram is letting go of the things he might have claimed from God, and of the effort to control his own mind. He sees that forcing the mind shut is pointless when calm is already present. Striving only leaves leftover trouble and multiplies the strife. The closing line is a quiet self-warning: if he lets resentment rise, he will only forfeit the peace that is rightfully his. So surrender here is not defeat; it is refusing to trade away a share he already holds.

GATHA 2229 *Surrender and Acceptance*

Surrender, the natural flow

मराठी मूळ

आहे तें चि पुढें पाहों । बरे आहों येथें चि ॥1॥
काय वाढवूनि काम । उगा च श्रम तृष्णेचा ॥ध्रु.॥
ि्स्थरावतां ओघीं बरें । चाली पुरें पडेना ॥2॥
तुका ह्मणे विळतां मन । आह्मां क्षण न लगे ॥3॥

ENGLISH TRANSLATION

Let us look at what is already before us; we are well enough right here. Why increase effort for nothing, adding only the toil of craving? When one settles into the natural flow, one finds that it never runs out.

Says Tuka, when the mind turns inward, it takes us not even a moment.

IN PLAIN WORDS

Let me look at what is already in front of me. I am well enough right here. Why pile on more work, taking on the toil of craving for nothing? When I settle into the natural flow, it is good, and the way ahead never runs short. Tuka says: when the mind turns inward, it takes us no time at all.

WHAT IT MEANS

Tukaram is choosing what is present over what could be chased. He sees no reason to add effort and craving when he is already well where he stands. Settling into the natural current, instead of fighting it, he finds the road never runs out. The final line names how near the goal is: once the mind turns inward, the arrival takes no time. Surrender is not striving harder; it is stopping the manufacture of want.

GATHA 2230 *Longing and Separation*

Longing, am I not Yours

मराठी मूळ

सांगा दास नव्हें तुमचा मी कैसा । ऐसें पंढरीशा विचारूनि ॥1॥
कोणासाटीं केली प्रपंचाची होळी । या पायां वेगळी मायबापा ॥ध्रु.॥
नसेल तो द्यावा सत्यत्वासी धीर । नये भाजूं हीर उफराटे ॥2॥
तुका ह्मणे आह्मां आहिक्य परत्रीं । नाहीं कुळगोत्रीं दुजें कांहीं ॥3॥

ENGLISH TRANSLATION

Tell me, am I not Your servant? Consider this well, O Lord of Pandhari. For whose sake have I set fire to worldly life, apart from these feet of Yours, O Mother and Father? If truth is wavering, give it courage; do not roast the diamond in the wrong fire.

Says Tuka, in this world and the next, we have nothing and no one, no lineage or clan, other than You.

IN PLAIN WORDS

Tell me, how am I not Your servant? Think it over, Lord of Pandhari. For whose sake did I burn down my worldly life, if not for these feet of Yours, my Mother and Father? If the truth in me is wavering, give it courage; do not roast the diamond in the wrong fire. Tuka says: in this world and the next we have no one, no clan or kin, but only You.

WHAT IT MEANS

Tukaram is pressing his claim on God and asking to be acknowledged. He has set fire to ordinary worldly life, and he insists he did it for one reason alone: the feet of the Lord of Pandhari. So he asks God to steady his faith when it shakes, and not to test true devotion as if it were false. The diamond image warns against ruining what is genuine

by treating it wrongly. He ends by staking everything: he has no lineage, no other refuge, in this life or the next, except God.

GATHA 2231 *Prayers*

Prayer, the child on the mother

मराठी मूळ

अनन्यासी ठाव एक सर्वकाजें । एकाविण दुजें नेणे चित्त ॥1॥
न पुरतां आळी देशधडी व्हावें । हें काय बरवें दिसतसे॥ध्रु.॥
लेंकराचा भार माउलीचे शिरीं । निढळ तें दुरी धरिलिया ॥2॥
तुका ह्मणे किती घातली लांबणी । समर्थ होउनि केवढएासाटीं ॥3॥

ENGLISH TRANSLATION

The devoted one has a single refuge for all purposes; the mind knows nothing apart from the One. If the plea is not fulfilled, must one be banished and scattered? How does that look? A child's burden rests on the mother's head; how can it be pushed away? Says Tuka, how long will You delay? You are almighty; for what great matter do You postpone?

IN PLAIN WORDS

The one who is wholly Yours has a single refuge for everything. The mind knows nothing but the One. If my plea goes unmet, must I be cast out and scattered? Does that look right? A child's weight rests on the mother's head; how can she push it away? Tuka says: how long will You keep stretching it out? You are almighty; for what great matter do You delay?

WHAT IT MEANS

Tukaram speaks as one who has given himself entirely to God and has no other recourse. He protests that to leave his plea unanswered would be to throw out a soul who has nowhere else to go. His central image is the helpless child whose burden naturally falls on the mother, and a mother cannot simply shove it off. He then challenges God's delay directly: an almighty Lord has no reason to postpone, so why the long wait? The longing here turns into an almost familiar complaint, the trust of a child who knows it cannot be abandoned.

GATHA 2232 *Confession and Sin*

Confession, shameless calling out

मराठी मूळ

स्तुती तरि करूं काय कोणापासीं । कीर्त तरि कैसी वाखाणावी ॥1॥
खोटएा तंव नाहीं अनुवादाचें काम । उरला भ्रम वरि बरा ॥ध्रु.॥
ह्मणवावें त्याची खुण नाहीं हातीं । अवकळा फजिती सावकाशें ॥2॥
तुका ह्मणे हेंगे तुमचें माझें तोंड । होऊनिया लंड आळवितों ॥3॥

ENGLISH TRANSLATION

Whom shall I praise, and how shall I glorify Your fame? For what is false, there is no need for commentary; whatever delusion remains on the surface, let it be. The signs that one claims to bear are not in hand; disgrace and shame unfold at leisure.

Says Tuka, here is the truth between You and me: I have become shameless and I call out to You openly.

IN PLAIN WORDS

Whom shall I praise, and how should I tell out Your fame? For what is false there is no use in fine talk; whatever delusion is left on top, let it stay. The marks one claims to wear are not in my hand; the disgrace and the shaming unfold at their own pace. Tuka says: here is the truth between You and me. I have become shameless, and I call out to You openly.

WHAT IT MEANS

Tukaram drops all pretense of being a worthy devotee. He confesses he has no genuine credentials, no inner signs to show; whatever looks like attainment is surface delusion, and exposure will come in its own time. Rather than dress this up, he sets it plainly before God as the honest fact between them. His only move left is to abandon shame and cry out openly, just as he is. The poem turns weakness into the one true prayer: a frank, unguarded appeal with nothing to hide behind.

GATHA 2233 *Longing and Separation*

Longing, every power spent

मराठी मूळ

कांहीं च न लगे आदि अवसान । बहुत कठीण दिसतसां ॥1॥
अवघ्याच माझ्या वेचविल्या शक्ती । न चलेसी युक्ति जाली पुढें ॥ध्रु.॥
बोलिलें वचन हारपलें नभीं । उतरलों तों उभीं आहों तैसीं ॥2॥
तुका ह्मणे कांहीं न करावेंसें जालें । थकित चि ठेलें वित्त उगें ॥3॥

ENGLISH TRANSLATION

Nothing seems to matter, neither beginning nor end. You appear most unyielding.

I have spent all my powers, and no strategy avails me any longer. My spoken words have vanished into the sky; I remain standing just where I started.

Says Tuka, nothing more can be done. The mind sits stunned and silent.

IN PLAIN WORDS

Nothing holds, neither beginning nor end. You look very hard to me. I have spent all my powers, and now no scheme works any longer. The words I spoke have vanished into the sky; I am left standing just where I began. Tuka says: there is nothing left to do. The mind sits stunned, and the wealth in it goes still.

WHAT IT MEANS

Tukaram describes the exhaustion of a soul that has tried everything to reach God and failed. He can find no foothold, beginning or end, and God seems immovably hard. Every effort, every clever approach, is used up; his prayers seem to dissolve into empty sky, leaving him exactly where he started. The poem ends not in triumph but in stunned silence, all striving spent. This emptied-out helplessness is itself the honest ground of longing, the place where the seeker has nothing left but the waiting.

GATHA 2234 *Devotion to Vitthal*

Devotion, the knot of bondage undone

मराठी मूळ

रूपें गोविलें चित्त । पायीं राहिलें निंश्चत ॥1॥
तुह्मीं देवा अवघे चि गोमटे । मुख देखतां दुःख न भेटे ॥ध्रु.॥
जाली इंद्रियां विश्रांति । भ्रमतां पीडत ते होतीं ॥2॥
तुका ह्मणे भेटी । सुटली भवबंदाची गांठी ॥3॥ ॥20॥
स्वामींनीं तेरा दिवस निद्रा केली. मग भगवंतें येऊन समाधान केलें कीं,
कवित्व कोरडें आहे तें काढणें उदकांतून

ENGLISH TRANSLATION

Your form has captivated my chitta; the mind rests securely at Your feet. O God, You are entirely beautiful; upon seeing Your face, sorrow disappears.

The senses have found rest, they who were tormented while wandering. Says Tuka, in Your meeting, the knot of worldly bondage has come undone.

IN PLAIN WORDS

Your form has caught my mind. It rests at Your feet, without a doubt. You, God, are wholly beautiful; when I see Your face, no sorrow meets me. The senses have found rest, the same senses that were tormented while they wandered. Tuka says: in this meeting, the knot of worldly bondage has come loose.

WHAT IT MEANS

Tukaram describes what happens when the wandering mind finally settles. The beauty of God's form has captured his attention and fixed it securely at the feet. Looking on that face, sorrow simply does not reach him, and the senses that suffered in their restless roaming now come to rest. The meeting itself does the work: the tight knot of worldly bondage unties on its own. Devotion here is not effort but release, the natural quieting of everything that once wandered and ached.

GATHA 2235 *Autobiography*

Autobiography, the testing fast

मराठी मूळ

थोर अन्याय केला तुझा अंत म्यां पाहिला । जनाचिया बोलासाटीं चित्त क्षोभविलें ॥1॥
भागविलासी केला सीण अधम मी यातिहीन । झांकूनि लोचन दिवस तेरा राहिलों ॥ध्रु.॥
अवघें घालूनियां कोडें तानभुकेचें सांकडें । योगक्षेम पुढें तुज करणें लागेल ॥2॥
उदकीं राखिले कागद चुकविला जनवाद । तुका ह्मणे ब्रीद साच केलें आपुलें ॥3॥

ENGLISH TRANSLATION

I committed a great wrong against You by testing Your limits. For the sake of people's talk, I disturbed my own mind.

I caused You weariness and pain; I am a lowly, degraded being. I closed my eyes and lay still for thirteen days.

Placing upon You the burden of hunger and thirst, You will now have to see to my welfare. I saved the papers by keeping them in water and silenced the wagging tongues.

Says Tuka, You have proven Your promise true.

IN PLAIN WORDS

I did a great wrong: I tested Your limit. For the sake of what people were saying, I troubled my own mind. I wore You out, I gave You pain, lowly and outcaste as I am. I shut my eyes and lay still for thirteen days. Laying on You the whole hardship of my hunger and thirst, I left my keeping and care for You to manage. The papers were saved in the water, the wagging tongues were silenced. Tuka says: You have made Your promise come true.

WHAT IT MEANS

Tukaram looks back on a hard episode and calls his own conduct a wrong. Stung by people's mockery, he put God to the test, lying still with closed eyes for thirteen days and throwing the whole burden of his survival onto the Lord. He confesses this caused God pain and sprang from his own disturbed mind, not from virtue. Yet the outcome vindicated his faith: the papers cast into the water were preserved and the mockers fell silent. The point lands on God's faithfulness, not Tukaram's worthiness; the Lord kept His word even when the test was an offense.

GATHA 2236 *Autobiography*

Autobiography, the Mother who came

मराठी मूळ

तूं कृपाळू माउली आह्मां दीनांची साउली । न संरित आली बाळवेशें जवळी ॥1॥
माझें केलें समाधान रूप गोजिरें सगुण । निवविलें मन आलिंगन देऊनी ॥ध्रु.॥
कृपा केली जना हातीं पायीं ठाव दिला संतीं । कळों नये चित्तीं दु:ख कैसें आहे तें॥2॥
तुका ह्मणे मी अन्यायी क्षमा करीं वो माझे आई । आतां पुढें काई तुज घालूं सांकडें ॥3॥

ENGLISH TRANSLATION

You are a compassionate Mother, a sheltering shade for the wretched like us. Unreserved, You came to me in the guise of a child.

You gave me peace; Your beautiful, embodied form consoled me. You cooled my mind by holding me in Your embrace.

You showed mercy before the world and gave me a place at the feet of the saints, so that no one might know what sorrow had been within. Says Tuka, I am the offender. Forgive me, O my Mother.

Henceforth, what more shall I trouble You with?.

IN PLAIN WORDS

You are a tender Mother, the shade over wretched ones like us. You came close to me, holding nothing back, in the form of a child. You set my mind at peace; Your lovely, embodied form consoled me. You cooled my mind by taking me in Your arms. You showed mercy before everyone and gave me a place at the feet of the saints, so no one could see what sorrow had been inside me. Tuka says: I am the one who did wrong. Forgive me, my Mother. What more shall I burden You with now?

WHAT IT MEANS

Tukaram tells of being answered after his hard testing, and the answer comes as motherly tenderness. God draws near without reserve, in the gentle guise of a child, and consoles him with an embrace that cools and quiets the mind. Beyond private comfort, God restores him publicly, granting him a place among the saints so the sorrow he carried is hidden from the world's eyes. Against this mercy Tukaram sets his own fault squarely: he is the offender, and he asks his Mother's forgiveness. The poem closes in chastened gratitude, vowing not to lay further trouble on the One who has already done so much.

GATHA 2237 *Autobiography*

Penitence, fear of grieving God

मराठी मूळ

कापो कोणी माझी मान सुखें पीडोत दुर्जन । तुज होय सीण तें मी न करीं सर्वथा ॥1॥
चुकी जाली एकवेळा मज पासूनि चांडाळा । उभें करोनियां जळा माजी वहएा राखिल्या॥ध्रु.॥
नाहीं केला हा विचार माझा कोण अधिकार । समर्थासी भार न कळे कैसा घालावा ॥2॥
गेलें होऊनियां मागें नये बोलों तें वाउगें । पुढिलिया प्रसंगें तुका ह्मणे जाणावें ॥3॥

ENGLISH TRANSLATION

Let anyone cut my throat; let the wicked torment me freely. But I will never do what causes You pain, not under any circumstance.

This mistake happened once at my pitiable hands. You made me stand in the water and kept the notebooks safe.

I did not consider whose authority I was overriding or how to place this burden on the Capable One. What is done is done; it is useless to speak of it now.

Says Tuka, let the future be guided by this lesson.

IN PLAIN WORDS

Let anyone cut my throat. Let the wicked torment me as they please. I will never do the thing that gives You pain. Not ever. This mistake came once from me, a wretch. You stood me in the water and kept the notebooks safe. I never thought whose right I was overriding. I never thought how I should lay such a burden on the Capable One. What is gone is gone; it is useless to speak of it now. Tuka says: let what comes next be guided by this lesson.

WHAT IT MEANS

Tukaram measures his own offense against everything else he might suffer. He says he would rather have his throat cut than do one thing that pains his Lord, and that ranks God's pain far above his own. He confesses a single fault that he did not weigh in advance: he acted without asking by what authority, and he loaded his trouble onto God, who then saved both him and the books in the water. The lesson he draws is not endless guilt but watchfulness: the past cannot be undone, so let it teach what to do the next time.

GATHA 2238 *Autobiography*

Helplessness, refuge in mercy

मराठी मूळ

काय जाणें मी पामर पांडुरंगा तुझा पार । धरिलिया धीर काय एक न करिसी ॥1॥
उताविळ जालों आधीं मतिमंद हीनबुद्ध । परि तूं कृपानिधी नाहीं केला अव्हेर ॥ध्रु.॥
तूं देवांचा ही देव अवघ्या ब्रह्मांडाचा जीव । आह्मां दासां कींव कां भाकणें लागली ॥2॥
तुका ह्मणे विश्वंभरा मी तों पतित चि खरा । अन्याय दुसरा दारीं धरणें बैसलों ॥3॥

ENGLISH TRANSLATION

What do I, a wretch, know of Your depths, O Panduranga? When You hold firm, there is nothing You cannot accomplish. I was hasty before, dull-witted and base, yet You, O treasury of compassion, did not cast me aside.

You are the God of gods, the life of the entire universe. Why must we, Your servants, have to plead for Your mercy? Says Tuka, O Sustainer of the World, I am truly a fallen one. My other offense is that I sat at Your door insisting.

IN PLAIN WORDS

What do I, a poor wretch, know of Your depths, O Panduranga? When You hold firm, there is nothing You cannot do. I was hasty at first, dull and low in mind. Yet You, treasury of mercy, did not throw me away. You are the God of gods. You are the life of the whole universe. Why must we, Your servants, have to beg for Your mercy? Tuka says: O Sustainer of the World, I am truly a fallen one. My second offense is this: I sat down at Your door and would not leave.

WHAT IT MEANS

Tukaram admits he cannot fathom God and cannot manage his own life, and rests the whole outcome on God's power instead. He owns his haste and dullness, then turns it into wonder that such a Lord did not discard him. The pointed question in the middle is half complaint, half intimacy: if You are the life of all things, why should Your own servants have to plead? He ends by naming his stubbornness as a fault and a strategy at once: a fallen man who simply refuses to leave God's doorstep until mercy is given.

GATHA 2239 *Autobiography*

Gratitude, the cost God bore

मराठी मूळ

नव्हती आली सीसा सुरी अथवा घाय पाठीवरी । तो म्यां केला हरी एवढा तुह्मां आकांत ॥1॥
वांटिलासी दोहीं ठायीं मजपाशीं आणि डोहीं । लागों दिला नाहीं येथें तेथें आघात ॥ध्रु.॥
जीव घेती मायबापें थोडएा अन्याच्या कोपें । हें तों नव्हे सोपें साहों तों चि जाणीतलें ॥2॥
तुका ह्मणे कृपावंता तुज ऐसा नाहीं दाता। काय वाणूं आतां वाणी माझी कुंटली ॥3॥
वर्षाव केला

ENGLISH TRANSLATION

No blade came to my throat, nor blows upon my back, yet I caused You, O Hari, this much anguish. You divided Your care between two places, my person and the river, letting no harm befall either here or there.

Parents may take a child's life in a brief fit of anger; this is not easy to endure, and I knew it even as I bore it. Says Tuka, O gracious One, there is no giver like You. What more can I say? My tongue has grown silent.

IN PLAIN WORDS

No knife came to my throat. No blows fell on my back. Yet I caused You, Hari, this much anguish. You split Yourself between two places, beside me and in the river, and let no harm reach either, here or there. Parents will take a child's life in a small fit of anger. That is not easy to bear, and I knew it even while I bore it. Tuka says: O gracious One, there is no giver like You. What can I say now? My tongue has gone silent.

WHAT IT MEANS

Tukaram reckons up what God suffered on his behalf and finds his own pain was nothing by comparison. No blade touched him; the anguish was God's, who divided attention between the poet and the river to keep both safe. He contrasts this with how a human parent can strike a child to death in a brief rage: ordinary love is not this patient. Set against a giver who absorbs the cost without anger, Tukaram has nothing left to offer but a silenced, grateful tongue.

GATHA 2240 *Devotion to Vitthal*

Adoration, beyond all comparison

मराठी मूळ

तूं माउलीहून मयाळ चंद्राहूनि शीतळ । पाणियाहूनि पातळ कल्लोळ प्रेमाचा ॥1॥
देऊं काशाची उपमा दुजी तुज पुरुषोत्तमा । ओंवाळूनि नामा तुझ्या वरूनि टाकिलों ॥ध्रु.॥
तुवां केलें रे अमृता गोड त्या ही तूं परता । पांचां तत्त्वांचा जनिता सकळ सत्तानायक ॥2॥
कांहीं न बोलोनि आतां उगा च चरणीं ठेवितों माथा । तुका ह्मणे पंढरिनाथा क्षमा करीं अपराध ॥3॥

ENGLISH TRANSLATION

You are more loving than a mother, cooler than the moon, more fluid than water itself, a wave of pure love. What comparison can be offered to You, O Supreme Being? I have waved my hands over Your Name and surrendered everything.

You have made even nectar taste sweeter; You surpass it. Creator of the five elements, sovereign of all power.

Now, saying nothing more, I simply place my head at Your feet in silence. Says Tuka, O Lord of Pandhari, forgive my transgressions.

IN PLAIN WORDS

You are gentler than a mother. You are cooler than the moon. You are more fluid than water, a wave of pure love. What can I set beside You, O Supreme One? There is no second thing. I have waved my hands over Your Name and thrown away everything I had. You made even nectar sweet, and You are beyond nectar too. You are the maker of the five elements, the master of all power. Now I say nothing more. I simply lay my head at Your feet. Tuka says: O Lord of Pandhari, forgive my faults.

WHAT IT MEANS

Tukaram reaches for the gentlest and coolest things he knows, mother, moon, water, and finds each one falls short of his Lord. The point of the comparisons is that there is no real comparison: God is the source even of sweetness, the maker of the elements and the master of all power. So the only fitting response is surrender, not praise. He waves the lamp of God's Name over himself, lets go of all he owns, and ends with silence and a bowed head, asking only for forgiveness.

GATHA 2241 *Prayers*

Prayer, come dwell in my heart

मराठी मूळ

मी अवगुणी अन्यायी किती ह्मणोन सांगों काई । आतां मज पायीं ठाव देई विठ्ठले ॥1॥
पुरे पुरे हा संसार कर्म बिळवंत दुस्तर । राहों नेदी ◌ स्थिर एके ठायीं निश्चळ ॥ध्रु.॥
अनेक बुद्धचे तरंग क्षणक्षणां पालटती रंग । धरूं जातां संग तंव तो होतो बाधक ॥2॥
तुका ह्मणे आतां अवघी तोडीं माझी चिंता । येऊनि पंढरिनाथा वास करीं हृदयीं ॥3॥ ॥7॥

ENGLISH TRANSLATION

I am full of faults and offenses; how much can I recount? Now grant me a place at Your feet, O Vitthal. Enough of this worldly life; karma is powerful and its ocean hard to cross.

It will not let the mind stay still and steady in one place. The waves of restless intellect change color every moment; when I try to hold on to any, it becomes an obstacle.

Says Tuka, now sever all my anxieties, O Lord of Pandhari. Come and dwell in my heart.

IN PLAIN WORDS

How long can I list how full of faults and wrongs I am? Now give me a place at Your feet, O Vitthal. Enough, enough of this worldly life. Karma is strong, and its ocean is hard to cross. It will not let the mind stay still and steady in one place. The waves of the restless mind change color every moment. When I try to hold one, that very holding becomes a snare. Tuka says: now cut away all my anxieties. Come, Lord of Pandhari, and live in my heart.

WHAT IT MEANS

Tukaram stops cataloguing his faults because the list is endless and asks instead for refuge at Vitthal's feet. He names the trap plainly: karma is too strong to defeat by effort, and the mind itself will not hold still long enough to be mastered. Every passing thought looks like something to grasp, but grasping only entangles him further. So he asks God to do what he cannot: sever the anxieties at the root and take up residence in his heart, making the restless mind God's own dwelling rather than the seeker's battlefield.

GATHA 2242 *Devotion to Vitthal*

Lover's quarrel, scolding God

मराठी मूळ

बरें आह्मां कळों आलें देवपण । आतां गुज कोण राखे तुझें ॥1॥
मारिलें कां मज सांग आजिवरी । आतां सरोबरी तुज मज ॥ध्रु.॥
जें आह्मी बोलों तें आहे तुझ्या अंगीं । देईन प्रसंगीं आजि शिव्या ॥2॥
निलाजिरा तुज नाहीं याति कुळ । चोरटा शिंदळ ठावा जना ॥3॥
खासी धोंडे माती जीव जंत झाडें । एकलें उघडें परदेसी ॥4॥
गाढव कुतरा ऐसा मज ठावा बईल तूं देवा भारवाही ॥5॥
लडिका तूं मागें बहुतांसी ठावा । आलें अनुभवा माझ्या तें ही ॥6॥
तुका ह्मणे मज खविळलें भांडा । आतां धीर तोंडा न धरवे ॥7॥

ENGLISH TRANSLATION

I have come to understand Your true nature well. Who will keep Your secret now? Tell me, why have You been striking me all this while? Now You and I are face to face.

Whatever I say is found right in Your own character; today, if the occasion calls for it, I shall give You a scolding. You have no shame, no caste, no clan; the world knows You as a thief and a philanderer.

You eat stones, mud, insects, and leaves; You wander alone and naked. I know You as one who carries loads like a donkey or a dog, O God.

You have been mischievous from the beginning, and many know this. Says Tuka, my anger has been stirred; I can no longer hold my tongue.

IN PLAIN WORDS

I have come to know Your godhood well. Who will keep Your secret now? Tell me, why have You been beating me all this time? Now You and I stand face to face. Whatever I say is already there in Your own conduct; today, if the moment calls for it, I will scold You. You have no shame, no caste, no clan. The world knows You as a thief and a seducer. You eat stones, mud, insects, leaves. You wander alone and bare. I know You as one who hauls loads like a donkey or a dog, O God. You have been mischievous from the start, and many know it. It has come into my own experience too. Tuka says: my temper is roused, you brawler; now my tongue will not stay still.

WHAT IT MEANS

This is a quarrel between lovers, not blasphemy: Tukaram dares to scold God precisely because the bond is close enough to bear it. He throws back at Krishna the very stories the tradition tells, the butter thief, the charmer of the gopis, the one with no caste or clan, who in his avatars ate dirt as a child and bore burdens for his devotees. Every insult is secretly a list of God's intimacy with the lowly and the ordinary. The heat is real but safe; the point is that a devotee who has truly come to know God can speak to him without ceremony or fear.

GATHA 2243 *Devotion to Vitthal*

Lover's quarrel, God's evasions

मराठी मूळ

आह्मी भांडों तुजसवें । वर्मी धरूं जालें ठावें ॥1॥
होसी सरड बेडुक । बाग गांढएा ही पाईक ॥ध्रु.॥
बळ करी तया भ्यावें । पळों लागे तया घ्यावें ॥2॥
तुका ह्मणे दूर परता । नर नारी ना तूं भूता ॥3॥

ENGLISH TRANSLATION

We shall quarrel with You; we have grasped Your weak spots. You become a lizard, a frog, a garden snake, and every other crawling thing.

One must fear those who use force; one must seize those who flee. Says Tuka, You stand apart; You are neither man, nor woman, nor spirit.

IN PLAIN WORDS

We will quarrel with You. We have found Your weak spots. You turn into a lizard, a frog, a garden snake, every crawling thing. One has to fear the one who uses force. One has to seize the one who runs away. Tuka says: You stand far off. You are not man, not woman, not a spirit.

WHAT IT MEANS

Tukaram keeps up the playful fight, claiming he has learned how God slips away. The shifting shapes, lizard, frog, snake, name God's endless evasions and disguises whenever the devotee tries to pin him down. The middle line states the rule of the chase: power must be feared, but a runaway must be grabbed and held. The closing line is the real point under the teasing: God cannot finally be caught by any category at all, being neither man nor woman nor ghost, which is why the lover must hold on rather than define.

GATHA 2244 *Longing and Separation*

Reckoning the debt, no more restraint

मराठी मूळ

काय साहतोसी फुका । माझा बुडविला रुका ॥1॥
रीण घराचें पांगिलें । तें न सुटे कांहीं केलें ॥ध्रु.॥
चौघांचिया मतें। आधीं खरें केलें होते ॥2॥
तुका ह्मणे यावरी । आतां भीड कोण धरी ॥3॥

ENGLISH TRANSLATION

Why do You suffer silently for nothing? My coin has been lost because of You. The debt of this household has been incurred, and nothing I do can discharge it.

It was all confirmed before witnesses at the start. Says Tuka, after all this, who would hold back any restraint?.

IN PLAIN WORDS

Why do You bear it in silence for nothing? My coin has been sunk because of You. The household's debt has been run up, and nothing I do will clear it. It was all settled before witnesses at the start. Tuka says: after all this, who would hold back now?

WHAT IT MEANS

Tukaram speaks as a man who has spent everything on God and now wants an accounting. The lost coin and the unpayable household debt are the costs of a life staked wholly on devotion; he points out that God sits silent while the bill mounts. He reminds God that the bargain was struck openly, with witnesses, so it cannot now be denied. Having given all and bound God by agreement, he concludes that he has earned the right to drop all politeness and press his claim without restraint.

GATHA 2245 *Devotion to Vitthal*

The child's loving quarrel

मराठी मूळ

प्रीतीचा कलहे पदरासी घाली पीळ । सरों नेदी बाळ मागें पुढें पित्यासी ॥1॥
काय लागे त्यासी बळ हेडावितां कोण काळ । गोवितें सबळ जाळीं स्नेहसूत्राचीं ॥ध्रु.॥
सलगी दिला लाड बोले तें तें वाटे गोड । करी बुझावोनि कोड हातीं देऊनि भातुकें॥2॥
तुका ह्मणे बोल कोणा हें कां नेणां नारायणा । सलगीच्या वचना कैचें उपजे विषम।3॥ ॥4॥

ENGLISH TRANSLATION

A child quarrels out of love, tugging at the parent's garment, never letting the father move forward or back. What force can prevail against one who, at any moment, can entangle the mighty in the net of affection? Indulged and given liberties, whatever the child says sounds sweet; the parent coaxes and gives a toy to pacify.

Says Tuka, why do You not understand this, O Narayana? From words spoken in intimacy, no real bitterness can arise.

IN PLAIN WORDS

A child quarrels out of love and tugs at the hem of the cloth. It will not let the father go forward or back. What strength can stand against the child? At any moment it can tangle the strong one in the net of affection. Petted and given its way, whatever the child says sounds sweet. The parent soothes it and puts a toy in its hand to quiet it. Tuka says: how do You not understand this, Narayana? From words spoken in closeness, no real bitterness can come.

WHAT IT MEANS

Tukaram explains the meaning of all his scolding through the image of a small child gripping its father's garment. The child's quarrel has no malice in it; it is the very strength of love that binds the mighty parent and stops him from moving. Such a child gets indulged, soothed, handed a toy, because its sharpest words still sound sweet. He then asks God to read his own complaints the same way: spoken from intimacy, they carry no bitterness, only the demanding tenderness of one who is sure he is loved.

GATHA 2246 *Ecstasy and Joy*

Ecstasy, the Vaishnavas arrive

मराठी मूळ

भार देखोनि वैष्णवांचे । दूत पळाले यमाचे ॥1॥
आले आले वैष्णववीर । काळ कांपती असुर ॥ध्रु.॥
गरुडटकयाच्या भारें । भूमी गर्जे जेजेकारें ॥ ।2॥

ENGLISH TRANSLATION

Seeing the host of Vaishnavas, the messengers of Yama fled. The Vaishnava warriors have arrived; Death and the demons tremble before them.

Under the weight of Garuda's banners, the earth resounds with cries of triumph.

IN PLAIN WORDS

Seeing the host of the Vaishnavas, Yama's messengers fled. They have come, they have come, the Vaishnava warriors; Death and the demons tremble. Under the weight of Garuda's banners, the earth roars with cries of victory.

WHAT IT MEANS

Tukaram paints the gathering of devotees as an arriving army before which death itself retreats. When the host of Vaishnavas appears, the agents of Yama, the lord of death, simply run, and the demons shake. The Garuda banners and the thundering shouts of victory turn the bhakti procession into a triumph: the company of God's lovers is itself a power that the forces of dying cannot face. The verse celebrates the safety and might that belong to those who walk together in the Name.

GATHA 2247 *Ecstasy and Joy*

Ecstasy, Death takes flight

मराठी मूळ

तुका ह्मणे काळ । पळे देखोनियां बळ ॥3॥ ॥1॥

ENGLISH TRANSLATION

Says Tuka, Death himself flees upon seeing their strength.

IN PLAIN WORDS

Tuka says: Death himself runs when he sees their strength.

WHAT IT MEANS

This single closing line drives home the scene of the devotees as an unbeatable host. Even Yama, death in person, does not stand and fight; he flees the moment he sees the strength of God's lovers. The strength meant is not muscle but the power of the Name and the company that carries it. For Tukaram, this is the final reassurance: join the band of the faithful, and the one thing every soul fears turns and runs.

GATHA 2248 *Appeals and Exhortations*

Exhortation, the body is on loan

मराठी मूळ

रंगीं रंगें रे श्रीरंगे । काय भुललासी पतंगें ॥1॥
शरीर जायांचें ठेवणें । धरिसी अभिळास झणें ॥ध्रु.॥
नव्हे तुझा हा परिवार । द्रव्य दारा क्षणभंगुर ॥2॥

ENGLISH TRANSLATION

O soul, be dyed in the color of Shrirang. Why are you infatuated like a moth drawn to flame? This body is only a temporary deposit; do not hold undue desire for it.

Your family, wealth, and spouse are not truly yours; they are all fleeting.

IN PLAIN WORDS

O soul, be dyed in the color of Shrirang. Why are you fooled like a moth flying into the flame? This body is only a thing left on deposit. Do not cling to it with greedy desire. This household is not really yours. Wealth and wife break in a moment.

WHAT IT MEANS

Tukaram urges the soul to soak itself in God, Shrirang, instead of rushing toward what destroys it like a moth at the lamp. The body, he says, is not owned but held on deposit, to be returned, so it is folly to crave and hoard it. Family, wealth, and spouse look solid but can shatter in an instant. The warning is not contempt for these things; it is a call to fix desire on the one color that does not fade and to hold the passing world with an open hand.

GATHA 2249 *Appeals and Exhortations*

Exhortation, the one companion at death

मराठी मूळ

अंतकाळींचा सोइरा । तुका ह्मणे विठो धरा ॥3॥ ॥1॥

ENGLISH TRANSLATION

Says Tuka, at the hour of death, the only true companion is Vitthal. Hold fast to Him.

IN PLAIN WORDS

Tuka says: at the hour of death, your only true companion is Vitthal. Hold fast to him.

WHAT IT MEANS

Tukaram strips away every other support a person leans on and names the one that will still be there at the end. At the hour of death, friends, kin, and possessions all fall away; only Vitthal remains as a real companion. So the instruction is plain and urgent: take hold of him now, and do not let go.

GATHA 2250 *Appeals and Exhortations*

Exhortation, the squandered birth

मराठी मूळ

जन्मा येउनि काय केलें । तुवां मुदल गमाविलें॥1॥
कां रे न फिरसी माघारा । अझुनि तरी फजितखोरा ॥ध्रु.॥
केली गांठोळीची नासी । पुढें भीके चि मागसी ॥2॥

ENGLISH TRANSLATION

Having been born as a human, what have you accomplished? You have squandered your very capital. Why do you not turn back even now, O shameless one? You have destroyed what was tied in your bundle, and now you shall beg from door to door.

IN PLAIN WORDS

You were born a human. What have you done with it? You have lost your very capital. Why do you not turn back even now, you shameless one? You have wasted what was tied in your bundle, and now you will beg from door to door.

WHAT IT MEANS

Tukaram speaks straight to the listener about a life being thrown away. The human birth is the capital, the rare chance to win God, and it is being squandered. He calls the listener shameless not in contempt but to break the sleep of someone who keeps spending and never turns around. The warning is concrete: waste what you were given and you end up a beggar, with nothing saved for the road ahead. The point is to turn back while there is still time.

GATHA 2251 *Appeals and Exhortations*

Exhortation, return to your true home

मराठी मूळ

तुका ह्मणे ठाया । जाई आपल्या आलिया ॥3॥ ॥1॥

ENGLISH TRANSLATION

Says Tuka, go to your rightful home when you have the chance.

IN PLAIN WORDS

Tuka says: go to your own home while you still have the chance.

WHAT IT MEANS

Tukaram names where a person truly belongs and the narrow window for reaching it. Your rightful home is God, not this passing world. The phrase 'while you have the chance' carries the weight: the chance does not last, so go now. It is the same urgency as turning back before the capital runs out, said as a single quiet command.

GATHA 2252 *Prayers*

Prayer, plea from the wilderness of Maya

मराठी मूळ

पंढरीस जाते निरोप आइका । वैकुंठनायका क्षम सांगा ॥1॥
अनाथांचा नाथ हें तुझें वचन । धांवें नको दीन गांजों देऊं ॥ध्रु.॥
ग्रासिलें भुजंगें सर्पें महाकाळें । न दिसे हें जाळें उगवतां॥2॥
कामक्रोधसुनीं श्वापदीं बहुतीं । वेढलों आवताअ मायेचिये॥3॥
मृदजलनदी बुडविना तरी । आणूनियां वरी तळा नेते ॥4॥
तुका ह्मणे तुवां धरिलें उदास । तरि पाहों वास कवणाची॥5॥

ENGLISH TRANSLATION

I am going to Pandhari; hear my message. Tell the Lord of Vaikuntha that I seek His refuge.

'Protector of the helpless' is Your own promise; run to us, do not let the pitiable be tormented. The great serpent of time has swallowed us; this net is invisible even at dawn.

Dogs of lust and anger, wild beasts of many kinds, have encircled us in the wilderness of Maya. The waters of this muddy river do not drown outright but keep pulling us under and pushing us up.

Says Tuka, if You have chosen to remain indifferent, then whose refuge shall we seek?.

IN PLAIN WORDS

I am going to Pandhari. Hear my message. Tell the Lord of Vaikuntha that I seek his refuge. You called yourself the protector of the helpless; that is your own promise. So run to us. Do not let the wretched be tormented. The great serpent of time has swallowed us, and this net cannot be seen even at dawn. Dogs of lust and anger, many wild beasts, have circled us in the forest of Maya. The waters of this muddy river do not drown me outright; they keep pulling me under and pushing me up. Tuka says: if you have chosen to stay indifferent, then whose shelter shall we seek?

WHAT IT MEANS

Tukaram sends a message ahead to Pandhari and holds God to his own word. Narayana has called himself the protector of the helpless, so Tukaram presses that promise: run, do not let the wretched suffer. He paints the danger in stark images: time as a serpent that has already swallowed him, lust and anger as dogs and beasts hunting him through the forest of Maya, and worldly life as a muddy river that will not even let him drown cleanly but keeps tossing him. The closing line is the whole stake: if God turns away, there is no other refuge to run to. The prayer leans its entire weight on God being who he says he is.

GATHA 2253

Prayers

Prayer, the saints' recommendation

मराठी मूळ

कृपाळू सज्जन तुह्मी संतजन । हें चि कृपादान तुमचें मज ॥1॥
आठवण तुह्मी द्यावी पांडुरंगा । कींव माझी सांगा काकुलती ॥ध्रु.॥
अनाथ अपराधी पतिताआगळा । परि पायांवेगळा नका करुं ॥2॥
तुका ह्मणे तुह्मी निरविल्यावरि । मग मज हरि उपेक्षीना ॥3॥

ENGLISH TRANSLATION

O compassionate saints, grant me this one mercy. Remind Panduranga of me; tell Him of my pitiful entreaty.

I am helpless, sinful, worse than the fallen, yet do not separate me from His feet. Says Tuka, once you have recommended me, Hari will not neglect me.

IN PLAIN WORDS

Compassionate ones, you saints, grant me this one mercy. Remind Panduranga of me. Tell him of my pitiful plea. I am helpless, sinful, lower than the fallen; yet do not keep me away from his feet. Tuka says: once you have spoken for me, Hari will not neglect me.

WHAT IT MEANS

Tukaram approaches God not directly but through the saints, asking them to put in a word. He owns his condition without softening it: helpless, sinful, worse than the fallen. Yet even so he begs not to be cut off from God's feet. The trust at the end is the heart of it: he believes the saints' recommendation carries weight, that once they speak for him Hari cannot ignore him. The poem shows how the company of holy people becomes the bridge to grace.

GATHA 2254 *The Saints*

Devotion to the saints, carried by their grace

मराठी मूळ

संतांचिया पायीं माझा विश्वास । सर्वभावें दास जालों त्यांचा ॥1॥
ते चि माझें हित करिती सकळ । जेणें हा गोपाळ कृपा करी ॥ध्रु.॥
भागलिया मज वाहतील कडे । यांचियातें जोडे सर्व सुख ॥2॥
तुका ह्मणे शेष घेईन आवडी । वचन न मोडीं बोलिलों तें ॥3॥ ॥3॥

ENGLISH TRANSLATION

My faith rests at the feet of the saints; I have become their servant with my whole being. They alone do everything for my welfare, by which Gopala bestows His grace.

When I am exhausted, they carry me on their shoulders; through their company, all happiness is won. Says Tuka, I shall gladly accept their leftovers. I will not break the word I have spoken.

IN PLAIN WORDS

My faith rests at the feet of the saints. With my whole being I have become their servant. They are the ones who do all my good, the good through which Gopala shows his grace. When I am worn out, they carry me on their shoulders. In their company every happiness is won. Tuka says: I will gladly take their leftovers. I will not break the word I have spoken.

WHAT IT MEANS

Tukaram places his whole trust in the saints and makes himself their servant. He sees them as the channel of God's grace: it is through them that Gopala's mercy reaches him. The image of being carried on their shoulders when exhausted shows how much he depends on them, not on his own strength. Accepting their leftovers is an act of glad humility, taking even the lowest place near them, and his closing vow not to break his word seals the surrender. The saints, for him, are the road to God, not a detour from it.

GATHA 2255 *The Nature of God*

Nature of God, the puppeteer beyond qualities

मराठी मूळ

लाघवी सूत्रधारी दोरी नाचवी कुसरी । उपजवी पाळूनि संसारि नानापरिचीं लाघवें ॥1॥
पुरोनि पंढरिये उरलें भक्तिसुखें लांचावलें । उभें चि राहिलें कर कटीं न बैसे ॥ध्रु.॥
बहु काळें ना सावळें बहु कठिण ना कोंवळें । गुणत्रया वेगळें बहुबळें आथीलें ॥2॥
असोनि नसे सकळांमधीं मना अगोचर बुद्धी । स्वामी माझा कृपानिधि तुका ह्मणे विठ्ठल ॥3॥

ENGLISH TRANSLATION

The skillful Puppeteer pulls the strings with artistry, creating, sustaining, and enacting the manifold wonders of this world. Having filled Pandhari to the brim, overflowing with the joy of devotion, He remains standing, hands on hips, never sitting down.

Neither too dark nor too fair, neither too hard nor too soft, beyond the three qualities, established by immense strength. Present in all yet present in none, beyond the reach of mind and intellect.

Says Tuka, my Lord, that treasury of compassion, is Vitthal.

IN PLAIN WORDS

The skillful one holds the strings and makes the puppet dance with art. He creates, he sustains, he plays out the many wonders of this world. He filled Pandhari to the brim and still overflows, hungry for the joy of devotion. He just stands there, hands on his hips, and never sits down. Not too dark, not too fair; not too hard, not too soft; beyond the three qualities, holding everything by his vast strength. Present in all and yet present in none, past the reach of mind and intellect. Tuka says: my Lord, that treasury of compassion, is Vitthal.

WHAT IT MEANS

Tukaram holds two truths together: the God who stands plainly on the brick at Pandhari is the same hidden power who runs the whole world. As puppeteer he creates, sustains, and plays out everything, pulling strings no one sees. Yet he is beyond every measure: not this color or that, beyond the three gunas, present everywhere and yet graspable nowhere by mind or reason. The wonder is that this unreachable one chooses to stand still at Pandhari, hands on hips, drawn by nothing but love. Tukaram names the formless absolute and the visible Vitthal as one and the same treasury of compassion.

GATHA 2256 *Longing and Separation*

Longing, aching for the sight of God

मराठी मूळ

कीर्तन ऐकावया भुलले श्रवण । श्रीमुख लोचन देखावया ॥1॥
उदित हें भाग्य होईल कोणे काळीं । चित्त तळमळी ह्मणऊनि ॥ध्रु.॥
उतावीळ बाहएा भेटिलागीं दंड । लोटांगणीं धड जावयासी ॥2॥
तुका ह्मणे माथा ठेवीन चरणीं । होतील पारणी इंिद्रयांची ॥3॥

ENGLISH TRANSLATION

My ears are entranced, longing to hear kirtan. My eyes yearn to behold His holy face.

When will such fortunate time arise? My chitta aches with this longing. My arms are eager to embrace Him; my body yearns to prostrate itself before Him in full surrender.

Says Tuka, I shall place my head at His feet, and the hunger of all my senses will be satisfied.

IN PLAIN WORDS

My ears are spellbound, longing to hear the kirtan. My eyes ache to see his holy face. When will this good fortune come? My mind keeps churning with the wait. My arms are restless to embrace him; my whole body strains to fall down before him. Tuka says: I will lay my head at his feet, and then the hunger of all my senses will be fed.

WHAT IT MEANS

Tukaram describes a longing that has taken hold of every sense at once. His ears hunger for kirtan, his eyes for God's face, his arms to embrace, his body to prostrate. The ache is not vague; it is a restless waiting, asking when the fortune of meeting will finally dawn. He pictures the moment of relief as laying his head at God's feet, and only then are the senses, which until now have starved, at last satisfied. The poem makes the body itself the instrument of devotion, every limb leaning toward God.

GATHA 2257 *The Power of the Name*

The Name, the body cooled by remembrance

मराठी मूळ

नाम घेतां कंठ शीतळ शरीर । इंद्रियां व्यापार नाठवती ॥1॥
गोड गोमटें हें अमृतासी वाड । केला कइवाड माझ्या चित्तें ॥ध्रु.॥
प्रेमरसें जाली पुष्ट अंगकांति । त्रिविध सांडिती ताप अंग ॥2॥
तुका ह्मणे तेथें विकाराची मात । बोलों नये हित सकळांचें ॥3॥ ॥3॥

ENGLISH TRANSLATION

When the Name is on my lips, the body grows cool, and the senses forget their usual occupations. This sweetness surpasses even nectar; my chitta has made a great celebration of it.

The glow of my body has grown radiant with the sap of love, and the threefold afflictions have left my being. Says Tuka, in that state, the sway of worldly passions has no voice; this is the true welfare of all.

IN PLAIN WORDS

When the Name is on my lips, my throat goes cool and my body with it. My senses forget their usual business. This is sweet and lovely, greater than nectar; my mind has thrown itself wholly into it. With the sap of love my body has grown radiant, and the threefold suffering has left me. Tuka says: in that state, worldly passion has no voice. This is the true good of everyone.

WHAT IT MEANS

Tukaram describes what taking God's Name does to the whole person. The Name brings a coolness that spreads through the body and quiets the senses, which forget their ordinary cravings. He calls it sweeter than nectar, and his mind has plunged into it completely. The fruit is plain: the body glows with the sap of love, the threefold afflictions fall away, and worldly passion has nothing left to say. He ends by widening it past himself: this is not his private experience but the true welfare available to all who take the Name.

GATHA 2258 *The Moral Ideal*

Moral ideal, worship as faithful duty

मराठी मूळ

स्वामिकाज गुरुभक्ति । पितृवचन सेवा पति ॥1॥
हे चि विष्णूची महापूजा । अनुभाव नाहीं दुजा ॥ध्रु.॥
सत्य बोले मुखें । दुखवे आणिकांच्या दुःखें ॥2॥
निश्चयाचें बळ । तुका ह्मणे तें च फळ ॥3॥

ENGLISH TRANSLATION

Service to one's master, devotion to the guru, obedience to a father's word, and a wife's faithful service to her husband: these are the highest worship of Vishnu; there is no other experience to match them. Speak only truth with your lips, and feel the pain of others as your own.

Says Tuka, the strength of firm resolve is itself the fruit.

IN PLAIN WORDS

Doing your master's work, devotion to the guru, obeying your father's word, faithful service to your husband: this is the great worship of Vishnu. There is no other experience to match it. Speak only truth with your mouth. Feel the pain of others as your own. Tuka says: the strength of firm resolve is itself the fruit.

WHAT IT MEANS

Tukaram locates worship not in ritual but in how a person lives their ordinary duties and bonds. Doing one's appointed work, honoring guru and father, keeping faith in marriage: these, done rightly, are the highest worship of Vishnu, with nothing higher to seek. Alongside them he sets a plain ethic: speak truth, and let the suffering of others touch you as if it were yours. The closing line gathers it: the very firmness of resolve to live this way is already the reward, not merely a means to one. Devotion here is steady right living, not display.

GATHA 2259 *Devotion to Vitthal*

Devotion, only love as the currency

मराठी मूळ

चित्त घेऊनियां तू काय देसी । ऐसें मजपासीं सांग आधीं ॥1॥
तरि च पंढरिराया करिन साटोवाटी । नेघें जया तुटी येईल तें ॥ध्रु.॥
रिद्धिसिद्धि कांहीं दाविसी अभिळास । नाहीं मज आस मुक्तीची ही ॥2॥
तुका ह्मणे तुझें माझें घडे तर । भक्तीचा भाव रे देणें घेणें ॥3॥

ENGLISH TRANSLATION

If You take my chitta, tell me first what You will give in return. Only then, O Lord of Pandhari, will I make this exchange; I will not accept a deal that leads to loss.

If You dangle riches and powers before me, know that I have no desire even for liberation. Says Tuka, if a true bond is to form between You and me, let devotion be the only currency of giving and receiving.

IN PLAIN WORDS

If you take my mind, what will you give me in return? Tell me that first. Only then, Lord of Pandhari, will I make the trade. I will not accept a bargain that ends in loss. If you dangle riches and powers before me, know this: I have no craving even for liberation. Tuka says: if a bond is to form between you and me, then let devotion be the only thing we give and take.

WHAT IT MEANS

Tukaram turns the language of bargaining on God, half playful and wholly serious. He will hand over his mind, but he wants to know the terms first, refusing any exchange that leaves him poorer. Then he names what he will not be paid in: not riches, not occult powers, not even moksha, the prize most seekers want. The only currency he will accept is bhakti itself, love given and received. The point is sharp: he does not want God's gifts in place of God; he wants the relationship, and devotion is the whole of the deal.

GATHA 2260 *Devotion to Vitthal*

Devotion, made into a beggar by God

मराठी मूळ

तुझा संग पुरे संग पुरे । संगति पुरे विठोबा ॥1॥
आपल्या सारिखें करिसी दासां । भिकारिसा जग जाणे ॥ध्रु.॥
रूपा नाहीं ठाव नांवा । तैसें आमुचें करिसी देवा ॥2॥
तुका ह्मणे तोयें आपुलें भेंडोळें । करिसी वाटोळें माझें तैसें ॥3॥

ENGLISH TRANSLATION

Enough of Your company, O Vitthal, enough. You make Your servants just like Yourself, and the world sees them as beggars.

You have no fixed form, no settled name, and You would make our condition the same. Says Tuka, You first wrap Your own bundle in rags, and then You do the same to mine.

IN PLAIN WORDS

Enough of your company, Vithoba, enough. You make your servants just like yourself, and then the world sees them as beggars. You have no fixed form and no settled name, and you would make us the same. Tuka says: you first wrap your own bundle in rags, and then you do the same to mine.

WHAT IT MEANS

Tukaram complains to Vithoba with affection and a knowing smile. The complaint is that God remakes his devotees in his own likeness: since God has no fixed form or name and owns nothing, his servants too end up formless, nameless, and looking like beggars to the world. The image of the rag-wrapped bundle is the joke and the point at once: God carries his own goods in rags, and he hands the same lot to his own. Beneath the teasing is praise, that being made poor and unmarked like God is exactly what the devotee has received, even if the world calls it loss.

GATHA 2261 *Prayers*

Surrender, holding God to his name

मराठी मूळ

आतां मज तारीं । वचन हें साच करीं ॥1॥
तुझें नाम दिनानाथ । ि◌ब्रदावळी जगविख्यात ॥ध्रु.॥
कोण लेखी माझ्या दोषा । तुझा त्रिभुवनीं ठसा ॥2॥
वांयां जातां मज । तुका ह्मणे तुह्मां लाज ॥3॥
मायबाप चुलता बंधु । अवघा तुजशीं संबंधु ॥ध्रु.॥
उभयकुळींसाक्ष। तूं चि माझा मातुळपक्ष ॥2॥
समपिनली काया । तुका ह्मणे पंढरिराया॥3॥

ENGLISH TRANSLATION

Save me now; make Your word come true. Your name is Lord of the Lowly; Your fame is renowned across the world.

Who can count my faults when Your seal is upon all three worlds? Says Tuka, if I am lost, the shame is Yours. Mother, father, uncle, brother: all my relations are with You alone.

In both clans You are my witness; You alone are my maternal kin. Says Tuka, I have surrendered this body to You, O Lord of Pandhari.

IN PLAIN WORDS

Save me now. Make your word come true. Your name is Lord of the Lowly; your fame is known across the world. Who can count up my faults, when your seal is set on all three worlds? Tuka says: if I am lost, the shame is yours. Mother, father, uncle, brother: all my kinship is with you alone. In both my families you are the witness; you yourself are my mother's side. Tuka says: I have given over this body to you, O Lord of Pandhari.

WHAT IT MEANS

Tukaram pleads to be saved and then presses God with God's own reputation: you are called Lord of the Lowly, so live up to the name. He refuses to let his sins be the measure; against the One whose mark is on all three worlds, what is a tally of faults? Then he turns the responsibility around: if a man who has surrendered is still lost, the disgrace falls on his protector, not on him. He names God as every relation he has, mother, father, uncle, brother, his entire family on both sides, so there is no one else to turn to. The body is handed over to Vitthal of Pandhari, and with it the whole burden of being saved.

GATHA 2262 *The Necessity of Experience*

Knowledge, the taste belongs to the eater

मराठी मूळ

वेदाचा तो अर्थ आह्मांसी च ठावा । येरांनी वाहावा भार माथां ॥1॥
खादल्याची गोडी देखिल्यासी नाहीं । भार धन वाही मजुरीचें ॥ध्रु.॥
उत्पित्तपाळणसंहाराचें निज । जेणें नेलें बीज त्याचे हातीं ॥2॥
तुका ह्मणे आलें आपण चि फळ । हातोहातीं मूळ सांपडलें ॥3॥

ENGLISH TRANSLATION

The true meaning of the Vedas is known to us alone; let others carry the load upon their heads. The sweetness of eating belongs to the one who eats, not to the one who merely watches; the porter carries the wealth for wages.

The secret of creation, preservation, and dissolution is in the hands of the One who holds the seed. Says Tuka, the fruit has come of its own accord, and the root has been found in our very hands.

IN PLAIN WORDS

The true meaning of the Vedas is known to us alone; let others carry the load on their heads. The one who watches does not taste the sweetness of what is eaten; the porter only hauls the wealth for his wages. The secret of creation, keeping, and dissolution belongs to the One who holds the seed. Tuka says: the fruit has come of itself, and the root has been found in our own hands.

WHAT IT MEANS

Tukaram claims that the heart of the Vedas is grasped by the devotee, not by the one who merely carries the texts as a burden of learning. He sets two figures against each other: the eater who tastes the sweetness, and the porter who lugs another man's wealth and is paid only in wages. Scholarship without devotion is that porter, handling the treasure but never owning it. The real key is held by the One who holds the seed of all creation, preservation, and dissolution. To find that One is to find the fruit ripening on its own and the root itself in your hands; you no longer need to carry the load.

GATHA 2263 *Devotion to Vitthal*

Devotion, sitting in protest at God's door

मराठी मूळ

आमचा तूं ऋणी ठायींचा चि देवा । मागावया ठेवा आलों दारा ॥1॥
वर्म तुझें आह्मां सांपडलें हातीं । धरियेले चित्तीं दृढ पाय ॥ध्रु.॥
बैसलों धरणें कोंडोनियां द्वारीं । आंतूनि बाहेरी येओं नेदी ॥2॥
तुज मज सरी होइल या विचारें । जळो भांडखोरें निलाजिरीं ॥3॥
भांडवल माझें मिरविसी जनीं । सहजर वोवनी नाममाळा ॥4॥
तुका ह्मणे आह्मी केली जिवें साटी । तुह्मां आह्मां तुटी घालूं आतां ॥5॥

ENGLISH TRANSLATION

You have been our debtor from the very beginning, O God. I have come to Your door to claim my treasure.

Your secret is now in our hands; we have firmly clasped Your feet in our chitta. I have sat in protest at Your door, blocking the way in and out.

If You and I must be measured as equals in this contest, then let the shameless quarrel burn. You parade my investment before the world, weaving garlands of Your Name from it.

Says Tuka, we have staked our lives; now let us settle accounts between us.

IN PLAIN WORDS

You have been our debtor from the very start, O God. I have come to your door to claim what is mine. Your secret is in our hands now; I have clasped your feet firmly in my heart. I have sat down in protest at your door, blocking the way in and out. If you and I are to be weighed as equals in this fight, then let the shameless quarrel burn. You parade my investment before the world, weaving garlands from your Name. Tuka says: we have staked our very lives; now let us settle the account between us.

WHAT IT MEANS

Tukaram comes to God not as a beggar but as a creditor demanding what is owed from the beginning. He says he has found God's weak point and seized his feet, then stages a protest sit-in at the door so God can neither come nor go, the way a creditor once camped outside a debtor's house. He half-laughs at the unseemly quarrel between them, yet refuses to drop it. He even claims the devotion is his own investment that God displays to the world as garlands of the Name. The poem ends as a final reckoning: I have wagered my life, so now the accounts between us must be closed for good.

GATHA 2264 *True Worship*

True worship, the unwashed mind within

मराठी मूळ

काय धोविलें बाहेरी मन मळलें अंतरीं । गादलें जन्मवरीं असत्यकाटें काटलें ॥1॥
पापपुण्यविटाळ देहीं भरितां न विचारिसी कांहीं । काय चाचपसी मही जी अखंड सोंवळी ॥2॥
कामक्रोधा वेगळा ऐसा होई कां सोंवळा । तुका ह्मणे कळा गुंडुन ठेवीं कुसरी ॥3॥

ENGLISH TRANSLATION

Why do you wash the outside when the mind is soiled within? You have been plastered over with falsehood since birth. You fill the body with the impurity of sin and merit without a thought, yet you keep touching the earth as if it were eternally pure.

Become free of lust and anger; then you will be truly clean. Says Tuka, roll up your clever tricks and put them away.

IN PLAIN WORDS

What have you washed on the outside, when the mind is dirty within? You have been smeared over since birth, stitched up with the thorns of falsehood. You fill the body with the impurity of sin and merit and never give it a thought, yet you keep touching the earth as if it were forever pure. Become free of lust and anger; then you are truly clean. Tuka says: roll up your clever tricks and put them away.

WHAT IT MEANS

Tukaram attacks the ritual obsession with outer purity while the inner life stays soiled. Washing the body means nothing when the mind has been plastered with falsehood since birth. He points out the contradiction: a person carries the real defilement of sin and merit inside, yet fusses over touching pure ground. The only purity that counts is freedom from lust and anger. The last line tells the clever performer to fold up his tricks; cleverness about purity rules is itself part of the dirt.

GATHA 2265 *The Moral Ideal*

Moral counsel, truth grows its own sweetness

मराठी मूळ

ऊंस वाढवितां वाढली गोडी । गुळ साकर हे त्याची परवडी ॥1॥
सत्यकर्मे आचरें रे । बापा सत्यकर्मे आचरें रे ।
सत्यकर्मे आचरें होईल हित । वाढेल दुःख असत्याचें ॥ध्रु.॥
साकरेच्या आळां लाविला कांदा । स्थूळसानापरि वाढे दुगपधा ॥2॥
सत्य असत्य हें ऐसिया परी । तुका ह्मणे याचा विचार करीं ॥3॥

ENGLISH TRANSLATION

As sugarcane grows, its sweetness increases; jaggery and sugar are its natural yield. Practice truthful action, O friend, practice truthful action.

Truthful deeds will bring you well-being, while falsehood only multiplies suffering. If you plant an onion in a bed of sugar, it still grows bitter regardless of size.

Says Tuka, reflect upon the nature of truth and untruth in this manner.

IN PLAIN WORDS

As the sugarcane grows, its sweetness grows; jaggery and sugar are what it naturally yields. Practice truthful action, O friend; practice truthful action. Truthful deeds will bring you good; falsehood only makes suffering grow. Plant an onion in a bed of sugar, and large or small it still grows bitter. Truth and untruth are like that. Tuka says: think it over.

WHAT IT MEANS

Tukaram teaches with farming images: a thing yields according to its own nature. Sugarcane grows sweeter as it grows and gives jaggery and sugar; truthful action likewise ripens into well-being. An onion does not turn sweet just because you plant it in sugar; its bitterness is in its nature, no matter how it is surrounded. So a false life cannot be sweetened by good circumstances; it only swells suffering. He ends by asking the listener simply to reflect on which seed he is planting in his own life.

GATHA 2266 *Faith and Trust*

Faith, the essence is the heart's devotion

मराठी मूळ

पाषाण देव पाषाण पायरी । पूजा एकावरी पाय ठेवी ॥1॥
सार तो भाव सार तो भाव । अनुभवीं देव ते चि जाले॥ध्रु.॥
उदका भिन्न पालट काई । गंगा गोड येरां चवी काय नाहीं ॥2॥
तुका ह्मणे हें भाविकांचें वर्म । येरीं धर्माधर्म विचारावें॥3॥ ॥10॥

ENGLISH TRANSLATION

The stone that is worshipped as God and the stone that serves as a step are both stone; one receives worship while the other bears the weight of feet. The essence is faith, the essence is faith; those who live by experience have themselves become God.

Is water any different from water? The Ganga is holy, but does the other water not also have taste? Says Tuka, this is the secret of the faithful. Let others deliberate over dharma and adharma.

IN PLAIN WORDS

The stone worshipped as God and the stone laid as a step are both stone; one gets worship, the other carries feet. The essence is faith, the essence is faith; those who live by experience have themselves become God. Is one water different from another? The Ganga is holy, but does other water have no taste? Tuka says: this is the secret of the faithful. Let others debate dharma and adharma.

WHAT IT MEANS

Tukaram observes that the idol and the doorstep are the same stone; what divides them is the faith poured into one and not the other. The decisive thing is not the material but the devotion, and those who know God by direct experience have themselves become one with God. He pushes the point with water: all water has taste, yet faith makes the Ganga holy. So holiness lives in the heart's relation, not in the object. This, he says, is the open secret of the devotee; the endless arguing over what is dharma and adharma he leaves to others.

GATHA 2267 *Appeals and Exhortations*

Exhortation, wake and claim the free treasure

मराठी मूळ

जन्मा येऊनि कां रे निदसुरा । जायें भेटी वरा रखुमाईच्या ॥1॥
पाप ताप दैन्य जाईल सकळ । पावसी अढळउत्तम तें ॥ध्रु.॥
संतमहंतसिद्धहरिदासदाटणी । फिटती पारणीं इंिद्रयांचीं॥2॥
तुका ह्मणे तेथें नामाचा गजर । फुकाची अपार लुटी घेई ॥3॥

ENGLISH TRANSLATION

Why do you sleep through this human birth, O slothful one? Go and meet the Lord of Rakhumai. All sins, suffering, and poverty will vanish, and you will attain that which is imperishable and supreme.

In the gathering of saints, the great ones, the accomplished, and the devotees of Hari, the hunger of the senses is fulfilled. Says Tuka, there the Name resounds; claim freely the boundless treasure that costs nothing.

IN PLAIN WORDS

Why sleep through this human birth, you drowsy one? Go and meet the Lord of Rakhumai. Sin, suffering, and misery will all leave you, and you will reach what is unshakable and supreme. In the crowd of saints, great souls, the perfected, and the servants of Hari, the long hunger of the senses is broken. Tuka says: there the Name rings out; take freely the boundless plunder that costs nothing.

WHAT IT MEANS

Tukaram shakes a sleeper awake: a human birth is a rare chance, so do not doze through it. The remedy he names is to go and meet Vitthal, the Lord of Rakhumai, who drives off sin, suffering, and poverty and gives the imperishable. He locates this in the company of saints and devotees, where the restless craving of the senses is finally satisfied as at the end of a long fast. The closing image is striking: the Name sounds in that gathering, and its endless treasure can simply be looted for free. The only effort asked is to wake up and go.

GATHA 2268 *Social Criticism*

Social criticism, the hollow holy man

मराठी मूळ

काय धोविलें कातडें । काळकुट भीतरि कुडें ॥1॥
उगा राहें लोकभांडा । चाळविल्या पोरें रांडा ॥ध्रु.॥
घेसी बुंथी पानवथां । उगा च हालविसी माथा ॥2॥
लावूनि बैसे टाळी । मन इंद्रियें मोकळीं ॥3॥
हालवीत बैस माळा । विषयजप वेळोवेळां॥4॥
तुका ह्मणे हा व्यापार । नाम विठोबाचें सार ॥5॥ ॥2॥

ENGLISH TRANSLATION

Why do you wash only the outer skin when inside you are crooked and dark? Be quiet, you fraud of the world, you who deceive women and children. You sit at bathing ghats and nod your head solemnly for no reason.

You sit with cymbals, while your mind and senses roam free. You move the prayer beads while your real chanting is of sense pleasures, moment after moment.

Says Tuka, all of this is mere show; the Name of Vitthal alone is the true substance.

IN PLAIN WORDS

What have you washed but the outer skin, when inside you are crooked and dark as poison? Be quiet, you fraud of the world; you have fooled women and children. You wrap a shawl at the bathing ghats and nod your head for show. You sit with your cymbals while your mind and senses run loose. You finger the prayer beads, but your real chanting is of sense pleasures, over and over. Tuka says: all this is just business; the Name of Vithoba alone is the substance.

WHAT IT MEANS

Tukaram skewers the performing holy man who scrubs the outside while staying crooked and dark within. The shawl at the ghat, the solemn nodding, the cymbals, the moving beads are all props; underneath, the mind and senses wander and the real, ceaseless chant is for sense pleasures. He calls the whole act a trade, religion run as a business of impressing onlookers. The point lands not as contempt for one man but as a warning about a pattern any of us can slip into: outer display standing in for inner change. The only genuine substance, he says, is the Name of Vithoba itself.

GATHA 2269 *Longing and Separation*

Longing, calling God to come running

मराठी मूळ

येई वो येई वो येई धांवोनियां । विलंब कां वायां लाविला कृपाळे ॥1॥
विठाबाई विश्वंभरे भवच्छेदके । कोठें गुंतलीस अगे विश्वव्यापके ॥ध्रु.॥
न करीं न करीं न करीं आतां अळस अव्हेरु । व्हावया प्रकट कैंचें दूरि अंतरु ॥2॥

ENGLISH TRANSLATION

Come, O come, come running. Why this needless delay, O Merciful One? O Vithabai, Sustainer of the universe, Destroyer of worldly bondage, where are You engaged, O all-pervading One? Do not, do not, do not be indifferent or negligent any longer.

To become manifest, what distance is there to cross?.

IN PLAIN WORDS

Come, oh come, come running. Why this needless delay, O Merciful One? O Vithabai, Sustainer of the world, breaker of the bondage of becoming, where are you held up, O all-pervading One? Do not, do not, do not be lazy or neglect me any longer. To become visible to me, what distance is there to cross?

WHAT IT MEANS

Tukaram cries out in pure impatience, calling God to come running and demanding why the Merciful One is slow. He addresses God tenderly as Vithabai, the one who sustains the universe and cuts the chain of birth and rebirth, and asks where such an all-pervading One could possibly be detained. The triple no, do not, do not, do not, refuses any excuse of delay or indifference. The final line presses the logic of God's own nature: if you are everywhere already, what distance keeps you from simply showing yourself? Longing here turns into an argument God cannot answer.

GATHA 2270 *The Moral Ideal*

Moral ideal, asking God for the right gifts

मराठी मूळ

हें चि याच्या ऐसें मागावें दान । वंदूनि चरण नारायणा ॥1॥
धीर उदारींव निर्मळ निर्मत्सर । येणें सर्वेश्वर ऐसें नांव ॥ध्रु.॥
हा चि होईजेल याचिया विभागें । अनुभववी अंगें अनुभववील ॥2॥
जोडे तयाचे कां न करावे सायास । जाला तरि अळस दीनपणे ॥3॥
पावल्यामागें कां न घलावी धांव । धरिल्या तरि हांव बळ येतें ॥4॥
तुका ह्मणे घालूं खंडीमध्ये टांक । देवाचें हें एक करुनी घेऊं ॥5॥

ENGLISH TRANSLATION

One should ask for gifts like these, bowing at the feet of Narayana: courage, generosity, purity, and freedom from jealousy. By these, one becomes worthy of the name 'Lord of All.' Such qualities one should experience in one's own being and help others experience too.

Why not strive for what is truly beneficial? Even if laziness comes from one's lowly state, one should still run after what has been attained. Says Tuka, let us strike the chisel into the quarry and make God's work our own.

IN PLAIN WORDS

Ask for gifts like these, bowing at the feet of Narayana: steadiness, generosity, purity, freedom from envy. By these one earns the name Lord of All. One becomes this by his share of them; let him taste it in his own body and let others taste it too. Why not labor for what is truly worth gaining? Even if laziness comes from one's lowly state, still run after what you have reached. Why not give chase once you are close behind? Hold on, and the strength and daring come. Tuka says: let us strike the chisel into the quarry and carve out this one thing of God's for ourselves.

WHAT IT MEANS

Tukaram says that what we should beg of God is not wealth but character: steadiness, generosity, purity, and freedom from jealousy, the very qualities that make the name Lord of All fitting. These are not just to be admired but lived in one's own being and passed on for others to live too. He then argues against giving up: even if low spirits breed laziness, keep running after the goal you have already neared, because the very act of holding on summons strength and daring. The closing image is a quarryman driving his chisel into rock; spiritual virtue is hard-won work, not a windfall. He resolves to carve this one thing of God's out for himself.

GATHA 2271 *The Power of the Name*

The Name, catching God in our words

मराठी मूळ

सत्ताबळें येतो मागतां विभाग । लावावया लाग निमित्य करूं ॥1॥
तुझीं ऐसीं मुखें करूं उच्चारण । बोलें नारायण सांपडवूं ॥ध्रु.॥
आसेविण नाहीं उपजत मोहो । तरि च हा गोहो न पडे फंदीं ॥2॥
तुका ह्मणे आतां व्हावें याजऐसें । सरिसें सरिसें समागमें ॥3॥

ENGLISH TRANSLATION

By the force of our right, we come to claim our share. Let us seize the occasion to begin.

With mouths like Yours, let us utter the Name and catch Narayana in our words. Without desire, infatuation does not arise; without infatuation, one does not fall into delusion's trap.

Says Tuka, now one must become like Him; in equal company, like meets like.

IN PLAIN WORDS

By the force of our right we come to claim our share; let us seize the occasion to begin. With mouths like yours we will utter the Name and catch Narayana in our words. Without desire no infatuation is born; without infatuation a man does not fall into delusion's trap. Tuka says: now one must become like him, equal beside equal, in close company.

WHAT IT MEANS

Tukaram approaches God as one claiming a rightful share, looking for a pretext to begin the work. The plan is bold: with our own mouths we will chant the Name and so catch Narayana, snaring God in our very words. He notes the chain that ordinarily binds people: desire breeds infatuation, and infatuation drops a man into delusion. The way out is to redirect that same clinging toward God. The closing line states the aim of devotion plainly: to become like the Lord, standing as equal beside equal in his intimate company.

GATHA 2272 *Worldly Life*

Worldly life, nothing moves without the heart

मराठी मूळ

करितां होया व्हावें चित्त चि नाहीं । घटापटा कांहीं करूं नये ॥1॥
मग हालत चि नाहीं जवळून । करावा तो सीण सीणवितो ॥ध्रु.॥
साहत चि नाहीं कांहीं पांकुळलें । उगल्या उगलें ढळत आहे ॥2॥
तुका ह्मणे तरी बोलावें झांकून । येथें खुणे खूण पुरतें चि ॥3॥

ENGLISH TRANSLATION

When the chitta is not in it, nothing can be accomplished; one should not force jars and pots to yield what they do not hold. Then nothing moves from where it is; every effort only adds to weariness.

What is weak cannot withstand anything; even without cause, it totters and sways. Says Tuka, then one should speak with closed lips; here, only the subtle sign answers to the subtle sign.

IN PLAIN WORDS

When the heart is not in it, nothing gets done; you cannot force jars and pots to give what they do not hold. Then nothing budges from where it sits, and the effort you make only wears you out. Whatever is weak cannot bear anything; with no cause at all it totters and sways. Tuka says: then one should speak with the lips closed; here, only the subtle sign answers the subtle sign.

WHAT IT MEANS

Tukaram observes that without the chitta, the inner heart, no work truly succeeds; you cannot squeeze from empty vessels what they never contained. When the heart is absent, things stay stuck, and all the straining just exhausts the one who strains. Anything weak collapses on its own, swaying without any push. His counsel is to stop the outer noise and speak with closed lips, because at this level communication is silent: one subtle sign is met by another subtle sign. The teaching is that the real exchange between seeker and God happens beneath words, in the heart, not in forced effort.

GATHA 2273 *The Saints*

Saints, the place where God lives

मराठी मूळ

संतसंगें याचा वास सर्वकाळ । संचला सकळ मूतिनमंत ॥1॥
घालूनियां काळ अवघा बाहेरी । त्यासी च अंतरीं वास दिला ॥ध्रु.॥
आपुलेसें जिंहीं नाहीं उरों दिलें । चोजवितां भलें ऐसीं स्थळें ॥2॥
तुका ह्मणे नाही झांकत परिमळ । चंदनाचें स्थळ चंदन चि ॥3॥

ENGLISH TRANSLATION

Through the company of saints, He dwells there at all times, fully embodied and present. Time itself has been banished outward, and He alone is given residence within.

Those who have not kept anything as their own, such are the wondrous places to behold. Says Tuka, fragrance cannot be concealed; the place of sandalwood is always sandalwood.

IN PLAIN WORDS

In the company of saints, He lives there always. He is wholly present, with form. Time is shut out, sent away. To Him alone they give a home inside. They have not kept anything as their own. Look, and you see: these are the good places. Tuka says: fragrance cannot be hidden. The place of sandalwood is sandalwood itself.

WHAT IT MEANS

Tukaram is saying where God can actually be found: in the company of the saints, where He dwells at all times, fully present. He pictures these saints as people who have pushed time itself outside and given their whole inner room to God alone. What makes that possible is that they have kept nothing back as their own. The closing image makes the point unanswerable: just as a place full of sandalwood cannot hide its fragrance, a heart emptied for God cannot hide His presence.

GATHA 2274 *Ecstasy and Joy*

Ecstasy, the Name as adornment

मराठी मूळ

पुष्ट कांति निवती डोळे । हे सोहळे श्रीरंगीं ॥1॥
अंतर्बाहीं विलेपन । हें भूषण मिरवूं ॥ध्रु.॥
इच्छेऐसी आवड पुरे । विश्वंभरे जवळी ॥2॥
तुका करी नारायण । या या सेवन नामाचें॥3॥

ENGLISH TRANSLATION

A radiant complexion, eyes that find contentment: these are the celebrations found in Shrirang. Within and without, this anointing, this adornment, let us display.

Every desire and longing is fulfilled, for the Sustainer of the world is near. Says Tuka, come and partake of the Name of Narayana.

IN PLAIN WORDS

His glowing beauty; my eyes find rest. These are the joys in Shrirang. Inside and out, this anointing. Let me wear it as my ornament. Every wish, every longing, is filled, for the One who holds the world is near. Tuka says: take this, take it, the Name of Narayana.

WHAT IT MEANS

Tukaram is describing the joy of looking at God and finding the eyes at rest in His radiant beauty. He turns devotion into something worn on the body: the love of God smeared inside and out like a fragrant paste, carried as one's only ornament. Because the Sustainer of the world is close, every desire and longing is already met; nothing more is needed. So he ends by pressing it on us twice over, urging us to feed on the one thing that does this, the Name of Narayana.

GATHA 2275 *Ecstasy and Joy*

Ecstasy, the spring that never dries

मराठी मूळ

सुकाळ हा दिवसरजनी । नीत धणी नवी च ॥1॥
करुण सेवूं नानापरी । राहे उरी गोडीनें ॥ध्रु.॥
सरे ऐसा नाहीं झरा। पंक्ती करा समवेत ॥2॥
तुका ह्मणे बरवा पान्हा । कान्हाबाई माउलीचा ॥3॥

ENGLISH TRANSLATION

There is abundance day and night, always fresh and ever satisfying. We serve this nectar in countless ways, and still sweetness remains.

This spring never runs dry; come, gather in rows and share it together. Says Tuka, the motherly love of Kanhabai flows beautifully.

IN PLAIN WORDS

It is harvest day and night. The fill of it is always new. We drink this tenderness in many ways. Still sweetness stays behind. There is no spring that runs dry like this one. Come, gather in a row together. Tuka says: the milk flows sweetly, the milk of mother Kanhabai.

WHAT IT MEANS

Tukaram is celebrating an abundance that never wears thin: day and night the harvest is full, and however much you take, it is always fresh and the sweetness keeps remaining. He invites others to come and drink it together, sitting in rows like children fed in turn. The closing image makes the source plain: this is mother's milk, the flowing love of Krishna as a nursing mother. The point is that God's grace is not a fixed ration but a spring that cannot be emptied.

GATHA 2276 *The Nature of God*

The nature of God, one yet everywhere

मराठी मूळ

पाहतां तव एकला दिसे । कैसा असे व्यापक ॥1॥
ज्याचे त्याचे मिळणीं मिळे । तरी खेळे बहुरूपी ॥ध्रु.॥
जाणिवेचें नेदी अंग । दिसों रंग निवडीना ॥2॥
तुका ह्मणे ये चि ठायीं । हें तों नाहीं सर्वत्र ॥3॥ ॥8॥

ENGLISH TRANSLATION

When one looks, He appears to be just one, solitary. Yet how is He all-pervading? He blends with each according to their nature, playing the part of many.

He does not reveal Himself through intellectual knowledge; His colors cannot be separated out. Says Tuka, this truth is right here, yet it is not the same everywhere.

IN PLAIN WORDS

When you look, He seems to be one, alone. How then is He everywhere? He blends into each thing's own joining. So He plays in many forms. He does not yield to your knowing. His color cannot be picked apart. Tuka says: He is right here in this very place; and yet He is not the same in every place.

WHAT IT MEANS

Tukaram is holding two things together that seem to clash. Look, and God appears single and alone, yet He pervades everything; He does this by merging with each being according to its own nature and so plays as countless forms. He warns that you cannot seize Him with the intellect, his colors will not separate out under analysis. The last line keeps the paradox sharp: He is fully present here in this very spot, and at the same time He is not uniformly available everywhere, so He is found, not deduced.

GATHA 2277 *Longing and Separation*

Longing, the complaint of the surrendered

मराठी मूळ

तुह्मांसाटीं आह्मां आपुला विसर । करितां अव्हेर कैसें दिसे ॥1॥
विचाराजी आतां ठायीचें हे देवा । आह्मां नये हेवा वाढवितां ॥ध्रु.॥
आलों टाकोनियां सुखाची वसती । पुढें माझ्या युक्ति खुंटलिया ॥2॥
तुका ह्मणे जाला सकळ वृत्तांत । केला प्रणिपात ह्मणऊनि ॥3॥

ENGLISH TRANSLATION

For Your sake, we have forgotten ourselves. How does it look when You disregard us? Consider this from the beginning, O God.

We cannot bear it when You increase our longing. We left behind the comforts of home, and now our wits have reached their end.

Says Tuka, the whole story has been told; that is why I make this prostration.

IN PLAIN WORDS

For Your sake we have forgotten ourselves. When You turn us away, how does that look? Think it over from the start now, God. Do not keep swelling our longing; we cannot bear it. We came, leaving behind the home where we were happy. Now our wits have run out ahead of us. Tuka says: the whole story is told. That is why I bow down low.

WHAT IT MEANS

This is the complaint of someone who has already given everything. Tukaram says he has forgotten his own self for God's sake, and then asks how it can look right for God to push him away. He names the real grievance: God keeps increasing the longing rather than fulfilling it, and that the surrendered cannot endure, having left behind every comfort and exhausted their own cleverness. Having laid the whole case out, he ends not in argument but in prostration, putting the matter wholly in God's hands.

GATHA 2278 *Prayers*

Prayer, holding God to His promise

मराठी मूळ

करावा उद्धार हें तुह्मां उचित । आह्मी केली नीत कळली ते ॥1॥
पाववील हाक धांवा ह्मणऊन । करावें जतन ज्याचें तेणें ॥ध्रु.॥
दुश्चतासी बोल ठेवायासी ठाव । ऐसा आह्मी भाव जाणतसों ॥2॥

ENGLISH TRANSLATION

It is fitting for You to grant deliverance; we have done our part as we understood it. When one calls out, the promise is that You will come running.

Let each one guard what is theirs. We know Your nature: there is room even for doubtful words at Your feet.

IN PLAIN WORDS

To lift us up is right for You to do. We did our duty as we understood it. The promise is: call out, and You come running. Each one must guard what is his own. Tuka says: there is a place even for the doubter's words. Such is the trust we hold.

WHAT IT MEANS

Tukaram is praying by reminding God of His own promise. He says deliverance is God's proper work, while the devotee's part, done as well as he knew how, is finished; now God is bound by the vow that whoever calls out, He comes running. The line that each must guard what is his own turns it back on God: these calling souls are God's charge to keep. Even the words of a wavering, doubtful heart, he trusts, have a place at God's feet, so he prays without needing to be flawless first.

GATHA 2279 *Longing and Separation*

Longing, fear at the delay

मराठी मूळ

संताचे उपदेश आमुचे मस्तकीं । नाहीं मृतेलोकीं राहाणेसा ॥1॥
ह्मणऊनि बहु तळमळी चित्त । येई वो धांवत पांडुरंगे ॥ध्रु.॥
उपजली चिंता लागला उसीर । होत नाहीं धीर निढळ वाटे ॥2॥
तुका ह्मणे पोटीं रिघालेंसे भय । करूं आतां काय ऐसें जालें ॥3॥

ENGLISH TRANSLATION

The teachings of the saints rest upon our heads. We are not meant to remain in this mortal world.

Therefore my chitta yearns greatly. Come running, O Panduranga.

Anxiety has arisen because of this delay; I feel no patience, and the wait seems naked and exposed. Says Tuka, fear has entered my belly. What shall I do now? Things have come to this.

IN PLAIN WORDS

The saints' teaching rests on our heads. We are not meant to stay in this dying world. So my mind churns and burns. Come running, O Panduranga. Worry has risen; the wait grows long. I find no patience; I feel bare and exposed. Tuka says: fear has entered my belly. What do I do now? It has come to this.

WHAT IT MEANS

Tukaram takes the saints' teaching as a command carried on his head: this mortal world is no place to settle. That conviction makes him unable to rest, and his whole mind churns as he calls for Panduranga to come quickly. The delay itself becomes torment; he can find no patience and feels stripped and exposed in the waiting. He names plainly the fear that has lodged in his belly and the helplessness of not knowing what to do, so that longing for God is shown here as something closer to dread than to calm.

GATHA 2280 *Longing and Separation*

Longing, God will save His own

मराठी मूळ

काळावरि घालूं तरि तो सरिसा । न पुरतां इच्छा दास कैसे ॥1॥
आतां नाहीं कांहीं उसिराचें काम । न खंडावें प्रेम नारायणा ॥ध्रु.॥
देणें लागे मग विलंब कां आड । गोड तरि गोड आदि अंत ॥2॥
तुका ह्मणे होइल दरुषणें निंश्चती । गाईन तें गीतीं ध्यान मग ॥3॥
याजसाटीं असें योजिलें श्रीपति । संकल्पाचे हातीं सर्व जोडा॥ध्रु.॥
परपीडे ज्याची जिव्हा मुंडताळे । यमदूत डाळे करिती पूजा ॥2॥
तुका ह्मणे अंबऋषी दुर्योधना । काय झालें नेणां दुर्वासया ॥3॥

ENGLISH TRANSLATION

If we battle against Time, he matches us blow for blow; how can we be servants when our desires are not fulfilled? There is no room for delay now; do not let our love be interrupted, O Narayana. If the gift must come, why this obstacle of postponement? If it is sweet, let it be sweet from beginning to end.

Says Tuka, once I have Your vision, certainty will come, and then I shall sing in meditation.

IN PLAIN WORDS

If we wrestle with Time, he matches us blow for blow. With our wish unmet, what kind of servant am I? There is no room for delay now. Do not break off Your love, Narayana. If the gift must come, why this obstacle of delay? If it is sweet, let it be sweet from start to end. Tuka says: with Your sight, certainty will come; then I shall sing You in song and meditation. For this, Shripati has arranged it so: by His will, everything is set in place. The one who harms others has his tongue cut off; the messengers of Yama honor that. Tuka says: do you not know what happened to Ambarisha, to Duryodhana, to Durvasa?

WHAT IT MEANS

Tukaram first presses his case as a servant: against Time alone he is outmatched, and an unanswered servant is no servant at all, so he begs Narayana not to break off His love or postpone the gift. Once he has God's sight, he says, certainty and song will follow on their own. Then he widens out: it is Shripati who arranges all this, and by His will everything falls into place. He recalls the old pattern that those who harm others are punished while God shields His devotees, pointing to Ambarisha, Duryodhana, and Durvasa, asking whether we have forgotten how that turned out.

GATHA 2281 *The Moral Ideal*

Moral ideal, the fault-finder's spoiled mind

मराठी मूळ

हागिल्याचे सिंके वोणवा चि राहे । अपशकुन पाहे वेडगळ ॥1॥
अत्यंत समय नेणतां अवकळा । येऊं नये बळा सिक धरा ॥ध्रु.॥
भोजनसमयीं ओकाचा आठव । ठकोनियां जीव कष्टी करी ॥2॥
तुका ह्मणे किती सांगों उगवून । अभाग्याचे गुण अनावर ॥3॥

ENGLISH TRANSLATION

One who recoils at the smell of dung sees ill omens everywhere; the foolish look for bad signs in everything. Those who do not know the proper time and occasion are overcome by disgrace; hold your composure and learn restraint.

Thinking of vomiting at mealtime spoils the jiva and makes one miserable. Says Tuka, how much more can I explain? The ways of the unfortunate are beyond control.

IN PLAIN WORDS

One who gags at the smell of dung sees omens everywhere; the fool hunts for bad signs. Not knowing the right time and place brings disgrace. Do not let it master you; learn restraint. Remembering vomit at mealtime fools the soul and makes it suffer. Tuka says: how much can I unravel and explain? The faults of the unlucky are past control.

WHAT IT MEANS

Tukaram is describing a mind ruined by its own squeamishness and superstition. The person who recoils at every foul smell starts seeing ill omens everywhere; the foolish go looking for bad signs in all things. His point is about timing and self-restraint: not knowing the fit time and place leads to disgrace, so do not let the impulse run away with you. The image of dwelling on vomit at the dinner table shows how this works, the obsessing itself spoils what is good and torments the person. The closing line is weary rather than scornful: such self-defeating habits, once entrenched, are hard to undo.

GATHA 2282 *Worldly Metaphors*

Metaphor, the fuss-maker and God's order

मराठी मूळ

नारे तरि काय नुजेडे कोंबडें । करूनियां वेडें आघ्रो दावी ॥1॥
आइत्याचें साहे फुकाचा विभाग । विक्षेपानें जग ची थू करी ॥ध्रु.॥
नेमून ठेविला करत्यानें काळ । नल्हायेसें बळ करूं पुढें॥2॥
तुका ह्मणे देव साहे जाल्यावरी । असांग चि करी सर्व संग ॥3॥ ॥7॥

ENGLISH TRANSLATION

Even a hen will not sit still if you simply prod it; it makes a great fuss and display over nothing. It readily consumes what comes free and then makes a show of indignation.

The capable one has set a time and order; the incompetent wants to bathe ahead of his turn. Says Tuka, once God is on your side, He dispassionately orchestrates all connections.

IN PLAIN WORDS

If you simply poke it, will the hen not squawk? It acts crazy and makes a great show. It eats up what comes free, takes its share for nothing. Then with its fuss it spits at the whole world. The Maker has set the time in order. The one with no strength wants to push ahead in line. Tuka says: once God is on your side, He calmly arranges every connection.

WHAT IT MEANS

Tukaram is mocking a kind of person through the picture of a fussing hen: poke it lightly and it shrieks and makes a great display over nothing, while happily eating whatever comes free and then turning to scold the whole world. He sets against this the order set by the Maker, who has appointed each thing its proper time; the impatient and incapable man only wants to jump the queue. The lesson is to stop the noise and self-importance, because once God is truly on your side He quietly arranges every relation and outcome, without your forcing it.

GATHA 2283 *Surrender and Acceptance*

Surrender, the carefree devotee

मराठी मूळ

तरी सदा निर्भर दास । चिंताआसविरहित ॥1॥
अवघा चि एकीं ठाव । सर्व भाव विठ्ठलीं ॥ध्रु.॥
निरविलें तेव्हां त्यास । जाला वास त्यामाजी ॥2॥
तुका ह्मणे रूप ध्यावें । नाहीं ठावे गुणदोष ॥3॥
वेडिया उपचार करितां सोहळे । काय सुख कळे तयासी तें ।

ENGLISH TRANSLATION

Such a devotee is forever carefree, free of worry and desire. All his being is in one place; his entire devotion belongs to Vitthal.

Once surrendered, he finds his dwelling within God. Says Tuka, meditate on that form; there, merit and fault are unknown.

IN PLAIN WORDS

Then the servant is always full, free of worry and want. His one and only place is Vitthal; all his feeling rests there. Once he hands himself over, he finds his home within God. Tuka says: meditate on that form; there, merit and fault are unknown. The fool goes through the rites and shows; what joy in them does he understand?

WHAT IT MEANS

Tukaram is describing what surrender does to a person. The devotee who has given himself away is forever full and carefree, free of worry and craving, because all his feeling rests in one place, Vitthal. Once he hands himself over, he finds his very dwelling within God, where the bookkeeping of merit and fault no longer applies. The closing line cuts the other way: the fool who only performs the outward rites and shows tastes none of this joy, because the surrender, not the ritual, is what opens it.

GATHA 2284 *Social Criticism*

Social criticism, devotion without feeling

मराठी मूळ

अंधापुढें दीप नाचती नाचणें । भक्तिभावेंविण भक्ति तैसी ॥1॥
तिमाणें राखण ठेवियेलें सेता । घालुनियां माथां चुना तया ।
खादलें ह्मणोनि सेवटीं बोबाली । ठायींची भुली कां नेणां रया ॥ध्रु.॥
मुकियापासाव सांगतां पुराण । रोगिया मिष्टान्न काई होय ।
नपुंसका काय करील पिद्मणी । रुचिविण वाणी तैसे होय॥2॥
हात पाय नाहीं करिल तो काई । वृक्षा फळ आहे अमोलिक।
हातां नये तैसा वांयां च तळमळी । भावेंविण भोळीं ह्मणे तुका ॥3॥

ENGLISH TRANSLATION

What use is a feast set before a madman? How can a lamp serve one who is blind? Devotion without genuine feeling is just the same. A scarecrow is set to guard the field, with lime pasted on its head, yet it cries foul when the crop is eaten; why do you not recognize the original delusion? Telling the Puranas to a mute, giving delicacies to the sick, presenting a beautiful woman to a eunuch, or uttering words without relish: all yield nothing.

A tree bears priceless fruit, but if it cannot be reached, one only agonizes in vain. Says Tuka, the simple-minded without genuine feeling labor in vain.

IN PLAIN WORDS

A lamp dances before a blind man, dancing for nothing. Devotion without true feeling is just like that. A scarecrow is set to guard the field, lime smeared on its head. The crop is eaten, and at the end it cries out. Why do you not see the delusion in it from the start? Telling the Puranas to a mute, sweet food to a sick man, a beautiful woman to a eunuch, words spoken without relish: all of it yields nothing. The tree has priceless fruit, but it cannot be reached. So one only burns in vain. Tuka says: the simple-hearted without true feeling labor for nothing.

WHAT IT MEANS

Tukaram is hammering one point through a string of images: action without inner feeling is wasted. A lamp shown to a blind man, a feast before the sick, the Puranas read to a mute, a scarecrow that guards nothing yet protests when the crop is gone, each is effort spent on something that cannot receive it. So too is devotion

performed without genuine feeling. The fruit may be priceless, but if you cannot truly reach for it you only agonize in vain. The sting is meant for self-examination: he is not despising the simple-hearted but warning that going through the motions, however earnest, bears no fruit unless real feeling is present.

GATHA 2285 *Appeals and Exhortations*

Exhortation, test before you trust

मराठी मूळ

मेघवृष्टीनें करावा उपदेश परि गुरुनें न करावा शिष्य। वांटा लाभे त्यास केल्या अर्धकर्माचा ॥1॥
द्रव्य वेचावें अन्नसत्रीं भूतीं द्यावें सर्वत्र । नेदावा हा पुत्र उत्तमयाती पोसना ॥ध्रु.॥
बीज न पेरावें खडकीं ओल नाहीं ज्याचे बुडखीं । थीतां ठके सेखीं पाठी लागे दिवाण ॥2॥
गुज बोलावें संतांशीं पत्नी राखावी जैसी दासी । लाड देतां तियेसी वांटा पावे कर्माचा ॥3॥
शुद्ध कसूनिपाहावें वरि रंगा न भुलावें । तुका ह्मणे घ्यावें जया नये तुटी तें ॥4॥

ENGLISH TRANSLATION

A guru should teach like rain falling everywhere, but should not make disciples recklessly. The disciple shares in the karma, whether good or ill.

Spend your wealth in feeding houses, give to all beings, but do not give your son to an unworthy person for upbringing. Do not sow seed on barren rock where there is no moisture at the root; those who persist there will be cheated in the end.

Share your innermost wisdom only with saints. Keep your wife like a servant in the household; if you indulge her, she claims a share of karma.

Test for purity first; do not be dazzled by surface color. Says Tuka, take only that which will not lead to loss.

IN PLAIN WORDS

A teacher should pour out teaching like rain falling everywhere. But a teacher should not take on a disciple carelessly. The disciple shares in the master's karma, the good and the half-done alike. Spend your wealth on feeding houses; give to all beings. But do not hand your son to an unworthy person to raise. Do not sow seed on bare rock where there is no moisture at the root. Those who keep trying there are cheated in the end, and the collector comes after them. Speak your innermost wisdom only to the saints. Keep your wife as you would a servant of the house; if you indulge her, she takes a share of the karma. Test for what is pure first. Do not be fooled by the color on the surface. Tuka says: take only what will not lead you into loss.

WHAT IT MEANS

Tukaram lays down a string of warnings about where you invest your trust and your effort, all turning on one rule: discernment before commitment. Generosity should be wide, like rain, but a guru who accepts a disciple, or a parent who hands over a child, binds himself to that person's karma, so the choice must be careful. Sowing seed on bare rock stands for any effort poured where there is no inner readiness; it yields nothing and leaves you worse off. The harsh line about keeping a wife like a servant reflects a householder's caution of his era against indulgence that entangles you; the point under it is the same as the rest, that closeness shares consequence. His final test is the practical heart of the poem: look past the surface color to what is actually pure, and accept only what will not end in loss.

GATHA 2286 *Prayers*

Prayer, let nothing else attract me

मराठी मूळ

नावडावें जन नावडावा मान । करूनि प्रमाण तूं चि होई ॥1॥
सोडुनि देहसंबंध वेसनें । ऐसी नारायणें कृपा कीजे॥ध्रु.॥
नावडावें रूप नावडावे रस । अवघी राहो आस पायांपाशीं ॥2॥
तुका ह्मणे आतां आपुलिया सत्ता । करूनि अनंता ठेवा ऐसें ॥3॥

ENGLISH TRANSLATION

Let worldly people not be loved, let honor not be loved. May You alone become my standard and authority.

May the bonds and addictions of the body fall away. May Narayana grant such grace.

Let forms not attract me, let flavors not attract me; may all my longing rest only at Your feet. Says Tuka, now by Your own power, O Infinite One, keep me established in this state.

IN PLAIN WORDS

Let me not love the crowd. Let me not love honor. Make Yourself the only measure I go by. Let the body's ties and addictions fall away. O Narayana, grant me this grace. Let no form attract me. Let no taste attract me. Let all my longing rest at Your feet. Tuka says: now by Your own power, O Infinite One, keep me settled like this.

WHAT IT MEANS

This is a prayer to have the wrong attractions cut out at the root, one by one. Tukaram asks not to be moved by the approval of people or by his own honor, and instead to take God as his single standard for everything. He names the body's cravings and the pull of beautiful forms and pleasant tastes, and asks that the grip of each be loosened. The whole longing of his life is to be gathered up and laid at Vitthal's feet. The closing turn is the key: he admits he cannot hold this state by his own willpower, so he asks the Infinite to keep him fixed there by God's own power, not his.

GATHA 2287 *Prayers*

Prayer, make me free as crystal

मराठी मूळ

उपाधिवेगळे तुह्मी निविनकार । कांहीं च संसार तुह्मां नाहीं ॥1॥
ऐसें मज करूनि ठेवा नारायणा । समूळ वासना नुरवावी ॥ध्रु.॥
निसंग तुह्मांसी राहणें एकट । नाहीं कटकट साहों येक ॥2॥
तुका ह्मणे नाहीं मिळों येत शिळा । रंगासी सकळा स्पटिकाची ॥3॥

ENGLISH TRANSLATION

You are free of worldly entanglement, O Narayana; You are beyond all modification. You have no worldly ties whatsoever.

Make me the same way; let not a single trace of desire remain. You dwell in solitary detachment; You cannot bear even a moment of commotion.

Says Tuka, a crystal cannot take on the color of any stone it is placed beside.

IN PLAIN WORDS

You are free of every entanglement. You are beyond all change. You have no worldly ties at all. Make me the same, O Narayana. Let not one trace of desire remain. You dwell alone, unattached. You cannot bear even a moment of commotion. Tuka says: a crystal cannot take on the color of any stone you set beside it.

WHAT IT MEANS

Tukaram prays to be made like the God he addresses: untouched, unchanging, free of every worldly tie. He asks that desire be removed completely, not merely managed, down to the last trace. The image of God dwelling alone and unable to bear commotion describes the stillness Tukaram wants to share. The closing simile carries the whole prayer: a true crystal stays clear no matter what colored stone is laid beside it, taking on no stain. He is asking to become that clear, so that the world's colors pass over him without dyeing him.

GATHA 2288 *Social Criticism*

Social criticism, the base nature

मराठी मूळ

माहार माते चपणी भरे । न कळे खरें पुढील ॥1॥
वोंगळ अधमाचे गुण । जातां घडी न लगे चि ॥ध्रु.॥
श्वान झोळी स्वामिसत्ता । कोप येतां उतरे ॥2॥
तुका ह्मणे गुमान कां । सांगों लोकां अधमासी ॥3॥

ENGLISH TRANSLATION

The lowly one fills his pouch slyly when no one is looking; the future remains unknown. Such are the ways of the vile and base; they take less than a moment to fall.

A dog stays loyal only as long as the master's authority holds; when anger comes, loyalty fades. Says Tuka, why should I waste words telling the world about the nature of the wicked?.

IN PLAIN WORDS

The base man slyly fills his pouch when no one is watching. What he will do next, no one knows. These are the ways of the low and the foul. They take less than a moment to fall. A dog stays loyal only while the master's power holds. When anger comes, the loyalty drops away. Tuka says: why should I waste words telling people about the nature of the wicked?

WHAT IT MEANS

Tukaram is naming a pattern of character rather than condemning a fixed class of people: the habit of grabbing in secret and serving only while it pays. Such a nature, he says, can collapse in an instant, because it was never grounded in anything real. The dog that stays loyal only as long as the master holds power is the picture of self-interest dressed up as devotion; when the wind turns, the loyalty is gone. His weary closing question, why bother spelling out the obvious, points the warning back at the listener: do not be the one whose constancy lasts only as long as it is convenient. The lesson is self-examination, not contempt.

GATHA 2289 *The Moral Ideal*

Moral ideal, keep the mind pure

मराठी मूळ

डोळ्यामध्यें जैसें कणु । अणु तें हि न समाये ॥1॥
तैसें शुद्ध करीं हित । नका चित्त बाटवूं ॥ध्रु.॥
आपल्याचा कळवळा। आणिका बाळावरि न ये ॥2॥
तुका ह्मणे बीज मुडा । जैशा चाडा पिकाच्या ॥3॥

ENGLISH TRANSLATION

Just as a tiny speck in the eye, even the smallest particle, cannot be tolerated, so too keep the mind pure for your own benefit. Do not let it be corrupted.

The concern one has for one's own child does not extend to another's. Says Tuka, the seed must be sound if you desire a good harvest.

IN PLAIN WORDS

A tiny speck in the eye, even the smallest grain, cannot be borne there. So keep your good purely; do not let your mind be defiled. The tenderness you feel for your own child does not reach another's child. Tuka says: the seed must be sound if you want the crop to ripen.

WHAT IT MEANS

Tukaram argues that small impurities matter, because the inner life cannot tolerate even a little corruption, just as the eye cannot tolerate the tiniest speck. So the care you take of your mind should be exacting, keeping your good intentions clean rather than half-mixed with selfish ones. He notes plainly that natural love runs only toward your own, not toward a stranger's child, naming how partial and narrow ordinary feeling is. The closing farmer's image lands the point: only sound seed gives a real harvest, so only a pure inner motive can ripen into a genuine good. Guard the seed of the heart, and the fruit takes care of itself.

GATHA 2290 *The Power of the Name*

The Name, liberation in hand

मराठी मूळ

मुखीं नाम हातीं मोक्ष । ऐसी साक्ष बहुतांसी ॥1॥
वैष्णवांचा माल खरा । तुरतुरा वस्तूसी ॥ध्रु.॥
भस्म दंड न लगे काठी । तीर्थां आटी भ्रमण ॥2॥
तुका ह्मणे आडकाठी । नाहीं भेटी देवाचे ॥3॥

ENGLISH TRANSLATION

With the Name on the lips, liberation is in hand; many bear witness to this. The merchandise of the Vaishnavas is genuine; it holds its value against all goods.

No need for ash, staff, or walking stick; no need for the toil of pilgrimage to sacred places. Says Tuka, there is no obstacle in the way of meeting God through the Name.

IN PLAIN WORDS

The Name on the lips, liberation in the hand. Many bear witness to this. The Vaishnavas' goods are genuine; they hold their value against everything. No need for ash, no need for staff or stick. No need for the toil of wandering to sacred places. Tuka says: there is no obstacle to meeting God by the Name.

WHAT IT MEANS

Tukaram makes the bhakti claim in its sharpest form: speak God's Name and liberation is already in your grasp, and he says many devotees can testify to it. He treats the Name like genuine merchandise that keeps its worth no matter what it is weighed against, unlike the counterfeit value of religious display. Then he strikes out the props of conventional holiness one by one: the ascetic's smeared ash, the staff, the long pilgrimages to holy waters. None of these is required, and none stands between you and God. The whole point is that the way to God is unobstructed and available to anyone who will simply take the Name.

GATHA 2291 *Devotion to Vitthal*

Devotion, only His service matters

मराठी मूळ

आगी लागो तया सुखा । जेणें हरि नये मुखा ॥1॥
मज होत कां विपित्त । पांडुरंग राहो चित्तीं ॥ध्रु.॥
जळो तें समूळ। धन संपित्त उत्तम कुळ ॥2॥
तुका ह्मणे देवा । जेणें घडे तुझी सेवा॥3॥

ENGLISH TRANSLATION

Let that comfort burn which keeps Hari from coming to one's lips. Even if calamity befalls me, may Panduranga remain in my chitta.

Let wealth, possessions, and noble lineage all burn to the ground. Says Tuka, O God, only that matters by which Your service is accomplished.

IN PLAIN WORDS

Let that comfort burn which keeps Hari from coming to my lips. Let calamity fall on me; let Panduranga stay in my heart. Let it all burn down to the root: wealth, possessions, high birth. Tuka says: O God, only that counts by which Your service gets done.

WHAT IT MEANS

Tukaram measures everything by a single test: does it bring Hari closer or push Him out? Any comfort that crowds the Name off his lips, he would rather see burned. He goes further and welcomes calamity itself, so long as Panduranga stays settled in his heart, because the loss of ease is nothing against the loss of God. Wealth, property, and the social pride of high birth all fall under the same flame; he wants them gone if they do not serve. The closing line states the rule directly: the only worth a thing has is whether it lets him serve God, and on that scale most of what people prize counts for nothing.

GATHA 2292 *Surrender and Acceptance*

Surrender, I enter Your embrace

मराठी मूळ

आतां न ह्मणे मी माझें । नेघें भार कांहीं ओझें ॥1॥
तूं चि तारिता मारिता । कळों आलासी निरुता ॥ध्रु.॥
अवघा तूं चि जनादनन । संत बोलती वचन ॥2॥
तुका ह्मणे पांडुरंगा । तुझ्या रिगालों वोसंगा ॥3॥

ENGLISH TRANSLATION

Now I shall not say 'mine' anymore. I shall not carry any burden or load.

You alone are the one who saves and the one who slays; this has become clear to me in truth. You are everything, O Janardana; the saints speak this very word.

Says Tuka, O Panduranga, I have entered into Your embrace.

IN PLAIN WORDS

Now I will not say 'I' and 'mine.' I will not carry any burden or load. You alone are the one who saves and the one who slays. This has become clear to me in truth. You are everything, O Janardana. The saints speak this very word. Tuka says: O Panduranga, I have entered into Your embrace.

WHAT IT MEANS

This is the moment of letting go. Tukaram drops the words 'I' and 'mine' and with them the whole weight of trying to manage his own life; he refuses to carry the load any longer. The reason is a settled conviction that God alone holds power over rescue and ruin, that whatever comes, saving or striking, comes from one hand. He confirms this against the testimony of the saints, who say the same: God is all there is. The poem ends not in argument but in rest, with Tukaram simply climbed into God's lap, the burden finally set down because Someone trustworthy is now holding it.

GATHA 2293 *The Power of the Name*

The Name, above all merit

मराठी मूळ

समुद्रवळयांकित पृथ्वीचें दान । करितां समान न ये नामा ॥1॥
ह्मणऊनि कोणीं न करावा आळस । ह्मणा रात्रीदिवस रामराम ॥ध्रु.॥
सकळ ही शास्त्रें पठण करतां वेद । सरी नये गोविंदनाम एकें ॥2॥
सकळ ही तीर्थॉ प्रयाग काशी । करितां नामाशीं तुळेति ना ॥3॥
कर्वतीं कर्मरीं देहासी दंडण । करितां समान नये नामा ॥4॥
तुका ह्मणे ऐसा आहे श्रेष्ठाचार । नाम हें चि सार विठोबाचें ॥5॥

ENGLISH TRANSLATION

Even the gift of the entire ocean-girdled earth does not equal the Name. Therefore let no one be lazy about it; say 'Rama Rama' day and night.

Reciting all the scriptures and studying all the Vedas cannot compare with a single utterance of Govinda's Name. All pilgrimages, Prayag, and Kashi, none can match the Name.

Mortifying the body with austerities and penances cannot equal it. Says Tuka, such is the supreme practice: the Name of Vitthal alone is the essence.

IN PLAIN WORDS

Give away the whole earth ringed by the ocean, and it still does not equal the Name. So let no one be lazy about it. Say 'Rama Rama' night and day. Recite all the scriptures, study all the Vedas: it does not match one utterance of Govinda's Name. All the holy places, Prayag, Kashi: they do not weigh against the Name. Cut the body with saws, punish it with penances: it does not equal the Name. Tuka says: this is the highest practice. The Name of Vithoba alone is the essence.

WHAT IT MEANS

Tukaram weighs the Name against the four great works of traditional religion and declares each one lighter. Giving away the entire ocean-girt earth, the supreme act of charity, does not match it. All scriptural recitation and Vedic study together do not match one saying of Govinda's Name. The most powerful pilgrimages, Prayag and Kashi, do not balance against it; neither do the harshest bodily austerities. By stacking the Name above gift, learning, pilgrimage, and penance in turn, he is not dismissing effort but locating the essence: the supreme practice is simply to say the Name of Vithoba, day and night, and not be lazy about the one thing that outweighs everything else.

GATHA 2294 *The Power of the Name*

The Name in Kali, God beckons

मराठी मूळ

अवघ्या वाटा झाल्या क्षीण कळीं न घडे साधन । उचित विधि विधान न कळे न घडे सर्वथा ॥1॥
भक्तिपंथ बहु सोपा पुण्य नागवया पापा । येणें जाणें खेपा येणें चि एक खंडती॥ध्रु.॥
उभारोनि बाहे विठो पालवीत आहे । दासां मी चि साहे मुखें बोले आपुल्या ॥2॥
भाविक विश्वासी पार उतरिलें त्यांसी । तुका ह्मणे नासी कुतक्यानचे कपाळीं ॥3॥

ENGLISH TRANSLATION

In this age of Kali, all other paths have become exhausted; proper rites and rituals can neither be known nor performed. The path of devotion is exceedingly simple, the sure way to overcome sin by merit.

By this alone, the cycles of birth and death are ended. Vitthal stands with arms raised, beckoning His people, saying with His own mouth, 'I Myself will bear My devotees' burdens.' The faithful and trusting have been ferried across.

Says Tuka, destruction falls upon the heads of the cynics.

IN PLAIN WORDS

All the other roads have run thin. In this age of Kali no practice succeeds. The proper rites and rules cannot be known and cannot be done at all. The path of devotion is very easy, the sure way to overcome sin by merit. By this alone the comings and goings, the births and deaths, are cut off. Vitho stands with His arms raised, beckoning. He says with His own mouth, 'I Myself bear up My servants.' The faithful, the trusting, He has carried across. Tuka says: ruin falls on the head of the cynic.

WHAT IT MEANS

Tukaram argues that the older religious roads have worn out in the present dark age, when the elaborate rites can no longer even be learned correctly, let alone performed. Against that, the path of devotion is deliberately easy and within reach, and it alone can break the cycle of birth and death. He pictures Vitthal not as distant but as actively waving His people in, arms open, promising in His own voice to carry His servants Himself. Those who simply trust have already been ferried across the flood of existence. The blunt closing warning is the other side of that mercy: the one who meets this open invitation with cynicism brings ruin on his own head, having refused the one hand reaching out.

GATHA 2295 *The Power of the Name*

The Name, kicking aside liberation

मराठी मूळ

आह्मीं नामाचें धारक नेणों प्रकार आणीक । सर्व भावें एक विठ्ठल चि प्रमाण ॥1॥
न लगे जाणावें नेणावें गावें आनंदें नाचावें । प्रेमसुख घ्यावें वैष्णवांचे संगती ॥ध्रु.॥
भावबळें घालूं कास लज्जा चिंता दवडूं आस । पायीं निजध्यास ह्मणों दास विष्णूचे ॥2॥
भय नाहीं जन्म घेतां मोक्षपदा हाणों लाता । तुका ह्मणे सत्ता धरूं निकट सेवेची ॥3॥

ENGLISH TRANSLATION

We are bearers of the Name; we know no other practice. With all our being, Vitthal alone is our authority.

There is nothing to learn or unlearn; simply sing and dance in joy. Take the bliss of love in the company of Vaishnavas.

With the strength of faith, gird your loins; cast away shame and idle worry. Keep your devotion fixed on His feet and call yourselves servants of Vishnu.

Says Tuka, there is no fear in taking birth again; we kick the seat of liberation aside and hold fast to the privilege of near service.

IN PLAIN WORDS

We are bearers of the Name. We know no other practice. With our whole heart, Vitthal alone is our authority. There is nothing to learn, nothing to unlearn. Just sing, just dance in joy. Take the bliss of love in the company of the Vaishnavas. With the strength of faith we gird our loins. We throw off shame and worry and hope. We fix our minds on His feet and call ourselves servants of Vishnu. We have no fear of taking birth again. We kick aside the seat of liberation. Tuka says: we hold fast to the privilege of close service.

WHAT IT MEANS

Speaking for the whole company of devotees, Tukaram describes a way of life that has stripped religion down to one thing: carrying the Name, with Vitthal as the only authority they recognize. They claim no doctrine to master and nothing to unlearn; the practice is to sing and dance in joy and to drink the love that flows in the gathering of the Vaishnavas. Bracing themselves with faith, they throw off the three things that usually rule people, shame before others, anxiety, and even hope, and simply call themselves servants. The most radical turn comes at the end: they are not afraid of being born again, and they actually kick aside the throne of liberation, the goal every other path chases. What they want instead is the nearness of serving God forever, and they value that closeness above release itself.

GATHA 2296 *Ecstasy and Joy*

Ecstasy, Hari's old companions

मराठी मूळ

आह्मी हरिचे सवंगडे जुने ठायींचे वेडे बागडे । हातीं धरुनी कडे पाठीसवें वागविलों ॥1॥
ह्मणोनि भिन्न भेद नाहीं देवा आह्मां एकदेहीं । नाहीं जालों कहीं एका एक वेगळे ॥ध्रु.॥
निद्रा करितां होतों पायीं सवें चि लंका घेतली तई । वान्नरें गोवळ गाई सवें चारित फिरतसों ॥2॥
आह्मां नामाचें चिंतन राम कृष्ण नारायण। तुका ह्मणे क्षण खातां जेवितां न विसंभों ॥3॥

ENGLISH TRANSLATION

We are Hari's old companions, His original playful comrades. He held our hands and carried us on His back.

Therefore there is no difference or division between God and us; we share one body. We have never at any time been separate from each other.

When we slept at His feet, we were with Him when Lanka was conquered. As monkeys and cowherds, we roamed with Him, grazing the cattle.

Our contemplation is the Name: Rama, Krishna, Narayana. Says Tuka, not for a single moment, eating or dining, do we forget Him.

IN PLAIN WORDS

We are Hari's old friends, His playmates from the beginning, His simple fools. He took our hands and carried us on His back. So there is no division, no difference, between God and us. We are one body. We have never once been separate from each other. When we slept at His feet, we were with Him when Lanka was taken. As monkeys and as cowherds we roamed beside Him, grazing the cattle. Our one thought is the Name: Rama, Krishna, Narayana. Tuka says: not for a single moment, eating or dining, do we forget Him.

WHAT IT MEANS

Tukaram speaks from inside a felt oneness with God, claiming an old and easy companionship rather than a distant worship. Calling themselves Hari's longtime playmates and simple fools, the devotees describe a closeness so complete that there is no real separation left between God and them; they are, he says, one body that has never once been apart. He reaches back through Hari's own stories to show how far that companionship runs: present as the monkey army when Lanka was conquered with Rama, present as the cowherd boys grazing cattle with Krishna. The single thread holding it all is the Name, Rama, Krishna, Narayana, repeated through every story and every age. The closing line brings it down to the ordinary present: not even for a moment, not even while eating, do they let God slip out of mind.

GATHA 2297 *Autobiography*

The vow across births, joy that conquers death

मराठी मूळ

मागें बहुतां जन्मीं हें चि करित आलों आह्मी । भवतापश्रमी दुःखें पीडिलीं निववूं त्यां ॥1॥
गजाॉ हरिचे पवाडे मिळों वैष्णव बागडे । पाझर रोकडे काढूं पाषाणामध्यें ॥ध्रु.॥
भाव शुद्ध नामावळी हषॉ नाचों पिटूं टाळी । घालूं पायां तळीं किळकाळ त्याबळें ॥2॥
कामक्रोध बंदखाणी तुका ह्मणे दिले दोन्ही । इंिद्रयांचे धणी आह्मी जालों गोसांवी ॥3॥

ENGLISH TRANSLATION

Through many past births, this is what we have been doing. We cool those who are scorched by the heat of worldly suffering.

Let us proclaim Hari's heroic deeds, gathering the joyful Vaishnavas together. We shall draw living streams of water even from stone.

With pure minds and strings of the Name, let us sing, dance, and clap with joy. By that strength, we trample Death under our feet.

Says Tuka, lust and anger have both been thrown in prison. We have become the masters of our senses, true renunciants.

IN PLAIN WORDS

Through many past births, this is what we have been doing. People are scorched by the heat of worldly sorrow; we go to cool them. Let us sing aloud the great deeds of Hari. Let the glad Vaishnavas gather. We will draw living water even out of stone. With pure hearts and the string of the Name, let us sing, dance, and clap for joy. By that strength we set our feet on the neck of Death. Tuka says: lust and anger, both, we have thrown into prison. We are masters of our senses now. We have become true renunciants.

WHAT IT MEANS

Tukaram tells us his work is old and chosen: birth after birth he comes to cool people burning in the fever of worldly pain, and the cooling is the singing of Hari's name with other devotees. The promise that they will draw water from stone names what this joy can do; nothing is too hard or too dead for the Name to soften. Clapping and dancing are not mere happiness here; they are the strength by which Death itself is trampled. The closing turn is the proof: lust and anger, the two jailers of the soul, are now the prisoners, and Tuka has become the owner of his senses rather than their slave. That is what he means by renunciation, not flight from the world but mastery within it.

GATHA 2298 *Ecstasy and Joy*

Ecstatic dispute, I share what You are

मराठी मूळ

अमर तूं खरा । नव्हे कैसा मी दातारा ॥1॥
चाल जाऊं संतांपुढें । वाद सांगेन निवाडें ॥ध्रु.॥
तुज नांव जर नाहीं । तर माझें दाव काई ॥2॥
तुज रूप नाहीं । तर माझें दाव काई॥3॥
खळसी तूं लीळा । तेथें मी काय वेगळा ॥4॥
साच तूं लटिका । तैसा मी ही ह्मणे तुका ॥5॥

ENGLISH TRANSLATION

You claim to be immortal. How am I not the same, O generous Lord? Come, let us go before the saints and have this dispute settled with a clear verdict.

If You have no name, then show me mine. If You have no form, then show me mine.

If You dissolve Your play, how am I separate from that? If You are both true and false, says Tuka, then so am I.

IN PLAIN WORDS

You are truly immortal. How then am I not the same, O generous Lord? Come, let us go before the saints. I will lay out the argument and let them judge. If You have no name, then show me where mine comes from. If You have no form, then show me where mine comes from. If You dissolve Your play, how am I anything separate from it? You are at once true and false, Tuka says: and so am I, just the same.

WHAT IT MEANS

Tukaram presses a lover's argument all the way to identity. He challenges Vitthal: if You are deathless, beyond name, beyond form, then I have no separate name or form either, because I have nothing that did not come from You. He even offers to take the case before the saints for a verdict, the way two disputants would seek a judge. The point is not pride but surrender carried to its limit: there is no line where God ends and the devotee begins. Whatever can be said of God, true and false alike, the devotee shares, because the devotee has no being of his own apart from God.

GATHA 2299 *The Power of the Name*

The Name, easy where everything else is hard

मराठी मूळ

मंत्र चळ पिसें लागतें सत्वर । अबद्ध ते फार तरले नामें ॥1॥
आशोचे तो बाधी आणिकां अक्षरां । नाम निदसुरा घेतां तरे ॥ध्रु.॥
रागज्ञानघात चुकतां होय वेळ । नाम सर्वकाळ शुभदायक॥2॥
आणिकां भजना बोलिला निषेध । नाम तें अभेद सकळां मुखीं ॥3॥
तुका ह्मणे तपें घालिती घालणी । वेश्या उद्धरूनि नेली नामें ॥4॥

ENGLISH TRANSLATION

A mantra, if performed incorrectly, can bring on madness quickly. But many who uttered the Name without discipline were saved.

Other syllables cause harm if spoken carelessly, yet one who takes the Name even in sleep is liberated. If melody, knowledge, or rhythm go wrong, there may be delay, but the Name is auspicious at all times.

Other forms of worship have prohibitions, but the Name may be spoken by all, without restriction. Says Tuka, austerities cause people to stumble and fall, but the Name alone uplifted even the courtesan.

IN PLAIN WORDS

A mantra said wrong brings madness, and quickly. Yet many who said the Name with no skill at all were carried across. Other syllables, said carelessly, do harm. But take the Name even half asleep, and you are saved. If the tune slips, or the knowledge, or the beat, there is only delay. The Name is good at every hour. Other worship has its rules and its forbidden things. The Name has no such bar; every mouth may speak it. Tuka says: austerities make people stumble and fall. The Name lifted up even the courtesan.

WHAT IT MEANS

Tukaram is contrasting the danger of the spiritual technologies with the safety of the Name. A mantra mispronounced, a rite done wrong, an austerity attempted, these can break the one who tries; they demand precision and earn punishment for error. The Name asks none of that: spoken badly, sleepily, by anyone at all, it still carries the speaker across. The stakes he is naming are who is allowed to come close to God. Where the rule-bound paths shut most people out and trip even the careful, the Name opens the door to everyone, which is why he points to the courtesan, the one the rules would exclude, as the very proof of its reach.

GATHA 2300 *The Saints*

What does not make a saint, the body-sense remains

मराठी मूळ

नव्हती ते संत करितां कवित्व । संताचे ते आप्त नव्हती संत ॥1॥
येथें नाहीं वेश सरतें आडनांवें । निवडे घावडाव व्हावा अंगीं ॥ध्रु.॥
नव्हती ते संत धरितां भोंपळा । करितां वाकळा प्रावरण ॥2॥
नव्हती ते संत करितां कीर्तन । सांगतां पुराणें नव्हती संत ॥3॥
नव्हती ते संत वेदाच्या पठणें । कर्म आचरणें नव्हती संत ॥4॥
नव्हती संत करितां तप तीर्थाटणें । सेविलिया वन नव्हती संत ॥5॥
नव्हती संत माळामुद्रांच्या भूषणें । भस्म उधळणें नव्हती संत ॥6॥
तुका ह्मणे नाहीं निरसला देहे । तों अवघे हे सांसारिक ॥7॥

ENGLISH TRANSLATION

Those who compose poetry are not saints thereby. The relatives of saints are not saints either.

Here, outward appearance and borrowed titles do not suffice; one must bear the mark of transformation in one's own being. Those who carry a gourd are not saints by that; those who wrap themselves in a blanket are not saints.

Those who perform kirtan are not saints on that account; those who recite Puranas are not saints. Those who chant the Vedas are not saints; those who perform rituals are not saints.

Those who practice austerities and pilgrimage are not saints; those who live in forests are not saints. Those who adorn themselves with rosaries and sacred marks are not saints; those who smear themselves with ash are not saints.

Says Tuka, so long as the body-sense has not been transcended, all such people are merely worldly.

IN PLAIN WORDS

Writing poems does not make you a saint. Being a saint's relative does not make you one. Here a costume will not pass, nor a borrowed name; the mark of real change must be in you. Carrying a begging gourd does not make you a saint. Wrapping in a patched blanket does not. Performing kirtan does not make you a saint. Reciting the Puranas does not. Chanting the Vedas does not make you a saint. Doing rituals does not. Austerities and pilgrimage do not make you a saint. Living in the forest does not. Rosaries and sacred marks do not make you a saint. Smearing on ash does not. Tuka says: as long as the body-sense has not been worn away, all such people are still only worldly.

WHAT IT MEANS

Tukaram strips away one badge of holiness after another, and the list is long on purpose. Poetry, lineage, kirtan, scripture, ritual, austerity, pilgrimage, prayer beads, ash, the whole visible inventory of a holy life, none of it makes a saint. The single test he gives is inward: has the sense of being a separate body and self been dissolved. Until that happens, every outer practice, however impressive, belongs to a worldly person playing a part. The poem is not contempt for these practices but a warning to look past the costume, including one's own, and ask whether the change is real.

GATHA 2301 *Prayers*

Prayer, only that I never forget You

मराठी मूळ

हें चि दान देगा देवा । तुझा विसर न व्हावा ॥1॥
गुण गाईन आवडी । हे चि माझी सर्व जोडी ॥ध्रु.॥
न लगे मुक्ति आणि संपदा । संतसंग देई सदा ॥2॥
तुका ह्मणे गर्भवासीं । सुखें घालावें आह्मासी ॥3॥

ENGLISH TRANSLATION

O God, grant me this one boon: may I never forget You. May I sing Your praises with love; this alone is my entire wealth.

I have no need for liberation or worldly prosperity; grant me the company of saints always. Says Tuka, even if You place us in the womb again, we shall go there happily.

IN PLAIN WORDS

Grant me just this one gift, God: that I never forget You. Let me sing Your qualities with love. This alone is all my wealth. I do not want liberation. I do not want riches. Give me the company of saints, always. Tuka says: if You must put us in the womb again, we will go there gladly.

WHAT IT MEANS

Tukaram refuses the two prizes most people pray for, release from rebirth and worldly prosperity, and asks instead only that he never lose the memory of God. To sing God's praises with love is, he says, his entire fortune; he needs no other. The last line carries the stakes: he is so unconcerned with escaping rebirth that he will accept the womb again without complaint, as long as the love and the saints' company come with him. The whole prayer reverses the usual aim of religion. He is not asking to get out; he is asking only never to forget.

GATHA 2302 *Faith and Trust*

Faith, each receives by his own heart

मराठी मूळ

भाग्यवंता हे परवडी । करिती जोडी जन्माची ॥1॥
आपुलाल्या लाहो भावें । जें ज्या व्हावें तें आहे ॥ध्रु.॥
इच्छाभोजनाचा दाता । न लगे चिंता करावी ॥2॥
तुका ह्मणे आल्या था†या । वस्तु ब†या मोलाच्या ॥3॥

ENGLISH TRANSLATION

This abundance belongs to the fortunate; they make the most of their birth. Each receives according to his own faith; whatever is meant for each, that is what comes.

God is the giver of whatever one desires; there is no need to worry. Says Tuka, precious things come to those who arrive at the right place.

IN PLAIN WORDS

This abundance belongs to the fortunate; they make a true gain of their birth. Each receives by his own faith; whatever is meant for someone, that is what comes to him. God gives the food each one desires. There is no need to worry. Tuka says: precious things come to the one who reaches the right place.

WHAT IT MEANS

Tukaram is saying that the spiritual harvest of a human life is real wealth, and it falls to those who know how to use the chance of being born. What each person draws from God is measured by the faith he brings; what is meant for him arrives, no more and no less. Because of that, anxiety is pointless: the Giver already provides what each truly desires. The closing line names the one condition, that you arrive at the right place, the company of God and the saints, where the precious things are kept.

GATHA 2303 *Social Criticism*

Social criticism, the stingy show-off

मराठी मूळ

वंचुनियां पिंड । भाता दान करी लंड ॥1॥
जैसी याची चाली वरी । तैसा अंतरला दुरी ॥ध्रु.॥
मेला राखे दिस । ज्यालेपणें जालें वोस ॥2॥
तुका ह्मणे देवा । लोभें न पुरे चि सेवा॥3॥

ENGLISH TRANSLATION

One who starves his own body yet boasts of giving charity is shameless. As he struts on the surface, so deep is the distance he has created from God.

He observes death rites yet, in his living, has turned life desolate. Says Tuka, O God, greed ensures that true service can never be fulfilled.

IN PLAIN WORDS

He cheats his own body, then makes a loud show of giving charity; the shameless man. As his conduct is on the surface, so far has he fallen away inside. He keeps the rites for the dead, while his own living life has gone to waste. Tuka says: God, where there is greed, service is never complete.

WHAT IT MEANS

Tukaram exposes the man who starves himself to look generous, who performs death-rites and public charity while his inner life is empty. The poem's edge is the gap between the polished outside and the distance from God within; the showy surface is exactly the measure of how far he has drifted. The sharpest line turns the rites against him: he honors the dead but has let his own living turn desolate. The lesson is aimed at the pattern of greed dressed as piety, a thing to watch for in oneself, because where greed remains, no act of service is ever truly finished.

GATHA 2304 *Appeals and Exhortations*

Exhortation, the anxious mind and the chataka bird

मराठी मूळ

अधीरा माझ्या मना ऐक एकी मात । तूं कां रे दुश्चत निरंतर ॥1॥
हे चि चिंता काय खावें ह्मणऊनि । भले तुजहूनि पिक्षराज ॥ध्रु.॥
पाहा ते चातक नेघे भूमिजळा । वरुषे उन्हाळा मेघ तया ॥2॥
सकळयातींमध्यें ठक हा सोनार । त्याघरीं व्यापार झारियाचा ॥3॥
तुका ह्मणे जळीं वनीं जीव एक । तयापाशीं लेख काय असे ॥4॥

ENGLISH TRANSLATION

O impatient mind, listen to this one thing. Why are you perpetually anxious? Your only worry is about what to eat.

The chataka bird is wiser than you, for it refuses ground water and waits for the rain cloud even through the hottest summer. Among all castes, the goldsmith is the greatest trickster, yet in his own home, the business runs on a sieve.

Says Tuka, creatures in water and forest have but a single life; what account book do they keep?.

IN PLAIN WORDS

Restless mind of mine, listen to one thing. Why are you forever anxious? Your whole worry is only this: what will I eat. The bird is wiser than you. Look at the chataka: it will not touch water from the ground; it waits for the rain cloud right through the burning summer. Of all the trades, the goldsmith is the great cheat, yet in his own house the work runs through a sieve. Tuka says: a creature in the water, a creature in the forest, has a single life and no other; what account-book does it keep?

WHAT IT MEANS

Tukaram scolds the anxious mind for spending all its strength on the one fear of where the next meal comes from. He holds up the chataka bird, which by legend drinks only rain from the cloud and refuses water on the ground, as the image of trust: it waits through the hottest season rather than grasp at the lower supply. The goldsmith, the cleverest cheat, still ends up with his gains slipping away through a sieve, so cunning buys no security. The wild creatures keep no ledger and yet are fed. The point is not to stop working but to stop the gnawing anxiety, since the One who feeds bird and beast is not going to forget you.

GATHA 2305 *Faith and Trust*

Faith, the One who feeds the whole world

मराठी मूळ

कां रे नाठविसी कृपाळु देवासी । पोसितो जनासी एकला तो ॥1॥
बाळा दुधा कोण करितें उत्पत्ती । वाढवी श्रीपति सवें दोन्ही ॥ध्रु.॥
फुटती तरुवर उष्णकाळमासीं । जीवन तयांसी कोण घाली ॥2॥
तेणें तुझी काय नाहीं केली चिंता । राहे त्या अनंता आठवूनि ॥3॥
तुका ह्मणे ज्याचें नाम विश्वंभर । त्याचें निरंतर ध्यान करीं ॥4॥

ENGLISH TRANSLATION

Why do you not remember the compassionate Lord? He alone feeds the whole world. Who produces milk for the infant? Shripati nurtures both the child and the milk together.

Trees crack open in the scorching heat of summer; who waters them? Has He not taken care of you as well? Remain in the remembrance of that Infinite One. Says Tuka, He whose name is Vishvambhara, the Sustainer of all, meditate on Him always.

IN PLAIN WORDS

Why do you not remember the merciful God? He alone feeds every creature. Who makes milk for the infant? Shripati raises both the child and the milk together. The trees split open in the heat of summer; who gives them water then? Has He not already taken thought for you too? Stay in remembrance of that Endless One. Tuka says: His name is Vishvambhara, the one who holds up all. Meditate on Him without stopping.

WHAT IT MEANS

Tukaram answers worry with the plain evidence of providence. The same God brings milk into being for the newborn and raises the child to drink it; the same God waters the trees that crack in the dry heat when no one else can reach them. If care like that is at work everywhere, then it is already at work for you, and remembrance, not anxiety, is the right response. The name he ends on, Vishvambhara, the sustainer of all, is the whole argument in a single word. Because the One who carries the universe is carrying you, the only thing left to do is to keep your mind on Him.

GATHA 2306 *The Nature of God*

Nature of God, being all yet nothing

मराठी मूळ

उदारा कृपाळा पतितपावना । ि◌ब्रदें नारायणा साच तुझीं ॥1॥
वणिनलासी जैसा जाणतां नेणतां । तैसा तूं अनंता साच होसी ॥ध्रु.॥
दैत्यां काळ भक्तां मेघश्याममूतिन । चतुर्भुज हातीं शंख चक्र ॥2॥
काम इच्छा तयां तैसा होसी राणीं । यशोदेच्या स्तनीं पान करी ॥3॥
होऊनि सकळ कांहींच न होसी । तुका ह्मणे यासी वेद ग्वाही ॥4॥

ENGLISH TRANSLATION

O generous One, O merciful Savior of the fallen, Your titles are true, O Narayana. As You have been described by the knowing and the unknowing alike, so You truly are, O Infinite Lord.

To demons You are Death; to devotees You appear as the dark-hued form, four-armed, bearing conch and discus. You take whatever form desire and devotion call forth; You nursed at Yashoda's breast.

Being everything, You are yet nothing at all. Says Tuka, the Vedas themselves bear witness to this.

IN PLAIN WORDS

Generous One, merciful One, savior of the fallen: these titles are truly Yours, Narayana. However the knowing and the unknowing have described You, that is what You truly are, O Endless One. To the demons You are Death itself. To devotees You come as the cloud-dark form, four-armed, conch and discus in Your hands. As desire and longing call for, so You become; You drank milk at Yashoda's breast. You have become everything, and yet You are nothing at all. Tuka says: to this the Vedas themselves bear witness.

WHAT IT MEANS

Tukaram contemplates how God can be all the things people say of Him at once. The titles are true: He is generous, merciful, the rescuer of the fallen, and He is exactly as both the wise and the simple have pictured Him, because He meets each according to their seeing. To the demon He is destruction; to the devotee He is the beautiful child of Vrindavan who nursed at Yashoda's breast; He takes the very form that love and desire reach for. The deep claim is the last one: having become everything, He is in Himself nothing that can be pinned down, and Tukaram does not advance this on his own authority but says the Vedas testify to the same.

GATHA 2307 *Appeals and Exhortations*

Exhortation, the long catalogue of the true and the false

मराठी मूळ

ऐका संतजन उत्तरें माझे बोबडे बोल । करीं लाड तुह्मांपुढें हो कोणी झणी कोपाल ॥1॥
उपाय साधन आइका कोण गति अवगति । दृढ बैसोनि सादर तुह्मी धरावें चित्तीं ॥ध्रु.॥
धर्म तयासी घडे रे ज्याचे स्वाधीन भाज । कर्म तयासी जोडे रे भीत नाहीं लाज ॥2॥
पुण्य तें जाणां रे भाइनो परउपकाराचें । परपीडा परनिंदा रे खरें पाप तयाचें ॥3॥
लाभ तयासी जाला रे मुखीं देव उच्चारी । प्रपंचापाठी गुंतला हाणी तयासी च थोरी ॥4॥
सुख तें जाणा रे भाइनो संतसमागम । दुःख तें जाणारे भाइनो शम तेथे विशम ॥5॥
साधन तयासी साधे रे ज्याची स्वाधीन बुिद्ध । पराधीनासी आहे घात रे थोर जाण संबंधी ॥6॥
मान पावे तो आगळा मुख्य इंिद्रयें राखे । अपमानी तो अधररसस्वाद चाखे॥6॥
जाणता तयासी बोलिजे जाणे समाधान । नेणता तयासी बोलिजे वाद करी भूषण ॥8॥
भला तो चि एक जाणा रे गयावर्जन करी । बुरा धन नष्ट मेळवी परद्वार जो करी ॥9॥
आचारी अन्न काढी रे गाई अतितभाग । अनाचारी करी भोजन ग्वाही नसतां संग ॥10॥
स्वहित तेणें चि केलें रे भूतीं देखिला देव । अनहित तयाचें जालें रे आणी अहंभाव ॥11॥
धन्य जन्मा ते चि आले रे एक हरिचे दास । धिग ते विषयीं गुंतले केला आयुष्या नास ॥12॥
जोहोरि तो चि एक जाणा रे जाणे सिद्धलक्षणें । वेडसरु तो भुले रे वरदळभूषणें ॥13॥
बिळयाढा तो चि जाणा रे भक्ति दृढ शरीरीं। गांढएा तयासी बोलिजे एक भाव न धरी ॥14॥
खोल तो वचन गुरूचें जो गिळूनि बैसे । उथळ धीर नाहीं अंगीं रे ह्मणे होईल कैसें॥15॥
उदार तो जीवभाव रे ठेवी देवाचे पायीं । कृपण तयासी बोलिजे पडे उपाधिडाई ॥16॥
चांगलेंपण तें चि रे ज्याचें अंतर शुद्ध । वोंगळ मिळन अंतरीं वाणी वाहे दुगपध ॥17॥
गोड तें चि एक आहे रे सार विठ्ठलनाम । कडु तो संसार रे लक्षचौ†याशी जन्म ॥18॥
तुका ह्मणे मना घरी रे संतसंगतिसोई । न लगे कांहीं करावें राहें विठ्ठलपायीं ॥19॥

ENGLISH TRANSLATION

Listen, O saintly ones, to my stammering, childish words. I speak with the liberty of a child before you; let no one be angry.

Hear the means and the path; learn what leads upward and what leads to ruin. Sit firm and attentive and hold these truths in your chitta.

Dharma belongs to the one who has mastered the senses. Karma bears fruit for the one who has no fear or shame.

Know that true merit lies in helping others, while true sin is in harming others and slandering them. Profit belongs to the one who utters God's name; the one chasing worldly pursuits suffers great loss.

True happiness is the company of saints; true sorrow is where that company is absent. Spiritual practice succeeds for the one whose intellect is self-governed; the dependent one faces ruin in all dealings.

True honor belongs to the one who controls the senses; the sensual one earns only disgrace. The wise one is the one who knows contentment; the ignorant one argues for the sake of ornament.

The truly good one is the one who abandons what is harmful; the truly wicked one hoards ill-gotten wealth and enters others' homes. The righteous one cooks and gives a portion to the guest; the unrighteous one eats without witness or company.

Self-benefit belongs to the one who sees God in all beings; ruin comes to the one who carries the ego. Blessed are those births that produced servants of Hari; cursed are those who remain tangled in sense pleasures and waste their lives.

The truly discerning one knows the marks of perfection; the fool is dazzled by surface adornments. The truly brave one carries firm devotion in the body; the coward is the one who holds no single-pointed faith.

The deep one swallows the Guru's word and sits still with it; the shallow one has no patience and wonders how it will all work out. The generous one places body and jiva at God's feet; the miser is the one who falls into the pit of worldly strife.

True goodness is inner purity; the impure one is double-tongued inside. The only sweet thing is Vitthal's Name; bitter is this world of eighty-four hundred thousand births.

Says Tuka, O mind, go home to the company of saints. Nothing more needs to be done; simply remain at Vitthal's feet.

IN PLAIN WORDS

Listen, saintly ones, to my stammering, childish words. I play like a child before you; let no one be angry. Hear the means and the path. Learn what raises a man and what ruins him. Sit firm, sit attentive, and hold this in your heart. Dharma belongs to the one who has mastered his senses. Karma bears fruit for the one without fear or shame. Know, my brothers, that true merit is helping others; the real sin is to hurt others and slander them. Gain belongs to the one whose mouth speaks God's name; the one tangled in worldly affairs takes great loss. Know, brothers, that true happiness is the company of saints; true sorrow is where that company is not. Practice succeeds for the one whose mind is his own; for the one ruled by his cravings there is ruin, know this well. True honor goes to the one who guards his senses; the man given to the senses tastes only the bitter dregs of disgrace. Call him wise who knows contentment; call him a fool who argues to show off. Know the one good man: he leaves behind what is harmful. The bad man hoards ill-gotten wealth and breaks into others' homes. The decent one cooks and sets aside a portion for the guest; the indecent one eats alone, with no witness, no company. He has done himself good who has seen God in all beings; he has done himself harm who carries the ego. Blessed are the births that brought forth servants of Hari; shame on those tangled in the senses who throw their lives away. Know the true judge: he reads the marks of the perfected. The fool is dazzled by surface ornament. Know the strong man: devotion is firm in his body. Call him a coward who holds no single faith. The deep one swallows the Guru's word and sits still with it; the shallow one has no patience and frets, how will this ever turn out. The generous one lays his very life at God's feet; call him a miser who falls into the pit of worldly trouble. Goodness is just this: a heart that is pure. The foul one is double-tongued inside, his speech carrying filth. There is only one sweet thing: the essence, Vitthal's Name. Bitter is this world and its eighty-four lakh births. Tuka says: O mind, go home to the company of saints. Nothing else need be done. Just stay at Vitthal's feet.

WHAT IT MEANS

This is a long teaching abhanga, and Tukaram begins by calling his words childish and stammering so the saints will hear him gently, not as a man lecturing them. What follows is a paired ledger of the true and the false in the spiritual life: dharma and merit go to the one who masters his senses, helps others, and speaks God's name, while ruin goes to the slanderer, the greedy, the self-displaying, the ego-bound. Again and again he separates the surface

from the substance, the man dazzled by ornament from the man who reads the real marks of perfection, the loud arguer from the quiet contented soul, the double-tongued from the inwardly pure. The single thread under every pair is this: what counts is the inner state, seeing God in all beings and holding firm devotion, not the outward show. He closes by collapsing the whole catalogue into one instruction, that the mind should go home to the saints and stay at Vitthal's feet, and nothing more is required.

GATHA 2308 *Appeals and Exhortations*

Alphabet exhortation, untangle the net of birth and death

मराठी मूळ

॥ येकाखडी ॥ 1॥

करावा कैवाड । नाहीं तरी आला नाड ॥1॥

स्मरा पंढरीचा देव । मनीं धरोनिया भाव ॥ध्रु.॥

खचविलें काळें । उगवा लवलाहें जाळें ॥2॥

घरटी चक्रफेरा । जन्ममृत्याचा भोंवरा ॥4॥

नानाहव्यासांची जोडी। तृष्णा करी देशधडी ॥5॥

चरणीं ठेवा चित्त । ह्मणवा देवाचे अंकित ॥6॥

छंद नानापरी । कळा न पविजे हरी ॥7॥

जगाचा जनिता । भुक्तिमुक्तींचा ही दाता ॥8॥

झणी माझें माझें । भार वागविसी ओझें ॥9॥

यांची कां रे गेली बुद्धि । नाहीं तरायाची शुद्धि ॥10॥

टणक धाकुलीं । अवघीं सरती विठ्ठलीं ॥11॥

ठसा त्रिभुवनीं । उदार हा शिरोमणि ॥12॥

डगमगी तो वांयां जाय । धीर नाहीं गोता खाय ॥13॥

ढळों नये जरी । लाभ घरिचिया घरीं॥14॥

नाहीं ऐसें राहे । कांहीं नासिवंत देहे ॥15॥

तरणा भाग्यवंत । नटे हरिकीर्तनांत ॥16॥

थडी टाकी पैलतीर । बाहे ठोके होय वीर ॥17॥

दया तिचें नांव । अहंकार जाय जंव॥18॥

धनधान्य हेवा । नाडे कुटुंबाची सेवा ॥19॥

नाम गोविंदाचें । घ्या रे हें चि भाग्य साचें ॥20॥

परउपकारा । वेचा शक्ति निंदा वारा॥21॥

फळ भोग इच्छा । देव आहे जयां तैसा ॥22॥

बरवा ऐसा छंद । वाचे गोविंद गोविंद ॥23॥

भविष्याचे माथां । भजन न द्यावें सर्वथा ॥24॥

माग लागला न संडीं । अळसें माती घालीं तोंडीं ॥25॥

यश कीतिन मान । तरी जोडे नारायण ॥26॥

रवि लोपे तेजें । जरी हारपे हें दुजें ॥27॥

लकार लाविला । असतां नसतां चि उगला ॥28॥

वासने चि धाडी । बंद खोडए नाडए बेडी ॥29॥

सरतें न कळे । काय झांकियेले डोळे ॥30॥

खंती ते न धरा । होणें गाढव कुतरा ॥31॥

सायासाच्या जोडी । पिके काढियेल्या पेडी ॥32॥

हातीं हित आहे । परि न करिसी पाहें॥33॥
अळंकार लेणें । ल्या रे तुळसीमुद्राभूषणें ॥34॥
ख्याति केली विष्णुदासीं । तुका ह्मणे पाहा कैसी ॥35॥

ENGLISH TRANSLATION

Remember the God of Pandhari, holding devotion in your chitta. If you do not make the effort, ruin will come.

Untangle quickly the net that darkness has cast. The spinning wheel of birth and death is a relentless whirlpool.

Various occupations and their accumulations only bring scattered wandering through craving. Fix your mind on His feet and call yourself God's own.

Indulging in many diversions and tricks will not lead you to Hari. He is the Father of the world, the Giver of both enjoyment and liberation.

Do not say 'mine, mine' and carry that heavy burden. Why has their wisdom departed? There is no awareness of what lies beyond.

Even the smallest of the small find fulfillment in Vitthal. His mark is upon the three worlds; this generous One is the crown jewel.

The wavering one goes to waste; without patience, he sinks. If you do not waver, the reward comes right to your door.

Nothing of this body endures; it is wholly perishable. The blessed one who revels in Hari's kirtan is truly fortunate.

He takes you from this bank to the far shore; strive hard and become a hero. Compassion means letting the ego go.

The craving for wealth and grain misleads; serving family becomes a trap. Take the Name of Govinda; this alone is true fortune.

Spend your strength in serving others; ward off slander. Fruit and pleasure come as God sees fit for each.

Let this be your cherished practice: sing Govinda, Govinda. Never yield your devotion into the hands of pretenders.

Once you begin, do not abandon the path; laziness only puts mud in your mouth. Fame, glory, and honor come through joining with Narayana.

If His light eclipses all else, then this duality disappears. Desiring nothing existent or non-existent leads to stillness.

It is desire itself that binds, in chains, ropes, and fetters. One cannot see the end through closed eyes.

Do not worry; otherwise you become an animal. The harvest of honest labor ripens from the cultivated field.

Welfare is in your own hands, yet you do not act. Wear the ornaments of tulsi beads and sacred marks.

Says Tuka, see the fame the servants of Vishnu have earned.

IN PLAIN WORDS

Remember the God of Pandhari; hold devotion in your heart. Make the effort, or ruin comes upon you. Darkness has trapped you; untangle the net at once. The household turns like a wheel, the whirlpool of birth and death. The pile of many cravings only scatters you, driven from place to place by thirst. Set your mind on His feet; call yourself God's own. With all your many amusements you will not reach Hari. He is the Father of the world, the Giver of both pleasure and release. Do not say 'mine, mine' and carry that weight as a burden. Why has their good sense left them? They have no clear thought of crossing over. Even the smallest of the small are made complete in Vitthal. His mark is on the three worlds; this generous One is the crown jewel. The wavering man is wasted; with no patience he sinks. If you do not waver, the gain comes home to your own door. Nothing of this body lasts; the body is wholly perishable. Blessed and fortunate is the young one who plays in Hari's kirtan. He throws you from this bank to the far shore; strike out with your arms and be a hero. Its name is compassion, the moment the ego goes. Greed for wealth and grain misleads; service of family becomes a snare. Take the Name of Govinda; this alone is the true fortune. Spend your strength helping others; drive off slander. Fruit and pleasure come to each as God sees fit. Let this be your good habit: on the tongue, Govinda, Govinda. Never hand your worship over to pretenders. Once you start, do not leave the path; laziness only fills your mouth with dirt. Fame, glory, honor come if Narayana is gained. As the sun blots out lesser lights, so this duality disappears. Wanting nothing, existent or non-existent, brings you to stillness. It is craving itself that binds you, in chains and ropes and fetters. You cannot see the end with your eyes shut. Do not grieve; otherwise you become a donkey, a dog. The harvest of honest labor ripens from the tended field. The good is in your own hand, yet look, you will not act. Put on the ornaments: tulsi beads, the sacred mark. Tuka says: see the fame the servants of Vishnu have won.

WHAT IT MEANS

This is an alphabet poem, a teaching strung verse by verse, and its single command is to remember the God of Pandhari and untangle yourself from the net of darkness before life runs out. Tukaram names the trap precisely: the spinning household, the whirlpool of birth and death, the scattering pull of many cravings, and above all the 'mine, mine' of the ego that loads you down. Against it he sets the cure, devotion fixed on Vitthal's feet, the Name of Govinda on the tongue, service of others in place of greed, and the patience not to waver. The stakes are stated bluntly: the body is perishable, the chance is now, and a wavering man simply sinks while the steady one finds the gain delivered to his own door. He ends by pointing to the devotees of Vishnu and the fame they have earned, as living proof that this path carries a person from this bank to the far shore.

GATHA 2309 *Worldly Metaphors*

Riddle, the taste known only by tasting

मराठी मूळ

देवें देऊळ सेविलें । उदक कोरडें चि ठेविलें ॥1॥
नव्हे मत गूढ उमानें कांहीं । तूं आपणआपणापें पाहीं ॥ध्रु.॥
पाठें पूर वोसंडला । सरिता सागर तुंबोनि ठेला ॥2॥
वांजेघरीं बाळ तान्हा । एक बाळी दों कानां ॥3॥
तुका ह्मणे पैस । अनुभविया ठावा गोडीरस ॥4॥
॥ लोहागांवीं कीर्तनांत मेलें मूल जीत झालें ते समयीं स्वामींनीं अभंग केले ते ॥

ENGLISH TRANSLATION

God Himself has taken up residence in the temple, yet the water within remains dry. This is no secret to be guessed at; look within yourself.

Behind, the flood has surged and overflowed, filling the rivers and the sea. In the barren woman's home, a newborn cries, and one earring hangs from two ears.

Says Tuka, this sweetness of inner taste is known only to the one who has experienced it.

IN PLAIN WORDS

God himself has come to live in the temple, yet the water there stays dry. This is no hidden thing you must guess at. Look within your own self. Behind, the flood has burst and overflowed; the rivers and the sea stand brimful. In the barren woman's house a newborn baby cries. One earring hangs from two ears. Tuka says: this is the wide open secret. The sweetness of the inner taste is known only to the one who has tasted it.

WHAT IT MEANS

Tukaram is stacking up impossible images on purpose: a temple where God lives but the water is dry, a flood that fills the sea from behind, a child born to a barren woman, one earring on two ears. He is not posing puzzles to be solved by cleverness; he says plainly that there is nothing hidden here. The point is that the inner reality cannot be reached by guessing or argument; you have to turn and look within yourself. The contradictions break the grip of ordinary logic so that the real thing can be seen directly. And what is seen is a taste, not a theory: only the one who has actually experienced this sweetness knows what it is.

GATHA 2310 *The Nature of God*

Bold plea, show me your power now

मराठी मूळ

अशक्य तों तुह्मां नाहीं नारायणा । निर्जीवा चेतना आणावया ॥1॥
मागें काय जाणों स्वामीचे पवाडे । आतां कां रोकडे दावूं नये ॥ध्रु.॥
थोर भाग्य आह्मी समर्थाचे कासे । ह्मणवितों दास काय थोडें ॥2॥
तुका ह्मणे माझे निववावे डोळे । दावूनि सोहळे सामर्थ्याचे ॥3॥

ENGLISH TRANSLATION

Nothing is impossible for You, O Narayana. You can bring life to the lifeless.

Who knows the past deeds of our Lord? But why not display them openly right now? It is great fortune that we are at the side of the Capable One. To call ourselves His servants, is that any small thing? Says Tuka, satisfy my eyes; show me the splendors of Your power.

IN PLAIN WORDS

Nothing is impossible for you, Narayana. You can bring life to the lifeless. I do not know your old deeds of long ago; why not show them to me right now, plainly? It is great good fortune that we hold to the side of the Capable One. To be called your servants, is that any small thing? Tuka says: cool my eyes; let me see the splendor of your power.

WHAT IT MEANS

Tukaram is asking God to act in the present, not only in legend. He grants that nothing is beyond Narayana, who can even revive the dead, and then presses the request home: the wonders of the past are hearsay to him, so let them be shown openly here and now. He counts it pure fortune to be on the side of the all-capable Lord and to be called his servant. The closing plea, cool my eyes with the sight of your power, is the prayer of someone who wants living proof, not stored-up reputation. According to the editorial note, the abhanga was composed when a child who had died during a kirtan at Lohagaon was restored to life.

GATHA 2311

The Saints

Saints, the only true giver

मराठी मूळ

दाता तो एक जाणा । नारायणा स्मरवी ॥1॥
आणीक नासिवंतें काय । न सरे हाय ज्यांच्यानें ॥ध्रु.॥
यावें तयां काकुलती । जे दाविती सुपंथ ॥2॥
तुका ह्मणे उरी नुरे । त्याचे खरे उपकार ॥3॥
अलंकापुरीं ब्राह्मण धरणें बसून बेताळीस दिवस उपवासी होता त्यास द्दष्टांत
कीं देहूस तुकोबापाशी जाणें. ब्राह्मण स्वामीपें आला त्याबद्दल अभंग ॥ 31 ॥

ENGLISH TRANSLATION

The true giver is the one who inspires remembrance of Narayana. What use are perishable things that cannot last? One should beseech those who show the true path.

Says Tuka, the one whose help leaves nothing remaining to be done, his are the real blessings.

IN PLAIN WORDS

Know this: there is one true giver, the one who makes you remember Narayana. What use are other things that perish, things by which the ache is never eased? Go and beg from those who show you the good path. Tuka says: the one whose help leaves nothing left to be done, his are the real blessings.

WHAT IT MEANS

Tukaram is redefining who deserves to be called generous. The true giver is not the one who hands you perishable goods, which never end your deeper longing, but the one who turns you toward remembering God. So he says the thing worth begging for is the company of those who point out the right path, the saints. Their help is complete in a way no worldly gift is: it leaves nothing further to be done, because it settles the soul itself. The editorial note ties the verse to a brahmin who sat in protest-fast for forty-two days at Alandi and was told in a vision to go to Tukaram at Dehu.

GATHA 2312 *Prayers*

Prayer, the fallen leave it to you

मराठी मूळ

श्रीपंढरीशा पतितपावना । एक विज्ञापना पायांपाशीं ॥1॥
अनाथां जीवांचा तूं काजकैवारी । ऐसी चराचरीं ि◌ब्रदावळी ॥ध्रु.॥
न संगतां कळे अंतरीचें गुज । आतां तुझी लाज तुज देवा ॥2॥
आिळकर ज्याचें करिसी समाधान । अभयाचें दान देऊनियां ॥3॥
तुका ह्मणे तूं चि खेळें दोहीं ठायीं । नसेल तो देई धीर मना ॥4॥

ENGLISH TRANSLATION

O Lord of Pandhari, Savior of the fallen, I make one petition at Your feet. You are the Champion of the helpless; this is Your renown throughout creation.

You know the secret of every being without being told; now, O God, the responsibility is Yours. You give comfort and the gift of fearlessness to whoever makes a heartfelt plea.

Says Tuka, You are the player on both sides; if faith falters, then give courage to the mind.

IN PLAIN WORDS

Lord of Pandhari, purifier of the fallen, I lay one petition at your feet. You are the helper and champion of helpless souls; this is your renown through all that moves and does not move. You know the secret of the heart without being told; now, God, your honor is your own concern. To anyone who pleads from the heart you give peace and the gift of fearlessness. Tuka says: you are the one playing on both sides. If faith fails, then give my mind its courage.

WHAT IT MEANS

Tukaram brings a single request and then quietly hands the whole burden back to God. He addresses Vitthal of Pandhari by his known title, savior of the fallen, and reminds him that his fame across all creation rests on rescuing the helpless. So, he reasons, since God already knows every secret of the heart, keeping that promise is now God's own affair, a matter of God's honor. The striking turn is at the end: he says God is the player on both sides, the one who gives the prayer and the one who answers it, so even his faltering faith is God's to repair. The prayer becomes total dependence: if I cannot hold steady, you steady me.

GATHA 2313 *Prayers*

Invocation, calling the names of the merciful

मराठी मूळ

अगा ये उदारा अगा विश्वंभरा । रखुमाईच्या वरा पांडुरंगा ॥1॥
अगा सवौत्तमा अगा कृष्णा रामा । अगा मेघश्यामा विश्वजनित्या ॥ध्रु.॥
अगा कृपावंता जीवन तूं दाता । अगा सर्वसत्ता धरितया ॥2॥
अगा सर्वजाणा अगा नारायणा । करुणवचना चित्त द्यावें ॥3॥
तुका ह्मणे नाहीं अधिकार तैसी । सरती पायांपाशीं केली मागें ॥4॥

ENGLISH TRANSLATION

O generous One, O Sustainer of the world, O Husband of Rakhumai, O Panduranga. O Supreme One, O Krishna, O Rama, O dark-hued Creator of the universe.

O compassionate Giver of life, O Holder of all power. O All-knowing Narayana, lend Your ear to these words of sorrow.

Says Tuka, I do not have the proper qualifications, but I have settled myself at Your feet, as I have done before.

IN PLAIN WORDS

O generous one, O sustainer of the world, O husband of Rakhumai, Panduranga. O best of all, O Krishna, O Rama, O dark cloud-hued one, maker of the universe. O merciful one, giver of life, O holder of all power that upholds everything. O all-knowing Narayana, give your heart to these words of sorrow. Tuka says: I have no worthiness of my own, yet I have settled myself at your feet, as I have done before.

WHAT IT MEANS

This abhanga is almost entirely a litany of names, and the naming is itself the prayer. Tukaram calls on God as generous, as world-sustainer, as Rakhumai's husband Panduranga, as Krishna and Rama, as the dark-hued maker of all, as the giver of life who holds every power. Having gathered all these titles, he asks one thing: that the all-knowing Lord lend his attention to a grieving plea. The close is his constant note of humility: he claims no qualification, no merit that earns a hearing. He simply takes his old place at the feet of God and rests his case there.

GATHA 2314 *Confession and Sin*

Confession, an unworthy servant claimed anyway

मराठी मूळ

नव्हें दास खरा । परि जाला हा डांगोरा ॥1॥
यासी काय करूं आतां । तूं हें सकळ जाणता ॥ध्रु.॥
नाहीं पुण्यगाठीं । जे हें वेचूं कोणासाठीं ॥2॥
तुका ह्मणे कां उपाधी । वाढविली कृपानिधी ॥3॥
ऐसे आह्मी जाणों दास । ह्मणोनि जालों उदास ॥ध्रु.॥
तुह्मी दिला धीर। तेणें मन झालें ◌ स्थिर ॥2॥
तुका ह्मणे आड । केलों मी हें तुझें कोड॥3॥

ENGLISH TRANSLATION

I am not a true servant, yet this proclamation has been made. What can be done about it now? You know everything.

I have no store of merit to spend on anyone's behalf. Says Tuka, why have You increased this worldly complication, O Treasury of mercy? We know what it means to be Your servants; that is why we have become detached. You gave us courage, and thereby our minds became steady.

Says Tuka, I have stood in Your way; that was Your own playful wish.

IN PLAIN WORDS

I am not a true servant, yet this announcement has gone out about me. What can I do about it now? You know all of it. I have no store of merit saved up; what would I spend, and on whose behalf? Tuka says: why have you piled up this trouble for me, treasury of mercy? This is how we have come to know what being your servants means; that is why we have grown detached. You gave me courage, and by that my mind grew steady. Tuka says: I got in your way; this was your own playful doing.

WHAT IT MEANS

Tukaram protests that his reputation as a devotee has outrun the truth of him; the name servant of God has been proclaimed about a man who feels he has not earned it. He owns that he has no hoard of good works to draw on, and asks, half complaining, why God would burden him with such a role. But the protest turns into surrender: it is precisely by being claimed as God's servant that he has learned what that means and let go of the world. He credits the steadiness of his mind not to himself but to the courage God gave him. In the end he calls his own resistance God's playful arrangement: even getting in the way was God's doing.

GATHA 2315 *Longing and Separation*

Longing, my tongue bolder than you

मराठी मूळ

काय मी जाणता । तुह्मांहुनि अनंता ॥1॥
जो हा करुं अतिशय । कां तुह्मां दया नये ॥ध्रु.॥
काय तुज नाहीं कृपा । विश्वाचिया मायबापा ॥2॥
तुका ह्मणे वाणी । माझी वदे तुह्मांहुनि॥3॥

ENGLISH TRANSLATION

What do I know more than You, O Infinite One? When I make this excess of effort, does compassion not stir in You? Do You lack mercy, O Mother and Father of the world? Says Tuka, my tongue speaks more boldly than You do.

IN PLAIN WORDS

What do I know, more than you do, Infinite One? When I strain this hard, why does compassion not stir in you? Have you no mercy, mother and father of the world? Tuka says: my tongue speaks more boldly than you do.

WHAT IT MEANS

Tukaram is pressing God with a lover's complaint. He admits he knows nothing that the Infinite does not already know, so his hard effort is not about teaching God anything; it is about why God stays silent. He appeals to God as the mother and father of all the world and asks how such a parent can withhold mercy. The sharp last line turns the charge inward and outward at once: his own tongue is bolder in asking than God is in answering. It is the freedom of intimacy, complaining straight to the one he trusts.

GATHA 2316 *Autobiography*

Autobiography, a petitioner sent to the door

मराठी मूळ

काय ज्ञानेश्वरीं उणें । तिंहीं पाठविलें धरणें ॥1॥
ऐकोनियां लिखित । ह्मुण जाणवली हे मात ॥ध्रु.॥
तरी जाणे धणी। वदे सेवकाची वाणी ॥2॥
तुका ह्मणे ठेवा । होतां सांभाळावें देवा ॥3॥

ENGLISH TRANSLATION

Was something lacking in Dnyaneshwar that he sent a petitioner to our door? Having heard it written, this matter has been brought to our notice. The Master knows; the servant's tongue merely conveys.

Says Tuka, when a treasure is placed in trust, it must be looked after, O God.

IN PLAIN WORDS

Was anything lacking in Dnyaneshwar, that he should send a petitioner to my door? Hearing the writing, this matter was made known to me. The master knows; the servant's tongue only carries the word. Tuka says: when a treasure is placed in your trust, you must look after it, God.

WHAT IT MEANS

Tukaram reacts with humble surprise that a seeker has been directed to him, as if on the authority of the great saint Dnyaneshwar, who surely lacks nothing himself. He is puzzled why such a one would be sent to his door. He deflects the credit immediately: the master, God, is the one who knows and acts; the servant only relays what he is given to say. The closing line hands the responsibility back to God: if a precious soul has been entrusted to me, then it is yours to keep safe, not mine to manage. The note marks this among verses tied to a brahmin's coming to Tukaram.

GATHA 2317 *Surrender and Acceptance*

Surrender, only a gatekeeper

मराठी मूळ

ठेवूनियां डोई । पायीं जालों उतराई ॥1॥
कारण तें तुह्मीं जाणां । मी तराळ नारायणा ॥ध्रु.॥
प्रसंगीं वचन । दिलें तें चि खावें अन्न ॥2॥
तुका ह्मणे भार । तुह्मी जाणां थोडा फार ॥3॥
उपदेश अभंग ॥ 11 ॥

ENGLISH TRANSLATION

Having placed my head at Your feet, I have discharged my obligation. You know the reason, O Narayana; I am but a gatekeeper.

Whatever food was given at the occasion, that is what should be eaten. Says Tuka, You know whether the burden is great or small.

IN PLAIN WORDS

I have laid my head at your feet, and so I have paid off my debt. You know the reason for it, Narayana; I am only a gatekeeper. Whatever word was given at the moment, that is the food I should eat. Tuka says: you know whether the burden is great or small.

WHAT IT MEANS

Tukaram describes his discipleship as a debt discharged by one act: bowing his head at God's feet. He refuses any larger claim about himself, calling himself merely a gatekeeper, a doorman who lets others through rather than the master of the house. Living by whatever was given at the time is his image for trust: he takes what the moment provides as the only food meant for him, asking for nothing more. The close leaves the whole weight with God, who alone knows whether the load laid on this servant is heavy or light. The editorial note marks it as a verse of instruction.

GATHA 2318 *Appeals and Exhortations*

Exhortation, take the plunge into the Name

मराठी मूळ

नको कांहीं पडों ग्रंथाचे भरीं । शीघ व्रत करीं हें चि एक ॥1॥
देवाचिये चाडे आळवावें देवा । ओस देहभावा पाडोनियां॥ध्रु.॥
उधाराचा मोक्ष होय नव्हे ऐसा । पतनासी इच्छा आवश्यक ॥3॥
रोकडी पातली अंगसंगें जरा । आतां उजगरा कोठवरि ॥4॥
तुका ह्मणे घालीं नामासाठी उडी । पांडुरंग थडी पाववील ॥5॥

ENGLISH TRANSLATION

Do not burden yourself with the weight of scriptures. Take up this one swift vow alone.

For the sake of God, call upon God, emptying yourself of all body-consciousness. Salvation on credit, whether it comes or not, is uncertain, but the certainty of falling is guaranteed.

Old age has arrived in person, pressing against the body; how long will you keep vigil? Says Tuka, take the plunge for the sake of the Name; Panduranga will bring you safely to shore.

IN PLAIN WORDS

Do not get buried under the weight of scriptures. Take up this one swift vow alone. For the sake of God, call out to God, laying your body-feeling waste. Liberation on credit may come or may not; the falling is sure. Old age has already arrived, pressing against your body; how long will you stay watchful? Tuka says: leap in for the sake of the Name. Panduranga will carry you to the far shore.

WHAT IT MEANS

Tukaram urges a tired seeker to stop piling up book-learning and to take one fast, single vow instead: call on God, for God's own sake, emptying out the sense of being only this body. He warns against trusting deferred results, salvation bought on credit, which may or may not arrive, while the downward pull of decline is guaranteed. He points to the present fact that old age is already here, pressing on the body, so the time for delay is gone. The remedy is not more striving but a plunge: throw yourself into the Name. He promises that Panduranga himself will see you across to the far shore.

GATHA 2319 *True Worship*

True worship, the fruit lies at the root

मराठी मूळ

नाहीं देवापाशीं मोक्षाचे गांठोळें । आणूनि निराळें द्यावें हातीं ॥1॥
इंद्रियांचा जय साधुनियां मन । निविनषय कारण असे तेथें ॥ध्रु.॥
उपास पारणीं अक्षरांची आटी । सत्कर्मां शेवटीं असे फळ ॥2॥
आदरें संकल्प वारीं अतिशय । सहज तें काय दुःख जाण ॥3॥
स्वप्नींच्या घायें विळवसी वांयां । रडे रडतियासवें मिथ्या ॥4॥
तुका ह्मणे फळ आहे मूळापाशीं । शरण देवासीं जाय वेगीं ॥5॥

ENGLISH TRANSLATION

God does not keep bundles of liberation in a separate storeroom to hand over to you. When the senses are conquered and the mind is purified, the state of desirelessness is found right there.

Fasting, feasting, and the toil of recitation bear fruit only through righteous action. Beware of excess in resolve and desire; know that whatever comes naturally is not suffering.

Why waste yourself grieving over wounds received in a dream, or weeping alongside another's tears that are all illusion? Says Tuka, the fruit lies at the root. Go quickly, take refuge in God.

IN PLAIN WORDS

God keeps no bundle of liberation in a back room to bring out and hand to you. Master the senses and still the mind, and there itself is the cause: the state where no desire remains. Fasting, breaking fasts, the toil of reciting letters: such good acts bear fruit only in the end. Watch out for piling up too much resolve and craving; know that what comes naturally is no suffering. Why ruin yourself over a wound taken in a dream, or weep along with another's weeping that is all unreal? Tuka says: the fruit is right there at the root. Go quickly, take refuge in God.

WHAT IT MEANS

Tukaram corrects the idea that liberation is a separate object God stores up and then delivers to the deserving. It is not somewhere else: when the senses are won and the mind grows quiet, the desireless state is already present right there. He does not throw out fasting, feasting, and recitation, but he says their fruit comes only at the end and only when joined to right action, so they are not the heart of the matter. He warns that even spiritual effort can become a trap when resolve and craving are pushed too far, and he calls grief over illusory losses as foolish as weeping over a wound suffered in a dream. The whole pointing is inward and immediate: the fruit is at the root, so do not search far; take refuge in God now.

GATHA 2320 *True Worship*

True worship, the witness within

मराठी मूळ

तजिलें भेटवी आणूनि वासना । दाविल्याचे जना काय काज ॥1॥
आळवावें देवा भाकूनि करुणा । आपुलिया मना साक्ष करीं ॥ध्रु.॥
नाहीं जावें यावें दुरूनि लागत । आहे साक्षभूत अंतरींचा ॥2॥
तुका ह्मणे हा आहे कृपासिंधु। तोडी भवबंधु तात्किाळक ॥3॥

ENGLISH TRANSLATION

That which was renounced, desire brings back again. What use is it to display renunciation to the world? Call upon God with genuine sorrow and make your own mind the witness.

You need not go anywhere far; God is the witness dwelling within. Says Tuka, He is an ocean of mercy; He breaks the bonds of worldly existence in an instant.

IN PLAIN WORDS

What you renounced, desire fetches back again. What is the use of parading your renunciation before people? Call out to God, pleading your sorrow, and make your own mind the witness. There is nothing to go to from far away; the witness lives inside your own heart. Tuka says: he is an ocean of mercy. He cuts the bonds of worldly existence in an instant.

WHAT IT MEANS

Tukaram exposes the hollowness of renunciation done for show. Whatever you give up outwardly, desire quietly brings back, so display before other people proves nothing. The real work is private: cry out to God with honest sorrow and let your own mind be the witness of your truth, since there is no one else to fool. He insists you need not journey anywhere, because the witness is not far off; God already dwells within the heart. And this inner Lord is no harsh judge but an ocean of mercy who, the moment you genuinely turn to him, cuts the bonds of worldly existence at once.

GATHA 2321 *The Necessity of Experience*

Union, the Name dissolving difference

मराठी मूळ

गोविंद गोविंद । मना लागलिया छंद ॥1॥
मग गोविंद ते काया । भेद नाहीं देवा तया ॥ध्रु.॥
आनंदलें मन । प्रेमें पाझरती लोचन ॥2॥
तुका ह्मणे आळी । जेवी नुरे चि वेगळी॥3॥

ENGLISH TRANSLATION

When the mind has caught the rhythm of 'Govinda, Govinda,' then the body itself becomes Govinda; there is no difference between God and that person. The mind is enraptured, and tears of love flow from the eyes.

Says Tuka, no trace of separation remains, as if it were a meal so satisfying that no hunger lingers.

IN PLAIN WORDS

Govinda, Govinda. My mind has caught the song of it. Then this body itself becomes Govinda. There is no difference between God and that one. The mind is full of joy. Tears of love run from the eyes. Tuka says: no separateness is left, the way hunger is gone after a full meal.

WHAT IT MEANS

Tukaram describes what happens when the Name is no longer something the mind merely does but something the mind has become. Say Govinda, Govinda until the mind catches its rhythm, and the body that says it turns into what it names; the line between God and the devotee falls away. The sign of it is in the body itself: joy floods the mind and tears come without being summoned. He ends with a plain image: as a full meal leaves no hunger behind, this union leaves no trace of separation.

GATHA 2322 *Devotion to Vitthal*

Devotion, you become what you hold

मराठी मूळ

ज्याचें जया ध्यान । तें चि होय त्याचें मन ॥1॥
ह्मणऊनि अवघें सारा । पांडुरंग दृढ धरा ॥ध्रु.॥
सम खूण ज्याचे पाय । उभा व्यापक विटे ठाय ॥2॥
तुका ह्मणे नभा । परता अनूचा ही गाभा ॥3॥

ENGLISH TRANSLATION

Whatever one meditates upon, the mind becomes that very thing. Therefore, resolve all matters by holding firmly to Panduranga.

His feet stand evenly upon the brick; He is the all-pervading One, standing on that single spot. Says Tuka, He is beyond the sky, yet the core of even the smallest atom.

IN PLAIN WORDS

Whatever you meditate on, your mind becomes that very thing. So settle every matter; hold firmly to Panduranga. His feet stand level on the brick. He stands on that one spot, yet he fills everything. Tuka says: he is beyond the sky, and he is the core inside the smallest atom.

WHAT IT MEANS

Tukaram states a law of attention and tells you what to do with it. The mind takes the shape of whatever it dwells on, so the choice of object is the whole game; he says fix it on Panduranga and let that settle everything else. He points to the paradox of the form he loves: Vitthal stands on a single brick at Pandhari with his feet set evenly, yet

that same one is all-pervading. Larger than the sky and smaller than the smallest atom, the God you can hold in one fixed image is the God who is everywhere at once.

GATHA 2323 *True Worship*

True worship, the Name above all rites

मराठी मूळ

पाहुनियां ग्रंथ करावें कीर्तन । तेव्हां आलें जाण फळ त्याचें ॥1॥
नाहीं तरि वांयां केली तोंडपिटी । उरी ते शेवटी उरलीसे ॥ध्रु.॥
पढोनियां वेद हरिगुण गावे । ठावें तें जाणावें तेव्हां जालें ॥2॥
तप तिर्थाटण तेव्हां कार्यसिद्ध । स्थिर राहे बुद्ध हरिच्या नामीं ॥3॥
यागयज्ञादिक काय दानधर्म । तरि फळ नाम कंठीं राहे ॥4॥
तुका ह्मणे नको काबाडाचे भरी । पडों सार धरीं हें चि एक ॥5॥

ENGLISH TRANSLATION

Study the scripture and then perform kirtan; only then does the scripture bear its fruit. Otherwise, all the recitation was mere lip-beating, and the remainder stays unfinished.

Having recited the Vedas, one should sing the praises of Hari; only then is knowledge truly known. Austerity and pilgrimage reach their purpose only when the mind rests steadily in Hari's Name.

What are sacrifices, ceremonies, and acts of charity worth if the Name does not stay on one's lips? Says Tuka, do not get buried under the load of strenuous practices; hold on to this one essence alone.

IN PLAIN WORDS

Study the scripture, then sing kirtan; only then does the scripture bear fruit. Otherwise it was only beating your mouth, and the rest is left undone. Recite the Vedas, then sing the praises of Hari; only then is what you know truly known. Austerity and pilgrimage reach their purpose only when the mind rests steady in Hari's Name. What are sacrifices and ceremonies and charity worth if the Name does not stay on your lips? Tuka says: do not get buried under the load of hard practices; hold to this one essence alone.

WHAT IT MEANS

Tukaram is ranking the whole machinery of religion and putting one thing at the top. Reading scripture, reciting the Vedas, austerity, pilgrimage, sacrifice, charity: none of them is rejected, but each only bears fruit when it leads to and rests in the Name of Hari. Study that never becomes living praise is just lip-work, and effort without the Name stuck in the throat comes to nothing. The warning is against mistaking the load of practices for the goal. He tells you to drop the burden and keep the single essence, the Name.

GATHA 2324 *Faith and Trust*

Faith, eat and trust the Sustainer

मराठी मूळ

सुखें खावें अन्न । त्याचें करावें चिंतन ॥1॥
त्याचें दिलें त्यासी पावे । फळ आपणासी फावे ॥ध्रु.॥
आहे हा आधार। नाम त्याचें विश्वंभर ॥2॥
नाही रिता ठाव । तुका ह्मणे पसरीं भाव॥3॥

ENGLISH TRANSLATION

Eat your food happily and contemplate Him. What is given by Him returns to Him, and the fruit comes naturally to you.

This is the basis of all support; His very name is Vishvambhara, the Sustainer of all. Says Tuka, there is no empty place in existence; simply spread the cloth of faith.

IN PLAIN WORDS

Eat your food happily, and think of him. What he gives reaches back to him, and the fruit comes to you on its own. This is the one support. His name is Vishvambhara, who carries the world. Tuka says: no place is empty of him; just spread out your faith.

WHAT IT MEANS

Tukaram offers a quiet trust that asks for no strain. Eat in peace and remember God while you do, because everything given comes from him and returns to him, and your own share arrives without your grasping for it. The ground of this ease is who God is: Vishvambhara, the one who sustains and carries the whole world. Since no place in existence is empty of him, the only thing asked of you is to open out your faith, like spreading a cloth to receive what is already being given.

GATHA 2325 *Ecstasy and Joy*

Ecstasy, drink the whole universe

मराठी मूळ

संकोचोनि काय जालासी लहान । घेई अपोशण ब्रह्मांडाचें ॥1॥
करोनि पारणें आंचवें संसारा । उशीर उशिरा लावूं नको ॥ध्रु.॥
घरकुलानें होता पडिला अंधार । तेणें केलें फार कासावीस ॥2॥
झुगारूनि दुरी लपविलें काखे । तुका ह्मणे वाखे कौतुकाचे ॥3॥

ENGLISH TRANSLATION

Why have you contracted and made yourself small? Drink up the entire universe in one draft. Having broken your fast, rinse out this worldly life.

Do not delay any longer. The darkness of this small dwelling had caused great distress.

Fling it far away, hide it under your arm. Says Tuka, these are the wonders of divine play.

IN PLAIN WORDS

Why have you shrunk and made yourself small? Drink the whole universe in one mouthful. Break your fast on it, then rinse this worldly life away. Do not put it off any longer. The darkness of this little house had made you very anxious. Fling it far, hide it under your arm. Tuka says: these are the wonders of divine play.

WHAT IT MEANS

Tukaram turns on the soul that has cramped itself into smallness and dares it to its true size. Instead of cowering, swallow the entire universe in a single draft and use it to break a long fast, then rinse the whole worldly life out of your mouth, and do it now, without delay. The little dwelling whose darkness kept you anxious is the narrow self; he says throw it away, tuck it aside, be done with it. What looks like an impossible boast is really the playful largeness of God, in whom such reversals are wonders.

GATHA 2326 *Autobiography*

Autobiography, the toy and the teacher

मराठी मूळ

माझ्या बापें मज दिधलें भातुकें । ह्मणोनि कवतुकें क्रीडा करीं ॥1॥
केली आळी पुढें बोलिलों वचन । उत्तम हें ज्ञान आलें त्याचें ॥ध्रु.॥
घेऊनि विभाग जावें लवलाहा । आलेति या ठाया आपुलिया ॥2॥
तुका ज्ञानदेवीं समुदाय । करावा मी पाय येइन वंदूं ॥3॥

ENGLISH TRANSLATION

My Father has given me a toy; with delight I play with it. I made my demands, I spoke my words, and from that, supreme knowledge came.

Take your share and go swiftly to your own rightful place. Says Tuka, let Dnyanadeva gather his assembly. I shall come to bow at his feet.

IN PLAIN WORDS

My Father gave me a toy, so I play with it in delight. I made my demands, I spoke my words, and from that the highest knowledge came to me. Take your share and go quickly to your own place. You have come here to what is yours. Tuka says: let Dnyanadeva gather his assembly; I will come to bow at his feet.

WHAT IT MEANS

Tukaram speaks as a child who was simply handed something to play with and finds that the play itself bore fruit. The Name, given by the Father, is the toy; out of nothing more than a child's demanding and a child's words came supreme knowledge, unearned and given. He invites others to take their own portion and go to their rightful place, the place that already belongs to them. At the close he bows to the lineage, vowing to come and lay his head at the feet of Dnyanadeva and the assembly of saints.

GATHA 2327 *The Saints*

Saints, the shoe stays on the foot

मराठी मूळ

ज्ञानियांचा गुरु राजा महाराव । ह्मणती ज्ञानदेव ऐसें तुह्मां ॥1॥
मज पामरा हें काय थोरपण । पायींची वाहाण पायीं बरी ॥ध्रु.॥
ब्रह्मादिक जेथें तुह्मां वोळगणे । इतर तुळणें काय पुरे॥2॥
तुका ह्मणे नेणे युक्तीची ते खोलीं । ह्मणोनि ठेविली पायीं डोई ॥3॥

ENGLISH TRANSLATION

Guru of the wise, King of kings, such is the title by which they call Dnyaneshwar. For a wretch like me, what is this greatness? A shoe belongs on the foot, and that is where it should remain.

When even Brahma and the other gods attend upon you as servants, what comparison can any lesser being offer? Says Tuka, I do not know the depths of subtle reasoning; that is why I have placed my head at His feet.

IN PLAIN WORDS

Guru of the wise, King of kings: that is what they call Dnyaneshwar. What is such greatness to a wretch like me? A shoe belongs on the foot, and on the foot it is rightly placed. Where even Brahma and the gods wait on you as servants, what comparison can any lesser one offer? Tuka says: I do not know the depths of subtle reasoning, so I have laid my head at his feet.

WHAT IT MEANS

Tukaram measures the distance between himself and Dnyaneshwar and refuses to flatter himself across it. Dnyaneshwar is named Guru of the wise and King of kings; against that, Tukaram calls himself a wretch and uses a homely image, a shoe belongs on the foot, to keep himself in his proper low place. When even Brahma and the gods serve such a master, no lesser being can stand beside him as an equal. Not knowing the depths of subtle reasoning, he chooses the one move he can make: he lays his head at the saint's feet.

GATHA 2328 *Autobiography*

Humility, a child's crooked words

मराठी मूळ

बोलिलीं लेकुरें । वेडीं वांकुडीं उत्तरें ॥1॥
करा क्षमा अपराध । महाराज तुह्मी सिद्ध ॥ध्रु.॥
नाहीं विचारिला । अधिकार म्यां आपुला ॥2॥
तुका ह्मणे ज्ञानेश्वरा । राखा पायांपें किंकरा ॥3॥

ENGLISH TRANSLATION

Like a child, I have spoken crooked and stammering words. Forgive my transgressions, O great lords, you who are perfected beings.

I did not first examine my own qualification. Says Tuka, O Dnyaneshwar, keep this humble servant at your feet.

IN PLAIN WORDS

Like a child, I have spoken crooked, stammering words. Forgive my faults, O great lords, you who are perfected. I did not first weigh my own fitness. Tuka says: O Dnyaneshwar, keep this servant at your feet.

WHAT IT MEANS

Tukaram asks pardon for daring to speak at all before the perfected saints. He likens his own words to a child's crooked babble, knowing they are clumsy beside their greatness. His confessed fault is that he spoke without first measuring whether he was qualified to speak. Having admitted it, he does not withdraw but asks for the only place he wants: to be kept as a servant at Dnyaneshwar's feet, where unfitness is covered by the master's grace.

GATHA 2329 *The Saints*

Saints, the seed shows in the fruit

मराठी मूळ

काय तुह्मी जाणां । करूं अव्हेर नारायणा ॥1॥
तरी या लटिक्याची गोही । निवडली दुसरे ठायीं ॥ध्रु.॥
कळों अंतरींचा गुण । नये फिटल्यावांचून ॥2॥
आणिलें अनुभवा । जनाच्या हें ज्ञानदेवा ॥3॥
आणीक कोणी मिती । त्यांच्या चिंतनें विश्रांति॥4॥
तुका ह्मणे बीज पोटीं । फळ तैसें चि सेवटीं ॥5॥

ENGLISH TRANSLATION

Do you think, O Narayana, that You can simply ignore us? Then let this falsehood be tested in another court. One's inner quality cannot be known until it has been fully proven.

Dnyanadeva brought this truth to the experience of the world. Others too have found peace through contemplation of such saints.

Says Tuka, the seed in the womb produces the same fruit at the end.

IN PLAIN WORDS

Do you think, Narayana, that you can just turn us away? Then let this falsehood be tested in another court. The quality hidden inside cannot be known until it is fully proved. Dnyanadeva brought this truth into the world's own experience. Others too have found rest by contemplating such saints. Tuka says: the seed in the womb is the same as the fruit at the end.

WHAT IT MEANS

Tukaram presses a near-legal claim on God and on the proof of true saints. He challenges Narayana, half in boldness, half in love: you cannot simply dismiss your devotees, and if you try, the case can be carried to another court. His point is that inner quality stays unknown until it is tested and proved in the open, and this is exactly what Dnyanadeva did, bringing the truth of God into the lived experience of ordinary people. Others have found peace by dwelling on such saints. The closing image seals it: what is hidden in the seed is what shows in the fruit, so a true saint's end reveals what was always within.

GATHA 2330

Worldly Life

Worldly life, the faithless seed

> मराठी मूळ
>
> अविश्वासीयाचें शरीर सुतकी । विटाळ पातकी भेद वाही ॥1॥
> काय त्याचे वेल जाईल मांडवा । होता तैसा ठेवा आला पुढें ॥ध्रु.॥
> मातेचा संकल्प व्हावा राजबिंडा । कपाळीचें धोंडा उभा ठाके । तुका ह्मणे जैसा कुचराचा दाणा । परिपाकीं अन्ना न मिळे जैसा ॥3॥

ENGLISH TRANSLATION

The body of one without faith is impure from birth; he carries the taint of difference and defilement. How can his vine ever reach the canopy? Whatever he had stored up has come before him unchanged.

The mother's wish is that the child be handsome, but the stone written on the forehead stands firm. Says Tuka, such a one is like an unripe grain that, even after cooking, will never mingle with the rest of the food.

IN PLAIN WORDS

The body of one without faith is impure from birth; he carries the taint of division and sin. How can his vine ever reach the canopy? Whatever he had stored comes back to him unchanged. The mother may wish her child to be handsome, but the stone written on the forehead stands firm. Tuka says: he is like an unripe grain that, however long you cook it, will never blend with the rest of the food.

WHAT IT MEANS

Tukaram describes the condition of a life closed to faith, and the warning is meant to be turned on oneself, not used to despise a person. The one without faith carries division and stored-up wrongdoing from the start, so his growth never reaches the canopy; what he laid up returns to him unaltered. A mother's wish cannot rewrite what is written, the fixed bent of a hardened heart. The closing image is the sharpest: like a grain that stays raw no matter how long it is cooked, such a heart will not soften and mix in. The question it leaves is whether one's own faith is alive or hardened.

GATHA 2331 *Social Criticism*

Social criticism, austerity without God

मराठी मूळ

2327. तामसाचीं तपें पापाची सिदोरी । तमोगुणें भरी घातले ते ॥1॥
राज्यमदा आड सुखाची संपित्त । उलंघूनि जाती निरयगांवा॥ध्रु.॥
इंद्रियें दमिलीं इच्छा जिती जीवीं । नागविती ठावीं नाहीं पुढें ॥2॥
तुका ह्मणे हरिभजनावांचून । करिती तो सीण पाहों नये ॥3॥

ENGLISH TRANSLATION

The austerities of the tamasic are only provisions of sin, filled and loaded by the quality of darkness. The pride of power and the comforts of kingship cause them to overstep all bounds and plunge into hell.

Even when the senses are subdued, if desire remains alive within, it deceives them, and no path lies ahead. Says Tuka, what they endure apart from the worship of Hari should not even be looked upon.

IN PLAIN WORDS

The austerities of the dark-natured are only a packed lunch of sin, loaded full by the quality of darkness. The pride of power and the comforts of kingship make them overstep all bounds and fall into hell. Even when the senses are subdued, if desire still lives inside, it robs them, and no path lies ahead. Tuka says: what they suffer apart from the worship of Hari is not worth even looking at.

WHAT IT MEANS

Tukaram attacks a religion of effort that is hollow at the center, and the target is the pattern, not any single person. When austerity is done in the grip of tamas, it does not burn sin away but packs it as provisions for the road, and the pride of power and comfort drives such a one past all limits straight toward hell. Even outward control of the senses fails if desire stays alive inside; it quietly robs the practitioner and leaves no way forward. The test he offers is simple and worth turning on oneself: any discipline cut off from the worship of Hari is wasted toil, not worth a glance.

GATHA 2332 *Appeals and Exhortations*

Exhortation, keep the right company

मराठी मूळ

हरिकथेवांचून इच्छती स्वहित । हरिजन चित्त न घला तेथें ॥1॥
जाईल भंगोन आपुला विश्वास । होईल या नास कारणांचा ॥ध्रु.॥
ज्याचिया बैसावे भोजनपंगती । त्याचिया संगती तैसे खावें ॥2॥
तुका ह्मणे काय जालेसि जाणते । देवा ही परते थोर तुह्मी ॥3॥

ENGLISH TRANSLATION

Those who seek their own welfare without Hari's stories should not be given the company of Hari's devotees. Their own faith will break, and the means they rely upon will be destroyed.

One should eat only in the company of those at whose table one can sit without shame. Says Tuka, have you become so wise that you think yourselves greater even than God?.

IN PLAIN WORDS

Those who want their own good without Hari's stories should not be given the company of Hari's devotees. Their own faith will break, and the things they depend on will be ruined. Eat only in the company of those at whose table you can sit without shame. Tuka says: have you grown so wise that you think yourselves greater even than God?

WHAT IT MEANS

Tukaram warns about the company one keeps and where the heart is really aimed. Those who chase their own welfare while skipping the stories of Hari should not be set among Hari's devotees, because the mismatch breaks their faith and ruins the very supports they leaned on. He gives a homely rule: eat only where you can sit at the table without shame, that is, share life only with company that does not corrupt you. The closing question is aimed at the proud, and at the proud part of oneself: have you become so clever that you imagine you stand above God himself?

GATHA 2333 *Surrender and Acceptance*

Surrender, the servant's place

मराठी मूळ

सेवकें करावें स्वामीचें वचन । त्यासी हुंतूंपण कामा नये ॥1॥
घेईल जीव कां सारील परतें । भंगलिया चित्तें सांदी जनां॥ध्रु.॥
खद्योतें दावावी रवी केवीं वाट । आपुलें चि नीट उसंतावें ॥2॥
तुका ह्मणे तो ज्ञानाचा सागर । परि नेंदी अगर भिजों भेदें ॥3॥

ENGLISH TRANSLATION

A servant should follow the master's command. Self-importance has no place in service.

Whether the Lord takes one's life or grants deliverance, one who is broken in spirit joins the crowd. A firefly cannot show the sun its way; one should simply keep one's own affairs in order.

Says Tuka, He is an ocean of knowledge, yet He does not let the pride of distinction wet even an edge.

IN PLAIN WORDS

A servant should do what the master says. There is no room for self-importance in service. Whether the Lord takes my life or pushes me away, a heart that breaks falls back into the crowd. A firefly cannot show the sun its road; let me just keep my own affairs in order. Tuka says: He is an ocean of knowledge, yet He does not let the pride of separateness wet even an edge of Him.

WHAT IT MEANS

Tukaram lays out the whole logic of service in one stroke: the servant obeys, and self-importance has no place at all. He tests this against the hardest cases. If the Lord takes his life or shoves him away, the broken heart that protests has simply rejoined the ordinary crowd; true service does not bargain. The firefly trying to light the sun's path is his picture of the small self presuming to instruct God; better to keep one's own house in order and leave the rest to Him. He ends by naming the trap precisely: God is an ocean of knowing, and the pride that wants to be a separate, distinguished someone cannot so much as touch its edge.

GATHA 2334 *The Saints*

The saints, the master's house

मराठी मूळ

जयाचिये द्वारीं सोन्याचा पिंपळ । अंगीं ऐसें बळ रेडा बोले ॥1॥
करील तें काय नव्हे महाराज । परि पाहे बीज शुद्ध अंगीं ॥ध्रु.॥
जेणें हे घातली मुक्तीची गवांदी । मेळविली मांदी वैष्णवांची ॥2॥
तुका ह्मणे तेथें सुखा काय उणें । राहे समाधानें चित्ताचिया ॥3॥

ENGLISH TRANSLATION

At whose door stands a golden Peepal tree and in whose being a bull speaks with strength, what can such a great one not accomplish? Yet he examines the seed for purity in his own body. He who laid the foundation of liberation and gathered the assembly of Vaishnavas, at his place, what joy can be lacking? Says Tuka, the mind rests there in perfect contentment.

IN PLAIN WORDS

At whose door a golden pippal tree stands, in whose body there is such power that a buffalo speaks: what can such a great one not do? Yet he looks for a pure seed in himself. He who marked out the courtyard of liberation and gathered the crowd of Vaishnavas: at his place, what could joy be lacking? Tuka says: there the mind rests in full contentment.

WHAT IT MEANS

Tukaram praises a great master by his wonders and then turns the praise inward. He points to signs of power, a golden pippal at the door, a buffalo made to speak, and asks what such a one could not accomplish. Yet even he watches that the seed in his own being stays pure; greatness does not excuse self-examination. This is the one who opened the way to liberation and drew the company of Vaishnavas together, so at his place no joy is missing. The settled mind, Tuka says, finds its rest there and nowhere else.

GATHA 2335 *Faith and Trust*

Faith, guard your own ground

मराठी मूळ

बहुतां छंदाचें बहु वसे जन । नये वांटूं मन त्यांच्या संगें ॥1॥
करावा जतन आपुला विश्वास । अंगा आला रस आवडीचा ॥ध्रु.॥
सुखाची समाधी हरिकथा माउली । विश्रांति साउली सिणलियांची ॥2॥
तुका ह्मणे बुडे बांधोनि दगड । तेथें काय कोड धांवायाचें ॥3॥

ENGLISH TRANSLATION

The world is full of people with many whims; one should not scatter one's mind in their company. Guard your own faith; let the flavor of devotion permeate your being.

The bliss of Hari's story is like a mother, a cool shade for the weary. Says Tuka, one who dives with a stone tied to him drowns. What sense is there in rushing to join such a one?.

IN PLAIN WORDS

The world is full of people with many whims. Do not scatter your mind in their company. Guard your own faith; let the taste of love soak into you. Hari's story is a mother, the bliss that is deep stillness, a cool shade for the weary. Tuka says: a man with a stone tied to him sinks. What sense is there in rushing to join him?

WHAT IT MEANS

Tukaram warns against losing yourself to the crowd's countless moods. People are full of passing whims, and to mix your mind with theirs is to scatter it; instead, guard the one faith that is yours and let devotion's flavor soak in. He sets the alternative beside it: hearing Hari's story is a mother to you, a deep restful bliss, cool shade for the tired soul. Then comes the sharp image of the drowning man. Someone who has tied a stone to himself is going to sink, so there is no sense in running to keep him company; choose what holds you up, not what pulls you down.

GATHA 2336 *Social Criticism*

Social criticism, the deaf ear

मराठी मूळ

हरिकथे नाहीं । विश्वास ज्याचे ठायीं ॥1॥
त्याची वाणी अमंगळ । कान उंदराचें बीळ ॥ध्रु.॥
सांडुनि हा रस । करिती आणीक सायास ॥2॥
तुका ह्मणे पिसीं । वांयां गेलीं किती ऐसीं॥3॥

ENGLISH TRANSLATION

One who has no faith in Hari's story has a tongue that is impure. His ears are like the burrows of mice.

Abandoning this nectar, they pursue other vain endeavors. Says Tuka, how many such mad ones have gone to waste in this way.

IN PLAIN WORDS

The one who has no faith in Hari's story: his speech is foul. His ears are a rat's hole. Leaving this nectar, they labor at other things. Tuka says: how many such mad ones have gone to waste this way.

WHAT IT MEANS

Tukaram measures a person by one thing: whether the story of Hari has any place in them. Where that faith is missing, the speech turns foul and the ears are no better than a rat's burrow, openings that hear nothing of worth. Such people set aside the nectar that was right there and pour their effort into other, empty labors. He calls this madness and counts the cost: how many have simply gone to waste this way. The sting is aimed at the pattern of turning a deaf ear, not at hatred of any single person, and it asks the listener to check his own hearing.

GATHA 2337 *The Power of the Name*

The Name, the upward river

मराठी मूळ

प्रेम अमृताची धार । वाहे देवा ही समोर ॥1॥
उर्ध्ववाहिनी हरिकथा । मुगुटमणि सकळां तीर्थां ॥ध्रु.॥
शिवाचें जीवन। जाळी महादोष कीर्तन ॥2॥
तुका ह्मणे हरि । इची स्तुति वाणी थोरी ॥3॥

ENGLISH TRANSLATION

A stream of pure love, the nectar of devotion, flows even before God Himself. Hari-katha rises upward like a river flowing to the sky, the crown jewel of all sacred places.

Kirtan is the life-sustenance of Shiva; it burns away the greatest sins. Says Tuka, Hari Himself praises its glory; the tongue falls short in extolling it.

IN PLAIN WORDS

A stream of the nectar of love flows, and it flows even before God Himself. Hari's story is a river that runs upward, the crown jewel of all holy places. Kirtan is Shiva's very life; it burns away the greatest sins. Tuka says: Hari Himself praises it; the tongue is too small for its greatness.

WHAT IT MEANS

Tukaram exalts the singing of Hari's story above every other holy thing. Love pours out like a stream of nectar, and it flows toward God Himself; the story is a river that runs upward, against the ordinary downward pull, and so it crowns all places of pilgrimage. He calls kirtan the very life of Shiva and says it burns up even the gravest sins. The final turn is the boldest: Hari Himself praises this practice, and the human tongue is simply too small to measure its greatness.

GATHA 2338 *Prayers*

Prayer, may worship take hold

मराठी मूळ

आतां माझ्या मना । इची घडो उपासना ॥1॥
ऐसें करींपांडुरंगा।प्रेमवोसंडेसेंअंगा ॥ध्रु.॥
सर्व काळ नये । वाचेविट आड भये ॥2॥
तुका वैष्णवांसंगती । हें चि भजन पंगती ॥3॥

ENGLISH TRANSLATION

Now, O my mind, may this worship come to pass. O Panduranga, let love overflow from my very being.

May no weariness, revulsion, or fear come in the way at any time. Says Tuka, the company of Vaishnavas, that is my worship, my feast of devotion.

IN PLAIN WORDS

Now, O my mind, may this worship come to pass. Panduranga, make it so love overflows from my body. Let no weariness, no disgust, no fear ever come in the way. Tuka says: the company of Vaishnavas, that is my worship, the feast where I sit.

WHAT IT MEANS

Tukaram turns to his own mind and prays that this worship of Hari's story actually take root in him. He asks Panduranga directly to make love overflow from his whole being, not as a mood but as something bodily and full. Then he names the obstacles he fears, the weariness, the revulsion, the dread that creep in over time, and prays that none of them ever block the way. He closes by saying where the worship happens: the company of the Vaishnavas is itself his devotion, the shared feast at which he takes his place.

GATHA 2339 *Devotion to Vitthal*

Devotion, no hunger for liberation

मराठी मूळ

उपास कराडी । तिहीं करावीं बापुडीं ॥1॥
आह्मी विठोबाचे दास । चिंता झुगारावी आस ॥ध्रु.॥
भक्तीच्या उत्कर्षॉ । नाहीं मुक्तीचें तें पिसें ॥2॥
तुका ह्मणे बळ । अंगीं आमुच्या सकळ ॥3॥

ENGLISH TRANSLATION

Let the ascetics and the harsh practitioners make their severe penances. We are the servants of Vitthal; we cast away worry and worldly hope.

In the exaltation of devotion, we have no obsession with liberation. Says Tuka, all strength resides within us.

IN PLAIN WORDS

Let the fasters and the harsh penance-doers do their poor severe deeds. We are Vitthal's servants; we throw away worry and craving. In the rising joy of devotion, we have no madness for liberation. Tuka says: all the strength is in us.

WHAT IT MEANS

Tukaram sets the bhakta's path against the path of grim self-mortification. Let the fasters and the hard ascetics keep at their severe practices; he calls them poor, pitiable things. Being Vitthal's servant, he simply flings away both worry and worldly craving, the two ends that usually drive a person. He goes further and refuses even the prize the ascetics chase: in the swelling joy of devotion there is no obsession with liberation, no fever for moksha. Strength is not earned by punishing the body; for those who belong to Vitthal, all of it already lives in them.

GATHA 2340 *Surrender and Acceptance*

Surrender, the burden laid on God

मराठी मूळ

करविली तैसी केली कटकट । वांकडें कीं नीट देव जाणे ॥1॥
कोणाकारणें हें जालेंसे निर्माण । देवाचें कारण देव जाणे ॥2॥
तुका ह्मणे मी या अभिमाना वेगळा । घालुनि गोपाळा भार असें ॥3॥

ENGLISH TRANSLATION

Whatever commotion has been caused, it was caused by His will. Whether it was crooked or straight, God alone knows.

For whose sake has all this creation been brought forth? God's purpose is known only to God. Says Tuka, I am separate from this ego. I have placed the entire burden upon Gopala and remain at rest.

IN PLAIN WORDS

Whatever fuss has been made, it was made as He had it made. Crooked or straight, God knows. For whose sake all this was created, God knows the reason. Tuka says: I stand apart from this pride. I have laid the whole load on Gopala and I rest.

WHAT IT MEANS

Tukaram hands every worry about outcomes back to God. Whatever commotion his life has stirred up was stirred as God moved it; whether it came out crooked or straight is for God alone to judge. He widens the question to the whole of creation, asking for whose sake it was made, and answers that only God knows the purpose. The point is release from the burden of being the doer. By stepping out of the pride that claims authorship, Tuka sets the entire load on Gopala's shoulders and lets himself rest.

GATHA 2341 *Autobiography*

Autobiography, the debt discharged

मराठी मूळ

तुह्मी येथें पाठविला धरणेकरी । त्याची जाली परी आइका ते ॥1॥
आतां काय पुढें वाढवुनि विस्तार । जाला समाचार आइका तो ॥ध्रु.॥
देवाचें उचित एकादश अभंग । महाफळ त्याग करूनि गेला ॥2॥
तुका ह्मणे सेवा समर्पूनि पायीं । जालों उतराई ठावें असो ॥3॥ ॥31॥

ENGLISH TRANSLATION

You sent a petitioner here; hear what became of him. Now, without expanding the story further, hear the outcome.

As was fitting for God, eleven abhangas were composed; he departed having made the great sacrifice. Says Tuka, having offered my service at Your feet, I have discharged my debt. Let this be known.

IN PLAIN WORDS

You sent a man here to sit in demand at my door. Hear what became of him. Now, without stretching the story out, hear how it ended. As was right for God, eleven abhangas were made; he gave up the great prize and went away. Tuka says: having offered my service at Your feet, I have paid off my debt. Let this be known.

WHAT IT MEANS

Tukaram reports back to God about a man God had sent to him, someone who came and pressed his demand at the door. He keeps the account short, saying simply that he will tell how it ended rather than expand the tale. What he gave was fitting for God: eleven abhangas were composed, and the visitor, having let go of the greatest prize, departed. The closing line states the whole transaction plainly. By laying his service at God's feet, Tuka has cleared his debt, and he asks that this be on record.

GATHA 2342 *Ecstasy and Joy*

Ecstasy, death has died

मराठी मूळ

मरण माझें मरोन गेलें । मज केलें अमर ॥1॥
ठाव पुसिलें बुड पुसिलें । वोस वोसलें देहभावा ॥ध्रु.॥
आला होता गेला पूर । धरिला धीर जीवनीं ॥2॥
तुका ह्मणे बुनादीचें । जालें साचें उजवणें ॥3॥

ENGLISH TRANSLATION

My death itself has died; I have been made immortal. All ground has been erased, all foundation dissolved; the sense of being a body has been emptied out.

The flood that had come has passed, and steadiness has been found in the waters of life. Says Tuka, the original foundation has been truly settled and celebrated.

IN PLAIN WORDS

My death itself has died. It has made me immortal. The ground is wiped away, the bottom is wiped away; the sense of being a body is emptied out. The flood that had come has passed; steadiness is found in the waters of life. Tuka says: the foundation has been truly settled and made bright.

WHAT IT MEANS

Tukaram is describing what happens when the fear of dying is itself undone. He says his own death has died, and that very ending has left him deathless. Every ground he once stood on, and the bottom under it, is wiped clean, and the deep conviction of being only a body is emptied out. The flood that had swept over him has now passed, and he has found steadiness in the very waters that once threatened to drown him. What he had as his base, Tuka says, is at last truly settled and lit up; the realization is complete.

GATHA 2343 *Longing and Separation*

Longing, God is dead to me

मराठी मूळ

माझे लेखीं देव मेला । असो त्याला असेल ॥1॥
गोष्टी न करी नांव नेघें । गेलों दोघें खंडोनी ॥ध्रु.॥
स्तुतिसमवेत निंदा । केला धंदा उदंड ॥2॥
तुका ह्मणे निवांत ठेलों । वेचित आलों जीवित्व ॥3॥

ENGLISH TRANSLATION

In my reckoning, God has died. Let Him be whatever He may be.

I will not speak of Him, I will not take His name; both of us have parted ways and broken off. Along with praise, slander was dealt out abundantly.

Says Tuka, I have become still and quiet, having spent the currency of my entire life.

IN PLAIN WORDS

In my reckoning, God has died. Let Him be whatever He may be. I tell no stories of Him, I do not take His name; the two of us have broken off and parted. Praise and slander both, I dealt out plenty of that trade. Tuka says: I have gone quiet, having spent away my whole life.

WHAT IT MEANS

This is Tukaram speaking from the dry, severed side of longing, and the words are deliberately stark. He declares that as far as he is concerned God is dead, and lets Him be whatever He will; he will not tell the old stories or even take the Name, because the two of them have broken apart. He looks back on all his loud devotional business, the praising and the blaming alike, and counts it as so much trade he carried on at length. Now he has fallen silent, his whole life spent like coin paid out. The harshness is the cry of one who feels abandoned, not a rejection of God, and the silence is where it leaves him.

GATHA 2344 *The Saints*

The saints, where sorrow cannot live

मराठी मूळ

लवविलें तया सवें लवे जाती । अभिमाना हातीं सांपडेना ॥1॥
भिोळवेचें लेणें विष्णुदासां साजे । तेथें भाव दुजे हारपती ॥ध्रु.॥
अर्चन वंदन नवविधा भक्ति । दया क्षमा शांति ठायीं ॥2॥
तये गांवीं नाहीं दुःखाची वसती । अवघा चि भूतीं नारायण ॥3॥
अव घें चि जालें सोंवळें ब्रह्मांड । विटाळाचें तोंड न देखती ॥4॥
तुका ह्मणे गाजे वैकुंठीं सोहळा । याही भूमंडळामाजी कीतिन ॥5॥

ENGLISH TRANSLATION

Those who bow, everything bows with them; pride cannot catch hold of them. The ornament of innocence suits the servants of Vishnu; there, duality and all other sentiments vanish.

Worship, prostration, the ninefold forms of devotion, compassion, forgiveness, and peace all dwell in that place. In that land, there is no dwelling for sorrow; Narayana is seen in all beings.

The entire universe has become pure; the face of pollution is never seen. Says Tuka, the celebration resounds in Vaikuntha, and its fame fills this earthly world as well.

IN PLAIN WORDS

The one who bows, everything bows along with him; pride cannot get hold of him. The ornament of innocence suits the servants of Vishnu; there all other feelings vanish. Worship, bowing, the nine kinds of devotion, mercy, forgiveness, peace: all live in that place. In that town sorrow has no home; in every creature, only Narayana. The whole universe has turned pure; they never see the face of defilement. Tuka says: the festival resounds in Vaikuntha, and its fame fills this earth too.

WHAT IT MEANS

Tukaram describes the inner country of the true devotee. The one who truly bows finds that everything bows with him, and pride can no longer take hold; the simple ornament that suits Vishnu's servant is innocence, and in it all rival feelings dissolve. He lists what fills this place instead: worship, prostration, the ninefold devotion, and the moral fruits of mercy, forgiveness, and peace. Because the devotee sees only Narayana in every creature, sorrow can find no house there and defilement never shows its face; the whole universe has gone pure. Such a life, Tuka says, sets a festival ringing in Vaikuntha, and its fame spreads across this earth as well.

GATHA 2345 *Devotion to Vitthal*

Inner pilgrimage, the Name endures

मराठी मूळ

पंढरीची वारी आहे माझे घरीं । आणीक न करीं तीर्थव्रत ॥1॥
व्रत एकादशी करीन उपवासी । गाइन अहनिशीं मुखीं नाम ॥2॥
नाम विठोबाचें घेईन मी वाचे । बीज कल्पांतींचें तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

The pilgrimage to Pandhari is within my own home; I need no other sacred place or vow. I shall observe the Ekadashi fast and sing the Name day and night.

Says Tuka, I shall utter Vitthal's Name with my voice; that is the seed that endures through the final dissolution.

IN PLAIN WORDS

The pilgrimage to Pandhari is here in my own home. I need no other holy place, no other vow. I will keep the Ekadashi fast. I will sing the Name day and night. I will say Vithoba's Name with my own mouth. Tuka says: that is the seed that lasts till the end of all things.

WHAT IT MEANS

Tukaram brings the pilgrimage indoors. The famous walk to Pandhari, the holy places, the vows: he sets them all aside, because the journey he means is the one he can make at home with his voice. What he keeps is the fast of Ekadashi and the constant singing of Vithoba's Name. He calls the Name the seed that endures through the final dissolution of the world, when every shrine and rite has been swept away. The claim is that the Name in the mouth outlasts the cosmos itself.

GATHA 2346 *Longing and Separation*

Longing for Pandhari, God waits

मराठी मूळ

संपदा सोहळा नावडे मनाला । करी तें टकळा पंढरीचा ॥1॥
जावें पंढरिसी आवडी मनासी । कधीं एकादशी आषाढी हे ॥2॥
तुका ह्मणे ऐसें आर्त ज्याचे मनीं । त्याची चक्रपाणी वाट पाहे ॥3॥

ENGLISH TRANSLATION

Wealth and festivity hold no appeal for my mind; it thinks only of Pandhari. The longing to go to Pandhari fills my mind.

When will the Ashadhi Ekadashi come? Says Tuka, Chakrapani Himself watches the road, waiting for the one whose mind carries such yearning.

IN PLAIN WORDS

Wealth does not please my mind. Festivals do not please it. It thinks only of Pandhari. My mind loves to go to Pandhari. When will the Ashadhi Ekadashi come? Tuka says: when this ache is in someone's mind, Chakrapani himself watches the road for that one.

WHAT IT MEANS

Tukaram measures his longing against the things people usually crave. Riches and celebrations leave him cold; his whole mind leans toward Pandhari and counts the days to the Ashadhi Ekadashi. Then he turns the longing around. The one who aches like this is not chasing an absent God; God is the one who waits. Chakrapani, Vishnu of the discus, stands watching the road for the devotee whose heart carries that yearning, so the wanting itself is already answered from the other side.

GATHA 2347 *True Worship*

True worship, knowing is not living

मराठी मूळ

कथनी पठणी करूनि काय । वांचुनि रहणी वांयां जाय ॥1॥
मुखीं वाणी अमृतगोडी । मिथ्या भुकें चरफडी ॥ध्रु.॥
पिळणी पाक करितां दगडा । काय जडा होय तें ॥2॥
मधु मेळवूनि माशी । आणिका सांसी पारधिया ॥3॥
मेळऊनि धन मेळवी माती । लोभ्या हातीं तें चि मुखीं ॥4॥
आपलें केलें आपण खाय । तुका वंदी त्याचे पाय ॥5॥

ENGLISH TRANSLATION

What use is mere recitation and study without living it? Without true practice, everything goes to waste. Sweet words on the tongue mean nothing if one still writhes in spiritual hunger.

No amount of grinding and cooking will make a stone edible. The bee gathers honey, but it is the hunter who takes it.

The miser hoards wealth and gathers only dust; what ends up in his mouth is the same dust. Says Tuka, only the one who acts upon what he knows truly reaps the reward; I bow at such a one's feet.

IN PLAIN WORDS

What use is reciting and studying? Without living it, it all goes to waste. Sweet words are on the tongue, but the false hunger still writhes inside. Grind a stone and cook it; it stays a stone. The bee gathers the honey, but the hunter takes it. The miser gathers wealth and gathers only dust; dust is all that reaches his mouth. Tuka says: the one who eats what he himself has made, I bow at his feet.

WHAT IT MEANS

Tukaram aims this at the gap between knowing and doing. Recitation and study are worthless if you do not live them; honeyed words on the tongue do not feed a soul that is still starving. He stacks up plain images to drive it home: a stone stays inedible no matter how long you cook it, the bee that hoards honey only loses it to the hunter,

the miser ends with dust in his mouth. Read it as a question to put to yourself, not a verdict to throw at others. Only the one who acts on what he has learned truly reaps it, and to that one Tukaram bows.

GATHA 2348 *The Power of the Name*

The Name in song, plain and tender

मराठी मूळ

उमटती वाणी । वाटे नामाचिया ध्वनी ॥1॥
बरें सेवन उपकारा । द्यावें द्यावें या उत्तरा ॥ध्रु.॥
सरळ आणि मृद । कथा पाहावी तें उर्ध ॥2॥
गात जात तुका । हा चि उपदेश आइका॥3॥

ENGLISH TRANSLATION

Words arise bearing the sound of the Name. This beneficial service should be offered generously, again and again.

The story should be seen as straightforward, gentle, and uplifting. Says Tuka, as I go about singing, listen to this one teaching.

IN PLAIN WORDS

Words rise up. They seem to carry the sound of the Name. Such service does good; offer these words, offer them again. Let the telling be straight and gentle, and let it lift the heart upward. Tuka says: as I go along singing, listen to this one teaching.

WHAT IT MEANS

Tukaram is describing what good speech about God should sound like. When words rise truly, they carry the ring of the Name in them, and to offer such words again and again is a service that benefits all who hear. He names the marks of it: the telling should be straightforward and gentle, and it should raise the listener rather than impress them. As he sings his way along, he asks people to take in this single teaching about how the holy story should be spoken.

GATHA 2349 *True Worship*

Conduct at kirtan, the proud listener

मराठी मूळ

कथाकाळींची मर्यादा सांगतों ते भावें वंदा । प्रीतीने गोविंदा हें चि एक आवडे ॥1॥
टाळ वाद्या गीत नृत्य अंतःकरणें प्रेमभरित । वाणिता तो कीर्त तद्भावने लेखावा ॥ध्रु.॥
नये अळसें मोडूं अंग कथे कानवडें हुंग । हेळणेचा रंग दावी तो चांडाळ ॥2॥
तोंडी विडा माने ताठा थोरपणे धाली गेंठा । चित्त नेदी नामपाठा गोष्टी लावी तो चांडाळ ॥4॥
कथे इच्छी मान दावूनियां थोरपण रजा संकोच न लुगडी सांवरी तो चांडाळा ॥4॥
आपण बैसे बाजेवरी सामान हरिच्या दासां धरी । तरि तो सुळावरि वाहिजे निश्चयेसीं ॥5॥
येतां नकरी नमस्कार कर जोडोनियां नम्र । न म्हणवितां थोर आणिकां खेटी तो चांडाळ ॥6॥
तुका विनवी जना कथे नाणावें अवगुणा । करा नारायणा ऋणी समर्पक भावें ॥7॥

ENGLISH TRANSLATION

Hear the etiquette of the sacred gathering; I shall tell it, so receive it with devotion. What Govinda loves is this alone.

Cymbals, instruments, song, and dance; the inner being filled with love. One who sings should be honored according to his devotion.

Do not lazily stretch your limbs during the discourse or sniff about the kirtan with contempt. The one who shows disdain is a wretch.

The one who chews betel, sits proudly, swollen with self-importance, and lets his mind wander from the Name while engaging others in gossip is a wretch. The one who seeks honor at the discourse, making a display of his dignity, adjusting his garments instead of listening, is a wretch.

The one who sits on a cushion while making Hari's servants hold his belongings deserves to be put on the stake, in all certainty. The one who does not bow with folded hands when arriving, who does not call himself humble without being asked, and who walks over others, is a wretch.

Says Tuka, I implore the people: do not bring faults into the sacred gathering. Surrender to Narayana with whole-chitta devotion.

IN PLAIN WORDS

I will tell you the rule for the time of the discourse; receive it with devotion. This alone is what Govinda loves. Cymbals, instruments, song, dance, the heart full of love: honor the singer according to his devotion. Do not lazily stretch your body, and do not sniff at the kirtan with contempt; the one who shows scorn is base. The one who chews betel, sits stiff and swollen with self-importance, lets his mind drift from the Name and pulls others into gossip, is base. The one who hunts for honor at the discourse, who shows off his rank, who fusses with his clothes instead of listening, is base. The one who sits on a cushion and makes Hari's servants hold his belongings deserves the stake, for certain. The one who does not bow with folded hands when he comes, who will not call himself humble, who tramples over others, is base. Tuka says: I beg you, do not bring your faults into the gathering. Surrender to Narayana with a whole heart.

WHAT IT MEANS

Tukaram lays out the etiquette of the kirtan hall and what spoils it. The thing Govinda loves is the gathering done with full feeling: cymbals, song, dance, and a heart soaked in love, with the singer honored for his devotion and not his polish. Then he names the postures that ruin it: the bored body, the contemptuous sniff, the betel-chewing self-importance, the wandering mind that drags neighbors into gossip, the man who comes hunting status and fusses with his clothes, the grandee who sits on a cushion and treats God's devotees as porters. His sharp word base, and even the figure of the stake, is pointed at the pattern of pride, not at hating a person; the test he sets is whether you came to be honored or to surrender. He asks each listener not to carry such faults into the gathering, but to give themselves wholly to Narayana.

GATHA 2350 *The Power of the Name*

The Name, God stands in the telling

मराठी मूळ

कथा देवाचें ध्यान । कथा साधना मंडण । कथे ऐसें पुण्य आणीक नाहीं सर्वथा ॥1॥
ऐसा साच खरा भाव । कथेमाजी उभा देव ॥ध्रु.॥
मंत्र स्वल्प जना उच्चारितां वाचे मना । म्हणतां नारायणा क्षणें जळती महा दोष ॥2॥
भावें करितां कीर्तन तरे तारी आणीक जन । भेटे नारायण संदेह नाहीं ह्मणे तुका ॥3॥

ENGLISH TRANSLATION

Katha is meditation on God. Katha is the adornment of all spiritual practice.

There is no merit anywhere that compares with the merit of katha. Such is the true and honest reality: God stands present in the midst of katha.

Even a small mantra, when uttered by the tongue and mind, when one says 'Narayana,' burns away great sins in an instant. Says Tuka, when kirtan is performed with devotion, it saves the performer and saves others too. Narayana is met; there is no doubt about it.

IN PLAIN WORDS

The telling of God's story is meditation on God. It is the ornament of all practice. There is no merit anywhere that equals it. This is the true and honest fact: God stands present in the midst of the story. Even a small mantra, when the tongue and mind say 'Narayana,' burns great sins away in a moment. Tuka says: kirtan done with love saves the one who does it and saves others too. Narayana is met; there is no doubt of it.

WHAT IT MEANS

Tukaram raises katha, the telling of God's story, above every other practice. To recite the story is itself meditation on God and the adornment of all sadhana, with no merit anywhere to match it, because God does not merely listen from far off; he stands present where the story is told. Even a brief utterance of 'Narayana,' said with tongue and mind together, burns away great sins in an instant. And kirtan done with real love is not a private gain: it carries across, saving the singer and the listeners alike, until Narayana himself is met.

GATHA 2351 *The Power of the Name*

The Name, katha as a holy confluence

मराठी मूळ

कथा त्रिवेणीसंगम देव भक्त आणि नाम । तेथींचें उत्तम चरणरज वंदितां ॥1॥
जळती दोषांचे डोंगर शुद्ध होती नारी नर । गाती ऐकती सादर जे पवित्र हरिकथा ॥ध्रु.॥
तीर्थॉ तया ठाया येती पुनीत व्हावया । पर्वकाळ पायां तळीं वसे वैष्णवां॥2॥
अनुपम्य हा महिमा नाहीं द्यावया उपमा । तुका ह्मणे ब्रह्मा नेणे वर्णूप या सुखा ॥3॥

ENGLISH TRANSLATION

Katha is the confluence of three sacred rivers: God, the devotee, and the Name. The dust of the feet at that place is supremely holy.

Mountains of sin are burned away, and men and women are purified, those who sing and those who listen with reverence to this holy Hari-katha. The sacred places themselves come to that spot to be sanctified.

The holiest hours of the calendar rest beneath the feet of the Vaishnavas. Says Tuka, this glory is beyond comparison; there is no metaphor adequate to describe it. Even Brahma cannot fully praise this bliss.

IN PLAIN WORDS

The telling of God's story is the meeting of three sacred rivers: God, the devotee, and the Name. The dust of the feet there is the most holy thing; honor it. Mountains of sin burn away, and women and men are made pure, who sing and who listen with care to the holy Hari-katha. The sacred places themselves come to this spot to be made clean. The holy hours of the calendar rest under the feet of the Vaishnavas. Tuka says: this glory has no equal; there is no image to compare it to. Even Brahma does not know how to praise this joy.

WHAT IT MEANS

Tukaram likens Hari-katha to a triveni, the confluence where three rivers meet, the three here being God, the devotee, and the Name. Where those three join, the very dust of the gathered feet is holier than any shrine. Singing and listening with reverence burns mountains of sin and purifies whoever takes part, so completely that the famous holy places and sacred hours come to be cleansed here rather than the other way around. He ends by confessing the limit of all praise: the glory has no comparison, and even Brahma, the creator, cannot find words equal to this bliss.

GATHA 2352 *Devotion to Vitthal*

Devotion, dance without shame

मराठी मूळ

सांडूनि कीर्तन न करीं आणीक काज । नाचेन निर्लज्ज तुझ्या रंगीं ॥1॥
आवडीचें आर्त पुरवीं पंढरिराया । शरण तुझ्या पायां या चि लागीं ॥ध्रु.॥
टाळी वाहूनियां विठ्ठल ह्मणेन । तेणें निवारीन भवश्रम ॥2॥
तुका ह्मणे देवा नुपेक्षावें आह्मां । न्यावें निजधामा आपुलिया ॥3॥

ENGLISH TRANSLATION

Giving up everything else, I shall do nothing but kirtan. I shall dance without shame, lost in Your divine rapture.

Fulfill the longing of my chitta, O Lord of Pandhari. I come to Your feet for this one thing alone.

Clapping my hands, I shall cry 'Vitthal,' and by that I shall conquer the weariness of worldly existence. Says Tuka, O God, do not neglect us. Take us to Your own abode.

IN PLAIN WORDS

Leaving everything else, I will do nothing but kirtan. I will dance without shame in Your rapture. Fulfill the longing of my heart, O Lord of Pandhari. I come to Your feet for this one thing alone. Clapping my hands, I will cry 'Vitthal,' and by that I will drive off the weariness of this world. Tuka says: O God, do not neglect us. Take us to Your own home.

WHAT IT MEANS

Tukaram makes his whole vocation a single act. He drops every other task and keeps only kirtan, ready to dance without shame because he is lost in the Lord's rapture, not minding how it looks. From Vitthal, the Lord of Pandhari, he asks one thing: that this longing be filled. The means is plain and bodily, hands clapping and the cry of 'Vitthal,' and he claims that this alone wears away the exhaustion of worldly existence. He closes by asking God not to overlook him but to carry him home to God's own abode.

GATHA 2353 *The Power of the Name*

The Name, kirtan as a war march

मराठी मूळ

जळती कीर्तनें दोष पळतील विघ्नें ॥1॥
हें चि बिळवंत गाढें । आनंद करूं दिंडीपुढें ॥ध्रु.॥
किळ पापाची हे मूतिन। नामखड्ग घेऊं हातीं ॥2॥
तुका ह्मणे जाऊं । बळें दमामे ही लावूं ॥3॥

ENGLISH TRANSLATION

Through kirtan, sins are burned and obstacles flee. This is the mightiest fortress of all.

Let us rejoice and march in procession before the dindi. Sin is the enemy in bodily form; let us take the sword of the Name in our hands.

Says Tuka, let us go forth boldly and sound the drums of triumph.

IN PLAIN WORDS

Kirtan burns sins; the obstacles flee. This is the mightiest fortress of all. Let us rejoice and march in front of the dindi. Sin is the enemy in bodily shape; let us take the sword of the Name in our hands. Tuka says: let us go forth boldly and sound the drums of triumph.

WHAT IT MEANS

Tukaram turns the devotional procession into a battle. Kirtan burns away sins and scatters every obstacle, so the singing band is itself the strongest fortress one could stand inside. He calls the company to rejoice and march at the head of the dindi, the pilgrim procession, as if to war. Sin is named the enemy in bodily form, and the Name is the sword carried in hand. The closing line is a war cry: go out boldly and beat the drums of victory, treating devotion not as retreat from the world but as an advance against what enslaves it.

GATHA 2354 *The Power of the Name*

The Name, Yama warns his messengers

मराठी मूळ

यम सांगे दूतां तुह्मां नाहीं तेथें सत्ता । जेथें होय कथा सदा घोष नामाचा ॥1॥
नका जाऊं तया गांवां नामधारकाच्या शिवां । सुदर्शन येवा घरटी फिरे भोंवती ॥ध्रु.॥
चक्र गदा घेउनी हरि उभा असे त्यांचे द्वारीं । लक्ष्मी कामारी रिद्धिसिद्धीसहित ॥2॥
ते बिळयाशिरोमणी हरिभक्त ये मेदिनी । तुका ह्मणे कानीं यम सांगे दूतांचे ॥3॥

ENGLISH TRANSLATION

Yama tells his messengers: You have no authority where the Name is chanted in continuous devotion. Do not go near the boundaries of those who bear the Name.

The Sudarshana discus whirls around their homes like a sentinel. Hari stands at their door with discus and mace, accompanied by Lakshmi and all mystic powers.

They are the bravest heroes of this earth, the devotees of Hari. Says Tuka, Yama himself counsels his messengers to stay away.

IN PLAIN WORDS

Yama tells his messengers: you have no power there, where the story is told and the Name is always sounding. Do not go near the homes of those who bear the Name. The Sudarshana discus circles their houses, going around them on guard. Hari stands at their door with discus and mace, with Lakshmi and all the powers beside him. They are the bravest of all on this earth, the devotees of Hari. Tuka says: Yama himself says this in the ears of his messengers.

WHAT IT MEANS

Tukaram dramatizes death's own helplessness before devotion. Yama, the lord of death, instructs his messengers that they hold no authority where God's story is told and the Name sounds without ceasing, and he warns them to stay clear of the homes of those who keep the Name. The reason is guarded plainly: the Sudarshana discus patrols their houses, and Hari himself stands at the door, armed and attended by Lakshmi and every mystic power. Such devotees are the true heroes of the earth, and the point is told from death's own mouth, so that the protection of the Name needs no other witness than Yama himself.

GATHA 2355 *Krishna Leela*

Krishna, the cry of the abandoned

मराठी मूळ

कान्हया रे जगजेठी । देई भेटी एकवेळे ॥1॥
काय मोकलिलें वनीं । सावजांनीं वेढिलें ॥ध्रु.॥
येथवरी होता संग । अंगें अंग लपविलें ॥2॥
तुका ह्मणें पाहिलें मागें । एवढएा वेगें अंतरला ॥3॥

ENGLISH TRANSLATION

O Krishna, Lord of the world, grant me Your darshan just once. Why have You released me in the forest, surrounded by wild beasts? Up to a point, You were with me.

Then You concealed Yourself, body behind body. Says Tuka, when I looked behind me, You had vanished at great speed.

IN PLAIN WORDS

O Kanha, Lord of the world, give me Your meeting just once. Why have You left me in the forest, ringed by wild beasts? Until now You were with me. Then You hid Yourself, body behind body. Tuka says: when I looked behind me, You had slipped away so fast.

WHAT IT MEANS

Tukaram speaks from the moment God seems to withdraw. He calls Krishna, the Lord of the whole world, and begs for a single meeting. The complaint is sharp: he feels abandoned in a forest of wild beasts, when only a moment ago God was at his side. He describes the loss in a startling way, as God hiding body behind body, then vanishing with great speed the instant Tukaram turned to look. The poem holds the experience of divine absence without softening it, the ache of one who knew nearness and now finds the place beside him empty.

GATHA 2356 *Krishna Leela*

Krishna, the lover's quiet plea

मराठी मूळ

आपुल्या आह्मी पुसिलें नाही । तुज कांहीं कारणें॥1॥
मागें मागें धांवत आलों । कांहीं बोलों यासाटीं ॥ध्रु.॥
बहुत दिस होतें मनीं । घ्यावी धणी एकांतीं ॥2॥
तुका ह्मणे उभा राहें । कान्हो पाहें मजकडे ॥3॥

ENGLISH TRANSLATION

I have not asked about our own affairs because of You. I came running behind You; that is why I speak.

For many days this longing has been in my mind: to have my fill of You in solitude. Says Tuka, stand still, O Krishna, and look toward me.

IN PLAIN WORDS

I did not ask about my own affairs; it was for Your sake. I came running behind You; that is why I speak. For many days it has been in my mind: to have my fill of You in solitude. Tuka says: stand still, O Kanha; look toward me.

WHAT IT MEANS

Tukaram speaks in the tone of an intimate who has been chasing the beloved. He says he never came to settle his own business; he ran after Krishna for Krishna's own sake, and that is the only reason he is speaking now. The wish he has carried for many days is simple and tender: to be alone with God and take his fill of him. The poem ends not in a grand demand but in a small one, asking Krishna only to stop and turn and look at him, the whole longing pressed into a single glance.

GATHA 2357 *Krishna Leela*

The gopis, stealing away to God

मराठी मूळ

धन्य बा हएा ऐशा नारी । घरीं दारीं नांदती ॥1॥
चोरूनिया तुजपाशीं । येतां त्यांसी न कळतां ॥ध्रु.॥
दोन्हीं ठायीं समाधान । सम कठीण बहुतचि ॥2॥
तुका ह्मणे जीवासाठीं । दुर्लभ भेटी ते देवा ॥3॥

ENGLISH TRANSLATION

Blessed are those women who live as wives and householders, yet manage to steal away to You without their families knowing. To keep both spheres content at once is exceedingly difficult.

Says Tuka, for the sake of the jiva, the meeting with God is the rarest of all.

IN PLAIN WORDS

Blessed are those women. They live in their homes as wives and keep their households. Yet they steal away to You, and their families never know they have gone. To keep both worlds content at once is very hard. Tuka says: for the sake of the soul, the meeting with God is the rarest thing of all.

WHAT IT MEANS

Tukaram blesses the gopis, who run two lives at once. In the house they are faithful wives and mothers; in secret they slip out to be with Krishna, and the household never finds out. He marks how hard this is, to keep the world satisfied and still keep the tryst. Then he names the stakes: of everything a soul could want, the meeting with God is the rarest. The hidden love is worth the difficulty, because nothing else is this scarce.

GATHA 2358 *Krishna Leela*

Rasalila, dissolving into Narayana

मराठी मूळ

उदासीना पावल्या वेगीं । अंगा अंगीं जडलिया॥1॥
वेटिाळला भोंवता हरी । मयोरफेरीं नाचती ॥ध्रु.॥
मना आले करिती चार । त्या फार हा एकला ॥2॥
तुका ह्मणे नारायणीं । निराजनी मीनलिया ॥3॥

ENGLISH TRANSLATION

The indifferent gopis, once they arrived, clung to Him body to body. Hari was surrounded on all sides; they danced around Him like peacocks.

They did as they pleased, many against one. Says Tuka, these women have dissolved into Narayana, merged in that ultimate light.

IN PLAIN WORDS

The women who came indifferent are soon caught fast. Body clings to body. Hari is surrounded on every side; they dance around Him like peacocks circling. They do as their hearts please, many of them against the one. Tuka says: these women have melted into Narayana, merged into that one light.

WHAT IT MEANS

Tukaram watches the rasalila and traces what happens to the soul that draws near God. The gopis come cool and detached, and at once they are gripped, body pressed to body, ringing Krishna on every side like peacocks at their dance. They have their way with the One who is alone among them. The point lands at the end: the many have dissolved into Narayana, merged into a single light. Drawing close in love is not finally keeping company; it is being absorbed into God.

GATHA 2359 *Krishna Leela*

Secret love, the open mind

मराठी मूळ

विशमाची शंका वाटे । सारिखें भेटे तरी सुख ॥1॥
ह्मणऊनि चोरिलें जना । आल्या राणां एकांतीं ॥ध्रु.॥
दुजियासी कळों नये । जया सोय नाहीं हे ।2॥
तुका ह्मणे मोकळें मन । नारायण भोगासी ॥3॥

ENGLISH TRANSLATION

There is fear that something may go wrong; joy comes only when equals meet. That is why they stole away from the world and came to the wilderness in private.

Others should not come to know of this, those who have no part in it. Says Tuka, when the mind is free and open, Narayana is there for the taking.

IN PLAIN WORDS

There is a fear that something may go wrong. Joy comes only when equals meet. So they stole away from the crowd and came alone into the wilderness. Others must not find out, those who have no share in this. Tuka says: when the mind is free and open, Narayana is there to be had.

WHAT IT MEANS

Tukaram explains why the gopis hide their love and what the hiding is really about. There is a fear of being seen, and joy is only sure when like meets like, so they slip away from the public into the lonely wilderness. The ones kept out are simply those with no part in this love. The closing line opens the frame: when the mind is unguarded and free, God is there for the taking. The secrecy is not shame; it is the clearing of the mind in which God can be met.

GATHA 2360 *Krishna Leela*

Union, the soul lost in its source

मराठी मूळ

आलिंगन कंठाकंठीं । पडे मिठी सर्वांगें ॥1॥
न घडे मागें परतें मन । नारायण संभोगी ॥ध्रु.॥
वचनासी वचन मिळे। रिघती डोळे डोळयांत ॥2॥
तुका ह्मणे अंतर्ध्यानीं । जीव जीवनीं विराल्या ॥3॥

ENGLISH TRANSLATION

An embrace, throat to throat, a clasp with the whole body. The mind cannot turn back when Narayana is in this intimate union.

Words merge into words; eyes enter into eyes. Says Tuka, deep in inner contemplation, the jiva has dissolved into its very life-source.

IN PLAIN WORDS

An embrace, throat against throat. The whole body clasps and holds. The mind cannot turn back, not when Narayana is the lover. Word meets word; eyes enter into eyes. Tuka says: deep in the inner stillness, the soul has dissolved into its very life.

WHAT IT MEANS

Tukaram pictures the union and lets it stand for the soul's meeting with God. There is a full embrace, throat to throat, the whole body holding on; once Narayana is the beloved, the mind has no way back. Speech answers speech, gaze sinks into gaze. The last line turns the embrace inward: in deep contemplation the jiva dissolves into Narayana, who is its own life-source. Closeness with God is not two staying two; the soul melts back into the ground it came from.

GATHA 2361 *Krishna Leela*

Scandal borne for love

मराठी मूळ

कोणी सुना कोणी लेंकी । कोणी एकी सतंता ॥1॥
अवघियांची जगनिंद । जाली धिंद सारखी ॥ध्रु.॥
अवघ्या अवघ्या चोरा । विना वरा मायबापा ॥2॥
तुका ह्मणे करा सेवा । आलें जीवावर तरी ॥3॥

ENGLISH TRANSLATION

Some were daughters-in-law, some were daughters, some were mothers of families. All of them alike were talked about by the world; equal scandal fell upon them all.

They were all alike in being thieves of love, apart from the one Beloved, their Mother and Father. Says Tuka, serve Him even if it costs your life.

IN PLAIN WORDS

Some were daughters-in-law, some daughters, some mothers of families. The world talked about every one of them; the same scandal fell on them all. They were all alike thieves of love, stealing toward the one Beloved, who is their Mother and Father. Tuka says: serve Him, even if it costs your life.

WHAT IT MEANS

Tukaram names the cost the gopis pay and tells the listener to pay it too. Whatever their place in the household, daughter, daughter-in-law, mother, the world gossiped about all of them equally. He calls them thieves, but what they steal toward is the one Beloved, who is parent to them all. The instruction at the end is blunt: serve God even at the price of your own life. The disgrace of the world is the ordinary cost of loving God openly, and it is worth paying.

GATHA 2362 *Krishna Leela*

One moment with God, beyond price

मराठी मूळ

येथील जें एक घडी । तये जोडी पार नाहीं ॥1॥
ती त्यांचा सासुरवास । कैंचा रस हा तेथें ॥ध्रु.॥
अवघे दिवस गेले कामा । हीं जन्मा खंडण ॥2॥
तुका ह्मणे रतल्या जनीं । सोडा झणी कान्होबा ॥3॥ ॥8॥

ENGLISH TRANSLATION

A single moment here is worth more than any treasure. Their worldly homes are like a hard in-laws' house; what sweetness can be found there? All the days spent here have purified their very births.

Says Tuka, do not release these absorbed women, O Krishna.

IN PLAIN WORDS

A single moment here is worth more than any treasure. There is no end to that gain. Their worldly homes were like a hard in-laws' house; what sweetness was ever there? All the days spent here have made their very births clean. Tuka says: do not let these absorbed women go, O Krishna.

WHAT IT MEANS

Tukaram weighs one moment of nearness to God against everything else and pleads for the gopis to be kept. A single moment here outweighs any treasure, and its gain is endless. Their ordinary homes were a hard place, like a bride's harsh in-laws' house, with no real sweetness in them. The time spent with Krishna has purified their whole existence. So he asks Krishna outright: now that they are absorbed in You, do not release them. The soul that has finally come home should not be sent back.

GATHA 2363 *Ecstasy and Joy*

The Name, wealth in every house

मराठी मूळ

चिंता नाहीं गांवीं विष्णुदासांचिये । घोष जयजयकार सदा ॥1॥
नारायण घरीं सांठविलें धन । अवघे चि वाण तया पोटीं ॥ध्रु.॥
सवंग सकळां पुरे धणीवरी । सेवावया नारी नर बाळा॥2॥
तुका ह्मणे येणें आनंदी आनंदु । गोविंदें गोविंदु पिकविला॥3॥

ENGLISH TRANSLATION

In the village of Vishnu's servants, there is no anxiety. The sound of triumph resounds always.

Narayana's Name is the wealth stored in every home; all goods are contained within it. It is plentiful for all, enough for everyone, for women, men, and children to partake.

Says Tuka, in this joy upon joy, Govinda Himself has made Govinda's harvest bloom.

IN PLAIN WORDS

In the village of Vishnu's servants there is no worry. The shout of victory sounds there always. Narayana's Name is the wealth stored in every home; all goods are held inside it. It is cheap and plentiful, enough for everyone, for women, men, and children to take. Tuka says: in this joy upon joy, Govinda Himself has grown a harvest of Govinda.

WHAT IT MEANS

Tukaram describes the life of God's devotees as a place with no anxiety, where the cry of victory never stops. The treasure stocked in every house is the Name of Narayana, and every good thing is contained in it. Unlike worldly wealth it is cheap and abundant, freely available to all, women and men and children alike. The closing image makes the point complete: in this overflowing joy, God has raised a whole crop of Himself. The Name is a wealth that does not run out and that excludes no one.

GATHA 2364 *Ecstasy and Joy*

Kirtan, debts of many births cancelled

मराठी मूळ

करिती तया वेवसाव आहे । येथें व्हा रे साहे एकां एक ॥1॥
गातां आइकतां समान चि घडे । लाभें लाभ जोडे विशेषता ॥ध्रु.॥
प्रेमाचें भरतें भातें घ्यावें अंगीं । नटे टाळी रंगीं शूरत्वेंसी ॥2॥
तुका ह्मणे बहुजन्मांचे खंडण । होइल हा सीण निवारोनि ॥3॥ ॥2॥

ENGLISH TRANSLATION

Those who labor at this enterprise find support here. Let each one help the other.

Singing and listening both yield the same reward; gain upon gain accumulates abundantly. Wrap yourself in the garment of love and dance with clapping hands and the courage of a warrior.

Says Tuka, the debts of many births will be cancelled, and all suffering will be removed.

IN PLAIN WORDS

Those who work at this enterprise find support here. So help one another, each of you. Singing and listening both earn the same reward; gain piles on gain. Wrap the flood of love around your body, and dance with clapping hands and a warrior's courage. Tuka says: the debt of many lives will be cancelled, and all this weariness lifted.

WHAT IT MEANS

Tukaram calls the listener into the shared work of kirtan and names what it does. Those who labor at it are upheld, so he tells them to support each other. The reward is the same whether you sing or only listen, and it keeps accumulating. He urges the devotee to put on love like a garment and to dance with clapping hands, bold as a fighter. The payoff is the stake: the karmic debt of many births is wiped out and all suffering removed. Praise sung together, by singer and hearer alike, settles a debt no single act could.

GATHA 2365 *Worldly Metaphors*

The grain known at once, no toil

मराठी मूळ

नाहीं घाटावें लागत । एका सितें कळें भात ॥1॥
क्षीर निवडितें पाणी । चोंची हंसाचिये आणी ॥ध्रु.॥
आंगडें फाडुनि घोंगडें करी । अवकळा तये परी ॥2॥
तुका ह्मणे कण । भुसीं निवडे कैंचा सीण ॥3॥
स्वामीचें अभंगींचें नांव काढून सालोमालो आपलें नांव घालीत त्यावर अभंग ॥ 8 ॥

ENGLISH TRANSLATION

There is nothing to prepare; a single grain shows the quality of the rice. The swan sifts milk from water with its beak alone.

Tearing a fine cloth to make a coarse blanket brings only ruin. Says Tuka, the grain separates from the chaff without any toil.

IN PLAIN WORDS

There is nothing to prepare. One grain shows the quality of the whole rice. The swan separates milk from water with its beak alone. Tear a fine garment to make a coarse blanket, and you only ruin it. Tuka says: the grain falls clear of the chaff. Where is the labor in that?

WHAT IT MEANS

Tukaram says true worth shows itself plainly, with no effort and no faking. One grain tells you what the whole pot of rice is; the swan, by old image, draws milk out of water using only its beak. To shred something fine into something coarse is pure waste. The closing line ties it off: the good grain comes free of the husk on its own. Genuine quality declares itself and cannot be manufactured by struggle, and this sets up his attack on those who steal others' words to seem worthy.

GATHA 2366 *Social Criticism*

Social criticism, the plagiarist of saints

मराठी मूळ

सालोमालो हरिचे दास । ह्मणउन केला अवघा नास॥1॥
अवघें बचमंगळ केलें । ह्मणती एकांचें आपुले ॥ध्रु.॥
मोडूनि संतांचीं वचनें । करिती आपणां भूषणें ॥2॥
तुका ह्मणे कवी । जगामधीं रूढ दावी ॥3॥

ENGLISH TRANSLATION

These imitators call themselves servants of Hari and thereby ruin everything. They have created a general mess, claiming the works of others as their own.

Breaking the words of the saints, they fashion ornaments for themselves from the fragments. Says Tuka, the poet reveals this fraud, which has become commonplace in the world.

IN PLAIN WORDS

These imitators call themselves servants of Hari, and so they ruin everything. They have made a general mess, claiming what others made as their own. They break the words of the saints and turn the pieces into ornaments for themselves. Tuka says: the poet shows up this fraud, which has become common all over the world.

WHAT IT MEANS

Tukaram attacks the pattern of dressing up in borrowed holiness. Pretenders take the name servant of Hari while wrecking what that name means, and they pass off other people's work as their own. Worse, they break apart the saints' true words and wear the fragments as decoration for themselves. He says the poet's task is to expose this counterfeit, which has spread everywhere. The warning is to watch for the same theft in oneself: the urge to seem holy by quoting and claiming, instead of becoming what the words ask.

GATHA 2367 *Social Criticism*

Social criticism, the thief and his reward

मराठी मूळ

जायाचे अळंकार । बुडवूनि होती चोर ॥1॥
त्यांसी ताडणाची पूजा । योग घडे ब†या वोजा ॥ध्रु.॥
अभिलाषाच्या सुखें। अंतीं होती काळीं मुखें ॥2॥
तुका ह्मणे चोरा । होय भूषण मातेरा ॥3॥

ENGLISH TRANSLATION

Those who steal a wife's ornaments become thieves. The fitting reward for them is a beating, and that is what destiny arranges.

In the pleasure of coveting, their faces turn black at the end. Says Tuka, the only ornament fit for a thief is dust.

IN PLAIN WORDS

Those who steal a wife's ornaments become thieves. The fitting worship for them is a beating; that is what fate arranges. In the pleasure of their coveting, their faces go black in the end. Tuka says: for a thief the only ornament is dust.

WHAT IT MEANS

Tukaram presses the same charge, now in the figure of a jewel thief. To steal what is not yours makes you a thief, and the only honor such a one earns is the beating destiny brings him. The sweetness of grabbing what you covet ends in a blackened, disgraced face. The closing line strips the thief bare: the only ornament that suits him is dust.

Aimed at the borrower of holy words, it warns that stolen finery never adorns; it only exposes, and the wanting that drove it ends in shame.

GATHA 2368 *Social Criticism*

Social criticism, knowledge that is only noise

मराठी मूळ

कालवूनि विष । केला अमृताचा नास ॥1॥
ऐशा अभाग्याच्या बुद्धि । सत्य लोपी नाहीं शुद्धि ॥ध्रु.॥
नाक कापुनि लावी सोनें । कोण अळंकार तेणें ॥2॥
तुका ह्मणे बावी । मोडूनि मदार बांधावी ॥3॥
कण भुसाच्या आधारें । परि तें निवडितां बरें ॥
काय घोंगालि पाधाणी । ताकामध्यें घाटी लोणी ॥ध्रु.॥
सुइणीपुढें चेंटा । काय लपविसी चाटा ॥2॥
तुका ह्मणे ज्ञान । दिमाकाची भनभन ॥3॥

ENGLISH TRANSLATION

Mixing poison into nectar destroys its value. Such is the intellect of the unfortunate, suppressing truth without awareness.

Cutting off the nose and replacing it with gold; what kind of adornment is that? Says Tuka, one who demolishes a well to build a tomb. The grain depends on the chaff, yet when you sift, they separate.

How does one churn butter from buttermilk without a churning rod? You cannot hide your tricks before a midwife. Says Tuka, such knowledge is nothing but the buzzing of arrogance.

IN PLAIN WORDS

Mix poison into nectar and you destroy it. Such is the mind of the wretched, hiding the truth and never clean. Cut off the nose and fasten on a gold one. What ornament is that? Tuka says: he is one who pulls down a well to build a tomb. The grain rests on the chaff, yet sift them and they part cleanly. How will you churn butter from buttermilk with no churning rod? You cannot hide your tricks in front of a midwife. Tuka says: such learning is only the buzzing of conceit.

WHAT IT MEANS

Tukaram piles up images for false, stolen, ruined wisdom. To drop poison into nectar wrecks it; the corrupt mind buries the truth and stays unclean. A gold nose on a cut-off face is no ornament; tearing down a well to raise a tomb is no gain. Then he turns to what cannot be faked: chaff and grain look joined but sift apart, and you cannot churn butter out of mere buttermilk, just as a midwife sees through every concealment. The closing verdict is flat: this kind of learning is nothing but the buzzing of arrogance. The pattern to examine is the impulse to pass off appearance for substance, which any clear eye will catch.

GATHA 2369 *Social Criticism*

Social criticism, false goods exposed

मराठी मूळ

विकल तेथें विका । माती नांव ठेवूनि बुका ॥1॥
हा तो निवाडएाचा ठाव । ख†या खोटएा निवडी भाव ॥ध्रु.॥
ग†हवारे हा विधि । पोट वाढविलें चिंधीं ॥2॥
लावूं जाणे विल्हे। तुका साच आणिक कल्हे ॥3॥

ENGLISH TRANSLATION

Sell your wares where they are valued. Do not rename mud as sacred powder.

This is the place of final reckoning, where truth is sifted from falsehood. The swaddling cloth of pretense has only fattened the belly with rags.

Says Tuka, I know how to set the true apart from the false; the genuine from the counterfeit.

IN PLAIN WORDS

Sell your wares where they are valued. Do not rename mud as sacred powder. This is the place of final reckoning. Here the true is sifted from the false. The swaddling cloth of pretense has only fattened the belly with rags. Tuka says: I know how to set the true apart from the false, the genuine apart from the counterfeit.

WHAT IT MEANS

Tukaram is warning the religious pretender and naming the test he cannot pass. He tells the fraud to take his goods to a market that does not see clearly; here, in the company of those who know God, mud cannot be passed off as the powder used in worship. He calls this the place of final reckoning, where truth is sorted from falsehood by the heart's real disposition. The outward costume of piety, he says, only feeds the belly with rags, with nothing of worth inside. Tuka claims for himself the discernment to tell the counterfeit from the genuine, so the disguise will not work on him.

GATHA 2370 *Social Criticism*

The hollow Advaitin, desire unmasks the claim

मराठी मूळ

विषयीं अद्वये । त्यासी आह्मां सिवो नये ॥1॥
देव तेथुनि निराळा । असे निष्काम वेगळा ॥ध्रु.॥
वासनेची बुंथी । तेथें कैची ब्रह्मिस्थति ॥2॥
तुका ह्मणे असतां देहीं । तेथें नाही जेमेतीं ॥3॥

ENGLISH TRANSLATION

One who claims oneness with the Absolute while indulging the senses should not be touched by us. God stands apart from such a one, dwelling in desirelessness.

Where desire wraps itself around like a cloak, how can there be any state of Brahman-realization? Says Tuka, as long as one dwells in the body in such a manner, liberation is nowhere to be found.

IN PLAIN WORDS

One who claims oneness with the Absolute while indulging the senses, we should not touch. God stands apart from such a one. God dwells in desirelessness, separate from him. Where desire wraps itself around like a cloak, how can there be any state of Brahman? Tuka says: as long as one lives in the body in this way, liberation is nowhere to be found.

WHAT IT MEANS

Tukaram turns on the person who talks of nondual realization while still feeding every appetite, and refuses him fellowship. The point is not the theory but the life: God lives where there is no craving, so the indulgent talker has placed himself far from God by his own conduct. Desire wrapped around a person like a cloak leaves no room for the state of Brahman he boasts of. Tukaram lands it plainly: while a man lives in the body in that double way, claiming the heights and serving the senses, liberation is simply not there. The poem asks the listener to examine whether his own life matches his words.

GATHA 2371 *Devotion to Vitthal*

Devotion, one God and the sifting of grain

मराठी मूळ

नमितों या देवा । माझी एके ठायीं सेवा ॥1॥
गुणअवगुण निवाडा । ह्मैस ह्मैस रेडा रेडा ॥ध्रु.॥
जनीं जनादनन। साक्ष त्यासी लोटांगण ॥2॥
तुका ह्मणे खडे । निवडू दळणीं घडघडे ॥3॥ ॥8॥

ENGLISH TRANSLATION

I bow to this one God. My devotion belongs to a single place.

Let merit and fault be sorted out: a buffalo is a buffalo, and a bull is a bull. Janardana dwells among the people; to Him I offer full prostration as witness.

Says Tuka, while grinding at the mill, the stones rumble and the pebbles are sorted from the grain.

IN PLAIN WORDS

I bow to this one God. My devotion belongs to a single place. Let merit and fault be sorted out: a buffalo is a buffalo, a bull is a bull. Janardana dwells among the people; to Him I make full prostration as my witness. Tuka says: while grinding at the mill, the stones rumble and the pebbles are sorted from the grain.

WHAT IT MEANS

Tukaram fixes his worship on one God and refuses to scatter it. He asks that worth and worthlessness be told apart honestly, the way a beast is named for what it plainly is. Because God, Janardana, lives within all people, his full prostration to that indwelling presence is itself his witness that he serves the one and not the many. The closing image is from daily labor: as grain is ground at the mill, the rumbling stones throw out the stones and grit and keep the grain. So too, he suggests, the work of devotion separates the true from the false within a person.

GATHA 2372 *Worldly Metaphors*

Metaphor, God meets each as they hold Him

मराठी मूळ

जीव जीती जीवना संगें । मत्स्या मरण त्या वियोगें॥1॥
जया चित्तीं जैसा भाव । तयां जविळ तैसा देव ॥ध्रु.॥
सकळां पाडीये भानु । परि त्या कमळाचें जीवनु ॥2॥
तुका ह्मणे माता । वाहे तान्हे याची चिंता ॥3॥

ENGLISH TRANSLATION

Fish live by the water; to be parted from it is their death. As the faith in one's chitta, so is God near to each.

The sun shines equally upon all, yet it is the life of the lotus alone. Says Tuka, a mother bears the burden of worry for her nursing child.

IN PLAIN WORDS

Fish live by the water; to be parted from it is their death. As the faith in one's heart, so is God near to that person. The sun shines equally on all, yet it is the life of the lotus alone. Tuka says: a mother carries the worry for her nursing child.

WHAT IT MEANS

Tukaram uses three plain images to say that God answers each soul in the measure of its longing. The fish lives only in the water and dies when parted from it, so a heart cannot live cut off from God. The sun falls on everything alike, yet it is the lotus, which opens to it, that draws its very life from the sun; God is near to each according to the faith they hold. The last image turns it tender: as a mother bears the constant worry for the child still at her breast, so God carries the helpless devotee. The nearness is real, but it answers the trust we bring.

GATHA 2373 *The Nature of God*

The Name, God comes running of His own accord

मराठी मूळ

मुंगीचिया घरा कोण जाय मूळ । देखोनियां गूळ धांव घाली ॥1॥
याचकाविण काय खोळंबला दाता । तोचि धांवे हिता आपुलिया ॥ध्रु.॥
उदक अन्न काये ह्मणे मज खा ये । भुकेला तो जाये चोजवीत ॥2॥
व्याधी पिडिला धांवे वैद्याचिया घरा । दुःखाच्या परिहारा आपुलिया ॥3॥
तुका ह्मणे जया आपुलें स्वहित। करणें तो चि प्रीत धरी कथे ॥4॥

ENGLISH TRANSLATION

Who goes searching for an ant's home? Seeing jaggery, the ant rushes toward it of its own accord. Does the giver wait for the beggar? He Himself runs toward His own welfare.

Do water and food ever say 'come eat me'? The hungry one goes seeking on his own. One afflicted with disease runs to the doctor's house for the cure of his own suffering.

Says Tuka, whoever cares about his own well-being will naturally be drawn to the sacred story.

IN PLAIN WORDS

Who goes searching for an ant's home? Seeing the jaggery, the ant rushes toward it on its own. Does the giver wait for the beggar? He Himself runs toward His own welfare. Do water and food say 'come, eat me'? The hungry one goes seeking on his own. One sick with disease runs to the doctor's house, for the cure of his own suffering. Tuka says: whoever cares for his own true good will love the sacred story of God.

WHAT IT MEANS

Tukaram answers a quiet objection: why must I seek God, why not wait for Him to find me? With everyday pictures he shows that the one who needs the thing is the one who moves toward it. The ant smells the jaggery and runs; nobody comes hunting the ant's nest to bring it. The hungry man goes to the food, the sick man goes to the doctor, because the gain and the cure are his own. So the listener who truly cares about his own welfare will be drawn, of his own accord, to hearing and dwelling on God. The seeking is not a burden laid on you; it is simply what a person does when he understands where his good lies.

GATHA 2374 *Social Criticism*

Social criticism, the slanderer's trade

मराठी मूळ

जन्मांतरिंचा परिट न्हावी । जात ठेवी त्यानें तें॥1॥
वाखर जैसा चरचरी । तोंड करी संव दणी ॥ध्रु.॥
पूर्व जन्म शिखासूत्र । मळ मूत्र अंतरीं ॥2॥
तुका ह्मणे करिती निंदा । धुवटधंदा पुढिलांचा ॥3॥
नाम दुसी त्याचें नको दरषण । विष तें वचन वाटे मज ॥2॥
अमंगळ वाणी नाइकवे कानीं । निंदेची पोहोणी उठे तेथें॥ध्रु.॥
काय लभ्य त्याचिये वचनीं । कोणत्या पुराणीं दिली ग्वाही ॥2॥
काय आड लावूं त्याचिया तोंडासी । आतां या जिभेसी काय करूं ॥3॥
तुका ह्मणे संत न मनिती त्यांस । घेऊं पाहे ग्रास यमदूत ॥4॥

ENGLISH TRANSLATION

The washerman and barber from past lives carry their caste through births. The potter's wheel keeps turning and grinding, making the same rasping sound.

Inherited from a former birth are the sacred thread and tuft, yet filth dwells within. Says Tuka, those who engage in slander practice the washerman's trade on others' dirty linen. One whose very name I detest, whose sight I do not wish for, whose words feel like poison to me.

Such impure speech is unbearable to the ears; wherever it arises, a flood of slander follows. What good can come from his words? Which scripture has endorsed them? What barrier can be placed before such a mouth? What shall be done about that tongue? Says Tuka, the saints pay no heed to such people; the messengers of Yama are watching to seize them.

IN PLAIN WORDS

The washerman and barber from past lives carry their caste through births. The potter's wheel keeps turning and grinding, making the same rasping sound. The sacred thread and tuft are inherited from a former birth, yet filth dwells within. Tuka says: those who slander practice the washerman's trade, scrubbing other people's dirty linen. His very name I detest; I do not want the sight of him; his words feel like poison to me. Such foul speech is unbearable to the ears; wherever it rises, a flood of slander follows. What good is there in his words? Which scripture has endorsed them? What barrier can I set before such a mouth? What shall I do about that tongue? Tuka says: the saints pay no heed to such people; the messengers of Yama wait to seize them.

WHAT IT MEANS

Tukaram attacks the habit of slander by exposing what the slanderer is really doing. The man wears the outward marks of caste and piety, the sacred thread and the tuft carried from birth to birth, yet inside he is unclean. His trade, says Tukaram, is the washerman's: he busies himself scrubbing other people's dirty linen, forever handling the faults of others. Such speech is poison to hear, sanctioned by no scripture, and once it starts it floods

everything around it. The closing warning is sharp but aimed at the pattern: the saints simply ignore the slanderer, and death's own messengers are waiting for the tongue that lives this way. The poem invites the listener to ask whether his own mouth has taken up that trade.

GATHA 2375 *Appeals and Exhortations*

Exhortation, the willingly blind

मराठी मूळ

येऊनि नरदेहा झांकितील डोळे । बळें चि अंधळे होती लोक ॥1॥
उजडासरसी न चलती वाट । पुढील बोभाट जाणोनियां ॥ध्रु.॥
बहु फेरे आले सोसोनि वोळसा । पुढें नाहीं ऐसा लाभ मग ॥2॥
तुका ह्मणे जाऊं सादावीत वाट । भेटे तरी भेटो कोणी तरी ॥3॥

ENGLISH TRANSLATION

Having attained a human birth, they shut their eyes as if by force, willingly making themselves blind. Even in the daylight, they will not walk the path, knowing well what lies ahead.

Many rounds of suffering have already been endured; such a chance will not come again. Says Tuka, let me go forth calling out along the road. Let whoever will meet me, meet me along the way.

IN PLAIN WORDS

Having been given a human birth, they shut their eyes, as if by force making themselves blind. Even in daylight they will not walk the path, though they know well what lies ahead. Many rounds of suffering have already been endured; such a chance will not come again. Tuka says: let me go forth calling out along the road. Whoever will meet me, let him meet me along the way.

WHAT IT MEANS

Tukaram grieves over people who have been given the rare gift of a human birth and then deliberately waste it. They close their eyes against what they could plainly see; even in broad daylight, knowing where the road leads, they refuse to walk it. He reminds them they have already passed through many rounds of birth and suffering, and that this opening will not come again. Then he names his own response: rather than despair, he will go down the road calling out, hoping that whoever is willing will come and join him. The poem is both a lament over willful blindness and a vow to keep summoning anyone who will listen.

GATHA 2376 *Devotion to Vitthal*

Devotion, the King of Pandhari above all lesser gods

मराठी मूळ

नव्हे जोखाई जोखाई । मायराणी मेसाबाई ॥1॥
बिळया माझा पंढरिराव । जो या देवांचा ही देव ॥ध्रु.॥
रंडी चंडी शक्ति । मद्यमांस भिक्षती ॥2॥
बहिरव खंडेराव । रोटीसुटीसाटीं देव ॥3॥
गणोबा विक्राळ । लाडुमोदकांचा काळ ॥4॥
मुंज्या ह्मैसासुरें । हें तों कोण लेखी पोरें ॥5॥
वेताळें फेताळें । जळो त्यांचें तोंड काळें ॥6॥
तुका ह्मणे चित्तीं । धरा रखुमाईचा पती॥7॥

ENGLISH TRANSLATION

He is not Jokhai or Jokhai, nor Mayarani, nor Mesabai. My mighty Lord is the King of Pandhari, the God of all gods.

Those fierce goddesses demand offerings of liquor and meat. Bhairav and Khanderav are gods who serve only for bread and butter.

Ganoba is fearsome, a terror who devours only laddoos and modakas. Munja and Mhasasur, who even considers these childish spirits? As for ghosts and ghouls, let their faces burn black.

Says Tuka, hold in your chitta the Husband of Rakhumai alone.

IN PLAIN WORDS

He is not Jokhai, not Jokhai, not Mayarani, not Mesabai. My mighty Lord is the King of Pandhari, the God even of these gods. The fierce goddesses beg for liquor and meat. Bhairav and Khanderav are gods who serve only for bread and a bit of butter. Ganoba is fearsome, a terror only to laddoos and modakas. Munja and Mhasasur, who even counts such childish spirits? As for the ghosts and ghouls, let their black faces burn. Tuka says: hold in your heart the Husband of Rakhumai alone.

WHAT IT MEANS

Tukaram clears the crowded field of local deities to point at the one he worships. He lists the village goddesses and spirits people fear and feed, and he deflates each: the fierce goddesses only want offerings of liquor and meat, Bhairav and Khanderav are bought with bread and butter, the dreaded Ganoba is a terror only to the sweets set before him, and the petty ghosts are not worth counting. Above all of them stands the King of Pandhari, Vitthal, the God even of these gods. The point is not mockery for its own sake but the cutting of dependence on powers that take and give nothing real. His counsel is single: hold in your heart only the Husband of Rakhumai.

GATHA 2377 *The Power of the Name*

The Name, the discus shields the servant

मराठी मूळ

पडतां जड भारी । दासीं आठवावा हरी ॥1॥
मग तो होऊं नेदी सीण । आड घाली सुदर्शन ॥ध्रु.॥
नामाच्या चिंतनें । बारा वाटा पळती विघ्नें ॥2॥
तुका ह्मणे प्राण । करा देवासी अर्पण ॥3॥

ENGLISH TRANSLATION

When the burden becomes heavy, servants should remember Hari. Then He will not let weariness prevail; He places the Sudarshana discus as a shield before them.

By the contemplation of the Name, obstacles flee in twelve directions. Says Tuka, offer your very life to God.

IN PLAIN WORDS

When the burden falls heavy, let the servants remember Hari. Then He will not let weariness win; He sets the Sudarshana discus across the way as a shield. By dwelling on the Name, obstacles flee in twelve directions. Tuka says: offer your very life to God.

WHAT IT MEANS

Tukaram tells the devotee what to do when trouble grows too heavy to bear: simply remember Hari. He promises that God does not leave His servant to be worn down; He places His own weapon, the Sudarshana discus, between the devotee and the danger. Holding the Name in the mind scatters obstacles in every direction. The closing line turns it into a full surrender: offer your life itself to God. The remembering is not a small charm but the giving over of everything to the one who then guards it.

GATHA 2378 *Prayers*

Prayer, the child sure the Mother will come

मराठी मूळ

मायें मोकलिलें कोठें जावें बळें । आपुलिया बळें न वंचे तें ॥1॥
रुसोनियां पळे सांडुनियां ताट । मागें पाहे वाट यावें ऐसीं ॥ध्रु.॥
भांडवल आह्मां आळी करावी हे । आपणें माये धांवसील ॥2॥
तुका ह्मणे आळी करुनियां निकी । देसील भातुकीं बुझाऊनि ॥3॥

ENGLISH TRANSLATION

Where can a child go by its own strength when the mother lets it loose? Its own power cannot sustain it. It runs off in a sulk, leaving its plate behind, yet keeps looking back, hoping the mother will come.

Our very capital is this: the right to make demands. O Mother, You Yourself will come running.

Says Tuka, after the petulant plea is done, You will come with a toy to console me.

IN PLAIN WORDS

When the mother lets it loose, where can the child go by its own strength? Its own power cannot carry it. It runs off in a sulk, leaving its plate behind, yet keeps looking back, hoping she will come. This is all our wealth: the right to make our demands. O Mother, You Yourself will come running. Tuka says: when the petulant pleading is done, You will come and console me with a toy.

WHAT IT MEANS

Tukaram prays in the voice of a small child to God as Mother. He admits he has no strength of his own; if she lets go, he cannot manage. Like a child who sulks and runs off, abandoning his food, he still keeps glancing back, sure the mother will follow. His only capital, he says, is the child's privilege of making demands, of crying and insisting, because the Mother cannot help running to him. The closing line is full of trust: after all the petulant fuss, she will come and quiet him with a small gift. The poem makes helplessness itself the ground of confidence.

GATHA 2379 *Devotion to Vitthal*

Devotion, the standing form at Pandhari

मराठी मूळ

नागर गोडें बाळरूप । तें स्वरूप काळीचें ॥1॥
गाईगोपाळांच्या संगें । आलें लागें पुंडलीका ॥ध्रु.॥
तें हें ध्यान दिगांबर । कटीं कर मिरवती ॥2॥
नेणपणे उगें चि उभें । भक्तिलोभें राहिलें ॥3॥
नेणे वरदळाचा मान । विटे चरण सम उभें ॥4॥
सहज कटावरी हात । दहींभात शिदोरी ॥5॥
मोहरी पांवा गांजिवा पाठीं । धरिली काठी ज्या काळें ॥6॥
रम्य स्थळ चंद्रभागा । पांडुरंगा क्रीडेसी ॥7॥
भीमा दक्षणमुख वाहे । दृष्टी पाहे समोर॥8॥
तारावेसे मूढ लोक । दिली भाक पुंडलिका ॥9॥
तुका ह्मणे वैकुंठवासी । भक्तांपासीं राहिला ॥10॥

ENGLISH TRANSLATION

That gracious, sweet, childlike form is the very form of the Dark One. In the company of cowherds and cows, He came, drawn by Pundalik.

That is the very object of meditation: standing unclothed, hands resting on the waist. In His innocence, He stands quietly still, held there by His love for devotees.

He pays no attention to outward pomp; He stands with feet even upon the brick. His hands rest naturally at His hips; His provision is curds and rice.

A flute, a horn, a quiver on His back, and a staff He once held. The beautiful place of the Chandrabhaga river is His playground, O Panduranga.

The Bhima flows southward, and His gaze falls straight ahead. He made a promise to Pundalik to save the ignorant.

Says Tuka, the Dweller of Vaikuntha has remained here, close to His devotees.

IN PLAIN WORDS

That gracious, sweet, childlike form is the very form of the Dark One. In the company of cows and cowherds He came, drawn by Pundalik. This is the form to meditate on: standing bare, hands resting on the waist. In His innocence He stands quietly still, held there by love for His devotees. He pays no heed to outward pomp; He stands with feet even upon the brick. His hands rest easily at His hips; His provision is curds and rice. A flute, a horn, a quiver on His back, and a staff He once held. The lovely bank of the Chandrabhaga is His playground, O Panduranga. The Bhima flows southward, and His gaze falls straight ahead. He gave His word to Pundalik to save the ignorant. Tuka says: the Dweller of Vaikuntha has stayed here, close to His devotees.

WHAT IT MEANS

Tukaram contemplates Vitthal as He stands on the brick at Pandhari and traces the whole image with love. The sweet child-form is none other than Krishna, the Dark One, who came among cows and cowherds and was drawn here by His devotee Pundalik. He describes the well-known posture: standing bare and still, hands on the hips, feet even on the brick, fed simply on curds and rice, the flute and herdsman's gear about Him. The setting is named too, the Chandrabhaga and the Bhima flowing south by the shrine. Tukaram dwells on why He stays: not for any pomp, but held by love and by the promise He made Pundalik to rescue the ignorant. The Lord of Vaikuntha has chosen to remain here, within reach of those who love Him.

GATHA 2380 *The Power of the Name*

The Name, no faith in Vitthal is hell

मराठी मूळ

विठ्ठलनामाचा नाहीं ज्या विश्वास । तो वसे उदास नरकामध्यें ॥1॥
तयासी बोलतां होईल विटाळ । नेव जाये तो जळस्नान करितां ॥ध्रु.॥
विठ्ठलनामाची नाहीं ज्या आवडी । त्याची काळ घडी लेखिताहे ॥2॥
तुका ह्मणे मज विठोबाची आण। जरी प्रतिवचन करिन त्यासी ॥3॥

ENGLISH TRANSLATION

One who has no faith in Vitthal's Name dwells in a desolate hell. Even speaking to such a person brings contamination that does not wash away with bathing.

One who has no love for Vitthal's Name is being counted moment by moment by Death. Says Tuka, I swear by Vitthal: I shall not even answer such a one.

IN PLAIN WORDS

One who has no faith in Vitthal's Name dwells in a desolate hell. Even speaking to such a person brings a defilement that no bathing washes away. One who has no love for Vitthal's Name has his every moment counted off by Death. Tuka says: I swear by Vithoba, I will not even answer such a one.

WHAT IT MEANS

Tukaram states bluntly how much the Name matters to him. The person who has no faith in Vitthal's Name is already living in a barren hell, and merely talking with him leaves a stain that ritual bathing cannot rinse off. For the one who has no love for the Name, time itself is only Death counting down his moments. The harshness is aimed at the condition, faithlessness, not at the man's worth; it measures the gulf the Name opens. Tukaram seals it with an oath in Vithoba's own name: he will not so much as answer such a person, so completely does he stake his life on devotion.

GATHA 2381 *The Power of the Name*

The Name, every discipline fulfilled

मराठी मूळ

तया घडले सकळ नेम । मुखीं विठोबाचें नाम॥1॥
कांहीं न लगे सिणावें । आणिक वेगळाल्या भावें । वाचे उच्चारावें। रामकृष्णगोविंदा ॥ध्रु.॥
फळ पावाल अवलिळा । भोग वैकुंठ सोहळा ॥2॥
तुका ह्मणे त्याच्या नांवें । तो चि होइजेल स्वभावें॥3॥

ENGLISH TRANSLATION

All disciplines are fulfilled for the one who has Vitthal's Name on his lips. There is no need to toil at anything else or adopt any separate practice.

Simply utter with your voice: Rama, Krishna, Govinda. You shall effortlessly attain the fruit, the enjoyment and celebration of Vaikuntha.

Says Tuka, by His Name, one naturally becomes like Him.

IN PLAIN WORDS

For the one who keeps Vithoba's name on his lips, every discipline is already done. You need not toil at anything else. You need not take up any other practice. Just say it with your voice: Rama, Krishna, Govinda. You will gain the fruit with no effort, the joy and the festival of Vaikuntha. Tuka says: by His name, you naturally become like Him.

WHAT IT MEANS

Tukaram collapses the whole ladder of religious effort into one act: the name on the lips. He is not saying the disciplines are good and the name is a shortcut; he is saying the name fulfills them all, so the separate striving becomes needless toil. The two syllables, said with the voice, carry the speaker into Vaikuntha without labor. And the closing claim is the sharpest: you do not just reach God by His name, you take on His nature. Repeating what He is, you become like Him.

GATHA 2382 *The Power of the Name*

The Name, what scripture condemned now honored

मराठी मूळ

पुराणप्रसिद्ध सीमा । नामतारकमहिमा ॥1॥
मागें जाळी महा दोष । पुढें नाही गर्भवास ॥ध्रु.॥
जें निंदिलें शास्त्रें । वंद्य जालें नाममात्रें ॥2॥
तुका ह्मणे ऐसा । त्रिभुवनीं नामठसा ॥3॥

ENGLISH TRANSLATION

The saving power of the Name is well-established in the Puranas. It burns away great sins from the past and ensures there is no future birth in the womb.

What was condemned by the scriptures has become venerable by the Name alone. Says Tuka, such is the seal of the Name upon all three worlds.

IN PLAIN WORDS

The saving power of the name is set down in the Puranas. It burns away great sins behind you. It leaves no birth in the womb ahead of you. What the scriptures condemned has become worthy of worship by the name alone. Tuka says: such is the seal of the name upon all three worlds.

WHAT IT MEANS

Tukaram puts the name above the very texts that rank and condemn. The Puranas attest its saving power, yet the name does something the law could not: it lifts a person the scriptures had cast down and makes that person venerable. So the name overturns the verdict of caste and code, not by argument but by its own force. Past sin is burned, future rebirth cut off. He calls it a seal stamped across all three worlds, an authority nothing can revoke.

GATHA 2383 *The Power of the Name*

The Name, free and open to all

मराठी मूळ

नाम घेतां न लगे मोल । नाममंत्र नाहीं खोल ॥1॥
दों अक्षरांचें काम । उच्चारावें राम राम ॥ध्रु.॥
नाहीं वर्णाधमयाती। नामीं अवघीं चि सरतीं ॥2॥
तुका ह्मणे नाम । चैतन्य निजधाम॥3॥

ENGLISH TRANSLATION

Taking the Name costs nothing; the Name-mantra is not obscure. It is the work of just two syllables: say Rama, Rama.

There is no high or low station before the Name; all are equal in it. Says Tuka, the Name is pure consciousness, the true abode.

IN PLAIN WORDS

Taking the name costs nothing. The name-mantra is not hidden or hard. It is the work of just two syllables: say Rama, Rama. Before the name there is no high birth and no low one; in it, all are equal, all pass through. Tuka says: the name is pure consciousness, the true home.

WHAT IT MEANS

Tukaram answers the world's gatekeeping with the cheapness of the name. It asks no fee, no secret initiation, no scholarship; two syllables are the whole practice. Then he names the stake plainly: before the name, the ranks of birth, high and low, simply do not hold. Everyone enters equally. And the name is not a mere sound pointing elsewhere; he calls it pure consciousness itself, the true abode, so that to take the name is already to stand where God lives.

GATHA 2384 *The Power of the Name*

The Name, challenge to the saints

मराठी मूळ

नाम घेतां वांयां गेलां । ऐसा कोणें आईकला ॥1॥
सांगा विनवितों तुह्मांसी । संत महंत सिद्ध ऋषी ॥ध्रु.॥
नामें तरला नाहीं कोण । ऐसा द्यावा निवडून ॥2॥
सलगीच्या उत्तरा । तुका ह्मणे क्षमा करा ॥3॥

ENGLISH TRANSLATION

Has anyone ever heard of the Name being taken in vain? I ask you humbly, O saints, sages, and perfected ones. Show me a single person who was not saved by the Name.

Says Tuka, forgive these frank words spoken out of familiarity.

IN PLAIN WORDS

Has anyone ever heard of the name being taken in vain? I ask you humbly: O saints, O great ones, O perfected souls, O sages, tell me. Show me one single person whom the name did not save. Tuka says: forgive these frank words; I speak them out of nearness to you.

WHAT IT MEANS

Tukaram turns his certainty into a challenge and lays it before the whole company of the holy. He is not asking whether the name works; he is daring anyone, even the greatest, to produce a single soul it ever failed. The silence is the proof. The closing line softens the boldness without taking it back: he asks pardon for speaking so plainly, calling it the frankness of one who feels close enough to press the question. The familiarity is real; so is the claim.

GATHA 2385 *The Power of the Name*

The Name, the free treasure

मराठी मूळ

फुकाचें तें लुटा सार । व्हा रे अमर सदैव ॥1॥
नाहीं गर्भवास पुढती । डोंगर जळती दोषांचे ॥ध्रु.॥
उदंड भावें उदंड घ्यावें । नाम गावें आवडी ॥2॥
तुका ह्मणे घरिच्या घरीं । देशा उरीं न सीणीजे ॥3॥ ॥15॥

ENGLISH TRANSLATION

Loot this free treasure, the essence of all. Become immortal forever.

There will be no more birth in the womb; mountains of sin will burn to ash. Take abundantly, with abundant devotion; sing the Name with love.

Says Tuka, right here in your own home, without tiring yourself wandering to distant lands.

IN PLAIN WORDS

Loot this free treasure, the heart of everything. Become deathless, for all time. There is no more birth in the womb ahead of you; the mountains of your sins burn to ash. Take of it abundantly, with abundant love; sing the name with longing. Tuka says: right here, at home in your own house, with no wearing yourself out wandering to far countries.

WHAT IT MEANS

Tukaram throws open a treasury and tells the listener to plunder it, because it costs nothing and is the essence of all. He names what is gained: deathlessness, the end of rebirth, sins burned away like mountains turned to ash. The instruction is simple and large at once: take much, love much, sing with longing. And the last line removes the final excuse: no pilgrimage to distant lands is required. The whole treasure is reachable at home, on your own lips.

GATHA 2386 *The Power of the Name*

Grace, the Name covers the flawed devotee

मराठी मूळ

प्रीति नाही राया वजिनली ते कांता । परी तिची सत्ता जगावरी ॥1॥
तैसे दंभी जालों तरी तुझे भक्त । वास यमदूत न पाहाती ॥ध्रु.॥
राजयाचा पुत्र अपराधी देखा । तो काय आणिकां दंडवेल ॥2॥
बाहातरी खोडी परी देवमण कंठीं । तैसो जगजेठी ह्मणे तुका ॥3॥

ENGLISH TRANSLATION

A queen who has fallen out of the king's favor is still his wife, and her authority over the realm remains. Similarly, even if we have become devotees merely in outward appearance, the messengers of Yama will not look our way.

Even a prince who commits offense cannot be punished by outsiders. Says Tuka, there may be seventy-two faults in him, yet the gem of God's Name hangs at his throat.

IN PLAIN WORDS

A queen who has lost the king's love is still his wife, and her power over the realm still holds. So even if I have become a devotee only in show, the messengers of Yama do not look my way. A king's son who does wrong cannot be punished by outsiders. Tuka says: there may be seventy-two faults in him, yet the jewel of God's name hangs at his throat; so he belongs to the Lord of the worlds.

WHAT IT MEANS

Tukaram presses an uncomfortable comfort: belonging counts even when the love has gone cold and the conduct is poor. The fallen queen keeps her standing because she is the king's; the wayward prince is beyond outsiders' punishment because he is the king's son. By the same logic, one who wears God's name, even a hypocrite full of faults, is shielded from Yama's agents, because the name marks him as God's own. He is not excusing the seventy-two faults; he is saying that the claim of belonging, the jewel at the throat, is stronger than the flaws, and the one who wears it is the Lord's to deal with, no one else's.

GATHA 2387 *Prayers*

Prayer, demanding a single answer

मराठी मूळ

करावा उद्धार किंवा घ्यावी हारी । एका बोला ि◌स्थरी राहें देवा ॥1॥
निरसनें माझा होईल संदेह । अवघें चि आहे मूळ पायीं ॥ध्रु.॥
राहिलों चिकटूण कांहीं चि न कळे । कोणा नेणों काळे उदय भाग्य ॥2॥

ENGLISH TRANSLATION

Either grant deliverance or let me accept defeat; just be firm in one word, O God. By Your decisive answer, my doubt will be resolved; everything rests at the root of Your feet.

I remain stuck, unable to understand anything. I do not know whose fortune is dark and whose rises.

IN PLAIN WORDS

Either lift me up or let me lose; just be firm in one word, O God. When You decide, my doubt will be gone; everything rests at the root of Your feet. I stay stuck, and I cannot understand anything. I do not know whose time is dark and whose fortune is rising.

WHAT IT MEANS

Tukaram is done with suspense and asks God simply to settle it. Save him or let him be defeated, he says, but speak one firm word, because the not-knowing is worse than either outcome. He admits the whole matter lies at God's feet, not in his own hands. Then he names his real condition: stuck, baffled, unable to read his own

situation, unsure whether this is his dark hour or the turn toward fortune. The prayer is for a verdict, any verdict, to end the limbo.

GATHA 2388 *Prayers*

Prayer, the distressed soul pleads

मराठी मूळ

तुका ह्मणे बहु उद्वेगला जीव । भाकीतसें कीव देवराया ॥3॥ ॥1॥

ENGLISH TRANSLATION

Says Tuka, my jiva is greatly distressed. I plead for mercy, O God-King.

IN PLAIN WORDS

Tuka says: my soul is greatly troubled. I plead for mercy, O God-King.

WHAT IT MEANS

This is the bare cry that closes a prayer. Tukaram drops all argument and reports his state: the jiva is deeply distressed. He asks for one thing, mercy, and addresses God as King, the one with the power to grant it. Short as it is, it holds the whole posture of surrender, a soul at the end of its own resources turning the matter over to God.

GATHA 2389 *Faith and Trust*

Faith, lay the burden on God

मराठी मूळ

आलिया भोगासी असावें सादर । देवावरी भार घालूनियां ॥1॥
मग तो कृपासिंधु निवारी सांकडें । येर तें बापुडें काय रंके ॥ध्रु.॥
भयाचिये पोटीं दुःखाचिया रासी । शरण देवासी जातां भले ॥2॥
तुका ह्मणे नव्हे काय त्या करितां । चिंतावा तो आतां विश्वंभर ॥3॥

ENGLISH TRANSLATION

Face whatever comes with equanimity, placing the burden upon God. Then that Ocean of Mercy will remove all difficulties.

What can a poor wretch do otherwise? When fear fills the chitta and mountains of sorrow surround you, it is good to take refuge in God. Says Tuka, is there anything He cannot do? Now think upon the Sustainer of all.

IN PLAIN WORDS

Whatever comes to be borne, meet it ready, and lay the weight on God. Then that Ocean of Mercy will clear the trouble away. What can a poor helpless soul do otherwise? When fear fills you and heaps of sorrow close in, it is good to go for refuge to God. Tuka says: is there anything He cannot do? Now think on Him, the Sustainer of all.

WHAT IT MEANS

Tukaram offers a practice for hard times: accept what comes and hand its weight to God, who, being an ocean of mercy, will remove the difficulty. He is honest about why, because on your own you are a helpless wretch who can do nothing. When fear and piled-up sorrow surround you, refuge is the wise move, not the weak one. The closing question is the ground of the whole counsel: there is nothing the Sustainer of all cannot do, so turn your thought to Him now.

GATHA 2390 *Worldly Life*

Worldly life, peace through past karma

मराठी मूळ

भोग तो न घडे संचितावांचूनि । करावें तें मनीं समाधान ॥1॥
ह्मणऊनी मनीं मानूं नये खेदु । ह्मणावा गोविंद वेळोवेळां ॥ध्रु.॥
आणिकां रुसावें न लगे बहुतां । आपुल्या संचितावांचूनियां ॥2॥
तुका ह्मणे भार घातलिया वरी । होईल कैवारी नारायण ॥3॥

ENGLISH TRANSLATION

Nothing happens without the fruition of past karma. Therefore, keep the mind at peace.

For this reason, do not harbor grief. Repeat the name of Govinda at every moment.

There is no need to be angry with many others; nothing comes apart from one's own accumulated deeds. Says Tuka, once the burden is placed upon Him, Narayana becomes your champion.

IN PLAIN WORDS

No experience comes to you except by your past deeds; so keep the mind at peace. For this reason, do not hold grief in the heart. Say Govinda's name again and again. There is no need to be angry at so many others; nothing reaches you apart from what you yourself have stored up. Tuka says: once the weight is laid upon Him, Narayana becomes your defender.

WHAT IT MEANS

Tukaram gives a settled way to carry the world. Whatever befalls you is the ripening of your own past karma, so let the mind rest rather than rage. From this he draws two practical moves: refuse grief, and keep Govinda's name on the tongue. He also cuts off blame; since nothing comes except from your own store of deeds, anger at others is misplaced. And he adds the turn that makes acceptance more than fatalism: hand the burden to Narayana, and God himself takes up your side as champion.

GATHA 2391 *The Moral Ideal*

Moral ideal, enmity-free toward all

मराठी मूळ

निर्वैर व्हावें सर्वभूतांसवें । साधन बरवें हें चि एक॥1॥
तरी च अंगीकार करिल नारायण । बडबड तो सीण येणेंविण ॥ध्रु.॥
सोइरें पिशुन समान चि घटे । चित्त पर ओढे उपकारी ॥2॥
तुका ह्मणे चित्त जालिया निर्मळ । तरि च सकळ केलें होय ॥3॥
रिद्ध सिद्ध येती घरा । त्याचा करिती पसारा ॥ध्रु.॥
मानदंभांसाटीं। पडे देवासवें तुटी ॥2॥
तुका ह्मणे मेवा । कैचा वेठीच्या नदवां॥3॥

ENGLISH TRANSLATION

Be free of enmity toward all beings. This alone is the best of spiritual practices.

Only then will Narayana accept you. Without this, all talk is mere weariness.

Let friends and foes be treated equally. Let the mind be drawn only to that which benefits others.

Says Tuka, only when the mind is truly purified does everything one has done bear fruit.

IN PLAIN WORDS

Be without enmity toward every living being. This alone is the good practice, the one that matters. Only then will Narayana take you as His own; without it, all the chatter is just weariness. Let friend and slanderer count the same to you; let the mind lean only toward helping others. Tuka says: only when the mind has become clean does everything you have done bear fruit. Then powers and attainments come to your door and make their show. But for the sake of honor and display, the bond with God is broken. Tuka says: how can there be any sweetness in fruit picked by force.

WHAT IT MEANS

Tukaram names the one practice he will rank above all others: freedom from enmity toward every being. Without it, he says, the rest is noise that only tires you, and God will not own you; with it, Narayana accepts you. The test is concrete, treat the one who praises you and the one who slanders you alike, and bend the mind toward others' good. Only such a cleaned mind makes all your past effort finally fruitful. He then warns of the trap that follows success: when powers and attainments arrive, using them for honor and display snaps the bond with God. The closing image lands it, fruit seized by force has no sweetness; what is taken for show is no longer a gift from God.

GATHA 2392 *Worldly Metaphors*

Metaphor, the mind tempered in fire

मराठी मूळ

तापल्यावांचून नव्हे अळंकार । पिटूनियां सार उरलें तें ॥1॥
मग कदाकाळीं नव्हे शुद्ध जाति । नासें शत्रु होती मित्र ते चि ॥ध्रु.॥
किळवर बरें भोगूं द्यावें भोगा । फांसिलें तें रोगा हातीं सुटे ॥2॥
तुका ह्मणे मन करावें पाठेळ । साहावे चि जाळ सिजेवरि ॥3॥

ENGLISH TRANSLATION

Without heating in the fire, no ornament can be fashioned. Only what survives the hammering endures.

Once tested, the pure essence never degrades; enemies are turned into friends. One should allow the gross to be consumed by experience.

That which is refined endures and is freed from disease. Says Tuka, make the mind as tough as leather. Endure the burning until it is fully cooked.

IN PLAIN WORDS

Without being heated, gold becomes no ornament; only what survives the hammering is left. Once tested, the pure kind never spoils; what was an enemy turns into a friend. Let the body spend its given experience to the full; what is so consumed slips free of disease. Tuka says: make the mind tough as leather. Bear the burning until you are fully cooked.

WHAT IT MEANS

Tukaram uses the goldsmith's fire to explain why suffering is not punishment but making. Gold cannot become an ornament without being heated and hammered; only the part that endures the blows remains and becomes the true shape. Once it has passed through the fire, the pure metal no longer degrades, and what attacked it now serves it. So with a life: let experience burn through you completely, and what is consumed lets you go free. The closing instruction is stark, make the mind as tough as leather and endure the burning to the end, because only the fully cooked is finished.

GATHA 2393 *Worldly Metaphors*

The seasoning of the self, blows that ripen

मराठी मूळ

पाठेळ करितां न साहावे वारा । साहेलिया ढोरा गोणी चाले ॥1॥
आपणां आपण हे चि कसवटी । हर्षामर्ष पोटीं विरों द्यावें ॥ध्रु.॥
नवनीत तोंवरी कडकडी लोणी । निश्चळ होऊनी राहे मग ॥2॥
तुका ह्मणे जरी जग टाकी घाया । त्याच्या पडे पायां जन मग ॥3॥

ENGLISH TRANSLATION

While the hide is being cured, it cannot withstand the wind. But once toughened, the ox bears the sack without complaint.

Test yourself against yourself. Let joy and sorrow dissolve within.

Butter churns and hardens from the curd. Once it becomes still, it stays firm.

Says Tuka, if the world beats you with blows, the world will fall at your feet in the end.

IN PLAIN WORDS

When the hide is still being cured, it cannot bear even the wind. Once it has toughened, the ox carries the loaded sack and does not complain. You are your own touchstone. Let joy and resentment dissolve inside you. Butter sputters and crackles out of the curd; once it grows still, it stays firm. Tuka says: if the world beats you with blows, then in the end the world falls at your feet.

WHAT IT MEANS

Tukaram answers the soul that flinches at every hardship by pointing to how things are made strong. Raw hide tears in the wind, but once cured it carries the heavy sack; butter forms only after the curd is churned and then settles into something firm. So the self is tested against itself, and the test is whether joy and resentment can be let go rather than clung to. The blows of the world are not the enemy here; they are the curing and the churning. The one who lets them dissolve pride and irritation is the one the world will finally honor.

GATHA 2394 *Social Criticism*

Social criticism, the incurable nature

मराठी मूळ

काविळयासी नाहीं दया उपकार । किाळमा अंतर विटाळसें ॥1॥
तैसें कुधनाचें जिणें अमंगळ । घाणेरी वोंगळ वदे वाणी ॥ध्रु.॥
कडु भोंपळ्याचा उपचारें पाक । सेविल्या तिडीक कपाळासी ॥2॥
तुका ह्मणे विष सांडूं नेणे साप । आदरें तें पाप त्याचे ठायीं ॥3॥

ENGLISH TRANSLATION

Jaundice knows no gratitude or kindness; its inner darkness remains a defilement. Similarly, the life of wicked wealth is impure.

Its speech is foul and filthy. No amount of preparation can make a bitter gourd palatable; one who consumes it gets only a headache.

Says Tuka, a snake cannot abandon its venom; sin is inherent in its very nature.

IN PLAIN WORDS

Jaundice has no gratitude and gives no kindness; its darkness stays inside as a stain. So too the life lived on wicked wealth is foul. Its speech is filthy and unclean. No amount of cooking makes a bitter gourd sweet; eat it and you get only a splitting head. Tuka says: a snake does not know how to give up its venom. Sin sits at home in such a one, honored there.

WHAT IT MEANS

Tukaram is describing a pattern that does not change from the outside, not condemning a person beyond hope. Jaundice tints everything it touches; a bitter gourd stays bitter however carefully you prepare it; a snake carries its venom by its very nature. He uses these to name a way of living that is rooted in ill-gotten gain and foul speech: dress it up however you like, the inner stain remains. The warning is meant to be turned inward, so a listener checks whether the rot is being carried within rather than merely cooked over. Where harm is held as a guest and made welcome, no surface remedy reaches it.

GATHA 2395 *The Necessity of Experience*

Experience, the profit that cannot be lost

मराठी मूळ

लाभ खरा नये तुटी । नाहीं आडखळा भेटी ॥1॥
जाय अवघिया देशा । येथें संचलाची तैसा ॥ध्रु.॥
मग न लगे पारखी। अवघीं सकट सारखीं । तुका ह्मणे वोळे । रूपें भुलविले डोळे ॥3॥

ENGLISH TRANSLATION

True profit cannot be lost. There is no obstacle to this meeting.

It travels to every land, yet remains exactly as it is. Then no appraiser is needed; all vessels measure the same.

Says Tuka, His forms enchant the eyes.

IN PLAIN WORDS

The true profit cannot be lost. There is no obstacle to this meeting. It goes to every land, and here it stays just as it is. Then no appraiser is needed; every vessel measures the same. Tuka says: it overflows. His forms have charmed my eyes.

WHAT IT MEANS

Tukaram is speaking from experience about a gain unlike any worldly one. Ordinary profit can be lost, blocked, or weighed differently by each appraiser; this profit cannot be lost, faces no obstacle to the meeting, and remains the same wherever it goes. Because it is one and full everywhere, no expert is needed to assay it and every measure comes out equal. The poem ends in wonder rather than argument: it overflows, and God's forms have so charmed the eyes that the seeker no longer counts the gain at all.

GATHA 2396 *Appeals and Exhortations*

Exhortation, go to Pandharpur

मराठी मूळ

2394. नको आतां पुसों कांहीं । लवलाहीं उसंती ॥1॥
जाय वेगीं पंढरपुरा । तो सोयरा दीनांचा ॥ध्रु.॥
वचनाचा न करीं गोवा । रिघें देवासीं शरण ॥2॥
तुका ह्मणे कृपावंता । बहु चिंता दीनाची ॥3॥

ENGLISH TRANSLATION

Ask no more questions now; seek rest without delay. Go quickly to Pandharpur.

He is the true kinsman of the wretched. Do not get entangled in the snare of words; take refuge in God directly.

Says Tuka, the Compassionate One has great care for the lowly.

IN PLAIN WORDS

Ask no more questions now; rest quickly. Go at once to Pandharpur. He is the kinsman of the helpless. Do not get tangled in words; go straight and take refuge in God. Tuka says: the Compassionate One cares greatly for the lowly.

WHAT IT MEANS

Tukaram urges someone to stop deliberating and act. The endless questions and clever talk are themselves the snare; what is needed is to set them down and go directly to Pandharpur, to Vitthal. The reason given is the only one that matters: God is the kinsman of the wretched and carries great care for the lowly. Refuge, not reasoning, is the path he points to, and he tells the listener to take it without delay.

GATHA 2397 *Prayers*

Prayer, do not pass us over

मराठी मूळ

बुद्धहीनां जडजीवां । नको देवा उपेक्षूं ॥1॥
परिसावी हे विज्ञापना । आह्मां दीनां दासांची ॥ध्रु.॥
चिंतूनियां आले पाय । त्यांसी काय वंचन ॥2॥
तुका ह्मणे पुरुषोत्तमा । करीं क्षमा अपराध॥3॥

ENGLISH TRANSLATION

O God, do not disregard the dull-witted and the inert jivas. Hear this petition from us, Your lowly servants.

Those who have come contemplating Your feet, will You deceive them? Says Tuka, O Supreme Being, forgive our transgressions.

IN PLAIN WORDS

O God, do not pass over the dull-witted and the inert souls. Hear this petition of ours, Your lowly servants. Those who have come thinking of Your feet, will You cheat them? Tuka says: O Supreme Being, forgive our wrongs.

WHAT IT MEANS

Tukaram prays on behalf of the slow and the spiritually inert, the ones least able to plead for themselves. He asks God not to overlook them and to hear the petition of His lowly servants. His leverage is God's own character: those who have come holding His feet in mind cannot be deceived by Him. So the prayer ends by simply asking the Supreme to forgive the transgressions, trusting that mercy, not merit, is what answers.

GATHA 2398 *Prayers*

Prayer, the treasury is in Your hands

मराठी मूळ

ह्मणऊनि काकुळती । येतों पुढतों पुढती । तुह्मां असे हातीं । कमळापती भांडार ॥1॥
फेडूं आलेती दरिद्र । तरी न लगे उशीर । पुरे अभयंकर । ठाया ठाव रंकाशी ॥ध्रु.॥
कोठें न घली धांव । याजसाठीं तजिली हांव । घेऊं नेदी वाव । मना केला विरोध ॥2॥
कारणांच्या गुणें । वेळ काळ तोही नेणें । तुमच्या कीर्तनें । तुका तुह्मां जागवी ॥3॥

ENGLISH TRANSLATION

Therefore I come again and again with folded hands. The treasury is in Your keeping, O Lord of Lakshmi.

We have come to end our poverty; then let there be no delay. Grant us a place of fearlessness.

We run nowhere else; for this reason, we have abandoned all craving. We do not allow the mind any room for resistance.

Says Tuka, by Your own kirtan, I keep calling You awake at every hour and season.

IN PLAIN WORDS

So I come pleading again and again. The treasury is in Your hands, O Lord of Lakshmi. We have come to end our poverty; then do not delay. It is enough, Giver of fearlessness, to grant the destitute a place to stand. We run nowhere else; for this I have given up all craving. I let the mind take no room to resist. By the power of the need, He forgets even time and season. Tuka says: with Your own kirtan, Tuka keeps You awake.

WHAT IT MEANS

Tukaram comes back to God again and again because the whole treasury is in God's keeping; the poverty he wants ended is spiritual, and the gift he asks for the destitute is a place to stand and freedom from fear. He has cut off every other refuge and craving, and he refuses to let his own mind argue him out of this dependence. The closing image is bold and tender: the urgency of the need pulls God past all sense of the right time, and Tuka, through ceaseless kirtan, keeps singing until he rouses the Lord himself. It is prayer as loving insistence, not polite request.

GATHA 2399 *Devotion to Vitthal*

Devotion, the many names and the one sweetness

मराठी मूळ

बहु नांवें ठेविलीं स्तुतीचे आवडी । बहुत या गोडी आली रसा ॥1॥
बहु सोसें सेवन केलें बहुवस । बहु आला दिस गोमटएाचा ॥ध्रु.॥
बहुतां पुरला बहुतां उरला । बहुतांचा केला बहु नट ॥2॥
बहु तुका जाला निकट वृत्ती । बहु काकुलती येऊनियां॥3॥

ENGLISH TRANSLATION

Many names have been given to You out of the pleasure of praise. Such sweetness has come into this nectar.

Many have served You abundantly and with great devotion. A beautiful day has dawned.

You have sufficed for many, outlasted many, and entertained many as a great actor. Says Tuka, I have drawn very near, coming with earnest supplication.

IN PLAIN WORDS

Many names have been given to You out of the love of praise; great sweetness has come into this nectar. With much longing and in many ways You have been served; a beautiful day has dawned. You have been enough for many, have outlasted many, and have played the great actor for many. Tuka says: Tuka has drawn very near to You, coming with much pleading.

WHAT IT MEANS

Tukaram is delighting in how the one God answers to countless names, each given out of the sheer pleasure of praising Him, and how all that praise has turned into a single sweetness, a nectar. He sees that God has been served by many in many ways, and that this devotion has ripened into a good day. The one God is enough for all, outlasts all, and plays His many roles like a great actor on the stage of the world. For himself, Tuka claims only that through earnest pleading he has at last come close.

GATHA 2400 *Renunciation*

Renunciation, a guest in this world

मराठी मूळ

येहलोकीं आह्मां वस्तीचें पेणें । उदासीन तेणें देहभावीं॥1॥
कार्यापुरतें कारण मारगीं । उलंघूनि वेगीं जावें स्थळा ॥ध्रु.॥
सोंगसंपादणी चालवितों वेव्हार । अत्यंतिक आदर नाहीं गोवा ॥2॥
तुका ह्मणे वेंच लाविला संचिता । होइल घेतां लोभ कोणां ॥3॥

ENGLISH TRANSLATION

In this world, our stay is but a temporary shelter. We are therefore detached from bodily existence.

For the journey, only what is needed; one must cross over quickly to the true destination. We carry on worldly transactions as a formality, a performance; there is no deep attachment to it all.

Says Tuka, we have set our accumulated karma to spend itself. Let anyone take it who wishes; what should we covet?.

IN PLAIN WORDS

In this world our stay is only a night's lodging. So we are detached from the sense of being the body. On the road we take only what the journey needs, and cross over quickly to our true place. We carry on our affairs as a performance, a costume kept up; there is no deep attachment in it. Tuka says: I have set my stored-up karma to spend itself. Let anyone take it who wishes; what is there to covet?

WHAT IT MEANS

Tukaram treats this life as an overnight stop, not a home, and so loosens his grip on the body and its claims. A traveler carries only what the road requires and hurries on to the real destination; in the same way he keeps up his worldly dealings as a kind of costume, going through the motions without clinging to them. He has decided to let his accumulated karma simply burn off rather than hoard or guard it. The closing question, what is there to covet, is the whole stance: when the stay is brief and the self is not the body, there is nothing here worth grasping.

GATHA 2401 *Ecstasy and Joy*

Ecstasy, liberation tied in the bundle

मराठी मूळ

साकरेचें नाम घेतां कळे गोडी । तैसी आह्मां जोडी वैष्णवांची ॥1॥
मोक्ष गांठी असे ठेविला बांधोनी । सोस तो भजनीं आवडीचा ॥ध्रु.॥
भोजनाची चिंता माय वाहे बाळा । आह्मांसि तरी खेळावरि चित्त ॥2॥
तुका ह्मणे आह्मी देहउपकारें । गाऊं निरंतर नाचों लागों ॥3॥

ENGLISH TRANSLATION

Even by just saying the name 'sugar,' one can recall its sweetness. Such is the gain we find in the company of Vaishnavas.

Liberation lies tied up and ready in our bundle, yet our real longing is for the delight of devotion itself. A mother worries about feeding her child, but we children care only for play.

Says Tuka, as a service to this body, we sing, dance, and devote ourselves ceaselessly.

IN PLAIN WORDS

Just saying the word 'sugar' lets you taste its sweetness; such is the gain we have in the company of Vaishnavas. Liberation lies tied and ready in our bundle, but our real longing is for the joy of devotion. A mother frets over feeding her child, but our minds are set only on play. Tuka says: as a use for this body, we sing without stopping and we fall to dancing.

WHAT IT MEANS

Tukaram says the company of the devotees is so full that even speaking of it carries its sweetness, the way the word sugar already brings the taste to mind. Liberation, the thing others strive for, is already tied up and waiting in his bundle, so he no longer hungers for it; his whole longing is for the delight of devotion itself. Like children absorbed in play while the mother worries about their meals, the devotees leave the matter of release to God and care only for the singing and dancing. He ends by naming the body's true purpose: to sing the Name ceaselessly and to dance.

GATHA 2402 *The Saints*

The saints, the final audit

मराठी मूळ

त्रिविधकर्माचे वेगळाले भाव । निवडूनि ठाव दाखविला॥1॥
आलियाचा झाडा राहिल्याचा ठाव । सुख गौरव संतां अंगीं ॥ध्रु.॥
हिशेबें आलें तें सकळांसी प्रमाण । तेथें नाही आन चालों येत ॥2॥
तुका ह्मणे नाहीं पापपुण्य खतीं । झाडएाची हुजती हातां आली ॥3॥

ENGLISH TRANSLATION

The distinct paths of the three kinds of action have been sorted and their places shown. What has come and what has settled is evident.

The saints carry within them grace and honor. What is established by honest reckoning is the authority for all; no alternative can prevail against it.

Says Tuka, there is no sin or merit on the ledger; the final audit has come into our hands.

IN PLAIN WORDS

The different fruits of the three kinds of action have been sorted out and each one's place has been shown. What has come due and what still stands is made clear. The joy and the honor rest in the bodies of the saints. What the honest reckoning brings is the measure for all; nothing else can pass there. Tuka says: there is no sin or merit left on the ledger; the closing of the account has come into our hands.

WHAT IT MEANS

Tukaram speaks of a settling of spiritual accounts. The fruits of the three kinds of action have been separated and assigned, what is owed and what remains made plain, and the whole reckoning is honest, so no false claim can stand against it. The grace and honor of this settlement live in the bodies of the saints, who embody its truth. The freeing conclusion is that for the devotee the books are now clear of sin and merit alike: the final audit has been handed over and closed, and one is no longer bound by the old ledger of deeds.

GATHA 2403 *Renunciation*

Renunciation, only Your feet hold still

मराठी मूळ

करूं जातां सन्निधान । क्षणि जन पालटे ॥1॥
आतां गोमटे ते पाय । तुझे माय विठ्ठले ॥ध्रु.॥
हें तों आलें अनुभवा । पाहावें जीवावरूनि ॥2॥
तुका ह्मणे केला त्याग । सर्वसंग ह्मणऊनि ॥3॥

ENGLISH TRANSLATION

When you try to get close to people, they change in an instant. Therefore, O Mother Vitthal, Your feet alone are beautiful.

This truth has come through experience; one must test it at the cost of one's life. Says Tuka, that is why I have renounced all worldly attachments.

IN PLAIN WORDS

When you try to draw close to people, they change in an instant. Now Your feet alone are beautiful, O Mother Vitthal. This has come to me through experience; it must be tested at the cost of one's life. Tuka says: that is why I have renounced every attachment.

WHAT IT MEANS

Tukaram has learned the unreliability of people the hard way: get close and they turn on you in a moment. Against that shifting ground he sets the one thing that does not change, the feet of Vitthal, whom he addresses tenderly as Mother. He insists this is not a borrowed idea but a truth proven through lived experience, the kind one tests with one's whole life. That proof is the reason he gives for letting go of every worldly attachment and resting only there.

GATHA 2404 *Social Criticism*

Social criticism, the wrong thing in the wrong place

मराठी मूळ

क्षीर मागे तया रायतें वाढी । पाधानी गधडी ऐशा नांवें ॥1॥
समयो जाणां समयो जाणां । भलतें नाणां भलतेथें॥ध्रु.॥
अमंगळ वाणी वदवी मंगळी । अशुभ वोंगळी शोभन तें ॥2॥
तुका ह्मणे नेणें समयो ठाया ठाव । राहाडी ते वाव नरकाडी ॥3॥

ENGLISH TRANSLATION

When milk is requested, he serves buttermilk instead; such is the conduct of a fool. Know the right occasion; do not put the wrong thing in the wrong place.

An impure tongue speaks auspicious words; what is unclean and inauspicious parades as sacred. Says Tuka, the one who does not know the proper time and place turns a shrine into a cesspool.

IN PLAIN WORDS

Ask him for milk and he serves you buttermilk; a fool earns such a name. Know the occasion, know the occasion; do not put the wrong thing in the wrong place. He makes an impure tongue speak the auspicious words; the foul and unclean is paraded as fine. Tuka says: the one who does not know the right time and place turns a holy shrine into a cesspool.

WHAT IT MEANS

Tukaram is warning against the failure to fit the act to the moment. Serving buttermilk when milk was asked, speaking sacred words with an unclean tongue, dressing up the foul as fine: each is the right thing put in the wrong place, or the wrong thing where the right belonged. The repeated call to know the occasion is the heart of it. He drives the point home with a sharp image: without that sense of time and place, even what should be a shrine is turned into filth, and the failing is meant to make the listener examine his own sense of what fits where.

GATHA 2405 *Worldly Metaphors*

Self-examination, the fault is your own

मराठी मूळ

विंचा पीडी नांगी । ज्याचा दोष त्याचे अंगीं ॥1॥
केला पाहिजे विचार । मन मित्र दावेदार ॥ध्रु.॥
मधुरा उत्तरीं । रांवा खेळे उरावरी ॥2॥
तुका ह्मणे रेडा । सुखें जाती ऐशा पीडा ॥3॥

ENGLISH TRANSLATION

A scorpion stings with its own tail; its fault resides in its own body. One must reflect carefully; the mind can be both friend and accuser.

With sweet words, a cobra plays upon your chest. Says Tuka, a bull endures all such torments without complaint.

IN PLAIN WORDS

A scorpion stings with its own tail. Its poison is in its own body; the fault is its own. So you must reflect. The mind can be your friend, and the mind can be the one who accuses you. With sweet words a snake will play upon your chest. Tuka says: a bull carries every such torment, and bears it without a sound.

WHAT IT MEANS

Tukaram turns the eye inward and names where harm really comes from. Like the scorpion whose poison is in its own body, what wounds you is carried in yourself, and the mind is the place to look: it can be a friend or it can turn into your accuser. He warns that danger comes dressed in sweetness; soft words can be a snake resting on your chest. The bull who bears every blow without complaint is held up not as a victim but as the one who learns to carry what comes, while the work of watching the mind goes on.

GATHA 2406 *Devotion to Vitthal*

Devotion, the worth of remembrance

मराठी मूळ

तीथाअची अपेक्षा स्थळीं वाढे धर्म । जाणावें तें वर्म बहु पुण्य ॥1॥
बहु बरी ऐसी भाविकांची जोडी । काळ नाहीं घडी जात वांयां ॥ध्रु.॥
करूनी चिंतन करवावें आणिकां । तो या जाला लोकां नाव जगीं ॥2॥
तुका ह्मणे ऐसे परउपकारी । त्यांच्या पायांवरी डोई माझी ॥3॥

ENGLISH TRANSLATION

At sacred places, the desire for merit increases; know this to be the secret of great virtue. Blessed indeed is the fortune of the devout; not a single moment of theirs goes to waste.

One who contemplates and inspires others to do so earns a name that echoes across the world. Says Tuka, my head is upon the feet of such selfless benefactors.

IN PLAIN WORDS

At holy places the longing for merit grows. Know this secret: there is great virtue in it. The company of the faithful is good indeed; for them not a single moment is wasted. One who remembers God, and leads others to remember too, earns a name across the world. Tuka says: such people live for the good of others. My head rests upon their feet.

WHAT IT MEANS

Tukaram is praising the inward worth of pilgrimage and good company, not the outward show. The pull toward merit at a sacred place is itself a sign pointing to something deeper: that no moment among the faithful is ever wasted. The real saint is the one who not only remembers God but draws others into that remembrance, and so leaves a name that carries through the world. Tukaram ends by bowing his own head at the feet of these people who live for the good of others, making their service, not their fame, the thing he honors.

GATHA 2407 *Ecstasy and Joy*

Fearlessness after surrender

मराठी मूळ

भयाची तों आह्मां चिंत्तीं । राहो खंती सकेना ॥1॥
समपिनलों जीवें भावें । काशा भ्यावें कारणें ॥ध्रु.॥
करीन तें कवतुकें। अवघें निकें शोभेल ॥2॥
तुका ह्मणे माप भरूं । दिस सारूं कवतुकें ॥3॥

ENGLISH TRANSLATION

We once harbored fear and anxiety within us, but that distress cannot remain any longer. We have surrendered with body and jiva.

What cause is there now for fear? Whatever I do, I shall do it as a joyful game; everything will turn out well. Says Tuka, I shall fill the measure and pass the days in playful delight.

IN PLAIN WORDS

Once fear and worry lived in my mind. Now that grief cannot stay. I have given myself away, life and heart. What is left to be afraid of, and why? Whatever I do, I will do it as play, and all of it will turn out well. Tuka says: I will fill the measure full. I will pass my days in delight.

WHAT IT MEANS

Tukaram describes what happens on the far side of surrender: fear loses its place to stand. Having handed over his very life and heart, he finds the old anxiety can no longer remain, because there is nothing left of his own to defend. From here even action changes character; what he does he does as play, trusting that it will come out well. The closing image of filling the measure full and spending his days in delight names the new tone of a life no longer ruled by dread, but lived lightly in God's keeping.

GATHA 2408 *The Nature of God*

The Name, God comes running

मराठी मूळ

पाचारितां धावे । ऐसी ठायींची हे सवे ॥1॥
बोले करुणा वचनीं । करी कृपा लावी स्तनीं ॥ध्रु.॥
जाणे कळवळा । भावसिद्धींचा जिव्हाळा ॥2॥
तुका ह्मणे नाम । मागें मागें धांवे प्रेम॥3॥

ENGLISH TRANSLATION

When called, He comes running; that is His nature from the very beginning. He speaks words of compassion, He bestows grace, He nurses like a mother.

He knows the innermost yearning, the living warmth of a devotion fulfilled from within. Says Tuka, when the Name is uttered, love comes running close behind.

IN PLAIN WORDS

When you call him, he comes running. That has been his way from the very start. He speaks words of mercy; he shows kindness; he holds you to the breast like a mother. He knows your inmost ache, the warmth of a love made true from within. Tuka says: when the Name is spoken, love comes running close behind.

WHAT IT MEANS

Tukaram is naming the nature of God as a mother who cannot help but come. Calling is enough; God's settled habit is to run to the one who cries out, to speak tenderly and to nurse the soul at the breast. What moves him is not ritual correctness but the inner ache of genuine devotion, which he reads exactly. The last line lands the claim:

utter the Name and you do not get the Name only, for love itself comes running right behind it.

GATHA 2409 *Confession and Sin*

Confession, the sin of sloth

मराठी मूळ

कां जी माझे जीवीं । आळस ठेविला गोसावीं ॥1॥
येवढा घात आणीक काय । चिंतनासी अंतराय ॥ध्रु.॥
देहआत्म वंदी । केला घात कुबुद्धी ॥2॥
तुका ह्मणे मन । कळवळी वाटे सीण ॥3॥

ENGLISH TRANSLATION

Why, O Lord, have You placed laziness in my jiva? What greater harm could there be? It obstructs my contemplation of You. The body-worshipping intellect has wrought this ruin.

Says Tuka, the mind trembles and feels great pain.

IN PLAIN WORDS

Why, Lord, have you set this laziness in my heart? What greater harm could there be than this? It blocks me from remembering you. The mind that worships the body has done this ruin. Tuka says: my mind aches, and I feel the pain of it.

WHAT IT MEANS

Tukaram makes a confession that treats sloth as no small flaw but as the gravest harm, because it stands between him and the remembrance of God. He half blames the Lord for placing it in him, then names the true source: an intellect that takes the body and its comfort as the self, and so will not bestir itself toward God. The poem points the accusation at this pattern of body-clinging laziness rather than at any other person. He ends not with excuse but with felt pain, the ache of a mind that knows it is failing the one thing that matters.

GATHA 2410 *Prayers*

Prayer, leaving it to God

मराठी मूळ

दर्शनाचें आर्त जीवा । बहु देवा राहिलें ॥1॥
आतां जाणसी तें करीं । विश्वंभरीं काय उणें ॥ध्रु.॥
येथें जरी उरे चिंता । कोण दाता याहूनी ॥2॥
तुका ह्मणे जाणवलें । आह्मां भलें एवढेंच॥3॥

ENGLISH TRANSLATION

The longing in my jiva for Your darshan is immense, O God. Now do what You see fit; what can be lacking for the Sustainer of the world? If worry remains even after this, what greater benefactor could there be? Says Tuka, I have made my plea. This much is enough for us.

IN PLAIN WORDS

The longing to see you, Lord, has built up huge in my heart. Now do whatever you know is best. What can be lacking for the One who holds up the world? If worry is still left after this, then who is a greater giver than you? Tuka says: I have made my plea. For us, this much is enough.

WHAT IT MEANS

Tukaram brings a deep ache for God's sight and then lays the whole matter down at God's feet. Having confessed how strong the longing has grown, he refuses to dictate terms and asks only that God do what God knows to be right. His reasoning is simple trust: the Sustainer of all worlds can lack nothing, so if any worry still remains, the fault cannot be in God's power to give. The closing line marks the limit of the devotee's part: he has spoken his need, and that is all that is asked of him; the rest belongs to God.

GATHA 2411 *The Nature of God*

Intimacy, the Mother is never cold

मराठी मूळ

बैसों पाठमोरीं । मना वाटे तैसे करीं ॥1॥
परिं तूं जाणसीं आवडीं । बाळा बहुतांचीं परवडी ॥ध्रु.॥
आपुलाल्या इच्छा। मागों जया व्हावें जैशा ॥2॥
तुका ह्मणे आई । नव्हसी उदास विठाई ॥3॥

ENGLISH TRANSLATION

I may sit with my back turned and act as my mind pleases. But You know the love within; You are the Mother to many children.

Each wants to ask according to his own desire and need. Says Tuka, You are not indifferent, O Mother Vithabai.

IN PLAIN WORDS

I may sit with my back turned to you and do as my mind pleases. But you know the love inside me. You are the Mother of many children. Each one asks for what he wants, in his own way and as he needs. Tuka says: you are never cold to me, Mother Vithabai.

WHAT IT MEANS

Tukaram speaks from the freedom of a child who can sulk and turn away and still be sure of the mother's heart. Even when he sits with his back turned and follows his own moods, he knows God reads the love hidden underneath the behavior. He pictures Vitthal as a mother to countless children, each of whom comes with his own clamor and his own particular need, and none of whom is turned away. The poem rests on the certainty named at the end: Mother Vithabai is never indifferent, whatever the child does.

GATHA 2412 *The Nature of God*

Nature of God, all-seeing, all-hearing

मराठी मूळ

विश्वंभरा वोळे । बहुत हात कान डोळे ॥1॥
जेथें असे तेथें देखे । मागितलें तें आइके ॥ध्रु.॥
जें जें वाटे गोड । तैसें पुरवितो कोड ॥2॥
तुका ह्मणे भेटी । कांहीं पडों नेदी तुटी ॥3॥

ENGLISH TRANSLATION

The Sustainer of the world overflows with many hands, ears, and eyes. Wherever He is, He sees; whatever is asked, He hears.

Whatever seems sweet to the chitta, He fulfills that desire. Says Tuka, He never allows any break in the meeting.

IN PLAIN WORDS

The Sustainer of the world overflows. He has many hands, many ears, many eyes. Wherever he is, he sees. Whatever is asked, he hears. Whatever seems sweet to you, that longing he fulfills. Tuka says: once he meets you, he lets nothing break the meeting.

WHAT IT MEANS

Tukaram describes a God whose presence and attention have no edges. The image of many hands, ears, and eyes says that there is nowhere God does not see and no cry God does not hear. This God reaches into the heart's own preferences, fulfilling the very desire that seems sweet to the devotee rather than imposing something foreign. The final claim is one of constancy: once the meeting between God and soul has happened, God will not let it be cut off, so the relationship is kept unbroken from his side.

GATHA 2413 *Ecstasy and Joy*

Ecstasy, beyond sin and merit

मराठी मूळ

दाटे कंठ लागे डोळयां पाझर । गुणाची अपार वृष्ट वरी ॥1॥
तेणें सुखें छंदें घेईन सोंहळा । होऊनि निराळा पापपुण्यां॥ध्रु.॥
तुझ्या मोहें पडो मागील विसर । आलापें सुस्वर करिन कंठ ॥2॥
तुका ह्मणे येथें पाहिजे सौरस । तुह्मांविण रस गोड नव्हे॥3॥

ENGLISH TRANSLATION

My throat chokes and tears stream from my eyes; an endless rain of Your virtues pours from above. In that joy and devotion, I shall take my celebration, having become free of both sin and merit.

May Your enchantment make me forget all that came before. I shall make my throat sing sweetly in melodious verse.

Says Tuka, what I need here is intimacy. Without You, no sweetness is truly sweet.

IN PLAIN WORDS

My throat chokes, tears stream from my eyes. An endless rain of your virtues pours down on me. In that joy I will take up the festival, having become free of both sin and merit. Let your love make me forget all that came before. I will tune my throat and sing you sweetly. Tuka says: what I need here is closeness. Without you, no sweetness is sweet.

WHAT IT MEANS

Tukaram is caught in the bodily signs of devotional rapture: choked throat, streaming tears, the felt downpour of God's qualities. In that flood he speaks of rising past both sin and merit, not by license but because absorption in God leaves the old ledger of good and bad deeds behind. He prays for God's love to wash away all his former memory and to turn his throat into an instrument of sweet song. The poem ends by naming what alone makes any of this real: intimacy with God, for apart from God no pleasure has any sweetness at all.

GATHA 2414 *Longing and Separation*

Longing, arms held open

मराठी मूळ

पसरूनि राहिलों बाहो । सोयी अहो तुमचिये ॥1॥
आतां यावें लागवेगें । पांडुरंगे धांवत ॥ध्रु.॥
बैसायाची इच्छा कडे। चाली खडे रुपताती ॥2॥
तुका ह्मणे कृपाळुवा । करीन सेवा लागली ॥3॥

ENGLISH TRANSLATION

I have spread my arms wide, facing Your direction. Now come quickly, O Panduranga, come running.

I long to sit on Your lap; my feet stumble upon the rough stones of the path. Says Tuka, O Merciful One, the longing for Your service has taken hold of me.

IN PLAIN WORDS

I stand with my arms spread wide, turned toward you. Now come quickly, Panduranga, come running. I long to sit upon your lap; the path's sharp stones cut into my feet. Tuka says: O Merciful One, the longing for your service has taken hold of me.

WHAT IT MEANS

Tukaram paints himself as a child standing with arms flung open, facing God's direction and begging Panduranga to come at a run. The wish to be lifted onto God's lap is set against the pain of the road, the rough stones cutting his feet, which gives the longing its urgency. He is not asking for ease alone but for nearness and for the chance to serve. The closing line names the force driving the whole poem: a longing for God's service has gripped him, and he can only call the Merciful One to come.

GATHA 2415 *Devotion to Vitthal*

Devotion, settling the account with God

मराठी मूळ

आह्मी जालों एकविध । सुद्या सुदें असावें ॥1॥
यावरी तुमचा मोळा । तो गोपाळा अकळ ॥ध्रु.॥
घेतलें तें उसणें द्यावें । कांहीं भावें विशेषें ॥2॥
तुका ह्मणे क्रियानष्ट । तरी कष्ट घेतसां ॥3॥

ENGLISH TRANSLATION

We have become single-minded in our intent; let accounts be settled squarely. Beyond that, Your ways, O Gopala, are unfathomable.

What is borrowed must be repaid, and with some added devotion. Says Tuka, if You default on Your word, then You are the one who suffers the loss.

IN PLAIN WORDS

We have become single-minded toward you. Let what is plain be kept plain; let the account be settled straight. Beyond that, your ways, Gopala, no one can fathom. What was borrowed must be paid back, and with some added love. Tuka says: if you break your word, then it is you who bears the loss.

WHAT IT MEANS

Tukaram presses his claim on God in the bold language of a debt to be settled. Having given God his whole single-minded heart, he asks for a straight reckoning, even while admitting that God's deeper ways are beyond anyone's grasp. The devotee's logic is that of a loan: what God has taken in love must be returned, and returned with interest of love. The closing line keeps the daring edge intact: if God should default on the bargain, the loss falls on God, for a Lord who fails his devotee damages his own name.

GATHA 2416 *Longing and Separation*

Longing, the complaint of the abandoned

मराठी मूळ

आह्मी आर्तभूत जिवीं । तुह्मी गोसावी तों उदास॥1॥
वादावाद समर्थाशीं । काशानशीं करावा ॥ध्रु.॥
आह्मी मरों वेरझारीं। स्वामी घरीं बैसले ॥2॥
तुका ह्मणे करितां वाद । कांहीं भेद कळेना॥3॥

ENGLISH TRANSLATION

We are desperate and yearning within us, while You, O Lord, sit in comfortable detachment. What is the point of arguing with the Capable One? We are perishing out in the wilderness while the Master sits comfortably at home.

Says Tuka, the more I argue, the less I understand any difference.

IN PLAIN WORDS

We are aching and desperate inside. You, Lord, sit untouched and at ease. What is the use of arguing with the All-powerful? We are dying out in the wilderness while the Master sits at home. Tuka says: the more I argue, the less I can see any difference it makes.

WHAT IT MEANS

Tukaram voices the raw complaint of one who suffers while God seems calm and far off. He sets the burning, desperate heart of the devotee against the Lord who sits in untroubled comfort, and admits how unequal the contest is: what can a helpless soul gain by quarreling with the All-powerful? The image of perishing in the wilderness while the Master stays safe at home gives the grievance its sting. Yet the poem ends in honest exhaustion rather than resolution, confessing that all the arguing changes nothing he can see, which is itself a kind of surrender wrung out of longing.

GATHA 2417 *The Necessity of Experience*

Self-inquiry, words against the root

मराठी मूळ

पुसावें तें ठाई आपुल्या आपण । अहंकारा शून्य घालूनियां ॥1॥
येर वाग्जाळ मायेचा अहंकार । वचनाशीं थार अज्ञान तें ॥ध्रु.॥
फळ तें चि बीज बीज तें ची फळ । उपनांवें मूळ न पालटे ॥2॥
तुका ह्मणे अवघे गव्हांचे प्रकार । सोनें अलंकार मिथ्या नांव ॥3॥

ENGLISH TRANSLATION

Ask yourself, within yourself, having emptied the ego. All other verbal webs are the ego of Maya.

Such wordiness is a shelter for ignorance. The fruit is the seed, and the seed is the fruit; at the root, the names change nothing.

Says Tuka, all are forms of wheat. Gold and its ornaments bear different names, but the substance is one.

IN PLAIN WORDS

Ask the thing where it lives, in yourself, by yourself. First empty out the ego. Everything else is a tangle of words; it is the ego of Maya. Such wordiness is only a hiding place for ignorance. The fruit is the seed, and the seed is the fruit. The names change, but the root does not change. Tuka says: it is all forms of wheat. Gold and its ornaments carry different names, but the substance is one; the names are false.

WHAT IT MEANS

Tukaram is telling the seeker where the real question gets answered and what blocks it. The answer lies within, but only after the ego has been set aside; as long as it remains, all the clever talk is just Maya wearing the mask of words, a shelter where ignorance can hide. He drives the point home with two images. Fruit and seed are one thing under two names, and gold stays gold whether you call it a bangle or a chain; the labels shift while the substance never does. So he is warning against mistaking the changing names for the unchanging reality, and against using argument as a substitute for emptying the self.

GATHA 2418 *Devotion to Vitthal*

Devotion, the holy claim on God

मराठी मूळ

माझी आतां सत्ता आहे । तुह्मां पायां हे वरती ॥1॥
एकाविण नेणें दुजा । पंढरिराजा सर्वांगें ॥ध्रु.॥
पुरवावी केली आळी । जे जे काळीं मागण तें ॥2॥
तुका ह्मणे सुटसी कैसा । धरूनि दिशा राहिलों ॥3॥

ENGLISH TRANSLATION

My authority now rests entirely at Your feet. I know no one else but You, O King of Pandhari, with my whole being.

Fulfill whatever plea I make, at every turn. Says Tuka, how will You escape me? I have taken my position in every direction.

IN PLAIN WORDS

Now I hold a right; it rests here, upon Your feet. I know no second one. O King of Pandhari, You fill my whole being. Grant the demand I have made, whatever I ask, whenever I ask it. Tuka says: how will You get free of me? I have taken hold of every direction, and there I stay.

WHAT IT MEANS

Tukaram turns surrender into a kind of loving siege. Because he knows no one but the King of Pandhari and has placed himself wholly at His feet, he claims that very surrender as a right: God now owes him an answer to every plea. The closing lines are playful and fierce at once; he has blocked every exit and asks how Vitthal could possibly escape him. The stakes are the devotee's confidence that total dependence is not weakness but a hold on God that He cannot shake off.

GATHA 2419 *Longing and Separation*

Longing, arrived at last to settle accounts

मराठी मूळ

फावलें तुह्मां मागें । नवतों लागें पावलों ॥1॥
आलों आतां उभा राहें । जवळी पाहें सन्मुख ॥ध्रु.॥
घरीं होती गोवी जाली । कामें बोली न घडे चि ॥2॥
तुका ह्मणे धडफुडा । जालों झाडा देई देवा ॥3॥

ENGLISH TRANSLATION

You had it easy before; I had not yet arrived. Now I have come.

Stand still and face me. I was caught up in household affairs, and speech could not flow freely.

Says Tuka, now I have become decisive. Give me a clear account, O God.

IN PLAIN WORDS

You had it easy before, while I had not yet come; now I have arrived. Stand still and face me; let me see You close, before me. There were entanglements at home; the work kept me from speaking freely. Tuka says: now I have become plain and ready. I have come to settle the account. Give it to me, O God.

WHAT IT MEANS

Tukaram speaks like a man who has finally cleared his obligations and arrived to face God directly. While he was tangled in household duties, God had it easy and could keep His distance; now that he has come, he asks Him to stand still and be seen face to face. He calls himself decisive and demands a clear reckoning, a settling of the account between them. The stakes are the moment of full presence: the devotee will no longer let domestic distraction or God's evasions postpone the meeting.

GATHA 2420 *Devotion to Vitthal*

Devotion, a child asking not to be tested

मराठी मूळ

आतां नये बोलों अव्हेराची मात । बाळावरि चित्त असों द्यावें ॥1॥
तुज कां सांगणें लागे हा प्रकार । परि हें उत्तर आवडीचें ॥ध्रु.॥
न वंचीं वो कांहीं एकही प्रकार । आपणां अंतर नका मज ॥2॥
तुका ह्मणे मोहो राखावा सतंत । नये पाहों अंत पांडुरंगा ॥3॥

ENGLISH TRANSLATION

Now do not speak words of neglect. Let Your attention remain upon this child.

Why should it be necessary to tell You this? Yet these words come from deep affection. Do not withhold anything, not even a single gesture.

Do not put distance between Yourself and me. Says Tuka, keep this loving bond perpetual, O Panduranga. Do not test my patience.

IN PLAIN WORDS

Now do not speak words of neglect. Keep Your attention on this child. Why should I have to tell You this? Yet these are words of love. Do not hold back even one small thing from me; put no distance between Yourself and me. Tuka says: keep this bond of love unbroken always. Do not test me to the end, O Panduranga.

WHAT IT MEANS

Tukaram pleads with God as a child pleads with a parent who might look away. He asks Vitthal not to speak of neglect and to keep watching over him, then admits that such a reminder should not even be necessary; it comes only from the ache of affection. He begs that nothing be withheld and no distance opened, and that the loving bond never be allowed to lapse. The closing line names the real fear: do not test my patience to its limit, for a soul this dependent cannot bear to be made to wait.

GATHA 2421 *Devotion to Vitthal*

Bhakti over knowledge, no easy liberation

मराठी मूळ

करूनि राहों जरी आत्मा चि प्रमाण । निश्चळ नव्हे मन काय करूं ॥1॥
जेवलिया विण काशाचे ढेंकर । शब्दाचे प्रकार शब्द चि ते ॥ध्रु.॥
पुरे पुरे आतां तुमचें ब्रह्मज्ञान । आह्मासी चरण न सोडणें ॥2॥
विरोधें विरोध वाढे पुढतोपुढती । वासनेचे हातीं गर्भवास ॥3॥
सांडीमांडीअंगीं वसे पुण्यपाप । बंधन संकल्प या चि नांवें ॥4॥
तुका ह्मणे नाहीं मुक्तता मोकळी । ऐसा कोण बळी निरसी देह ॥5॥

ENGLISH TRANSLATION

Even if I resolve to make the Self my only truth, the mind will not stay still. What can I do? Without actually eating, what is the value of a belch? The ways of words remain merely words.

Enough, enough of your Brahma-knowledge. We will not let go of His feet.

Conflict only breeds more conflict, endlessly. The womb of rebirth lies in the hands of lingering desire.

Merit and demerit cling to the body; bondage is the very name of mental resolve. Says Tuka, there is no such thing as easy, outright liberation. Who is powerful enough to truly transcend the body?.

IN PLAIN WORDS

Even if I resolve to make the Self alone my truth, the mind will not hold still. What can I do? Without eating, what is a belch worth? Words about words are only words. Enough, enough now of your Brahma-knowledge. We will not let go of His feet. Conflict only breeds more conflict, on and on. Rebirth in the womb lies in the hands of lingering desire. Merit and demerit cling to the body; mental resolve itself is the very name of bondage. Tuka says: there is no easy, ready-made liberation. Who is strong enough to truly be done with the body?

WHAT IT MEANS

Tukaram refuses dry knowledge in favor of holding fast to God's feet. He grants that one may declare the Self the only reality, but the mind still will not settle, and he mocks talk without realization: a belch without a meal, words that are only more words. So he pushes the abstract Brahma-knowledge aside and clings to Vitthal instead. Then he names the trap honestly. Argument breeds more argument, desire keeps pulling the soul back into the womb, merit and demerit both stick to the body, and even the mind's resolve is itself a form of bondage. The stakes are sobering: liberation is not a cheap trick of thought, and almost no one is strong enough to be truly free of the body on their own. The unspoken conclusion is that only surrender to God's feet remains.

GATHA 2422 *Prayers*

Prayer, longing for the saints' leavings

मराठी मूळ

तुमचे स्तुतियोग्य कोटें माझी वाणी । मस्तक चरणीं ठेवीतसें ॥1॥
भक्तिभाग्य तरी नेदीं तुळसीदळ । जोडूनि अंजुळ उभा असें ॥ध्रु.॥
कैचें भाग्य ऐसें पाविजे संनिध । नेणें पाळूं विध करुणा भाकीं ॥2॥
संतांचे सेवटीं उच्छिष्टाची आस । करूनियां वास पाहातसें ॥3॥
करीं इच्छा मज ह्मणोत आपुलें । एखादिया बोलें निमित्याच्या ॥4॥
तुका ह्मणे शरण आलों हें साधन । करितों चिंतन रात्रदिवस ॥5॥

ENGLISH TRANSLATION

My tongue is not worthy of praising You. I place my head at Your feet.

If devotion were my destiny, I would offer even a tulsi leaf. With folded hands, I stand before You.

What fortune could bring me so close to You? I do not know how to observe proper form; I simply cry for mercy. At the end of the saints' feast, I wait, hoping for a taste of their leftover grace.

My one desire is that someone call me their own, even through a chance word. Says Tuka, having come to You in surrender, that is my spiritual practice. I contemplate You day and night.

IN PLAIN WORDS

My tongue is not worthy to praise You. I lay my head at Your feet. If devotion were my portion, I would offer even one tulsi leaf. With folded hands I stand before You. What fortune could let me come so near? I do not know how to keep the proper forms; I only cry for mercy. At the end of the saints' feast I wait, longing for a taste of their leftovers. My one wish is that someone call me their own, even by a chance word. Tuka says: I have come to You in surrender, and that is my whole practice. I think of You night and day.

WHAT IT MEANS

Tukaram approaches God as one with nothing to offer but need. He confesses his tongue cannot praise worthily and he does not know the correct rituals; all he can do is bow and beg for mercy. He reaches not even for God directly but for the saints' leftovers, hoping a scrap of their grace might fall to him, and he aches for someone, anyone, to claim him as their own. The point is that surrender and ceaseless remembrance are themselves his only spiritual practice; he stakes everything on humility and the company of the holy rather than on his own worthiness.

GATHA 2423 *Ecstasy and Joy*

Ecstasy, the one profit secured

मराठी मूळ

सर्वविशीं आह्मीं हे चि जोडी केली । स्वीमीची साधिली चरणसेवा ॥1॥
पाहिलें चि नाहीं मागें परतोनी । जिंकिला तो क्षणीं क्षण काळ ॥ध्रु.॥
नाहीं पडों दिला विचाराचा गोवा । नाहीं पाठी हेवा येऊं दिला ॥2॥
केला लाग वेगीं अवघी चि तांतडी । भावना ते कुडी दुराविली ॥3॥
कोठें मग ऐसें होतें सावकास । जळो तया आस वेव्हाराची ॥4॥
तुका ह्मणे लाभ घेतला पालवीं। आतां नाहीं गोवी कशाची ही ॥5॥

ENGLISH TRANSLATION

In all our endeavors, this alone is what we have achieved: we have secured service at the Lord's feet. We never once looked back.

Every moment and every instant was conquered in the act. We allowed no entanglement of deliberation to delay us.

We did not let envy come from behind. We pressed forward with all urgency and speed, banishing every false impulse.

Where then was there time for leisure? Let the craving for worldly dealings burn. Says Tuka, the profit has been tucked safely in our garment. Now there is no entanglement of any kind.

IN PLAIN WORDS

In all our striving, this alone is what we gained: we secured service at the Lord's feet. We never once looked back. Every moment, every instant, was won in the doing. We let no tangle of deliberation slow us down. We let no envy come at us from behind. We pressed forward with all haste and speed, and drove off every false impulse. Where then was there room for leisure? Let the craving for worldly dealings burn. Tuka says: the profit is tucked safe in the fold of our garment. Now there is no entanglement of any kind.

WHAT IT MEANS

Tukaram describes the seeking life as a single decisive transaction that has now paid off. The one gain worth having was service at God's feet, and it was won by refusing to look back, by moving fast, and by letting no second thought, no envy, no false feeling get in the way. He treats hesitation and worldly business as enemies and wishes the craving for them burned away. The closing image makes the win concrete: the profit is tucked safely into the fold of his garment, and the soul is now free of every entanglement. The stakes are wholehearted urgency: half-measures and deliberation lose what single-minded surrender secures.

GATHA 2424 *Prayers*

Prayer, every sense given to God

मराठी मूळ

येणें मुखें तुझे वणाअ गुण नाम । तें चि मज प्रेम देई देवा ॥1॥
डोळे भरूनियां पाहें तुझें मुख । तें चि मज सुख देई देवा ॥ध्रु.॥
कान भरोनियां ऐकें तुझी कीर्ती । ते मज विश्रांती देई देवा ॥2॥
वाहें रंगीं टाळी नाचेन उदास । हें देई हातांस पायां बळ॥3॥
तुका ह्मणे माझा सकळ देहभाव । आणीक नको ठाव चिंतूं यासी ॥4॥

ENGLISH TRANSLATION

With this mouth, let me praise Your qualities and Name. Grant me that love, O God.

Let my eyes drink in the sight of Your face. Grant me that joy, O God.

Let my ears be filled with Your glory. Grant me that peace, O God.

Let my hands clap in rapture and my feet dance in abandon; give these limbs the strength to serve. Says Tuka, let my entire bodily existence be for this alone. Let my mind seek no other dwelling.

IN PLAIN WORDS

With this mouth let me speak Your qualities and Your Name. Grant me that love, O God. Let my eyes fill with the sight of Your face. Grant me that joy, O God. Let my ears be filled with Your glory. Grant me that rest, O God. Let me clap my hands in the rapture and dance free of all care; give my hands and feet that strength. Tuka says: let my whole bodily being be for this alone. Let my mind look for no other dwelling.

WHAT IT MEANS

Tukaram offers God his entire body, sense by sense, asking that each be turned wholly toward Him. The mouth is for the Name, the eyes for His face, the ears for His glory, the hands and feet for clapping and dancing in worship; and for each he asks the matching gift of love, joy, rest, and strength. He does not want these senses for any other use. The closing lines name the stake: the whole bodily existence is to be devoted to God alone, and the mind is to seek no other home, so that nothing in him is left over for the world.

GATHA 2425 *Surrender and Acceptance*

Surrender, God as the only refuge

मराठी मूळ

तूं माझा मायबाप सकळ वित्त गोत । तूं चि माझें हित करिता देवा ॥1॥
तूं चि माझा देव तूं चि माझा जीव । तूं चि माझा भाव पांडुरंगा ॥ध्रु.॥
तूं चि माझा आचार तूंचि माझा विचार। तूं चि सर्व भार चालविसी ॥2॥
सर्व भावें मज तूं होसी प्रमाण । ऐसी तुझी आण वाहातुसें ॥3॥
तुका ह्मणे तुज विकला जीवभाव। कळे तो उपाव करीं आतां ॥4॥

ENGLISH TRANSLATION

You are my mother and father, my entire wealth and kin. You alone are the one who ensures my welfare, O God.

You are my God, You are my life, You are my very devotion, O Panduranga. You are my conduct, You are my reflection, You carry my every burden.

In every way, You are my sole authority. I swear by You that this is so.

Says Tuka, I have sold You my life and jiva. Now do whatever You deem fit.

IN PLAIN WORDS

You are my mother and father, all my wealth and kin. You alone are the one who works my good, O God. You alone are my God, You alone are my life, You alone are my devotion, O Panduranga. You are my conduct, You are my thought, You carry my every burden. In every way You are my one authority; this I swear by You. Tuka says: I have sold You my very life and self. Now do whatever You see fit.

WHAT IT MEANS

Tukaram empties himself of every other support and names God as all of them at once: parent, wealth, kin, life, devotion, conduct, even his own thinking. There is nothing left that he claims as his own doing; God carries the whole burden and is his single authority. The closing line completes the surrender as an absolute sale: he has handed over his life and self entirely, and tells Panduranga to do with him whatever He judges best. The stakes are total dependence, a soul with no fallback outside of God.

GATHA 2426 *Longing and Separation*

Longing, pleading with the life of the universe

मराठी मूळ

वारंवार तुज द्यावया आठव । ऐक तो भाव माझा कैसा॥1॥
गेले मग नये फिरोन दिवस । पुडिलांची आस गणित नाहीं ॥ध्रु.॥
गुणां अवगुणांचे पडती आघात । तेणें होय चित्त कासावीस ॥2॥
कांहीं एक तुझा न देखों आधार । ह्मणऊनी धीर नाहीं जीवा ॥3॥
तुका ह्मणे तूं ब्रह्मांडाचा जीव । तरी कां आह्मी कींव भाकीतसों ॥4॥

ENGLISH TRANSLATION

I keep reminding You again and again. Hear the nature of my devotion.

Days once gone do not return; there is no counting on the future. Blows of fortune and misfortune strike constantly, making the mind restless.

I see no sign of Your support anywhere, and so the jiva has no courage. Says Tuka, You are the life of the universe. Then why must we keep pleading for Your compassion?.

IN PLAIN WORDS

Again and again I keep reminding You. Hear the nature of my devotion. Days once gone do not come back; the future cannot be counted on. Blows of good and bad fortune keep falling, and the mind is left in distress. I see no sign of Your support anywhere, and so the jiva has no courage. Tuka says: You are the life of the whole universe. Then why must we keep begging You for Your compassion?

WHAT IT MEANS

Tukaram presses his case to God with growing urgency, asking Him to hear how he truly feels. He names the pressure of time: spent days never return, the future is uncertain, and the constant strokes of fortune leave the mind in turmoil. Worst of all, he sees no visible sign of God's support, and without it the soul loses heart. The closing line carries a near-complaint with deep faith inside it: if God is the very life of the universe, it should not take so much begging to win His mercy. The stakes are the ache of a devotee who believes utterly yet feels left without any felt assurance.

GATHA 2427 *The Power of the Name*

The Name, God comes for the kirtan

मराठी मूळ

असोत हे तुझे प्रकार सकळ । काय खळखळ करावी हे ॥1॥
आमुचें स्वहित जाणतसों आह्मी । तुझें वर्म नामीं आहे तुझ्या ॥ध्रु.॥
विचारितां आयुष्य जातें वांयांविण । रोज जन्मा गोवण पडतसे ॥2॥
राहेन मी तुझे पाय आठवूनी । आणीक तें मनीं येऊं नेदीं ॥3॥
तुका ह्मणे येथें येसी अनायासें । थोर तुज पिसें कीर्तनाचें ॥4॥

ENGLISH TRANSLATION

Let all Your ways be as they are; why should I fret and argue? We know our own welfare. Your secret lies in Your own Name.

When I consider it, life is passing away to no purpose; day by day, one gets tangled further in the net of birth. I shall remain remembering Your feet and allow nothing else to enter my mind.

Says Tuka, You come here effortlessly when kirtan is performed; You have a great passion for it.

IN PLAIN WORDS

Let all Your ways be whatever they are; why should I make a fuss and argue? We know our own good. Your secret lies in Your own Name. When I think about it, life is wasting away to no purpose; day by day one gets tangled deeper in the net of birth. I will stay remembering Your feet and let nothing else enter my mind. Tuka says: You come here without effort when kirtan is sung. You have a great madness for it.

WHAT IT MEANS

Tukaram drops all argument about God's mysterious ways and goes straight for what works. He does not need to debate; he knows where his good lies, and the open secret of God is His own Name. He sees clearly that life slips away uselessly and that each day binds him further to the cycle of birth, so he resolves to keep his mind on God's feet alone. The closing line lands the claim with affectionate confidence: God comes effortlessly wherever His Name is sung, because He has a wild fondness for kirtan. The point is that the Name and the kirtan, not clever inquiry into God's conduct, are the sure path.

GATHA 2428 *Longing and Separation*

Complaint, the servant who still suffers

मराठी मूळ

विष्णुदासां भोग । जरी आह्मां पीडी रोग ॥1॥
तरि हें दिसे लाजिरवाणें । काय तुह्मांसी सांगणें ॥ध्रु.॥
आह्मां काळें खावें । बोलिलें तें वांयां जावें ॥2॥
तुका ह्मणे दास । आह्मी भोगूं गर्भवास ॥3॥

ENGLISH TRANSLATION

If we who call ourselves servants of Vishnu are still afflicted by disease, then this is truly embarrassing. What need is there to tell You? If we must eat filth and our words go to waste, if we who claim to be Your servants must still endure the womb, then says Tuka, something is deeply amiss.

IN PLAIN WORDS

If we who are servants of Vishnu are still struck down by disease, then it looks shameful. What is there to say to You? If we must eat what is dark and bitter, then all that was spoken goes to waste. Tuka says: we are Your servants, and yet we go on suffering the womb of rebirth.

WHAT IT MEANS

Tukaram lodges a frank, almost reproachful complaint with God on behalf of His own devotees. If those who call themselves servants of Vishnu still fall sick, suffer hard portions, and keep being thrown back into the cycle of birth, then it makes both servant and master look bad. He is not doubting God so much as holding Him to His word: the promises made to devotees seem to go to waste if their lives differ so little from anyone else's. The stakes are the honor of the relationship itself; a servant's suffering reflects on the Lord he serves, and Tukaram is daring to say so out loud.

GATHA 2429 *Appeals and Exhortations*

The simplest path to God

मराठी मूळ

भावें गावें गीत । शुद्ध करूनियां चित्त ॥1॥
तुज व्हावा आहे देव । तरि हा सुलभ उपाव ॥ध्रु.॥
आणिकांचे कानीं । गुण दोष मना नाणीं ॥2॥
मस्तक ठेंगणा । करी संतांच्या चरणा॥3॥
वेचीं तें वचन । जेणें राहे समाधान ॥4॥
तुका ह्मणे फार । थोडा तरी पर उपकार ॥5॥

ENGLISH TRANSLATION

Sing the divine song with devotion, purifying the mind. If you truly want God, this is the simplest path.

Do not bring the faults and virtues of others into your mind through your ears. Bow your head low before the feet of the saints.

Spend only those words that bring peace to the chitta. Says Tuka, render service to others, whether great or small.

IN PLAIN WORDS

Sing the song with love, and make your mind clean first. If you truly want God, this is the easy way. Do not let other people's faults and merits into your ears, and do not turn them over in your mind. Bow your head low at the feet of the saints. Spend only the words that leave the heart at peace. Tuka says: do others some good, even a little if not much.

WHAT IT MEANS

Tukaram lays out a path simple enough that no one can claim it is beyond them. Wanting God is the only requirement; the method is to sing with feeling, clean the mind, and stop letting gossip about who is good and who is bad take up room inside. He adds three small disciplines: bow low to the saints, speak only words that leave others at peace, and be useful to people even in small ways. The point is that devotion is not an elaborate technique but a few plain habits anyone can begin today.

GATHA 2430 *The Moral Ideal*

Words wound; ego invites God

मराठी मूळ

वचन तें नाहीं तोडीत शरीरा । भेदत अंतरा वज्रा- ऐसें ॥1॥
कांहीं न सहावें काशा करणें । संदेह निधान देह बळी॥ध्रु.॥
नाहीं शब्द मुखीं लागत तिखट । नाहीं जड होत पोट तेणें ॥2॥
तुका ह्मणे जरी गिळे अहंकार । तरी वसे घर नारायण॥3॥

ENGLISH TRANSLATION

Words do not cut the body, yet they pierce the inner being like a thunderbolt. Nothing else should be endured for any reason.

The body, that stronghold of doubt, is powerful. Words do not taste sharp in the mouth, nor do they make the belly heavy.

Says Tuka, if one can swallow the ego, Narayana takes up residence in the home.

IN PLAIN WORDS

A word does not cut the body, yet it pierces the inner being like a thunderbolt. This above all must not be endured; why even do such a thing? A sharp word leaves no taste in the mouth, and it does not make the belly heavy. Tuka says: if you can swallow your own ego, then Narayana comes to live in the house.

WHAT IT MEANS

Tukaram weighs a harsh word and finds it both nothing and everything. It costs the speaker nothing, no taste on the tongue, no weight in the stomach, yet it strikes the listener's inmost being like a thunderbolt, so cruel speech is the one thing he says should never be inflicted. Then he turns the knife inward: the same tongue that wounds others is driven by ego. Swallow that ego, hold the sharp word back, and the house you have emptied of pride becomes a place where Narayana can dwell.

GATHA 2431 *The Moral Ideal*

Truth lets no fraud slip through

मराठी मूळ

नव्हो आतां जीवीं कपटवसती । मग काकुळती कोणा यावें ॥1॥
सत्याचिये मापें गांठीं नये नाड । आदि अंत गोड नारायण ॥ध्रु.॥
चोखटिया नाहीं विटाळाचा आघात । साच ते साचांत सांचा पडे ॥2॥
विचारिली वाट उसंत सीतळ । बुद्धीपुढें बळ तृणतुल्य ॥3॥
आहाराच्या घासें पचोनियां जिरे । वासना ही उरे उर्वरीत ॥4॥
तुका ह्मणे ताळा घालावा वचनीं । तूं माझी जननी पांडुरंगे ॥5॥

ENGLISH TRANSLATION

Let no more deceit dwell in the chitta. Then whom would one need to beg? When the measure of truth is applied, no fraud can slip through.

Narayana is sweet from beginning to end. The truly clean one is untouched by pollution; the genuine naturally falls into the genuine mold.

The path of reflection is cool and restful. Before wisdom, brute strength is no more than a blade of grass.

Even the food one eats is digested and absorbed, but residual desire still lingers. Says Tuka, let me put the lock of silence on my lips. You are my Mother, O Panduranga.

IN PLAIN WORDS

Let no more deceit live in my heart now; then I will not have to beg anyone for help. When the measure of truth is used, no fraud passes through the knot. Narayana is sweet from beginning to end. The clean one takes no wound from pollution; the genuine settles into the genuine mould. The path I have thought through is cool and restful. Before clear understanding, brute strength is light as a blade of grass. The food I eat is digested and passes, but desire still stays behind. Tuka says: let me lock my lips in silence. You are my mother, Panduranga.

WHAT IT MEANS

Tukaram makes inner honesty the whole of his practice. Once deceit no longer lives in the heart, he owes nothing and need plead with no one; truth is a measure fine enough that no falsehood can slip through it, and the genuine soul slides naturally into the mould of the genuine. He notices that food is eaten and digested away, but craving outlasts the body, so the real work is on desire, not on the belly. The path of reflection he has chosen is cool and

restful, and before clear understanding sheer force counts for nothing. He ends by asking for the lock of silence and calling Panduranga his mother, leaning on God the way a child leans, not as a strategy but as the last truth left.

GATHA 2432 *The Necessity of Experience*

These words are God's, not mine

मराठी मूळ

नव्हती हीं माझीं जायाचीं भूषणें । असे नारायणें उचित केलें ॥1॥
शब्दाच्या वोवोनी रत्नाचिया माळा । मुळींच जिव्हाळा झरवणी ॥ध्रु.॥
अर्थांतरीं असे अनुभवसेवन । परिपाकीं मन साक्ष येथें ॥2॥
तुका ह्मणे मज सरतें परतें । हें नाहीं अनंतें उरों दिलें ॥3॥
उपक्रमें वदे निशब्दाची वाणी । जे कोठें बंधनीं गुंपों नेणें ॥ध्रु.॥
तम नासी परि वेव्हारा वेगळा । रविप्रभाकळा वर्ते जन॥2॥
तुका ह्मणे येथें गेला अतिशय । आतां पुन्हा नये तोंड दावूं ॥3॥

ENGLISH TRANSLATION

These are not my ornaments nor my wife's finery. Narayana has bestowed them as He saw fit.

Stringing words like garlands of gems, the original living warmth flows from the source. Within the layers of meaning lies the savor of direct experience; the ripened mind bears witness.

Says Tuka, the Infinite One has not allowed anything to remain unsettled for me. The voice speaks of the unspeakable through its beginning; it knows no bondage anywhere.

Darkness is destroyed, yet He stands apart from worldly transactions; the world moves by the sun's light. Says Tuka, here all excess has departed. Now the face should not show itself again.

IN PLAIN WORDS

These ornaments are not mine, nor my wife's finery; Narayana has given them as he thought fit. The words strung like garlands of gems flow from the living warmth at the source. Inside their meaning is the taste of real experience; the ripened mind is the witness. Tuka says: the Infinite One has left nothing unsettled for me. The voice speaks the unspeakable from the start, and knows no bondage anywhere. Darkness is destroyed, yet he stands apart from the world's dealings, while people move by the sun's light. Tuka says: here every excess is gone. Now this face need not show itself again.

WHAT IT MEANS

Tukaram disowns his own poems even as he speaks them. The verses, strung like jewelled garlands, are not his ornaments to be proud of; Narayana gave them, and the warmth that runs through them rises from the source, not from Tuka. He says the words carry the taste of direct experience, and his ripened mind is only the witness, not the author. With nothing left unsettled by the Infinite, the ego that would step forward to take credit has burned away; like the sun that destroys darkness yet stays apart from what it lights, God works through him without belonging to the transaction. The closing line, that this face need not appear again, is the disappearance of the self that wanted to be seen.

GATHA 2433 *The Necessity of Experience*

Caught by God, beyond argument

मराठी मूळ

बोलाल या आतां आपुल्यापुरतें । मज या अनंतें गोवियेलें ॥1॥
झाडिला न सोडी हातींचा पालव । वेधी वेधें जीव वेधियेला ॥ध्रु.॥
तुमचे ते शब्द कोरडिया गोष्टी । मज सवें मिठी अंगसंगें ॥2॥
तुका ह्मणे तुह्मां होईल हे परी । अनुभव वरी येईल मग ॥3॥

ENGLISH TRANSLATION

Speak now for yourselves. As for me, the Infinite One has claimed me.

Though I shake Him off, He will not release the hem of my garment. He has pierced my jiva with an irresistible enchantment.

Your words are dry, mere talk. But I have His embrace, body to body.

Says Tuka, you too will experience this in time. The proof will come to the surface eventually.

IN PLAIN WORDS

Speak now only for yourselves; as for me, the Infinite One has tied me up. Shake him as I may, he will not let go of the hem of my garment; he has pierced my soul through and through. Your words are dry, just talk; I have his embrace, body to body. Tuka says: you too will know this one day, when the proof rises up in you.

WHAT IT MEANS

Tukaram answers people who argue with him about God by saying argument is beside the point. He has been seized: the Infinite holds the hem of his garment and will not let go however he shakes, and the soul itself has been pierced through. Against that, the others' clever words are dry, secondhand talk, while what he has is direct contact, body to body. He does not scorn the doubters but tells them their turn will come; the only real answer to this is the experience itself, and it will surface in them in time.

GATHA 2434 *The Necessity of Experience*

Divine madness, keep your distance

मराठी मूळ

जैशा तुह्मी दुरी आहां । तैशा राहा अंतरें ॥1॥
नका येऊं देऊं आळ । अंगीं गोपाळ जडलासे ॥ध्रु.॥
अवघा हा चि राखा काळ । विक्राळ चि भोंवता ॥2॥
तुका ह्मणे मज ऐशा । होतां पिशा जगनिंद्य ॥3॥

ENGLISH TRANSLATION

Stay as far away as you are. Keep your distance.

Do not come and bring blame upon me. Gopala is fastened to my being.

Guard yourselves against this Time; the fearsome one prowls all around. Says Tuka, seeing me in this state of divine madness, the world condemns me.

IN PLAIN WORDS

Stay as far off as you already are; keep your distance. Do not come and lay blame on me: Gopala is fastened to my body. Guard yourselves against this Time; the terrible one prowls all around. Tuka says: seeing me in this state, a madman, the world condemns me.

WHAT IT MEANS

Tukaram waves off the people who crowd in to judge him. He tells them to keep the distance they already keep, because God, Gopala, is fastened to his very body, and their blame cannot reach what God has claimed. He turns their warning back on them: it is they who should be on guard, for fearsome Time prowls around everyone. He knows the world calls him mad and condemns him for it, and he accepts the name; the madness is simply that God has taken him over, and that is not something the onlookers' opinion can touch.

GATHA 2435 *Faith and Trust*

The vow that costs your life

मराठी मूळ

सतीचें तें घेतां वाण । बहु कठीण परिणामीं ॥1॥
जिवासाटीं गौरव वाढे । आहाच जोडे तें नव्हे ॥ध्रु.॥
जरि होय उघडी दृष्ट । तरि गोष्टी युद्धाच्या ॥2॥
तुका ह्मणे अंगा येतां । तरी सत्ता धैर्याची ॥3॥

ENGLISH TRANSLATION

To take up the vow of a sati is exceedingly hard in the end. True glory grows only through the sacrifice of one's life; it is not cheaply won.

If one's gaze is open and clear, then the real battles begin. Says Tuka, when the moment arrives, the power of courage shows itself.

IN PLAIN WORDS

To take up the sati's vow is very hard in the end. Glory grows only by laying down your life; it is not won cheaply. If the eyes are open and clear, then the real battles begin. Tuka says: when the moment comes to the body, then the power of courage shows itself.

WHAT IT MEANS

Tukaram measures the cost of the spiritual path against the most extreme vow he can name, the sati who gives her whole life. Real glory, he says, is not won cheaply; it grows only where life itself is offered. To see clearly is not the end of the struggle but its beginning, because clear sight opens onto the real battles. The closing line is sober

rather than boastful: courage is not proven in talk but only when the moment actually reaches the body, when the demand becomes real and a person either has the power to stand or does not.

GATHA 2436 *The Nature of God*

God fills all; untangle craving

मराठी मूळ

आडवा तो उभा । असे दाटोनियां प्रभा ॥1॥
देव नाहीं एकविध । एक भाव असे शुद्ध ॥ध्रु.॥
भेदाभेद आटी । नाहीं फार कोठें तुटी ॥2॥
तुका ह्मणे गोवा । उगवा वेव्हाराचा हेवा॥3॥

ENGLISH TRANSLATION

Horizontally, vertically, His radiance stands filling everything. God is not a single, simple thing; only pure devotion is single and constant.

The effort to resolve difference and non-difference, there is not too much distance or too much severance anywhere. Says Tuka, untangle the knot of worldly craving and desire.

IN PLAIN WORDS

Sideways and upright, his light stands crowding everything full. God is not just one plain thing; only pure devotion is single and constant. The struggle of difference and no-difference: there is no great gap anywhere, no real break. Tuka says: untangle the knot, undo the craving for worldly dealings.

WHAT IT MEANS

Tukaram sees God's radiance packed into every direction, filling all space, so that God is not some single object set apart from the rest. What stays single and constant is not God reduced to one form but the devotion that holds steady. He waves away the endless dispute over whether the soul and God are different or not different, saying there is no real gap and no real break to fight over. The one thing that needs doing, then, is practical, not theoretical: untangle the knot of craving for worldly transactions, because that craving, not any metaphysical distance, is what keeps a person from the God who already fills everything.

GATHA 2437 *True Worship*

The mark without the testing

मराठी मूळ

एका बोटाची निशाणी । परीपाख नाहीं मनीं ॥1॥
तरिं तें संपादिलें सोंग । कारणावांचूनियां वेंग ॥ध्रु.॥
वैष्णवांचा धर्म। जग विष्णु नेणे वर्म ॥2॥
अतिशयें पाप । तुका सत्य करी माप ॥3॥

ENGLISH TRANSLATION

A mark is made with one finger, but there is no real testing in the mind. Then it is all a performance, an embrace without any cause.

The dharma of the Vaishnavas is that the whole world is Vishnu, but people do not know this secret. Says Tuka, where sin is excessive, truth becomes the measuring standard.

IN PLAIN WORDS

A mark made with one finger, but no real testing in the mind. Then the whole thing is a costume put on, an embrace with no reason behind it. The Vaishnava's dharma is this: the whole world is Vishnu; people do not know the secret. Tuka says: where sin is great, truth is the measure that weighs it.

WHAT IT MEANS

Tukaram looks at outward religion and finds it hollow when the inside is empty. A devotee can paint the sect-mark on the forehead with one finger, but if the mind has done no real self-examination, the mark is only a costume and the show of devotion is an embrace with nothing behind it. The real Vaishnava dharma he names is to see the whole world as Vishnu, a secret the world walks past. He warns that the gesture cannot hide the heart: where sin runs deep, it is truth, not the painted mark, that does the weighing, and the measure is exact.

GATHA 2438 *The Necessity of Experience*

Devotion proven slowly, by truth

मराठी मूळ

सत्यत्वेंशीं घेणें भक्तीचा अनुभव । स्वामीचा गौरव इच्छीतसें ॥1॥
मग तें अवीट न भंगे साचारें । पावलें विस्तारें फिरों नेणे ॥ध्रु.॥
वाणी वदे त्याचा कोणांसी विश्वास । अभयें करें दास सत्य तई ॥2॥
तुका ह्मणे आधीं न करीं तांतडी । पायीं जाली जोडी तेणें शुद्ध ॥3॥

ENGLISH TRANSLATION

The experience of devotion must be taken with truth. I desire the glory of my Lord.

Then that experience is inexhaustible, never breaking, never turning back once it has spread. Whose words can be trusted? Only when one's actions confirm it does the servant become truly free of fear.

Says Tuka, do not be hasty in the beginning. The foundation that is laid at His feet must be clean.

IN PLAIN WORDS

The taste of devotion must be taken with truth; I long for the glory of my Lord. Then it cannot be spoiled or broken; once it spreads, it does not know how to turn back. Whose words can be trusted? Only when the deeds confirm them does the servant become truly fearless. Tuka says: do not be in a hurry at the start. The bond made at his feet must be a clean one.

WHAT IT MEANS

Tukaram insists that devotion only counts when it is held with truth, and warns against rushing it. Taken honestly, the taste of devotion is inexhaustible; once it spreads through a person it cannot be spoiled, broken, or reversed. But words alone earn no trust; a servant becomes truly fearless only when actions back the words up. So he cautions himself and the listener not to hurry at the beginning: the bond laid at God's feet has to be clean from the start, because a foundation built fast and false will not hold the weight that true devotion brings.

GATHA 2439 *Devotion to Vitthal*

Begging to stay God's debtor

मराठी मूळ

सर्वात्मकपण । माझें हिरोनि नेतो कोण ॥1॥
मनीं भक्तीची आवडी । हेवा व्हावी ऐशी जोडी ॥ध्रु.॥
घेईन जन्मांतरें। हें चि करावया खरें ॥2॥
तुका ह्मणे देवा । ऋणी करूनि ठेवूं सेवा॥3॥

ENGLISH TRANSLATION

Who can steal from me the sense of being present in all? My mind's desire is devotion; I wish for such a treasure that others might envy. I will take births again and again to make this real.

Says Tuka, O God, let me keep You in my debt through service.

IN PLAIN WORDS

Who can take from me this sense of being present in all things? My mind's one love is devotion; I want such a treasure that others would envy it. I will take birth after birth just to make this real. Tuka says: O God, let me keep serving you, so that you stay forever in my debt.

WHAT IT MEANS

Tukaram guards a single possession that no one can steal: the sense of God present in everything. Devotion is his mind's whole desire, and he wants it so richly that it would be the envy of others, a holy greed for the one worthwhile thing. He is willing to be born again and again, not to escape rebirth but to keep living this out. The closing turn is striking: instead of asking God to repay him, he asks to keep serving so that God remains in his debt, because for the lover the joy is in the giving, and to owe God nothing while God owes you would end the very service he treasures.

GATHA 2440 *Social Criticism*

Social criticism, swans not crows

मराठी मूळ

आणितां त्या गती । हंस काउळे न होती ॥1॥
सांडा सांडा रे मठारे । येथें गांठीसवें धुरें ॥ध्रु.॥
नाकेंविण मोती । उभ्या बाजारें फजिती ॥2॥
हुकुमदाज तुका । येथें कोणी कुंफ्दों नका ॥3॥

ENGLISH TRANSLATION

No matter what status you assign them, swans do not become crows. Leave this place, you pretenders; here, the genuine come with their credentials.

A pearl without a nose-ring is a disgrace in the open market. Says Tuka, I am the enforcer of order here; let no one try to squeeze in.

IN PLAIN WORDS

However you rank them, swans do not turn into crows. Clear out, clear out, you frauds; here the real ones come with their credentials in hand. A pearl with no nose-ring is a disgrace in the open market. Tuka says: I am the one who keeps order here; let no one try to squeeze in.

WHAT IT MEANS

Tukaram draws a hard line between the genuine devotee and the pretender. No amount of borrowed rank can turn a crow into a swan; what a person truly is shows through, and the true devotee arrives carrying real proof, not borrowed status. The pearl without its setting being shamed in the open market is his image for the fraud exposed once the crowd can see clearly. He casts himself as the keeper of order at this gate and tells the pretenders to clear out. The sharpness is aimed at the pattern of faking devotion, and it is a warning to examine whether one's own credentials are real before pushing to the front.

GATHA 2441 *Social Criticism*

Social criticism, the hollow boaster

मराठी मूळ

ढेंकणासी बाज गड । उतरचढ केवढी ॥1॥
होता तैसा कळों भाव । आला वाव अंतरींचा ॥ध्रु.॥
बोरामध्यें वसे अळी। अठोळीच भोंवती ॥2॥
पोटासाटीं वेंची चणे । राजा ह्मणे तोंडें मी ॥3॥
बेडकानें चिखल खावा । काय ठावा सागर ॥4॥
तुका ह्मणे ऐसें आहे । काय पाहे त्यांत तें ॥5॥

ENGLISH TRANSLATION

A bedbug on a throne; what a contrast. Yet character reveals itself as it truly is, and the inner emptiness comes to light.

A worm lives inside a berry, circling only the pit. For the sake of his belly, one sells peanuts yet calls himself a king.

A frog that eats mud, what does it know of the ocean? Says Tuka, such is the way of things; look for what is truly inside.

IN PLAIN WORDS

A bedbug on a throne; what a climb up, what a fall down. Sooner or later the true nature shows itself, and the emptiness inside comes out into the open. A worm lives inside a berry and circles only the pit. A man sells peanuts to fill his belly, yet says with his mouth, I am a king. A frog eats mud; what does it know of the ocean? Tuka says: this is how it is. What is there to look for in such people? Look at what is truly inside.

WHAT IT MEANS

Tukaram is taking apart the boaster whose station does not match his size. The bedbug on the throne, the worm that circles only the pit of its berry, the peanut seller calling himself king, the mud-eating frog with no idea the ocean exists: each is small, and each pretends to be large. His point is that station and noise cannot hide the inner truth; given time, the real nature surfaces and the emptiness shows. The turn is inward at the end: do not be fooled by the front, and ask what is actually inside, in others and in yourself.

GATHA 2442 *Prayers*

Prayer, come running not walking

मराठी मूळ

धांव धांव गरुडध्वजा । आह्मां अनाथांच्या काजा॥1॥
बहु जालों कासावीस । ह्मणोनि पाहें तुझी वास ॥ध्रु.॥
पाहें पाहें त्या मारगें । कोणी येतें माझ्या लागें ॥2॥
असोनियां ऐसा । तुज सारिखा कोंवसा ॥3॥
न लवावा उशीर । नेणों कां हा केला धीर॥4॥
तुका ह्मणे चाली । नको चालूं धांव घालीं ॥5॥

ENGLISH TRANSLATION

Run, run, O Bearer of the Garuda banner. Come to the aid of us helpless ones.

I am greatly distressed and look only for You. I gaze down the road to see if someone comes for my sake.

Though You are so close, why this aloofness? Do not delay any further. I do not know why You have held back.

Says Tuka, do not walk; run to me.

IN PLAIN WORDS

Run, run, you who bear the Garuda banner. Come for the sake of us who have no one. I have grown sick with distress, so I keep looking down the road for you. I watch and watch that path, to see if anyone is coming for me. You are right here, a refuge like you, so close. Do not be late any longer. I do not know why you have held yourself back. Tuka says: do not walk. Do not walk; come running.

WHAT IT MEANS

Tukaram is praying in the voice of someone at the end of his strength, calling on Vishnu, the bearer of the Garuda banner, to come. He names himself among the helpless who have no other protector, and he is sick with waiting, eyes fixed on the road for any sign of rescue. The ache in the prayer is that the Lord is so near and yet seems to hold back, and he cannot understand the delay. The final line refuses any leisurely arrival: walking is not enough, the need is now, so come running.

GATHA 2443 *Longing and Separation*

Longing, the Mother's milk of love

मराठी मूळ

पांडुरंगे पांडुरंगे । माझे गंगे माउलिये ॥1॥
पान्हां घाली प्रेमधारा । पूर क्षीरा लोटों दे ॥ध्रु.॥
अंगें अंग मेळउनी । करीं धणी फेडाया ॥2॥
तुका ह्मणे घेइन उडए । सांडिन कुडए भावना॥3॥

ENGLISH TRANSLATION

O Panduranga, O Panduranga, my Ganga, my Mother. Pour forth the stream of love; let the flood of milk flow freely.

Press Your body against mine and satisfy this longing fully. Says Tuka, I shall take the leap and abandon all false pretenses.

IN PLAIN WORDS

Panduranga, Panduranga, my Ganga, my Mother. Let down your milk, the stream of love; let the flood of it pour over me freely. Press your body against mine and satisfy this longing fully. Tuka says: I will take the leap. I will throw away all my false pretenses.

WHAT IT MEANS

Tukaram prays to Panduranga not as a distant lord but as mother and sacred river at once, the source he drinks from. He asks for the milk of love to be let down as a nursing mother lets it down, a flood he wants poured over him without measure, and for the closeness of body against body that finally satisfies the longing. The last line names the cost on his side: he will leap, and in leaping he will let go of every false front he has been holding up. The prayer is for union so complete that pretense simply falls away.

GATHA 2444 *Sacred Stories*

Mythology, the rescuer bound by His own pledge

मराठी मूळ

गजइंद्र पशु आप्तें मोकलिला । तो तुज स्मरला पांडुरंगा ॥1॥
त्यासाठीं गरुड सांडुनि धांवसी । माया झळंबेसी दिनानाथा ॥ध्रु.॥
धेनु वत्सावरी झेंप घाली जैसी । तैसें गजेंद्रासी सोडविलें ॥2॥
तुका ह्मणे ब्रीद बांधलें यासाठीं । भक्तांसी संकटीं रक्षावया ॥3॥

ENGLISH TRANSLATION

The elephant Gajendra, abandoned by his own kin, cried out to You, O Panduranga. For his sake, You left Garuda behind and came running, O Lord of the lowly.

Just as a cow rushes toward her calf, so did You rescue Gajendra. Says Tuka, this is the pledge You have bound upon Yourself: to protect Your devotees in their hour of peril.

IN PLAIN WORDS

The elephant Gajendra was a beast, left by his own people. He remembered you, Panduranga. For his sake you left Garuda behind and came running, you who love the lowly; your power surged out like a flood. As a cow leaps toward her calf, so you set Gajendra free. Tuka says: you bound this vow upon yourself for this very reason, to guard your devotees in their hour of danger.

WHAT IT MEANS

Tukaram tells the story of Gajendra, the elephant seized in the water and abandoned by his herd, who cried out the Name and was saved. He stresses how the Lord came: leaving even Garuda behind, rushing as a cow rushes to her calf, the lover of the lowly moving with the urgency of a parent. The poem then names why this happens at all. The Lord has bound a pledge upon himself, a vow to protect his devotees in danger, and he keeps it. The comfort is that the same vow still stands for anyone who calls.

GATHA 2445 *The Power of the Name*

The Name, the essence to hold

मराठी मूळ

चारी वेद जयासाटीं । त्याचें नाम धरा कंठीं ॥1॥
अठरा पुराणांचे पोटीं । नामाविण नाहीं गोठी ॥2॥
गीता जेणें उपदेशिली। ते ही विटेवरी माउली ॥3॥
तुका ह्मणे सार धरीं । वाचे हरिनाम उच्चारीं ॥4॥

ENGLISH TRANSLATION

The four Vedas exist for His sake. Hold His Name on your lips.

At the core of all eighteen Puranas, there is no talk apart from the Name. She who taught the Gita is the same Mother who stands on the brick.

Says Tuka, hold fast to this essence and utter Hari's Name with your voice.

IN PLAIN WORDS

He for whose sake the four Vedas exist: hold his Name in your throat. In the belly of all eighteen Puranas there is no talk apart from the Name. The one who taught the Gita is the same Mother who stands on the brick. Tuka says: hold fast to the essence. With your tongue, say Hari's Name.

WHAT IT MEANS

Tukaram gathers the whole weight of scripture and points it at one practice. The four Vedas exist for the Lord; the eighteen Puranas, at their core, speak of nothing but his Name; and the very one who spoke the Gita is the same Vitthal who stands waiting on the brick at Pandhari. He flattens the distance between the highest teaching and the simplest act. You do not need to master the texts; you need to do what the texts are for. So hold the essence and let the tongue speak Hari's Name.

GATHA 2446 *True Worship*

True worship, seek Him among people

मराठी मूळ

पाहातां ठायाठाव । जातो अंतरोनि देव ॥1॥
नये वाटों गुणदोषीं । मना जतन येविशीं ॥ध्रु.॥
त्रिविधदेह परिचारा । जनीं जनादनन खरा ॥2॥
तुका ह्मणे धीरें- । विण कैसें होतें बरें॥3॥

ENGLISH TRANSLATION

When you look for God in place after place, He recedes into the distance. One should not get lost in judging qualities and faults; the mind must be carefully guarded in this regard.

In serving the body's threefold needs, one finds that Janardana truly dwells among the people. Says Tuka, without patience, how can anything turn out well?.

IN PLAIN WORDS

When you look for God in place after place, he keeps slipping away into the distance. Do not get lost in weighing other people's merits and faults; guard your mind carefully in this. Serving the body's threefold needs, you find that Janardana truly lives among people. Tuka says: without patience, how does anything turn out well?

WHAT IT MEANS

Tukaram corrects the search that keeps God always elsewhere. The more you hunt for him in one holy place after another, the further off he recedes, and the habit of judging the good and bad in others only scatters the mind. The turn is that God, Janardana, is found in serving real people in their ordinary needs, not in spiritual sightseeing.

He closes on the quiet discipline that makes this possible: without patience, nothing comes right. Worship is steadiness and service close at hand, not restless seeking far away.

GATHA 2447 *The Power of the Name*

The Name, the easiest path

मराठी मूळ

नामसंकीर्तन साधन पैं सोपें । जळतील पापें जन्मांतरें॥1॥
न लगे सायास जावें वनांतरा । सुखें येतो घरा नारायण ॥ध्रु.॥
ठायींच बैसोनि करा एकचित्त । आवडी अनंत आळवावा ॥2॥
रामकृष्णहरिविठ्ठलकेशवा । मंत्र हा जपावा सर्वकाळ॥3॥
याहूनि आणीक नाहीं पैं साधन । वाहातसें आण विठोबाची ॥4॥
तुका ह्मणे सोपें आहे सर्वांहूनि । शाहाणा तो धणी घेतो येथें ॥5॥

ENGLISH TRANSLATION

Singing the Name is the easiest of all spiritual practices. The sins of many lifetimes will burn away.

There is no need for painful effort or retreat into the forest. Narayana comes happily to your very home.

Sit right where you are, focus your mind, and call upon the Infinite One with love. Chant always: Rama, Krishna, Hari, Vitthal, Keshava.

There is no other practice beyond this; I swear it by Vitthal. Says Tuka, this is the simplest of all paths. The wise one seizes the opportunity here and now.

IN PLAIN WORDS

Singing the Name is the easy practice. The sins of past births will burn away. You need no hard effort, no going off into the forest. Narayana comes happily to your house. Sit right where you are, gather your mind into one point, and call on the Infinite One with love. Chant always: Rama, Krishna, Hari, Vitthal, Keshava. There is no other practice beyond this; I swear it by Vithoba. Tuka says: this is the simplest of all. The wise one takes his fill here.

WHAT IT MEANS

Tukaram lays out singing the Name as the open door that asks for nothing you cannot give. No forest retreat, no painful austerity: you stay where you are, steady the mind, and call on God with love, and the sins of many lifetimes burn off. He even names the chant, Rama, Krishna, Hari, Vitthal, Keshava, so there is no mystery about what to do. The oath he swears by Vithoba is the radical claim: there is no practice higher than this. So the wise person does not wait or wander; he seizes the chance and takes his fill of it now.

GATHA 2448 *The Nature of God*

Nature of God, He loves the artless

मराठी मूळ

भाविकांचें काज अंगें देव करी । काढी धर्माघरीं उच्छिष्ट तें ॥1॥
उच्छिष्ट तीं फळें खाय भिल्लटीचीं । आवडी तयांची मोठी देवा ॥ध्रु.॥
काय देवा घरीं न मिळेची अन्न । मागे भाजीपान द्रौपदीसी ॥2॥
अर्जुनाचीं घोडीं धुतलीं अनंतें । संकटें बहुतें निवारिलीं ॥3॥
तुका ह्मणे ऐसीं आवडती लडिवाळें । जाणीवेचें काळें तोंड देवा ॥4॥

ENGLISH TRANSLATION

God personally attends to the affairs of the faithful. He ate the leftovers at Dharma's house.

He ate the half-tasted fruit offered by the tribal woman Shabari; such is God's great love for His devotees. As if God's own household lacked food, He begged Draupadi for greens and scraps.

Ananta washed Arjuna's horses and rescued him from countless dangers. Says Tuka, God loves such innocent, childlike devotees. The face of calculated knowing is blackened before Him.

IN PLAIN WORDS

God himself does the work of the faithful. He carried out the leftover scraps in Dharma's house. He ate the half-tasted berries of the tribal woman; his love for such people is great. As if there were no food in God's own house, he begged greens and scraps from Draupadi. Ananta washed Arjuna's horses and turned away many dangers. Tuka says: he loves these simple, childlike ones. The face of clever calculation is blackened before him.

WHAT IT MEANS

Tukaram piles up the stories where God does the lowly, undignified work for those who love him simply: clearing scraps in Yudhishthira's house, eating Shabari's already-tasted berries, asking Draupadi for a few greens, washing Arjuna's horses, warding off danger after danger. The thread is that the Lord stoops gladly for the artless and trusting, and that their plain love draws him close. The sting is in the last line. The face of calculated cleverness, the one who comes with knowledge to bargain rather than love, is blackened, shamed, before him. He warns against the calculating posture, not against any person, and points to childlike trust instead.

GATHA 2449 *Devotion to Vitthal*

Devotion, the thief of the mind

मराठी मूळ

सांवळें रूपडें चोरटें चित्ताचें । उभें पंढरीचे विटेवरी॥1॥
डोळयांची धणी पाहातां न पुरे । तया लागीं झुरे मन माझें ॥ध्रु.॥
आन गोड कांहीं न लगे संसारीं । राहिले अंतरीं पाय तुझे॥2॥
प्राण रिघों पाहे कुडी हे सांडुनी । श्रीमुख नयनीं न देखतां ॥3॥
चित्त मोहियेलें नंदाच्या नंदनें । तुका ह्मणे येणें गरुडध्वजें ॥4॥

ENGLISH TRANSLATION

That dark, beautiful form, the thief of chittas, stands upon the brick at Pandhari. My eyes can never have their fill of gazing upon Him.

My mind pines for Him ceaselessly. Nothing else in this world tastes sweet to me; Your feet alone have settled within my chitta.

My very life-breath seeks to leave this body because it cannot bear not seeing Your holy face. Says Tuka, my chitta has been stolen by the Son of Nanda, by this Bearer of the Garuda banner.

IN PLAIN WORDS

That dark, lovely form, the thief of the mind, stands on the brick at Pandhari. My eyes gaze and gaze and are never full; for that my mind wastes away. Nothing else in this world tastes sweet to me; your feet have settled inside me. My breath wants to leave this body when my eyes cannot see your holy face. Tuka says: my mind has been stolen by the Son of Nanda, by this bearer of the Garuda banner.

WHAT IT MEANS

Tukaram describes being captured by the dark beauty of Vitthal standing on the brick at Pandhari, calling him the thief who has stolen the mind. The longing is bodily: eyes that look and are never satisfied, a mind that pines, a world that has lost all other sweetness because the Lord's feet have lodged inside him. He goes to the edge, saying his very breath wants to leave the body when it cannot see that face. The closing names the thief plainly as Krishna, the Son of Nanda, the same Vitthal, so the loss of the self to him is owned as joy, not complaint.

GATHA 2450 *Appeals and Exhortations*

Exhortation, choose the Name over debate

मराठी मूळ

ऐका ऐका भाविकजन । कोण कोण व्हाल ते ॥1॥
ताकिकांर्चा टाका संग । पांडुरंग स्मरा हो ॥ध्रु.॥
नका शोधूं मतांतरें। नुमगे खरें बुडाल ॥2॥
कलिमध्यें दास तुका । जातो लोकां सांगत ॥3॥

ENGLISH TRANSLATION

Listen, listen, O faithful ones. Who among you will come? Abandon the company of cynics and logicians.

Remember Panduranga. Do not go searching through various doctrines; you will drown without finding the truth.

Says Tuka, in this age of Kali, this servant goes about telling the people.

IN PLAIN WORDS

Listen, listen, you faithful ones. Which of you will come along? Drop the company of arguers and logic-choppers. Remember Panduranga. Do not go hunting through this doctrine and that; you will drown without ever reaching the truth. Tuka says: in the age of Kali, this servant goes about telling people just this.

WHAT IT MEANS

Tukaram calls out to the faithful and asks who will walk this road with him. His instruction is blunt: leave the company of the clever debaters and remember Panduranga instead. He warns that wandering from one doctrine to another does not arrive anywhere; you sink before you ever touch the truth. He names his own task in the age of Kali: he is a servant going from person to person saying exactly this. The poem sets simple remembrance of the Name against endless intellectual searching, and chooses the Name.

GATHA 2451 *Worldly Life*

Worldly life, the false claim of freedom

मराठी मूळ

आपुलिया आंगें तोडी मायाजाळ । ऐसें नाहीं बळ कोणापाशीं ॥1॥
हर्षामर्ष जों हे नाहीं जों जिराले । तोंवरि हे केले चार त्यांनीं ॥2॥
मुक्त जालों ऐसें बोलों जाये मुखें । तुका ह्मणे दुःखें बांधला तो ॥3॥

ENGLISH TRANSLATION

No one has the strength to break Maya's web by one's own effort. As long as joy and sorrow have not been digested, those impulses rule the person.

Says Tuka, the one who claims 'I am liberated' with his mouth while still bound by suffering is still in chains.

IN PLAIN WORDS

No one has the strength to tear Maya's net by his own power. As long as delight and resentment are not yet burned out in him, those forces keep moving him about. A man may say with his mouth, I have become free. Tuka says: while bound by his sorrows, he is still in chains.

WHAT IT MEANS

Tukaram punctures the easy claim of liberation. The web of Maya cannot be cut by your own muscle, and as long as the pulls of pleasure and offense are still alive and undigested, they go on steering the person whatever he says. So the man who declares with his mouth, I am liberated, has only made a noise. The test is not the words but the condition: if he is still held fast by his own griefs, he is still bound. The poem turns the listener back to honest self-examination rather than to a flattering verdict.

GATHA 2452 *The Moral Ideal*

Moral ideal, the hollow show of generosity

मराठी मूळ

आलिया अतीता ह्मणतसां पुढारें । आपुलें रोकडें सत्त्व जाय ॥1॥
काय त्याचा भार घेऊनि मस्तकीं । हीनकर्मी लोकीं ह्मणावया ॥ध्रु.॥
दारीं हाका कैसें करवतें भोजन । रुची तरि अन्न कैसें देतें ॥2॥
तुका ह्मणे ध्वज उभारिला कर । ते शक्ति उदार काय जाली ॥3॥

ENGLISH TRANSLATION

When a guest arrives, you say 'come back later,' and your own goodness drains away on the spot. Why carry his burden on your head just to be called generous in public? How can one enjoy a meal while turning away the hungry at the door? Does food taste good under such conditions? Says Tuka, one raises a flag and holds up a hand, but has that generosity actually amounted to anything?

IN PLAIN WORDS

A guest comes, and you say, come back later; and right then your own goodness drains away. Why carry his burden on your head only to be called generous in front of people, while your deeds stay low? When you turn away the hungry calling at your door, how can the meal be eaten? How can the food have any taste? Tuka says: you raise a flag and lift up your hand; but has that generosity ever amounted to anything?

WHAT IT MEANS

Tukaram exposes generosity that is only for show. The moment you tell an arriving guest to come back later, your real goodness has already drained out, whatever reputation you keep. He asks why anyone would shoulder the appearance of charity in public while the actual deeds stay mean, and he makes it visceral: with the hungry calling at the door, how can your own meal taste good? The closing image of a raised flag and a lifted hand is the public gesture of giving, and the question cuts it down. If the act behind the gesture is empty, the generosity is worth nothing. The poem points at the pattern of performed virtue, and asks for the real thing.

GATHA 2453 *The Saints*

Adoration, the saints' company

मराठी मूळ

जेथें लक्ष्मीचा वास । गंगा आली पापा नास ॥1॥
तें म्यां हृदयीं धरिलें । तापें हरण पाउलें ॥ध्रु.॥
सेवा केली संतजनीं। सुखें राहिले लपोनि ॥2॥
तुका ह्मणे वांकी । भाट जाली तिहीं लोकीं ॥3॥

ENGLISH TRANSLATION

Where Lakshmi dwells, there the Ganga comes to destroy sins. I have held that in my heart, and my afflictions have been relieved.

The saints have served, and joys have remained hidden within them. Says Tuka, the path has been cleared across all three worlds.

IN PLAIN WORDS

Where Lakshmi dwells, the Ganga comes and washes sins away. I have held that in my heart, and his feet take my burning away. The saints have served, and they rest hidden in their joy. Tuka says: the road has been opened across all three worlds.

WHAT IT MEANS

Tukaram is praising the feet of God as the place where every grace gathers. He names two great gifts, Lakshmi's wealth and the Ganga's washing of sin, and says both meet at those feet, which is what he keeps in his heart; once he holds them, the fever of his suffering is lifted. The saints have done their part by serving God, and they live quietly inside the joy that service brought them. The last line widens the claim: the path they cleared is open now in all three worlds, so the way home is no longer hidden from anyone.

GATHA 2454 *Devotion to Vitthal*

Absorption, lost in the form

मराठी मूळ

रूपीं जडले लोचन । पायीं ि◌स्थरावलें मन ॥1॥
देहभाव हरपला । तुज पाहातां विठ्ठला ॥ध्रु.॥
कळों नये सुखदुःख। तान हरपली भूक ॥2॥
तुका ह्मणे नव्हे परती । तुझ्या दर्शनें मागुती ॥3॥

ENGLISH TRANSLATION

My eyes are fixed upon Your form, and my mind has become steady at Your feet. All sense of body has been lost in beholding You, Vitthal.

Neither pleasure nor pain is felt, and hunger and thirst have vanished. Says Tuka, I shall not turn back from Your sight ever again.

IN PLAIN WORDS

My eyes are stuck to your form. My mind has come to rest at your feet. The sense of having a body is gone, while I look at you, Vitthal. I cannot tell pleasure from pain. Thirst and hunger have vanished. Tuka says: I will not turn back. Once I have seen you, I will not look away again.

WHAT IT MEANS

Tukaram is describing what happens when sight of God takes hold completely. His eyes fasten on Vitthal's form and his restless mind finally settles at the feet; in that looking, the constant pull of the body drops away. With it go the ordinary measures of life, the swing between pleasure and pain, the press of hunger and thirst, all dissolved in the seeing. The closing vow is the point: having once been given this darshan, he refuses ever to turn back from it.

GATHA 2455 *Prayers*

Prayer, do not push me away

मराठी मूळ

जाणतें लेकरूं । माता लागे दूर धरूं ॥1॥
तैसें न करीं कृपावंते । पांडुरंगे माझे माते ॥ध्रु.॥
नाहीं मुक्ताफळा । भेटी मागुती त्या जळा ॥2॥
तुका ह्मणे लोणी । ताक सांडी निवडूनि॥3॥

ENGLISH TRANSLATION

A mother keeps a knowing child at a distance. Do not do so with me, O gracious Panduranga, O my mother.

The pearl once detached from its shell does not return to those waters. Says Tuka, butter, once separated, cannot rejoin the buttermilk.

IN PLAIN WORDS

A mother lets a grown child go far from her. Do not do that to me, merciful one, Panduranga, my mother. The pearl, once taken from the shell, does not return to that water. Tuka says: butter, once churned out, leaves the buttermilk for good. It will not go back in.

WHAT IT MEANS

Tukaram prays to God as a mother and asks not to be set at a distance. A mother trusts a knowing, grown child to fend for itself and keeps it a little apart; he begs God not to treat him that way, but to hold him close. The two images carry the fear underneath the prayer: a pearl drawn from its shell does not slip back into the sea, and butter once churned out cannot be poured back into the buttermilk. Some separations are final, so he pleads to be kept near now, before the parting becomes one that nothing can mend.

GATHA 2456 *Surrender and Acceptance*

Surrender, no refuge but you

मराठी मूळ

तुजविण कोणां । शरण जाऊं नारायणा ॥1॥
ऐसा न देखें मी कोणी । तुजा तिहीं त्रिभुवनीं ॥ध्रु.॥
पाहिलीं पुराणें । धांडोळलीं दरुषणें ॥2॥
तुका ह्मणे ठायीं । जडून ठेलों तुझ्या पायीं ॥3॥

ENGLISH TRANSLATION

To whom shall I surrender but You, O Narayana? I see no one like You in all the three worlds. I have searched through the Puranas and examined all the scriptures.

Says Tuka, I remain rooted at Your feet.

IN PLAIN WORDS

To whom shall I go for refuge, Narayana, if not to you? I see no one like you anywhere in the three worlds. I have looked through the Puranas. I have searched the scriptures everywhere. Tuka says: I am fixed here. I have settled fast at your feet, and there I stay.

WHAT IT MEANS

Tukaram declares that his search has ended at one place only. He asks where else he could surrender, and answers that nowhere in the three worlds is there another like Narayana. This is not said blindly; he has gone through the Puranas and searched the scriptures, and the searching only confirmed it. So he stops looking outward and roots himself, fastened at God's feet, with no thought of going elsewhere.

GATHA 2457 *Longing and Separation*

Longing, to see all as Brahman

मराठी मूळ

ऐसें भाग्य कई लाहाता होईन । अवघें देखें जन ब्रह्मरूप ॥1॥
मग तया सुखा अंत नाहीं पार । आनंदें सागर हेलावती ॥ध्रु.॥
शांति क्षमा दया मूतिनमंत अंगीं । परावृत्त संगीं कामादिकां ॥2॥
विवेकासहित वैराग्याचें बळ । धग्धगितोज्ज्वाळ अग्न जैसा ॥3॥
भक्ति नवविधा भावशुद्ध बरी । अळंकारावरी मुगुटमणि ॥4॥
तुका ह्मणे माझी पुरवी वासना । कोण नारायणा तुजविण ॥5॥

ENGLISH TRANSLATION

When will such fortune be attained, that I may see all beings as Brahman? Then there would be no end to that bliss, and oceans of joy would overflow. Peace, forgiveness, and compassion would dwell in every limb, and all desires would turn away.

Discrimination joined with the strength of dispassion would blaze like a brilliant fire. Ninefold devotion, pure in sentiment, would be the crown jewel upon all virtues.

Says Tuka, who but You, O Narayana, can fulfill my deepest longing?.

IN PLAIN WORDS

When will I be lucky enough to see every person as Brahman, as God's own form? Then that joy would have no end, no shore; oceans of bliss would rise and overflow. Peace, forgiveness, and mercy would live in my whole body, and every craving would turn away. Discrimination joined to the strength of dispassion would blaze like a bright, roaring fire. The ninefold devotion, pure in feeling, would be the crown jewel on all that. Tuka says: who but you, Narayana, can fill this longing of mine?

WHAT IT MEANS

Tukaram is praying for a single fortune, to see every living being as God's own form. He spells out what that vision would bring: a bliss with no end or far shore, oceans of joy spilling over. In such a state, peace, forgiveness, and mercy would fill his whole being and desire would fall away, while clear discernment and dispassion would burn in him like a fierce, bright fire. He crowns the list with the ninefold path of devotion, pure in feeling, as the jewel above every other virtue, then turns it all back into a plea: only Narayana can grant a longing this deep.

GATHA 2458 *Appeals and Exhortations*

Exhortation, the free wealth of kirtan

मराठी मूळ

कासया करावे तपाचे डोंगर । आणीक अपार दुःखरासी॥1॥
कासया फिरावे अनेक ते देश । दावितील आस पुढें लाभ ॥ध्रु.॥
कासया पुजावीं अनेक दैवतें । पोटभरे तेथें लाभ नाहीं ॥2॥
कासया करावे मुक्तीचे सायास । मिळे पंढरीस फुका साटीं ॥3॥
तुका ह्मणे करीं कीर्तन पसारा । लाभ येईल घरा पाहिजे तो ॥4॥

ENGLISH TRANSLATION

Why heap up mountains of penance and endless suffering? Why wander through countless lands, lured by promises of future gain? Why worship many deities when no real profit comes from them? Why struggle for liberation when it can be had freely at Pandhari? Says Tuka, spread the practice of kirtan, and every treasure you desire will come to your door.

IN PLAIN WORDS

Why pile up mountains of penance and heaps of pain on top? Why wander through one country after another, lured on by the promise of gain ahead? Why worship many gods, when filling the belly is all you get there and no real profit comes? Why struggle and strain after liberation, when at Pandhari it is given free? Tuka says: spread out the singing of kirtan. The gain you are after will come home to you.

WHAT IT MEANS

Tukaram strips away the costly roads people take toward God and points to the free one. One by one he questions them: harsh austerities that only add suffering, restless pilgrimage chasing a promised reward, the worship of many deities that feeds the stomach but yields nothing lasting, and the strenuous quest for liberation. Each, he says, is needless effort when what they seek is handed over for nothing at Pandhari. His counsel is simple and direct: take up kirtan, the open singing of God's name, and every treasure those hard paths chased will arrive at your own door.

GATHA 2459 *The Moral Ideal*

Moral ideal, honor the holy, not yourself

मराठी मूळ

वैष्णवमुनिविप्रांचा सन्मान । करावा आपण घेऊं नये ॥1॥
प्रभु जाला तरी संसाराचा दास । विहित तयासी यांची सेवा ॥2॥
तुका ह्मणे हे आशीर्वादें बळी । जाईल तो छळी नरकायासीं ॥3॥

ENGLISH TRANSLATION

One should honor the Vaishnavas, sages, and brahmins, but should not seek such honor for oneself. Even if one becomes a ruler, one is still a servant of worldly life, and it is ordained to serve these holy ones.

Says Tuka, those who torment these blessed ones, strong in their benedictions, shall go to hell.

IN PLAIN WORDS

Honor the Vaishnavas, the sages, and the brahmins. Do not take such honor for yourself. Even one who has become a ruler is still a servant of worldly life; serving these holy ones is his proper duty. Tuka says: these blessed ones are strong in their blessing. Whoever torments them will go to the torments of hell.

WHAT IT MEANS

Tukaram sets out a rule about where honor belongs. The devotees, the sages, and the brahmins are to be honored, but a person must not turn that honor toward himself. Even a king, who looks like a master, is still bound as a servant within worldly life, and his fitting work is to serve these holy ones rather than to be served. The warning at the end points at a pattern, not a person: the blessing of such people is a real power, and to harm them is to call down on yourself the very suffering you deal out.

GATHA 2460 *The Saints*

The saints, ask only for their company

मराठी मूळ

देव वसे चित्तीं । त्याची घडावी संगती ॥1॥
ऐसें आवडतें मना । देवा पुरवावी वासना ॥ध्रु.॥
हरिजनासी भेटी । नहो अंगसंगें तुटी ॥2॥
तुका ह्मणे जिणें । भलें संतसंघष्टणें ॥3॥

ENGLISH TRANSLATION

Seek the company of one in whose chitta God dwells. This is what the mind loves; O God, fulfill this desire.

Let there be meeting with Hari's devotees, and may that bond never be broken. Says Tuka, a life spent in the company of saints is a life well lived.

IN PLAIN WORDS

Seek the company of one in whose heart God lives. This is what my mind loves; God, grant me this one craving. Let me meet the devotees of Hari, and let that closeness never be cut off. Tuka says: a life is good when it is worn smooth by rubbing against the saints.

WHAT IT MEANS

Tukaram asks God for one thing only, the company of people in whose hearts God dwells. He names it as the desire his mind truly loves and begs that this craving, and not the others, be fulfilled. He wants to meet Hari's devotees and stay in unbroken closeness with them. The last line gives the reason: a life is well spent when it is pressed and rubbed against the saints, the way a rough stone is smoothed by constant friction.

GATHA 2461 *Ecstasy and Joy*

Ecstasy, the leftover grace

मराठी मूळ

भाग सीण गेला । माझा सकळ विठ्ठला ॥1॥
तुझा ह्मणवितों दास । केली उच्छिष्टाची आस ॥ध्रु.॥
राहिली तळमळ । तई पासोनी सकळ ॥2॥
तुका ह्मणे धालें । पोट ऐसें कळों आलें॥3॥

ENGLISH TRANSLATION

All my weariness and exhaustion have departed, O Vitthal. I call myself Your servant and have set my hope on Your leftover grace.

All my restlessness has ceased from that time onward. Says Tuka, I have come to feel that my hunger is truly satisfied.

IN PLAIN WORDS

All my tiredness and strain are gone, Vitthal, every bit of it. I call myself your servant. I have set my hope on the food left over from your plate. Since then all my restlessness has stopped. Tuka says: I have come to know it. My belly is full.

WHAT IT MEANS

Tukaram is naming the rest that comes from being claimed by God. His weariness has fully lifted, and he calls himself Vitthal's servant whose whole hope rests on God's leftover grace, the prasad from the master's own plate. From the moment he took that lowly place, the inner restlessness that drove him stopped. The closing image is bodily and plain: he now knows, the way a fed man knows, that his belly is full and his hunger truly satisfied.

GATHA 2462 *Prayers*

Prayer, the name against death

मराठी मूळ

रायाचें सेवक । सेवटीचें पीडी रंक ॥1॥
हा तों हिणाव कवणा । कां हो नेणां नारायणा ॥ध्रु.॥
परिसेंसी भेटी । नव्हे लोहोपणा तुटी ॥2॥
तुझें नाम कंठीं । तुक्या काळासवें भेटी॥3॥

ENGLISH TRANSLATION

A king's servant ends up oppressing the poor. Whose shame is this? Do You not know, O Narayana? When iron meets the philosopher's stone, its nature as iron does not simply vanish.

Says Tuka, with Your name on my lips, let me meet even Death without fear.

IN PLAIN WORDS

A king's servant ends up grinding down the poor. Whose disgrace is this? Do you not know, Narayana? When iron touches the philosopher's stone, its old iron nature is not simply lost. Tuka says: with your name in my throat, let me meet death itself and not be afraid.

WHAT IT MEANS

Tukaram opens with a hard observation and turns it into a plea. A king's own servant comes to oppress the helpless poor, and he asks God whose shame that really is, as if to say the master is answerable for the servant. He then sets against this the image of iron meeting the touchstone that turns it to gold, noting the change is real and not a mere hiding of the old metal. His own prayer follows the same hope: with God's name held in his throat, he wants to face even death without fear, transformed past the dread that death holds over ordinary people.

GATHA 2463 *Devotion to Vitthal*

Devotion, the easy path at Pandhari

मराठी मूळ

सुखरूप ऐसें कोण दुजें सांगा । माझ्या पांडुरंगा सारिकें तें ॥1॥
न लगे हिंडणें मुंडणें ते कांहीं । साधनाची नाहीं आटाआटी ॥ध्रु.॥
चंद्रभागे स्नान विध तो हरिकथा । समाधान चित्ता सर्वकाळ ॥2॥
तुका ह्मणे काला वैकुंठीं दुर्लभ । विशेष तो लाभ संतसंग ॥3॥

ENGLISH TRANSLATION

Tell me, who else is the embodiment of bliss like my Panduranga? There is no need for wandering or shaving one's head, no painful austerities to perform. Bathe in the Chandrabhaga, let the sacred hari-katha be your ritual, and the mind will find contentment at all times.

Says Tuka, even in Vaikuntha this would be rare; the greatest gain is the company of saints.

IN PLAIN WORDS

Tell me, who else is bliss itself, the way my Panduranga is? There is no need to wander, no need to shave the head, no harsh straining at practices. Bathe in the Chandrabhaga; let hari-katha be your rite; and the mind is at peace at all times. Tuka says: this is rare even in Vaikuntha. The greatest gain of all is the company of saints.

WHAT IT MEANS

Tukaram praises Panduranga as bliss embodied and contrasts him with the hard religion people take on. There is no call to wander far, to shave the head as a renunciate, or to grind through painful disciplines. A bath in the river Chandrabhaga at Pandhari and the hearing and telling of God's story, hari-katha, are rite enough, and they keep the mind settled all the time. He ends by raising the stakes: this ease is something rare even in Vaikuntha, God's own heaven, and the highest gain within it is the company of the saints.

GATHA 2464 *Appeals and Exhortations*

Exhortation, teaching only the ready

मराठी मूळ

नसतां अधिकार उपदेशासी बळत्कार । तरि ते केले हो चार माकडा आणि गारुडी ॥1॥
धन धान्य राज्य बोल वृथा रंजवणें फोल । नाहीं तेथें ओल बीज वेची मूर्ख तो ॥ध्रु.॥
नये बांधों गांठी पदरा आण ऐसी तुटी । असोन कसोटी शिष्टाचारअनुभव॥2॥
उपदेसी तुका मेघ वृष्टीनें आइका । संकल्पासी धोका सहज तें उत्तम ॥3॥

ENGLISH TRANSLATION

Forcing instruction upon one who has no readiness is like performing tricks with a monkey and a snake charmer. Wealth, grain, kingdom, and pleasing words are hollow entertainments.

Where there is no receptive soil, the fool wastes his seed. Says Tuka, who teaches like the rain cloud, listen: what comes naturally and without contrivance, that alone is excellent.

IN PLAIN WORDS

To force teaching on one who is not ready for it is like the tricks of a monkey and a snake charmer. Wealth, grain, kingdom, fine talk: pleasing people with these is empty, just husk. Where the soil is not moist, the fool throws his seed away. Do not tie such a thing in the corner of your cloth; that knot only tears it; let your touchstone be the conduct and the experience of the wise. Tuka says: teach the way the cloud teaches, by raining. Forcing the outcome is the danger; what comes of itself is best.

WHAT IT MEANS

Tukaram is warning against pushing spiritual teaching onto people who are not ready to receive it. Forced instruction, he says, is mere showmanship, like the trained antics of a monkey and a snake charmer, and pleasing crowds with wealth, grain, power, or clever words is hollow husk. The farming image carries the heart of it: scattering seed on dry, unreceptive ground is the act of a fool. So do not hoard or force such teaching; let your test be the lived conduct and experience of the wise. His closing picture is the cloud, which does not aim its rain at one field but lets it fall; in the same way, teaching that comes naturally, without contrivance, is the best, while straining to control the result is where the harm lies.

GATHA 2465 *Social Criticism*

Social criticism, the hollow show

मराठी मूळ

घालुनियां मापीं । देवभक्त बैसले जपीं ॥1॥
तैसी होते सांडउलंडी । निजनिजांची मुडी ॥ध्रु.॥
अमुपीं उखतें । आपण वोस आपण यातें ॥2॥
देव आतां जाला । उगवे संकोच वहिला॥3॥
अखंड नेलें वेठी । भार सत्याविण गांठी ॥4॥
आडकिला झोंपा । रिता किळवरचा खोंपा ॥5॥
गोदातीरीं आड । करिते करविते द्वाड॥6॥
तुका ह्मणे बळें । उपदेशाचें तोंड काळें ॥7॥

ENGLISH TRANSLATION

False devotees have sat measuring devotion by outward show, yet their inner lives topple over. They claim authority they do not possess, and are themselves hollow.

God has now come; let this pretense be dissolved at once. They have been pressed into forced service, carrying burdens without truth.

Caught in slumber, their hut of sincerity stands empty. Along the Godavari's bank they create mischief.

Says Tuka, by force they blacken the face of true teaching.

IN PLAIN WORDS

False devotees sit measuring devotion by outward show. Inside, their lives topple over. Each one falls in his own way. They claim authority they do not have. They are hollow within. Now God has come; let this pretense be dissolved at once. They have been pressed into forced labor, carrying loads with no truth in them. They are caught asleep. The hut of sincerity stands empty. Along the bank of the Godavari they make mischief. Tuka says: by force they blacken the face of true teaching.

WHAT IT MEANS

Tukaram is exposing the religion that lives on the surface. People weigh devotion by what can be seen and counted, but the inner life has nothing under it and collapses. They take on a teacher's authority they were never given, and the pose is empty. The poem names the cost of this: such people carry their religious duty as forced labor, a load without truth, and they spread confusion even at the holy bank where others come to pray. The harshness is aimed at the pattern of empty display, the temptation to perform piety, not at any one soul; the warning is to look whether your own devotion has anything inside it.

GATHA 2466 *The Nature of God*

Wonder, the infinite in the infant

मराठी मूळ

उंबरांतील कीटका । हें चि ब्रह्मांड ऐसें लेखा ॥1॥
ऐसीं उंबरें किती झाडीं । ऐशीं झाडें किती नवखडीं ॥ध्रु.॥
हें चि ब्रह्मांड आह्मांसी । ऐसीं अगणित अंडें कैसीं ॥2॥
विराटाचे अंगी तैसे । मोजूं जातां अगणित केंश ॥3॥
ऐशा विराटाच्या कोटी । सांटवल्या ज्याच्या पोटीं ॥4॥
तो हा नंदाचा बाळमुकुंद । तान्हा ह्मणवी परमानंद ॥5॥
ऐशी अगम्य ईश्वरी लीळा । ब्रह्मानंदीं गम्य तुक्याला ॥6॥

ENGLISH TRANSLATION

The insect inside a fig thinks the fig is the whole universe. But how many such figs hang on trees, and how many such trees stand in the nine continents? We think this is our universe, yet countless such cosmic eggs exist beyond counting.

Upon the body of the Cosmic Being, these are as innumerable as hairs. Crores of such cosmic forms are contained in His belly.

And yet He is Nanda's child, the little Mukunda, who calls Himself the infant of supreme bliss. Such is the unfathomable divine play, and Says Tuka, by the grace of Brahmananda, it becomes knowable.

IN PLAIN WORDS

The insect inside a fig thinks the fig is the whole universe. But how many such figs hang on a tree? And how many such trees stand across the nine lands? So it is with us: we think this is the whole universe. Yet countless such cosmic eggs exist beyond counting. On the body of the Cosmic Being they are as many as the hairs. Crores of such vast forms are held inside His belly. And He is Nanda's child, the little Mukunda, the infant who is supreme bliss itself. Such is the unfathomable divine play. Tuka says: by the grace of Brahmananda, it becomes known to me.

WHAT IT MEANS

Tukaram sets two scales side by side to break the mind that thinks it sees the whole. The insect in the fig takes its fig for the universe; we do the same with our own cosmos, never guessing how many universes there are. He piles up the immensity, countless cosmic eggs, all of them mere hairs on the body of the Cosmic Being, crores of such forms held in a single belly. Then he drops the whole weight onto its opposite: this same all-containing Lord is Nanda's small son, Mukunda, the infant who is bliss. The point is that the unmeasurable and the cradled child are one, and that this play is not solved by counting but given, here as Tuka's own knowing through grace.

GATHA 2467 *Sacred Stories*

Mythology, pride must be broken

मराठी मूळ

ब्रह्मज्ञान तरी एके दिवसीं कळे । तात्काळ हा गळे अभिमान ॥1॥
अभिमान लागे शुकाचिये पाठी । व्यासें उपराटी दृष्टी केली ॥ध्रु.॥
जनकभेटीसी पाठविला तेणें । अभिमान नाणें खोटें केलें ॥2॥
खोटें करूनियां लाविला अभ्यासीं । मेरुशिखरासी शुक गेला ॥3॥
जाऊनियां तेणें साधिली समाधी । तुका ह्मणे तधीं होतों आह्मी ॥4॥

ENGLISH TRANSLATION

The knowledge of Brahman may dawn in a single day, and at once pride dissolves. Yet pride clung even to Shuka's back, so Vyasa turned his gaze upon him differently.

Vyasa sent Shuka to meet King Janaka, and thereby rendered that counterfeit pride worthless. Having exposed it, Vyasa set Shuka to practice, and Shuka ascended to the peak of Mount Meru.

Going there, Shuka attained samadhi. Says Tuka, we too were present at that time.

IN PLAIN WORDS

The knowledge of Brahman can dawn in a single day, and at once pride dissolves. Yet pride still clung to Shuka. So Vyasa turned his gaze upon him another way. Vyasa sent Shuka to meet King Janaka, and so made that counterfeit pride worthless. Having exposed it, Vyasa set Shuka to practice. Shuka climbed to the peak of Mount Meru. Going there, Shuka attained samadhi. Tuka says: we too were present then.

WHAT IT MEANS

Tukaram uses the old story of Vyasa and his son Shuka to make one point about realization and pride. Even when the knowledge of Brahman dawns, a subtle pride in having it can remain, and it remained in Shuka. The father does not argue; he sends the son to King Janaka, who shows him that his attainment is counterfeit while pride is still in it. Only after that exposure is the real practice begun, ending in Shuka's samadhi on Mount Meru. The closing line, that Tuka too was present then, claims this is not distant history but his own lived ground; the lesson is that pride must be emptied before the knowing is true.

GATHA 2468 *Appeals and Exhortations*

Exhortation, surrender over ritual

मराठी मूळ

सहज पावतां भगवंतीं परि हीं विकल्पें परतीं । फुकाची हे चित्तीं वाठवण कां न धरिती ॥1॥
हरि व्यापक सर्वगत हें तंव मुख्यत्वें वेदांत । चिंतनासी चित्त असों द्यावें सावध ॥ध्रु.॥
विरजाहोम या चि नांवें देह नव्हे मी जाणावें । मग कां जी यावें वरी लागे संकल्पा ॥2॥
कामक्रोधे देह मिळण स्वाहाकारीं कैंचें पुण्य । मंत्रीं पूजियेला यज्ञ मनमुंडण नव्हे चि ॥3॥
अनन्यभक्तीचे उपाय ते या विठोबाचे पाय । ध्याइल तो काय जाणे चुकों मारग ॥4॥
आतां सांगे तुका एक तुह्मी चुकों नका । सांडीमांडी धोका शरण रिघतां गोमटें ॥5॥

ENGLISH TRANSLATION

God is attained so naturally, yet people turn back because of doubts. Why not hold this free remembrance in your chitta? Hari pervades everything; this is the principal teaching of Vedanta.

Keep your mind alert and absorbed in contemplation. The offering into the sacred fire means knowing 'I am not this body.' Then why should fresh desires arise again? When body and senses are consumed in desire and anger, what merit can come from ritual oblations? The true remedy lies in exclusive devotion to Vithoba's feet; one who meditates on Him will never lose the way.

Says Tuka, I tell you this one thing: do not err. Abandon all hesitation and take refuge; that alone is beautiful.

IN PLAIN WORDS

God is reached so naturally, yet people turn back because of their doubts. Why not hold this free remembrance in the heart? Hari pervades everything; this is the chief teaching of Vedanta. Keep the mind awake and absorbed in His remembrance. The true offering into the fire is to know: I am not this body. Then why let fresh desires rise again? When the body and senses are burned up in desire and anger, what merit can come from your oblations? The mantra-worshipped sacrifice is not the same as shaving the mind clean. The real remedy is single devotion to Vithoba's feet. One who meditates on Him never loses the way. Tuka says: I tell you this one thing, do not go wrong. Drop all hesitation and take refuge; that alone is good.

WHAT IT MEANS

Tukaram is correcting people who make God hard to reach when He is near. He says reaching God is natural, and the only obstacle is doubt; the remembrance that Hari fills everything is free for the taking, and Vedanta says no more than this. Then he turns the language of ritual inward: the real fire-offering is the knowledge I am not this body, not a ceremony, and outward oblations are worthless while desire and anger keep burning the senses.

Shaving the head is not shaving the mind. The settled remedy he names is exclusive devotion to Vithoba's feet, and the closing charge is plain: stop hesitating and surrender, because that is the one move that does not go wrong.

GATHA 2469 *The Nature of God*

Longing, show me the small form

मराठी मूळ

आह्मीं जाणावें तें काई तुझें वर्म कोणे ठायीं । अंतपार नाहीं ऐसें श्रुति बोलती ॥1॥
होई मज तैसा मज तैसा साना सकुमार रुषीकेशा । पुरवीं माझी आशा भुजा चारी दाखवीं॥ध्रु.॥
खालता सप्त ही पाताळा वरता स्वर्गाहूनि ढिसाळा । तो मी मस्यक डोळां कैसा पाहों आपला ॥2॥
मज असे हा भरवसा पढीयें वोसी तयां तैसा । पंढरीनिवासा तुका ह्मणे गा विठोबा ॥3॥

ENGLISH TRANSLATION

How can I know Your secret, and where does it reside? The scriptures themselves declare You are without end or limit. Then become for me small and tender, O Hrishikesha; show me Your four-armed form and fulfill my longing.

You extend below the seven nether worlds and tower beyond the heavens. How then can I behold You with these small eyes? I have this faith that You become whatever Your devotee needs.

Says Tuka, O Vithoba, dweller of Pandhari, I trust in this.

IN PLAIN WORDS

How am I to know Your secret, and where does it lie? The scriptures themselves say You are without end or limit. So become small and tender for me, O Hrishikesha. Show me Your four-armed form and fulfill my longing. You reach below the seven nether worlds and rise above the heavens. How then can I see You with these small eyes? I hold this faith: You become whatever Your devotee needs. Tuka says: O Vithoba, dweller of Pandhari, I trust in this.

WHAT IT MEANS

Tukaram admits a real difficulty and answers it with faith. The scriptures call God endless and limitless, so there is no secret he could grasp and no place he could locate Him. A being that stretches below all the nether worlds and above all the heavens cannot be taken in by small human eyes. So instead of straining toward the infinite, he asks God to come down to his scale, to be small and tender, to show the four-armed form a devotee can actually behold. The ground under the request is the conviction that God shapes Himself to whatever the devotee needs, and on that trust he rests at Vithoba's Pandhari.

GATHA 2470 *Renunciation*

Renunciation, the joy of solitude

मराठी मूळ

वृक्ष वल्ली आह्मां सोयरीं वनचरें । पक्षी ही सुस्वरें आळविती ॥1॥
येणें सुखें रुचे एकांताचा वास । नाहीं गुण दोष अंगा येत ॥ध्रु.॥
आकाश मंडप पृथुवी आसन । रमे तेथें मन क्रीडा करी ॥2॥
कंथाकुमंडलु देहउपचारा । जाणवितो वारा अवश्वरु॥3॥
हरिकथा भोजन परवडी विस्तार । करोनि प्रकार सेवूं रुची ॥4॥
तुका ह्मणे होय मनासी संवाद । आपुला चि वाद आपणांसी ॥5॥

ENGLISH TRANSLATION

Trees and vines are our kinfolk, and the birds of the forest call to us in sweet voices. In such happiness the solitary life becomes dear; neither virtue nor fault clings to us there.

The sky is our canopy, the earth our seat, and the mind delights and plays freely. A patched garment and a water-pot serve the body, and the wind reminds us of life's impermanence.

The feast of hari-katha is our banquet, prepared in many flavors to be savored with relish. Says Tuka, here the mind converses with itself, debating its own truths in sweet solitude.

IN PLAIN WORDS

Trees and vines are our kin, and the forest birds call to us in sweet voices. In this happiness the solitary life grows dear. Here neither virtue nor fault clings to the body. The sky is our canopy, the earth our seat, and the mind delights and plays here freely. A patched cloak and a water-pot serve the body, and the wind reminds us how brief all things are. The telling of Hari's story is our feast, spread in many flavors to be tasted with relish. Tuka says: here the mind talks with itself, debating its own truths.

WHAT IT MEANS

Tukaram is describing the contentment of the renounced life by what it does and does not contain. In the forest the trees, vines, and birds become companions, and solitude turns sweet because here the play of merit and demerit no longer sticks to a person. He needs nothing but sky for a roof and earth for a seat; a single patched garment and a begging-bowl are enough body-care, and the passing wind keeps reminding him that everything is fleeting. His one banquet is hari-katha, the story of God told and savored. The final image is inward conversation: alone, the mind keeps company with itself and works out its own truth, and that is shown as fullness, not loneliness.

GATHA 2471 *The Nature of God*

Wonder, the infinite at the threshold

मराठी मूळ

अनंत ब्रह्मांडें । एके रोमीं ऐसें धेंडें ॥1॥
तो या गौळयांचे घरीं । उंबरा चढतां टेंका धरी ॥ध्रु.॥
मारी दैत्य गाडे । ज्यांचे पुराणीं पवाडे ॥2॥
तुका ह्मणे कळा । अंगीं जयाच्या सकळा ॥3॥

ENGLISH TRANSLATION

Infinite universes rest on a single hair of His body, like a tiny ball. Yet this same Lord, in the home of cowherd folk, clings to the threshold as He tries to climb over it.

He slays mighty demons whose great deeds fill the Puranas. Says Tuka, all powers reside within His being.

IN PLAIN WORDS

Infinite universes rest on a single hair of His body, like a tiny ball. Yet this same Lord, in the house of the cowherds, clings to the threshold as He tries to climb over it. He slays mighty demons whose great deeds fill the Puranas. Tuka says: all powers live within His being.

WHAT IT MEANS

Tukaram sets the vast against the small in one short stroke. The Lord who carries infinite universes on a single hair, as if they were a little ball, is the same child in the cowherds' home who has to grip the doorsill to climb over it. He is the one who kills the great demons the Puranas sing about, and yet he toddles at a threshold. The poem is not solving the paradox but holding it up to wonder: every power rests in this one being, and the same God is both the unfathomable and the small child of Gokul.

GATHA 2472 *Appeals and Exhortations*

Exhortation, remember the last hour

मराठी मूळ

सावधान ऐसें काय तें विचारा । आले हो संसारा सकळ ही ॥1॥
अंतीं समयाचा करणें विचार । वेचती सादर घटिका पळें ॥ध्रु.॥
मंगळ हें नोहे कन्यापुत्रादिक । राहिला लौकिक अंतरपाट ॥2॥
तुका ह्मणे देव अंतरला दुरी । डोळया अंधारी पडलीसे ॥3॥

ENGLISH TRANSLATION

Be alert and consider this carefully, all you who have come into this world. You must reflect upon your final hour, for moments and seconds are being spent ceaselessly.

The so-called blessings of sons and daughters are not truly auspicious; worldly customs are merely a curtain. Says Tuka, God has become distant, and darkness has fallen over our eyes.

IN PLAIN WORDS

Be alert and think on this carefully, all of you who have come into this world. You must reflect on your final hour, for the moments and seconds are being spent without stopping. The blessings of sons and daughters are not truly auspicious; worldly custom is only a curtain. Tuka says: God has been pushed far away, and darkness has fallen over our eyes.

WHAT IT MEANS

Tukaram calls everyone alive to a sober reckoning. Time is being spent every instant and cannot be recalled, so the one thing worth weighing is the hour of death and what you bring to it. He challenges what people count as blessings: children and family ties feel auspicious but are only a curtain over the real account, a worldly show. The closing line names the true loss in plain terms: in living for that show, people have let God slip far off and let darkness cover their sight. The push is to wake up now while the moments still remain.

GATHA 2473 *The Necessity of Experience*

Union, the dissolved self

मराठी मूळ

लवण मेळवितां जळें । काय उरलें निराळें ॥1॥
तैसा समरस जालों । तुजमाजी हरपलों ॥ध्रु.॥
अग्नकर्पुराच्या मेळीं । काय उरली काजळी ॥2॥
तुका ह्मणे होती । तुझी माझी एक ज्योती ॥3॥

ENGLISH TRANSLATION

When salt dissolves in water, nothing remains separate. In the same way, I have become one with You and have dissolved into You.

When camphor meets fire, what residue of soot remains? Says Tuka, Your flame and mine have become one single light.

IN PLAIN WORDS

When salt is mixed into water, what is left standing apart? In the same way I have become one taste with You. I have vanished into You. When camphor meets the fire, what soot is left behind? Tuka says: Your flame and mine have become one single light.

WHAT IT MEANS

Tukaram describes union with God through two images that leave nothing of the smaller thing behind. Salt poured into water keeps no separate body; it becomes the water. Camphor set to flame burns away whole and leaves not even soot. By these he tells what has happened to him: he has dissolved into God so completely that there is no longer a separate self standing apart. The final image makes it mutual and complete, two flames becoming one light; this is not the devotee admiring God from a distance but the very disappearance of the line between them.

GATHA 2474 *Appeals and Exhortations*

Exhortation, no joy in the world

मराठी मूळ

सुख नाहीं कोठें आलिया संसारीं । वांया हांवभरी होऊं नका ॥1॥
दुःखबांदवडी आहे हा संसार । सुखाचा विचार नाहीं कोठें ॥ध्रु.॥
चवदा कल्पेंवरी आयुष्य जयाला । परी तो राहिला ताटीखालीं ॥2॥
तुका ह्मणे वेगीं जाय सुटोनियां । धरूनि हृदयामाजी हरि ॥3॥

ENGLISH TRANSLATION

There is no happiness anywhere in this worldly life; do not be carried away by vain ambition. This world is a colony of suffering; there is no place here for lasting joy.

Even one whose life spans fourteen cosmic ages ended up crushed beneath death's door. Says Tuka, free yourself quickly by holding Hari within your heart.

IN PLAIN WORDS

There is no happiness anywhere once you have come into this worldly life. Do not be swept away by vain craving. This world is a prison-house of sorrow; there is no real joy to be found here. Even one whose life lasts fourteen cosmic ages was still crushed beneath the door of death. Tuka says: free yourself quickly by holding Hari within your heart.

WHAT IT MEANS

Tukaram strips away the hope that worldly life can be made to yield happiness. He calls the world a prison of sorrow and warns against vain craving, because the search for lasting joy here always comes up empty. To show how absolute death's reach is, he points to the one whose life spans fourteen cosmic ages: even that vast lifetime ended crushed under death's door, so length of days saves no one. The single way out he names is to hold Hari in the heart, and he urges that it be done quickly, before the moments run out. The harshness is meant to turn the hearer toward the one thing that lasts.

GATHA 2475 *The Nature of God*

Surrender, nothing too hard for God

मराठी मूळ

तुज करितां होय ऐसें कांहीं नाहीं । डोंगराची राई रंक राणा ॥1॥
अशुभाचें शुभ करितां तुज कांही । अवघड नाहीं पांडुरंगा ॥ध्रु.॥
सोळा सहजर नारी ब्रह्मचारी कैसा । निराहारी दुर्वासा नवल नव्हे ॥2॥
पंचभ्रतार द्रौपदी सती । करितां पितृशांती पुण्य धर्मा ॥3॥
दशरथा पातकें ब्रह्महत्ये ऐसीं । नवल त्याचे कुशीं जन्म तुझा ॥4॥
मुनेश्वरा नाहीं दोष अनुमात्र । भांडवितां सुत्र वध होती ॥5॥
तुका ह्मणे माझे दोष ते कायी । सरता तुझा पायीं जालों देवा ॥6॥

ENGLISH TRANSLATION

Nothing is impossible for You: You make paupers into kings, and mountains into level ground. Turning the inauspicious into the auspicious is no difficulty for You, O Panduranga.

You remained a celibate among sixteen thousand queens; that Durvasa fasted was nothing remarkable. Draupadi with five husbands was yet called a chaste woman, and her merit blessed her ancestors.

Even Dasharatha bore sins as grave as the slaying of a Brahmin, yet it was a wonder that You were born from his lineage. When great sages in anger caused the destruction of clans, no fault touched them.

Says Tuka, what then are my sins? I have surrendered at Your feet, O Lord.

IN PLAIN WORDS

Nothing is impossible for You. You make paupers into kings, and mountains into level ground. To turn the inauspicious into the auspicious is no hard thing for You, O Panduranga. You stayed a celibate among sixteen thousand queens; that Durvasa fasted is no great wonder beside this. Draupadi had five husbands and was still called a chaste woman, and her merit blessed her ancestors. Dasharatha bore sins as heavy as the killing of a Brahmin, yet the wonder is that You were born in his line. When great sages in anger destroyed whole clans, no fault touched them. Tuka says: what then are my sins? I have been received at Your feet, O Lord.

WHAT IT MEANS

Tukaram builds his case for his own acceptance out of God's power to overturn every measure. He begins with the rule: nothing is impossible for Panduranga, who lifts paupers to thrones and levels mountains, and who can turn the inauspicious into the auspicious. Then he reads the old stories the same way, as places where the usual reckoning was overturned: Krishna chaste among thousands of queens, Draupadi chaste with five husbands, even sin-laden Dasharatha made worthy of God's birth in his line, and angry sages left blameless after great destruction. The argument lands on himself: if God can do all that, his own sins are no obstacle, for he has already been received at God's feet. It is a plea built on God's freedom, not on his own worth.

GATHA 2476 *Krishna Leela*

Krishna, the mother singing the soul to rest

मराठी मूळ

जननिया बाळका रे घातलें पाळणा । पंचतत्त्वीं जडियेल्या वारतिया चहूं कोणा । अखंड जडियेल्या तया ढाळ अंगणा । वैखरी धरूनि हातीं भाव दावी खेळणा ॥1॥

निजीं रे निजीं आतां । ह्मणोनि परिये दे माता । खेळतां कष्टलासी बाळा तूं रे नेणतां । निजीं रे निजीं आतां ॥ध्रु.॥

खेळतां बाहेरि रे मुला लोकांच्या सवें । बागुल काळतोंडा नाहीं नेतो तें ठावें । खेळतां दुश्चत्ता रे देखोनि तें न्यावें । ह्मणोनि सांगें तुज शीघ्र वचन पाळावें॥2॥

संचित मागें तुज शुद्ध होतें सांगाती । तेणें तुज वांचविलें वेरझारिया हातीं । आणीक नेली मागें काय जाणों तीं किती । आलासि येथवरि थोरपुण्यें बहुतीं ॥3॥

खेळतां शुक देवा तो रे लागला पाठीं । लपाला वरुषें बारा तिये मातेचे पोटीं । रिघतां बाहेरि रे पळे घेऊनि कासोटी । ते चि परी जाली स्वामी भेणें रिघें कपाटीं ॥4॥

खेळतां चक्रवर्ती जनका लागला धाक । पडिला अग्नीमाजी पाव जळत एक। भरलासे कांप अंगीं सुख नाठवें दुःख। आप पर तें ही नाहीं देहभाव सकिळक ॥5॥

सिध्रीया चक्रवर्ती कव पडिली अवचिती । धीट तो न भे तया मास कापिलें हातीं । टाकिलें तयावरी खुणें गोविला अंतीं । पावला मायबाप हिरोन घेतला हातीं ॥6॥

बांधलें अजामेळा वेश्यागणीका कैसी । मारिली हाक धाकें कळलें मायबापासी। घातली धांव नेटें वेगीं पावला त्यासी । हिरोनि नेलीं दोघें आपणयां तीं पासी ॥7॥

धरूनी आठवू रे बाळा राहें निश्चळ । खेळतां दुश्चता रे नको जाऊं बरळ। टोंकताहे तुजलागीं दिवस लेखूनी काळ । मग नेदी आठवूं रे नेत्रीं घालीं पडळ ॥8॥

ऐसी तीं कृपावंतें बाळा मोहिलें चित्त । सुस्वरें कंठ गाय मधुर आणि संगीत । तेणें तें चि चित्त राहे होऊनियां निवांत । पावती तुका ह्मणे नाहीं विश्वास ते घात ॥9॥

ENGLISH TRANSLATION

The mother has placed her infant in the cradle, woven of the five elements and watched over by the four guardians of speech. She shows the child playthings of devotion through the power of articulate speech.

'Sleep now, sleep,' says the mother, cradling the child. 'You have tired yourself with play, O unknowing babe, sleep now.' Playing outside with worldly people, the child does not know that the dark-faced demon of death may carry him away.

Seeing the heedless child at play, death may seize him; so she urges: obey my words swiftly. Past merit was your companion that saved you from the clutches of tormentors.

Who knows how many others were carried away before; only by great merit have you come this far. Playing, Shuka was pursued by desire, and he hid twelve years in his mother's womb.

Emerging, he ran clutching his loincloth, and in that same manner, take shelter behind the door of devotion. Playing, the emperor Janaka was seized by fear; one foot fell into the fire.

His body trembled, and neither joy nor sorrow could be felt. The emperor Shibi was tested unexpectedly; fearless, he cut flesh from his own hand.

When all was tested, his divine parents snatched him back. Ajamela was bound to a courtesan's company; in terror he cried out, and his divine parents heard.

They rushed to save him and drew the pair to themselves. So, O child, hold fast to this remembrance and remain still.

Do not wander heedless in play. Death counts your days and tallies them; then it blinds your eyes and gives no chance to remember.

Such are those compassionate parents who have captivated the child's chitta, singing sweetly in melodious voice. By that singing the mind becomes calm and still.

Says Tuka, those who lack faith are destroyed.

IN PLAIN WORDS

The mother has laid her child in the cradle, woven of the five elements and watched at its four corners. With the power of speech in her hand she shows the child the playthings of devotion. 'Sleep now, sleep,' the mother says, rocking the child. 'You have worn yourself out with play, O unknowing babe. Sleep now.' Playing outside with worldly people, the child does not know that the dark-faced demon of death may carry him off. Seeing the heedless child at play, death may seize him; so she says, obey my words at once. Past good deeds were your companion and saved you from the hands of your tormentors. How many others were carried off before, who can say? Only by great merit have you come this far. While he played, desire chased Shuka, and he hid twelve years in his mother's womb. He came out and ran clutching his loincloth; in that same way, master, take shelter behind the door of devotion. While he played, the emperor Janaka was seized by fear; one foot fell into the fire. His body shook; he could feel neither joy nor sorrow. No self, no other, no sense of the body remained. The emperor Shibi was tested without warning; fearless, he cut the flesh from his own hand. When all had been tested, his divine parents snatched him back and took him by the hand. Ajamela was bound to a courtesan's company; in terror he cried out, and his divine parents heard. They rushed to him at once, and drew the pair back to themselves. So, O child, hold fast to this remembrance and stay still. Do not wander heedless in play. Death is counting your days and reckoning your time; then it blinds your eyes and gives no chance to remember. Such are those merciful parents who have charmed the child's heart, singing sweetly in a melodious voice. By that singing the mind grows calm and still. Tuka says: those who have no faith are destroyed.

WHAT IT MEANS

Tukaram frames the whole spiritual life as a mother singing her child toward sleep, where the mother is grace and the child is the soul, the cradle being the body woven of the five elements. The mother's lullaby is the warning underneath: the dark-faced demon of death watches the child who plays heedlessly among worldly people, and only past merit has kept it from being carried off, as so many others were. He stacks up the old examples to show what saved each one: Shuka pursued by desire who hid and then ran for shelter, Janaka unshaken even with a foot in the fire, Shibi cutting his own flesh, Ajamela crying out God's name from a courtesan's house; in each case the divine parents seized the soul back at the end. The charge to the child is to hold the remembrance and stay still, because death is tallying the days and will at last blind the eyes so no remembrance is possible. The closing line gives the stakes without softening them: the soul that will not trust this singing mother is lost.

GATHA 2477 *Social Criticism*

Social criticism, devotion for hire

मराठी मूळ

उभ्या बाजारांत कथा । हे तों नावडे पंढरिनाथा॥1॥
अवघें पोटासाटीं ढोंग । तेथें कैंचा पांडुरंग ॥ध्रु.॥
लावी अनुसंधान। कांहीं देईल ह्मणऊन ॥2॥
काय केलें रांडलेंका । तुला राजी नाहीं तुका ॥3॥

ENGLISH TRANSLATION

Performing katha in the open marketplace does not please Pandharinath. It is all pretense for the sake of the belly; where is Panduranga in that? One fixes one's attention hoping someone will give something.

Says Tuka, what have you accomplished, you wretch? Tuka is not pleased with you.

IN PLAIN WORDS

Telling the sacred story out in the open marketplace: Pandharinath does not love that. It is all a show for the sake of the belly. Where is Panduranga in that? You fix your attention on the crowd, hoping someone will give you something. Tuka says: what have you done, you wretch? Tuka is not pleased with you.

WHAT IT MEANS

Tukaram turns on the performer who recites holy katha as a way to earn. The marketplace is not the problem; the motive is. When the story is told to fill the belly and the eyes are watching the crowd for a coin, Vitthal is simply not there in it, however pious the words sound. The poet does not spare himself the harsh word, and the danger he names is one any reciter or teacher can fall into: the moment the audience becomes a source of income, attention slides off God and onto what they might give. He ends by withholding the one approval that matters, his own honest verdict, because God is not pleased with worship done for pay.

GATHA 2478 *Devotion to Vitthal*

Devotion, the child of the Mother

मराठी मूळ

असोत लोकांचे बोल शिरावरी । माझी मज बरी विठाबाई ॥1॥
आपंगिलें मज आहे ते कृपाळु । बहुत कनवाळु अंतरींची ॥ध्रु.॥
वेदशास्त्रें जिसी वणिनती पुराणें । तिचें मी पोसणें लडिवाळ ॥2॥
जिचें नाम कामधेनु कल्पतरू । तिचें मी लेंकरूं तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

Let the words of the world rest upon my head; my Vithabai is good to me. She has embraced me; she is gracious, full of compassion from within.

The Vedas, Shastras, and Puranas all sing her praise; I am her pampered child. She whose name is the Wish-fulfilling Cow and the Wish-granting Tree, Says Tuka, I am her little one.

IN PLAIN WORDS

Let the words of people sit on my head; my Vithabai is good to me. She has taken me up; she is kind, full of mercy within. The Vedas, the Shastras, the Puranas all sing of her; I am her pampered child. Her name is the wish-granting cow, the wish-granting tree. Tuka says: I am her little one.

WHAT IT MEANS

Tukaram answers slander with belonging. He lets the world's words rest on his head, neither fighting them nor minding them, because his standing does not come from people but from his Mother Vithabai. The scriptures that the world reveres are themselves only praising her, so her child has nothing to prove to anyone. He calls her Kamadhenu and Kalpataru, the cow and the tree that give whatever is asked, and then sets all that grandeur aside for one small word: he is simply her child. The poem's claim is that being held by God makes the opinion of the crowd weightless.

GATHA 2479 *Devotion to Vitthal*

Pilgrimage, Pandhari above all

मराठी मूळ

वाराणसी गया पाहिली द्वारका । परी नये तुका पंढरीच्या ॥1॥
पंढरीसी नाहीं कोणा अभिमान । पायां पडे जन एकमेका ॥2॥
तुका ह्मणे जाय एकवेळ पंढरी । तयाचिये घरीं यम न ये ॥3॥

ENGLISH TRANSLATION

I have visited Varanasi, Gaya, and Dwaraka, but none can compare to Pandhari. In Pandhari no one holds pride; people bow at one another's feet.

Says Tuka, whoever visits Pandhari even once, the lord of death will never come to his door.

IN PLAIN WORDS

I have seen Varanasi, Gaya, Dwaraka; but none comes near to Pandhari. In Pandhari no one carries pride; people fall at one another's feet. Tuka says: go to Pandhari even once, and the lord of death will not come to that one's house.

WHAT IT MEANS

Tukaram ranks the holy places and puts Pandhari first, naming the great pilgrimage cities he has actually visited only to set them below it. What makes Pandhari highest is not its fame but its spirit: there is no pride there, and devotees bow to one another instead of competing for rank. That mutual bowing, equals lowering themselves before equals, is the mark of true pilgrimage. The closing line is the high promise of the bhakti path: one true visit, made in that spirit, frees a person from the fear of death itself.

GATHA 2480 *Renunciation*

Renunciation, the price God answers

मराठी मूळ

सांडुनियां सर्व लौकिकाची लाज । आळवा यदुराज भक्तिभावें ॥1॥
पाहूनियां झाडें वरबडूनि पाला । खाऊनि विठ्ठला आळवावें ॥ध्रु.॥
वेंचूनियां चिंध्या भरूनियां धागा । गुंडाळूनि ढुंगा आळवावें ॥2॥
तुका म्हणे ऐसें मांडिल्या निर्वाण । तया नारायण उपेक्षीना ॥3॥

ENGLISH TRANSLATION

Abandoning all worldly shame, call upon Yaduraja with devotion. Go looking at trees, stripping their bark, and eating what you find, and still call upon Vitthal.

Gather rags, twist them into thread, wrap them around your waist, and call upon Him. Says Tuka, when one sets out with such utter resolve, Narayana will never forsake that soul.

IN PLAIN WORDS

Throw away all the world's shame, and call on Yaduraja with the cry of a beggar. Look for trees, strip their leaves, eat them, and still call on Vitthal. Gather rags, twist them into thread, wrap them around your waist, and call. Tuka says: when you stage your last stand like this, Narayana will not pass that one by.

WHAT IT MEANS

Tukaram describes the cost of calling on God for real, and he does not soften it. Worldly shame is the first thing to drop; then comfort goes, until a person is eating stripped leaves and clothed in rags twisted from scraps. He is not glorifying poverty for its own sake; he is naming the depth of surrender at which the cry becomes total. The Marathi word nirvana here means a last stand, the point past which there is nothing held back. That is the claim: when someone gives up everything down to dignity and food and still keeps crying out, Narayana does not ignore them.

GATHA 2481 *Worldly Metaphors*

Discrimination, saint and crowd are not one

मराठी मूळ

दहएांचिया अंगीं निघे ताक लोणी । एका मोलें दोन्ही मागों नये ॥1॥
आकाशाचे पोटीं चंद्र तारांगणें । दोहींशी समान पाहों नये ॥ध्रु.॥
पृथ्वीचा पोटीं हिरा गारगोटी । दोहोंसी समसाटी करुं नये ॥2॥
तुका ह्मणे तैसे संत आणि जन । दोहींसी समान भजूं नये ॥3॥

ENGLISH TRANSLATION

From the same cow come both buttermilk and butter; one should not demand both for the price of one. In the belly of the sky dwell both the moon and the stars; one should not regard them as equal.

In the belly of the earth lie both diamonds and common pebbles; one should not treat them alike. Says Tuka, so it is with saints and ordinary folk; one should not worship them in the same way.

IN PLAIN WORDS

From the same cow come buttermilk and butter; you cannot ask for both at one price. In the sky's belly are the moon and the stars; do not look at the two as equal. In the earth's belly lie the diamond and the pebble; do not treat the two as the same. Tuka says: so it is with saints and ordinary people; do not worship the two the same way.

WHAT IT MEANS

Tukaram teaches discernment through three plain pictures: buttermilk and butter, moon and stars, diamond and common stone. In each pair the two things come from one source and share a place, yet they are not of one worth, and pretending otherwise cheats the higher thing. He then lands the point: saints and ordinary folk are like this. The teaching is not contempt for ordinary people; it is a warning against flattening the difference, against giving a saint and a crowd the same regard and so missing what a saint actually is.

GATHA 2482 *Longing and Separation*

Longing, the threat of love

मराठी मूळ

तेरा दिवस जाले निश्चक्र करितां । न पवसी अनंता मायबापा ॥1॥
पाषाणांची खोळ घेउनि बैसलासी । काय हृषीकेशी जालें तुज ॥ध्रु.॥
तुजवरी आतां प्राण मी तजीन । हत्या मी घालीन पांडुरंगा ॥2॥
फार विठाबाई धरिली तुझी आस । करीन जीवा नास पांडुरंगा ॥3॥
तुका ह्मणे आतां मांडिलें निर्वाण । प्राण हा सांडीन तुजवरी ॥4॥

ENGLISH TRANSLATION

Thirteen days have passed as I stand here waiting, and still You do not come, O Ananta, my mother and father. You sit there wrapped in a shell of stone.

What has happened to You, O Hrishikeshi? I will now give up my life before You. I will lay the blame of my death upon You, O Panduranga.

I have placed all my hope in You, Vithabai; I will destroy my very life, O Panduranga. Says Tuka, I have resolved utterly. I will lay down my life at Your door.

IN PLAIN WORDS

Thirteen days have passed as I keep my fast and watch, and still you do not come, Ananta, my mother and father. You sit there wrapped in a shell of stone. What has happened to you, Hrishikeshi? Now I will give up my life upon you. I will lay the guilt of a death on you, Panduranga. Long, Vithabai, I have held my hope on you; I will destroy my own life, Panduranga. Tuka says: now I have made my last stand. I will lay down this life at your door.

WHAT IT MEANS

This is the lover's threat, the boldest move in bhakti, spoken to a God who seems to have gone silent and still as the stone image he stands in. Thirteen days of fasting and waiting have brought no answer, so Tukaram turns to the one weapon a child has against a parent who will not respond: he threatens to die on God's doorstep and lay the blame for that death on God himself. The harshness is not unbelief; it is the opposite, the certainty that he is truly God's child and that God cannot finally bear the guilt of letting him perish. It is despair used as the last, most desperate form of prayer.

GATHA 2483 *Renunciation*

Renunciation, falling at the shelter

मराठी मूळ

लोक फार वाखा अमंगळ जाला । त्याचा त्याग केला पांडुरंगा ॥1॥
विषयां वंचलों मीपणा मुकलों । शरण तुज आलों पांडुरंगा ॥ध्रु.॥
घर दार अवघीं तजिलीं नारायणा । जीवींच्या जीवना पांडुरंगा ॥2॥
तुका ह्मणे पडिलों पुंडलिकापाशीं । धांव हृषीकेशी आंळगीं मज ॥3॥

ENGLISH TRANSLATION

The world has grown foul and inauspicious, so I have renounced it, O Panduranga. I have forsaken sense pleasures, given up my ego, and come to Your shelter, O Panduranga.

I have abandoned home and family, O Narayana, O life of my life, Panduranga. Says Tuka, I have fallen at Pundalik's feet. Rush to me, O Hrishikeshi, and embrace me.

IN PLAIN WORDS

People have grown many and foul and unholy, so I have left them, Panduranga. I have been cheated of the senses' pleasures, I have lost my I-ness, I have come to your shelter, Panduranga. I have given up house and door, all of it, Narayana, life of my life, Panduranga. Tuka says: I have fallen here at Pundalik's feet. Run, Hrishikeshi, take me in your arms.

WHAT IT MEANS

Tukaram traces a withdrawal that ends in surrender. He has turned from a world he finds foul, given up the pleasures of the senses, let go even of his ego, and walked away from home and family. But the poem is not about what he renounced; it is about where he landed. Having emptied his hands, he falls at Pundalik's feet at Pandhari, the very spot that brought Vitthal there, and begs God to come running and embrace him. Renunciation here is only the clearing away; the whole weight of the poem rests on the open-armed welcome he is asking for.

GATHA 2484 *Confession and Sin*

Confession, bound to the senses

मराठी मूळ

इंद्रियांचीं दिनें । आह्मी केलों नारायणें ॥1॥
ह्मणऊनि ऐसें सोसीं । काय सांगों कोणांपाशी ॥ध्रु.॥
नाहीं अंगीं बळ । त्याग करींसा सकळ ॥2॥
तुका ह्मणे मोटें । प्रारब्ध होतें खोटें ॥3॥

ENGLISH TRANSLATION

Narayana made me a slave of the senses. That is why I endure such suffering.

To whom can I even tell my plight? I have no strength in my body to renounce everything. Says Tuka, my destiny has been exceedingly cruel.

IN PLAIN WORDS

Narayana made me a slave of the senses. So I bear it like this; to whom shall I even tell it? There is no strength in my body to renounce it all. Tuka says: in a great heap my destiny has come out crooked.

WHAT IT MEANS

This is a confession of helplessness, and it dares to lay the bondage at God's own door: it was Narayana who made him a slave of the senses. There is no one to complain to, because the maker of the trouble is also the only one who could end it. Tukaram admits plainly that he does not have the strength in himself to renounce everything, so he cannot lift the burden by willpower. Naming his destiny as crooked is not self-pity for its own sake; it is the honesty that comes before grace, the admission that he cannot save himself and must be carried.

GATHA 2485 *Confession and Sin*

Confession, shelter in neither world

मराठी मूळ

हातीं धरूं जावें । तेणें परतें चि व्हावें ॥1॥
ऐसा कां हो आला वांटा । हीन भाग्याचा करंटा ॥ध्रु.॥
देव ना संसार । दोहीं ठायीं नाहीं थार ॥2॥
तुका ह्मणे पीक । भूमि न दे न मिळे भीक ॥3॥

ENGLISH TRANSLATION

Whatever I reach for slips away from my hand. What wretched fate is this, the lot of the ill-fortuned? I belong neither to God nor to worldly life; I find no shelter in either place.

Says Tuka, the land yields no harvest, and even begging brings nothing.

IN PLAIN WORDS

I go to hold a thing in my hand, and by that very reaching it slips away. Why has such a lot come to me, the empty share of a luckless man? Not God, not the world: in neither place do I find a footing. Tuka says: the land gives no crop, and begging brings nothing either.

WHAT IT MEANS

Tukaram speaks from the worst middle place, where nothing holds. Whatever he reaches for slides off, and he calls himself the luckless one whose share has come out empty. The sharp ache is that he fits nowhere: he has not arrived in God, and he has let go of the world, so neither side gives him ground to stand on. The closing images, a field that yields no harvest and a begging bowl that stays empty, name a hunger with no relief from either direction. It is the honest cry of a seeker caught between two worlds, owning the barrenness rather than pretending he is settled.

GATHA 2486 *Worldly Metaphors*

Social criticism, devotion that is faked

मराठी मूळ

मोलें घातलें रडाया । नाहीं असुं आणि माया ॥1॥
तैसा भक्तिवाद काय । रंगबेगडीचा न्याय ॥ध्रु.॥
वेठी धरिल्या दावी भाव । मागें पळायाचा पाव ॥2॥
काजव्याच्या ज्योती । तुका ह्मणे न लगे वाती ॥3॥

ENGLISH TRANSLATION

Hiring someone to weep does not bring real tears or genuine love. In the same way, what value has mere talk of devotion? It is the logic of colored glass, not true gems.

Under compulsion one makes a show of feeling, but behind it lies the urge to flee. Says Tuka, the light of a firefly needs no wick.

IN PLAIN WORDS

Hire someone to weep, and there is no real grief and no love in it. Just so, what is mere talk of devotion worth? It is the logic of colored glass passed off as a jewel. Held to it by force, a person makes a show of feeling, but behind it the foot is already turned to run. Tuka says: the light of a firefly needs no wick.

WHAT IT MEANS

Tukaram exposes counterfeit devotion with two cutting pictures. A hired mourner weeps on cue, but there is no grief and no love behind the tears; talk of bhakti without real feeling is exactly that, colored glass sold as a gem. He notices the tell of the fake: a person pressed into devotion will perform the look of feeling while inwardly already turning to flee. The closing image catches the difference between forced and genuine: a firefly carries its own light and needs no wick, no outside fuel, just as true devotion glows from within and does not have to be propped up by show or pressure.

GATHA 2487 *Appeals and Exhortations*

Exhortation, the use of being born

मराठी मूळ

तरि च जन्मा यावें । दास विठ्ठलाचें व्हावें ॥1॥
नाहीं तरि काय थोडीं । श्वानशूकरें बापुडीं ॥ध्रु.॥
ज्याल्याचें तें फळ। अंगीं लागों नेदी मळ ॥2॥
तुका ह्मणे भले । ज्याच्या नावें मानवलें ॥3॥
॥ लळतें 9 ॥

ENGLISH TRANSLATION

Only then is this birth worthwhile: if one becomes a servant of Vitthal. Otherwise, what scarcity is there of wretched dogs and pigs? The fruit of being born should be that no impurity clings to you.

Says Tuka, blessed are those in whose name humanity finds its honor.

IN PLAIN WORDS

Then alone is it worth coming to birth: to become the servant of Vitthal. Otherwise, is there any shortage of poor dogs and pigs? The fruit of having lived should be that no filth clings to your body. Tuka says: blessed are those by whose name humanity itself is honored.

WHAT IT MEANS

Tukaram asks what a human birth is actually for. His answer is blunt: it is worth taking only if it is spent as a servant of Vitthal, because if mere living were the point, the world has no shortage of animals already doing that. The fruit he names is purity, a life that leaves no defilement clinging to it. He ends by lifting up the rare souls who reach that mark, saying their very name brings honor to the whole human kind. The poem's edge is its low comparison: without devotion, a human life is no higher than a stray animal's.

GATHA 2488 *The Saints*

The saints, God made present

मराठी मूळ

देव ते संत देव ते संत । निमित्य त्या प्रतिमा ॥1॥
मी तों सांगतसें भावें । असो ठावें सकळां ॥ध्रु.॥
निराकारी ओस दिशा । येथें इच्छा पुरतसे ॥2॥
तुका ह्मणे रोकडें केणें । सेवितां येणें पोट धाय ॥3॥

ENGLISH TRANSLATION

The saints are God; the saints are God. Images are only a representation.

I say this with true feeling; let it be known to all. In the formless absolute, the directions stand empty; but here in the saints, all desires are fulfilled.

Says Tuka, this is ready nourishment. Partaking of it, one's hunger is truly satisfied.

IN PLAIN WORDS

The saints are God, the saints are God; the image is only an occasion. I am telling you this in true feeling; let it be known to everyone. In the formless, the directions stand empty; here, with the saints, the wish is fulfilled. Tuka says: this is ready goods. Take it, and the belly is filled.

WHAT IT MEANS

Tukaram makes a bold claim and stands behind it openly: the living saints are God, and the stone image is only a starting point, an occasion for worship rather than the fullness of it. He does not hide this teaching; he wants it known to all. His reason is practical, not abstract: the formless absolute is real but empty to the seeker, with no direction to turn toward, while the saint is God in a form that meets you and answers. The closing image is of food ready at hand: the company of saints is nourishment you can take now and be filled, not a far promise.

GATHA 2489 *Sacred Stories*

Adoration, the playful Lord beyond grasp

मराठी मूळ

न कळे माव मुनि मागे एकी अंतुरी । साठी संवत्सरां जन्म तया उदरीं ॥1॥
कैसा आकळे गे माये चपळ वो । त्रिभुवनव्यापक सकळ वो ॥ध्रु.॥
हनुमंता भेटी गर्व हरिला दोहींचा । गरुडा विटंबना रूपा सत्यभामेच्या ॥2॥
द्रौपदीचा भेद पुरविला समयीं । ऋषि फळवनीं देंठीं लावितां ठायीं ॥3॥
अर्जुनाच्या रथीं कपि स्तंभीं ठेविला । दोहीं पैज तेथें गर्व हरी दादुला ॥4॥
भावभक्ती सत्त्वगुण जाला दुर्जना । तुका ह्मणे सकळां छंदें खेळे आपण ॥5॥

ENGLISH TRANSLATION

His illusions are beyond understanding. A sage sought a single bedsheet and spent sixty years gestating in a womb for it.

How can one grasp the swift and playful One, O mother, who pervades all three worlds? In His meeting with Hanuman, the pride of both was dissolved. Through Satyabhama's form, He humbled Garuda.

He fulfilled Draupadi's need at the critical moment and restored fruits to their stems for the sages. When Arjuna set a monkey upon his chariot banner, God resolved the wager and humbled both parties' pride.

Says Tuka, He plays with all beings according to their temperament, whether they be virtuous or wicked.

IN PLAIN WORDS

His illusions cannot be understood. A sage once wanted a single bedsheet, and for it he lay sixty years in a womb. How can you grasp him, O mother? He is swift; he is playful; he fills all three worlds. When he met Hanuman, the pride of both was taken away. Through Satyabhama's form he humbled Garuda. He met Draupadi's need at the moment she cried out. He set the fruits back on their stems for the sages. On Arjuna's chariot he placed the monkey on the banner. He settled the wager between the two and took away the pride of both. With love and devotion even a wicked man turns good. Tuka says: he plays with everyone, each in their own way.

WHAT IT MEANS

Tukaram is praying about a God who cannot be measured, and he piles up old stories to show it. He names how this Lord pervades all three worlds yet stays swift and playful, dissolving pride wherever he meets it: Hanuman's, Garuda's, the wager on Arjuna's banner. He meets Draupadi at the breaking point and restores the sages' fruit, small mercy and great power side by side. The point is that the same God who humbles the proud also turns the wicked good through love, and that no one stands outside his play. Tukaram leaves you not with a doctrine but with the sense that the One you cannot grasp is already handling each person according to their own nature.

GATHA 2490 *Devotion to Vitthal*

Bold devotion, holding God to account

मराठी मूळ

उदारा कृपाळा अंगा देवांच्या देवा । तुजसवें पण आतां आमुचा दावा ॥1॥
कैसा जासी सांग आतां मजपासुनी । केलें वाताहात दिले संसारा पाणी ॥ध्रु.॥
अवघीं आवरुनि तुझे लाविलीं पाठीं । आतां त्या विसर सोहंकोहंच्या गोष्टी ॥2॥
तुका ह्मणे आतां चरणीं घातली मिठी । पडिली ते पडो तुह्मा आह्मांसी तुटी ॥3॥

ENGLISH TRANSLATION

O generous and compassionate One, O God of gods, our contest is now with You. How will You escape from me now? You have overturned everything and drowned worldly life.

I have gathered all my attachments and set them upon Your trail. Now forget those debates of 'I am He' and 'Who am I.' Says Tuka, I have seized Your feet in a firm embrace. Let whatever may happen come; even if it breaks the bond between us.

IN PLAIN WORDS

Generous one, compassionate one, God of gods: now my contest is with you. Tell me, how will you get away from me now? You have overturned everything; you have drowned my worldly life. I have gathered all my attachments and set them on your trail. Now forget those debates of 'I am He' and 'Who am I.' Tuka says: I have seized your feet in a tight embrace. Let whatever falls, fall; even if it breaks the bond between us.

WHAT IT MEANS

Tukaram turns prayer into a wrestling match he intends to win. Having let God drown his worldly life, he refuses to let God slip away, and he sics all his old attachments onto God's trail so the Lord cannot escape. He sets aside the lofty Vedantic questions of identity, 'I am He,' 'Who am I,' as debates he no longer needs once he has the feet

themselves. The closing line is the stake: he has clamped onto God's feet and will not let go, even if the grip itself snaps the bond. It is the boldness of total surrender, where clinging becomes its own argument.

GATHA 2491 *The Power of the Name*

The Name, the body made clean

मराठी मूळ

जाली होती काया । बहु मळीन देवराया ॥1॥
तुमच्या उजळली नामें । चित्त प्रक्षिाळलें प्रेमें ॥ध्रु.॥
अनुतापें झाला झाडा । प्रारब्धाचा केला तोडा ॥2॥
तुका ह्मणे देह पायीं । ठेवूनि झालों उतराई ॥3॥

ENGLISH TRANSLATION

My body had become very impure, O Lord. But it was cleansed and illumined by Your name, and my chitta was washed pure by love.

Through remorse, the burden of past destiny was swept away and cut loose. Says Tuka, I placed my body at Your feet and became free of all debt.

IN PLAIN WORDS

My body had grown very impure, O Lord. Your name made it bright again; love washed my mind clean. Through remorse the whole account was swept clear; the knot of past karma was cut. Tuka says: I laid my body at your feet, and my debt was paid.

WHAT IT MEANS

Tukaram describes a cleansing he did not work by his own merit. A body grown impure is made bright by the Name; the mind is washed not by ritual but by love. He names remorse as the broom that sweeps the old account away and cuts the binding thread of past karma. The final act is to lay the whole body at God's feet, and in that surrender the debt is settled. The poem holds out the Name and remorse as enough, with no penance added.

GATHA 2492 *Ecstasy and Joy*

Ecstasy, every day a festival

मराठी मूळ

आजि आनंदु रे एकी परमानंदु रे । जया श्रुति नेति नेति ह्मणती गोविंदु रे ॥1॥
विठोबाचीं वेडीं आह्मां आनंदु सदा । गाऊं नाचों वाऊं टाळी रंजवूं गोविंदा ॥ध्रु.॥
सदा सन सांत आह्मां नित्य दिवाळी । आनंदें निर्भर आमचा कैवारी बळी ॥2॥
तुका ह्मणे नाहीं जन्ममरणांचा धाक । संत सनकादिक तें आमचें कवतुक॥3॥

ENGLISH TRANSLATION

Today there is bliss, supreme bliss. The Vedas call Him 'not this, not this,' and yet He is Govinda.

We who are mad for Vithoba live in constant joy; we sing, we dance, we clap, and we delight Govinda. Every day is a festival for us, every day a Diwali.

Our mighty protector fills us with boundless joy. Says Tuka, we have no fear of birth and death. The saints like Sanaka are our kin and our delight.

IN PLAIN WORDS

Today there is bliss, the one supreme bliss. The Vedas say of him 'not this, not this,' and he is Govinda. We who are mad for Vithoba are always glad. We sing, we dance, we clap, we delight Govinda. Every day is good for us; every day is Diwali. Our strong protector fills us full with joy. Tuka says: we have no fear of birth and death. The saints like Sanaka are our kin and our play.

WHAT IT MEANS

Tukaram sets the dry negations of the Vedas, 'not this, not this,' beside a name you can sing, and the singing wins. He says the One the scriptures can only point to by denial is simply Govinda, near enough to dance for. To be 'mad for Vithoba' is not loss but constant festival, every ordinary day a Diwali. The reward he names is concrete: because their protector is strong, the lovers lose the fear of birth and death. The saints of old become not distant authorities but kin in the same joy.

GATHA 2493 *The Power of the Name*

The Name, the seed-mantra that costs nothing

मराठी मूळ

प्राणियां एक बीजमंत्र उच्चारीं । प्रतिदिनीं रामकृष्ण ह्मण कां मुरारि ॥1॥
हें चि साधन रे तुज सर्व सिद्धींचे । नाम उच्चारीं पां गोपाळाचें वाचे ॥ध्रु.॥
उपास पारणें न लगे वनसेवन। न लगे धूम्रपान पंचाअग्नतापन ॥2॥
फुकाचें सुखाचें कांहीं न वेचें भांडार । कोटी यज्ञां परिस तुका ह्मणे हें सार ॥3॥

ENGLISH TRANSLATION

O beings, chant this one seed-mantra: every day say Rama, Krishna, Murari. This alone is the means to all perfections.

Let your mouth utter the name of Gopala. No fasting or feasting is needed, no retreat to forests, no burning of sacred fires, no five-fire penance.

This treasure is free and joyful, and costs nothing at all. Says Tuka, it surpasses tens of millions of sacrifices; this is the essence.

IN PLAIN WORDS

O living beings, say this one seed-mantra. Every day say Rama, Krishna, Murari. This alone is the means to every perfection. Let your mouth speak the name of Gopala. You need no fasting, no breaking of fasts; no going off to the forest; no breathing of smoke; no penance among five fires. This treasure is free and full of joy; it costs you nothing. Tuka says: it surpasses ten million sacrifices. This is the heart of it.

WHAT IT MEANS

Tukaram puts the whole apparatus of religion on one side and a single name on the other. He lists the hard disciplines, fasting and feasting, forest retreat, smoke and the five-fire penance, and waves them all away as unnecessary. Against them he sets the bare repetition of Rama, Krishna, Murari, Gopala, which he says reaches every perfection. The selling point is the price: this means is free, joyful, and open to anyone with a mouth, while the costly sacrifices it outstrips are not. He calls it the essence, the one thing that need not be earned.

GATHA 2494 *The Power of the Name*

The Name, the fruitful birth

मराठी मूळ

विठ्ठल कीर्तनाचे अंतीं । जय जय हरी जे ह्मणती॥1॥
बैसोनि हरिकथेसी । होय सावध चित्तासी ॥2॥
तुका ह्मणे त्याचा जन्म । सुफळ जाला भवक्रम ॥3॥

ENGLISH TRANSLATION

Those who at the end of Vitthal's kirtan say 'Jai Jai Hari,' and those who sit attentively at hari-katha with a focused mind, Says Tuka, their birth has become fruitful and their cycle of worldly existence is complete.

IN PLAIN WORDS

Those who, at the end of Vitthal's kirtan, say 'Jai Jai Hari'; those who sit at hari-katha and keep their mind awake and attentive: Tuka says: their birth has borne fruit, and their round of worldly life is fulfilled.

WHAT IT MEANS

Tukaram lowers the bar of salvation to the reach of an ordinary listener. He names two small acts: joining the cry of 'Jai Jai Hari' as the kirtan ends, and sitting through the telling of God's story with an awake, attentive mind. To these he attaches the largest possible reward, a birth made fruitful and the whole cycle of worldly existence brought to its completion. The point is that presence and attention at the singing are themselves the saving deed; nothing grander is required.

GATHA 2495 *Appeals and Exhortations*

Exhortation, say Rama or perish

मराठी मूळ

न चलवे पंथ वेच नसतां पालवीं । शरीर विटंबिलें वाटे भीक मागावी ॥1॥
न करीं रे तैसें आपआपणां । नित्य राम राम तुह्मी सकळ ह्मणा ॥ध्रु.॥
राम ह्मणवितां रांडा पोरें निरविशी । पडसी यमा हांतीं जाचविती चौ†याशी ॥2॥
मुखीं नाहीं राम तो ही आत्महत्यारा । तुका ह्मणे लाज नाहीं तया गंव्हारा ॥3॥

ENGLISH TRANSLATION

The path cannot be walked without provisions in hand; the body suffers, and one must beg along the way. Do not do this to yourself.

All of you, constantly say Rama, Rama. If you waste time pampering wife and children without uttering Rama's name, you will fall into Yama's hands and be tormented through eighty-four lakh births.

One whose mouth never holds Rama's name is a self-slayer. Says Tuka, such a fool has no shame at all.

IN PLAIN WORDS

You cannot walk the road with no provisions in your bundle; the body is ruined, and you end up begging along the way. Do not do this to yourselves. All of you, say Rama, Rama, every day. If you spend your time fussing over wife and children and never call Rama's name, you will fall into Yama's hands, and the eighty-four lakh births will torment you. The one whose mouth never holds Rama is his own murderer. Tuka says: such a fool has no shame at all.

WHAT IT MEANS

Tukaram uses the image of a traveler with an empty bundle to warn about a life without the Name. The provisions for the road are Rama's name said daily; without them the journey ends in ruin and begging. He names the stake plainly: time spent only on family while the Name goes unsaid leads to Yama and the long torment of countless rebirths. His sharpest word, that the nameless man is his own killer, points not at any one person but at the self-neglect of anyone who lets the days pass without it. The shamelessness he scorns is a pattern to catch in oneself, the slow squandering of the one provision that matters.

GATHA 2496 *Appeals and Exhortations*

Exhortation, the moth and the raft of stone

मराठी मूळ

थडियेसी निघतां पाषाणांच्या सांगडी । बुडतां मध्यभागीं तेथें कोण घाली उडी ॥1॥
न करी रे तैसें आपआपणा । पतंग जाय वांयां जीवें ज्योती घालूनियां ॥ध्रु.॥
सावधपणें सोमवल वाटी भरोनियां प्याला । मरणा अंतीं वैद्य बोलावितो गहिला ॥2॥
तुकाह्मणे करीं ठायींचा चि विचार । जंवें नाहीं पातला यमाचा किंकर ॥3॥

ENGLISH TRANSLATION

A raft of stones may carry you near the shore, but when it sinks in midstream, who will leap in to save you? Do not do this to yourself. A moth dies in vain by rushing into the flame.

One who carelessly drinks poison in a full cup calls for a physician only when death draws near. Says Tuka, make your resolve now, while Yama's messenger has not yet arrived.

IN PLAIN WORDS

A raft of stones may carry you to the edge of the water, but when it sinks midstream, who will leap in to save you? Do not do this to yourself. The moth dies for nothing, throwing its life into the flame. Carelessly you fill the cup and drink the poison, and only when death is near do you send for the doctor in a panic. Tuka says: settle the matter now, here, before Yama's servant has arrived.

WHAT IT MEANS

Tukaram strings together three pictures of a danger entered with open eyes. A raft of stone looks like passage but sinks in deep water, and no one will dive after you; the moth flies straight into the flame; the careless drinker swallows poison and calls a doctor only when it is too late. Each names the same pattern: trusting what cannot save, and waking to it past the hour of rescue. The urgency is the point. He tells you to settle the matter of your life now, while there is still time, before death's messenger stands at the door. It is a warning aimed at the habit of delay in oneself, not at any particular sinner.

GATHA 2497 *Longing and Separation*

Longing, demanding one's due from God

मराठी मूळ

द्या जी माझा विचारोनियां विभाग । न खंडे हा लाग आहाचपणें ॥1॥
किती नेणों तुह्मां साहाते कटकट । आह्मी च वाईट निवडलों ते ॥ध्रु.॥
करवितां कल्हें जिवाचियेसाटीं । हे तुह्मां वोखटीं ढाळ देवा ॥2॥
तुका ह्मणे धीर कारण आपुला । तुह्मीं तों विठ्ठला मायातीत ॥3॥

ENGLISH TRANSLATION

Give me my due portion after fair consideration. This persistent longing does not cease by itself.

I do not know how long You can endure this pestering. Perhaps it is I alone who have been found wanting.

You make me quarrel for my very life, yet You find such importuning distasteful, O God. Says Tuka, this patience serves Your own purpose, for You, O Vitthal, are beyond all illusion.

IN PLAIN WORDS

Weigh it fairly and give me my share, Lord. This longing will not stop on its own; it will not be shaken off lightly. I do not know how long you can bear my pestering. Perhaps it is only I who have been judged worthless. You make me quarrel for the sake of my own life, and yet such begging is distasteful to you, O God. Tuka says: this patience serves your own purpose. You, Vitthal, are beyond all illusion.

WHAT IT MEANS

Tukaram presses a claim on God and refuses to pretend the longing is bearable. He asks for his rightful portion, weighed out fairly, because the ache will not cease by itself. He even turns the discomfort on God: it is you who set me quarreling for my life, and you who find this begging unwelcome. But the last turn is trust, not accusation: he reads God's slowness as deliberate, a patience that serves God's own purpose, since Vitthal stands beyond the illusion that fools the rest. The poem holds complaint and faith together, demanding while still bowing.

GATHA 2498 *The Nature of God*

Nature of God, the One who set it in motion

मराठी मूळ

आमुचे ठाउके तुह्मां गर्भवास । बिळवंत दोष केले भोग ॥1॥
काय हा सांगावा नसतां नवलावो । मैंदपणें भाव भुलवणेचा ॥ध्रु.॥
एका पळवूनि एका पाठी लावा । कवतुक देवा पाहावया ॥2॥
तुका ह्मणे ज्याणें असें चेतविलें । त्याच्यानें उगळें कैसें नव्हे ॥3॥

ENGLISH TRANSLATION

You know our sufferings in the womb; our powerful sins have caused the experiences we endure. Why speak of this as though it were some marvel? With trickery You create bewilderment.

You set one running and another chasing, just to watch the spectacle, O God. Says Tuka, the One who set all this in motion surely has the power to undo it.

IN PLAIN WORDS

You know our time in the womb; our heavy sins brought on the suffering we bear. Why tell it as if it were some wonder? With your trickery you bewilder our hearts. You set one running and another chasing behind, just to watch the show, O God. Tuka says: the One who lit all this can surely put it out.

WHAT IT MEANS

Tukaram lays the whole machinery of suffering at God's own feet. The pain of birth and the weight of sin are real, he grants, but they unfold inside a bewilderment that God himself spreads, a trickery that no one should mistake for a marvel. He pictures God as a watcher setting one creature to flee and another to chase, staging the spectacle for his own amusement. The poem's quiet demand is its last line: if you kindled this fire, you have the power to quench it. It hands responsibility back to the One who started the game, and asks him to end it.

GATHA 2499 *Longing and Separation*

Longing, pleading with the silent Lord

मराठी मूळ

निदनयासी तुह्मी करितां दंडण । तुमचें गा†हाणें कोठें द्यावें ॥1॥
भाकितों करुणा ऐकती कान ।उगलें चि मौन्य धरिलें ऐसें ॥ध्रु.॥
दीनपणें पाहें पाय भिडावोनि । मंजुळा वचनीं विनवीतसें॥2॥
तुका ह्मणे गांठी मनाची उकला । काय जी विठ्ठला पाहातसां ॥3॥

ENGLISH TRANSLATION

You punish the innocent, and to whom shall I take my complaint against You? I cry out for mercy; my ears hear, but You maintain a stony silence. I gaze at Your feet with humility, and I entreat You in gentle words.

Says Tuka, untie the knot of Your chitta. What are You waiting for, O Vitthal?.

IN PLAIN WORDS

You punish the innocent; where am I to take my complaint against you? I cry out for mercy. Ears hear me, and yet you keep this stubborn silence. Humbly I gaze at your feet and press close; in soft words I keep on begging. Tuka says: loosen the knot in your heart. What are you waiting for, O Vitthal?

WHAT IT MEANS

Tukaram stands before a God who will not answer and names the bind directly: if the judge himself wrongs you, there is no higher court to appeal to. He has done everything a suppliant can, crying for mercy, clinging to the feet, pleading in gentle words, and still meets a silence he calls stubborn. The closing line is part rebuke, part plea: untie the knot in your own heart, the withholding is yours, not mine. He does not abandon the door; he keeps knocking and asks, simply, what God is waiting for. The poem is the patience of love that refuses to be turned away.

GATHA 2500 *The Necessity of Experience*

Experience, the face that glows with grace

मराठी मूळ

नसतों किविलवाणें । कांहीं तुमच्या कृपादानें ॥1॥
हे चि तयाची ओळखी । धालें टवटवित मुखीं ॥ध्रु.॥
वांयां जात नाहीं । वचन प्रीतीचें तें कांहीं ॥2॥
तुका ह्मणे देवा । सत्य येतें अनुभवा ॥3॥

ENGLISH TRANSLATION

I would not appear so pitiful were it not for Your grace. The mark of Your blessing is this: my face glows with contentment.

A word spoken with love never goes to waste. Says Tuka, O God, this truth comes through direct experience.

IN PLAIN WORDS

I would not be so pitiful but for your gift of grace. This is the sign of it: a face grown bright and content. A word spoken in love is never wasted; nothing of it is lost. Tuka says: O God, this proves true in living experience.

WHAT IT MEANS

Tukaram points to a quiet, visible mark of grace rather than to any argument for it. Whatever poverty or helplessness he still wears, he says it would be worse without God's gift, and the gift shows itself plainly in a face turned bright and content. He adds a small certainty: a word spoken in love goes nowhere to waste. The closing line is the whole ground of the poem, that none of this is theory but something tested and found true in his own experience. It is the calm testimony of a man reporting what he has lived.

Tukaram Gatha

तुकाराम गाथा

Original Marathi with English translation, a plain-language reading, and an explanation of what each abhanga means

Volume 6: Gatha 2501-3000 - 490 abhangas

About This Edition

This reading edition brings together four layers for every abhanga: the original Marathi, an English translation, a rendering in plain words, and a short explanation of its meaning.

The English layers are devotional reading aids. No translation can fully carry Tukaram's Marathi music, wordplay, cultural setting, or spiritual force. Readers are encouraged to return to the original and to consult Marathi teachers and established scholarly editions.

Marathi source: Tukaram Gatha on Marathi Wikisource. The source dataset identifies the Marathi text as public domain. English reading layers are from the Ananta Satsang online edition.

Editorial note: We ask forgiveness for any inaccuracies in rendering Tukaram Maharaj's original Marathi.

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GATHA 2501 *Prayers*

Prayer, the servant's claim on God

मराठी मूळ

जालों तंव साचें । दास राहवणें काचें ॥1॥
हें कां मिळतें उचित । तुह्मी नेणा कृपावंत ॥ध्रु.॥
सिंहाचें ते पिलें । जाय घेऊनियां कोल्हें ॥2॥
तुका ह्मणे नास । आह्मां ह्मणविलियां दास॥3॥

ENGLISH TRANSLATION

Having truly become Your servant, my hold on the world has grown fragile. Does this seem right to You, O compassionate One, that You do not see? A lion's cub is carried off by a jackal.

Says Tuka, if we are called Your servants, then our destruction would be Your shame.

IN PLAIN WORDS

Once I truly became Yours, my grip on the world went soft. Is this fair, then, O compassionate One, that You do not see? The lion's own cub is carried off by a jackal. Tuka says: it would be Your ruin if those who are called Your servants are let go to waste.

WHAT IT MEANS

Having given himself to God, Tukaram finds his hold on worldly things has loosened, and he turns this into an argument back at God. He asks the compassionate Lord why he is being left unseen, then sharpens it with an image: a lion's cub, which is to say one who belongs to the strong, should never be dragged off by a jackal. The poem presses a bold logic: a servant's neglect is the master's disgrace. So Tukaram stakes his safety not on his own merit but on God's honor, making God responsible for what happens to those who bear His name.

GATHA 2502 *True Worship*

True worship, the cleansed mind

मराठी मूळ

देवाच्या उद्देशें जेथें जेथें भाव । तो तो वसे ठाव विश्वंभरें ॥1॥
लोभाचे संकल्प पळालियावरी । कैंची तेथें उरी पापपुण्या ॥ध्रु.॥
शुद्ध भक्ती मन जालिया निर्मळ । कुश्चळी विटाळ वज्रलेप ॥2॥
तुका ह्मणे ज्याचें तयासी च कळे । प्रांत येतो फळें कळों मग ॥3॥

ENGLISH TRANSLATION

Wherever devotion is directed toward God, there the Lord of the Universe makes His abode. When the impulses of greed have fled, what question remains of sin or merit? When pure devotion makes the mind spotless, all notions of impurity become as unbreakable as a diamond seal.

Says Tuka, only the one who experiences it truly knows; the proof comes in its own time through the fruit it bears.

IN PLAIN WORDS

Wherever the heart turns toward God, there the Lord of the universe makes His home. Once the schemes of greed have run off, what room is left for sin or merit? When pure devotion makes the mind clean, all the old marks of defilement are sealed away as hard as diamond. Tuka says: only the one who lives it knows it; the proof comes in time, through the fruit.

WHAT IT MEANS

Tukaram is describing where God truly dwells and what happens to the mind that loves Him. God settles wherever devotion is aimed, so the place of worship is the heart, not a site. When greedy plans drain away, the whole bookkeeping of sin and merit loses its footing, because that ledger ran on craving. Pure devotion does not merely cover impurity but seals it shut, fixed like a diamond. He ends by refusing to argue the point: this is known only by tasting it, and time will show the fruit.

GATHA 2503 *Renunciation*

Renunciation, holding nothing back

मराठी मूळ

कडसणी धरितां अडचणीचा ठाव । ह्मणऊनि जीव त्रासलासे ॥1॥
लौकिकाबाहेरि राहिलों निराळा । तुजविण वेगळा नाहीं तुजा ॥ध्रु.॥
संकोचानें नाहीं होत धणीवरी । उरवूनि उरी काय काज ॥2॥
तुका ह्मणे केलें इच्छे चि सारिखें । नाहींसें पारिखें येथें कोणी ॥3॥

ENGLISH TRANSLATION

Holding to restraint in a place of difficulty has wearied my jiva. I have stepped outside all worldly convention.

Apart from You, there is nothing separate from You. Satisfaction does not come through holding back; what use is it to keep something in reserve? Says Tuka, I have done exactly as my desire prompted. Here, no one is a stranger.

IN PLAIN WORDS

Trying to hold myself in check, in this hard place, has worn my life out. So I have stepped outside the world of opinion, set apart. Apart from You there is nothing that is not You. Holding back never brings me to fullness; what use is it to keep some part in reserve? Tuka says: I have done exactly as my longing pushed me. Here no one is a stranger.

WHAT IT MEANS

Tukaram explains why he has dropped the careful restraint that public life demanded. Trying to keep himself measured and proper exhausted him, so he stepped clear of worldly convention and convention's judgment. His reason is a clean nondual claim: nothing exists apart from God, so there is nowhere and no one to be guarded against. Hedging and keeping a portion in reserve can never satisfy; only full self-giving does. He has followed his desire for God all the way, and in a world that is wholly God, no one stands outside as an alien.

GATHA 2504 *Prayers*

Prayer, asking only to keep His feet

मराठी मूळ

हें चि जतन करा दान । धरुनी चरण राहिलों तो॥1॥
आणीक कांहीं न घलीं भार । बहुत फार सांकडें ॥ध्रु.॥
घ्यावी माझ्या हातें सेवा । हे चि देवा विनवणी ॥2॥
तुका तुमचा ह्मणवी दास । तेणें आस पुरवावी ॥3॥

ENGLISH TRANSLATION

Guard this one gift: I have grasped Your feet and remain there. Do not burden me with anything more; there is hardship enough already.

Accept my service from my own hands; this alone is my prayer, O God. Says Tuka, I call myself Your servant; fulfill that aspiration.

IN PLAIN WORDS

Guard just this one gift: I have caught hold of Your feet and I stay here. Do not load me with anything more; the hardship is already too great. Take my service from my own hands; this alone is my plea, O God. Tuka says: I call myself Your servant; let that hope be fulfilled.

WHAT IT MEANS

Tukaram prays for one thing and asks God not to add to it. The single gift he wants kept is the hold he already has on God's feet; he is not asking for more, only to keep what he has. He pleads against further burden, since his load is heavy enough, and asks that his offered service be accepted directly from his own hands. The closing turns his self-naming into a claim on God: he calls himself a servant, so let God honor that bond by granting the one hope.

GATHA 2505 *Social Criticism*

Social criticism, the famine of truth

मराठी मूळ

आपल्या च स्कुंफ्दें । जेथें तेथें घेती छंदें ॥1॥
पडिला सत्याचा दुष्काळ । बहु फार जाली घोळ ॥ध्रु.॥
विश्वासाचे माठ । त्याचे कपाळीं तें नाट ॥2॥
तुका ह्मणे घाणा । मूढा तीथाअ प्रदिक्षणा ॥3॥

ENGLISH TRANSLATION

By their own scheming, wherever they go, they pursue their whims. A famine of truth has fallen upon the land; great confusion abounds.

Those who are trusting become the stage for trickery upon their foreheads. Says Tuka, for the foolish, pilgrimages and circumambulations become nothing more than grinding at the mill.

IN PLAIN WORDS

By their own scheming, wherever they are, people chase their own whims. A famine of truth has fallen; the muddle has grown vast. The trusting become the stage on which fraud is played out across their foreheads. Tuka says: for the fool, pilgrimage and circling the shrine are only turning the oil-press.

WHAT IT MEANS

Tukaram names a sickness in the religious world around him: people act on private scheming and appetite while truth has dried up like a famine. He points to how the guileless and trusting get used, made into the surface on which others stage their deceit. The sting at the end falls on empty ritual: pilgrimage and walking circles around a shrine, done without truth, are no better than an ox plodding the oil-press, hard labor that goes nowhere. The poem aims at the pattern of hollow show, calling the listener to ask whether his own devotion has any truth in it.

GATHA 2506 *Ecstasy and Joy*

Ecstasy, the burden laid down

मराठी मूळ

उद्वेगाची धांव बैसली आसनीं । पडिलें नारायणीं मोटळें हें ॥1॥
सकळ निंश्चती जाली हा भरवसा । नाहीं गर्भवासा येणें ऐसा ॥ध्रु.॥
आपुलिया नांवें नाहीं आह्मां जिणें । अभिमान तेणें नेला देवें ॥2॥
तुका ह्मणे चेळें एकाचिया सत्ता । आपुलें मिरवितां पणें ऐसें ॥3॥

ENGLISH TRANSLATION

The rush of anxiety has settled into stillness, and this bundle of cares has been laid down before Narayana. All uncertainty is resolved; I have this assurance that I shall not return to the womb.

I no longer live by my own name; God has taken away my pride. Says Tuka, I am moved by the will of one Master alone; such is what it means to abide in His sovereignty.

IN PLAIN WORDS

The running of my anxiety has sat down at last. This whole bundle of cares I have dropped before Narayana. Every uncertainty is settled; I have this assurance: I will not come back through the womb. I no longer live under my own name; God has carried off my pride. Tuka says: I move only by the will of one Master. This is what it is to live in His rule.

WHAT IT MEANS

Tukaram describes the peace that follows complete surrender. The restless motion of worry has finally come to rest, and he has set his whole load of cares down before Narayana rather than carrying it himself. From this comes certainty, including the assurance that he will not be born again. The change goes deep: he no longer lives in his own name, because God has taken away the pride that was the self he used to defend. What is left is a life moved only by God's will, which he names as living inside God's sovereignty.

GATHA 2507 *Appeals and Exhortations*

Exhortation, free wealth at the door

मराठी मूळ

बहुतां पुरे ऐसा वाण । आलें धन घरासी ॥1॥
घ्या रे फुका मोलेंविण । नारायण न भुला ॥ध्रु.॥
ऐका निवळल्या मनें। बरवें कानें सादर ॥2॥
तुका ह्मणे करूनि अंतीं । निंश्चती हे ठेवावी ॥3॥

ENGLISH TRANSLATION

A wealth sufficient for many has arrived at our door. Take it freely, without any cost.

Do not forget Narayana. Listen with a clear and settled mind, attentively and with care.

Says Tuka, after all is done, hold fast to this certainty.

IN PLAIN WORDS

A wealth enough for many has come to our door. Take it, for free, at no cost. Do not forget Narayana. Listen with a settled mind, with open and careful ears. Tuka says: when all is done, keep this one certainty laid by.

WHAT IT MEANS

Tukaram calls his hearers to seize an abundance that asks nothing in return. The wealth at the door is the Name of God, and unlike worldly riches it is given freely, so the only failure is not taking it. He presses two things: do not forget Narayana, and listen with a clear, attentive mind rather than half-hearing. The closing turns the appeal into a parting instruction: of everything one might keep at the end of life, hold on to this certainty, the assurance that the Name gives.

GATHA 2508 *Prayers*

Prayer, fear-bound surrender examined

मराठी मूळ

माझी मज जाती आवरली देवा । नव्हतां या गोवा इंिद्रयांचा ॥1॥
कासया मी तुझा ह्मणवितों दास । असतों उदास सर्व भावें ॥ध्रु.॥
भयाचिया भेणें धरियेली कास । न पुरतां आस काय थोरी ॥2॥
तुका ह्मणे आपआपुलीं जतन । कैचें थोरपण मग तुह्मां ॥3॥

ENGLISH TRANSLATION

My own nature has ensnared me, O God. Had there not been this entanglement of the senses, why would I call myself Your servant? I would have remained indifferent to all things.

Out of fear I clutched Your hem; if my hope is not fulfilled, what is the use of Your greatness? Says Tuka, each must look after his own; without that, where is Your glory?.

IN PLAIN WORDS

My own nature has trapped me, O God. If there were no tangle of the senses, why would I call myself Your servant? I would have stayed indifferent to everything. Out of fear I caught at the hem of Your robe; if my hope is not granted, what is Your greatness worth? Tuka says: each of us must be kept by You. Without that, where is Your glory?

WHAT IT MEANS

Tukaram makes an unusually honest confession and then turns it into a plea. He admits his own nature snared him, and that he might never have called himself God's servant at all if the senses had not entangled him; left to himself he would have stayed cool and uninterested. He owns that it was fear that made him grab God's hem. Yet from that low place he still presses his claim: a greatness that does not rescue its frightened suppliant is no greatness, and a Lord whose own people are not kept has no glory. The honesty about his motive does not weaken the demand; it grounds it in God's reputation rather than his own worth.

GATHA 2509 *Devotion to Vitthal*

Devotion, the giver needs the beggar

मराठी मूळ

विनवितों तरी आणितोसि परी । याचकानें थोरी दातयाची ॥1॥
आमुचे ही कांहीं असों द्या प्रकार । एकल्यानें थोर कैचे तुह्मी ॥ध्रु.॥
नेघावी जी कांहीं बहु साल सेवा । गौरव तें देवा यत्न कीजे ॥2॥
तुका ह्मणे नाहीं आमुची मिरासी । असावेंसें ऐसीं दुर्बळें चि ॥3॥

ENGLISH TRANSLATION

When I entreat You, You respond in kind; the beggar proclaims the greatness of the giver. Let something of our exchange remain as well; by Yourself alone, how can You be called great? Do not exact too much devoted service, O God; honor and worth require some gentle effort.

Says Tuka, I have no claim to authority; we are meant to remain humble and lowly.

IN PLAIN WORDS

When I plead, You answer in the same measure; it is the beggar who makes the giver great. Let some part of the exchange be ours too; by Yourself alone, how could You be called great? Do not demand too much hard service, O God; worth and honor want a gentler effort. Tuka says: I hold no claim of my own. We are meant to stay weak and lowly.

WHAT IT MEANS

Tukaram plays with the strange mutual need between God and devotee. He notes that the giver's greatness only shows because there is a beggar to receive, so the lowly soul is not nothing in the exchange. He asks God to leave room for the devotee's part, since glory alone, with no one to give to, would be empty. Then he gently bargains: do

not lay on a crushing load of service, for honor is better drawn out by a kinder demand. He closes by disowning any merit of his own; his only standing is weakness, and that very lowliness is what calls forth God's grace.

GATHA 2510 *Faith and Trust*

Faith, resolve to conquer the inner foes

मराठी मूळ

एका ऐसें एक होतें कोणां काळें । समर्थाच्या बळें काय नव्हे ॥1॥
घालूनि बैसलों मिरासीस पाया । जिंकों देवराया संदेह नाहीं ॥ध्रु.॥
केला तो न संडीं आतां कइवाड । वारीन हे आड कामक्रोध ॥2॥
तुका ह्मणे जाळीं अळसाची धाडी । नव्हती आली जोडी कळों साच ॥3॥

ENGLISH TRANSLATION

One thing leads to another in due course; by the strength of the Capable One, what is impossible? I have planted myself firmly at the foundation of my claim. I shall conquer, O Lord; there is no doubt.

I shall not abandon the effort I have begun; I shall drive away the obstacles of desire and anger. Says Tuka, I shall burn down the army of laziness. Let it be known truly that such a treasure was never before attained.

IN PLAIN WORDS

One thing leads to another in its time; by the strength of the Capable One, what cannot be done? I have set myself down firmly at the ground of my claim. I will win, O Lord; there is no doubt. I will not let go of the work I have begun; I will drive off these blocks, desire and anger. Tuka says: I will burn down the army of laziness. Let it be known for truth: such a treasure was never won before.

WHAT IT MEANS

Tukaram speaks with the resolve of someone settling in for a long inner campaign. He trusts that with God's strength nothing is impossible, and he has planted himself on his rightful claim to God, sure of victory. He names the enemies plainly: desire and anger are the obstacles he will drive off, and laziness is an army he means to burn down. The poem treats the spiritual life as steady, deliberate effort rather than a single leap, and it ends by naming the prize, a treasure greater than any won before, to keep the fight worth its cost.

GATHA 2511 *Ecstasy and Joy*

Ecstasy, rest at His feet

मराठी मूळ

जाले समाधान । तुमचे धरिले चरण ॥1॥
आतां उठावेंसें मना । येत नाहीं नारायणा ॥ध्रु.॥
सुरवाडिकपणें । येथें सांपडलें केणें ॥2॥
तुका ह्मणे भाग । गेला निवारला लाग ॥3॥

ENGLISH TRANSLATION

Contentment has come from holding Your feet. Now, O Narayana, the mind has no wish to rise and leave.

Such ease and comfort have been found here. Says Tuka, all weariness is gone, and all restless longing has ceased.

IN PLAIN WORDS

Peace has come from holding Your feet. Now, O Narayana, the mind has no wish to get up and go. Such ease, such comfort, I have found here. Tuka says: the weariness is gone, and the restless chasing has stopped.

WHAT IT MEANS

Tukaram describes the contentment of arrival. Simply by holding God's feet, his mind has found rest and no longer wants to rise and wander off after anything else. He calls the place one of ease and comfort, a refuge where the seeking can stop. The closing names what has lifted: the fatigue of the long search is gone, and the restless pursuit that drove him is finally at an end. The whole poem is the quiet of a search that has come home.

GATHA 2512 *Prayers*

Prayer, the beggar at the door

मराठी मूळ

मुखाकडे वास । पाहें करूनियां आस ॥1॥
आतां होईल ते शिरीं । मनोगत आज्ञा धरीं ॥ध्रु.॥
तुह्मीं अंगीकार । केला पाहिजे हें सार ॥2॥
तुका ह्मणे दारीं । उभें याचक मीं हरी ॥3॥

ENGLISH TRANSLATION

I gaze toward Your face, waiting with hope. Whatever shall come, I shall bear it upon my head; I hold Your command within me.

You must accept me; that is the essential thing. Says Tuka, I stand at Your door as a beggar, O Hari.

IN PLAIN WORDS

I gaze toward Your face, waiting in hope. Whatever comes, I will carry it on my head; I hold Your command inside me. You must take me up; that is the one thing that matters. Tuka says: I stand at Your door as a beggar, O Hari.

WHAT IT MEANS

Tukaram prays as one who has stopped bargaining and simply waits. He keeps his eyes on God's face, full of hope, and pledges to bear whatever God sends, carrying His command as a thing held above the head. His single request is that God accept him, which he names as the one essential. The image he leaves us with is stark and humble: he stands at Hari's door as a beggar, having nothing to offer but his waiting and his readiness to obey.

GATHA 2513 *Longing and Separation*

Complaint of love, the unfair distance

मराठी मूळ

नाहीं माथां भार । तुह्मी घेत हा विचार ॥1॥
जाणोनियां ऐसें केलें । दुरिल अंगेसी लाविलें ॥ध्रु.॥
आतां बोलावें आवडी । नाम घ्यावें घडी घडी ॥2॥
तुका ह्मणे दुरी । देवा खोटी ऐसी उरी ॥3॥

ENGLISH TRANSLATION

You do not take the burden upon Yourself; this is Your deliberate plan. Knowing this, You have placed the difficulty upon my shoulders.

Now let me speak with love and take Your name again and again. Says Tuka, O God, this sort of remaining distant is unfair.

IN PLAIN WORDS

You carry no weight on Your head. You arranged it this way on purpose. You knew, and so You did it: You laid the hard part on my shoulders. Now let me call out with love, and take Your name again and again. Tuka says: O God, this staying far off is a wrong thing.

WHAT IT MEANS

Tukaram speaks to God like one who has been treated unfairly, and says so plainly. He charges that God keeps Himself free of all burden by design, deliberately placing the difficulty of the search on the devotee instead. He does not let the complaint curdle into despair: in the same breath he turns to calling on the Name with love, over and over. The closing line names the stakes without softening them, that for God to stay at a distance after all this is simply not fair.

GATHA 2514 *Surrender and Acceptance*

Surrender, the burden handed over

मराठी मूळ

माझें जड भारी । आतां अवघें तुह्मांवरी ॥1॥
जालों अंकित अंकिला । तुमच्या मुकलों मागिला ॥ध्रु.॥
करितों जें काम। माझी सेवा तुझें नाम ॥2॥
तुका पायां लागे । कांहीं नेदी ना न मगे॥3॥

ENGLISH TRANSLATION

My heavy burden now rests entirely upon You. I have been claimed and marked as Yours; I have let go of all that was mine before.

Whatever work I do is my service, and Your name is my sustenance. Says Tuka, I bow at Your feet; I neither give nor ask for anything.

IN PLAIN WORDS

My burden is heavy. Now all of it rests on You. I have become Yours, marked and claimed. I have let go of all that used to be mine. Whatever work I do is my service. Your name is my food. Tuka says: I fall at Your feet. I give nothing, and I ask for nothing.

WHAT IT MEANS

This is the act of total handover, stated as fact. Tukaram declares that the weight he could not carry now sits entirely on God, because he has been claimed and stamped as God's own and has released everything he once called his. His ordinary work becomes worship, and the Name becomes the thing that keeps him alive. The last line marks the completeness of the surrender: at God's feet he neither offers nor begs anything, because there is no longer a separate self left with terms to set.

GATHA 2515 *Ecstasy and Joy*

Contentment, the matter settled

मराठी मूळ

तुह्मी आह्मी भले आतां । जालों चिंता काशाची॥1॥
आपुलाले आलों स्थळीं । मौन कळी वाढेना ॥ध्रु.॥
सहज जें मनीं होतें । तें उचितें घडलें ॥2॥
तुका ह्मणे नसतें अंगा । येत संगा सारिखें ॥3॥

ENGLISH TRANSLATION

Now You and I are both well; what worry remains? We have each arrived at our rightful place; quarrels born of silence will not grow. What was naturally in the mind has come to pass as it should.

Says Tuka, nothing alien clings to the body when one walks in the right company.

IN PLAIN WORDS

Now You and I are both well. What is there to worry about? Each of us has come to his own place. No quarrel grows out of this silence. What was simply in the mind has come to pass, as it should. Tuka says: nothing strange clings to the body when you keep the right company.

WHAT IT MEANS

Tukaram is describing a settled peace, the quiet after a long reaching is finally answered. He and God have each arrived where they belong, and the silence between them is not the silence of distance but of resolution, so no quarrel can take root in it. What the heart had always wanted has come about naturally, in its right time. The closing note names how it happened: in true company nothing foreign sticks to you, the right association keeps the self clean.

GATHA 2516 *The Moral Ideal*

Moral counsel, a cool and forgiving heart

मराठी मूळ

चित्ता ऐसी नको देऊं आठवण । जेणें देवाचे चरण अंतरे तें ॥1॥
आलिया वचनें रामनामध्वनि । ऐकावीं कानीं ऐसीं गोडें ॥ध्रु.॥
मत्सराचा ठाव शरीरीं नसावा । लाभेंविण जीवा दुःख देतो ॥2॥
तुका ह्मणे राहे अंतर शीतळ । शांतीचें तें बळ क्षमा अंगीं ॥3॥

ENGLISH TRANSLATION

Do not give the mind such memories as would distance it from God's feet. When words of Rama's name resound, let the ears drink in their sweetness.

Let no envy dwell in the body; without gain it only brings suffering to the jiva. Says Tuka, let the chitta remain cool within. The strength of peace lies in bearing forgiveness in every limb.

IN PLAIN WORDS

Do not feed the mind such memories as would carry it away from God's feet. When words come and the sound of Rama's name rises, let the ears drink in that sweetness. Let no envy find a place in the body; it gives the jiva pain for no gain at all. Tuka says: keep the heart cool within. The strength of peace is forgiveness held in every limb.

WHAT IT MEANS

Tukaram lays out the inner discipline that keeps a person near God. He warns against letting the mind dwell on whatever pulls it from God's feet, and tells it instead to feast on the sweetness of Rama's name whenever it sounds. He singles out envy as the poison to refuse: it only brings the soul suffering and yields nothing in return. The close turns from warning to the positive ideal, a heart kept cool inside, where the real strength of peace shows itself as forgiveness carried in the whole body.

GATHA 2517 *The Saints*

Praise of saints, the company that frees

मराठी मूळ

कोण पुण्य कोणा गांठी । ज्यासी ऐसियांची भेटी॥1॥
जिहीं हरी धरिला मनीं । दिलें संवसारा पाणी ॥ध्रु.॥
तुका ह्मणे त्यांचे भेटी। होय संसारासी तुटी ॥3॥

ENGLISH TRANSLATION

What great merit brings one the company of those who have held Hari in their minds and renounced the world? Says Tuka, in meeting such souls, one's bondage to worldly life is broken.

IN PLAIN WORDS

What great merit, stored up in whom, lets a person meet souls like these? They have held Hari in their minds. They have poured water on the world and let it go. Tuka says: in meeting them, the bond with worldly life is cut.

WHAT IT MEANS

Tukaram marvels at the rare good fortune of meeting true saints. He asks what immense store of merit a person must carry to be granted such company, those who keep Hari fixed in their minds and have poured the funeral water over the world, treating it as already dead to them. The stake he names is liberation itself: simply meeting such souls severs one's bondage to samsara. The poem makes the saints' company, not one's own effort, the door that opens.

GATHA 2518 *Longing and Separation*

Longing, the thread He pulls

मराठी मूळ

तरि च हा जीव संसारीं उदास । धरिला विश्वास तुह्मां सोई ॥1॥
एके जातीविण नाहीं कळवळा । ओढली गोपाळा सूत्रदोरी ॥ध्रु.॥
फुटतसे प्राण क्षणांच्या विसरें । हें तों परस्परें सारिखें चि ॥2॥
तुका ह्मणे चित्तीं राखिला अनुभव । तेणें हा संदेह निवारला ॥3॥

ENGLISH TRANSLATION

The jiva became disenchanted with worldly life because it placed its trust in You. Without kinship of the same kind, there is no genuine concern; You have pulled the guiding thread, O Gopala.

My life breaks apart at even a moment's separation from You; this is true for us both equally. Says Tuka, the experience held within the chitta has dispelled all doubt.

IN PLAIN WORDS

This life turned cold to the world only because it set its trust on You. Without kinship of one kind there is no real ache of care; You have pulled the guiding thread, O Gopala. My breath breaks at even a moment's forgetting of You. This is the same for us both. Tuka says: I have kept the living experience in my heart, and by it this doubt is cleared away.

WHAT IT MEANS

Tukaram traces his disenchantment with the world back to its true cause: he turned cold to it only because his trust had already moved to God. He says real concern arises only between those of one kind, and so it is God who has drawn the thread that pulls him, like a puppeteer drawing his own. Then he makes the bold claim that the longing runs both ways, that a moment's forgetting breaks his breath and that this is equally true for God. The close grounds it all not in argument but in lived experience kept in the heart, which has settled the doubt for good.

GATHA 2519 *Prayers*

Prayer, take me and drown me in love

मराठी मूळ

किती विवंचना करीतसें जीवीं । मन धांवडवी दाही दिशा ॥1॥
कोणा एका भावें तुह्मी अंगीकार । करावा विचार या च साटीं ॥ध्रु.॥
इतर ते आतां लाभ तुच्छ जाले । अनुभवा आले गुणागुण ॥2॥
तुका ह्मणे लागो अखंड समाधि । जावें प्रेमबोधीं बुडोनियां ॥3॥

ENGLISH TRANSLATION

How much more deliberation must I carry in my mind? The mind races in all ten directions. By some way or another, please accept me, O Lord; this is my only purpose.

All other gains now seem worthless; their qualities and flaws have been experienced. Says Tuka, may unbroken absorption take hold, and may I drown in the ocean of divine love.

IN PLAIN WORDS

How much weighing and figuring do I carry in my heart? My mind runs off in all ten directions. By some one feeling, take me as Your own; consider it, for this alone. All other gains look worthless to me now. I have tasted their good and their bad. Tuka says: let an unbroken absorption take hold, and let me go down, drowning, into the knowing of love.

WHAT IT MEANS

Tukaram is worn out by the mind's endless calculation and asks God to end it by simply accepting him. He pleads that God find some single ground of feeling on which to claim him, since that is the one thing he wants. He explains why nothing else will do: he has tested every other gain, weighed its merits and faults, and found them all worthless. The closing prayer names what he is reaching for instead, an unbroken samadhi in which he drowns completely in the knowledge of divine love.

GATHA 2520 *Renunciation*

Renunciation, burn the seeds of desire

मराठी मूळ

दिक चि या नाहीं संसारसंबंधा । तुटेना या बाधा भवरोगाची ॥1॥
तांतडींत करीं ह्मणऊनि तांतडी । साधिली ते घडी सोनियाची ॥ध्रु.॥
संकल्पाच्या बीजें इंद्रियांची चाली । प्रारब्ध तें घाली गर्भवासीं ॥2॥
तुका ह्मणे बीजें जाळुनी सकळ । करावा गोपाळ आपुला तो ॥3॥

ENGLISH TRANSLATION

There is truly no remedy for the disease of worldly attachment; the affliction of this mortal sickness does not cease. In urgency I acted urgently and seized the golden moment.

The senses move according to the seeds of desire, and past destiny casts one into the womb again. Says Tuka, burn all those seeds to ash and make Gopala your own.

IN PLAIN WORDS

There is truly no cure for the tie to worldly life. This sickness of the world will not let go of me. So in haste I made haste, and I won that golden moment. The senses move by the seed of desire, and past karma throws one back into the womb. Tuka says: burn all those seeds to ash, and make Gopala your own.

WHAT IT MEANS

Tukaram faces the disease of worldly attachment squarely: there is no half-cure for it, the affliction does not loosen on its own. So he acted with urgency, seizing the precious moment before it passed. He names the mechanism that keeps the trap running, that the senses move on the seed of desire and past destiny keeps casting the soul back into birth. The remedy he gives is total, not partial: burn every such seed to ash, and in its place make Gopala your own.

GATHA 2521 *Longing and Separation*

Longing, the devotee's sit-down protest

मराठी मूळ

आतां होइन धरणेकरी । भीतरीच कोंडीन ॥1॥
नाही केली जीवेंसाटी । तों कां गोष्टी रुचे तें ॥ध्रु.॥
आधी निर्धार तो सार । मग भार सोसीन ॥2॥
तुका ह्मणे खाऊं जेवूं । नेदूं होऊं वेगळा ॥3॥

ENGLISH TRANSLATION

Now I will become one who sits in determined protest. I will confine Him within.

Until this is done with all my life's force, how can mere talk satisfy me? First comes firm resolve; that is what matters. Then I will bear whatever burden comes.

Says Tuka, we shall eat and feast together; I will not let Him become separate from me.

IN PLAIN WORDS

Now I will sit down in protest and not move. I will shut Him in. Until this is staked on my very life, how can mere talk please me? First comes the firm resolve; that is the heart of it. Then I will bear whatever weight comes. Tuka says: we will eat and feast together. I will not let Him become separate from me.

WHAT IT MEANS

Tukaram threatens God the way a creditor sits at a debtor's door and refuses to leave until paid. He vows to mount such a sit-down protest, to shut God in and not be put off by words, because nothing less than staking his whole life will satisfy him. He insists the firm resolve must come first, and only then will he take on whatever hardship

follows. The close turns the demand intimate: he will share his food with God and will not allow any separation between them to stand.

GATHA 2522 *Faith and Trust*

Faith, leaving it to the silent Lord

मराठी मूळ

होइल तरि पुसापुसी । उत्तर त्यासी योजावें ॥1॥
तोंवरि मी पुढें कांहीं । आपुलें नाहीं घालीत ॥ध्रु.॥
जाणेनियां अंतर देव । जेव्हां भेव फेडील ॥2॥
तुका ह्मणे धरिला हातीं । करील खंतीवेगळें ॥3॥

ENGLISH TRANSLATION

If questions arise, fitting answers should be given. Until then, I shall not put forth anything of my own before Him.

God knows the inner truth, and when He dispels all fear, Says Tuka, once He has taken me in hand, He will free me from all sorrow.

IN PLAIN WORDS

If questions come, the answer should be fitted to them. Until then I put nothing of my own forward. God knows the heart within. When He clears away all fear, Tuka says: once He has taken me by the hand, He will set me free of every sorrow.

WHAT IT MEANS

Tukaram describes the patience of a faith that waits and does not press its own case. He resolves to answer only what is asked and otherwise to advance nothing of his own, trusting that God reads the inner truth without being told. He rests on God's timing: when God chooses to lift the fear, the change will come. The close names the assurance underneath it all, that once God has taken him by the hand, He will free him from every sorrow.

GATHA 2523 *Faith and Trust*

Faith, the silent Lord understood by signs

मराठी मूळ

हा तों नव्हे कांहीं निराशेचा ठाव । भलें पोटीं वाव राखिलिया ॥1॥
विश्वंभरें विश्व सामाविलें पोटी । तेथें चि सेवटीं आह्मी असों ॥ध्रु.॥
नेणतां चिंतन करितों अंतरीं । तेथें अभ्यंतरीं उमटेल ॥2॥
तुका ह्मणे माझा स्वामी अबोलणा । पुरवूं खुणे खुणा जाणतसों ॥3॥

ENGLISH TRANSLATION

This is no place of despair, so long as there is room kept in the chitta. The Lord of the Universe has gathered the entire world into His belly, and we too abide there in the end.

Though unknowing, I carry on contemplation within; it will one day manifest in the inner depths. Says Tuka, my Lord is one of silent understanding; I know how to communicate through His subtle signs.

IN PLAIN WORDS

This is no place for despair, so long as there is room kept in the heart. The Bearer of the worlds has gathered the whole world into His belly, and there too, in the end, we abide. Without knowing it, I keep up the contemplation within, and there in the depths it will rise up clear. Tuka says: my Lord is one of silence. I know how to fill the space, sign answering sign.

WHAT IT MEANS

Tukaram refuses despair as long as the heart keeps even a little room open. His ground is that the Sustainer of all has taken the entire universe into Himself, so that we too rest within Him in the end and are never truly lost. He keeps up an inner contemplation even without fully grasping it, trusting that it will one day surface clearly from the depths. The close pictures his bond with a wordless God: the Lord stays silent, and Tukaram answers in the same language, understanding the exchange through subtle signs rather than speech.

GATHA 2524 *The Nature of God*

Nature of God, the formless and the loving form

मराठी मूळ

निष्ठ तो दिसे निराकारपणें । कोंवळा सगुणें प्रतिपाळी॥1॥
केला च करावा केला कइवाड । होईल तें गोड न परेते ॥ध्रु.॥
मथिलिया लागे नवनीत हातां । नासे वितिळतां आहाच तें ॥2॥
तुका ह्मणे आतां मनाशीं विचार । करावा तो सार एकचित्त ॥3॥

ENGLISH TRANSLATION

The formless appears stern in its impersonal aspect, but the One with form tenderly nurtures through gracious qualities. The effort already made must be continued and carried through; what is sweet cannot be abandoned.

When milk is churned, butter comes to hand, but if melted carelessly it simply dissolves. Says Tuka, now deliberate with the mind and fix upon the essence with single-pointed attention.

IN PLAIN WORDS

The formless looks stern in its bare, shapeless aspect. The One with form tenderly cares for us through His gracious qualities. What is begun must be done; the work taken up must be carried through. What turns out sweet should not be let go. Churn the milk and butter comes to your hand; but melt it carelessly and the thin stuff is lost. Tuka says: now reason it out with the mind, and fix on the essence with one undivided heart.

WHAT IT MEANS

Tukaram compares two ways of meeting God and points toward the one he trusts. The formless absolute strikes him as austere and forbidding, while God with form, saguna, tenderly nurtures the devotee through His loving qualities. He urges that the path once begun be carried through, since what proves sweet must not be abandoned. The image of churning makes the point: steady effort yields butter, the real substance, but careless handling loses even what you had. The close calls for clear, single-pointed reflection that settles on this essence and holds to it.

GATHA 2525 *Ecstasy and Joy*

Ecstasy, purity undone

मराठी मूळ

बहु देवा बरें जालें । नसतें गेलें सोंवळें ॥1॥
धोवटाशीं पडिली गांठी । जगजेठीप्रसादें ॥ध्रु.॥
गादल्याचा जाला जाडा । गेली पीडा विकल्प ॥2॥
तुका ह्मणे वरावरी । निर्मळ करी निर्मळा ॥3॥

ENGLISH TRANSLATION

It is truly well, O God, that false notions of ritual purity have departed. By the grace of the Lord of the world, we have encountered the Washerman of souls.

The thick quilt of doubt has been thinned out, and the pain of inner conflict is gone. Says Tuka, layer by layer, the Pure One purifies what is already pure.

IN PLAIN WORDS

It is good, O God, that all these things are gone. My false notions of ritual purity have left me. By the grace of the Lord of the world, I have met the Washerman of souls. The thick quilt of my doubt has been thinned out. The pain of my inner conflict is gone. Tuka says: layer by layer, the Pure One cleans what is already pure.

WHAT IT MEANS

Tukaram is rejoicing that his anxious bookkeeping about ritual purity has fallen away. He names God as a washerman, the very caste that purity rules would push to the margin, and says it is that washer of souls who has cleaned him. The thick quilt of doubt and the ache of being divided against himself are both gone. The closing image presses the point: God scrubs the soul layer after layer, even though the soul was never truly soiled. The purity rules were measuring a stain that was not there.

GATHA 2526 *Prayers*

Prayer, lay down the load

मराठी मूळ

स्वामित्वाचीं वर्मे असोनि जवळी । वाहों जावें मोळी गुणांसवें ॥1॥
काबाडापासूनि सोडवा दातारा । कांहीं नका भारा पात्र करूं ॥ध्रु.॥
धनवंत्याचिये अंगीं सत्ताबळ । व्याधि तो सकळ तोडावया ॥2॥
तुका ह्मणे आलें मोडएासी कोंपट । सांडव्याची वाट विसरावी ॥3॥

ENGLISH TRANSLATION

Though the secrets of mastery lie close at hand, we go on carrying bundles of qualities on our backs. Free us from this drudgery, O Benefactor; do not make us vessels for any more burdens.

The wealthy one has the strength of authority to sever all afflictions. Says Tuka, a fresh shoot has appeared where the old was broken; let the old bypaths be forgotten.

IN PLAIN WORDS

The secrets of mastery lie close by, yet I keep carrying bundles of my own virtues on my back. Free me from this drudgery, O Giver. Do not make me a vessel for one more burden. The rich one holds the power to cut away every affliction. Tuka says: a fresh shoot has come up where the old stem was broken; let the old bypaths be forgotten.

WHAT IT MEANS

Tukaram sees that liberation is near at hand, yet he keeps hauling loads he made for himself, even the load of his own good qualities. He begs God, the true wealthy one with real authority, to release him from this labor instead of adding to it. The point is that even spiritual achievements can become baggage we carry with pride. He ends with hope: a new shoot has sprouted where the old growth snapped off, so the old detours can be let go.

GATHA 2527 *Surrender and Acceptance*

Surrender, the debt repaid

मराठी मूळ

ऋणाच्या परिहारा जालों वोळगणा । द्यावी नारायणा वासलाती ॥1॥
जालों उतराई शरीरसंकल्पें । चुकों द्यावीं पापें सकळ ही ॥ध्रु.॥
आजिवरि होतों धरूनि जिवासी । व्याजें कासाविसी बहु केलें ॥2॥
तुका ह्मणे मना आणिला म्यां भाव । तुमचा तेथें ठाव आहे देवा ॥3॥

ENGLISH TRANSLATION

To repay my debt, I have entered Your service; grant me relief, O Narayana. Through the offering of this body I have become free of obligation; let all past sins be forgiven.

Until now I was clinging to life, and that usurious grip caused me great distress. Says Tuka, I have brought devotion into my chitta; Your place is right there, O God.

IN PLAIN WORDS

To clear my debt I have entered Your service; grant me release, O Narayana. I have settled what I owe by giving up my claim on this body; let all my sins be cancelled. Until now I clung to my life, and that grasping, like interest on a loan, kept me in great distress. Tuka says: I have brought devotion into my mind, and Your place is right there, O God.

WHAT IT MEANS

Tukaram frames his life as a debt owed to God and surrender as the way to settle it. By offering up the body and his claim to it, he declares himself square and asks that the whole account of sin be wiped clean. He confesses that holding tight to his own life was the source of his suffering, like a loan whose interest only deepens the trouble. The poem ends inward: he has set devotion in his own mind, and that is exactly where God already dwells, so the place of meeting was never far off.

GATHA 2528 *Surrender and Acceptance*

Surrender, at the feet forever

मराठी मूळ

येणें पांगें पायांपाशीं । निश्चयेंसी राहेन ॥1॥
सांगितली करीन सेवा । सकळ देवा दास्यत्व ॥ध्रु.॥
बंधनाची तुटली बेडी । हे चि जोडी मग आह्मां ॥2॥
तुका ह्मणे नव्हें क्षण । पायांविण वेगळा ॥3॥

ENGLISH TRANSLATION

With this intention I shall remain at Your feet with unwavering resolve. I shall perform whatever service is commanded, offering complete servitude, O God.

The shackle of bondage has been broken; this freedom is now our true gain. Says Tuka, I shall not be separated from Your feet even for a moment.

IN PLAIN WORDS

With this longing I will stay at Your feet; I have made up my mind. I will do whatever service You command; I offer You complete servitude, O God. The shackle of my bondage has broken, and that freedom is now my one gain. Tuka says: not for a moment will I be apart from Your feet.

WHAT IT MEANS

Tukaram resolves to stay at God's feet and accept any service asked of him. He calls this total servitude, yet in the same breath he says it is what has broken the shackle of his bondage. The paradox is the heart of it: binding himself wholly to God is the very thing that sets him free. So he refuses any separation, even for an instant, because the feet he is bound to are also his release.

GATHA 2529 *Longing and Separation*

Longing, settle Your own accounts

मराठी मूळ

आपुल्या आपण उगवा लिगाड । काय माझें जड करुन घ्याल ॥1॥
उधारासी काय उधाराचें काम । वाढवूं चि श्रम नये देवा ॥ध्रु.॥
करा आतां मजसाटीं वाड पोट । ठाव नाहीं तंटे जालें लोकीं ॥2॥
तुका ह्मणे बाकी झडलियावरी । न पडें वेव्हारीं संचिताचे ॥3॥

ENGLISH TRANSLATION

Settle Your own entanglements Yourself. Why would You make my burden heavier? Debt upon debt is no way to work; one should not keep multiplying labor, O God.

Now make room for me in Your generous belly; there is no place left for disputes in this world. Says Tuka, once the account is cleared, I shall not fall back into the commerce of accumulated karma.

IN PLAIN WORDS

Untangle Your own knots Yourself. Why would You make my load heavier? Debt piled on debt is no way to do business; do not keep adding to the labor, O God. Now make room for me in Your wide belly; there is no place left in this world for these disputes. Tuka says: once the account is cleared, I will not fall back into the trade of accumulated karma.

WHAT IT MEANS

Tukaram speaks to God in the blunt language of accounts and trade. He refuses to take on yet more burden and tells God to resolve the tangle Himself, since piling debt on debt settles nothing. He asks to be taken in completely, swallowed up where there is no more room for argument. The closing vow is the stake: once this account is finally cleared, he will never again enter the marketplace of karma, never start a fresh ledger of births and merits.

GATHA 2530 *Longing and Separation*

Longing, weary of all but You

मराठी मूळ

सर्व संगीं विट आला । तूं एकला आवडसी ॥1॥
दिली आतां पायीं मिठी । जगजेठी न सोडीं ॥ध्रु.॥
बहु जालों क्षीदक्षीण । येणें सीण तो नासे ॥2॥
तुका ह्मणे गंगवास । बहु त्या आस स्थळाची ॥3॥

ENGLISH TRANSLATION

I have grown weary of all company; You alone are dear to me. I have clasped Your feet, O Lord of the world, and I shall not let go.

I have become greatly weakened and worn; by this weariness, suffering itself is destroyed. Says Tuka, like one who longs for life by the Ganga, my yearning is for that sacred place alone.

IN PLAIN WORDS

I am sick of all company; You alone are dear to me. Now I have clasped Your feet, O Lord of the world, and I will not let go. I have grown very weak and worn out, and by this very weariness my suffering is destroyed. Tuka says: like one who longs to live by the Ganga, my yearning is for that holy place alone.

WHAT IT MEANS

Tukaram has tired of every other attachment and turned to God as the one thing he still wants. He grips God's feet and refuses to release them. Then he says something striking: his exhaustion is not a defeat but a cure, for by being worn down he is emptied of the very thing that suffers. He compares his longing to the wish to spend one's life beside the Ganga; he wants only the holy nearness of God and nothing else.

GATHA 2531 *Devotion to Vitthal*

Devotion, water from the feet

मराठी मूळ

शीतळ तें शीतळाहुनी । पायवणी चरणींचें ॥1॥
सेवन हे शिरसा धरीं । अंतरीं हीं वरदळा ॥ध्रु.॥
अवघें चि नासी पाप । तीर्थ बाप माझ्याचें ॥2॥
बैसोनियां तुका तळीं । त्या कल्लोळीं डौरला ॥3॥

ENGLISH TRANSLATION

Cooler than coolness itself is the water that has washed Your feet. I bear that holy water upon my head and hold it within my chitta.

It destroys all sin; it is the supreme pilgrimage, the father of my soul. Says Tuka, sitting beneath the waves of that grace, I am immersed.

IN PLAIN WORDS

Cooler than coolness itself is the water that has washed Your feet. I take that holy water on my head and hold it within. It destroys every sin; it is the highest pilgrimage, the father of my soul. Tuka says: sitting down beneath those waves, Tuka is steeped and overflowing.

WHAT IT MEANS

Tukaram exalts the water that has washed God's feet as cooler than anything cool, a relief beyond all relief. He places it on his head and keeps it in his heart, treating this humble act as worth more than any journey to a sacred river. He calls it the supreme pilgrimage and even the father of his soul, naming a single devotional gesture as

greater than the famous holy places. At the end he sits down under those waves of grace and is completely soaked, swept fully into them.

GATHA 2532 *Autobiography*

Autobiography, the well by the river

मराठी मूळ

गोदे कांठीं होता आड । करूनि कोड कवतुकें॥1॥
देखण्यांनीं एक केलें । आइत्या नेलें जिवनापें ॥ध्रु.॥
राखोनियां ठाव । अल्प जीव लावूनि ॥2॥
तुका ह्मणे फिटे धनी । हे सज्जनीं विश्रांति ॥3॥

ENGLISH TRANSLATION

By the bank of the Godavari there was a well, dug as a playful labor of love. Those with discerning eyes gathered and channeled its water, bringing it to serve life.

They guarded the place and offered their meager lives to the task. Says Tuka, the owner is relieved; this is the rest that the righteous enjoy.

IN PLAIN WORDS

By the bank of the Godavari there was a well, dug in playful love. People with seeing eyes did something with it: they led its ready water out to serve life. They guarded the spot and gave their small lives to the work. Tuka says: the owner is set free, and this is the rest the good ones find.

WHAT IT MEANS

Tukaram tells a small parable of a well dug beside the Godavari almost as play. Those with discernment did the real work: they channeled its waiting water out so it could nourish life, kept watch over the place, and poured their modest lives into the task. The closing turn carries the meaning: when the work is rightly tended by such people, the owner is relieved of his burden. This is the quiet rest that the righteous come to, the peace of a life spent in faithful service rather than for itself.

GATHA 2533 *Longing and Separation*

Longing, no turning back

मराठी मूळ

न पाहें माघारें आतां परतोनि । संसारापासूनि विटला जीव ॥1॥
सामोरें येऊनि कवळीं दातारा । काळाचा हाकारा न साहावे ॥ध्रु.॥
सावधान चित्त होईल आधारें । खेळतां ही बरें वाटईल ॥2॥
तुका ह्मणे कंठ दाटला या सोसें । न पवे कैसें जवळी हें ॥3॥

ENGLISH TRANSLATION

I shall not look back now or retrace my steps; my jiva is weary of this worldly life. Come forward to receive me, O Benefactor; I cannot endure the summons of death.

My mind will become steadfast if given support; even at play it will feel well. Says Tuka, my throat is choked with this yearning. How is it that nearness does not come?.

IN PLAIN WORDS

I will not look back now or retrace my steps; my soul is sick of worldly life. Come forward and gather me up, O Giver; I cannot bear the summons of death. My mind will hold steady if it is given support; even at play it will feel well. Tuka says: my throat is choked with this longing. How is it that the nearness still does not come?

WHAT IT MEANS

Tukaram has set his face away from worldly life and refuses to turn back. He asks God to come toward him and take him in, because he dreads death's call and cannot face it alone. He admits his mind can only stay steady when it has God to lean on; with that support even ordinary living feels well. The poem ends in raw ache: his throat is tight with yearning, and he cries out at the puzzle of it, that God who is so near has still not let Himself be reached.

GATHA 2534 *Prayers*

Prayer, hold nothing back

मराठी मूळ

मथनीचें नवनीत । सर्व हितकारक ॥1॥
दंडवत दंडा परी । मागें उरी नुरावी ॥ध्रु.॥
वचनाचा तो पसरुं काई । तांतडी डोईपाशींच ॥2॥
तुका ह्मणे जगजेठी । लावीं कंठीं उचलूनि ॥3॥

ENGLISH TRANSLATION

The butter obtained from churning is beneficial to all. Let my prostration be like the churning rod, leaving nothing held back.

Why spread out more words when the urgency is right here at hand? Says Tuka, O Lord of the world, lift me up and place me at Your throat.

IN PLAIN WORDS

The butter that comes from churning does good to everyone. Let my bowing down be like the churning rod, with nothing held back behind it. Why spread out many words when the urgency is right here at my head? Tuka says: O Lord of the world, lift me up and hold me at Your throat.

WHAT IT MEANS

Tukaram prays for a surrender that keeps nothing in reserve. He takes the homely image of churning: as butter rises only when the rod works the milk fully, his prostration should be complete, leaving no part of himself withheld. He cuts off long speech, saying the need is too pressing for many words. The final plea is intimate and

bold: he asks God not merely to accept him but to pick him up and hold him close at His throat, near the heart, like something cherished.

GATHA 2535 *Ecstasy and Joy*

Ecstasy, grace unearned

मराठी मूळ

अवचिता चि हातीं ठेवा । दिला सेवा न करितां॥1॥
भाग्य फळलें जाली भेटी । नेघें तुटी यावरी ॥ध्रु.॥
दैन्य गेलें हरली चिंता । सदैव आतां यावरी ॥2॥
तुका ह्मणे वांटा जाला । बोलों बोली देवासीं ॥3॥

ENGLISH TRANSLATION

Suddenly, without my performing any service, a treasure was placed in my hands. My fortune has blossomed, and a meeting has occurred; I will not accept any parting hereafter.

Misery has departed and anxiety has been swept away; from now on, all days are auspicious. Says Tuka, a share has been allotted; now I may speak freely with God.

IN PLAIN WORDS

Suddenly the treasure was placed in my hands, given though I did no service for it. My fortune has flowered; the meeting has happened; I will accept no parting after this. My poverty is gone, my worry is swept away; from now on every day is blessed. Tuka says: a share has been allotted to me, and now I can speak freely with God.

WHAT IT MEANS

Tukaram marvels that the great treasure was dropped into his hands without his having earned it by any service. He names it pure grace: good fortune has bloomed, the meeting with God has come, and he refuses to imagine ever being parted again. With that, his inner poverty and anxiety are simply gone, and every coming day turns auspicious. The closing line shows the new footing: he has been granted a share, a place at the table, so now he can speak with God plainly, as one who belongs.

GATHA 2536 *Faith and Trust*

Faith, the moment I call

मराठी मूळ

समर्थाची धरिली कास । आतां नाश काशाचा ॥1॥
धांव पावें करीन लाहो । तुमच्या आहो विठ्ठला ॥ध्रु.॥
न लगे मज पाहाणें दिशा । हाकेसरिसा ओढसी ॥2॥
तुका ह्मणे नव्हे धीर । तुह्मां स्थिर दयेनें ॥3॥

ENGLISH TRANSLATION

I have grasped the hem of the Capable One; what destruction can touch me now? Rush to my aid, and I will praise You; I am Yours, O Vitthal. I need not look in any direction; the moment I call, You draw me near.

Says Tuka, I cannot hold my patience, yet Your patience, born of compassion, is steady and unwavering.

IN PLAIN WORDS

I have grasped the hem of the Capable One; what can destroy me now? Run to my aid and I will rejoice; I am Yours, O Vitthal. I do not need to look in any direction; the moment I call, You pull me near. Tuka says: I cannot keep my patience, yet Yours, born of compassion, stays steady.

WHAT IT MEANS

Tukaram rests his whole confidence on God, the all capable one whose garment he has seized; with that grip, he asks, what ruin could touch him. He calls God to hurry to him and declares he belongs to Vitthal entirely. He does not need to search any direction, because God draws him close the instant he calls out. The poem ends in an honest contrast: Tukaram's own patience fails under his longing, but God's patience never wavers, because it is made of compassion.

GATHA 2537 *The Saints*

Gratitude to the saints, the cleared path

मराठी मूळ

करूं तैसें पाठांतर । करुणाकर भाषण ॥1॥
जिहीं केला मूतिनमंत । ऐसे संतप्रसाद ॥ध्रु.॥
सोज्ज्वळ केल्या वाटा । आइत्या नीटा मागीलां ॥2॥
तुका ह्मणे घेऊं धांवा । करूं हांवा ते जोडी ॥3॥

ENGLISH TRANSLATION

Let us recite from memory the compassionate words of those saints who made God manifest. They cleared and straightened the paths for those who follow.

Says Tuka, let us run with zeal and earn through our eagerness the same treasure they attained.

IN PLAIN WORDS

Let us recite their words by heart, the compassionate speech of the saints. They are the ones who made God take form. Such is the grace they gave. They cleared the paths and made them straight. They left them ready and smooth for those who come after. Tuka says: let us run to take it. Let us long for it, and let us win that treasure.

WHAT IT MEANS

Tukaram is thanking the line of saints who went before him and telling us what to do with their gift. By their devotion they made the formless God manifest, and by their lives they cut a road through the wilderness and left it open and easy for everyone who follows. His instruction is simple: do not let that road sit unused. Keep their

compassionate words alive by reciting them, and run hard toward the same goal they reached. The treasure is not handed over for free; it is won by eagerness to take the path already made.

GATHA 2538 *Devotion to Vitthal*

Devotion, the mind fixed and unmoving

मराठी मूळ

अचळ न चळे ऐसें जालें मन । धरूनि निज खुण राहिलोंसें ॥1॥
आवडी बैसली गुणांची अंतरीं । करूं धणीवरी सेवन तें ॥ध्रु.॥
एकविध भाव नव्हे अभावना । आणिकिया गुणां न मिळवे ॥2॥
तुका ह्मणे माझे पडिलें आहारीं । ध्यान विटेवरी ठाकले तें ॥3॥

ENGLISH TRANSLATION

My mind has become immovable and unshakable. Holding fast to my own inner truth, I remain.

A deep love for His qualities has settled within my chitta; let me partake of them to my full satisfaction. My single-pointed devotion does not turn into faithlessness, nor does it mix with any other quality.

Says Tuka, my mind has been captivated; my meditation is fixed upon Him who stands upon the brick.

IN PLAIN WORDS

My mind has become still; it does not move. I have caught the inner sign and I stay there. A love for his qualities has settled in my heart; let me drink them in to the full. My devotion has one direction only; it does not slip into doubt, and it does not mix with anything else. Tuka says: I have been taken captive. My meditation rests on him who stands on the brick.

WHAT IT MEANS

Tukaram is describing a mind that has finally come to rest. Once it wandered; now it holds fast to the inner mark and will not move from it. What holds it there is love, a settled relish for God's qualities that he wants to drink without limit. He names the quality of this devotion: it is single, undivided, neither thinning into unbelief nor diluting itself with other objects. The poem ends on its cause: his attention has been captured by Vitthal standing on the brick at Pandhari, and meditation now simply stays there on its own.

GATHA 2539 *The Nature of God*

God's mercy, the birds of Kurukshetra

मराठी मूळ

काय तुझी थोरी वणूप मी पामर । होसी दयाकर कृपासिंधु ॥1॥
तुज ऐसी दया नाहीं आणिकासी । ऐसें हृषीकेशी नवल एक ॥ध्रु.॥
कुरुक्षेत्रभूमीवरी पक्षी व्याले । तृणामाजी केलें कोठें त्यांनीं ॥2॥
अकस्मात तेथें रणखांब रोविला । युद्धाचा नेमिला ठाव तेथें ॥3॥
कौरव पांडव दळभार दोन्ही । झुंजावया रणीं आले तेथें ॥4॥
तये काळीं तुज पक्षी आठविती । पाव बा श्रीपती ह्मणोनियां ॥5॥
हस्ती घोडे रथ येथें धांवतील । पाषाण होतील शतचूर्ण ॥6॥
ऐसिये आकांतीं वांचों कैसे परी । धांव बा श्रीहरी लवलाहें ॥7॥
टाकोनियां पिलीं कैसें जावें आतां । पावें जगन्नाथा लवलाहीं ॥8॥
आली तिये काळीं कृपा तुझ्या चित्ता । अनाथांच्या नाथा नारायणा ॥9॥
एका गजाचिया कंठीं घंटा होती। पाडिली अवचिती तयांवरी ॥10॥
अठरा दिवस तेथे द्वंदजुंज जालें । वारा ऊन लागलें नाहीं तयां ॥11॥
जुंज जाल्यावरी दाविलें अर्जुना । तुह्मीं नारायणा पिक्षयांसी ॥12॥
पाहें आपुलिया दासां म्यां रिक्षलें । रणीं वांचविलें कैशा परी ॥13॥
ऐसी तुज माया आपुल्या भक्तांची । माउली आमुची तुका ह्मणे ॥14॥

ENGLISH TRANSLATION

How can I, a lowly one, describe Your greatness? You are the ocean of mercy, the embodiment of grace. No one else possesses compassion like Yours; this is Your singular marvel, O Hrishikeshi.

On the battlefield of Kurukshetra, birds had nested in the grass. Suddenly, war pillars were set up there, and the place was marked for combat.

Kauravas and Pandavas, two mighty armies, arrived to fight. At that moment the birds remembered You, crying, 'Save us, O Lord.' Elephants, horses, and chariots would rush across that ground, and stones would be crushed to powder.

In such a catastrophe, how could we survive? Rush to us, O Hari, without delay. How could we abandon our young and fly away? Come quickly, O Lord of the universe.

At that moment compassion arose in Your chitta, O protector of the helpless, O Narayana. A bell hung from an elephant's neck; it fell upon the birds by chance.

For eighteen days the great battle raged, yet neither wind nor sun touched them. After the war ended, You showed Arjuna: 'Look how I have sheltered these birds.

See how I protected My own in the midst of battle.' Such is Your love for Your devotees. Says Tuka, You are our mother.

IN PLAIN WORDS

What greatness of yours can I, a lowly man, describe? You are the giver of mercy, the ocean of grace. No one else has compassion like yours; this is your one great wonder, Hrishikesha. On the field of Kurukshetra birds had hatched their young in the grass. Suddenly the war posts were planted there; the place was fixed for battle. Kauravas and Pandavas, both great armies, came there to fight. In that hour the birds remembered you, crying, 'Come, O Lord of Lakshmi.' Elephants, horses, chariots would charge across this ground; stones would be crushed to powder. In such terror, how could we live? Run to us, O Hari, quickly. How can we leave our chicks and fly away now? Come quickly, Lord of the world. In that hour mercy rose in your heart, O protector of the helpless, Narayana. A bell hung from an elephant's neck; by chance it fell down over the chicks. For eighteen days the great battle raged there, yet no wind, no sun touched them. When the fighting was over you showed Arjuna the birds. 'Look, I sheltered my own. See how I saved them alive in the midst of the battle.' Such is your love for your devotees. Tuka says: you are our mother.

WHAT IT MEANS

Tukaram retells an old tale of the war at Kurukshetra to show what kind of God he serves. Birds had nested their fledglings in the grass right where the eighteen-day battle would be fought, and when the armies arrived they cried out to the Lord in helpless fear, unable to abandon their young. God's answer was small and exact: a bell, knocked loose from an elephant, dropped over the chicks like a dome, and under it they survived the slaughter untouched by wind or sun. Afterward he lifts the cover and shows Arjuna what he has done. The point Tukaram draws is not the marvel itself but the heart behind it: a mercy that stoops to the smallest creature in the worst place, a God whose care for his own is a mother's care. He opens by confessing he is too lowly to praise such greatness, and ends naming God his mother.

GATHA 2540 *Ecstasy and Joy*

Ecstasy, joy in the company of the devout

मराठी मूळ

वैष्णवां संगती सुख वाटे जीवा । आणीक मी देवा कांहीं नेणें ॥1॥
गायें नाचें उडें आपुलिया छंदें । मनाच्या आनंदें आवडीनें ॥ध्रु.॥
लाज भय शंका दुराविला मान । न कळे साधन यापरतें ॥2॥
तुका ह्मणे आतां आपुल्या सायासें । आह्मां जगदेशें सांभाळावें ॥3॥
देह सांभाळून। पायांवरी लोटांगण ॥2॥
विनवी संता तुका दीन । नव्हे गोरवें उत्तीर्ण ॥3॥

ENGLISH TRANSLATION

In the company of Vaishnavas my jiva feels joy; I know nothing else, O God. I sing, I dance, I leap about in my own delight, moved by the happiness within.

Shame, fear, doubt, and pride have all been cast aside; I know no practice higher than this. Says Tuka, now by Your own effort, O Lord of the world, take care of us. Guarding this body, I fall prostrate at Your feet.

Says Tuka, humbly entreating the saints, I cannot repay their honor.

IN PLAIN WORDS

In the company of the Vaishnavas my soul feels joy; I know nothing else, O God. I sing, I dance, I leap to my own tune, in the gladness and love of my heart. Shame, fear, doubt, and the wish for respect, I have pushed them all away; I know no practice higher than this. Tuka says: now by your own effort, Lord of the world, take care of us. Guarding this body, I fall full length at your feet. Tuka the lowly entreats the saints: I cannot repay their honor.

WHAT IT MEANS

Tukaram is naming the one thing that gives him joy and what it has cost and won. Among the devotees of God he sings and dances and leaps freely, carried by the gladness inside him, and he says plainly he knows nothing else and wants nothing else. To get there he had to throw off four heavy things: shame, fear, doubt, and the craving to be honored; once those are gone, this open delight is itself the highest practice, with no technique above it. Having let go of his own efforts, he asks God to be the one who now takes care of him, and bows flat at the feet of the Lord and the saints, admitting their kindness is more than he can ever repay.

GATHA 2541 *The Saints*

The saints as mother, love past judging

मराठी मूळ

लेंकरा लेववी माता अळंकार । नाहीं अंतपार आवडीसी॥1॥
कृपेचें पोसणें तुमचें मी दीन । आजि संतजन मायबाप ॥ध्रु.॥
आरुषा उत्तरीं संतोषे माउली । कवळूनि घाली हृदयात ॥2॥
पोटा आलें त्याचे नेणे गुणदोष । कल्याण चि असे असावें हें ॥3॥
मनाची ते चाली मोहाचिये सोई । ओघें गंगा काई परतों जाणे ॥4॥
तुका ह्मणे कोठें उदार मेघां शक्ति । माझी तृषा किती चातकाची ॥5॥

ENGLISH TRANSLATION

A mother adorns her child with ornaments; her love knows no end. I am nourished by your grace; today the company of saints is my mother and father.

Even at babbling words the mother is delighted; she clasps the child to her heart. She does not judge the merits or faults of what her womb has borne; she wishes only for its welfare.

The course of the heart flows in the direction of love, just as the Ganga does not know how to turn back. Says Tuka, how can the thirst of the chataka bird compare to the generous might of the rain clouds?.

IN PLAIN WORDS

A mother dresses her child in ornaments; her love has no end, no edge. I am a poor child fed by your grace; today the saints are my mother and father. Even at babbling, broken words the mother is glad; she gathers the child to her heart. She does not weigh the merits or faults of what her own womb bore; she wants only its good. The heart's course runs along the channel of love, the way the Ganga does not know how to turn back. Tuka says: how generous is the might of the rain clouds; how small is my thirst, a chataka bird's thirst.

WHAT IT MEANS

Tukaram makes the saints into a mother to say how their love works. A mother decks her child and folds it to her chest, delighted even by its broken babble, and never sits in judgment on the child her own body bore; she simply wills its welfare. He is that child, kept alive by their grace, with the saints as both father and mother. Love, once it starts, only flows forward, like the Ganga that cannot reverse its current. He closes with a humble proportion: their generosity is the whole sky of rain clouds, while his need is only the chataka's small thirst for a drop, so there is no fear that the gift will fall short.

GATHA 2542

Surrender and Acceptance

Surrender, the end of strategies

मराठी मूळ

युक्ति तंव जाल्या कुंटित सकळा । उरली हे कळा जीवनाची ॥1॥
संतचरणीं भावें ठेविलें मस्तक । जोडोनि हस्तक राहिलोंसें ॥ध्रु.॥
जाणपणें नेणें कांहीं चि प्रकार । साक्षी तें अंतर अंतरासी ॥2॥
तुका ह्मणे तुह्मी केलें अभयदान । जेणें समाधान राहिलेंसे ॥3॥

ENGLISH TRANSLATION

All strategies have been exhausted; only this one art of spiritual living remains. I have placed my head at the feet of the saints with devotion, and I remain there with folded hands.

Through knowing I have come to know nothing at all; the inner witness testifies to the inner truth. Says Tuka, you have granted me the gift of fearlessness, and by that, contentment has taken root.

IN PLAIN WORDS

Every scheme of mine has run out and stopped; only this one art of living is left. I have laid my head at the feet of the saints with feeling, and I stay there with folded hands. By all my knowing I have come to know nothing; the inner witness alone bears witness within. Tuka says: you have given me the gift of fearlessness, and by it my peace has held.

WHAT IT MEANS

Tukaram is describing the moment when planning gives out and surrender begins. He has tried every strategy he had and they are all exhausted; what remains is the single art of resting in God. So he lays his head at the saints' feet and stays there with folded hands, no longer maneuvering. His learning has emptied into knowing-nothing, and the only true testimony left is the inner witness within the heart. The fruit of letting go is named at the end: they have granted him fearlessness, and on that gift his peace stands firm.

GATHA 2543 *Longing and Separation*

Longing, half-help is not enough

मराठी मूळ

हा गे आलों कोणी ह्मणे बुडतिया । तेणें किती तया बळ चढे ॥1॥
तुह्मी तंव भार घेतला सकळ । आश्वासिलों बाळ अभयकरें ॥ध्रु.॥
भुकेलियां आस दावितां निर्धार । किती होय धीर समाधान ॥2॥
तुका ह्मणे दिली चिंतामणीसाटीं । उचित कांचवटी दंडवत ॥3॥

ENGLISH TRANSLATION

When someone merely says 'Here, I have come' to a drowning person, how much strength does that give? You have truly taken on our entire burden and reassured us, Your children, with the hand of fearlessness. Showing food to a hungry person and giving assurances, how much patience and peace does that bring? Says Tuka, in exchange for the wish-fulfilling gem, a fitting offering of prostration and a glass bangle is all I can give.

IN PLAIN WORDS

Someone calls out to a drowning man, 'Here, I have come.' How much strength does that give him? You have truly taken on the whole burden and comforted me, your child, with the hand that gives fearlessness. To show food to a hungry man and only promise it, how much patience and peace does that bring? Tuka says: in return for the wish-granting gem you have given me, a fitting gift would be prostration and a glass bangle.

WHAT IT MEANS

Tukaram is contrasting words of help with help that arrives. A shout of 'I am coming' does almost nothing for a man going under, and a meal merely shown to the hungry brings no real ease; both leave the heart still waiting. Against this he sets what God has actually done: lifted the whole burden onto himself and reassured his child with a hand that takes away fear, not just a promise. The last line measures the exchange and confesses how lopsided it is: God has handed over the wish-fulfilling gem, the chintamani, and all Tukaram can lay down in return is his prostration and a cheap glass bangle. Devotion can never pay back grace in kind.

GATHA 2544 *Longing and Separation*

Longing, to see his face among the cowherds

मराठी मूळ

कैसा तीं देखिला होसील गोपाळीं । पुण्यवंतीं डोळीं नारायणा ॥1॥
तेणें लोभें जीव जालासे बराडी । आह्मी ऐशी जोडी कई लाभों ॥ध्रु.॥
असेल तें कैसें दर्शनाचें सुख । अनुभवें श्रीमुख अनुभवितां ॥2॥
तुका ह्मणे वाटे देसी आलिंगन । अवस्था ते क्षणाक्षणां होते ॥3॥

ENGLISH TRANSLATION

How must those blessed ones have seen You among the cowherds, O Narayana, with their fortunate eyes? That longing makes my jiva cry out: when will we ever attain such a treasure? What must be the joy of that divine vision, experiencing Your radiant face through direct experience? Says Tuka, it seems You would give an embrace, and the state of longing changes moment to moment.

IN PLAIN WORDS

How those blessed ones must have seen you among the cowherds, O Narayana, seen you with their fortunate eyes. That longing has made my soul cry out like a beggar: when will I ever come into such wealth? What must that joy of seeing be, to taste your blessed face in living experience? Tuka says: it seems you would give me an embrace, and the longing rises and falls in me moment after moment.

WHAT IT MEANS

Tukaram is aching over a sight he did not get to share. He imagines the cowherds and the blessed ones of old who saw Krishna with their own fortunate eyes, and the thought turns his soul into a beggar pleading for the same wealth. He cannot stop wondering what that direct vision of God's face would actually feel like to taste. The poem stays in the unsteady middle of longing: at one breath it seems God is about to step close and embrace him, and at the next the certainty drops away, so the state swings back and forth moment by moment. It is the honest restlessness of one who has not yet seen but cannot stop wanting to.

GATHA 2545 *Longing and Separation*

Longing, the one fixed aim

मराठी मूळ

कासया या लोभें केलें आर्तभूत । सांगा माझें चित्त नारायणा ॥1॥
चातकाचे परी एक चि निर्धार । लक्षभेदीतीर फिरों नेणे ॥ध्रु.॥
सांवळें रूपडें चतुर्भुज मूर्तिन । कृष्णनाम चित्तीं संकल्प हा ॥2॥
तुका ह्मणे करीं आवडीसी ठाव । नको माझा भाव भंगों देऊं ॥3॥

ENGLISH TRANSLATION

Why has this longing made my chitta so restless, O Narayana? Like the chataka bird, I have fixed my aim on one thing alone; like an arrow aimed at its mark, it does not know how to turn aside. That dark-hued form, that four-armed figure, the name of Krishna in my heart, this is my only resolve.

Says Tuka, make room for my devotion; do not let my faith be shattered.

IN PLAIN WORDS

Why has this longing made my heart so wretched and restless? Tell me, Narayana. Like the chataka bird I have one resolve only; like an arrow loosed at its mark, it does not know how to turn aside. The dark-hued form, the four-armed image, the name of Krishna in my heart, this is my whole intent. Tuka says: make a place for my love; do not let my faith be broken.

WHAT IT MEANS

Tukaram asks God why this longing has left his heart so distressed, and in asking he reveals how single his desire has become. He compares himself to the chataka bird that drinks only from the rain, and to an arrow that, once released, cannot swerve from its target. His whole intent has narrowed to one thing: the dark four-armed form and the name of Krishna held in the heart, with no room for any rival aim. The closing prayer is the vulnerable part: give my love a place to rest, and do not let this single-pointed faith be shattered. He knows that a heart fixed this completely on one object has everything to lose if that hope fails.

GATHA 2546 *Prayers*

Prayer, hold my pledge true

मराठी मूळ

काय माझा पण होईल लटिका । ि◌ब्रदावळी लोकां दाविली ते ॥1॥
खरी करूनियां देई माझी आळी । येऊनि कृवाळी पांडुरंगे ॥ध्रु.॥
आणीक म्यां कोणा ह्मणवावें हातीं । नये काकुलती दुजियासी ॥2॥
तुका ह्मणे मज येथें चि ओळखी । होईन तो सुखी पायांनीं च ॥3॥

ENGLISH TRANSLATION

Will my vow prove false? Will the pledges I have declared before the world come to nothing? Make my plea come true, O Panduranga; come to me with compassion. Whom else can I call upon for help? I cannot beg at another's door.

Says Tuka, my only acquaintance is here; I shall find happiness at Your feet alone.

IN PLAIN WORDS

Will my vow turn out false? I have shown the world your roll of titles. Make my claim come true; come, Panduranga, and caress me. Whom else can I send for help? I cannot go begging at another's door. Tuka says: my one acquaintance is here; I will be happy at your feet alone.

WHAT IT MEANS

Tukaram is staking his own honor on God's response. He has gone about proclaiming God's titles and greatness to the world, and now he fears being made a liar: if God does not act, his public vow falls to the ground. So he asks Panduranga to come and make his claim true with a caress. He insists he has nowhere else to turn; he refuses to beg at any other door, because God is his only acquaintance and his happiness is fixed at these feet alone. It is the bold, almost demanding prayer of one whose reputation and his Lord's name now stand or fall together.

GATHA 2547 *Devotion to Vitthal*

Devotion, keep the loving distance

मराठी मूळ

तुह्मां आह्मां जंव जालिया समान । तेथें कोणां कोण सनमानी ॥1॥
उरी तों राहिली गोमटें गौरव । ओढे माझा जीव पायांपाशीं ॥ध्रु.॥
नेणपणें आह्मी आळवूं वोरसें । बोलवितों रसें शब्दरत्नें ॥2॥
तुका ह्मणे लळे पाळीं वो विठ्ठले । कां हे उरविले भेदाभेद ॥3॥

ENGLISH TRANSLATION

When You and I become equal, who will honor whom? So long as some distance remains, there is grace and dignity; my jiva is drawn toward Your feet. In my innocence I call out to You with affection, stringing together words like jewels of feeling.

Says Tuka, O Vitthale, indulge my childish ways. Why have You preserved these distinctions of difference?.

IN PLAIN WORDS

If you and I were made equal, then who would honor whom? While some distance still remains, there is sweetness and grace, and my soul is drawn toward your feet. In my not-knowing I call out to you with affection; I coax you with words strung like jewels. Tuka says: indulge my childish wishes, O Vitthala. But why have you kept up this difference between us?

WHAT IT MEANS

Tukaram plays with the paradox of nearness and distance in devotion. If devotee and God became simply equal, the whole relation of honoring and being honored would dissolve, and so would the sweetness of it; the small remaining gap is exactly what draws his soul toward God's feet and lets love happen. From his side of that gap he calls out in loving ignorance, coaxing God with words he strings together like jewels. He asks Vitthal to humor his childlike pleading, and then teasingly turns the question back: why have you yourself kept this difference between us in place? He half-suspects God preserves the distance on purpose, because love lives in it.

GATHA 2548 *Prayers*

Prayer, take my pleading words to heart

मराठी मूळ

नको माझे मानूं आहाच ते शब्द । कळवळ्याचा वाद करीतसें ॥1॥
कासयानें बळ करुं पायांपाशीं । भाकावी ते दासीं करुणा आह्मीं ॥ध्रु.॥
काय मज चाड असे या लौकिकें । परी असे निकें अनुभवाचें ॥2॥
लांचावल्यासाटीं वचनाची आळी । टकळ्यानें घोळी जवळी मन ॥3॥
वाटतसे आस पुरविसी ऐसें । तरि अंगीं पिसें लावियेले ॥4॥
तुका ह्मणे माझी येथें चि आवडी। श्रीमुखाची जोडी इच्छीतसें ॥5॥

ENGLISH TRANSLATION

Do not take my impulsive words at face value; I am only trying to convey what I feel. With what strength can I press my case at Your feet? We servants can only appeal for mercy.

What do I care for worldly reputation? Yet the experience itself is precious. Like one lured by a promise, my mind hovers close, hoping to catch Your word.

It seems as if You will fulfill my longing, and so the frenzy has entered my body. Says Tuka, my only desire is this: I long for the treasure of Your divine face.

IN PLAIN WORDS

Do not take my hasty words as empty; I am only trying to say what I feel. With what strength can I press my case at your feet? We servants can only cry out for mercy. What do I care for worldly fame? But the real experience, that is precious to me. Like one lured by a promise, my mind hovers close, turning your word over and over. It seems you will fulfill my hope, and so a madness has taken hold of my body. Tuka says: my one desire is here. I long for the treasure of your blessed face.

WHAT IT MEANS

Tukaram asks God not to dismiss his blurted, impulsive words as worthless; behind the rough speech is real feeling. He admits a servant has no power to argue or press a claim; all he can do is beg for mercy. He sets aside any care for reputation in the world and says plainly that what he wants is the genuine experience of God, not its appearance. His mind keeps circling close like someone hooked by a half-given promise, replaying God's word and growing almost frantic with the sense that the longing might actually be granted. The whole pleading lands on one desire he names at the end: the priceless treasure of seeing God's face.

GATHA 2549 *Prayers*

Prayer at the hour of death

मराठी मूळ

ह्मणऊनी लवलाहें । पाय आहें चिंतीत ॥1॥
पाठिलागा येतो काळ । तूं कृपाळू माउली ॥ध्रु.॥
बहु उसंतीत आलों । तया भ्यालों स्थळासी ॥2॥
तुका ह्मणे तूं जननी । ये निर्वाणीं विठ्ठलें॥3॥

ENGLISH TRANSLATION

Therefore I contemplate Your feet with urgency. Death follows close behind, and You are my compassionate mother.

I have grown weary through long delay and am frightened of that dreadful station. Says Tuka, You are my mother; come now at this final hour, O Vitthale.

IN PLAIN WORDS

So I hold your feet in my mind, and I hurry. Death is coming up behind me. You are the merciful mother. I have grown tired with all this delay. I am afraid of that place. Tuka says: you are my mother; come now, at the end, O Vitthal.

WHAT IT MEANS

Tukaram prays as a frightened child who knows time is short. He fixes his mind on Vitthal's feet with urgency, because death is already on his heels. The word that carries the whole poem is mother: he does not ask God for a verdict but for the arms a child runs to. He admits he wasted time in delay, that the place death leads to terrifies him, and that he has no merit to bargain with. So he asks only that the mother come at the last moment, when nothing else can help.

GATHA 2550 *The Moral Ideal*

Moral counsel, truth over fame

मराठी मूळ

जेणें वाढे अपकीतिन । सर्वाथाअ तें वर्जावें ॥1॥
सत्य रुचे भलेपण । वचन तें जगासी ॥ध्रु.॥
होइजेतें शूर त्यागें । वाउगें तें सारावें ॥2॥
तुका ह्मणे खोटें वर्म । निंद्यकर्म काळमा ॥3॥

ENGLISH TRANSLATION

Whatever increases ill repute should be thoroughly avoided. Truthful speech and goodness are what the world values.

One should be valiant through renunciation and set aside all that is worthless. Says Tuka, falsehood is a shameful stain, and sinful action brings only darkness.

IN PLAIN WORDS

Whatever brings you a bad name, give it up entirely. The world values truth and goodness; let your word be that. Be brave through giving up; set aside whatever is useless. Tuka says: a lie is a shameful stain, and a wrong deed leaves only a black mark.

WHAT IT MEANS

Tukaram lays out a short rule of conduct, plainly. He tells you to drop anything that earns disgrace, because what truly lasts in the world is truthful speech and goodness. He redefines courage: the brave person is the one who can renounce and let go of what is worthless, not the one who grabs and holds. The closing line names the stakes without softening them. A lie is not a small slip but a stain on you, and a shameful act leaves a lasting black mark on the life that does it.

GATHA 2551 *Longing and Separation*

Longing, love that cannot be undone

मराठी मूळ

याची सवे लागली जीवा । गोडी हेवा संगाचा ॥1॥
परतें न सरवे दुरी । क्षण हरीपासूनि ॥ध्रु.॥
जालें तरी काय तंट । आतां चट न संटे ॥2॥
तुका ह्मणे चक्रचाळे । वेळ बळें लाविलें॥3॥

ENGLISH TRANSLATION

My jiva has grown attached to His company; there is a sweet envy for that companionship. I cannot bear to be apart from Hari even for a moment.

Whatever may come of it, this attachment will not be undone. Says Tuka, like a spinning wheel set in motion, the force of love keeps turning.

IN PLAIN WORDS

My life has grown used to him. There is a sweet, jealous hunger for his company. I cannot stand to be apart, not for a moment, from Hari. Whatever quarrel it brings, it does not matter now; this clinging will not come loose. Tuka says: like a turning wheel, the force of it keeps spinning me.

WHAT IT MEANS

Tukaram describes a love that has passed the point of return. His very life has grown accustomed to Hari's nearness, and the longing for it is sweet and possessive, jealous of any distance. He confesses he can no longer bear even a moment apart, and that whatever trouble this attachment costs him, he will not and cannot pry it loose. The closing image is honest about its own helplessness: he is not steering this, he is being turned, like a wheel set spinning by a force greater than his will.

GATHA 2552 *The Nature of God*

The nature of God, He takes you whole

मराठी मूळ

याचा तंव हा चि मोळा । देखिला डोळा उदंड॥1॥
नेदी मग फिरों मागें । अंगा अंगें संचरे ॥ध्रु.॥
कां गा याची नेणां खोडी । जीभा जोडी करितसां ॥2॥
पांघरे तें बहु काळें । घोंगडें ही ठायींचें ॥3॥
अंगीं वसे चि ना लाज । न ह्मणे भाज कोणाची॥4॥
सर्वसाक्षी अबोल्यानें । दुश्चत कोणें नसावें ॥5॥
तुका ह्मणे धरिला हातीं । मग निंश्चतीं हरीनें ॥6॥

ENGLISH TRANSLATION

This has always been His way; I have seen it abundantly with my own eyes. Once He enters, He does not let you turn back; He permeates you body and soul.

Do you not know His ways? Why do you befriend Him then? What He wraps around you is a dark blanket from the start. He has neither shame nor regard for anyone.

As the all-seeing witness, He remains silent, so that no one should feel anxious. Says Tuka, once Hari has taken you in hand, then rest in complete assurance.

IN PLAIN WORDS

This has always been his way; I have seen it again and again with my own eyes. Once he enters, he will not let you turn back; he soaks through you, body and being. Do you not know his trick? Yet you go on making friends with him. The blanket he wraps you in is dark, and his from the start. He has no shame in him; he asks no one's leave. As the witness of all he stays silent, so that no one need feel afraid. Tuka says: once Hari has taken you by the hand, then rest, fully at ease, in him.

WHAT IT MEANS

Tukaram half teases and half warns about the way God takes hold of a soul. He has watched it happen many times: once God enters a person, He does not allow a retreat, but seeps through them completely. With mock surprise he asks why anyone befriends such a one, knowing His habits; the dark blanket He throws over you was His all along, and He acts without shame or anyone's permission. Then the tone turns to comfort. That same God is the silent witness of everything, and His silence is so that no one should be anxious. The point lands in the last line: being seized like this is not a loss but a safety, so once Hari holds your hand, you can finally stop struggling and rest.

GATHA 2553 *The Nature of God*

The nature of God, hidden in plain sight

मराठी मूळ

प्रसिद्ध हा असे जगा । अवघ्या रंगारंगाचा ॥1॥
तरी वाटा न वजे कोणी । नारायणीं घरबुडी ॥ध्रु.॥
बहुतां ऐसें केलें मागें । लाग लागें लागेना ॥2॥
हो कां नर अथवा नारी । लाहान थोरीं आदर ॥3॥
जालें वेगळें लोकीं पुरे । मग नुरे समूळ ॥4॥
कळेना तो आहे कैसा । कोणी दिशा बहु थोडा ॥5॥
तुका ह्मणे दुस†या भावें । छायें नावें न देखवे ॥6॥

ENGLISH TRANSLATION

He is famous throughout the world for His play of colors. Yet no one truly walks His path; people remain mired in Narayana's household of illusion.

He has done this to many in the past, yet no attachment to His way takes hold. Be it man or woman, young or old, all hold Him in regard.

Once He draws you apart from the world, nothing of the old self remains. No one can tell what He is, in which direction He stands, whether vast or small.

Says Tuka, through any other approach, even His shadow cannot be perceived.

IN PLAIN WORDS

Everyone in the world knows him; he is famous for his play of colors. Yet no one walks the road to him; people stay sunk in Narayana's house of illusion. He has done this to many before, and still no one's heart fastens to his way. Man or woman, small or great, all give him respect. Once he draws you apart from the crowd, then nothing of the old self is left. No one can tell what he is, in which direction he stands, whether he is vast or very small. Tuka says: by any other way, you cannot see even his shadow.

WHAT IT MEANS

Tukaram points at a strange fact: God is famous everywhere, praised by everyone, and yet almost no one actually goes to Him. People stay stuck in the household of illusion that is itself His doing, giving Him respect without ever turning onto His road. The poem names the real cost and the real reward together. When God finally pulls a person out of the crowd, the old self is destroyed root and all, and what He is then cannot be located or measured by anyone. The closing line names the one condition. There is no side door. Without that single true approach, you will not even glimpse His shadow.

GATHA 2554 *Surrender and Acceptance*

Surrender, the resting place found

मराठी मूळ

न संडावा आतां ऐसें वाटे ठाव । भयाशी उपाव रक्षणाचा ॥1॥
ह्मणऊनि मनें विळयेलें मन । कारियेकारण चाड नाहीं ॥ध्रु.॥
नाना वीचि उपाधि करूनियां मूळ । राखतां विटाळ तें चि व्हावें ॥2॥
तुका ह्मणे येथें न वेचे वचन । निजीं निजखूण सांपडली ॥3॥

ENGLISH TRANSLATION

I feel I should not leave this place; it offers a remedy for fear, a shield of protection. Therefore, the mind has dissolved into the mind; there is no concern for cause or occasion.

Through various modifications and disturbances at their root, preserving purity only produces more impurity. Says Tuka, words are of no use here. In the depths of the self, the self's own truth has been found.

IN PLAIN WORDS

Now it feels I must not leave this place. It is the remedy for fear, the shield that guards me. So the mind has dissolved into the mind; there is no need now for cause or occasion. You can pile up endless disturbances at the root, but trying to keep yourself clean only makes you the very stain. Tuka says: no words are spent here. In my own self I have found my own mark.

WHAT IT MEANS

Tukaram speaks from a place he has finally reached and refuses to leave. He has found a resting ground that is itself the cure for fear and his only protection, and once the mind sinks into its own source there is nothing left to chase or arrange. He warns about the trap of self-effort: when you fuss endlessly to keep yourself pure, that very straining makes you the impurity you were fleeing. The closing line is the quiet end of the search. This cannot be argued or talked into being; deep within himself he has recognized his own true sign.

GATHA 2555 *The Necessity of Experience*

Experience, the soul come into its own

मराठी मूळ

सत्तेचें भोजन समयीं आतुडे । सेवन ही घडे रुचिनेसी॥1॥
वर्मे श्रम नेला जालें एकमय । हृदयस्थीं सोय संग जाला ॥ध्रु.॥
कोथळीस जमा पडिलें संचित । मापल्याचा वित्त नेम जाला ॥2॥
तुका ह्मणे धणी ऐसा जालों आतां । करीन ते सत्ता माझी आहे ॥3॥

ENGLISH TRANSLATION

The feast of authority presents itself at the right moment, and the partaking happens with true relish. Through earnest effort, weariness has been overcome and oneness has been attained; the heart has found its union with the indwelling Lord.

What has been measured and gathered is stored within; the accounting of what was apportioned is now settled. Says Tuka, I have become the master now; whatever I choose to do, that power is mine.

IN PLAIN WORDS

When the hour comes, the feast of true power is set before me, and I eat it with real relish. The effort wore down the weariness; all has become one. In my heart I have found the way, and the company. What was stored up is gathered in the bag; the count of what was measured out is settled. Tuka says: I have become the owner now. Whatever I choose to do, that authority is mine.

WHAT IT MEANS

Tukaram describes the moment when long practice ripens into possession. The hard work has finally consumed the weariness, the inner division has closed into oneness, and the heart has found both the path and the companionship it sought. He uses the plain images of a household ledger: the harvest is in the bag, the accounts are squared, nothing is still owed or pending. The bold last line is not arrogance but the report of an heir who has come into his inheritance. Having given himself fully to God, he now speaks as the master of his own house, the power to act at last truly his.

GATHA 2556 *The Nature of God*

The nature of God, each receives by measure

मराठी मूळ

देईल तें उणें नाहीं । याचे कांहीं पदरीं ॥1॥
पाहिजे तें संचित आतां । येथें सत्ता करावया ॥ध्रु.॥
गुणां ऐसा भरणा भरी। जो जें चारी तें लाभे ॥2॥
तुका ह्मणे देवीं देव । फळे भव आपुला ॥3॥

ENGLISH TRANSLATION

Whatever He gives, there is no shortage. Nothing is lacking on His part.

What is needed now is accumulated merit to exercise authority here. He fills each vessel according to its quality; whatever He provides becomes one's gain.

Says Tuka, God takes the form each deserves; one's own destiny bears fruit accordingly.

IN PLAIN WORDS

Whatever he gives is never too little; nothing is missing on his side. What is needed now is gathered merit, to claim a share here. He fills each vessel to its quality; whatever he feeds you, that is your gain. Tuka says: God meets each as God; your own life bears its own fruit.

WHAT IT MEANS

Tukaram explains why people seem to receive different things from the same God. There is no lack on God's side; His giving is full and never falls short. What sets the difference is what we bring, the merit we have stored, which alone lets us draw on the supply. He uses the image of vessels: God fills each one according to its capacity, and what He pours into you is exactly what becomes yours. The closing line names the law without complaint. God appears to each person as that person is fit to meet Him, and one's own life ripens into its own fruit.

GATHA 2557 *Surrender and Acceptance*

Surrender, turning to face the Master

मराठी मूळ

तेव्हां होतों भोगाधीन । तुह्मां भिन्न पासूनि ॥1॥
आतां बोलों नये ऐसें । आनारिसें वेगळें ॥ध्रु.॥
सन्मुख जालों स्वामीकडे । भव औठडे निराळे ॥2॥
चिंतिलें तें चिंतामणी । फिटे धणी तों द्यावें ॥3॥
सहज िस्थत आहे अंगीं । प्रसंगीं ते वंचेना॥4॥
तुमची देवा धरिली कास । केला नास प्रपंचा ॥5॥
तुका ह्मणे जाणोनि वर्म । कर्माकर्मे ठेविलीं ॥6॥

ENGLISH TRANSLATION

I was once subject to sensory pleasures, separate from You. Now I should not speak in that old, different way.

I have turned to face my Master; worldly bonds stand apart on their own. The wish-fulfilling gem grants whatever is contemplated; give until full satisfaction is reached.

This poise abides naturally in the body and does not deceive in times of need. I have grasped Your hem, O God, and destroyed my worldly attachments.

Says Tuka, knowing the inner truth, I have laid aside both action and inaction.

IN PLAIN WORDS

Once I was a slave to pleasures, cut off from you. Now I should not speak in that old, separate way. I have turned to face my Master, and the bonds of the world fall away on their own. The wish-stone gives whatever you think of; give to me until I am wholly full. This poise rests easily in me; it does not fail me when I need it. I have caught hold of your hem, O God, and ruined my whole worldly affair. Tuka says: now that I know the secret, I have laid down both action and inaction.

WHAT IT MEANS

Tukaram marks the turning of a whole life. He used to be ruled by the senses and kept apart from God, and he resolves never again to live or speak from that old separateness. The moment he turns to face his Master, the ropes of the world drop away by themselves, and he asks the wish-fulfilling Lord to keep giving until he is completely satisfied. He testifies that this new steadiness is not borrowed for the occasion but lives in him and will

not betray him in need. The closing lines name what he has done and why. Holding God's hem, he has deliberately wrecked his worldly career; knowing the inner secret, he has set down the whole anxious accounting of right deeds and wrong.

GATHA 2558 *The Saints*

Saints, the boldness of full surrender

मराठी मूळ

केला कैवाड संतांच्या आधारें । अनुभवें खरें कळों आलें ॥1॥
काय जीवित्वाची धरुनियां आशा । व्हावें गर्भवासा पात्र भेणें ॥ध्रु.॥
अबाळीनें जावें निचिंतिया ठायां । रांडा रोटा वांयां करूं नये ॥2॥
तुका ह्मणे बळी देतां तें निधान । भिकेसाटीं कोण राज्य देतो ॥3॥

ENGLISH TRANSLATION

By the support of saints I pursued this effort, and through experience the truth became clear. Why cling to life and risk returning to the womb out of fear? One should go boldly to that fearless place; weeping and wailing serve no purpose.

Says Tuka, one who offers himself completely gains a treasure. Who gives away a kingdom for the sake of begging?.

IN PLAIN WORDS

With the saints to lean on I made the attempt, and through living it the truth grew clear. Why cling to staying alive, only to deserve another birth in the womb out of fear? Go boldly to the fearless place; do not waste yourself in weeping and wailing. Tuka says: the one who offers himself fully gains the treasure. Who gives away a kingdom in order to keep begging?

WHAT IT MEANS

Tukaram, steadied by the company of the saints, reports what he learned by actually doing it rather than by hearsay. He confronts the fear that makes us cling to this life, and warns that such clinging only earns another trip through the womb, another birth. So he urges courage: go straight to the fearless place and stop wasting yourself in tears and lament. The final line drives it home with a sharp question. The one who gives himself away completely wins the hidden treasure; only a fool would trade away a whole kingdom just to go on begging, which is what holding back the self really is.

GATHA 2559 *The Saints*

Saints, the mark of the good

मराठी मूळ

संगतीनें होतो पंगतीचा लाभ । अशोभीं अनुभव असिजेतें ॥1॥
जैसीं तैसीं असों पुढिलांचे सोई । धरिती हातीं पायीं आचारिये ॥ध्रु.॥
उपकारी नाहीं देखत आपदा । पुढिलांची सदा दया चित्तीं ॥2॥
तुका ह्मणे तरीं सज्जनाची कीतिन । पुरवावी आतिन निर्बळांची ॥3॥

ENGLISH TRANSLATION

Through good company, one gains a seat at the feast of grace. Even in disgrace, experience must be lived through as it comes.

However we may be, let us follow in the footsteps of those ahead; the practitioners guide us by hand and foot. The selfless one does not see hardship as his own; his mind always dwells on compassion for others.

Says Tuka, let the glory of the righteous prevail, and may it fulfill the longings of the weak.

IN PLAIN WORDS

By keeping good company you win a seat at the shared meal of grace. Even through disgrace, what comes must be lived through. However we are, let us follow where those ahead have gone; the elders take us by hand and foot and lead us. The kind one does not count hardship as his own; his mind always rests on mercy for others. Tuka says: let the good name of the righteous stand, and let it answer the need of the weak.

WHAT IT MEANS

Tukaram describes how the soul is carried along by good company and what true goodness looks like in it. Keeping the company of holy people earns you a place at the table of grace, but the path still passes through disgrace and difficulty that must simply be lived through. He counsels humility: follow the footsteps of those further along, who guide the beginner hand and foot. Then he names the mark of the genuinely good person, the one who does not treat his own hardship as a grievance and whose mind is always turned toward mercy for others. The closing prayer asks that the honor of such righteous people endure, so that it may meet the longing of the weak who depend on them.

GATHA 2560 *Surrender and Acceptance*

Surrender, life exchanged for life

मराठी मूळ

करितां विचार सांपडलें वर्म । समूळ निश्रम परिहाराचें॥1॥
मज घेऊनियां आपणांसी द्यावें । साटी जीवें जीवें नारायणा ॥ध्रु.॥
उरी नाहीं मग पडदा कां आला । स्वमुखें चि भला करितां वाद ॥2॥
तुका ह्मणे माझें खरें देणें घेणें । तुह्मी साक्षी जाणें अंतरींचें ॥3॥

ENGLISH TRANSLATION

Upon reflection, the essential truth has been found: the remedy that uproots all effort completely. Take me and give me to Yourself; let us exchange life for life, O Narayana.

Then no veil remains between us; why should any barrier arise when both parties agree? Says Tuka, my transaction is genuine; You are the witness who knows the chitta.

IN PLAIN WORDS

When I thought it through, I found the secret: the remedy that pulls up all effort by the root. Take me, and give yourself to me; let us trade, life for life, O Narayana. Then nothing is held back, so why has any curtain come between us? With your own mouth, you yourself once owned the quarrel. Tuka says: my giving and taking is genuine; you are the witness, you know what is in the heart.

WHAT IT MEANS

Tukaram describes the bargain that ends all striving. Reflecting on it, he finds the one remedy that uproots effort completely, and states it as a trade: take me entirely, and give yourself entirely to me, life for life. He reasons that once both sides give themselves with nothing held back, there can be no veil left between them, and he gently presses God on a promise God Himself once made. The closing line is his pledge and his appeal at once. His side of the exchange is real and total, and he calls on God, the witness who reads every heart, to verify it and answer in kind.

GATHA 2561 *The Saints*

Refuge in the saints, dancing

मराठी मूळ

कुळींची हे कुळदेवी । केली ठावी संतांनीं ॥1॥
बरवें जालें शरण गेलों । उगविलों संकटीं ॥ध्रु.॥
आणिला रूपा ही बळें । करूनि खळें हरिदासीं ॥2॥
तुका ह्मणे समागमें । नाचों प्रेमें लागलों ॥3॥

ENGLISH TRANSLATION

This is our family deity, made known to us by the saints. It is well that I took refuge; I was rescued from distress.

The devotees of Hari pulled me firmly into their fold. Says Tuka, through their company I have begun to dance in love.

IN PLAIN WORDS

This is the deity of our house. The saints made her known to me. It is good that I went for refuge. I was pulled out of my trouble. The servants of Hari took hold of me. They drew me firmly into their fold. Tuka says: in their company I have begun to dance, dancing in love.

WHAT IT MEANS

Tukaram names what the saints gave him: not a new god, but the knowledge of the God who was always his own house deity. He calls his turning to them a refuge, and says it pulled him out of distress. The force is theirs, not his: the devotees of Hari did not coax him, they gripped him and dragged him in. And the end of that grip is not duty but dancing; the company of the saints turns into love that breaks out as dance.

GATHA 2562 *Devotion to Vitthal*

Vow of devotion, pressing forward

मराठी मूळ

आतां देह अवसान । हें जतन तोंवरी ॥1॥
गाऊं नाचों गदारोळें । जिंकों बळें संसार ॥ध्रु.॥
या चि जीऊं अभिमानें। सेवाधनें बळकट ॥2॥
तुका ह्मणे न सरें मागें । होईन लागें आगळा ॥3॥

ENGLISH TRANSLATION

Until this body reaches its end, this devotion is my safekeeping. Let us sing and dance with fervent uproar and conquer this worldly existence.

Let us live by this pride alone: strong in the wealth of service. Says Tuka, I shall not retreat. I shall press forward and surpass all limits.

IN PLAIN WORDS

Until this body reaches its end, I will guard this devotion. We will sing. We will dance with a great noise. We will conquer this worldly life by force. Let us live by this pride alone, made strong by the wealth of service. Tuka says: I will not fall back. I will press on and go beyond every limit.

WHAT IT MEANS

Tukaram makes devotion a lifelong vow: he will keep it safe until his body dies. He casts singing and dancing as a kind of war, a loud assault that conquers worldly life rather than retreating from it. The one pride he allows himself is the pride of service, and he calls service his wealth, the thing that makes him strong. The poem's drive is forward and excessive on purpose: he refuses to retreat and means to surpass all limits, because in love there is no measured middle.

GATHA 2563 *Ecstasy and Joy*

Ecstasy, the mind won over

मराठी मूळ

ज्याने आड यावें कांहीं । त्याचें नाहीं बळ आतां॥1॥
मन येथें साहए जालें । हरिच्या धालें गुणवादीं ॥ध्रु.॥
चुकुर तो गेला काळ । जालें बळ संगाचें ॥2॥
तुका ह्मणे धरूं सत्ता । होईल आतां करूं तें ॥3॥

ENGLISH TRANSLATION

Whatever might have come to obstruct has no power now. The mind has become an ally here, having drunk its fill of Hari's praise.

The treacherous era has passed, and the strength of good company has prevailed. Says Tuka, let us seize our sovereignty; whatever we set out to do shall now be accomplished.

IN PLAIN WORDS

Whatever might have come to block me has no strength now. Here my mind has become my ally. It has drunk its fill of Hari's praise. The treacherous time has passed. The strength of good company has come. Tuka says: now we will hold the power. Whatever we set out to do will get done.

WHAT IT MEANS

Tukaram describes the moment the inner struggle is over. The obstacles that used to stop him have lost their power, and the deciding reason is that his own mind, once the enemy, has changed sides; it grew full on Hari's praises and became his ally. He credits the company of the devotees for this turn, saying their strength is what carried the day. From that footing he speaks with quiet authority: with the mind won and good company holding him, whatever he undertakes will now be accomplished.

GATHA 2564 *Devotion to Vitthal*

Sincerity is enough, the unbreakable embrace

मराठी मूळ

देवासी तो पुरे एकभाव गांठी । तो चि त्याचे मिठी देइल पायीं ॥1॥
पाहोनि राहीन कवतुक निराळा । मी मज वेगळा होऊनियां ॥ध्रु.॥
कांहीं नेघें शिरीं निमित्त्याचा भार । न लगे उत्तर वेचावें चि ॥2॥
तुका ह्मणे जीवें पडिलिया गांठी । मग नाहीं मिठी सुटों येत ॥3॥

ENGLISH TRANSLATION

For God, a single thread of sincere devotion suffices; that alone earns the embrace of His feet. I shall stand apart and watch the spectacle, having become separate from my own self.

I shall not take upon my head the burden of intermediaries; no answer need be spoken. Says Tuka, once the bond with the jiva is truly knotted, that embrace can never be undone.

IN PLAIN WORDS

For God, one knot of sincere love is enough. That alone wins his feet's embrace. I will stand apart and watch the wonder, having made myself separate from myself. I will not carry on my head the burden of go-betweens. No answer needs to be spoken. Tuka says: once the bond with the soul is tied, then the embrace can never be loosened.

WHAT IT MEANS

Tukaram strips devotion down to one thing: a single thread of sincere feeling is all God asks, and that alone earns the embrace of his feet. He then sets himself to one side to watch as a spectator, become separate from his own self, letting God do the work. He refuses every intermediary; he will carry no middleman on his head and owes no spoken answer to anyone. The closing claim is the sharp one: once God knots himself to the soul, that embrace can never be undone.

GATHA 2565 *True Worship*

Against show-worship, God lifts the devotee

मराठी मूळ

लौकिकासाटीं या पसा†याचा गोवा । कांहीं नाहीं देवा लागों येत ॥1॥
ठेवावा माथा तो नुचलावा पायीं । ठांयींचिये ठांयीं हालों नये ॥ध्रु.॥
डव्हिळल्या मनें वितिळलें रूप । नांवऐसें पाप उपाधीचें ॥2॥
तुका ह्मणे देव प्रीतीनें कवळी । ठेवील जवळी उठवूनि ॥3॥

ENGLISH TRANSLATION

The entanglement of ritual formality for the sake of appearances is of no use to God. The head once bowed at His feet should not be lifted again; one should not stir from that place.

A distracted mind distorts the divine form; the very name of worldly attachment is sin. Says Tuka, God lovingly embraces and lifts up the devotee, keeping him close.

IN PLAIN WORDS

The tangle of ritual done for appearance is of no use to God. The head once laid at his feet should not be lifted again. Do not stir from that place. A shaken mind blurs his form. The very name of worldly clinging is sin. Tuka says: God lovingly takes the devotee in his arms, raises him up, and keeps him close.

WHAT IT MEANS

Tukaram rejects worship performed for the eyes of others; the elaborate show of ritual gets no traction with God. He sets the true posture against it: a head once bowed at the feet should stay there, the devotee fixed in that place and not stirring. He warns where the danger is, in the mind: a distracted, agitated mind smears the very form of God, and he names worldly attachment itself as sin. The poem ends in tenderness; to the one who stays bowed, God does not stand off but gathers him in his arms, lifts him, and holds him close.

GATHA 2566 *Faith and Trust*

Faith, the burden laid down is light

मराठी मूळ

नाहीं होत भार घातल्या उदास । पुरवावी आस सकळ ही ॥1॥
ऐसा नाहीं मज एकाचा अनुभव । धरिला तो भाव उद्धरलें ॥ध्रु.॥
उतावीळ असे शरणागतकाजें । धांव केशीराजे आइकतां ॥2॥
तुका ह्मणे हित चिंतन भरवंसा । नेदी गर्भवासा येऊं देवा ॥3॥

ENGLISH TRANSLATION

A burden laid down in devotion never becomes heavy; let every hope be fulfilled. I have never known any instance where this failed.

Whatever faith was held led to liberation. He is eager on behalf of those who surrender; the moment He hears their cry, Lord Keshiraja rushes forth.

Says Tuka, He thinks of our welfare with such trust that He does not let us come to the womb again.

IN PLAIN WORDS

A burden laid down in trust never grows heavy. Let every hope be fulfilled. I have not known one case where this failed. Whatever faith was held, it lifted the soul. He is in a hurry for the one who surrenders. The moment he hears the cry, Lord Keshiraja runs. Tuka says: he thinks of our good with such sure care that he will not let us come to the womb again.

WHAT IT MEANS

Tukaram states a law of faith from his own experience: a burden handed over to God in trust stops being heavy, and he has never once seen this fail. The frame he leaves implied is the cost of carrying it yourself; the relief comes only when you actually let go. He paints God as eager and quick, not slow to be persuaded: at the sound of the surrendered soul's cry, Keshiraja comes running. And the final care is total, reaching past this life: God watches over our welfare so surely that he will not let us be born into the womb again.

GATHA 2567 *Longing and Separation*

Bold complaint, demanding release from rebirth

मराठी मूळ

उपजों मरों हे तों आमुची मिरासी । हें तूं निवारिसी तरी थोर ॥1॥
उभा राहीं करीं खरा खोटा वाद । आह्मी जालों निंद लंडीपणें ॥ध्रु.॥
उभयतां आहे करणें समान । तुह्मां ऐसा ह्मणें मी ही देवा ॥2॥
तुका ह्मणे हातीं सांपडलें वर्म । अवघाची भ्रम फेडिन आतां ॥3॥

ENGLISH TRANSLATION

Birth and death are our rightful inheritance. If You can put a stop to this, that alone would be great.

Stand firm and let us have a fair debate; I have grown weary of this cowardly existence. Both of us have equal work to do; I say I am as much God as You are.

Says Tuka, the secret is now in my hands; I shall dispel all illusion from this point forward.

IN PLAIN WORDS

To be born and to die is our family inheritance. If you can put a stop to this, that would be a great thing. Stand up and let us have it out, true against false. I am worn down by this cowardly life. The work falls equally on both of us. I say to you, God, that I am as much as you are. Tuka says: the secret is now in my hand. From here I will clear away every illusion.

WHAT IT MEANS

Tukaram turns prayer into a bold demand: birth and death are the inheritance he was handed, and he challenges God to be great enough to end the cycle for him. He summons God to an open argument, true against false, because he is exhausted by a life he calls cowardly. Then he says the audacious thing, that the work is shared equally and that he stands as much as God stands, refusing the posture of a beggar. He does not retract it; instead he claims the secret is now in his own hand, and from here he means to dispel every illusion. The heat is the point: a devotee close enough to argue as an equal, not bow at a distance.

GATHA 2568 *Worldly Life*

Death is the one truth, the mind turns

मराठी मूळ

मेलियांच्या रांडा इच्छती लेकरुं । लाज नाहीं धरुं प्रीती कैशी ॥1॥
मागिलां पुढिलां एकी सरोबरी । काळाची पेटारी खांदा वाहे ॥ध्रु.॥
आन दिसे परी मरणें चि खरें । सांपळा उंदिरें सामाविलीं ॥2॥
तुका ह्मणे जाली मनाची परती । निवळली ज्योती दिसों आली ॥3॥

ENGLISH TRANSLATION

Widows who have lost their husbands still desire children; how shameless is this clinging to affection. Past and future are equally yoked; one carries the box of death upon one's shoulder.

Things may appear otherwise, but death alone is real; like mice caught in a trap, all are gathered in. Says Tuka, the mind has finally turned around, and the clear light has become visible.

IN PLAIN WORDS

Widows whose husbands are dead still long for children. There is no shame in them. What kind of love is this? Those behind and those ahead are yoked the same. Each one carries the box of death on his shoulder. Things look otherwise, but only death is real. Like mice gathered into a trap, all are caught. Tuka says: the mind has finally turned around. The clear light has come into view.

WHAT IT MEANS

Tukaram uses a harsh image to expose a pattern in everyone, not to shame a person: people keep craving more even when the ground for that craving is already gone, clinging on past all sense. He flattens every distinction, saying past and future generations are yoked alike, each person carrying his own coffin on his shoulder without knowing it. Behind the busy appearances of life, he says, only one fact is real, death, and all of us are already gathered into its trap like mice. The turn comes at the end: once the mind grasps this and turns away from the trap, the clear light becomes visible.

GATHA 2569 *Autobiography*

Autobiography, made hard by God's own doing

मराठी मूळ

निष्ठ मी जालों अतिवादागुणें । हें कां नारायणें नेणिजेल ॥1॥
सांडियेली तुह्मी गोत परिसोय । फोडविली डोय कर्मा हातीं ॥ध्रु.॥
सांपडूनि संदी केली जीवेंसाटीं । घ्यावयासि तुटी कारण हें ॥2॥
तुका ह्मणे तुज काय ह्मणों उणें । नाहीं अभिमानें चाड देवा ॥3॥

ENGLISH TRANSLATION

I have become hard through excessive quarreling. Can this be unknown to You, O Narayana? You abandoned all arrangements for family and care, and handed my destiny over to the hands of karma.

Seizing the opportunity, I staked my very life to bring about this final severance. Says Tuka, what fault can I ascribe to You? You have no concern for pride, O God.

IN PLAIN WORDS

I have become hard through too much quarreling. Can this be hidden from you, Narayana? You let go of all care for kin and keeping. You handed my fate into the hands of karma. You seized the chance and, for my soul's sake, brought about this final break. That breaking was the reason. Tuka says: what fault can I lay on you? You have no use for pride, God.

WHAT IT MEANS

Tukaram looks at his own hardness, the contentious edge he has earned through endless quarreling, and says God knows it well. Then he reframes his ruin as God's deliberate work: God let his family ties and worldly security fall away and handed his destiny over to karma's bare workings. He reads even this loss as love, a cut made for the sake of his soul, the severance that was needed to free him. So he refuses to blame God; the final line dissolves the whole complaint into surrender, conceding that God has no interest in a man's pride and will strip it away.

GATHA 2570 *Ecstasy and Joy*

Ecstasy, what is mine returns clean

मराठी मूळ

माझें माझ्या हाता आलें । आतां भलें सकळ ॥1॥
काशासाटीं विषम थारा । तो अंतरा विटाळ ॥ध्रु.॥
जालीं तया दुःखें तुटी । मागिल पोटीं नसावें ॥2॥
तुका ह्मणे शुद्धकुळ । तेथें मळ काशाचा ॥3॥

ENGLISH TRANSLATION

What is mine has come into my own hands; now all is well. Why dwell in the inhospitable shelter of impurity and inner defilement? Let those sufferings be cut away; let nothing of the past remain in the belly.

Says Tuka, in a pure lineage, what place is there for stain?.

IN PLAIN WORDS

What is mine has come into my own hands. Now all is well. Why dwell in the unsteady shelter of impurity? That is a stain on the heart. Let those sorrows be cut off. Nothing of the past should stay in the belly. Tuka says: where the lineage is pure, what stain can there be?

WHAT IT MEANS

Tukaram says he has recovered what was always his own, and with that recovery everything is set right. He questions why anyone would go on lodging in the shaky refuge of impurity, since that residence is itself a defilement of the heart. He calls for a clean break: the old sufferings cut away, with nothing of the past left held inside. The closing line lands the assurance: once the lineage is pure, once one belongs truly to God, there is no place left for any stain to take hold.

GATHA 2571 *Prayers*

Prayer, leaving the verdict to God

मराठी मूळ

समर्थपणें हे करा संपादणी । नसतें चि मनीं धरिल्याची॥1॥
दुस†याचें येथें नाहीं चालों येत । तरि मी निवांत पाय पाहें ॥ध्रु.॥
खोटियाचें खरें खरियाचें खोटें । मानलें गोमटें तुह्मांसी तें ॥2॥
तुका ह्मणे तुह्मां सवें करितां वाद । होईजेतें निंद जनीं देवा ॥3॥

ENGLISH TRANSLATION

Accomplish this with the strength of authority; do not cling to what need not be held. Nothing foreign prevails here; that is why I quietly gaze at Your feet.

What is false You call true, and what is true You call false; You approve whatever pleases You. Says Tuka, when one argues with You, O God, one inevitably earns blame in the eyes of the world.

IN PLAIN WORDS

In your full strength, settle this matter. Do not hold in mind what need not be held. Nothing of another's prevails here. So I quietly watch your feet. You call the false true and the true false. Whatever pleases you, you approve. Tuka says: when one argues with you, God, one only earns blame before the world.

WHAT IT MEANS

Tukaram hands the whole dispute to God's authority, asking him to settle it with his own strength and to drop whatever does not need holding. He admits that nothing outside of God carries weight here, so rather than press his case he simply keeps his eyes on God's feet and waits. He notes, half in protest and half in surrender, that God overturns human judgments at will, calling the false true and the true false, approving only what pleases him. The closing line is the resigned wisdom: to argue with such a God is pointless, for the one who quarrels with him only ends up blamed in the eyes of the world.

GATHA 2572 *Longing and Separation*

Longing, done with false courtesy

मराठी मूळ

तुह्मां आह्मांसवें न पडावी गांठी । आलेति जगजेठी कळों आतां ॥1॥
किती ह्मणों आतां वाइटा वाइट । शिवों नये वीट आल्यावरी ॥ध्रु.॥
बोलिल्याची आतां हे चि परचित । भीड भार थीत बुडवील ॥2॥
तुका ह्मणे आली रोकडी प्रचिती । झांकणें तें किती कोठें देवा ॥3॥

ENGLISH TRANSLATION

Let us hope that You and I never come into conflict again, O Lord of the world; this much is clear now. How many times must I call evil by its name? Once disgust has come, one should not touch it again.

The cost of what has been spoken will be this: if one clings to false courtesy, it will drown everything. Says Tuka, direct experience has arrived. How much longer, O God, can one keep covering it up?.

IN PLAIN WORDS

Let you and I never come to a quarrel again, Lord of the world. This much is clear now. How many times must I call the bad thing bad? Once disgust has come, one should not touch it again. Here is the lesson of all that was said: clinging to false courtesy will drown everything. Tuka says: plain proof has come, here in the hand. How much longer, God, and where, can one keep it covered up?

WHAT IT MEANS

Tukaram speaks as one who has had enough of inner conflict and wants no more quarrel between himself and the Lord. He has learned, after naming the bad thing over and over, that once true disgust for worldly clinging arises one must not go back and touch it again. The hard lesson he draws is that polite hedging, keeping up appearances

out of social regard, will drown a person; deference to what one knows is false is itself the danger. He ends with the force of firsthand experience: the proof is now in his own hand, plain and undeniable, and he asks how long anyone can keep covering over a truth that has already been seen.

GATHA 2573 *Devotion to Vitthal*

Adoration, the giver who plays at needing

मराठी मूळ

सकळ सत्ताधारी । व्हावें ऐसें काय हरी ॥1॥
परि या कृपेच्या वोरसें । कुढावयाचें चि पिसें ॥ध्रु.॥
अंगें सवौत्तम । अवघा चि पूर्णकाम ॥2॥
तुका ह्मणे दाता । तरि हा जीव दान देता॥3॥

ENGLISH TRANSLATION

You are the master of all powers. What more could You possibly need, O Hari? Yet out of overflowing compassion, You feign a longing to give even more.

In every way You are supreme, complete in all things. Says Tuka, You are the giver, and yet this jiva offers its very life as a gift in return.

IN PLAIN WORDS

You hold all power, Hari. What could You possibly need? And yet, out of overflowing compassion, You act as if You long to give still more. In every way You are the highest. You are complete; You lack nothing. Tuka says: You are the giver, and so this jiva gives back its own life as the gift.

WHAT IT MEANS

Tukaram looks at a God who already has everything and asks the obvious question: why would such a one want anything? His answer is that the wanting is itself a kindness. The Lord pretends to a hunger to give, because pure giving is how His grace overflows. Since God is the giver of all, the devotee has only one thing left that is truly his own to offer back, and that is his very life. The poem turns the logic of a gift inside out: the complete one stoops to receive, so that the empty one may have something to give.

GATHA 2574 *Ecstasy and Joy*

Nondual ecstasy, the burden lifted

मराठी मूळ

कोणापाशीं द्यावें माप । आपीं आप राहिलें ॥1॥
कासयाची भरोवरी । काय दुरी जवळी ॥ध्रु.॥
एकें दाखविले दाहा। फांटा पाहा पुसून ॥2॥
तुका ह्मणे सरलें वोझें । आतां माझें सकळ॥3॥

ENGLISH TRANSLATION

To whom shall I offer a measure? The Self has merged with the Self. What question remains of far or near? One has been shown as ten; wipe away the illusion and see.

Says Tuka, the burden is finished; now everything is mine.

IN PLAIN WORDS

To whom would I hand over a measure now? The Self has settled into the Self. What talk is there of far or near? The one was shown as ten; wipe the illusion away and look. Tuka says: the load is finished. Now everything is mine.

WHAT IT MEANS

Tukaram is naming the moment when measuring stops, because there is no longer a second thing to measure against. The Self has merged into the Self, so distance, near and far, has no meaning. What looked like many, the ten, was only the one appearing as many; rub away that mistake and you see it. With duality gone, the weight he had been carrying is set down, and what remains is not loss but total possession: everything is now his, because nothing stands apart from him.

GATHA 2575 *The Necessity of Experience*

Nondual experience, water in the sky

मराठी मूळ

नभोमय जालें जळ । एकीं सकळ हरपलें ॥1॥
आतां काय सारासारी । त्याच्या लहरी तयांत ॥ध्रु.॥
कैचा तेथ यावा सांडी । आप कोंडी आपण्यां ॥2॥
तुका ह्मणे कल्प जाला। अस्त गेला उदय ॥3॥

ENGLISH TRANSLATION

Water has become one with the sky; everything has merged into a single unity. What need is there now for any sorting? Its waves belong to it alone.

How can any separation arise? The self contains the self. Says Tuka, a cosmic cycle has turned; the setting has become the rising.

IN PLAIN WORDS

The water has become sky; in the one, everything has vanished. What sorting is left to do? The waves belong only to that. Where can any separation come from here? The self is enclosed within itself. Tuka says: a whole cosmic age has turned; the setting has become the rising.

WHAT IT MEANS

Tukaram describes a state where the line between the seer and the seen has dissolved, like water rising into sky until you cannot tell one from the other. Once all has merged into the one, there is nothing left to sift into real and unreal; the waves are not other than the sea they rise in. Separation cannot even begin, because the self is sealed

within itself with no outside to escape to. He calls it a cosmic turning, where setting and rising are no longer opposites: the end and the beginning have become a single thing.

GATHA 2576 *Worldly Metaphors*

Metaphor, grace lifts the lowly

मराठी मूळ

राजा करी तैसे दाम । ते ही चाम चालती ॥1॥
कारण ते सत्ता शिरीं । कोण करी अव्हेर ॥ध्रु.॥
वाइले तें सुनें खांदीं । चाले पदीं बैसविलें ॥2॥
तुका ह्मणे विश्वंभरें । करुणाकरें रिक्षलें ॥3॥

ENGLISH TRANSLATION

A king stamps coins as he pleases; even leather currency circulates. The real force is the authority upon one's head; who dares to disregard it? Even that which was carried on the shoulder now walks upright, once it has been seated in its proper place.

Says Tuka, the Lord of the Universe, the compassionate One, has sheltered and saved us.

IN PLAIN WORDS

The king stamps the coin as he wishes, and even leather then passes as money. The force is the authority over it; who dares refuse it? What was carried like a load on the shoulder now walks upright, once it is seated in its place. Tuka says: the Lord of the universe, the compassionate one, has sheltered and saved us.

WHAT IT MEANS

Tukaram uses the image of royal coinage to explain how grace raises the worthless. A king's stamp can make even a scrap of leather circulate as currency; the value comes not from the material but from the authority behind it. In the same way, what was once a mere burden is set in its rightful place and made to stand upright by a power above it. The point lands on the last line: it is the compassion of the Lord, not any worth of our own, that has sheltered us and given us standing.

GATHA 2577 *Longing and Separation*

Longing, the wall of separation breaks

मराठी मूळ

आह्मी देव तुह्मी देव । मध्यें भेव अधीक ॥1॥
कैवाडाच्या धांवा लागें । मागें मागें विठ्ठले ॥ध्रु.॥
भेडसाविलें हाके नादें । वोळखी भेदें मोडिली ॥2॥
तुका ह्मणे उभा राहे । मागें पाहे परतोनि ॥3॥

ENGLISH TRANSLATION

You are God, we are God; in between, the sense of separation grows. Through the urgency of this struggle, I follow You relentlessly, O Vitthale.

Startled by the sound of my call, the wall of separation has been broken. Says Tuka, stand still and look back at me.

IN PLAIN WORDS

You are God, we are God; in the middle, the fear of separation only grows. In the urgency of this struggle I run after You, behind and behind, Vitthale. Startled by the sound of my cry, the wall of difference is broken. Tuka says: stand still, and look back at me.

WHAT IT MEANS

Tukaram holds two truths at once: in essence there is no difference between God and the soul, yet in the middle stands the felt fear of being apart, and it keeps growing. So he chases, running behind Vitthal with the desperation of someone who cannot bear the gap. His cry does its work: the sound itself startles God and cracks the wall of separation that the sense of difference had built. The poem ends not in union but in a plea poised right at its edge, asking the fleeing God to stop and turn His face back toward the devotee.

GATHA 2578 *Worldly Metaphors*

Metaphor, same form, different lot

मराठी मूळ

हीनसुरबुद्धीपासीं । आकृतीसी भेद नाहीं ॥1॥
एक दांडी एक खांदी । पदीं पदीं भोगणें ॥ध्रु.॥
एकाऐसें एक नाहीं । भिन्न पाहीं प्रकृती ॥2॥
तुका ह्मणे भूमी खंडे । पीक दंडे जेथें तें॥3॥

ENGLISH TRANSLATION

Between the lowly and the divine intellect, there is no outward difference in form. Yet one carries burdens while another rides; step by step, each meets different experiences.

No two are alike; each has a distinct nature. Says Tuka, the earth is divided into regions, and the harvest flourishes wherever conditions permit.

IN PLAIN WORDS

Between the low mind and the godly mind, there is no difference in outward shape. One carries the load, one rides above it; at each step they meet different fates. No two are alike; look, each nature is its own. Tuka says: the land is divided into fields, and the crop grows only where the ground allows.

WHAT IT MEANS

Tukaram observes that the base mind and the noble mind can look exactly the same from the outside, with no visible mark to tell them apart. The difference shows only in what becomes of them: one is yoked to burdens, one is carried, and step by step their experiences diverge. Inner nature, not appearance, decides this, and no two

natures are identical. His closing image is agricultural: the same earth is parcelled into fields, but the harvest rises only where the soil is fit, a quiet call to tend the ground of one's own mind rather than trust the surface.

GATHA 2579 *Devotion to Vitthal*

Devotion, a plea for the gift of grace

मराठी मूळ

काय बोलों सांगा । याउपरी पांडुरंगा ॥1॥
कांहीं आधारावांचून । पुढें न चले वचन ॥ध्रु.॥
वाढे ऐसा रस । कांहीं करावा सौरस ॥2॥
भक्तिभाग्यसीमा । द्यावा जोडोनियां प्रेमा॥3॥
कोरडएा उत्तरीं । नका गौरवूं वैखरी ॥4॥
करी विज्ञापना । तुका प्रसादाची दाना ॥5॥

ENGLISH TRANSLATION

What more shall I say beyond this, O Panduranga? Without some support, words cannot proceed further. If the nectar of feeling grows, it must be given proper form.

The boundary of devotion and good fortune should be offered with love joined together. Do not decorate empty speech with hollow grandeur.

Says Tuka, I make this petition for the gift of Your grace.

IN PLAIN WORDS

What more shall I say, tell me, beyond this, Panduranga? Without some support, the words will not go forward. Let the nectar grow; let some sweetness be made. Give the fullness of devotion and good fortune, joined with love. Do not dress up empty words with hollow grandeur. Tuka says: I make this petition for the gift of Your grace.

WHAT IT MEANS

Tukaram admits he has reached the end of his own speech and cannot go a step further without help from God. He asks not for clever words but for the inner sap of feeling, the rasa, to swell and ripen into something real. What he wants given is love joined to devotion, the very fullness of grace, not the empty ornament of grand-sounding talk. He even warns against hollow eloquence, then states the whole prayer plainly: this is a petition, and the only thing asked for is the gift of grace itself.

GATHA 2580 *The Moral Ideal*

Moral counsel, keep clean company

मराठी मूळ

आहाच तो मोड वाळलियामधीं । अधीराची बुद्धि तेणें न्यायें ॥1॥
ह्मणऊनि संग न करीं दुसरें । चित्त मळीन द्वारें दोड पडे ॥ध्रु.॥
विषासाटीं सर्पा भयाभीत लोक । हें तों सकळीक जाणतसां ॥2॥
तुका ह्मणे काचें राहे कुळांकुड । अवगुण तो नाड ज्याचा तया ॥3॥

ENGLISH TRANSLATION

A fresh shoot among the withered is conspicuous; so too is the restless mind among the steadfast. Therefore do not keep the company of the impure; the mind grows soiled when it passes through tainted doors.

People fear the serpent because of its venom; everyone knows this well. Says Tuka, a flaw in character clings like a stain; it ruins whoever harbors it.

IN PLAIN WORDS

A fresh green shoot stands out among the withered; the restless mind shows the same way among the steady. So do not keep company with the wrong sort; the mind is soiled when it passes through tainted doors. People dread the serpent for its venom; everyone knows this well. Tuka says: a fault clings like a flaw in glass; the bad quality ruins the one who holds it.

WHAT IT MEANS

Tukaram warns how easily the mind is colored by the company it keeps. A single green sprout among dry stalks is conspicuous, and so is an unsteady mind set among the steadfast; you become visible by your difference. His counsel is to avoid corrupting company, because the mind takes a stain simply by passing through tainted doorways. He likens a moral flaw to venom and to a crack in glass: people rightly fear the snake's poison, and a defect of character clings just as surely. The whole pointing is at self-examination, since the fault ruins no one but the one who carries it.

GATHA 2581 *Longing and Separation*

Longing, come quickly and embrace me

मराठी मूळ

क्षणक्षणां जीवा वाटतसे खंती । आठवती चित्तीं पाय देवा ॥1॥
येई वो येई वो येई लवलाहीं । आंळगूनि बाहीं क्षेम देई ॥ध्रु.॥
उताविळ मन पंथ अवलोकी । आठवा ते चुकी काय जाली ॥2॥
तुका ह्मणे माझ्या जीवींच्या जीवना । घाला नारायणा उडी वेगीं ॥3॥

ENGLISH TRANSLATION

Moment by moment the jiva aches with longing, and Your feet, O God, arise in my mind. Come, come, come quickly, embrace me in Your arms and give me the joy of reunion.

My eager mind scans the road ahead. Was there some mistake in my remembrance? What has gone wrong? Says Tuka, O life of my life, O Narayana, leap forth and come to me swiftly.

IN PLAIN WORDS

Moment by moment my soul aches; Your feet, O God, keep rising in my mind. Come, come, come quickly; take me in Your arms and give me the joy of meeting. My restless mind keeps watching the road. Remember, was there some mistake of mine? What went wrong? Tuka says: O life of my life, Narayana, leap up and rush to me at once.

WHAT IT MEANS

Tukaram is in the steady ache of separation, where every passing moment brings God's feet back to his mind and deepens the want. He cries out three times for God to come, and asks not just for arrival but for embrace, for the felt joy of reunion. His mind keeps scanning the road for any sign, and then turns anxious and inward: has some fault of mine caused this delay? The poem ends by calling Narayana the very life of his life and begging Him to abandon dignity and leap into motion, to come without a moment more of waiting.

GATHA 2582 *Longing and Separation*

Longing, the child who need not explain

मराठी मूळ

आळी करावी ते कळतें बाळका । बुझवावें हें कां नेणां तुह्मी ॥1॥
निवाड तो तेथें असे पायांपाशीं । तुह्मांआह्मांविशीं एकेठायीं ॥ध्रु.॥
आणीक तों आह्मी न देखोंसें जालें । जाणावें शिणलें भागलेंसें ॥2॥
तुका ह्मणे तुह्मां लागतें सांगावें । अंतरींचें ठावें काय नाहीं ॥3॥

ENGLISH TRANSLATION

A child's fussing is understood by the parent; why do You not know how to console me? The settlement of our matter lies there at Your feet, where You and I come together in one place. I can see nothing else anymore; know that I am exhausted and spent.

Says Tuka, must I keep telling You? Do You not already know what lies within my chitta?.

IN PLAIN WORDS

A parent understands a child's fussing; why do You not know how to soothe me? The whole matter is settled there at Your feet, where You and I come together in one place. I can see nothing else now; know that I am worn out and spent. Tuka says: must I keep saying it? Do You not already know what is in my heart?

WHAT IT MEANS

Tukaram presses God with the logic of a child before a parent: a child does not have to explain its crying, because the parent simply knows, so why must the devotee spell out his need? He insists that the only place his case can be settled is at God's feet, the one spot where the two of them are truly together. He has stopped looking anywhere else and confesses he is exhausted from the longing. The poem leans on intimacy as its argument: a love this close should not require words, and he gently rebukes God for making him beg what God already reads in his heart.

GATHA 2583 *Longing and Separation*

Longing, the impatient child at feast-time

मराठी मूळ

तांतडीनें आह्मां धीर चि न कळे । पाळावे हे लळे लवलाहीं ॥1॥
नका कांहीं पाहों सावकाशीं देवा । करा एक हेवा तुमचा माझा ॥ध्रु.॥
वोरसाचा हेवा सांभाळावी प्रीत । नाहीं राहों येत अंगीं सदा ॥2॥
तुका ह्मणे मज नका गोवूं खेळा । भोजनाची वेळा राखियेली ॥3॥

ENGLISH TRANSLATION

In my urgency I cannot even muster patience. Indulge my childish demands quickly, O God.

Do not keep me waiting at Your leisure. Let there be a sweet rivalry of love between us.

Nurture this affection with the care of intimate kinship; love cannot stay contained within the body forever. Says Tuka, do not detain me in idle play; the hour of the feast has been set.

IN PLAIN WORDS

In my hurry I cannot even hold any patience; satisfy these childish demands of mine at once. Do not take Your time, God; make this one a shared longing, Yours and mine. Keep this overflowing love alive; it cannot stay shut inside the body forever. Tuka says: do not tangle me in idle play; the hour of the feast has been set.

WHAT IT MEANS

Tukaram comes to God with frank impatience, unable to summon any composure and demanding that his childlike cravings be met now, not at God's leisure. He wants the longing to be mutual, a love that both of them share rather than one that he alone carries. He warns that this kind of overflowing affection cannot be bottled inside the body indefinitely; it must be answered. His closing image is of a feast whose hour is fixed: he asks God not to detain him in pointless games, because the appointed time for the meeting and its nourishment has already come.

GATHA 2584 *Worldly Metaphors*

Metaphor, virtue cannot be hidden

मराठी मूळ

नाहीं लोपों येत गुण । वेधी आणीकें चंदन ॥1॥
न संगतां पडे ताळा । रूप दर्पणीं सकळां ॥ध्रु.॥
सारविलें वरी । आहाच तें क्षणभरी ॥2॥
तुका ह्मणे वोहळें । सागराच्या ऐसें व्हावें॥3॥

ENGLISH TRANSLATION

A virtue cannot be hidden; sandalwood perfumes all that comes near. Without being told, every face finds its match in the mirror.

What is merely rubbed on the surface lasts only a moment. Says Tuka, a stream should strive to become like the ocean.

IN PLAIN WORDS

A virtue cannot be kept hidden; sandalwood scents everything that comes near it. Without a word, every face finds its match in the mirror. What is only smeared on the surface lasts a mere moment. Tuka says: a stream should become like the ocean.

WHAT IT MEANS

Tukaram observes that real quality announces itself without effort, the way sandalwood lends its fragrance to whatever lies beside it. A mirror needs no instruction to return the exact image set before it; true nature simply shows. By contrast, anything merely applied on the outside, a borrowed or painted-on goodness, wears off in an instant. The closing line gives the aspiration: a small stream should not be content as a stream but should strive to become the ocean, an inner growth into vastness rather than a surface display.

GATHA 2585 *Appeals and Exhortations*

Exhortation, set your life straight

मराठी मूळ

वचनें चि व्हावें आपण उदार । होइल विश्वंभर संपुष्ट चि ॥1॥
सत्यसंकल्पाचीं फळें बीजाऐसीं । शुद्ध नाहीं नासी पावों येत ॥ध्रु.॥
वंचिलिया काया येतसे उपेगा । शरीर हें नरकाचें चि आळें ॥2॥
तुका ह्मणे जीव जितां थारे लावा । पडिलिया गोवा देशधडी ॥3॥

ENGLISH TRANSLATION

Through words alone one can become generous; the Lord of the Universe needs no enrichment. The fruits of a true resolve are like the seed itself: pure, they can never be destroyed.

If the body is spent dishonestly, it serves no purpose; the body itself is but a frame for hell. Says Tuka, while still alive, set your life upon a firm course. Once entangled, one is driven here and there across lands.

IN PLAIN WORDS

With words alone you can be generous. The Lord of the Universe needs nothing added to him. The fruits of a true resolve are like the seed itself: pure, they cannot be destroyed. A body spent in fraud is of no use. Such a body is only a bed for hell. Tuka says: while you are still alive, set your life on a firm course. Once you are tangled, you are driven from land to land, with no home.

WHAT IT MEANS

Tukaram is telling you to fix your direction now, while you can. He starts gently: even your speech can be generous, and God himself gains nothing from your offerings, so the work is for your own sake. A true resolve carries its fruit inside it the way a seed carries the plant; what is pure in intention cannot be undone. Then he names the stakes plainly: a body lived dishonestly is wasted, no better than a frame built for hell. So set your course while you are alive, because once you are caught in your own deceptions you are dragged about with nowhere to rest.

GATHA 2586 *Worldly Life*

World's vanity, take refuge now

मराठी मूळ

उखतें आयुष्य जायांचें किळवर । अवघें वोडंबर विषयांचें ॥1॥
कोणासी हा लागे पुसणें विचार । मनें चि सादर करूं आतां ॥ध्रु.॥
उत्पित्त प्रळय पडिलें दळण । पाकाचें भोजन बीज वाढे ॥2॥
तुका ह्मणे जाऊं अभयाच्या ठायां । रिघों देवराया शरण वेगीं ॥3॥

ENGLISH TRANSLATION

Life is as uncertain as a crumbling wall; all the pomp of the senses is mere show. Who shall I ask, and whom shall I consult? Let the mind itself now serve attentively.

Creation and dissolution go on grinding like a mill; the seed of past action grows into future consequence. Says Tuka, let us go to the abode of fearlessness. Let us take refuge swiftly in the Lord.

IN PLAIN WORDS

Life is uncertain, like a crumbling wall. The whole show of the senses is only pomp. Whom shall I ask? Whom shall I consult? Let the mind itself attend to this now. Creation and dissolution keep grinding on, like a mill. The seed of past action grows into what comes next. Tuka says: let us go to the place where there is no fear. Let us take refuge in the Lord, quickly.

WHAT IT MEANS

Tukaram looks at how fragile a life is and decides to act on it. The body is a wall about to fall, and the pleasures of the senses are only display, not substance. He does not look outside for advice; he turns his own mind to face the truth. He sees the wheel of birth and death turning like a grinding mill, where each act sows the seed of its own consequence. The only sane response is to run, without delay, to the one refuge that fear cannot reach: the Lord.

GATHA 2587 *Autobiography*

The teacher's lament, few will receive

मराठी मूळ

बोलावे ह्मुण हे बोलतों उपाय । प्रवाहें हें जाय गंगाजळ ॥1॥
भाग्ययोगें कोणां घडेल सेवन । कैंचे येथें जन अधिकारी ॥ध्रु.॥
मुखीं देतां घांस पळवितीं तोंडें । अंगींचिया भांडे असुकानें ॥2॥
तुका ह्मणे पूजा करितों देवाची । आपुलिया रुची मनाचिये ॥3॥

ENGLISH TRANSLATION

I speak these remedies because they must be spoken; these waters flow onward like the Ganga. By good fortune, some may partake of them; who here in this world is truly qualified? When food is placed in their mouths, they turn their faces away, burning with their own willfulness.

Says Tuka, I worship God according to the taste of my own mind.

IN PLAIN WORDS

I speak these remedies because they have to be spoken. They flow on like the water of the Ganga. By good fortune some few may take them. But who here is really fit to receive them? When I put the morsel in their mouths, they turn their faces away, burning with their own willfulness. Tuka says: I worship God as my own heart likes.

WHAT IT MEANS

Tukaram is grieving over teaching that falls on people who will not take it. He speaks because the truth must be spoken; like the Ganga, it pours out whether or not anyone drinks. Only a rare, fortunate soul actually receives it, and he wonders aloud who is even fit. He compares teaching to feeding someone: he holds the food to their lips and they turn away, too full of their own stubborn will. In the end he stops measuring himself against them and simply worships God in the way his own heart loves.

GATHA 2588 *Social Criticism*

Social criticism, the missed hour of grace

मराठी मूळ

लटिक्याचे वाणी चवी ना संवाद । नांहीं कोणां वाद रुचों येत ॥1॥
अन्याय तो त्याचा नव्हे वायचाळा । मायबापीं वेळा न साधिली ॥ध्रु.॥
अनावर अंगीं प्रबळ अवगुण । तांतडीनें मन लाहो साधी ॥2॥
तुका ह्मणे दोष आणि अवकळा । न पडतां ताळा घडे तसे ॥3॥

ENGLISH TRANSLATION

The speech of the false one has neither savor nor coherence; no one finds pleasure in disputing with it. The fault is his own, not mere idle chatter; he failed to seize the moment of grace from his divine parents.

When unruly faults grow strong in the body, the mind must quickly strive for what is beneficial. Says Tuka, faults and decline occur whenever things fall out of harmony.

IN PLAIN WORDS

The false man's speech has no savor and no sense. No one enjoys arguing with it. The fault is his own; it is not just idle chatter. He did not seize the moment of grace from his mother and father. When unruly faults grow strong in a person, the mind must quickly turn to what does good. Tuka says: faults and ruin come whenever a life falls out of tune.

WHAT IT MEANS

Tukaram is examining the pattern of a life gone hollow, not heaping scorn on a man. The speech of someone false rings empty, with neither flavor nor coherence, and no one even wants to argue with it. He locates the cause: not in chance, but in a moment of grace that was offered and not taken. When such faults are left to grow strong, the only cure is for the mind to turn quickly toward the good. The warning is for self-examination: ruin is simply what happens when a life slips out of tune with its own deepest aim.

GATHA 2589 *Social Criticism*

Social criticism, hollow show versus true character

मराठी मूळ

नये स्तवूं काचें होतें क्रियानष्ट । कुंफ्दाचे ते कष्ट भंगा मूळ ॥1॥
नाहीं परमार्थ साधत लौकिकें । धरुन होतों फिकें अंगा आलें ॥ध्रु.॥
पारखिया पुढें नये घालूं तोंड । तुटी लाभा खंड होतो माना ॥2॥
तुका ह्मणे तरी मिरवतें परवडी । कामावल्या गोडी अविनाश ॥3॥

ENGLISH TRANSLATION

One should not praise what is brittle and corrupt in practice; the troubles born of pretense are the root of ruin. Spiritual life cannot be attained through worldly show; I held on, but it proved hollow in the end.

One should not show one's face before a true appraiser; the loss of credit would shatter all standing. Says Tuka, then let the authentic display of character spread abroad; the sweetness of what has truly been accomplished is imperishable.

IN PLAIN WORDS

Do not praise what is brittle and corrupt in practice. The troubles born of pretense are the root of ruin. Spiritual life cannot be won by worldly show. I held on to it, but in the end it proved hollow. Do not put your face before a true judge. Your credit breaks, and your standing is cut down. Tuka says: let the real worth of your character shine instead. The sweetness of what you have truly attained never dies.

WHAT IT MEANS

Tukaram contrasts the cheap glitter of pretense with the lasting weight of the real thing. He warns against admiring practices that look impressive but are inwardly rotten, because pretense itself is the seed of collapse. He admits the pull of it: he too clung to outward show, and found it empty in the end. Before a true appraiser, a man of God who can see, the fake is exposed and all borrowed reputation falls apart. So he urges that genuine character be what spreads abroad, for the sweetness of what you have actually realized is imperishable, while the show is not.

GATHA 2590 *Prayers*

Prayer, why is everything reversed?

मराठी मूळ

कोण्या काळें येईल मना । नारायणा तुमचिया॥1॥
माझा करणें अंगीकार । सर्व भार फेडूनि ॥ध्रु.॥
लागली हे तळमळ चित्ता । तरी दुश्चता संसारी ॥2॥
सुखाची च पाहें वास । मागें दोष सांभाळीं ॥3॥
इच्छा पूर्ण जाल्याविण । कैसा सीण वारेल ॥4॥
कांटाळा तो न धरावा । तुह्मी देवा दासांचा ॥6॥
तुका ह्मणे माझे वेळे । न कळे कां हें उफराटें ॥7॥

ENGLISH TRANSLATION

When will the thought of You enter my mind, O Narayana? Accept me and lift every burden from me. This restlessness has seized my chitta, yet I remain uncertain in worldly life.

I look only for comfort, while sins pile up behind me. Until my desire is wholly fulfilled, how shall this pain be eased? Do not grow weary of Your servants, O God.

Says Tuka, at my appointed hour, why does everything seem to go awry?.

IN PLAIN WORDS

When will the thought of you enter my mind, O Narayana? Take me up as yours, and lift every burden from me. This restlessness has gripped my heart, yet I stay unsettled in worldly life. I keep looking only for comfort, while my sins pile up behind me. Until my longing is wholly filled, how will this pain be eased? Do not grow tired of us, O God. We are your servants. Tuka says: at my hour, why does everything turn out backward?

WHAT IT MEANS

Tukaram prays out of a divided, honest heart. He asks when his mind will finally fill with God, and begs the Lord to claim him and take his whole load. He sees his own contradiction: restless for God, yet still tangled in the world, still chasing comfort while his faults accumulate. He reasons that the ache cannot stop until the longing is satisfied, and so he pleads with God not to tire of his servants. The closing cry is the prayer's sharpest point: at his own crucial hour, everything seems to come out the wrong way round, and he lays even that bewilderment before God.

GATHA 2591 *Prayers*

Prayer, the debtor of my love

मराठी मूळ

घ्यावी तरी घ्यावी उदंड चि सेवा । द्यावें तरी देवा उदंड चि ॥1॥
ऐसीं कैंचीं आह्मी पुरतीं भांडवलें । आल्या करीं बोलें समाधान ॥ध्रु.॥
व्हावें तरीं व्हावें बहुत चि दुरी । आलिया अंतरीं वसवावें ॥2॥
तुका ह्मणे तुझें सख्यत्व आपणीं । अससील ऋणी आवडीचा ॥3॥

ENGLISH TRANSLATION

If You are to accept service, then accept it in abundance. If You are to give, then give abundantly, O God.

Where would we find such ample resources? Let us make peace with whatever comes. If You must be distant, then be very distant; but when You enter the chitta, make Your home there fully.

Says Tuka, Your friendship with me endures; perhaps You are indebted to my devotion.

IN PLAIN WORDS

If you will accept service, then accept a great deal of it. If you will give, O God, then give without measure. Where would we get resources enough for this? We will make our peace with whatever comes. If you must stay far, then stay very far; but once you enter the heart, make your full home there. Tuka says: your friendship with me holds. Perhaps you are the one in debt to my love.

WHAT IT MEANS

Tukaram bargains with God in the language of the heart. He asks God, if he is going to take service or give gifts, to do it lavishly, all the way. Then he admits he himself has no great wealth to bring, and resolves simply to be content with whatever God grants. He sets a condition only on closeness: distance is bearable, but if God enters the heart at all, he must settle in completely and not visit halfway. The poem ends in tender boldness: their friendship endures, and Tukaram dares to say God may actually owe him something, indebted to the love freely given.

GATHA 2592 *Longing and Separation*

Longing, the universe gone empty

मराठी मूळ

काय करूं जीव होतो कासावीस । कोंडलिये दिस गमे चि ना ॥1॥
पडिलें हें दिसे ब्रह्मांड चि वोस । दाटोनि उच्छ्वास राहातसे ॥2॥
तुका ह्मणे आगा सर्वजाणतिया । विश्वंभरें काया निववावी ॥3॥

ENGLISH TRANSLATION

What can I do? My life is suffocating; these imprisoned days feel unending. The entire universe appears empty and desolate; my very breath feels choked.

Says Tuka, O all-knowing One, O Lord of the Universe, cool this burning body.

IN PLAIN WORDS

What can I do? My soul is in agony. These shut-in days will not pass. The whole universe looks empty and barren to me. My breath chokes and will not move freely. Tuka says: O all-knowing one, O Lord of the Universe, cool this burning body.

WHAT IT MEANS

This is the cry of a soul that cannot find God and cannot bear the waiting. Tukaram is suffocating; the days of separation feel like a prison that will not end. Without God present, the entire cosmos seems hollow and dead, and even his breath comes choked. He has no remedy of his own, so he turns it all over to the one who knows everything. His only plea is for relief: that the Lord of the Universe come and cool a body that is burning with longing.

GATHA 2593 *Longing and Separation*

Longing, the hungry child cannot wait

मराठी मूळ

सुकलियां कोमां अत्यंत जळधर । तेणें च प्रकार न्याय असे ॥1॥
न चलें पाउलीं सांडीं गरुडासन । मनाचें हो मन त्वरेलागीं ॥2॥
तुका ह्मणे भूक न साहावे बाळा । जीवनांची कळा ओढलीसे ॥3॥

ENGLISH TRANSLATION

To dried-up sprouts, the rain cloud is everything; the same principle of justice applies here. If walking on foot is too slow, abandon even the eagle's seat.

Let the mind become swifter than itself for the sake of urgency. Says Tuka, a hungry child cannot endure; the art of sustaining life has been stretched to its limit.

IN PLAIN WORDS

To withered sprouts the rain cloud is everything. The same law of fairness holds for me. If coming on foot is too slow, then leave even the eagle mount behind. Mind, become swifter than the mind itself, for the sake of haste. Tuka says: a hungry child cannot bear it. The thread of my life is stretched to its limit.

WHAT IT MEANS

Tukaram pleads for God to come fast, with the urgency of one near collapse. He likens himself to dried sprouts for whom the rain cloud is life or death, and claims the same simple justice: a withering soul deserves rain. He tells God that walking is too slow, and that even Garuda, the eagle that carries Vishnu, is not fast enough; let the mind itself outrun the mind. He ends with the image that names the stakes: he is a starving child who cannot endure another moment, and the very thread of his life is pulled taut to breaking.

GATHA 2594 *Longing and Separation*

Longing, no more delay

मराठी मूळ

शृंगारिक माझीं नव्हती उत्तरें । आळवितों खरे अवस्थेच्या ॥1॥
न घलावा मधीं कामाचा विलंब । तुह्मी तों स्वयंभ करुणामूर्तिन ॥2॥
तुका ह्मणे केलें सन्मुख वदन । देखतां चरण पोटाळीन ॥3॥

ENGLISH TRANSLATION

My words are not mere ornamentation; I call out from genuine anguish. Do not interpose any delay of desire between us; You are the self-born embodiment of compassion.

Says Tuka, the moment You turn Your face toward me and I see Your feet, I shall clasp them to my breast.

IN PLAIN WORDS

My words are not decoration. I am calling out from real distress. Do not put any delay of wanting between us. You are the self-born form of compassion itself. Tuka says: the moment you turn your face toward me and I see your feet, I will clasp them to my chest.

WHAT IT MEANS

Tukaram insists that his cry is genuine, not poetic ornament. He is calling from real anguish and begs God to place no delay between them, no slow withholding. He appeals to who God is: not a distant judge but compassion in person, arisen of itself. The poem ends in a single vivid hope: the instant God turns his face and shows his feet, Tukaram will seize them and hold them against his heart. The whole abhanga presses toward that one touch.

GATHA 2595 *Devotion to Vitthal*

Devotion, you are my only kin

मराठी मूळ

तूं माझी माउली तूं माझी साउली । पाहातों वाटुली पांडुरंगे ॥1॥
तूं मज येकुला वडील धाकुला । तूं मज आपुला सोयरा जीव ॥2॥
तुका ह्मणे जीव तुजपाशीं असे । तुझियानें ओस सर्व दिशा ॥3॥

ENGLISH TRANSLATION

You are my mother and You are my shade. I watch the road for You, O Panduranga.

You are my only elder and my only younger. You are my own dear kinsman and the life of my jiva.

Says Tuka, my life resides with You. Without You, all directions stand empty.

IN PLAIN WORDS

You are my mother. You are my shade. I keep watching the road for you, Panduranga. You are my only elder and my only younger. You are my own dear kinsman, the life of my life. Tuka says: my life rests with you. Without you, every direction stands empty.

WHAT IT MEANS

This is a poem of total belonging, where God is the whole of one's family. Tukaram calls Panduranga his mother and his cool shade, and pictures himself waiting at the roadside for him to come. He hands God every relation at once: elder and younger, dear kinsman, the very life within his life. Nothing of his is held back from this one bond. And so without God present, his life has gone elsewhere with him, and the world in all directions is simply empty.

GATHA 2596 *Faith and Trust*

Faith, secure in the strong one's arms

मराठी मूळ

कराल तें करा । हातें आपुल्या दातारा ॥1॥
बिळयाचीं आह्मी बाळें । असों निर्भर या सळे ॥ध्रु.॥
आतां कोठें काळ । करील देवापाशीं बळ ॥2॥
तुका ह्मणे पंढरीराया । थापटितों ठोक बाहएा ॥3॥

ENGLISH TRANSLATION

Whatever You wish to do, do it with Your own hands, O Benefactor. We are Your strong children; we rest secure in this confidence.

What power can death now exert against the Lord? Says Tuka, O King of Pandhari, I beat my arms in triumphant challenge.

IN PLAIN WORDS

Whatever you mean to do, do it with your own hands, O Giver. We are the children of the strong one. We rest secure in that strength. Now what can death do, here beside God? Tuka says: O King of Pandhari, I slap my arms in challenge.

WHAT IT MEANS

Tukaram speaks from fearless trust. He hands the whole outcome to God: do as you will, with your own hands, for you are the Giver. He calls himself a child of the mighty one and rests in that protection without anxiety. From inside that safety he throws a question at death: what power can it possibly have when one stands beside God? The closing image is a wrestler's gesture, slapping his arms before a bout: standing before the King of Pandhari, Tukaram strikes his arms in confident, joyful challenge to anything that would threaten him.

GATHA 2597 *Devotion to Vitthal*

Adoration, God seated within

मराठी मूळ

डोळां भरिलें रूप । चित्ता पायांपें संकल्प ॥1॥
अवघी घातली वांटणी । प्रेम राहिलें कीर्तनी ॥ध्रु.॥
भरूनियां भाग । तुका बैसला पांडुरंग ॥3॥

ENGLISH TRANSLATION

My eyes are filled with Your form; my mind is fixed upon Your feet. Everything has been distributed: love has been given to kirtan.

Says Tuka, having filled every portion, Panduranga has taken His seat within me.

IN PLAIN WORDS

My eyes are full of your form. My mind is set on your feet. I have shared everything out: love I have kept for kirtan. Tuka says: every portion is filled, and Panduranga has taken his seat in me.

WHAT IT MEANS

Tukaram describes a self that has been wholly given away and wholly given over. His eyes are filled with Vitthal's form and his mind rests on the feet, so nothing is left for anything else. He says he has divided up all that he has, and the share he keeps back for himself is love, spent in kirtan. The result is not emptiness but occupancy: once every part is filled with God, Panduranga himself sits down inside him.

GATHA 2598 *Longing and Separation*

Longing, clasping the feet

मराठी मूळ

आतां आहे नाहीं । न कळे आळी करा कांहीं ॥1॥
देसी पुरवुनी इच्छा । आतां पंढरीनिवासा ॥ध्रु.॥
नेणे भाग सीण । दुजें कोणी तुह्मांविण ॥2॥
आतां नव्हे दुरी । तुका पायीं मिठी मारी॥3॥

ENGLISH TRANSLATION

It is uncertain now whether I shall survive or not; please grant some favor. Fulfill my longing now, O dweller of Pandhari.

I know no weariness or suffering other than separation from You. Says Tuka, no more distance now; I clasp Your feet in a tight embrace.

IN PLAIN WORDS

Now I do not know if I will live or not. I do not understand; do something about my plea. Fulfill my longing now, dweller of Pandhari. I know no other weariness, no other pain, than being apart from you. Tuka says: now there is no distance. I throw my arms around your feet and hold them tight.

WHAT IT MEANS

This is a prayer made at the edge of survival, where the only ache that counts is separation from God. Tukaram tells the dweller of Pandhari that he no longer knows whether he will live, and he asks Vitthal to act on his plea and fulfill his longing. He names his one grief plainly: he knows no weariness or suffering except being apart from the Lord. So he closes the gap himself, clasping the feet in a tight embrace so that no distance can remain.

GATHA 2599 *The Nature of God*

The nature of God, the jiva made content

मराठी मूळ

संकल्पासी अधिष्ठान । नारायण गोमटें ॥1॥
अवघियांचें पुरे कोड । फिडे जड देहत्व ॥ध्रु.॥
उभय लोकीं उत्तम कीर्तिन । देव चित्तीं राहिलिया ॥2॥
तुका ह्मणे जीव धाय । नये हाय जवळी ॥3॥

ENGLISH TRANSLATION

Narayana is the beautiful foundation of all resolve. He fulfills everyone's desire and dissolves the heaviness of bodily existence.

When God abides in the chitta, excellent renown follows in both worlds. Says Tuka, the jiva is satisfied, and no sigh of regret can come near.

IN PLAIN WORDS

Narayana is the beautiful ground of every resolve. He fulfills everyone's wish and dissolves the heaviness of having a body. When God stays in the mind, good name follows in both worlds. Tuka says: the jiva is satisfied, and no sigh of regret can come near it.

WHAT IT MEANS

Tukaram names what every intention and effort actually rests on: Narayana is the foundation beneath all resolve. Because of this, God both grants what people long for and lifts the dead weight of bodily existence. Keep God seated in the mind, he says, and honor follows in this world and the next alike. The final claim is the deepest: a jiva so filled is satisfied, and regret, the sigh over what was missed, can no longer reach it.

GATHA 2600 *The Saints*

The saints, wealth that never runs dry

मराठी मूळ

भाग्यवंता ऐशी जोडी । परवडी संतांची ॥1॥
धन घरीं पांडुरंग । अभंग जें सरेना ॥ध्रु.॥
जनाविरहित हा लाभ । टांचें नभ सांटवणें ॥2॥
तुका ह्मणे विष्णुदासां । नाहीं आशा दुसरी॥3॥

ENGLISH TRANSLATION

O fortunate one, what a treasure is the abundance of saintly company. The wealth in that home is Panduranga Himself, an inexhaustible store that never runs dry.

This gain is beyond the reach of ordinary people; it is like storing the sky in a container. Says Tuka, the servants of Vishnu harbor no other desire.

IN PLAIN WORDS

Fortunate one, what a treasure to gain: the abundance of the saints. The wealth in that house is Panduranga himself, unbroken, never used up. This gain is out of reach for ordinary people; it is like packing the sky into a small space. Tuka says: the servants of Vishnu have no other desire.

WHAT IT MEANS

Tukaram is praising the company of saints as the one fortune worth having. The riches in their house are not goods but God: Panduranga himself, a store that is inexhaustible and never runs out. He warns that this gain is not available to worldly grasping; it is as impossible to seize as fitting the whole sky into a small container. So the servants of Vishnu want nothing else, because to want this is already to want everything.

GATHA 2601 *Worldly Life*

Worldly life, craving never rests

मराठी मूळ

जरी आलें राज्य मोळविक्या हातां । तरी तो मागुता व्यवसायी ॥1॥
तृष्णेचीं मंजुरें नेणती विसांवा । वाढें हांव हांवां काम कामीं ॥ध्रु.॥
वैभवाचीं सुखें नातळतां अंगा । चिंता करी भोगा विघ्न जाळी ॥2॥
तुका ह्मणे वाहे मरणाचें भय । रक्षणउपाय करूनि असे ॥3॥

ENGLISH TRANSLATION

Even if a kingdom falls into the hands of a bundle-carrier, he returns to his old trade. The offspring of craving know no rest; desire breeds desire, and work breeds more work.

The pleasures of wealth do not touch the body; worry about their enjoyment burns like a fire of obstacles. Says Tuka, such a one lives in the fear of death, constantly guarding and scheming for protection.

IN PLAIN WORDS

Even if a kingdom falls into a porter's hands, he goes back to his old trade. The children of craving know no rest; desire breeds desire, and work breeds more work. The pleasures of wealth never really touch the body; worry over enjoying them burns like a fire of obstacles. Tuka says: such a person carries the fear of death, always guarding and scheming to keep himself safe.

WHAT IT MEANS

Tukaram sketches the treadmill of worldly craving and where it ends. Give a kingdom to a bundle-carrier and he returns to hauling bundles, because craving has no off-switch: each desire gives birth to the next, each task to more tasks. Even the pleasures of wealth never actually reach the man who owns them; the anxiety of holding and enjoying them burns like a fire. The look the poem invites is inward: the one bound this way lives in constant fear of death, forever defending what cannot finally be kept.

GATHA 2602 *Ecstasy and Joy*

Ecstasy, the effortless seeing

मराठी मूळ

कोण होईल आतां संसारपांगिलें । आहे उगवलें सहजें चि ॥1॥
केला तो चालवीं आपुला प्रपंच । काय कोणां वेच आदा घे दे ॥ध्रु.॥
सहजें चि घडे आतां मोळ्याविण । येथें काय सीण आणि लाभ ॥2॥
तुका ह्मणे जालों सहज देखणा । ज्याच्या तेणें खुणा दाखविल्या ॥3॥

ENGLISH TRANSLATION

Who shall now be entangled in worldly affairs? Whatever needed to be resolved has resolved itself naturally. Carry on your life as it comes; what business is it of anyone to give or take? Everything now happens effortlessly without striving; here there is neither toil nor gain.

Says Tuka, I have become naturally clear-sighted; each truth has been revealed by its own sign.

IN PLAIN WORDS

Who would get tangled in worldly affairs now? Whatever had to be settled has settled itself on its own. Carry on your own life as it comes; what is it to anyone, this giving and taking? Now everything happens by itself, without striving; here there is neither toil nor gain. Tuka says: I have become naturally clear-sighted. Each truth has been shown to me by its own sign.

WHAT IT MEANS

Tukaram speaks from a state where the knot of worldly life has simply come undone. He asks who could still be entangled, since whatever needed resolving has resolved itself without his doing. Life continues, but he is no longer the anxious accountant of it: there is no toil to dread and no gain to chase, because action now flows effortlessly. He names the gift behind this freedom: he has become naturally clear-sighted, and every truth has revealed itself to him by its own sign rather than by his striving.

GATHA 2603 *Surrender and Acceptance*

Surrender, freedom from worry

मराठी मूळ

आह्मां शरणागतां । एवढी काय करणें चिंता ॥1॥
परि हे कौतुकाचे खेळ । अवघे पाहातों सकळ ॥ध्रु.॥
अभयदानवृंदें। आह्मां कैंचीं द्वंदें ॥2॥
तुका ह्मणे आह्मी । हरिजन साधनाचे स्वामी॥3॥

ENGLISH TRANSLATION

Why should we who have surrendered carry any worry at all? These are merely the playful sports of the divine, and we behold them all. Through the assurance of the gift of fearlessness, what conflict can touch us? Says Tuka, we are Hari's people, masters of spiritual practice.

IN PLAIN WORDS

We who have surrendered, why should we carry so much worry? These are only playful games, and we watch them all. Held in the gift of fearlessness, where could opposites touch us? Tuka says: we are Hari's people, masters of every practice.

WHAT IT MEANS

Tukaram answers his own anxiety with the logic of surrender. If everything has already been handed over to God, then worry has no work to do; the events of the world are God's playful sport, and the surrendered one is free to simply watch them. Sheltered by the gift of fearlessness, he is untouched by the swings of opposites, gain and loss, pleasure and pain. So he can say without arrogance that Hari's people are masters of spiritual practice: not because they strive hardest, but because they belong to Hari.

GATHA 2604 *The Moral Ideal*

Moral ideal, forgiveness as wealth

मराठी मूळ

देवाचिये चाडे प्रमाण उचित । नये वांटूं चित्त निषेधासीं ॥1॥
नये राहों उभें कसमळापाशीं । भुंकतील तैसीं सांडावीं तीं ॥2॥
तुका ह्मणे क्षमा सुखाची हे रासी । सांडूनि कां ऐसी दुःखी व्हावें ॥3॥

ENGLISH TRANSLATION

For the sake of devotion to God, one must respect what is proper and not scatter the mind in censure. One should not stand near filth; let barking dogs be left alone.

Says Tuka, forgiveness is a heap of happiness. Why abandon it and choose suffering?.

IN PLAIN WORDS

For the love of God, honor what is fitting; do not scatter your mind into faultfinding. Do not stand near filth. Let the ones that bark be left to bark, and walk on. Tuka says: forgiveness is a heap of happiness. Why throw it away and choose to be miserable?

WHAT IT MEANS

Tukaram offers a quiet rule for keeping the heart clear. Devotion asks that we respect what is proper and not waste the mind by scattering it into censure of others. He uses a sharp image for this without cruelty: do not linger near filth, and let barking creatures bark while you move on, since arguing with them only soils you. The point is turned back on the listener: forgiveness is a whole storehouse of happiness, so abandoning it to nurse a grievance is simply choosing your own suffering.

GATHA 2605 *The Saints*

The saints, compassion as their capital

मराठी मूळ

खळा सदा क्षुद्रीं दृष्टी । करी कष्टी सज्जना ॥1॥
करितां आपुलाले परी । धणीवरी व्यापार ॥ध्रु.॥
दया संतां भांडवल। वेची बोल उपकार ॥2॥
तुका ह्मणे आपुलालें । उसंतिलें ज्यांणीं तें ॥3॥

ENGLISH TRANSLATION

The wicked always look with petty eyes and cause distress to the good. Each carries on in his own fashion, trading to his full satisfaction.

Compassion is the capital of the saints; they spend their words in service. Says Tuka, each one rests in whatever they have cultivated.

IN PLAIN WORDS

The wicked always look with petty eyes and trouble the good. Each one carries on in his own way, trading to his heart's content. Compassion is the capital of the saints; they spend their words in service. Tuka says: each person reaps whatever they have stored up.

WHAT IT MEANS

Tukaram sets two ways of living side by side without contempt for the person. The wicked see small and so make trouble for the good, while everyone, good or wicked, simply does business in the currency that is his. He names the saints' currency plainly: their capital is compassion, and they spend it as words given in service to others. The closing line points at self-examination rather than judgment of anyone else: each of us draws on whatever we have actually cultivated and saved up.

GATHA 2606 *The Moral Ideal*

Moral ideal, guard the truth

मराठी मूळ

जग ऐसें बहुनांवें । बहुनावें भावना ॥1॥
पाहों बोलों बहु नये । सत्य काय सांभाळा ॥ध्रु.॥
कारियासी जें कारण। तें जतन करावें ॥2॥
तुका ह्मणे संतजनीं । हें चि मनीं धरावें ॥3॥

ENGLISH TRANSLATION

The world goes by many names, and feelings take many forms. One should not look or speak too much; guard what is true.

Whatever serves the purpose is what should be preserved. Says Tuka, let the saintly hold this in their minds.

IN PLAIN WORDS

The world goes by many names; feelings take many forms. Do not look too much, do not speak too much; guard what is true. Whatever serves the real purpose is what you should keep. Tuka says: let the saintly hold just this in mind.

WHAT IT MEANS

Tukaram counsels a disciplined economy of attention and speech. The world wears endless names and the mind dresses things up in endless moods, so looking and talking too much only multiplies confusion. The discipline is to keep watch over what is actually true and to preserve only what serves the real purpose, letting the rest fall away. He hands this as a single instruction for the saintly to hold in mind, a way of staying anchored amid the world's many appearances.

GATHA 2607 *Renunciation*

Renunciation, refusing the old fire

मराठी मूळ

निघालें तें अगीहूनि । आतां झणी आतळे ॥1॥
पळवा परपरतें दुरी । आतां हरी येथूनि ॥ध्रु.॥
धरिलें तैसें श्रुत करा हो । येथें आहो प्रपंचीं ॥2॥
अबोल्यानें ठेला तुका । भेउनि लोकां निराळा ॥3॥

ENGLISH TRANSLATION

What has emerged from the fire should not be touched again. Drive it far away from here, O Hari.

Declare openly to all in this worldly life what you have resolved. Says Tuka, he fell silent, keeping apart from the people out of reverence.

IN PLAIN WORDS

What has come out of the fire must not be touched again now. Drive it far, far away; keep it from here, Hari. Make plain to everyone what you have resolved: that you are done with this worldly life. Tuka says: he fell silent, and out of reverence he stayed apart from people.

WHAT IT MEANS

Tukaram speaks of a renunciation that refuses to relapse. Whatever he has been burned by and at last escaped, he will not touch again; he begs Hari to drive it far off and keep it away. The poem urges that such a resolve be declared openly, not held in secret, so that the break with worldly life is clear. Yet the close is quiet: Tukaram himself simply falls silent and, out of reverence rather than scorn, keeps apart from the crowd.

GATHA 2608 *Renunciation*

Renunciation, God the only kinsman

मराठी मूळ

आतां दुसरें नाहीं वनीं । निरांजनी पडिलों ॥1॥
तुमची च पाहें वास । अवघी आस निरसली ॥ध्रु.॥
मागिलांचा मोडला माग । घडला त्याग अरुची ॥2॥
तुका ह्मणे करुणाकरा । तूं सोयरा जीवींचा ॥3॥

ENGLISH TRANSLATION

Now there is nothing else in this wilderness; I have fallen into the pure and formless. I look only for Your presence; all other desires have been dissolved.

The old path has been abandoned; renunciation has come through disenchantment. Says Tuka, O compassionate One, You are the true kinsman of my jiva.

IN PLAIN WORDS

Now there is nothing else in this forest; I have fallen into the pure, formless stillness. I watch only for your coming; every other hope has dissolved. The old road is broken behind me; renunciation came through losing all relish for it. Tuka says: compassionate one, you are the true kinsman of my soul.

WHAT IT MEANS

Tukaram describes the end of a long emptying out. He has come into a solitude where nothing remains but the pure and formless, and his whole attention is now a single watching for God's arrival, since every other hope has fallen away. He is careful about how this happened: the old path did not break by force of will but through losing all taste for it, a renunciation born of disenchantment. What is left when everything else is gone is a relationship: the compassionate Lord is the one true kinsman of his soul.

GATHA 2609 *Longing and Separation*

Drowning prayer, carry me across

मराठी मूळ

धरूनियां सोई परतलें मन । अनुलक्षीं चरण करूनियां॥1॥
येई पांडुरंगे नेई सांभाळूनि । करुणावचनीं आळवितों॥ध्रु.॥
बुद्धि जाली साहए परि नाहीं बळ । अवलोकितों जळ वाहे नेत्रीं ॥2॥
न चलती पाय गिळत जाली काया । ह्मणऊनि दया येऊं द्यावी ॥3॥
दिशच्या करितों वारियासीं मात । जोडुनियां हात वास पाहें ॥4॥
तुका ह्मणे वेग करावा सत्वर । पावावया तीर भवनदीचें ॥5॥

ENGLISH TRANSLATION

Having set my course, my mind has turned back toward You; with eyes fixed upon Your feet, I proceed. Come, O Panduranga, guide me and carry me safely.

I cry out to You with words of compassion. My intellect has become my ally, but I lack the strength; tears flow from my eyes as I watch.

My legs will not move, and my body is being swallowed. Therefore, let mercy come forth.

I send my message to the winds in every direction, folding my hands, gazing toward Your coming. Says Tuka, hasten now, make haste, to reach the far shore of this river of worldly existence.

IN PLAIN WORDS

I had set out the other way, but my mind has turned back toward you. I keep my eyes on your feet and walk. Come, Panduranga, take me up, hold me safe. With tender words I call to you. My mind sees the way now, but I have no strength left; I watch, and water flows from my eyes. My feet will not move; my body is being swallowed. So let your mercy come. I send word to the winds in every direction. I fold my hands and watch for you to come. Tuka says: hurry, come quickly, so I may reach the far shore of this river of the world.

WHAT IT MEANS

Tukaram prays as a man sinking in deep water, and the river is worldly life itself. He has finally turned his mind back toward God and fixed his eyes on Vitthal's feet, but understanding is not the same as strength: he sees the way and still cannot move, his legs locked, his body going under. So he stops trusting his own effort and cries out for mercy alone, folding his hands and sending his plea to the winds. The whole poem is the helpless urgency of one who knows he cannot save himself and begs Panduranga to come fast and carry him to the far bank.

GATHA 2610 *Worldly Metaphors*

Teaching by patience, not by force

मराठी मूळ

कौलें भरियेली पेंठ । निग्रहाचे खोटे तंट ॥1॥
ऐसें माता जाणे वर्म । बाळ वाढवितां धर्म ॥ध्रु.॥
कामवितां लोहो कसे। तांतडीनें काम नासे ॥2॥
तुका ह्मणे खडे । देतां अक्षरें तें जोडे ॥3॥

ENGLISH TRANSLATION

The marketplace is full of counterfeit goods, and stubborn disputes are worthless. A mother knows the secret of raising a child in righteousness.

If iron is hammered too hastily, the work is ruined. Says Tuka, by giving the child small pebbles of practice, the letters of wisdom are eventually mastered.

IN PLAIN WORDS

The marketplace is full of false goods. Stubborn quarrels are worthless. A mother knows the secret of it: you raise a child into right living slowly. Hammer iron too fast and the work is ruined. Tuka says: give the child small pebbles to play with, and in time the letters are learned.

WHAT IT MEANS

Tukaram is teaching how the soul is trained, and the lesson is patience over force. He sets the marketplace of counterfeit goods and stubborn argument against the quiet wisdom of a mother who shapes a child little by little. Forcing the work, like hammering iron in haste, only ruins it. The closing image is the gentlest: a child is handed small pebbles to count with and only later masters the letters, so the deepest practice is grown step by small step, not seized all at once.

GATHA 2611 *Devotion to Vitthal*

The road made light by singing

मराठी मूळ

चालिलें न वाटे । गाऊनियां जातां वाटे ॥1॥
बरवा वैष्णवांचा संग । येतो सामोरा श्रीरंग ॥ध्रु.॥
नाहीं भय आड । कांहीं विषमांचें जड ॥2॥
तुका ह्मणे भक्ति । सुखरूप आदीं अंतीं ॥3॥

ENGLISH TRANSLATION

The road does not feel long when one walks it singing. Blessed is the company of Vaishnavas; Shrirang Himself comes forward to meet them.

There is no fear or obstacle, no heaviness of hardship along the way. Says Tuka, devotion is pure bliss from beginning to end.

IN PLAIN WORDS

The road does not feel long when you walk it singing. The company of Vaishnavas is good; Shrirang himself comes forward to meet them. There is no fear in the way, no obstacle, no heavy hardship. Tuka says: devotion is pure joy, from the first step to the last.

WHAT IT MEANS

Tukaram describes what changes when devotion fills the journey of life. The road is the same hard road, but singing the Name makes it stop feeling long, and the fellowship of devotees turns the walk into joy. He makes a striking claim: in that company God himself, Shrirang, comes out to meet the travelers, so the fear and heaviness that usually weigh down the path simply fall away. The poem lands on a plain promise, that the life of devotion is happiness from beginning to end.

GATHA 2612 *Surrender and Acceptance*

Surrender, the fish in the net

मराठी मूळ

करितां विचार तो हा दृढ संसार । ब्रह्मांदिकां पार नुलंघवे सामथ्यॉ ॥1॥
शरण शरण नारायणा मज अंगीकारीं दीना। आलें तें वचनांपासीं माझ्या सामर्थ्य ॥ध्रु.॥
पाठीवरी मोळी तो चि कळवा पायीं तळीं । सांपडला जाळीं मत्स्य जाला तो न्याय ॥2॥
आतां करीन तांतडी लाभाची ते याच जोडी । तुका ह्मणे ओढी पायां सोई मनाची ॥3॥

ENGLISH TRANSLATION

Upon reflection, this worldly life is firmly entrenched; even Brahma and the gods cannot cross it by their own power. I surrender, I surrender, O Narayana, accept this poor one.

Whatever power I had has come to nothing. The load on one's back is the same as the burden under one's feet; like a fish caught in a net, that is the reality.

Says Tuka, now I shall act with urgency and seize this gain. The mind's inclination is drawn toward Your feet.

IN PLAIN WORDS

When I think it over, this worldly life holds fast. Even Brahma and the gods cannot cross it by their own power. I surrender, I surrender, Narayana; take in this poor one. Whatever strength I claimed has come to nothing. The load on my back and the weight under my feet are one and the same; I am a fish caught in the net. That is the truth of it. Now I will be quick, for this is the one gain worth seizing. Tuka says: my mind is pulled toward your feet.

WHAT IT MEANS

Tukaram reasons his way to surrender and names exactly why. He looks hard at worldly life and sees it gripping fast, so fast that even Brahma and the gods cannot cross it by their own power, let alone he. So his own boasted strength collapses to nothing, and he calls himself a fish already caught in the net, no escape by struggling. From

that honest helplessness comes the only move left: he cries surrender to Narayana and turns with urgency toward the one gain that is real, his mind drawn at last to God's feet.

GATHA 2613 *The Nature of God*

God the inexhaustible giver

मराठी मूळ

बहुतां जातीचा केला अंगीकार । बहुत ही फार सवौत्तमें ॥1॥
सरला चि नाहीं कोणांचिये वेचें । अक्षोभ ठायींचें ठायीं आहे ॥ध्रु.॥
लागत चि नाहीं घेतां अंतपार । वसवी अंतर अणुचें ही ॥2॥
तुका ह्मणे केला होय टाकीऐसा । पुरवावी इच्छा धरिली ते ॥3॥

ENGLISH TRANSLATION

He has accepted beings of every kind in abundance, and in the best possible way. Yet His store has never been depleted by anyone's spending; it remains inexhaustible exactly where it is.

No one can fathom its end or limit, yet He fills even the tiniest atom within. Says Tuka, He becomes whatever is needed. May He fulfill whatever desire is held.

IN PLAIN WORDS

He has taken in beings of every kind, countless of them, and in the best of ways. Yet nothing he gives ever runs out; his store stays full, untroubled, right where it is. No one can reach its end or its edge, and still he dwells inside the smallest atom. Tuka says: he becomes whatever you need. May he grant the desire you hold.

WHAT IT MEANS

Tukaram is naming the strange abundance of God: he gives without limit and is never diminished. However many beings he accepts, and however lavishly, his store is never spent; it stays whole and untroubled exactly where it is. Tukaram pairs the unfathomable, an end no one can reach, with the intimate, a presence filling the tiniest atom. The point is trust: a giver like this becomes whatever the devotee needs, so it is safe to hold a desire and ask him to fulfill it.

GATHA 2614 *Ecstasy and Joy*

Joy overflowing, sing together

मराठी मूळ

पोट धालें आतां जीवनीं आवडी । पुरवावे परवडी बहुतांचे ॥1॥
काय आंचवणा तांतडीचें काम । मागील तीं श्रम न पवावीं ॥ध्रु.॥
वाढितिया पोटीं बहु असे वाव । सांभिाळतां ठाव काय वांचे ॥2॥
दाविल्यावांचूनि नाहीं कळों येत । तेथें ही दुिश्चत एकपणें ॥3॥
नावेचा भार तो उदकाचे शिरीं । काय हळू भारी तये ठायीं ॥4॥
तुका ह्मणे गीतीं गाऊनि गोविंद । करूं ब्रह्मानंद एकसरें॥5॥

ENGLISH TRANSLATION

Now that my hunger is satisfied, let me share this nourishing love with the abundance of many. Why this urgency as if something will be snatched away? Let none suffer the hardships of the past.

The one who serves has vast room within; why hoard when there is a place to store everything? Things cannot be known without being shown; even there, one must not be anxious about standing alone. The burden of the boat rests upon the water; is it heavy for the water? Says Tuka, let us sing songs of Govinda and create one continuous stream of Brahmananda.

IN PLAIN WORDS

My hunger is fed now; the love within me has its delight. Let it be shared out among the many. Why this rush, as if it will be snatched away? Let no one go through the old hardships again. The one who serves has vast room inside; why hoard, when there is room to hold it all? A thing cannot be known until it is shown; even then, do not fret about standing alone. The boat's weight rests on the water; is it heavy for the water there? Tuka says: let us sing songs of Govinda and make one unbroken stream of the bliss of Brahman.

WHAT IT MEANS

Tukaram speaks from fullness rather than need: his own hunger is satisfied, so now the love must be shared with everyone, not hoarded. He gently corrects the anxious grasping of the spiritual life, the fear that grace will be snatched away, since the one who truly serves has endless room within. His images make the point that giving costs the giver nothing: as a boat's weight is no burden to the water that holds it, the love poured out is no loss. The poem ends in communal song, the many singing Govinda's name together until it becomes one continuous stream of divine bliss.

GATHA 2615 *Ecstasy and Joy*

Ecstatic kirtan, no need of heaven

मराठी मूळ

एका हातीं टाळ एका हातीं चिपिळया । घालिती हुंमरी एक वाताती टिाळया ॥1॥
मातले वैष्णव नटती नाना छंदें। नाहीं चाड मोक्षपदें भजनीं आवडी ॥ध्रु.॥
हाका अरिोळया गीतवादें सुखसोहळे । जाय तें न कळे केव्हां रजनी दिवस ॥2॥
तीथाअ नाहीं चाड न लगे जावें वनांतरा । तुका ह्मणे हरिहरात्मक चि पृथुवी॥3॥

ENGLISH TRANSLATION

Cymbals in one hand, clappers in the other; some raise a roar while others clap along. The intoxicated Vaishnavas adorn themselves in countless modes of delight; they care nothing for liberation, for their love is in devotion alone.

Shouts, songs, musical celebrations, and festivals of joy fill the air; day and night pass without anyone noticing. They have no longing for pilgrimage or retreat to forests.

Says Tuka, this entire earth is pervaded by Hari.

IN PLAIN WORDS

Cymbals in one hand, clappers in the other; one raises a roar while another claps along. The Vaishnavas are drunk with joy and dance in a hundred ways. They have no use for liberation; their whole love is in singing his name. Shouts, cries, song and music, festivals of joy: in it, no one notices when night comes or day. They have no longing for pilgrimage, no need to go off into the forest. Tuka says: the whole earth is filled through and through with Hari.

WHAT IT MEANS

Tukaram paints the abandon of communal kirtan, devotees lost in singing with cymbals and clappers, dancing, shouting, losing all track of night and day. The sharp claim is in the refrain: these singers care nothing for liberation itself; the joy of the Name is already enough, so the prize the whole tradition chases is set aside as beside the point. They feel no pull toward pilgrimage sites or forest retreats, because they need not go anywhere to find God. Tukaram gives the reason in the last line: the entire earth is already saturated with Hari, so the Name sung here is the destination.

GATHA 2616 *Ecstasy and Joy*

Gratitude, God become kin

मराठी मूळ

देव सखा आतां केलें नव्हे काई । येणें सकळई सोइरीं च ॥1॥
भाग्यवंत जालों गोतें सपुरतीं । आतां पुण्या नीती पार नाहीं ॥ध्रु.॥
पाहातां दिसती भरलिया दिशा । ठसावला ठसा लोकत्रयीं ॥2॥
अविनाश जोडी आह्मां भाग्यवंतां । जाली होती सत्ता संचिताची ॥3॥
पायांवरी डोई ठेवाया अरोथा । जाली द्यावी सत्ता क्षेम ऐसी ॥4॥
तुका ह्मणे जीव पावला विसावा । ह्मणवितां देवा तुमचींसीं ॥5॥

ENGLISH TRANSLATION

Now that God has become my friend, what is there that cannot be done? Through Him, all have become my kinfolk. I have become fortunate, with family made complete; now there is no end to merit and righteousness.

Wherever I look, all directions appear full; His imprint is stamped across all three worlds. This imperishable treasure has come to us, the fortunate ones; the power of accumulated merit has borne fruit.

The liberty to bow my head at His feet, the grace of being received with affection, has been given. Says Tuka, my jiva has found rest by calling itself His own.

IN PLAIN WORDS

Now that God is my friend, what cannot be done? Through him, every one of these has become my kin. I have grown fortunate, my family made complete; now there is no end to merit and right living. Wherever I look, all the directions stand full; his mark is stamped across the three worlds. This treasure that does not perish has come to us, the fortunate ones; the power of long-stored merit has borne its fruit. The freedom to lay my head on his feet, the grace of being welcomed with love, has been given me. Tuka says: my jiva has found its rest by calling itself yours.

WHAT IT MEANS

Tukaram counts his good fortune now that God has become his friend, and the whole world shifts around that one fact. With God as kin, every direction looks full and the divine mark is stamped across all three worlds, so he feels wealthy beyond counting. He names the gift as an imperishable treasure, the ripening of merit stored across lifetimes, and yet states it as something simply given, not earned. The deepest rest is in the last line: the soul finds its peace not by achieving anything but by daring to call itself God's own.

GATHA 2617 *Faith and Trust*

Faith, the guarded one fears nothing

मराठी मूळ

कोण आतां किळकाळा । येऊं बळा देईल ॥1॥
सत्ता झाली त्रिभुवनीं । चक्रपाणी कोंवसा ॥ध्रु.॥
लडिवाळांचा भार वाहे । उभा आहे कुढावया ॥2॥
तुका ह्मणे घटिका दिस । निमिश ही न विसंभे ॥3॥

ENGLISH TRANSLATION

Who now can bring any calamity or adversity to bear upon us? Sovereignty has been established across all three worlds; the wielder of the discus is our protector. He bears the burden of His dear ones, standing ready to labor for them.

Says Tuka, He does not leave us unattended even for a moment, day or night.

IN PLAIN WORDS

Who now can bring any harm against us? Sovereignty has been set up over the three worlds; Chakrapani himself is our shelter. He carries the weight of his beloved ones; he stands ready to labor for them. Tuka says: he does not leave us unattended for an hour of the day, not even for a blink.

WHAT IT MEANS

Tukaram speaks the fearlessness of one who knows he is guarded. With Chakrapani, the wielder of the discus, as his protector and sovereign over all three worlds, no calamity has any power to reach him. He describes God not as a distant lord but as one who shoulders the burden of his dear ones and stands ready to work for them. The final line is the whole comfort: this protector never looks away, not for a day, not for the blink of an eye.

GATHA 2618 *The Power of the Name*

The Name, love between child and Father

मराठी मूळ

आह्मां आवडे नाम घेतां । तो ही पिता संतोषे ॥1॥
उभयतां एकचित्त । तरी प्रीत वाढली ॥ध्रु.॥
आह्मी शोभों निकटवासें। अनारिसें न दिसे ॥2॥
तुका ह्मणे पांडुरंगे । अवघीं अंगें निवालीं॥3॥

ENGLISH TRANSLATION

We delight in taking His name, and our Father too is pleased. When both chittas are of one mind, love flourishes.

We shine in His close presence; no difference can be seen between us. Says Tuka, Panduranga has cooled and soothed every part of our being.

IN PLAIN WORDS

We love to take his name, and our Father too is glad of it. When both are of one mind, the love between them grows. We are made beautiful by living close to him; no difference can be seen between us. Tuka says: Panduranga has cooled and soothed every part of us.

WHAT IT MEANS

Tukaram describes the Name as a bond of love running both ways, between the devotee and God as child and Father. The devotee delights in saying the Name, and the Father delights to hear it, and when both hearts beat as one the love only deepens. From that closeness comes a startling claim: living near him, the devotee grows so like him that no difference can be seen between them. The poem ends in pure relief, Panduranga having cooled and soothed every part of his being.

GATHA 2619 *Devotion to Vitthal*

The body fleeting, remember Narayana

मराठी मूळ

देह तंव असे भोगाचे अधीन । याचें सुख सीण क्षीणभंगर ॥1॥
अविनाश जोडी देवापायीं भाव । कल्याणाचा ठाव सकळही ॥ध्रु.॥
क्षणभंगुर हा तेथील पसारा । आलिया हाकारा अवघें राहे ॥2॥
तुका ह्मणे येथें सकळ विश्रांति । आठवावा चित्तीं नारायण ॥3॥

ENGLISH TRANSLATION

The body is subject to the pleasures it experiences; its joys and pains are fleeting and perishable. The imperishable treasure is devotion at God's feet; that is the abode of all blessedness.

All this worldly display is momentary; when the summons comes, everything must halt. Says Tuka, herein lies all rest and peace: remember Narayana in your chitta.

IN PLAIN WORDS

The body is bound to the things it enjoys; its pleasures and pains are thin and quick to break. The treasure that does not perish is love laid at God's feet; that is the home of all that is good. All this worldly show lasts only a moment; when the summons comes, everything stops. Tuka says: here is all rest and peace. Remember Narayana in your heart.

WHAT IT MEANS

Tukaram sets the perishable against the imperishable to show where to place one's trust. The body and its pleasures are real but fleeting, thin things that break and pass, and the whole worldly display halts the instant death's summons arrives. Against that he names the one treasure that does not perish: love offered at God's feet, which he calls the home of all blessedness. The poem closes with the practice that holds it all, to remember Narayana in the heart, because there alone is lasting rest.

GATHA 2620 *The Power of the Name*

Impatient love, do not delay

मराठी मूळ

आतां आवश्यक करणें समाधान । पाहिलें निर्वाण न पाहिजे ॥1॥
केलें तरीं आतां शुशोभें करावें । दिसतें बरवें संतांमधीं ॥ध्रु.॥
नाहीं भक्तराजीं ठेविला उधार । नामाचा आकार त्यांचियानें ॥2॥
तुका ह्मणे माझ्या वडिलांचें ठेवणें । गोप्य नारायणें न करावें ॥3॥
काय आतां मोक्ष करावा जी देवा । तुमचिया गोवा दर्शनासी ॥ध्रु.॥
केलिया नेमासी उभें ठाडें व्हावें । नेमलें तें भावें पालटेना ॥12॥
तुका ह्मणे जों जों कराल उशीर । तों तों मज फार रडवील ॥3॥

ENGLISH TRANSLATION

Now contentment must be made a necessity; there is no need to wait for final realization. If something is to be done, let it be done beautifully, in a manner that shines among the saints.

The great devotees have never left anything for later; they embodied the name in their very form. Says Tuka, the treasure my elders stored should not be kept secret by Narayana. What need is there for liberation now, O God, when the true entanglement is in beholding You? Once a vow is made, one must stand by it faithfully; what is pledged in devotion does not change.

Says Tuka, the longer You delay, the more You make me weep.

IN PLAIN WORDS

Now you must grant me peace; do not make me wait for the final end. If it is to be done, then do it beautifully, in a way that shines among the saints. The great devotees left nothing on credit for later; they made the Name their very form. Tuka says: the treasure my elders stored, let Narayana not keep it hidden. What use is liberation to me now, God, when my one entanglement is the longing to see you? Once a vow is made, you must stand by it; what is pledged in love does not change. Tuka says: the longer you delay, the more you make me weep.

WHAT IT MEANS

Tukaram presses God like a child demanding what was promised, refusing to be patient. He does not want liberation or some far-off final realization; he wants the sight of God now, and says the only thing binding him to the world is that very longing. He reminds God that the great devotees of old took the Name fully, holding nothing back for later, and asks that the treasure handed down by his elders not be kept hidden from him. The poem ends in open complaint, half tender and half insistent: a vow must be honored, and every delay only makes Tukaram weep harder.

GATHA 2621 *Devotion to Vitthal*

Devotion, the saints set Him there

मराठी मूळ

पुढीलांचे सोयी माझ्या मना चाली । मताची आणिली नाहीं बुद्धी ॥1॥
केलासी तो उभा आजवरी संतीं । धरविलें हातीं कट देवा ॥ध्रु.॥
आहे तें ची मागों नाहीं खोटा चाळा । नये येऊं बळा लेंकराशीं ॥2॥
तुका ह्मणे माझा साक्षीचा वेव्हार । कृपण जी थोर परी तुह्मी ॥3॥
लागटपणें मी आलों येथवरी । चाड ते दुसरी न धरूनि ॥ध्रु.॥
दुजियाचा तंव तुह्मांसी कांटाळा । राहासी निराळा एकाएकीं ॥2॥
तुका ह्मणे आतां यावरी गोविंदा । मजशीं विनोदा येऊं नये ॥3॥

ENGLISH TRANSLATION

My mind does not follow its own course; it has not imported any willful notion. The saints have made You stand here until now; they have placed the handle of devotion in my hands, O God.

I ask only for what already exists; this is no false pretense. One should not use force with a little child.

Says Tuka, my dealings are witnessed; yet You, O Lord, are exceedingly frugal. I have come this far through sheer persistence, holding no other desire.

Since You dislike the company of strangers, You keep Yourself apart. Says Tuka, after this, O Govinda, do not come to me with mere pleasantries.

IN PLAIN WORDS

My mind does not run after its own ideas. It carries no willful notion of its own. The saints have made You stand here until now; they put the handle of devotion into my hand, O God. I ask only for what already is; this is no false game. One should not strong-arm a little child. Tuka says: my dealings are all in plain sight; You, Lord, are very stingy, yet You are mine. I came this far by sheer persistence, holding no other wish. You dislike the company of strangers, so You keep apart, alone. Tuka says: from now on, Govinda, do not come to me with mere pleasantries.

WHAT IT MEANS

Tukaram leans on the saints, not on himself. He says his mind is not chasing its own clever schemes; the saints are the ones who set Vitthal standing before him and pressed devotion into his hands. So he asks only for what is already his by right, and he warns God not to use force or evasion with him, since he is like a small child clinging to a parent. The tone turns half-teasing: he calls God close-fisted, admits he got this far only by refusing to leave, and asks God to drop the polite small talk and simply give Himself.

GATHA 2622 *Social Criticism*

Social criticism, the faithless eye

मराठी मूळ

तीर्थ जळ देखे पाषाण प्रतिमा । संत ते अधमा माणसाऐसे ॥1॥
वांजेच्या मैथुनापरी गेलें वांयां । बांडेल्याचें जायां जालें पीक ॥ध्रु.॥
अभाविक सदा सुतकी चांडाळ । सदा तळमळ चुके चि ना ॥2॥
तुका ह्मणे वरदळी ज्याची दृष्टी । देहबुद्धि कष्टी सदा दुःखी ॥3॥

ENGLISH TRANSLATION

The faithless one sees holy water as mere liquid and sacred images as mere stone. He regards the saints as ordinary human beings.

Like the intimacy of a barren woman, his efforts are wasted; like a crop on ravaged land, all is fruitless. The faithless one is perpetually impure, always restless, never at peace.

Says Tuka, one whose vision rests only on the surface, bound by body-consciousness, remains forever in sorrow.

IN PLAIN WORDS

The faithless one sees holy water as plain water and a sacred image as plain stone. He looks at the saints and sees only ordinary men. Like coupling with a barren woman, his effort comes to nothing; like a crop on ruined land, the harvest fails. Without faith he is always impure, an outcaste; his restlessness never ends. Tuka says: the one whose eyes rest only on the surface, bound to body-thinking, stays forever in sorrow.

WHAT IT MEANS

Tukaram names the lack that drains all religious effort: faith. Without it, holy water is just water, an image just stone, and a living saint just another man, so nothing sacred can reach the person. He drives this home with two hard images of wasted labor, a barren coupling and a crop on spoiled ground, to show that ritual without faith bears no fruit. The harshness is aimed at the pattern of surface-seeing, the eye that stops at the body and the object; whoever lives there, Tukaram says, lives in unending unrest. The mirror is for the reader: where does my own seeing stop short.

GATHA 2623 *The Power of the Name*

The Name, genuine coin

मराठी मूळ

नव्हे मतोळ्याचा वाण । नीच नवा नारायण ॥1॥
सुख उपजे श्रवणें । खरें टांकसाळी नाणें ॥ध्रु.॥
लाभ हातोहातीं । अधिक पुढतोंपुढती ॥2॥
तुका ह्मणे नेणों किती । पुरोनि उरलें पुढती ॥3॥

ENGLISH TRANSLATION

The name of Narayana is not some cheap commodity offered by hawkers. It brings joy to the ear; it is genuine currency minted in the Lord's own treasury.

The profit is immediate, and it grows ever greater with each exchange. Says Tuka, I cannot tell how much there is; it overflows and still more remains.

IN PLAIN WORDS

This is no cheap stuff sold by a hawker. Narayana is ever fresh, ever new. Joy springs up from the hearing. It is true coin, minted in the Lord's own treasury. The gain is immediate, hand to hand, and it grows greater with each turn. Tuka says: I cannot tell how much there is; it is spent in full and still more remains.

WHAT IT MEANS

Tukaram praises the Name of Narayana as wealth of a different order. It is not a peddler's cheap goods but genuine currency struck in God's own mint, and merely hearing it brings joy. Unlike ordinary trade, the profit arrives at once and keeps multiplying with every repetition. He ends in wonder at its abundance: you can spend it without limit, and the supply only overflows, because the Name draws on an inexhaustible treasury.

GATHA 2624 *The Saints*

Saints, the shop that never empties

मराठी मूळ

घातला दुकान । देती आलियासी दान ॥1॥
संत उदार उदार । भरलें अनंत भांडार ॥ध्रु.॥
मागत्याची पुरे । धणी आणिकांसी उरे ॥2॥
तुका ह्मणे पोतें । देवें भरिलें नव्हे रितें ॥3॥

ENGLISH TRANSLATION

The saints have opened their shop and give freely to all who come. The saints are generous beyond measure; their storehouse is filled with infinity.

The one who asks is satisfied, and still abundance remains for others. Says Tuka, the bag that God has filled is never empty.

IN PLAIN WORDS

They have opened a shop and give a gift to everyone who comes. The saints are generous, generous; their storehouse is filled with the endless. The one who begs is filled, and still there is enough left over for others. Tuka says: the bag that God has filled is never empty.

WHAT IT MEANS

Tukaram pictures the saints as keepers of an open shop where everything is given away, never sold. Their store is filled with the infinite, so generosity has no ceiling: each beggar leaves satisfied, and the supply is undiminished for the next. The point lands in the closing line. Because it is God who fills their bag, it can never run dry, which is why the saints can give so freely.

GATHA 2625 *Prayers*

Prayer, guard me from my own faults

मराठी मूळ

नरस्तुति आणि कथेचा विकरा । हें नको दातारा घडों देऊं ॥1॥
ऐसिये कृपेचि भाकितों करुणा । आहेसि तूं राणा उदाराचा ॥ध्रु.॥
पराविया नारी आणि परधना । नको देऊं मनावरी येऊं ॥2॥
भूतांचा मत्सर आणि संतनिंदा । हें नको गोविंदा घडों देऊं ॥3॥
देहअभिमान नको देऊं शरीरीं । चढों कांहीं परी एक देऊं ॥4॥
तुका ह्मणे तुझ्या पायांचा विसर । नको वारंवार पडों देऊं ॥5॥

ENGLISH TRANSLATION

Do not let me fall into flattering mortals or making a trade of sacred storytelling. For this mercy I pray to You; You are the king of the generous.

Do not let the desire for another's wife or another's wealth rise in my mind. Do not let me harbor malice toward any being or speak ill of the saints.

Do not let the pride of the body grow in me by any means. Says Tuka, do not let me forget Your feet again and again.

IN PLAIN WORDS

Do not let me flatter mortals, and do not let me make a trade of telling Your story, O Giver. For this mercy I beg of You; You are the king of the generous. Do not let the wish for another's wife or another's wealth rise in my mind. Do not let me envy any creature or speak ill of the saints, Govinda. Do not let pride of the body grow in me by any means; let it not rise at all. Tuka says: do not let me forget Your feet, again and again.

WHAT IT MEANS

This is a prayer asked entirely in the negative: keep me from the faults I am prone to. Tukaram lists them one by one: flattering powerful men, selling sacred storytelling for gain, coveting another's wife or wealth, envy of others, slander of the saints, and the swelling pride of the body. He cannot trust his own strength against these, so he hands the whole guard to God, whom he calls the king of the generous. The last and largest plea holds the rest together: do not let me forget Your feet, because forgetting God is the root from which every other fault grows.

GATHA 2626 *Devotion to Vitthal*

Devotion, single-minded service

मराठी मूळ

लौकिकापुरती नव्हे माझी सेवा । अनन्य केशवा दास तुझा ॥1॥
ह्मणऊनि करीं पायांसवें आळी । आणीक वेगळी नेणें परी ॥ध्रु.॥
एकविध आह्मी स्वामिसेवेसाटीं । वरी तो चि पोटीं एकभाव ॥2॥
तुका ह्मणे करीं सांगितलें काम । तुह्मां धर्माधर्म ठावे देवा ॥3॥

ENGLISH TRANSLATION

My service is not merely for show; I am Your exclusive and devoted servant, O Keshava. Therefore I make my plea at Your feet; I know no other way.

I am single-minded in my devotion to the Master's service; the same oneness pervades my chitta and my outward actions. Says Tuka, I carry out the work You assign; matters of right and wrong are known to You alone, O God.

IN PLAIN WORDS

My service is not just for show. I am Your own servant, given to none but You, O Keshava. So I make my plea at Your feet; I know no other way. I am single-minded in serving my Master, and the same one feeling fills my heart and my acts. Tuka says: I do the work You assign; right and wrong are known to You alone, O God.

WHAT IT MEANS

Tukaram disowns any outward, for-show piety and declares himself God's exclusive servant. Because he serves no one else, he has no other refuge to approach, so he comes to Vitthal's feet alone. He insists his devotion is undivided, with inner feeling and outer action carrying the one same intent. The closing line is the heart of his surrender: he simply performs whatever task God gives, leaving all judgment of right and wrong to God, since the servant's part is obedience, not verdict.

GATHA 2627 *Ecstasy and Joy*

Ecstasy, swept clean of bad company

मराठी मूळ

ज्यांच्या संगें होतों पडिलों भोवनीं । ते केली धोवनी झाडूनियां ॥1॥
आतां एकाएकीं मनासीं विचार । करुं नाहीं भार दुजा याचा ॥ध्रु.॥
प्रसादसेवनें आली उष्टावळी । उचित ते काळीं अवचित ॥2॥
तुका ह्मणे वर्म सांपडलें हातीं । सांडिली ते खंती चिंता देवा ॥3॥

ENGLISH TRANSLATION

Those whose company once led me into entanglement have been washed away and swept clean. Now I deliberate alone with my own mind; there is no burden of any second voice in this.

Through partaking of the Master's grace, the right moment came unexpectedly. Says Tuka, the secret has come into my hands; I have abandoned all worry and anxiety, O God.

IN PLAIN WORDS

Those whose company once dragged me into the round of the world have been washed and swept clean away. Now I think things over alone with my own mind; there is no weight of any second voice in it. By partaking of grace, the leavings came to me; the right moment arrived when I least expected it. Tuka says: the secret has come into my hand; I have thrown away that grief and worry, O God.

WHAT IT MEANS

Tukaram describes being freed from the companions who once entangled him in worldly life; they have been rinsed away, leaving him to deliberate alone, with no second voice pulling at him. He credits not his own effort but grace, which dropped the sanctified leftovers into his lap at a moment he did not arrange. What he has received he calls the secret, the inner key, and with it in hand his old grief and anxiety simply fall away. The mood is the relief and quiet joy of someone who has been unburdened.

GATHA 2628 *The Saints*

Saints, one essence in many dishes

मराठी मूळ

आवडीभोजन प्रकार परवडी । भिन्नाभिन्न गोडी एक रसा ॥1॥
भोगित्या पंगती लाधलों प्रसाद । तिंहीं नाहीं भेद राखियेला ॥ध्रु.॥
पाकसिद्ध स्वहस्तकें विनियोग। आवडीचे भाग सिद्ध केले ॥2॥
तुका ह्मणे आला उच्छिष्ट प्रसाद । तेणें हा आनंद माझ्या जीवा ॥3॥

ENGLISH TRANSLATION

A feast of love is spread out in many dishes; though the flavors differ, they are all of one essence. I have received the grace of those who sat at that banquet; they maintained no distinctions among themselves.

The cooking was done by the Master's own hand; each portion of love was prepared to perfection. Says Tuka, the sanctified leftover has come to me, and by that, my jiva rejoices.

IN PLAIN WORDS

A feast of love is laid out in many dishes; the flavors differ, yet they are all one taste. Sitting in that row of eaters, I was given grace; among them they kept no separation. The cooking was done by the Master's own hand; each portion of love was made perfect. Tuka says: the sanctified leftover has come to me, and by it my soul rejoices.

WHAT IT MEANS

Tukaram uses the image of a shared meal to speak of the company of saints. The dishes are many and their flavors differ, yet all are one essence, just as the saints are varied but undivided, keeping no rank or separation among themselves as they eat together. He stresses that the food was prepared by the Master's own hand, so every loving portion is perfect. Then he places himself low and grateful: he receives only the consecrated leftover from that table, and even that scrap fills his soul with joy.

GATHA 2629 *Ecstasy and Joy*

Ecstasy, grace seized unasked

मराठी मूळ

समर्थाचा ठाव संचलाचि असे । दुर्बळाची आस पुढें करी ॥1॥
पावलें घेईन पदरीं हें दान । एकांतीं भोजन करूं दाऊं॥ध्रु.॥
न लगे पाहावी उचिताची वेळ । अयाचित काळ साधला तो ॥2॥
तुका ह्मणे पोट धालिया उपरी । गौरवा उत्तरीं पूजूं देवा ॥3॥

ENGLISH TRANSLATION

The treasure of the powerful is always at hand; the weak one's hope lies in what the future may offer. I shall receive whatever gift falls into my lap, and partake of the feast in solitude.

There is no need to wait for the proper occasion; the time of unsolicited grace has been seized. Says Tuka, once the belly is full, let us honor God with words of grateful reverence.

IN PLAIN WORDS

The strong one's store is always full and ready; the weak one's hope hangs on what may come later. I will take whatever gift falls into my lap, and eat the feast in solitude. There is no need to watch for the proper hour; the time of grace given unasked has been seized. Tuka says: once the belly is full, let us honor God with words of grateful praise.

WHAT IT MEANS

Tukaram contrasts the powerful, whose provision is always at hand, with the weak, who can only hope for a future portion; he counts himself among the weak and resolves to take gladly whatever grace falls to him. He will not wait for the textbook right moment, because grace has come unsolicited and the moment is now, so he eats this gift in quiet. The closing turn shows the proper response: when the soul has been fed, the thing to do is to praise God with grateful words. It is a poem about receiving freely given grace and answering it with thanks.

GATHA 2630 *The Moral Ideal*

Moral ideal, bow to all, break no peace

मराठी मूळ

आपुल्यांचा करीन मोळा । माझ्या कुळाचारांचा॥1॥
अवघियांचे वंदिन पाय । ठायाठाय न देखें ॥ध्रु.॥
नेदीं तुटों समाधान । थांबों जन सकळ ॥2॥
तुका ह्मणे झाडा होय । तों हे सोय न संडीं ॥3॥

ENGLISH TRANSLATION

I shall gather together all my own traditions and ancestral ways. I shall bow at everyone's feet without seeing high or low.

I shall not let contentment be broken, and I shall steady everyone around me. Says Tuka, until the final clearing comes, I shall not abandon this path.

IN PLAIN WORDS

I will gather together all my own family ways and the customs of my line. I will bow at everyone's feet, seeing no high and no low. I will not let anyone's contentment be broken; I will steady all people. Tuka says: until the final reckoning comes, I will not give up this path.

WHAT IT MEANS

Tukaram lays out a personal rule of conduct. He will honor the good ways of his own people, and he will bow before everyone alike, refusing to rank people as high or low. His care extends outward: he will not disturb anyone's peace, and he will work to settle and steady those around him. He binds himself to this for life, vowing to hold the path until the final clearing of accounts. It is a quiet ethic of humility and unbroken goodwill toward all.

GATHA 2631 *Surrender and Acceptance*

Surrender, freed from birth and death

मराठी मूळ

जन्ममरणांची विसरलों चिंता । तूं माझा अनंता मायबाप ॥1॥
होतील ते डोळां पाहेन प्रकार । भय आणि भार निरसलीं ॥ध्रु.॥
लिगाडाचें मूळ होतीं पंच भूतें । त्यांचें यां पुरतें विभागिलें ॥2॥
तुका ह्मणे जाला प्रपंच पारिखा । जिवासी तूं सखा पांडुरंगा ॥3॥

ENGLISH TRANSLATION

I have forgotten the anxiety of birth and death, for You are my mother and father, O Ananta. Whatever comes before my eyes, I shall witness it calmly; fear and burden have been dissolved.

The root of all entanglement was the five elements; what belongs to them has been returned to them. Says Tuka, worldly life has become something foreign; You alone are the companion of my soul, O Panduranga.

IN PLAIN WORDS

I have forgotten the fear of birth and death, for You are my mother and father, O Ananta. Whatever comes before my eyes, I will simply watch it; fear and burden are gone. The root of all entanglement was the five elements; what is theirs has been given back to them in full. Tuka says: worldly life has become a stranger to me; You alone are the friend of my soul, O Panduranga.

WHAT IT MEANS

Tukaram speaks from the peace of total trust. Once he takes God as mother and father, the dread of birth and death drops away, and he can simply watch whatever life brings without fear or weight. He explains the freedom: the body and its world were only the five elements, and he has handed back to them what was always theirs, so nothing in this realm still binds him. With worldly life now a stranger, the only real relationship left is with God, the one true companion of his soul. It is the calm of someone who has set down the whole burden of the self.

GATHA 2632 *Devotion to Vitthal*

Devotion, my life is in Your hands

मराठी मूळ

उदार तूं हरी ऐसी कीतिन चराचरीं । अनंत हे थोरी गर्जतील पवाडे ॥1॥
मागणें तें तुज मागों जीवभाव तुज सांगों । लागों तरी लागों पायां तुमच्या दातारा ॥2॥
दिसों देसी कीविलवाणें तरी तुज चि हें उणें । तुका ह्मणे जिणें माझें तुज अधीन ॥3॥

ENGLISH TRANSLATION

You are generous, O Hari; this fame resounds throughout all creation. Your endless glory thunders forth in songs of praise.

What I ask of You, I ask with my whole being; what I tell You, I tell from the depths of my jiva. If I am to cling to anything, let me cling to Your feet, O Benefactor.

If I appear pitiable, that shortcoming is Yours, not mine. Says Tuka, my life is subject to You.

IN PLAIN WORDS

You are generous, O Hari; that fame rings through all that moves and does not move. Your endless greatness thunders out in songs of praise. What I ask, I ask of You with my whole being; what I feel, I tell to You. If I am to cling, then let me cling to Your feet, O Giver. If I am seen wretched, that lack is Yours, not mine. Tuka says: my life is in Your keeping.

WHAT IT MEANS

Tukaram first names God's known reputation: Hari is famed throughout all creation as generous, his glory sung everywhere. On the strength of that fame, he brings his whole heart's asking and confiding to God and resolves to cling to nothing but God's feet. Then comes the bold turn: if he still looks poor and pitiable, the failure reflects on

God, not on himself, since a generous Lord should not leave his devotee in want. He closes by placing his entire life under God's control, which is both surrender and a gentle pressing of the claim that God now owns the outcome.

GATHA 2633 *Prayers*

Surrender, God plays no favorites

मराठी मूळ

पाहा किती आले शरण समान चि केले । नाहीं विचारिले गुण दोष कोणांचे ॥1॥
मज सेवटींसा द्यावा ठाव तयांचिये देवा । नाहीं करीत हेवा कांहीं थोरपणाचा ॥ध्रु.॥
नाहीं पाहिला आचार कुळगोत्रांचा विचार । फेडूं आला भार मग न ह्मणे दगड ॥2॥
तुका ह्मणे सर्वजाणा तुझ्या आल्यावरि मना । केला तो उगाणा घडल्या दोषांच्या ॥3॥

ENGLISH TRANSLATION

See how many have come to You for refuge, and You have treated them all alike. You have never examined anyone's virtues or faults.

O God, grant me a place among them, even at the very end. I harbor no envy and make no claim to greatness.

You never looked at caste, lineage, or conduct. Whoever came to lay down their burden, You never called them a mere stone.

Says Tuka, O all-knowing One, once Your mind has turned toward someone, all their accumulated sins are wiped away.

IN PLAIN WORDS

See how many have come to you for refuge. You treated them all the same. You never weighed anyone's virtues or faults. O God, give me a place among them, even at the very end. I am not jealous; I make no claim to greatness. You never looked at caste or lineage or conduct. Whoever came to lay down their burden, you never called them a mere stone. Tuka says: O all-knowing one, once your mind turns toward someone, all the sins they have piled up are wiped clean.

WHAT IT MEANS

Tukaram is asking for a place among the saved, and he names the only ground he can stand on: God's refusal to sort people by merit. He points out that everyone who came for refuge was received the same way, with no audit of their good and bad deeds, no inspection of their caste or family or behavior. That is why he dares to ask only for the last place, with no envy and no claim to be special. The line about the stone is the heart of it: whoever brings their burden is treated as a living soul, never written off. And once God's attention settles on a person, the whole accumulated weight of their wrongs is cancelled.

GATHA 2634 *Ecstasy and Joy*

Ecstasy, the treasure found at home

मराठी मूळ

आतां चुकलें बंधन गेलें विसरोनि दान । आपुले ते वाण सावकाश विकावे ॥1॥
लाभ जोडला अनंत घरीं सांपडलें वित्त । हातोहातीं थीत उरें तळ नल्हाचि ॥ध्रु.॥
होतें गोविलें विसारें माप जालें एकसरें । होतें होरें वारें तों चि लाहो साधिला॥2॥
कराया जतन तुका ह्मणे निजधन । केला नारायण साहए नेदी विसंबों ॥3॥

ENGLISH TRANSLATION

Now bondage is broken and the thought of giving and receiving is forgotten. Let me sell my own wares at leisure.

An infinite profit has been gained; the treasure has been found within one's own house. It is immediately in hand, an unfathomable depth that never runs dry.

There was confusion and delay before, but the measure has now been settled all at once. While there was still wind in the sails, the gain was secured.

Says Tuka, to safeguard this inner treasure, I have made Narayana my helper; He does not let me forget even for a moment.

IN PLAIN WORDS

Now bondage is broken. The thought of giving and taking is forgotten. Let me sell my own goods at my leisure. The profit gained is endless. The treasure was found inside my own house. It is in my hand at once, a depth without a bottom that never runs dry. Before there was confusion and delay; now the measure is settled all at once. While there was still wind, I caught it and secured the gain. Tuka says: to guard this inner wealth I have made Narayana my helper. He does not let me forget it even for a moment.

WHAT IT MEANS

Tukaram describes the moment the spiritual account closes in his favor. The old bargaining of the world, what he owes and what he is owed, simply drops away once bondage breaks. The treasure turns out to have been inside his own house all along, not earned abroad but discovered within, and it is bottomless and instant. He uses a merchant's image: there was a long delay before, but the deal was sealed at once while the wind still blew, so the chance was not missed. The point of the closing line is that this wealth needs guarding, and the guard he has appointed is Narayana himself, who keeps him from ever forgetting what he has found.

GATHA 2635 *Devotion to Vitthal*

Union, the soul stamped on Shiva

मराठी मूळ

तुझ्या रूपें माझी काया भरों द्यावी पंढरीराया । दर्पणींची छाया एका रूपें भिन्नत्व ॥1॥
सुख पडिलें साटवण सत्ता वेचे शनें शनें । अडचणीचे कोन चारी मार्ग उगवले ॥ध्रु.॥
वसो डोळ्यांची बाहुली कवळे भिन्न छाया आली । कृष्णांजन चाली नव्हे प्रति माघारी ॥2॥
जीव ठसावला शिवें मना आलें तेथें जावें । फांटा पडिला नांवें तुका ह्मणे खंडलें ॥3॥

ENGLISH TRANSLATION

Let my body be filled with Your form, O King of Pandhari. Like a reflection in a mirror, one form appears as two, yet there is no real difference.

The stored-up joy spends itself slowly through authority. The four paths of life have opened up and the difficult corners have been cleared.

Like the pupil of the eye that embraces every shadow that falls upon it, once the collyrium of Krishna is applied, there is no turning back. Says Tuka, the jiva has been imprinted upon Shiva; wherever the mind wishes, there it may go. The branch has broken off in name only; in truth, all division is destroyed.

IN PLAIN WORDS

Let my body be filled with your form, O King of Pandhari. Like a reflection in a mirror, one form looks like two, yet there is no real difference. The stored-up joy spends itself slowly. The four paths of life have opened, and the difficult corners are cleared. Like the pupil of the eye that takes in every shadow falling on it, once the dark salve of Krishna is applied, there is no turning back. Tuka says: the jiva has been pressed into Shiva. Wherever the mind wishes to go, there it may go. The branch has broken off in name only; truly, all division is gone.

WHAT IT MEANS

Tukaram prays to be so filled with God's form that his own body becomes its mirror, where one reality only seems to split into two. He insists the doubling is appearance, not difference: like an image in a mirror, there is no second thing there. The eye is his other image, the pupil receiving every shadow once the dark collyrium of Krishna coats it, and from that there is no going back. The strong claim lands at the end: the individual soul has been stamped into Shiva, the absolute, so completely that the mind is now free to roam without danger. The separation between soul and God remains only as a word, while in truth every division has been destroyed.

GATHA 2636 *The Power of the Name*

The Name, calling at every breath

मराठी मूळ

सोसें सोसें मारूं हाका । होइल चुका ह्मणऊनि॥1॥
मागें पुढें क्षणभरी । नव्हे दुरी अंतर ॥ध्रु.॥
नाम मुखीं बैसला चाळा। वेळोवेळां पडताळीं ॥2॥
तुका ह्मणे सुखी केलें । या विठ्ठलें बहुतांसी ॥3॥

ENGLISH TRANSLATION

Again and again I call out, fearing I might miss the moment. The distance between before and after is not even a breath.

The habit of the name has settled upon my lips; at every turn I verify it is still there. Says Tuka, Vitthal has made multitudes happy in this way.

IN PLAIN WORDS

Over and over I call out, afraid I might miss the moment. Between before and after there is not even a breath of distance. The habit of the name has settled on my lips. Again and again I check that it is still there. Tuka says: Vitthal has made many people happy in just this way.

WHAT IT MEANS

Tukaram describes the discipline of constant remembrance as something close to anxious tenderness. He keeps calling the name aloud, afraid of the smallest gap, because the interval between one moment and the next is so thin there is no room to let the name lapse. He has made it a settled habit on his lips, yet he still keeps checking that it is there, the way one keeps touching a precious thing. The closing line widens it from his own case: this is not a private trick but the path by which Vitthal has made multitudes happy.

GATHA 2637 *Longing and Separation*

Longing, running to the village

मराठी मूळ

धरूनियां चाली हांवा । येइन गांवां धांवत ॥1॥
पाठविसी मूळ तरी । लवकरी विठ्ठले ॥ध्रु.॥
नाचेन त्या प्रेमसुखें । कीर्ती मुखें गाईन ॥2॥
तुका ह्मणे संतमेळीं । पायधुळी वंदीन॥3॥

ENGLISH TRANSLATION

Driven by eager longing, I shall come running to Your village. If You send word, I shall come at once, O Vitthale.

I shall dance in the joy of divine love and sing Your glory with my mouth. Says Tuka, in the gathering of saints, I shall bow to the dust of their feet.

IN PLAIN WORDS

Driven by eager longing, I will come running to your village. If you send word, O Vitthale, I will come at once. I will dance in the joy of that love. I will sing your glory with my mouth. Tuka says: in the gathering of the saints, I will bow to the dust of their feet.

WHAT IT MEANS

This is a short cry of readiness from someone waiting to be called home. Tukaram says his longing is already pulling him toward Pandhari, and he only needs the summons; at the first word he will run. He pictures what he will do when he arrives: dance in the joy of divine love and sing God's glory aloud. The last turn is characteristic of him, that the goal is not only the Lord but the company of the saints, before whose very foot-dust he will bow.

GATHA 2638 *Ecstasy and Joy*

Ecstasy, fed at the mother's lips

मराठी मूळ

मायबापाचिये भेटी । अवघ्या तुटी संकोचा ॥1॥
भोगिलें तें आहे सुख । खातां मुख मोकळें ॥ध्रु.॥
उत्तम तें बाळासाटीं । लावी ओठीं माउली ॥2॥
तुका ह्मणे जाली धणी । आनंद मनीं न समाये ॥3॥

ENGLISH TRANSLATION

In the meeting with one's divine parents, all inhibition falls away. The joy that has been tasted is real and present; the mouth is free as it eats.

The mother offers the best to her child, placing it upon his lips. Says Tuka, full satisfaction has been reached, and the bliss within the mind overflows.

IN PLAIN WORDS

When you meet your mother and father, all shyness falls away. The joy that is tasted is real, and the mouth eats freely. The mother saves the best for her child and puts it to his lips. Tuka says: I have had my fill, and the bliss in my mind will not fit inside it.

WHAT IT MEANS

Tukaram reaches for the plainest human picture of intimacy to describe meeting God. With one's own parents there is no holding back and no embarrassment, so he eats freely from the joy set before him. He sharpens it into the image of a mother feeding her child, choosing the best portion and placing it right on the child's lips, which is how God's grace comes to the devotee: directly, tenderly, without being earned. The closing line measures the result: he is completely satisfied, and the bliss is now too large to be contained in the mind that holds it.

GATHA 2639 *Renunciation*

Renunciation, dispassion as Brahman

मराठी मूळ

उदासीनाचा देह ब्रह्मरूप । नाहीं पुण्य पाप लागत त्या ॥1॥
अनुताप अंगीं अग्निचिया ज्वाळा । नाहीं मृगजळा विझों येत ॥ध्रु.॥
दोष ऐशा नावें देहाचा आदर । विटलें अंतर अहंभावें॥2॥
तुका ह्मणे जाय नासोनियां खंती । तंव चि हे चित्तीं बद्धता ते ॥3॥

ENGLISH TRANSLATION

The body of one who is truly dispassionate becomes one with Brahman; neither merit nor sin clings to it. The fire of remorse blazes within; no mirage of illusion can extinguish it.

What is called fault is merely attachment to the body; the inner self has grown disgusted with the ego. Says Tuka, only when this sorrow is fully destroyed does bondage of the mind truly cease.

IN PLAIN WORDS

The body of one who is truly free of craving becomes one with Brahman. Neither merit nor sin clings to it. The fire of remorse blazes in the body. No mirage can put it out. What is called fault is only this: regard for the body. The inner self has grown sick of the ego. Tuka says: only when this sorrow is fully burned away does the mind's bondage truly end.

WHAT IT MEANS

Tukaram defines real dispassion by its effect: the body of one who is genuinely free of craving becomes one with Brahman, so that neither good deeds nor bad ones can stick to it. He keeps the heat in the picture, a fire of remorse that no illusion can quench, because the burning itself is what purifies. Then he names the actual fault, which is not any particular act but simple attachment to the body, and he says the inner self has come to loathe the ego that feeds it. The last line is exacting: bondage does not end while any of this sorrow remains; only its complete burning frees the mind.

GATHA 2640 *Renunciation*

Renunciation, cutting the noose of desire

मराठी मूळ

बंधनाचा तोडूं फांसा । देऊं आशा टाकोनि ॥1॥
नाहीं तें च घेतां शिरीं । होइल दुरी निजपंथ ॥ध्रु.॥
नाथिलें चि माझें तुझें । कोण वोझें वागवी ॥2॥
तुका ह्मणे अंतराय । देवीं काय जिणें तें ॥3॥

ENGLISH TRANSLATION

Let us break the noose of bondage by casting aside all desire. If we take upon ourselves what does not truly exist, the true path will grow distant.

This 'mine' and 'yours' is all a fiction; who would carry such a burden? Says Tuka, what kind of life is it that is lived in separation from God?.

IN PLAIN WORDS

Let us cut the noose of bondage by throwing away all desire. If we take on our heads what does not really exist, the true path grows distant. This 'mine' and 'yours' is all a fiction. Who would carry such a load? Tuka says: what kind of life is it that is lived apart from God?

WHAT IT MEANS

Tukaram treats bondage as a noose and points to the single cut that frees us: dropping desire. His argument is that we tie ourselves up by taking unreal things seriously, loading our heads with what has no real existence, and every such burden pushes the true path further away. The 'mine' and 'yours' that we defend so fiercely is fiction, and he asks who would willingly haul a load that weighs nothing yet crushes everything. The closing question turns it from logic to longing: a life lived in separation from God is hardly worth calling life at all.

GATHA 2641 *Devotion to Vitthal*

Devotion, the far treasure come home

मराठी मूळ

तें च किती वारंवार । बोलों फार बोलिलें ॥1॥
आतां माझें दंडवत । तुमच्या संत चरणांसी ॥ध्रु.॥
आवडी ते नीच नवी । जाली जीवीं वसती ॥2॥
तुका ह्मणे बरवें जालें । घरा आलें बंदरीचें ॥3॥

ENGLISH TRANSLATION

How many times should the same thing be repeated? Much has already been said. Now I offer my prostration to Your feet, O saints.

The love that ever feels fresh and new has made its dwelling in my chitta. Says Tuka, it is well; the treasure from far away has come home.

IN PLAIN WORDS

How many times should the same thing be said? Much has been said already. Now here is my prostration to your feet, O saints. The love that always feels new and fresh has made its home in my heart. Tuka says: it is well; the treasure from far away has come home.

WHAT IT MEANS

Tukaram stops his own talking and falls instead into a gesture. He admits the same things have been said many times over, so he sets words aside and simply bows full length at the feet of the saints. The shift is the point: past explanation lies a love that never grows stale, that keeps feeling new, and it has now taken up residence in his

heart. He closes with quiet relief, comparing it to a long-awaited treasure that has finally reached home, the soul's homecoming after a far journey.

GATHA 2642 *Longing and Separation*

Longing, hunger for the embrace

मराठी मूळ

उपासा सेवटीं अन्नासवें भेटी । तैसी माझी मिठी पडो पायीं ॥1॥
पुरवीं वासना साच सर्वजाणा । आह्मां नारायणा अंकिताची ॥ध्रु.॥
बहुदिसां पुत्रामातेमध्यें भेटीं । तैसा दाटो पोटीं प्रीतिउभोड ॥2॥
तुका ह्मणे धन कृपणा सोयरें । यापरि दुसरें नहो आतां ॥3॥

ENGLISH TRANSLATION

Like the meeting of food after a long fast, let my embrace fall upon Your feet. Fulfill the longing of one who is truly Yours, O all-knowing Narayana.

Like the meeting of a mother and child after long separation, let a flood of love swell in my chitta. Says Tuka, as wealth is dear to a miser, let there be no other attachment from now on.

IN PLAIN WORDS

Like meeting food at the end of a long fast, let my embrace fall on your feet. Fulfill this longing truly, O all-knowing one; I belong to you, Narayana. Like a mother and child meeting after many days apart, let a flood of love swell in my heart. Tuka says: as wealth is dear to a miser, let me hold nothing else dear from now on.

WHAT IT MEANS

Tukaram stacks three images of hunger to convey how badly he wants to reach God. First the starving man finally given food, so his embrace should fall on God's feet with that same desperation. He grounds the request in belonging, reminding the all-knowing Lord that he is marked as God's own, so the longing is right to fulfill. The second image is a mother and long-lost child, letting love flood the chest at the reunion. The last is sharper and almost confessional: he asks to cling to God the way a miser clings to money, fixing all his greed on one object and wanting nothing else.

GATHA 2643 *Faith and Trust*

Faith, the warrior who will not turn

मराठी मूळ

रणीं निघतां शूर न पाहे माघारें । ऐशा मज धीरें राख आतां ॥1॥
संसारा हातीं अंतरलों दुरी । आतां कृपा करीं नारायणा ॥ध्रु.॥
वागवितों तुझिया नामाचें हत्यार । हा चि बडिवार मिरवितों ॥2॥
तुका ह्मणे मज फिरतां माघारें । तेथें उणें पुरें तुह्मी जाणां ॥3॥

ENGLISH TRANSLATION

A warrior advancing on the battlefield never looks behind. Keep me steady with that same courage now, O Lord.

I have distanced myself from the hands of worldly life; now show me mercy, O Narayana. I wield the weapon of Your name; this is the banner I carry with pride.

Says Tuka, if I were to turn back, the shortcoming would be Yours to know.

IN PLAIN WORDS

A warrior going into battle does not look back. Keep me steady with that same courage now, O Lord. I have pulled away from the hold of worldly life, far from it. Now show me your mercy, Narayana. I carry the weapon of your name. This is the banner I march under with pride. Tuka says: if I should turn back, the failing will be yours to answer for.

WHAT IT MEANS

Tukaram casts the spiritual life as a battle and asks God to give him a warrior's nerve, the kind that never glances over its shoulder once the charge begins. He has already cut himself loose from the world and stands far from its grip, so he is exposed and needs grace to hold the line. His only equipment is the name of God, which he calls both his weapon and the proud banner he marches under. The closing line is bold to the edge of audacity: he hands the responsibility to God, saying that if he ever does turn and run, the fault will lie with the Lord who failed to keep him steady.

GATHA 2644 *The Saints*

Saints, serving the saint is serving God

मराठी मूळ

सकळ पूजा स्तुति । करावी ते व्होवें याती ॥1॥
ह्मणऊनि वारा जन । संतपूजा नारायण ॥ध्रु.॥
सेवावें तें वरी । दावी उमटूनि ढेंकरीं ॥2॥
तुका ह्मणे सुरा । दुधा ह्मणतां केवीं बरा॥3॥

ENGLISH TRANSLATION

All worship and praise should be offered appropriately, with the right intention. Therefore, know this, O people: worshipping the saints is worshipping Narayana.

What is truly consumed within reveals itself in a satisfied belch. Says Tuka, calling liquor by the name of milk does not make it wholesome.

IN PLAIN WORDS

All worship and praise should be offered in the right way, with the right intent. So know this, people: to worship the saints is to worship Narayana. What is truly taken in shows itself afterward in a satisfied belch. Tuka says: calling liquor by the name of milk does not make it good for you.

WHAT IT MEANS

Tukaram is teaching where reverence should land and insisting it be real, not just correctly performed. His central claim is direct: honoring the saints is the same act as honoring God, so devotion to holy people is not a detour from devotion to Narayana. Then he turns to test sincerity with two earthy images. Real nourishment announces itself, the way a good meal shows up later as a contented belch, so genuine inner devotion will reveal itself in its fruits. And the warning that liquor renamed milk is still liquor points at self-deception: putting a holy label on a harmful thing changes the name, not the thing, and we should examine what we are actually consuming.

GATHA 2645 *Prayers*

Trust, casting the burden on Hari

मराठी मूळ

धीर नव्हे मनें । काय तयापाशीं उणें ॥1॥
भार घातलियावरी । दासां नुपेक्षील हरी ॥ध्रु.॥
याऐसी आटी । द्यावी द्रव्याचिये साटी ॥2॥
तुका ह्मणे पोटें । देवा बहु केलें खोटें ॥3॥

ENGLISH TRANSLATION

The mind lacks patience; yet what is lacking in the One who protects? Once the burden is cast upon Him, Hari will never forsake His servants. One should give as much effort for this as one would for wealth.

Says Tuka, O God, this belly of Yours has caused much mischief.

IN PLAIN WORDS

The mind has no patience. But what is lacking in the One I lean on? Nothing. Once you lay your burden on Him, Hari does not abandon His servants. Give yourself to this with the same effort you would spend to gain wealth. Tuka says: O God, this belly of mine has made me do much that is false.

WHAT IT MEANS

Tukaram contrasts his restless mind with the One he has chosen to trust, and finds that all the lack is on his side, not God's. The whole abhanga turns on a single act: cast the burden onto Hari, who never forsakes those who depend on Him. He asks that we put as much labor into this surrender as we already pour into chasing money. The closing line is a confession of where the falseness comes from: the belly, the hunger of the body, has driven him into much dishonesty before God.

GATHA 2646 *Appeals and Exhortations*

Exhortation, wealth buys nothing at death

मराठी मूळ

द्रव्याचिया कोटी । नये गांडीची लंगोटी ॥1॥
अंती बोळवणेसाटीं । पांडुरंग धरा कंठीं ॥ध्रु.॥
लोभाची लोभिकें । यांचें सन्निधान फिकें ॥2॥
तुका ह्मणे हितें । जग नव्हो पडो रितें॥3॥

ENGLISH TRANSLATION

Millions in wealth cannot buy even a loincloth for the afterlife. At the hour of departure, hold Panduranga close to your throat.

The possessions of the greedy have a feeble presence in their final hour. Says Tuka, let good counsel keep the world from perishing in emptiness.

IN PLAIN WORDS

Millions in wealth cannot buy you even a loincloth for the next world. At the end, when you are sent off, hold Panduranga at your throat. The greedy and their hoard stand worthless in the final hour. Tuka says: I speak for your good. Do not let the world fall away empty.

WHAT IT MEANS

Tukaram measures wealth against the one moment it cannot reach: the hour of death. No fortune buys passage onward, not even a scrap of cloth, so the only thing worth clutching at the throat as you depart is Panduranga, the Name and form of God. He names the greedy directly: when they need their riches most, those riches are hollow and absent. The last line frames the whole poem as counsel given out of love, a warning meant to keep people from dying into emptiness.

GATHA 2647 *Longing and Separation*

Anguish, the cry of one who sees

मराठी मूळ

कोणापाशीं आतां सांगों मी बोभाट । कधीं खटखट सरेल हे ॥1॥
कोणां आराणूक होईल कोणे काळीं । आपुलालीं जाळीं उगवूनि ॥ध्रु.॥
माझा येणें दु:खें फुटतसे प्राण । न कळतां जन सुखी असे ॥2॥
भोगा आधीं मनें मानिलासे त्रास । पाहें लपायास ठाव कोठें ॥3॥
तुका ह्मणे देतों देवाचें गा†हाणें । माझें रिण येणें सोसियेलें ॥4॥

ENGLISH TRANSLATION

To whom shall I cry out now? When will this constant turmoil end? When will there be relief for anyone, each entangled in their own net? My life-breath is bursting with this anguish, while people who do not perceive it live in comfort. Even before the suffering arrives, my mind dreads it; I look for a place to hide.

Says Tuka, I am pledging God's own word; my debt has been borne by Him.

IN PLAIN WORDS

To whom shall I cry out now? When will this endless trouble end? When will anyone find rest, each one tangled in their own net? My life-breath bursts with this grief, while people who do not see it live at ease. Even before the suffering comes, my mind dreads it, and I look for a place to hide. There is none. Tuka says: I hand over God's own pledge; He has borne my debt.

WHAT IT MEANS

Tukaram is crying out from a pain that has no human ear to receive it, watching everyone caught in their own snare with no relief in sight. What sharpens the anguish is that others do not even feel it; they are comfortable precisely because they cannot see what he sees. His dread runs ahead of the suffering itself, and he finds nowhere to hide from it. The resolution comes only in the last line: he stops trying to carry it and pledges God as his security, trusting that God has already taken on his debt.

GATHA 2648 *Renunciation*

Renunciation, watching the world's spectacle

मराठी मूळ

राहिलों निराळा । पाहों कवतुक डोळां ॥1॥
करूं जगाचा विनोद । डोळां पाहोनियां छंद ॥ध्रु.॥
भुललिया संसारें । आलें डोळ्यासी माजिरें ॥2॥
तुका ह्मणे माथा । कोणी नुचली सर्वथा ॥3॥

ENGLISH TRANSLATION

I have withdrawn and stand apart, watching the spectacle with my eyes. Let us observe the amusement of the world, gazing upon its ways.

Those deluded by worldly life find only confusion before their eyes. Says Tuka, no one lifts their head from this stupor at all.

IN PLAIN WORDS

I have stepped aside and stand apart, watching the show with my own eyes. Let me watch the world's antics, looking on at its games. Those drunk on worldly life see only confusion before them. Tuka says: not one of them lifts their head out of the stupor at all.

WHAT IT MEANS

Tukaram describes the stance of one who has withdrawn from worldly striving and now simply observes it, as a spectator watches a play. From that distance the busyness of the world looks like an amusement, a set of games people are absorbed in. He sees that those caught inside the delusion of worldly life can perceive nothing clearly; everything before them is a blur. The final line lands the verdict gently but firmly: no one trapped in that stupor manages even to raise their head and look up out of it.

GATHA 2649 *Surrender and Acceptance*

Surrender, the single-minded heart

मराठी मूळ

आह्मां एकविधा पुण्य सर्वकाळ । चरणसकळ स्वामीचे ते ॥1॥
चित्ताचे संकल्प राहिलें चळण । आज्ञा ते प्रमाण करुनी असों ॥ध्रु.॥
दुजियापासून परतलें मन । केलें द्यावें दान होईल तें॥2॥
तुका ह्मणे आतां पुरला नवस । एकाविण ओस सकळ ही॥3॥

ENGLISH TRANSLATION

For us who are single-minded, merit resides at all times in the Master's feet alone. The wanderings of the mind's desires have ceased; I abide by His command as my sole authority.

The mind has turned away from all else; whatever is given shall be my offering. Says Tuka, now my vow is fulfilled; without the One, everything else is barren.

IN PLAIN WORDS

For us who want one thing only, our merit lies always in the Master's feet, and nowhere else. The wandering of my mind's desires has stopped; I keep His command as my one authority. My mind has turned back from everything else. Whatever I give shall be my offering. Tuka says: now my vow is fulfilled. Without the One, everything else is barren.

WHAT IT MEANS

Tukaram describes the settled state of single-mindedness, where all merit is gathered into one place: the feet of the Master. The mind that once roamed after many desires has come to rest, and His command alone now governs the poet's life. Having turned away from every rival object, whatever he offers becomes an offering to the One. He closes by naming the fulfillment of his vow, and the plain truth behind it: stripped of the One, the whole of the rest is empty ground.

GATHA 2650 *Prayers*

Prayer, abide at Your feet

मराठी मूळ

राहाणें तें पायांपाशी । आणिकां रसीं विटोनि ॥1॥
ऐसा धीर देई मना । नारायणा विनवितों ॥ध्रु.॥
अंतरीं तों तुझा वास । आणिकां नास कारण ॥2॥
तुका ह्मणे शेवटींचें । वाटे साचें राखावें ॥3॥

ENGLISH TRANSLATION

Let me abide at Your feet, having grown weary of all other pleasures. Grant this steadiness to my mind, O Narayana; this is my prayer.

Within my chitta is Your dwelling; everything else is destined for destruction. Says Tuka, I wish to preserve this final truth as something genuine.

IN PLAIN WORDS

Let me stay at Your feet, grown weary of every other pleasure. Grant my mind this steadiness, Narayana; this is my prayer. Within me is Your dwelling; all else is bound to perish. Tuka says: this last truth is what I want to keep, and keep it true.

WHAT IT MEANS

Tukaram prays to be fixed at God's feet, having tasted other pleasures and found them tiresome. The single thing he asks of Narayana is steadiness of mind, the strength to stay put and not drift. His reason is simple: God dwells within the heart, while everything outside is headed for destruction. The closing line names this as the final truth he means to hold onto and guard as something genuine, not let slip away.

GATHA 2651 *The Saints*

The saints, fragrance by nature

मराठी मूळ

चंदन तो चंदनपणें । सहज गुणसंपन्न ॥1॥
वेधलिया धन्य जाती । भाग्यें होती सन्मुख ॥ध्रु.॥
परिसा अंगीं परिसपण । बाणोनि तें राहिलें ॥2॥
तुका ह्मणे कैंची खंती । सुजाती ते ठाकणी ॥3॥

ENGLISH TRANSLATION

Sandalwood is naturally rich in fragrance; it is blessed by its very nature. Those fortunate ones who come before it are transformed by the encounter.

The philosopher's stone is permeated with its own miraculous quality; that power abides in it inherently. Says Tuka, where is the sorrow? A noble nature always finds its proper dwelling.

IN PLAIN WORDS

Sandalwood is sandalwood; it is rich in fragrance by its very nature. Blessed are those who are drawn to it; by good fortune they come and stand before it. The philosopher's stone holds its power in itself; that quality has settled into it and stays. Tuka says: where is there any sorrow? A noble nature always finds its right place.

WHAT IT MEANS

Tukaram describes the saints through two old images: sandalwood that is fragrant simply by being itself, and the philosopher's stone that turns iron to gold by an inborn power. The point is that goodness in such a one is natural, not put on, and it gives itself away to whoever draws near. Those who are fortunate enough to come before such a presence are changed by the mere encounter. He ends by dismissing all worry: a noble nature carries its blessing within and always comes to rest where it belongs.

GATHA 2652 *Renunciation*

Renunciation, the hard road of practice

मराठी मूळ

लय लक्षी मन न राहे निश्चळ । मुख्य तेथें बळ आसनाचें ॥1॥
हें तों असाध्य जी सर्वत्र या जना । भलें नारायणां आळवितां ॥ध्रु.॥
कामनेचा त्याग वैराग्य या नांव । कुटुंब ते सर्वविषयजात ॥2॥
कर्म उसंतावें चालत पाउलीं । होय जों राहिली देहबुद्ध ॥3॥
भक्ति तें नमावें जीवजंतुभूत । शांतवूनि ऊत कामक्रोध ॥4॥
तुका ह्मणे साध्य साधन अवघडें । देतां हें सांकडें देह बळी ॥5॥

ENGLISH TRANSLATION

The mind, absorbed in dissolution, does not remain steady; the chief thing needed is the strength of firm posture. This is truly difficult for all people everywhere, yet it is good to call upon Narayana.

Renunciation of desire is what is meant by dispassion; one's family consists of all the sense objects. Action subsides as one walks the path, so long as body-consciousness persists.

Devotion means bowing to all living beings, calming the surge of desire and anger. Says Tuka, both the goal and the means are difficult; the body alone pays the price.

IN PLAIN WORDS

The mind, set on dissolving into stillness, will not stay still; what it needs most is the strength of a steady seat. This is truly hard for everyone, everywhere; yet it is good to call upon Narayana. Renunciation of desire, that is what dispassion means. Your family is the whole brood of sense objects. Action quiets down as you walk on, step by step, until body-consciousness comes to rest. Devotion means bowing to every living creature, cooling the boil of lust and anger. Tuka says: the goal and the means are both hard, and it is the body alone that pays the price.

WHAT IT MEANS

Tukaram lays out the discipline of inward absorption honestly, admitting that the mind refuses to hold still and that firm posture is only the beginning of the strength required. He redefines the key terms plainly: dispassion is the giving up of desire, and the real family one must leave is not relatives but the whole crowd of sense objects. The path is gradual, action falling away step by step as body-consciousness loosens, and devotion shows itself as reverence for every living thing and the cooling of lust and anger. He does not pretend it is easy: both the end and the way are difficult, and it is the body that bears the cost of the effort.

GATHA 2653 *Appeals and Exhortations*

Exhortation, do the imperishable thing

मराठी मूळ

ऐसें कां हो न करा कांहीं । पुढें नाहीं नास ज्या ॥1॥
विश्वंभरा शरणागत । भूतजात वंदूनि ॥ध्रु.॥
श्रुतीचें कां नेघा फळ। सारमूळ जाणोनि ॥2॥
तुका ह्मणे पुढें कांहीं । वाट नाहीं यावरी॥3॥

ENGLISH TRANSLATION

Why do you not do something that will never perish? Bow before all beings and take refuge in the Lord of the Universe. Why not take the fruit of the scriptures, knowing their very root and essence? Says Tuka, beyond this point there is no further path to walk.

IN PLAIN WORDS

Why will you not do the one thing that never perishes? Bow before all beings; take refuge in Vishwambhara, who holds the universe. Why not take the fruit of the scriptures, once you know their root and essence? Tuka says: beyond this there is no further road to walk.

WHAT IT MEANS

Tukaram presses a single question: why spend yourself on things that decay when one imperishable act is available? That act is to take refuge in Vishwambhara, the sustainer of all, and to bow before every creature as His. He says the scriptures themselves, boiled down to their root, point to exactly this fruit, so there is no excuse of not knowing. The closing line shuts the door on alternatives: past this point there is no other path; this is where every road ends.

GATHA 2654 *The Necessity of Experience*

Experience, the living cremation of the self

मराठी मूळ

जाला प्रेतरूप शरीराचा भाव । लिक्षयेला ठाव श्मशानींचा ॥1॥
रडती रात्रदिवस कामक्रोधमाया । ह्मणती हायहाया यमधर्म ॥ध्रु.॥
वैराग्याच्या शेणी लागल्या शरीरा । ज्ञानिाग्न भरभरां जीवित्वेसी ॥2॥
फिरविला घट फोडिला चरणीं । महावाक्य जनीं बोंब जाली ॥3॥
दिली तिळांजुळी कुळनामरूपांसी । शरीर ज्याचें त्यासी समपिनलें ॥4॥
तुका ह्मणे रक्षा जाली आपींआप । उजळला दीप गुरुकृपा ॥5॥

ENGLISH TRANSLATION

The body has become like a corpse; its place is marked in the cremation ground. Desire, anger, and illusion weep day and night, crying 'Alas, alas' before the lord of death.

The fuel cakes of dispassion are set upon the body, and the fire of knowledge blazes into life itself. The pot is turned around and broken at the feet; the great proclamation resounds in the world.

The water-oblation of sesame seeds has been offered to name, clan, and form; the body is surrendered to whom it belongs. Says Tuka, the final rites have happened of their own accord; the lamp of the Guru's grace shines brightly.

IN PLAIN WORDS

My body has become a corpse; its place in the cremation ground is already marked. Desire, anger, and illusion weep night and day, crying out before Yama, the lord of death. The dung-cakes of dispassion are laid on the body, and the fire of knowledge blazes up over my living self. The pot is carried round and broken at the feet; the great word resounds aloud among people. The sesame and water are offered to clan, name, and form; the body is handed back to the One it belongs to. Tuka says: the rites have completed themselves, and the lamp of the Guru's grace burns bright.

WHAT IT MEANS

Tukaram tells of dying while still alive, staging his own funeral as the death of the false self. The mourners are not relatives but desire, anger, and illusion, who weep because their hold is ending. He carries the cremation ritual through image by image: dung-cakes of dispassion for fuel, the fire of spiritual knowledge, the funeral pot broken at the feet, the great Vedic utterance proclaimed, the offerings made over the old identity of clan, name, and form. The whole rite happens on its own, and what it leaves behind is not ash but light: the lamp of the Guru's grace, burning where the self once stood.

GATHA 2655 *Ecstasy and Joy*

Ecstasy, witnessing one's own death

मराठी मूळ

आपुलें मरण पाहिलें म्यां डोळां । तो जाला सोहळा अनुपम्य ॥1॥
आनंदे दाटलीं तिन्ही त्रिभुवनें । सर्वात्मकपणें भोग जाला ॥ध्रु.॥
एकदेशीं होतों अहंकारें आथिला । त्याच्या त्यागें जाला सुकाळ हा ॥2॥
फिटलें सुतक जन्ममरणाचें । मी माझ्या संकोचें दुरी जालों ॥3॥
नारायणें दिला वस्तीस ठाव । ठेवूनियां भाव ठेलों पायीं ॥4॥
तुका ह्मणे दिलें उमटूनि जगीं । घेतलें तें अंगीं लावूनियां ॥5॥

ENGLISH TRANSLATION

I witnessed my own death with my own eyes, and it became a celebration beyond compare. All three worlds were flooded with bliss; through the realization of being the Self of all, that joy was experienced.

I was confined to one corner by the ego; by renouncing it, this abundance was born. The impurity of birth and death has been wiped clean; through the release of 'I' and 'mine,' all separation has ended.

Narayana granted me a dwelling place; I laid my devotion at His feet and remained. Says Tuka, what was given has been stamped upon the world; what was received has been absorbed into my very being.

IN PLAIN WORDS

I watched my own death with my own eyes, and it became a joy beyond compare. All three worlds were flooded with bliss; being the Self of all, I knew that delight. I had been shut into one small corner by the ego; by giving it up, this abundance was born. The defilement of birth and death is wiped away; with my 'I' and 'mine' let go, I have moved far from all separation. Narayana gave me a place to dwell; I laid my whole heart at His feet and stayed. Tuka says: what was given is stamped upon the world, and what I received I have pressed into my very being.

WHAT IT MEANS

Tukaram speaks from the far side of the ego's death, which he experienced not as loss but as an incomparable celebration. Once the ego shut him into a narrow corner; surrendering it opened him into the bliss of being the Self of all, filling the three worlds. With 'I' and 'mine' released, the very impurity of birth and death falls away and separation ends. The state is not abstract: Narayana has given him a dwelling, and he has settled there with his whole heart at God's feet, what he received now absorbed into his being and shining out into the world.

GATHA 2656 *Ecstasy and Joy*

Ecstasy, only Narayana remains

मराठी मूळ

बोळविला देह आपुलेनि हातें । हुताशिलीं भूतें ब्रह्माग्नीसीं ॥1॥
एकवेळे जालें सकळ कारण । आतां नारायण नारायण ॥ध्रु.॥
अमृतसंजीवनी निवविली खाई । अंगें तये ठायीं हारपलीं ॥2॥
एकादशीविध जागरण उपवास । बारावा दिवस भोजनाचा ।3॥
अवघीं कर्में जालीं घटस्पोटापाशीं । संबंध एकेसी उरला नामीं ॥4॥
तुका ह्मणे आतां आनंदीं आनंदु । गोविंदीं गोविंदु विस्तारला ॥5॥

ENGLISH TRANSLATION

I performed the last rites of the body with my own hands. The elements were offered into the fire of Brahman.

At once, all obligations were fulfilled; now there is only Narayana, Narayana. The nectar of immortality has been fed and the body has been soothed; all its parts have dissolved into that essence.

The Ekadashi ritual of fasting and vigil concluded; the twelfth day is for the feast. All karmic rites ended with the breaking of the vessel; the only remaining bond is with the Name.

Says Tuka, now there is bliss within bliss; Govinda has expanded into Govinda throughout all creation.

IN PLAIN WORDS

I sent off my own body with my own hands; I offered the elements into the fire of Brahman. In one stroke every obligation was finished; now it is only Narayana, Narayana. The nectar of immortality was fed and the body grew calm; all its parts dissolved into that essence. The Ekadashi vigil and fast are over; the twelfth day is for the feast. Every karmic rite ended when the vessel broke; the one bond that remains is with the Name. Tuka says: now there is bliss within bliss; Govinda has spread out into Govinda everywhere.

WHAT IT MEANS

Tukaram again describes performing his own funeral as the end of the false self, offering the bodily elements into the fire of Brahman. With that one act every ritual duty is discharged at once, leaving nothing but the repeated Name, Narayana. He maps the death onto the cycle of Ekadashi: the fast and vigil are the dying, and the feast of the twelfth day is the joy that follows. When the vessel of the old self breaks, all karmic obligation ends and the single remaining tie is to the Name. What is left is bliss within bliss, with Govinda alone expanding into Govinda through all of creation.

GATHA 2657 *Ecstasy and Joy*

Ecstasy, the last rites of the self

मराठी मूळ

पिंडदान पिंडें ठेविलें करून । तिळीं तिळवण मूळत्रयीं॥1॥
सारिले संकल्प एका चि वचनें । ब्रह्मीं ब्रह्मार्पण सेवटींच्या ॥ध्रु.॥
सव्य अपसव्य बुडालें हें कर्म । एका एक वर्म एकोविष्णु ॥2॥
पित्यापुत्रत्वाचें जालें अवसान । जनीं जनादनन अभेदेंसी ॥3॥
आहे तैसी पूजा पावली सकळ । सहज तो काळ साधियेला ॥4॥
तुका ह्मणे केला अवघियांचा उद्धार । आतां नमस्कार सेवटींचा ॥5॥

ENGLISH TRANSLATION

The ritual offering of the body-ball has been made; sesame and water have been offered at the three root centers. All resolves have been settled by a single utterance: 'All is offered to Brahman' at the very end.

The rites of the right hand and the left hand have been submerged; the one secret is: all is Vishnu. The relationship of father and son has reached its conclusion; in all beings, Janardana is realized without distinction.

Whatever worship existed has been accepted in full; the opportune moment has been naturally seized. Says Tuka, the deliverance of all has been accomplished. Now this is my final bow.

IN PLAIN WORDS

I have made the offering of the body-ball. I have offered sesame and water at the three root centers. With one word I settle every resolve: at the very end, all is given to Brahman. The rites of the right hand and the left hand are sunk and gone. There is one secret: all is Vishnu. The bond of father and son has reached its close. In every being I see Janardana, with no difference. Whatever worship there was, it is all accepted now. The right moment has come of itself, and I have seized it. Tuka says: the deliverance of all is done. Now this is my last bow.

WHAT IT MEANS

Tukaram performs his own funeral while still alive, naming each rite of death and then dissolving it into one act. He offers the body-ball, the sesame and water, the right-hand and left-hand rites, but instead of completing them as ceremony he settles them all in a single word: everything is given back to Brahman. With that, the very ground of the rituals collapses, because the difference they depend on is gone: father and son are no longer two, and in every being he sees only Janardana. The secret he has found is that all is Vishnu, so there is no one left outside to be saved separately. That is why he can say the deliverance of all is finished and offer his final bow.

GATHA 2658 *The Nature of God*

God as mother, overflowing with love

मराठी मूळ

सरलें आतां नाहीं । न ह्मणे वेळकाळ कांहीं ॥1॥
विठ्ठल कृपाळु माउली । सदा प्रेमें पान्हायेली ॥ध्रु.॥
सीण न विचारी भाग । नव्हे निष्ठ नाहीं राग ॥2॥
भेदाभेद नाहीं । तुका ह्मणे तिच्याठायीं ॥3॥

ENGLISH TRANSLATION

Everything is settled now; He does not regard time or occasion. Vitthal is a compassionate mother, ever overflowing with the milk of love.

She does not consider weariness or fatigue; she is never harsh, never angry. Says Tuka, in her there is no trace of any distinction.

IN PLAIN WORDS

Everything is settled now. He does not ask the time or the occasion. Vitthal is a tender mother, always overflowing with the milk of love. She does not count my weariness or my tiredness. She is never harsh. She holds no anger. Tuka says: in her there is no difference at all.

WHAT IT MEANS

Tukaram describes God not as a judge but as a nursing mother whose love does not wait for the right moment. He calls Vitthal a mother whose milk of love is always flowing, so the giving never depends on the devotee deserving it or arriving on a fixed day. Such a mother does not weigh how tired or unworthy the child is, and she carries no harshness and no anger. The poem ends by naming the deepest point: in her there is no distinction at all, no sorting of high from low or worthy from unworthy.

GATHA 2659 *Confession and Sin*

Confession, the outer dress and the bare inside

मराठी मूळ

तुज पाहावें हे धरितों वासना । परि आचरणा नाहीं ठाव ॥1॥
करिसी कैवार आपुलिया सत्ता । तरि च देखता होइन पाय ॥ध्रु.॥
बाहिरल्या वेषें उत्तम दंडलें । भीतरी मुंडलें नाहीं तैसें॥2॥
तुका ह्मणे वांयां गेलों च मी आहे । जरि तुह्मी साहे न व्हा देवा ॥3॥

ENGLISH TRANSLATION

I hold the desire to behold You, but my conduct falls short of deserving it. If You take up my cause by Your own authority, only then shall I become one who truly sees Your feet.

The outer dress has been properly adorned, but the interior has not been stripped bare in the same way. Says Tuka, I am already lost unless You come to my aid, O God.

IN PLAIN WORDS

I hold the longing to see You. But my conduct gives me no place to stand. If You take up my cause by Your own power, only then will I come to see Your feet. I have dressed the outside up well. The inside has not been stripped bare in the same way. Tuka says: I am already lost, O God, unless You stand by me.

WHAT IT MEANS

Tukaram confesses that his wish to see God is real but his life does not earn it, so he throws the whole matter onto grace. He admits a gap between outside and inside: the outer dress is well arranged, the religious appearance is in order, but inwardly he has not been laid bare and emptied in the same way. Because his conduct gives him no ground to stand on, the only path left is for God to take up his cause by sheer divine power, not by Tukaram's merit. He ends by naming the stake plainly: without God's support he is already a lost man.

GATHA 2660 *Confession and Sin*

Confession, surrender to the all-knowing

मराठी मूळ

दुष्ट आचरण ग्वाही माझें मन । मज ठावे गुण दोष माझे ॥1॥
आतां तुह्मी सर्वजाण पांडुरंगा । पाहिजे प्रसंगाऐसें केलें॥ध्रु.॥
व्याहएाजांवायांचे पंगती दुर्बळ । वंचिजे तो काळ नव्हे कांहीं ॥2॥
तुका ह्मणे आतां जालों शरणागत । पुढिल उचित तुह्मां हातीं ॥3॥

ENGLISH TRANSLATION

My conduct has been flawed; my own mind is the witness. I know my own virtues and faults.

Now You are the all-knowing one, O Panduranga; do what the occasion demands. At a wedding feast, the poor are seated in a separate row; the moment that passes cannot be recalled.

Says Tuka, now I have become a refugee at Your door. What happens next is in Your hands.

IN PLAIN WORDS

My conduct has been bad. My own mind is the witness. I know my own merits and my faults. Now You are the all-knowing one, O Panduranga. Do what the moment asks. At a wedding feast the poor are seated in a row of their own. The moment that passes does not come back. Tuka says: now I have come to Your door for refuge. What comes next is in Your hands.

WHAT IT MEANS

Tukaram makes his confession without excuses: his own mind stands as witness to his faults, and he claims no hidden virtue. He then hands the whole judgment to God, who already knows everything, asking only that God act as the situation demands. The image of the poor being seated apart at a wedding feast names his fear of being set

aside, and the reminder that a passed moment never returns presses the urgency of being received now. His final move is pure surrender: he has come as a refugee to God's door, and whatever happens next is no longer his to control.

GATHA 2661 *Faith and Trust*

Faith, no one turned away

मराठी मूळ

आतां भय नाहीं ऐसें वाटे जीवा । घडलिया सेवा समर्थाची ॥1॥
आतां माझ्या मनें धरावा निर्धार । चिंतनीं अंतर न पडावें ॥ध्रु.॥
येथें नाहीं जाली कोणांची निरास । आल्या याचकास कृपेविशीं ॥2॥
तुका ह्मणे येथें नाहीं दुजी परी । राया रंका सरी देवा पायीं ॥3॥

ENGLISH TRANSLATION

Now the jiva feels no fear, having rendered service to the Capable One. Now let my mind hold firm to this certainty: let there be no lapse in contemplation.

No one has ever been turned away here; every seeker who came was met with grace. Says Tuka, here there is no other rule: at God's feet, kings and beggars stand alike.

IN PLAIN WORDS

Now my soul feels there is no fear left, for I have served the Capable One. Now let my mind hold this certainty firm. Let there be no break in remembering Him. No one has ever been turned away here. Every beggar who came was met with grace. Tuka says: here there is no other rule. At God's feet the king and the beggar stand alike.

WHAT IT MEANS

Tukaram declares that fear is gone once a person has given service to God, the one truly able to help. He turns to his own mind and asks it to hold this certainty steadily and never let the remembrance of God lapse, because the confidence has to be kept, not just felt once. The ground of that confidence is God's record: no one who came here has ever been refused, and every seeker met grace. The single rule of this door is that it makes no distinction of rank, so a king and a beggar stand equal at God's feet.

GATHA 2662 *The Saints*

Saints as holy thieves, a warning in jest

मराठी मूळ

वैष्णवें चोरटीं । आलीं घरासी करंटीं ॥1॥
आजि आपुलें जतन । करा भांडें पांघुरण ॥ध्रु.॥
ज्याचे घरीं खावें ।त्याचें सर्वस्वें ही न्यावें ॥2॥
तुका ह्मणे माग । नाहीं लागों देत लाग॥3॥

ENGLISH TRANSLATION

These Vaishnava thieves have crept into the house of this unfortunate soul. Guard your belongings today: pots, covers, and all.

Those whose home you eat in, they will take everything you own. Says Tuka, they leave no trace of attachment behind.

IN PLAIN WORDS

These Vaishnava thieves have come into the house of this poor wretch. Guard your things today: your pots, your covering, all of it. In whoever's house they eat, they will carry off everything that person owns. Tuka says: they take it so that they leave no trace behind.

WHAT IT MEANS

Tukaram opens his playful run of poems that praise the saints by calling them thieves. The mock alarm to guard your pots and your covering is the warning of a householder, but the saints are after something else entirely. Wherever they are fed and welcomed, they strip the host of all he owns, meaning they carry off his sense of mine. The closing line says they do it so cleanly that no trace of attachment is left, which is exactly the deliverance the warning pretends to fear.

GATHA 2663 *The Saints*

Saints as holy thieves, a warning in jest

मराठी मूळ

ऐकतों दाट । आले एकांचें बोभाट ॥1॥
नका विश्वासों यावरी । चोर देहाचे खाणोरी ॥ध्रु.॥
हे चि यांची जोडी। सदा बोडकीं उघडीं ॥2॥
तुका ह्मणे न्यावें । ज्याचे त्यासी नाहीं ठावें ॥3॥

ENGLISH TRANSLATION

I hear the uproar of certain people growing louder. Do not trust them any further; they are robbers of the body's comforts.

This alone is their treasure: they are always stripped bare and exposed. Says Tuka, they take from you what is yours, and you do not even know it.

IN PLAIN WORDS

These Vaishnava thieves have crept into the house of this poor wretch. Guard your things today: your pots, your covers, all of it. In whoever's house they eat, they carry off everything that person owns. Tuka says: they leave no trace of attachment behind.

WHAT IT MEANS

Tukaram plays with the language of theft to praise the saints, calling the Vaishnavas thieves who break into the heart and steal it clean. The mock warning to guard your pots and covers turns serious at once: what they actually carry away is not property but your hold on it. Wherever they are welcomed and fed, they take everything, meaning they strip a person of the sense of mine. The closing line gives the secret away: what they leave behind is no trace of attachment, which is the very thing that frees you.

GATHA 2664 *Devotion to Vitthal*

Saints as holy thieves, a warning in jest

मराठी मूळ

आणिकांची सेवा करावी शरीरें । तीं येथें उत्तरे कोरडीं च ॥1॥
ऐसा पांडुरंग सुलभ सोपारा । नेघे येरझारा सेवकाच्या ॥ध्रु.॥
आणिकांचे भेटी आडकाठी पडे । येथें तें न घडे वचन ही ॥2॥
आणिकांचे देणें काळीं पोट भरे । येथील न सरे कल्पांतीं ही ॥3॥
आणिकें दंडिती चुकलिया सेवा । येथें सोस हेवा नाहीं दोन्ही ॥4॥
तुका ह्मणे करी आपण्यासारिखें । उद्धरी पारिखें उंच निंच ॥5॥

ENGLISH TRANSLATION

To serve other masters requires bodily labor, and their words are hollow. But Panduranga is so easy and accessible; He does not make His servants run back and forth.

Other masters place obstacles before a meeting; here, not even a word of barrier exists. Other masters fill the belly only occasionally; the bounty here never runs out, not even at the end of the ages.

Other masters punish for any lapse in service; here, there is neither jealousy nor resentment. Says Tuka, He transforms others into His own likeness, uplifting both the high and the low.

IN PLAIN WORDS

I hear the uproar of certain people growing loud. Do not trust them any further. They are robbers of the body's comforts. This alone is their treasure: they are always bare and open, holding nothing. Tuka says: they will carry off what is yours, and you will not even know it.

WHAT IT MEANS

This poem continues the playful image of the saints as thieves, now warning against trusting them if you mean to keep your comforts. They are robbers of the body's ease, because what they take is exactly the attachment a person wants to protect. Their own wealth is their nakedness: they keep nothing and hide nothing, which is why they can give everything away. The sly closing line says they will carry off what is yours so quietly that you will not even notice your bondage has gone.

GATHA 2665 *Social Criticism*

Devotion, the easy and faithful Lord

मराठी मूळ

दुर्जनाची जाती । त्याचे तोंडीं पडे माती ॥1॥
त्याची बुद्धि त्यासी नाडी । वाचे अनुचित बडबडी ॥ध्रु.॥
पाहें संतांकडे । दोषदृष्टी सांडी भडे ॥2॥
उंच निंच नाहीं । तुका ह्मणे खळा कांहीं ॥3॥

ENGLISH TRANSLATION

The nature of the wicked is such that dirt falls into their own mouths. Their own intellect misleads them, and their tongues utter what is improper.

They look upon the saints with eyes that see only faults, picking fights recklessly. Says Tuka, for the wicked, there is no sense of high or low.

IN PLAIN WORDS

To serve other masters takes the labor of the body, and their words turn out hollow. But Panduranga is so easy, so near. He does not make His servant run back and forth. With other masters obstacles fall before a meeting; here not even a word stands in the way. Other masters fill the belly only now and then; the bounty here never runs out, not even at the end of the ages. Other masters punish any lapse in service; here there is neither jealousy nor spite. Tuka says: He makes others into His own likeness. He lifts up the stranger, the high and the low alike.

WHAT IT MEANS

Tukaram contrasts the world's masters with God point by point to show how much easier and surer divine service is. Worldly masters demand bodily toil, break their promises, block access, feed you only sometimes, and punish every mistake. Panduranga reverses each of these: He is near and easy to reach, places no barrier before a meeting, gives a bounty that never empties, and holds no jealousy or spite when His servant slips. The final claim is the largest: this Lord does not just reward service, He transforms the servant into His own likeness and uplifts everyone, high and low and even the outsider.

GATHA 2666 *Prayers*

Prayer, You alone are my kin

मराठी मूळ

न करीं उदास । माझी पुरवावी आस ॥1॥
ऐका ऐका नारायणा । माझी परिसा विज्ञापना ॥ध्रु.॥
मायबाप बंधुजन। तूं चि सोयरा सज्जन ॥2॥
तुका ह्मणे तुजविरहित । माझें कोण करी हित ॥3॥

ENGLISH TRANSLATION

Do not leave me in despair; fulfill my hope. Listen, listen, O Narayana; hear my supplication.

You are my mother, my father, my kin; You alone are my true friend and well-wisher. Says Tuka, without You, who else would care for my welfare?.

IN PLAIN WORDS

Do not leave me in despair. Fulfill my hope. Listen, listen, O Narayana. Hear my plea. Mother, father, kinsmen: You alone are my friend and my own. Tuka says: without You, who would care for my good?

WHAT IT MEANS

Tukaram prays directly and plainly, asking God not to abandon him to hopelessness but to grant what he longs for. He calls out twice for Narayana to listen, the repetition carrying the urgency of a man with nowhere else to turn. He then collapses every human bond into one: mother, father, and kin are all God, who alone is his true relation and well-wisher. The closing question names the stake of the whole prayer: apart from God, there is simply no one who would seek his welfare.

GATHA 2667 *Devotion to Vitthal*

Devotion, the feet that cure existence

मराठी मूळ

जीवन उपाय । वैदेवाणी तुझे पाय ॥1॥
ते मी नाठवीं घडिघडी । ह्मणोनियां चरफडीं ॥ध्रु.॥
तुटे भवरोग । जेथें सर्व सुखें भोग ॥2॥
तुका ह्मणे विटे । धरियेले जें गोमटें ॥3॥

ENGLISH TRANSLATION

Your feet are the remedy and the sustenance, the physician's true prescription. That I do not remember them every moment is why I writhe in anguish.

Where the disease of worldly existence is cured, there all joys are found. Says Tuka, what has been held upon the sacred brick is truly beautiful.

IN PLAIN WORDS

Your feet are the remedy and the life, the physician's true cure. That I do not remember them moment by moment is why I writhe in anguish. There the disease of worldly existence is broken, and there every joy is found. Tuka says: what is held upon the brick is the truly beautiful thing.

WHAT IT MEANS

Tukaram speaks of God's feet as medicine for the deepest sickness, the disease of worldly existence itself. He confesses that his suffering comes from his own failure to keep them in mind at every moment, so the anguish is self-inflicted, not God's withholding. Where those feet are found, the disease is cured and all true joy lies. He ends by pointing to the feet of Vitthal standing on the brick at Pandhari and calling that the one truly beautiful thing, the cure worth holding to.

GATHA 2668 *Devotion to Vitthal*

Devotion, mind entangled at His feet

मराठी मूळ

ऐका हें वचन माझें संतजन । विनवितों जोडुन कर तुह्मां ॥1॥
तर्क करूनियां आपुल्या भावना । बोलतिया जना कोण वारी ॥ध्रु.॥
आमुच्या जीवींचा तो चि जाणे भावो । रकुमाईचा नाहो पांडुरंग ॥2॥
चित्त माझें त्याचे गुंतलेंसे पायीं । ह्मणऊनि कांहीं नावडे त्या ॥3॥
तुका ह्मणे मज न साहे मीनती । खेद होय चित्तीं भंग मना ॥4॥

ENGLISH TRANSLATION

Hear these words of mine, O saintly ones. I entreat you with folded hands.

Those who speak from their own fancies and speculations, who can stop them? Only He knows the true feeling in our chitta: Panduranga, the lord of Rukmini. My mind is entangled at His feet; therefore nothing else appeals to me.

Says Tuka, I cannot bear entreaties from others; it pains my chitta and disturbs my mind.

IN PLAIN WORDS

Hear these words of mine, O saintly ones. I beg you with folded hands. Those who speak from their own guesses and fancies, who can stop them? Only He knows the true feeling in my heart: Panduranga, the lord of Rukmini. My mind is caught at His feet. That is why nothing else pleases me. Tuka says: I cannot bear the pleadings of others. They grieve my heart and break my mind.

WHAT IT MEANS

Tukaram appeals to the saints with folded hands, the gesture of a man defending something dear to him. He admits he cannot silence people who judge from their own assumptions, so he stops arguing with them and turns to the one witness who matters. Only Panduranga, the lord of Rukmini, knows the real feeling in his heart, and that feeling is total: his mind is so entangled at God's feet that nothing else can attract him. Because of this single attachment he cannot bear the pleadings or pressures of others pulling him elsewhere, since they only wound and unsettle a heart already given away.

GATHA 2669 *Worldly Metaphors*

Single-minded pursuit, pay any price

मराठी मूळ

ऐसा कोणी नाहीं हें जया नावडे । कन्या पुत्र घोडे दारा धन ॥1॥
निंब घेतें रोगी कवणिया सुखें । हरावया दुःखें व्याधि पीडा ॥ध्रु.॥
काय पळे सुखें चोरा लागे पाठी । न घलावी काठी आड तया ॥2॥
जयाचें कारण तो चि जाणे करूं । नये कोणां वारूं आणिकासी ॥3॥
तुका ह्मणे तरी सांपडे निधान । द्यावा ओंवाळून जीव बळी ॥4॥

ENGLISH TRANSLATION

Is there anyone who does not desire daughters, sons, horses, wife, and wealth? The sick person takes the bitter neem willingly, enduring its taste only to overcome disease and pain. Why would a thief flee with joy while being chased? One should not block the path of the one who pursues him.

Only the one whose purpose it serves knows what must be done; no outsider should try to restrain him. Says Tuka, when a treasure is found, one should offer one's very life for it.

IN PLAIN WORDS

Is there anyone who does not want daughters, sons, horses, a wife, wealth? The sick man swallows the bitter neem; he takes it gladly, only to be rid of his disease and pain. Does a thief run away laughing when he is chased? Do not put a stick in the path of the one who hunts him. Only the one whose work it is knows how to do it; no outsider should try to stop another. Tuka says: if you would find the hidden treasure, offer up your very life for it.

WHAT IT MEANS

Tukaram is naming what it costs to want God above all else. Everyone wants the things of the world; he does not deny the pull of them. But he sets beside that the sick man who chokes down bitter neem because he wants the cure more than he wants comfort, and the hunter who will not be turned aside from his pursuit. The one who knows the purpose lets nothing block him, and no bystander has the right to restrain him. The treasure is found only by the one ready to spend his whole life, his very self, to reach it.

GATHA 2670 *Faith and Trust*

Defiance, the road of faith

मराठी मूळ

काय मी अन्यायी तें घाला पालवीं । आणीक वाट दावीं चालावया ॥1॥
माग पाहोनियां जातों ते च सोयी । न वजावें कायी कोण सांगा ॥ध्रु.॥
धोपट मारग लागलासे गाढा । मज काय पीडा करा तुह्मी ॥2॥
वारितां ही भय कोण धरी धाक । परी तुह्मां एक सांगतों मी ॥3॥
तुका ह्मणे शूर दोहीं पक्षीं भला । मरतां मुक्त जाला मान पावे ॥4॥

ENGLISH TRANSLATION

If I am in the wrong, then point it out. Show me another path to walk.

I follow the same road that I see before me. Should I not walk it? Tell me why.

The open highway has proven strong and reliable. What hardship can you inflict upon me? Even if you try to frighten me, who will cower in fear? But I do tell you one thing.

Says Tuka, a true warrior is honored by both sides. Whether he dies or gains liberation, he wins glory either way.

IN PLAIN WORDS

If I am in the wrong, show me. Point me to another path to walk. I go by the same road I see in front of me. Should I not walk it? Tell me why. The open highway is firm and tested; what harm can you do me? You try to frighten me, but who here will cower? Still, I will tell you one thing. Tuka says: the brave man is honored on both sides; whether he dies or is set free, he wins glory either way.

WHAT IT MEANS

Tukaram answers his critics by daring them to correct him. If his path is wrong, let them show him the wrong and offer a better one; otherwise their threats are empty. He calls his way the open, well-trodden highway, the plain road of devotion that has been walked safely before, and he refuses to be scared off it. The closing line names what he has to lose: nothing. Like a true warrior, he wins either way, for death and liberation both end in honor, so fear has no hold on him.

GATHA 2671 *Autobiography*

Humility, the laborer of Vithoba

मराठी मूळ

नव्हती माझे बोल जाणां हा निर्धार । मी आहें मजूर विठोबाचा ॥1॥
निर्धारा वचन सोडविलें माझ्या । कृपाळुवें लज्जा राखियेली ॥ध्रु.॥
आतां भय माझें नासलें संसारीं । जालोंसें यावरी गगनाचा ॥3॥
तुका ह्मणे हा तों संतांचा प्रसाद । लाधलों आनंद प्रेमसुख ॥4॥

ENGLISH TRANSLATION

These are not my own words; know this for certain. I am but a laborer of Vithoba.

The compassionate One has released the words through my mouth; He has preserved my honor. Now my fear in this world has been destroyed; I have become as boundless as the sky.

Says Tuka, this is the grace of the saints; through them I have attained the bliss of divine love.

IN PLAIN WORDS

These are not my words; know this for certain. I am only a laborer of Vithoba. He set the words loose through my mouth; the merciful One has guarded my honor. Now my fear of this world is destroyed; I have become as wide as the sky. Tuka says: this is the grace of the saints; I have come into the bliss, the joy of love.

WHAT IT MEANS

Tukaram refuses any credit for his songs. He calls himself a hired hand of Vithoba, and says the words were released through his mouth by God, not made by him. Because the work was never his own, his honor rests in God's keeping rather than in his own standing. From that surrender comes freedom: his worldly fear is gone and he feels as boundless as the sky. He traces the whole gift back to the grace of the saints, through whom he has reached the bliss of divine love.

GATHA 2672 *Appeals and Exhortations*

Memento mori, the mind made alert

मराठी मूळ

जरा कर्णमूळीं सांगों आली गोष्टी । मृत्याचिये भेटी जवळी आली ॥1॥
आतां माझ्या मना होई सावधान । वोंपुण्याची जाण कार्यसिद्धी ॥ध्रु.॥
शेवटील घडी बुडतां न लगे वेळ । साधावा तो काळ जवळी आला ॥2॥
तुका ह्मणे चिंतीं कुळींची देवता । वारावा भोंवता शब्द मिथ्या ॥3॥

ENGLISH TRANSLATION

Old age has whispered a secret into my ear: the meeting with death draws near. Now, O my mind, become alert.

Know that the art of offering everything is the key to accomplishing your purpose. The final moment can drown you in an instant; seize this time that has come so close.

Says Tuka, contemplate your family deity and turn away the idle noise of false words.

IN PLAIN WORDS

Old age has come and whispered in my ear: the meeting with death is near. Now, O my mind, be awake. Know this: offering everything is what gets the work done. The last hour can drown you in a moment; seize this time, for it has come close. Tuka says: hold your family deity in your thoughts, and turn away the false words around you.

WHAT IT MEANS

Tukaram hears in his own aging the warning that death is close, and he uses it to rouse his mind. Old age is the messenger; its message is to wake up while there is still time. He says the way to finish the real work is to offer everything, to hold nothing back, and to do it now, because the final moment comes without notice and can pull you under. So he tells himself to keep God in mind and to push away the idle, false talk that crowds the attention at the end.

GATHA 2673 *Devotion to Vitthal*

Devotion, need is the true measure

मराठी मूळ

मागील ते आटी येणें घडे सांग । सुतवेल अंग एका सूत्रें ॥1॥
पहिपाहुणेर ते सोहळ्यापुरते । तेथुनि आरते उपचार ते॥ध्रु.॥
आवश्यक तेथें आगळा आदर । चाली थोडें फार संपादतें ॥2॥
तुका ह्मणे ऋण फिटे एके घडी । अलभ्य ते जोडी हातां आल्या ॥3॥

ENGLISH TRANSLATION

The past efforts all come together through this; like a single thread, the whole garment holds. The initial hospitality is only for the occasion; after that, the real service begins with earnest care.

Where there is genuine need, devotion exceeds all measure; even with little, it accomplishes much. Says Tuka, a debt is cleared in a single moment when the priceless treasure comes into one's hands.

IN PLAIN WORDS

All the past effort comes together in this; like a single thread, the whole cloth holds. The first welcome lasts only for the occasion; after that the real serving begins, with care. Where the need is real, the honor given is greater; even a little goes a long way. Tuka says: the debt is cleared in a single moment when the priceless treasure comes into your hands.

WHAT IT MEANS

Tukaram is contrasting surface courtesy with true service. The opening welcome is for show and lasts only as long as the occasion; what counts is the steady, earnest care that comes after. Where the need is genuine, devotion outdoes all measure, and even a small offering accomplishes much. He gathers all of one's past labor into this

single thread that holds the whole garment together. And the long debt of many lives, he says, is wiped clean in one moment, the moment the priceless treasure finally comes into your hands.

GATHA 2674 *Appeals and Exhortations*

Liberation, burning the seed of rebirth

मराठी मूळ

साधावा तो देव सर्वस्वाचेसाटीं । प्रारब्ध तुटी क्रियमाण॥1॥
मग कासयानें पुन्हा संवसार । बीजाचे अंकुर दग्ध होती ॥ध्रु.॥
जिणें दिल्हें त्यासी द्यावा पिंडदान । उत्तीर्ण चरण धरूनि व्हावें ॥2॥
तुका ह्मणे निज भोगईल निजता । नाहीं होइल सत्ता दुजियाची ॥3॥

ENGLISH TRANSLATION

One should pursue God with everything one has. Through active effort, even the bonds of past destiny are severed.

Then what cause remains for worldly life to return? The seeds of future births are burned to ash. To the one who gave you life, offer the rites of release; become free of debt by holding fast to His feet.

Says Tuka, the Self shall enjoy its own true nature; the sovereignty of any second power shall cease.

IN PLAIN WORDS

Pursue God with everything you have. By present effort even the bonds of past destiny are cut. Then what cause is left for worldly life to come again? The seeds of future births are burned to ash. To the one who gave you this life, offer the funeral rite; hold fast to His feet and become free of the debt. Tuka says: the Self will enjoy its own true nature; no second power will hold any sway.

WHAT IT MEANS

Tukaram describes how devotion ends the cycle of rebirth. He says to chase God with all you have, because present effort can sever even the cords of past karma. Once those are cut, nothing is left to bring worldly life back, for the seeds of future births are burned. In a startling image, he tells you to perform the death rite for the very self that gave you this bound life, clearing the old debt by clinging to God's feet. What remains is the Self resting in its own nature, with no other power left to rule over it.

GATHA 2675 *The Power of the Name*

The Name, costs nothing, pleases God

मराठी मूळ

जळों अगी पडो खान । नारायण भोक्ता ॥1॥
ऐसी ज्याची वदे वाणी । नारायणीं ते पावे ॥ध्रु.॥
भोजनकाळीं करितां धंदा । ह्मणा गोविंदा पावलें ॥2॥
तुका ह्मणे न लगे मोल। देवा बोल आवडती ॥3॥

ENGLISH TRANSLATION

Even if the food burns or falls into the fire, say 'Narayana is the enjoyer.' Whoever speaks thus reaches Narayana. At mealtimes, even amidst worldly work, say 'Govinda, we have received.' Says Tuka, it costs nothing at all, and God delights in such words.

IN PLAIN WORDS

Even if the food burns or falls into the fire, say: Narayana is the one who eats. Whoever says this with his tongue reaches Narayana. While you work, even at mealtime, say: Govinda, it has come to us. Tuka says: it costs nothing at all, and God delights in such words.

WHAT IT MEANS

Tukaram teaches the simplest practice of the Name woven into ordinary life. When the food is spoiled or lost, instead of complaint he says to name Narayana as the true enjoyer of all that is offered. Even in the middle of work and meals, a word given to Govinda turns the moment toward God. The point is that this remembrance asks no ritual, no payment, no special hour. It costs nothing, and yet God takes delight in these plain words spoken from the day's own tasks.

GATHA 2676 *The Saints*

The saints, trust them or lose both worlds

मराठी मूळ

संतांसी क्षोभवी कोण्या ही प्रकारें । त्याचें नव्हें बरें उभयलोकीं ॥1॥
संतांपाशीं ज्याचा नुरे चि विश्वास । त्याचे जाले दोष बिळवंत ॥2॥
तुका ह्मणे क्षीर वासराच्या अंगें । किंवा धांवे लागें विषमें मारुं ॥3॥

ENGLISH TRANSLATION

Whoever offends the saints in any manner will find no good in either world. One who fails to maintain trust in the saints finds his sins growing powerful.

Says Tuka, a cow yields milk for the sake of her calf; would she not charge at a venomous creature that threatens it?.

IN PLAIN WORDS

Whoever angers the saints in any way will find no good in either world. The one who keeps no trust in the saints sees his sins grow strong. Tuka says: a cow gives milk for the sake of her calf; will she not charge at the venomous thing that comes to harm it?

WHAT IT MEANS

Tukaram warns against offending the saints and against losing faith in them. To wound them in any way, he says, ruins a person in this world and the next, and once trust in them is gone, one's own faults gain power. Then he gives the saints' two faces in one image: the cow that yields gentle milk for her calf is the same cow that will charge a snake threatening it. The warning is meant to turn a person toward self-examination, to ask whether his own scorn is the venom the saints must meet, not to despise anyone.

GATHA 2677 *The Saints*

The saints, fouling your own rescue

मराठी मूळ

उदकीं कालवी शेण मलमूत्र । तो होय पवित्र कासयानें ॥1॥
उद्धारासी ठाव नाहीं भाग्यहीना । विन्मुख चरणां संतांचिया ॥ध्रु.॥
दुखवी तो बुडे सांगडीचा तापा । अतित्याई पापाची च मूतिन ॥2॥
तुका ह्मणे जेव्हां फिरतें कपाळ । तरी अमंगळ योग होतो ॥3॥

ENGLISH TRANSLATION

One who mixes filth and waste into water, how can that water be purified? The unfortunate one who turns away from the feet of the saints has no hope of deliverance. One who harms his own raft drowns; the inhospitable person is sin itself made flesh.

Says Tuka, when destiny turns against a person, inauspicious circumstances inevitably follow.

IN PLAIN WORDS

If someone stirs dung and filth into water, how can that water be made clean? The luckless one who turns his face from the feet of the saints has no place to be saved. The one who wounds them drowns in the heat of his own raft; he is sin itself made flesh. Tuka says: when a man's fortune turns against him, then the unlucky union comes about.

WHAT IT MEANS

Tukaram pictures the folly of harming the very ones who could save you. You cannot purify water by mixing filth into it, and you cannot be delivered while turning your back on the saints, who are the means of deliverance. The one who hurts them is sinking his own raft, the only thing keeping him afloat, so his cruelty is sin in bodily form. He reads such turning-away as the mark of a fortune gone bad. The poem points at the pattern of spurning your own rescue, inviting the listener to check for it in himself rather than to scorn another.

GATHA 2678 *Longing and Separation*

Longing, the silence of God

मराठी मूळ

शोकवावा म्यां देहे । ऐसें नेणों पोटीं आहे ॥1॥
तरी च नेदा जी उत्तर । दुःखी राखिलें अंतर ॥ध्रु.॥
जावें वनांतरा। येणें उद्देशें दातारा ॥2॥
तुका ह्मणे गिरी । मज सेववावी दरी ॥3॥

ENGLISH TRANSLATION

Is it Your wish that I should grieve in this body? I do not know what You hold within. That is why You give me no reply, and You have kept my chitta in distress.

Should I then go to the wilderness, O Benefactor, with this intent? Says Tuka, must I make my home in the gorge of a mountain?.

IN PLAIN WORDS

Is it Your wish that I grieve in this body? I do not know what You hold within. That is why You give me no answer; You have kept my heart in pain. Should I go away into the forest, O Giver, with this in mind? Tuka says: must I make the mountain gorge my home?

WHAT IT MEANS

Tukaram cries out at God's silence and the ache it leaves in him. He does not know God's hidden intent, so the lack of any reply feels like a deliberate keeping of his heart in distress. He wonders aloud whether the answer is for him to abandon the world, to go into the wilderness, to make a mountain ravine his dwelling. The poem stays in the raw uncertainty of love that is not yet answered, asking the question without resolving it, holding the grief up to the one who gave him this body.

GATHA 2679 *Longing and Separation*

Longing, waiting wears thin

मराठी मूळ

येइल तुझ्या नामा । जाल ह्मणों पुरुषोत्तमा ॥1॥
धीर राहिलों धरूनि । त्रास उपजला मनीं ॥ध्रु.॥
जगा कथा नांव। निराशेनें नुपजे भाव ॥2॥
तुह्मी साक्षी कीं गा । तुका ह्मणे पांडुरंगा ॥3॥

ENGLISH TRANSLATION

I thought that when Your name came to my lips, I would call You Purushottama. I have waited with patience, but vexation has arisen in my mind.

The world hears only the story and the name; where there is no hope, no faith is born. Says Tuka, are You not a witness to all this, O Panduranga?.

IN PLAIN WORDS

I thought when Your name came to my lips, I would call You Purushottama. I have held on with patience, but vexation has risen in my mind. The world hears only the story and the name; where there is no hope, no faith is born. Tuka says: You are the witness, are You not, O Panduranga?

WHAT IT MEANS

Tukaram presses God with the strain of long waiting. He had trusted that taking the divine name would bring him to the Supreme Person, and he has waited patiently, but the delay is now turning to irritation. He observes a hard truth: the world hears only the tale and the name, and where no real hope is given, no living faith can take root in a person. So he turns the matter back to God, calling Panduranga the witness of his waiting, asking the silent one to acknowledge what He has seen.

GATHA 2680 *Prayers*

Refuge, hiding behind God

मराठी मूळ

नेणें जप तप अनुष्ठान याग । काळें तंव लाग घेतलासे ॥1॥
रिघालो या भेणें देवाचे पाठीसी । लागे त्याचें त्यासी सांभाळणें ॥ध्रु.॥
मापें माप सळे चालिली चढती । जाली मग राती काय चाले ॥2॥
तुका ह्मणे चोरा हातीं जे वांचलें । लाभावरी आलें वारिलेशु ॥3॥

ENGLISH TRANSLATION

I know neither japa, nor tapas, nor ritual, nor sacrifice. Time has already marked me for its own.

I have taken shelter behind God out of this fear; now it falls upon Him to protect what is His. The stakes keep rising, and when night falls, what recourse remains? Says Tuka, whatever was saved from the thief's hands has now yielded a profit over and above the loss.

IN PLAIN WORDS

I know no japa, no penance, no ritual, no sacrifice. Time has already marked me for its own. In this fear I have run and hidden behind God; now it is His to look after what is His. The stakes keep climbing higher; and when night falls, what move is left to play? Tuka says: whatever was saved from the thief's hands has turned out to be profit over and above the loss.

WHAT IT MEANS

Tukaram admits he has none of the recognized merits, no recitation, austerity, rite, or sacrifice, and that death already has him in its sights. Out of that fear he has taken cover behind God, and he turns the duty around: having claimed him as His own, God must now protect him. The image of rising stakes and approaching night says the time for self-effort is running out. Yet the close turns hopeful: like goods snatched back from a thief, whatever has been rescued by taking refuge counts as pure gain, a profit beyond the loss he feared.

GATHA 2681 *Longing and Separation*

Longing, the complaint of dry love

मराठी मूळ

कळों आलें ऐसें आतां । नाहीं सत्ता तुह्मांसी ॥1॥
तरी वीर्य नाहीं नामा । जातो प्रेमा खंडत ॥ध्रु. ॥
आड ऐसें येतें पाप। वाढे ताप आगळा ॥2॥
तुका ह्मणे गुण जाला । हा विठ्ठला हीनशक्ति ॥3॥

ENGLISH TRANSLATION

Now I perceive that You lack the power to help. Your name has lost its potency; the stream of love runs dry.

Sin comes as an obstacle, and suffering grows greater still. Says Tuka, this Vitthal seems to have grown weak in strength.

IN PLAIN WORDS

Now I see it plainly. You have no power left. Your name has lost its strength. The stream of love is breaking, running dry. Sin comes in like a wall across my path, and the burning grows worse. Tuka says: this Vitthal has gone weak; his strength has thinned.

WHAT IT MEANS

Tukaram throws his pain straight at God in the language of accusation, which is itself a kind of fierce intimacy. He says the Name no longer works, the love has stopped flowing, sin keeps blocking him and the inner fire only grows. The harsh claim, that Vitthal himself has grown weak, is the devotee's way of forcing God to answer; it stakes God's own honor on rescuing the one who cries out. The poem does not resolve the complaint; it leaves the protest standing, trusting that the Lord cannot bear to be called powerless.

GATHA 2682 *Longing and Separation*

Longing, the unbearable affliction

मराठी मूळ

लागों दिलें अंगा । ऐसें कां गा सन्निध ॥1॥
कोण्या पापें उदो केला । तो देखिला प्रळय ॥ध्रु.॥
न देखवे पिडला सर्प। दया दर्प विषाचा ॥2॥
तुका ह्मणे भलें । मज तो न वजे साहिलें॥3॥

ENGLISH TRANSLATION

Why did You let this attach itself to my body, being so close? By what sin was this upheaval raised, this destruction that I now witness? The sight of one tormented by a serpent evokes pity, yet the venom shows no mercy. Says Tuka, it would have been well, but I cannot endure what has been heaped upon me.

IN PLAIN WORDS

Why did you let this cling to my body, you who are so near? By what sin did this rising come, this ruin I now watch? When you see someone bitten by a snake you feel pity; but the venom shows no mercy. Tuka says: it would have been good, but I cannot bear what has been piled on me.

WHAT IT MEANS

Tukaram is crying out under an affliction he cannot name and cannot escape. He turns to the God who is close at hand and asks why such suffering was allowed to fasten onto him, as if it rose from some sin. He pictures himself as a person bitten by a serpent: onlookers feel pity, yet the poison keeps working all the same. The poem ends not in answer but in confession of his limit, that this is more than he can endure, which is itself the cry that summons help.

GATHA 2683 *Longing and Separation*

Longing, come running now

मराठी मूळ

धांवा शीघ्रवत । किंवा घ्यावें दंडवत ॥1॥
तुमचा जातो बडिवार । आह्मीं होतों हीनवर ॥ध्रु.॥
न धरावा धीर । धांवा नका चालों िस्थर ॥2॥
तुका ह्मणे वाणी । माझी लाजली जी गुणीं ॥3॥

ENGLISH TRANSLATION

Rush to me swiftly, or else accept my prostration. Your reputation is at stake while I am being diminished.

Do not take Your time; do not walk toward me steadily. Run.

Says Tuka, my voice is ashamed of its own weakness.

IN PLAIN WORDS

Run to me at once, or else take my bowing down. Your good name is slipping while I am being brought low. Do not hold back. Do not walk to me at a steady pace. Run. Tuka says: my voice is ashamed of its own weakness.

WHAT IT MEANS

Tukaram demands rescue and uses God's reputation as the lever. He tells the Lord to come quickly or at least accept his prostration, then warns that God's own fame is on the line if a devotee is left to sink. The image is urgent and physical: do not stroll, do not take your time, run. Beneath the boldness is humility, for Tuka admits his own voice is ashamed of how feeble it has become, so the command and the confession are one breath.

GATHA 2684 *Surrender and Acceptance*

Surrender, the servant's claim on the master

मराठी मूळ

सेवकासी आज्ञा निरोपासी काम । स्वामीचे ते धर्म स्वामी जाणे ॥1॥
मनाचिये मुळीं रहावें बैसोन । आक्रशावे गुण पायांपाशीं ॥ध्रु.॥
भेटीचे तांतडी करीतसे लाहो । ओंवाळावा देहो ऐसें वाटे ॥4॥
तुका ह्मणे माझें करावें कारण । आपुलें जतन ब्रीद कशाला ॥3॥

ENGLISH TRANSLATION

A servant follows commands; a messenger carries out his task. The duties of the master are the master's own to know.

One should sit quietly at the root of the mind and draw all the senses back toward the feet of the Lord. In the urgency of meeting Him, I would gladly offer my body.

Says Tuka, attend to my cause; why safeguard Your own reputation while I remain in need?.

IN PLAIN WORDS

A servant obeys orders; a messenger does his errand. The master's duties are the master's own to know. Sit still at the root of the mind and draw all the senses back to his feet. In my hurry to meet him I would gladly wave my whole body before him as an offering. Tuka says: do my work, attend to my need. Why guard your own good name instead?

WHAT IT MEANS

Tukaram lays out the right relation between devotee and Lord, then presses his case. His part is the servant's part: to sit quiet at the source of the mind and pull every sense back to God's feet, longing only to meet him. The Lord's part, the master's part, is to look after the servant's true welfare. So Tuka ends by pressing God to act for him rather than merely protecting his own reputation, turning the logic of master and servant into a claim the Lord must honor.

GATHA 2685 *Prayers*

Prayer, frailty before anxiety

मराठी मूळ

2689. उद्वेगासी बहु फाकती मारग । नव्हे ऐसें अंग माझें होतें ॥1॥
आतां कोण यासी करणें विचार । तो देखा साचार पांडुरंगा ॥ध्रु
तुका ह्मणे आहे वचनाची उरी । करितों तोंवरि विज्ञापना ॥3॥

ENGLISH TRANSLATION

Many paths open up to anxiety, and my being was not made to withstand them. Now, who will deliberate upon this? Behold the truth of it, O Panduranga.

Says Tuka, so long as words remain, I shall continue to make my supplication.

IN PLAIN WORDS

Many roads open up that lead to dread, and I was not built to stand against them. Now who is to think this through? See the truth of it, Panduranga. Tuka says: as long as words are left in me, I will keep making my plea.

WHAT IT MEANS

Tukaram admits he is not strong enough to face the many ways anxiety crowds in on him. He hands the whole problem over, asking who but God can work it out, and calls on Panduranga to see his condition as it truly is. The poem is a plain surrender of his own competence. Its closing vow is the heart of it: while a single word is still left in him, he will not stop pleading, making persistence itself his only strength.

GATHA 2686 *Devotion to Vitthal*

Devotion, the one stable shelter

मराठी मूळ

दुःखाची संगति । तिच्याठायीं कोण प्रीति ॥1॥
अवघें असो हें निराळें । करूं सोइरें सावळें ॥ध्रु.॥
क्षणभंगुर ते ठाव। करूनि सांडावे चि वाव ॥2॥
तुका ह्मणे बरा । ठाव पावलों हा थारा ॥3॥

ENGLISH TRANSLATION

Who would love the company of sorrow? Let all of that stand apart. Let us befriend the beautiful dark One.

Those shelters that crumble in a moment should be built up and abandoned just the same. Says Tuka, I have arrived at a good and stable resting place.

IN PLAIN WORDS

Who would love the company of sorrow? Let all of that stand aside. Let us make a friend of the beautiful dark One. The shelters that break in a moment are built up only to be thrown away. Tuka says: it is well; I have reached a good and steady resting place.

WHAT IT MEANS

Tukaram weighs the company he keeps against the place he has finally found. He refuses to love sorrow and sets aside everything that crumbles, choosing instead to befriend the dark and beautiful Lord. He sees clearly that every worldly shelter is momentary, raised up only to be discarded, so resting in them is wasted labor. The poem closes in quiet relief: he has arrived at the one resting place that does not break, and that is enough.

GATHA 2687 *Social Criticism*

Social criticism, the worth of pure company

मराठी मूळ

मेला तरी जावो सुखें नरकासी । कळंकी याविशीं शिवों नये ॥1॥
रजस्वला करी वेलासी आघात । अंतरें तों हित दुरी बरें ॥ध्रु.॥
उगी च कां आलीं नासवावीं फळें । विटाळ विटाळें कालवूनि ॥2॥
तुका ह्मणे लोणी घालोनि शेणांत । उपेगाची मात काय असे ॥3॥

ENGLISH TRANSLATION

Let the stained one go to hell, if that is his lot; the tainted should not be touched. A woman in her impure days harms even the sacred vine; it is better to keep a safe distance.

Why ruin perfectly good fruit by contaminating it with defilement? Says Tuka, putting butter into dung serves no useful purpose at all.

IN PLAIN WORDS

If the stained one dies, let him go gladly to hell; do not even touch the tainted. Keep your distance from what defiles; far off, your good is safe. Why bring sound fruit near, only to spoil it by mixing it with rot? Tuka says: dropping fresh butter into dung serves no purpose at all.

WHAT IT MEANS

Tukaram is warning, in deliberately blunt images, against letting corrupting company contaminate what is whole. The point is not hatred of any person but the simple law that good is ruined when it is mixed with what spoils it, just as fruit rots in bad company and butter is wasted if dropped in filth. He is telling the seeker to guard the good they carry rather than expose it to what will defile it. Turned inward, the abhanga asks each of us to watch what we let near our own purer impulses, since one rotten thing can spoil the whole basket.

GATHA 2688 *Faith and Trust*

Faith, doubt is the only thief

मराठी मूळ

वर्णावे ते किती । केले पवाडे श्रीपति ॥1॥
विश्वासिया घडे लाभ । देइल तरी पद्मनाभ ॥ध्रु.॥
भाव शुद्ध तरी । सांगितलें काम करी ॥2॥
तुका ह्मणे भोळा देव । परि हा नागवी संदेह ॥3॥

ENGLISH TRANSLATION

How much can one describe the great deeds of the Lord? The faithful one receives the gain; if Padmanabha wills it, He gives. If one's devotion is pure, He accomplishes the work that is asked.

Says Tuka, God is guileless, but doubt strips one of everything.

IN PLAIN WORDS

How much can anyone tell of the great deeds of the Lord? The one who trusts receives the gain; if Padmanabha wills it, he gives. If your love is pure, he does the very work you ask. Tuka says: God is simple and trusting, but doubt strips you of everything.

WHAT IT MEANS

Tukaram sets faith and doubt side by side and shows what each earns. God's deeds are beyond telling, yet the gain is reserved for the one who trusts; where devotion is pure, the Lord himself completes the work that is asked. He calls God guileless, easily won by simple faith. The sting lands at the end: it is doubt, not God's stinginess, that robs a person of everything, so the obstacle is always on our side, never his.

GATHA 2689 *Worldly Life*

Worldly life, merit clears the path

मराठी मूळ

संचितावांचून । पंथ न चलवे कारण ॥1॥
कोरडी ते अवघी आटी । वांयां जाय लाळ घोंटीं ॥ध्रु.॥
धन वित्त जोडे । देव ऐसें तों न घडे ॥2॥
तुका ह्मणे आड । स्वहितासी बहु नाड ॥3॥

ENGLISH TRANSLATION

Without accumulated merit, the path cannot be walked. Empty striving is all in vain; one merely swallows one's own spittle.

Wealth and possessions can be earned, but God is not attained so easily. Says Tuka, what a great obstacle stands in the way of one's own good.

IN PLAIN WORDS

Without stored merit the path cannot be walked; that is how it is. Dry striving is all wasted; you only swallow your own spit. Wealth and goods can be earned, but God is not won that easily. Tuka says: what a great hurdle stands in the way of your own good.

WHAT IT MEANS

Tukaram draws a hard line between what effort alone can buy and what it cannot. Money and possessions can be gathered by labor, but God is not reached on the strength of effort without the merit gathered over time, and bare striving without it is like swallowing your own spittle, motion that feeds nothing. He is not denying effort; he is naming its limit. The closing line marks the real difficulty: the biggest obstacle to a person's own highest good is the lack of that inner readiness, not any shortage of worldly capacity.

GATHA 2690 *Social Criticism*

Social criticism, you reap your own nature

मराठी मूळ

अतित्याई बुडे गंगे । पाप लागे त्याचें त्या ॥1॥
हें तों आपुलिया गुणें । असे जेणें योजिलें ॥ध्रु.॥
अवचटें अग्न जाळी । न सांभाळी दुःख पावे ॥2॥
जैसें तैंसें दावी आरसा । नकटएा कैसा पालटे ॥3॥

ENGLISH TRANSLATION

Even the river Ganga is polluted by the sins of the inhospitable; the fault belongs to the wrongdoer alone. This is the consequence of one's own nature, as one has fashioned it.

If fire is handled carelessly, it burns; one who fails to take care suffers pain. A mirror shows whatever is before it; how can it change the face of one whose nose is cut off? Says Tuka, each one's qualities produce their corresponding results.

IN PLAIN WORDS

The inhospitable man drowns even the Ganga in his sins; the fault stays his own. This comes from your own nature, the way you yourself have shaped it. Handle fire carelessly and it burns; the careless one suffers. A mirror shows just what stands before it; how can it change the face of one whose nose is cut off? Tuka says: each one's qualities bring their own matching fruit.

WHAT IT MEANS

Tukaram insists that consequences belong to the doer, not to anything outside. The hard-hearted man pollutes even holy water, but the sin clings to him alone, because it flows from the nature he himself has formed. The images make the law plain: fire burns the careless, and a mirror cannot flatter a disfigured face, it only reflects what is there. Turned on ourselves, the abhanga warns that we cannot blame the world or even sacred things for what our own qualities produce; the fruit always matches the seed.

GATHA 2691 *Social Criticism*

Social criticism, counsel wasted on the closed

मराठी मूळ

हेंद†याचें भरितां कान । हलवी मान भोंक रितें ॥1॥
नाहीं मी येथें सांगों स्पष्ट । भावें नष्ट घेत नाहीं ॥ध्रु.॥
अवगुणी वाटलें चित्त । तया हित आतळे ना ॥2॥
तुका ह्मणे फजितखोरा। ह्मणतां बरा उगा रहा ॥3॥

ENGLISH TRANSLATION

When worthless talk is poured into the ears, the head merely nods while the opening remains empty. I cannot speak plainly here, for the wicked will not receive it with sincerity.

When the mind has been squandered on bad qualities, good counsel cannot reach it. Says Tuka, to the shameless one, the best advice is simply to remain silent.

IN PLAIN WORDS

Pour worthless talk into his ears and the head just nods while the hole stays empty. I will not speak plainly here, for the wicked do not take it in good faith. When the mind is given over to bad ways, no good can reach it. Tuka says: to the shameless one, the best counsel is just to stay quiet.

WHAT IT MEANS

Tukaram is describing the futility of advising someone who has closed himself off. Empty talk goes in and the listener only nods, while nothing actually lands; and good counsel is refused outright by one whose mind is already given over to its faults. He decides not to waste plain speech on the wicked, since it will be met without sincerity. The hard conclusion, that with the shameless silence is the wisest course, is aimed at the pattern of a hardened mind; read inward, it warns us not to become the ear that nods while staying empty.

GATHA 2692 *The Necessity of Experience*

Experience, truth over clever words

मराठी मूळ

नाहीं सरो येत जोडिल्या वचनीं । कवित्वाची वाणी कुशळता ॥1॥
सत्याचा अनुभव वेधी सत्यपणें । अनुभवाच्या गुणें रुचों येतों ॥ध्रु.॥
काय आगीपाशीं शृंगारिलें चाले । पोटींचें उकले कसापाशीं ॥2॥
तुका ह्मणे येथे करावा उकल । लागे चि ना बोल वाढवूनि ॥3॥

ENGLISH TRANSLATION

Cleverly crafted words and poetic skill do not suffice. True experience captivates through its own truthfulness; by the quality of that experience, one becomes appealing.

What use is adornment before a fire? What lies in the belly is revealed on the touchstone. Says Tuka, lay everything open here. Merely piling up words is of no use at all.

IN PLAIN WORDS

Joined-up words and skill in verse do not carry you through. True experience holds you by its own truth; by the worth of that experience you become worth hearing. What use is ornament next to a fire? What is inside the belly comes out on the touchstone. Tuka says: lay it all open here. Piling up more words is no use at all.

WHAT IT MEANS

Tukaram measures real spiritual experience against mere verbal skill and finds the words wanting. Clever poetry cannot stand on its own; only lived truth grips the listener, and it is the genuineness of that experience that makes a person worth hearing. His images cut sharp: finery means nothing before a fire, and the touchstone reveals what

metal you really carry inside. So he asks for everything to be opened honestly here, because stacking up more words adds nothing where truth is what is being tested.

GATHA 2693 *Social Criticism*

Social criticism, the worthless instructor

मराठी मूळ

लचाळाच्या कामा नाहीं ताळावाळा । न कळे ओंगळा उपदेश ॥1॥
वचनचर्येची न कळे चांचणी । ऐसी संघष्टनी अमंगळ ॥ध्रु.॥
समय न कळे वेडगळ बुिद्ध । विजाती ते शिुद्ध चांच चाट ॥2॥
तुका ह्मणे याचा धिक्कार चि बरा । बहुमति खराहूनि हीन ॥3॥

ENGLISH TRANSLATION

A careless person's work has neither order nor discipline. The unclean one does not understand instruction.

There is no way to test the sincerity of his words; such company is inauspicious. He cannot sense the right moment; his intellect is foolish.

One of a foreign temperament, purity is beyond his grasp. Says Tuka, contempt for such a person is quite appropriate; one of many opinions is worse than the truly ignorant.

IN PLAIN WORDS

A careless person's work has no order, no discipline. The unclean one does not understand instruction. There is no way to test the truth of his words. Keeping such company is foul. He cannot sense the right moment; his mind is foolish. He is of a base temper; purity is beyond his reach. He is shallow, a windbag. Tuka says: contempt for such a one is fitting. A man of many opinions is worse than the truly ignorant.

WHAT IT MEANS

Tukaram is drawing a hard line around a kind of person: the careless, impure man whose words cannot be trusted and whose company corrupts. He has no sense of order, no sense of the right moment, no grasp of purity, only a flood of opinions. The sharp closing claim is that such a noisy, many-opinioned man is worse than someone who is simply ignorant, because the ignorant man at least does not mislead. The verse is best read as a warning to examine these patterns in oneself, not as license to despise a neighbor: the danger is in being the unteachable windbag, not in pointing at one.

GATHA 2694 *Devotion to Vitthal*

Devotion, one thing held

मराठी मूळ

एक धरिला चित्तीं । आह्मीं रखुमाईचा पती ॥1॥
तेणें जालें अवघें काम । निवारला भवश्रम ॥ध्रु.॥
परद्रव्य परनारी । जालीं विषाचिये परी ॥2॥
तुका ह्मणे फार । नाहीं लागत वेव्हार ॥3॥

ENGLISH TRANSLATION

I have held one thing in my chitta: the Lord of Rukmini. By that alone, everything has been accomplished, and the toil of worldly existence has been removed.

Another's wealth and another's spouse have become like poison to me. Says Tuka, no elaborate transaction is needed.

IN PLAIN WORDS

I have held one thing in my heart: the Lord of Rukmini. By that alone, every task is done; the toil of worldly existence is gone. Another's wealth, another's wife, have become like poison to me. Tuka says: no elaborate dealings are needed.

WHAT IT MEANS

Tukaram names the single thing that settles everything: he holds Vitthal, the Lord of Rukmini, in his heart, and that one hold finishes all his work and ends the exhausting round of worldly life. From that one center, the two great temptations fall away on their own, for another's wealth and another's spouse have turned to poison in his mouth. The point is that devotion is not one more elaborate transaction added to life; it is the one hold that makes all the others unnecessary.

GATHA 2695 *Worldly Life*

Worldly life, death walks beside you

मराठी मूळ

भेणें पळे डोळसा । न कळे मृत्यु तो सरिसा ॥1॥
कैसी जाली दिशाभुली । न वजातिये वाटे चाली ॥ध्रु.॥
संसाराची खंती । मावळल्या तरी शक्ति ॥2॥
तुका ह्मणे हीणा । बुद्धि चुकली नारायणा ॥3॥

ENGLISH TRANSLATION

A person with sight runs from death in fear, not knowing that death runs alongside. How has this bewilderment come about, that one walks a path from which there is no return? Even when one's worry over worldly life subsides, power itself wanes.

Says Tuka, the wretched one's intellect has missed Narayana entirely.

IN PLAIN WORDS

A man with eyes runs from death in fear. He does not see that death runs right beside him. How has this confusion come, that he walks a road from which there is no return? Even when his worry over worldly life dies down, his strength too is fading. Tuka says: the wretched one's mind has missed Narayana altogether.

WHAT IT MEANS

Tukaram catches the absurdity of a sighted man fleeing a death that is already running at his side. The bewilderment he names is that we keep walking the one-way road of worldly life as though we could turn back, never facing where it ends. Worse, the calm that finally comes is not wisdom but exhaustion: the worry only quiets because strength itself is draining away. The closing line lands the loss: for all this running, the wretched man's attention has missed the one thing that mattered, Narayana.

GATHA 2696 *Social Criticism*

Social criticism, pride blackens the face

मराठी मूळ

अभिमानाचें तोंड काळें । दावी बळें अंधार ॥1॥
लाभ न्यावा हातोहातीं । तोंडी माती पाडोनि ॥ध्रु.॥
लागलीसे पाठी लाज । जालें काज नासाया ॥2॥
तुका ह्मणे कुश्चळ मनीं । विटंबनीं पडिलीं तीं ॥3॥

ENGLISH TRANSLATION

Pride blackens one's face and forcibly brings darkness. One should seize the profit at hand and rub dirt in pride's mouth.

Shame has begun to chase from behind, threatening to ruin everything accomplished. Says Tuka, those with impurity in their minds have fallen into utter degradation.

IN PLAIN WORDS

Pride blackens a man's face and forces darkness on him. Seize the true gain in your own hands; rub dirt in pride's mouth. Shame comes chasing from behind, ready to ruin all you have done. Tuka says: those with filth in their minds have fallen into utter disgrace.

WHAT IT MEANS

Tukaram treats pride as a thing that ruins the very face it puffs up, dragging the proud into darkness by their own strength. Against it he sets a blunt instruction: grasp the real gain while it is in hand, and humiliate pride itself, rub dirt in its mouth, before it speaks for you. He warns that shame is already at the heels of the proud, waiting to

undo whatever good they managed. Read inwardly, the verse is about catching one's own pride early, because a mind that nurses it ends in plain disgrace.

GATHA 2701 *Worldly Life*

Worldly life, your deeds are your fate

मराठी मूळ

चोराचिया धुडका मनीं । वसे ध्यानीं लंछन ॥1॥
ऐशा आह्मीं करणें काय । वरसो न्यायें पर्जन्य ॥ध्रु.॥
ज्याच्या बैसे खतावरी । ते चुरचुरी दुखवूनि ॥2॥
तुका ह्मणे ज्याची खोडी । त्याची जोडी त्या पीडी ॥3॥

ENGLISH TRANSLATION

In the guilty thief's mind, the mark of his crime always dwells. What can we do about such people? Let the rain of justice fall as it will.

The record of each person's deeds pricks and pains the one who bears it. Says Tuka, one's own habits are one's own fortune, and one's own fortune is one's own affliction.

IN PLAIN WORDS

In the guilty thief's mind, the mark of his crime always lives. What can we do about such people? Let the rain of justice fall as it will. The record of a man's deeds pricks and pains the one who carries it. Tuka says: a man's own habits are his own fortune, and his own fortune is his own affliction.

WHAT IT MEANS

Tukaram observes that wrongdoing does not need an outside judge first; the thief carries the mark of his crime inside his own mind. He refuses to take the punishing into his own hands and leaves it to the rain of justice, which falls in its own time. The heart of the verse is that each person's record presses on the one who bears it, no one else. The closing line closes the circle: your habits become your fortune, and that fortune becomes the very thing that afflicts you, so the remedy is to examine the habits, not the world.

GATHA 2702 *Social Criticism*

Social criticism, save me from such hands

मराठी मूळ

बुद्धहीना उपदेश । तें तें विष अमृतीं ॥1॥
हुंगों नये गो†हवाडी । तेथें जोडी विटाळ ॥ध्रु.॥
अळसियाचे अंतर कुडें। जैसें मढें निष्काम ॥2॥
तुका ह्मणे ऐशा हाती । मज श्रीपती वांचवा ॥3॥
न करीं तुमची सेवा । बापुडें मी पण देवा ।

ENGLISH TRANSLATION

Giving instruction to the witless is like pouring nectar that turns to poison. One should not even sniff near a cattle-pen of folly; the only gain there is contamination.

The lazy one's inner nature is deceitful, like a corpse that has no desires. Says Tuka, save me from such hands, O Lord. I confess I am too feeble for Your service, O God.

IN PLAIN WORDS

Giving instruction to the witless is like pouring nectar that turns to poison. Do not even sniff near a pen of fools; the only thing you gain there is defilement. The lazy man's inner nature is crooked, like a corpse that wants nothing. Tuka says: save me from such hands, O Lord. I will not manage Your service; I am too feeble for it, O God.

WHAT IT MEANS

Tukaram describes the waste of pouring good teaching into a witless mind, where even nectar curdles into poison. He warns against keeping company with fools at all, since the only thing one takes away is contamination, and he names the lazy man's desirelessness not as peace but as the deadness of a corpse. The prayer turns the warning into a plea: keep me out of such hands, Lord. The closing confession is humble rather than proud, admitting his own weakness for the work and so leaning entirely on God.

GATHA 2703 *Prayers*

Prayer, settle the account in full

मराठी मूळ

बोलिलों तो पाववा । पण सिद्धी सकळ ॥1॥
आणीक काय तुह्मां काम । आह्मां नेदा तरी प्रेम ।
कैसे धर्माधर्म । निश्चयेंसी रहाती ॥ध्रु.॥
आह्मीं वेचलों शरीरें । तुझी बीज पेरा खरें ।
संयोगाचें बरें । गोड होतें उभयतां ॥3॥
एका हातें टाळी । कोठें वाजते निराळी ।
जाला तरी बळी । स्वामीविण शोभेना ॥3॥
रूपा यावे जी अनंता । धरीन पुटाची त्या सत्ता ।
होईन सरता । संतांमाजी पोसणा ॥4॥
ठेविलें उधारा । वरी काय तो पातेरा ।
तुका ह्मणे बरा । रोकडा चि निवाड ॥5॥

ENGLISH TRANSLATION

Bring to fruition all that You have spoken. What other work do You have? If You will not grant us love, how shall the laws of right and wrong stand firm? We have spent our bodies in Your cause; now sow Your seed in truth.

When both sides join, the fruit is sweet for us both. One hand alone cannot make a clapping sound.

However mighty one may be, without the Master, nothing shines. Come into visible form, O Ananta; I shall hold fast to the power of that vision.

Then I shall be sustained among the saints as Your cherished one. What has been kept on account, what use is the leftover? Says Tuka, a settlement in ready cash is best.

IN PLAIN WORDS

Bring to fruition all that You have spoken; let it all come to completion. What other work do You have? If You will not give us love, how will right and wrong stand firm at all? We have spent our bodies in Your cause; now sow Your seed in truth. When both join, the fruit is sweet for both. One hand alone makes no clapping sound. However mighty a man is, without the Master he does not shine. Come into visible form, O Ananta; I will hold fast to the power of that vision. Then I will be sustained among the saints as Your cherished one. What has been kept on credit, what use is the leftover? Tuka says: a settlement in ready cash is best.

WHAT IT MEANS

Tukaram presses God to finish what He has promised, arguing that without God's love the whole order of right and wrong would lose its footing. He puts their relation as a partnership, the devotee has spent his body, so let God now sow His seed, since one hand cannot clap alone and even the mighty are nothing without the Master.

The repeated demand is for a present, visible meeting, not a deferred one: come into form now, let me hold that vision. The closing image is mercantile and bold, what is owed on credit is no comfort; pay it in ready cash, give the experience now rather than later.

GATHA 2704 *Social Criticism*

Social criticism, food for the dead, none for the living

मराठी मूळ

2704. भुके नाहीं अन्न । मेल्यावरी पिंडदान ॥1॥
नैवेद्याचा आळ । वेच ठाकणीं सकळ ॥2॥
तुका ह्मणे जड । मज न राखावें दगड ॥3॥

ENGLISH TRANSLATION

There is no food for the hungry while alive, yet after death there is the offering of rice-balls. The excuse of food-offerings to God merely serves the occasion's expenses.

Says Tuka, do not keep me captive like a heavy stone.

IN PLAIN WORDS

There is no food for the hungry while he is alive, yet after he dies there is the offering of rice-balls. The fuss over food offered to God only covers the cost of the occasion. Tuka says: do not keep me captive like a heavy stone.

WHAT IT MEANS

Tukaram strikes at a plain hypocrisy: the living go hungry and unfed, but once a man is dead the family lavishes rice-ball offerings on the corpse. He sees the elaborate ritual food as mostly about the expense and show of the event, not real charity or devotion. The point is that ceremony has displaced living mercy. His closing plea asks God not to let him sink into that dead, stone-like weight of empty observance, but to keep him alive and free.

GATHA 2705 *Prayers*

Prayer, the lowly one cared for

मराठी मूळ

सर्व भाग्यहीन । ऐसें सांभिाळलों दीन ॥1॥
पायीं संतांचे मस्तक । असों जोडोनि हस्तक ॥ध्रु.॥
जाणें तरि सेवा । दीन दुर्बळ जी देवा ॥2॥
तुका ह्मणे जीव । समर्पून भाकीं कींव ॥3॥

ENGLISH TRANSLATION

I am bereft of all fortune, yet even in this lowly state I have been cared for. Let me keep my head at the feet of the saints, hands joined in prayer.

If You call me a servant, then know I am a poor and weak one, O God. Says Tuka, I offer my very life and beg for Your compassion.

IN PLAIN WORDS

I am stripped of all good fortune, yet even in this lowly state I have been cared for. Let me keep my head at the saints' feet, hands joined in prayer. If You will call me Your servant, then know I am a poor and weak one, O God. Tuka says: I offer my very life and beg for Your mercy.

WHAT IT MEANS

Tukaram begins from total poverty of fortune, and then names the surprise: even so, he has been looked after. His response is to stay low, head at the feet of the saints with folded hands, asking for nothing higher. He does not hide his weakness; if God is to call him a servant, let it be understood that the servant is feeble and poor. The whole abhanga is an act of surrender: he hands over his life itself and asks only for compassion in return.

GATHA 2706 *The Saints*

The saints, fortune is their feet

मराठी मूळ

भाग्याचा उदय । ते हे जोडी संतपाय ॥1॥
येथूनिया नुठो माथा । मरणांवाचूनि सर्वथा ॥ध्रु.॥
होई बळकट । माझ्या मना तूं रे धीट ॥2॥
तुका ह्मणे लोटांगणीं । भक्तिभाग्यें जाली धणी ॥3॥

ENGLISH TRANSLATION

The dawn of good fortune is this: the attainment of the saints' feet. From here may my head never rise until death itself comes.

Be strong and bold, O my mind. Says Tuka, through prostrations and devotion, the hunger of my soul has been satisfied.

IN PLAIN WORDS

The dawn of good fortune is just this: reaching the feet of the saints. From here may my head never rise, not until death itself comes. Be strong, be bold, O my mind. Tuka says: through prostrations and devotion, my soul's hunger is filled.

WHAT IT MEANS

Tukaram measures good fortune by one thing alone: arriving at the feet of the saints, which he calls the dawn of all luck. He vows to keep his head bowed there for life, refusing to lift it until death takes him. The middle line turns inward to steady his own mind, telling it to be strong and bold in this lowliness rather than restless. The close reports the result: bowing and devotion have satisfied a hunger of the soul that nothing else could fill.

GATHA 2707 *Longing and Separation*

Longing, the God who only takes

मराठी मूळ

नाहीं तरी आतां कैचा अनुभव । जालासीं तूं देव घरघेणा ॥1॥
जेथें तेथें देखें लांचाचा पर्वत । घ्यावें तरि चित्त समाधान ॥ध्रु.॥
आधीं वरी हात या नांवें उदार । उसण्याचे उपकार फिटाफीट ॥2॥
तुका ह्मणे जैसी तैसी करूं सेवा । सामर्थ्य न देवा पायांपाशीं ॥3॥

ENGLISH TRANSLATION

If there is no direct experience, then You have become a God who only takes and never gives. Wherever I look, mountains of bribes are demanded; if one is to receive, the mind must first be at peace.

First the hand is extended, and the name of generosity is used; but these are merely borrowed favors that must soon be repaid. Says Tuka, I shall render whatever service I can; there is no real power at Your feet anyway.

IN PLAIN WORDS

If there is no real experience, then You have become a God who only takes and never gives. Everywhere I look, mountains of bribes are demanded; before I can receive, my mind must first be at peace. First the hand is held out, and it is called generosity; but these are only borrowed favors that must soon be repaid. Tuka says: I will do whatever service I can. There is no real power at Your feet anyway.

WHAT IT MEANS

Tukaram speaks from a dry stretch where the living experience of God has not come, and he names his complaint sharply: a God who never gives is just a taker. He sees the whole world running on demanded bribes, and he protests that he is told to fix his own mind first before any grace will arrive. Even the so-called generosity feels like a loan that will be called back. The closing line is the cry of frustrated longing pushed to its edge, half accusation and half surrender: I will keep serving as I can, but where is the power I came to these feet for?

GATHA 2708 *Prayers*

Prayer, do not cut me off midway

मराठी मूळ

आह्मी सर्वकाळ कैंचीं सावधानें । वेवसायें मन अभ्यासलें ॥1॥
तरी ह्मणा मोट ठेविली चरणीं । केलों गुणागुणीं कासावीस ॥ध्रु.॥
याचे कानसुळीं मारीतसे हाका । मज घाटूं नका मधीं आतां ॥2॥
तुका ह्मणे निद्रा जागृति सुषुप्त । तुह्मी हो श्रीपती साक्षी येथें ॥3॥

ENGLISH TRANSLATION

We were never vigilant at all times; the mind was trained only through worldly effort. Having said that much, I have placed my bundle at Your feet; virtues and faults alike have left me distressed.

I call out at the top of my voice into Your ears: do not cut me off now in the middle. Says Tuka, in waking, dreaming, and deep sleep, You, O Lord, are the witness of it all.

IN PLAIN WORDS

We were never watchful all the time; our minds were trained only by worldly effort. Even so, I have laid my bundle at Your feet; my virtues and faults alike have left me distressed. I am shouting straight into Your ears: do not cut me off now in the middle. Tuka says: in waking, in dreaming, in deep sleep, You, O Lord, are the witness of it all.

WHAT IT MEANS

Tukaram admits the honest truth that he was never constantly vigilant; his mind was schooled by worldly business, not by steady watchfulness. Yet he has still set his whole load, his good and his bad, at God's feet, worn out by carrying it. The urgent plea is that, having come this far, he not be abandoned partway through. He grounds the appeal in God's total knowledge: through waking, dreaming, and deep sleep, the Lord has been the one unbroken witness, so there is no part of him God has not already seen.

GATHA 2709 *Autobiography*

Autobiography, the fear that was nothing

मराठी मूळ

नसता चि दाउनि भेव । केला जीव हिंपुटी ॥1॥
जालों तेव्हां कळलें जना । वाउगा हा आकांत ॥ध्रु.॥
गंवसिलों पुढें मागें लागलागे पावला ॥2॥
तुका ह्मणे केली आणि । सलगीच्यांनी सन्मुख ॥3॥

ENGLISH TRANSLATION

By showing a fear that did not exist, my life was made wretched. When the truth was revealed, people saw the alarm had been for nothing.

I was caught between ahead and behind, chased until the pursuer was reached. Says Tuka, those who were close and familiar brought me face to face with the Lord.

IN PLAIN WORDS

I was shown a fear that was not even real. It made my life wretched. When I came through it, people understood: the alarm had been for nothing. I was caught between what lay ahead and what lay behind. They chased me until the one who pursued me was reached at last. Tuka says: those who were close and dear to me brought me face to face with the Lord.

WHAT IT MEANS

Tukaram looks back on a stretch of his life that felt like terror and turns out to have been groundless. A fear was held up before him, it crushed his spirit, and only on the far side did everyone see there had been nothing to dread. He describes being driven, hemmed in front and back, hunted without rest, until the pursuit itself delivered him to its goal. The point lands in the last line: the very people and pressures that closed in on him, those near and familiar, were the ones who set him before God. What looked like persecution was the road to the meeting.

GATHA 2710 *Longing and Separation*

Longing, holding God to his word

मराठी मूळ

हें का आह्मां सेवादान । देखों सीण विषमाचा ॥1॥
सांभाळा जी ब्रीदावळी । तुह्मीं कां कळीसारिखे ॥ध्रु.॥
शरणागत वैऱ्या हातीं । हे निंश्चती देखिली ॥2॥
तुका ह्मणे इच्छीं भेटी । पाय पोटीं उफराटे ॥3॥

ENGLISH TRANSLATION

Is this what passes for service and offering, that I should witness this suffering of hardship? Guard Your own pledges, O Lord. Why do You act as if this were a dark age? The surrendered one is cast into the hands of fate.

Is this the certainty I was promised? Says Tuka, I long for the meeting, yet Your feet in my chitta seem turned upside down.

IN PLAIN WORDS

Is this what You call service and offering, that I must watch this hard suffering? Guard Your own pledges, Lord. Why do You behave as if this were a dark and faithless age? The one who has surrendered is thrown into the hands of fate. Is this the certainty You promised me? Tuka says: I long for the meeting, yet Your feet in my heart seem turned upside down.

WHAT IT MEANS

Tukaram is praying as a complaint, holding God accountable to His own reputation. He has given service and offering and surrendered himself, and in return he sees only hardship, so he asks whether this is the protection that was promised. He invokes God's brida, the vows and titles God has earned as the rescuer of those who take refuge, and asks why God is acting as though no such promise binds Him. The ache is sharpest at the end: the very feet he has held in his heart now feel reversed, turned away from him. This is not loss of faith but faith pressing its claim, refusing to let God off the hook.

GATHA 2711 *Longing and Separation*

Longing, accusing God of pretending

मराठी मूळ

कां हो आलें नेणों भागा । पांडुरंगा माझिया ॥1॥
उफराटी तुह्मां चाली । क्रिया गेली सत्याची ॥ध्रु.॥
साक्षी हेंगे माझें मन । आर्त कोण होतें तें ॥2॥
तुका ह्मणे समर्थपणे । काय नेणें करीतसां ॥3॥

ENGLISH TRANSLATION

What has come upon my share, O my Panduranga? Your ways seem turned upside down; the practice of truth has disappeared. My own mind is the witness; whose distress was it in the first place? Says Tuka, You have the power; do You pretend not to know what You are doing?

IN PLAIN WORDS

What has fallen to my lot, O my Panduranga? Your ways have turned upside down; the practice of truth is gone. My own mind is the witness: whose distress was this in the first place? Tuka says: You have all the power. Do You pretend not to know what You are doing?

WHAT IT MEANS

Tukaram presses the same complaint into a direct charge against God. He cannot recognize the just dealing he expected; truth itself seems overturned, and he asks what kind of portion has been handed to him. He calls his own mind as witness to remind God that the longing and the distress were never his invention; they were stirred by God in the first place. Then comes the accusation that gives the poem its edge: God is all-powerful, so this neglect cannot be helplessness; it can only be a feigned ignorance. The poem refuses to excuse God, insisting that One who can do anything is answerable for what He withholds.

GATHA 2712 *The Necessity of Experience*

Experience, reading the omens of abandonment

मराठी मूळ

शकुनानें लाभ हानि । येथूनि च कळतसे ॥1॥
भयारूढ जालें मन । आतां कोण विश्वास ॥ध्रु.॥
तुका ह्मणे मोकलिलें । कळों आलें बरवें हें॥3॥

ENGLISH TRANSLATION

By omens one can read profit and loss from the very start. The mind has grown fearful; what trust can remain now? Says Tuka, I have been released. At least this much has become clear.

IN PLAIN WORDS

By the omens you can read profit and loss from the very start. My mind has grown afraid. What trust is left now? Tuka says: I have been let go. At least this much has become clear.

WHAT IT MEANS

Tukaram speaks from a moment when the signs around him all point one way. He says that, like reading omens, you can tell from the outset whether a thing will bring gain or loss, and what he reads has filled his mind with fear and drained his trust. The hard conclusion is that he has been released, abandoned, dropped from the hand he was counting on. Yet even this he takes as a kind of mercy: at least he now sees his situation plainly, with no illusion left to cling to. Clarity, however bleak, is named as the one good he has been given.

GATHA 2713 *Prayers*

Prayer, the weak soul asking for the Name

मराठी मूळ

नव्हेव निग्रह देहासी दंडण । न वजे भूकतान सहावली ॥1॥
तरि नित्य नित्य करीं आळवण । माझा अभिमान असों द्यावा ॥ध्रु.॥
तुका ह्मणे भवसागरीं उतार । कराया आधार इच्छीतसें ॥3॥

ENGLISH TRANSLATION

I cannot punish this body with austerity; I cannot endure hunger and thirst. Then let me call upon You ceaselessly every day.

Let my sense of self remain undisturbed. Says Tuka, I wish only for a support to help me cross this ocean of worldly existence.

IN PLAIN WORDS

I cannot subdue this body with austerity. I cannot bear hunger and thirst. So let me call on You without stopping, every single day. Let my sense of self be left undisturbed. Tuka says: I want only one thing, a support to carry me across the ocean of worldly life.

WHAT IT MEANS

Tukaram admits plainly that the hard road of self-mortification is not for him; he has no strength for fasting or punishing the body. In its place he asks for the one practice he can keep, calling on the Name ceaselessly, day after day. His request that his abhiman, his sense of self, be left undisturbed is not pride but honesty: he asks God to work with the ordinary self he actually is rather than demand its destruction first. The whole prayer reduces devotion to its simplest form, a single dependable support to ferry a weak soul across the sea of birth and death. Tukaram makes incapacity itself the ground of his appeal.

GATHA 2714 *Faith and Trust*

Faith, hold the latecomer equal

मराठी मूळ

ऐकिली कीर्त्त संतांच्या वदनीं । तरि हें ठाकोनि आलों स्थळ ॥1॥
मागिला पुढिला करावें सारिखें । पालटों पारिखें नये देवा ॥ध्रु.॥
आह्मासी विश्वास नामाचा आधार । तुटतां हे थार उरी नाहीं ॥2॥
तुका ह्मणे येथें नसावें चि दुजें । विनंती पंढरिराजें परिसावी हे ॥3॥

ENGLISH TRANSLATION

Having heard the saints' glory from their own mouths, I came to this sacred place. Treat the first and last comers alike; do not change, O God, for the outsider.

My faith rests on the support of the Name; if that is severed, I have no other refuge. Says Tuka, let nothing second abide here. May the King of Pandhari hear this prayer.

IN PLAIN WORDS

I heard Your glory from the mouths of the saints, and so I came and reached this holy place. Treat the first and the last the same; do not change Your face for the outsider, God. My faith rests on the support of the Name; if that support is cut, I have no refuge left. Tuka says: let there be nothing second here. May the King of Pandhari hear this prayer.

WHAT IT MEANS

Tukaram came to Pandhari on the strength of what the saints told him about Vitthal, and now he asks that the welcome match the promise. His plea is for fairness: that God treat the latecomer and the outsider exactly as He treats the long-established devotee, never wearing a colder face for the newcomer. Everything he has is staked on the Name; if that single support is severed he has no second refuge, so he begs that no second thing, no rival or division, be allowed to stand between them. The poem ends as a formal petition laid before the King of Pandhari, asking only for an undivided, evenhanded grace.

GATHA 2715 *Prayers*

Prayer, untie the knot now

मराठी मूळ

मोलाचें आयुष्य वेचतसे सेवे । नुगवतां गोवे खेद होतो ॥1॥
उगवूं आलेति तुह्मीं नारायणा । परिहार या सिणा निमिस्यांत ॥ध्रु.॥
लिगाडाचे मासी न्यायें जाली परी । उरली ते उरी नाहीं कांहीं ॥2॥

ENGLISH TRANSLATION

My precious life is being spent in service, and when the knot is not resolved, sorrow arises. You have come to untie it, O Narayana; put an end to this suffering in the blink of an eye.

Through the long months of entanglement, things have come to pass in their own way; nothing more remains to be said.

IN PLAIN WORDS

My precious life is being spent in serving You, and when the knot will not come loose, sorrow rises in me. You have come to untie it, Narayana; end this weariness in the blink of an eye. Through long months I have been stuck like a fly in glue. Things have run their own course; nothing more remains.

WHAT IT MEANS

Tukaram measures the cost of his devotion in the one currency that cannot be refilled, his lifespan, and grieves that the entanglement binding him still will not release. He turns to Narayana not as a distant judge but as the one who has come precisely to loosen the knot, and he asks for it done at once, in a single instant, because the weariness has gone on too long. The image of a fly caught in sticky glue names his helplessness exactly: the more it struggles the more it is held. He ends by handing the whole tangled matter over, saying it has already played out as it would and there is nothing left for him to add.

GATHA 2716 *Renunciation*

Renunciation, surrender sealed in the act

मराठी मूळ

ह्मणऊनि जालों क्षेत्रींचे संन्यासी । चित्त आशापाशीं आवरूनि ॥1॥
कदापि ही नव्हे सीमा उल्लंघन । केलें विसर्जन आव्हानीं च ॥ध्रु.॥
पारिखा तो आतां जाला दुजा ठाव । दृढ केला भाव एकविध ॥2॥
तुका ह्मणे कार्यकारणाचा हेवा । नाहीं जीव देवा समर्पिनला ॥3॥

ENGLISH TRANSLATION

Therefore I became a renunciant right here in this sacred place, reining in my mind from the snares of desire. Never shall I cross the boundary; the invocation was concluded in the very act of beginning.

What was foreign has now become a distant second; my devotion has been made single-pointed and firm. Says Tuka, there is no anxiety about cause or effect; my life has been surrendered to God.

IN PLAIN WORDS

And so I became a renunciant here in this holy place, drawing my mind back from the snares of desire. I will never cross the boundary again; the offering was sealed in the very moment I made it. What was once foreign has now become a distant second; my devotion is made single and firm. Tuka says: there is no anxiety left over cause or effect. My life has been surrendered to God.

WHAT IT MEANS

Tukaram describes a vow taken not by leaving the world but by becoming a renunciant right where he stands, at Pandhari, pulling his mind out of the grip of desire. He insists the surrender is irreversible: the moment he made the offering it was sealed, and he will never step back across that line. What used to pull at him from outside has

been demoted to a distant second, while his bhakti has been gathered into a single, unwavering point. The release in the last lines is the freedom from worry about consequences, about cause and effect, because once a life is truly given to God the calculating self has nothing left to manage.

GATHA 2717 *Worldly Life*

Worldly life, the panic of the deathbed

मराठी मूळ

विभ्रंशिली बुद्धि देहांत जवळी । काळाची अकाळीं वायचाळा ॥1॥
पालटलें जैसें देंठ सोडी पान । पिकलें आपण तयापरी ॥ध्रु.॥
न मारितां हीन बुद्धि दुःख पावी । माजल्याची गोवी तयापरी ॥2॥
तुका ह्मणे गळ लागलिया मत्स्या । तळमळेचा तैसा लवलाहो ॥3॥

ENGLISH TRANSLATION

The intellect falters as death draws near; at the wrong hour, idle chatter is all that remains. Like a ripe leaf that drops from its stem, one falls of one's own ripeness.

Without being struck, a feeble mind suffers; the swollen one is caught in his own trap. Says Tuka, the fish that has swallowed the hook thrashes in desperate urgency.

IN PLAIN WORDS

As death draws near the mind falls apart; at the wrong hour, only idle chatter is left. Like a ripe leaf that lets go of its stem, a person drops of his own ripeness. Even without being struck, a weak mind suffers; the swollen, arrogant one is caught in his own trap. Tuka says: like a fish that has swallowed the hook, he thrashes in desperate urgency.

WHAT IT MEANS

Tukaram looks hard at the hour of death and the panic of a person who never prepared for it. When the end comes the intellect collapses, and all that is left is useless, frightened talk, far too late to do any good. He sets two images against each other: the one who is ripe falls gently from the stem like a fallen leaf, while the unready mind suffers without any blow landing on it, trapped by its own swollen self-importance. The final picture, a fish that has swallowed the hook and thrashes, is meant to be examined in oneself: the agony comes from having taken the bait of worldly attachment, and the time to spit it out is now, not at the end.

GATHA 2718 *Prayers*

Prayer, let no time be wasted

मराठी मूळ

न वजावा तो काळ वांयां । मुख्य दया हे देवा ॥1॥
ह्मणऊनि जैसें तैसें । रहणी असें पायांचे ॥ध्रु.॥
मोकळें हे मन कष्ट। करी नष्ट दुर्जन ॥2॥
तुका ह्मणे कांहीं नेणें । न वजें येणेंपरी वांयां ॥3॥

ENGLISH TRANSLATION

Time should not be allowed to pass in vain; God's chief quality is mercy. Therefore, however it may be, let me remain at His feet.

An unfettered mind causes damage; the wicked corrupt it. Says Tuka, I know nothing else; let me not go to waste in this manner.

IN PLAIN WORDS

Do not let this time slip away in vain; mercy is Your chief quality, God. So, however it must be, let me stay at Your feet. A mind left loose runs to harm; the wicked corrupt it. Tuka says: I know nothing else. Do not let me go to waste like this.

WHAT IT MEANS

Tukaram prays for the most basic protection: that his short span of time not be squandered, and he grounds the appeal in what he calls God's defining trait, mercy. Whatever else happens, he asks only to be kept at God's feet, because he knows what an unguarded mind does when left to itself. Left loose, it drifts into harm, and bad company finishes the corruption. He confesses he has no other resource and no other skill, so the prayer is plain to the point of bareness: keep me, or I am wasted. The strength of it is the admission of total dependence.

GATHA 2719 *Faith and Trust*

Faith, the wish-tree and the eye that knows

मराठी मूळ

कल्पतरुअंगीं इच्छलें तें फळ । अभागी दुर्बळ भावें सिद्धी ॥1॥
धन्य त्या जाती धन्य त्या जाती । नारायण चित्तीं सांठविला ॥ध्रु.॥
बीजाऐसा द्यावा उदकें अंकुर । गुणाचे प्रकार ज्याचे तया ॥2॥
तुका ह्मणे कळे पारखिया हिरा । ओझें पाठी खरा चंदनाचें ॥3॥

ENGLISH TRANSLATION

The wish-fulfilling tree bears whatever fruit is desired; even the unfortunate and the weak attain fulfillment through sincere faith. Blessed, truly blessed are those who have stored Narayana in their hearts.

As a seed sprouts according to the water given, each one's qualities bear fruit in their own way. Says Tuka, a diamond is recognized only by the jeweler; the donkey merely carries the load of sandalwood on its back.

IN PLAIN WORDS

The wish-fulfilling tree gives whatever fruit you desire; even the unlucky and the weak reach their goal through sincere faith. Blessed, truly blessed are those who have stored Narayana in their hearts. As a seed sprouts by the water it is given, each one's qualities bear fruit in their own way. Tuka says: only the jeweler knows the diamond; the donkey just carries the load of sandalwood on its back.

WHAT IT MEANS

Tukaram celebrates the kalpataru, the wish-granting tree, as the picture of God's grace: it withholds nothing, so even the unfortunate and the feeble reach their goal, provided the faith is real. The condition is sincerity of heart, which is why he calls blessed those who have stored Narayana within. The seed-and-water image insists that what grows depends on what is sown and how it is tended; grace meets each person according to their own bhava. The closing proverb sharpens the point toward self-examination: a diamond is worth everything but only the jeweler can recognize it, while the donkey hauls precious sandalwood and feels only the weight. The treasure is offered to all; whether you taste its value depends on what you bring to it.

GATHA 2720 *Social Criticism*

Social criticism, instruction wasted on the fool

मराठी मूळ

उकरडा आधीं अंगीं नरकाडी । जातीची ते जोडी ते चि चित्तीं ॥1॥
कासयानें देखे अंधळा माणिकें । चवीविण फिके वांयां जाय ॥ध्रु.॥
काय जाणे विष पालटों उपचारें । मुखासी अंतर तों चि बरें ॥2॥
तुका ह्मणे काय उपदेश वेडएा । संगें होतो रेडएासवें कष्ट ॥3॥

ENGLISH TRANSLATION

A dunghill was there from the start, and the body is steeped in the filth of hell; the nature of such a one dwells on nothing but its own kind. How would a blind man recognize a gem? Without taste, things go to waste, pale and flavorless.

Does anyone suppose that poison can be transformed by mere treatment? It is best kept far from the mouth. Says Tuka, what use is instruction to a fool? Keeping company with a buffalo brings only hardship.

IN PLAIN WORDS

It was a dunghill from the start, and the body is soaked in the filth of hell; such a nature dwells on nothing but its own kind. How would a blind man recognize a gem? With no taste for it, the thing is wasted, pale and flavorless. Does anyone think poison can be made safe by mere treatment? Better to keep it far from the mouth. Tuka says: what use is teaching a fool? Keeping company with a buffalo brings only hardship.

WHAT IT MEANS

Tukaram piles up blunt images to describe a mind so closed that good counsel cannot land in it. A nature steeped in low craving dwells only on its own kind, the way a dunghill breeds only filth, and to such a one the highest teaching is wasted as a gem is wasted on a blind man or fine flavor on a tongue that cannot taste. He warns against the fantasy that such poison can be reformed by gentle handling; the prudent course is distance, keeping it away from the mouth. The point is not contempt for a particular person but a hard look at a pattern: where there is no openness, no taste for the truth, instruction only wears out the teacher, as plowing with a buffalo only exhausts the plowman. The summons is to examine whether one's own heart has any taste for the gem being offered.

GATHA 2721 *Worldly Metaphors*

Metaphor, the leader sets the tone

मराठी मूळ

जया शिरीं कारभार । बुद्धि सार तयाची ॥1॥
वर्ते तैसें वर्ते जन । बहुतां गुण एकाचा ॥ध्रु.॥
आपणीयां पाक करी । तो इतरीं सेविजे ॥2॥
तुका ह्मणे शूर राखे । गाढ़ए वाखेसांगातें॥3॥

ENGLISH TRANSLATION

The one upon whose head rests responsibility, his wisdom is what counts. As the leader acts, so follow the people; the qualities of one shape the many.

One who cooks the meal provides for all who partake of it. Says Tuka, a hero protects even the cowardly who march alongside him.

IN PLAIN WORDS

The one with responsibility on his head, his wisdom is what counts. As the leader acts, so the people act. The quality of one shapes the many. One cooks the meal, and many eat from it. Tuka says: a brave man protects even the cowards who march beside him.

WHAT IT MEANS

Tukaram is saying that a whole group takes its character from whoever leads it. The person who carries the burden of decision sets the pattern, and the many fall in line behind that one. He gives plain images: one cook feeds the crowd, one brave man shields even the timid alongside him. The point is that leadership is not just a privilege but a weight, since the good or harm of many flows from the wisdom of one.

GATHA 2722 *Appeals and Exhortations*

Exhortation, walk the path together

मराठी मूळ

एक एका साहए करूं । अवघें धरूं सुपंथ ॥1॥
कोण जाणे कैसी परी । पुढें उरी ठेवितां ॥ध्रु.॥
अवघे धन्य होऊं आता । स्मरवितां स्मरण ॥2॥
तुका ह्मणे अवघी जोडी । ते आवडा चरणांची ॥3॥

ENGLISH TRANSLATION

Let us help one another and hold together to the good path. Who knows what lies ahead if we keep something in reserve? Let us all become blessed now, by reminding one another to remember the Lord.

Says Tuka, the true treasure is the love of His feet.

IN PLAIN WORDS

Let us help one another and hold to the good path. Who knows what waits ahead if we keep something back? Let us all be blessed now, by reminding each other to remember the Lord. Tuka says: the whole treasure is the love of His feet.

WHAT IT MEANS

Tukaram is calling the community to travel the spiritual road as one, helping each other and remembering God together. He warns against holding something in reserve, hedging your devotion, because no one knows what the future holds; the time to be wholehearted is now. The work he names is simple and mutual: reminding one another to remember the Lord. And he locates the only wealth worth gathering in love for God's feet, not in anything kept back for later.

GATHA 2723 *Appeals and Exhortations*

Exhortation, the world is barren

मराठी मूळ

फळकट तो संसार । येथें सार भगवंत ॥1॥
ऐसें जागवितों मना । सरसें जनासहित ॥ध्रु.॥
अवघें निरसूनि काम । घ्यावें नाम विठोबाचें ॥2॥
तुका ह्मणे देवाविण । केला सीण तो मिथ्या ॥3॥

ENGLISH TRANSLATION

This worldly life is barren; the essence here is the Lord alone. This is what I tell my mind and the people alongside.

Set aside all other concerns and take the name of Vithoba. Says Tuka, any effort made without God is utterly in vain.

IN PLAIN WORDS

This worldly life is hollow; the one real thing here is God. This is what I keep telling my mind, and the people with me. Set aside every other concern and take the name of Vithoba. Tuka says: any effort made without God is false.

WHAT IT MEANS

Tukaram declares ordinary worldly life empty and names the one thing in it that has substance: God. He is rousing both his own mind and the people around him to the same waking. The instruction is direct: drop all the other business and take the name of Vithoba. The hard edge of the claim is the close, that any labor undertaken without God is not just less valuable but a lie, effort spent on nothing.

GATHA 2724 *The Power of the Name*

The Name, nectar that never sates

मराठी मूळ

सुधारसें ओलावली । रसना धाली न धाय ॥1॥
कळों नये जाली धणी । नारायणीं पूर्णता ॥ध्रु.॥
आवडे तें तें च यासी । ब्रह्मरसीं निरसें ॥2॥
तुका ह्मणे बहुतां परी । करूनि करीं सेवन ॥3॥

ENGLISH TRANSLATION

Drenched in divine nectar, the tongue is satisfied yet never sated. One cannot tell whether the hunger has been quenched; in Narayana, fullness is complete.

Whatever this tongue loves, it seeks again and again, dissolving into the essence of Brahman. Says Tuka, prepare it in many ways and partake of it.

IN PLAIN WORDS

Wet with the nectar, the tongue is filled yet never full. You cannot tell if the hunger is ever met; in Narayana the fullness is complete. Whatever the tongue loves, it seeks again and again, dissolving into the taste of Brahman. Tuka says: prepare it in many ways and keep tasting it.

WHAT IT MEANS

Tukaram describes the taste of God's name as a sweetness that satisfies and yet leaves you wanting more, a hunger that is content and unquenchable at once. He calls this paradox fullness in Narayana: you are complete and still drawn back. The tongue keeps returning to what it loves and melts into the very taste of Brahman. His counsel is to keep at it, to make the name in many forms, chanting, singing, repeating, and go on savoring it, since this is the one appetite that nourishes by never ending.

GATHA 2725 *Renunciation*

Discernment, dispassion is not hatred

मराठी मूळ

असंतीं कांटाळा हा नव्हे मत्सर । ब्रह्म तें विकारविरहित॥1॥
तरि ह्मणा त्याग प्रतिपादलासे । अनादि हा असे वैराकार ॥ध्रु.॥
सिजलें हिरवें एका नांवें धान्य । सेवनापें भिन्न निवडे तें ॥2॥
तुका ह्मणे भूतीं साक्ष नारायण । अवगुणीं दंडण गुणीं पुजा ॥3॥

ENGLISH TRANSLATION

Turning away from the wicked is not hatred; Brahman is beyond all such disturbance. If you call it renunciation, know that it has been upheld since the beginning; this is the very nature of dispassion.

Cooked and raw are both called grain, but their uses are distinguished by the partaking. Says Tuka, Narayana dwells as witness in all beings: the virtuous are honored, and the sinful are corrected.

IN PLAIN WORDS

Turning away from the wicked is not spite; Brahman is beyond all such disturbance. If you call this renunciation, know it is old as the beginning; this is the very nature of dispassion. Cooked grain and raw grain are both called grain, yet their use is told apart by the eating. Tuka says: Narayana is the witness in all beings; the bad in them is corrected, the good is honored.

WHAT IT MEANS

Tukaram answers a charge: that withdrawing from evil people is itself a kind of malice. He denies it. Drawing back is dispassion, an ancient and natural thing, and Brahman, in which he rests, is untouched by such ruffling of feeling. His image is sharp: raw and cooked are both grain, but you sort them by how they serve you, so the discerning soul distinguishes what to take in from what to refuse. He grounds it in God as the witness present in every being, who corrects the fault and honors the virtue. The turning away is from the pattern of wickedness, not from contempt for the person, and the same God indwells all.

GATHA 2726 *True Worship*

True worship, the silence of the mind

मराठी मूळ

आपुलें आपण जाणावें स्वहित । जेणें राहे चित्त समाधान ॥1॥
बहुरंगें माया असे विखरली । कुंटित चि चाली होतां बरी ॥ध्रु.॥
पूजा ते अबोला चित्ताच्या प्रकारीं । भाव विश्वंभरीं समर्पावा ॥2॥
तुका ह्मणे गेला फिटोनियां भेव । मग होतो देव मनाचा चि ॥3॥

ENGLISH TRANSLATION

One should know one's own welfare for oneself: that which brings the mind to contentment. Maya is scattered in many colors; it is well that her tricks are brought to a halt.

True worship is the silence of the inner chitta; one's devotion should be surrendered to the Lord of the Universe. Says Tuka, once fear has been dissolved, God becomes the very nature of one's own mind.

IN PLAIN WORDS

Know your own good for yourself: the thing that brings the mind to peace. Maya is scattered in many colors; it is good when her tricks are stopped. True worship is the silence within the heart; offer your whole feeling to the Lord of all. Tuka says: once fear has melted away, God becomes the very nature of the mind.

WHAT IT MEANS

Tukaram tells each person to take responsibility for their own welfare, defined as whatever settles the mind into peace. Maya, illusion, spreads itself out in countless attractive forms, and it is a mercy when her play is brought to a halt. He then redefines worship: not outward show but inward stillness, the heart fallen silent and its whole devotion surrendered to the Lord of the universe. The promised end is that once fear dissolves, God is no longer something sought outside; God becomes the very texture of the quieted mind.

GATHA 2727 *Prayers*

Prayer, helpless cry to Hari

मराठी मूळ

असोनि न कीजे अलिप्त अहंकारें । उगी च या भारें कुंथाकुंथी ॥1॥
धांवा सोडवणें वेगीं लवकरी । मी तों जालों हरी शक्तिहीन ॥ध्रु.॥
भ्रमल्यानें दिसें बांधल्याचेपरी । माझें मजवरी वाहोनियां ॥2॥
तुका ह्मणे धांव घेतलीसे सोई । आतां पुढें येई लवकरी ॥3॥

ENGLISH TRANSLATION

Though present, the ego stands detached, and one struggles under its burden for nothing. Rush in and free me quickly; I have grown powerless, O Hari.

In confusion, I appear as one who is bound, carrying my own weight upon myself. Says Tuka, I have set out in Your direction; now come to me swiftly.

IN PLAIN WORDS

Standing here, do not keep apart in pride; for nothing I groan and groan under this weight. Run, set me free, quickly, fast; I have become powerless, O Hari. In my confusion I look like one who is bound, carrying my own weight upon myself. Tuka says: I have set out toward You; now come to me soon.

WHAT IT MEANS

This is a cry for rescue. Tukaram confesses that the ego makes him stand aloof and groan pointlessly under a burden he himself heaps on. He begs Hari to rush in and free him, because his own strength is gone. He sees clearly that his bondage is self-made: deluded, he appears tied, loading his own weight onto himself. The prayer

ends with movement from both sides, he has set out toward God, and he pleads for God to close the distance and come quickly.

GATHA 2728 *Worldly Metaphors*

Metaphor, the deluded who feed their captor

मराठी मूळ

आपुल्याचा भोत चाटी । मारी करंटीं पारिख्या॥1॥
ऐसें जन भुललें देवा । मिथ्या हेवा वाढवी ॥ध्रु.॥
गळ गिळी आविसें मासा । प्राण आशा घेतला ॥2॥
तुका ह्मणे बोकडमोहो । धरी पहा हो खाटिक ॥3॥

ENGLISH TRANSLATION

A person's own spirit licks the butter while beating the stranger. The world is thus deluded, O God, nourishing a false envy.

The fish eagerly swallows the hook, and its life is taken by greed. Says Tuka, see how the goat nuzzles the very butcher who holds it.

IN PLAIN WORDS

A person licks the butter that is his own undoing and beats the stranger instead. The world is fooled like this, O God, feeding a false envy. The fish swallows the hook with the bait, and greed takes its life. Tuka says: look, the goat nuzzles the very butcher who holds it.

WHAT IT MEANS

Tukaram lines up images of creatures destroyed by what they crave. People lap up what ruins them while striking out at the harmless, and the whole world is deluded this way, fattening a false jealousy. The fish gulps the baited hook and dies of its own greed; the goat fondly nuzzles the butcher whose hand is already on it. He is naming the pattern of appetite that draws us toward our own death while we mistake it for pleasure, and asking us to see the trap we walk into willingly.

GATHA 2729 *Social Criticism*

Social criticism, the learned fool

मराठी मूळ

विषय तो मरणसंगीं । नेणे सुटिका अभागी ॥1॥
शास्त्राचा केला लुंडा । तोंडीं पाडियेला धोंडा ॥ध्रु.॥
अगदीं मोक्ष नाहीं ठावा । काय सांगावें गाढवा ॥2॥
तुका ह्मणे ग्यानगड । सुखें देवा पावेना नाड ॥3॥

ENGLISH TRANSLATION

Sense pleasure clings until the moment of death; the unfortunate one knows no release. He has rolled up the scriptures into a bundle and stuffed a stone into his mouth.

He has absolutely no notion of liberation. What can one say to a donkey? Says Tuka, such a blockhead cannot reach God even through the fortress of knowledge.

IN PLAIN WORDS

Sense pleasure clings to him right up to death; the wretched man knows no release. He has rolled up the scriptures into a bundle and stuffed a stone into his mouth. He has no notion of liberation at all. What can you say to a donkey? Tuka says: such a blockhead cannot reach God even from the fortress of knowledge.

WHAT IT MEANS

Tukaram attacks the figure who is full of learning yet enslaved to the senses to his dying day. The man has reduced the scriptures to a packed-up bundle and silenced their truth as if he had jammed a stone in his own mouth; of real liberation he has no clue. The bitter line, what can you say to a donkey, points at willful stupidity, not at any one person to be despised. The warning lands on us: knowledge piled up as a fortress is worthless if it never breaks the grip of craving, and even from there one cannot reach God.

GATHA 2730 *Confession and Sin*

Confession, I alone am at fault

मराठी मूळ

मी च विखळ मी च विखळ । येर सकळ बहु बरें॥1॥
पाहिजे हें क्षमा केलें । येणें बोलें विनवणी ॥ध्रु.॥
मी च माझें मी च माझें । जालें ओझें अन्याय ॥2॥
आधीं आंचवला आधीं आंचवला । तुका जाला निमनुष्य ॥3॥

ENGLISH TRANSLATION

I alone am impure, I alone am impure; everything else is perfectly fine. I ask for forgiveness; this is my humble plea.

My faults are mine and mine alone; I bear the burden of my own wrongs. Says Tuka, I was unworthy from the start, and I have become less than human.

IN PLAIN WORDS

I alone am corrupt, I alone am corrupt; everyone else is perfectly fine. Please let this be forgiven; with these words I make my plea. Mine and mine only, the faults are mine; I carry the burden of my own wrongs. Tuka says: I failed from the very start; Tuka has become less than human.

WHAT IT MEANS

This is a confession that takes the whole blame onto itself. Tukaram insists that he alone is impure and everyone else is good, a refusal to point the finger outward. He asks plainly for forgiveness and owns his faults as entirely his own, a weight he alone bears. The closing self-judgment is severe: he says he was unworthy from the beginning

and has sunk below even the human. The posture is not despair for its own sake but the radical honesty of one who lays himself open before God and asks mercy.

GATHA 2731 *Prayers*

Prayer, only mercy ends the cycle

मराठी मूळ

येणें जाणें तरी । राहे देव कृपा करी ॥1॥
ऐसें तंव पुण्य नाहीं । पाहातां माझे गांठी कांहीं ॥ध्रु.॥
भय निवारिता कोण वेगळा अनंता ॥2॥
तुका ह्मणे वारे भोग । वारी तरी पांडुरंग ॥3॥

ENGLISH TRANSLATION

If God shows mercy, the cycle of coming and going can cease. But I have no such merit when I search my own store.

Who else but You, O Ananta, can remove this fear? Says Tuka, if these karmic consequences are to end, only Panduranga can bring that about.

IN PLAIN WORDS

If God shows mercy, the coming and going can stop. But I have no such merit; when I look in my own purse there is nothing. Who but You, O Ananta, can take away this fear? Tuka says: if these consequences are to end, only Panduranga can end them.

WHAT IT MEANS

Tukaram confronts the cycle of birth and death and admits he has nothing in his own account that could earn release. The only thing that can halt the coming and going is God's grace, not his own merit, which he finds empty when he searches it. He asks who besides the Infinite, Ananta, could possibly remove his fear, and the question answers itself. The whole burden of fruits and consequences, he concludes, can be lifted by Panduranga alone; his rescue rests entirely on God, not on himself.

GATHA 2732 *The Saints*

The saints, gratitude for the path shown

मराठी मूळ

भल्याचें कारण सांगावें स्वहित । जैसी कळे नीत आपणासी ॥1॥
परी आह्मी असों एकाचिये हातीं । नाचवितो चित्तीं त्याचें तैसें ॥ध्रु.॥
वाट सांगे त्याच्या पुण्या नाहीं पार । होती उपकार अगणित ॥2॥
तुका ह्मणे तुह्मी बहु कृपावंत । आपुलें उचित केलें संतीं ॥3॥

ENGLISH TRANSLATION

The duty of the good is to speak of what is beneficial, according to whatever understanding they possess. But we exist entirely in the hands of one Master; He moves the heart as He wills.

The merit of one who shows the path is beyond measure; his acts of kindness are innumerable. Says Tuka, you are truly compassionate, O saints; you have done what was right and fitting.

IN PLAIN WORDS

The good ones must speak of what helps, according to the understanding they have. But we are in the hands of one Master; He makes the heart dance as He pleases. The one who shows the way has merit beyond measure; his kindnesses are countless. Tuka says: you are full of compassion, O saints; you have done what was fitting and right.

WHAT IT MEANS

Tukaram honors the saints who point others toward their true good, speaking from whatever light they are given. Yet he keeps the credit where it belongs: everyone, including the guide, rests in the hands of the one Master, who moves each heart as He wills. Even so, the one who shows the path earns merit past counting, his acts of help beyond number. The poem closes in gratitude, blessing the saints as deeply compassionate beings who have done exactly what was right and fitting toward him.

GATHA 2733 *Worldly Metaphors*

Keeping the kirtan, fretful affection

मराठी मूळ

लावूनियां पुष्टी पोरें । आणि करकर कथेमाजी ॥1॥
पडा पायां करा विनंती । दवडा हातीं धरोनियां ॥ध्रु.॥
कुर्वाळूनि बैसे मोहें । प्रेम कां हे नासीतसे ॥2॥
तुका ह्मणे वाटे चित्त । करा फजित ह्मणऊनि ॥3॥

ENGLISH TRANSLATION

Bring the children, seat them, and if they make noise during the story, fall at their feet, entreat them, and lead them gently away by the hand. A parent who fondles the child with affection should not destroy the atmosphere of love.

Says Tuka, my chitta wants to cause a scene, for it feels disgraced.

IN PLAIN WORDS

Bring the children in, seat them down. And they fidget and chatter all through the story. So fall at their feet, beg them, take them by the hand, and lead them away. If you fondle a child out of love, do not then go and spoil the love. Tuka says: my mind wants to make a scene over this, to shame them and put them right.

WHAT IT MEANS

Tukaram catches a small disturbance during the telling of God's story: children brought along grow restless and break the atmosphere. He counsels patience and even humility, that you should entreat them and lead them out gently rather than scold. The point is that affection cannot be switched off when it is inconvenient; the same tenderness that fondled the child must govern how you correct it. Then he turns the test inward, confessing that his own mind itches to make a public scene and shame the disrupters. He names that impulse honestly, so the warning lands on his own heart, not just on the noisy children.

GATHA 2734 *Prayers*

Thanksgiving, prayer answered

मराठी मूळ

पुण्य उभें राहो आतां । संताचें याकारणें ॥1॥
पंढरीचे लागा वाटे । सखा भेटे विठ्ठल ॥ध्रु.॥
संकल्प हे यावे फळा । कळवळा बहुतांचा ॥2॥
तुका ह्मणे होऊनि क्षमा । पुरुषोत्तमा अपराध ॥3॥
आइकिली मात । पुरविले मनोरथ ॥ ॥
प्रेम वाढविलें देवा । बरवी घेऊनियां सेवा ॥ध्रु.॥
केली विनवणी । तैसी पुरविली धणी ॥2॥
तुका ह्मणे काया । रसा कुरोंडी वरोनियां ॥3॥

ENGLISH TRANSLATION

May the merit of the saints now stand forth for this purpose. Set out on the road to Pandhari, and Vitthal the friend will meet you.

May these resolves bear fruit, out of the concern of the many. Says Tuka, O Purushottama, forgive my offenses. He heard my plea and fulfilled the desires of my heart.

He increased our love, O God, by accepting our service. As I made my supplication, so was my hunger satisfied.

Says Tuka, the body was baked and sealed like a pot, finished to perfection.

IN PLAIN WORDS

Let the merit of the saints stand up for this now. Set out on the road to Pandhari, and Vitthal the friend will meet you. Let these resolves bear fruit, out of the love of the many. Tuka says: forgive my offenses, O Purushottama. He heard my plea. He fulfilled the longings of my heart. He made our love grow, O God, by taking up our service. As I begged, so my hunger was filled. Tuka says: this body is baked and sealed like a pot, finished, given over to that taste.

WHAT IT MEANS

Tukaram prays that the accumulated grace of the saints come to stand behind him, then points to the simple road: go toward Pandhari and the friend Vitthal will meet you on it. He folds in the longing of many devotees and asks Purushottama to forgive his faults. The second half is pure thanksgiving, that the prayer was heard and the heart's

desires fulfilled, and that God deepened the love by accepting the service offered. He ends with the image of his body baked hard like a finished clay pot, completely set and given over to that taste of God.

GATHA 2735 *The Saints*

Counsel, single-minded service

मराठी मूळ

संतांची स्तुति ते दर्शनाच्या योगें । पडिल्या प्रसंगें ऐसी कीजें ॥1॥
संकल्प ते सदा स्वामीचे चि चित्तीं । फाकों नये वृत्त अखंडित ॥ध्रु.॥
दास्यत्व तें असे एकविध नांवें । उरों नये जीवें भिन्नत्वासी ॥2॥
निज बीजा येथें तुका अधिकारी । पाहिजे तें पेरी तये वेळे ॥3॥

ENGLISH TRANSLATION

Praise of the saints should be offered as the occasion of meeting them arises. One's thoughts should always dwell upon the Master alone; the mind should not wander or break its steady flow.

Servitude means being of one single mind; no sense of separateness should survive within. Says Tuka, whoever is qualified for the essential seed should sow it at the appointed time.

IN PLAIN WORDS

Praise the saints when the chance to meet them comes; do it then, as the occasion arises. Let your resolve always rest on the Master alone; do not let the mind scatter, keep it unbroken. To be his servant is to be of one single mind; no sense of being separate should be left alive. Tuka says: whoever is fit for the true seed should sow it at the right moment.

WHAT IT MEANS

Tukaram gives plain instruction on how to live toward God and the saints. Praise of the saints is to be offered freshly when you actually meet them, but the inward resolve must never leave the Master for a moment. He defines servitude sharply: it is not occasional duty but a mind made single, with every trace of separateness between the self and God allowed to die. The closing image is agricultural, that the one ready for this essential seed should sow it at the proper time, meaning the qualified seeker must act when the moment is given and not let it pass.

GATHA 2736 *Faith and Trust*

Faith, the verdict already passed

मराठी मूळ

सेजेचा एकांत आगीपाशीं कळे । झांकिलिया डोळे अधःपात ॥1॥
राहो अथवा मग जळो अगीमधीं । निवाडु तो आधीं होऊनि गेला ॥ध्रु.॥
भेणें झडपणी नाहीं येथें दुजें । पादरधिटा ओझें हतियारें ॥2॥
तुका ह्मणे मज नाहीं जी भरवसा । तोवरि सहसा निवाडु तो ॥3॥

ENGLISH TRANSLATION

The intimacy of the bed is known to the fire; closing one's eyes leads to a fall. Whether one survives or burns in the fire, the verdict was passed long ago.

There is no second refuge here born of sudden fright; the bold warrior's burden is his own weaponry. Says Tuka, until I have confidence, the verdict stands as it is.

IN PLAIN WORDS

What the bed hides, the fire knows; close your eyes and you fall. Whether I stand or burn in the fire, the verdict was already passed. There is no second refuge here, made up out of sudden fear; the bold one's burden is his own weapon. Tuka says: until I have real trust, the verdict still stands against me.

WHAT IT MEANS

Tukaram uses the test of fire as an image of truth that cannot be fooled: what intimacy keeps secret, the fire exposes, and shutting your eyes only brings the fall. Whatever happens to him, survival or being consumed, the outcome was settled long before; there is no panic-made backup refuge to run to. He says the courageous one carries his own weapon, his own resolve, as his only burden. The honest sting at the end is self-directed, that as long as his trust in God is not yet whole, the verdict still hangs over him; the fault lies in his half-faith, not in God.

GATHA 2737 *The Nature of God*

Abundance, the inexhaustible store

मराठी मूळ

न सरे भांडार । भरलें वेचितां अपार ॥1॥
मवित्याचें पोट भरे । पुढिलासी पुढें उरे ॥ध्रु.॥
कारणापुरता लाहो आपुलाल्या हिता ॥2॥
तुका ह्मणे देवा । पुढें केला चाले हेवा ॥3॥

ENGLISH TRANSLATION

The storehouse does not run out; even with endless spending, it remains full. The narrator's belly is satisfied, and yet abundance remains for those who come next.

Each one draws just what he needs for his own benefit. Says Tuka, for God, whatever effort is made in the future will continue to prosper.

IN PLAIN WORDS

The storehouse never runs out; spend it without end and it stays full. The one who measures it fills his own belly, and still there is plenty left for those who come after. Each takes only as much as he needs for his own good. Tuka says: with God, whatever effort you put in for the days ahead keeps on growing.

WHAT IT MEANS

Tukaram praises the inexhaustible treasury of God, or of the Name and grace, which spending cannot empty. The image is of a store that feeds the one ladling it out and still overflows for everyone who comes next; nobody draws it down. Each person receives exactly what their own welfare requires. The closing line turns it into encouragement, that effort spent toward God is never wasted but compounds, so what you invest in the spiritual life keeps increasing into the future.

GATHA 2738 *Autobiography*

Testimony, staking the whole life

मराठी मूळ

तरी हांव केली अमुपा व्यापारें । व्हावें एकसरें धनवंत ॥1॥
जालों हरिदास शूरत्वाच्या नेमें । जालीं ठावीं वर्में पुढिलांची ॥ध्रु.॥
जनावेगळें हें असे अभिन्नव । बळी दिला जीव ह्मणऊनि ॥2॥
तुका ह्मणे तरी लागलों विल्हेसी । चालतिया दिसीं स्वामी ऋणी ॥3॥

ENGLISH TRANSLATION

I undertook this immeasurable enterprise with the ambition to become wealthy all at once. I became a servant of Hari with the discipline of a warrior, and the secrets of the predecessors became known to me.

This is something entirely new, separate from the ways of the world; that is why I staked my very life. Says Tuka, having entered this pursuit, even the Master has become my debtor in these active days.

IN PLAIN WORDS

So I set out, greedy, for an endless trade; I wanted to be rich all at once. I became a servant of Hari with a warrior's discipline, and the secrets of those before me became known to me. This is something new, set apart from the ways of the world; that is why I staked my very life on it. Tuka says: once I entered this work, day by day even the Master has become my debtor.

WHAT IT MEANS

Tukaram tells his own story in the language of a merchant and a soldier. He confesses a holy greed, that he wanted the whole fortune at once, and so he took up the service of Hari with a warrior's fixed discipline, until the inner secrets of the saints who went before him opened to him. He insists this path stands wholly apart from worldly ways, which is exactly why it demanded that he stake his life on it. The startling end is the devotee's boldness: having given everything, he claims that God himself has become indebted to him, bound by the love and surrender Tuka has poured out.

GATHA 2739 *Devotion to Vitthal*

Devotion, none generous but Hari

मराठी मूळ

कोण दुजें हरी सीण । शरण दीन आल्याचा ॥1॥
तुह्मांविण जगदीशा । उदार ठसा त्रिभुवनीं ॥ध्रु.॥
कोण ऐसें वारी पाप । हरी ताप जन्माचा ॥2॥
तुका ह्मणे धांव घाली । कोण चाली मनाचे ॥3॥

ENGLISH TRANSLATION

Who else, O Hari, would remove the weariness of a poor soul who comes for refuge? In all the three worlds, who but You, O Lord, bears such a stamp of generosity? Who else washes away sin and relieves the fever of repeated births? Says Tuka, who else rushes forth at the speed of thought?

IN PLAIN WORDS

Who else, O Hari, takes away the weariness of a poor one who comes for shelter? Without you, O Lord of the world, who in all three worlds bears the mark of such generosity? Who else turns away sin, who heals the fever of birth after birth? Tuka says: who else comes running at the speed of the mind?

WHAT IT MEANS

Tukaram prays by piling up questions that all have one answer: only Hari. He asks who else lifts the exhaustion of the helpless soul that takes refuge, who else in all three worlds carries that stamp of generosity, who else washes off sin and cures the recurring fever of being born again and again. Each question quietly rules out every other refuge. The last line gives the warm assurance behind the praise, that God alone comes running to the devotee as fast as a thought, needing no distance or delay.

GATHA 2740 *Social Criticism*

Social criticism, license called freedom

मराठी मूळ

ग्रंथाचे अर्थ नेणती हे खळ । बहु अनर्गळ जाले विषयीं ॥1॥
नाहीं भेदू ह्मुण भलतें चि आचरे । मोकळा विचरे मनासवें ॥2॥
तुका ह्मणे विषा नांव तें अमृत । पापपुण्या भीत नाहीं नष्ट ॥3॥
विश्वास तो करी स्वामीवरी सत्ता । सकळ भोगिता होय त्याचें ॥2॥
तुका ह्मणे चित्त करावें निर्मळ । येऊनि गोपाळ राहे तेथें ॥3॥

ENGLISH TRANSLATION

These wicked ones do not understand the meaning of the scriptures; they have become utterly unrestrained in sensual pursuits. Claiming there is no distinction, they do whatever they please, roaming freely with the mind.

Says Tuka, they call poison by the name of nectar; the vile one has no fear of sin or merit. One who places faith in the Master gains sovereignty over all; he becomes the enjoyer of everything that is the Master's own.

Says Tuka, purify the mind, and Gopala will come and dwell there.

IN PLAIN WORDS

These wicked ones do not know what the scriptures mean; they have run wild in the pleasures of the senses. Saying there is no difference between things, they do whatever they like, roaming loose with the mind. Tuka says: they call poison by the name of nectar; the vile one has no fear of sin or merit. The one who trusts and gives the Master full power gains everything; he comes to enjoy all that is the Master's own. Tuka says: make the mind clean, and Gopala comes and stays there.

WHAT IT MEANS

Tukaram attacks a misuse of high teaching: people who twist the scripture's word that all is one into a license to do as they please. They are unrestrained in sense-pleasure, claim there is no distinction, and so feel free to act however the mind wanders, calling poison nectar and losing all fear of right and wrong. The criticism is aimed at the self-deceiving pattern, the way lofty words get bent to excuse appetite, not at any single person. Against this he sets the true way, that one who hands real authority over to God gains everything that is God's, and that a mind made clean is the room where Gopala will come and live.

GATHA 2741 *Prayers*

Surrender, savior of the fallen

मराठी मूळ

याती हीन मति हीन कर्म हीन माझें । सांडोनियां सर्व लज्जा शरण आलों तुज ॥1॥
येई गा तूं मायबापा पंढरीच्या राया । तुजविण सीण जाला क्षीण जाली काया ॥ध्रु.॥
दिनानाथ दीनबंधू नाम तुज साजे । पतितपावन नाम ऐसी ब्रीदावळी गाजे॥2॥
विटेवरि वीट उभा कटावरी कर । तुका ह्मणे हें चि आह्मां ध्यान निरंतर ॥3॥

ENGLISH TRANSLATION

My caste is low, my intellect is low, my deeds are low. Abandoning all shame, I have come to Your shelter.

Come, O my mother and father, O King of Pandhari. Without You, my body is exhausted and my strength has wasted away.

You are rightly called the Lord of the meek, the brother of the lowly. Your pledge as the savior of the fallen resounds everywhere.

Says Tuka, standing upon the brick, hands upon the hips; this alone is our meditation, day and night.

IN PLAIN WORDS

My caste is low, my mind is low, my deeds are low. Throwing off all shame, I have come to your shelter. Come, O mother and father, O King of Pandhari. Without you my body is worn out, my strength is gone. You are rightly called Lord of the meek, brother of the lowly; your title as the one who saves the fallen rings out everywhere. Brick upon brick he stands, hands upon his hips. Tuka says: this alone is our meditation, without end.

WHAT IT MEANS

Tukaram strips himself of every claim, naming his low birth, low understanding, and low deeds, and lays aside even shame to throw himself on God's mercy. He calls Vitthal mother and father and King of Pandhari, and tells him plainly that life is unbearable without him. Then he turns the Lord's own reputation into his plea, that God is famed as the protector of the meek and the savior of the fallen, so a fallen one like Tuka is precisely his rightful business. The poem rests at last on the image that is enough for him: Vitthal standing on the brick with hands on his hips, an image he holds as his ceaseless meditation.

GATHA 2742 *The Saints*

Joy, bathing in the saints' dust

मराठी मूळ

गंगा आली आम्हांवरि । संतपाउलें साजिरीं ॥1॥
तेथें करीन मी अंघोळी । उडे चरणरजधुळी । येती तीर्थावळी । पर्वकाळ सकळ ॥ध्रु.॥
पाप पळालें जळालें । भवदुःख दुरावलें॥2॥
तुका ह्मणे धन्य जालों । सप्तसागरांत न्हालों ॥3॥

ENGLISH TRANSLATION

The Ganga has come flowing over us in the beautiful footsteps of the saints. I shall bathe where the dust of their feet rises; all sacred waters and holy seasons gather there.

Sin has fled and been burned away; the sorrow of worldly existence has departed. Says Tuka, I am blessed; I have bathed in the seven oceans.

IN PLAIN WORDS

The Ganga has come over us in the lovely footsteps of the saints. There I will bathe, where the dust of their feet flies up; there all the holy waters gather, all the sacred seasons. Sin has fled and burned away; the sorrow of worldly life has gone far off. Tuka says: I am blessed; I have bathed in the seven seas.

WHAT IT MEANS

Tukaram treats the arrival of the saints as a pilgrimage coming to him. Where their feet step, he says the Ganga itself flows, and the dust raised by their walking is the holy water he will bathe in; every sacred river and auspicious day is present there. The fruit of that bath is immediate, that sin is burned off and the grief of worldly existence is driven far away. He ends in plain gladness, counting himself blessed as one who has bathed in all seven oceans, simply by being where the saints have walked.

GATHA 2743 *Appeals and Exhortations*

Exhortation, take the free Name

मराठी मूळ

पोटासाठीं खटपट करिसी अवघा वीळ । राम राम ह्मणतां तुझी बसली दांतखीळ ॥1॥
हरिचें नाम कदाकाळीं कां रे नये वाचे । ह्मणतां राम राम तुझ्या बाचें काय वेचें ॥ध्रु.॥
द्रव्याचिया आशा तुजला दाही दिशा न पुरती । कीर्तनासी जातां तुझी जड झाली माती ॥2॥
तुका ह्मणे ऐशा जीवा काय करूं आता । राम राम न ह्मणे त्याचा गाढव मातापिता ॥3॥
घ्या रे आपुलाल्या परी । नका ठेवूं कांही उरी । ओसरतां भरी । तोंडवरी अंबर ॥ध्रु.॥
वाहे बंदर द्वारका । खेप आली पुंडलिका । उभे चि विकिलें एका । सनकादिकां सांपडलें ॥2॥
धन्य धन्य हे भूमंडळी । प्रगटली नामावळी । घेती जीं दुबळीं । तीं आगळीं सदैव ॥3॥
माप आपुलेनि हातें । कोणी नाहीं निवारितें । पैस करूनि चित्तें । घ्यावें हितें आपुलिया ॥4॥
नाहीं वाटितां सरलें । आहे तैसें चि भरलें । तुका ह्मणे गेलें । वांयांविण न घेतां ॥5॥

ENGLISH TRANSLATION

For the belly's sake you labor the whole day through, yet when it comes to saying Rama, Rama, your jaw locks tight. Why can you never bring Hari's name to your tongue? What does it cost you to say Rama, Rama? For the greed of wealth, ten directions cannot satisfy you, yet when it is time for kirtan, your legs turn to clay.

Says Tuka, what can be done for such a jiva? One who does not say Rama, Rama, his very parents are as witless as donkeys. Take what you need, each in your own way.

Do not hold back any reserve. When the tide recedes, it covers your face with sand.

The harbor of Dwaraka receives the merchandise; the shipment arrived for Pundalik. It was sold to the One alone, yet Sanakadika and others found it too.

Blessed, blessed is this earth where the garland of names has appeared. Those humble ones who take it become greater than all.

Measure it out with your own hands; no one can stop you. Make room in the chitta and take what benefits you.

Says Tuka, the giving does not diminish; it remains as full as ever. Only by not taking does it go to waste.

IN PLAIN WORDS

All day you toil and scrape for the belly's sake, but when it comes to saying Rama, Rama, your jaw locks shut. Why does Hari's name never come to your tongue? What does it cost your father to say Rama, Rama? In your greed for money the ten directions are not enough for you, but when it is time for kirtan your body turns to clay. Tuka says: what can be done for such a soul? Whoever will not say Rama, Rama, his parents are as foolish as donkeys. Take it, each in your own way; keep nothing back in reserve. When the tide pulls back, sand fills your mouth. The harbor of Dwaraka carries the goods; the cargo came for Pundalik. It was sold to the One alone, yet Sanaka and the others found it too. Blessed, blessed is this earth where the garland of names has appeared. The poor who take it become forever the greatest. Measure it out with your own hand; no one stops you. Make room in the mind and take what is good for you. The giving does not lessen it; it stays as full as before. Tuka says: it is lost only by your not taking it.

WHAT IT MEANS

Tukaram scolds the listener for the lopsided effort of life: tireless labor and endless greed for the belly and for money, yet the jaw locks and the body turns to clay the moment the free, costless Name is asked for. The sharp lines about the witless soul and the donkey-parents are pointed at the self-defeating habit of refusing what costs nothing and saves everything, not at contempt for any individual. He urges everyone to take the Name freely, each in their own measure, holding nothing back, warning that delay leaves only sand in the mouth when the tide of life withdraws. The treasury images follow: the Name is cargo landed at Pandhari, sold to the one devoted heart yet still found by the ancient sages, and a garland freely available to even the poorest, who become the greatest by taking it. The closing assurance is that this store never shrinks with giving; the only way to lose it is to refuse to reach out your hand.

GATHA 2744 *Appeals and Exhortations*

Exhortation, wake to your own good

मराठी मूळ

चुकलिया ताळा । वाती घालुनि बैसे डोळां ॥1॥
तैसें जागें करीं चित्ता । कांहीं आपुलिया हिता ॥ध्रु.॥
निक्षेपिलें धन। तेथें गुंतलेसे मन ॥2॥
नाशिवंतासाटीं । तुका ह्मणे करिसी आटी ॥3॥

ENGLISH TRANSLATION

When the rhythm is lost, one sits rubbing one's eyes. In the same way, awaken your mind to your own welfare.

The mind is caught up wherever its treasure is hoarded. Says Tuka, for the sake of the perishable, why do you torment yourself so?.

IN PLAIN WORDS

When the beat is lost, you sit rubbing your eyes. In the same way, wake your mind up to your own good. Wherever your treasure is buried, there your mind stays caught. Tuka says: for the sake of what perishes, why do you wear yourself out?

WHAT IT MEANS

Tukaram opens with the image of a musician who loses the rhythm and sits dazed, fumbling, to picture a mind asleep to its own welfare; he tells you to wake it. He notes the simple law of the heart, that the mind clings wherever it has stored its treasure, so it follows whatever you value. The closing question is the whole point, that you exhaust yourself laboring and fretting for things that will perish, when the same attention turned toward the imperishable would be your real good. The exhortation is to relocate the treasure, and the mind, to God.

GATHA 2745 *Appeals and Exhortations*

Exhortation, no lasting bond

मराठी मूळ

करूनि जतन । कोणा कामा आलें धन ॥1 ॥
ऐसें जाणतां जाणतां । कां रे होतोसी नेणता ॥ध्रु.॥
ि्प्रया पुत्र बंधु । नाहीं तुज यांशीं संबंधु ॥2॥
तुका ह्मणे एका । हरीविण नाहीं सखा ॥3॥

ENGLISH TRANSLATION

After guarding it carefully, of what use was that wealth? You know this well enough, yet you pretend not to know. Wife, son, brother: you have no lasting bond with any of them.

Says Tuka, apart from Hari alone, there is no true friend.

IN PLAIN WORDS

You guarded your wealth so carefully. In the end, what use was it to anyone? You know this. You know it well. So why do you keep acting as if you do not know? Wife, son, brother: you have no lasting bond with any of them. Tuka says: apart from Hari alone, there is no true friend.

WHAT IT MEANS

Tukaram is shaking awake someone who already knows better. He names the hoarded wealth and the closest family ties, the things a person leans on most, and shows that none of them holds: the money serves no one in the end, and the bonds of wife, son, and brother do not last past death. The sting is in the repeated 'you know this': the failure is not ignorance but pretending not to know what is plainly true. He lands it on the one bond that does last, telling you that Hari alone is the friend who does not fall away.

GATHA 2746 *Longing and Separation*

Longing, a lover's quarrel with God

मराठी मूळ

आह्मीं देतों हाका । कां रे जालासी तूं मुका ॥1॥
न बोलसी नारायणा । कळलासी क्रियाहीना ॥ध्रु.॥
आधीं करूं चौघाचार। मग सांडूं भीडभार ॥2॥
तुका ह्मणे सेवटीं । तुह्मां आह्मां घालूं तुटी ॥3॥

ENGLISH TRANSLATION

I am calling out to You. Why have You gone silent? You do not speak, O Narayana; I have found You to be one who does nothing.

First let us observe formal courtesies, and then let us drop all pretense of politeness. Says Tuka, in the end, let us settle the matter between us once and for all.

IN PLAIN WORDS

I keep calling out to you. Why have you gone silent? Why have you become mute? You will not speak, Narayana. I have found you out: you are one who does nothing. First let us keep the polite formalities. Then let us drop all of that pretense. Tuka says: in the end, let us settle this matter between us once and for all.

WHAT IT MEANS

Tukaram speaks to God the way a wronged friend speaks, blunt and aching. He has been calling out and getting only silence, so he accuses Narayana to his face of being one who acts not, who leaves him unanswered. The poem stages the quarrel in stages: a brief show of courtesy first, then he means to drop the politeness and have it out plainly. The 'settling once and for all' is not a threat to leave but the demand of a love that refuses to be ignored: he wants the relationship made real, not kept at a polite distance.

GATHA 2747 *Longing and Separation*

Longing, taking God to the saints

मराठी मूळ

नव्हे भिडा हें कारण । जाणे करूं ऐसे जन ॥1॥
जों जों धरावा लौकिक । रडवितोसी आणीक ॥ध्रु.॥
चाल जाऊं संतांपुढें । ते हें निवडिती रोकडें ॥2॥
तुका ह्मणे तूं निर्लज्ज । आह्मां रोकडी गरज ॥3॥

ENGLISH TRANSLATION

This is not a matter of courtesy; let people think of it as they will. The more You try to maintain appearances, the more You make me weep.

Let us go before the saints; they will settle this plainly and at once. Says Tuka, You are shameless, and I have an urgent, pressing need.

IN PLAIN WORDS

This is not about being polite. Let people think whatever they want. The more you try to keep up appearances, the more you make me weep. Come, let us go before the saints. They will settle this plainly, right now. Tuka says: you are shameless, and my need is real and pressing.

WHAT IT MEANS

Tukaram presses the quarrel further and names where it should be judged. He refuses to let the matter be smoothed over by courtesy or by what onlookers will say; God's keeping up appearances only deepens his weeping. So he proposes a court: take the dispute before the saints, who will rule on it plainly and at once. His closing charge, that God is shameless while his own need is urgent, is the cry of someone who will not let love be deferred; he wants the saints to hold God to account.

GATHA 2748 *Sacred Stories*

Mythology, blaming Maya the temptress

मराठी मूळ

बहु होता भला । परि ये रांडेनें नासिला ॥1॥
बहु शिकला रंग चाळे । खरें खोटें इचे वेळे ॥ध्रु.॥
नव्हतें आळवितें कोणी । इनें केला जगऋणी ॥2॥
ज्याचे त्यासी नेदी देऊं । तुका ह्मणे धांवे खाऊं ॥3॥

ENGLISH TRANSLATION

He was a very fine person, but this woman has ruined him. She has learned many tricks and masquerades; truth and falsehood are at her command.

No one was inviting her, yet she has made Him a debtor to the whole world. Says Tuka, she will not let anyone receive what is rightfully theirs; she rushes to consume it first.

IN PLAIN WORDS

He was a very fine person. But this woman has ruined him. She has learned many tricks and disguises. Truth and falsehood are hers to command, whenever she likes. No one invited her in. Yet she has made him a debtor to the whole world. She will not let anyone receive what is rightfully theirs. Tuka says: she rushes in to devour it first.

WHAT IT MEANS

Tukaram personifies Maya, the world's deluding power, as a scheming woman who has spoiled one who was good. The point is not contempt for any actual person but a sharp picture of how delusion operates: it masters tricks and disguises, bends truth and falsehood at will, and arrives uninvited. It tangles even the divine in worldly debt and snatches away what should rightly reach a soul, consuming it first. The poem warns that this power does not wait to be welcomed; it seizes, so the seeker must see through its disguises rather than be charmed by them.

GATHA 2749 *Prayers*

Prayer, untangle this between us

मराठी मूळ

काय करावें तें आतां । जालें नयेसें बोलतां ॥1॥
नाहीं दोघांचिये हातीं । गांठी घालावी एकांतीं ॥ध्रु.॥
होय आपुलें काज । तों हे भीड सांडूं लाज ॥2॥
तुका ह्मणे देवा । आधीं निवडूं हा गोवा ॥3॥

ENGLISH TRANSLATION

What should be done now? Things have been said that should not be spoken. The knot between the two cannot be tied in solitude.

So long as our purpose is served, let us set aside all modesty and shame. Says Tuka, O God, let us first untangle this confusion.

IN PLAIN WORDS

What should be done now? Words have been said that should not have been said. The knot between the two of us cannot be tied in private, alone. So long as our purpose is served, let us set aside all modesty and shame. Tuka says: O God, first let us untangle this confusion.

WHAT IT MEANS

Tukaram stands in the awkward aftermath of strong words spoken to God and asks what to do next. He admits things were said that should not have been, yet insists the bond between them cannot be repaired in secret; it has to be worked out openly. He is willing to drop his own pride and embarrassment if that is what it takes to reach the goal. The prayer is to clear away the snarl first, to untangle the confusion between soul and God before anything else can move forward.

GATHA 2750 *Devotion to Vitthal*

Devotion, the pampered child's plea

मराठी मूळ

केली सलगी तोंडपिटी । आह्मी लडिवाळें धाकुटीं॥1॥
न बोलावें तें चि आलें । देवा पाहिजे साहिलें ॥ध्रु.॥
अवघ्यांमध्यें एक वेडें । तें चि खेळविती कोडें ॥2॥
तुका ह्मणे मायबापा । मजवरि कोपों नका ॥3॥

ENGLISH TRANSLATION

We have been bold and impudent, for we are small and pampered children. Words that should not have been spoken have come forth; You must bear it, O God.

Among all the others, one is the fool, and everyone plays with him for amusement. Says Tuka, O my mother and father, do not be angry with me.

IN PLAIN WORDS

I have been bold, talking back too freely. We are small, pampered children. Words that should not have been spoken have come out. You must bear it, God. Among everyone, there is one fool. That is the one they all play with for fun. Tuka says: my mother, my father, do not be angry with me.

WHAT IT MEANS

After speaking too freely to God, Tukaram pleads not as an equal but as a small child before a parent. He owns the overstepping, the bold talk that came out as it should not have, and asks God simply to bear it because that is what a parent does. He casts himself as the one fool everyone teases, the one taken least seriously, which is exactly why

he can be forgiven. Calling God his mother and father, he asks only that the affection not turn to anger; the closeness that let him be impudent is the same closeness he trusts to absorb it.

GATHA 2751 *Autobiography*

Autobiography, God playing through me

मराठी मूळ

शिकवूनि बोल । केलें कवतुक नवल ॥1॥
आपणियां रंजविलें । बापें माझिया विठ्ठलें ॥ध्रु.॥
हातीं प्रेमाचें भातुकें । आह्मां देऊनियां निकें ॥2॥
तुका करी टाहो । पाहे रखुमाईचा नाहो ॥3॥

ENGLISH TRANSLATION

He taught me what to say and created this wonderful spectacle. My father Vitthal has delighted Himself through me.

He placed the toy of divine love in my hands, giving it to me with tender care. Says Tuka, crying out in longing, I look for the lord of Rukmini.

IN PLAIN WORDS

He taught me the words to say. He made this wonderful, surprising show. My father Vitthal has delighted himself through me. He put the toy of love in my hands and gave it to me with care. Tuka cries out, longing, looking for the lord of Rukmini.

WHAT IT MEANS

Tukaram refuses to take credit for his own songs and gives it all back to God. He says Vitthal taught him what to say and made the whole spectacle, so that the poet is the instrument and God is the one enjoying the play through him. The image of the toy of love placed in his hands shows the gift as something tender and freely given, not earned. Even so, the poem ends not in satisfaction but in crying out and searching for the lord of Rukmini: receiving the gift only sharpens the longing for the giver.

GATHA 2752 *Ecstasy and Joy*

Ecstasy, the Name worth more than liberation

मराठी मूळ

तेथें सुखाची वसति । गाती वैष्णव नाचती । पताका झळकती । गर्जती हरिनामें ॥1॥
दोषा जाली घेघेमारी । पळती भरले दिशा चारी । न येती माघारीं । नाहीं उरी परताया ॥ध्रु.॥
विसरोनि देवपणा । उभा पंढरीचा राणा । विटोनि निर्गुणा । रूप धरिलें गोजिरें ॥2॥
पोट सेवितां न धाये । भूक भुकेली च राहे । तुका ह्मणे पाहे । कोण आस या मुक्तीची ॥3॥

ENGLISH TRANSLATION

There, in that place, happiness dwells. The Vaishnavas sing and dance.

Banners flutter, and the name of Hari thunders forth. All sins are driven out in a stampede, fleeing to the four directions, never to return; they have no means to come back.

Forgetting His own divinity, the King of Pandhari stands upon the brick. Renouncing the formless, He has taken on this beautiful form.

The belly is never satisfied with tasting Him; hunger remains ever hungry. Says Tuka, who cares for this liberation? Tell me, what is the use of it?.

IN PLAIN WORDS

There, in that place, happiness lives. The Vaishnavas sing, and they dance. Banners flutter. The name of Hari thunders out. The sins panic and flee in all four directions. They run and never come back; there is no way back for them. Forgetting that he is God, the King of Pandhari stands upon the brick. He set aside the formless and took on this lovely form. Feeding on him, the belly is never full. The hunger stays hungry. Tuka says: who cares about liberation? What is the use of it?

WHAT IT MEANS

Tukaram paints the kirtan as the dwelling place of joy, where singing, dancing, and the roar of Hari's name drive sin away so completely it has no road back. At the center stands Vitthal on the brick at Pandhari, God who forgot his own grandeur and left the formless behind to take a form a devotee can love. Then comes the radical turn: tasting this God never fills you, the hunger only deepens, and that endless hunger is itself the treasure. So Tukaram waves off liberation as worthless beside it; release would end the very longing he would rather keep forever.

GATHA 2753 *Autobiography*

Autobiography, low birth, God as everything

मराठी मूळ

शूद्रवंशी जन्मलों । ह्मणोनि दंभें मोकलिलों ॥1॥
अरे तूं चि माझा आतां । मायबाप पंढरीनाथा ॥ध्रु.॥
घोकाया अक्षर। मज नाहीं अधिकार ॥2॥
सर्वभावें दीन । तुका ह्मणे यातिहीन ॥3॥

ENGLISH TRANSLATION

I was born in a lowly caste, and so I was abandoned to my own pretensions. But now You alone are my everything, O Lord of Pandhari, my mother and father.

I have no right to recite the sacred syllables. Says Tuka, I am utterly humble, bereft of caste and station.

IN PLAIN WORDS

I was born in a low caste. Because of that I was left to my own pretenses. But now you alone are mine, lord of Pandhari, my mother and my father. I have no right to recite the sacred syllables. Tuka says: I am lowly in every way, with no caste and no standing.

WHAT IT MEANS

Tukaram names the social wall placed in front of him: born low, he was shut out and left with nothing but empty show. Against that exclusion he sets a direct claim on God, who needs no qualification of birth: the lord of Pandhari is his and is mother and father to him. He admits he has no sanctioned right to chant the scriptural syllables, but turns that very lack into his standing before God. Owning his lowliness completely becomes the ground of refuge: where caste and station give him nothing, God receives him as he is.

GATHA 2754 *Prayers*

Prayer, hold me to your own pledge

मराठी मूळ

वेडें वांकडें गाईन । परि मी तुझा चि ह्मणवीन॥1॥
मज तारीं दिनानाथा । ब्रीदें साच करीं आता ॥ध्रु.॥
केल्या अपराधांच्या राशीं । ह्मणऊनि आलों तुजपाशीं ॥2॥
तुका ह्मणे मज तारीं । सांडीं ब्रीद नाहींतरी ॥3॥

ENGLISH TRANSLATION

I may sing crookedly and out of tune, but I shall still call myself Yours. Save me, O Lord of the meek.

Make Your pledge come true right now. I have come to You carrying heaps of my offenses.

Says Tuka, save me, or else abandon Your own pledge.

IN PLAIN WORDS

I sing badly, crooked and out of tune. Still, I will call myself yours. Save me, lord of the helpless. Make your pledge come true, now. I have come to you carrying heaps of the wrongs I have done. Tuka says: save me. Or else, give up your own name as savior.

WHAT IT MEANS

Tukaram comes with no merit, only a clumsy, off-key song, yet still claims to belong to God. He leans entirely on God's own reputation as the lord of the helpless and demands that this pledge be made good right now. He does not hide his faults; he brings the whole pile of them as the very reason he needs saving. The closing line is the daring move: save me, or else surrender your own title, since a savior who lets such a sinner sink is no longer worthy of the name. He binds God to act by God's own promise.

GATHA 2755 *The Saints*

Saints, the company that ferries me across

मराठी मूळ

हरिभक्त माझे जिवलग सोइरे । हृदयीं पाउले धरिन त्यांचे ॥1॥
अंतकाळीं येती माझ्या सोडवणे । मस्तक बैसणें देइन त्यांसी ॥ध्रु.॥
आणिक सोइरे सज्जन वो कोणी । वैष्णवांवांचोनि नाहीं मज ॥2॥
देइन आिंळगण धरीन चरण । संवसारसीण नासे तेणें ॥3॥
कंठीं तुळशीमाळा नामाचे धारक । ते माझे तारक भवनदीचे ॥4॥
तयांचे चरणीं घालीन मी मिठी । चाड हे वैकुंठीं नाहीं मज ॥5॥
अळसें दंभें भावें हरिचें नाम गाती । ते माझे सांगाती परलोकींचे ॥6॥
हरिचें नाम मज म्हणविती कोणी । तया सुखा धणी धणी वरी ॥8॥
तुका ह्मणे तया उपकारें बांधलों। ह्मणऊनि आलों शरण संतां ॥9॥

ENGLISH TRANSLATION

The devotees of Hari are the dear kinsmen of my soul. I shall hold their feet within my heart.

At the final hour, they will come to deliver me; I shall offer them the seat upon my head. I have no other relatives or well-wishers besides the Vaishnavas.

I shall embrace them and clasp their feet; by that, the fatigue of worldly life will vanish. Those who wear the tulsi garland at their throats and bear the name of Hari, they are my ferrymen across this river of mortal existence.

At their feet I shall cling fast; I have no desire even for Vaikuntha. Those who sing Hari's name, whether out of laziness, pretense, or genuine feeling, they are my companions for the world beyond.

If anyone makes me utter Hari's name, to that joy there is no limit at all. Says Tuka, I am bound by their kindness, and therefore I have come to take refuge with the saints.

IN PLAIN WORDS

The devotees of Hari are the dear kin of my soul. I will hold their feet inside my heart. At the last hour they will come to set me free. I will give them the seat upon my head. I have no other relatives or well-wishers but the Vaishnavas. I will embrace them and clasp their feet, and by that the weariness of worldly life will vanish. Those who wear the tulsi garland at the throat and carry the name of Hari, they are my ferrymen across this river of birth and death. At their feet I will cling fast. I have no desire even for Vaikuntha. Whether they sing Hari's name from laziness, from pretense, or from real feeling, they are my companions for the world beyond. If anyone makes me speak Hari's name, that joy has no limit at all. Tuka says: I am bound by their kindness, and so I have come to take refuge with the saints.

WHAT IT MEANS

Tukaram declares that his only true family is the company of Hari's devotees, closer than any blood relative. He honors them past all measure, holding their feet in his heart and on his head, because they are the ones who will come at his death and ferry him over the river of birth and death. The startling line is that he wants their feet more

than he wants heaven itself: even Vaikuntha holds no pull next to their company. He goes further still, saying that whoever sings the Name counts as his companion no matter the motive, and that anyone who simply gets him to speak the Name gives him boundless joy. Bound by such kindness, he takes refuge in the saints rather than in any reward.

GATHA 2756 *Devotion to Vitthal*

Devotion, without Hari all is false

मराठी मूळ

लटिका तो प्रपंच एक हरि साचा । हरिविण आहाच सर्व इंद्रियें ॥1॥
लटिकें तें मौन्य भ्रमाचें स्वप्न । हरिविण ध्यान नश्वर आहे ॥ध्रु.॥
लटिकिया विपित्त हरिविण करिती । हरि नाहीं चित्तीं तो शव जाणा ॥2॥
तुका ह्मणे हरि हें धरिसी निर्धारीं । तरीं तूं झडकरी जासी वैकुंठा ॥3॥

ENGLISH TRANSLATION

This worldly life is false; Hari alone is true. Without Hari, all the senses are vain and empty.

The silence of delusion is false, and the dream of confusion is false. Without Hari, meditation itself is perishable.

Those who perform rituals without Hari, without Hari in their chitta, know them to be mere corpses. Says Tuka, if you hold Hari firmly in your conviction, you shall swiftly reach Vaikuntha.

IN PLAIN WORDS

Worldly life is false. Hari alone is true. Without Hari, all the senses are hollow and empty. The silence of delusion is false. The dream of confusion is false. Without Hari, even meditation is perishable. Those who perform rituals without Hari, without Hari in the heart: know them to be mere corpses. Tuka says: if you hold Hari firmly in your conviction, you will quickly reach Vaikuntha.

WHAT IT MEANS

Tukaram sets one truth against everything else: only Hari is real, and apart from Hari the whole sensory world is empty. He refuses to spare even the respectable spiritual practices: a silence or meditation done without Hari is still delusion and still perishes. The hardest line calls ritual performed without Hari in the heart a corpse, a body going through motions with no life in it. The point is not to abandon practice but to put Hari at its center; with that conviction held firm, the way to Vaikuntha is short and sure.

GATHA 2757 *Renunciation*

Renunciation, the whole price of Hari

मराठी मूळ

सर्वस्वा मुकावें तेणें हरीसी जिंकावें । अर्थ प्राण जीवें देहत्याग ॥1॥
मोह ममता माया चाड नाहीं चिंता । विषयकंदुवेथा जाळूनियां ॥ध्रु.॥
लोकलज्जा दंभ आणि अहंकार । करूनि मत्सर देशधडी ॥2॥
शांति क्षमा दया सखिया विनउनी । मूळ चक्रपाणी धाडी त्यांसी ॥3॥
तुका ह्मणे याती अक्षरें अभिमान । सांडोनिया शरण रिघें संतां ॥4॥

ENGLISH TRANSLATION

To win Hari, one must renounce everything, offering wealth, life-breath, and body itself. Burn away attachment, possessiveness, illusion, and the affliction of sense-pleasures.

Cast out worldly shame, pretense, and ego, and banish envy far away. Says Tuka, abandon pride in caste and learning, and take refuge at the feet of the saints.

IN PLAIN WORDS

To win Hari you must give up everything. Lay down your wealth, your breath, your very body. Burn off attachment, possessiveness, illusion; let no craving, no worry remain. Burn the fever of sense-pleasures. Cast out fear of what people will think, cast out show, cast out the ego. Drive envy out of the country. Call gently on your friends, peace and patience and mercy, and let the Lord himself send them to you. Tuka says: throw away your pride in birth and your pride in learning, and go take refuge in the saints.

WHAT IT MEANS

Tukaram names what it actually costs to win God, and refuses to discount it. The list is total: wealth, breath, body, and then the inner holdings, attachment, possessiveness, the fever of the senses, and the fear of looking bad in front of others. He treats pride of caste and pride of learning as the last two coins to surrender, not as credentials that help. In their place he asks for peace, patience, and mercy as companions, and says the Lord himself sends these. The poem ends not at the feet of God directly but at the feet of the saints, who are the door.

GATHA 2758 *Prayers*

Prayer, shelter me as a child

मराठी मूळ

एकांतांचे सुख देई मज देवा । आघात या जीवा चुकवूनि ॥1॥
ध्यानीं रूप वाचे नाम निरंतर । आपुला विसर पडों नेदीं ॥ध्रु.॥
मायबाळा भेटी सुखाची आवडी । तैशी मज गोडी देई देवा ॥2॥
कीर्ती ऐकोनियां जालों शरणांगत । दासाचें तूं हित करितोसी ॥3॥
तुका ह्मणे मी तों दीन पापराशी । घालावें पाठीशी मायबापा ॥4॥

ENGLISH TRANSLATION

O God, grant me the joy of solitude and spare this jiva from calamity. Let Your form dwell in my meditation and Your name flow ceaselessly on my tongue; do not let me forget You.

As a mother delights in meeting her child, grant me that same sweetness, O Lord. Hearing of Your glory I have come to surrender, for You always care for the welfare of Your servants.

Says Tuka, I am lowly and a heap of sin; shelter me, O Mother and Father.

IN PLAIN WORDS

O God, give me the joy of being alone with you, and turn the blows of life away from this jiva. Let your form stay in my meditation and your name on my tongue without a break; do not let me forget you. As a mother is glad to meet her child, give me that same sweetness, O God. I heard of your glory and came to surrender; you always do good for your servant. Tuka says: I am lowly, a heap of sin; hide me behind your back, my Mother, my Father.

WHAT IT MEANS

This is a beggar's prayer that asks for nearness, not rescue from hardship as such. Tukaram wants the joy of solitude with God and an unbroken memory of him, form held in meditation, name on the tongue, so that forgetting becomes impossible. The image of a mother meeting her child names the sweetness he is after: not awe, but the ease of belonging. He grounds his hope on God's own reputation for caring for his servants, which is why he dares to surrender. Calling himself a heap of sin, he asks to be hidden behind God's back, the place a small child runs to.

GATHA 2759 *True Worship*

True worship, the test of love

मराठी मूळ

लटिकें तें ज्ञान लटिकें ते ध्यान । जरि हरिकिर्तन िप्रय नाहीं ॥1॥
लटिकें चि दंभ घातला दुकान । चाळविलें जन पोटासाटीं ॥ध्रु.॥
लटिकें चि केलें वेदपारायण । जरि नाहीं स्कुंफ्दन प्रेम कथे ॥2॥
लटिकें तें तप लटिका तो जप । अळस निद्रा झोप कथाकाळीं ॥3॥
नाम नावडे तो करील बाहेरी । नाहीं त्याची खरी चित्तशिुद्ध ॥4॥
तुका ह्मणे ऐसीं गर्जती पुराणें । शिष्टांची वचनें मागिला ही ॥5॥

ENGLISH TRANSLATION

That knowledge is false, that meditation is false, if one has no love for Hari's kirtan. It is all mere pretense, a shop of deceit set up to fool people for the belly's sake.

Reciting the Vedas is futile if there is no genuine emotion at the sacred story. That austerity is false, that chanting is false, if one feels only laziness and drowsiness during the telling of God's deeds.

One who does not love the Name will only perform outward show; such a person has no true purity of chitta. Says Tuka, thus declare the Puranas, and such too are the words of the wise from ages past.

IN PLAIN WORDS

That knowledge is false, that meditation is false, if you do not love the kirtan of Hari. It is all just pretense, a shop set up to fool people for the sake of the belly. Reciting all the Vedas is false if no love stirs in you at the sacred story. That austerity is false, that chanting is false, if you only feel lazy and sleepy while God's deeds are told. One who does not love the Name will only do outward show; his heart is not truly pure. Tuka says: this is what the Puranas declare, and so do the words of the wise from long ago.

WHAT IT MEANS

Tukaram applies a single test to every spiritual act: is there love in it. Knowledge, meditation, Veda-recitation, austerity, chanting, all of them fail the test and turn false if the heart stays cold at the story and song of God. He is sharp about the motive: religion done for the belly is a shop, a stall of pretense set up to fool people. The tell he points to is dozing and laziness during the kirtan, the body's honest report that the love is not there. He does not claim this as his private opinion; he says the Puranas and the old sages say the same, so the reader is being asked to examine his own coldness, not to look down on others.

GATHA 2760 *The Nature of God*

Non-duality, only One remains

मराठी मूळ

भूतीं भगवद्भाव । मात्रासहित जीव । अद्वैत ठाव । निरंजन एकला ॥1॥
ऐसीं गर्जती पुराणें । वेदवाणी सकळ जन । संत गर्जतील तेणें । अनुभवें निर्भर ॥ध्रु.॥
माझें तुझें हा विकार । निरसतां एकंकार । न लगे कांहीं फार । विचार चि करणें ॥2॥
तुका ह्मणे दुजें । हें तों नाहीं सहजें । संकल्पाच्या काजें । आपें आप वाढलें ॥3॥

ENGLISH TRANSLATION

See God in all beings; every creature with its life-breath is one with the formless Absolute, the non-dual Niranjana alone. Thus proclaim the Puranas, the voice of the Vedas, and all the saints who roar with the fullness of direct experience.

The notions of 'mine' and 'yours' are distortions; when dissolved, only Oneness remains. No great labor is needed; simply inquire within.

Says Tuka, duality has no real existence. Through the play of imagination alone, the One has seemingly multiplied itself.

IN PLAIN WORDS

God is present in all beings. Every creature, with its breath, is the one non-dual ground, the stainless One, alone. So the Puranas roar, so the Vedas speak, so all people say, and so the saints roar, full to the brim with their own experience. 'Mine' and 'yours' are only a distortion; when that clears away, only Oneness is left. It needs no great labor; you only have to inquire. Tuka says: a second thing simply does not exist on its own. By the work of imagination alone, the One has seemed to grow into many.

WHAT IT MEANS

Tukaram states the non-dual claim plainly: the same single, stainless Reality is present in every living thing. He stacks his witnesses, Puranas, Vedas, common speech, and the saints who speak from direct experience, so this is presented as settled and tested, not as speculation. The dividing line 'mine and yours' he calls a mere distortion that dissolves under inquiry, leaving only Oneness. The point is that the work required is small: not heroic effort, but looking honestly. The apparent many, he says, is the One inflated by imagination, so duality has no standing of its own.

GATHA 2761 *Autobiography*

Confession, I show what I have not seen

मराठी मूळ

नेणें कुंफ्कों कान । नाहीं एकांतींचें ज्ञान ॥1॥
तुह्मी आइका हो संत । माझा सादर वृत्तांत ॥ध्रु.॥
नाहीं देखिला तो डोळां। देव दाखवूं सकळां ॥2॥
चिंतनाच्या सुखें । तुका ह्मणे नेणें दुःखें ॥3॥

ENGLISH TRANSLATION

I do not know how to close my ears to the world; I have no knowledge born of solitude. O saints, please hear my humble account.

I have not seen God with my own eyes, yet I go about showing Him to all. Says Tuka, absorbed in the joy of contemplation, I know nothing of sorrow.

IN PLAIN WORDS

I do not know how to shut my ears to the world; I have no knowledge that comes from solitude. Listen, O saints, to my honest account. I have not seen him with my own eyes, yet I go about showing God to everyone. Tuka says: in the joy of remembering him, I know nothing of sorrow.

WHAT IT MEANS

Tukaram makes a frank confession before the saints rather than a boast. He admits he has not mastered the disciplines, he cannot close his ears to the world, and he has no knowledge born of solitary practice. He even owns the apparent contradiction in his work: he points others to a God he has not seen with his eyes. What he does have is the joy of constant remembrance, and he reports that this joy has emptied his life of sorrow. The honesty is the teaching: the path here runs through loving recollection, not through credentials he lacks.

GATHA 2762 *Renunciation*

Renunciation, drive out the ego

मराठी मूळ

त्याग तरी ऐसा करा । अहंकारा दवडावें ॥1॥
मग जैसा तैसा राहें । काय पाहें उरलें तें ॥ध्रु.॥
अंतरींचें विषम गाढें । येऊं पुढें नेदावें ॥2॥
तुका ह्मणे शुद्ध मन । समाधान पाहिजे॥3॥

ENGLISH TRANSLATION

If you would renounce, then renounce like this: drive away your ego. Then remain as you are; what else is left to seek? Do not let the deep and stubborn crookedness within come forward.

Says Tuka, a pure mind and true contentment are what is needed.

IN PLAIN WORDS

If you want to renounce, then renounce like this: drive the ego away. After that, stay just as you are; what is left to look for? Do not let the deep, stubborn crookedness inside come forward. Tuka says: what is needed is a clean mind and quiet contentment.

WHAT IT MEANS

Tukaram redefines renunciation away from outward giving-up and toward the one thing that matters, dropping the ego. Once that is gone, he says, there is nothing left to chase; you can simply remain as you are, in ordinary life. The danger he names is the deep, hardened crookedness within, which must not be allowed to rise up and act. The real fruit is inward: a clean mind and a settled contentment. So the test of renunciation is not your robes or your fasting but whether the ego and its twistedness have actually been put down.

GATHA 2763 *The Saints*

The saints, a mother and her child

मराठी मूळ

मातेचिये चित्तीं । अवघी बाळकाची व्याप्त ॥1॥
देह विसरे आपुला । जवळीं घेतां सीण गेला ॥ध्रु.॥
दावी प्रेमभातें। आणि अंगावरि चढतें ॥2॥
तुका संतापुढें । पायीं झोंबे लाडें कोडें॥3॥

ENGLISH TRANSLATION

A mother's chitta is wholly absorbed in her child. She forgets her own body; taking the little one close, all her weariness vanishes.

She offers love like nourishment, and the child climbs upon her. Says Tuka, before the saints I cling to their feet with fond and playful devotion.

IN PLAIN WORDS

A mother's whole mind is taken up with her child. She forgets her own body; when she holds the little one close, all her tiredness leaves. She gives her love like food, and the child climbs up onto her. Tuka says: before the saints I cling to their feet, fondly, playfully, like that child.

WHAT IT MEANS

Tukaram uses the mother-and-child bond to describe how the saints hold a devotee. The mother's mind is wholly given to the child, she forgets her own body, and her weariness lifts the moment she draws the little one near; her love is feeding, and the child answers by climbing onto her without fear. He then places himself in the child's role before the saints, clinging to their feet with the same fond, playful trust. The point is the security of that relationship: with the saints there is no need for ceremony, only the closeness of a child who knows it is wanted.

GATHA 2764 *The Saints*

The saints, an undeserved gift

मराठी मूळ

कोणा पुण्या फळ आलें । आजि देखिलीं पाउलें॥1॥
ऐसें नेणें नारायणा । संतीं सांभिाळलें दीना ॥ध्रु.॥
कोण लाभकाळ। दीन आजि मंगळ ॥2॥
तुका ह्मणे जाला । लाभ सहज विठ्ठला॥3॥

ENGLISH TRANSLATION

By the fruit of what merit have I beheld these holy feet today? I cannot fathom it, O Narayana; the saints have cared for this lowly one. What a blessed and auspicious day this is for the poor.

Says Tuka, the gain of Vitthal has come to me effortlessly.

IN PLAIN WORDS

By the fruit of what good deed have I seen these feet today? I cannot understand it, O Narayana; the saints have looked after this lowly one. What a moment of gain, what a blessed day for one so poor. Tuka says: the gain of Vitthal has come to me, and it came easily.

WHAT IT MEANS

Tukaram receives the sight of the saints' feet as pure grace and cannot trace it to any merit of his own. He asks what good deed could have earned this, and admits he does not know, which keeps the gift from becoming a reward he claims. He counts it the most blessed and auspicious moment a poor man could have. The last line names the deeper meaning: through the saints, the gain of Vitthal himself has come to him, and it came without strain or earning. The whole abhanga turns on undeserved, effortless grace arriving through holy company.

GATHA 2765 *Worldly Life*

Worldly life, craving exiles the soul

मराठी मूळ

मान इच्छी तो अपमान पावे । अमंगळ सवे अभाग्याची॥1॥
एकाचिये अंगीं दुजियाचा वास । आशा पुढें नाश सिद्ध करी ॥ध्रु.॥
आधीं फळासी कोठें पावों शके । वासनेची भिकेवरी चाली ॥2॥
तुका ह्मणे राजहंस ढोरा नांव । काय तया घ्यावें अळंकाराचें ॥3॥
संसारापासूनि कैसें सोडविशी । न कळे हृषीकेशी काय जाणें । करितां न सरे अधिक वाट पाहीं ।
तृष्णा देशधडी केलों। भक्तिभजनभाव यांसी नाहीं ठाव । चरणीं तुझ्या अंतरलों।

ENGLISH TRANSLATION

He who craves honor receives only dishonor; misfortune is the constant companion of the unlucky. When one depends on another for fulfillment, desire leads only to ruin.

How can one reach the fruit when one walks the road of craving like a beggar? Says Tuka, can a donkey given the title of a royal swan know anything of ornaments? How will You free me from this worldly existence, O Hrishikesha? I cannot tell. The more I strive, the longer the road grows.

Thirst has exiled me far away. Devotion and worship find no place in me; I have been separated from Your feet.

IN PLAIN WORDS

The one who hungers for honor gets only dishonor; bad luck keeps company with the wretched. When you lean on another to fill you, desire only sets up your ruin. How can you reach the fruit when your craving walks the road like a beggar? Tuka says: call a donkey a royal swan, what would the donkey know of ornaments? How will you free me from this worldly life, O Hrishikesha? I do not know, and the more I try, the longer the road grows. Thirst has driven me out of my own country. Devotion and worship find no room in me; I have fallen away from your feet.

WHAT IT MEANS

Tukaram traces how craving turns back on itself: the man who hungers for honor reaps dishonor, and depending on others to fill you only prepares your ruin. His donkey-called-a-swan jibe is aimed at the pattern, not at any one person: a title cannot make craving noble, just as a fine name cannot teach a beast the meaning of ornaments. Then the tone turns inward and desperate. He asks Hrishikesha to free him from worldly existence and confesses that his own effort only lengthens the road. The closing line names the wound under all of it: thirst, restless desire, has exiled him from himself, crowding out devotion and carrying him away from God's feet.

GATHA 2766 *Prayers*

Prayer, besieged, I surrender

मराठी मूळ

मागें पुढें रीग न पुरे चि पाहातां । अवघा अवघीं विष्टलों ॥1॥
आतां माझी लाज राखें नारायणा । हीन हीन लीन याचकाची ।
करितां न कळे कांहीं असतील गुण दोष । करीं होळी संचिताची॥ध्रु.॥
इंद्रियें द्वारें मन धांवे सैरें । नांगवे करितां चि कांहीं । हात पाय कान मुख लिंगस्थान ।
नेत्र घ्राणद्वारें पाहीं । जया जैसी सोय तया तैसें होय। क्षण एक स्थिर नाहीं ।
करिती ताडातोडी ऐसी यांची खोडी। न चले माझें यास कांहीं ॥2॥
शरीरसंबंधु पुत्र पत्नी बंधु। धन लोभ मायावंत । जन लोकपाळ मैत्र हे सकळ ।
सोइरीं सज्जनें बहुतें । नाना कर्म डाय करिती उपाय । बुडावया घातपातें ।
तुका ह्मणे हरी राखे भलत्या परी । आह्मी तुझीं शरणागतें ॥3॥

ENGLISH TRANSLATION

Behind and ahead I see no way through; I am besieged on all sides. Now protect my honor, O Narayana, poor, lowly, and humble as I am.

Whatever merits or faults I may have unknowingly accumulated, please burn the whole store of my past karma. The senses rush wildly through every door: hands, feet, ears, mouth, eyes, nose, each chasing its own inclination without a moment's rest.

They tear me apart, and I have no power over them. Relatives, wife, sons, brothers, wealth, greed, and illusion; friends, guardians, and so-called well-wishers; all conspire through countless schemes to drown me.

Says Tuka, O Hari, save us by any means. We are Your surrendered ones.

IN PLAIN WORDS

I look behind and ahead and find no way through; I am surrounded on every side. Now guard my honor, O Narayana, low and lowly and humble beggar that I am. I cannot reckon what merits or faults I have gathered without knowing; make a bonfire of all my stored-up karma. The senses run wild through every door. I cannot control them by any effort: hands, feet, ears, mouth, the organ of sex, eyes, nose, look, each one bolts after whatever it likes, not still for a single moment. They tear me apart; this is their vice, and I have no power over them. Body-ties, son, wife, brother; wealth, greed, the illusion-bound; people, rulers, friends, kinsmen, the many so-called good folk; through all sorts of deeds and schemes they work to drown me, to trip me and strike me down. Tuka says: O Hari, save me by whatever means; we are your surrendered ones.

WHAT IT MEANS

This is the prayer of a man who has run out of moves and admits it. Tukaram finds no road forward or back and is besieged on all sides, so he stops claiming any strength of his own and simply asks God to guard his honor as a helpless beggar would. He confesses he cannot even audit his own merits and faults and begs that the whole store of karma be burned in one bonfire. He then catalogs the forces against him, first the senses, which bolt through every door of the body and tear him apart faster than any effort can restrain, and then the web of relatives, wealth, and well-wishers, whose pull works to drown him. The only ground he can stand on is surrender: having no power, he throws himself on Hari to be saved by any means at all.

GATHA 2767 *The Power of the Name*

The Name, it cuts the world's bond

मराठी मूळ

नाम घेतां उठाउठीं । होय संसारासी तुटी ॥1॥
ऐसा लाभ बांधा गांठी । विठ्ठलपायीं पडे मिठी ॥ध्रु.॥
नामापरतें साधन नाहीं । जें तूं करिशी आणिक कांहीं ॥2॥
हाकारोनि सांगे तुका । नाम घेतां राहों नका ॥3॥

ENGLISH TRANSLATION

By uttering the Name without delay, one's bondage to the world is severed. Tie this profit to your soul and embrace the feet of Vitthal.

There is no spiritual practice greater than the Name; whatever else you may do is of no avail. Says Tuka, calling out to all: do not hold back from taking the Name.

IN PLAIN WORDS

The moment you take the Name, your bondage to the world is cut. Tie this profit into the knot of your cloth, and fall and cling to the feet of Vitthal. There is no practice greater than the Name; whatever else you do is of no use. Tuka says, calling out to everyone: when you are taking the Name, do not stop.

WHAT IT MEANS

Tukaram makes the Name the whole of the path and urges it without hesitation. He claims it works at once: the instant the Name is taken, the knot binding a person to worldly existence is cut. He tells the listener to treat this as treasure, tying it into the knot of the cloth the way one carries money, and to clasp the feet of Vitthal. He ranks the Name above every other practice and says the rest, by comparison, is wasted effort. The closing line is a shout to the crowd: once you have begun the Name, do not let it stop.

GATHA 2768 *Longing and Separation*

Longing, I have paid, now come

मराठी मूळ

प्राण समपिनला आह्मी । आतां उशीर कां स्वामी॥1॥
माझें फेडावें उसणें । भार न मना या ऋणें ॥ध्रु.॥
जाला कंठस्फोट। जवळी पातलों निकट ॥2॥
तुका ह्मणे सेवा । कैसी बरी वाटे देवा॥3॥

ENGLISH TRANSLATION

I have surrendered my very life-breath; why then this delay, O Lord? Repay what is owed to me; the burden of this debt weighs heavily upon my mind. My throat is hoarse from calling out; I have drawn very near.

Says Tuka, how does my service appear to You, O God?.

IN PLAIN WORDS

I have handed over my very breath to you. Why this delay now, my Lord? Pay back what you owe me; do not let the weight of this debt sit on my mind. My throat has cracked from calling; I have come very near to you. Tuka says: how does my service look to you, O God? Is it good enough?

WHAT IT MEANS

Tukaram speaks as a creditor who has already paid in full and is waiting on God. He has surrendered his very life-breath, so he feels entitled to ask, half in love and half in impatience, why God still delays. He frames God's response as a debt that ought to be cleared, a burden he wants lifted from his mind. His body backs the claim: his throat is cracked from calling out, and he says he has drawn very close. The final question is tender and a little anxious, asking whether his service has pleased God, which keeps the demand wrapped inside devotion rather than complaint.

GATHA 2769 *Worldly Metaphors*

Warning, the treacherous road

मराठी मूळ

येणें मागॉ आले । त्यांचें निसंतान केलें ॥1॥
ऐसी अवघड वाट । कोणा सांगावा बोभाट ॥ध्रु.॥
नागविल्या थाटी । उरों नेदी च लंगोटी ॥2॥
तुका ह्मणे चोर । तो हा उभा कटिकर ॥3॥

ENGLISH TRANSLATION

Those who came this way before were left with nothing at all. So treacherous is this path; to whom can one cry out? He strips the traveler bare, not even leaving a loincloth.

Says Tuka, that thief stands right there, hands on His hips.

IN PLAIN WORDS

All who came this way before were left with nothing. The road is that hard. To whom can I cry out about it? He strips the traveler bare. He does not leave even a loincloth. Tuka says: that thief stands right there, his hands upon his hips.

WHAT IT MEANS

Tukaram speaks of the path to God as a road that takes everything from those who walk it. The travelers before us were left with nothing at all, and no one stands by to hear the cry of one who is being undone. He names the one who does this stripping: it is the Lord himself, the thief who robs the seeker of every possession, down to the last loincloth. The shock of the close is that the robber is not hidden; he stands openly, hands on his hips, the very God the traveler set out to reach. The path to him costs you all that you call your own.

GATHA 2770 *Worldly Metaphors*

Social criticism, boasts until the test

मराठी मूळ

तोंवरि तोंवरि जंबुक करि गर्जना । जंव त्या पंचानना देखिलें नाहीं ॥1॥
तोंवरि तोवरिं सिंधु करि गर्जना । जंव त्या अगिस्तब्राह्मणा देखिलें नाहीं ॥ध्रु.॥
तोंवरि तोंवरि वैराग्याच्या गोष्टी। जंव सुंदर वनिता दृष्टी पडिली नाहीं ॥2॥
तोंवरि तोंवरि शूरत्वाच्या गोष्टी । जंव परमाईचा पुत्र दृष्टी देखिला नाहीं ॥3॥
तोंवरि तोंवरि माळामुद्रांचीं भूषणें । जंव तुक्याचें दर्शन जालें नाहीं॥4॥

ENGLISH TRANSLATION

The jackal roars only until he has not seen the lion. The ocean thunders only until it has not seen the sage Agastya.

One speaks of dispassion only until a beautiful woman has not fallen in one's sight. One boasts of valor only until one has not beheld the son of the supreme Lord.

One flaunts rosaries and ritual marks only until one has not had the darshan of Tuka.

IN PLAIN WORDS

The jackal roars only until he has seen the lion. The ocean thunders only until it has seen the sage Agastya. A man talks of dispassion only until a beautiful woman falls in his sight. A man boasts of valor only until he has beheld the son of the supreme Lord. A man flaunts his rosaries and his ritual marks only until he has had the darshan of Tuka.

WHAT IT MEANS

Tukaram strings together small parables to expose how a boast lasts only until it is tested. The jackal is loud while no lion is near; the ocean roars until the sage who can drink it dry appears; the man who preaches detachment forgets his speeches the moment desire walks past. The escalation lands on the religious performer: the one who shows off his prayer beads and forehead marks goes quiet the instant he meets someone who actually knows God. The pattern to watch in yourself is the display that only thrives in the absence of the real thing, and dissolves the moment the real thing arrives.

GATHA 2771 *Autobiography*

The genuine outshines the false

मराठी मूळ

तोंवरि तोंवरि शोभतील गारा । जंव नाहीं हिरा प्रकाशला ॥1॥
तोंवरि तोंवरि शोभतील दीपिका । नुगवता एका भास्करासी ॥2॥
तोंवरि तोंवरि सांगती संताचिया गोष्टी । जंव नाहीं भेटी तुक्यासवें ॥3॥

ENGLISH TRANSLATION

Pebbles appear splendid only until the diamond has not begun to shine. Lamps seem radiant only until the sun has not risen.

People talk of the saints only until they have not met Tuka in person.

IN PLAIN WORDS

Pebbles look splendid only until the diamond begins to shine. Lamps look bright only until the sun rises. People talk of the saints only until they have met Tuka in person.

WHAT IT MEANS

Tukaram uses two plain images of light to make one point: the false impresses only while the true is absent. Glass pebbles can pass for jewels until a real diamond is set beside them, and small lamps seem radiant until the sun comes up and drowns their flame. Then he turns the figure on himself: secondhand talk about holy people satisfies until you actually meet one. The claim is bold, naming his own company as that meeting, yet the point is not pride but contrast: hearsay holiness fades the moment living holiness stands before you.

GATHA 2772 *The Nature of God*

Adoration, Hari and Hara are one

मराठी मूळ

धरोनि दोन्ही रूपें पाळणें संहार । करी कोप रुद्र दयाळ विष्णु ॥1॥
जटाजूट एका मुगुट माथां शिरीं । कमळापति गौरीहर एक ॥ध्रु.॥
भस्मउद्धळण लक्ष्मीचा भोग । शंकर श्रीरंग उभयरूपीं ॥2॥
वैजयंती माळा वासुगीचा हार । लेणें अळंकार हरिहरा ॥3॥
कपाळ झोळी एका स्मशानींचा वास । एक जगन्निवास विश्वंभर ॥4॥
तुका ह्मणे मज उभयरूपीं एक । सारोनि संकल्प शरण आलों ॥5॥

ENGLISH TRANSLATION

Holding both forms, He sustains and destroys: fierce as Rudra, compassionate as Vishnu. One wears matted locks, the other a crown; the Lord of Kamala and the Lord of Gauri are one.

One is smeared with ash, the other enjoys the company of Lakshmi; Shankara and Shrirang are both aspects of the same being. One wears the Vaijayanti garland, the other the serpent Vasuki; both are ornaments of Harihara.

One carries a skull and dwells in cremation grounds; the other is the Lord of the universe. Says Tuka, to me both forms are one. Settling all deliberation, I have come to surrender.

IN PLAIN WORDS

Holding both forms, he sustains and he destroys. He is fierce as Rudra, kind as Vishnu. One wears matted locks, the other a crown; the Lord of Kamala and the Lord of Gauri are one. One is smeared with ash, the other enjoys the company of Lakshmi; Shankara and Shrirang are both the same being. One wears the Vaijayanti garland, the other wears the serpent Vasuki; both are the ornaments of Harihara. One carries a skull and lives in the cremation ground; the other is the dwelling place of the world, Vishvambhar. Tuka says: to me both forms are one. I have settled all my deliberation and come to surrender.

WHAT IT MEANS

Tukaram lays Shiva and Vishnu side by side, detail for detail, only to fold them into one. Where one is fierce, the other is gentle; where one wears matted hair and ash and a skull and haunts the burning ground, the other wears a crown and the Vaijayanti garland and dwells with Lakshmi as the support of the whole world. By naming these opposites as twin aspects of Harihara, he refuses the old quarrel over which deity is supreme. The poem ends not in argument but in rest: he has stopped weighing and choosing, dropped his deliberation, and simply surrendered to the one who wears both forms.

GATHA 2773 *Worldly Life*

Lament, ruined by trust

मराठी मूळ

उचिताचा भाग होतों राखोनियां । दिसती ते वांयां कष्ट गेले ॥1॥
वचनाची कांहीं राहे चि ना रुचि । खळाऐसें वाची कुची जालें ॥ध्रु.॥
विश्वासानें माझें बुडविलें घर । करविला धीर येथवरी ॥2॥
तुका ह्मणे शेकीं थार नाहीं बुड । कैसें तुह्मीं कोड पुरविलें ॥3॥

ENGLISH TRANSLATION

I was guarding my rightful share, but all those efforts now seem to have gone to waste. No taste for good counsel remains; like a wicked person, everything has turned foul.

Through false trust my household has been ruined; patience was maintained only up to this point. Says Tuka, in the end there is neither ground nor depth. How strangely You have fulfilled Your play.

IN PLAIN WORDS

I was guarding what was rightfully mine, and now all that effort looks wasted. No taste for good counsel stays in me; like a wicked man, everything I speak has turned sour. My trust ruined my house; I held my patience only this far. Tuka says: in the end there is no firm ground and no bottom. How strangely you have had your way with me.

WHAT IT MEANS

Tukaram cries out from inside a collapse, the wreck of a life he thought he was managing well. He had been protecting his fair share and keeping his patience, yet the effort has come to nothing, even his speech has gone bitter, and the trust he placed somewhere has brought his whole household down. The final turn hands the ruin to God: there is no solid footing left and no floor underneath, and Tuka says it is the Lord who has worked this strange undoing. The lament does not curse God; it confesses that even disaster is his doing, and stands bewildered before it.

GATHA 2774 *Social Criticism*

Social criticism, the false ascetic

मराठी मूळ

लांब लांब जटा काय वाढवूनि । पावडें घेऊनि क्रोधें चाले ॥1॥
खायाचा वोळसा शिव्या दे जनाला । ऐशा तापशाला बोध कैंचा ॥ध्रु.॥
सेवी भांग अफू तमाखू उदंड । परि तो अखंड भ्रांतीमाजी ॥2॥
तुका ह्मणे ऐसा सर्वस्वें बुडाला । त्यासी अंतरला पांडुरंग ॥3॥

ENGLISH TRANSLATION

What use is growing long matted hair, seizing a staff, and marching about in anger? One who curses everyone and craves only to eat, what wisdom can such a pretender possess? He consumes hemp, opium, and tobacco in excess, yet remains perpetually lost in delusion. Says Tuka, one who is drowned in such ways in every respect is forsaken by Panduranga.

IN PLAIN WORDS

What use is it to grow long matted hair, to take up a staff, and to march about in anger? He curses everyone and lives only to eat. What teaching can such a pretender hold? He swallows hemp and opium and tobacco without limit, yet he stays lost in delusion the whole time. Tuka says: a man drowned in such ways through and through is forsaken by Panduranga.

WHAT IT MEANS

Tukaram strips the costume off a fake holy man to show there is no holiness underneath. The matted locks, the staff, the stern bearing are props; behind them is a man who curses people, lives for his next meal, and stays stupefied on hemp, opium, and tobacco. None of the outward signs of renunciation have touched his delusion. The warning, aimed at the pattern and not at any one person, is severe: a man who lets his whole life sink into this performance has cut himself off from God, who does not come to the costume but to the heart it hides.

GATHA 2775 *Devotion to Vitthal*

Devotion, one sight is enough

मराठी मूळ

अवघीं च तीर्थॉ घडलीं एकवेळा । चंद्रभागा डोळां देखिलिया ॥1॥
अवघीं च पापें गेलीं दिगांतरीं । वैकुंठ पंढरी देखिलिया ॥ध्रु.॥
अवघिया संतां एकवेळा भेटी । पुंडलीक दृष्टी देखिलिया ॥2॥
तुका ह्मणे जन्मा आल्याचें सार्थक । विठ्ठल चि एक देखिलिया ॥3॥

ENGLISH TRANSLATION

All pilgrimages are accomplished at once upon beholding the Chandrabhaga with one's eyes. All sins flee to the far corners upon seeing Pandhari, which is Vaikuntha itself.

Meeting all the saints happens at once upon beholding Pundalik. Says Tuka, the whole purpose of being born is fulfilled by seeing Vitthal alone.

IN PLAIN WORDS

All pilgrimages are accomplished at once when the eyes behold the Chandrabhaga. All sins flee to the far corners when one sees Pandhari, which is Vaikuntha itself. Meeting all the saints happens at once when one beholds Pundalik. Tuka says: the whole purpose of being born is fulfilled by seeing Vitthal alone.

WHAT IT MEANS

Tukaram gathers every spiritual labor into a single act of seeing. To lay eyes on the river Chandrabhaga is to have made all the pilgrimages at once; to see Pandhari is to stand in Vaikuntha and watch every sin scatter; to behold Pundalik, the devotee whose love brought the Lord to that place, is to have met all the saints together. The climb

ends where it began: just to see Vitthal is the reason a person was ever born. The whole world of merit, pilgrimage, and holy company is folded into one darshan at Pandharpur.

GATHA 2776 *Social Criticism*

Social criticism, do not fake the part

मराठी मूळ

सदा सर्वकाळ अंतरीं कुटिल । तेणें गळां माळ घालूं नये ॥1॥
ज्यासी नाहीं दया क्षमा शांति । तेणें अंगीं विभूती लावूं नये ॥ध्रु.॥
जयासी न कळे भक्तीचें महिमान । तेणें ब्रह्मज्ञान बोलों नये ॥2॥
ज्याचें मन नाहीं लागलें हातासी । तेणें प्रपंचासी टाकुं नये ॥3॥
तुका ह्मणे ज्यासी नाहीं हरिभक्ति । तेणें भगवें हातीं धरुं नये ॥4॥

ENGLISH TRANSLATION

One who is always crooked within should not wear a garland around the neck. One who has no compassion, forgiveness, or peace should not smear sacred ash upon the body.

One who does not know the greatness of devotion should not speak of Brahman-knowledge. One whose mind is not yet under control should not abandon worldly duties.

Says Tuka, one who has no devotion to Hari should not take up the ochre robes of renunciation.

IN PLAIN WORDS

A man who is always crooked inside should not put a garland around his neck. A man with no compassion, no forgiveness, no peace should not smear sacred ash on his body. A man who does not know the greatness of devotion should not speak of the knowledge of Brahman. A man whose mind is not yet in his own hands should not abandon his worldly duties. Tuka says: a man who has no devotion to Hari should not take up the ochre robes.

WHAT IT MEANS

Tukaram lists the marks of the holy life and tells the unready to leave each one alone. The garland, the sacred ash, the talk of Brahman, the giving up of household duties, the renouncer's ochre robe: each is honest only when an inner reality stands behind it. Worn without the crookedness cured, without compassion, without true knowledge, without a mastered mind, without love for Hari, the sign becomes a lie. The teaching is aimed at the impulse to claim the role before living it, and it asks the listener to check whether the inside matches the outside before reaching for the costume.

GATHA 2777 *Faith and Trust*

Faith, the Name saves sinners

मराठी मूळ

आह्मी असों निंश्चतीनें । एक्या गुणें तुमचिया॥1॥
दुराचारी तरले नामें । घेतां प्रेम ह्मणोनि ॥ध्रु.॥
नाहीं तुह्मां धांव घेता। कृपावंता आळस ॥2॥
तुका ह्मणे विसरूं कांहीं । तुज वो आई विठ्ठले ॥3॥

ENGLISH TRANSLATION

We rest in perfect certainty, relying upon this one quality of Yours: that wrongdoers have been saved by taking Your Name with love. You are never slow to rush to our aid, O compassionate One.

Says Tuka, can I ever forget You, O Mother Vitthal?.

IN PLAIN WORDS

We rest in perfect certainty. We rely on this one quality of yours: that wrongdoers have been saved by taking your Name with love. You are never slow to run to our aid, O compassionate one. Tuka says: how could I ever forget you, O Mother Vitthal.

WHAT IT MEANS

Tukaram explains where his calm comes from: not from his own goodness, but from one proven trait of God. He has seen that even wrongdoers are carried across when they take the Name with love, and on that single fact he rests without anxiety. He adds that the compassionate Lord never delays, never grows lazy about coming to help. The poem closes in tenderness, addressing Vitthal as Mother and asking how such a one could ever be forgotten; certainty here is the fruit of love, not of merit earned.

GATHA 2778 *The Necessity of Experience*

Discernment, speak from experience

मराठी मूळ

अनुभवें वदे वाणी । अंतर ध्यानीं आपुलें ॥1॥
कैंची चिका दुधचवी । जरी दावी पांढरें ॥ध्रु.॥
जातीऐसा दावी रंग। बहु जग या नावें ॥2॥
तुका ह्मणे खद्योत ते । ढुंगाभोंवतें आपुलिया ॥3॥

ENGLISH TRANSLATION

One should speak from experience; let the inner state match one's words. Lime-wash may look white, but it has not the taste of milk.

The world puts on a color to match its nature and earns a reputation by that guise alone. Says Tuka, fireflies glow only around their own tails.

IN PLAIN WORDS

Let the voice speak from experience, and let the inner state match the words. Lime-wash can look white, but it has not the taste of milk. The world puts on a color to match its nature and wins a name by that disguise alone. Tuka says: fireflies glow only around their own tails.

WHAT IT MEANS

Tukaram tells the difference between true speech and mere appearance. Words are worth hearing only when they rise from what a person has actually lived; otherwise they are lime-wash, white like milk to the eye but with none of its taste. Most people simply wear the color of their own nature and earn a reputation from that surface show. The closing image is sharp and a little mocking: the firefly thinks it shines, but its little light circles only its own tail, a small glow with no reach. The thing to examine in oneself is whether the words have any lived light behind them, or only flatter the speaker.

GATHA 2779 *The Moral Ideal*

Moral ideal, the Lord in all beings

मराठी मूळ

परपीडक तो आह्मां दावेदार । विश्वीं विश्वंभर ह्मणऊनि॥1॥
दंडूं त्यागूं बळें नावलोकुं डोळा । राखूं तो चांडाळा ऐसा दुरि ॥ध्रु.॥
अनाचार कांहीं न साहे अवगुणें । बहु होय मन कासावीस ॥2॥
तुका ह्मणे माझी एकविध सेवा । विमुख ते देवा वाळी चित्तें ॥3॥

ENGLISH TRANSLATION

One who torments others is my adversary, for I see the Lord of the universe in all beings. I will punish such a one, shun him, and refuse even to look at him; I will keep that wretch at a distance.

My chitta cannot endure misconduct or cruelty of any kind. Says Tuka, my devotion is singular; one who turns away from God, I dismiss from my chitta.

IN PLAIN WORDS

One who torments others is my enemy, for I see the Lord of the world in every being. I will punish such a one, I will cast him out, I will not even let my eyes rest on him by force; I will keep that wretch far away. My heart cannot bear misconduct or any cruelty; it grows deeply troubled. Tuka says: my service is of one kind only. One who turns away from God, I cast out of my heart.

WHAT IT MEANS

Tukaram draws his one hard line from his deepest tenderness. Because he sees the Lord of the universe in every living being, the person who torments others becomes his own adversary, and he refuses such a one his company, his glance, his nearness. His point is not personal hatred but a heart that cannot stay at peace in the presence of

cruelty. He names his devotion as singular and undivided, so the one place he draws back is from those who turn their backs on God by harming what God indwells. The severity here serves the same vision of God-in-all that makes him gentle everywhere else.

GATHA 2780 *The Saints*

The saint, asks nothing, spares all

मराठी मूळ

कांहीं न मागे कोणांसी । तो चि आवडे देवासी॥1॥
देव तयासी ह्मणावें । त्याचे चरणीं लीन व्हावें ॥ध्रु.॥
भूतदया ज्याचे मनीं । त्याचे घरीं चक्रपाणी ॥2॥
नाहीं नाहीं त्यासमान । तुका ह्मणे मी जमान ॥3॥

ENGLISH TRANSLATION

One who asks nothing of anyone is dear to God. Such a one alone deserves to be called divine; at such a one's feet one should bow.

In whose mind there is compassion for all beings, in that person's home dwells the Lord. Says Tuka, there is none, none at all, equal to such a one; I am the guarantor of this truth.

IN PLAIN WORDS

One who asks nothing of anyone is the one God loves. Call such a one divine; bow low at his feet. In whose mind there is mercy for all beings, in that man's house the Lord with the discus dwells. Tuka says: there is none, none at all, equal to such a one, and I stand surety for it.

WHAT IT MEANS

Tukaram paints the true saint by two plain marks: he wants nothing from anyone, and he holds mercy for every living being. The first frees him from need, the second fills him with love, and these two are what draw God to him; the Lord himself, Chakrapani who bears the discus, takes up residence in such a person's home. Tukaram says such a one deserves to be called divine and to have us bow at his feet. He ends by putting his own name behind the claim, standing as guarantor that no one is equal to the soul who asks for nothing and spares all.

GATHA 2781 *The Power of the Name*

The Name, God stands at once

मराठी मूळ

नाम उच्चारितां कंटीं । पुढें उभा जगजेठी ॥1॥
ऐसें धरोनियां ध्यान । मनें करावें चिंतन ॥ध्रु.॥
ब्रह्मादिकांच्या ध्याना नये । तो हा कीर्तनाचे सोये ॥2॥
तुका ह्मणे सार घ्यावें । मनें हरिरूप पाहावें ॥3॥

ENGLISH TRANSLATION

When you utter the Name, the Lord of the world stands before you at once. Hold this vision in meditation and let the mind dwell in contemplation.

He whom even Brahma and the gods cannot reach in meditation is easily found on the path of kirtan. Says Tuka, grasp this essence: let the mind behold the form of Hari.

IN PLAIN WORDS

When you say the Name, the Lord of the world stands before you at once. Hold this sight in your meditation. Let the mind dwell on it. He whom even Brahma and the gods cannot reach by meditation is found easily on the path of kirtan. Tuka says: take this essence. Let the mind look upon the form of Hari.

WHAT IT MEANS

Tukaram is naming the shortest road to God. He says the moment you utter the Name, the Lord is already standing in front of you, so the work of meditation is just to hold that nearness and not let the mind wander from it. He sets the easy path against the hard one: what Brahma and the gods strain after in their meditations and cannot reach, the singer of kirtan finds without effort. The point is not that effort is bad but that the Name does what effort alone never could; that is the essence to keep, and to behold Hari with the mind.

GATHA 2782 *The Nature of God*

Refuge, champion of the helpless

मराठी मूळ

आडलिया जना होसी सहाकारी । अंधिळयाकरीं काठी तूं चि ॥1॥
आडिले गांजिले पीडिले संसारीं । त्यांचा तूं कैवारी नारायणा ॥ध्रु.॥
प्रल्हाद महासंकटीं रिक्षला । तुह्मी अपंगिला नानापरी ॥2॥
आपुलें चि अंग तुह्मी वोडविलें । त्याचें निवारलें महा दुःख ॥3॥
तुका ह्मणे तुझे कृपे पार नाहीं । माझे विठाबाई जननीये ॥4॥

ENGLISH TRANSLATION

You come to the aid of those in distress, O Narayana. You are the very staff in the hand of the blind.

Those who are obstructed, oppressed, and tormented by worldly existence, You are their champion. You rescued Prahlad from the greatest peril, though he was tortured in countless ways.

You put forth Your own body and removed his immense suffering. Says Tuka, the extent of Your grace knows no limit, O my mother Vithabai.

IN PLAIN WORDS

You come to help those who are stuck. You are the staff in the blind man's hand. Those who are blocked, crushed, and tormented in this world, you are their champion, Narayana. You saved Prahlad in his great danger; you protected him in many ways. You put forward your own body, and his great sorrow was taken away. Tuka says: there is no limit to your grace, O my mother Vithabai.

WHAT IT MEANS

Tukaram is leaning his whole weight on God as the one who stands up for the powerless. He names exactly who Narayana comes for: the stuck, the blocked, the crushed, the tormented, the people the world has no use for. Prahlad is his proof: a child tortured in every way, and God shielded him and even put forward his own body to take the suffering off him. From this he draws the conclusion that God's grace has no measurable edge, and he ends by calling God his mother, Vithabai, which is the most intimate name for that protecting tenderness.

GATHA 2783 *The Power of the Name*

The Name, the one safe essence

मराठी मूळ

तपासी तें मन करूं पाहे घात । धरोनि सांगात इंद्रियांचा ॥1॥
ह्मणोनि कीर्तन आवडलें मज । सांडोनियां लाज हें चि करी ॥ध्रु.॥
पाहातां आगमनिगमाचे ठाव । तेथें नाहीं भाव एकविध ॥2॥
तुका ह्मणे येथें नाहीं वो विकार । नाम एक सार विठोबाचें ॥3॥

ENGLISH TRANSLATION

The mind conspires with the senses to destroy one's austerities. Therefore kirtan has won my chitta; casting aside all shame, this alone I do.

Even in the depths of scripture, one does not find single-pointed devotion. Says Tuka, here there is no trace of impurity; the Name of Vithoba is the one true essence.

IN PLAIN WORDS

The mind wants to wreck my austerity. It keeps the senses as its allies. So I have come to love kirtan. I throw away my shame and do only this. Look into the places of scripture and ritual, and even there single-minded devotion is not found. Tuka says: here there is no corruption. The one essence is the Name of Vithoba.

WHAT IT MEANS

Tukaram is explaining why he gave up the path of austerity for the path of song. He has seen that the mind, working with the senses, will sabotage any private spiritual effort, so he chooses kirtan, which is sung openly and refuses to be ashamed. He goes further and says that even the deep texts of scripture and ritual do not by themselves hold the one undivided devotion he is after. What is left, he claims, is a path with no corruption in it at all: the single Name of Vithoba is the whole of the essence, and he wants nothing else.

GATHA 2784 *The Nature of God*

Nonduality, no high or low

मराठी मूळ

गुरुशिष्यपण । हें तों अधमलक्षण ॥1॥
भूतीं नारायण खरा । आप तैसा चि दुसरा ॥ध्रु.॥
न कळतां दोरी साप। राहूं नेंदावा तो कांप ॥2॥
तुका ह्मणे गुणदोषी । ऐसें न पडावें सोसीं ॥3॥

ENGLISH TRANSLATION

The distinction between guru and disciple is actually a sign of spiritual immaturity. In truth, Narayana dwells in all beings; the other is no different from oneself.

Until one realizes the rope is not a snake, the trembling should not be allowed to persist. Says Tuka, one should not fall into the trap of judging virtues and faults in others.

IN PLAIN WORDS

To make a difference between guru and disciple: that is a low man's mark. Narayana truly lives in all beings. The other is just the same as yourself. Until you see that the rope is not a snake, do not let the trembling go on. Tuka says: do not fall into the habit of weighing good points and faults.

WHAT IT MEANS

Tukaram is striking at the pride that hides inside spiritual ranking. To stand on the title of guru over disciple, he says, is the sign of a small soul, because the same Narayana lives in every being and the other person is not different from you. He brings in the old image of mistaking a rope for a snake: the fear is real, but it rests on a false seeing, and you should not let it run on once you know better. The fault he points at is the habit of measuring others by their virtues and flaws, which is the same false seeing applied to people.

GATHA 2785 *The Power of the Name*

The Name, grace lifts the lowest

मराठी मूळ

अंगीकार ज्याचा केला नारायणें । निंद्य तें हि तेणें वंद्य केलें ॥1॥
अजामेळ भिल्ली तारीली कुंटणी । प्रत्यक्ष पुराणीं वंद्य केली ॥ध्रु.॥
ब्रह्महत्याराशी पातकें अपार । वाल्मीक किंकर वंद्य केला ॥2॥
तुका ह्मणे येथें भजन प्रमाण । काय थोरपण जाळावें तें ॥3॥

ENGLISH TRANSLATION

Whomever Narayana has accepted, even what was despised becomes worthy of reverence. Ajamila, the tribal woman, and the courtesan were all saved; the Puranas themselves have made them honored.

Valmiki, who bore the weight of countless sins including brahma-hatya, was made worthy of worship. Says Tuka, here devotion alone is the measure. What use is burning one's worldly greatness?.

IN PLAIN WORDS

Whomever Narayana has taken up, even what was despised, he has made worthy of honor. Ajamila, the tribal woman, the courtesan: all were carried across. The Puranas themselves have made them honored. Valmiki bore a heap of sins, even the killing of a brahmin, beyond counting. Him too God made worthy of worship. Tuka says: here devotion is the only measure. What is the use of greatness? Burn it.

WHAT IT MEANS

Tukaram is showing that grace, not status, decides who is honored. Once God accepts a person, the very things that made them despised are turned around into reasons for reverence. He lists people the world wrote off: Ajamila, a tribal woman, a courtesan, and Valmiki, who carried sins as grave as killing a brahmin, and points out that the same scriptures now hold them up for worship. The lesson is that devotion alone is the standard here, and worldly greatness counts for nothing; the sharp closing line tells you to burn that greatness rather than prize it.

GATHA 2786 *Worldly Metaphors*

Metaphor, wealth does the work

मराठी मूळ

धनवंता घरीं । करी धन चि चाकरी ॥1॥
होय बैसल्या व्यापार । न लगे सांडावें चि घर ॥ध्रु.॥
रानीं वनीं दीपीं । असतीं तीं होतीं सोपीं ॥2॥
तुका ह्मणे मोल । देतां कांहीं नव्हे खोल ॥3॥

ENGLISH TRANSLATION

In the home of the wealthy, wealth itself serves as the servant. All trade happens while sitting at ease; one need not even leave the house.

What is found in forests, islands, and remote places all becomes easily accessible. Says Tuka, when you offer the right price, nothing remains beyond reach.

IN PLAIN WORDS

In the rich man's house, the wealth itself does the work. The trade happens while he sits; he does not even have to leave his home. What lies in forests, in wild places, on far islands becomes easy to reach. Tuka says: when you pay the price, nothing stays out of reach.

WHAT IT MEANS

Tukaram uses the picture of a rich household to teach how devotion works. For the wealthy man, money is itself the servant: business gets done while he sits at ease, and he never has to leave the house. Things that are otherwise far off, hidden in forests or on distant islands, come to him without trouble. The hidden meaning lands in the last line: the true wealth is devotion, and once you pay its price nothing remains beyond your reach, so God and his gifts come to the one who has it without straining after them.

GATHA 2787 *The Necessity of Experience*

Experience, burden laid on God

मराठी मूळ

हा गे माझा अनुभव । भक्तिभाव भाग्याचा ॥1॥
केला ऋणी नारायण । नव्हे क्षण वेगळा ॥ध्रु.॥
घालोनियां भार माथा। अवघी चिंता वारली ॥2॥
तुका ह्मणे वचन साटीं । नाम कंठीं धरोनि ॥3॥

ENGLISH TRANSLATION

This is my experience: devotion is the fortune of the blessed. I have made Narayana my debtor; He is never apart from me for even a moment.

Having placed the entire burden on His head, all worry has vanished. Says Tuka, holding the Name in my throat, I have fulfilled His promise.

IN PLAIN WORDS

This is my own experience: devotion is the fortune of the blessed. I have made Narayana my debtor. He is not apart from me for a single moment. I placed the whole burden on his head, and all my worry is gone. Tuka says: holding the Name in my throat, I have kept his word.

WHAT IT MEANS

Tukaram is reporting from his own life, not arguing a theory. He says devotion is the real good fortune, and through it he has turned the relationship around so that Narayana is now in his debt and never leaves his side. The center of it is the act of handing God the entire load of his cares: once the burden is on God's head, his own anxiety simply ends. The proof is the Name held constantly in his throat, and he reads his own freedom from worry as God making good on his promise to those who trust him.

GATHA 2788 *The Nature of God*

Nature of God, near yet missed

मराठी मूळ

देव आहे सुकाळ देशीं । अभाग्यासी दुर्भिक्षा ॥1॥
नेणती हा करूं सांटा । भरले फांटा आडरानें ॥ध्रु.॥
वसवूनि असे घर । माग दूर घातला ॥2॥
तुका ह्मणे मन मुरे । मग जें उरे तें चि तूं ॥3॥

ENGLISH TRANSLATION

God is found in the land of plenty; for the unfortunate, there is only famine. They do not know how to store what they have and wander lost in wastelands.

He has made His home right here, yet the path to reach Him has been cast far away. Says Tuka, when the mind dissolves, whatever remains is God Himself.

IN PLAIN WORDS

God is here in a land of plenty. For the unlucky it is a famine. They do not know how to gather the store, so they fill up the side-paths and the wastelands. He has made his home right here, yet they have thrown the road to him far away. Tuka says: when the mind dissolves, then whatever is left, that itself is you.

WHAT IT MEANS

Tukaram is explaining how God can be everywhere and still missed. There is a feast of grace at hand, a land of plenty, but the unfortunate live in famine inside it because they do not know how to take in what is offered, so they wander off into side-tracks and barren ground. God has set his home right where they stand; it is they who have flung the path to him far away. The closing turn names the way back: when the mind dissolves, what remains is God himself, so the distance was never in God but in the busy, scattered mind.

GATHA 2789 *Worldly Metaphors*

Metaphor, the kite held by the string

मराठी मूळ

खुंटोनियां दोरी आपणियांपाशीं । वावडी आकाशीं मोकलिली ॥1॥
आपुलिया आहे मालासी जतन । गाहाणाचे ऋण बुडों नेणें ॥ध्रु.॥
बीज नेलें तेथें येईल अंकुर । जतन तें सार करा याची ॥2॥
तुका ह्मणे माझी निंश्चतीची सेवा । वेगळें नाहीं देवा उरों दिलें ॥3॥

ENGLISH TRANSLATION

Having tied the string securely to myself, I have sent the kite soaring into the sky. I keep careful watch over what is mine; a pledged debt never drowns.

Wherever the seed is carried, there the sprout will appear; take care of this essence. Says Tuka, my service is offered with full assurance; I have not allowed anything to remain separate from God.

IN PLAIN WORDS

I tied the string fast to myself and let the kite go up into the sky. I keep watch over what is mine; a pledged debt is never lost. Wherever the seed is carried, the sprout will come up there. Guard this essence well. Tuka says: my service is offered with full assurance. I have left nothing standing apart from God.

WHAT IT MEANS

Tukaram uses everyday images to describe a trusting surrender that is not careless. The soul is like a kite he has let soar, but the string is tied firmly to himself, so the freedom is held, not lost. He backs this with two homely truths: a debt secured by a pledge does not vanish, and a seed sown will sprout wherever it is carried, so what you have entrusted is safe. The point is that he serves God with complete assurance, having kept nothing of himself separate or held back, confident that what he has handed over is in safe keeping.

GATHA 2790 *The Necessity of Experience*

Experience, feeling over cleverness

मराठी मूळ

शाहाणपणें वेद मुका । गोपिका त्या ताकटी ॥1॥
कैसें येथें कैसें तेथें । शहाणे ते जाणती ॥ध्रु.॥
यज्ञमुखें खोडी काढी । कोण गोडी बोरांची ॥2॥
तुका ह्मणे भावाविण । अवघा सीण केला होय ॥3॥

ENGLISH TRANSLATION

Through cleverness the Vedas were left speechless, while the simple milkmaids of Gokul won the Lord with mere buttermilk. The wise understand how things work here and how they work there.

One who finds fault with rituals cannot know the sweetness of wild berries. Says Tuka, without true feeling, all effort is nothing but weary toil.

IN PLAIN WORDS

By cleverness the Vedas were left dumb, while the milkmaids won him with mere buttermilk. How it works here, how it works there, only the wise know. The one who picks faults with his mouth cannot taste the sweetness of the berries. Tuka says: without true feeling, all the effort is only wasted toil.

WHAT IT MEANS

Tukaram sets devotion above intellect by holding two pictures side by side. Cleverness pushed the Vedas to the end of their speech, yet the simple milkmaids of Gokul won Krishna with nothing more than buttermilk, because they had love and not argument. The fault-finder, busy criticizing rituals and others, never tastes the sweetness, like someone who talks down humble berries and so never knows how good they are. The plain conclusion is that without real heart-feeling all the spiritual labor in the world is just weariness, and that feeling is what the wise have understood.

GATHA 2791 *Worldly Metaphors*

Metaphor, spend the body in honest toil

मराठी मूळ

मजुराचें पोट भरे । दाता उरे संचला ॥1॥
या रे या रे हातोहातीं । काय माती सारावी ॥ध्रु.॥
रोजकीदव होतां झाडा । रोकडा चि पर्वत ॥2॥
तुका ह्मणे खोल पाया । वेचों काया क्लेशेसीं ॥3॥

ENGLISH TRANSLATION

The laborer's belly gets filled, while the miser hoards and remains hungry. Come, come, hand over hand, why should you carry mere dirt? When each day's account is settled in full, the daily wage itself becomes a mountain of wealth.

Says Tuka, lay a deep foundation, and spend this body willingly through honest toil.

IN PLAIN WORDS

The laborer's belly is filled, while the miser hoards and stays empty. Come, come, hand to hand, why should you keep carrying mere dirt? When the day's account is settled in full, the daily wage itself grows into a mountain. Tuka says: lay a deep foundation. Spend this body gladly in honest toil.

WHAT IT MEANS

Tukaram turns a building site into a lesson about how to spend a human life. The worker who labors and is paid eats his fill, while the miser who only hoards goes hungry, so giving and using is the way that feeds you. He calls you to keep passing the load hand to hand instead of clutching worthless dirt, because when the day's reckoning is done the small daily wage will have piled into a mountain. The closing charge is to dig a deep foundation and to spend this body willingly in honest devoted effort, since that labor, not hoarding, is what builds something lasting.

GATHA 2792 *Ecstasy and Joy*

Ecstasy, the test of grace

मराठी मूळ

स्मशानीं आह्मां न्याहालीचें सुख । या नांवें कौतुक तुमची कृपा ॥1॥
नाहीं तरीं वांयां अवघें निर्फळ । शब्द ते पोकळ बडबड ॥ध्रु.॥
झाडें झुडें जीव सोइरे पाषाण । होती तई दान तुह्मीं केलें ॥2॥
तुका ह्मणे आतां पाहे अनुभव । घेऊनि हातीं जीव पांडुरंगा ॥3॥

ENGLISH TRANSLATION

For us, the bliss of the cremation ground is like the joy of adorning ourselves; this is what Your grace amounts to. Without it, everything is barren and hollow, just empty words and chatter.

Trees, bushes, creatures, stones, all become dear companions when You bestow Your gift upon them. Says Tuka, now test this through experience, O Panduranga, taking my life in Your hands.

IN PLAIN WORDS

For us the cremation ground feels like the joy of lying on a soft bed. By that you can tell the wonder of your grace. Without it everything is barren and empty, just hollow chatter. Trees, bushes, creatures, stones all become dear kin when you give your gift. Tuka says: now put it to the test of experience. Take my life in your hands, Panduranga.

WHAT IT MEANS

Tukaram describes what grace actually feels like and dares God to prove it. The mark of grace is that even the cremation ground, the most fearful and desolate place, feels to him like resting on a soft bed; that turnaround is the wonder. Without grace, he says, all the rest is barren and just empty talk, while with it even trees, bushes, animals, and stones become beloved relatives, because the gift remakes how everything is seen. He ends with a bold, direct demand: do not let this stay theory, test it in lived experience, and take my very life into your hands, Panduranga.

GATHA 2793

Devotion to Vitthal

Adoration, wealth in the feet

मराठी मूळ

आमची जोडी ते देवाचे चरण । करावें चिंतन विठोबाचें ॥1॥
लागेल तरीं कोणी घ्यावें धणीवरी । आमुपचि परी आवडीच्या ॥ध्रु.॥
उभारिला कर प्रसिद्ध या जग । करुं केला त्याग मागें पुढें ॥2॥
तुका ह्मणे होय दरिद्र विच्छिन्न । ऐसे देऊं दान एकवेळे ॥3॥

ENGLISH TRANSLATION

Our true wealth is the feet of God; our work is to contemplate Vithoba. If anyone desires it, let them take it to their full satisfaction, in whatever way they love.

I have raised my hand before the whole world; I have renounced all else, past and future. Says Tuka, let us give such a gift, even once, that poverty itself is utterly destroyed.

IN PLAIN WORDS

Our wealth is the feet of God. Our work is to think of Vithoba. If anyone wants this, let them take it to their fill, in whatever way they love it. I have raised my hand for the whole world to see. I have let go of everything, behind me and ahead of me. Tuka says: let us give such a gift, even once, that poverty itself is wiped out.

WHAT IT MEANS

Tukaram names his only treasure and offers it away freely. He owns nothing but Vithoba's feet, and his single labor is to keep his mind on them. Then he turns to the world with an open, raised hand, the gesture of one who hides nothing and keeps nothing, having released both past and future. The gift he wants to give is not coins but this remembrance, which when truly received ends a deeper poverty than any lack of money.

GATHA 2794 *Worldly Metaphors*

Metaphor, the hidden must be drawn out

मराठी मूळ

दधिमाझी लोणी जाणती सकळ । तें काढी निराळें जाणे मथन ॥1॥
अग्न काष्ठामाजी ऐसें जाणे जन । मथिलियाविण कैसा जाळी ॥ध्रु.॥
तुका ह्मणे मुख मळीण दर्पणीं । उजिळल्यावांचूनि कैसें भासे ॥2॥

ENGLISH TRANSLATION

Everyone knows that butter lies hidden within curd, yet only one who churns can bring it out. Everyone knows that fire dwells within wood, yet without friction it cannot blaze forth.

Says Tuka, a mirror smeared with grime cannot reflect anything until it is polished clean.

IN PLAIN WORDS

Everyone knows butter lies inside the curd. Only churning draws it out. Everyone knows fire lives inside the wood. Without rubbing, how can it blaze? Tuka says: a mirror smeared with dirt shows nothing until it is wiped clean.

WHAT IT MEANS

Tukaram answers the easy objection that since God is already within us, nothing more need be done. Knowing the butter is in the curd does not feed you; only the churning does. Knowing fire sleeps in the wood gives no warmth; only the friction does. So the indwelling presence is real, but it must be worked for through effort and through cleaning the mind, the way a grimy mirror reflects nothing until it is polished.

GATHA 2795 *Appeals and Exhortations*

Exhortation, only the Lord can save

मराठी मूळ

नको नको मना गुंतूं मायाजाळीं । काळ आला जवळी ग्रासावया ॥1॥
काळाची हे उडी पडेल बा जेव्हां । सोडविना तेव्हां मायबाप ॥ध्रु.॥
सोडवीना राजा देशींचा चौधरी । आणीक सोइरीं भलीं भलीं ॥2॥
तुका ह्मणे तुला सोडवीना कोणी । एका चक्रपाणी वांचूनियां ॥3॥

ENGLISH TRANSLATION

Do not, O mind, get entangled in the net of illusion; Death has drawn near to devour you. When Death pounces, no mother or father can save you.

No king, no village chief, no relatives however dear can deliver you. Says Tuka, no one can rescue you except the Lord alone.

IN PLAIN WORDS

Do not, O mind, get tangled in the net of illusion. Death has come near to swallow you. When Death pounces, your mother and father cannot save you then. No king, no village chief, no relatives however fine can set you free. Tuka says: no one can rescue you except the Lord alone.

WHAT IT MEANS

Tukaram speaks straight to his own mind about a fact it keeps avoiding: death is close, and the web of worldly attachment leaves it defenseless. He runs down the list of everyone we lean on for safety, parents, rulers, the local strongman, beloved kin, and shows each one powerless at the last hour. The point is not despair but redirection: since none of these can deliver you, take refuge now in the only one who can, the Lord.

GATHA 2796 *Worldly Life*

Worldly life, the self-deceiver

मराठी मूळ

पुढें जेणें लाभ घडे । तें चि वेडे नाशिती ॥1॥
येवढी कोठें नागवण । अंधारुण विष घ्यावें ॥ध्रु.॥
होणारासी मिळे बुद्धि । नेदी शुद्धी धरुं तें ॥2॥
तुका ह्मणे जना सोंग । दावी रंग आणीक ॥3॥

ENGLISH TRANSLATION

That which would bring future gain is the very thing the foolish destroy. What greater self-deception is there than swallowing poison in the dark? Fate conspires with those destined for ruin, not letting them hold on to good sense.

Says Tuka, such people show one face to the world while harboring an altogether different color within.

IN PLAIN WORDS

The very thing that would bring gain ahead, the foolish destroy. Where is there a greater robbing of oneself than to drink poison in the dark? Fate falls in with those headed for ruin and will not let them keep their good sense. Tuka says: such people show one face to the world and carry another color inside.

WHAT IT MEANS

Tukaram looks at the way we sabotage our own welfare. What would help us most is exactly what folly throws away, and he calls this self-robbery sharper than knowingly swallowing poison in the dark. He notices too that once a person is bent on ruin, circumstances seem to close around them and clarity slips out of reach. The closing line names the root pattern: a divided life, one face turned outward to be seen and a different reality hidden within, which is itself part of the ruin.

GATHA 2797 *Appeals and Exhortations*

Exhortation, the human birth slips away

मराठी मूळ

ऐका गा ए अवघे जन । शुद्ध मन तें हित ॥1॥
अवघा काळ नव्हे जरी । समयावरी जाणावें ॥ध्रु.॥
नाहीं कोणी सवें येता । संचिता या वेगळा ॥2॥
बरवा अवकाश आहे । करा साहे इंद्रियें ॥3॥
कर्मभूमीऐसा ठाव । वेवसाव जाणावा ॥4॥
तुका ह्मणे उत्तम जोडी । जाती घडी नरदेह ॥5॥

ENGLISH TRANSLATION

Listen, all you people: a pure mind is the true path to welfare. If you cannot devote every moment, then at least know the right time.

No one accompanies you in death except the store of your past deeds. While the opportunity is still at hand, bring the senses under control.

Know that this human realm is the field for earning merit; treat it as your place of enterprise. Says Tuka, the supreme gain is the human body, and its moments are slipping away.

IN PLAIN WORDS

Listen, all you people: a pure mind is your true good. If you cannot give every moment, then at least know the right time. No one comes with you in death except the store of your past deeds. The chance is still at hand; bring the senses under your hold. Know that this human place is the field for earning; treat it as your work. Tuka says: the supreme gain is the human body, and its moments are slipping away.

WHAT IT MEANS

Tukaram addresses everyone at once, naming a clean mind as the real welfare and then meeting people where they are. If you cannot devote all your time, at least seize the right moments. He strips away every false companion for the final journey: nothing follows you but the account of what you have done. While the chance lasts, govern the senses, because this human life is the one field where such earning is possible. The urgency is that the body is itself the rare prize, and each moment of it is running out.

GATHA 2798 *The Saints*

Saints, service is the inheritance

मराठी मूळ

संतसेवेसि अंग चोरी । दृष्टी न पडो तयावरी ॥1॥
ऐसियासी व्याली रांड । जळो जळो तिचें तोंड ॥ध्रु.॥
संतचरणीं ठेवितां भाव । आपेंआप भेटे देव ॥2॥
तुका ह्मणे संतसेवा । माझ्या पूर्वजांचा ठेवा ॥3॥

ENGLISH TRANSLATION

One who withholds oneself from serving the saints should never cross one's sight. Cursed be the mother who bore such a person.

By placing devotion at the feet of the saints, God Himself comes to meet you of His own accord. Says Tuka, service to the saints is the treasure of my ancestors.

IN PLAIN WORDS

One who holds back from serving the saints, let them never fall in my sight. Cursed, cursed be the mouth of the woman who bore such a one. Place your devotion at the feet of the saints, and God comes to meet you on His own. Tuka says: service to the saints is the treasure my ancestors left me.

WHAT IT MEANS

Tukaram speaks with deliberate heat about a refusal he finds unbearable: shrinking back from the service of holy company. The harshness is aimed at the pattern of withholding oneself, not at any one person to be despised; it measures how much he treasures what is being scorned. His reason is plain: lay your love at the saints' feet and God arrives unbidden, the saints being the open door to Him. He ends by claiming this service as a family inheritance, a wealth handed down to him.

GATHA 2799 *Appeals and Exhortations*

Exhortation, time runs out, take refuge

मराठी मूळ

गेले पळाले दिवस रोज । काय ह्मणतोसि माझें माझें ॥1॥
सळे धरोनि बैसला काळ । फाकों नेदी घटिका पळ॥ध्रु.॥
कां रे अद्यापि न कळे । केश फिरले कान डोळे ॥2॥
हित कळोनि असतां हातीं । तोंडीं पाडोनि घेसी माती ॥3॥
तुज ठाउकें मी जाणार । पाया शोधोनि बांधिसी घर ॥4॥
तुका ह्मणे वेगें । पंढरिराया शरण रिघें ॥5॥

ENGLISH TRANSLATION

The days and hours have fled and gone. Why do you still insist on calling things 'mine'? Death sits sharpening his weapon, not letting a single moment slip.

Why have you not yet understood, even as your hair turns grey and eyes and ears grow feeble? Even when your welfare is in your own hands, you stumble and eat dirt. You know well that you must leave, yet you build your house upon sand.

Says Tuka, hasten and take refuge in the Lord of Pandhari.

IN PLAIN WORDS

The days and the hours have fled and gone. Why do you keep saying mine, mine? Death sits sharpening his blade and lets not a single moment slip. Why do you still not understand, when your hair has turned and your ears and eyes have failed? Even with your good held in your own hands, you stumble and fill your mouth with dirt. You know well that you must go, yet you dig the foundation and build your house. Tuka says: hurry, take refuge in the King of Pandhari.

WHAT IT MEANS

Tukaram confronts the mind that clings to ownership while time drains away. The grey hair and dimming senses are evidence the body is already announcing the end, yet still it cries mine, mine and ignores the welfare lying right in its own hands. He sharpens the folly with two images: a person who fouls his own mouth with dirt, and one who keeps laying foundations and building a house when he knows he must leave it. Against all this delay he gives a single, urgent instruction: hurry now and surrender to the Lord of Pandhari.

GATHA 2800 *Prayers*

Prayer, You are my atonement

मराठी मूळ

आतां माझ्या मायबापा । तूं या पापा प्रायिश्चत्त॥1॥
फजित हे केले खळ । तो विटाळ निवारीं ॥ध्रु.॥
प्रेम आतां पाजीं रस । करीं वास अंतरीं ॥2॥
तुका ह्मणे पांडुरंगा । जिवलगा माझिया ॥3॥

ENGLISH TRANSLATION

Now, O my Mother and Father, You alone are the atonement for my sins. The wicked have shamed me; remove that stain.

Fill me now with the nectar of love, and dwell within my chitta. Says Tuka, O Panduranga, my dearest one.

IN PLAIN WORDS

Now, O my Mother and Father, You are the atonement for these sins. The wicked have shamed me; clear away that defilement. Now pour the nectar of love into me and make Your home inside me. Tuka says: O Panduranga, my own dear one.

WHAT IT MEANS

Tukaram throws himself entirely on God as both parent and remedy. He does not list his own penances; he says God alone is the atonement for his sins. He asks for two things in one breath: that the stain of the shaming he has suffered be washed away, and that in its place the nectar of love be poured in so that God Himself dwells in his heart. The closing endearment, calling Panduranga his very own, shows the whole plea rests on intimacy, not on bargaining.

GATHA 2801 *Longing and Separation*

Longing, scolding the slow rescuer

मराठी मूळ

कां रे न पवसी धांवण्या । अंगराख्या नारायणा।।1।।
अंगीं असोनियां बळ । होसी खटएाळ नाठएाळ ।।ध्रु.।।
आह्मां नरकासी जातां । काय येइल तुझ्या हातां ।।2।।
तुका ह्मणे कान्हा। क्रियानष्टा नारायणा ।।3।।

ENGLISH TRANSLATION

Why do You not come running, O Narayana, my bodyguard? You have the strength, yet You play truant and obstinate. If we go to hell, what gain will that bring to You? Says Tuka, O Krishna, O faithless Narayana.

IN PLAIN WORDS

Why do You not come running, O Narayana, my shield? You have the strength in You, yet You act the rogue and the truant. If we go to hell, what will come into Your hands by it? Tuka says: O Krishna, O faithless Narayana.

WHAT IT MEANS

Tukaram prays in the bold voice of love, scolding God for being slow to rescue. He calls Narayana his shield and bodyguard, then accuses Him of holding back his power and playing the truant rogue. The argument is shrewd and tender: if the devotee is allowed to fall into hell, God Himself loses, for what does He gain by abandoning His own? The blunt closing names, faithless Narayana, are the complaint of someone who feels close enough to demand, not an insult from one who doubts.

GATHA 2802 *Devotion to Vitthal*

Devotion, the great reversal

मराठी मूळ

माझे पाय तुझी डोई । ऐसें करिं गा भाक देई ॥1॥
पाहतां तंव उफराटें । घडे तई भाग्य मोठें ॥ध्रु.॥
बहु साधन मोलाच। यासी जोडा दुजें कैचें ॥2॥
नका अनमानूं विठ्ठला । तुका ह्मणे धडा जाला ॥3॥

ENGLISH TRANSLATION

Place my feet upon Your head; give me such a promise. Looking closely, it appears reversed, yet in that reversal great fortune is found.

This is the most precious of all spiritual practices; what else could match it? Says Tuka, do not hesitate, O Vitthal; the lesson has been learned.

IN PLAIN WORDS

Set my feet upon Your head; give me this promise. Looked at plainly it seems upside down, yet when it happens great fortune comes. Of all the costly practices, what other can match this one? Do not hesitate, Vitthal. Tuka says: the lesson is settled.

WHAT IT MEANS

Tukaram asks for something that looks backward: that God place the devotee's feet on His own head. He admits the request seems reversed, since it is the worshipper who normally bows, yet he insists this very reversal is where the greatest fortune lies. It is, he says, the most precious of all spiritual practices, beyond price and beyond rival. He presses Vitthal not to waver, declaring the matter understood and decided: in true love God lowers Himself to lift the devotee.

GATHA 2803 *The Power of the Name*

The Name, food sanctified by remembrance

मराठी मूळ

पवित्र तें अन्न । हरिचिंतनीं भोजन ॥1॥
येर वेठए पोट भरी । चाम मसकाचे परी ॥ध्रु.॥
जेऊनि तो धाला । हरिचिंतनीं केला काला ॥2॥
तुका ह्मणे चवी आलें । जें कां मिश्रित विठ्ठलें॥3॥

ENGLISH TRANSLATION

That food is truly sacred which is eaten while remembering Hari. All other eating merely fills the belly like a leather water-bag.

He alone has truly dined who has spent the mealtime in contemplation of Hari. Says Tuka, the real flavor comes when the food is mixed with the presence of Vitthal.

IN PLAIN WORDS

That food is holy which is eaten while thinking of Hari. All other eating just fills the belly, like a bag of leather. He alone has truly eaten his fill who spent the mealtime remembering Hari. Tuka says: the real taste comes when the food is mixed with Vitthal.

WHAT IT MEANS

Tukaram takes the most ordinary act, eating, and shows where its worth actually lies. Food becomes sacred not by what is on the plate but by remembrance of Hari held during the meal; without that, eating merely stuffs the body like filling a leather water-bag. The truly satisfied person is the one whose mealtime was steeped in contemplation. The closing line gives the whole teaching its flavor: the food gains its real taste only when it is mingled with the presence of Vitthal, so that remembrance, not appetite, is the true nourishment.

GATHA 2804 *Devotion to Vitthal*

Adoration, the power of His feet

मराठी मूळ

चरणाचा महिमा । हा तो तुझ्या पुरुषोत्तमा ॥1॥
अंध पारखी माणिकें । बोलविशी स्पष्ट मुकें ॥ध्रु.॥
काय नाहीं सत्ता। हातीं तुझ्या पंढरीनाथा ॥2॥
तुका ह्मणे मूढा । मज चेष्टविलें जडा ॥3॥

ENGLISH TRANSLATION

Such is the glory of Your feet, O Purushottama. Through them the blind can appraise jewels, and the mute are made to speak clearly.

Is there anything beyond the power in Your hands, O Lord of Pandhari? Says Tuka, dull and ignorant as I am, You have set me in motion.

IN PLAIN WORDS

Such is the glory of Your feet, O Purushottama. By them the blind appraise jewels and the mute are made to speak clearly. What is not within Your power, O Lord of Pandhari? Tuka says: dull and senseless as I am, You have set me in motion.

WHAT IT MEANS

Tukaram praises the feet of God by what they accomplish in the helpless. Through them the blind can judge gems and the mute can speak plainly, impossibilities that show grace doing what ability cannot. From these wonders he draws the obvious conclusion: nothing lies outside the Lord's power. Then he turns it on himself, the surest proof of all, for if a dull and inert person like him has been roused into speech and movement, the glory of those feet needs no further argument.

GATHA 2805 *Worldly Life*

Karma's weight, no refuge but God

मराठी मूळ

बिळवंत कर्म । करी आपुला तो धर्म ॥1॥
पुढें घालुनियां सत्ता । न्यावें पतना पतिता ॥ध्रु.॥
आचरणें खोटीं । केलीं सलताती पोटीं ॥2॥
तुका ह्मणे देवा । नाहीं भजन केली सेवा ॥3॥

ENGLISH TRANSLATION

One's powerful karma enforces its own law. It seizes authority and drags the fallen further into ruin.

Wrong actions, once committed, burn in the belly with regret. Says Tuka, without worship and service of God, there is no escape.

IN PLAIN WORDS

Your own strong karma does its work; it enforces its own law. It takes hold of you and drags the fallen one further down into ruin. Wrong actions, once done, burn in the belly with regret. Tuka says: without worship and service of God, there is no way out.

WHAT IT MEANS

Tukaram is describing how our own past deeds keep their grip on us. Karma is not a distant judge; it is a momentum we set in motion, and it carries the fallen further down rather than letting them up. The wrong things we have done do not stay outside us. They sit in the belly and burn as regret. He ends with the one door that this weight cannot block: turning to God in worship and service. Nothing else loosens the hold.

GATHA 2806 *Surrender and Acceptance*

Equanimity, joy and sorrow borne the same

मराठी मूळ

कैं वाहावें जीवन । कैं पलंगीं शयन ॥1॥
जैसी जैसी वेळ पडे । तैसें तैसें होणें घडे ॥ध्रु.॥
कैं भौज्य नानापरी । कैं कोरडएा भाकरी ॥2॥
कैं बसावें वहनीं । कैं पायीं अन्हवाणी ॥3॥
कैं उत्तम प्रावणॉ । कैं वसनें तीं जीणॉ ॥4॥
कैं सकळ संपत्ती । कैं भोगणें विपत्ती ॥5॥
कैं सज्जनाशीं संग । कैं दुर्जनाशीं योग ॥6॥
तुका ह्मणे जाण । सुख दुःख तें समान ॥7॥

ENGLISH TRANSLATION

Sometimes one must carry water; sometimes one may rest on a fine bed. Whatever the occasion demands, that is what must happen.

Sometimes there are feasts of many dishes; sometimes only dry bread. Sometimes one rides in a carriage; sometimes one walks barefoot.

Sometimes fine garments; sometimes worn-out rags. Sometimes full prosperity; sometimes suffering in adversity.

Sometimes the company of the good; sometimes the company of the wicked. Says Tuka, know that joy and sorrow are to be borne equally.

IN PLAIN WORDS

Sometimes I must carry water; sometimes I rest on a fine bed. Whatever the moment asks, that is what happens. Sometimes there are many dishes to eat; sometimes only dry bread. Sometimes I ride in a carriage; sometimes I walk barefoot. Sometimes fine clothes; sometimes worn-out rags. Sometimes there is full wealth; sometimes I must bear hard times. Sometimes the company of good people; sometimes the company of the wicked. Tuka says: know this, joy and sorrow are to be borne the same.

WHAT IT MEANS

Tukaram lays out life as a series of opposites that arrive without our choosing: labor and rest, feast and dry bread, carriage and bare feet, riches and ruin, good company and bad. His point is that the moment decides, not us; we do not control which side comes. So the practice is not to chase one and flee the other. Take each as it comes, and bear joy and sorrow with the same steady heart. That evenness is the surrender the poem is teaching.

GATHA 2807 *The Nature of God*

God of the lowly, He labors beside His devotees

मराठी मूळ

उंचनिंच नेणे कांहीं भगवंत । तिष्ठे भाव भक्त देखोनियां ॥1॥
दासीपुत्र कण्या विदुराच्या भक्षी । दैत्या घरीं रक्षी प्रल्हादासी ॥ध्रु.॥
चर्म रंगूं लागे रोहिदासा संगीं । कबिराचे मागीं विणी शेले ॥2॥
सजनकसाया विकुं लागे मास । मळा सांवत्यास खुरपूं लागे ॥3॥
नरहरिसोनारा घडों कुंफ्कुं लागे । चोख्यामेळ्या संगें ढोरें ओढी ॥4॥
नामयाची जनी सवें वेची शेणी । धर्मा घरीं पाणी वाहे झाडी ॥5॥
नाम्यासवें जेवी नव्हे संकोचित । ज्ञानियाची भिंत अंगीं ओढी ॥6॥
अर्जुनाचीं घोडीं हाकी हा सारथी । भक्षी पोहे प्रीती सुदाम्याची ॥7॥
गौळयांचे घरीं गाई अंगें वळी । द्वारपाळ बळीद्वारीं जाला ॥8॥
यंकोबाचें ऋण फेडी हृषीकेशी । आंबऋषीचे सोशी गर्भवास ॥9॥
मिराबाई साटीं घेतो विषप्याला । दामाजीचा जाला पाडेवार ॥10॥
घडी माती वाहे गो†या कुंभाराची। हुंडी महत्याची अंगें भरी ॥11॥
पुंडलिकासाटीं अझूनि तिष्ठत । तुका ह्मणे मात धन्य याची ॥12॥

ENGLISH TRANSLATION

The Lord knows neither high nor low; He stands wherever He sees sincere devotion. He ate the scraps offered by the servant-maid's son Vidura, and protected Prahlad in the demon's house.

He dyed leather alongside Rohidas, and wove shawls behind Kabir. He sold meat with Sajan the butcher, and weeded the garden with Savata Mali.

He hammered gold with Narhari the goldsmith, and dragged carcasses with Chokhamela. He sold cow-dung cakes alongside Namdev's Jani, and carried water and swept the floor in Dharma's house.

He dined with Nama without hesitation, and bore the wall on His own body for the sake of a devotee. He drove Arjuna's chariot and ate the beaten rice of Sudama with love.

He herded cows for the cowherd folk and became the doorkeeper of Bali. He paid off Yankoba's debt and endured the womb for Ambarisha's sake.

He drank poison for Mirabai and stood as surety for Damaji. He carried clay for Gora the potter and honored the bill of Mahatma with His own person.

For Pundalik's sake He still stands waiting. Says Tuka, blessed indeed is His story.

IN PLAIN WORDS

The Lord knows nothing of high or low; He stands wherever He sees true devotion. He ate the scraps offered by Vidura, the servant-maid's son, and He guarded Prahlad in the demon's house. He dyed leather beside Rohidas, and wove shawls behind Kabir. He sold meat with Sajan the butcher, and weeded the garden with Savata Mali. He hammered gold with Narhari the goldsmith, and dragged carcasses with Chokhamela. He gathered cow-dung cakes beside Namdev's Jani, and carried water and swept the floor in Dharma's house. He dined with Nama without shame, and held up the wall with His own body for a devotee. He drove Arjuna's chariot, and ate Sudama's beaten rice with love. He herded cows for the cowherds, and became the doorkeeper at Bali's gate. He paid off Yankoba's debt, and entered the womb for Ambarisha's sake. He drank poison for Mirabai, and stood as surety for Damaji. He carried clay for Gora the potter, and honored Mahatma's bill with His own person. For Pundalik's sake He still stands waiting. Tuka says: blessed indeed is His story.

WHAT IT MEANS

Tukaram answers the question of who God favors by listing the people God actually showed up for. The Lord recognizes no caste and no rank; He stands wherever the heart is true. So he names devotee after devotee, many of them low-born or outcaste, and shows God doing their humble work beside them: dyeing leather, weaving, butchering, sweeping, dragging carcasses, herding cows. The God of the Bhagavatas is not above the labor of the despised; He kneels in it. And He still stands waiting at Pandhari for Pundalik, a love that has not ended. The whole song is a refusal of the idea that holiness belongs to the high.

GATHA 2808 *Longing and Separation*

Longing, watching the road to Pandhari

मराठी मूळ

भेटीलागीं जीवा लागलीसे आस । पाहे रात्रीं दिवस वाट तुझी ॥1॥
पूर्णिनमेचा चंद्र चकोराचें जीवन । तैसें माझें मन वाट पाहे ॥ध्रु.॥
दिवाळीच्या मुळा लेंकी आसावली । पाहतसे वाटुली पंढरीची ॥2॥
भुकेलिया बाळ अति शोक करी । वाट पाहे परि माउलीची ॥3॥
तुका ह्मणे मज लागलीसे भूक । धांवूनि श्रीमुख दावीं देवा ॥4॥

ENGLISH TRANSLATION

My jiva is gripped with longing for Your meeting; day and night I watch the road for You. As the chakora bird lives for the full moon, so my mind awaits You.

As a daughter yearns for the festive homecoming at Diwali, so I gaze down the road to Pandhari. As a hungry child cries bitterly, watching for its mother's return, so I wait.

Says Tuka, I am starving with hunger; come running and show me Your blessed face, O God.

IN PLAIN WORDS

My soul is gripped with longing to meet You; night and day I watch the road for You. As the chakora bird lives only for the full moon, so my mind watches and waits. As a daughter aches for her Diwali homecoming, so I gaze down the road to Pandhari. As a hungry child cries hard, watching for its mother, so I wait. Tuka says: I am starving with hunger; come running, O God, and show me Your blessed face.

WHAT IT MEANS

Tukaram puts his longing for God into images everyone knows the ache of. The chakora bird is said to live only for the moon; the married daughter counts the days to her festival homecoming; the hungry child wails and stares down the road for its mother. Each image is helpless and one-pointed: the waiting one cannot make the longed-for thing arrive. That is exactly his condition before Vitthal of Pandhari. He is not asking for teaching or boon, only the face. And he asks God to come running, the way a mother runs to a crying child.

GATHA 2809 *The Saints*

Joy at the saints' arrival, past merit ripening

मराठी मूळ

आले संत पाय ठेविती मस्तकीं । येहीं उभयलोकीं सरता केलों ॥1॥
वंदीन पाउलें लोळेन चरणीं । आजि इच्छाधणी फिटईल ॥ध्रु.॥
अवघीं पूर्व पुण्यें जालीं सानुकूळ । अवघें चि मंगळ संतभेटी ॥2॥
तुका ह्मणे कृतकृत्य जालों देवा । नेणें परि सेवा डोळां देखें ॥3॥

ENGLISH TRANSLATION

The saints have come and placed their feet upon my head; they have made me fulfilled in both worlds. I will bow at their feet and roll upon the ground at their soles; today the longing of my heart will be satisfied.

All the merit of past lives has turned favorable; the meeting with the saints is wholly auspicious. Says Tuka, I have become blessed, O God. I know not how to serve, yet let my eyes behold this grace.

IN PLAIN WORDS

The saints have come and set their feet upon my head; they have made me complete in both worlds. I will bow at their feet and roll on the ground at their soles; today the longing of my heart will be filled. All the merit of my past lives has turned in my favor; the meeting with the saints is wholly blessed. Tuka says: I have become fulfilled, O God. I do not know how to serve, yet let my eyes behold this grace.

WHAT IT MEANS

Tukaram treats the visit of the saints as the very thing he has been waiting for, and ranks it as high as meeting God. To have their feet laid on his head completes him in this world and the next, so he throws himself down at their soles. He reads the encounter as the fruit of merit gathered across past lives now ripening at once, which is why it feels wholly auspicious. He confesses he does not even know how to serve them properly. The one thing he asks is to keep this grace in sight, because in this tradition the company of the saints is itself the doorway to God.

GATHA 2810 *Devotion to Vitthal*

Devotion within worldly work, never separate from God

मराठी मूळ

करीं धंदा परि आवडती पाय । प्रीती सांगों काय नेणां देवा ॥1॥
रूप डोळां देखें सदा सर्वकाळ । संपादितों आळ प्रपंचाचा ॥ध्रु.॥
नेमून ठेविली कारया कारणीं । आमुचिये वाणी गुण वदे ॥2॥
मनासीं उत्कंठा दर्शनाचा हेवा । नाहीं लोभ जीवा धन धान्य ॥3॥
उसंतितों पंथ वेठीचिया परी । जीवनसूत्र दोरीपाशीं ओढ ॥4॥
तुका ह्मणे ऐसें करितों निर्वाण । जीव तुह्मां भिन्न नाहीं माझा ॥5॥

ENGLISH TRANSLATION

I go about my worldly tasks, yet my chitta cherishes Your feet. How can I describe my love to You, O God? I behold Your form with my eyes at all times, even while settling the affairs of the world.

My speech has been appointed solely to sing Your virtues. My mind is restless with longing for Your darshan; I have no greed for wealth or grain.

I trudge the path of duty like forced labor, but the pull of my jiva is toward You alone. Says Tuka, this is how I live out my days; my life is not separate from You.

IN PLAIN WORDS

I go about my work, yet it is Your feet I love. How can I tell You my love, O God? I see Your form with my eyes always, all the time, even while I settle the affairs of the world. My speech has been given only to sing Your virtues. My mind is restless with longing for Your darshan; my soul has no greed for wealth or grain. I trudge the path of duty like forced labor, but the pull of my life is toward You alone. Tuka says: this is how I live out my days; my life is not separate from You.

WHAT IT MEANS

Tukaram describes a devotion carried on inside ordinary householder life, not apart from it. His hands do the world's work and settle its affairs, but his attention stays fixed on God's feet and form the whole time. He treats his very voice as set aside for one use, to sing God's praise, and he says plainly that he has no hunger for money or grain. The world's duties he does like a man under forced labor, going through them while his heart pulls elsewhere. The closing line is the claim the rest builds to: his life is not a thing separate from God at all.

GATHA 2811 *Appeals and Exhortations*

Exhortation, the false ties of kinship

मराठी मूळ

कां रे माझीं पोरें ह्मणसील ढोरें । मायबाप खरें काय एक ॥1॥
कां रे गेलें ह्मणोनि करिसी तळमळ । मिथ्याचि कोल्हाळ मेलियाचा ॥ध्रु.॥
कां रे माझें माझें ह्मणसील गोत । नो संडविती दूत यमा हातीं ॥2॥
कां रे मी बिळया ह्मणविसी ऐसा । सरणापाशीं कैसा उचलविसी ॥3॥
तुका ह्मणे न धरीं भरवसा कांहीं । वेगीं शरण जाई पांडुरंगा ॥4 ॥

ENGLISH TRANSLATION

Why do you call your children cattle and say they are yours? What makes you a true parent? Why do you grieve and wail over one who has died? The mourning over the dead is all a false commotion. Why do you claim kinfolk as your own? They will not save you from the hands of Yama's messengers.

Why do you call yourself mighty? See how at the funeral pyre you must be lifted by others. Says Tuka, place no trust in any of this. Hasten and take refuge in Panduranga.

IN PLAIN WORDS

Why do you call your children yours, as a beast counts its calves? What makes you a true parent? Why do you grieve and wail when someone has died? The mourning over the dead is all a false uproar. Why do you call your kinfolk your own? They will not save you from the hands of Yama's messengers. Why do you boast that you are mighty? See how at the funeral pyre you have to be lifted by others. Tuka says: put no trust in any of this. Hurry and take refuge in Panduranga.

WHAT IT MEANS

Tukaram presses hard on the bonds we are most sure of: children, kin, our own strength. He asks what really makes them yours, and answers that none of them holds when death comes. The wailing over a corpse he calls a false commotion, because the relatives doing the mourning cannot stop Yama's messengers from taking you, nor can they keep you from taking the same road. Even the strong man, who thinks himself mighty, has to be carried to the pyre by other hands. The exhortation is not contempt for family; it is a warning against leaning your whole weight on what cannot bear it. Lean on Panduranga instead, and do it soon.

GATHA 2812 *Longing and Separation*

Longing, the cry for rescue without delay

मराठी मूळ

अगा करुणाकरा करितसें धांवा । या मज सोडवा लवकरि ॥1॥
ऐकोनियां माझीं करुणेचीं वचनें । व्हावें नारायणें उतावीळ ॥ध्रु.॥
मागें पुढें अवघा दिसे रिता ठाव । ठेवूनि पायीं भाव वाट पाहें ॥2॥
उशीर तो आतां न पाहिजे केला । अहो जी विठ्ठला मायबापा ॥3॥
उरलें तें एक हें चि मज आतां । अवघें विचारितां शून्य जालें ॥4॥
तुका ह्मणे आतां करीं कृपादान । पाउलें समान दावीं डोळां ॥5॥

ENGLISH TRANSLATION

O Lord of compassion, I cry out to You: come quickly and deliver me. Hearing my pitiful words, may Narayana be moved to haste.

All around, before and behind, I see only emptiness; placing my faith at Your feet, I watch the road. Let there be no more delay now, O Vitthal, my Mother and Father.

Only this one thing remains for me; upon reflection, all else has become void. Says Tuka, now bestow Your gift of grace and reveal those even feet before my eyes.

IN PLAIN WORDS

O Lord of compassion, I cry out to You: come quickly and set me free. Hearing my words of grief, may Narayana be moved to hurry. Before me and behind me, everything looks empty; I lay my faith at Your feet and watch the road. Do not delay now, O Vitthal, my Mother and Father. This one thing alone is left to me now; when I look, all the rest has become void. Tuka says: now give me the gift of Your grace, and show those level feet to my eyes.

WHAT IT MEANS

Tukaram is at the end of his own resources, calling out for rescue and asking that it not be slow. He has looked around in every direction and found only emptiness; nothing in the world holds him up anymore. That stripping-away is not despair here but clearance: when all else has gone void, only God is left, and so God is now his whole hope. He addresses Vitthal as mother and father, the one bond that does not fail. The single thing he asks for is the sight of those feet, set level on the brick at Pandhari, given to him as grace.

GATHA 2813 *Social Criticism*

Social criticism, the title without the heart

मराठी मूळ

न मनीं ते ज्ञानी न मनीं ते पंडित । ऐसे परीचे एकएका भावें ॥1॥
धातू पोसोनियां आणिकां उपदेश । अंतरीं तो लेश प्रेम नाहीं ॥ध्रु.॥
न मनीं ते योगी न मनीं ते हरिदास । दर्शनें बहुवस बहुतां परीचीं ॥2॥
तुका ह्मणे तयां नमन बाहएात्कारी । आवडती परी चित्तशुद्धीचे ॥3॥

ENGLISH TRANSLATION

I do not accept those who merely call themselves wise, nor those who claim to be scholars; I regard each according to their inner spirit. They fatten their own senses while giving sermons to others, with not a trace of love within.

I do not accept those who pose as yogis, nor those who call themselves Hari's servants; I have seen many forms of such display. Says Tuka, I bow outwardly to them, but my true affection is for those who are pure of heart.

IN PLAIN WORDS

I do not count as wise those who only call themselves wise, nor as scholars those who claim the name; I weigh each one by the spirit inside him. They feed their own appetites while preaching to others, and within there is not a trace of love. I do not count as a yogi the one who poses as a yogi, nor as Hari's servant the one who claims it; I have seen many kinds of such display. Tuka says: I bow to them on the outside, but my real love is for those who are pure of heart.

WHAT IT MEANS

Tukaram refuses to take spiritual titles at face value. The labels he names, wise man, scholar, yogi, servant of Hari, can all be worn as a costume while the inner life stays empty of love. His test is what is inside: the person who lavishes care on his own appetites while handing out sermons fails it, however learned the speech or impressive the pose. The danger he is pointing at is not other people so much as the pattern itself, the temptation to settle for the appearance of devotion. He will offer such people an outward bow for the sake of courtesy, but his real reverence is reserved for the one whose heart is actually clean.

GATHA 2814 *True Worship*

True worship, feeling alone is the means

मराठी मूळ

कासिया पाषाण पूजिती पितळ । अष्ट धातु खळ भावें विण ॥1॥
भाव चि कारण भाव चि कारण । मोक्षाचें साधन बोलियेलें ॥ध्रु.॥
काय करिल जपमाळा कंठमाळा । करिशी वेळोवेळां विषयजप ॥2॥
काय करिशील पंडित हे वाणी । अक्षराभिमानी थोर होय ॥3॥
काय करिशील कुशल गायन । अंतरीं मळीण कुबिद्ध ते ॥4॥
तुका ह्मणे भाव नाहीं करी सेवा । तेणें काय देवा योग्य होशी ॥5॥

ENGLISH TRANSLATION

Why worship stone, brass, or alloys of eight metals if there is no devotion behind it? Feeling alone is the cause; feeling alone is declared to be the means of liberation. What use is a rosary around the neck if you go on chanting the pleasures of the senses? What use is a scholar's speech if it only swells with pride in mere letters? What use is skillful singing if the mind within remains impure and corrupt? Says Tuka, without true feeling behind your worship, how will you become worthy of God?

IN PLAIN WORDS

Why worship stone, or brass, or an alloy of eight metals, if there is no feeling behind it? Feeling alone is the cause; feeling alone is the cause; this is called the means of liberation. What good is a rosary at your neck if you keep chanting the pleasures of the senses? What good is a scholar's fine speech if it only swells with pride in its letters? What good is skillful singing if the mind inside stays dirty and crooked? Tuka says: if there is no true feeling behind your service, how will you become worthy of God?

WHAT IT MEANS

Tukaram strips worship down to its one essential and repeats it for emphasis: feeling, bhava, is the cause, and it is the very means of liberation. The outward forms by themselves prove nothing. A rosary at the neck counts for nothing if the heart is busy chanting its cravings; learned speech only inflates pride; even beautiful singing is hollow if the mind behind it is impure. Each example shows a respectable religious form being used as a cover for an unchanged heart. The closing question turns it on the listener, and on oneself: without real feeling in the service, what makes you fit to stand before God?

GATHA 2815 *The Moral Ideal*

Moral ideal, guard the inner sweetness

मराठी मूळ

अंतरींचें गोड । राहें आवडीचें कोड ॥1॥
संघष्टणें येती अंगा । गुणदोष मनभंगा ॥ध्रु.॥
उचिताच्या कळा । नाहीं कळती सकळा ॥2॥
तुका ह्मणे अभावना । भावीं मूळ तें पतना॥3॥

ENGLISH TRANSLATION

What is sweet within the chitta, let it remain as the cherished delight of love. Contact with the outer world brings virtues and faults that disturb the mind.

The subtle ways of propriety are not known to all. Says Tuka, disbelief within is the root of downfall, even amid outward devotion.

IN PLAIN WORDS

What is sweet within, let it stay as the cherished delight of love. Rubbing against the world brings virtues and faults that break the mind. The fitting ways of things are not understood by everyone. Tuka says: disbelief within is the root of the fall, even where there is outward devotion.

WHAT IT MEANS

Tukaram is counseling care for the tender inner life of devotion. There is a sweetness within, the delight of love for God, and he says to keep it safe and let it stay. Friction with the outer world stirs up judgments of good and bad in others and can shatter that inner peace; what is truly fitting is a subtlety most people miss. So the real danger is not outward failure but a lack of faith inside. He warns that even a person who performs devotion outwardly will fall if disbelief sits at the root, because the sweetness he told us to guard cannot survive there.

GATHA 2816 *Faith and Trust*

Faith, the sprout shows the fruit

मराठी मूळ

शिळा जया देव । तैसा फळे त्याचा भाव ॥1॥
होय जतन तें गोड । अंतरा येती नाड ॥ध्रु.॥
देव जोडे भावें । इच्छेचें तें प्रेम घ्यावें ॥2॥
तुका ह्मणे मोड दावी । तैशीं फळें आलीं व्हावीं ॥3॥

ENGLISH TRANSLATION

To one for whom a stone is God, God rewards according to that faith. What is held dear with care becomes sweet; those who come between are obstacles.

God is won through feeling; the love of a sincere wish should be accepted. Says Tuka, the sprout reveals what fruit will follow.

IN PLAIN WORDS

To the one for whom a stone is God, God rewards according to that faith. What is kept with care turns sweet; those who come in between are obstacles. God is won through feeling; take up the love of a sincere wish. Tuka says: the sprout shows what fruit will come.

WHAT IT MEANS

Tukaram makes faith, not the object, the thing that counts. If a person holds even a plain stone as God, God answers that faith and rewards it accordingly, which is why what we tend with care turns sweet. People who come between, sowing doubt, are obstacles to that ripening. God is reached by feeling, so the sincere longing of the heart is what to take up and hold. He ends with a simple farmer's image: just as the first sprout already tells you what fruit the plant will bear, the faith you plant now decides what it will grow into.

GATHA 2817 *The Nature of God*

Surrender, the puppeteer God

मराठी मूळ

कासया जी ऐसा माझे माथां ठेवा । भार तुह्मी देवा संतजन ॥1॥
विचित्र विंदानी नानाकळा खेळ । नाचवी पुतळे नारायण ॥ध्रु.॥
काय वानरांची अंगींची ते शक्ति । उदका तरती वरी शिळा ॥2॥
तुका ह्मणे करी निमित्य चि आड । चेष्टवूनि जड दावी पुढें ॥3॥

ENGLISH TRANSLATION

Why, O God and saints, have You placed this burden upon my head? The Lord of wondrous design plays manifold arts and makes the puppets dance. What power did the monkeys possess in their own bodies? Yet stones floated on the water by His will.

Says Tuka, He merely places a pretext before the world, and through it makes even the inert move and act.

IN PLAIN WORDS

Why have you set this weight on my head, O God, O saints? You carry it. The Lord of strange and wondrous skill plays his countless games; Narayana makes the puppets dance. What strength was in the monkeys' own bodies? Yet stones floated on the water by his will. Tuka says: he only sets up a pretext as a screen; he stirs even the dull and lifeless thing and makes it act before us.

WHAT IT MEANS

Tukaram is handing back a burden he was never carrying alone. He asks why the work was laid on his head, then answers his own question: God is the one moving everything. The monkeys did not float the stones at Lanka by their own power; the power was Narayana's, working through them. So God uses each creature as a pretext, a screen to act behind, and makes even the inert move. The point lands on the devotee: what looks like my doing is his doing, so the weight is his to carry, not mine.

GATHA 2818 *The Saints*

Surrender, the favored child

मराठी मूळ

पायां पडावें हें माझें भांडवल । सरती हे बोल कोठें पायीं ॥1॥
तरि हे सलगी कवतुक केलें । लडिवाळ धाकुलें असें बाळ ॥ध्रु.॥
काय उणें तुह्मां संताचिये घरीं । विदित या परी सकळ ही ॥2॥
तुका ह्मणे माझें उचित हे सेवा । नये करूं ठेवाठेवी कांहीं॥3॥

ENGLISH TRANSLATION

Falling at your feet is my only capital; these words of mine count for nothing beside your grace. If I have taken any liberty, it is the playful daring of a small and favored child.

What is lacking in the home of the saints? This is well known to all. Says Tuka, service is my rightful offering; one should not hoard anything away from it.

IN PLAIN WORDS

Falling at your feet is all the capital I have; what are these words of mine, set beside your feet? If I have been too familiar, it was only play, the fond daring of a small, pampered child. What is ever lacking in the house of you saints? This is known to everyone. Tuka says: my proper place is service; I should hoard nothing back from it.

WHAT IT MEANS

Tukaram measures his whole worth and finds it is only his fallen-at-the-feet posture, not his words. He admits he has taken liberties with the saints, but frames it the way a small, indulged child takes liberties with a loving home: it is play, not insolence. He reminds himself that the saints' house lacks nothing, so he is not bringing them anything they need. What he owes is simple: to serve, and to keep nothing of himself back from that service.

GATHA 2819 *Prayers*

Prayer, laying down the burden

मराठी मूळ

वदवावी वाणी माझी कृपावंता । वागपुष्प संतां समर्पीशी ॥1॥
सर्वसंकटाचा तुह्मां परिहार । घालावा म्यां भार पांडुरंगा ॥ध्रु.॥
एकसरें चिंता ठेवूनियां पायीं । जालों उतराई होतों तेणें ॥2॥

ENGLISH TRANSLATION

O gracious One, make my tongue speak and offer these word-flowers to the saints. All my difficulties are resolved by placing the burden upon You, O Panduranga.

Having laid all my cares at once at Your feet, I have become free of what weighed me down.

IN PLAIN WORDS

Make my tongue speak, O gracious one; offer these flowers of words to the saints. You are the one who removes every trouble; let me lay the whole weight on you, Panduranga. Setting all my care at once at your feet, I have paid my debt; by this I am made free.

WHAT IT MEANS

Tukaram asks for the very words he is speaking, naming his speech as God's gift and his praise as flowers offered to the saints. Then he does the thing the prayer is for: he puts his whole load of trouble on Panduranga, who is the one who clears every difficulty. The relief comes not from solving the troubles but from handing them over. Once the care is set down at the feet, the account is settled and the weight is gone.

GATHA 2820 *The Saints*

Devotion to saints, the servant's place

मराठी मूळ

नमावे पाय हें माझें उचित । आशीर्वादें हित तुमचिया॥1॥
कृपेचा वोरस न समाये पोटीं । ह्मणोनि उफराटीं वचनें हीं ॥ध्रु.॥
तुमची उष्टावळी हें माझें भोजन । झाडावें अंगण केरपुंजे ॥2॥
परि ऐसें पुण्य नाहीं माझें गांठीं । जेणें पडे मिठी पायांसवें ॥3॥
तुका ह्मणे राहे आठवण चित्तीं । ऐशी कृपा संतीं केली तुह्मीं ॥4॥

ENGLISH TRANSLATION

Bowing at your feet is my rightful duty; my welfare lies in your blessings. The flood of your grace cannot be contained within my chitta, and so these words pour out in seeming impertinence.

Your leftovers are my feast; sweeping the courtyard of your refuse is my honor. Yet I lack the merit to embrace your feet in a lasting hold.

Says Tuka, the saints have been so kind that their memory abides forever in my chitta.

IN PLAIN WORDS

Bowing at your feet is what is right for me; my good lies in your blessing. The flood of your grace will not fit inside me, and so these words spill out as if backwards. Your leftovers are my meal; let me sweep your courtyard clean of its refuse. But I have no such merit in hand that my embrace could close around your feet. Tuka says: the memory stays fixed in my heart; such grace you saints have shown me.

WHAT IT MEANS

Tukaram places himself at the lowest serving rung before the saints, and means it as honor, not shame. He eats their leftovers and sweeps their yard because being near them at all is his welfare. The strange, overflowing words come from grace too large to hold inside him. He confesses he lacks the merit to grasp their feet and keep them, yet says the saints gave him the one thing that lasts anyway: their memory, fixed permanently in his heart.

GATHA 2821 *The Nature of God*

Grace, the mother's love

मराठी मूळ

काय नाहीं माता गौरवीत बाळा । काय नाहीं लळा पाळीत ते ॥1॥
काय नाहीं त्याची करीत ते सेवा । काय नाहीं जीवा गोमटें तें ॥ध्रु.॥
अमंगळपणें कांटाळा न धरी । उचलोनि करीं कंठीं लावी ॥2॥
लेववी आपुले अंगें अळंकार । संतोषाये फार देखोनियां ॥3॥
तुका ह्मणे स्तुति योग्य नाहीं परी । तुह्मां लाज थोरी अंकिताची ॥4॥
माझिया मीपणावर पडों पाषाण । जळो हें भूषण नाम माझें ।

ENGLISH TRANSLATION

Does not a mother cherish her child? Does she not tenderly indulge its every whim? Does she not serve the child's needs? Is not everything she does for the child's good? She feels no disgust at its uncleanliness; she lifts it up and holds it to her bosom. She adorns it with ornaments from her own body and rejoices upon seeing it.

Says Tuka, I am unworthy of praise, yet you elders feel the dignity of caring for your own. Let a stone fall upon my self-importance; let this name of mine burn away.

IN PLAIN WORDS

Does a mother not cherish her child? Does she not tend its every want? Does she not do it service? Is anything she does not for its good? She feels no disgust at its filth; she lifts it in her arms and holds it to her throat. She dresses it in ornaments from her own body, and is filled with joy to see it. Tuka says: I am not fit to be praised, but the great honor of caring for your own is yours. Let a stone fall on my I-ness; let this name of mine burn away.

WHAT IT MEANS

Tukaram explains God's care for the unworthy by holding up the plainest picture of love there is: a mother with her infant. She is not repelled by the child's dirt, she serves it, dresses it, lifts it to her body, and rejoices simply to look at it, and none of this depends on the child deserving it. So God's grace toward him is not earned; it is the dignity of caring for one's own. The poem ends turning on himself: let the self-importance be crushed under a stone, let his own name burn, since the love was never about him being worthy.

GATHA 2822 *Confession and Sin*

Confession, surrender of the sinner

मराठी मूळ

पापा नाहीं पार दुःखाचे डोंगर । जालों ये भूमीसी ओझें ॥1॥
काय विटंबना सांगों किती । पाषाण फुटती ऐसें दुःख ।
नर नारी सकळ उत्तम चांडाळ । न पाहाती माझें मुख ॥ध्रु.॥
निंदा द्वेष घात विश्वासीं व्यभिचार । आणीक सांगों किती काय ॥2॥
लक्ष्मीमदें मातें घडले महा दोष । पत्नी दोनी भेदभेद ।
पितृवचन घडली अवज्ञा अविचार। कुटिल कचर वादी निंद्य ॥3॥
आणीक किती सांगों ते अवगुण । न वळे जिव्हा कांपे मन ।
भुतदया उपकार नाहीं शब्दा धीर । विषयीं लंपट हीन ॥4॥
संत महानुभाव ऐका हें उत्तरें। अवगुण अविचारें विद्ध पापा ।
तुका ह्मणे सरतें करा पांडुरंगीं । शरण आलों मायबापा ॥5॥

ENGLISH TRANSLATION

My sins are beyond measure, mountains of sorrow. I have become a burden upon this earth.

How much disgrace shall I recount? The suffering is enough to split a stone. All people, high and low, turn away from my face.

Slander, malice, betrayal, hypocrisy, and more besides. Intoxicated by wealth, I committed grave offenses.

I disregarded my father's word and acted with thoughtless cruelty. My tongue cannot speak further, and my mind trembles.

I had no compassion, no gratitude, no steadiness of speech; I was vile and base in sensual pursuits. O great saints, hear these words.

Through faults and folly my sins have multiplied. Says Tuka, settle my account in Panduranga's name. I have come to surrender, O Mother and Father.

IN PLAIN WORDS

My sins have no shore; they are mountains of sorrow. I have become a weight on this earth. How much shame shall I tell? The pain is enough to split a stone. All people, high and low, will not look at my face. Slander, malice, betrayal, breaking of trust, and how much more shall I name? Drunk on wealth, I committed grave wrongs. I disregarded my father's word; I acted blind and rash; I was crooked, foul, quarrelsome, fit to be blamed. How many more faults shall I tell? My tongue will not turn, my mind shakes. I had no mercy for living things, no gratitude, no steadiness in my word; I was low, a slave to my senses. Saints, great souls, hear these words. By faults and folly my sins have grown huge. Tuka says: set my account right in Panduranga, I have come to surrender, O Mother and Father.

WHAT IT MEANS

Tukaram lays out the whole ledger of his failings without softening any of it: slander, betrayal, pride in wealth, defiance of his father, cruelty, slavery to the senses. He does not perform humility; he names the pattern honestly, to the point where his tongue stalls and his mind trembles. But the long confession is not despair, it is the price of admission. Having seen that his sins are mountains beyond counting, he stops trying to clear them himself and brings the unpayable account to Panduranga, taking refuge as a child runs to its mother and father. The model is plain: name the wrong fully, then surrender it rather than excuse it.

GATHA 2823 *Krishna Leela*

Krishna's birth, the burden lifted

मराठी मूळ

फिराविलीं दोनी । कन्या आणि चक्रपाणी ॥1॥
जाला आनंदें आनंद । अवतरले गोविंद ॥ध्रु.॥
तुटलीं बंधनें । वसुदेवदेवकीचीं दर्शनें ॥2॥
गोकुळासी आलें । ब्रह्म अव्यक्त चांगलें ॥3॥
नंद दसवंती । धन्य देखिले श्रीपती ॥4॥
निशीं जन्मकाळ । आले अष्टमी गोपाळ ॥5॥
आनंदली मही । भार गेला सकळ ही ॥6॥
तुका ह्मणे कंसा । आट भोविला वळसा ॥7॥

ENGLISH TRANSLATION

Both the daughter and the Lord were exchanged in the night. Joy overflowed with joy, for Govinda was born.

The bonds of Vasudeva and Devaki were broken at His sight. The pure, unmanifest Brahman came to Gokul.

Blessed Nanda and Yashoda beheld the Lord. On the eighth night of the dark moon, the divine cowherd was born.

The earth rejoiced, for its entire burden was lifted. Says Tuka, a noose was drawn tight around Kamsa's fate.

IN PLAIN WORDS

In the night the two were switched, the girl-child and the wielder of the discus. Joy overflowed with joy: Govinda had come down. The chains broke; Vasudeva and Devaki saw him. The pure unmanifest Brahman, beautiful, had come to Gokul. Blessed Nanda and Yashoda saw Shripati. The birth-hour was at night; on the eighth the cowherd came. The earth rejoiced, for all its weight was lifted. Tuka says: around Kamsa a noose was drawn tight.

WHAT IT MEANS

Tukaram sings the night of Krishna's birth as the moment the whole earth's burden is lifted. He keeps the well-known turns of the story: the swap of the baby girl for the infant Krishna, the prison chains falling open, Vasudeva and Devaki given their first sight of him, and the child reaching Gokul to Nanda and Yashoda's joy. The point he presses is that this newborn is the unmanifest Brahman taken visible form. And the same birth that brings joy is already the end of the tyrant: with Krishna's coming the noose has begun to close on Kamsa.

GATHA 2824 *Krishna Leela*

Krishna's darshan, knots untied

मराठी मूळ

सोडियेल्या गांठी । दरुषणें कृष्णभेटी ॥1॥
करिती नारी अक्षवाणें । जीवभाव देती दानें ॥ध्रु.॥
उपजल्या काळें । रूपें मोहीलीं सकळें ॥2॥
तुका तेथें वारी ॥एकी आडोनि दुसरी ॥3॥

ENGLISH TRANSLATION

The knots of their chittas came undone at the sight of Krishna. The women performed the welcoming ritual, offering their very jiva as a gift.

From the moment of His birth, His beauty enchanted everyone. Says Tuka, there one woman rushes in, only to be overtaken by another.

IN PLAIN WORDS

The knots came loose; at the sight, a meeting with Krishna. The women perform the welcoming rite; they give their very life and feeling as the offering. From the moment he was born, his forms enchanted them all. Tuka says: there one woman crowds in, and then another past her.

WHAT IT MEANS

Tukaram watches the women of Gokul come to see the newborn Krishna, and what loosens in them is the inner knot, the tight grip of the separate self. Their welcome-ritual is not a formality: the gift they pour out is their own jiva, their life and feeling. His beauty has drawn every one of them from the first instant of his birth. The closing image is the crush at the door, one woman pressing forward and the next overtaking her, all pulled by the same enchantment.

GATHA 2825 *Krishna Leela*

Krishna's darshan, self emptied

मराठी मूळ

मुख डोळां पाहे । तैशी च ते उभी राहे ॥1॥
केल्याविण नव्हे हातीं । धरोनि आरती परती ॥ध्रु.॥
न धरिती मनीं। कांहीं संकोच दाटणी ॥2॥
तुका ह्मणें देवें । ओस केल्या देहभावें ॥3॥

ENGLISH TRANSLATION

Each woman gazes upon His face and remains standing just as she is. Nothing can be gained without holding out the lamp of worship and then stepping back.

They harbor no hesitation or restraint in their minds. Says Tuka, the Lord has emptied them entirely of body-consciousness.

IN PLAIN WORDS

She gazes at his face with her eyes, and stays standing just as she is. It cannot come into her hands without the doing: she holds out the lamp of worship, then steps back. They hold no hesitation in their minds, no crowding shyness. Tuka says: the Lord has emptied them of body-feeling.

WHAT IT MEANS

Tukaram catches the moment one of the women is stopped still by Krishna's face, rooted where she stands. The waving of the lamp and the stepping back is the gesture of worship, the only way the darshan is received. What he notes is the absence of self-consciousness: no shyness, no holding back, no awareness of the body at all. That is the work of the Lord, who has emptied them of the body-sense, so nothing of the small self stands between them and him.

GATHA 2826 *Krishna Leela*

Gokul's joy, captivated by Govinda

मराठी मूळ

गोकुळीच्या सुखा । अंतपार नाहीं लेखा ॥1॥
बाळकृष्ण नंदा घरीं । आनंदल्या नरनारी ॥ध्रु.॥
गुढिया तोरणें । करिती कथा गाती गाणें ॥2॥
तुका ह्मणे छंदें । येणें वेधिलीं गोविंदें ॥3॥

ENGLISH TRANSLATION

The joy of Gokul is beyond count or measure. The child Krishna is in Nanda's home; men and women are filled with delight.

They raise festive banners and arches, tell stories, and sing songs. Says Tuka, by this charm Govinda has captivated them all.

IN PLAIN WORDS

The joy of Gokul has no end, no measure that can count it. The child Krishna is in Nanda's house; the men and women are full of delight. They raise festive poles and arches, they tell the story, they sing the song. Tuka says: by this play Govinda has caught them all.

WHAT IT MEANS

Tukaram describes the whole village swept into a joy too large to count, all of it gathered around the child Krishna in Nanda's home. The festival banners, the arches, the storytelling and singing are the outward shape of a delight that has no edge. The deeper note is in the last line: this is not ordinary celebration but capture. By his charm and play Govinda has taken hold of every one of them, so their joy is really his pull on them.

GATHA 2827 *Krishna Leela*

Krishna's justice, the false within

मराठी मूळ

विटंबिलें भट । दिला पाठीवरी पाट ॥1॥
खोटें जाणोनि अंतर । न साहे चि विश्वंभर ॥ध्रु.॥
तें चि करी दान । जैसें आइके वचन ॥2॥
तुका ह्मणे देवें । पूतना शोषियेली जीवें॥3॥ ॥5॥

ENGLISH TRANSLATION

He humiliated the deceitful priest, placing a slab upon his back. The Lord of the universe cannot abide what is false within.

He gives only what accords with the words He hears. Says Tuka, the Lord drained Putana of her very life.

IN PLAIN WORDS

He shamed the priest and laid a slab on his back. Knowing the heart was false, Vishvambhara will not bear it. He gives exactly what matches the words he hears. Tuka says: the Lord drained Putana of her very life.

WHAT IT MEANS

Tukaram turns to Krishna as the one who cannot abide falseness inside a person. He gives back to each exactly what their inner words deserve: humiliation and a stone on the back for the deceitful priest, and death drawn out of Putana, who came in a nurse's guise with poison in her breast. The stress is not on cruelty but on truth: the Lord who fills all things reads the heart, not the show. The warning lands on the listener to examine what is actually inside, since that, not the outward act, is what he answers.

GATHA 2828 *Devotion to Vitthal*

Devotion, love that dissolves the self

मराठी मूळ

प्रेम देवाचें देणें । देहभाव जाय जेणें । न धरावी मनें। शुद्धी देशकाळाची ॥1॥
मुक्त लज्जाविरहित । भाग्यवंत हरिभक्त। जाले वोसंडत । नामकीर्तिनपवाडे ॥ध्रु.॥
जोडी जाली अविनाश । जन्मोनि जाले हरिसे दास । त्यांस नव्हे गर्भवास । परब्रह्मीं सौरस ॥2॥
हे चि वाहाती संकल्प । पुण्यप्रसंगाचे जप । तुका ह्मणे पाप । गांवीं नाहीं हरिजना ॥3॥

ENGLISH TRANSLATION

Love is God's gift; it is that which dissolves body-consciousness. In that state one should not cling to notions of place, time, or purity.

Blessed are the devotees of Hari who are freed from shame, overflowing with the glory of the Name. They have gained an imperishable union; having been born, they became servants of Hari.

For them there is no return to the womb; they revel in the supreme Brahman. They carry only holy resolves; their chanting is the recitation of auspicious occasions.

Says Tuka, sin does not exist in the village of those who belong to Hari.

IN PLAIN WORDS

Love is God's gift; by it the body-feeling falls away. In that state the mind should not cling to purity of place or time. Freed, without shame, the lovers of Hari are blessed; they have overflowed in the songs and glory of the Name. The gain they have won cannot perish; having been born, they became servants of Hari. For them there is no return to the womb; they delight in the supreme Brahman. They carry only holy resolves; their chanting is the telling of sacred things. Tuka says: in the village of those who belong to Hari, sin does not live.

WHAT IT MEANS

Tukaram names love as something given by God, not worked up by effort, and its mark is that the body-sense drops away. Once it does, the old anxious bookkeeping about clean places and right times no longer binds the mind. The lovers of Hari lose their shame and overflow into the Name; what they have gained is imperishable, and being born this once, they will not be born into the womb again. The closing claim is radical and meant to stay sharp: where people truly belong to Hari, sin simply has no home.

GATHA 2829 *Social Criticism*

Social criticism, the false guru

मराठी मूळ

तो चि लटिक्यामाजी भला । ह्मणे देव म्यां देखिला॥1॥
ऐशियाच्या उपदेशें । भवबंधन कैसें नासे ।
बुडवी आपणासरिसे । अभिमानें आणिकांस ॥ध्रु.॥
आणिक नाहीं जोडा । देव ह्मणवितां या मूढा ॥2॥
आणिकांचे न मनी साचें । तुका ह्मणे या श्रेष्ठांचें ॥3॥

ENGLISH TRANSLATION

He alone is a good man among liars who says, 'I have seen God.' How can the bonds of worldly existence be destroyed through the teachings of such pretenders? Puffed up with pride, they drag others down along with themselves. Says Tuka, there is no equal to the folly of those who wish to be called God, nor should one trust the words of such self-proclaimed leaders.

IN PLAIN WORDS

Only one liar among them is good: the one who says, 'I have seen God.' How can such teachers cut the bonds of this world? Puffed up with pride, they drag others down along with themselves. Tuka says: there is no folly to match these fools who want to be called God; and you should not trust the words of these so-called great ones.

WHAT IT MEANS

Tukaram is turning his scorn on the self-appointed spiritual teacher who claims to have seen God when he has not. He calls such a man the worst kind of liar, because his lie is dressed as the highest truth. A teacher still bound himself cannot loosen anyone's bonds; swollen with pride, he sinks and pulls his followers down with him. The test the poem implies is honest self-examination: do not chase the man who advertises his own greatness, and do not crave that title yourself.

GATHA 2830 *The Necessity of Experience*

Experience over hearsay

मराठी मूळ

होईल जाला अंगें देव जो आपण । तयासी हे जन अवघे देव ॥1॥
येरांनीं सांगावी रेमट काहाणी । चित्ता रंजवणी करावया ॥ध्रु.॥
धाला आणिकांची नेणे तान भूक । सुखें पाहें सुख आपुलिया ॥2॥
तुका ह्मणे येथें पाहिजे अनुभव । शब्दाचें गौरव कामा नये ॥3॥

ENGLISH TRANSLATION

One who has truly become God in one's own being sees all people as God. Others should simply tell their worn-out tales to entertain the mind.

One who is satisfied does not feel another's hunger and thirst; one who is happy looks at the world through the eyes of one's own happiness. Says Tuka, what is needed here is direct experience. The grandeur of mere words is of no real use.

IN PLAIN WORDS

One who has truly become God in his own being sees all people as God. The rest only tell their tired stories to amuse the mind. A full man does not feel another's hunger and thirst; a happy man looks at the world through his own happiness. Tuka says: what is needed here is direct experience. The grandeur of mere words is of no use.

WHAT IT MEANS

Tukaram is drawing a hard line between realization and talk. The one who has actually become God sees God in everyone; everyone else is just retelling worn-out tales to entertain the mind. He names the danger of secondhand spirituality with a homely image: a man whose own belly is full cannot feel your hunger, and a man comfortable in his own happiness reads the whole world through it, blind to what he has not lived. The point lands on the listener: weigh teachings by lived experience, not by the splendor of the words, and ask whether your own knowing is tasted or merely borrowed.

GATHA 2831 *True Worship*

True worship, the living discourse

मराठी मूळ

कां न वजावें बैसोनि कथे । ऐसें ऐका हो श्रोते । पांडुरंग तेथें । उभा असे तिष्ठत ॥1॥
ह्मणऊनि करी धीर । लक्ष लावूनि सादर । भवसिंधुपार । असेल ज्या तरणें ॥ध्रु.॥
कथे कांहीं अणुमात्र। नो बोलावें हा वृत्तांत । देवभक्तां चित्त । समरसीं खंडणा ॥2॥
कां वैष्णवा पूजावें । ऐका घेईल जो भावें । चरणरजा शिवें । वोडविला मस्तक ॥3॥
ऐसें जाणा हे निभ्रांत । देव वैष्णवांचा अंकित । अलिप्त अतीत । परमित त्यासाठीं ॥4॥
घालोनि लोळणा। तुका आला लोटांगणीं । वंदी पायवणीं । संतचरणींचें माथां ॥5॥

ENGLISH TRANSLATION

Why not sit and attend the sacred narrative? Listen, O devotees: Panduranga Himself stands present there. Therefore have courage, and with focused attention listen attentively, you who seek to cross the ocean of worldly existence.

During the discourse, not even the slightest irrelevant word should be spoken; the chittas of God and His devotees should merge in unison. Why should one honor a Vaishnava? Hear this: whosoever bows with devotion and places the dust of their feet upon one's head is worthy of reverence.

Know this with certainty: God belongs to the Vaishnavas. He remains aloof and detached for their sake alone.

Says Tuka, rolling on the ground and prostrating, I bow and place upon my head the dust from the saints' feet.

IN PLAIN WORDS

Why not sit and attend the sacred telling? Listen, O hearers: Panduranga himself stands present there. So take courage, and with fixed and eager attention listen, you who want to cross the ocean of this world. During the telling, not one stray word should be spoken; the minds of God and his devotees should merge as one. Why should one honor a Vaishnava? Hear this: whoever bows with love and sets the dust of their feet on his head is worthy of reverence. Know this for certain: God belongs to the Vaishnavas. He stays aloof and detached for their sake alone. Tuka says: rolling on the ground, prostrate, I bow and place the dust from the saints' feet on my head.

WHAT IT MEANS

Tukaram is calling people into the kirtan and naming what it truly is: a place where Panduranga himself stands present, not a mere performance. So he asks for the right way to be there, courage and fixed attention, and silence from idle talk, so that the listeners' minds merge with God's in a single current. He then explains why a Vaishnava deserves honor: not for rank but for humble love, the one who lays the dust of others' feet on his own head. The closing claim is bold and tender at once: God is bound to his devotees, and Tukaram makes himself the lowest of them, prostrate, taking the dust of the saints' feet onto his head.

GATHA 2832 *The Necessity of Experience*

The witness of lived experience

मराठी मूळ

अनुभवें आलें अंगा । तें या जगा देतसें ॥1॥
नव्हती हाततुके बोल । मूळ ओल अंतरिंची ॥ध्रु.॥
उतरुनि दिलें कशीं । शुद्धरसीं सरे तें ॥2॥
तुका ह्मणे दुसरें नाहीं । ऐसी ग्वाही गुजरली ॥3॥

ENGLISH TRANSLATION

What has come through direct experience, that I offer to the world. These are not secondhand words; they spring from the living sap within.

What has been distilled with effort can only be rightly tested by the pure of taste. Says Tuka, there is nothing else to add; this is the witness my life has given.

IN PLAIN WORDS

What has come to me through direct experience, that I give to the world. These are not borrowed words; their root is the living moisture within. What has been distilled with effort can only be rightly tested by those of pure taste. Tuka says: there is nothing else to add; this is the witness my life has given.

WHAT IT MEANS

Tukaram is staking everything on the source of his words. He offers the world only what has passed through his own experience, not phrases picked up secondhand; he says their root is the wet, living sap of the inner heart, not dry repetition. He admits that what he has distilled can only be judged by those who themselves have a pure palate for it. The poem ends as a sworn statement: there is nothing more to add, because his own life is the witness standing behind every word.

GATHA 2833 *The Moral Ideal*

The aspirant's discipline

मराठी मूळ

साधकाची दशा उदास असावी । उपाधि नसावी अंतर्बाही ॥1॥
लोलुपता काय निद्रेतें जिणावें । भोजन करावें परमित ॥ध्रु.॥
एकांतीं लोकांतीं ि◌स्त्रयांशीं वचन । प्राण गेल्या जाण बोलों नये ॥2॥
संग सज्जनाचा उच्चार नामाचा । घोष कीर्तनाचा अहनिशीं ॥3॥
तुका ह्मणे ऐसा साधनीं जो राहे । तो चि ज्ञान लाहे गुरुकृपा ॥4॥

ENGLISH TRANSLATION

The state of a spiritual aspirant should be one of detachment, free from entanglement both within and without. One must conquer greed for sleep and eat only in moderation.

In solitude, in public, or with women, one should not speak freely even if it costs one's life. Keep the company of the good, let the Name be ever on your tongue, and let the sound of kirtan resound day and night.

Says Tuka, one who remains steadfast in such practice is the one who attains true knowledge by the guru's grace.

IN PLAIN WORDS

The seeker's state should be one of detachment, with no entanglement inside or outside. Conquer the craving for sleep; eat only in measure. Alone, in company, or with women, do not speak loosely even if it costs your life. Keep the company of the good, let the Name be spoken, let the sound of kirtan ring out day and night. Tuka says: the one who holds steady in such practice, he alone gains true knowledge by the guru's grace.

WHAT IT MEANS

Tukaram is laying out the plain discipline of a serious seeker, not lofty doctrine but daily conduct. Detachment within and without, mastery over sleep and appetite, and strict guard over the tongue, especially loose talk with women, which he says one should refuse even at the cost of life. The positive side is just as concrete: stay near good people, keep the Name on the lips, let kirtan sound around the clock. The closing line names the stakes: knowledge is not won by cleverness but by holding steady in this practice, and even then it comes as the guru's grace, not as a thing one seizes.

GATHA 2834 *Ecstasy and Joy*

Ecstasy, the formless on the brick

मराठी मूळ

अंतरींची ज्योती प्रकाशली दीप्त । मुळींची जे होती आच्छादिली ॥1॥
तेथींचा आनंद ब्रह्मांडीं न माये । उपमेशीं काये देऊं सुखा ॥ध्रु.॥
भावाचे मथिलें निर्गुण संचलें । तें हें उभें केलें विटेवरी ॥2॥
तुरा ह्मणे आह्मां ब्रह्मांड पंढरी । प्रेमाची जे थोरी सांठवण ॥3॥

ENGLISH TRANSLATION

The inner light has blazed forth in radiance, the light that was hidden from the very beginning. The bliss found there cannot be contained within the entire universe; to what can one compare such joy? What was churned through devotion has been distilled as the formless Absolute, and it stands upon the brick at Pandhari.

Says Tuka, for us the whole cosmos is Pandhari; it is the storehouse of the greatness of love.

IN PLAIN WORDS

The inner light has blazed into radiance, the light that was hidden from the very start. The bliss there cannot fit inside the whole universe; to what shall I compare such joy? What devotion churned, the formless gathered into itself, and it stands here upon the brick. Tuka says: for us the whole cosmos is Pandhari, the storehouse of the greatness of love.

WHAT IT MEANS

Tukaram is describing the moment realization breaks open. A light that was always there, hidden from the beginning, blazes inside him, and the bliss of it overflows anything the cosmos could hold, so he gives up trying to find a comparison. Then he makes the great turn of his bhakti: the formless Absolute, churned out by devotion itself, has chosen to stand with form on the brick at Pandhari. The closing claim widens that until the whole universe becomes Pandhari, because wherever such love is stored, there the Lord stands present.

GATHA 2835 *Longing and Separation*

Longing, the useless body without God

मराठी मूळ

कासया गा मज घातलें संसारीं । चित्त पायांवरी नाहीं तुझ्या ॥1॥
कासया गा मज घातलें या जन्मा । नाहीं तुझा प्रेमा नित्य नवा ॥ध्रु.॥
तुका ह्मणे माझी जळो जळो काया । विठ्ठला सखया वांचूनियां ॥3॥

ENGLISH TRANSLATION

Why, O Lord, have You cast me into this worldly life when my chitta does not rest upon Your feet? Why have You given me this birth if I do not feel ever-fresh love for You? Says Tuka, let this body of mine burn, burn away, if it be without You, O Vitthal, my beloved friend.

IN PLAIN WORDS

Why, O Lord, have you cast me into this worldly life, when my mind does not rest on your feet? Why have you given me this birth, if I have no ever-fresh love for you? Tuka says: let this body of mine burn, burn away, if it is without you, Vitthal, my dear friend.

WHAT IT MEANS

Tukaram is pressing a complaint that is really a longing. He asks the Lord why he was thrown into the world and given a birth at all, if his mind will not stay on those feet and his love does not stay ever new. The questions are not idle; they make clear that he sees no point to existence apart from God. The final line is the sharp edge of that ache: he would rather his own body burn to nothing than go on living without Vitthal, the friend he cannot do without.

GATHA 2836 *Surrender and Acceptance*

Surrender to destiny, worship instead

मराठी मूळ

प्रारब्धें चि जोडे धन । प्रारब्धें चि वाडे मान ॥1॥
सोस करिसी वांयां । भज मना पंढरीराया ॥ध्रु.॥
प्रारब्धें चि होय सुख। प्रारब्धें चि पावे दुःख ॥2॥
प्रारब्धें चि भरे पोट । तुका करीना बोभाट ॥3॥

ENGLISH TRANSLATION

Wealth comes by destiny; honor grows by destiny. Your striving is in vain, O mind; worship the Lord of Pandhari.

Happiness arrives by destiny; suffering too comes by destiny. The belly fills by destiny alone.

Says Tuka, make no loud complaint about it.

IN PLAIN WORDS

Wealth is gained by destiny; honor grows by destiny. Your striving is wasted, O mind; worship the Lord of Pandhari. Happiness comes by destiny; sorrow too comes by destiny. The belly fills by destiny alone. Tuka says: do not cry out and complain about it.

WHAT IT MEANS

Tukaram is telling the restless mind to stop straining after what is not in its hands. Wealth, honor, pleasure, pain, even a full stomach, all of it comes by prarabdha, the destiny already set in motion, so the effort to grab and arrange it is wasted. With that energy freed, he redirects the mind to the one thing worth doing: worship the Lord of Pandhari. The closing line cuts off the natural reaction of grievance: do not make a loud complaint about your lot, but let it be and turn to God.

GATHA 2837 *Confession and Sin*

Confession, the danger of praise

मराठी मूळ

हीन माझी याति । वरी स्तुती केली संतीं ॥1॥
अंगीं वसूं पाहे गर्व । माझें हरावया सर्व ॥ध्रु.॥
मी एक जाणता । ऐसें वाटतसे चित्ता ॥2॥
राख राख गेलों वांयां । तुका ह्मणे पंढरीराया ॥3॥

ENGLISH TRANSLATION

My caste is lowly, yet the saints have praised me. Now pride seeks to enter my being and rob me of everything.

The thought arises in my mind that I alone am wise. Says Tuka, protect me, protect me, O Lord of Pandhari, lest I be ruined.

IN PLAIN WORDS

My birth is lowly, yet the saints have praised me. Now pride wants to settle in me and rob me of everything. The thought rises in my mind that I alone am wise. Tuka says: save me, save me, Lord of Pandhari, or I am ruined.

WHAT IT MEANS

Tukaram is confessing a danger that comes not from failure but from honor. He knows his birth is humble, yet the saints have praised him, and that very praise is now breeding pride that threatens to steal all he has gained. He catches the precise lie pride whispers: that he alone is the one who knows. Instead of trusting himself to handle it,

he cries to the Lord of Pandhari to protect him, naming the plain stakes: left to this pride, he will be ruined, and only God can hold him.

GATHA 2838 *The Power of the Name*

The Name, austerity made needless

मराठी मूळ

तपाचे सायास । न लगे घेणें वनवास ॥1॥
ऐसें कळलें आह्मां एक । जालों नामाचे धारक ॥ध्रु.॥
जाळीं महाकर्में । दावीं निजसुख धर्में ॥2॥
तुका ह्मणे येणें । किळकाळ तें ठेंगणें॥3॥

ENGLISH TRANSLATION

The labor of austerities and the ordeal of forest exile are not needed. This much has become clear to us: we have become bearers of the Name.

It burns away the mightiest karmas and reveals the bliss of one's true nature. Says Tuka, by this Name, even Death is brought low.

IN PLAIN WORDS

The labor of austerities is not needed, nor any exile in the forest. This one thing has become clear to us: we have become bearers of the Name. It burns up the mightiest deeds and shows the bliss of one's own true nature. Tuka says: by this, even Death is made small.

WHAT IT MEANS

Tukaram is setting the Name against the hard old roads to liberation. The grinding austerities and the long retreat into the forest are not required; the one thing that has become plain to him is simpler and greater, that he and his fellows now carry the Name. He claims the Name does what those labors aimed at: it burns away even the heaviest accumulated karma and uncovers the bliss that is one's own nature. The final stroke names the highest stake: held against the Name, even Death stands diminished and small.

GATHA 2839 *Prayers*

Prayer, all in God's hands

मराठी मूळ

माता कापी गळा । तेथें कोण राखी बाळा ॥1॥
हें कां नेणां नारायणा । मज चाळवितां दिना ॥ध्रु.॥
नागवी धावणें । तेथें साहए व्हावें कोणें ॥2॥
राजा सर्व हरी । तेथें दुजा कोण वारी ॥3॥
तुझ्या केल्याविण । नव्हे ि◌स्थर वश जन ॥4॥
तुका ह्मणे हरी। सूत्र तुह्मां हातीं दोरी॥5॥

ENGLISH TRANSLATION

When a mother herself cuts her child's throat, who will protect the infant? Do You not know this, O Narayana? Why do You toy with this helpless one? When the very guide leads one astray, who can come to the rescue? When the king himself plunders everything, who else can intervene? Without Your will, no one can be made still and obedient. Says Tuka, O Hari, the string and the thread of this puppet-show are in Your hands.

IN PLAIN WORDS

When the mother herself cuts the throat, who will protect the child? Do you not know this, Narayana, that you toy with this helpless one? When the rescuer himself strips you bare, who is there to help? When the king himself plunders all, who else can stop it? Without your doing, no one is made steady or obedient. Tuka says: Hari, the strings and the cord are in your hands.

WHAT IT MEANS

Tukaram is praying out of total helplessness, and he says it with stark images. If the very mother kills the child, there is no protector left; if the rescuer robs you, the king plunders you, then no other refuge exists. He is telling Narayana that God is exactly such a one, the only source of safety, and so it is cruel to play with a helpless devotee. The closing line resolves the complaint into surrender: nothing in him grows steady or obedient on its own, for the strings of this puppet are entirely in Hari's hands, so whatever happens to him is God's to do.

GATHA 2840 *The Power of the Name*

The Name that saved the fallen

मराठी मूळ

गाऊं नेणें परी मी कांहीं गाईन । शरण जाईन पांडुरंगा ॥1॥
ब्रह्मांडनायक मी त्याचा अंकित । काय यमदूत करिती काळ ॥ध्रु.॥
वश्या ज्याच्या नामें तारिली गणिका । अजामेळासारिखा पापरासीं ॥2॥
चरणींच्या रजें अहिल्या तारिली। रूपवंत केली कुबजा क्षणें ॥3॥
पृथिवी तारिली पाताळासी जातां। तुका ह्मणे आतां आह्मी किती ॥4॥

ENGLISH TRANSLATION

I do not know how to sing, yet I will sing something and surrender to Panduranga. He is the Lord of the universe and I am His own; what can Yama and his servants do to me? By His Name alone, the courtesan was purified, and Ajamila, that heap of sin, was saved.

By the dust of His feet Ahalya was delivered, and Kubja was made beautiful in an instant. When the earth was sinking into the abyss, He saved her.

Says Tuka, if He rescued all of them, how much more easily can He save us?.

IN PLAIN WORDS

I do not know how to sing, yet I will sing something and go for refuge to Panduranga. I am the servant of the Lord of the universe; what can the messengers of Yama do to me? By his Name the courtesan was carried across, and Ajamila, that heap of sin, was saved. By the dust of his feet Ahalya was delivered; Kubja was made beautiful in a moment. He saved the earth as she sank into the abyss. Tuka says: if he saved all of them, how much are we?

WHAT IT MEANS

Tukaram begins by disowning any skill: he cannot really sing, but he will sing anyway and take refuge in Panduranga, because what he lacks the Lord supplies. Owning himself as the servant of the Lord of all worlds, he asks what Yama's death-messengers could possibly do to one who belongs to God. Then he piles up the old rescues, the courtesan, the sinner Ajamila, Ahalya, Kubja, the sinking earth, to show how far that saving power reaches, even to the most fallen. The closing turn is his comfort and ours: if God lifted all of those, then we are a small thing for him to save.

GATHA 2841 *Social Criticism*

Social criticism, the hollow holy man

मराठी मूळ

गाजराची पुंगी । तैसे नवे जाले जोगी ॥1॥
काय करोनि पठन । केली अहंता जतन ॥ध्रु.॥
अल्प असे ज्ञान । अंगीं ताठा अभिमान ॥2॥
तुका ह्मणे लंड । त्याचें हाणोनि फोडा तोंड॥3॥

ENGLISH TRANSLATION

A trumpet made of a carrot: such are these newly-minted holy men. Through their reading and recitation they have only nourished their ego.

Their knowledge is meager, yet their pride and arrogance are immense. Says Tuka, such rascals deserve to have their mouths struck shut.

IN PLAIN WORDS

A trumpet made from a carrot: that is what these new holy men are. What did their reading do? It only fed their pride and kept it safe. Their knowledge is small; their stiffness and self-importance are large. Tuka says: such rascals deserve to have their mouths struck shut.

WHAT IT MEANS

Tukaram is mocking the freshly made ascetic whose holiness is all noise and no substance. A carrot trumpet looks like an instrument but cannot sound; the new jogi looks pious but is empty inside. He points out the trap directly: their study did not dissolve the ego, it nourished it, so the more they recite the prouder they grow. The aim of the warning is not to despise any particular man but to expose the pattern in which learning becomes a costume for arrogance, and to make us check whether our own practice is feeding the very self it claims to undo.

GATHA 2842 *Social Criticism*

Social criticism, piety on the outside

मराठी मूळ

परद्रव्य परनारी । अभिळासूनि नाक धरी ॥1॥
जळो तयाचा आचार । व्यर्थ भार वाहे खर ॥ध्रु.॥
सोहोळ्याची ि◌स्थती । क्रोधें विटाळला चित्तीं ॥2॥
तुका ह्मणे सोंग । दावी बाहेरील रंग ॥3॥

ENGLISH TRANSLATION

One who covets another's wealth and another's wife, yet makes a show of piety by holding his nose in pious disdain: let such conduct burn. Like a donkey carrying a useless load, his observances are vain.

He sits in pretended composure, yet is polluted within by anger. Says Tuka, he merely puts on an outward display of color.

IN PLAIN WORDS

He covets another man's wealth and another man's wife, then holds his nose in pious disgust. Let such conduct burn. He carries a useless load, like a donkey. He sits as if calm, but inside his mind is fouled with anger. Tuka says: it is a costume. He shows only the color on the outside.

WHAT IT MEANS

Tukaram sets the inner reality against the outward show and lets the gap condemn the man. Someone greedy for money and lusting after another's wife performs disgust at impurity, as if he were the clean one. Tukaram calls his observances a dead weight, like a donkey hauling a load that benefits no one, because rituals without an inner change accomplish nothing. The pretended composure hides a heart polluted by anger; the holiness is only paint on the surface. The poem turns us toward our own divided life, where the face we present and the mind we carry do not match.

GATHA 2843 *Social Criticism*

Social criticism, the costume of renunciation

मराठी मूळ

टिळा टोपी उंच दावी । जगीं मी एक गोसावी ॥1॥
अवघा वरपंग सारा । पोटीं विषयांचा थारा ॥ध्रु.॥
मुद्रा लावितां कोरोनि । मान व्हावयासी जनीं ॥2॥
तुका ह्मणे ऐसे किती । नरका गेले पुढें जाती ॥3॥

ENGLISH TRANSLATION

With tall marks on the forehead and an imposing cap he proclaims, 'In all the world, I alone am a true renunciant.' It is all surface decoration, while desire for sense-pleasures has made its home within. He brands himself with ritual seals only to gain respect among people.

Says Tuka, countless such people have gone to hell, and more shall follow.

IN PLAIN WORDS

He shows a tall forehead mark and a high cap: in all the world, he says, I alone am a true renunciant. It is all surface decoration. Inside, desire for the senses has made its home. He brands himself with ritual marks only to win respect from people. Tuka says: countless such people have gone to hell, and more are going.

WHAT IT MEANS

Tukaram strips the badges of renunciation down to what they are doing: buying status. The big forehead mark, the imposing cap, the branded seals all advertise a holiness that the inner man does not have, since sense-craving is still settled in the heart. The marks exist for the audience, to be honored by people, not to please God. The closing line is deliberately heavy: this road of religious display leads not upward but to hell, and the crowd taking it is endless. The poem asks whether our own observances are aimed at being seen or at being changed.

GATHA 2844 *Social Criticism*

Social criticism, the Name absent

मराठी मूळ

ऐसे संत जाले कळीं । तोंडीं तमाखूची नळी ॥1॥
स्नानसंध्या बुडविली । पुढें भांग वोडवली ॥ध्रु.॥
भांगभुकान हें साधन। पची पडे मद्यपान ॥2॥
तुका ह्मणे अवघें सोंग । तेथें कैचा पांडुरंग ॥3॥

ENGLISH TRANSLATION

Such are the saints produced by this age of Kali: a tobacco pipe hangs from their lips. They have drowned their daily prayers and ablutions and have taken up hemp instead.

Hemp-eating and intoxicants are their spiritual practice, leading them inevitably to drink liquor. Says Tuka, it is all a masquerade; how could Panduranga be found there?.

IN PLAIN WORDS

These are the saints the age of Kali has made: a tobacco pipe hangs from the mouth. They have drowned their bath and their daily prayers, and put hemp in their place. Hemp and intoxicants are their practice; in the end it lands them in drink. Tuka says: it is all a costume. How can Panduranga be there?

WHAT IT MEANS

Tukaram describes a degraded holiness where intoxication has replaced devotion. The pipe in the mouth, the abandoned ablutions and prayers, the hemp taken as if it were spiritual practice, the slide into liquor: these are named plainly as what the age throws up in the shape of saints. He calls the whole thing a masquerade, a performance with no inner ground. The final question is the point: where the disciplines are drowned and the senses are drugged, Panduranga, the living God, simply is not present. The poem measures any practice by whether God can actually be found in it.

GATHA 2845 *Social Criticism*

Social criticism, birth versus conduct

मराठी मूळ

जातीची शिंदळी । तिला कोण वंशावळी ॥1॥
आपघर ना बापघर । चित्तीं मनीं व्यभिचार ॥ध्रु.॥
सेजे असोनियां धणी । परद्वार मना आणी ॥2॥
तुका ह्मणे असील जाती । जातीसाठीं खाती माती ॥3॥

ENGLISH TRANSLATION

One born of promiscuity has no lineage to speak of, no father's house nor mother's house, only adultery ruling chitta and mind. Even when the rightful husband is at her side in bed, her mind wanders to another's door.

Says Tuka, if you claim noble birth, then know that those who stake everything on caste alone end up eating dirt.

IN PLAIN WORDS

A woman born of a loose line has no lineage to name, no house of her own and no father's house, only adultery in her chitta and her mind. Even with her rightful husband beside her in bed, her mind goes to another man's door. Tuka says: if you boast of high birth, know this: those who stake everything on caste alone end up eating dirt.

WHAT IT MEANS

Tukaram uses a stark image of an unfaithful woman to attack pride in birth and caste. Her wandering desire, present even when the husband lies beside her, stands for a heart that betrays its true bond no matter its claimed origins. He then turns the knife on the proud of caste: lineage means nothing if conduct is rotten, and those who rest on bloodline alone are brought low, eating dirt. The point is the pattern, not contempt for any person: worth is decided by what the heart actually does, not by the name one is born under, and the boaster should look first at his own faithfulness.

GATHA 2846 *Social Criticism*

Social criticism, the cruelty of deceit

मराठी मूळ

अंधळ्याची काठी । हिरोनियां कडा लोटी ॥1॥
हें कां देखण्या उचित । लाभ किंवा कांहीं हित ॥ध्रु.॥
साकर ह्मणोनि माती । चाळवूनि द्यावी हातीं ॥2॥
तुका ह्मणे वाटे । देवा पसरावे सराटे ॥3॥

ENGLISH TRANSLATION

To snatch the blind man's staff and push him over a cliff: is that the conduct befitting one who can see? Is there any gain or good in it? To place clay in someone's hand calling it sugar: is that a fair deception? Says Tuka, it is as if one spreads thorns on the path to God.

IN PLAIN WORDS

To grab the blind man's staff and push him off the cliff: is that fit conduct for one who can see? Is there any gain in it, any good? To put clay in someone's hand and call it sugar, to cheat him into taking it: is that fair? Tuka says: it is like spreading thorns on the road that leads to God.

WHAT IT MEANS

Tukaram condemns the betrayal of those who trust us, especially the weak. Snatching the blind man's stick and shoving him over the edge is the picture of using one's advantage to destroy a helpless person, and he asks flatly what could possibly be gained by it. Handing someone clay while calling it sugar is the everyday version: deceiving

the one who relies on your word. He names the cost in spiritual terms: such cruelty and fraud scatter thorns across the very path that goes to God, wounding the deceiver's own journey. The poem holds up honesty toward the trusting as a measure of true conduct.

GATHA 2847 *Devotion to Vitthal*

Devotion, the ease of love

मराठी मूळ

प्रीतिचिया बोला नाहीं पेसपाड । भलतसें गोड करूनि घेई ॥1॥
तैसें विठ्ठलराया तुज मज आहे । आवडीनें गायें नाम तुझें ॥ध्रु.॥
वेडे वांकडे बाळकाचे बोल । करिती नवल मायबाप ॥2॥
तुका ह्मणे तुज येवो माझी दया । जीवींच्या सखया जिवलगा ॥3॥

ENGLISH TRANSLATION

Between those who love one another, there is no awkwardness of speech; whatever is said, love makes it sweet. So it is between You and me, O Vitthal; with love I sing Your Name.

A child's crooked, lisping words are a wonder and delight to its parents. Says Tuka, may You feel tender compassion for me, O companion of my jiva, my dearest one.

IN PLAIN WORDS

Between those who love each other there is no awkwardness in speech; whatever is said, love makes it sweet. So it is between you and me, O Vitthal; with delight I sing your Name. A child's crooked, lisping words are a wonder to its mother and father. Tuka says: let your compassion come to me, O friend of my soul, my dearest one.

WHAT IT MEANS

Tukaram describes the freedom that love gives to prayer. Where there is real affection, speech need not be polished; love sweetens whatever is said, and so he sings the Name however it comes. He likens himself to a small child whose broken, half-formed words delight its parents precisely because they are the child's own. On that ground he asks for grace, not as a stranger pleading with a distant power, but as one calling the closest friend of his soul. The poem reframes devotion as intimacy: God does not weigh our words, he loves the one who speaks them.

GATHA 2848 *Prayers*

Prayer, the helpless plea for grace

मराठी मूळ

माझे मज कळों येती अवगुण । काय करूं मन अनावर ॥1॥
आतां आड उभा राहें नारायणा । दयासिंधुपणा साच करीं ॥ध्रु.॥
तुका ह्मणे तुझा जैसा तैसा दास । न धरीं उदास मायबापा ॥3॥

ENGLISH TRANSLATION

I can see my own faults clearly, yet what can I do? This mind is beyond my control. Now stand before me as a shield, O Narayana; prove true to Your title of Ocean of Mercy.

Says Tuka, I am Your servant, just as I am. Do not cast me aside, O Mother and Father.

IN PLAIN WORDS

I can see my own faults clearly. What can I do? My mind will not be controlled. Now stand in front of me as a shield, O Narayana; make your name, Ocean of Mercy, come true. Tuka says: such as I am, I am your servant. Do not turn away from me, O Mother and Father.

WHAT IT MEANS

Tukaram confesses an honest helplessness: he sees his faults plainly, yet cannot master his own mind. Instead of pretending to fix himself, he throws the whole problem onto God, asking Narayana to stand before him like a shield. He presses God on his own title, Ocean of Mercy, daring him to make the name true by actually showing mercy. He does not claim to be a good servant, only that he is God's, just as he is, flaws and all. The prayer rests entirely on grace and on God's role as parent, asking only not to be cast aside.

GATHA 2849 *Devotion to Vitthal*

Devotion, only Vitthal endures

मराठी मूळ

वर्णावी ते थोरी एका विठ्ठलाची । कीर्ती मानवाची सांगों नये ॥1॥
उदंड चि जाले जन्मोनियां मेले । होऊनियां गेले राव रंक ॥ध्रु.॥
त्यांचें नाम कोणी नेघे चराचरीं । साही वेद चारी वणिनताती ॥2॥
अक्षय अढळ चळेना ढळेना । तया नारायणा ध्यात जावें ॥3॥
तुका ह्मणे तुझी विठ्ठल चित्तीं ध्यातां । जन्ममरण व्यथा दूर होती ॥4॥

ENGLISH TRANSLATION

One should praise the greatness of Vitthal alone; the fame of mere mortals is not worth telling. Countless people have been born and have died, kings and paupers have come and gone.

No one in all creation takes their name, yet the six scriptures and four Vedas ceaselessly praise the Lord. He is imperishable, immovable, never wavering, never falling.

One should meditate upon that Narayana. Says Tuka, O Vitthal, when one contemplates You, the affliction of birth and death retreats far away.

IN PLAIN WORDS

Praise the greatness of Vitthal alone; the fame of mere men is not worth telling. Countless people have been born and have died; kings and beggars have come and gone. No one in all creation now says their names, yet the six scriptures and the four Vedas praise the Lord without end. He is unfading, unshakable; he never moves, never falls. Meditate on that Narayana. Tuka says: when you hold you in your mind, O Vitthal, the pain of birth and death goes far away.

WHAT IT MEANS

Tukaram weighs human glory against the one thing that lasts. Kings and paupers alike are born, die, and are forgotten; no one in the world still speaks their names. Against this he sets Vitthal, whom the Vedas and scriptures never stop praising, because he alone is imperishable and unmoving, never rising to fall again. The lesson follows from the contrast: spend your attention on what passes and you pass with it, but meditate on Narayana, who endures, and you are joined to what endures. He ends with the promise that holding Vitthal in the mind carries the very pain of birth and death away.

GATHA 2850 *Prayers*

Prayer, the freedom of the fakir

मराठी मूळ

नको देऊं देवा पोटीं हें संतान । मायाजाळें जाण नाठवसी ॥1॥
नको देऊं देवा द्रव्य आणि भाग्य । तो एक उद्वेग होय जीवा ॥2॥
तुका ह्मणे करीं फकिराचे परी । रात्रदिवस हरि येइल घरा ॥3॥

ENGLISH TRANSLATION

Do not give me children, O God, for in the web of family attachment I will forget You. Do not give me wealth and fortune, for that only brings torment to the soul.

Says Tuka, make me live like a fakir; then Hari will come to my door day and night.

IN PLAIN WORDS

Do not give me children, O God, for in the web of family love I will forget you. Do not give me wealth and fortune, for that brings only torment to the soul. Tuka says: make me live like a fakir; then Hari will come to my house day and night.

WHAT IT MEANS

Tukaram prays against the very things most people beg God for. He asks not to be given children, because the bonds of family will tangle his attention and crowd God out of his memory. He asks not to be given riches, because possessions bring not peace but unrest. What he wants instead is the bare life of a fakir, owning nothing, attached

to nothing. The reasoning is plain: with the hands and heart empty of the world, there is room for Hari to come and stay, day and night. The poem names the cost of remembering God: letting go of what we are taught to want.

GATHA 2851 *The Moral Ideal*

Moral ideal, the fruit of a worthy life

मराठी मूळ

जोडोनियां धन उत्तम वेव्हारें । उदास विचारें वेच करी ॥1॥
उत्तम चि गती तो एक पावेल । उत्तम भोगील जीव खाणी ॥ध्रु.॥
परउपकारी नेणें परनिंदा । परस्त्रिया सदा बहिणी माया ॥2॥
भूतदया गाईपशूचें पालन । तान्हेल्या जीवन वनामाजी॥3॥
शांतिरूपें नव्हे कोणाचा वाईट । वाढवी महत्व वडिलांचें ॥4॥
तुका ह्मणे हें चि आश्रमाचें फळ । परमपद बळ वैराग्याचें ॥5॥

ENGLISH TRANSLATION

One who earns wealth by honest dealing and spends it with a spirit of detachment will surely attain the highest state and enjoy the noblest of births. One who serves others selflessly, never slanders, and regards all women other than one's wife as mothers and sisters; one who shows compassion to all creatures, tends to cows, and offers water to the thirsty in the wilderness; one who remains peaceful, never wishes ill upon anyone, and honors elders: Says Tuka, this is the fruit of a worthy life. The supreme goal and the strength of dispassion belong to such a one.

IN PLAIN WORDS

One who earns wealth by honest dealing and spends it with a detached heart will reach the highest state and be born into the noblest of lives. One who helps others and knows no slander; who treats every woman but his wife as a mother or sister; who is kind to all creatures, tends the cows and cattle, and gives water to the thirsty in the wilderness; who stays peaceful, wishes ill on no one, and honors his elders. Tuka says: this is the fruit of a true life; the supreme goal and the strength of dispassion belong to such a one.

WHAT IT MEANS

Tukaram draws the portrait of a genuinely good life and tells us what it is worth. The marks are concrete: money earned honestly and held loosely, service without slander, purity in seeing other women as kin, mercy toward animals, water for the thirsty traveler, a peaceful temper, no ill will, respect for elders. None of these is showy; all of them are daily conduct. He calls this the real fruit of human life, and says the highest spiritual goal and the strength of true dispassion grow out of exactly such ordinary virtue. The poem locates the path to God not in display but in steady, honest, compassionate living.

GATHA 2852 *The Power of the Name*

The Name, even Death trembles

मराठी मूळ

हरि ह्मणतां गति पातकें नासती । किळकाळ कांपती हरि ह्मणतां ॥1॥
हरि ह्मणतां भुक्ति हरि ह्मणतां मुक्ति । चुके यातायाती हरि ह्मणतां ॥ध्रु.॥
तुका ह्मणे भावें जपा हरिचें नाम । मग काळयम शरण तुह्मा ॥3॥

ENGLISH TRANSLATION

By saying Hari, sins are destroyed and liberation is attained. By saying Hari, even Death trembles.

By saying Hari there is worldly well-being; by saying Hari there is liberation; by saying Hari the cycle of births and deaths is broken. Says Tuka, chant Hari's Name with devotion, and then even Yama and Death will bow down to you.

IN PLAIN WORDS

Say Hari, and sins are destroyed and the soul is freed; say Hari, and even Death trembles. Say Hari, and there is well-being; say Hari, and there is liberation; say Hari, and the round of births and deaths is broken. Tuka says: chant Hari's Name with love, and then Yama and Death will bow at your feet.

WHAT IT MEANS

Tukaram piles up the powers of the Name to show there is nothing it cannot do. Spoken sincerely, Hari's Name burns away sins, frees the soul, and makes even Death shake. The same Name gives worldly good and final liberation alike, and it cuts the long chain of birth and death at the root. The condition he names is devotion: the Name is to be chanted with feeling, not muttered as a charm. To one who does so the order is reversed: Yama, the lord of death who rules all others, comes and bows. The poem hands the helpless a single, sufficient practice.

GATHA 2853 *Devotion to Vitthal*

Devotion, patient trust

मराठी मूळ

नये वांटूं मन । कांहीं न देखावें भिन्न ॥1॥
पाय विठोबाचे चित्तीं । असों द्यावे दिवसराती ॥ध्रु.॥
नये काकुळती । कोणा यावें हरिभक्ति ॥2॥
तुका ह्मणे साई । करील कृपेची विठाई॥3॥

ENGLISH TRANSLATION

Do not let the mind be divided; see nothing as separate from God. Let the feet of Vithoba rest in your chitta day and night.

One should not come begging or pleading to anyone for devotion to Hari. Says Tuka, be patient, and the gracious Vithai will surely bestow Her mercy.

IN PLAIN WORDS

Do not let the mind be divided. See nothing as separate. Keep the feet of Vithoba in your heart, day and night. Do not go begging anyone for devotion to Hari. Tuka says: be patient. The gracious Vithai will give Her mercy.

WHAT IT MEANS

Tukaram is laying out the whole discipline of bhakti in a few lines. First, do not split the mind: stop seeing things as separate from God, and let Vithoba's feet stay in your heart through every hour. Then he closes one door that seekers run to: do not go from person to person begging for devotion, as if someone could hand it to you. The only thing asked is patience; the grace is Vithai's to give, and She will give it when the heart waits steady instead of grasping.

GATHA 2854 *Devotion to Vitthal*

Devotion, plunder the treasure

मराठी मूळ

सकळ देवांचें दैवत । उभें असे रंगा आंत ॥1॥
रंगा लुटा माझे बाप । शुद्ध भाव खरें माप ॥ध्रु.॥
रंग लुटिला बहुतीं । शुक नारदादि संतीं ॥2॥
तुका लुटितां हे रंग । साहए जाला पांडुरंग ॥3॥

ENGLISH TRANSLATION

The deity of all the gods stands within the sacred hall. Plunder this treasure, O my people; a pure chitta is the true measure.

Many have plundered this bounty: Shuka, Narada, and all the saints. Says Tuka, as I plunder this divine treasure, Panduranga Himself becomes my helper.

IN PLAIN WORDS

The God of all gods stands here, inside the sacred hall. Plunder this treasure, O my people. A pure heart is the true measure. Many have plundered it: Shuka, Narada, all the saints. Tuka says: as I plunder this treasure, Panduranga Himself became my helper.

WHAT IT MEANS

Tukaram turns worship into an open robbery that everyone is welcome to join. The deity of all the gods is standing right there in the kirtan hall, and the wealth is His presence, free to be taken. The one currency that buys entry is a pure heart, so the measure is inner sincerity, not rank or learning. He points to Shuka, Narada, and the saints who already carried this treasure off, and then says the strange thing: when he reaches in to plunder it, the Lord Himself helps him do it. Grace does not guard the door against the seeker; it hands over the goods.

GATHA 2855 *Longing and Separation*

Longing, the delay of God

मराठी मूळ

उशीर कां केला । कृपाळुवा विठ्ठला ॥1॥
मज दिलें कोणा हातीं । काय मानिली निंश्चती ॥ध्रु.॥
कोठवरी धरूं धीर । आतां मन करूं स्थिर ॥2॥
तुका ह्मणे जीव । ऐसी भाकितसे कींव ॥3॥

ENGLISH TRANSLATION

Why have You delayed so long, O merciful Vitthal? Into whose hands have You placed me, and with what assurance do You rest? How long must I hold my patience and keep this mind steady? Says Tuka, my jiva pleads with such longing.

IN PLAIN WORDS

Why have You delayed so long, merciful Vitthal? Into whose hands have You left me? What assurance lets You rest? How long must I hold my patience? How long must I keep this mind steady? Tuka says: my jiva is pleading like this.

WHAT IT MEANS

This is the cry of a soul that feels abandoned mid-wait. Tukaram asks Vitthal straight out why the help is so late, and protests that he has been handed off to someone else's care, as though God has grown easy and unconcerned. The hard part is the holding: he is trying to keep patience and keep the restless mind steady, and he does not know how much longer he can. The poem does not resolve the wait; it simply names the ache and lays the whole plea at God's feet, which is itself the act of trust underneath the complaint.

GATHA 2856 *Autobiography*

Self-portrait, the holy madman

मराठी मूळ

तुका वेडा अविचार । करी बडबड फार ॥1॥
नित्य वाचे हा चि छंद । राम कृष्ण हरि गोविंद ॥ध्रु.॥
धरी पांडुरंगीं भाव। आणीक नेणें दुजा देव ॥2॥
गुरुज्ञान सर्वा ठायीं । दुजें न विचारी कांहीं ॥3॥
बोल नाईके कोणाचे । कथे नागवा चि नाचे॥4॥
संगउपचारें कांटाळे । सुखें भलते ठायीं लोळे ॥5॥
कांहीं उपदेशिलें नेणे । वाचे विठ्ठल विठ्ठल ह्मणे ॥6॥
केला बहुतीं फजित । तरी हें चि करी नित्य ॥7॥
अहो पंडितजन । तुका टाकावा थुंकोन ॥8॥

ENGLISH TRANSLATION

Tuka is a madman of indiscretion, babbling on and on. This is the one constant refrain upon his tongue: Rama, Krishna, Hari, Govinda.

He fixes his devotion solely on Panduranga, knowing no other god. Through the guru's knowledge he sees the One in all places and considers nothing else.

He listens to no one's counsel and dances naked at the kirtan. He recoils from worldly comforts and rolls happily in any place at all.

No teaching reaches him; his mouth utters only Vitthal, Vitthal. Though many have tried to shame him, he does the same thing day after day.

O learned scholars, says Tuka, spit on me and cast me out.

IN PLAIN WORDS

Tuka is a mad fool. He babbles on and on. One refrain is always on his tongue: Rama, Krishna, Hari, Govinda. He holds his love on Panduranga. He knows no other god. By the guru's knowledge he sees the One everywhere. He weighs nothing else. He listens to no one's advice. He dances naked at the kirtan. He shrinks from comforts. He rolls happily on any ground. No teaching reaches him. His mouth only says Vitthal, Vitthal. Many have shamed him. Still he does the same thing every day. Tuka says: O learned scholars, spit on me and throw me away.

WHAT IT MEANS

Tukaram describes himself through the eyes of the respectable world and refuses to defend the picture. By their measure he is a mad babbler who fixes on one God, follows no counsel, dances without shame, despises comfort, and repeats one Name no matter how often he is corrected. The point is that every trait the scholars count as madness is exactly his devotion working: single-minded love, the guru's vision of the One in all, indifference to status. When he invites the learned to spit on him and cast him out, the satire turns on them: their contempt is the proof he is free of the thing they cannot let go of, the need to be respected.

GATHA 2857 *Social Criticism*

Social criticism, the outward washing

मराठी मूळ

आली सिंहस्थपर्वणी । न्हाव्या भटा जाली धणी॥1॥
अंतरीं पापाच्या कोडी । वरिवरि बोडी डोई दाढी ॥ध्रु.॥
बोडिलें तें निघालें । काय पालटलें सांग वहिलें ॥2॥
पाप गेल्याची काय खुण । नाहीं पालटले अवगुण ॥3॥
भक्तिभावें विण । तुका ह्मणे अवघा सीण ॥4॥

ENGLISH TRANSLATION

The holy bathing festival has arrived, a windfall for barbers and priests. Though sins lie heaped in crores within, people merely shave their heads and beards on the outside.

What has truly changed by this outward shaving? Tell me what has really been transformed. Where is the proof that sin has departed, when not a single bad trait has been altered? Says Tuka, without heartfelt devotion, all such effort is mere weariness.

IN PLAIN WORDS

The great bathing festival has come. It is a windfall for barbers and priests. Inside lie sins by the crore. Outside, people only shave the head and beard. The hair is shaved off; it grows back. Tell me quickly, what has changed? Where is the sign that sin has left, when not one fault has been altered? Tuka says: without heartfelt devotion, all of it is only weariness.

WHAT IT MEANS

Tukaram attacks the assumption that an outward ritual can scrub an inward stain. At the Simhastha festival people shave their heads and beards and pay the priests, but the sins heaped inside them are untouched; the only ones enriched are the barbers and clergy. He drives it home with a plain fact: shaved hair simply grows back, so nothing has actually changed. The test he asks for is moral, not ceremonial: has a single fault in you been altered? Without real devotion of the heart, the whole pilgrimage is just tiring effort that leaves the person exactly as they were. The rebuke is aimed at the empty pattern, and it calls each of us to check our own inside against our outside.

GATHA 2858 *The Nature of God*

The nature of God, worship of the boundless

मराठी मूळ

तुज घालोनियां पूजितों संपुष्टीं । परि तुझ्या पोटीं चवदा भुवनें ॥1॥
तुज नाचऊनि दाखवूं कौतुका । परी रूपरेखा नाहीं तुज ॥ध्रु.॥
तुजलागीं आह्मी गात असों गीत । परी तूं अतीत शब्दाहूनि ॥2॥
तुजलागीं आह्मीं घातियेल्या माळा । परि तूं वेगळा कतृनत्वासी ॥3॥
तुका ह्मणे आतां होऊनि परमित । माझें कांहीं हित विचारावें ॥4॥

ENGLISH TRANSLATION

I seat You in a shrine and worship You with offerings, yet fourteen worlds are contained within Your belly. I make You dance as a spectacle, yet You have neither form nor outline.

I sing songs for You, yet You transcend all words. I garland You with flowers, yet You stand apart from all doership.

Says Tuka, now please be gracious, and consider what is truly good for me.

IN PLAIN WORDS

I set You in a shrine and worship You with offerings, yet the fourteen worlds lie inside Your belly. I make You dance for sport, yet You have no form, no outline. I sing songs to You, yet You are beyond all words. I hang garlands on You, yet You stand apart from all doing. Tuka says: now be gracious, and consider what is truly good for me.

WHAT IT MEANS

Tukaram holds two things at once: the small acts of worship and the immensity of the One they reach toward. He seats God in a shrine, yet that same God holds fourteen worlds in His belly; he makes the image dance, yet the Lord has no form to confine. Every devotional act is shadowed by its own impossibility: songs offered to what is past all words, flowers hung on what stands outside all action. He is not mocking worship but confessing how far the act falls short of its object. So he ends with the only sane request: since You are this boundless, You alone know what is good for me, so decide it.

GATHA 2859 *Confession and Sin*

Confession, the thief on both sides

मराठी मूळ

पापाची मी राशी । सेवाचोर पायांपाशीं ॥1॥
करा दंड नारायणा । माझ्या मनाची खंडणा ॥ध्रु.॥
जना हातीं सेवा । घेतों लंडपणें देवा ॥2॥
तुझा ना संसार । तुका दोहींकडे चोर ॥3॥

ENGLISH TRANSLATION

I am a heap of sin, a thief of devotion lingering at Your feet. Punish me, O Narayana, and break the willfulness of my mind.

I take credit for service that was done by others, taking it lazily, O God. I belong neither to You nor to the world.

Says Tuka, I am a cheat on both sides.

IN PLAIN WORDS

I am a heap of sin. I am a thief of service, loitering at Your feet. Punish me, Narayana. Break the willfulness of my mind. I take service done by others, and take the credit lazily, O God. I am not Yours, and not the world's. Tuka says: I am a cheat on both sides.

WHAT IT MEANS

This is a confession with no excuse offered. Tukaram calls himself a heap of sin and, worse, a thief who steals even the appearance of devotion, claiming as his own the service others actually performed. He does not ask to be spared; he asks to be punished, because what he wants broken is the willful, self-serving mind itself. The sharp final charge is that he belongs nowhere: he has not truly given himself to God, and he has not honestly stayed with the world either, so he is a cheat on both sides at once. The point is the kind of merciless self-examination that real surrender begins with.

GATHA 2860 *Longing and Separation*

Longing, set my heart like a debtor's

मराठी मूळ

दुडीवरी दुडी । चाले मोकळी गुजरी ॥1॥
ध्यान लागो ऐसें हरी । तुझे चरणीं तैशापरी ॥ध्रु.॥
आवंतण्याची आस । जैसी लागे दुर्बळासी ॥2॥
लोभ्या कळांतराची आस । बोटें मोजी दिवस मास ॥3॥
तुका ह्मणे पंढरीनाथा । मजला आणिक नको व्यथा ॥4॥

ENGLISH TRANSLATION

Just as one copper coin follows another and trade flows freely, may my meditation upon Your feet, O Hari, flow with the same steady ease. Just as a poor man waits eagerly for an invitation to a feast, and a greedy man counts the days and months until his interest comes due: let my longing for You be like that.

Says Tuka, O Lord of Pandhari, give me no further affliction.

IN PLAIN WORDS

As one coin follows another and the trader's wealth moves freely, let my meditation rest on Your feet, Hari, just like that. As a poor man longs for the feast he is invited to, as a greedy man counts on his fingers the days and months till his interest comes due, let my longing be. Tuka says: Lord of Pandhari, give me no other affliction.

WHAT IT MEANS

Tukaram prays for a longing as steady and consuming as the world's own appetites. He reaches for unholy images on purpose: money piling on money in trade, a hungry pauper fixed on a promised feast, a lender counting the days until his interest matures. Each one names a desire that never lets the mind wander, and that is exactly the constancy he wants turned toward Vitthal's feet. The honesty is in admitting how reliably greed and hunger hold attention, and asking for that same grip to be aimed at God. His one closing request is to be spared every other affliction, so nothing competes for that focus.

GATHA 2861 *The Power of the Name*

The Name, the open road for all

मराठी मूळ

लागोनियां पायां विनवितों तुम्हाला । करें टाळी बोला मुखें नाम ॥1॥
विठ्ठल विठ्ठल म्हणा वेळोवेळां । हा सुखसोहळा स्वगाअ नाहीं ॥ध्रु.॥
कृष्ण विष्णु हरि गोविंद गोपाळ । मार्ग हा प्रांजळ वैकुंठीचा ॥2॥
सकळांसीं येथें आहे अधिकार । कलयुगीं उद्धार हरिनामें ॥3॥
तुका ह्मणे नामापाशीं चारी मुक्ति । ऐसें बहुग्रंथीं बोलियेलें ॥4॥

ENGLISH TRANSLATION

I fall at your feet and entreat you all: clap your hands and speak the Name with your mouths. Say Vitthal, Vitthal, again and again; this festival of bliss is not found even in heaven.

Krishna, Vishnu, Hari, Govinda, Gopal: this is the straight road to Vaikuntha. Everyone here has the authority for this; in the age of Kali, deliverance comes through Hari's Name.

Says Tuka, beside the Name dwell all four forms of liberation; so it is declared in the great scriptures.

IN PLAIN WORDS

I fall at your feet and beg you all: clap your hands, speak the Name with your mouths. Say Vitthal, Vitthal, again and again. This festival of joy is not found even in heaven. Krishna, Vishnu, Hari, Govinda, Gopal: this is the straight road to Vaikuntha. Everyone here has the right to it. In the age of Kali, the rescue is Hari's Name. Tuka says: beside the Name stand all four kinds of liberation. So the great scriptures have declared.

WHAT IT MEANS

Tukaram is calling everyone into the one practice he trusts above all others. He bows to his listeners and pleads with them simply to clap and chant the Name aloud, because that shared joy outstrips even heaven. The chanting of Krishna, Vishnu, Hari, Govinda, Gopal is the straight, unobstructed road to Vaikuntha, and his radical claim is that everyone holds the right to walk it: no caste, learning, or rank is required, for in the Kali age the Name itself is the rescue. He closes by saying the Name carries all four forms of liberation along with it, and grounds this not in his own authority but in what the scriptures already declare.

GATHA 2862 *Worldly Life*

The world as illusion, all of it false

मराठी मूळ

लटिकें हासें लटिकें रडें । लटिकें उडें लटिक्यापें॥1॥
लटिकें माझें लटिकें तुझें । लटिकें ओझें लटिक्याचें ॥ध्रु.॥
लटिकें गायें लटिकें ध्यायें । लटिकें जायें लटिक्यापें ॥3॥
लटिका भोगी लटिका त्यागी । लटिका जोगी जग माया ॥3॥
लटिका तुका लटिक्या भावें । लटिकें बोले लटिक्यासवें ॥4॥

ENGLISH TRANSLATION

False is the laughter, false is the weeping. False is the leaping about for false things.

False is 'mine,' false is 'yours.' False is the burden carried for what is false. False is the singing, false is the meditating; false is the going toward what is false.

False is the enjoyer, false is the renouncer; the yogi too is false, for the world is illusion. Says Tuka, false is Tuka with false devotion, speaking false words to those who are equally false.

IN PLAIN WORDS

False the laughter, false the weeping. False the leaping about for false things. False is mine, false is yours. False the burden carried for what is false. False the singing, false the meditating, false the going toward what is false. False the enjoyer, false the renouncer; false the yogi too, for the world is illusion. Tuka says: false is Tuka with his false devotion, speaking false words to those who are equally false.

WHAT IT MEANS

Tukaram lets one word, false, fall on everything in turn until nothing in the world is left standing. Laughter and weeping, mine and yours, the burdens we carry, even singing and meditation are all hollow because the things they chase are hollow. Then he refuses to spare the supposedly higher men: the enjoyer who indulges, the renouncer who walks away, the yogi who disciplines himself are all false too, since the whole stage is illusion. The

most cutting move is the last: he names himself false, his own devotion false, his words false and spoken to people just as false. He will not stand outside the verdict he passes on the world; if everything is unreal, so is the one saying so, and only that which lies beyond all of it is left untouched.

GATHA 2863 *The Necessity of Experience*

Experience, the touchstone of attainment

मराठी मूळ

2866. जालों म्हणती त्याचें मज वाटे आश्चर्य । ऐका नव्हे धीर वचन माझें ॥1॥
शिजलिया अन्ना ग्वाही दांत हात । जिव्हेसी चाखत न कळे कैसें ॥ध्रु.॥
तापलिया तेली बावन चंदन । बुंद एक क्षण शीतळ करी ॥2॥
पारखी तो जाणे अंतरींचा भेद । मूढजना छंद लावण्यांचा ॥3॥
तुका ह्मणे कसीं निवडे आपण । शुद्ध मंद हीन जैसें तैसें ॥4॥

ENGLISH TRANSLATION

I marvel at those who claim they have attained; hear my words, for I cannot hold back. When food is cooked, the teeth and hands bear witness, yet somehow the tongue does not register the taste.

A single drop of sandalwood oil cools a cauldron of boiling oil in an instant. The true connoisseur knows the inner distinction; the foolish are captivated only by outward beauty.

Says Tuka, the touchstone reveals of its own accord what is pure, what is dull, and what is base, each exactly as it is.

IN PLAIN WORDS

Those who say they have arrived: I marvel at it. Hear me, I cannot hold the words back. When food is cooked, the teeth and hands tell, but somehow the tongue does not taste it. One drop of sandal oil cools a whole cauldron of boiling oil in a moment. The true judge knows the inner difference. Fools are caught only by outward beauty. Tuka says: the touchstone sorts it of itself, the pure, the dull, the base, each just as it is.

WHAT IT MEANS

Tukaram is unmasking people who announce that they have reached the goal. His first image is sharp: with cooked food the hands and teeth do their work, yet the tongue never registers the taste, which is how empty attainment can look busy and devout while the inner relish is simply absent. Then the opposite case: a single drop of real sandal oil cools an entire vat of boiling oil at once, because what is genuine acts quietly and unmistakably. The difference is invisible to the crowd, who fall for surfaces, and visible only to the true connoisseur. He ends with the touchstone: tested, every claim shows its own grade by itself, pure or dull or base, and no one can talk their way past it.

GATHA 2864 *Surrender and Acceptance*

Surrender, lay the burden on Him

मराठी मूळ

हे चि थोर भक्ति आवडती देवा । संकल्पावी माया संसाराची ॥1॥
ठेविलें अनंतें तैसें चि राह वें । चित्तीं असों द्यावें समाधान ॥ध्रु.॥
वाहिल्या उद्वेग दुःख चि केवळ । भोगणें तें फळ संचिताचें ॥2॥
तुका ह्मणे घालूं तयावरी भार । वाहूं हा संसार देवा पायीं ॥3॥

ENGLISH TRANSLATION

This is the highest devotion that God loves: to offer up all attachment to worldly existence. Whatever the Infinite has ordained, let it be; keep contentment in the heart.

To carry anxiety only multiplies sorrow; one must endure the fruit of one's past deeds. Says Tuka, place the whole burden upon Him, and carry on this worldly life with your heart set upon God's feet.

IN PLAIN WORDS

This is the great devotion that God loves: to give up all clinging to worldly life. Whatever the Infinite has set in place, let it stay. Keep contentment in the heart. To carry anxiety only makes more sorrow. You must bear the fruit of past deeds. Tuka says: let us put the whole weight on Him, and carry this worldly life with our heart at God's feet.

WHAT IT MEANS

Tukaram defines the devotion God actually prizes, and it is not ritual but release: letting go of the grip on worldly life. Whatever the Infinite has arranged, accept it as it stands, and hold steady contentment inside rather than fighting the arrangement. He gives the plain reasoning: worry does not lift the load, it only piles on more suffering, and in any case the fruit of past deeds has to be lived through. So the move he urges is to shift the whole weight onto God and keep living the ordinary worldly life, but with the heart resting at His feet rather than clenched around the outcome.

GATHA 2865 *Worldly Life*

Acceptance, end the brooding

मराठी मूळ

जन्मा येणें घडे पातकाचे मूळें । संचिताचें फळ आपुलिया ॥1॥
मग वांयांविण दुःख वाहों नये । रुसोनियां काय देवावरी ॥ध्रु.॥
ठाउका चि आहे संसार दुःखाचा । चित्तीं सीण याचा वाहों नये ॥2॥
तुका ह्मणे नाम त्याचें आठवावें । तेणें विसरावें जन्मदुःख ॥3॥

ENGLISH TRANSLATION

Birth itself happens because of past sin; it is the fruit of one's own accumulated karma. Then why carry useless sorrow? What good does it do to blame God? This worldly existence is known to be full of suffering; one should not brood upon it with a troubled heart.

Says Tuka, remember His Name; through it, forget the pain of birth.

IN PLAIN WORDS

Birth comes because of past sin. It is the fruit of what I have gathered. So I should not carry sorrow for nothing. What good is it to sulk against God? Everyone knows this worldly life is full of pain. I should not brood over it in my heart. Tuka says: remember His Name. By that, forget the pain of birth.

WHAT IT MEANS

Tukaram is talking himself out of self-pity. He starts from the hard fact that this birth and its troubles are the ripening of one's own past acts, not an injustice handed down by God, so blaming God or sulking against Him gains nothing. Suffering in worldly life is no surprise; everyone already knows it is built that way, and chewing on it only adds a second sorrow on top of the first. He names the one thing that actually helps: remembering the Name. Held there, the very pain of being born can be set down and forgotten.

GATHA 2866 *Autobiography*

Self-defense, only God sees the heart

मराठी मूळ

आतां माझे नका वाणूं गुण दोष । करितों उपदेश याचा कांहीं ॥1॥
मानदंभासाठीं छळीतसें कोणा । आण या चरणां विठोबाची ॥2॥
तुका ह्मणे हें तों ठावें पांडुरंगा । काय कळे जगा अंतरींचें ॥3॥

ENGLISH TRANSLATION

Now, do not enumerate my virtues and faults, nor say I am giving sermons to anyone. I swear by the feet of Vithoba: I do not harass anyone for the sake of honor or pretense.

Says Tuka, all this is known to You, O Panduranga. What can the world know of what lies within?.

IN PLAIN WORDS

Now do not count up my virtues and my faults. Do not say I am preaching at anyone. I swear by Vithoba's feet: I do not torment anyone for the sake of honor or show. Tuka says: You know this, Panduranga. What can the world know of what is inside?

WHAT IT MEANS

Tukaram is answering people who weigh him up and accuse him of preaching out of vanity. He refuses to let them tally his good and bad points or read pride into his words, and he swears by Vithoba's feet that he harasses no one to win status or to put on a display. Then he turns away from the court of public opinion altogether: the world only sees the surface and cannot read the inside of a person. He rests his case with the one witness who can, Panduranga, who already knows what lies within.

GATHA 2867 *Faith and Trust*

Freedom from opinion, the Name is enough

मराठी मूळ

काय माझें नेती वाईट ह्मणोन । करूं समाधान कशासाटीं ॥1॥
काय मज लोक नेती परलोका । जातां कोणा एका निवारेल ॥ध्रु.॥
न ह्मणें कोणासी उत्तम वाईट । सुखें माझी कूट खावो मागें ॥2॥
सर्व माझा भार असे पांडुरंगा । काय माझें जगासवें काज ॥3॥
तुका ह्मणे माझें सर्व ही साधन । नामसंकीर्त्तन विठोबाचें ॥4॥
देवांनीं स्वामींस चिंचवडास नेलें होतें ते अभंग, आरत्या ॥ 13 ॥

ENGLISH TRANSLATION

What will people take from me by calling me wicked? Why should I seek anyone's approval? People cannot take me to the afterlife; when the time comes, no one can prevent my going. I call no one good or bad; let them freely criticize me behind my back.

My entire burden rests upon Panduranga; what business have I with the world? Says Tuka, my one and only practice is the chanting of Vithoba's Name.

IN PLAIN WORDS

What can people take from me by calling me wicked? Why should I seek anyone's approval? People cannot carry me to the next world. When the time comes, no one can stop my going. I call no one good or bad. Let them gladly chew over me behind my back. My whole burden rests on Panduranga. What business have I with the world? Tuka says: my one practice is the singing of Vithoba's Name.

WHAT IT MEANS

Tukaram is loosening the grip that other people's verdicts have on him. Their praise or blame changes nothing real: they cannot escort him to the next world, nor hold back his death when it comes, so courting their approval is pointless. He drops the habit of ranking people good or bad and lets them gossip about him freely, refusing to be wounded by it. The reason he can let go is that he has handed his whole weight to Panduranga; with that one refuge and the chanting of the Name as his sole practice, the world's opinion simply has no claim on him.

GATHA 2868 *Longing and Separation*

Longing, only show me Your feet

मराठी मूळ

वांजा गाई दुभती । देवा ऐसी तुझी ख्याति ॥1॥
ऐसें मागत नाहीं तुज । चरण दाखवावे मज ॥ध्रु.॥
चातक पाखरूं। त्यासी वर्षे मेघधारु ॥ ॥
पक्षी राजहंस । अमोलिक मोतीं त्यास॥3॥
तुका ह्मणे देवा । कां गा खोचलासी जीवा ॥4॥

ENGLISH TRANSLATION

You are renowned for making even a barren cow yield milk, O God. Yet I do not ask that much of You; only show me Your feet.

The rain-cloud pours down water for the chataka bird. The royal swan receives priceless pearls.

Says Tuka, O God, why have You pierced my jiva and yet remain hidden?.

IN PLAIN WORDS

You are famous, God, for making even a barren cow give milk. I do not ask You for so much. Only show me Your feet. The rain-cloud pours its water for the chataka bird. The royal swan is given priceless pearls. Tuka says: God, why have You pierced my heart and still stay hidden?

WHAT IT MEANS

Tukaram is pressing a small, sharp request against God's huge reputation. He recalls that God is known for the impossible, even drawing milk from a barren cow, and then says he wants none of that abundance: he asks only for the sight of God's feet. He points to how each creature is met in its own way, the cloud raining for the chataka, the royal swan given pearls, as if to ask why he alone is left waiting. The poem ends on the ache of a wound without a healer: You have pierced my very life with longing, so why do You keep Yourself hidden?

GATHA 2869 *Autobiography*

Lowliness, the outcaste before the brahmin

मराठी मूळ

2872. परतें मी आहें सहज चि दुरी । वेगळें भिकारी नामरूपा ॥1॥
न लगे रुसावें धरावा संकोच । सहज तें नीच आलें भागा ॥ध्रु.॥
पडिलिये ठायीं उच्छिष्ट सेवावें । आरते तें चि देवें केलें ऐसें ॥2॥
तुका ह्मणे तुह्मी आह्मां जी वेगळे । केलेती निराळे द्विज देवें ॥3॥

ENGLISH TRANSLATION

I stand apart by nature, inherently distant, separate from name and form, a beggar. You need not feel offended or hold back; what is lowly has naturally come to my lot.

I eat leftovers wherever they fall; God Himself has arranged it so. Says Tuka, you are set apart from us. The Lord has created you as the twice-born, distinct from us.

IN PLAIN WORDS

I stand apart, far off by my nature, a beggar separate from name and form. You need not feel offended or hold back. What is low has fallen to me naturally. I eat the leftovers wherever they fall. God Himself has arranged it so. Tuka says: you are set apart from us. God made you the twice-born, different from us.

WHAT IT MEANS

Tukaram speaks to brahmins from inside the place society has assigned him, owning his low station rather than disputing it. He calls himself a beggar set apart, by nature distant, even from name and form, and tells them not to take offense at his company because lowliness fell to him on its own. He notes that he lives on leftovers and frames even this as God's own arrangement of the order of things. The closing line, naming the brahmin as the twice-born whom God set apart, carries a quiet edge: it lays the whole caste division at God's feet and asks who really drew that line, turning the listener back to examine the boundary they take for granted.

GATHA 2870 *Autobiography*

The feast, faith summons Ganapati

मराठी मूळ

चिंतामणिदेवा गणपतीसी आणा । करवावें भोजना दुजे पात्रीं ॥1॥
देव ह्मणती तुक्या एवढी कैची थोरी । अभिमानाभीतरी नागवलों ॥ध्रु.॥
वाडवेळ जाला सिळें जालें अन्न । तटस्थ ब्राह्मण बैसलेती ॥2॥
तुका ह्मणे देवा तुमच्या सुकृतें । आणीन त्वरित मोरयासी ॥3॥

ENGLISH TRANSLATION

Bring Lord Ganapati of Chintamani to dine at a second plate. The gods said, 'O Tuka, from where did such boldness come? We were trapped by our own pride.' The hour grew late, the food turned stale, and the brahmins sat waiting.

Says Tuka, O gods, by the power of your merit, I shall swiftly bring Moraya here.

IN PLAIN WORDS

Bring Lord Ganapati of Chintamani; let Him eat at a second plate. The gods say: Tuka, where did such boldness come from? We are caught inside our own pride. The hour grew late, the food turned stale, the brahmins sat waiting. Tuka says: gods, by the power of your merit, I will bring Moraya here at once.

WHAT IT MEANS

Tukaram tells a scene of a feast stalled by the gods' own self-importance. The food is ready, but a second plate is set and Ganapati, the Chintamani Moraya, must be brought before the meal can begin, and the great ones balk, admitting they are trapped inside their pride. As they hesitate the hour passes, the food goes cold, and the waiting brahmins are left sitting. Tukaram, with plain confidence, answers that he will fetch Moraya at once, on the strength of their merit and not his own: where rank and pride freeze the proud, simple faith moves and gets the work done.

GATHA 2871 *The Nature of God*

The Name at the meal, God the true enjoyer

मराठी मूळ

भोक्ता नारायण लक्षुमीचा पति । ह्मणोनि प्राणाहुती घेतलिया ॥1॥
भर्ता आणि भोक्ता कर्त्ता आणि करविता । आपण सहजता पूर्णकाम ॥ध्रु.॥
विश्वंभर कृपादृष्टी सांभाळीत । प्रार्थना करीत ब्राह्मणांची ॥2॥
कवळोकवळीं नाम घ्या गोविंदाचें । भोजन भक्तांचें तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

Narayana, the Lord of Lakshmi, is the true enjoyer of all offerings; therefore the ritual oblation is taken up. He is the sustainer and the enjoyer, the doer and the cause of all doing, Himself perfectly fulfilled.

The Lord of the universe graciously watches over all and honors the prayers of the brahmins. Says Tuka, with every morsel, take the Name of Govinda; that is the true meal of the devotees.

IN PLAIN WORDS

Narayana, the Lord of Lakshmi, is the one who enjoys every offering. So the offering of life-breath is taken up. He is the husband and the enjoyer, the doer and the one who makes others do. He Himself is full and wants for nothing. The Lord of the universe watches over all with a gracious eye and honors the prayers of the brahmins. With every morsel, take the Name of Govinda. Tuka says: that is the true meal of the devotees.

WHAT IT MEANS

Tukaram reframes the act of eating as worship by naming who really receives it. Narayana, Lakshmi's Lord, is the true enjoyer behind every offering, the doer and the mover of all doing, and yet wholly full in Himself, needing nothing from us. As the universe's sustainer He watches over all with grace and answers the brahmins' prayers. So the instruction lands simply: take the Name of Govinda with each mouthful, because for the devotees the food is not the meal; the remembrance of God woven through it is.

GATHA 2872 *The Saints*

Lowliness, the saint and the wrongdoer

मराठी मूळ

माझा स्वामी तुझी वागवितो लात । तेथें मी पतित काय आलों ॥1॥
तीर्थॉ तुमच्या चरणीं जाहालीं निर्मळ । तेथें मी दुर्बळ काय वाणूं ॥2॥
तुका ह्मणे तुह्मी देवा द्विजवंद्य । मी तों काय निंद्य हीन याति ॥3॥

ENGLISH TRANSLATION

My master treads upon your feet with His stride; what place have I, a lowly wrongdoer, in all of this? All the sacred waters have become pure through contact with your feet; how can I, so lowly, presume to speak? Says Tuka, you who are revered by God and by the twice-born, what am I, of a despised caste, to say anything?

IN PLAIN WORDS

My master keeps your feet with His own step. What place have I, a fallen man, here? The holy waters became pure at your feet. What can I, so weak, presume to say? Tuka says: you are revered by God and by the twice-born. What am I, of a despised caste, to say anything?

WHAT IT MEANS

Tukaram is placing himself at the very bottom before someone holy, measuring the distance between a saint and a man counted as fallen. He says his own Lord holds these feet close, and that even the sacred waters are made pure by touching them, so what standing could he, a wrongdoer, have in such company. He calls the listener revered by God and by the twice-born alike, and himself a man of a despised caste with no right to speak. The posture is real humility before holiness, and it also lets the despised man stand in the same scene as the honored one, before the God who reveres saints rather than ranks.

GATHA 2873 *The Moral Ideal*

Steadfastness, finish what you begin

मराठी मूळ

वंदिलें वंदावें जीवाचिये साटीं । किंवा बरी तुटी आरंभीं च ॥1॥
स्वहिताची चाड ते ऐका हे बोल । अवघें चि मोल धीरा अंगीं ॥ध्रु.॥
सिंपिलें तें रोंप वरीवरी बरें । वाळलिया वरी कोंभ नये ॥2॥
तुका ह्मणे टाकीघायें देवपण । फुटलिया जन कुला पुसी ॥3॥

ENGLISH TRANSLATION

What is honored should be honored for the jiva's own sake; otherwise it is better to break the bond at the very outset. If your own welfare matters to you, hear these words: the true worth of everything lies in steadfastness.

A sapling well-watered thrives on the surface, but once dried up from within, no amount of tending will bring forth new growth. Says Tuka, it is through the sculptor's chisel-blows that divinity emerges from the stone; once broken, it is too late for the world to ask about the lineage of the fragments.

IN PLAIN WORDS

What you honor, honor for your own soul's sake; or else it is better to break it off at the very start. If your own good matters to you, hear these words: the whole worth lies in steadfastness. A watered sapling looks well on the surface, but once it dries from within, no tending brings out a new shoot. Tuka says: under the sculptor's blows the godhood comes out of the stone. Once it cracks, it is too late for the world to ask the lineage of the broken pieces.

WHAT IT MEANS

Tukaram is warning against half-hearted devotion, the kind taken up and then abandoned. Reverence is worth keeping only if it serves your own deepest good; if you will not hold to it, it is cleaner to never begin. The whole value, he says, is in steadfastness, and he gives two images for it: a sapling watered only on the surface looks healthy yet cannot sprout once it has dried inside, and a stone becomes a god only by enduring the chisel's blows. The closing edge is sober: if the stone cracks under the carving, no one afterward will care what it might have become, so see the work through or do not start it.

GATHA 2874 *Devotion to Vitthal*

Devotion, Vitthal the only wealth

मराठी मूळ

आह्मां विष्णुदासां हें चि भांडवल । अवघा विठ्ठल धन वित्त ॥1॥
वाणी नाहीं घ्यावें आपुलिया हातें । करोनियां चित्तें समाधान ॥2॥
तुका ह्मणे द्रव्य मेळविलें मागें । हें तों कोणासंगें आलें नाहीं ॥3॥

ENGLISH TRANSLATION

For us, the servants of Vishnu, Vitthal is our sole capital, our wealth and substance. We should not barter away what is ours; let the mind rest in contentment.

Says Tuka, whatever riches were amassed in the past have not accompanied anyone in the end.

IN PLAIN WORDS

For us, the servants of Vishnu, this is our whole capital: Vitthal alone is our wealth and our riches. Do not trade it away. Take it with your own hand and let the mind rest content. Tuka says: whatever riches were gathered before, none of it went with anyone in the end.

WHAT IT MEANS

Tukaram names the only fortune a devotee truly owns. For the servants of Vishnu, Vitthal Himself is the whole stock of wealth, not a means to something else but the thing itself. He warns against bartering it away for lesser gains; instead one should take hold of it directly and let the mind settle into contentment with that alone. The closing line cuts against all worldly hoarding: every fortune ever amassed stays behind at death and accompanies no one, so the Name is the single wealth worth holding.

GATHA 2875 *Ecstasy and Joy*

Joy, the endless profit with God

मराठी मूळ

सुखाचे व्यवहारीं सुखलाभ जाला । आनंदें कोंदला मागें पुढें ॥1॥
संगती पंगती देवासवें घडे । नित्यानित्य पडे तें चि सांचा ॥ध्रु.॥
समर्थचे घरीं सकळ संपदा । नाहीं तुटी कदा कासयाची॥2॥
तुका ह्मणे येथें लाभाचिया कोटी । बहु वाव पोटीं समर्थाचे ॥3॥

ENGLISH TRANSLATION

In this commerce of joy, a profit of happiness has been gained; bliss overflows in every direction. Fellowship and feasting happen naturally with God; what recurs daily becomes the lasting truth.

In the house of the Capable One there is every abundance; there is never any shortage of anything. Says Tuka, here the profits run into crores, for the Capable One's heart holds infinite capacity.

IN PLAIN WORDS

In this trade of joy, a profit of happiness has come. Bliss is packed full, behind and ahead. Company and shared feasting happen with God Himself. What recurs each day becomes the lasting truth. In the house of the Capable One is every abundance. There is never any shortage of anything. Tuka says: here the profits run into crores, for the Capable One's heart holds room without end.

WHAT IT MEANS

Tukaram describes the life of devotion as a kind of joyful commerce that only ever turns a profit. Once you trade in this happiness, bliss fills time in every direction, behind and ahead, and the daily nearness of God, His company and the shared meal, becomes the one thing that lasts. He pictures God as the Capable One whose house holds every abundance and never runs short. The point is that this wealth cannot be exhausted: the gains run into crores because God's own heart has infinite room, so there is no ceiling on what the devotee receives.

GATHA 2876 *The Power of the Name*

The Name, your needless fear

मराठी मूळ

काय देवें खातां घेतलें हातींचें । आलें हें तयाचें थोर भय ॥1॥
ह्मणतां गजरें राम एकसरें । जळती पापें थोरें भयधाकें॥ध्रु.॥
काय खोळंबले हात पाय अंग । नाशिलें हें सांग रूप काय ॥2॥
कोण लोकीं सांगा घातला बाहेरी । ह्मणतां हरि हरि तुका ह्मणे॥3॥

ENGLISH TRANSLATION

What has God taken from your hands by eating? Why this great fear of Him? Saying Rama loudly and all at once, sins burn away in fright. Are your hands, feet, or limbs obstructed? Has your form been destroyed? Into what world have you been cast out? Says Tuka, what happens by saying Hari, Hari?

IN PLAIN WORDS

What did God take from your hand by eating? Why this great fear of Him? Say Rama loudly, all at once, and great sins burn away in their own fright. Are your hands or feet or body held back? Tell me, is your form destroyed? Into what world, tell me, have you been thrown out? Tuka says: what harm comes from saying Hari, Hari?

WHAT IT MEANS

Tukaram is shaming away the excuses people make for not taking the Name. He asks what it could possibly cost: God does not snatch anything from your hand, so the fear and reluctance make no sense. Said out loud and wholehearted, the Name Rama makes even great sins flee. Then he checks off the imagined harms one by one, your limbs are not bound, your body not ruined, you are not cast out of any world, and lands on the plain question: what damage could ever come from saying Hari, Hari? The challenge turns the listener back on the empty fear that keeps them silent.

GATHA 2877 *Surrender and Acceptance*

Surrender, the noblest birth

मराठी मूळ

उत्तम त्या याति । देवा शरण अनन्यगति ॥1॥
नाहीं दुजा ठाव । कांहीं उत्तम मध्यम भाव ॥ध्रु.॥
उमटती ठसे । ब्रह्मप्राप्त अंगीं दिसे ॥2॥
भाविक विश्वासी।तुका ह्मणे नमन त्यांसी॥3॥ ॥10॥

ENGLISH TRANSLATION

The noblest of all is one who surrenders to God with single-pointed devotion, holding no other refuge, whether high, middling, or low. The marks of Brahman shine forth on such a one's person.

Says Tuka, to such a faithful, trusting soul I offer my salutation.

IN PLAIN WORDS

The noblest of all births is this: to take refuge in God with nothing else to turn to. There is no second place to go. There is no high, no middling, no low. The marks of it begin to show. The reaching of Brahman is seen on his very body. Tuka says: to such a one, faithful and trusting, I bow.

WHAT IT MEANS

Tukaram redefines what makes a life noble. It is not caste or station; it is single-pointed refuge in God when you hold no other shelter at all. Once that surrender is real, distinctions of high, middling, and low simply fall away, because there is no second place left to stand. The proof is not in talk but in the person: the marks of reaching

Brahman begin to show plainly on the one who has surrendered. To such a faithful, trusting soul Tukaram offers his own salutation.

GATHA 2878 *True Worship*

The Ekadashi vow, life or hell

मराठी मूळ

ज्यासी नावडे एकादशी । तो जिता चि नरकवासी॥1॥
ज्यासी नावडे हें व्रत । त्यासी नरक तो ही भीत ॥ध्रु.॥
ज्यासी मान्य एकादशी । तो जिता चि मुक्तवासी ॥2॥
ज्यासी घडे एकादशी । जाणें लागे विष्णुपाशीं ॥3॥
तुका ह्मणे पुण्यराशी । तो चि करी एकादशी ॥4॥

ENGLISH TRANSLATION

One who does not observe Ekadashi lives in hell even while alive. One who does not cherish this sacred vow is feared even by hell itself.

One who honors Ekadashi dwells in liberation while still in this body. One who fulfills Ekadashi must go to the presence of Vishnu.

Says Tuka, only one who is a treasury of merit truly observes Ekadashi.

IN PLAIN WORDS

One who has no taste for Ekadashi lives in hell even while alive. One who does not love this vow, even hell is afraid of him. One who honors Ekadashi lives free even in this body. One who keeps Ekadashi must go into Vishnu's presence. Tuka says: only one who is a heap of merit keeps the Ekadashi.

WHAT IT MEANS

Tukaram presses the Ekadashi fast as a sharp dividing line. To have no taste for it is already to be living in hell, and to scorn the vow makes a person so wretched that hell itself recoils from him. To keep it, by contrast, is to live free even while still in the body, and it carries you straight into Vishnu's presence. He closes by naming the cost: only a person who is already a treasury of accumulated merit actually manages to keep this vow. The point is to weigh whether your own life bends toward the discipline or away from it.

GATHA 2879 *Worldly Metaphors*

Satire, the false holy man

मराठी मूळ

मुंगी होउनि साकर खावी । निजवस्तूची भेटी घ्यावी॥1॥
वाळवंटी साकर पडे । गज येउनि काय रडे ॥ध्रु.॥
जाला हरिदास गोसांवी । अवघी मायिक क्रिया दावी ॥2॥
पाठ पाठांतरिक विद्या । जनरंजवणी संध्या ॥3॥
प्रेम नसतां अंगा आणी । दृढ भाव नाहीं मनीं ॥4॥
ब्रह्मज्ञान वाचे बोले । करणी पाहातां न निवती डोळे ॥5॥
मिथ्या भगल वाढविती । आपुली आपण पूजा घेती ॥6॥
तुका ह्मणे धाकुटें व्हावें । निजवस्तूसी मागुनि घ्यावें ॥7॥

ENGLISH TRANSLATION

Become an ant to eat the sugar; seek the meeting with your true self. When sugar lies scattered on the ground, what good does it do for an elephant to come and weep over it? One becomes a holy man or renunciant and puts on a show of illusory practice.

Learning, scholarship, and evening prayers all become mere entertainment for the crowd. Without genuine love in the mind, and without firm conviction in the mind, mere words of Brahman-knowledge on the tongue amount to nothing if the conduct belies them.

They inflate false grandeur and worship themselves. Says Tuka, become small and humble; then ask for the true treasure and receive it.

IN PLAIN WORDS

Become an ant to eat the sugar; take the meeting with your own true self. When sugar lies scattered on the ground, what use is it for the elephant to come and weep over it? A man turns holy man, turns renunciant, and only puts on a show of false practice. Reciting, scholarship, evening rites: all of it becomes entertainment for the crowd. There is no love in him, no firm faith in the mind. He speaks Brahman-knowledge with his tongue, but watch his conduct and the eyes find no rest. They puff up false grandeur. They take worship for themselves. Tuka says: become small. Then ask for the true treasure, and receive it.

WHAT IT MEANS

Tukaram contrasts two ways of approaching the sweetness of God. The ant becomes small and so can eat the sugar; the elephant is too big to gather scattered grains and can only stand there weeping. He turns the same lens on the religious performer who takes the robe of a holy man or renunciant: the recitation, the learning, the evening prayers are all staged for an audience, with no love and no settled faith behind them. Brahman-knowledge on such a tongue is hollow, because the conduct contradicts the words; worst of all, the performer inflates his own grandeur and ends up accepting worship meant for God. The remedy, and the warning to examine oneself, is to become small like the ant and ask humbly for the real treasure rather than display a counterfeit.

GATHA 2880 *Faith and Trust*

Faith, no fear with God as friend

मराठी मूळ

भय हरिजनीं । कांहीं न धरावें मनीं ॥1॥
नारायण ऐसा सखा । काय जगाचा हा लेखा ॥ध्रु.॥
चित्त वित्त हेवा । समर्पून राहा देवा ॥2॥
तुका ह्मणे मन । असों द्यावें समाधान॥3॥

ENGLISH TRANSLATION

Let the devotees of Hari hold no fear in their chitta. When Narayana is one's friend, what does the world's opinion matter? Offer your chitta, your wealth, and your longing to God, and remain at peace.

Says Tuka, let the mind abide in contentment.

IN PLAIN WORDS

Devotees of Hari, hold no fear in the heart. When Narayana is your friend, what is the world's reckoning worth? Give your heart, your wealth, your longing to God, and stay there. Tuka says: let the mind rest in contentment.

WHAT IT MEANS

Tukaram speaks to those who belong to Hari and tells them to carry no fear inside. The reasoning is simple: when Narayana himself is your friend, the opinion and accounting of the world counts for nothing. He asks for a full handover, of mind, of wealth, of every craving, placed with God, and then for the soul simply to remain there. The fruit of that surrender is a mind that abides in settled contentment.

GATHA 2881 *Appeals and Exhortations*

Warning, death measures your days

मराठी मूळ

आयुष्य मोजावया बैसला मापारी । तूं कां रे वेव्हारी संसाराचा ॥1॥
नेईल ओढोनि ठाउकें नसतां । न राहे दुश्चता हरिविण ॥ध्रु.॥
कठीण हें दुःख यम जाचतील । कोण सोडवील तया ठायीं ॥2॥
राहतील दुरी सज्जन सोयरीं । आठवीं श्रीहरी लवलाहीं ॥3॥
तुका ह्मणे किती करिसी लंडायी । होईल भंडाई पुढें थोर ॥4॥

ENGLISH TRANSLATION

Death sits measuring out your lifespan; why then do you remain so busy with worldly trade? He will drag you away when you least expect it; without Hari, anxiety cannot be stilled. Terrible is the suffering when Yama torments you; who will save you in that place? Your good relatives and friends will all stand at a distance;

remember Hari quickly.

Says Tuka, how long will you go on in careless indulgence? A great reckoning awaits you ahead.

IN PLAIN WORDS

The measurer has sat down to count out your lifespan. Why are you still so busy with the trade of this world? He will drag you off when you do not expect it; without Hari the anxious mind will not be stilled. Hard is this suffering; Yama will torment you. Who will save you in that place? Your good kin and friends will all stand far off. Remember Shri Hari quickly. Tuka says: how long will you go on in careless indulgence? A great reckoning waits for you ahead.

WHAT IT MEANS

Tukaram pictures death as a clerk already seated, measuring out the days of your life while you stay absorbed in worldly business. The seizure comes without warning, and only Hari can quiet the anxiety that the world cannot. At Yama's place the suffering is severe and no relative or friend stands close enough to help; they all keep their distance. So the urgent instruction is to remember Shri Hari now, without delay. The closing question and warning are aimed at the listener's own slackness: a great reckoning lies ahead, so how long will you keep indulging in carelessness?

GATHA 2882 *Appeals and Exhortations*

Warning, do not obey the mind

मराठी मूळ

होऊं नको कांहीं या मना आधीन । नाइकें वचन याचें कांहीं ॥1॥
हटियाची गोष्टी मोडून टाकावी । सोई ही धरावी विठोबाची ॥ध्रु.॥
आपुले आधीन करूनियां ठेवा । नाहीं तरि जीवा घातक हें ॥2॥
तुका ह्मणे जाले जे मना आधीन । तयांसी बंधन यम करी ॥3॥

ENGLISH TRANSLATION

Do not become a slave to this mind; do not heed its counsel. Break the demands of its stubbornness and hold fast to the path of Vithoba.

Keep the mind under your own control; otherwise it will prove fatal to the jiva. Says Tuka, those who have surrendered to the mind's rule are bound by Yama in chains.

IN PLAIN WORDS

Do not become a slave to this mind. Do not listen to a word of its counsel. Break its stubborn demands and throw them away. Hold instead to the way of Vithoba. Keep the mind under your own control; if you do not, it is the killer of the jiva. Tuka says: those who became slaves to the mind are bound in chains by Yama.

WHAT IT MEANS

Tukaram treats the mind as a master that must not be obeyed. Its counsel and its stubborn demands are to be refused and broken, and the path of Vithoba held in their place. The reason is stark: an uncontrolled mind is fatal to the jiva, the very thing that destroys the soul's life. He closes with the consequence, that those who surrendered

their rule to the mind end up bound in Yama's chains. The call is to take back command of one's own mind rather than serve it.

GATHA 2883 *The Power of the Name*

Satire, life wasted without the Name

मराठी मूळ

नामाविण काय वाउगी चावट । वांयां वटवट हरीविण॥1॥
फुकट चि सांगे लोकाचिया गोष्टी । राम जगजेठी वाचे नये ॥ध्रु.॥
मेळवूनि चाट करी सुरापान । विषयांच्या गुणें माततसे ॥2॥
बैसोनि टवाळी करी दुजयाची । नाहीं गोविंदाची आठवण ॥3॥
बळें यम दांत खाय तयावरी । जंव भरे दोरी आयुष्याची ॥4॥
तुका ह्मणे तुला सोडवील कोण । नाहीं नारायण आठविला ॥5॥

ENGLISH TRANSLATION

Without the Name, all talk is empty chatter; without Hari it is a waste of breath. One freely gossips about other people's affairs, yet the name of Rama never comes to one's lips.

One gathers a crowd and indulges in drink, intoxicated by the pleasures of the senses. One sits and mocks others, with never a thought of Govinda.

Death bares his teeth, waiting for that person, until the rope of their lifespan is fully drawn out. Says Tuka, who will save you when you have never once remembered Narayana?.

IN PLAIN WORDS

Without the Name, what is all this idle prattle? Without Hari it is wasted noise. For nothing he tells the world's gossip, while Rama, lord of the world, never comes to his tongue. He gathers a crowd, drinks liquor, and grows drunk on the taste of the senses. He sits and mocks other people, with no remembrance of Govinda. Yama grinds his teeth, waiting for him, until the rope of his lifespan is fully paid out. Tuka says: who will free you, when you have never once remembered Narayana?

WHAT IT MEANS

Tukaram strips the value out of a life spent in talk that leaves out the Name. Gossip about other people pours out freely while Rama, lord of the world, never reaches the tongue, so all the chatter is wasted breath. The same person gathers a crowd, drinks, and gets intoxicated by sense pleasures, and uses his sitting hours to mock others, never once remembering Govinda. Over all of this Yama waits, grinding his teeth, until the measured rope of the lifespan runs out. The closing question turns on the listener: with Narayana never once remembered, who is left to save you?

GATHA 2884 *The Saints*

Devotion to the saints, the only rite

मराठी मूळ

संत गाती हरिकीर्त्तनीं । त्यांचें घेइन पायवणी ॥1॥
हें चि तप तीर्थ माझें । आणीक मी नेणें दुजें ॥ध्रु.॥
काया कुरवंडी करीन । संत महंत ओंवाळीन ॥2॥
संत महंत माझी पूजा । अनुभाव नाहीं दुजा ॥3॥
तुका ह्मणे नेणें कांहीं । अवघें आहे संतापायीं ॥4॥

ENGLISH TRANSLATION

When the saints sing in Hari's kirtan, I shall take the dust of their feet. This alone is my pilgrimage, my austerity; I know no other.

I will sacrifice my body as an offering and wave it as a lamp before the saints and holy ones. The saints are my worship; I know no other practice.

Says Tuka, I know nothing else; everything resides at the feet of the saints.

IN PLAIN WORDS

When the saints sing in Hari's kirtan, I will take the water that washed their feet. This alone is my austerity, my holy pilgrimage; I know no other. I will offer up my body for them; I will wave it as a lamp before the saints and the great ones. The saints and the great ones are my worship; I have no other experience. Tuka says: I know nothing else. Everything is there at the feet of the saints.

WHAT IT MEANS

Tukaram collapses all religious practice into devotion to the saints. The water that has washed their feet is his whole pilgrimage and austerity; he claims no other. He offers his very body, waving it before the saints and the holy ones as one waves a lamp in worship, and says plainly that the saints themselves are his only object of worship and his only spiritual experience. The poem's force is in its exclusiveness: he refuses every other rite. For Tukaram, the whole of the path rests at the feet of the saints.

GATHA 2885 *Ecstasy and Joy*

Ecstasy, the harvest of Vitthal

मराठी मूळ

जालें भांडवल । अवघा पिकला विठ्ठल ॥1॥
आतां वाणी काशासाटीं । धीर धरावा च पोटीं ॥ध्रु.॥
आपुल्या संकोचें । ह्मणऊनि तेथें टांचे ॥2॥
घेतों ख÷या मापें । तुका देखोनियां सोपें ॥3॥

ENGLISH TRANSLATION

The capital has been secured; Vitthal has blossomed everywhere. Now why should I worry about running short? Let courage fill the chitta.

It is only through one's own hesitation that scarcity appears. Says Tuka, seeing how easy it is, I draw out the goods in heaping measure.

IN PLAIN WORDS

The capital is made. Vitthal has ripened everywhere. Now why should I worry about the merchant's count? Hold the heart steady. It is only my own holding back that makes things run short. So I reach in there. Tuka says: seeing how easy it is, I scoop the goods out in heaping measure.

WHAT IT MEANS

Tukaram uses the image of a trader whose stock is secured. His capital is in hand because Vitthal has ripened like a crop on every side, so there is no reason to fret over the merchant's accounting; the heart can stay steady. He admits that whatever scarcity he feels comes only from his own hesitation, his shrinking back from the abundance. Once he sees how freely available it is, he stops holding back and draws the goods out in heaping measure. The mood is delighted abundance: God is so plentiful that only one's own reserve can make it seem scarce.

GATHA 2886 *The Nature of God*

Nature of God, the untouched sun

मराठी मूळ

शुद्ध ऐसें ब्रह्मज्ञान । करा मन सादर ॥1॥
रवि रसां सकळां शोषी । गुणदोषीं न लिंपे ॥ध्रु.॥
कोणासवें नाहीं चोरी । सकळांवरी समत्व ॥2॥
सत्य तरी ऐसें आहे । तुका पाहे उपदेशीं॥3॥

ENGLISH TRANSLATION

Here is pure Brahman-knowledge; make the mind attentive. The sun evaporates all waters yet is untouched by their qualities or impurities.

It has no hidden dealings with anyone; it shines equally upon all. Says Tuka, this is the truth. See it in this teaching.

IN PLAIN WORDS

Here is pure Brahman-knowledge. Make the mind attentive. The sun draws up all the waters, yet is not stained by their good or their fault. It has no secret dealing with anyone; it stands equal over all. The truth is just this. Tuka says: see it in this teaching.

WHAT IT MEANS

Tukaram offers a single image to carry pure knowledge of Brahman. The sun draws up water from everywhere, clean or foul alike, yet nothing of their quality or impurity clings to it. In the same way the divine has no private favors and no hidden partiality; it shines equally on all. The lesson is that God touches everything yet remains untouched and impartial. Tukaram tells the listener to make the mind attentive and to see this truth held inside the teaching itself.

GATHA 2887 *The Nature of God*

Nature of God, drawn by your own need

मराठी मूळ

अग्न हा पाचारी कोणासी साक्षेपें । हिंवें तो चि तापे जाणोनियां ॥1॥
उदक ह्मणे काय या हो मज प्यावें । तृषित तो धांवे सेवावया ॥ध्रु.॥
काय वस्त्र ह्मणे यावो मज नेसा । आपुले स्वइच्छा जग वोढी ॥2॥
तुक्यास्वामी ह्मणे काय मज स्मरा । आपुल्या उद्धारा लागूनियां ॥3॥

ENGLISH TRANSLATION

Does fire call anyone with special invitation? The one who is cold comes to warm himself of his own accord. Does water say, 'Please come and drink me'? The thirsty one runs to it eagerly.

Does a cloth say, 'Come and wear me'? The world is drawn by its own desire. Says the Lord of Tuka, 'Do I say, remember me?' You do it for your own salvation.

IN PLAIN WORDS

Does fire call out to anyone with a special invitation? The one who is cold comes of himself to warm himself, knowing where the heat is. Does water say, come and drink me? The thirsty one runs to it to drink. Does the cloth say, come and wear me? The world is drawn by its own wish. The Lord of Tuka says: do I say, remember me? You do it for your own deliverance.

WHAT IT MEANS

Tukaram uses three plain examples to show that God makes no appeal. Fire never invites the cold man; he comes on his own because he knows it will warm him. Water never asks to be drunk, yet the thirsty run to it; cloth never asks to be worn, yet the world reaches for it out of its own desire. In the same way God does not beg you to remember him. The remembrance is for your own deliverance, and the lack, if there is one, is only in the one who does not come.

GATHA 2888 *Devotion to Vitthal*

Devotion, God and devotee bound as one

मराठी मूळ

भक्त देवाघरचा सुना । देव भक्ताचा पोसणा ॥1॥
येर येरां जडलें कैसें । जीवा अंगें जैसें तैसें ॥ध्रु.॥
तुका ह्मणे अंगें । एक एकाचिया संगें ॥3॥

ENGLISH TRANSLATION

The devotee is like a daughter-in-law in God's household, and God is sustained by the devotee's love. How inseparably they are joined to each other, just as the jiva is bound to the body.

Says Tuka, they are one with each other, each living in the other's company.

IN PLAIN WORDS

The devotee is the daughter-in-law in God's house; God is the foster-child the devotee feeds. See how the two are fastened to each other, just as the soul is to the body. Tuka says: in their very being, each lives in the company of the other.

WHAT IT MEANS

Tukaram describes the bond between God and devotee as a mutual dependence. The devotee belongs in God's household like a daughter-in-law, and God is nourished by the devotee like a child the devotee raises and feeds; the need runs both ways. He compares their union to the way the soul and the body are inseparably joined, neither one able to stand apart. The closing line drives it home: in their very being the two are one, each living always in the other's company.

GATHA 2889 *Devotion to Vitthal*

Adoration, the feet on the brick

मराठी मूळ

बरवयांबरवंट । विटे चरण सम नीट ॥1॥
ते म्या हृदयीं धरिले । तापशमन पाउलें ॥ध्रु.॥
सकळां तीर्थां अधिष्ठान । करी लक्षुमी संवाहन ॥2॥
तुका ह्मणे अंतीं । ठाव मागितला संतीं॥3॥

ENGLISH TRANSLATION

Beautiful, most beautiful, standing straight and even upon the brick: those cooling feet I have clasped within my heart. They are the source of all sacred waters; Lakshmi Herself massages them.

Says Tuka, even the saints have begged for a place at those feet as their final resting ground.

IN PLAIN WORDS

Beautiful, most beautiful. The feet stand level and straight upon the brick. I have held those feet in my heart. They are feet that cool every fever. They are the source of all the sacred waters. Lakshmi Herself presses and serves them. Tuka says: at the end, even the saints have begged for a place at those feet.

WHAT IT MEANS

Tukaram is praising Vitthal's feet as they stand on the brick at Pandhari and naming what those feet are worth. He has taken them into his own heart, and they cool every burning of the body and the mind. He stacks the claims high: those feet are the well from which all holy rivers and pilgrimage waters come, and Lakshmi, the goddess of all fortune, attends them with her own hands. The closing line sets the standard: even the saints, who already have so much, ask for nothing greater than a place at these feet when life ends.

GATHA 2890 *The Nature of God*

God's hunger for devotion

मराठी मूळ

मासं चर्म हाडें । देवा अवघीं च गोडें ॥1॥
जे जे हरिरंगीं रंगले । कांहीं न वचे वांयां गेले ॥ध्रु.॥
वेद खाय शंखासुर। त्याचें वागवी कलिवर ॥2॥
तुका ह्मणे ऐसा । बराडी हा भक्तिरसा॥3॥

ENGLISH TRANSLATION

Flesh, skin, bones: all is sweet to God. Whatever has been dyed in Hari's color, nothing of it goes to waste.

When the demon Shankhasura devoured the Vedas, the Lord carried the demon's very carcass on His person. Says Tuka, such is the Lord; He is greedy for the taste of devotion.

IN PLAIN WORDS

Flesh, skin, bones: to God it is all sweet. Whatever has been dyed in Hari's color, none of it is wasted. The demon Shankhasura swallowed the Vedas. The Lord still carried that demon's body upon Himself. Tuka says: such is the Lord. He is greedy for the taste of devotion.

WHAT IT MEANS

Tukaram says God does not weigh devotion by its outward dignity; flesh, skin, and bone, the lowest stuff, all taste sweet to Him. The point is the dye, not the cloth: whatever has soaked up Hari's color is kept and nothing of it is thrown away. He gives the example of Shankhasura, who devoured the Vedas, yet whose very carcass the Lord still bore on His person, because even that had touched Him. The closing image is startling on purpose: God is greedy, hungry for the taste of love, and so no one who turns toward Him is too low to be taken in.

GATHA 2891 *Worldly Life*

Social criticism, the half-hearted devotee

मराठी मूळ

कोणा चिंता आड । कोणा लोकलाज नाड ॥1॥
कैंचा राम अभागिया । करी कटकट वांयां ॥ध्रु.॥
स्मरणाचा राग । क्रोधें विटाळलें अंग ॥2॥
तुका ह्मणे जडा । काय चाले या दगडा॥3॥

ENGLISH TRANSLATION

For some, worldly anxiety stands in the way. For others, the fear of public opinion is the obstacle.

Where then is Rama for such unfortunate ones? They make a futile fuss for nothing. Their attempt at remembrance is polluted by anger within.

Says Tuka, what progress can be made with such dull stones?.

IN PLAIN WORDS

For one, worry gets in the way. For another, fear of what people will say is the trap. Where is Rama for such unlucky people? They make a useless fuss for nothing. Their remembrance is soured by anger; the body is defiled with rage. Tuka says: these are dull stones. What can you do with a stone?

WHAT IT MEANS

Tukaram looks at people who never reach God and names what stops them. For one it is anxiety about the world; for another it is the fear of public opinion, of how their devotion will look. So their remembrance of Rama is only noise, and worse, it is spoiled from inside by anger, which defiles the very body that should be a temple. He calls them dull stones, not in contempt for the persons but to expose the pattern: a heart hardened by worry, vanity, and rage cannot take the impress of the Name. The question turns back on the listener: examine which of these is blocking your own remembrance.

GATHA 2892 *Autobiography*

Autobiography, the watchman of souls

मराठी मूळ

आपुलिया काजा । आह्मीं सांडियेलें लाजा ॥1॥
तुह्मां असों जागवीत । आपुलें आपुले हित ॥ध्रु.॥
तुह्मी देहशून्य। आह्मां कळे पाप पुण्य ॥2॥
सांगायासी लोकां । उरउरीत उरला तुका ॥3॥

ENGLISH TRANSLATION

For my own sake, I have cast aside all shame. I remain only to keep you awake to your own welfare.

You are oblivious to the body's transience; I am the one who recognizes merit and sin. Says Tuka, I have stayed behind solely to tell the people what must be told.

IN PLAIN WORDS

For my own good, I have thrown away all shame. I stay only to keep you awake to your own welfare. You are blind to the body, forgetting it will pass; I am the one who knows sin from merit. Tuka says: I have stayed behind only to tell people what must be told.

WHAT IT MEANS

Tukaram explains why he keeps speaking so plainly even though it costs him his standing. He has dropped shame for his own sake, because his work is to keep others awake. He names the gap between himself and his hearers: they are oblivious, treating the body as if it will last, while he sees clearly what is sin and what is merit. So his whole reason for remaining among people is service, to say out loud the truth that no one else will say. The line carries both humility and urgency: he stays not for himself but as a watchman over sleeping souls.

GATHA 2893 *The Moral Ideal*

Moral ideal, parents are the pilgrimage

मराठी मूळ

मायबापें केवळ काशी । तेणें न वजावें तीर्थासी॥1॥
पुंडलीकें काय केलें । परब्रह्म उभें ठेलें ॥ध्रु.॥
तैसा होई सावधान। हृदयीं धरीं नारायण ॥2॥
तुका ह्मणे मायबापें । अवघीं देवाचीं स्वरूपें ॥3॥

ENGLISH TRANSLATION

One's parents are themselves a living Kashi; there is no need to travel to any other pilgrimage. See what Pundalik did: by serving his parents, he made the Supreme Brahman stand still.

Be alert like him and hold Narayana in your heart. Says Tuka, one's mother and father are the very forms of God.

IN PLAIN WORDS

Your mother and father are themselves a living Kashi. With them at home, you need not travel to any holy place. Look at what Pundalik did: by serving his parents he made the Supreme Brahman stand still and wait. Be alert like him; hold Narayana in your heart. Tuka says: mother and father are the very forms of God.

WHAT IT MEANS

Tukaram collapses the whole machinery of pilgrimage into the parents standing in your own house. They are Kashi already, so there is no merit waiting at some distant shrine that is not already here. He points to Pundalik, whose service to his parents was so complete that the Supreme Brahman came and waited on a brick rather than interrupt it; that brick is why Vitthal stands at Pandhari. The instruction follows: be that attentive, and carry Narayana in the heart while you serve. The claim is radical and literal, not figurative: father and mother are forms of God, and to honor them is to worship Him.

GATHA 2894 *Autobiography*

Autobiography, true coin not rubbish

मराठी मूळ

सत्य आह्मां मनीं । नव्हों गाबाळाचे धनी ॥1॥
ऐसें जाणा रे सकळ । भरा शुद्ध टांका मळ ॥ध्रु.॥
देतों तीक्ष्ण उत्तरें । पुढें व्हावयासी बरें ॥2॥
तुका ह्मणे बरें घडे । देशोदेशीं चाले कोडें॥3॥

ENGLISH TRANSLATION

We hold truth in our minds; we are not masters of rubbish. Let everyone know this and fill the mint with pure, unadulterated coin.

I give sharp answers so that good may come of it in the future. Says Tuka, when a thing is done well, its fame travels across the land.

IN PLAIN WORDS

We hold truth in our minds. We are not the masters of rubbish. Let everyone know this: fill the mint with pure, clean coin. I give sharp answers so that good may come of it later. Tuka says: when a thing is done well, its fame travels from land to land.

WHAT IT MEANS

Tukaram defends his honesty using the image of a mint. His mind is set on truth alone; he refuses to deal in counterfeit or worthless stuff. He calls everyone to do the same: strike only pure, unalloyed coin, meaning words and devotion with no falseness mixed in. This is why his answers are sharp, even cutting, because the harshness now serves a good that comes later. The closing line is the assurance: what is made honestly does not stay hidden; genuine work carries its own reputation across the land.

GATHA 2895 *Appeals and Exhortations*

Exhortation, teach for the other's good

मराठी मूळ

शिकवूनि हित । सोयी लावावे हे नीत ॥1॥
त्याग करुं नये खरें । ऐसें विचारावें बरें ॥ध्रु.॥
तुमचिया तोंडें । धर्माधर्म चि खंडे ॥2॥
मजसाटीं देवा । कां हो लपविला हेवा ॥3॥
जाला सावधान । त्यासी घालावें भोजन ॥4॥
तुका ह्मणे पिता । वरी बाळाच्या तो हिता ॥5॥

ENGLISH TRANSLATION

One should teach what is beneficial and set others on the right path. One should not abandon what is truly good; this should be carefully considered.

It is through your own words that right and wrong are determined. Why, O God, have You hidden this treasure away from me? Once one has become alert, one should be given nourishment.

Says Tuka, a father always looks after the welfare of his child.

IN PLAIN WORDS

Teach what helps. Set people on the right path; that is the rule. Do not throw away what is truly good; think this over carefully. By your own mouth, right and wrong are decided. For my sake, O God, why have you hidden away this treasure? When someone has grown alert, feed them. Tuka says: a father always looks after his child's good.

WHAT IT MEANS

Tukaram lays down a rule for anyone who guides others: teach only what is beneficial and steer people toward the right way, never abandoning what is genuinely good. He reminds the teacher of the weight of speech, because by their own mouth right and wrong get settled for those who listen. Then he turns to God with a near complaint, asking why the treasure of grace has been kept hidden from him. The instruction closes with a measured care: when a person has truly woken up, that is the moment to nourish them, not before. The whole is held by the final image, the father who watches over his child's welfare without ceasing, which is how God, and a true guide, must act.

GATHA 2896 *Ecstasy and Joy*

Ecstasy, bliss meeting bliss

मराठी मूळ

सुख सुखा भेटे । मग तोडिल्या न तुटे ॥1॥
रविरिश्मकळा । नये घालितां पैं डोळां ॥ध्रु.॥
दुरि तें जवळी । स्नेहें आकाशा कवळी ॥2॥
तुका ह्मणे चित्त । माझें पायीं अखंडित॥3॥

ENGLISH TRANSLATION

When bliss meets bliss, the bond cannot be broken. The sun's radiance cannot be captured in the eyes.

What seemed distant draws near; love embraces the very sky. Says Tuka, my mind rests unbroken at His feet.

IN PLAIN WORDS

When bliss meets bliss, the bond cannot be cut. The sun's blaze cannot be caught and held in the eye. What was far comes near; love takes the whole sky in its arms. Tuka says: my mind rests unbroken at His feet.

WHAT IT MEANS

Tukaram tries to say what union feels like and admits it cannot be measured by ordinary means. When his own bliss meets God's bliss, the two fuse into a bond that no force can sever. Like the sun's light, which the eye cannot seize and contain, this joy is too vast to be grasped from outside. In that state the distance collapses, what was far is suddenly near, and love grows large enough to embrace the whole sky. The plain fact underneath all the images is the last line: his mind now rests at God's feet without a break.

GATHA 2897 *Prayers*

Prayer, grace costs You nothing

मराठी मूळ

तुह्मां न पडे वेच । माझा सरेल संकोच ॥1॥
फुकासाटीं जोडे यश । येथें कां करा आळस ॥ध्रु.॥
कृपेचें भुकेलें। होय जीवदान केलें ॥2॥
तुका ह्मणे शिकविलें । माझें ऐकावें विठ्ठलें॥3॥

ENGLISH TRANSLATION

It costs You nothing, and my hesitation will end. Glory is gained for free; why then be lazy about it? One who hungers for grace: to give such a one life is a deed of mercy.

Says Tuka, O Vitthal, hear what I have taught; it is my earnest plea.

IN PLAIN WORDS

It costs you nothing, and my shyness will be over. Glory is gained for free; why be lazy about it here? Here is one who hungers for grace. To give such a one life is an act of mercy. Tuka says: O Vitthal, listen to what I have taught you; it is my plea.

WHAT IT MEANS

Tukaram presses God with a kind of holy bargaining. Saving him costs God nothing, and it would end his own embarrassment of standing as a beggar; so why delay? He points out that the glory of mercy is gained at no price, so there is no reason for God to be slow about it. Then he names himself plainly: a man starving for grace, and to grant life to such a one is exactly what mercy is for. The closing turns the usual order on its head, with the devotee gently instructing God to listen, which is itself the boldness that intimacy with Vitthal allows.

GATHA 2898 *Confession and Sin*

Confession, the blade in Your hand

मराठी मूळ

लोक ह्मणती मज देव । हा तों अधर्म उपाव ॥1॥
आतां कळेल तें करीं । सीस तुझे हातीं सुरी ॥ध्रु.॥
अधिकार नाहीं। पूजा करिती तैसा कांहीं ॥2॥
मन जाणे पापा । तुका ह्मणे मायबापा॥3॥

ENGLISH TRANSLATION

People call me a god; that is a sinful notion. Now do whatever You know to be right; the blade is in Your hand.

I have no authority, yet people worship me as though I do. Says Tuka, O Mother and Father, the mind knows its own sins.

IN PLAIN WORDS

People call me a god. That is a sinful idea. Now do whatever you see is right; the knife is in your hand, and my head beneath it. I have no such authority, yet people worship me as if I do. Tuka says: O Mother and Father, the mind knows its own sins.

WHAT IT MEANS

Tukaram is recoiling from the reverence others place on him. To be called a god is to him a sin, a false claim he refuses to wear. He surrenders himself completely to Vitthal, laying his head under the blade and inviting God to do whatever is just. The danger he feels is real: people worship him as though he holds an authority he knows he does not have, and he will not let the lie stand. The last line is the heart of the confession, that whatever others see, his own mind knows the truth of its sins, and he speaks it openly to God as a child to a parent.

GATHA 2899 *Surrender and Acceptance*

Surrender, still the tongue

मराठी मूळ

एका ह्मणे भलें । आणिका सहज चि निंदिलें ॥1॥
कांहीं न करितां आयास । सहज घडले ते दोष ॥ध्रु.॥
बरें वाइटाचें। नाहीं मज कांहीं साचें ॥2॥
तुका ह्मणे वाणी । खंडोनि राहावें चिंतनीं॥3॥

ENGLISH TRANSLATION

One person calls it good, another naturally finds fault. Without any effort on my part, blame comes of its own accord.

I possess nothing real of either good or bad. Says Tuka, still the tongue and remain absorbed in inner contemplation.

IN PLAIN WORDS

One man calls it good. Another finds fault without trying. I do nothing, and the blame still comes on its own. I have nothing truly good or bad of my own. Tuka says: stop the tongue and stay in inner contemplation.

WHAT IT MEANS

Tukaram notices that praise and blame have nothing to do with him. The same act one person calls good another condemns, and the fault-finding comes whether or not he has done anything at all. So he lets go of ownership: he claims no real good and no real bad as his, since both are only the world's verdicts. The conclusion is the practice, to stop arguing back, still the tongue, and sink into inner contemplation. The point is that the answer to the world's contradictory judgments is not defense but silence turned inward toward God.

GATHA 2900 *Surrender and Acceptance*

Surrender, no more evasion

मराठी मूळ

आणिलें सेवटा । आतां कामा नये फांटा ॥1॥
मज आपुलेंसें ह्मणा । उपरि या नारायणा ॥ध्रु.॥
वेचियेली वाणी । युक्ती अवघी चरणीं ॥2॥
तुका धरी पाय । क्षमा करवूनि अन्याय॥3॥

ENGLISH TRANSLATION

I have brought this to its conclusion; no more evasion will serve. Claim me as Your own, O Narayana, and accept me.

I have spent all my speech as an offering at Your feet. Says Tuka, I hold Your feet; forgive my offenses.

IN PLAIN WORDS

I have brought this to the end. Now no dodging will do. Call me your own, O Narayana; take me up. I have spent all my speech as an offering at your feet. Tuka says: I hold your feet. Forgive my wrongs.

WHAT IT MEANS

Tukaram reaches the final point of his surrender and shuts the door on any way out. He has carried things as far as they go, and there is no room left for evasion or excuse on either side. He asks Narayana to claim him outright, to say this one is mine and lift him up. He reports that everything he had, all his words and skill, has already been poured out as an offering at God's feet, so nothing is held back. The poem ends in the simplest posture of refuge: gripping the feet, asking forgiveness for his offenses, with nothing left to bargain with.

GATHA 2901 *Ecstasy and Joy*

Ecstasy, the harvest of God

मराठी मूळ

न करा टांचणी । येथें कांहीं आडचणी ॥1॥
जिव्हा अमुप करी माप । विठ्ठल पिकला माझा बाप ॥2॥
तुका ह्मणे सर्वकाळ । अवघा गोविंद गोपाळ ॥3॥

ENGLISH TRANSLATION

Do not stint or create obstacles here. My tongue makes an immeasurable measure; Vitthal, my father, has ripened fully within me.

Says Tuka, at all times, everywhere, there is only Govinda Gopal.

IN PLAIN WORDS

Do not hold back. There is no trouble here, nothing to block the way. My tongue measures and measures, and the measure never runs out. Vitthal, my father, has ripened full inside me. Tuka says: at all times there is only Govinda Gopal, everywhere.

WHAT IT MEANS

Tukaram is in the overflow of a name that cannot be exhausted. He tells whoever is listening not to ration the Name or set up obstacles, because there is no shortage to fear. His tongue keeps measuring out God like grain, yet the store never empties; he calls Vitthal a crop that has fully ripened in him, his own father grown sweet and ready. The poem ends in the only thing he can see now: at every moment, everywhere he looks, there is nothing but Govinda Gopal.

GATHA 2902 *The Power of the Name*

The Name, refusal of Vaikuntha

मराठी मूळ

तुझ्या नामाची आवडी । आह्मी विठो तुझीं वेडीं॥1॥
आतां न वजों अणिकां ठायां । गाऊं गीत लागों पायां ॥ध्रु.॥
काय वैकुंठ बापुडें । तुझ्या प्रेमासुखापुढें ॥2॥
संतसमागममेळे । प्रेमसुखाचा सुकाळ ॥3॥
तुका ह्मणे तुझ्या पायीं । जन्ममरणा ठाव नाहीं ॥4॥

ENGLISH TRANSLATION

I have fallen in love with Your Name, O Vittho; I am mad for You. Now I will not go to any other place; I will sing songs and cling to Your feet.

What is Vaikuntha, that poor thing, compared to the joy of Your love? In the gathering of saints there is an abundance of love's bliss. Says Tuka, at Your feet, birth and death find no foothold.

IN PLAIN WORDS

I have fallen in love with Your Name, Vittho; I am mad for You. Now I will not go anywhere else. I will sing the song and cling to Your feet. What is poor little Vaikuntha next to the joy of loving You? Where the saints gather, the bliss of love is in abundance. Tuka says: at Your feet, birth and death have no foothold.

WHAT IT MEANS

Tukaram has lost his heart to the Name and admits he is mad for Vittho. Having found this, he refuses to wander to any other refuge; his whole plan is to sing and hold the feet. Then he weighs even heaven against this love and calls Vaikuntha a poor little thing beside the joy of loving God, especially as it pours out where devotees gather. The closing claim is the boldest: at those feet there is no place left for birth and death to stand, so love of the Name is itself release.

GATHA 2903 *The Power of the Name*

The Name, worth from the indwelling God

मराठी मूळ

साकरेच्या योगें वर्ख । राजा कागदातें देखे ॥1॥
तैसें आह्मां मानुसपण । रामनाम केण्यागुणें ॥ध्रु.॥
फिरंगीच्या योगें करी । राजा काष्ठ हातीं धरी ॥2॥
रत्नकनका योगें लाख । कंठीं धरिती श्रीमंत लोक ॥3॥
देवा देवपाट देव्हा†यावरी बैसे स्पष्ट॥4॥
ब्रह्मानंदयोगें तुका । पढीयंता सज्जन लोकां ॥5॥

ENGLISH TRANSLATION

Because of the sugar within, the king regards the wrapping paper with respect. In the same way, our human worth exists solely because of Rama's Name.

Because of the blade within, the king handles the wooden handle. Because of the jewel within, the wealthy wear a lac ornament around the neck.

Because of the deity within, the idol sits upon the altar. Says Tuka, because of the bliss of Brahman, Tuka has become dear to all good people.

IN PLAIN WORDS

Because of the sugar inside, the king treats even the wrapping paper with respect. In the same way, all our human worth comes only from Rama's Name. Because of the blade inside, the king grips the wooden handle. Because of the jewel inside, rich people wear a lac ornament at the throat. Because of the deity inside, the idol sits on the altar. Tuka says: because of the bliss of Brahman, Tuka has become dear to good people.

WHAT IT MEANS

Tukaram explains why anything humble is honored: it is the precious thing hidden inside that earns the respect. Plain paper is handled with care only because it wraps sugar; a wooden handle is gripped only for the blade it holds; a cheap lac bead is worn at a rich neck only for the jewel set in it; an idol is enthroned only for the deity it carries. He turns this on us: human life has worth solely because Rama's Name lives in it. And he applies it to himself last, saying he is dear to the good not for his own sake but for the bliss of Brahman that fills him.

GATHA 2904 *Worldly Life*

Worldly life, the fickleness of wealth

मराठी मूळ

धनवंतालागीं । सर्वमान्यता आहे जगीं ॥1॥
माता पिता बंधु जन । सर्व मानिती वचन ॥ध्रु.॥
जव मोठा चाले धंदा । तंव बहिण म्हणे दादा ॥2॥
सदा शृंगारभूषणें । कांता लवे बहुमानें॥3॥
तुका ह्मणे धन । भाग्य अशाश्वत जाण ॥4॥

ENGLISH TRANSLATION

The wealthy man is honored by all the world. Mother, father, brothers, and the whole community respect his word.

As long as his business thrives, even a sister lovingly calls him 'brother.' His wife adorns herself and serves him with great regard. Says Tuka, know that wealth and fortune are impermanent.

IN PLAIN WORDS

The whole world honors the rich man. Mother, father, brothers, everyone treats his word as law. As long as the big business is running, even his sister calls him 'dada.' His wife dresses up and bows to him with great respect. Tuka says: know that wealth and fortune do not last.

WHAT IT MEANS

Tukaram lays out, coldly and exactly, how the world bends toward money. The wealthy man's word is taken as final by parents, siblings, and neighbors alike, and the respect tracks the cash, not the man. He sharpens it with the family scene: while the business thrives, even his own sister sweetens to him and his wife adorns herself and defers. Then he pulls the floor out: all of this rests on wealth, and wealth is not permanent, so the honor it buys is borrowed and will be recalled. The warning is not against the relatives but against trusting a regard that money alone holds up.

GATHA 2905 *Social Criticism*

Social criticism, the senseless one

मराठी मूळ

न विचारितां ठायाठाव । काय भुंके तो गाढव ॥1॥
केला तैसा लाहे दंड । खळ अविचारी लंड ॥ध्रु.॥
करावें लाताळें। ऐसें नेणे कोण्या काळें ॥2॥
न कळे उचित । तुका ह्मणे नीत हित॥3॥

ENGLISH TRANSLATION

A donkey brays without considering the time or place. The wicked and reckless receive punishment as they deserve.

Such a one never learns in any age that kicking will bring consequences. Says Tuka, he does not know what is proper, nor what is right, nor what is in his own best interest.

IN PLAIN WORDS

A donkey brays without thinking of time or place. The wicked, reckless fool gets the punishment he earns. He never learns, in any age, that kicking out brings a beating. Tuka says: he does not know what is fitting, or what is right, or what is good for him.

WHAT IT MEANS

Tukaram is naming the pattern of a person who acts with no sense of where or when, like a donkey that brays anywhere. Such a one lashes out and is then surprised by the consequences, never connecting the kick to the beating that follows. The point is not contempt for any single man but a warning about reckless heedlessness, which earns the punishment it brings on itself. He closes flatly: this kind of mind cannot tell what is proper, what is just, or what is in its own true interest, and that blindness is its own undoing. Read it as a mirror for the moments we act without weighing time, place, and consequence.

GATHA 2906 *The Power of the Name*

The Name, the chain that frees

मराठी मूळ

कंठ नामसिका । आतां किळकाळासी धका ॥1॥
रोखा माना कीं सिका माना । रोखा सिका तत्समाना ॥ध्रु.॥
रोखा न मना सिका न मना । जतन करा नाककाना ॥2॥
सिका न मनी रावण । त्याचें केलें निसंतान ॥3॥
सिका मानी हळाहळ । जालें सर्वांगीं शीतळ ॥4॥
तुका ह्मणे नाम सिका । पटीं बैसलों निजसुखा॥5॥

ENGLISH TRANSLATION

Let the Name be the chain upon your throat; then Death itself is pushed aside. Accept this bond or refuse it; the bond and the cash are equal in value.

If you refuse the bond and refuse the instruction, then guard your nose and ears. Ravana refused the teaching, and his entire lineage was destroyed.

Shiva accepted the lethal poison, and his entire body became cool and blissful. Says Tuka, learn the Name, and sit in the seat of inner peace.

IN PLAIN WORDS

Let the Name be the chain on your throat; then Death is pushed back. Accept the bond or accept the order: the bond and the cash are equal. If you refuse the bond and refuse the order, then guard your nose and ears. Ravana refused the teaching, and his whole line was wiped out. Shiva accepted the deadly poison, and his whole body went cool. Tuka says: learn the Name, and sit in the seat of your own peace.

WHAT IT MEANS

Tukaram offers the Name as a willing chain: wear it on your throat and even death is held off. He frames it as a debtor's choice, a bond or a written order, and says the promise and the coin are worth the same, so there is no loss in accepting. To refuse is dangerous; he points to two opposite fates. Ravana rejected the teaching and his whole dynasty was destroyed; Shiva swallowed the world's poison and it turned cool and blissful in him. The lesson he draws is simple: take the Name in, and you sit down in your own native peace.

GATHA 2907 *Autobiography*

Autobiography, God in all beings

मराठी मूळ

भूतीं देव ह्मणोनि भेटतों या जना । नाहीं हे भावना नरनारी ॥1॥
जाणे भाव पांडुरंग अंतरींचा । नलगे द्यावा साचा परिहार ॥ध्रु.॥
दयेसाटीं केला उपाधिपसारा । जड जीवा तारा नाव कथा ॥2॥
तुका ह्मणे नाहीं पडत उपवास । फिरतसे आस धरोनियां॥3॥

ENGLISH TRANSLATION

Seeing God in all beings, I greet every person I meet; I make no distinction of man or woman. Panduranga knows the devotion within; there is no need for outward display.

Out of compassion I have taken on this outward show of activity, so that through story and discourse dull jivas may cross over. Says Tuka, I am not observing a fast; I move about carrying this hope within.

IN PLAIN WORDS

I greet every person I meet because God is in all beings; I do not divide them into man and woman. Panduranga knows the devotion inside me; I do not need to give an outward proof. Out of compassion I have spread out this show of activity, so that through story and discourse heavy souls may cross over. Tuka says: I am not keeping a fast; I move about carrying this hope inside me.

WHAT IT MEANS

Tukaram explains his own conduct as a man others may misread. He bows to whoever he meets, man or woman alike, because he sees God in every being, and he does not need to perform piety since Panduranga already knows what is in his heart. He admits that his visible round of activity, the singing and the telling, is itself a deliberate show, taken on out of compassion so that dull, weighed-down souls can cross the world on the boat of these stories. He ends by clearing up a misreading: he is not fasting or performing austerity; he simply wanders carrying one hope, that others be carried over.

GATHA 2908

Surrender and Acceptance

Surrender, the unburdened mind

मराठी मूळ

हारपल्याची नका चित्तीं । धरूं खंती वांयां च ॥1॥
पावलें तें ह्मणा देवा । सहज सेवा या नांवें ॥ध्रु.॥
होणार तें तें भोगें घडे । लाभ जोडे संकल्पें ॥2॥
तुका ह्मणे मोकळें मन । अवघें पुण्य या नांवें ॥3॥

ENGLISH TRANSLATION

Do not hold sorrow in your chitta over what has been lost. Accept what has come as God's gift; that is the meaning of effortless service.

Whatever is destined comes through experience; gain is won through right intention. Says Tuka, a free and unburdened mind is itself the whole of merit.

IN PLAIN WORDS

Do not keep grieving in your heart over what is lost; the sorrow is wasted. Say of whatever has come, 'It is God's'; that is what easy service means. Whatever is destined happens through experience; the real gain is won by right intention. Tuka says: a free, unburdened mind, that itself is the whole of merit.

WHAT IT MEANS

Tukaram teaches a quiet surrender about loss and gain. He tells you to stop nursing grief over what is gone, since the grieving changes nothing and only wastes you. Instead, take whatever does arrive as given by God; receiving it that way is what effortless service actually is. He notes that what is fated will play out through experience anyway, and the gain that matters is decided by the intention you hold, not the outcome you grab. His conclusion makes the whole teaching simple: a mind left free and unburdened is itself the entire stock of merit you need.

GATHA 2909 *Worldly Metaphors*

Metaphor, the slip caught in time

मराठी मूळ

नेसणें आलें होतें गळ्या । लोक रळ्या करिती॥1॥
आपणियां सावरिलें । जग भलें आपण ॥ध्रु.॥
संबंध तो तुटला येणें । जागेपणें चेष्टाचा ॥2॥
भलती सेवा होती अंगें । बारस वेगें पडिलें ॥3॥
सावरिलें नीट वोजा । दृष्टलाजा पुढिलांच्या ॥4॥
बरे उघडिले डोळे । हळहळेपासूनि ॥5॥
तुका ह्मणे विटंबना । नारायणा चुकली ॥6॥

ENGLISH TRANSLATION

The cloth had slipped and was about to fall; the people were watching in amusement. But the one who adjusted it in time sees the world as good and himself as whole.

Through this alert wakefulness the link to careless behavior was broken. Whatever service the body was performing, the awareness fell into place swiftly.

Everything was straightened out properly under the gaze of those watching. Fortunate that the eyes opened from that state of distress.

Says Tuka, the disgrace before Narayana has been averted.

IN PLAIN WORDS

The cloth had come loose and was about to fall, and the people were watching, enjoying it. But the one who set it right in time sees the world as good and himself as whole. By this waking alertness, the tie to careless behavior was cut. Whatever the body was doing, awareness dropped into place quickly. It was straightened out properly, under the watching eyes in front. Lucky that the eyes opened, out from that distress. Tuka says: the disgrace before Narayana has been averted.

WHAT IT MEANS

Tukaram uses a homely image of a garment slipping off in public, with onlookers ready to be amused by the shame. The one who catches and adjusts it in time is saved, and afterward sees the world kindly and himself as intact. Read as the inner life, the slipping cloth is heedless conduct, and the saving move is a flash of wakefulness that cuts the habit before it exposes you. Whatever the body was busy with, awareness snapped back into place just in time and set things right before watching eyes. He counts it good fortune that the eyes opened out of that near-disgrace, and says the shame that would have fallen before Narayana was averted.

GATHA 2910 *Worldly Metaphors*

Metaphor, the one puppeteer within

मराठी मूळ

जिव्हा जाणे फिकें मधुर क्षार । येर मास पर हातास न कळे ॥1॥
देखावें नेत्रीं बोलावें मुखें । चित्ता सुखदुःखें कळों येती ॥ध्रु.॥
परिमळासी घ्राण ऐकती श्रवण । एकाचे कारण एका नव्हे ॥2॥
एकदेहीं भिन्न ठेवियेल्या कळा । नाचवी पुतळा सूत्रधारी॥3॥
तुका ह्मणे ऐशी जयाची सत्ता । कां तया अनंता विसरलेती ॥4॥

ENGLISH TRANSLATION

The tongue knows bitter, sweet, and salty, but the rest of the body cannot. The eyes see, the mouth speaks, and the mind perceives joy and sorrow.

The nose knows fragrance, the ears receive sound; one organ's function cannot be done by another. Within a single body, distinct capacities have been placed; the puppeteer pulls the strings and the puppet dances.

Says Tuka, such is the power of that One; why then have you forgotten the Infinite?.

IN PLAIN WORDS

The tongue knows bland, sweet, and salty; the rest of the body cannot. The eyes see, the mouth speaks, and the mind feels joy and sorrow. The nose knows smell, the ears take in sound; one organ's work cannot be done by another. In one body these separate powers are placed, and the puppeteer pulls the strings and the puppet dances. Tuka says: such is the power of that One; why then have you forgotten the Infinite?

WHAT IT MEANS

Tukaram points to the ordinary marvel of the body to argue for its hidden master. Each sense does only its own work: the tongue tastes but cannot see, the eyes see but cannot taste, the nose smells and the ears hear, and none can trade places. Yet all these unlike powers are set together in a single body and made to act in concert, like a puppet whose limbs move only because a hand pulls the strings. He names the conclusion: that ordering hand is the power of the One. And he turns it into a reproach to the listener: if that Infinite runs your every sense, how have you managed to forget the very One who works you?

GATHA 2911 *Appeals and Exhortations*

Exhortation, the treasure at hand

मराठी मूळ

न लगे द्यावा जीव सहज चि जाणार । आहे तो विचार जाणा कांहीं ॥1॥
तुका ह्मणे कई होईल स्वहित । निधान जो थीत टाकुं पाहे ॥3॥

ENGLISH TRANSLATION

There is no need to give up your life; it will leave on its own soon enough. Know this much and reflect upon it.

Says Tuka, how will one's own good be served if one tries to abandon the treasure that is right at hand?.

IN PLAIN WORDS

There is no need to throw your life away; it will leave on its own soon enough. Know just this much, and think it over. Tuka says: how will your own good be served if you try to throw away the treasure that is right at hand?

WHAT IT MEANS

Tukaram answers the impulse to discard the body, whether by despair or harsh austerity, with plain sense. There is no need to give up your life on purpose, he says, because it will depart by itself in good time anyway. The real point is what you do while you have it. He calls this human birth a treasure lying right in your hand, and asks how throwing it away could ever serve your own good. The exhortation is to use the life you have for what truly profits the soul, not to waste or destroy it.

GATHA 2912 *Devotion to Vitthal*

Devotion, serving for nothing

मराठी मूळ

मोल वेचूनियां धुंडिती सेवका । आह्मी तरी फुका मागों बळें ॥1॥
नसतां जवळी हित फार करूं । जीव भाव धरूं तुझ्या पायीं ॥ध्रु.॥
नेदूं भोग आह्मी आपुल्या शरीरा । तुह्मांसी दातारा व्हावें म्हूण ॥2॥
कीर्ती तुझी करूं आमुचे सायास । तूं का रे उदास पांडुरंगा ॥3॥
तुका ह्मणे तुज काय मागों आह्मी । फुकाचे कां ना भी ह्मणसी ना ॥4॥

ENGLISH TRANSLATION

People spend money searching for servants, while I offer myself to You for nothing and ask forcefully for the privilege. Even without being near You, I will work earnestly for Your good, placing my life and devotion at Your feet.

I will not give this body the pleasures it craves, so that You, O generous Lord, may be pleased. I will spread Your glory through my own effort; why then are You indifferent, O Panduranga? Says Tuka, what should we ask of You? Why do You not at least say no to what is given freely?.

IN PLAIN WORDS

People spend money to find servants; I offer myself to You for free, and I ask for it forcefully. Even when I am not near You, I will work hard for Your good and lay my life and love at Your feet. I will not give my body the pleasures it wants, so that You, generous Lord, may be pleased. I will spread Your glory by my own effort; why then are You indifferent, Panduranga? Tuka says: what should we even ask of You? Why will You not at least say no to what is offered free?

WHAT IT MEANS

Tukaram presses a loving complaint at God. Others have to pay to get servants, but he comes offering himself for nothing, and even demands the privilege of serving. He promises to labor for God's glory even from a distance, to set his whole life and devotion at the feet, and to deny his own body its pleasures only to please his generous Lord. Having given all this freely, he protests the silence: why does Panduranga stay so unmoved? The closing line turns the hurt into wit; he is not even asking for a reward, so the least God could do is acknowledge the free offering instead of ignoring it. Under the teasing is the ache of a devotee who wants to be received.

GATHA 2913 *Devotion to Vitthal*

Humility, the unneeded servant

मराठी मूळ

काय लवण किळकेविण । एके क्षीण सागरा ॥1॥
मां हे येवढी अडचण । नारायणीं मजविण ॥ध्रु.॥
कुबेरा अटाहासे जोडी । काय कवडी कारणें ॥2॥
तुका ह्मणे काचमणि । कोण गणी भांडारी ॥3॥

ENGLISH TRANSLATION

What is one pinch of salt more or less to the vast ocean? Is my absence such a great difficulty for Narayana? What is a single cowrie to the heaping wealth of Kubera? Says Tuka, who counts a glass bead in a treasury of gems?

IN PLAIN WORDS

What is one pinch of salt to the vast ocean? Will the sea grow less by it? Is my absence such a great trouble to Narayana? Does he need me to fill it? What is a single cowrie to the heaped wealth of Kubera? Tuka says: who counts one glass bead in a treasury of gems?

WHAT IT MEANS

Tukaram measures his own worth against God's fullness and finds it tiny, and he says so plainly. He is not begging; he is reasoning. The ocean is no smaller for one grain of salt, Kubera's hoard is no greater for one cowrie, a treasury of jewels does not miss one glass bead. By the same logic Narayana lacks nothing if Tukaram is gone. The point is not despair but truth: God is complete in himself, and the devotee comes to him owning that he adds nothing and is welcomed anyway.

GATHA 2914 *Ecstasy and Joy*

Ecstasy, the names reversed

मराठी मूळ

तुज मज नाहीं भेद । केला सहज विनोद ॥1॥
तूं माझा आकार । मी तों तूं च निर्धार ॥ध्रु.॥
मी तुजमाजी देवा । घेसी माझ्या अंगें सेवा ॥2॥
मी तुजमाजी अचळ । मजमाजी तुझें बळ॥3॥
तूं बोलसी माझ्या मुखें । मी तों तुजमाजी सुखें ॥4॥
तुका ह्मणे देवा । विपरीत ठायीं नांवा ॥5॥

ENGLISH TRANSLATION

Between You and me there is no real difference; this is a spontaneous play. You are my form and I am truly You.

I dwell within You, O God, and You take service through my body. I am immovable within You, and Your strength resides within me.

You speak through my mouth, and I rest happily within You. Says Tuka, O God, in this paradox the names are reversed.

IN PLAIN WORDS

Between you and me there is no difference; this is a play that happened on its own. You are my form, and I am you, for certain. I live inside you, God, and through my body you take service. I am unmoving inside you, and inside me is your strength. You speak through my mouth, and I rest happily inside you. Tuka says: God, in this turning the names are reversed.

WHAT IT MEANS

Tukaram is naming the moment when the line between worshipper and worshipped has dissolved. He does not say he has become great; he says the two have folded into each other so completely that you cannot tell which is doing what. His body is where God acts, his mouth is where God speaks, his stillness rests in God and God's power rests in him. The closing line is the key: at this depth the labels of "you" and "me" swap and stop meaning anything separate. This is union spoken from inside the union, not described from outside it.

GATHA 2915 *The Saints*

The saints, company that purifies

मराठी मूळ

वैराग्याचें भाग्य । संतसंग हा चि लाग ॥1॥
संतकृपेचे हे दीप । करी साधका निष्पाप ॥ध्रु.॥
तो चि देवभक्त । भेदाभेद नाहीं ज्यांत ॥2॥
तुका प्रेमें नाचे गाये । गाणियांत विरोन जाये ॥3॥

ENGLISH TRANSLATION

The fortune of dispassion is found in the company of saints alone. The lamp of the saints' grace purifies the seeker of all sin.

A true devotee of God is one in whom no sense of division or separation remains. Says Tuka, he sings and dances with love, losing himself entirely in the song.

IN PLAIN WORDS

The fortune of dispassion is found only in the company of saints; that is the way to it. The lamp of the saints' grace makes the seeker free of sin. He alone is a true devotee of God in whom no sense of division is left. Tuka says: he dances and sings with love, and melts away into the song.

WHAT IT MEANS

Tukaram points to where detachment actually comes from: not solitary effort but the company of saints. Their grace is a lamp; standing near it, the seeker is cleansed. He then sets the test of a real devotee, which is that no sense of "me and you," no inner division, remains in him. The closing image shows what that looks like from the outside: a man so given over that he loses himself in singing and dancing. The path here is relational, not solitary; you are purified by keeping such company.

GATHA 2916 *The Power of the Name*

The Name, kirtan is enough

मराठी मूळ

जप तप ध्यान न लगे धारणा । विठ्ठलकीर्त्तनामाजी सर्व ॥1॥
राहें माझ्या मना दृढ या वचनीं । आणिक तें मनीं न धरावें ॥ध्रु.॥
कीर्तनसमाधि साधन ते मुद्रा । राहतील थारा धरोनियां॥2॥
तुका ह्मणे मुक्ति हरिदासांच्या घरीं । वोळगती चारी ऋद्धिसिद्धि ॥3॥

ENGLISH TRANSLATION

No japa, austerity, meditation, or concentration is needed; everything is contained within Vitthal's kirtan. O my mind, remain firm in this truth and entertain no other thought.

Kirtan is the true samadhi, the true practice, the true seal; all other pursuits will settle down of their own accord. Says Tuka, liberation itself dwells in the home of Hari's devotees, and all four forms of supernatural power wait upon them.

IN PLAIN WORDS

No japa, no austerity, no meditation, no holding the mind still is needed; everything is held inside the kirtan of Vitthal. Stay firm in this word, my mind, and keep no other thought. Kirtan is the true samadhi, the true practice, the true seal; all other things settle down on their own. Tuka says: liberation lives in the house of Hari's servants, and all four powers wait upon them.

WHAT IT MEANS

Tukaram sweeps aside the whole ladder of disciplines, japa, penance, meditation, breath control, and says one practice contains them all: singing Vitthal's praise. He is not dismissing the disciplines as worthless but claiming kirtan already holds whatever they were reaching for. He calls it the true samadhi and the true seal, the thing the other methods only point at. Then he raises the stakes: in the home of Hari's devotees, liberation is not pursued but simply present, and the supernatural powers that others strain for come and wait at the door. The devotee who sings has already arrived where the others are still climbing.

GATHA 2917 *Prayers*

Prayer, only remembrance

मराठी मूळ

नाहीं तुज कांहीं मागत संपत्ती । आठवण चित्तीं असों द्यावी ॥1॥
सरलिया भोग येईन सेवटीं । पायापें या भेटी अनुसंधानें ॥ध्रु.॥
आतां मजसाटीं याल आकारास । रोकडी हे आस नाहीं देवा ॥2॥
तुका ह्मणे मुखीं असो तुझें नाम । देईल तो श्रम देवो काळ ॥3॥

ENGLISH TRANSLATION

I do not ask You for any wealth; just let Your remembrance abide in my chitta. When worldly experience has run its course, I shall come to Your feet at the end, through the thread of that remembrance.

I do not ask that You take form in this world just for my sake; that is not my present desire, O God. Says Tuka, let Your Name remain on my lips; let time and labor take their course.

IN PLAIN WORDS

I ask you for no wealth; only let your remembrance stay in my mind. When my worldly portion is used up, I will come to your feet at the end, on the thread of that remembrance. I do not ask you to take a body in this world for my sake; that is not my present wish, God. Tuka says: let your Name stay on my lips; let time and toil do whatever they do.

WHAT IT MEANS

Tukaram strips his prayer down to a single request: not riches, not even a miraculous appearance of God in the flesh, but only that the memory of God never leave his heart. He is content to let his ordinary life run its full course; he does not want it cut short or rescued. His one provision for the end is the thread of remembrance,

which he trusts will carry him to God's feet when the body is spent. The last line hands everything else over: let time and hardship come as they will, so long as the Name stays on his lips. It is a prayer that asks for almost nothing and stakes everything on it.

GATHA 2918 *Autobiography*

Autobiography, words for waking

मराठी मूळ

हितावरी यावें । कोणी बोलिलों या भावें ॥1॥
नव्हे विनोदउत्तर । केले रंजवाया चार ॥ध्रु.॥
केली अटाअटी । अक्षरांची देवासाटीं ॥2॥
तुका ह्मणे खिजों । नका जागा येथें निजों ॥3॥

ENGLISH TRANSLATION

Let someone come to benefit from these words; that is the spirit in which I have spoken. These are not casual remarks made merely to amuse.

I have wrestled with words for God's sake alone. Says Tuka, do not be angry; here is a place to awaken, not to sleep.

IN PLAIN WORDS

Let someone come and gain by these words; that is the spirit in which I spoke them. They are not jokes made to amuse you. I have struggled hard with these letters, and only for God's sake. Tuka says: do not be angry. This is a place to wake up, not to sleep.

WHAT IT MEANS

Tukaram tells us why he made his poems and how he wants them taken. They were not written to entertain; they were hard labor over each word, done for God alone. He hopes the listener will actually benefit, will be changed, rather than merely enjoy the verses. The closing line warns against two wrong responses: do not take offense at the sharpness, and do not drowse through it. His abhangas are meant to wake a person, and he asks the reader to come awake rather than be lulled or stung.

GATHA 2919 *Ecstasy and Joy*

Ecstasy, all become Narayana

मराठी मूळ

संचित प्रारब्ध क्रियमाण । अवघा जाला नारायण॥1॥
नाहीं आह्मांसी संबंधु । जरा मरण कांहीं बाधु ॥ध्रु.॥
द्वैताद्वैतभावें। अवघें व्यापियेलें देवें ॥2॥
तुका ह्मणे हरि । आह्मांमाजी क्रीडा करी ॥3॥

ENGLISH TRANSLATION

Past karma, destiny, and present action have all become Narayana. We have no connection any longer with old age, death, or any affliction.

Through duality and non-duality alike, everything has been pervaded by God. Says Tuka, Hari plays within us.

IN PLAIN WORDS

Stored karma, ripened fate, present action: all of it has become Narayana. We have no tie left to it. Old age, death, none of it can harm us. Through duality and non-duality alike, God has filled everything. Tuka says: Hari is at play inside us.

WHAT IT MEANS

Tukaram names the three kinds of karma the tradition counts, the stored, the ripening, and the freshly made, and says all three have turned into God himself. Once that is seen, the chain that bound him to consequence is cut: aging and death no longer have a hold on him. He insists this fills both sides of every distinction, whether you speak in terms of difference or of oneness, God pervades it. The verse ends not in escape but in delight: what is happening inside him is simply Hari's own play. Liberation here is not a future reward but a present recognition that there was never anything but God.

GATHA 2920 *Prayers*

Prayer, the drowning man's cry

मराठी मूळ

नेणे करूं सेवा । पांडुरंगा कृपाळुवा ॥1॥
धांवें बुडतों मी काढीं । सत्ता आपुलिया ओढीं ॥ध्रु.॥
क्रियाकर्महीन । जालों इंद्रियां अधीन ॥2॥
तुका विनंती करी । वेळोवेळां पाय धरी॥3॥

ENGLISH TRANSLATION

I do not know how to serve You, O compassionate Panduranga. Come running; I am drowning.

Pull me out by the strength of Your own will. I have become helpless, a slave to the senses, devoid of right action.

Says Tuka, making his plea again and again, clinging to Your feet.

IN PLAIN WORDS

I do not know how to serve you, merciful Panduranga. Come running and pull me out; I am drowning. Drag me up by your own power. I have no good deeds; I have become a slave to the senses. Tuka says, pleading again and again, holding your feet over and over.

WHAT IT MEANS

Tukaram prays from the bottom, admitting he cannot even do the one thing a devotee is supposed to do, namely serve. He casts himself as a man going under and asks God to come at a run. The rescue, he says plainly, must be God's doing and not his own merit, because he has none and has fallen under the rule of his senses. There is no

bargaining here, only the bare cry of helplessness thrown on God's mercy. He clings to the feet again and again, which is the only act left to a man who cannot save himself.

GATHA 2921 *The Nature of God*

Nature of God, beyond the Vedas

मराठी मूळ

जयापासोनि सकळ । महीमंडळ जालें ॥1॥
तो एक पंढरीचा राणा । नये श्रुती अनुमाना ॥ध्रु.॥
विवादती जयासाठीं। जगजेटी तो विठ्ठल ॥2॥
तुका ह्मणे तो आकळ । आहे सकळव्यापक॥3॥

ENGLISH TRANSLATION

He from whom this entire earth was born is the one King of Pandhari, beyond the reach of even the Vedas' speculation. It is over Him that the scriptures debate.

That Lord of the world is Vitthal. Says Tuka, He is beyond comprehension, yet He pervades all things.

IN PLAIN WORDS

He from whom this whole earth was born is the one King of Pandhari. The Vedas cannot reach him by guessing. The one the scriptures argue over is Vitthal, the master of the world. Tuka says: he cannot be grasped, yet he spreads through everything.

WHAT IT MEANS

Tukaram identifies the source of all creation with the figure who stands on the brick at Pandhari. The same God the Vedas strain after and cannot pin down by reasoning, the one the scriptures dispute among themselves, is simply Vitthal, near and present at the shrine. He sets two truths side by side without softening either: this God is beyond comprehension, and this God fills all that exists. The unspoken claim is that what the learned chase through argument, the devotee finds standing plainly at Pandhari.

GATHA 2922 *The Nature of God*

Nature of God, formless yet near

मराठी मूळ

नाहीं रूप नाहीं नांव । नाहीं ठाव धराया ॥1॥
जेथें जावें तेथें आहे । विठ्ठल मायबहीण ॥ध्रु.॥
नाहीं आकार विकार । चराचर भरलेंसे ॥2॥
नव्हे निर्गुण सगुण । जाणे कोण तयासी॥3॥
तुका ह्मणे भावाविण । त्याचें मन वोळेना ॥4॥

ENGLISH TRANSLATION

He has no form, no name, no place that can hold Him. Yet wherever you go, Vitthal is there, like a mother and sister.

He has no shape, no modification; He fills all that moves and does not move. He is neither formless nor with form; who can truly know Him? Says Tuka, without sincere devotion, His heart will not turn toward you.

IN PLAIN WORDS

He has no form, no name, no place that can hold him. Yet wherever you go, there is Vitthal, like a mother and a sister. He has no shape, no change; he fills all that moves and all that does not. He is neither without form nor with form; who can really know him? Tuka says: without true love, his heart will not turn to you.

WHAT IT MEANS

Tukaram holds together two things that sound opposite. God has no form, no name, no fixed place, and yet he is met everywhere, as close and tender as one's own mother and sister. He is beyond the categories the mind reaches for, neither merely formless nor merely embodied, so no one can simply know him by thinking. The last line gives the one key that does open him: love. Knowledge fails where devotion succeeds; God's heart turns only toward the one who comes with true feeling, not toward the one who comes with clever definitions.

GATHA 2923 *The Nature of God*

Nature of God, the hidden puppeteer

मराठी मूळ

आहे सकळां वेगळा । खेळे कळा चोरोनि ॥1॥
खांबसुत्राचिये परी । देव दोरी हालवितो ॥ध्रु.॥
आपण राहोनि निराळा । कैसी कळा नाचवी ॥2॥
जेव्हां असुडितो दोरी । भूमीवरी पडे तेव्हां ॥3॥
तुका ह्मणे तो जाणावा । सखा करावा आपुला ॥4॥

ENGLISH TRANSLATION

He remains apart from all, yet plays His hidden arts. Like a puppeteer with strings and a pole, God pulls the threads and makes everything move.

Remaining separate and detached, He makes the show dance. When He releases the strings, the puppet falls to the ground.

Says Tuka, know who He is and make Him your own beloved friend.

IN PLAIN WORDS

He stands apart from all things and plays his arts in secret. Like a puppeteer with a pole and strings, God pulls the cords and makes everything move. Staying separate himself, see how he makes the show dance. When he lets go of the strings, the puppet falls to the ground. Tuka says: know him, and make him your own friend.

WHAT IT MEANS

Tukaram offers an image for how God works in the world: a puppeteer who stays offstage while the whole show moves at his hand. Everything that lives and acts is moved by strings it cannot see; the moment God releases them, the figure drops lifeless. The point is that no creature has its own independent power; all motion is borrowed and on loan. But the verse does not end in fear of this hidden controller. Tukaram turns it warm: since he is the one moving everything, the wise response is to recognize him and take him as your own dear friend rather than a distant operator.

GATHA 2924 *Ecstasy and Joy*

Ecstasy, dyed in his color

मराठी मूळ

आतां पुढें मना । चाली जाली नारायणा ॥1॥
येथें राहिलें राहिलें । कैसें गुंतोनि उगलें ॥ध्रु.॥
भोवतें भोंवनी । आलियांची जाली धणी ॥2॥
तुका ह्मणे रंग रंग । रंगलें पांडुरंगे ॥3॥

ENGLISH TRANSLATION

Now the mind has set forth on its journey toward Narayana. What was here has been left behind; how silently it has released its hold.

The rounds of those who kept circling have come to an end. Says Tuka, color upon color; everything has been dyed in the hue of Panduranga.

IN PLAIN WORDS

Now, my mind, you have set out toward Narayana. What stayed here has been left behind; how quietly it has let go. The rounds of those who kept circling have come to an end. Tuka says: color upon color, everything is dyed in the hue of Panduranga.

WHAT IT MEANS

Tukaram watches his own mind finally turn and move toward God, and he marvels at how silently the old attachments slipped their hold. The image of "those who kept circling" is the endless wandering of the unsettled mind, or of birth after birth; that circling is over now, the going-round has reached its end. What remains is one saturating image: everything has been dipped and dyed in the color of Panduranga, so that no part of him keeps its former tint. The mind that once roamed has come to rest by being wholly colored through with God.

GATHA 2925 *Prayers*

Prayer, slow to desire

मराठी मूळ

आळस पाडी विषयकामीं । शक्ती देई तुझ्या नामीं॥1॥
हे चि विनवणी विनवणी । विनविली धरा मनीं ॥ध्रु.॥
आणिक वचना मुकी वाणी । तुमच्या गजाॉ द्यावी गुणीं ॥2॥
तुका ह्मणे पाय डोळां । पाहें एरवी अंधळा ॥3॥

ENGLISH TRANSLATION

Make me sluggish toward sensual desires, and grant me strength in Your Name. This is my one and only prayer; hold it in your minds.

Let my tongue be mute for any other speech, and give it eloquence only for singing Your praise. Says Tuka, let me see Your feet with my eyes; otherwise I am blind.

IN PLAIN WORDS

Make me slow toward the cravings of the senses. Give me strength in Your Name. This is my one prayer, my only prayer; hold it in Your mind. Let my tongue go mute for any other speech. Give it eloquence only for singing Your praise. Tuka says: let me see Your feet with my eyes; without them I am blind.

WHAT IT MEANS

Tukaram asks not to be strong against desire by force, but to be made sluggish toward it, as if the appetite for the senses simply lost its pull. The strength he wants is not his own willpower but a power lodged in the Name. He narrows everything to one request and presses God to keep it in mind. Then he asks for his very speech to be retuned: dumb toward small talk, fluent only in praise. Without the sight of God's feet, he counts himself blind, however much else he can see.

GATHA 2926 *Devotion to Vitthal*

Devotion, one work only

मराठी मूळ

कोण वेची वाणी । आतां क्षुल्लका कारणीं ॥1॥
आतां हें चि काम करूं । विठ्ठल हृदयांत धरूं ॥ध्रु.॥
नेंदाविया वृत्त। आतां उठों चि बहुती ॥2॥
उपदेश लोकां । करूनी वेडा होतो तुका ॥3॥

ENGLISH TRANSLATION

Who would waste their speech now on trifling matters? From now on, this alone is my work: to hold Vitthal in the heart. I will not allow the mind's tendencies to rise up any further.

Says Tuka, after instructing the world, I become the madman myself.

IN PLAIN WORDS

Who would spend speech now on trifling things? From now on this alone is my work: to hold Vitthal in the heart. I will not let the mind's tendencies rise up again. Tuka says: after instructing the world, I become the madman myself.

WHAT IT MEANS

Tukaram declares a single occupation and lets everything else fall away as not worth a word. The one work is to keep Vitthal held in the heart, and to refuse the old habits of mind the moment they try to stir. The closing line turns the irony on himself: he has spent his life teaching others, yet by the world's measure he is the one who looks deranged. He owns that name gladly, because the madness is only that he wants God and nothing smaller.

GATHA 2927 *Prayers*

Prayer, spare me bad company

मराठी मूळ

मागेन तें एक तुज । देई विचारोनि मज ॥1॥
नको दुर्जनांचा संग । क्षणक्षणा चित्तभंग ॥ध्रु.॥
जन्म घेईन मी नाना । बहु सोसीन यातना ॥2॥
रंक होईन दीनांचा । घायें देहपात साचा॥3॥
तुका ह्मणे हें चि आतां । देई देई तूं सर्वथा ॥4॥

ENGLISH TRANSLATION

I ask You for only one thing; consider it and grant it to me. Never give me the company of the wicked, which shatters the mind moment by moment.

I will take any number of births and endure great suffering. I will become the poorest of the poor, and bear wounds upon this body.

Says Tuka, this one boon, give it to me now, give it without fail.

IN PLAIN WORDS

I ask You for one thing only; weigh it, and grant it to me. Do not give me the company of the wicked, which shatters the mind moment by moment. I will take any number of births. I will endure great suffering. I will become the poorest of the poor. I will bear wounds upon this body. Tuka says: this one boon, give it to me now, give it without fail.

WHAT IT MEANS

Tukaram makes a single request and stakes everything on it: keep him out of bad company. He is not asking to be spared pain; he volunteers for the opposite. He will accept endless rebirths, deep suffering, poverty, even a body broken by blows. What he will not accept is the constant company of the wicked, because it breaks the mind again and again and pulls it from God. The prayer measures the danger by what he is willing to trade for safety from it.

GATHA 2928 *Surrender and Acceptance*

Surrender, You are the doer

मराठी मूळ

जाणसी उचित । पांडुरंगा धर्मनीत ॥1॥
तरि म्यां बोलावें तें काई । सरे ऐसें तुझे पायीं ॥ध्रु.॥
पालटती क्षणें । संचितप्रारब्धक्रियमाण ॥2॥
तुका ह्मणे सत्ता । होसी सकळ करिता॥3॥

ENGLISH TRANSLATION

You know what is proper, O Panduranga; You understand the ways of righteousness. Then what more should I say? Let my words be fulfilled at Your feet.

In an instant You can transform the store of past, destined, and present karma. Says Tuka, all power rests with You; You are the doer of everything.

IN PLAIN WORDS

You know what is right, Panduranga; You understand the ways of righteousness. So what is left for me to say? Let it be settled at Your feet. In an instant You can change the store of past karma, the destined karma, and the karma now ripening. Tuka says: all power rests with You; You are the doer of everything.

WHAT IT MEANS

Tukaram lays down even the work of asking. Since Panduranga already knows what is proper and just, there is nothing he can add by speaking; he simply lets the matter rest at God's feet. He then names the full weight of karma, the stored, the destined, and the active, and says God can overturn all three in a single moment. The point is that the laws which bind a person are not above God; the very ledger of one's deeds is His to revise. So surrender, not argument, is the right posture before the one who does everything.

GATHA 2929 *Devotion to Vitthal*

Devotion, I will not let go

मराठी मूळ

तुह्मी कांटाळलां तरी । आह्मां न सोडणें हरी ॥1॥
जावें कवणिया ठाया । सांगा विनवितों पायां ॥ध्रु.॥
केली जिवा साटी । आतां सुखें लागा पाठी ॥2॥
तुका ह्मणे ठाव । न सोडणें हा चि भाव ॥3॥

ENGLISH TRANSLATION

Even if You grow weary, O Hari, we will not let You go. Where else should we turn? I ask this at Your feet.

I have staked my very life on this; now You may gladly pursue me. Says Tuka, this is my fixed resolve: I will not abandon this place.

IN PLAIN WORDS

Even if You grow weary of us, Hari, we will not let You go. Where else are we to go? Tell me; I ask it at Your feet. I have staked my very life on this. Now You may gladly chase after me. Tuka says: this is my fixed resolve. I will not let go of this place.

WHAT IT MEANS

Tukaram turns the usual posture inside out. Instead of begging God not to leave, he warns that even if God tires of him, he will not loosen his grip. He has no other refuge, so the question, where else could I go, is not rhetorical but real. Having bet his life on this hold, he tells God the pursuit may now run the other way. The whole stance is one stubborn vow: he has found his place at the feet and he refuses to be pried loose.

GATHA 2930 *Devotion to Vitthal*

Devotion, only Hari is my trade

मराठी मूळ

येउनि संसारीं । मी तों एक जाणें हरी ॥1॥
नेणें आणिक कांहीं धंदा । नित्य ध्यातसें गोविंदा ॥ध्रु.॥
कामक्रोधलोभस्वार्थ। अवघा माझा पंढरिनाथ ॥2॥
तुका ह्मणे एक । धणी विठ्ठल मी सेवक ॥3॥

ENGLISH TRANSLATION

Having come into this world, I know only one thing: Hari. I know no other occupation; I ceaselessly meditate upon Govinda.

Desire, anger, greed, and self-interest: all of these are, for me, none other than the Lord of Pandhari. Says Tuka, Vitthal is the master and I am the servant, and that is the whole of it.

IN PLAIN WORDS

Having come into this world, I know only one thing: Hari. I know no other trade. I meditate on Govinda without stopping. Desire, anger, greed, self-interest: for me these are all none other than the Lord of Pandhari. Tuka says: there is one thing only. Vitthal is the master, and I am the servant.

WHAT IT MEANS

Tukaram describes a life reduced to a single skill. He has no occupation but to remember Hari and to dwell on Govinda without pause. Then he says the boldest thing: even desire, anger, greed, and self-interest, the usual inner enemies, have become for him nothing but the Lord of Pandhari. The forces that drag others down he now turns entirely toward God, so they no longer pull him away. All of it collapses into one relation: Vitthal is the master, he is the servant, and that is the whole account.

GATHA 2931 *Ecstasy and Joy*

Ecstasy, the ordinary turned divine

मराठी मूळ

सर्वपक्षीं हरि साहेसखा जाला । ओल्या अंगणीच्या कल्पलता त्याला ॥1॥
सहजचाली चालतां पायवाटे । चिंतामणींसमान होती गोटे ॥2॥
तुका तरी सहज बोले वाणी । त्याचे घरीं वेदांत वाहे पाणी ॥3॥

ENGLISH TRANSLATION

When Hari has become one's companion in every way, the wish-fulfilling trees spring up in one's own courtyard. Walking along the ordinary path with a natural gait, the pebbles underfoot become wish-fulfilling gems.

Says Tuka, when one speaks simply from the chitta, the Vedanta itself comes to carry water in one's home.

IN PLAIN WORDS

When Hari has become your friend and helper in every way, wish-granting trees spring up in your own courtyard. Walk the ordinary footpath with an easy gait, and the pebbles underfoot turn into wish-granting gems. Tuka says: when one speaks simply from the heart, the Vedanta itself comes to carry water in that one's home.

WHAT IT MEANS

Tukaram describes what happens when God is wholly a companion, not a distant deity. The world does not change its furniture; it changes its worth. The common courtyard grows the tree that grants every wish, and the gravel of an everyday path becomes the gem that does the same. The point is that the divine quietly transfigures the ordinary for one who walks with God. The last image is the most daring: the lofty Vedanta, the crown of scripture, becomes a household servant fetching water, because plain speech from a heart full of God outranks all learning.

GATHA 2932 *Devotion to Vitthal*

Devotion, undeserved haste of grace

मराठी मूळ

काय पुण्य ऐसें आहे मजपाशीं । तांतडी धांवसी पांडुरंगा ॥1॥
काय ऐसा भक्त वांयां गेलों थोर । तूं मज समोर होसी वेगा ॥ध्रु.॥
काय कष्ट माझे देखिली चाकरी । तो तूं झडकरी पाचारिशी ॥2॥
तुका ह्मणे नाहीं ठाउकें संचित । येणें जन्महित नाहीं केलें ॥4॥

ENGLISH TRANSLATION

What merit do I possess that You rush toward me so eagerly, O Panduranga? Am I such a great devotee that You should appear before me with such haste? Have You seen my laborious service and called me near so swiftly? Says Tuka, I do not know my store of past deeds; in this birth I have done nothing to merit such grace.

IN PLAIN WORDS

What merit do I have, that You come running to me in such a hurry, Panduranga? Am I such a great devotee that You appear before me so fast? Have You seen some hard service of mine, that You call me near so quickly? Tuka says: I do not know my store of past deeds. In this birth I have done nothing to earn this.

WHAT IT MEANS

Tukaram is amazed, not proud, that God rushes toward him. He runs through the obvious reasons one by one, merit, greatness as a devotee, hard service rendered, and rejects each as not true of him. He cannot point to any past store of good deeds, and he plainly says this life has earned nothing. The poem leaves only one explanation standing, unspoken but clear: God's haste is sheer grace, given to one who has no claim on it. The wonder is the whole point; deserving was never the cause.

GATHA 2933 *Devotion to Vitthal*

Devotion, the bold reminder to God

मराठी मूळ

आमुचिया भावें तुज देवपण । तें कां विसरोन राहिलासी ॥1॥
समर्थासी नाहीं उपकारस्मरण । दिल्या आठवण वांचोनियां ॥ध्रु.॥
चळण वळण सेवकाच्या बळें । निर्गुणाच्यामुळें सांभाळावें ॥2॥
तुका ह्मणे आतां आलों खंडावरी । प्रेम देउनि हरी बुझवावें ॥3॥

ENGLISH TRANSLATION

It is by our devotion that You received Your divinity; why then have You forgotten this? The powerful do not remember the favor done to them; they recall only what they themselves have given. All Your movement and activity depend on the devotee's strength; as the Formless, You should be especially watchful.

Says Tuka, I have now come to the breaking point; console me, O Hari, by pouring out Your love.

IN PLAIN WORDS

Your godhood comes from our devotion. Why then have You sat there and forgotten it? The powerful do not remember a favor done to them; they remember only what they themselves have given. All Your moving and acting rests on the strength of Your servants. As the Formless, You should be all the more watchful over them. Tuka says: I have come now to the breaking point. Console me, Hari, by pouring out Your love.

WHAT IT MEANS

Tukaram speaks to God with startling boldness, almost as a creditor. His claim is that the formless God takes on a knowable, worshipped divinity through the devotion of His servants, so the relationship is not one-sided. He charges that the powerful tend to forget favors received and recall only favors given, and asks God not to behave

that way. If God's whole presence in the world rests on devotees, then God owes them special care. The poem ends not in accusation but in need: he has reached his limit and asks to be steadied by an outpouring of love.

GATHA 2934 *Surrender and Acceptance*

Surrender, beyond the body

मराठी मूळ

आह्मी मेलों तेव्हां देह दिला देवा । आतां करूं सेवा कोणाची ॥1॥
सूत्रधारी जैसा हालवितो कळा । तैसा तो पुतळा नाचे छंदें ॥ध्रु.॥
बोलतसें जैसें बोलवितो देव । मज हा संदेह कासयाचा ॥2॥
पाप पुण्य ज्याचें तो चि जाणें कांहीं । संबंध हा नाहीं आह्मांसवें ॥3॥
तुका ह्मणे तुह्मी आइका हो मात । आह्मी या अतीत देहाहूनी ॥4॥

ENGLISH TRANSLATION

I died long ago; I gave this body to God. Now whose service could I possibly perform? As a puppeteer moves the puppet's limbs, so the figure dances at His will.

I speak as God makes me speak; what doubt could remain for me? The merit and sin belong to Him who controls it all; I have no connection to any of it. Says Tuka, hear this truth: we are beyond and apart from this body.

IN PLAIN WORDS

I died long ago; then I gave this body to God. Now whose service could I still perform? As a puppeteer moves the puppet's limbs, the figure dances at His will. I speak as God makes me speak. What doubt is left for me? The merit and the sin belong to the one who controls it all; I have no connection to any of it. Tuka says: hear this truth. We are beyond this body, apart from it.

WHAT IT MEANS

Tukaram describes a death that happened while he is still alive: the sense of being a separate doer has ended, and the body has been handed over to God. With the doer gone, the question of doing service for anyone else no longer makes sense. He sees himself as a puppet on God's strings, even his speech moved by God, so no doubt can disturb him. Because he is not the one acting, the ledger of merit and sin is not his to carry; it belongs to the one who works the strings. His final claim is that the real self stands beyond the body altogether.

GATHA 2935 *The Moral Ideal*

Moral ideal, the vow that guards His feet

मराठी मूळ

लागों नेदीं बोल पायां तुझ्या हरी । जीव जावो परि न करीं आण ॥1॥
परनारी मज रखुमाईसमान । वमनाहूनि धन नीच मानीं ॥2॥
तुका ह्मणे याची लाज असे कोणा । सहाकारी दीना ज्याची तया ॥3॥

ENGLISH TRANSLATION

I will not let any stain touch Your feet, O Hari, even if my life should depart. I regard another's wife as equal to Mother Rukmini, and I consider wealth more vile than vomit.

Says Tuka, who should feel shame before such a vow? Only the one whom God Himself supports in his hour of need.

IN PLAIN WORDS

I will not let any stain touch Your feet, Hari, even if my life leaves me. Another man's wife is to me the same as Mother Rukmini. Wealth I count lower than vomit. Tuka says: who should feel shame before such a vow? Only the one whom God Himself upholds in his hour of need.

WHAT IT MEANS

Tukaram binds his conduct to his devotion: he will guard against any disgrace that could be charged against the God he serves, even at the cost of his life. He names the two great snares plainly. Another man's wife he regards as he would Mother Rukmini, beyond all desire, and wealth he holds more disgusting than vomit. These are not boasts but vows, and he says no one can stand by such vows alone. Only the person whom God Himself supports in the testing hour can keep them; the purity is real, but its strength is borrowed from grace.

GATHA 2936 *The Power of the Name*

The Name, the lame made to walk

मराठी मूळ

हे चि भेटी साच रूपाचा आठव । विसावला जीव आवडीपें ॥1॥
सुखाचें भातुकें करावें जतन । सेविल्या ताहान भूक जाय ॥ध्रु.॥
दुरील जवळी आपण चि होतें । कविळलें चित्तें जिवापासीं ॥2॥
तुका ह्मणे नाम घेतों वेळोवेळां । होतील सकळा शीतळा नाडी ॥3॥
साळुंकी मंजूळ बोलतसे वाणी । शिकविता धणी वेगळाची ॥ध्रु.॥
काय म्यां पामरें बोलावीं उत्तरें । परि त्या विश्वंभरें बोलविलें ॥2॥
तुका ह्मणे त्याची कोण जाणे कळा । चालवी पांगळा पायांविण ॥3॥

ENGLISH TRANSLATION

The true meeting is the remembrance of His form; the jiva has found its rest in that love. Guard this treasure of joy carefully; partaking of it, both hunger and thirst vanish.

What seemed far away drew near of its own accord; the chitta embraced the jiva from within. Says Tuka, I take the Name again and again, and all my pulses become cool and calm. A starling sings in a sweet voice, yet the one who taught it stands apart.

What words can a wretch like me utter? Yet the Lord of the universe has made me speak. Says Tuka, who can know His art? He makes the lame walk without legs.

IN PLAIN WORDS

This is the true meeting: the remembrance of His form. In that love the jiva has found its rest. Guard this treasure of joy with care. Taste it, and hunger and thirst both go. What was far off drew near on its own. The mind embraced the life within. Tuka says: I take the Name again and again, and all my pulses turn cool and calm. The starling sings in a sweet voice, but the master who taught it stands apart. What words could a wretch like me speak? Yet the Lord of the universe has made me speak them. Tuka says: who can know His art? He makes the lame walk without legs.

WHAT IT MEANS

Tukaram says the real meeting with God is not a vision but the steady remembrance of His form, and in that love the soul finally rests. He calls this remembrance a treasure to be guarded, one that quiets even hunger and thirst. What had seemed distant comes close by itself, and taking the Name over and over leaves him cooled and still in body and mind. Then he points away from himself: a sweet-voiced starling only repeats what its master taught, and likewise his own words are not his but spoken through him by the Lord of the universe. The closing image names the wonder of that art: God makes the lame walk without legs, doing through a helpless instrument what the instrument could never do on its own.

GATHA 2937 *Appeals and Exhortations*

Moral counsel, the true friend

मराठी मूळ

हित सांगे तेणें दिलें जीवदान । घातकी तो जाण मनामागें ॥1॥
बळें हे वारावे अधर्म करितां । अंधळें चालतां आडरानें ॥ध्रु.॥
द्रव्य देऊनियां धाडावें तीर्थासी । नेदावें चोरासी चंद्रबळ ॥2॥
तुका ह्मणे ऐसें आहे हें पुराणीं । नाहीं माझी वाणी पदरींची ॥3॥

ENGLISH TRANSLATION

One who gives you sound counsel gives you life itself; one who follows the whims of your mind is truly your slayer. One should forcibly restrain those headed toward unrighteousness, as one would stop a blind person walking into a wilderness.

Give them money and send them on pilgrimage; do not lend strength to thieves. Says Tuka, this is what the Puranas declare; these are not words from my own pocket.

IN PLAIN WORDS

The one who tells you what is good for you gives you your very life. The one who follows your mind's whims is your killer; know it. When someone is heading into wrong, restrain them by force, as you would stop a blind man walking into the wilderness. Give them money and send them on pilgrimage; do not lend your strength to a thief. Tuka says: this is what the Puranas declare. These words are not my own; they are not from my pocket.

WHAT IT MEANS

Tukaram redraws the line between a friend and a flatterer. The one who tells you the hard, good thing is saving your life; the one who simply agrees with your impulses is leading you to ruin. Love, he says, is sometimes restraint: you stop a person walking into harm the way you would grab a blind man before he steps into a wasteland. Spend on what helps them and refuse to fund what destroys them. He closes by disclaiming originality, anchoring the teaching in scripture rather than his own opinion, so the demand lands as duty, not preference.

GATHA 2938 *Renunciation*

Renunciation, killing the will

मराठी मूळ

ऐसा घेई कां रे संन्यास । करीं संकल्पाचा नास॥1॥
मग तूं राहें भलते ठायीं । जनीं वनीं खाटे भोई ॥ध्रु.॥
तोडीं जाणिवेची कळा । होई वृत्तीसी वेगळा ॥2॥
तुका ह्मणे नभा । होई आणुचा ही गाभा ॥3॥

ENGLISH TRANSLATION

Take sannyasa in this way: destroy all mental intention. Then you may dwell anywhere at all, in the crowd or in the wilderness, on a cot or on the bare ground.

Cut through the cleverness of self-awareness and become free of all mental modification. Says Tuka, become the very essence of the sky, even finer than the atom.

IN PLAIN WORDS

Why not take up sannyasa like this: destroy all your willing, all your intention. Then you can live anywhere at all, in the crowd or in the forest, on a cot or on the bare ground. Cut through the cleverness of self-awareness. Become free of every movement of the mind. Tuka says: become the sky itself, finer even than the atom.

WHAT IT MEANS

Tukaram redefines renunciation as inward, not outward. The real sannyasa is not robes or a forest hut but the destruction of saṃkalpa, the willing and scheming that drives the mind. Once that is gone, place no longer matters: a crowd or a wilderness, a bed or bare earth, all are the same. He pushes past even the subtle pride of being self-aware, the cleverness that watches itself, and asks for freedom from every mental movement. The aim is to become spacious as the sky, yet subtler than the smallest atom, with nothing of the ego left to occupy room.

GATHA 2939 *Prayers*

Prayer, strip away the clinging self

मराठी मूळ

सोळा सहस्र होऊं येतें । भरलें रितें आह्मापें ॥1॥
ऐसे तुह्मां ठायाठाव । देव ह्मुण संपादे ॥ध्रु.॥
कैची चिरामध्यें चिरे। मना बरें आलें तें ॥2॥
तुका ह्मणे पांडुरंगा । अंगलगा भिन्न करा॥3॥

ENGLISH TRANSLATION

I could have become sixteen thousand, filling and emptying at will. Such, O God, is the capacity You hold, making room wherever needed.

What stacking of logs upon logs is this? The mind simply takes what pleases it. Says Tuka, O Panduranga, separate what clings to the body.

IN PLAIN WORDS

I could have become sixteen thousand, filling and emptying at will. Such is the room You hold, O God; You make space wherever it is needed. What stacking of logs upon logs is this? The mind just takes whatever pleases it. Tuka says: O Panduranga, take this clinging to the body away from me; set it apart.

WHAT IT MEANS

Tukaram contrasts God's boundless capacity with the cramped grasping of his own mind. God can fill and empty endlessly, making room wherever it is needed; the human mind instead piles up whatever it fancies, log upon log, cluttering itself. He sees his own attachment as this useless heaping. So the prayer is plain: Panduranga, separate me from what clings to the body, the bodily identification that keeps me grasping. He asks God to do the work of detachment that he cannot do alone.

GATHA 2940 *Autobiography*

Self-portrait, the wealth of poverty

मराठी मूळ

इहलोकीं आह्मां भूषण अवकळा । भोपळा वाकळा आणि भिक्षा ॥1॥
निमोली संपदा भयविरहित । सर्वकाळ चित्त समाधान ॥ध्रु.॥
छिद्राचा आश्रम उंदीरकुळवाडी । धन नाम जोडी देवाचें तें ॥2॥
तुका ह्मणे एक सेवटीं राहाणें । वर्ततों या जना विरहित ॥3॥

ENGLISH TRANSLATION

In this world, shabbiness is our ornament: a gourd, a coarse blanket, and begging for alms. This is a wealth free of care and fear; the mind is content at all times.

Our dwelling is full of holes, home to mice and rats. Our wealth is the Name of God and nothing else.

Says Tuka, in the end we must dwell alone, moving through this world without attachment.

IN PLAIN WORDS

In this world, shabbiness is our ornament: a gourd, a coarse blanket, and alms. This is wealth without fear, without care; the mind is content at all times. Our home is full of holes, a colony of mice and rats. Our only wealth is the Name of God. Tuka says: in the end one must dwell alone. I move through these people without attachment.

WHAT IT MEANS

Tukaram turns poverty into a boast. His begging bowl, ragged blanket, and alms are not shame but ornament, because they come without the fear that guards real property. His leaky house, overrun by mice, holds no treasure but the Name of God, and that is enough to keep the mind always at peace. He names the truth that frightens the rich: in the end each person dwells alone, so he practices that solitude now. He lives among people, but free of the attachments that would weigh him down.

GATHA 2941 *Autobiography*

Self-portrait, holy destitution

मराठी मूळ

आह्मी भाग्याचे भाग्याचे । आह्मां तांबे भोपळ्याचे॥1॥
लोकां घरीं गाई ह्मैसी । आह्मां घरीं उंदीरघुसी ॥ध्रु.॥
लोकां घरीं हत्ती घोडे । आह्मां आधोडीचे जोडे ॥2॥
तुका ह्मणे आह्मी सुडके। आह्मां देखोन काळ धाके ॥3॥

ENGLISH TRANSLATION

We are the fortunate ones, truly fortunate. Our vessels are made of gourds.

Other homes have cows and buffaloes; our home has only rats and mice. Other homes have elephants and horses; we have half-broken sandals.

Says Tuka, we are stripped bare, and seeing us, even Death is afraid.

IN PLAIN WORDS

We are the fortunate ones, truly fortunate. Our vessels are made of gourds. In others' homes there are cows and buffaloes; in our home, only mice and rats. In others' homes, elephants and horses; we have a pair of half-broken sandals. Tuka says: we are stripped bare, and seeing us, even Death takes fright.

WHAT IT MEANS

This is the same boast pressed harder and turned to comedy. Tukaram counts himself rich precisely because he owns nothing worth counting: gourd pots instead of vessels, mice instead of cattle, broken sandals instead of horses. The mock inventory exposes how wealth ties people down with what they must guard. The sharp turn comes at the end: stripped of everything, he has nothing left for Death to seize, so Death itself flinches before him. Having nothing to lose has made him untouchable.

GATHA 2942 *Autobiography*

Devotion, the shameless singer

मराठी मूळ

गाऊं नेणें कळा कुसरी । कान धरोनि ह्मणें हरी॥1॥
माझ्या बोबडिया बोला । चित्त द्यावें बा विठ्ठला ॥ध्रु.॥
मज हंसतील लोक । परि मी गाईन निःशंक ॥2॥
तुझे नामीं मी निर्लज्ज । काय जनासवें काज ॥3॥
तुका ह्मणे माझी विनंती । तुह्मी परिसा कमळापती ॥4॥

ENGLISH TRANSLATION

I do not know the arts and techniques of singing; holding my ears, I simply cry out 'Hari.' O Vitthal, give Your attention to my stammering words. People will laugh at me, yet I will sing without hesitation.

In singing Your Name I am shameless; what business have I with the opinion of others? Says Tuka, this is my humble plea; hear it, O Lord of Kamala.

IN PLAIN WORDS

I do not know the arts and skills of singing. Holding my ears, I just cry out, Hari. O Vitthal, give Your attention to my stammering words. People will laugh at me, but I will sing without fear. In Your Name I am shameless; what business have I with what people think? Tuka says: this is my plea; hear it, O Lord of Kamala.

WHAT IT MEANS

Tukaram offers his own clumsiness as the whole of his devotion. He claims no musical skill; he just holds his ears and calls out Hari like a child, and he asks Vitthal to attend to those stammering words. He knows people will laugh, and he tells them plainly that he does not care. The Name has made him shameless, free of the fear of human opinion that silences most people. His closing plea to the Lord of Kamala asks only that God, not the crowd, be the one who listens.

GATHA 2943 *Worldly Metaphors*

Metaphor, nature shows its kind

मराठी मूळ

विष पोटीं सर्वा । जन भीतें तया दर्पा ॥1॥
पंच भूतें नाहीं भिन्न । गुण दुःख देती शीण ॥ध्रु.॥
चंदन िप्रय वासें । आवडे तें जातीऐसें ॥2॥
तुका ह्मणे दाणा । कुचर मिळों नये अन्ना॥3॥

ENGLISH TRANSLATION

A serpent carries poison within, and all creatures fear its menace. The five elements are not separate from one another; their interplay brings suffering and weariness.

Sandalwood is beloved for its fragrance; it gives according to its nature. Says Tuka, a bitter seed should never be mixed in with good grain.

IN PLAIN WORDS

A serpent carries poison inside, and everyone fears its menace. The five elements are not separate from each other; their qualities give pain and weariness. Sandalwood is loved for its scent; each thing gives according to its nature. Tuka says: a bitter, spoiled seed should never be mixed into good grain.

WHAT IT MEANS

Tukaram reads character through the things of nature. As the snake holds poison and the sandal holds fragrance, each creature gives out only what its nature contains, for good or ill. The interplay of the elements that makes up a person likewise yields its own qualities, and with them its own measure of pain. The closing image carries the warning: a single bitter, rotten seed should not be mixed into sound grain, because it spoils the whole. He is pointing at the way one corrupt element, in a person or a company, taints everything around it.

GATHA 2944 *The Moral Ideal*

Moral test, the slander that ruins all

मराठी मूळ

देव अवघें प्रतिपादी । वंदी सकळां एक निंदी ॥1॥
तेथें अवघें गेलें वांयां । विष घास एके ठायां ॥ध्रु.॥
सर्वांग कुरवाळी । उपटी एकच रोमावळी ॥2॥
तुका ह्मणे चित्त । नाहीं जयाचें अंकित ॥3॥

ENGLISH TRANSLATION

One who praises God and all His ways yet slanders even a single being: all is lost thereby, like a single morsel of poison mixed into a whole meal. One who caresses the whole body yet pulls out even one hair causes pain.

Says Tuka, one whose mind is not devoted and disciplined cannot truly be called God's own.

IN PLAIN WORDS

One who praises God and honors all His ways, yet slanders even a single being: with that, everything is lost, like one morsel of poison dropped into a whole meal. One who strokes the whole body, yet pulls out a single hair, still causes pain. Tuka says: the one whose mind is not surrendered cannot be called God's own.

WHAT IT MEANS

Tukaram sets a single, exacting test for devotion. You may worship God and revere all his works, but if you slander even one being you have undone it all, the way one bite of poison spoils a whole meal. He drives it home with the body: caress the whole of someone and still tear out one hair, and you have hurt them. Reverence is not

an average; it is broken by a single exception. The mark of belonging to God, he says, is a mind so surrendered that it makes no such exception. He turns the test inward, against the self that flatters God while wounding a neighbor.

GATHA 2945 *Confession and Sin*

Confession, experience over words

मराठी मूळ

मज माझा उपदेश । आणिकां नये याचा रीस ॥1॥
तुह्मी अवघे पांडुरंग । मी च दुष्ट सकळ चांग ॥ध्रु.॥
तुमचा मी शरणागत । कांहीं करा माझें हित ॥2॥
तुका पाय धरी । मी हें माझें दुर करीं ॥3॥
जाणे त्याचें वर्म नेणे त्याचें कर्म । केल्याविण धर्म नेणवती ॥2॥
मैथुनाचें सुख सांगितल्या शून्य । अनुभवाविण कळूं नये ॥2॥
तुका ह्मणे जळो शिाब्दक हें ज्ञान । विठोबाची खूण विरळा जाणे ॥3॥

ENGLISH TRANSLATION

My own teaching is meant for myself; let no one else be vexed by it. You are all forms of Panduranga; I alone am the wicked one, and all of you are good.

I am your refugee; please do something for my welfare. Says Tuka, I hold Your feet: remove this 'mine' from within me. One who knows the secret does not know the ritual; without actually practicing dharma, its truths cannot be known.

The bliss of union, if merely described, remains empty; without direct experience it cannot be understood. Says Tuka, let mere verbal knowledge burn away; the true mark of Vithoba is known only to the rare one.

IN PLAIN WORDS

My teaching is for myself. Let no one else be vexed by it. You are all forms of Panduranga; I alone am the wicked one, and all of you are good. I am your refugee; do something for my welfare. Tuka holds Your feet: take this 'mine' away from me. One who knows the secret does not know the ritual; without practicing dharma, its truths are never known. The bliss of union, merely described, is empty; without experience it cannot be understood. Tuka says: let mere word-knowledge burn. The mark of Vithoba is known to a rare one.

WHAT IT MEANS

Tukaram first turns all judgment back on himself: his teaching is aimed at his own faults, and he sees every other being as a form of God and himself alone as the flawed one. From that low place he begs God to remove the one root word, mine, the sense of possession that fuels the ego. Then he states the deeper point: spiritual truth is not information. The one absorbed in the living secret may not even know the outward rituals, and dharma cannot be known without being practiced. He compares it to the joy of union: describe it all you like, words stay empty until you have lived it. So he asks that bookish, verbal knowledge burn away, for the true sign of Vithoba is reached only by the rare soul who has tasted it.

GATHA 2946 *Faith and Trust*

Faith, surrender without delay

मराठी मूळ

अभिमानी पांडुरंग । गोवा काशाचा हो मग ॥1॥
अनुसरा लवलाहीं । नका विचार करूं कांहीं ॥ध्रु.॥
कोठें राहतील पापें । जालिया हो अनुतापें ॥2॥
तुका ह्मणे ये चि घडी । उभ्या पाववील थडी ॥3॥

ENGLISH TRANSLATION

Panduranga stands as your champion; what then is there to fear? Follow Him without delay; do not stop to deliberate. Where can sins possibly remain once genuine repentance has arisen? Says Tuka, this very moment, He will carry you to the far shore.

IN PLAIN WORDS

Panduranga is your champion. What is there to fear then? Take refuge in Him at once; do not stop to deliberate over anything. Where can sins remain once true repentance has arisen? Tuka says: this very moment, He will set you, standing as you are, on the far shore.

WHAT IT MEANS

Tukaram urges immediate, unhesitating surrender. If Panduranga himself stands as your defender, fear has no ground; so take refuge now and stop weighing and calculating, which only delays you. He answers the fear that holds people back, the dread of their own sins: once genuine repentance has truly risen, the sins have nowhere left to stay. And the rescue is not far off or earned over years. This very moment, just as you are, standing where you stand, God carries you to the far shore.

GATHA 2947 *The Power of the Name*

The Name, God caught in love

मराठी मूळ

तुझें वर्म हातीं । दिलें सांगोनियां संतीं ॥1॥
मुखीं नाम धरीन कंठीं । अवघा सांटवीन पोटीं ॥ध्रु.॥
नवविधा वेढिन आधीं । सांपडलासी भावसंधी ॥2॥
तुका ह्मणे बिळये गाढे । किळकाळ पायां पडे ॥3॥

ENGLISH TRANSLATION

The saints have revealed Your secret to me. I will hold the Name on my lips and in my throat, and store You entirely within my chitta.

I will first surround You with the nine forms of devotion; You have been caught in the trap of love. Says Tuka, O mighty Lord, even Death falls at Your feet.

IN PLAIN WORDS

The saints have handed me Your secret; they told it to me plainly. I will hold the Name on my lips and in my throat, and store You whole inside me. First I will surround You with the nine forms of devotion. You are caught now, in the trap of love. Tuka says: O mighty Lord, even Death falls at Your feet.

WHAT IT MEANS

Tukaram describes devotion as a kind of holy capture, with the saints letting him in on the trick. The secret they revealed is the Name: keep it on the lips, in the throat, and hold the whole of God within. He turns the nine traditional forms of bhakti into a net thrown around God, so that the Lord is caught in the very love offered to him. The tone is bold and intimate, the devotee binding God rather than being bound. And once the devotee has hold of this Lord at whose feet even Death bows, what power is left to fear?

GATHA 2948 *Devotion to Vitthal*

Longing, only the sight of Vitthal

मराठी मूळ

माझ्या मना लागो चाळा । पहावया विठ्ठला डोळां॥1॥
आणीक नाही चाड । न लगे संसार हा गोड ॥ध्रु.॥
तरि च फळ जन्मा आलों । सरता पांडुरंगीं जालों ॥2॥
तुका ह्मणे देवा । देई चरणांची सेवा ॥3॥

ENGLISH TRANSLATION

Let my mind be absorbed in the delight of beholding Vitthal with these eyes. I have no other desire; the sweetness of worldly life is not needed.

Only then has this birth borne fruit, when one is wholly given to Panduranga. Says Tuka, O God, grant me the service of Your feet.

IN PLAIN WORDS

Let my mind be caught up in this one play: to see Vitthal with these eyes. I have no other longing. The sweetness of worldly life I do not want. Only then has my birth borne fruit, when I am wholly given to Panduranga. Tuka says: O God, grant me the service of Your feet.

WHAT IT MEANS

Tukaram narrows every desire down to one. He wants his mind absorbed in a single occupation, beholding Vitthal with his own eyes, and he sets aside the so-called sweetness of worldly life as worthless beside it. He measures his life by this alone: a human birth bears fruit only when one is wholly surrendered to Panduranga, and not otherwise. The closing prayer asks for nothing grand, only the service of God's feet, the humble nearness that is, for him, the whole point of being born.

GATHA 2949 *Devotion to Vitthal*

Adoration, the place that ends sin

मराठी मूळ

अवघें जेणें पाप नासे । तें हें असे पंढरीसी ॥1॥
गात जागा गात जागा । प्रेम मागा विठ्ठला ॥ध्रु.॥
अवघी सुखाची च राशी । पुंडलिकाशीं वोळली हे ॥2॥
तुका ह्मणे जवळी आलें। उभे ठालें समचरणीं ॥3॥

ENGLISH TRANSLATION

That which destroys all sin stands here at Pandhari. Sing and stay awake, sing and stay awake; ask Vitthal for love.

The entire treasure of happiness has turned toward Pundalik. Says Tuka, it has come close, standing still upon even feet.

IN PLAIN WORDS

That which destroys all sin stands here at Pandhari. Sing and stay awake; sing and stay awake. Ask Vitthal for love. The whole treasure of happiness has turned toward Pundalik. Tuka says: it has come close. It stands still upon even feet.

WHAT IT MEANS

Tukaram is pointing to Pandhari as the place where the thing that wipes out all sin is present, standing in plain sight. His instruction is simple and urgent: keep singing, keep awake, and do not ask Vitthal for wealth or rescue but for love itself. He says the whole store of happiness has tilted toward Pundalik, the devotee whose plain duty drew God to the brick. The poem ends on the image that ties the tradition together: God come near, standing motionless on level feet, waiting.

GATHA 2950 *Surrender and Acceptance*

Surrender, the debt discharged

मराठी मूळ

देह तुझ्या पायीं । ठेवूनि जालों उतराई ॥1॥
आतां माझ्या जीवां । करणें तें करीं देवा ॥ध्रु.॥
बहु अपराधी । मतिमंद हीनबुद्धि ॥2॥
तुका ह्मणे नेणें । भावभक्तीचीं लक्षणें ॥3॥

ENGLISH TRANSLATION

Having placed this body at Your feet, I have discharged my debt. Now, O God, do with my life whatever You will.

I am full of offenses, dull of mind, and low of understanding. Says Tuka, I do not even know the marks of true devotion.

IN PLAIN WORDS

I have placed this body at Your feet. With that, my debt is paid. Now, O God, do with my life whatever You will. I am full of offenses. My mind is dull. My understanding is low. Tuka says: I do not even know the marks of true devotion.

WHAT IT MEANS

Tukaram lays the whole body down at God's feet and treats that single act as settling every account he owes. From there he hands over the rest: do with my life whatever You will. He does not pretend to deserve this, listing himself as full of faults, slow of mind, poor in understanding. The closing admission sharpens the surrender: he claims he does not even recognize what real devotion looks like, so there is nothing left to do but leave it all to God.

GATHA 2951 *Worldly Life*

Worldly life, no one stands by you

मराठी मूळ

जन हें सुखाचें दिल्याघेतल्याचें । अंत हें काळींचें नाहीं कोणी ॥1॥
जाल्या हीन शक्ति नाकडोळे गळती । सांडोनि पळती रांडापोरें ॥ध्रु.॥
बाइल ह्मणे खर मरता तरी बरें । नासिलें हें घर थुंकोनियां ॥2॥
तुका ह्मणे माझीं नव्हतील कोणी । तुज चक्रपाणी वांचूनियां ॥3॥

ENGLISH TRANSLATION

People's affection lasts only as long as there is giving and receiving; in the hour of death, no one stands by you. When your strength fails, when eyes and nose begin to drip, wife and children flee from your side.

The wife thinks, 'If only this wretched man would die; he has ruined this house with his spitting and coughing.' Says Tuka, none of them are truly mine, except You, O Lord.

IN PLAIN WORDS

People love you only as long as there is giving and taking. In the hour of death, no one stands by you. When your strength fails, when your eyes and nose run, your wife and children flee from your side. The wife thinks: if only this wretched man would die; he has ruined the house with his spitting and coughing. Tuka says: none of them are truly mine, except You, O Lord.

WHAT IT MEANS

Tukaram is stripping the comfort out of family attachment by naming what happens at the end. Affection lasts only while there is exchange; once a person is dying and helpless, the same people pull away. He gives the harshest line to the wife wishing her sick husband dead, not to mock her but to show how thin even the closest bond runs when there is nothing left to gain. The point of the cruelty is the turn at the end: if no human tie holds at the last hour, then only the Lord can truly be called his own.

GATHA 2952 *Prayers*

Prayer, unknowing in the world

मराठी मूळ

जाणोनि नेणतें करीं माझें मन । तुझी प्रेमखूण देऊनियां ॥1॥
मग मी व्यवहारीं असेन वर्तत । जेवीं जळाआंत पद्मपत्र ॥ध्रु.॥
ऐकोनि नाइकें निंदास्तुति कानीं । जैसा कां उन्मनी योगिराज ॥2॥
देखोनि न देखें प्रपंच हा दृष्टी । स्वप्नळिचया सृिष्ट चेविल्या जेवीं ॥2॥
तुका ह्मणे ऐसें जालियावांचून । करणें तें तें सीण वाटतसे ॥4॥

ENGLISH TRANSLATION

Make my mind unknowing, as though it were innocent, by giving it the mark of Your love. Then I shall move through the world like a lotus leaf upon water.

Let me hear yet not hear the praise and blame that reach my ears, like a yogi absorbed beyond thought. Let me see yet not see this worldly existence, as one forgets the world of a dream upon waking.

Says Tuka, until such a transformation happens, everything I do feels like mere weariness.

IN PLAIN WORDS

Make my mind unknowing, as if it were innocent. Give it the mark of Your love. Then I will move through the world like a lotus leaf on water. Let me hear praise and blame, yet not hear them, like a yogi gone beyond thought. Let me see this world, yet not see it, the way a dream is forgotten on waking. Tuka says: until this happens, everything I do feels like mere weariness.

WHAT IT MEANS

Tukaram is asking for a specific inner change, not for escape from the world. He wants his mind made simple and unknowing, stamped with the mark of God's love, so he can stay in the world untouched, like a lotus leaf that water cannot soak. He spells out what that detachment looks like: hearing praise and blame without being moved, seeing worldly life the way a waking person treats a faded dream. He ends by naming the stakes plainly: without this transformation, every action is just tiring effort that leads nowhere.

GATHA 2953 *Longing and Separation*

Longing, the silence of God

मराठी मूळ

विठ्ठला विठ्ठला । कंठ आळवितां फुटला ॥1॥
कई कृपा करिसी नेणें । मज दीनाचें धांवणें ॥ध्रु.॥
जाल्या येरझारा । जन्मां बहुतांचा फेरा ॥2॥
तुका ह्मणे नष्टा । अबोलण्या तुझ्या चेष्टा ॥3॥

ENGLISH TRANSLATION

Vitthal, Vitthal! My throat has cracked from calling out to You. When will You show mercy? I do not know.

Come running to this pitiable one. Many rounds of coming and going, many births have I endured.

Says Tuka, O scoundrel, this silence of Yours is just one of Your tricks.

IN PLAIN WORDS

Vitthal, Vitthal! My throat has cracked from calling out to You. When will You show mercy? I do not know. Come running to this pitiable one. Many rounds of coming and going, many births, I have endured. Tuka says: O scoundrel, this silence of Yours is just one of Your tricks.

WHAT IT MEANS

This is a lover's complaint pushed to the edge. Tukaram has called God's name until his throat splits, and still no answer comes, so he openly admits he does not know when mercy will arrive. He begs God to run to him, reminding Him of how many births of coming and going he has already suffered. The closing word is daring: he calls God a scoundrel and accuses Him of playing a game, treating the divine silence not as rejection but as a deliberate trick a beloved plays to draw the lover further in.

GATHA 2954 *Social Criticism*

Social criticism, the means must match

मराठी मूळ

ज्यासी विषयाचें ध्यान । त्यासी कैंचा नारायण॥1॥
साधु कैंचा पापीयासी । काय चांडाळासी काशी ॥ध्रु.॥
काय पतितासी पिता । काय अधमासी गीता ॥2॥
तुका ह्मणे निरंजनी। शट कैंचा ब्रह्मज्ञानी ॥3॥

ENGLISH TRANSLATION

One whose mind is fixed on sense-pleasures cannot find Narayana. How can a wrongdoer find a saint? What does a wretch gain by going to Kashi? What good is a father to the fallen? What use is the Gita to the wicked? Says Tuka, a fraud can never become a knower of Brahman.

IN PLAIN WORDS

One whose mind is fixed on sense-pleasures cannot find Narayana. How can a wrongdoer find a saint? What does a wretch gain by going to Kashi? What good is a father to one who has fallen? What use is the Gita to the wicked? Tuka says: a fraud can never become a knower of Brahman.

WHAT IT MEANS

Tukaram is hammering one point through a string of rhetorical questions: an outward holy thing is useless to a heart that is still turned the wrong way. A mind fastened to pleasure will not meet Narayana; pilgrimage to Kashi, a guiding father, the Gita itself, all are wasted on someone unwilling to change. The blunt close names the trap: a

fraud cannot reach knowledge of Brahman simply by handling sacred things. The verse points not at any one person but at the pattern of wanting the reward without doing the inner work, and asks the listener to check which side of that line they stand on.

GATHA 2955 *Social Criticism*

Social criticism, the singer for hire

मराठी मूळ

वरतें करोनियां तोंड । हाका मारितो प्रचंड ॥1॥
राग आळवितो नाना । गातो काय तें कळेना ॥ध्रु.॥
आशा धरोनि मनीं । कांहीं देईल म्हणऊनि ॥2॥
पोटा एका साटीं । तुका म्हणे जाले कष्टी ॥3॥

ENGLISH TRANSLATION

He turns his face upward and bellows mightily. He modulates various melodies and sings, but what he sings no one can tell.

He sings holding hope in his mind that someone will perhaps give him something. Says Tuka, all that labor for the sake of one belly.

IN PLAIN WORDS

He turns his face upward and bellows loudly. He runs through one melody after another and sings, but no one can tell what he is singing. He sings holding hope in his mind that someone will give him something. Tuka says: all that labor, for the sake of one belly.

WHAT IT MEANS

Tukaram sketches a performer who makes a great show of singing, face raised, voice booming, running through many tunes, while the meaning is empty and nobody can follow it. The reason for the noise is named plainly: he sings in the hope that a listener will hand him something. The closing line lands the verdict, that all this loud effort is spent only to fill one stomach. The poem holds up the hollow display against true song, and turns the listener toward asking what really drives their own performance and devotion.

GATHA 2956 *Prayers*

Prayer, dye me in Your color

मराठी मूळ

प्रपंच वोसरो । चित्त तुझे पायीं मुरो ॥1॥
ऐसें करिं गा पांडुरंगा । शुद्ध रंगवावें रंगा ॥ध्रु.॥
पुरे पुरे आतां । नको दुजियाची सत्ता ॥2॥
लटिकें तें फेडा । तुका म्हणे जाय पीडा॥3॥

ENGLISH TRANSLATION

Let worldly existence dissolve; let my mind be absorbed in Your feet. Do this, O Panduranga; dye me thoroughly in Your true color.

Enough, enough now; let no other power rule over me. Says Tuka, remove what is false, and the torment will vanish.

IN PLAIN WORDS

Let worldly life dissolve. Let my mind sink into Your feet. Do this, O Panduranga; dye me thoroughly in Your true color. Enough, enough now; let no other power rule over me. Tuka says: take away what is false, and the torment will go.

WHAT IT MEANS

Tukaram prays for two things at once: that the grip of worldly life loosen, and that his mind dissolve into God's feet. He asks Panduranga to soak him fully in the divine color, like cloth taken completely into a dye. The cry enough, enough is a plea to be freed from the rule of any power other than God. The closing line names the cure directly: remove the false, and the suffering that came with it disappears on its own.

GATHA 2957 *Social Criticism*

Social criticism, the inversions of Kali

मराठी मूळ

ऐका कलीचें हें फळ । पुढें होइल ब्रह्मगोळ ॥1॥
चारी वर्ण अठरा याती । भोजन करिती एके पंक्ती ॥ध्रु.॥
पूजितीअसुरा रांडा । मद्य प्राशितील पेंढा ॥2॥
वामकवळ मार्जन । जन जाईल अधोपतन ॥3॥
तुका हरिभक्ति करी । शक्ति पाणी वाहे घरीं॥4॥

ENGLISH TRANSLATION

Hear the fruits of this Kali age; ahead lies cosmic dissolution. All four castes and eighteen communities will eat together at one table.

They will worship demons and their women, and degenerate people will drink liquor. Eating with the left hand and other inversions of proper conduct will drag people into downfall.

Says Tuka, the devotee of Hari will carry water and sweep the floor of his own home in service.

IN PLAIN WORDS

Hear the fruit of this Kali age; ahead lies cosmic dissolution. All four castes and eighteen communities will eat together at one table. They will worship demons and their women, and degenerate people will drink liquor. Eating with the left hand and other inversions of proper conduct will drag people down. Tuka says: the devotee of Hari carries water and sweeps the floor of his own home in service.

WHAT IT MEANS

Tukaram reads the disorder of the Kali age as a slide toward ruin, listing the breakdown of the boundaries he knew: shared tables, worship turned toward demons, drinking, and reversals of conduct he counts as degradation. The list is a lament over a world losing its order, voiced in the categories of his time. He sets one image against all of it at the end: while others chase inversion, the devotee of Hari quietly carries water and sweeps his own floor. The contrast lands the claim that humble service, not show or transgression, is the steady ground when everything else is coming apart.

GATHA 2958 *Social Criticism*

Social criticism, gurus who sell initiation

मराठी मूळ

गुरुमार्गामुळें भ्रष्ट सर्वकाळ । ह्मणती याती कुळ नाहीं ब्रह्मीं ॥1॥
पवित्राला ह्मणती नको हा कंटक । मानिती आत्मक अनामिका ॥ध्रु.॥
डोहोर होलार दासी बलुती बारा । उपदेशिती फारा रांडापोरा ॥2॥
कांहीं टाण्या टोण्या विप्र शिष्य होती । उघडी फजिती स्वधर्माची ॥3॥
नसता करुनी होम खाती एके ठायीं । ह्मणती पाप नाहीं मोक्ष येणें ॥4॥
इंद्रियांचे पेठे भला कौल देती । मर्यादा जकाती माफ केली ॥5॥
नाहीं शास्त्राधार पात्रापात्र नेणे । उपदेशून घेणें द्रव्य कांहीं ॥6॥
तुका ह्मणे ऐसे गुरु शिष्य पूर्ण । विठोबाची आण नरका जाती ॥7॥

ENGLISH TRANSLATION

Straying from the true guru's path, they proclaim that caste and clan do not exist in Brahman. They call the ritually pure a nuisance and honor the unknown and unnamed.

They initiate washermen, cobblers, household servants, and all twelve community workers, giving instruction to any and every person. Some brahmins become disciples of such teachers, openly disgracing their own tradition.

They perform invented rituals and eat together, saying there is no sin in it and that this is the way to liberation. They give license to the senses and abolish all rules of propriety.

With no scriptural basis and no discernment of worthy and unworthy, they simply take money for their initiation. Says Tuka, such gurus and disciples are destined for hell; I swear by Vithoba.

IN PLAIN WORDS

Straying from the true guru's path, they declare that caste and clan do not exist in Brahman. They call the pure a nuisance and honor the unknown and unnamed. They initiate washermen, cobblers, servants, all twelve community workers, giving instruction to anyone at all. Some brahmins become disciples of such teachers, openly disgracing their own tradition. They perform invented rituals and eat together, saying there is no sin in it and that this is the road to liberation. They license the senses and abolish every rule of propriety. With no scriptural basis and no sense of who is fit, they simply take money for initiation. Tuka says: such gurus and disciples are bound for hell; I swear it by Vithoba.

WHAT IT MEANS

Tukaram attacks teachers who, in his view, have abandoned the real path and dressed up selling initiation as spiritual freedom. His complaint is that they make a doctrine of having no standards: instructing anyone, inventing rituals, calling the senses free, and waving away every rule, all while pocketing the fee. The phrases about caste and community belong to his world, but the charge underneath is timeless, a warning against the teacher who removes every demand precisely because it sells. He closes by swearing on Vithoba that such trade ends in hell, aiming the heat at the pattern of buying and selling the sacred, and asking the listener to weigh what a teaching actually costs the soul.

GATHA 2959 *Autobiography*

Autobiography, Hari-katha is my mother

मराठी मूळ

बोलाचे गौरव । नव्हे माझा हा अनुभव ॥1॥
माझी हरिकथा माउली । नव्हे आणिकांसी पांगिली ॥ध्रु.॥
व्याली वाढविलें। निजपदीं निजवलें ॥2॥
दाटली वो रसें । त्रिभुवन ब्रह्मरसें ॥3॥
विष्णु जोडी कर । माथां रज वंदी हर ॥4॥
तुका ह्मणे बळ । तोरडीं हा किळकाळ ॥5॥

ENGLISH TRANSLATION

This is not the grandeur of mere words; this is my lived experience. My Hari-katha is my true mother; she is not parceled out to others.

She gave birth to me, nurtured me, and laid me to rest in my own true nature. She is overflowing with the nectar of the three worlds, the essence of Brahman.

Vishnu folds his hands before her; Shiva bows his head to her dust. Says Tuka, Death itself is held in chains at the feet of this power.

IN PLAIN WORDS

This is not the grandeur of mere words. This is my lived experience. My Hari-katha is my true mother; she is not parceled out to others. She gave me birth, she raised me, and she laid me to rest in my own true nature. She is overflowing with the nectar of the three worlds, the essence of Brahman. Vishnu folds his hands before her. Shiva bows his head to her dust. Tuka says: Death itself is held in chains at the feet of this power.

WHAT IT MEANS

Tukaram insists that what he speaks is not fine talk but something he has actually lived. He calls the telling of God's story, the Hari-katha, his true mother, who bore him, raised him, and finally settled him in his own real nature. He raises her higher still, calling her the nectar of all three worlds and the essence of Brahman, so great that even Vishnu joins his palms and Shiva bows to her dust. The final image names the full stake: before this power, death itself stands bound in chains, so the devotional telling he lives by is what conquers even dying.

GATHA 2960 *Ecstasy and Joy*

Ecstasy, come home at last

मराठी मूळ

सेवट तो भला । माझा बहु गोड जाला ॥1॥
आलों निजांच्या माहेरा । भेटों रखुमाईच्या वरा ॥ध्रु.॥
परिहार जाला । अवघ्या दुःखाचा मागिल्या ॥2॥
तुका ह्मणे वाणी । गेली आतां घेऊं धणी ॥3॥

ENGLISH TRANSLATION

My end has turned out beautifully; it has become exceedingly sweet. I have come home to my true family's dwelling and met the Lord of Rukmini.

All the sorrows of the past have been dissolved. Says Tuka, now my tongue has found its true fulfillment; let it drink its fill.

IN PLAIN WORDS

My end has turned out beautifully; it has become very sweet. I have come home to my own family's house and met the Lord of Rukmini. All the sorrows of the past are dissolved. Tuka says: now my tongue has found its fulfillment; let it drink its fill.

WHAT IT MEANS

Tukaram speaks from the far side of a long struggle and finds it has ended sweetly. The journey home is the soul's return to its true family and its meeting with the Lord of Rukmini, Vitthal. With that arrival, every past sorrow simply dissolves, as if it never had weight. The closing image is one of fulfillment rather than restraint: his tongue, worn from calling out, has reached what it longed for, so now it may drink the Name to the full without measure.

GATHA 2961 *The Power of the Name*

The Name, free for all

मराठी मूळ

तुझें नाम गाऊं आतां । तुझ्या रंगीं नाचों था था॥1॥
तुझ्या नामाचा विश्वास । आह्मां कैंचा गर्भवास ॥ध्रु.॥
तुझे नामीं विसर पडे । तरी कोटी हत्या घडे ॥2॥
नाम घ्या रे कोणी फुका। भावें सांगतसे तुका ॥3॥

ENGLISH TRANSLATION

Now I will sing Your Name and dance with abandon in Your color. With faith in Your Name, how can the womb ever hold us again? If I forget Your Name for even a moment, a crore of sins would come upon me.

Take the Name, everyone, it is free. Says Tuka, this is what I tell you with all my being.

IN PLAIN WORDS

Now I will sing Your Name. I will dance in Your color, tha tha. I trust Your Name. So how can the womb hold me again? If I forget Your Name even once, a crore of killings fall on me. Take the Name, anyone, it is free. Tuka says: I tell you this with all my heart.

WHAT IT MEANS

Tukaram makes the Name the whole of his practice and names what it costs and what it spares. Trusting it, he says, ends the round of rebirth: no more being held inside a womb. But he holds himself to a sharp standard, that forgetting the Name even for a moment would be a vast load of sin, so the singing must not stop. Then he turns to everyone and presses the point: the Name asks no price, it is free for the taking. He says this not as a teacher reporting a fact but as a man pleading with all his being for others to take what is offered.

GATHA 2962 *Social Criticism*

Social criticism, the ruinous wife

मराठी मूळ

बाइल तरी ऐसी व्हावी । नरकीं गोवी अनिवार॥1॥
घडों नेदी तीर्थयात्रा । केला कुतरा हातसोंका ॥ध्रु.॥
आपुली च करवी सेवा । पुजवी देवासारिखें ॥2॥
तुका ह्मणे गाढव पशु । केला नाशु आयुष्या ॥3॥

ENGLISH TRANSLATION

A wife of this sort will drag one into inescapable hell. She prevents pilgrimages and sacred journeys, turning the husband into a chained dog.

She makes him serve her every whim and has herself worshipped like a deity. Says Tuka, the one yoked to such a person has been made a donkey; the whole span of life is laid to waste.

IN PLAIN WORDS

A wife like this drags you into hell you cannot escape. She lets you go on no pilgrimage. She has made you a dog on a leash. She makes you serve her every wish. She has herself worshipped like a god. Tuka says: the man yoked to her is made a donkey, a beast; his whole life is wasted.

WHAT IT MEANS

Tukaram is attacking a pattern, not a person: the way a household can be ruled by appetite and vanity until a man loses every road to God. He pictures the husband on a leash like a dog, kept from pilgrimage and made to wait on demands, while the one he serves is treated as a deity in the house. The harsh words for the wife are the poem's blunt picture of that domination. The point lands on the man's wasted years, and on the warning to examine where your own life is being spent and who you are really worshipping.

GATHA 2963 *Social Criticism*

Social criticism, the henpecked man

मराठी मूळ

बाइले अधीन होय ज्याचें जिणें । तयाच्या अवलोकनें पडिजे द्वाड ॥1॥
कासया ते जंत जिताती संसारीं । माकडाच्या परी गारोडएांच्या ॥ध्रु.॥
वाइलेच्या मना येईल तें खरें । अभागी तें पुरें बाइलेचें ॥2॥
तुका ह्मणे मेंग्या गाढवाचें जिणें । कुत†याचें खाणें लगबगा ॥3॥

ENGLISH TRANSLATION

One whose life is governed by his wife makes even the onlooker feel ill. Why do such creatures live at all? They are like monkeys in the hands of a street performer.

Whatever the wife's mind desires, that becomes the truth; the unfortunate man is entirely her creature. Says Tuka, his is the life of a wretched donkey, eating hurriedly like a dog.

IN PLAIN WORDS

A man whose life is ruled by his wife: even to look at him makes you sick. Why do such creatures live at all? They are like monkeys in a street performer's hands. Whatever her mind wants becomes the truth. The wretched man is wholly hers. Tuka says: his is the life of a wretched donkey, eating in a hurry like a dog.

WHAT IT MEANS

Tukaram is again pointing at a pattern of total surrender to appetite and to another's will, dressed up as a portrait of the henpecked man. The monkey on the performer's string is the image: the man no longer moves himself, he is pulled. When another's wants become the only truth, the self that should turn to God is gone. The contempt in the lines is aimed at that bondage and meant to make the listener look hard at his own leash, not to despise the man for sport.

GATHA 2964 *Autobiography*

Autobiography, poetry from God or vanity

मराठी मूळ

जगीं मान्य केलें हा तुझा देकार । कीं कांहीं विचार आहे पुढें ॥1॥
करितों कवित्व जोडितों अक्षरें । येणें काय पुरें जालें माझें ॥ध्रु.॥
तोंवरि हे माझी न सरे करकर । जो नव्हे विचार तुझ्या मुखें ॥2॥
तुका ह्मणे तुज पुंडलिकाची आण । जरी कांहीं वचन करिसी मज ॥3॥

ENGLISH TRANSLATION

The world has accepted my words; is this Your doing, or is there some plan behind it? I compose verses and string together syllables, but has that truly fulfilled my purpose? This inner turmoil of mine will not cease until You Yourself speak through me. Says Tuka, I place You under oath by Pundalik: speak some word to me.

IN PLAIN WORDS

The world has accepted my words. Is this Your doing, or is there some plan still ahead? I make verses, I string syllables together. Has that fulfilled my purpose? This nagging in me will not end until the thought comes from Your own mouth. Tuka says: I put You under oath by Pundalik, if You will speak even one word to me.

WHAT IT MEANS

Tukaram is anxious about the very thing that has made him famous: his poetry. He will not take the world's praise as proof of anything, and he asks God plainly whether the acclaim is God's work or just his own clever stringing of words. The fear underneath is that craft without God is empty, and his unrest cannot settle until the words come from God rather than from himself. So he presses God hard, swearing him by Pundalik, the devotee for whom Vitthal came to Pandhari, to speak just one word and quiet the doubt.

GATHA 2965 *Worldly Metaphors*

Metaphor, catching the divine thief

मराठी मूळ

कोंडिला गे माज । निरोधुनी द्वार । राखण तें बरें । येथें करा कारण ॥1॥
हा गे हा गे हरि । करितां सांपडला चोरी । घाला गांठी धरी । जीवें माय त्रासाया ॥ध्रु.॥
तें चि पुढें आड । तिचा लोभ तिला नाड । लावुनी चरफड । हात गोउनी पळावें॥2॥
संशयाचें बि†हडें । याचे निरसले भेटी । घेतली ते तुटी । आतां घेतां फावेल ॥3॥
तुका येतो काकुलती । वाउगिया सोड । यासी चि निवाड । आह्मी भार वाहिका ॥4॥

ENGLISH TRANSLATION

The pride has been cornered; the door has been blocked. Post a guard here and do what must be done.

Hari has been caught stealing; seize Him and hold Him tight, for He has come to torment the very jiva. That which was placed before as bait has become a snare for the one who craved it; tie it up and quietly slip away.

The fortress of doubt has been breached through His meeting; now that the bond is broken, seize whatever you can. Says Tuka, coming humbly in supplication: release these false bonds. We have surrendered our burden entirely.

IN PLAIN WORDS

The pride is cornered. The door is blocked. Set a good guard here; do what must be done. Here, here is Hari. He was caught in the act of stealing. Throw him down, seize him by the knot, so the jiva torments him no more. What was put out as bait has become a snare for the one who craved it; tie up his hands and slip away. The fortress of doubt is broken open by His meeting. The bond is cut; now seize whatever you can. Tuka says, coming humbly: let the false bonds go. We have laid down our whole burden.

WHAT IT MEANS

Tukaram turns the soul's struggle into a chase, with God playing both the cornered thief and the prize. Pride is trapped behind a blocked door, and Hari is caught in the act, to be seized by the knot and held fast. The twist is that the very world that was set out as bait to trap the soul has become the snare that catches the trapper, once God is held. The fortress of doubt falls open in the meeting with God, the bond breaks, and the instruction is to grab the moment while it lasts. He ends in surrender: drop the false ties, the whole burden is now laid on God.

GATHA 2966 *Devotion to Vitthal*

Devotion, claiming the seat at the feast

मराठी मूळ

झड मारोनियां बैसलों पंगती । उठवितां फजिती दातयाची ॥1॥
काय तें उचित तुह्मां कां न कळे । कां हो झांका डोळे पांडुरंगा ॥ध्रु.॥
घेईन इच्छेचें मागोनि सकळ । नाहीं नव्हे काळ बोलायाचा ॥2॥
तुका ह्मणे जालों माना अधिकारी । नाहीं लोक परी लाज देवा ॥3॥
हे चि ओळख तयाची । खूण जाणा अभक्ताची ॥ध्रु.॥
ज्याची विठ्ठल नाहीं ठावा । त्याचा संग न करावा ॥2॥
नाम न म्हणे ज्याचें तोंड । तें चि चर्मकाचें कुंड ॥3॥
तुका ह्मणे त्याचे दिवशीं। रांड गेली महारापाशीं ॥4॥

ENGLISH TRANSLATION

I have sat down firmly at the feast, uninvited. To remove me now would disgrace the host.

Is that fitting? Do You not see this, O Panduranga? Why do You shut Your eyes? I will ask for everything my chitta desires; now is not the time to say no. Says Tuka, I have earned the right to claim what is mine; it is not the people I am ashamed of, but You, O God. This is the mark of the non-devotee: one who does not know Vitthal is not worthy of association.

A mouth that does not utter the Name is like a pit of tanned leather. Says Tuka, that person's fortune is like a woman who has eloped from her home.

IN PLAIN WORDS

I have sat down firmly at the feast, uninvited. To make me rise now would shame the host. Is that fitting? Why do You not see it? Why do You shut Your eyes, Panduranga? I will ask for everything my heart wants. This is no time to say no. Tuka says: I have earned the right to my share. It is not the people I am ashamed before, it is You, God. This is how you know him: it is the mark of the non-devotee. One who does not know Vitthal, do not keep his company. A mouth that does not say the Name is only a pit of tanned hide. Tuka says: that one's day is ruined, like a wife who has run off.

WHAT IT MEANS

Tukaram presses his claim on God like a guest who has taken a seat at the feast and will not be turned out, since throwing him out would disgrace the host himself. The boldness is the devotee's privilege: he asks for everything and says now is no time for God to refuse, and his only shame is before God, not before people. The poem then

turns to the opposite kind of person, marking the non-devotee: keep no company with one who does not know Vitthal. A mouth that never speaks the Name he calls a mere pit of raw hide, dead and useless, and such a life he counts as ruined. The contrast is the lesson: cling to God shamelessly, or let the Name go and become hollow.

GATHA 2967 *Prayers*

Prayer, the fallen one's surrender

मराठी मूळ

पतित मी पापी शरण आलों तुज । राखें माझी लाज पांडुरंगा ॥1॥
तारियेले भक्त न कळे तुझा अंत । थोर मी पतित पांडुरंगा ॥ध्रु.॥
द्रौपदी बहिणी वैरीं गांजियेली । आपणाऐसी केली पांडुरंगा ॥2॥
प्रल्हादाकारणें स्तंभीं अवतार । माझा कां विसर पांडुरंगा ॥3॥
सुदामा ब्राह्मण दारिद्रें पीडिला । आपणाऐसा केला पांडुरंगा ॥4॥
तुका ह्मणे तुज शरण निजभावें । पाप निदानळावें पांडुरंगा ॥5॥

ENGLISH TRANSLATION

I am fallen and sinful, yet I have come to surrender to You. Protect my honor, O Panduranga.

You have saved many devotees; the end of Your mercy cannot be fathomed. I am the greatest of wrongdoers, O Panduranga.

When Draupadi, Your sister, was tormented by enemies, You made her Your equal, O Panduranga. For Prahlad's sake You emerged from the pillar; have You then forgotten me, O Panduranga? When the brahmin Sudama was crushed by poverty, You raised him to Your own station, O Panduranga.

Says Tuka, I have surrendered to You with my whole being; destroy my sins, O Panduranga.

IN PLAIN WORDS

I am fallen, I am a sinner, and I have come to surrender to You. Guard my honor, Panduranga. You have saved so many; the limit of Your mercy cannot be found. I am the greatest of the fallen, Panduranga. When Draupadi, Your sister, was tormented by enemies, You made her Your own equal, Panduranga. For Prahlad You came out of the pillar. Then why forget me, Panduranga? When the brahmin Sudama was crushed by poverty, You raised him to Your own station, Panduranga. Tuka says: I have surrendered to You with my whole heart. Destroy my sins, Panduranga.

WHAT IT MEANS

Tukaram comes empty-handed, calling himself the worst of sinners, and stakes everything on God's record of rescue. He recites the proofs: Draupadi shielded and honored, Prahlad saved when God burst from the pillar, the destitute Sudama lifted to God's own level. Each story is an argument: a mercy this wide cannot stop at me. So his prayer turns the praise into a claim, asking God to guard his honor and burn away his sins. The whole strength of the plea is that he brings no merit, only complete surrender and the memory of what God has done before.

GATHA 2968 *Worldly Metaphors*

The Name over caste and looks

मराठी मूळ

कस्तूरीचें रूप अति हीनवर । माजी असे सार मोल तया ॥1॥
आणीक ही तैसीं चंदनाचीं झाडें । परिमळें वाढे मोल तयां ॥ध्रु.॥
काय रूपें असे परीस चांगला । धातु केली मोला वाढ तेणें ॥2॥
फिरंगी आटितां नये बारा रुके । गुणें मोलें विकें सहस्त्रवरी ॥ ।3॥
तुका ह्मणे नाहीं जातीसवें काम । ज्याचे मुखीं नाम तो चि धन्य ॥4॥

ENGLISH TRANSLATION

The appearance of musk is most humble and plain, yet its essence within holds great value. So too with sandalwood trees; it is their fragrance that makes them precious.

Is a touchstone beautiful to look at? Yet it raises base metal to the worth of gold. A diamond looks small, worth barely a few coins by appearance, yet by its quality it sells for thousands.

Says Tuka, caste is not the measure of a person. One in whose mouth the Name dwells is the truly blessed one.

IN PLAIN WORDS

Musk looks very poor and plain, yet the essence inside it holds great worth. So with sandalwood trees: it is their fragrance that makes them precious. Is a touchstone good to look at? Yet it lifts base metal to the worth of gold. A diamond looks small, barely worth a few coins to the eye, yet by its quality it sells for thousands. Tuka says: caste is no measure of a person. The one in whose mouth the Name lives, he alone is blessed.

WHAT IT MEANS

Tukaram lines up things that look worthless but carry hidden value: dull musk with its rich scent, plain sandalwood with its fragrance, an unlovely touchstone that turns base metal to gold, a small diamond worth thousands. Each one teaches the same thing, that worth lives inside, not in the surface. He then turns this on the social order and says it outright: caste is no measure of a person at all. What makes someone truly blessed is the Name in the mouth, and nothing about birth or appearance can rank above that.

GATHA 2969 *Prayers*

Prayer, the helpless refugee

मराठी मूळ

नव्हें मी स्वतंत्र अंगाचा पाईक । जे हे सकिळक सत्ता वारूं ॥1॥
तुह्मां आळवावें पाउला पाउलीं । कृपेची साउली करीं मज ॥ध्रु.॥
शक्तिहीन तरी जालों शरणागत । आपुला वृत्तांत जाणोनियां ॥2॥
तुका ह्मणे भवाभेणें धरिलें पाय । आणीक उपाय नेणें कांहीं ॥3॥

ENGLISH TRANSLATION

I am not independent, not master of my own limbs, nor can I ward off the forces that assail me from all sides. I must call upon You at every step; spread the shade of Your mercy over me.

Though I am without strength, I have become Your refugee, knowing well my own condition. Says Tuka, out of fear of worldly existence I have grasped Your feet; I know no other remedy.

IN PLAIN WORDS

I am not free, not even the master of my own body. I cannot ward off the forces that come at me from every side. I must call on You at every step. Spread the shade of Your mercy over me. I have no strength, yet I have become Your refugee, for I know my own state well. Tuka says: out of fear of this worldly life I have grasped Your feet. I know no other remedy.

WHAT IT MEANS

Tukaram strips away every claim to self-sufficiency. He says he does not even command his own body, and cannot fend off the assaults of existence, so he must lean on God at every single step. His surrender is clear-eyed: he takes refuge precisely because he has measured his own weakness and faces it honestly. The fear of samsara, the endless round of worldly life, is what drives him to clasp God's feet. He ends by closing every other door: there is no other remedy he knows.

GATHA 2970 *The Power of the Name*

The Name, the simple way

मराठी मूळ

पाहों ग्रंथ तरी आयुष्य नाहीं हातीं । नाहीं ऐशी मति अर्थ कळे ॥1॥
होईल तें हो या विठोबाच्या नांवें । आचरलें भावें जीवीं धरूं ॥ध्रु.॥
एखादा अंगासी येईल प्रकार । विचारितां फार युक्ति वाढे ॥2॥
तुका ह्मणे आळी करितां गोमटी । मायबापा पोटीं येते दया ॥3॥

ENGLISH TRANSLATION

If I try to study the scriptures, life is too short. I lack the intellect to grasp their meaning.

Let whatever must happen happen in Vithoba's Name; I will hold in my chitta whatever my conduct has earned. If some particular practice takes hold in the body, the more you analyze it, the more techniques multiply.

Says Tuka, when a child pleads sweetly, the parents' chittas are moved to compassion.

IN PLAIN WORDS

If I try to study the scriptures, life is too short to finish them. I do not have the mind to grasp their meaning. Let whatever must happen happen in Vithoba's Name. I will hold in my heart only what my own conduct has earned. If some practice takes hold in the body, the more you analyze it, the more methods keep multiplying. Tuka says: when a child pleads sweetly, the parents' hearts fill with pity.

WHAT IT MEANS

Tukaram sets aside the scholar's path as too long and too hard for him: a short life and a plain mind cannot master the texts. So he stakes everything on Vithoba's Name instead, willing to live with whatever his own conduct has truly earned. He notices a trap in the learned approach, that the more you analyze practice, the more techniques pile up without end. Against all that he sets one homely image: the Name is like a child crying sweetly to its parents, and the parents' hearts cannot help but melt. Simple, trusting appeal moves God more than endless study.

GATHA 2971 *Krishna Leela*

Krishna, the all-pervading son of Nanda

मराठी मूळ

पाहातां रूप डोळां भरें । अंतर नुरे वेगळें । इच्छावशें खेळ मांडी । अवघें सांडी बाहेरी ॥1॥
तो हा नंदानंदन बाइये । यासी काय परिचार वो ॥ध्रु.॥
दिसतो हा नव्हे तैसा । असे दिशाव्यापक । लाघव हा खोळेसाटीं । होतां भेटी परतेना ॥2॥
ह्मणोनि उभी ठालीये । परतलीये या वाटा । आड करोनियां तुका। जो या लोकां दाखवितो ॥3॥

ENGLISH TRANSLATION

Gazing upon His form, the eyes are filled; no inner distance remains. He sets up His playful games at will, casting aside everything external.

He is the son of Nanda, O women; what offering can match His beauty? He appears ordinary, but He pervades every direction. His charm is such that once He embraces you, He never lets go.

Therefore I stand still, having turned back from all other roads. Says Tuka, He uses me as a screen to show Himself to the world.

IN PLAIN WORDS

Gazing on His form, the eyes are filled. No distance is left inside. He sets up His games as He pleases and casts everything else outside. He is the son of Nanda, women. What can match His beauty? He looks ordinary, but He fills every direction. His charm is such that once He embraces you, He will not turn back. So I stand still here, having turned away from every other road. Tuka says: He uses me as a screen, and through me He shows Himself to the world.

WHAT IT MEANS

Tukaram speaks as one swept up in Krishna's beauty, in the voice of the gopis addressing each other. To look at His form is to be filled, with no inner gap left between the self and Him, while He plays freely and pushes all else aside. The seeming paradox is that this ordinary-looking cowherd boy, Nanda's son, actually pervades every direction, and once He embraces a soul He never lets go. So the poet turns back from every other path and stands fixed in Him. The last line names his own role: he is only the screen God stands behind to reveal Himself to others.

GATHA 2972 *Sacred Stories*

Mythology, the children abandoned in the forest

मराठी मूळ

दुःखें दुभागलें हृदयसंपुष्ट । गहिंवरें कंठ दाटताहे॥1॥
ऐसें काय केलें सुमित्रा सखया । दिलें टाकोनियां वनामाजी ॥ध्रु.॥
आक्रंदती बाळें करुणावचनीं । त्या शोकें मेदिनी फुटों पाहे ॥2॥
काय हे सामर्थ्य नव्हतें तुजपाशीं । संगें न्यावयासी अंगभूतां ॥3॥
तुज ठावें आह्मां कोणी नाहीं सखा । उभयलोकीं तुका तुजविण॥4॥
कान्हा ह्मणे तुझ्या वियोगें पोरटीं । जालों दे रे भेटी बंधुराया ॥5॥

ENGLISH TRANSLATION

My heart, that sealed treasure, has been broken open by grief; a sob chokes my throat. What have You done, O friend of Sumitra? You have cast us away into the forest.

The children cry out in piteous words; the very earth seems ready to split at their sorrow. Did You not have the power to take Your own offspring with You? You know well that without You we have no friend in either world.

Says Kanha, separated from You, these little ones have been orphaned. O my brother, grant us Your meeting.

IN PLAIN WORDS

Grief has broken open my heart, that sealed treasure. A sob chokes my throat. What have You done, friend of Sumitra? You have thrown us away into the forest. The children cry out in piteous words. The very earth seems ready to split with their sorrow. Did You not have the power to take Your own children with You? You know we have no friend in either world but You. Kanha says: cut off from You these little ones are orphaned. O my brother, give us Your meeting.

WHAT IT MEANS

Tukaram takes up the voice of those abandoned and pours out grief at being cast into the forest, addressing the friend of Sumitra, that is Rama, Sumitra's son in the wider family of the epic. The complaint is intimate and almost accusing: You had the power to keep us with You, so why leave Your own behind, when You alone are our friend in both worlds. The crying children and the earth ready to split are the measure of the abandonment. Beneath the mythic scene lies the soul's cry of separation from God. The poem closes signed not with Tuka's usual name but with Kanha, begging the divine brother for the one thing that answers grief: His meeting.

GATHA 2973 *Devotion to Vitthal*

Repentance, blaming the touchstone

मराठी मूळ

सख्यत्वासी गेलों करीत सलगी । नेणें चि अभागी महिमा तुझा ॥1॥
पावलों आपुलें केलें लाहें रास । निद।वां परिस काय होय ॥ध्रु.॥
कष्टविलासी म्यां चांडाळें संसारीं । अद्यापिवरि तरि उपदेशीं ॥2॥
उचित अनुचित सांभिाळलें नाहीं । कान्हा ह्मणे कांहीं बोलों आतां ॥3॥

ENGLISH TRANSLATION

I presumed upon friendship and took liberties with You, not knowing, unfortunate as I am, the depth of Your greatness. I have received what I deserved; how can I blame the touchstone for my own failings? I, a wretch, have burdened You with worldly toils.

Even so, You continue to instruct me. Says Kanha, what more can I say about what is fitting and what is not?.

IN PLAIN WORDS

I came close in friendship and took liberties with You. I did not know, unlucky as I am, how great You are. I have received only what I earned; how can I blame the touchstone for my own faults? Wretch that I am, I have burdened You with the toils of this world. And even so, You go on teaching me. Kanha says: what more can I say now about what is right and what is wrong?

WHAT IT MEANS

The poet looks back on a closeness he treated too casually, presuming on friendship with God before he understood Whom he was speaking to. Now he sees his own smallness and refuses to put the blame outside himself; the touchstone turns iron to gold, so the failure is the iron's, not the stone's. He confesses that he dragged God into his worldly troubles, and yet God keeps instructing him patiently. The honesty is the prayer: he stops arguing over right and wrong and simply admits the fault is his.

GATHA 2974 *Autobiography*

Resolve, cling to the thread

मराठी मूळ

असो आतां कांहीं करोनियां ग्लांती । कोणा काकुलती येइल येथें ॥1॥
करूं कांहीं दिस राहे तों सायास । झोंबों त्या लागास भावाचिये ॥ध्रु.॥
करितां रोदना बापुडें ह्मणती । परि नये अंतीं कामा कोणी ॥2॥
तुकयाबंधु ह्मणे पडिलिया वनीं । विचार तो मनीं बोलिला हे ॥3॥

ENGLISH TRANSLATION

Let us set aside complaint and self-pity. Who will come here begging for sympathy? For a few more days, let us make the effort and cling to the thread of devotion.

People may call us pitiful when we weep, but in the end, no one comes to our true aid. Says Tukya-bandhu, cast alone in the wilderness, I have spoken the thought that arose in my mind.

IN PLAIN WORDS

Let us set complaint and self-pity aside now. Who here will come begging for our sympathy? For a few more days let us make the effort, and hold fast to the thread of devotion. When we weep, people may call us poor pitiful things, but in the end not one of them comes to our real help. Tukya-bandhu says: cast alone in the wilderness, I have spoken the thought that rose in my mind.

WHAT IT MEANS

The poet talks himself out of grief and into endurance. He notices that complaining wins no real sympathy: people pity the weeping man with words, but no one actually rescues him when it matters. So he decides the only thing worth holding is the thread of devotion, kept up through a few more hard days of effort. Speaking of himself as alone in a wilderness, he records this not as despair but as a resolution made plainly to his own mind.

GATHA 2975 *Faith and Trust*

Patience, what is destined comes

मराठी मूळ

चरफडें चरफड शोकें शोक होये । कार्यमूळ आहे धीरापाशीं ॥1॥
कल्पतसे मज ऐसें हें पाहातां । करावी ते चिंता मिथ्या खोटी ॥ध्रु.॥
न चुके होणार सांडिल्या शूरत्वा । फुकट चि सत्त्वा होइल हानी ॥2॥
तुकयाबंधु ह्मणे दिल्या बंद मना । वांचूनि निधाना न पवीजे ॥3॥

ENGLISH TRANSLATION

Fretting only breeds more grief, and sorrow only multiplies sorrow. The root of all accomplishment lies with patience.

Considering all this, it seems to me that the worry one carries is itself false and futile. What is destined cannot be avoided by abandoning one's courage; to do so would only be a pointless loss.

Says Tukya-bandhu, unless the mind is firmly restrained, one cannot attain the hidden treasure.

IN PLAIN WORDS

Fretting only breeds more fretting; grief only makes more grief. The root of everything that gets done lies with patience. When I look at it, it seems to me that the worry one carries is itself false and empty. What is destined cannot be escaped by throwing away your courage; that would only be a loss for nothing. Tukya-bandhu says: unless the mind is held firmly in check, the hidden treasure cannot be reached.

WHAT IT MEANS

This is a teaching against the spiral of worry. The poet sees that fretting feeds on itself and that grief multiplies grief, while patience is the actual ground from which anything is accomplished. He calls the worry we carry false, because what is going to happen will happen whether or not we surrender our nerve; abandoning courage only adds a pointless loss to the unavoidable one. The real work is restraint of the mind, and only a mind held steady can reach the treasure that is being sought.

GATHA 2976 *Autobiography*

Bargaining, the thief is caught

मराठी मूळ

न लगे चिंता आतां अन्मोन हाता । आलें मूळ भ्राता गेला त्याचें ॥1॥
घरभेद्या येथें आहे तें सुकानु । धरितों कवळून पाय दोन्ही ॥ध्रु.॥
त्याचें त्याचिया मुखें पडिलें ठावें । न लगे सारावें मागें पुढें ॥2॥
तुकयाबंधु ह्मणे करील भेटी भावा । सोडीन तेधवां या विठ्ठला ॥3॥

ENGLISH TRANSLATION

Now there is no need for anxiety. The root cause has come to hand; my brother's departure has revealed it.

The thief who broke into the house is found; the blessing is right here. I clasp both his feet.

From his own mouth the truth has emerged; there is no need to argue further. Says Tukya-bandhu, when he brings my brother back to meet me, only then will I release this Vitthal.

IN PLAIN WORDS

There is no need for worry now. The root cause has come to hand; my brother's leaving has shown it to me. The one who broke into the house is right here, and that is the blessing; I clasp both his feet. From his own mouth the truth has come out; there is no need to argue back and forth. Tukya-bandhu says: when he brings my brother back to meet me, only then will I let go of this Vitthal.

WHAT IT MEANS

The poet treats his brother's departure, his renunciation, as a theft, and he claims to have caught the thief: Vitthal Himself. Far from being a disaster, this is the blessing, because now he has hold of God's own feet and will not let go. He says the truth came out of God's own mouth, so no more disputing is needed. The bargain is set plainly: he will release Vitthal only when Vitthal restores the brother, turning grief into a grip on God that refuses to slacken.

GATHA 2977 *Autobiography*

Accusation, God pulls the strings

मराठी मूळ

मूळस्थळ ज्याचें गोमतीचे तीरीं । तो हा सारी दोरी खेळवितो ॥1॥
ऐसें हे कळलें असावें सकळां । चोर त्या वेगळा नाहीं दुजा ॥ध्रु.॥
वैष्णव हे रे तयाचे पाळती । खूण हे निरुती सांगितली ॥2॥
तुकयाबंधु ह्मणे आलें अनुभवास । तेणें च आह्मांस नागविलें ॥3॥

ENGLISH TRANSLATION

His original home is on the banks of the Gomati; it is He who pulls all the strings of this puppet-show. Let everyone know this: the thief is none other than Him.

These Vaishnavas are His keepers; this is the sure sign I am giving you. Says Tukya-bandhu, I have witnessed it firsthand; it is He who has beguiled us.

IN PLAIN WORDS

His first home is on the banks of the Gomati; it is He who pulls all the strings of this puppet-show. Everyone should know this: the thief is none other than Him. These Vaishnavas are His watchmen; that is the sure sign I am giving you. Tukya-bandhu says: I have seen it for myself; it is He who has stripped us bare.

WHAT IT MEANS

The poet names the culprit openly: the God whose home is by the Gomati works every figure in the world like a puppeteer, so the one who took his brother is God Himself. He wants this known to all, and offers a sign by which to recognize the truth, that the devotees, the Vaishnavas, are God's own keepers. The closing line is not bitter contempt but rueful confession from experience: he has watched it happen, and the one who beguiled and emptied them out is the very Lord he loves.

GATHA 2978 *Longing and Separation*

Complaint, the destroyer of homes

मराठी मूळ

बरा रे निर्गुणा नष्ट नारायणा । घरबुडवणा भेटलासी ॥1॥
एके घरीं कोणी कोणासी न धरी । ऐसी अपरांपरी केली आह्मां ॥2॥
कान्हा ह्मणे कां रे निःकाम देखिलें । ह्मणोनि मना आलें करितोसी ॥3॥

ENGLISH TRANSLATION

Well done, O formless One, O wretched Narayana, O destroyer of homes; You have come to meet me. In one household You have set everyone against the other; such havoc You have wrought upon us.

Says Kanha, why, because You found us desireless, You felt free to do as You pleased?.

IN PLAIN WORDS

Well done, O formless One, O wretched Narayana, O wrecker of homes; You have come to meet me. In one household You have turned everyone against everyone; such strange havoc You have made of us. Kanha says: why, just because You found us free of desire, did You feel free to do whatever You pleased?

WHAT IT MEANS

The poet scolds God with the rough affection of someone who knows Him too well. He calls Narayana a destroyer of homes because devotion has scattered ordinary household ties, setting kin at odds once one of them turns wholly toward God. The real complaint is in the last line: God seems to take liberties precisely with those who want nothing for themselves, as if their desirelessness left Him free to do as He liked. Under the rebuke is the recognition that being claimed by God upends every settled human arrangement.

GATHA 2979 *Longing and Separation*

Confrontation, a noisy demand at the door

मराठी मूळ

धिंदधिंद तुझ्या करीन धिंदडएा । ऐसें काय वेडएा जाणितलें ॥1॥
केली तरी बरें मज भेटी भावास । नाहीं तरि नास आरंभिला ॥ध्रु.॥
मरावें मारावें या आलें प्रसंगा । बरें पांडुरंगा कळलेंसावें ॥2॥
तुकयाबंधु ह्मणे तुझी माझी उरी । उडाली न धरीं भीड कांहीं ॥3॥

ENGLISH TRANSLATION

I will raise a commotion upon Your doorstep. Is that what You take me for, You fool? Return my brother to me and all will be well; otherwise I will begin destruction.

The situation has come to a point where one must be ready to die or to kill. Let this be clearly understood, O Panduranga.

Says Tukya-bandhu, the showdown between You and me has begun; I will spare no courtesy.

IN PLAIN WORDS

I will raise a din and a clamor at Your door. Is that what You take me for, You fool? Bring my brother back to meet me and all will be well; if not, I have begun the wrecking. It has come to this: one must be ready to die or to kill. Let that be clearly understood, O Panduranga. Tukya-bandhu says: what was left between You and me has fallen away; I will keep no courtesy now.

WHAT IT MEANS

The poet stages an open showdown with God, dropping every politeness. He threatens to make a scene at the temple door and warns that he will start tearing things apart if his brother is not returned. The language of dying or killing is the language of a desperate love that has nothing left to lose, not literal violence; the bond has reached the point where decorum no longer holds. Addressing Panduranga directly, he serves notice that he will press his claim without restraint.

GATHA 2980 *Longing and Separation*

Demand, refusing every boon but one

मराठी मूळ

भुक्ति मुक्ति तुझें जळों ब्रह्मज्ञान । दे माझ्या आणोनी भावा वेगीं ॥1॥
रिद्धी सिद्धी मोक्ष ठेवीं गुंडाळून । दे माझ्या आणून भावा वेगीं ॥ध्रु.॥
नको आपुलिया नेऊं वैकुंठासी । दे माझ्या भावासी आणुन वेगीं ॥2॥
नको होऊं कांहीं होसील प्रसन्न। दे माझ्या आणून भावा वेगीं ॥3॥
तुकयाबंधु ह्मणे पाहा हो नाहींतरी । हत्या होईल शिरीं पांडुरंगा ॥4॥

ENGLISH TRANSLATION

Let Your worldly blessings and liberation and Brahman-knowledge all burn. Bring my brother back to me at once.

Keep Your supernatural powers and salvation bundled up; bring my brother back quickly. Do not take him away to Your Vaikuntha; bring my brother to me without delay.

Do not try to appease me with any boon; just bring my brother back. Says Tukya-bandhu, look here, if You do not, the sin of his death will fall upon Your head, O Panduranga.

IN PLAIN WORDS

Let Your worldly gifts and Your liberation and Your knowledge of Brahman all burn. Bring my brother back to me at once. Bundle up Your powers and Your salvation and put them away; bring my brother back quickly. Do not carry him off to Your Vaikuntha; bring my brother to me without delay. Do not try to win me with any boon; just bring my brother back. Tukya-bandhu says: look here, if You do not, the sin of his death will fall on Your head, O Panduranga.

WHAT IT MEANS

The poet refuses the whole catalogue of things devotees are supposed to crave, enjoyment, liberation, supernatural powers, even the knowledge of Brahman and the heaven of Vaikuntha, and wants none of them in place of the one person he loves. The repeated demand makes the point sharp: no spiritual reward can stand in for the brother. He even refuses to be appeased by a granted wish, and lays the responsibility squarely on God, warning that if the brother is lost, the blame is Vitthal's. It is a fierce statement that love of the particular outweighs every promised reward.

GATHA 2981 *Longing and Separation*

Defiance, mother's darling first

मराठी मूळ

मुख्य आहे आह्मां मातेचा पटंगा । तुज पांडुरंगा कोण लेखी ॥1॥
नको लावूं आह्मां सवें तूं तोंवरी । पाहा दूरवरी विचारूनी ॥ध्रु.॥
साहे संतजन केले महाराज । न घडे आतां तुज भेईन मी ॥2॥
तुकयाबंधु ह्मणे अहिक्यें ऐक्यता । वाढतें अनंता दुःखें दुःख ॥3॥

ENGLISH TRANSLATION

Our chief concern is our mother's darling; who regards You, O Panduranga? Do not try to match wits with us; think carefully and look ahead. Endure the holy people and the saints You have made great; I am no longer afraid of You.

Says Tukya-bandhu, through this oneness of kinship, O Infinite One, suffering only breeds more suffering.

IN PLAIN WORDS

Our first care is our mother's darling; who reckons You as anything, O Panduranga? Do not try to match wits with us; look far ahead and think it over. Bear with the holy people and the saints You have made great; I am no longer afraid of You. Tukya-bandhu says: through this oneness of kinship, O Infinite One, suffering only breeds more suffering.

WHAT IT MEANS

The poet sets his human bond above God in a deliberate provocation: the brother, their mother's beloved, comes first, and just now Vitthal counts for little. He dares God not to outmaneuver him and tells Him to think about the consequences. Having lost his fear, he speaks as an equal rather than a suppliant. The closing line names the cost of this drawn-out contest: as long as the two of them stay locked together in this struggle of kinship, the grief only keeps multiplying on both sides.

GATHA 2982 *Prayers*

Reconciliation, lay down the quarrel

मराठी मूळ

नये सोमसरी उपचाराची हरी । करकरेचें करीं काळें तोंड ॥1॥
मागतों इतुकें जोडुनियां कर । ठेउनियां शीर पायांवरी॥ध्रु.॥
तुह्मां आह्मां एके ठायीं सहवास । येथें द्वैत द्वेष काय बरा ॥2॥
तुकयाबंधु ह्मणे बहुतां बहुतां रीती । अनंता विनंती परिसावी हे॥3॥

ENGLISH TRANSLATION

This quarreling with Hari brings no remedy; it only blackens the face of the complainer. I ask for only this much, with folded hands and my head upon Your feet.

Since You and we have lived together under the same roof, what good is enmity and hostility between us? Says Tukya-bandhu, in every possible way, O Infinite One, hear this humble petition.

IN PLAIN WORDS

This quarreling with Hari brings no cure; it only blackens the complainer's own face. I ask for just this much, with folded hands and my head laid on Your feet. Since You and we have lived together under one roof, what good is division and hatred here? Tukya-bandhu says: in every way there is, O Infinite One, hear this humble plea.

WHAT IT MEANS

After all the threats, the poet turns and lays the fight down. He sees that wrangling with God heals nothing and only shames the one who keeps it up. So he folds his hands and bows his head to God's feet, asking only to be heard. His argument now is intimacy itself: those who share one home should not nurse enmity. The abhanga moves from confrontation to surrender, the same love now expressed as petition rather than protest.

GATHA 2983 *Longing and Separation*

Resolve, the nectar of tears

मराठी मूळ

लालुचाईसाटीं बळकाविसी भावा । परी मी जाण देवा जिरों नेदीं ॥1॥
असों द्या निश्चय हा मनीं मानसीं । घातली येविशीं दृढ कास ॥ध्रु.॥
मज आहे बळ आळीचें सबळ । फोडीन अंत्राळ हृदय तुझें ॥2॥
करुणारसें तुकयाबंधु ह्मणे भुलवीन । काढूनि घेईन निज वस्तु ॥3॥

ENGLISH TRANSLATION

Out of greed You have snatched away my brother, but know, O God, I will not let this rest. Let this resolve remain firm in my mind; I have girded myself with unshakable determination.

I have the power of a fierce and mighty plea; I will split open Your very mind. Says Tukya-bandhu, with the nectar of tears I will beguile You and reclaim what is mine.

IN PLAIN WORDS

Out of greed You have seized my brother, but know this, O God: I will not let it pass. Let this resolve stand firm in my mind; about this I have girded myself tight. I have the strength of a fierce, insistent plea; I will split open Your very heart. Tukya-bandhu says: with the nectar of tears I will beguile You, and take back what is my own.

WHAT IT MEANS

The poet accuses God of taking his brother out of a kind of greed and vows not to accept it quietly. He fixes his resolve and names his weapon: not force but the sheer pressure of an insistent, tearful pleading that can break open even God's heart. The nectar of tears is the means by which he means to win, melting God rather than overpowering Him. It is the conviction that persistent, weeping love is itself a power that can reclaim what was taken.

GATHA 2984 *Longing and Separation*

Reproach, God feigns ignorance

मराठी मूळ

तुझीं वर्मे आह्मां ठावीं नारायणा । परी तूं शाहाणा होत नाहीं ॥1॥
मग कालाबुली हाका देते वेळे । होतोसि परी डोळे नुघडिसी ॥ध्रु.॥
जाणोनि अज्ञान करावें मोहरें । खोटी खोडी हे रे तुझी देवा ॥2॥
तुकयाबंधु ह्मणे कारण प्रचीति । पाहातों वेळ किती तेच गुण ॥3॥

ENGLISH TRANSLATION

I know Your every secret, O Narayana, yet You refuse to learn sense. When I call out lovingly, You pretend to stir, yet You do not open Your eyes.

Though You know all, You feign ignorance; this deceitful trick is Your specialty, O God. Says Tukya-bandhu, I am simply testing to see how long You can keep up this game.

IN PLAIN WORDS

I know Your every secret, O Narayana, yet You will not come to Your senses. When I call out to You in my confusion, You stir a little, but You will not open Your eyes. You know everything, and still You play the innocent; this is Your nasty old trick, O God. Tukya-bandhu says: the proof is what matters; I am watching to see how long You can keep up these same ways.

WHAT IT MEANS

The poet speaks as one who has known God long enough to see through Him. He claims to know all God's secrets, while God pretends not to understand and refuses to truly wake to the cry. Calling this God's habitual trick is the teasing reproach of a familiar, not real contempt. The closing lines turn it into a patient test of faith: the poet will judge by experience, watching to see how long the seeming indifference can last, confident that the response must finally come.

GATHA 2985 *Longing and Separation*

Complaint to God, the unequal mother

मराठी मूळ

अवघीं तुज बाळें सारिखीं नाहीं तें । नवल वाटतें पांडुरंगा ॥1॥
ह्मणतां लाज नाहीं सकळांची माउली । जवळी धरिलीं एकें दुरी ॥ध्रु.॥
एकां सुख द्यावें घेऊनि वोसंगा । एक दारीं गळा श्रमविती ॥2॥
एकां नवनीत पाजावें दाटून । एकें अन्न अन्नें करितील ॥3॥
एकें वाटतील न वजावीं दुरी । एकांचा मत्सर जवळी येतां ॥4॥
तुकयाबंधु ह्मणे नावडतीं त्यांस । कासया व्यालास नारायणा ॥5॥
निनांवा हें तुला । नांव साजे रे विठ्ठला ।

ENGLISH TRANSLATION

All of us are Your children, yet You do not treat us the same. This astonishes me, O Panduranga.

You call Yourself the mother of all, yet You hold some close and push others away. Some You take upon Your lap and give them joy; others You leave straining at Your door.

Some You feed with butter, pressing it upon them; others must beg for a single morsel. Some You never wish to leave Your side; others You despise when they draw near.

Says Tukya-bandhu, why did You give birth to those You do not love, O Narayana? This is a stain upon You. The name Vitthal suits You well.

IN PLAIN WORDS

We are all Your children. Yet You do not treat us the same. This astonishes me, O Panduranga. You call Yourself the mother of all; have You no shame? You hold some close and push others away. Some You take on Your lap and give them joy. Others You leave straining at Your door. Some You feed with butter, pressing it on them. Others must beg for a single morsel. Some You never want to leave Your side. Others You despise when they come near. Tukya-bandhu says: why did You give birth to the ones You do not love, O Narayana? This is a stain on You. The name Vitthal suits You well.

WHAT IT MEANS

Kanhoba, Tukaram's brother, presses one charge against God by holding Him to His own claim. If Vitthal is the mother of all, a mother cannot play favorites; yet some souls are fed butter on His lap while others beg at the door for a crumb. The poem names the unfairness plainly: God draws some near and pushes others away, and that is no way for a parent to act. The closing taunt, that the very name Vitthal fits Him, turns His title into the indictment. The frame the poem leaves unspoken is the bhakta's ache to be among the held, not the turned-away, and the audacity of love that dares to scold God to His face.

GATHA 2986 *Longing and Separation*

Complaint, the holy man who is a fraud

मराठी मूळ

बरा शिरविला । फाटक्यामध्यें पाव ॥1॥
कांहीं तरी विचारिलें । पाप पुण्य ऐसें केलें ।
भुरळें घातलें । एकाएकीं भावासी ॥ध्रु.॥
मुद्राधारणें माळ माळा टिळे । बोल रसाळ कोंवळे ।
हातीं फांशाचे गुंडाळे । कोण चाळे गृहस्था हे ॥2 ॥
तुकयाबंधु ह्मणे मिस्कन । करितोसी देखोन ।
पाहा दुरिवरी विच्छिन्न । केला परी संसार ॥3॥
नाहीं घटिका ह्मणसी । लाग लागला तुजपाशीं ।

ENGLISH TRANSLATION

A fine trick: You have slipped a thorn into the midst of the torn cloth. Did You even consider what You were doing, mixing merit and sin like this? You cast a spell upon my brother all at once.

Ritual marks, garlands, forehead-paste, and sweet, tender words; yet the hands hold coils of deceit. What kind of trick is this to play upon a householder? Says Tukya-bandhu, You sit there smirking.

Look at the ruin You have caused; You have torn apart the household. You say there is not a moment to spare, yet it is You who have attached Yourself to him.

IN PLAIN WORDS

A fine trick. You have slipped a thorn into the torn cloth. Did You even think what You were doing, mixing merit and sin like this? You cast a spell on my brother all at once. Ritual marks, garlands, forehead paste, sweet and tender words. Yet the hands hold coils of deceit. What kind of trick is this to play on a householder? Tukya-bandhu says: You sit there smirking. Look at the ruin You have caused. You have torn the household apart. You say there is not a moment to spare, yet it is You who have fastened Yourself onto him.

WHAT IT MEANS

The poem accuses God of working His way into a settled household under a holy disguise and wrecking it. The outward signs of piety, the marks, the garland, the soft pious words, sit on top of hands full of deceit; the devotion that pulled the brother in looks, from the family's side, like a con. Kanhoba points at the gap between the sacred costume and the upheaval it caused: a working householder has been hollowed out and God only smirks. Read against oneself, it is a warning about a piety that is all marks and tender talk while real obligations collapse. The bitterness is the bitterness of love betrayed, not of unbelief.

GATHA 2987 *Autobiography*

Complaint, the thief of the body

मराठी मूळ

पडिला हृषीकेशी । जाब सकळ करणें ॥1॥
माझें नेलें पांघरुण । ठावें असोन दुर्बळ दीन ।
माणसांमधून । उठविलें खाणो†या ॥ध्रु.॥
आह्मीं हें जगऊनि होतों पाणी । संदीं देवदेव करुनि ।
जालासी कोठोनि । पैदा चोरा देहाच्या ॥2॥
तुकयाबंधु ह्मणे केलें। उघडें मजचि उमगिलें ।
ऐसें काय गेलें । होतें तुज न पुरतें॥3॥

ENGLISH TRANSLATION

Hrishikesha must now answer for everything. You snatched my blanket, knowing full well I am poor and helpless.

You pulled me out of human society and stripped me bare. I had been quietly nurturing my life, worshipping You privately on the side.

From where did You emerge, O thief of the body? Says Tukya-bandhu, You have laid me open. What was it that You lacked so terribly?.

IN PLAIN WORDS

Hrishikesha must answer for everything now. You snatched my blanket, knowing full well I am poor and helpless. You pulled me out of human society and stripped me bare. I had been quietly nurturing my life, worshipping You privately on the side. Where did You come from, O thief of the body? Tukya-bandhu says: You have laid me wide open. What was it that You lacked so badly?

WHAT IT MEANS

The complaint here is that God did not stay a private comfort but came as a thief and took everything. The speaker had kept his devotion modest and on the side, tending an ordinary life; God stripped that life bare and pulled him out of the world of ordinary men. Calling Vitthal the thief of the body names the stakes: it is not goods that were stolen but the whole self. The unanswerable question, what did You lack that You had to take this from me, throws the demand for an accounting back on God. Beneath the grievance is the recognition that grace, once it comes, leaves nothing of the old life standing.

GATHA 2988 *Longing and Separation*

Complaint, the kind names and the cruel deed

मराठी मूळ

कनवाळ कृपाळ । उदार दयाळ मायाळ । ह्मणवितोसी परि केवळ । गळेकाटू दिसतोसी ॥1॥
काय केलें होतें आह्मीं । सांग तुझें एकये जन्मीं । जालासी जो स्वामी । एवढी सत्ता करावया॥ध्रु.॥
भलेपणाचा पवाडा । बरा दाविला रोकडा । करूनि बंधु वेडा । जोडा माझा विखंडिला ॥2॥
तुकयाबंधु ह्मणे भला । कैसें ह्मणताती तुजला । जीव आमुचा नेला । अंत पाहिला कांहींतरी॥3॥

ENGLISH TRANSLATION

You call Yourself compassionate, merciful, generous, and kind, yet You look like nothing but a throat-cutter. What had we ever done to You in any single birth? Now that You have become the master, You wield such authority.

You have made a fine show of Your goodness, plain for all to see: You drove my brother mad and broke apart our bond. Says Tukya-bandhu, how can people call You good? You have taken our very life and tested us to the limit.

IN PLAIN WORDS

You call Yourself compassionate, merciful, generous, and kind. Yet You look like nothing but a throat-cutter. What had we ever done to You, in any single birth? Tell me. Now that You have become the master, You wield such power over us. You made a fine show of Your goodness, plain for all to see. You drove my brother mad and broke our bond apart. Tukya-bandhu says: how can people call You good? You have taken our very life and tested us to the limit.

WHAT IT MEANS

The poem holds God's tender titles against the hard thing He has done. Compassionate, merciful, kind: He is called all of these, yet to the family it feels like a throat being cut, the bond between brothers severed and one of them carried off into God-madness. The stinging line is that He showed off His goodness by this very ruin. By demanding what crime in any birth deserved it, Kanhoba refuses the easy verdict that what God does must be good. The grief is real and the love is real; the poem lets the bhakta say out loud that grace can feel exactly like cruelty when it takes someone you love.

GATHA 2989 *Longing and Separation*

Complaint, the merciful one unmasked

मराठी मूळ

आतां कळों आले गुण । अवघे चि यावरोन । चोखट लक्षण । धरिलें हें घरघेणें ॥1॥
या नांवें कृपासिंधु । ह्मणवितोसी दीनबंधु । मज तरी मैंदु । दिसतोसी पाहातां ॥ध्रु.॥
अमळ दया नाहीं पोटीं । कठीण तैसाचि कपटी । अंधळ्याची काठी । माझी गुदरसी च ना ॥2॥
तुकयाबंधु ह्मणे पुरता । नाहीं ह्मुण बरें अनंता। एरवीं असतां । तुझा घोंट भरियेला ॥3॥

ENGLISH TRANSLATION

Now Your qualities have become clear from all of this. You have seized our home with an innocent face.

You call Yourself an ocean of mercy, a friend of the helpless, but to me You appear nothing but a scoundrel. There is no genuine compassion in Your belly; You are as hard and deceitful as ever.

You will not even return the blind man's walking stick. Says Tukya-bandhu, it is a good thing You are not fully capable, O Infinite One; otherwise You would have drained the last drop.

IN PLAIN WORDS

Now Your qualities are clear, from all of this. You seized our home wearing an innocent face. You call Yourself an ocean of mercy, a friend of the helpless. But to me You look like nothing but a scoundrel. There is no real compassion in Your belly. You are as hard and as deceitful as ever. You will not even give back the blind man's stick. Tukya-bandhu says: it is a good thing You are not fully able, O Infinite One. Otherwise You would have drained the last drop.

WHAT IT MEANS

Here the speaker says God's true character has finally shown through the gentle titles. Ocean of mercy and friend of the helpless are exposed, in his eyes, as a robber's cover; the home was taken by a face that pretended innocence. The sharpest image is the blind man's walking stick, the one support a helpless person cannot spare, which God will not return. The grim relief at the end, that He is not fully able or He would have taken everything, measures how total the loss feels. The poem dares to strip God of His comforting names and stand in the place of the one left with nothing, while still addressing Him as the Infinite.

GATHA 2990 *Longing and Separation*

Complaint, remorse that holds on anyway

मराठी मूळ

काय सांगों हृषीकेशा । आहे अनुताप आला ऐसा । गिळावासी निमिषा । निमिष लागों नेदावें ॥1॥
माझें बुडविलें घर। लेंकरें बाळें दारोदार । लाविलीं काहार । तारातीर करोनि ॥ध्रु.॥
जीव घ्यावा कीं द्यावा । तुझा आपुला केशवा । इतुकें उरलें आहे। भावाचिया निमित्यें ॥2॥
तुकयाबंधु ह्मणें जग । बरें वाईट ह्मणो मग । या कारणें परी लाग । न संडावा सर्वथा ॥3॥

ENGLISH TRANSLATION

What can I tell You, O Hrishikesha? Such remorse has seized me that I want to swallow the moments and not let a single breath pass. You have ruined my home and left the children wandering door to door, crying and struggling.

Whether to give up this life or to carry on, that is all that remains, O Keshava, because of my brother. Says Tukya-bandhu, let the world call it good or bad; still, I will not abandon this pursuit under any condition.

IN PLAIN WORDS

What can I tell You, O Hrishikesha? Such remorse has seized me that I want to swallow the moments and not let a single breath pass. You have ruined my home. The children wander door to door, crying and struggling. Whether to give up this life or to carry on, that is all that is left, O Keshava, because of my brother. Tukya-bandhu says: let the world call it good or bad. Still I will not give up this pursuit, no matter what.

WHAT IT MEANS

The grief has turned inward into remorse so heavy the speaker wishes he could stop time itself. The home is wrecked and the children are out begging at doors; the only question left is whether to keep living or let go. Yet the poem turns at the end: whatever the world says, he will not abandon the very pursuit of God that cost him everything. That refusal is the heart of it. Even when devotion has ruined him, he cannot and will not let go of God; the complaint and the clinging are the same act.

GATHA 2991 *Autobiography*

Complaint, the reward of devotion

मराठी मूळ

मायबाप निमाल्यावरी । घातलें भावाचे आभारीं । तो ही परि हरी । तुज जाला असमाई ॥1॥
हे कां भक्तिचे उपकार। नांदतें विध्वंसिलें घर । प्रसन्नता वेव्हार । सेवटीं हे जालासी ॥ध्रु.॥
एका जिवावरी । होतों दोनी कुटुंबारी । चाळवूं तो तरीं । तुज येतो निर्लज्जा ॥2॥
तुकयाबंधु ह्मणे भला । आणीक काय ह्मणावें तुला । वेडा त्यानें केला । तुजसवें संबंधु ॥3॥

ENGLISH TRANSLATION

After our parents died, my brother was placed in my care. He too, O Hari, has now become estranged from us, following You.

Are these the rewards of devotion? You have destroyed a thriving household. This is the fulfillment, the settlement You have finally delivered.

I was maintaining two families on one life; now You come shamelessly to tempt the remaining one. Says Tukya-bandhu, what more can I call You? The one who befriended You was made into a madman.

IN PLAIN WORDS

After our parents died, my brother was put in my care. He too, O Hari, has now grown estranged from us, following You. Are these the rewards of devotion? You have destroyed a thriving household. This is the settlement You have finally delivered. I was keeping two families alive on one life. Now You come shamelessly to tempt the one that is left. Tukya-bandhu says: what more can I call You? The one who befriended You was made into a madman.

WHAT IT MEANS

The speaker recounts a plain duty: with the parents dead, he was raising his brother, and on one set of shoulders he was holding up two households. God's return on all that devotion, he says, is the household broken and the brother estranged. The bitter word settlement names what feels like a cruel final accounting. Now, with one family barely left, he sees God reaching for that one too. The line that whoever befriends God is turned into a madman captures the fear running under the whole cycle: that nearness to the divine is not safe, that it unmakes ordinary life rather than blessing it.

GATHA 2992 *Autobiography*

Complaint, the relentless pursuer

मराठी मूळ

पूवाअ पूर्वजांची गती । हे चि आर्इिकली होती । सेवे लावूनि श्रीपती । र्निंश्चती केली तयांची ॥1॥
कां रे पाठी लागलासी। ऐसा सांग हृषीकेशी । अद्यापवरी न राहासी । अंत पाहासी किती ह्मुण ॥ध्रु.॥
जन्मजन्मांतरीं दावा । आह्मां आपणां केशवा । निमित्य चालवा । काईसयास्तव हें ॥2॥
तुकयाबंधु ह्मणे अदेखणा । किती होसी नारायणा । देखों सकवेना । खातयासी न खात्या ॥3॥

ENGLISH TRANSLATION

I have heard that this is how it was in generations past: our ancestors were drawn into Your service, and You gave them Your assurance. Why then, O Hrishikesha, do You pursue us? How long will You test us? Birth after birth, O Keshava, there is a claim between us.

Why do You keep up this pretense? Says Tukya-bandhu, how long will You remain so blind, O Narayana? You cannot bear to see one eating when another goes hungry.

IN PLAIN WORDS

I had heard that this is how it was with our ancestors long ago. They were drawn into Your service, and You gave them Your assurance. Why then, O Hrishikesha, do You pursue us? Tell me. Even now You will not stop. How long will You test us? Birth after birth, O Keshava, there is a claim between us. Why do You keep up this pretense? Tukya-bandhu says: how long will You stay so blind, O Narayana? You cannot bear to see one man eating while another goes hungry.

WHAT IT MEANS

The speaker sees a family pattern: the ancestors too were pulled into God's service, so this pursuit reaches back through the generations as an old standing claim. He asks why God will not relent, why the testing goes on birth after birth. The closing charge is the sharpest: God cannot stand to see one man fed while another starves, so He

keeps taking. Read kindly, it names a divine hunger for souls that will not leave a family in peace. The poem voices the strange grief of being chosen, of belonging to a God who treats devotion as a debt that is never fully paid.

GATHA 2993 *Longing and Separation*

Complaint, the vine torn up by the roots

मराठी मूळ

निसुर संसार करून । होतों पोट भरून । केली विवसी निर्माण । देवपण दाखविलें ॥1॥
ऐसा काढियेला निस । काय ह्मुण सहित वंश । आणिलें शेवटास । हाउस तरी न पुरे॥ध्रु.॥
उरलों पालव्या सेवटीं । तें ही न देखवे दृष्टी । दोघांमध्ये तुटी । रोकडीचि पाडीली ॥2॥
तुकयाबंधु ह्मणे गोड । बहु जालें अति वाड । ह्मणोनी कां बुड । मुळ्यांसहित खावें ॥3॥

ENGLISH TRANSLATION

We were living a quiet, hard-working life, filling our bellies without complaint. Then You contrived this upheaval and showed off Your divinity.

Why did You uproot the entire vine, branch and root together? Your desire is still unsatisfied. I alone remain at the frayed end, and even that is unbearable to watch.

A clean break has been made between the two of us, right before my eyes. Says Tukya-bandhu, the sweet has become overly abundant, which is why You insist on eating the roots along with the fruit.

IN PLAIN WORDS

We were living a quiet, hard life, filling our bellies, not complaining. Then You stirred up this upheaval and showed off Your divinity. You uprooted the whole vine, branch and root together. Why? And still Your hunger is not satisfied. I alone remain at the frayed end, and even that is unbearable to watch. A clean break has been made between us two, right before my eyes. Tukya-bandhu says: the sweet has grown far too plentiful. That is why You insist on eating the roots along with the fruit.

WHAT IT MEANS

The image is a vine torn up entire, branch and root, to describe how God uprooted a whole settled family instead of taking one fruit. The speaker, left dangling at the frayed end, watches the bond between the brothers cut clean before his eyes. The closing line is a wry, bitter explanation: the harvest of devotion grew so sweet and so abundant that God, greedy, ate not just the fruit but the roots too. It names a sense that grace did not stop at enough but consumed everything. The grief sits inside a complaint that God's appetite for this devout household had no limit.

GATHA 2994 *Longing and Separation*

Complaint, God caught in the act

मराठी मूळ

बरा जाणतोसी धर्मनीती । उचित अनुचित श्रीपती। करुं येते राती । ऐसी डोळे झांकूनि ॥1॥
आतां जाब काय कैसा। देसी तो दे जगदीशा । आणिला वोळसा । आपणां भोंवता ॥ध्रु.॥
सेवेचिया सुखास्तव । बळें धरिलें अज्ञानत्व । येइल परि हा भाव। ज्याचा त्यासी कारणा ॥2॥
तुकयाबंधु ह्मणे नाहीं । आतां आह्मां बोल कांहीं । जडोनियां पायीं । तुझे त्वां चि घेतलें ॥3॥

ENGLISH TRANSLATION

You know well the laws of right conduct, what is fitting and what is not, O Lord. Yet You act as if Your eyes are closed, doing as You please in the dark.

Now give whatever answer You will, O Lord of the world; You have brought the full circle of consequences around Yourself. It was for the sweetness of service that I willingly held on to ignorance; but that devotion will return to its rightful owner in the end.

Says Tukya-bandhu, I have nothing more to say; You took what You wanted by planting Yourself at Your own feet.

IN PLAIN WORDS

You know well the laws of right conduct, O Lord, what is fitting and what is not. Yet You act as if Your eyes are shut, doing as You please in the dark. Now give whatever answer You will, O Lord of the world. You have brought the whole circle of consequences around onto Yourself. It was for the sweetness of service that I willingly held on to ignorance. But that devotion will return to its rightful owner in the end. Tukya-bandhu says: I have nothing more to say. You took what You wanted by planting Yourself at Your own feet.

WHAT IT MEANS

The speaker turns God's own knowledge of right and wrong against Him: He knows the law of fit conduct yet acts as though His eyes are shut, doing as He pleases in the dark. The case is now closed and God must answer, with the whole chain of consequences ringed back onto Himself. There is a confession folded in too: the speaker admits he clung to ignorance for the sweetness of serving, and trusts that the devotion will find its rightful place at last. The final image, God taking what He wanted by planting Himself at His own feet, names a self-sufficient deity who answers to no one. The poem holds both rebuke and surrender at once.

Tukaram Gatha

तुकाराम गाथा

Original Marathi with English translation, a plain-language reading, and an explanation of what each abhanga means

Volume 7: Gatha 3001-3500 - 500 abhangas

About This Edition

This reading edition brings together four layers for every abhanga: the original Marathi, an English translation, a rendering in plain words, and a short explanation of its meaning.

The English layers are devotional reading aids. No translation can fully carry Tukaram's Marathi music, wordplay, cultural setting, or spiritual force. Readers are encouraged to return to the original and to consult Marathi teachers and established scholarly editions.

Marathi source: Tukaram Gatha on Marathi Wikisource. The source dataset identifies the Marathi text as public domain. English reading layers are from the Ananta Satsang online edition.

Editorial note: We ask forgiveness for any inaccuracies in rendering Tukaram Maharaj's original Marathi.

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GATHA 3001 *Longing and Separation*

Complaint, the trap seen through

मराठी मूळ

कांहीं विपित्त अपत्यां । आतां अमुचिया होतां । काय होईल अनंता । पाहा बोलों कासया ॥1॥
बरें अनायासें जालें। सायासेंविण बोले चाले । काबाड चुकलें । केलें कष्टावेगळें ॥ध्रु.॥
बरा सांपडलासी वोजा । वर्मावरी केशीराजा । बोलायासी तुझा । उजुरचि नाहींसा ॥2॥
तुकयाबंधु ह्मणे दगा । बरा दिला होता बागा । झडकरी चलागा । चांग दैवें पावलों ॥3॥
देवा तुजपें माझ्या पूर्वजांचें ऋण । आहे तें कां नेदिसी अझून ।

ENGLISH TRANSLATION

What if some calamity now befalls our children, O Infinite One? See what there is to say about it. All has turned out well without any effort; everything runs and speaks on its own, free of all toil.

You have been caught in the act, O Lord, struck right at the vulnerable spot. You have no excuse left.

Says Tukya-bandhu, You had set a fine trap, but by good fortune we have seen through it. O God, You still owe us the debt of our forefathers; why have You not repaid it?.

IN PLAIN WORDS

What if some calamity now falls on our children, O Infinite One? See. What is there to say about it? It has all turned out fine, with no effort. Everything runs and speaks on its own now, free of toil. You have been caught in the act, O Lord, struck right at the tender spot. You have no excuse left. Tukya-bandhu says: You had set a fine trap, but by good luck we have seen through it. O God, You still owe us the debt of our forefathers. Why have You not repaid it yet?

WHAT IT MEANS

The speaker fears for the children who might suffer next, then, half mocking, says the family's life now runs on its own with no effort, as if abandoned to fate. The pivot is triumphant: God has been caught in the act, struck where He is vulnerable, with no excuse left. The trap He laid for this household has been seen through in time. And the speaker presses an old claim, the debt owed since their forefathers, asking why it remains unpaid. The poem mixes dread, defiance, and a creditor's demand, treating the relationship with God as an unsettled account the bhakta has every right to call in.

GATHA 3002 *Longing and Separation*

Complaint, dragging God before the saints

मराठी मूळ

अवगलासीं झोंडपणें । परी मी जाण जीवें जिरों नेदीं ॥1॥
कळों येईल रोकडें । उभा करिन संतांपुढें ।
तुझें काय एवढें । भय आपुलें मागतां ॥ध्रु.॥
आजिवरी होतों नेणता । तों तुज फावलें रे अनंता ।
कवडीचा तो आतां । पडों नेदीन फेर ॥2॥
ठेविला ये जीवनीं जीव । ह्मणे तुकयाचा बंधव ।
माझा गळा तुझा पाव । एके ठायीं बांधेन ॥3॥
मागें असताशी कळला । उमस घेऊं नसता दिला।

ENGLISH TRANSLATION

You have dodged and squirmed, but know that I will not let this pass while I live. I will bring this into the open and stand You before the saints.

Is Your claim so great that You should fear our small request? Until now I was ignorant and You had Your way, O Infinite One. But now I will not let You off for even a cowrie's worth.

Says Tukya-bandhu, I have staked my life on this. My throat and Your feet are bound together.

IN PLAIN WORDS

You have dodged and squirmed. But know this: I will not let it pass while I live. It will come out into the open. I will stand You before the saints. Is Your claim so great that You should fear our small request? Until now I was ignorant, and You had Your way, O Infinite One. But now I will not let You off for even a cowrie's worth. Tukya-bandhu says: I have staked my life on this. My throat and Your feet are bound together in one place.

WHAT IT MEANS

The speaker threatens to take his grievance public: he will haul God before the assembly of saints and force the matter into the open, the way one drags a debtor before a council. His earlier ignorance let God have His way, but now he will not forgive even a cowrie's worth of the debt. The closing image is total: his throat tied to God's feet in a single knot, so that God cannot leave without him and he will not survive being cut loose. It is the language of a man who has bet his whole life on this bond. The audacity is the point; the bhakta turns his helplessness into a hold on God that cannot be shaken off.

GATHA 3003 *Prayers*

The debtor God, settle the account

मराठी मूळ

तेणें चि काळें केला । असता अवघा निवाडा ॥1॥
इतका न लगता उशीर । न धरितों भीडभार ।
सिद्धासी वेव्हार । कासयासी लागला ॥ध्रु.॥
असोनियां माल खरा । किती केल्या येरझारा ।
धरणें ही दिवस तेरा । माझ्या भावें घेतलें ॥2॥
अझुन तरी इतक्यावरी । चुकवीं जनाचार हरी ।
तुकयाबंधु ह्मणे उरी । नाहीं तरी नुरे कांहीं ॥3॥

ENGLISH TRANSLATION

If the settlement had been made at the proper time, all this would not have been necessary. There would have been no need for such delay or formality.

When the goods are genuine, why haggle? Even a thirteen-day debt can be cleared if the debtor is honest. Even now, at this late stage, O Hari, settle this account and spare us the public disgrace.

Says Tukya-bandhu, if there is any honor left, let it be preserved; otherwise nothing will remain.

IN PLAIN WORDS

If you had settled at the right time, none of this would have been needed. There would be no delay, no awkward standing on ceremony. When the goods are genuine, why haggle? Even a debt of thirteen days is cleared if the debtor is honest. I cleared mine by my own faith. Even now, this late, Hari, settle the account and spare us the public shame. Tukya-bandhu says: if any honor is left, let it be kept. Otherwise nothing will remain.

WHAT IT MEANS

Tukaram's brother presses God like a creditor pressing a debtor who keeps stalling. The whole abhanga runs on one image: the soul has paid in full with honest devotion, and now God owes the goods and is dragging His feet. The poet warns that the longer the settlement is put off, the more it becomes a public scandal that touches God's own name. The plea is not for mercy but for fair dealing: close the account, spare both of us the disgrace. The stakes are God's honor itself, which is what the bhakta holds as collateral.

GATHA 3004 *Longing and Separation*

The debtor God before elders

मराठी मूळ

आतां न राहें क्षण एक । तुझा कळला रे लौकिक। नेदीं हालों एक । कांहीं केल्यावांचूनि ॥1॥
संबंध पडिला कोणाशीं। काय डोळे झांकितोसी । नेईन पांचांपाशीं । दे नाहींतरी वोढूनि॥ध्रु.॥
सुखें नेदीस जाणवलें । नास केल्याविण उगलें । तरि तें ही विचारिलें । आह्मी आहे तुज आधीं ॥2॥
असें च करूनि किती । नागविलीं नाहीं नीती । तुकयाबंधु ह्मणे अंतीं । न सोडिसी ते खोडी॥3॥

ENGLISH TRANSLATION

Now I will not rest for a single moment. Your true character has been revealed.

I will not let You move an inch without getting what is mine. What connection have You formed? Why do You close Your eyes? I will drag You before the five elders if You do not give willingly.

If sweetness fails and You will not yield without destruction, know that I have already considered that option too. How long will You go on cheating in this way? Says Tukya-bandhu, in the end You never give up Your tricks.

IN PLAIN WORDS

Now I will not rest a single moment. I have seen your true ways. I will not let you move one step until I get what is mine. What bond did you make with me? Why do you shut your eyes? Give it willingly, or I drag you before the five elders. If gentleness fails and you will yield only when ruined, know that I have already weighed that too. How long will you keep cheating like this? Tukya-bandhu says: in the end you never drop your tricks.

WHAT IT MEANS

The bhakta turns relentless: God is the debtor who keeps looking away, and the soul refuses to let Him slip past until the debt is paid. The threat to drag God before the five village elders, the panchayat, casts grace as a matter of justice that can be tried in open court. The poet even says he has thought through the harsher options, that he will press the case to the point of ruin if sweet asking does not work. The harshness is aimed at God's evasions, the way grace seems forever deferred, not at any contempt for God. What looks like rude bargaining is actually a love that will not be put off.

GATHA 3005 *Longing and Separation*

The debtor God, stubborn farmer

मराठी मूळ

तुज ते सवे आहे ठावें । घ्यावें त्याचें बुडवावें । परि ते आह्मांसवें आतां न फावे कांहीं ॥1॥
नव्हों सोडायाचे धणी । कष्टें मेळविलें करोनि । पाहा विचारोनी । आढी धरोनि काम नाहीं॥ध्रु.॥
अवघे राहिले प्रकार । जालों जीवासी उदार । असा हा निर्धार । कळला असावा असेल ॥2॥
आतां निदसुर नसावें । गाठ पडली कुणब्यासवें । तुकयाबंधु ह्मणे राखावें । देवा महत्व आपुलें॥3॥

ENGLISH TRANSLATION

You know very well that Your way is to take from people and ruin them. But that will not work with me any longer.

I am not one to let go of what I have earned through toil. Think it over carefully; stubbornness will serve no purpose here.

All pretenses are over. I have become reckless with my own life.

Let this determination be clearly understood. Now do not be complacent; You have met a tenacious farmer.

Says Tukya-bandhu, O God, protect Your own honor.

IN PLAIN WORDS

You know your own habit well: you take from people and then ruin them. But that will not work on me now. I am not one who lets go of what I earned by hard toil. Think it over; stubbornness will get you nowhere. All pretending is finished. I have grown reckless with my own life. Let this resolve be clearly understood. Do not be careless now: you have run into a tenacious farmer. Tukya-bandhu says: God, protect your own honor.

WHAT IT MEANS

Here the soul names itself a kunbi, a dogged peasant farmer who will not be cheated of what his labor earned. The devotion is the hard-won crop, and God is the cunning landlord who usually takes and ruins; the poet declares the old trick has met its match. He says he is past caring for his own safety, which is the surrender that makes him impossible to scare off. The closing line flips the pressure onto God: it is your honor on the line, so guard it by paying. The whole stance is that fierce, single-minded clinging is the surest way to corner grace.

GATHA 3006 *Longing and Separation*

The debtor God, no empty words

मराठी मूळ

बहु बोलणें नये कामा । वाउगें तें पुरुषोत्तमा । एकाचि वचनें आह्मां । काय सांगणें तें सांग ॥1॥
देणें आहे कीं भांडाई । करणें आहे सांग भाई । आतां भीड कांहीं । कोणी न धरी सर्वथा ॥ध्रु.॥
मागें गेलें जें होउनी । असो तें धरित नाहीं मनीं । आतां पुढें येथूनि । कैसा काय विचार ॥2॥
सारखी नाहीं अवघी वेळ । हें तों कळतें सकळ । तुकयाबंधु ह्मणे खळखळ । करावी ते उरेल ॥3॥
आतां हें न सुटे न चुके । बोल कां दवडिसी फिके।

ENGLISH TRANSLATION

Too much talk serves no purpose; empty words are useless, O Purushottama. Tell me plainly in one sentence what You intend.

Will You repay what is owed, or shall there be a quarrel? Tell me frankly, brother. Let no one hold back now; all courtesy is past.

What happened before is done; I hold no grudge. But from this point forward, what is Your plan? Every moment is not the same; that much is clear to everyone.

Says Tukya-bandhu, whatever tumult is stirred up now will remain for good. This matter will not be dropped or forgotten; why do You waste time with feeble words?.

IN PLAIN WORDS

Too much talk is useless; empty words help nothing, Purushottama. Tell me plainly, in one sentence, what you mean to do. Will you repay what is owed, or will there be a quarrel? Speak frankly, brother. Let no one hold back now; all politeness is past. What is done is done; I hold no grudge for it. But from here on, what is your plan? Not every moment is the same, and everyone knows it. Tukya-bandhu says: whatever uproar is raised now will stay for good. This will not be dropped or forgotten. Why waste time on feeble words?

WHAT IT MEANS

The bhakta demands a straight answer from God, addressed as Purushottama, the Supreme Person: pay or quarrel, but no more soft delaying talk. He waives the past grievance to make the point sharper, fixing all the pressure on what God will do next. The warning that every moment is not the same names the stakes: there is a time when accounts come due, and that time has arrived. He promises the matter will not be quietly let go. The abhanga is a portrait of prayer that refuses to be fobbed off with vague comfort and insists on a real reckoning.

GATHA 3007 *Autobiography*

The debtor God, having staked everything

मराठी मूळ

जन लोक पारिखें । अवघें केलें म्यां यासाटीं ॥1॥
नये सरतां नव्हे भलें । तुझें लक्षण कळलें ।
बैसलासी काढिलें । देहाचें मुळीं दिवाळें ॥ध्रु.॥
दिसतोसी बरा बोल कोंवळे । गुण मैंदाचे चाळे ।
दिसताती ये वेळे । काय करूं विसंबोनि ॥2॥
तुकयाबंधु ह्मणे देखतां । अंध बहिर ऐकतां ।
कैसें व्हावें आतां । इतकियाउपरी॥3॥
तिहीं ताळीं हेचि हाक । ह्मणती पांढरा स्फटिक ।

ENGLISH TRANSLATION

I have alienated myself from all people and the world, and all of it was for Your sake. When what I have will not suffice, things will not go well.

Your true nature has been revealed: You have sat down and declared the body itself bankrupt. You look presentable and speak gently, but the hallmarks of a cheat are showing at this moment.

What should I do, having trusted You so completely? Says Tukya-bandhu, You appear blind to what is seen, deaf to what is heard. What more can happen now, after all of this? On every count the same cry goes up: they call it a pure, clear crystal.

IN PLAIN WORDS

I cut myself off from all people and the world, and I did it all for your sake. When what I have will not stretch far enough, things go badly. Your true nature is out: you have sat down and declared the body itself bankrupt. You look respectable and speak softly, but right now the marks of a cheat are showing. What should I do, having trusted you so completely? Tukya-bandhu says: you seem blind to what is seen and deaf to what is heard. What more can happen now, after all this? On every side the same cry goes up: they call it a pure, clear crystal.

WHAT IT MEANS

The devotee lays out what he has staked: he gave up the whole world to belong to God, and now finds God acting like a debtor who declares bankruptcy of the very body. The complaint is that God looks trustworthy yet behaves like a swindler, blind and deaf to the soul's plea. This is the dark night of devotion, where the one you bet everything on seems to have vanished into silence. The harshness points at that experience of unanswered trust, not at real scorn for God. The last image, the pure crystal everyone praises, holds the irony: the world calls Him flawless even as the bhakta feels cheated.

GATHA 3008 *Longing and Separation*

The debtor God, abuse to praise

मराठी मूळ

अवघा बुडविला लौकिक । सुखें चि भीके लाविलीं ॥1॥
थोंटा नांव शिरोमणी । नाहीं जोडा त्रिभुवनीं ।
ह्मणोनि शाहाणे ते कोणी। तुझे दारीं बैसतिना ॥ध्रु.॥
निर्गुण निलाजिरा निनांवा । लंड झोंड कुडा देवा ।
नागवणा या नांवा । वांचूनि दुजा नाइकों ॥2॥
सर्वगुणें संपन्न । कळों आलासी संपूर्ण ।
तुकयाबंधु ह्मणे चरण । आतां जीवें न सोडीं ॥3॥

ENGLISH TRANSLATION

You have drowned all reputation and cheerfully sent everyone begging. Your name is the peerless crown, without equal in all three worlds, which is precisely why the clever ones never sit at Your door.

Formless, shameless, nameless, rascal, scoundrel, deceitful God, swindler: these are the only names I hear for You. In all Your qualities You have proved Yourself complete.

Says Tukya-bandhu, now I will not release Your feet even at the cost of my life.

IN PLAIN WORDS

You have drowned all my reputation and cheerfully sent everyone out begging. Your name is the matchless crown, with no equal in the three worlds, which is exactly why no clever person ever sits at your door. Formless one, shameless one, nameless one, rascal, scoundrel, deceitful God, swindler: these are the only names I hear for you. In all your qualities you have shown yourself complete. Tukya-bandhu says: now I will not let go of your feet, not if it costs me my life.

WHAT IT MEANS

The poet piles up abuse, calling God formless, shameless, a cheat and a swindler, and then in the same breath crowns Him as peerless in all three worlds. The insults are the bhakta's joke against himself and the world: only a fool would trust a God who beggars His devotees, yet that very God has no equal. Naming God nirguna, formless, slides the scolding toward truth, since the formless one cannot be pinned to ordinary fair dealing. The turn comes at the end: having called Him every bad name, the poet seizes His feet and vows never to let go. The whole quarrel was love in disguise, and surrender is where it lands.

GATHA 3009 *Longing and Separation*

The debtor God, case opened

मराठी मूळ

तो चि प्रसंग आला सहज । गुज धरितां नव्हे काज। न संडितां लाज । पुढें वोज न दिसे ॥1॥
तूं तर न होसी शाहाणा। नये सांगतों तें ही मना । आपण आपणा । आतां प्रयत्न देखावा ॥ध्रु.॥
न पुरवी पाहातां वाट । द्यावें प्रमाण चोखट । कास घालूनियां नीट । चौघाचार करावा ॥2॥
आतां श्रमाचें कारण । नव्हे व्हावें उदासीन । न पडे तयाविण । गांठी तुकयाबंधु ह्मणे॥3॥

ENGLISH TRANSLATION

The right moment has come of its own accord; keeping the secret is no longer wise. Unless I cast aside shame, I see no way forward.

You still refuse to see reason; what I tell You does not enter Your mind. Let me now try what must be tried.

Waiting and watching the road does no good; present the evidence plainly. Gird up properly and conduct yourself with propriety before the assembly.

Now there is no reason for weariness; one must not become indifferent. Says Tukya-bandhu, without this there will be no resolution.

IN PLAIN WORDS

The right moment has come on its own; keeping the secret no longer helps. Unless I throw off shame, I see no way ahead. You still will not see reason; what I tell you does not sink in. So let me now try what must be tried. Watching the road and waiting does no good; lay the plain proof on the table. Gird yourself up properly and behave fittingly before the assembly. There is no room for weariness now, no becoming indifferent. Tukya-bandhu says: without this, the matter will never be settled.

WHAT IT MEANS

The bhakta decides the time for quiet patience is over and the case must be argued out in the open. He casts off shame because polite waiting has gotten him nowhere with a God who will not listen. The language of evidence and the assembly continues the courtroom image: bring the proof, stand up properly, let it be judged before all. He warns himself most of all against weariness and indifference, the temptations to give up the pursuit. The point is that some prayer must become persistent and public, refusing to fade out, or it reaches no resolution.

GATHA 3010 *Longing and Separation*

The debtor God, ancient debt

मराठी मूळ

हळूहळू जाड । होत चालिलें लिगाड । जाणवेल निवाड । न करिसी परी पुढें ॥1॥
मी तों सांगून उतराई । जालों आतां तुज काई । कळों येईल भाई । तैसा करीं विचार ॥ध्रु.॥
मागें युगें अठ्ठाविस । जालीं दिवसाचा दिवस । मुदल व्याज कासावीस। होसी देवा ये कामें ॥2॥
तुकयाबंधु ह्मणे राखें । आतां टाकीं तुझीं तीं सुखें । जगजाहिर ठाउकें । जालें नाहीं खंडलेंसें ॥3॥

ENGLISH TRANSLATION

Slowly, slowly, this entanglement has grown thicker. If You do not settle the account, know what lies ahead.

I have given You fair warning; I am discharged of my duty. From here onward, brother, act according to Your own judgment.

Twenty-eight cosmic ages have passed, day by day; the interest upon the principal is crushing You, O God. Says Tukya-bandhu, preserve what You have.

Discard those pleasures of Yours; the matter is public knowledge and has not been resolved.

IN PLAIN WORDS

Slowly, slowly this tangle has grown thicker. If you do not settle the account, know what lies ahead. I have given you fair warning, so I am clear of my duty. From now on, brother, act by your own judgment. Twenty-eight ages have passed, day after day; the interest on the principal is crushing you, God. Tukya-bandhu says: save yourself. Now let go of those pleasures of yours. The matter is known to the whole world and is still not closed.

WHAT IT MEANS

The debt is recast as ancient, twenty-eight cosmic ages old, with the unpaid interest now mounting against God Himself. The bhakta says he has done his part by giving fair warning, so the consequences fall on God's side now. The crushing interest is a witty reversal: the longer grace is withheld, the heavier the obligation grows on the one who withholds it. He urges God to save His own name by paying and to set aside His comfortable detachment. The closing note, that the matter is public and unresolved, keeps the pressure of a debt that everyone can see.

GATHA 3011 *Longing and Separation*

The debtor God, letter as witness

मराठी मूळ

पत्र उचटिलें प्रेत्नें । ग्वाही कराया कारणें । नाहींतरी पुण्यें । तुझ्या काय उणें आह्मां ॥1॥
नांव तुझें चि करोनि । आहों सुखें पोट भरोनि । केली जाणवणी । ह्मणउनि नाहीं ह्मणसील॥ध्रु.॥
आतां इतकियाउपरी । दे नको भलतें करीं । ह्मणती ऋणकरी । आमुचा इतकें उदंड ॥2॥
तुकयाबंधु जागा । अळवावया पांडुरंगा। केला कांहीं मागायाची नव्हती गरज ॥3॥

ENGLISH TRANSLATION

I have opened this letter with effort, only to have a witness. Otherwise, by Your merit, what could we possibly lack? In Your name alone we have been living comfortably, filling our bellies.

Should I have kept silent, You would have said, 'He never informed me.' Now, after all this, give what is owed and do not do anything reckless. People will say You owe us an enormous debt.

Says Tukya-bandhu, this was done to invoke Panduranga; there was no real need to ask for anything.

IN PLAIN WORDS

I opened this letter with effort, only to have a witness on record. Otherwise, by your merit, what could we ever lack? Living in your name alone, we fill our bellies in comfort. I made the demand so you could not later say, He never told me. Now, after all this, give what is owed and do nothing reckless. People will say you owe us an enormous debt. Tukya-bandhu says: this was done only to call out to Panduranga; there was no real need to ask for anything.

WHAT IT MEANS

The poet explains why he bothered to make the demand at all: to put it on the record, so God can never claim He was not informed. The honest admission follows that living in God's name, he already lacks nothing, which softens the whole quarrel. The point of the lawsuit was never the goods but the calling, the chance to summon Panduranga by name. So the fierce dunning turns out to be a pretext for closeness, a way to make God show up. The last line quietly confesses that the debt-collecting was love's device all along.

GATHA 3012 *Ecstasy and Joy*

The treasure found, Vaikuntha home

मराठी मूळ

माझ्या भावें केली जोडी । न सरेसी कल्पकोडी । आणियेलें धाडी । घालुनि अवघें वैकुंठ ॥1॥
आतां न लगे यावें जावें । कोठें कांहीं च करावें । जन्मोजन्मीं खावें । सुखें बैसोनसें जालें ॥ध्रु.॥
असंख्य संख्या नाहीं पार । आनंदें दाटलें अंबर । न माये अपार । त्रिभुवनीं सांटवितां ॥2॥
अवघें भरलें सदोदित । जाले सुखाचे पर्वत । तुकयाबंधु ह्मणे परमार्थ । धन अद्भुत सांपडलें ॥3॥

ENGLISH TRANSLATION

Through my brother's devotion, a fortune was amassed that will not be exhausted in a billion ages. He has brought the whole of Vaikuntha down in one consignment.

Now there is no need to come and go or to do anything anywhere; we may eat in comfort for lifetime upon lifetime. The wealth is beyond counting, immeasurable, boundless; the sky is packed with bliss that cannot be contained in all three worlds.

Everything is filled to overflowing; mountains of happiness have arisen. Says Tukya-bandhu, a wondrous, supreme treasure has been found.

IN PLAIN WORDS

Through my brother's faith a fortune was gathered that will not run out in a billion ages. He has brought the whole of Vaikuntha down in one load. Now there is no more coming and going, nothing left to do anywhere; we may eat in comfort for lifetime upon lifetime. The wealth is past counting, immeasurable, boundless; the sky is packed with bliss the three worlds cannot hold. Everything is filled, always full; mountains of happiness have risen. Tukya-bandhu says: a wondrous, supreme treasure has been found.

WHAT IT MEANS

The mood turns from collecting a debt to receiving an infinite fortune, the answered prayer overflowing. Vaikuntha, the highest heaven, is pictured as a single consignment brought down to the house, so the bliss is no longer chased but possessed. The end of coming and going names the end of striving and the cycle of births; nothing more needs doing. The wealth is deliberately measureless, too vast for the three worlds, to mark grace as boundless rather than rationed. The treasure is the supreme aim, paramartha, found at last, and the only response is delight.

GATHA 3013 *Ecstasy and Joy*

The treasure found, ship ashore

मराठी मूळ

आतां चुकलें देशावर । करणें अकरणें सर्वत्र । घरासी आगर । आला सकळसिद्धींचा ॥1॥
जालों निधाई निधानें। लागलें अनंतगुणरत्न । जन्माचें विच्छिन्न । दुःख जालें दारिद्र॥ध्रु.॥
तारूं सागरिंचें अवचितें । हेंदोवलें आलें येथें । ओढिलें संचितें । पूर्वदतें लाधलें ॥2॥
तुकयाबंधु ह्मणे सीमा । नाहीं आमुचिया दैवा। आतां पुरुषोत्तमा । ऐसा सवदागर सांपडला ॥3॥

ENGLISH TRANSLATION

Now the wandering in foreign lands is over, whether in action or inaction. The master of all accomplishments has come home.

I have become wealthy with an inexhaustible treasure; an infinite jewel of divine qualities has been found. The poverty and suffering of lifetimes has been destroyed.

A ship upon the ocean was tossed about and has washed ashore here by accident, drawn by the pull of past merit. Says Tukya-bandhu, there is no limit to our fortune now.

Such a great merchant, O Purushottama, has been found.

IN PLAIN WORDS

Now the wandering in far lands is over, in doing and not-doing alike. The master of all powers has come home. I have grown rich with a treasure that never empties; an endless jewel of divine qualities is mine. The poverty and pain of many lives is destroyed. A ship tossed on the ocean has washed ashore here as if by chance, drawn in by stored-up merit, the gift of the past. Tukya-bandhu says: there is no limit to our fortune now. Such a great merchant, Purushottama, has been found.

WHAT IT MEANS

The poet gathers three images of arrival: the end of restless wandering, the homecoming of the master of all powers, and a storm-tossed ship reaching shore. Each says the same thing, that the long search has ended in possession rather than effort. He credits the landing to past merit, sanchit, so the grace feels both undeserved and quietly prepared for. The poverty of many lifetimes, the soul's bondage, is what the treasure cancels. Naming God a great merchant, Purushottama the Supreme Person, turns the earlier debt-quarrel inside out: the one accused of cheating is now the trader who delivered an endless fortune.

GATHA 3014 *Ecstasy and Joy*

The treasure found, the ancestral Name

मराठी मूळ

सांपडलें जुनें । आमुच्या वडिलांचें ठेवणें । केली नारायणें । कृपा पुण्यें पूवाअचिया ॥1॥
सुखें आनंदरूप आतां । आह्मी आहों याकरितां । निवारली चिंता । देणें घेणें चुकलें ॥ध्रु.॥
जालें भांडवल घरिंचें । अमुप नाम विठ्ठलाचें । सुकृत भावाचें । हें तयानें दाविलें ॥2॥
तुकयाबंधु ह्मणे फिटला । पांग नाहीं बोलायाला। चाड दुसरी विठ्ठला । वांचूनियां आणीक ॥3॥ ॥37॥
काम क्रोध अहंकार नको देहीं । आशा तृष्णा माया लज्जा चिंता कांहीं ।

ENGLISH TRANSLATION

The old heirloom of our ancestors has been recovered. Narayana has shown His grace through the merit of past lives.

We are now content in bliss because of this. All worry has ceased; the cycle of debt is over.

The household wealth is the priceless Name of Vitthal. My brother's devotion has revealed its true worth.

Says Tukya-bandhu, the obligation is discharged. There is nothing more to say, and no other desire besides Vitthal.

IN PLAIN WORDS

An old heirloom of our ancestors has been recovered. Narayana showed His grace through merit earned in past lives. We live now as bliss itself because of this. Worry is gone; the giving and taking is finished. The household wealth is the priceless Name of Vitthal. My brother's devotion has shown its true worth. Tukya-bandhu says: the obligation is discharged. There is nothing more to say, and no desire left except Vitthal.

WHAT IT MEANS

The treasure is now named outright: it is the Name of Vitthal, an old family inheritance that was lost and has been found again. Narayana's grace, earned by past merit, is what restored it, so the wealth is both ancestral and given. The end of giving and taking closes the long debt-quarrel of the earlier poems: the account is settled, worry is over. Devotion, the brother's bhava, is what revealed the Name's real value, which is beyond price. The closing line empties out every other want, leaving Vitthal alone as both the wealth and the only thing still desired.

GATHA 3015

Prayers

Prayer, only Pandhari and the Name

मराठी मूळ

वास पंढरीचा जन्म सदा देई । आणीक दुजें मागणें तुज नाहीं ॥1॥
कृपा देई दान हरि मज कृपा देई दान । नासीं त्रिमिर दाखवीं चरण ।
आर्त पुरवावें भेटी देऊन । नको उपेक्षूं आलिया शरण ॥ध्रु.॥
नाम अखंड हृदयीं राहो वाणी । न पडो विसर क्षण ज्यागृतिं स्वप्नीं ।
संतसमागम ऐसा दे लावुनि । आणीक दुजें कांहीं नेणें तुजवांचूनि ॥2॥
पंथपुरिंचा रविसुत पुरे आतां । आड करावा भवसिंधु ऐसा नव्हता ।
नाहीं आडताळा त्रैलाक्यामाजी सरता । विनवी तुकयाबंधु चरणीं ठेवूनि माथा ॥3॥

ENGLISH TRANSLATION

Grant me birth in Pandhari always; I ask nothing else of You. Grant me grace, O Hari, grant me the gift of mercy.

Dispel the darkness and show me Your feet. Fulfill my longing by granting Your meeting; do not disregard one who has come in surrender.

Let the Name remain unbroken in my heart and on my tongue; let me not forget it for a single moment, waking or dreaming. Grant me the company of saints, and besides them I know nothing but You.

Enough of the road to Yama's city; this ocean of worldly existence was never meant to stand in the way. Across the three worlds there is no other refuge.

Says Tukya-bandhu, with head bowed at Your feet, I make this prayer.

IN PLAIN WORDS

Grant me birth in Pandhari, always. I ask nothing else of you. Give me grace, O Hari; give me the gift of mercy. Burn away the darkness and show me your feet. Fill my longing; come and meet me. Do not turn away one who has come in surrender. Let the Name stay unbroken in my heart and on my tongue. Let me not forget it for a single moment, awake or in dream. Give me the company of the saints. Apart from you I know nothing else. Enough now of the road to Yama's city; this ocean of the world was never meant to block my way. In all three worlds there is no other refuge. Tukya-bandhu prays this, with his head laid at your feet.

WHAT IT MEANS

This is a prayer that asks for almost nothing the world prizes. Tukya-bandhu wants only one birthplace, Pandhari, and one possession, the Name held without a break in heart and on tongue. The grace he begs for is to have the inner darkness burned away and the Lord's feet shown, and to be kept in the company of saints. He sets aside the dread of death's road and the whole ocean of worldly existence as no real obstacle, because once God is the refuge there is no other refuge to seek across the three worlds. The poem narrows desire down to God alone and lets everything else fall away.

GATHA 3016

Social Criticism

Social criticism, the brute who honors no one

मराठी मूळ

तटाचे जातीला नाहीं भीड भार । लाता मारी थोर लाहान नेणे ॥1॥
परी तो त्या विशेष मानुष होऊन । करी खंड मान वडिलांचा ॥ध्रु.॥
बेरसा गाढव माया ना बहीण । भुंके चवीविण भलतें चि ॥2॥
तुकयाबंधु ह्मणे बोकड मातलें । न विचारी आपुले तोंडीं मुते ॥3॥

ENGLISH TRANSLATION

A man of a rude and aggressive nature knows no restraint; he kicks at the great and the small alike. Such a person forfeits his humanity and dishonors his elders.

A tasteless donkey knows neither mother nor sister and brays without meaning. Says Tukya-bandhu, a goat drunk on its own mating season does not consider that it urinates upon its own mouth.

IN PLAIN WORDS

A brute by nature carries no shame, no weight of respect. He kicks out at the great and the small alike. He has become a man, yet he tears down the honor of his elders. A tasteless donkey knows neither mother nor sister; it brays at anything, with no meaning. Tukya-bandhu says: a goat drunk on its rut does not even notice that it urinates on its own mouth.

WHAT IT MEANS

Here the poem looks hard at the man who respects no one. Born human, he still kicks at high and low alike and strips the honor from those he should revere. The harsh animal images, the braying donkey that knows no kin, the rutting goat that fouls its own mouth without noticing, all point at one thing: a person so driven by his own impulses that he degrades himself and cannot see it. The warning is to examine that blind, honor-destroying drive in oneself, not to despise the man caught in it.

GATHA 3017 *Social Criticism*

Social criticism, the mark of contempt for the wise

मराठी मूळ

मायझवा खर गाढवाचें बीज । तें ऐसें सहज कळों येतें ॥1॥
आपमानिलें जेणें श्रेष्ठाचें वचन । ते चि त्याची खुण ओळखावी ॥ध्रु.॥
मद्यपीर पुरा अधम यातीचा । तया उपदेशाचा राग वांयां ॥2॥
तुकयाबंधु ह्मणे पिसाळलें सुनें । आप पर तेणें न विचारावें ॥3॥

ENGLISH TRANSLATION

The offspring of a donkey is recognized by its nature; it shows itself plainly. One who disrespects the word of the wise: that is the mark by which to know him.

For a drunkard of the lowest sort, the teaching of wisdom is wasted. Says Tukya-bandhu, a rabid dog does not distinguish between friend and stranger.

IN PLAIN WORDS

The offspring of a donkey shows its nature on its own; you can tell it easily. The man who insults the word of the wise: that is the very mark by which to know him. For a drunkard of the lowest sort, all good teaching is wasted. Tukya-bandhu says: a rabid dog does not tell friend from stranger.

WHAT IT MEANS

The poem says a person's nature gives itself away, just as a donkey's breeding shows plainly. The clearest sign of a coarse nature is contempt for the word of the wise. To one drunk and degraded, instruction lands as nothing; like a rabid dog, such a person can no longer tell who means him well from who does not. The images are sharp, but the point is the pattern: when the heart is intoxicated with itself it cannot receive teaching or recognize a friend. Tukya-bandhu turns the eye toward that closed condition so the listener can check for it within.

GATHA 3018 *The Nature of God*

The nature of God, the one who carries every weight

मराठी मूळ

मत्स्यकूर्मशेषा कोणाचा आधार । पृथिवीचा भार वाहावया ॥1॥
काय धाक आह्मां कासयाची चिंता । ऐसा तो असतां साहाकारी ॥ध्रु.॥
शंखचक्रगदा आयुधें अपार । वागवितो भार भक्तासाटीं ॥2॥
पांडवां जोहरी राखिलें कुसरी । तो हा बंधुचा कैवारी तुकयाच्या ॥3॥

ENGLISH TRANSLATION

The cosmic fish, the tortoise, and the great serpent Shesha: who supports them as they bear the weight of the earth? What fear or worry need we have when such a helper is at our side? He carries the conch, discus, mace, and countless weapons, bearing their weight for the sake of His devotees. He stood as the champion and protector of the Pandavas with great skill.

He is the champion of Tukya's brother as well.

IN PLAIN WORDS

The fish, the tortoise, and the serpent Shesha: who holds them up as they bear the weight of the earth? What is there for us to fear, what is there to worry about, when such a helper stands by us? He carries the conch, the discus, the mace, weapons beyond counting; he bears them all for the sake of his devotees. He saved the Pandavas with his own skill. He is the champion of Tukya's brother too.

WHAT IT MEANS

The poem builds a single argument out of God's cosmic forms. The same Lord whose incarnations as fish, tortoise, and serpent uphold the earth is the one who stands beside the devotee. If he carries the whole world and bears every weapon for the protection of those who love him, then fear and worry have no ground. The reminder that he guarded the Pandavas seals it with a known rescue. Tukya-bandhu ends by claiming that protection for himself: the cosmic protector is also his own personal champion.

GATHA 3019 *The Power of the Name*

The Name, what saying Rama does

मराठी मूळ

राम ह्मणतां कामक्रोधांचें दहन । होय अभिमान देशधडी ॥1॥
राम ह्मणतां कर्म तुटेल भवबंधन । नये श्रम सीण स्वप्नास ही ॥ध्रु.॥
राम ह्मणे जन्म नाहीं गर्भवास । नव्हे दारिद्रास पात्र कधीं ॥2॥
राम ह्मणतां यम शरणागत बापुडें । आढळ पद पुढें काय तेथें ॥3॥
राम ह्मणतां धर्म घडतील सकळ । त्रिमिर पडळ नासे हेळा ॥4॥
राम ह्मणतां ह्मणे तुकयाचा बंधु । तरिजेल भवसिंधु संदेह नाहीं ॥5॥

ENGLISH TRANSLATION

By saying Rama, desire and anger are burnt to ash, and pride is banished far away. By saying Rama, the bond of karma is severed; not even the shadow of hardship or weariness can touch you.

By saying Rama, there is no rebirth, no dwelling in the womb, no poverty ever. By saying Rama, even Yama surrenders, helpless before that immovable state.

By saying Rama, all righteousness is fulfilled, and the veil of darkness is destroyed in a flash. Says Tukya-bandhu, by saying Rama, the ocean of worldly existence is crossed beyond doubt.

IN PLAIN WORDS

Say Rama, and desire and anger burn to ash; pride is driven out of the country. Say Rama, and the work of karma snaps, the bond of the world breaks; not even in a dream does toil or weariness come near. Say Rama, and there is no birth, no dwelling in the womb, never again a fitness for poverty. Say Rama, and even Yama becomes a helpless suppliant; what immovable state stands beyond that? Say Rama, and every duty is fulfilled, and the veil of darkness is destroyed in a flash. Tukya-bandhu says: say Rama, and the ocean of the world is crossed. There is no doubt of it.

WHAT IT MEANS

This is a litany on the single act of saying the Name of Rama, and each line names one bondage it dissolves. Inwardly it burns away lust, anger, and pride; outwardly it cuts the chain of karma and rebirth so that even the womb and future poverty are escaped. It strips death of its terror, since Yama himself becomes a beggar before it, and it accomplishes the fruit of all duties at once while tearing away the veil of ignorance. The poem stakes everything on this one practice and ends with no hedge: the ocean of worldly existence is crossed, beyond doubt, by the Name.

GATHA 3020 *The Power of the Name*

The Name, grace that cools and frees

मराठी मूळ

मरोनि जाईन गुणनामावरूनि । तुझ्या चक्रपाणी मायबापा ॥1॥
चुकविलीं दुःखें मायेचा वोळसा । तोडोनियां आशापाश तेणें ॥ध्रु.॥
केली काया तनु हिंवसी शीतळ । चिंतातळमळ नाहीं ऐसी ॥2॥
काळें तोंड काळ करूनि राहिलें । भूतमात्र जालें सज्जनसखें ॥3॥
तुकयाबंधु ह्मणें अवघ्या देशदिशा । मुक्त रे परेशा तुझ्या पुण्यें ॥4॥

ENGLISH TRANSLATION

I will die upon Your blessed Name and qualities, O Lord, my Mother and Father. The grip of illusion has been broken; the snares of desire have been cut through by this grace.

This body has been made cool and calm, free from the burning of anxiety. Death itself has turned away with a blackened face, and all beings have become friendly companions.

Says Tukya-bandhu, by Your merit, O Supreme Lord, all directions stand liberated.

IN PLAIN WORDS

I will die upon your Name and your praises, O Lord who holds the discus, my mother and father. The grip of illusion is undone; its snares of desire are cut by that grace. This body has been made cool and calm, with no burning of anxiety left in it. Death has turned away with a blackened face; every creature has become a friendly companion. Tukya-bandhu says: by your goodness, O Supreme Lord, every land and every direction stands set free.

WHAT IT MEANS

The poet gives his death itself over to the Name: he will die singing God's qualities, and on the way the Name has already done its work. Maya's grip is broken and the cords of desire are cut, so the body that once burned with anxiety is now cool and still. Death has been faced down and slinks away ashamed, and where there was fear of others, all beings now feel like friends. Tukya-bandhu widens this to the whole world: by God's grace, freedom spreads to every direction. Calling the Lord both mother and father marks the grace as wholly tender, not earned but given.

GATHA 3021

Prayers

Prayer, take the senses if they turn from you

मराठी मूळ

आतां मागतों तें ऐक नारायणा । भावपूर्वक मनापासूनियां॥1॥
असों दे मोकळी जिव्हा जरि गाइल गुण । नाहीं तरी खिळुन टाकीं परती ॥ध्रु.॥
मातेचिया परी देखती परनारी। ठेवीं नेत्र तरी नाहीं तरि नको ॥2॥
तरी बरें कांटाळा करिती निंदास्तुतीचा । नाहीं तरि कानांचा ही देख प्रेत्न ॥3॥
सकळ इंद्रियांचा निग्रह करूनि एक । राखवीं पृथक तोडोनि भ्रम ॥4॥
तुकयाबंधु ह्मणे ते चि वाट प्राणां । पडता नारायणा विसर तुझा॥5॥

ENGLISH TRANSLATION

Now hear what I ask of You, O Narayana, from the depths of a sincere chitta. Let my tongue remain free if it will sing Your praise; if not, then nail it shut.

Let my eyes see all women other than my wife as mothers; if they cannot, then I do not need those eyes. Let my ears feel repelled by both blame and praise; if they cannot, then take the ears as well.

Bring all the senses under control and keep them separate; break the delusion that binds them. Says Tukya-bandhu, the moment I forget You, O Narayana, let that be the death of my breath.

IN PLAIN WORDS

Now hear what I ask of you, Narayana, in earnest, from the heart. Let my tongue stay free if it will sing your praise; if it will not, then nail it shut and cast it away. Let my eyes see every other woman as a mother; if they cannot, then I do not want eyes. Better that my ears recoil from both blame and praise; if they will not, then deal with the ears as well. Take all the senses, master them, hold them apart; break the delusion that binds them. Tukya-bandhu says: the moment I forget you, Narayana, let that be the death of my breath.

WHAT IT MEANS

This is a fierce, conditional prayer about the senses. The poet does not ask to enjoy his faculties; he asks God to keep each one only insofar as it serves devotion and to destroy it otherwise. A tongue that will not sing should be silenced, eyes that will not see other women as mothers are not worth keeping, ears that crave praise or blame should be taken away. He wants every sense mastered and held apart from its delusion. The closing line names the real stake: forgetting God even for a moment is the one death he fears, worse than the loss of any sense.

GATHA 3022 *The Necessity of Experience*

Experience, the marks of one who knows the Self

मराठी मूळ

नमस्कारी भूतें विसरोनि याती । तेणें आत्मिस्थती जाणीतली ॥1॥
परउपकारीं वेचियेल्या शक्ती । तेणें आत्मिस्थती जाणीतली ॥ध्रु.॥
द्वयें द्वैतभाव नाहीं जया चित्तीं । तेणें आत्मिस्थती जाणीतली ॥2॥
जयाचिये वाचे नये निंदास्तुती । तेणें आत्मिस्थती जाणीतली ॥3॥
उचित अनुचित जाणे धर्मनीती । दृढ भाव भक्ती मानव तो ॥4॥
तुकयाबंधु ह्मणे वरकड ते येर । संसाराचे खर भारवाही ॥5॥

ENGLISH TRANSLATION

One who bows to all beings, forgetting caste, has known the state of the Self. One who has spent all energy in service to others has known the state of the Self.

One whose chitta holds no trace of duality or division has known the state of the Self. One from whose speech neither praise nor blame issues has known the state of the Self.

One who understands what is fitting and what is not, who knows the way of righteousness, and whose devotion is firm: that is a true human being. Says Tukya-bandhu, the rest are mere pack-animals carrying the burdens of worldly existence.

IN PLAIN WORDS

One who bows to all beings, forgetting caste, has known the state of the Self. One who has poured out all his strength in serving others has known the state of the Self. One in whose heart there is no duality, no sense of two, has known the state of the Self. One from whose mouth no blame and no praise comes has known the state of the Self. One who knows what is fitting and what is not, who knows the way of right conduct, whose faith and devotion are firm: that one is a true human being. Tukya-bandhu says: the rest are only donkeys, hauling the loads of the world.

WHAT IT MEANS

The poem gives a test for self-realization, and the test is conduct, not claim. The one who truly knows the Self bows to every creature without regard for caste, spends himself in service, holds no inner sense of division, and speaks neither flattery nor slander. Add discernment of right and wrong and steady devotion, and you have a true human being. Everyone else, however learned or busy, is dismissed with a blunt image: a beast of burden carrying worldly loads. The sting is meant to make the listener ask which of the two he is living as.

GATHA 3023 *The Nature of God*

The nature of God, the infinite made a fool by love

मराठी मूळ

चवदा भुवनें लोक तिन्हीं दाढे जो कवळी । संपुष्ट तो संबळीमध्यें देखा ॥1॥
उत्पित्तसंहारकरिता जो पाळण । तो नंदा नंदन ह्मणवीतसे ॥ध्रु.॥
असुर तोडरी दैत्यांचा काळ । जाला द्वारपाळ बळीचा तो ॥2॥
लक्षुमीचा स्वामी क्षीराच्या सागरा । उच्छिष्टकवळा पसरी मुख ॥3॥
तुकयाबंधु ह्मणे चतुरांचा रावो । भावें तो पाहा हो केला वेडा ॥4॥
कोण या पुरुषार्थाची गति । आणियेला हातोहातीं ।

ENGLISH TRANSLATION

He who swallows all fourteen worlds and the three realms in His jaws is found contained within a tiny morsel of food. He who creates, sustains, and destroys calls Himself the son of Nanda.

The slayer of demons and the terror of the wicked became the doorkeeper of King Bali. The Lord of Lakshmi, master of the ocean of milk, stretches out His hand for a morsel of leftover food.

Says Tukya-bandhu, the King of the clever has been made a fool by love. Such is the glory of devotion; it has been brought within arm's reach.

IN PLAIN WORDS

He who holds all fourteen worlds and the three realms in his jaws is the same one found inside a small morsel of food. He who creates, sustains, and destroys lets himself be called the son of Nanda. The slayer of demons, the death of the wicked, became the doorkeeper at Bali's gate. The Lord of Lakshmi, master of the ocean of milk, opens his mouth for a scrap of leftover food. Tukya-bandhu says: the King of the wise has been made a fool by love. Look at the power of this: it has been brought right into our hands.

WHAT IT MEANS

The poem heaps up God's cosmic greatness only to show him stooping low for love. The one who swallows all the worlds is content inside a single morsel; the creator and destroyer answers to the name son of Nanda; the demon-slayer takes a post as Bali's doorkeeper; the husband of Lakshmi begs a scrap of leftovers. Each contrast says the same thing: devotion makes the all-powerful God small and reachable. The closing line names the wonder directly. The infinitely wise Lord lets himself be made a fool by love, and so he comes within the devotee's own hands.

GATHA 3024 *Devotion to Vitthal*

Devotion, Pundalik who tricked the world

मराठी मूळ

जाहाज पृथ्वीपति । केली ख्याती अद्भुत ॥1॥
भला रे पुंडलिका भला। महिमा नव जाये वणिनला ।
दगा देउनि अवघियांला । सांटविलें अविनाश ॥ध्रु.॥
केलें एके घरीं केणें । भरलीं सदोदित दुकानें ।
दुमदुमिलीं सुखानें । हे भाग्याची पंढरी ॥2॥
तुकयाबंधु ह्मणे किल्ल्या। संताचे हातीं दिल्या ।
आंगावेगळें आपुल्या । टाकुनि जाला मेहेमान ॥3॥
पाहा हो कलिचें महिमान । असत्यासी रिझलें जन।

ENGLISH TRANSLATION

A great vessel, a king of the earth: such wondrous fame was won. Blessed, O Pundalik, blessed indeed.

Your greatness can never be fully described. You tricked the whole world and stored the Imperishable One away.

You established a shop unlike any other, and its shelves overflow at all times, bursting with joy. This is the blessed city of Pandhari.

Says Tukya-bandhu, you placed the keys in the hands of the saints; casting off all personal claim, you became a guest in your own home. Look at the power of this Kali age: the world has fallen in love with falsehood.

IN PLAIN WORDS

A great ship, a king of the earth: wondrous fame was won. Well done, Pundalik, well done; your greatness cannot be told. You tricked the whole world and stored away the Imperishable One. You set up a shop like no other; its counters are always full, ringing with joy. This is the fortunate city of Pandhari. Tukya-bandhu says: you handed the keys to the saints, gave up all claim of your own, and became a guest in your own house. Look at the power of the Kali age: people have fallen in love with falsehood.

WHAT IT MEANS

This poem praises Pundalik, the devotee whose call held Vitthal standing on the brick at Pandhari. By his love he caught the Imperishable Lord and kept him for everyone, like a merchant whose shop never runs empty; this is what makes Pandhari fortunate. The striking turn is that Pundalik claims nothing for himself: he hands the keys to the saints and lives as a guest in his own home, so the treasure stays open to all. The closing line breaks the mood with a lament: in the Kali age, while this true treasure stands ready, people give their hearts to falsehood instead.

GATHA 3025 *Social Criticism*

Social criticism, a cry against the age of Kali

मराठी मूळ

पापा देती अनुमोदन । करिती हेळण संतांचे ॥1॥
ऐसें अधर्माचें बळ । लोक झकविले सकळ ।
केलें धर्माचें निर्मूळ । प्रळयकाळ आरंभला ॥ध्रु.॥
थोर या युगाचें आश्चर्य । ब्रह्मकर्म उत्तम सार ।
सांडूनियां द्विजवर । दावलपीर स्मरताती ॥2॥
ऐसे यथार्थाचे अनर्थ । जाला बुडाला परमार्थ ।
नाहीं जाली ऐसी नीत । हा हा भूत पातलें ॥3॥
शांति क्षमा दया । भावभक्ती सित्क्रया ।
ठाव नाहीं सांगावया । सत्त्वधैर्य भंगिलें ॥4॥
राहिले वर्णावर्णधर्म । अन्योन्य विचरती कर्म ।
ह्मणवितां रामराम । श्रम महा मानिती॥5॥
थेर भोरपाचे विशीं । धांवती भूतें आविसा तैसीं ।
कथा पुराण ह्मणतां सिसी । तिडीक उठी नक†याचे ॥6॥
विषयलोभासाटीं । सवाथॉसीं प्राण साटी ।
परमार्थी पीठ मुठी। मागतां उठती सुनींसीं॥7॥
धनाढए देखोनि अनामिक । तयातें मनिती आवश्यक ।
अपमानिले वेदपाठक । सित्त्वक शास्त्रज्ञ संपन्न ॥8॥
पुत्र ते पितियापाशीं । सेवा घेती सेवका ऐसी ।
सुनांचिया दासी । सासा जाल्या आंदण्या॥9॥
खोटें जालें आली विंवसी । केली मर्यादा नाहींसी ।
भ्रतारें तीं भार्यासी । रंक तैसीं मानिती ॥10॥
नमस्कारावया हरिदासां । लाजती धरिती कांहीं गर्वसा ।
पोटासाटीं खौसा । वंदिती मलिंछाच्या॥11॥
बहुत पाप जालें उचंबळ । उत्तम न ह्मणती चांडाळ।
अभक्ष भिक्षती विटाळ । कोणी न धरी कोणाचा ॥12॥
कैसें जालें नष्ट वर्तमान । एकादशीस खाती अन्न ।
विडे घेऊनि ब्राह्मण। अविंदवाणी वदताती ॥13॥
कामिनी विटंबिल्या कुळवंती। वदनें दासीचीं चुंबिती ।
सोवळ्याच्या स्फीती । जगीं मिरविती पवित्रता ॥14॥
केळवती व्यभिचारिणी । दैन्यवाणी पतिव्रता ॥15॥
केवढी दोषाची सबळता। जाली पाहा हो भगवंता ।
पुण्य धुडावोनी संता । तीर्थां हरी आणिली ॥16॥
भेणें मंद जाल्या मेघवृष्ट । आकांतली कांपे सृिष्ट ।
देव रिगाले कपाटीं । आटाआटी प्रवर्तली ॥17॥

अपीक धान्यें दिवसें दिवसें। गाई ह्मैसी चेवल्या गोरसें ।
नगरें दिसती उध्वंसें । पिकलीं बहुवसें पाखांडें ॥18॥
होम हरपलीं हवनें । यज्ञयाग अनुष्ठानें ।
अठरा यातींचे व्यापार। करिती तस्कराई विप्र ।
सांडोनियां शुद्ध शुभ्र । वस्त्रें निळीं पांघरती ॥20॥
गीता लोपली गायत्री । भरले चमत्कार मंत्रीं ।
अश्वाचियापरी। कुमारी विकिती वेदवक्ते ॥21॥
वेदाध्ययनसंहितारुचि । भकाद्या करिती तयांची ।
आवडी पंडितांची। मुसाफावरी बैसली ॥22॥
कुडीं कापटें महा मोहनें। मिरविताती दुर्जन ॥23॥
कळाकुशळता चतुराई । तर्कवादी भेद निंदेठायीं ।
विधिनिषेधाचा वाही । एक ही ऐसीं नाडलीं ॥24॥
जे संन्यासी तापसी ब्रह्मचारी। होतां वैरागी दिगांबर निस्पृही वैराग्यकारी।
कामक्रोधें व्यापिले भारी। इच्छाकरीं न सुटती ॥25॥
कैसें विनाशकाळाचें कौतुक । राजे जाले प्रजांचे अंतक ।
पिते पुत्र सहोदर। एकाएक शत्रुघातें वर्त्तती ॥26॥
केवढी ये रांडेची अंगवण । भ्रमविलें अवघें जन ।
याती अठरा चा†ही वर्ण । कदनम करूनि विटाळले ॥27॥
पूवाअहोतें भविष्य केलें । संतीं ते यथार्थ जालें ।
ऐकत होतों ते देखिलें।प्रत्यक्ष लोचनीं ॥28॥
आतां असो हें आघवें । गति नव्हे कळीमध्येंवागवरावें ।
देवासी भाकोनि करुणावें । वेगें स्मरावें अंतरीं ॥29॥
अगा ये वैकुंठानायका । काय पाहातोसि या कौतुका ।
धांव कलीनें गांजिलें लोकां । देतो हाका सेवक तुकयाचा ॥30॥

ENGLISH TRANSLATION

People applaud sin and mock the saints. Such is the strength of unrighteousness; the whole populace has been deceived.

Dharma has been uprooted; the final dissolution has begun. The wonder of this age is great: brahmins, whose highest duty is the Vedas, have abandoned their calling and worship foreign idols.

Such is the ruin of truth. Righteousness has drowned.

Never before has such a state been seen; a terrible spirit has descended. Patience, forgiveness, compassion, devotion, faith, and right conduct find no haven.

Courage and fortitude have been shattered. Caste duties have collapsed; all castes perform one another's rituals at random.

To utter the name of Rama is considered a great burden. People rush after omens and spirits in a frenzy.

At the mention of scriptural discourse, faces twist in irritation. For the sake of sensual greed, they stake their lives; yet from one who walks the spiritual path, they will not part with a fistful of flour.

The wealthy and nameless are honored as indispensable, while Vedic scholars and the virtuous are insulted. Sons treat their own fathers as servants.

Daughters-in-law have turned their mothers-in-law into their maids. Truth has been lost and all boundaries destroyed.

Husbands treat their wives like paupers. People are ashamed to bow to a devotee of Hari, yet for the belly's sake they fawn upon the foreigner.

Sin has swelled beyond all measure. None call the lowest 'impure,' for everyone has lost all sense of purity.

On Ekadashi they eat grains; brahmins, after accepting betel-leaf offerings, utter obscene words. Virtuous women of good families are dishonored, while the faces of servants are kissed.

Adulteresses are pampered while faithful wives live in penury. See how mighty sin has become, O Lord.

The saints have been driven away and their merit dragged off to the wastelands. The rains have grown fearful and scanty, the earth trembles in dread.

The gods have retreated behind closed doors; violence has spread everywhere. Crops yield less grain day by day, cows and buffaloes give thin milk, cities look ruined, and heresies have flourished in abundance.

Sacred fires, offerings, Vedic rituals, and daily observances have all disappeared. All eighteen communities have taken up one another's trades; brahmins engage in thievery, abandoning their pure white garments for dark clothing.

The Gita is forgotten, the Gayatri is suppressed, and mantras are loaded with trickery. Vedic scholars sell unmarried girls as though they were horses.

Those who study the Vedic texts are mocked and ridiculed. Delight in scholarship has been overtaken by corruption.

The wicked parade with great cunning, deceit, and charm. Cleverness, skill, and logical debate are all deployed for calumny and backbiting.

Not a single soul has been spared the ruin of scriptural discipline. Those who took up sannyasa, austerity, celibacy, or renunciation are now consumed by lust and anger and cannot free themselves from desire.

In this time of destruction, kings have become the destroyers of their people. Fathers, sons, and brothers slaughter one another.

How vast is the power of this seductress Maya: she has bewitched all people, all castes, all four orders, trampling and defiling them. What the saints prophesied of old has come true to the letter; what we once only heard, we now see with our own eyes.

But let all this be as it may. There is no shelter to be found within the age of Kali.

One must cry out to God with compassion and remember Him urgently in the chitta. O Lord of Vaikuntha, what are You watching for? The people are tormented by Kali.

Come running. Tuka's servant calls out to You.

IN PLAIN WORDS

People applaud sin and mock the saints. Such is the strength of unrighteousness; the whole world has been deceived. Dharma is uprooted; the time of dissolution has begun. This is the wonder of the age: brahmins, whose highest work is the Veda, abandon it and worship foreign idols. Truth has come to ruin; the higher good has drowned. Such a thing was never seen before; a terrible spirit has come. Peace, forgiveness, mercy, faith, devotion, right action find no place to stay; courage and steadiness are shattered. Caste duties have collapsed; everyone does everyone else's rites at random. To say Rama is felt as a heavy burden. People run after omens and spirits like creatures after bait. At the mention of holy story or Purana, their heads throb with irritation. For sensual greed they will stake their lives, yet from one on the spiritual path they will not part with a fistful of flour. The rich and the nameless are treated as indispensable; Vedic scholars and the good are insulted. Sons take service from their fathers as from servants. Daughters-in-law have made maids of their mothers-in-law. Falsehood has come in and all limits are gone; husbands treat their wives like beggars. People are ashamed to bow to a servant of Hari, yet for the belly they fawn on the stranger. Sin has swelled past all measure; no one calls the lowest impure, for no one holds to purity at all. See how ruined the present is: on Ekadashi they eat grains, and brahmins, after taking betel offerings, speak foul words. Women of good families are dishonored while the faces of servant-girls are kissed; people parade purity for show. The unfaithful are pampered, the faithful wife lives in want. See how mighty sin has grown, O Lord. The saints are driven off and their merit dragged to the wastelands. The rains have turned fearful and thin; the earth trembles in dread. The gods have retreated behind shut doors; violence spreads on every side. Crops yield less grain by the day, cows and buffaloes give thin milk, cities look ruined, and heresies grow thick. Sacred fires, offerings, sacrifices, and daily rites have vanished. All eighteen communities take up one another's trades; brahmins turn thief and trade their white robes for dark cloth. The Gita is forgotten, the Gayatri suppressed, mantras filled with trickery; reciters of the Veda sell their daughters like horses. Those who study the scriptures are mocked, and delight in learning is overrun by corruption. The wicked parade with great cunning and charm; skill and clever argument are all spent on slander. Not one soul is spared this ruin of discipline. Those who took up renunciation, austerity, celibacy are now swallowed by lust and anger and cannot free themselves from desire. See the strange play of this age of ruin: kings have become the death of their own people, and fathers, sons, and brothers cut one another down. See the power of this seductress: she has bewitched all people, all four orders, fouling and trampling them. What the saints foretold long ago has come true to the letter; what we only heard, we now see with our own eyes. But let all this be. There is no refuge to be found within the age of Kali. One must cry out to God for mercy and remember him at once in the heart. O Lord of Vaikuntha, what are you watching for? The people are tormented by Kali. Come running. Tuka's servant calls out to you.

WHAT IT MEANS

This long abhanga is a sustained cry of grief over a world turned upside down in the age of Kali. It catalogs the collapse one ruin at a time: sin praised and saints mocked, dharma uprooted, the Name felt as a burden, hospitality refused to seekers while greed is fed, families inverted so fathers serve sons and the faithful are scorned. It widens to nature and society together, thin rains, failing crops, kings who destroy their people, scholars who sell their children, renunciates eaten by the lust they renounced. The poet names Maya as the seductress behind it all and notes that the saints foretold exactly this. The point is not despair but where to turn: there is no shelter inside the age itself, only in crying out to God and holding him in the heart, which is why the servant of Tuka ends by calling on the Lord of Vaikuntha to come running.

GATHA 3026 *Devotion to Vitthal*

Devotion, the feast that never perishes

मराठी मूळ

केली हार्णाळां अंघोळी । येऊनि बैसलों राउळीं॥1॥
अजिचें जाले भोजन । राम कृष्ण नारायण ॥2॥
तुकयाबंधु ह्मणे नास । नाहीं कल्पांती जयास ॥3॥ ॥12॥

ENGLISH TRANSLATION

We bathed at the sacred steps and came to sit in the temple. Today the feast has been taken: Rama, Krishna, Narayana.

Says Tukya-bandhu, that which knows no destruction even at the end of the cosmic age has been received.

IN PLAIN WORDS

We bathed at the sacred steps and came to sit in the temple. Today the meal has been eaten: Rama, Krishna, Narayana. Tukya-bandhu says: this is the thing that knows no ruin, not even at the end of the age.

WHAT IT MEANS

A small, glad poem about what truly nourishes. After bathing and coming to sit in the temple, the poet describes the day's real food as the names Rama, Krishna, Narayana, taken as a feast for the soul. The closing line gives the reason for the joy: ordinary meals are eaten and gone, but this food does not perish even when the cosmos itself dissolves. The Name is set apart as the one nourishment that outlasts everything.

GATHA 3027 *Longing and Separation*

Longing, mad for the unseen

मराठी मूळ

तुजलागीं माझा जीव जाला पिसा । अवलोकितों दिशा पांडुरंगा ॥1॥
सांडिला वेव्हार माया लोकाचार । छंद निरंतर हा चि मनीं ॥ध्रु.॥
आइकिलें कानीं तें रूप लोचन । देखावया सीण करिताति ॥2॥
प्राण हा विकळ होय कासावीस । जीवनाविण मत्स्य तयापरी ॥3॥
तुका ह्मणे आतां कोण तो उपाव । करूं तुझे पाव आतुडे तो ॥4॥

ENGLISH TRANSLATION

My jiva has gone mad for You, O Panduranga; I gaze in every direction searching for You. I have abandoned all commerce, all worldly custom and illusion; this single longing fills my mind without cease.

My ears have heard of You, and now my eyes suffer with the urge to behold that form. My life-breath grows faint and restless, like a fish torn from the water.

Says Tuka, what remedy remains? Let me find whatever path leads to Your feet.

IN PLAIN WORDS

My soul has gone mad for you, Panduranga; I keep looking in every direction for you. I have dropped my business, my dealings, the customs of the world; this one longing fills my mind without a break. My ears have heard of you, and now my eyes ache to see that form. My breath grows faint and frantic, like a fish pulled out of the water. Tuka says: what is left for me to do? Let me find whatever way leads to your feet.

WHAT IT MEANS

A pure cry of viraha, the ache of separation. Tukaram has let the whole world fall away, business, custom, everything, leaving a single longing that gives him no rest. He has only heard of God, not yet seen him, and the gap between hearing and seeing is unbearable: his eyes ache, his breath fails like a fish out of water. The poem makes no argument and asks for no boon but one, the way to God's feet. It is the state in which longing itself has become the whole of the practice.

GATHA 3028 *Longing and Separation*

Longing, who will show me Vitthal

मराठी मूळ

कोणे गांवीं आहे सांगा हा विठ्ठल । जरी ठावा असेल तुह्मां कोणा ॥1॥
लागतसें पायां येतों लोटांगणीं । मात तरी कोणी सांगा याची ॥ध्रु.॥
गुण रूप याचे वाणिती या संतां । मज क्षेम देतां सुख वाटे ॥2॥
सर्वस्वें हा जीव ठेवीन चरणीं । पांडुरंग कोणी दावी तया ॥3॥
तुका ह्मणे गाईवत्सा तडातोडी । तैसी जाते घडी एकी मज ॥4॥

ENGLISH TRANSLATION

In what town does this Vitthal dwell? If any of you know, please tell me. I fall at your feet, I come rolling on the ground; will someone give me news of Him? The saints praise His virtues and His form; hearing of Him even from afar brings me joy.

I will place my life, my all, at His feet. Will someone show me that Panduranga? Says Tuka, like a cow torn from her calf, every passing moment tears at me.

IN PLAIN WORDS

In what town does this Vitthal live? If any of you knows, please tell me. I fall at your feet, I come rolling on the ground before you: will someone give me word of him? The saints praise his beauty and his ways, and even hearing of him from afar brings me joy. I will lay my whole life down at his feet; will someone show me that Panduranga? Tuka says: like a cow separated from her calf, each passing moment tears at me.

WHAT IT MEANS

Tukaram plays the part of a desperate seeker going from person to person, begging for news of a beloved who seems to live in some unknown town. The posture is total: he falls at strangers' feet, rolls on the ground, ready to give his whole life just to be shown the way. Even secondhand praise of God from the saints is sweet to him,

because it is all he has. The closing image, the cow torn from her calf, fixes the feeling: this is not calm seeking but the bodily anguish of separation, in which every moment apart is a wound.

GATHA 3029 *Social Criticism*

Social criticism, verse for hire

मराठी मूळ

एकाचिये सोई कवित्वाचे बांधे । बांधिलिया साध्य काय तेथें ॥1॥
काय हातीं लागे भुसाचे कांडणीं । सत्यासी दाटणी करुनि काय ॥ध्रु.॥
कवित्वाचे रूढी पायां पाडी जग । सुखावोनि मग नरका जाय ॥2॥
तुका ह्मणे देव केल्याविण साहे । फजिती आहे लटिक्या अंगीं ॥3॥

ENGLISH TRANSLATION

Binding words into poetic form to please one particular patron: what is truly gained by it? What does one get by husking chaff? What use is it to suppress the truth? By the prestige of poetic craft one may bring the world to one's feet, but after that momentary pleasure, one goes straight to hell. Says Tuka, unless one has truly realized God, the false one ends up humiliated.

IN PLAIN WORDS

Tying words into verse to flatter some particular patron, what is really gained by that? What do you get by husking empty chaff? What is the use of crushing the truth to do it? The prestige of clever poetry may bring the whole world to your feet, but after that brief pleasure you go straight to hell. Tuka says: unless you have actually realized God, the fraud is left humiliated in the end.

WHAT IT MEANS

Tukaram, himself a poet, turns on poetry written for patronage and applause. Verse composed to flatter a patron or win fame is husking chaff: a great deal of noise and nothing nourishing. Worse, it suppresses the truth for the sake of effect, and the renown it wins is a brief pleasure bought at a steep price. His standard is the one he applies everywhere: the words are worthless unless they come from real realization of God. Craft without that is not just empty but ruinous, and the clever fraud is finally exposed.

GATHA 3030 *The Moral Ideal*

Moral ideal, gentle speech

मराठी मूळ

भल्याचें दरुषण । तेथें शुभ चि वचन ॥1॥
बोलावी हे धर्मनीत । क्षोभें होत नाहीं हित ॥ध्रु.॥
मर्यादा ते बरी । वेळ जाणावी चतुरीं ॥2॥
तुका ह्मणे बहु । लागे ऐसें बरें मऊ ॥3॥

ENGLISH TRANSLATION

In the presence of a good person, only auspicious words should be spoken. This is the way of righteousness to follow; anger does not lead to well-being.

Propriety is a fine thing; the wise know how to read the moment. Says Tuka, soft and gentle speech makes a deep and lasting impression.

IN PLAIN WORDS

In the presence of a good person, speak only kind and auspicious words. This is the way of dharma to keep; anger never leads to anyone's good. A sense of propriety is a fine thing, and the wise know how to read the moment. Tuka says: soft, gentle speech is what leaves a deep and lasting mark.

WHAT IT MEANS

A small teaching on speech and tact. Tukaram counsels kind, auspicious words, especially before the good, and rejects anger as something that never produces real benefit. He prizes a sense of fitness and propriety, and the wisdom to read the moment and say what suits it. The closing point is practical and humane: it is gentleness, not force or heat, that actually moves people and leaves a lasting impression. Soft speech is not weakness here; it is the more powerful instrument.

GATHA 3031 *The Nature of God*

Nature of God, conquered by love

मराठी मूळ

आवडीनें धरिलीं नांवें । ि्रयभावें चिंतन ॥1॥
वेडा जाला वेडा जाला । लांचावला भक्तीसी ॥ध्रु.॥
निचाडएा चाड धरी । तुळसी करीं दळ मागे ॥2॥
धरिला मग न करी बळ । तुका ह्मणे कळ पायीं ॥3॥

ENGLISH TRANSLATION

Out of love, He has taken on many names, and through tender affection He is contemplated. The Lord has gone mad, truly mad; He has been bribed by devotion.

He cherishes the small and humble; He begs for a single tulsi leaf. Once He is caught, He no longer uses force.

Says Tuka, He has been brought to His knees.

IN PLAIN WORDS

Out of love he has taken on many names, and through tender affection he is held in mind. The Lord has gone mad, truly mad; he has let himself be bribed by devotion. He cherishes the small and the humble, and begs for a single leaf of tulsi. Once he is caught, he puts up no struggle. Tuka says: he has been brought to his knees.

WHAT IT MEANS

Tukaram turns the usual picture of God upside down. The Almighty, out of love, has taken many names and let himself be bound by simple affection; he is, Tukaram says, mad for his devotees, bribable not by wealth but by love. He prefers the lowly, and the price he asks is nothing more than a single tulsi leaf offered with feeling. Most startling is the surrender: once devotion has caught him, God uses no force to escape, but lets himself be held, brought to his knees by love. Power has been conquered by tenderness.

GATHA 3032 *Prayers*

Prayer, the Name and love

मराठी मूळ

कंठीं राहो नाम । अंगीं भरोनियां प्रेम ॥1॥
ऐसें द्यावें कांहीं दान । आलों पतित शरण ॥ध्रु.॥
संतांचिये पायीं । वेळोवेळां ठेवीं डोई ॥2॥
तुका ह्मणे तरें । भवसिंधु एका सरें॥3॥

ENGLISH TRANSLATION

Let the Name remain in my throat, and let my whole being be filled with love. Grant me at least this much, for I have come to You in surrender, a wrongdoer at Your door.

Let me bow again and again at the feet of the saints. Says Tuka, let me cross this ocean of existence in one swift stroke.

IN PLAIN WORDS

Let the Name stay in my throat, and let my whole being be filled with love. Grant me at least this much, for I have come to your door in surrender, a wrongdoer. Let me bow again and again at the feet of the saints. Tuka says: let me cross this ocean of the world in one swift stroke.

WHAT IT MEANS

A short, humble petition. Tukaram asks for only two things, the Name always on his lips and a heart full of love, and he asks them as a confessed wrongdoer throwing himself on God's mercy. He adds a third that he treats as the same gift: the chance to bow over and over at the feet of the saints, his surest road to God. The closing wish is bold against the humble opening: with the Name and that love, let the whole ocean of worldly existence be crossed in a single stroke. Little is asked, and everything is expected of it.

GATHA 3033 *The Power of the Name*

The Name, roar it in kirtan

मराठी मूळ

विठ्ठल विठ्ठल येणें छंदें । ब्रह्मानंदें गर्जावें ॥1॥
वाये टाळ टाळ्याटाळी । होइल होळी विघ्नांची ॥ध्रु.॥
विठ्ठल आद्ये अवसानीं । विठ्ठल मनीं स्मरावा ॥2॥
तुका ह्मणे विठ्ठलवाणी। वदा कानीं आईका ॥3॥

ENGLISH TRANSLATION

With the chant of Vitthal, Vitthal, roar with the bliss of Brahman. Clap your hands and strike the cymbals; the obstacles will be burnt to cinders.

At the beginning and at the end, remember Vitthal; hold Vitthal always in the mind. Says Tuka, let the word Vitthal be ever on your tongue and in your ears.

IN PLAIN WORDS

Chant Vitthal, Vitthal, and roar it out with the bliss of Brahman. Clap your hands, strike the cymbals, and every obstacle will burn to cinders. At the beginning and at the very end, remember Vitthal; keep Vitthal always in the mind. Tuka says: let the word Vitthal be forever on your tongue and in your ears.

WHAT IT MEANS

A rousing call to kirtan, the communal chanting of the Name. Tukaram urges not a quiet murmur but a roar, full-throated, with clapping and cymbals, and promises that such full-bodied remembrance burns up every obstacle. The instruction to remember Vitthal at the beginning and the end, and to keep him constantly in mind, makes the Name the frame of the whole of life and of each undertaking. And the close asks for total saturation: the Name on the tongue and in the ears at once, so that hearing and speaking are both filled with God. The Name is to be lived in, not merely said.

GATHA 3034 *Devotion to Vitthal*

Devotion, the pilgrims' birthright

मराठी मूळ

पंढरीचे वारकरी । ते अधिकारी मोक्षाचे ॥1॥
पुंडलिका दिला वर । करुणाकरें विठ्ठलें ॥ध्रु.॥
मूढ पापी जैसे तैसे। उतरी कासे लावूनि ॥2॥
तुका ह्मणे खरें जालें । एका बोलें संतांच्या ॥3॥

ENGLISH TRANSLATION

The pilgrims of Pandhari are the true heirs to liberation. Vitthal, the compassionate Lord, granted this boon to Pundalik.

However dull, sinful, or fallen they may be, He ferries them across by tying them to His purpose. Says Tuka, it has come true by the single word of the saints.

IN PLAIN WORDS

The pilgrims of Pandhari are the rightful heirs to liberation. The compassionate Vitthal granted this boon to Pundalik. However dull, however sinful or fallen they may be, he ties them to himself and ferries them across. Tuka says: it has come true on the strength of a single word of the saints.

WHAT IT MEANS

Tukaram declares liberation to be the birthright of the Varkari pilgrims, the ordinary people who walk to Pandharpur. He grounds it in the founding story: Vitthal, moved by Pundalik's devotion, granted this grace and stayed at Pandhari for all. The sweep of it is the point: no matter how dull or sinful or low a pilgrim may be, none is turned away; God binds each to himself and carries them across. And the guarantee rests not on the pilgrim's merit but on the saints' word, which Tukaram treats as already fulfilled. Grace here is democratic and certain.

GATHA 3035 *The Saints*

Saints, the fragrance of company

मराठी मूळ

अमृताचीं फळें अमृताची वेली । ते चि पुढें चाली बीजाची ही ॥1॥
ऐसियांचा संग देई नारायणा । बोलावा वचना जयांचिया ॥ध्रु.॥
उत्तम सेवन सितळ कंठासी । पुष्टी कांती तैसी दिसे वरी ॥2॥
तुका ह्मणे तैसें होइजेत संगें । वास लागे अंगें चंदनाच्या ॥3॥

ENGLISH TRANSLATION

A vine of nectar bears fruit of nectar, and from its seed the same lineage continues. Grant me the company of such souls, O Narayana; let me be addressed by their sacred words.

Noble company is cooling to the throat, and its nourishment and radiance show upon the body. Says Tuka, one becomes like those one keeps company with, just as the body takes on the fragrance of sandalwood.

IN PLAIN WORDS

A vine of nectar bears fruit of nectar, and from its seed the same sweet lineage goes on. Grant me the company of souls like that, Narayana, and let their sacred words be spoken to me. Such noble company is cooling to the throat, and its nourishment and glow show on the body itself. Tuka says: you become like the company you keep, just as the body takes on the scent of sandalwood held against it.

WHAT IT MEANS

A poem in praise of holy company, satsang. Tukaram begins with a law of likeness: a nectar-vine yields nectar fruit whose seed yields the same, so good begets good down the line. From this he prays for the company of such souls and for their words to reach his ears. The benefit is not abstract; like cool water or good food, holy company shows its effect visibly, in nourishment and radiance. The closing image is his clinching argument: as sandalwood lends its fragrance to whatever it touches, so you slowly take on the quality of those you keep near. Choose your company, and you choose what you will become.

GATHA 3036 *Appeals and Exhortations*

Exhortation, God waits on the road

मराठी मूळ

पंढरीसी जा रे आलेनो संसारा । दीनाचा सोयरा पांडुरंग ॥1॥
वाट पाहे उभा भेटीची आवडी । कृपाळूं तांतडी उतावीळ ॥ध्रु.॥
मागील परिहार पुढें नेहे सीण । जालिया दर्षणें एकवेळा ॥2॥
तुका ह्मणे नेदी आणिकांचे हातीं । बैसला तो चित्तीं निवडेना ॥3॥

ENGLISH TRANSLATION

Go to Pandhari, O you who have come into this world. The friend of the poor, Panduranga, stands there watching the road, eager and impatient with love for the meeting.

All past sorrows are dissolved, and no future weariness remains, once you have had His darshan even a single time. Says Tuka, He does not hand you over to anyone else; once He has entered your heart, He never leaves.

IN PLAIN WORDS

Go to Pandhari, all of you who have come into this world. Panduranga, the friend of the poor, is standing there, watching the road, eager and impatient for the meeting. Once you have his sight even a single time, every past sorrow dissolves and no weariness lies ahead. Tuka says: he does not hand you over to anyone else; once he has settled in your heart, he never leaves.

WHAT IT MEANS

An invitation that reverses the usual direction of longing. We think of the devotee yearning for God, but here it is God, Panduranga, who stands at Pandhari watching the road, impatient with love for the meeting. To anyone simply born into the world, Tukaram says: go. A single darshan dissolves all past sorrow and removes all future weariness. And the bond, once made, is permanent and exclusive: God does not pass you off to any other power, and once he has taken up residence in your heart he never moves out. The eagerness, remarkably, is mostly on God's side.

GATHA 3037 *The Power of the Name*

The Name, the unreachable opened

मराठी मूळ

न कळे तें कळों येईल उगलें । नामें या विठ्ठलें एकाचिया ॥1॥
न दिसे तें दिसों येईल उगलें । नामें या विठ्ठलें एकाचिया ॥ध्रु.॥
न बोलों तें बोलों येईल उगलें । नामें या विठ्ठलें एकाचिया ॥2॥
न भेटे तें भेटों येईल आपण । करितां चिंतन विठोबाचें ॥3॥
अलभ्य तो लाभ होईल अपार । नाम निरंतर ह्मणतां वाचे ॥4॥
तुका ह्मणे आसक्त जीव सर्वभावें । तरतील नांवें विठोबाच्या ॥5॥

ENGLISH TRANSLATION

What could not be known will become known effortlessly, through Vitthal's Name alone. What could not be seen will become visible, through Vitthal's Name alone.

What could not be spoken will find expression, through Vitthal's Name alone. What could not be met will come of its own accord, through the contemplation of Vithoba.

The gain that seemed impossible will be attained beyond all measure, by chanting the Name ceaselessly. Says Tuka, those who devote their whole being to God will be carried across by the Name of Vithoba.

IN PLAIN WORDS

What cannot be known will come to be known, easily, through the one Name of Vitthal. What cannot be seen will come into sight, through the one Name of Vitthal. What cannot be spoken will find its words, through the one Name of Vitthal. What cannot be met will come to you of its own accord, when you hold Vithoba in mind. The gain that seemed impossible will be yours beyond all measure, by saying the Name without ceasing. Tuka says: souls who give their whole being to God will be carried across by the Name of Vithoba.

WHAT IT MEANS

A litany of the Name's power, built on a single repeated turn: each thing that is beyond reach, beyond knowing, seeing, speaking, meeting, is opened by Vitthal's Name alone. Tukaram is not promising magic but pointing to how the Name dissolves the very limits that block the soul, and does so effortlessly, of its own accord, rather than by strain. The unreachable becomes reachable, and the impossible gain comes beyond all measure. The condition in the last line is the whole of it: the Name carries across those who give it their whole being. Half-hearted repetition is not what he means; total devotion to the Name is.

GATHA 3038 *Appeals and Exhortations*

Exhortation, the hard-won chance

मराठी मूळ

बहुजन्में केला लाग । तो हा भाग लाधलों ॥1॥
जीव देइन हा बळी । करीन होळी संसारा ॥ध्रु.॥
गेलें मग नये हाता । पुढती चिंता वाटतसे ॥2॥
तुका ह्मणे तांतड करूं । पाय धरूं बळकट ॥3॥

ENGLISH TRANSLATION

Through many lifetimes of striving, I have at last received this portion. I will offer my very life and make a bonfire of worldly existence.

What is gone cannot be brought back; the thought of that fills me with urgency. Says Tuka, let us make haste and grasp those feet with a firm and mighty hold.

IN PLAIN WORDS

Through many lifetimes of striving I have at last been given this portion. I will offer up my very life and make a bonfire of worldly existence. What is gone can never be brought back, and that thought fills me with urgency. Tuka says: let us make haste, and take hold of those feet with a firm and mighty grip.

WHAT IT MEANS

Tukaram treats the present chance, this human birth turned toward God, as the hard-won fruit of striving across many lives, and resolves to spend it completely: to offer his life and burn the whole of worldly existence like a bonfire. The urgency comes from a plain fact about time, that what is gone does not return, so a wasted moment is lost for good. The poem ends in action rather than reflection: make haste, and grip God's feet with everything you have. It is the resolve of someone who has understood that the opportunity is both rare and perishable.

GATHA 3039 *Devotion to Vitthal*

The bliss of devotion, hidden from the learned

मराठी मूळ

भक्तीप्रेमसुख नेणवे आणिकां । पंडित वाचकां ज्ञानियांसी ॥1॥
आत्मनिष्ठ जरी जाले जीवन्मुक्त । तरी भक्ती सुख दुर्लभ त्यां ॥2॥
तुका ह्मणे कृपा करिल नारायण । तरि च हें वर्म पडे ठायीं ॥3॥

ENGLISH TRANSLATION

The joy of devotion and love is unknown to others: to scholars, reciters, and even to the wise. Though they may have attained the state of living liberation through self-knowledge, the bliss of devotion remains rare even for them.

Says Tuka, only when Narayana bestows His grace does this secret truly find its home.

IN PLAIN WORDS

The joy of love and devotion is not known to others. The scholar does not know it. The reciter does not know it. Even the wise do not know it. Some have come to rest in the Self; they are liberated while still alive. Even for them the bliss of devotion is hard to reach. Tuka says: only when Narayana gives his grace does this secret find its home.

WHAT IT MEANS

Tukaram is marking a kind of joy that learning cannot reach. Scholars, reciters of scripture, and even those wise ones who have realized the Self and are liberated while alive: none of them holds the sweetness of bhakti by their effort or knowledge. He places devotion above even self-knowledge here, not by dismissing realization but by saying its bliss is rarer still. The point lands in the last line: this is not earned by study or attainment. It opens only when Narayana grants his grace, and then the hidden truth comes to rest in you.

GATHA 3040 *Social Criticism*

Social criticism, the false cannot become the true

मराठी मूळ

दुधाळ गाढवी जरी जाली पाहे । पावेल ते काय धेनुसरी ॥1॥
कागाचिया गळा पुष्पाचिया माळा । हंसाची तो कळा काय जाणे ॥ध्रु.॥
मर्कटें अंघोळी लावियेले टिळे । ब्राह्मणाचे लीळे वर्तूं नेणे ॥2॥
जरी तो ब्राह्मण जाला कर्मभ्रष्ट । तुका ह्मणे श्रेष्ठ तिहीं लोकीं ॥3॥

ENGLISH TRANSLATION

Even if a she-donkey began to give milk, would it match the worth of a cow? A garland of flowers around a crow's neck does not give it the grace of a swan. A monkey may bathe and wear a sacred mark, yet it cannot behave as a brahmin does.

Says Tuka, even if a brahmin has fallen from his duties, he remains honored in all three worlds.

IN PLAIN WORDS

Look, even if a she-donkey gave milk, could she ever match a cow? Hang a garland of flowers on a crow's neck. It will never know the grace of a swan. A monkey may take a bath and wear the holy mark. It still cannot live as a brahmin lives. Tuka says: even a brahmin who has fallen from his duties is honored in all three worlds.

WHAT IT MEANS

Tukaram is testing the difference between an imitation and the real thing. A donkey that gives milk, a crow draped in flowers, a monkey marked and bathed: each puts on the appearance of something higher and still cannot become it. The sharp turn comes at the end, where he says even a brahmin lapsed in his duties keeps his honor across the three worlds. Read against his own life as an outcaste devotee, this is the voice of a settled social order, and it can sting. The examination it invites is honest: do not mistake borrowed marks and gestures for the inward thing they imitate.

GATHA 3041 *The Nature of God*

Nature of God, the love that refuses to comfort

मराठी मूळ

देव भक्तालागीं करूं नेदी संसार । अंगें वारावार करोनि ठेवी ॥1॥
भाग्य द्यावें तरी अंगीं भरे ताठा । ह्मणोनि करंटा करोनि ठेवी ॥ध्रु.॥
स्त्री द्यावी गुणवंती नसती गुंते आशा । यालागीं कर्कशा पाठी लावी ॥2॥
तुका ह्मणे मज प्रचित आली देखा । आणीक या लोकां काय सांगों ॥3॥

ENGLISH TRANSLATION

God does not let His devotee settle into comfortable worldly life; again and again He keeps the devotee on edge. If He were to grant wealth, the devotee's body would stiffen with pride; therefore He keeps the devotee poor.

If He were to give a virtuous wife, the devotee would be entangled in desire; therefore He saddles the devotee with a quarrelsome one. Says Tuka, I have seen this proven in my own life. What more can I tell the world?.

IN PLAIN WORDS

God will not let his devotee settle into worldly ease. Again and again he keeps the devotee on edge. If he gave wealth, the body would stiffen with pride. So he keeps the devotee poor. If he gave a good and gifted wife, the devotee would get tangled in desire. So he sets a quarrelsome one at his back. Tuka says: I have seen this proven in my own life. What more can I tell the world?

WHAT IT MEANS

Tukaram is reading his own hardships as the deliberate care of God, not as God's absence. He says the Lord refuses to let a devotee grow comfortable, because comfort breeds the pride and desire that pull the heart away. Wealth would harden into arrogance, so poverty is given; an agreeable wife would feed attachment, so a harsh one is sent instead. The frame the poem leaves unspoken is that every deprivation is a guardrail keeping the devotee turned toward God. And he stakes it on experience, not theory: I have seen this in my own life, so what more is there to say.

GATHA 3042 *Worldly Metaphors*

Metaphor, fraud preaching to fraud

मराठी मूळ

वाघें उपदेशिला कोल्हा । सुखें खाऊं द्यावें मला॥1॥
अंतीं मरसी तें न चुके । मज ही मारितोसी भुके ॥ध्रु.॥
येरू ह्मणे भला भला । निवाड तुझ्या तोंडें जाला ॥2॥
देह तंव जाणार । घडेल हा उपकार ॥3॥
येरू ह्मणे मनीं । ऐसें जावें समजोनि ॥4॥
गांठी पडली ठका ठका । त्याचा धर्म बोले तुका ॥5॥

ENGLISH TRANSLATION

A tiger preached to a fox: 'Let me eat you in peace. In the end you will die anyway; and meanwhile you cause me hunger.' The fox replied, 'Well said, well said.

The verdict has been pronounced from your own mouth.' The body will perish regardless; at least let this one good deed be done. The fox reflected and said, 'Yes, one should go into it with full understanding.' And so the two were matched, fraud to fraud.

Says Tuka, his own creed the tiger preaches.

IN PLAIN WORDS

A tiger preached to a fox. "Let me eat you in peace. You will die in the end anyway, and meanwhile your living only makes me hungry." The fox said, "Well said, well said. The verdict has come from your own mouth. The body is going to perish in any case; so let this one good deed be done through me." In his mind the fox thought, "Best to go into it knowing exactly what it is." So the two were matched, fraud to fraud. Tuka says: the tiger preaches only his own creed.

WHAT IT MEANS

Tukaram tells a small fable about self-serving talk dressed as wisdom. The tiger wraps his hunger in lofty reasoning, that death is certain so the fox may as well be eaten now, and the fox plays along with mock agreement while seeing right through him. Neither is fooled; the poem names them both as frauds, perfectly matched. The point is that the tiger's high-sounding sermon is nothing but his own appetite given a noble voice. The self-examination it asks is to notice when our own arguments are just hunger preaching its own creed.

GATHA 3043 *The Power of the Name*

The Name, the place made holy by remembrance

मराठी मूळ

जेथें आठवती स्वामीचे ते पाय । उत्तम ते ठाय रम्य स्थळ ॥1॥
रान अथवा घर एकांत लोकांत । समाधान चित्त तें ते घडी ॥ध्रु.॥
धन्य तो हा काळ सरे आनंदरूप । वाहातां संकल्प गोविंदाचे ॥2॥
तुका ह्मणे लाभकाळ ते चि जीणें । भाग्य नारायण उत्तम तें ॥3॥

ENGLISH TRANSLATION

Wherever the Lord's feet are remembered, that is the noblest place, a beautiful site. Whether in the forest or at home, in solitude or in a crowd, the moment when the mind rests in contentment is the blessed moment.

Blessed is that time which passes in the form of bliss, carrying the thought of Govinda. Says Tuka, to live with profit is to live remembering Narayana; that is the highest fortune.

IN PLAIN WORDS

Wherever the Lord's feet are remembered, that is the noblest place, a lovely spot. Forest or house, alone or in a crowd: the moment the mind rests in peace, that is the blessed moment. Blessed is the time that passes in the form of joy, carrying the thought of Govinda. Tuka says: to live with profit is just this, to live remembering Narayana. That is the highest fortune.

WHAT IT MEANS

Tukaram moves the measure of holiness from the place to the act of remembrance. No site is sacred in itself; the noblest place is wherever the Lord's feet are held in mind, and so forest, home, solitude, and crowd are all equal. What makes a moment blessed is the mind coming to rest in God, and what makes time well spent is its passing in the thought of Govinda. The claim he lands is a redefinition of a profitable life: not gain or status, but a life lived remembering Narayana, which he calls the highest fortune.

GATHA 3044 *The Power of the Name*

The Name, deathless because God has rescued before

मराठी मूळ

तुज न भें मी किळकाळा । मज नामाचा जिव्हाळा॥1॥
माझा बिळया नेणसी कोण । संतां साहे नारायण ॥ध्रु.॥
शंख वधिला सागरीं । वेद घेउनि आला चारी ॥2॥
कूर्में दैत्य वधिला जेठी । हात पाय लपवी पोटीं ॥3॥
वाराहरूप धरिलें गाढें । धरा प्रतापें धरिली दाढे ॥4॥
हिरण्यकश्यप विदारिला । भक्त प्रल्हाद रिक्षला ॥5॥
वामन जाला दिनानाथ । बळी पाताळीं घातला दैत्य॥6॥
छेदुनियां सहस्त्र भुजा । कामधेनु आणिली वोजा ॥7॥
शिळा प्रतापें सागरीं तारी । स्थापी बिभीषण रावण मारी ॥8॥
मारोनियां कंसराव । पिता सोडविला वसुदेव ॥9॥
पांचाळीसी गांजितां वैरी । वस्त्रें आपण जाला हरी ॥10॥
गजेंद्र स्मरे राम राम। त्यासी पाववी वैकुंठधाम ॥11॥
तुका ह्मणे हरिरूप जाले । पुन्हा जन्मा नाहीं आले ॥12॥

ENGLISH TRANSLATION

I do not fear you, O Death. The Name is my very lifeblood.

You do not know who my protector is: Narayana stands with the saints. He slew the demon Shankhasura in the ocean and brought back the four Vedas.

As the tortoise He slew the great demon, hiding His hands and feet within His shell. In the mighty boar form He lifted the earth upon His tusks.

He tore apart Hiranyakashipu and delivered the devotee Prahlad. As Vamana He became the Lord of the lowly, sending the demon Bali to the nether world.

He severed a thousand arms and brought back the wish-fulfilling cow. He made stones float across the sea, installed Vibhishana, and slew Ravana.

He killed King Kamsa and freed His father Vasudeva. When enemies tormented Draupadi, Hari Himself became her endless garment.

When the elephant Gajendra cried out to Rama, the Lord carried him to Vaikuntha. Says Tuka, all who took on Hari's form were freed and never born again.

IN PLAIN WORDS

I do not fear you, Death. The Name is my lifeblood. You do not know who my protector is: Narayana stands with the saints. He slew the demon Shankha in the ocean and brought back the four Vedas. As the tortoise he slew the great demon, hiding his hands and feet within his shell. In the mighty boar form he lifted the earth on his tusks. He tore apart Hiranyakashipu and saved the devotee Prahlad. As Vamana he became the Lord of the lowly and sent the demon Bali down to the nether world. He cut off the thousand arms and brought back the wish-granting cow. He floated stones across the sea, set up Vibhishana, and killed Ravana. He killed King Kamsa and freed his father Vasudeva. When enemies tormented Draupadi, Hari himself became her unending cloth. When the elephant Gajendra cried out Rama, Rama, the Lord carried him to Vaikuntha. Tuka says: those who took on Hari's form were freed and never born again.

WHAT IT MEANS

Tukaram answers his own fear of death by reciting the long record of God's rescues. The Name is his lifeblood, and his protector is Narayana, who stands with the saints, so Death has no claim on him. He runs through the deeds and avatars, Shankhasura and the Vedas, the tortoise and boar, Prahlad, Bali, Parashurama, the bridge to Lanka, Kamsa, Draupadi's endless sari, Gajendra carried to Vaikuntha, as so much evidence already on the table. The frame is simple: a God who has reached down to save so many across the ages will not abandon the one who holds his Name. And the final stake is release itself: those who became one with Hari were freed and never born again.

GATHA 3045 *The Moral Ideal*

Moral ideal, giving with discernment

मराठी मूळ

सर्वा भूतीं द्यावें अन्न । द्रव्य पात्र विचारोन । उपतिष्ठे कारण । तेथें बीज पेरीजे ॥1॥
पुण्य करितां होय पाप । दुग्ध पाजोनि पोशिला साप । करोनि अघोर जप । दुःख विकत घेतलें ॥ध्रु.॥
भूमी पाहातां नाहीं वेगळी । माळ बरड एक काळी । उत्तम निराळी । मध्यम कनिष्ठ ॥2॥
ह्मणोनि विवेकें । कांहीं करणें निकें । तुका ह्मणे फिकें । रुची नेदी मिष्टान्न ॥3॥

ENGLISH TRANSLATION

One should give food to all beings, but distribute wealth only after discerning the worthy recipient. Where the cause is right, there one should plant the seed.

A meritorious deed can turn sinful: feeding milk to a serpent only nourishes its venom; performing fierce rites only purchases suffering. All land looks alike, yet some is barren, some middling, and some exceedingly fertile.

Therefore one must act with discernment. Says Tuka, a bland dish will not acquire flavor by being mixed with fine delicacies.

IN PLAIN WORDS

Give food to every living being. But give wealth only after weighing the worthy receiver. Where the cause is right, there plant the seed. A good deed can turn into sin. Feed milk to a snake and you only feed its venom. Do fierce austerities for the wrong end and you have bought your own suffering. All land looks the same at a glance, yet some is barren, some middling, some richly fertile. So act with discernment; that is what is good. Tuka says: a bland dish gets no flavor by being mixed with fine delicacies.

WHAT IT MEANS

Tukaram draws a line between two kinds of giving. Food may go to all beings without question, but wealth and effort must be placed where they will bear good fruit, like seed sown only in fit ground. He warns that a good act misdirected becomes harmful: milk given to a snake strengthens its poison, and severe austerity aimed wrongly only purchases grief. Fields look alike to a careless eye but differ from barren to fertile, and people are the same. The lesson is to give and act with discernment, since pouring something fine onto an unfit recipient no more improves him than mixing delicacies into a bland dish gives it taste.

GATHA 3046 *Surrender and Acceptance*

Surrender, the one strength of faith

मराठी मूळ

देवावरी भार । वृत्त अयाचित सार ॥1॥
देह देवाचे सांभाळी । सार योजे यथाकाळीं ॥ध्रु.॥
विश्वासीं निर्धार । विस्तारील विश्वंभर ॥2॥
तुका ह्मणे व्हावें । बळ एक चि जाणावें ॥3॥

ENGLISH TRANSLATION

Place your burden upon God and live by the unsolicited sustenance He provides. God looks after the body and arranges what is needed at the proper time.

Have firm faith; the Lord of the universe will provide in abundance. Says Tuka, know this: you need only the single strength of devotion.

IN PLAIN WORDS

Lay your burden on God. The best living is the kind that asks for nothing. God looks after the body and arranges what is needed at the right time. Hold firm in trust, and the Lord of the universe will provide in plenty. Tuka says: know that you need only one strength, this alone.

WHAT IT MEANS

Tukaram describes a life lived by leaning the whole weight on God. The highest way is ayachit, taking only what comes unasked, because the one who trusts does not have to scheme or beg. He says God himself tends the body and supplies what is needed in its proper time, so anxious provision is unnecessary. The promise is that firm faith is met by the Vishvambhara, the all-sustaining Lord, who gives abundantly. The single claim he lands is that devotion's trust is the only strength a person actually needs.

GATHA 3047 *Appeals and Exhortations*

Exhortation, fix the mind before the days run out

मराठी मूळ

वर्त्ततां बासर । काय करावें शरीर ॥1॥
ठेवा नेमून नेमून । माझें तुमचे पायीं मन ॥ध्रु.॥
नेदाविया वृत्ती । कोठें फांकों चि श्रीपती ॥2॥
तुका ह्मणे भले । जन्मा येऊनियां जाले ॥3॥

ENGLISH TRANSLATION

As the days pass, what use is this body? Keep your mind tied firmly to His feet. Do not let your awareness scatter in any direction, O Lord.

Says Tuka, blessed are those who have made their birth worthwhile.

IN PLAIN WORDS

The days keep passing. What is this body finally good for? Set your mind, fixed and fixed again, on your feet. Do not let your awareness scatter anywhere, O Lord. Tuka says: blessed are those who, having come into this birth, have made it worthwhile.

WHAT IT MEANS

Tukaram presses the shortness of life as a reason to act now. Days slip by and the body itself comes to nothing, so its mere upkeep is no answer. The one thing worth doing is to bind the mind firmly to God's feet and refuse to let attention wander off in every direction. The poem turns into a prayer, asking the Lord not to let the devotee's mind scatter. The claim it lands is what a human birth is for: those who use this life to keep the mind fixed on God are the ones who have truly made their birth count.

GATHA 3048 *Devotion to Vitthal*

Devotion, the pledge to reach Pandhari

मराठी मूळ

केली प्रज्ञा मनाशीं । तई मी दास सत्यत्वेशीं । नेईन पायांपाशीं । स्वामी मूळ पंढरिये ॥1॥
तोंवरी हें भरीं पोट । केला तो मिथ्या बोभाट । नाहीं सांपडली वाट । सइराट फिरतसें ॥ध्रु.॥
घडे तैसें घडो आतां । मायबापाची सत्ता। तुका ह्मणे चिंता । काय पाहें मारगा ॥3॥

ENGLISH TRANSLATION

I made a pledge to my own mind: that truly, as a faithful servant, I would bring it to the feet of the Lord at Pandhari. Until then, I was merely filling my belly, making an empty clamor.

I had not found the road and was wandering aimlessly. Says Tuka, let happen what may; the authority lies with the Divine Parents. Why should I watch and worry about the path?.

IN PLAIN WORDS

I made a pledge to my own mind: that truly, as a faithful servant, I will carry it to the feet of the Lord, to the source at Pandhari. Until now I was only filling my belly, making an empty noise. I had not found the road, and I wandered with no direction. Tuka says: now let happen whatever happens; the power lies with the Mother and Father. Why should I keep watching the road and worrying?

WHAT IT MEANS

Tukaram looks back on a life spent astray and tells the resolve that turned it. He has vowed within himself to be a true servant and to bring his own mind home to Vitthal's feet at Pandhari, the source. Before this he sees only wasted motion, feeding the body and raising empty noise while never finding the road. The release comes in the surrender at the end: now that the direction is set, he hands the outcome to God as Mother and Father. With the authority resting in them, there is no reason left to stand anxiously scanning the path.

GATHA 3049 *The Power of the Name*

The Name, the open mantra over secret ritual

मराठी मूळ

नेत्र झाकोनियां काय जपतोसी । जंव नाहीं मानसीं भावप्रेम ॥1॥
उघडा मंत्र जाणा राम कृष्ण ह्मणा । तुटती यातना गर्भवास ॥ध्रु.॥
मंत्र यंत्र कांहीं करिसी जडी बुटी । तेणें भूतसृष्टी पावशील ॥2॥
सार तुका जपे बीजमंत्र एक । भवसिंधुतारक रामकृष्ण ॥3॥

ENGLISH TRANSLATION

What use is sitting with eyes shut in japa when there is no love or devotion within the mind? Know the open, revealed mantra: say Rama, say Krishna; the torments of the womb will be severed. Whatever mantras, yantras, herbs, or charms you practice, they will only lead you to the realm of ghosts and spirits.

Says Tuka, chant the one true seed-mantra, Rama-Krishna, the savior who carries one across the ocean of existence.

IN PLAIN WORDS

Why do you sit there in japa with your eyes shut, when there is no love or devotion in your heart? Know the open mantra: say Rama, say Krishna. The torments of the womb are cut off. Whatever mantras, diagrams, herbs, and charms you work, they will only bring you to the world of ghosts and spirits. Tuka says: the essence is to chant the one seed-mantra, Rama-Krishna, which carries you across the ocean of existence.

WHAT IT MEANS

Tukaram strips ritual down to its one needful thing. Closed-eyed recitation is hollow if the heart holds no love, so outward practice without inner feeling counts for nothing. Against secret techniques, diagrams, herbs, and charms, which he says lead only to lower realms of ghosts and spirits, he sets the plain Name that anyone may speak. Saying Rama and Krishna openly cuts off the suffering of being born again. The essence he lands is that this single seed-mantra, Rama-Krishna, is the boat that ferries one across the whole ocean of birth and death.

GATHA 3050 *The Saints*

The saints, the dust of their road

मराठी मूळ

संत मारगीं चालती । त्यांची लागो मज माती ॥1॥
शेष घेईन उच्छिष्ट । धाय धणीवरी पोट ॥2॥
तुका ह्मणे संतां पायीं । जीव ठेविला निश्चयीं ॥3॥

ENGLISH TRANSLATION

Let the dust from the road where the saints walk fall upon me. I will eat their leftovers and fill my belly to the brim.

Says Tuka, at the feet of the saints I have placed my life with full conviction.

IN PLAIN WORDS

The saints walk along the road. Let their dust fall on me. I will eat what they leave behind, their leftovers, and fill my belly full. Tuka says: at the feet of the saints I have set down my life, and I am sure of it.

WHAT IT MEANS

Tukaram puts himself as low as he can before the saints. He asks not for their company as an equal but only for the dust raised by their feet to touch him, and for their leftover food to fill him. This is the language of total humility, where nearness to holy people is itself the blessing he wants. The claim he lands is one of settled conviction: he has laid his very life at the saints' feet, with no doubt about it. The unspoken frame is that the company and service of the saints is, for him, the surest way to God.

GATHA 3051 *The Nature of God*

Tenderness, God loves us as we are

मराठी मूळ

जैसें तैसें बाळ मातेसी आवडे । बोलतां बोबडे शब्द गोड ॥1॥
आपुले आवडी लेववी खाववी । पाहोनियां जीवीं सुख वाटे ॥2॥
तुका ह्मणे काय देऊं परिहार । काय ते साचार जाणतसें ॥3॥

ENGLISH TRANSLATION

A mother loves her child just as it is. Its babbling words are sweet to her ears.

She feeds it and adorns it as she pleases, and watching it brings her joy. Says Tuka, what return can I offer? I truly know nothing of real value.

IN PLAIN WORDS

A mother loves her child just as it is. Its babbling words are sweet to her. She feeds it and dresses it as she pleases, and watching it fills her heart with joy. Tuka says: what return can I give? I truly know nothing of any worth.

WHAT IT MEANS

Tukaram reaches for the plainest love he knows, a mother and her small child, to say how God holds the devotee. The child cannot speak clearly, cannot earn its keep, cannot give anything back; the mother delights in it anyway, feeds it, adorns it, and is glad simply to watch. That is the relationship Tukaram claims with God. His closing line is the point: he has nothing of value to offer, no payment that could match this love, and that is exactly why it is grace. You are loved before you have done anything to deserve it.

GATHA 3052 *Social Criticism*

Social criticism, the misplaced devotee

मराठी मूळ

देवाचिया वस्त्रा स्वप्नीं ही नाठवी । स्त्रियेसी पाठवी उंच साडी ॥1॥
गाईचें पाळण नये चि विचारा । अश्वासी खरारा करी अंगें ॥ध्रु.॥
लेकराची रास स्वयें धांवें क्षाळूं ॥ न ह्मणे प्रक्षाळूं द्विजपायां ॥2॥
तुका ह्मणे त्याच्या तोंडावरि थुंका । जातो यमलोका भोगावया ॥3॥

ENGLISH TRANSLATION

He never thinks of offering fine cloth to God, even in his dreams, but sends costly saris to his wife. He gives no thought to tending the cow, yet he curries his horse with his own hands.

He rushes to wash his own child's leavings but will not wash the feet of a holy man. Says Tuka, spit upon the face of such a person; he goes straight to Yama's realm to suffer.

IN PLAIN WORDS

He never thinks of fine cloth for God, not even in a dream, but sends costly saris to his wife. He gives no thought to caring for the cow, yet he grooms his horse with his own hands. He runs to wash his own child's mess, but will not wash the feet of a holy man. Tuka says: spit on the face of such a person. He goes straight to Yama's realm to suffer.

WHAT IT MEANS

Tukaram lines up a man's choices side by side and lets the contrast indict him. Lavish cloth for the wife but nothing for God; hands-on care for the horse but none for the sacred cow; eager service to his own child's filth but disgust at a holy man's feet. The pattern is the charge: his love and labor flow only toward what serves his own attachment, never toward the holy. The harsh closing is aimed at that inversion of values, the way a person can pour himself out for self-interest while withholding everything from God. Read it as a mirror, not a verdict on someone else.

GATHA 3053 *Social Criticism*

Social criticism, the divided heart

मराठी मूळ

उरा लावी उर आळंगितां कांता । संतासी भेटतां अंग चोरी ॥1॥
अतीत देखोनि होय पाठमोरा । व्याहएासी सामोरा जाय वेगीं ॥ध्रु.॥
द्विजा नमस्कारा मनीं भाव कैचा । तुकानचे दासीचा लेंक होय ॥2॥
तुका ह्मणे तुह्मी क्रोधासी न यावें । स्वभावा करावें काय कोणीं ॥3॥

ENGLISH TRANSLATION

He embraces his wife chest to chest, but when meeting a saint he shrinks away. Seeing a holy wanderer, he turns his back, yet he rushes to greet his in-laws.

He bows to a brahmin without any feeling in his mind, yet he becomes a slave to his mistress's child. Says Tuka, do not be angry with such people. What can anyone do against their ingrained nature?.

IN PLAIN WORDS

He holds his wife chest to chest in embrace, but when a saint comes near he shrinks away. Seeing a holy wanderer, he turns his back; yet he hurries to greet his in-laws. He bows to a brahmin with no feeling in his mind, but becomes a slave to his mistress's child. Tuka says: do not be angry with such people. What can anyone do against an ingrained nature?

WHAT IT MEANS

Tukaram catalogs a man whose warmth and reverence are all spent in the wrong direction: tenderness for the wife and in-laws, cold avoidance of saints and wanderers, an empty bow to the brahmin while he serves a mistress's household with real devotion. The point is not the particular people but the misdirection itself, a heart fully capable of love that simply never turns toward the holy. The closing turn is striking: do not be angry, Tukaram says, because this is svabhava, deep-grained habit, and anger will not move it. He names the pattern and then, instead of contempt, asks for a clear-eyed sorrow at how fixed such a nature can become.

GATHA 3054 *The Necessity of Experience*

The path, why the saints are needed

मराठी मूळ

ब्रह्मज्ञान जरी कळें उठाउठी । तरि कां हिंपुटी वेदशास्त्रें ॥1॥
शास्त्रांचे भांडण जप तीर्थाटणें । उर्वीचें भ्रमण या च साटीं ॥ध्रु.॥
याचसाटीं जप याचसाटीं तप । व्यासें ही अमुप ग्रंथ केले ॥2॥
या च साटीं संतपाय हे सेवावे । तरि च तरावें तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

If the knowledge of Brahman could be grasped in an instant, then why all the labor of the Vedas and Shastras? The debates of scripture, the japa, the pilgrimages, the roaming across the earth: all of it is for this very purpose. For this same end is japa, for this same end is tapas.

Even Vyasa composed countless texts for this reason. For this very purpose, one should serve the feet of the saints.

Says Tuka, only then can one truly cross over.

IN PLAIN WORDS

If the knowledge of Brahman could be had in an instant, why would the Vedas and Shastras labor so? The arguments of scripture, the chanting, the pilgrimages, the wandering over the earth: all of it is for this one thing. For this is the chanting, for this the austerity; even Vyasa composed countless books for this. For this same reason, serve the feet of the saints. Tuka says: only then does one truly cross over.

WHAT IT MEANS

Tukaram answers a tempting shortcut: that the highest knowledge could be grasped at once, with no effort. If that were so, he says, the whole vast apparatus of scripture and practice would be pointless, and it is not. The Vedas, the chanting, the pilgrimages, even Vyasa's mountain of texts, all exist for the single goal of knowing Brahman. Then he names where that long labor actually lands: at the feet of the living saints. Books and rites point the way, but it is service to those who have realized God that carries you across; only there does the seeking finally arrive.

GATHA 3055 *Social Criticism*

Social criticism, selling the sacred

मराठी मूळ

गायत्री विकोन पोट जे जिाळती । तया होय गति यमलोकीं ॥1॥
कन्येचा जे नर करिती विकरा । ते जाती अघोरा नरकपाता ॥ध्रु.॥
नाम गाऊनियां द्रव्य जे मागती । नेणों तयां गति कैसी होय ॥2॥
आमुचा सांगाती आहे तो श्रीहरि । न लगे दुराचारी तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

Those who sell the Gayatri mantra to fill their bellies will find their destination in Yama's realm. Those who sell their daughters for a price will fall into the worst of hells.

Those who sing the Name of God and then beg for money: I cannot imagine what fate awaits them. Says Tuka, our companion is Hari Himself; there is no need for the company of the corrupt.

IN PLAIN WORDS

Those who sell the Gayatri to fill their bellies end up in Yama's realm. Men who sell their daughters for a price fall into the worst of hells. Those who sing God's Name and then beg for money: I cannot say what fate awaits them. Tuka says: our companion is Hari himself. We have no need of the company of the corrupt.

WHAT IT MEANS

Tukaram names three ways of turning the holy into a transaction: trading the sacred Gayatri mantra for a living, selling a daughter for money, and singing the divine Name only to beg coins afterward. Each makes the sacred a means to greed, and he marks where that leads, into suffering and the lowest hells. The sin he attacks is the buying and selling itself, the reduction of God to a tool for the belly. His own answer closes the poem cleanly: Hari is his companion, so he simply has no need to keep company with those who have made devotion a trade.

GATHA 3056 *Social Criticism*

Social criticism, shame in the wrong place

मराठी मूळ

साधूच्या दर्शना लाजसी गव्हारा । वेश्येचिया घरा पुष्पें नेसी ॥1॥
वेश्या दासी मुरळी जगाची वोंवळी । ते तुज सोंवळी वाटे कैशी ॥2॥
तुका ह्मणे आतां लाज धरीं बुच्या । टांचराच्या कुच्या मारा वेगीं ॥3॥

ENGLISH TRANSLATION

You are ashamed to visit a saint, O fool, yet you carry flowers to a courtesan's door. A courtesan, a concubine, a dancing girl: she is the refuse of the world.

How can she appear pure to you? Says Tuka, now feel some shame, you wretch. Beat yourselves soundly with your own shoes.

IN PLAIN WORDS

You are ashamed to go for a saint's darshan, you fool, yet you carry flowers to a courtesan's door. A courtesan, a servant-girl, a dancing girl: she is the refuse of the world. How can she seem pure to you? Tuka says: now feel some shame. Beat yourselves soundly with your own shoes.

WHAT IT MEANS

Tukaram catches a man with his shame pointed exactly backwards. He blushes to be seen visiting a saint, but feels no embarrassment carrying offerings to a courtesan. The poem's charge is this reversal of judgment, treating what is sacred as something to hide and what is degrading as something to honor. The hard closing, beat yourself with your own shoe, is the language of self-correction, a demand that the man turn his shame around and feel it where it belongs. The target is the inverted sense of purity, not any contempt for the woman; the call is to wake up to what you actually revere.

GATHA 3057 *Social Criticism*

Social criticism, forgetting the Lord

मराठी मूळ

राउळासी जातां त्रास मानी मोठा । बैसतो चोहोटां आदरेशीं ॥1॥
न करी स्नान संध्या ह्मणे रामराम । गुरुगुडीचे प्रेम अहनिनशी ॥ध्रु.॥
देवाब्राह्मणासी जाईना शरण । दासीचे चरण वंदी भावें ॥2॥
सुगंध चंदन सांडोनियां माशी । बसे दुगपधीशीं अतिआदरें॥3॥
तुका ह्मणे अरे ऐक भाग्यहीना । कां रे रामराणा विसरसी ॥4॥

ENGLISH TRANSLATION

Going to the temple feels like a great burden to him, but he sits at the crossroads with eager relish. He does not bathe, does not pray, does not say Rama's name, yet he is devoted to his tobacco pipe day and night.

He will not bow to God or to the brahmin, yet he worships at the feet of a maidservant. He abandons fragrant sandalwood and sits in stinking filth with great reverence.

Says Tuka, listen, O unfortunate one: why do you forget the Lord Rama?.

IN PLAIN WORDS

Going to the temple feels like a great burden to him, but he sits at the crossroads with eager pleasure. He does not bathe, keeps no prayers, never says Rama Rama, yet he loves his tobacco pipe day and night. He will not bow to God or to the brahmin, yet he reverently honors a servant-girl's feet. He leaves fragrant sandal and sits in stinking filth with great care. Tuka says: listen, you unlucky man, why do you forget Rama, the Lord?

WHAT IT MEANS

Tukaram draws a man who finds every holy thing tiresome and every empty thing delightful. The temple is a chore, but loitering at the crossroads is a pleasure; prayer and the Name are skipped, but the pipe is loved all day; he withholds his bow from God and gives his reverence to the wrong feet; he turns from sandalwood toward filth. The poem stacks these reversed choices to show a life with its loves exactly inverted. The closing is not scorn but a plea: he calls the man unlucky, bhagyahina, and asks the real question underneath all of it, why do you keep forgetting Rama? The forgetting is the loss being mourned.

GATHA 3058 *Prayers*

Prayer, keep my mind on your feet

मराठी मूळ

दुर्बुद्धि ते मना । कदा नुपजो नारायणा ॥1॥
आतां ऐसें करीं । तुझे पाय चित्तीं धरीं ॥ध्रु.॥
उपजला भाव । तुमचे कृपे सिद्धी जावो ॥2॥
तुका ह्मणे आतां । लाभ नाहीं या परता ॥3॥

ENGLISH TRANSLATION

May evil thought never arise in my mind, O Narayana. Now do this one thing: let me hold Your feet firmly in my chitta.

May the devotion that has arisen come to fruition by Your grace. Says Tuka, there is no gain greater than this.

IN PLAIN WORDS

Let no evil thought ever rise in my mind, O Narayana. Now do this one thing: let me hold your feet in my heart. Let the devotion that has arisen come to fruition by your grace. Tuka says: there is no gain greater than this.

WHAT IT MEANS

This is a small, direct prayer with one request at its center. Tukaram asks Narayana to keep wrong thoughts from ever rising and to fix his attention on the divine feet held within the heart. He knows the longing for God has already begun in him, and he asks only that grace carry it through to completion, since he cannot finish it on his own strength. The last line settles the whole prayer: there is no greater gain than this, so he asks for nothing else. A steadied mind resting on God is itself the prize.

GATHA 3059 *The Nature of God*

Nondual union, seed and tree, wave and water

मराठी मूळ

तरुवर बीजा पोटीं । बीज तरुवरा सेवटीं ॥1॥
तैसें तुह्मां आह्मां जालें । एकीं एक सामावलें ॥ध्रु.॥
उदकावरील तरंग।तरंग उदकाचें अंग ॥2॥
तुका ह्मणे बिंबच्छाया । ठायीं पावली विलया॥3॥

ENGLISH TRANSLATION

The tree lies within the seed, and the seed is found at the end of the tree. So it is between You and us; one is contained within the other.

The wave rises upon the water; the wave is the very limb of the water. Says Tuka, the reflection has merged back into the original; the image and its source have become one.

IN PLAIN WORDS

The tree lies inside the seed, and the seed waits at the tree's end. So it has become between you and us: each is held within the other. The wave rises on the water, and the wave is the water's own body. Tuka says: the reflection has dissolved back into its source; the image and the original have become one.

WHAT IT MEANS

Tukaram is naming the union of the devotee and God in three images that each undo the line between two things. The seed holds the whole tree, and the tree comes back to seed; there is no telling where one starts. The wave looks like its own thing, yet it is nothing but the water moving. The reflection seems separate from what it mirrors, yet it merges back and the two are one. He is saying his relationship with God has reached this point: not a worshipper standing before a separate Lord, but each contained in the other, the seeming twoness collapsing into one.

GATHA 3060 *Worldly Metaphors*

Metaphor, laboring for others' gain

मराठी मूळ

साकरेच्या गोण्या बैलाचिये पाठी । तयासी सेवटीं करबाडें ॥1॥
मालाचे पैं पेटे वाहाताती उंटें । तयालागीं कांटे भक्षावया ॥ध्रु.॥
वाउगा हा धंदा आशा वाढविती । बांधोनियां देती यमा हातीं ॥2॥
ज्यासी असे लाभ तो चि जाणे गोडी । येर तीं बापुडीं सिणलीं वांयां ॥3॥
तुका ह्मणे शहाणा होई रे गव्हारा । चो†यासीचा फेरा फिरों नको ॥4॥

ENGLISH TRANSLATION

Sacks of sugar are loaded upon a bull's back, yet the bull receives only the sting of the prod. Camels carry chests of merchandise, yet they eat only thorns.

Such is the futile toil of those who increase their own desires; they are tied up and handed over to Yama. Only the one who earns the profit knows its sweetness; the rest, poor creatures, have labored in vain.

Says Tuka, become wise, O fool. Do not go round and round the cycle of eighty-four hundred thousand births.

IN PLAIN WORDS

Sacks of sugar are loaded on the bull's back, but all the bull gets is the prod. Camels carry chests of goods, but all they eat is thorns. Such is the useless toil of those who keep feeding their desires; they are bound and handed over to Yama. Only the one who takes the profit knows the sweetness; the rest, poor creatures, have worn themselves out for nothing. Tuka says: grow wise, you fool. Do not keep going round the cycle of eighty-four lakh births.

WHAT IT MEANS

Tukaram uses the beast of burden to picture a wasted life. The bull carries sugar and tastes none of it; the camel hauls rich goods and eats only thorns. So it is, he says, with a person who labors endlessly to feed his own cravings: he carries the weight, but the sweetness never reaches him, and in the end he is bound over to death. Someone else, the master who profits, knows the real reward, while the laborer is exhausted for nothing. The closing is a wake-up call rather than mockery: become wise, stop carrying desire's load through birth after birth, the long cycle of eighty-four lakh lives.

GATHA 3061 *Social Criticism*

Social criticism, the false pregnancy

मराठी मूळ

चिरगुटें घालूनि वाढविलें पोट । ग†हवार बोभाट जनामध्यें ॥1॥
लटिके चि डोहळे दाखवी प्रकार । दुध स्तनीं पोर पोटीं नाहीं ॥2॥
तुका ह्मणे अंतीं वांज चि ते खरी । फजिती दुसरी जनामध्यें ॥3॥

ENGLISH TRANSLATION

She stuffs rags under her garment and flaunts a swollen belly, making a great commotion before the world. She mimics the cravings of pregnancy and puts on a show, yet there is no milk in the breast and no child in the womb.

Says Tuka, in the end she is proven barren; a second disgrace follows amid the people.

IN PLAIN WORDS

She stuffs rags under her clothes and shows off a swollen belly, making a loud commotion before everyone. She fakes the cravings of pregnancy and puts on a whole show, yet there is no milk in the breast and no child in the womb. Tuka says: in the end she is proven barren, and a second disgrace follows before all the people.

WHAT IT MEANS

Tukaram tells a sharp little parable of pretended fruitfulness. A woman pads her belly with rags, mimics a pregnant woman's cravings, and makes a public scene of it, but there is no child and no milk; the whole display is hollow. The point is the pretense of inner attainment without the reality: a show of devotion or holiness with nothing actually grown inside. He notes that such a fraud cannot last; time exposes it, and the exposure is a second, worse shaming before the same crowd that was impressed. The warning is against performing a fullness you do not have.

GATHA 3062 *Devotion to Vitthal*

Devotion, never for a moment without him

मराठी मूळ

माझी सर्व चिंता आहे विठोबासी । मी त्याच्या पायांसी न विसंभें ॥1॥
विसरतां रूप क्षण एक चित्तीं । जिवलग मूर्ती सांवळी ते ॥ध्रु.॥
विसरतां हरी क्षण एक घडी । अंतरली जोडी लक्षलाभ ॥2॥
तुका ह्मणे माझ्या विठोबाचे पाये । संजीवनी आहे हृदयामाजी ॥3॥

ENGLISH TRANSLATION

All my care rests with Vithoba; I do not stray from His feet for a moment. If I forget that dear, dark form for even one instant, my chitta cannot bear it.

If I forget Hari for even a single moment, the treasury of a hundred thousand gains is lost. Says Tuka, the feet of my Vithoba are the life-giving herb lodged within my heart.

IN PLAIN WORDS

All my care rests with Vithoba; I do not leave his feet for a moment. If that dear dark form slips from my mind for even one instant, my heart cannot bear it. If I forget Hari for even a single moment, a treasury of a hundred thousand gains is lost. Tuka says: the feet of my Vithoba are the life-giving herb within my heart.

WHAT IT MEANS

Tukaram describes a love that will not tolerate a single gap. He has handed his whole anxious mind over to Vithoba and refuses to step away from his feet, because even an instant's forgetting of that dark, beloved form is unbearable to him. He weighs the cost in plain terms: one moment without Hari is a fortune lost, a hundred thousand gains gone. The closing image makes the stakes physical; Vithoba's feet are the sanjivani, the herb that brings the dead back to life, lodged in his own heart. To forget would be to lose the very thing keeping him alive.

GATHA 3063 *Social Criticism*

Social criticism, the dancing hypocrites

मराठी मूळ

काय तीं करावीं मोलाचीं माकडें । नाचत ती पुढें संसाराच्या ॥1॥
झाडा देतेवेळे विचकिती दांत । घेती यमदूत दंडवरी ॥ध्रु.॥
हात दांत कान हलविती मान । दाखविती जन मानावया ॥2॥
तुका ह्मणे किती जालीं हीं फजित । मागें नाहीं नीत भारवाही ॥3॥

ENGLISH TRANSLATION

What use are these precious monkeys, dancing before the world? When the time of reckoning comes, they bare their teeth, and the messengers of death seize them with rods. They shake their hands, teeth, ears, and heads to impress the people.

Says Tuka, how long will they endure this disgrace, for they have no righteousness to carry them forward.

IN PLAIN WORDS

What use are these hired monkeys, dancing before the world? When the reckoning comes, they bare their teeth, and the messengers of death seize them with rods. They wave their hands, gnash their teeth, wag their ears, and shake their heads, all to impress the people. Tuka says: how long will they bear this disgrace? Behind them there is no righteousness to carry them through.

WHAT IT MEANS

Tukaram is naming a pattern, not a person. The performer who plays to the crowd is like a trained monkey, all motion meant to win applause: gestures, grimaces, a show. The point lands at the reckoning, when death's agents come, because the performance was never backed by any inner righteousness, and a show cannot stand in for a life. The display that impresses people here buys nothing for what comes after. The poem asks each of us to look at how much of our own piety is performance for an audience.

GATHA 3064 *True Worship*

True worship, the burden of ego

मराठी मूळ

थोर ती गळाली पाहिजे अहंता । उपदेश घेतां सुख वाटे ॥1॥
व्यर्थ भराभर केलें पाठांतर । जोंवरी अंतर शुद्ध नाहीं ॥ध्रु.॥
घोडें काय थोडें वागवितें ओझें । भावेंविण तैसें पाठांतर ॥2॥
तुका ह्मणे धरा निष्ठावंत भाव । जरी पंढरीराव पाहिजे तो॥3॥

ENGLISH TRANSLATION

First, the great burden of ego must fall away; only then does receiving instruction bring joy. Memorizing scriptures by rote is useless so long as the chitta remains impure.

A horse carries heavy loads, yet gains nothing from them; recitation without devotion is just the same. Says Tuka, hold steadfast faith, if you truly seek the Lord of Pandhari.

IN PLAIN WORDS

First the great pride must fall away; only then does instruction bring joy. Heaping up scripture by rote is useless while the heart stays impure. A horse carries no small load, yet gains nothing by it; recitation without devotion is just the same. Tuka says: hold steadfast faith, if it is the Lord of Pandhari you truly want.

WHAT IT MEANS

Tukaram sets the order of things straight: the ego has to go down before any teaching can take hold. Where pride is intact, instruction cannot even be received with joy, and memorized scripture is dead weight on an unpurified heart. His image is exact: a packhorse carries a heavy load all day and is none the wiser for it, and rote learning without devotion carries you nowhere the same way. If you actually want the Lord of Pandhari, the path is not more recitation but steadfast faith and a heart made clean.

GATHA 3065 *Appeals and Exhortations*

Exhortation, go to Pandhari

मराठी मूळ

जाय जाय तूं पंढरी । होय होय वारकरी ॥1॥
सांडोनियां वाळवंट । काय इच्छसी वैकुंठ ॥ध्रु.॥
खांद्या पताकांचे भार । तुळसीमाळा आणि अबीर ॥2॥
साधुसंतांच्या दाटणी । तुका जाय लोटांगणीं ॥3॥

ENGLISH TRANSLATION

Go, go to Pandhari! Become a pilgrim, a Warkari! Why do you sit in the barren wasteland longing for Vaikuntha? Carry the banners on your shoulders, wear garlands of tulsi and smear yourself with abir. Says Tuka, prostrate yourself before the gathering of saints and sages.

IN PLAIN WORDS

Go, go to Pandhari. Become a Warkari, become one. Why do you sit in the barren sand still longing for Vaikuntha? Carry the weight of the banners on your shoulders, wear garlands of tulsi, and smear yourself with abir. Tuka says: go and fall flat in the crowd of saints and sages.

WHAT IT MEANS

This is a call to stop waiting and start walking. Tukaram tells the listener to go to Pandhari and become a Warkari, an actual pilgrim, rather than sitting idle and hankering after a far-off Vaikuntha. The point is that the heaven you long for is already present in the pilgrimage itself: the banners on the shoulder, the tulsi garland, the abir on the body, the company of the road. The crowning act is to fall full-length before the gathering of saints and sages, because the goal is reached by joining that company, not by dreaming of paradise alone.

GATHA 3066 *The Saints*

Veneration of saints, blessed lineage

मराठी मूळ

जगीं ऐसा बाप व्हावा । ज्याचा वंश मुक्तीस जावा॥1॥
पोटा येतां हरलें पापा । ज्ञानदेवा मायबापा ॥ध्रु.॥
मुळीं बाप होता ज्ञानी । तरी आह्मी लागलों ध्यानीं ॥2॥
तुका ह्मणे मी पोटींचें बाळ । माझी पुरवा ब्रह्मींची आळ ॥3॥

ENGLISH TRANSLATION

Blessed is the father whose lineage attains liberation. O Dnyanadeva, O dear parent, when you came into the womb, sin itself was destroyed.

Your father was a man of wisdom, and therefore we too were drawn into contemplation. Says Tuka, I am the child of that very womb; fulfill my longing for union with the Absolute.

IN PLAIN WORDS

Let such a father be born into this world, whose lineage goes on to liberation. When he came into the womb, sin itself was undone, O Dnyanadeva, dear father and mother. From the start the father was a man of wisdom, and so we too were drawn into contemplation. Tuka says: I am the child of that womb; fulfill in me this longing for Brahman.

WHAT IT MEANS

Tukaram is praising Dnyanadeva and claiming his spiritual descent. The truly blessed parent, he says, is the one whose line leads on to liberation, and Dnyanadeva is exactly that: at his very coming, sin was undone. He calls him father and mother both, because spiritual lineage is the real parentage here. Since the source was a man of wisdom, those who follow are drawn into contemplation as if by inheritance. Standing in that line, Tukaram asks for the child's birthright: fulfill in me this longing for Brahman.

GATHA 3067 *The Saints*

Defense of saints, the slanderer

मराठी मूळ

संतांच्या हेळणे बाटलें जें तोंड । प्रत्यक्ष तें कुंड चर्मकाचें ॥1॥
भेसळीचें वीर्य ऐशा अनुभवें । आपुलें परावें नाहीं खळा ॥ध्रु.॥
संतांचा जो शोध करितो चांडाळ । धरावा विठाळ बहु त्याचा ॥2॥
तुका ह्मणे केली प्रज्ञा या च साटीं । कांहीं माझे पोटीं शंका नाहीं ॥3॥

ENGLISH TRANSLATION

The mouth that insults the saints becomes as foul as a pit of leather. The wicked one, tainted in his very nature, knows neither what is his own nor another's.

He who seeks faults in the saints is cast out from grace; one must shun his company as one shuns what is defiling. Says Tuka, my intellect was given for this very purpose, and I have no doubt in my chitta about it.

IN PLAIN WORDS

The mouth that mocks the saints is fouled; it is plainly a tanner's pit. By such experience his seed is mixed and base; the wicked one knows neither his own nor another's. He who hunts for faults in the saints is an outcaste; one must shun his touch as a great defilement. Tuka says: my understanding was given for just this purpose, and in my heart there is no doubt of it.

WHAT IT MEANS

This abhanga defends the saints with deliberately harsh imagery, and the heat is aimed at the slandering habit, not at any human soul beyond rescue. The mouth that mocks the holy has fouled itself; the one who lives to find fault has lost the sense of what is his own and what is sacred. Tukaram says such company should be shunned the way one avoids defilement, because the fault-finding spirit is contagious to the heart. He ends by claiming his own clarity was given precisely to say this, and he holds it without doubt. The challenge to the reader is to catch the fault-hunting impulse in oneself before it hardens.

GATHA 3068 *Appeals and Exhortations*

Warning, do not put off

मराठी मूळ

बहु टाळाटाळी । होतां भोवताहे कळी ॥1॥
बरें नव्हेल सेवटीं । भय असों द्यावें पोटीं ॥ध्रु.॥
मुरगाळी कान । घुसमाडील सावधान ॥2॥
अबोलणा तुका । ऐसें कोणी लेखूं नका ॥3॥

ENGLISH TRANSLATION

When there is too much evasion and delay, a quarrel brews all around. It will not end well; let fear remain in your chitta.

He will twist your ears and throttle you, so be alert. Says Tuka, do not dismiss my silence as mere wordlessness.

IN PLAIN WORDS

When there is much putting off and delay, a quarrel brews all around. It will not end well; keep fear inside you. He will twist your ear and throttle you, so stay alert. Tuka says: do not take my silence to mean I have nothing to say.

WHAT IT MEANS

Tukaram is warning against endless evasion and delay. Where a person keeps stalling and dodging, trouble gathers and a reckoning builds that will not turn out well, so a healthy fear should be kept alive inside. The harsh image of an ear twisted and a throat throttled names the grip that consequences finally take on the one who keeps putting things off. His last line is pointed at himself: his quietness is not emptiness or consent, and no one should mistake his silence for having nothing to say.

GATHA 3069 *The Power of the Name*

The Name, the tongue cannot stop

मराठी मूळ

जिव्हे जाला चळ । नेये अवसान ते पळ ॥1॥
हें चि वोसनावोनी उठी । देव सांटविला पोटीं ॥ध्रु.॥
नाहीं ओढा वारा। पडिला प्रसंग तो बरा ॥2॥
तुका ह्मणे जाली । मज हे अनावर बोली ॥3॥

ENGLISH TRANSLATION

My tongue has become restless; not a moment passes without utterance. I rise calling out to God and store Him within my chitta.

There is no pull of wind or current; whatever occasion arises is good. Says Tuka, this speech of mine has become utterly uncontrollable.

IN PLAIN WORDS

My tongue has grown restless; the moment will not let go. With this very thing I rise up overflowing, having stored God inside me. There is no pull of wind or current; whatever the occasion, it is good. Tuka says: this speech of mine has become more than I can hold back.

WHAT IT MEANS

Tukaram is describing the Name taking over the body. His tongue has become restless, unable to let a moment pass without uttering it, and he rises up brimming because God is now stored within. He says there is no outer push at work, no wind or tide; the impulse comes from inside, so any occasion at all is the right occasion to speak the Name. The closing line is almost a confession of helplessness: this speech has passed beyond his control. What the poem celebrates is exactly that loss of control, the Name speaking itself through him.

GATHA 3070 *Worldly Life*

Worldly life, vows for greed

मराठी मूळ

गोहो यावा गांवा । ऐसे नवस करी आवा ॥1॥
कैचें पुण्य तया गांठी । व्रतें वेची लोभासाटीं ॥ध्रु.॥
वाढावें संतान। गृहीं व्हावें धनधान्य ॥2॥
मागे गारगोटी । परिसाचीये साटोवाटी ॥3॥
तुका ह्मणे मोल । देउन घेतला सोमवल ॥4॥

ENGLISH TRANSLATION

The mother makes vows that her son should return home safely to the village. But what merit can she gather when she spends her vows only for worldly greed? She prays for more offspring, for wealth and grain in the house.

She barters away a touchstone in exchange for mere pebbles. Says Tuka, she pays a price and receives only worthless goods in return.

IN PLAIN WORDS

Let my husband come home to the village: so the wife makes her vows. What merit can she gather, when she spends her vows for greed? More children, she asks, and wealth and grain in the house. She begs for a pebble in exchange for the touchstone. Tuka says: she pays the price and takes home worthless goods.

WHAT IT MEANS

Tukaram looks at how people spend their devotion on the wrong things. The wife makes vows, but for worldly aims: the husband home safe, more children, wealth and grain in the house. He says no real merit can come of vows poured out for greed. His sharp image carries the whole point: the touchstone turns iron to gold, yet she trades it away for a common pebble, mistaking the lesser thing for the prize. The same bargain is offered to anyone who turns the practice of devotion toward worldly gain and walks away thinking they got something.

GATHA 3071 *Worldly Life*

Worldly life, childhood passes in play

मराठी मूळ

बाळपणें ऐसीं वरुषें गेलीं बारा । खेळतां या पोरा नानामतें ॥1॥
विटू दांडू चेंडू लगो†या वाघोडीं । चंपे पेंड खडी एकीबेकी ॥ध्रु.॥
हमामा हुंबरी पकव्याच्या बारे । खेळे जंगीभोंवरे चुंबाचुंबी ॥2॥
सेलडेरा आणि निसरभोंवडी । उचली बाले धोंडी अंगबळें ॥3॥
तुका ह्मणे ऐसें बाळपण गेलें । मग तारुण्य आलें गर्वमूळ ॥4॥

ENGLISH TRANSLATION

Twelve years of childhood pass in play, with all manner of games. Bat and ball, tipcat, leapfrog, hide and seek, all sorts of childhood pastimes.

Wrestling, spinning tops, chasing and tumbling, lifting stones with youthful strength. Says Tuka, thus childhood slipped away, and then youth arrived, the root of all pride.

IN PLAIN WORDS

In childhood twelve years go by like this, the boy playing all kinds of games. Tipcat and bat and ball, leapfrog and tag, throwing stones, hide and seek. Wrestling matches, spinning tops, racing and chasing, tumbling and kissing-games. Sliding and whirling about, lifting heavy stones with the strength of his body. Tuka says: childhood went by like this, and then youth came, the root of all pride.

WHAT IT MEANS

This is the first stage of a life laid out plainly, the early years counted off through their games. Tukaram piles up the children's pastimes, bat and ball, tipcat, leapfrog, tops, wrestling, until the sheer list makes the point: twelve whole years slip away in play, with not a thought given to anything higher. The sting is in the last line, where childhood passes only to hand over to youth, and youth is named the root of pride. The poem is the opening of a portrait of a life squandered stage by stage, asking the listener where the years are actually going.

GATHA 3072 *Worldly Life*

Worldly life, the youth drunk on pride

मराठी मूळ

तारुण्याच्या मदें न मनी कोणासी । सदा मुसमुसी खूळ जैसा ॥1॥
अंठोनी वेंठोनीं बांधला मुंडासा । फिरतसे ह्मैसा जनामधीं ॥ध्रु.॥
हातीं दीडपान वरती च मान । नाहीं तो सन्मान भलियांसी ॥2॥
श्वानाचिया परी हिंडे दारोदारीं । पाहे परनारी पापदृष्टी ॥3॥
तुका ह्मणे ऐसा थोर हा गयाळी । करितां टवाळी जन्म गेला ॥4॥

ENGLISH TRANSLATION

Drunk on youth, he respects no one, always smirking like a madman. With his turban tied in fancy knots, he roams among people like a buffalo.

A betel leaf in hand, his head held high, he shows no honor to the good. Like a dog he wanders door to door, casting his sinful gaze on other men's wives.

Says Tuka, what a great wastrel, spending his whole life in idle mischief.

IN PLAIN WORDS

Drunk on youth, he honors no one, forever smirking like a fool. His turban tied in fancy folds, he wanders among people like a buffalo. A betel leaf in hand, his chin held high, he shows no respect to good men. Like a dog he roams from door to door, eyeing other men's wives with a sinful gaze. Tuka says: what a great wastrel he is; his life went by in idle mischief.

WHAT IT MEANS

Tukaram draws the second stage of the wasted life: youth swollen with self-importance. The man honors no one, struts with a smirk and a fancy turban, chews his betel with his chin up, and gives the good no respect at all. The animal images are deliberate, the buffalo and the door-to-door dog, because appetite and vanity have crowded out everything human, down to the leering eye on other men's wives. The verdict is that the whole season of strength was spent on idle mischief. The poem is holding up a mirror to the swagger of youth, not condemning a person past hope.

GATHA 3073

Worldly Life

Worldly life, remember Rama in old age

मराठी मूळ

ह्यातारपणीं थेटे पडसें खोकला । हात कपाळाला लावुनि बैसे ॥1॥
खोबरियाची वाटी जालें असे मुख । गळतसे नाक श्लेष्मपुरी ॥ध्रु.॥
बोलों जातां शब्द नये चि हा नीट । गडगडी कंठ कफ भारी ॥2॥
सेजारी ह्मणती मरेना कां मेला । आणिला कांटाळा येणें आह्मां ॥3॥
तुका ह्मणे आतां सांडुनी सर्वकाम । स्मरा राम राम क्षणक्षणा ॥4॥

ENGLISH TRANSLATION

In old age come sneezing, colds, and coughing. He sits with his hand pressed to his forehead.

His mouth has shriveled like a coconut shell, and mucus flows from his nose without cease. When he tries to speak, the words come out garbled, his throat rattling with phlegm.

The neighbors say, why does this wretch not die already, he has brought us nothing but vexation. Says Tuka, abandon all other concerns now and remember Rama, Rama, every moment.

IN PLAIN WORDS

In old age come the running cold and the cough. He sits with his hand pressed to his brow. His mouth has shriveled like a coconut shell, and mucus runs from his nose in a stream. When he tries to speak the words will not come out straight; his throat rattles, thick with phlegm. The neighbors say, why does this wretch not just die? He has brought us nothing but disgust. Tuka says: now drop every other concern and remember Rama, Rama, every moment.

WHAT IT MEANS

This is the last stage, and Tukaram spares nothing in showing the body's collapse: the endless cough, the shriveled mouth, the running nose, the speech gone to a phlegmy rattle. He even lets us hear the neighbors wishing the old man dead, to drive home how the world treats a body it no longer values. But the unsparing picture exists for the turn at the end: if childhood went in play and youth in pride, only this remains, to drop every other concern and say Rama, Rama, with every breath that is left. The point is not to mock the old man but to ask why we wait until then to begin.

GATHA 3074 *The Moral Ideal*

Moral ideal, take no pay for kirtan

मराठी मूळ

जेथें कीर्तन करावें । तेथें अन्न न सेवावें ॥1॥
बुका लावूं नये भाळा । माळ घालूं नये गळां ॥ध्रु.॥
तटावृषभासी दाणा। तृण मागों नये जाणा ॥2॥
तुका ह्मणे द्रव्य घेती । देती ते ही नरका जाती ॥3॥

ENGLISH TRANSLATION

Where you perform kirtan, do not accept food. Do not apply sacred ash to your forehead or wear a garland around your neck.

Do not beg for grain or fodder from those who keep temple bulls. Says Tuka, those who take money for devotion, and those who give it, both go to hell.

IN PLAIN WORDS

Where you sing kirtan, do not eat the food there. Do not let them mark your brow with paste, do not let them hang a garland on your neck. Do not beg grain or fodder from those who keep temple bulls, know this. Tuka says: those who take money for it, and those who give it, both go to hell.

WHAT IT MEANS

Tukaram is laying down a rule of clean conduct for the singer of God's praise. Take no meal where you have sung, accept no paste on the brow, no garland on the neck, beg no grain or fodder; in short, draw no reward from the devotion you offer. The reasoning is that the moment kirtan is paid for it stops being worship and becomes a transaction. He makes the warning unsparing by condemning both sides at once: the one who takes money for the Name and the one who pays it both go to hell. The standard he sets is that devotion must stay free of any price.

GATHA 3075 *Sacred Stories*

The vanity of wealth, you take nothing

मराठी मूळ

लंकेमाजी घरें किती तीं आइका । सांगतसें संख्या जैसीतैसी ॥1॥
पांच लक्ष घरें पाषाणांचीं जेथें । सात लक्ष तेथें विटेबंदी ॥ध्रु.॥
कोटि घरें जेथें कांशा आणि तांब्याचीं । शुद्ध कांचनाचीं सप्त कोटी ॥2॥
तुका ह्मणे ज्याची संपदा एवढी । सांगातें कवडी गेली नाहीं ॥3॥

ENGLISH TRANSLATION

Hear how many houses there were in Lanka; I will tell you the count as it truly was. Five hundred thousand houses of stone, seven hundred thousand built of brick.

Ten million houses of brass and copper, and seventy million of pure gold. Says Tuka, he whose wealth was so vast could not take even a single cowrie shell with him.

IN PLAIN WORDS

Hear how many houses there were in Lanka. I will tell you the count, just as it was. Five hundred thousand houses of stone. Seven hundred thousand built of brick. Ten million houses of brass and copper. Seventy million of pure gold. Tuka says: he whose wealth was this vast could not take a single cowrie shell with him.

WHAT IT MEANS

Tukaram piles up Ravana's riches house by house, stone to brick to brass to gold, until the numbers turn unreal. He builds the heap only to knock it flat in the last line: the lord of all that gold could not carry off one cowrie shell, the smallest coin there is. The frame the poem leaves unspoken is your own grasping. Every fortune you stack up stays behind when you go, so measure what you are storing against what you can actually keep.

GATHA 3076 *Faith and Trust*

Mercy for the fallen, faith is enough

मराठी मूळ

व्यभिचारिणी गणिका कुंटणी । विश्वास चि मनीं राघोबाचा ॥1॥
ऐसी ही पापिणी वाइली विमानी । अचळ भुवनीं टेवियेली ॥ध्रु.॥
पतितपावन तिहीं लोकीं ठसा । कृपाळू कोंवसा अनाथांचा ॥2॥
तुका ह्मणे विठोबाची धरा सोय । आणिक उपाय नेणों किती ॥3॥

ENGLISH TRANSLATION

The wrongful courtesan, a woman of ill repute, held unwavering faith in Rama within her mind. Even such a wrongdoer was carried to heaven in a celestial chariot and placed in an eternal realm.

The Purifier of the Fallen, His renown resounds in all three worlds; He is compassionate and a shelter for the destitute. Says Tuka, hold fast to Vitthal's path, for I know of no other remedy.

IN PLAIN WORDS

She was a courtesan, a woman of ill repute. Yet in her mind she held firm faith in Rama. Even this sinful woman was carried up in a celestial chariot. She was set in an unshakable realm. He purifies the fallen; His mark is on all three worlds. He is merciful, a shelter for the helpless. Tuka says: hold fast to Vitthal's path. I know of no other remedy.

WHAT IT MEANS

Tukaram takes the most disreputable person he can name, a woman the world counts as wholly fallen, and shows her lifted to an eternal heaven. What carried her was not virtue or good standing but unwavering faith in Rama held in the mind. The point is that the Lord is the purifier of the fallen, so no past disqualifies you. Do not examine your record and conclude you are beyond saving; examine instead whether you are holding fast. Tuka ends by refusing all backup plans: cling to Vitthal, because he knows nothing else that works.

GATHA 3077 *Sacred Stories*

The Lord comes when all else leaves

मराठी मूळ

गजेंद्र तो हस्ती सहस्र वरुषें । जळामाजी नक्रें पीडिलासे ॥1॥
सुहुदव सांडिलें कोणी नाहीं साहे । अंतीं वाट पाहे विठो तुझी ॥ध्रु.॥
कृपेच्या सागरा माझ्या नारायणा । तया दोघांजणा तारियेलें ॥2॥
तुका ह्मणे नेले वाऊनि विमानी । मी ही आईकोनी विश्वासलों ॥3॥

ENGLISH TRANSLATION

The great elephant Gajendra was tormented by a crocodile in the waters for a thousand years. All his companions abandoned him, none would endure his suffering, and at last he looked only to You, O Vitthal.

O ocean of mercy, my Narayana, You delivered them both. Says Tuka, You carried them aloft in a celestial chariot, and hearing this, I too have placed my trust in You.

IN PLAIN WORDS

Gajendra the great elephant was tormented in the water by a crocodile for a thousand years. His companions left him; none could bear his suffering. At the end he watched only for You, Vitthal. O ocean of mercy, my Narayana, You delivered them both. Tuka says: You carried them up in a celestial chariot. Hearing this, I too have put my trust in You.

WHAT IT MEANS

Tukaram retells Gajendra to name the moment faith is for: when everyone who could help has walked away and the suffering has no end in sight. The elephant's friends abandon him, and only then does he look to the Lord alone, who delivers both the captive and even the crocodile. The unspoken frame is the hearer's own desperation. Tuka does not stand outside the story; he says that simply hearing it was enough to make him trust too. The stakes are stated plainly: at the end, the one you watch for is the one who comes.

GATHA 3078 *Sacred Stories*

Crying out with love, knowledge is not enough

मराठी मूळ

ब्रह्मयाचे वेद शंखासुरें नेले । त्यासाटीं धरिलें मत्स्यरूप ॥1॥
तेणें आत्मा नव्हता नेला ब्रह्मांडासी । काय ब्रह्मयासी नव्हतें ज्ञान ॥ध्रु.॥
परि तेणें धावा केला आवडीनें । जाले नारायण कृपासिंधु ॥2॥
तुका ह्मणे विठोबा मी नामधारक । पोसनें सेवक भेटी देई ॥3॥

ENGLISH TRANSLATION

When the demon Shankhasura stole the Vedas from Brahma, You assumed the form of a fish. It was not as though Brahma's soul had been stolen away or that he lacked knowledge.

Yet because he called out to You with love, You, Narayana, ocean of mercy, came to his rescue. Says Tuka, O Vitthal, I am a bearer of Your name; nourish this servant and grant me Your audience.

IN PLAIN WORDS

When the demon Shankhasura stole the Vedas from Brahma, You took the form of a fish. It was not that Brahma's soul had been carried off, or that Brahma lacked knowledge. Yet because he called out to You with love, You, Narayana, ocean of mercy, came. Tuka says: O Vitthal, I am a bearer of Your name. Feed this servant and grant me Your sight.

WHAT IT MEANS

Tukaram makes a sharp distinction: Brahma, the creator, was not ignorant and his self was never in danger, yet his own knowledge did not recover the stolen Vedas. What brought the Lord as the fish was the loving cry, not the learning. The unspoken claim is that knowing about God is not the same as calling on him, and the second is what moves him. Tuka then places himself in the same posture, owning no merit but the Name he carries, and asks to be fed and granted a sight of the Lord like a servant fed by his master.

GATHA 3079 *Sacred Stories*

The Lord bears the weight, deeds beyond counting

मराठी मूळ

देवीं आणि दैतीं सिंधू गुसिळला । भार पृथ्वीस जाला साहावेना ॥1॥
जालासी कासव धरिली पाठीवरी । चिंता तुज हरी सकळांची ॥ध्रु.॥
तये काळीं देव करिताती स्तुती । कृपाळु श्रीपती ह्मणोनियां ॥2॥
तुका ह्मणे ऐसे उदंड पवाडे । ज्यासी सहस्र तोंडें सिणला तो ही ॥3॥

ENGLISH TRANSLATION

When the gods and demons churned the ocean, the earth could not bear the weight. You became the tortoise and held the burden upon Your back; O Hari, the care of all beings rests with You.

At that time the gods sang Your praise, calling You the merciful Lord. Says Tuka, Your glorious deeds are beyond count; even Shesha with a thousand tongues grows weary recounting them.

IN PLAIN WORDS

The gods and the demons churned the ocean. The earth could not bear the weight. You became the tortoise and held the burden on Your back. O Hari, the care of all beings rests with You. At that time the gods sang Your praise, calling You the merciful Lord. Tuka says: Your glorious deeds are so many that even the serpent with a thousand tongues grows weary telling them.

WHAT IT MEANS

Tukaram tells the churning of the ocean to make one point: when the weight grew too great even for the earth, the Lord took the tortoise form and carried it on his own back. The care of all beings rests with him, which is why the gods turn from their effort to his praise. The frame left unspoken is your own load. What you cannot carry is not yours to carry alone, and the same Hari bears it. Tuka closes by confessing that the Lord's deeds outrun all praise: the thousand-tongued serpent tires before the list is done.

GATHA 3080 *Sacred Stories*

The boar avatar, the Lord as mother

मराठी मूळ

हिरण्याक्ष दैत्य मातला जे काळीं । वरदानें बळी शंकराच्या ॥1॥
इंद्रपदराज्य घेतलें हिरोनी । देवा चक्रपाणी ह्मणती धांव ॥ध्रु.॥
तइं पांडुरंगा शूकर जालेती । तया दैत्यपती मारविले॥2॥
तुका ह्मणे ज्यांचीं राज्यें त्यांसी दिलीं । ऐसी तूं माउली पांडुरंगा॥3॥

ENGLISH TRANSLATION

When the demon Hiranyaksha grew drunk with power, strengthened by Shankara's boon, he seized Indra's kingdom by force, and the gods cried out to the Lord to come to their aid. Then, O Panduranga, You became the great boar and slew that demon lord.

Says Tuka, You restored their kingdoms to those they belonged to; such is Your motherly care, O Panduranga.

IN PLAIN WORDS

There was a time when the demon Hiranyaksha grew drunk with power, made strong by Shankara's boon. He seized Indra's kingly throne by force. The gods cried out: Lord, holder of the discus, come quickly. Then, O Panduranga, You became the boar and killed that lord of demons. Tuka says: You gave their kingdoms back to those they belonged to. Such a mother You are, O Panduranga.

WHAT IT MEANS

Tukaram retells the boar avatar to show what the Lord does when the strong rob the weak. A demon emboldened by a boon takes Indra's throne, the gods cry out, and Panduranga comes as the boar to kill the usurper and restore each kingdom to its rightful owner. The unspoken frame is justice that no one else can deliver. Notice the final image: Tuka calls this fierce, world-rescuing Lord a mother, because the same force that destroys the wrongdoer is tenderness toward the wronged. The stake is trust that what was stolen will be set right.

GATHA 3081 *Sacred Stories*

Narasimha, the Lord makes His word true

मराठी मूळ

प्रल्हादाकारणें नरसिंहीं जालासी । त्याचिया बोलासी सत्य केलें ॥1॥
राम कृष्ण गोविंदा नारायणा हरि । गर्जे राजद्वारीं भक्तराज ॥ध्रु.॥
विठ्ठल माधव मुकुंद केशव । तेणें दैत्यराव दचकला ॥2॥
तुका ह्मणे तयां कारणें सगुण । भक्तांचें वचन सत्य केलें ॥3॥

ENGLISH TRANSLATION

For the sake of Prahlada You became Narasimha, making his words come true. Rama, Krishna, Govinda, Narayana, Hari, the royal devotee thundered these names at the king's gate.

Vitthal, Madhava, Mukunda, Keshava, these names made the demon king tremble. Says Tuka, for the sake of Your devotees You assumed a visible form and proved the words of the faithful to be true.

IN PLAIN WORDS

For Prahlada's sake You became Narasimha. You made his words come true. Rama, Krishna, Govinda, Narayana, Hari: the royal devotee thundered these names at the king's gate. Vitthal, Madhava, Mukunda, Keshava: at these names the demon king trembled. Tuka says: for Your devotees' sake You took a visible form and made the words of the faithful come true.

WHAT IT MEANS

Tukaram retells Narasimha around a single act: the Lord made the devotee's word true. Prahlada had insisted God was everywhere, and to keep that word the Lord took form at the pillar. The Names themselves are the weapon here; the boy thunders them and the tyrant shakes. The unspoken claim is about how God meets faith: when a devotee stakes everything on a promise, the Lord puts on a body to make it stand. The pattern to examine is not the demon but our own half-belief, which never forces the issue the way Prahlada's whole-hearted word did.

GATHA 3082 *The Power of the Name*

The Name, the sword cannot cut

मराठी मूळ

नामाचें सामर्थ्य कां रे दवडीसी । कां रे विसरसी पवाडे हे ॥1॥
खणखणां हाणती खर्ग प्रल्हादासी । न रुपे आंगासी किंचित ही ॥ध्रु.॥
राम कृष्ण हरी ऐसी मारी हाक । तेणें पडे धाक बिळयासी ॥2॥
असों द्यावीं सामर्थ्यॉ ऐसिया कीर्तीचीं । आवडी तुक्याची भेटी देई ॥3॥

ENGLISH TRANSLATION

Why do you squander the power of the Name? Why do you forget these glorious deeds? They struck Prahlada again and again with swords, yet not the slightest wound appeared on his body. When he cried out Rama, Krishna, Hari, even his tormentor was seized with terror.

Says Tuka, set aside all other powers and glories; just grant this Tuka the longing of Your meeting.

IN PLAIN WORDS

Why do you throw away the power of the Name? Why do you forget these glorious deeds? They struck Prahlada again and again with swords, yet not the slightest wound appeared on his body. He cried out Rama, Krishna, Hari, and at that his tormentor was seized with terror. Tuka says: let all such powers and famous glories be. Just grant this Tuka the longing to meet You.

WHAT IT MEANS

Tukaram opens by scolding the listener, and himself, for squandering something already proven: the Name guarded Prahlada so that swords left no mark and his attacker, not he, was the one who shook with fear. That is the deed we forget when we treat the Name as small. Then comes the turn the plain poem only states: Tuka waves away even these miracles and asks for one thing instead, the meeting. The stake is that the Name's real prize is not protection or wonders but God himself, and that is what he begs for.

GATHA 3083 *Sacred Stories*

The Name, poison turns to nectar

मराठी मूळ

वाटीभर विष दिलें प्रल्हादासी । निर्भय मानसीं तुझ्याबळें ॥1॥
भोक्ता नारायण केलें तें प्राशन । प्रतापें जीवन जालें तुझ्या ॥ध्रु.॥
नामाच्या चिंतनें विषाचें तें आप । जाहालें देखत नारायणा ॥2॥
तुका ह्मणे ऐसे तुझे बडिवार । सिणला फणीवर वर्णवेना ॥3॥

ENGLISH TRANSLATION

A cup full of poison was given to Prahlada, but his mind was fearless by Your strength. O Narayana, he drank what was offered, and by Your power it became life-giving nectar.

Through remembrance of the Name, the poison was transformed into water before everyone's eyes. Says Tuka, such are Your wondrous glories that even the thousand-hooded serpent grows weary and cannot describe them all.

IN PLAIN WORDS

A cup full of poison was given to Prahlada. His mind was fearless, by Your strength. O Narayana, he drank what was offered, and by Your power it became life. By thinking on the Name, the poison turned to water before everyone's eyes, O Narayana. Tuka says: such is Your greatness that even the hooded serpent grows weary and cannot tell it all.

WHAT IT MEANS

Tukaram takes the poisoning of Prahlada to show what holding the Name does inside a person under attack. The boy is fearless not by his own nerve but by the Lord's strength, and the poison he drinks turns to life-giving water in plain sight. The unspoken frame is the poison handed to any devotee: fear, threat, the world's malice. Remembrance of the Name changes its nature before it can do its work. Tuka ends as he often does, owning that the Lord's greatness exceeds all telling; even the thousand-hooded serpent tires before he can finish.

GATHA 3084 *Sacred Stories*

God in everything, the fire turns cool

मराठी मूळ

अग्नकुंडामध्यें घातला प्रल्हाद । तरी तो गोविंद विसरेना ॥1॥
पितियासी ह्मणे व्यापक श्रीहरि । नांदतो मुरारी सर्वां ठायीं ॥ध्रु.॥
अग्नरूपें माझा सखा नारायण । प्रल्हाद गर्जून हाक मारी ॥2॥
तुका ह्मणे अग्न जाहाला शीतळ । प्रताप सबळ विठो तुझा ॥3॥

ENGLISH TRANSLATION

Prahlada was cast into a pit of fire, yet he would not forget Govinda. He told his father that Hari pervades all things, that the Lord dwells everywhere.

Prahlada roared and called out: Narayana is my friend, present even in this fire! Says Tuka, the fire became cool; such is the mighty power of Vitthal.

IN PLAIN WORDS

Prahlada was thrown into a pit of fire. Still he would not forget Govinda. He told his father that Hari fills all things, that Murari lives everywhere. He roared out: Narayana, my friend, is here even as this fire. Tuka says: the fire turned cool. Such is Your mighty power, Vitthal.

WHAT IT MEANS

Tukaram retells the fire to test the claim that God is everywhere. Thrown into the flames, Prahlada does not abandon the teaching he held when it was safe; he insists the Lord pervades all things, even the fire meant to kill him, and calls that fire his friend. The unspoken stake is whether you believe in God's presence only when comfortable. The boy holds it at the worst moment, and the fire turns cool. The lesson points at our own faith, which usually goes silent exactly where Prahlada's grew loud.

GATHA 3085 *Sacred Stories*

God in the pillar, everywhere when called

मराठी मूळ

कोपोनियां पिता बोले प्रल्हादासी । सांग हृषीकेशी कोठें आहे ॥1॥
येरू ह्मणे काष्ठीं पाषाणीं सकळीं । आहे वनमाळी जेथें तेथें ॥ध्रु.॥
खांबावरी लात मारिली दुर्जनें । खांबीं नारायण ह्मणतां चि ॥2॥
तुका ह्मणे कैसा खांब कडाडिला । ब्रह्मा दचकला सत्यलोकीं ॥3॥

ENGLISH TRANSLATION

The enraged father demanded of Prahlada: tell me, where is your Hrishikesha? The boy replied: He is in wood, in stone, in everything; the Lord is everywhere. The wicked one kicked the pillar in fury, and the moment the name Narayana was uttered, the pillar burst apart.

Says Tuka, see how the pillar thundered and split, and Brahma himself was startled in his celestial abode.

IN PLAIN WORDS

The father, in fury, said to Prahlada: tell me where your Hrishikesha is. The boy answered: He is in wood, in stone, in everything; Vanamali is wherever you look. The wicked one kicked the pillar in anger. The moment the name Narayana was spoken, the pillar burst. Tuka says: see how the pillar cracked open with a roar, and Brahma himself was startled in his high heaven.

WHAT IT MEANS

Tukaram stages the confrontation at the pillar to make the doctrine of God's presence land as fact. The father demands proof of where God is; the boy says everywhere, in wood and stone alike. When the tyrant strikes the pillar in scorn and the Name is uttered, the pillar splits and the Lord comes out of it. The unspoken claim is that the all-pervading God is not an idea but answers when called from anywhere. The shock that reaches even Brahma is the measure of it: God is precisely where mocking certainty swore he could not be.

GATHA 3086 *Sacred Stories*

Narasimha's fearsome form, mercy to devotees

मराठी मूळ

डळमिळला मेरु आणि तो मांदार । पाताळीं फणिवर डोई झाडी ॥1॥
लोपे तेजें सूर्य आणीक हा चंद्र । कांपतसे इंद्र थरथरां ॥ध्रु.॥
ऐसें रूप उग्र हरीनें धरिलें । दैत्या मारियेलें मांडीवरी॥2॥
तुका ह्मणे भक्तांकारणें श्रीहरि । बहु दुराचारी निदानिळले ॥3॥

ENGLISH TRANSLATION

Mount Meru and Mandara trembled, and the great serpent in the netherworld shook his heads. The sun and moon were dimmed by the radiance, and Indra shook with fear.

Hari assumed that fearsome form and slew the demon upon His lap. Says Tuka, for the sake of His devotees, Hari has destroyed even the most wicked of wrongdoers.

IN PLAIN WORDS

Mount Meru shook, and Mandara too. In the netherworld the great serpent shook his hoods. The sun lost its light, and the moon as well. Indra trembled and trembled. Hari took on that terrible form. He killed the demon across His lap. Tuka says: for His devotees' sake, Hari has destroyed even the worst of wrongdoers.

WHAT IT MEANS

Tukaram lets the whole cosmos quake, mountains, serpent, sun, moon, Indra, before he names what caused it: Hari taking the fierce Narasimha form to kill the demon laid across his lap. The terror is real, but the reason is tender. The Lord put on that dreadful shape for the sake of a devotee. The frame left unspoken is that even the worst wrongdoer is not beyond the Lord's reach when his devotees are at stake. The aim of the fierceness is protection, and what it answers is faith, not power.

GATHA 3087 *The Nature of God*

Wonder, God bound by love

मराठी मूळ

बहुत कृपाळु दीनाचा दयाळु । जगीं भक्तवत्सळु नाम तुझें ॥1॥
मानियेला चित्तीं बळीचा उपकार । अझूनि त्याचें द्वार राखसील ॥ध्रु.॥
काय त्याच्या भेणें बैसलासी द्वारीं । नाहीं तुज हरि कृपा बहु ॥2॥
तुका ह्मणे भक्तजनाची ममता । तुह्मांसी अनंता अलोलिक ॥3॥

ENGLISH TRANSLATION

Most compassionate, merciful to the lowly, Your name in the world is the Lover of Devotees. You valued the offering of Bali so deeply that even now You stand guard at his door.

Are You bound there out of fear of him, or is it that Your mercy knows no bounds, O Hari? Says Tuka, Your love for Your devotees, O Ananta, is truly extraordinary.

IN PLAIN WORDS

You are most kind, merciful to the lowly. In the world Your name is Lover of Devotees. You held Bali's offering dear in Your heart. Even now You guard his door. Do You sit at his door out of fear of him? No, Hari, it is that Your mercy is vast. Tuka says: Your tenderness toward Your devotee, O Ananta, is beyond anything.

WHAT IT MEANS

Tukaram marvels that the highest Lord chooses to stand watch like a servant at the door of His devotee Bali. He names two readings and rejects the false one: God is not bound there by fear, but by His own boundless mercy. The poem turns the usual order upside down: the master becomes the doorkeeper, because love for the devotee is

greater than majesty. Calling Him Ananta, the endless one, sharpens the wonder: what is limitless has gladly made itself small for love.

GATHA 3088 *The Nature of God*

Praise, the shelter of God's love

मराठी मूळ

पांडुरंगा तुझे काय वाणूं गुण । पवाडे हे धन्य जगीं तुझे ॥1॥
दंडिलें दुर्वासा सुरा असुरानें । तो आला गा†हाणें सांगावया ॥ध्रु.॥
बिळचिये द्वारीं तुह्मी बैसलेती । दुर्वास विनंती करी भावें ॥2॥
तुका ह्मणे कृपासागरा श्रीहरी । तुझी भक्तावरी प्रेमच्छाया ॥3॥

ENGLISH TRANSLATION

O Panduranga, how shall I recount Your virtues? Your glorious deeds in this world are truly blessed. When the gods and demons harassed Durvasa, he came running to You for refuge.

You were seated at the entrance of Bali's realm, and Durvasa entreated You with devotion. Says Tuka, O ocean of mercy, O Hari, Your loving shade shelters all Your devotees.

IN PLAIN WORDS

Panduranga, how shall I tell Your virtues? Your great deeds in this world are blessed. The gods and demons punished Durvasa. He came running to tell his trouble. You were sitting at Bali's door. Durvasa pleaded with You with feeling. Tuka says: ocean of mercy, Srihari, Your loving shade rests over Your devotee.

WHAT IT MEANS

Tukaram confesses he cannot fully count God's glories, then points to the story where the sage Durvasa, hounded by gods and demons alike, runs to the Lord for refuge. He finds the Lord seated as doorkeeper at Bali's gate, and there pleads his case. The poem lands on the image of a sheltering shade: God's love spreads over the devotee like cool cover. Naming Him ocean of mercy, Tukaram says this shelter has no measured edge; it is simply what God is toward those who turn to Him.

GATHA 3089 *Sacred Stories*

Surrender that binds God

मराठी मूळ

दुर्वासया स्वामी गुंतलों भाकेसी । पुसा जा बळीसी निरोप द्यावा ॥1॥
त्याचे आज्ञोविण आह्मां येतां नये । द्वारपाळ राहें होऊनियां ॥ध्रु.॥
पुसे दुर्वासया बळीसी जाऊनि । येरू ह्मणे झणी बोलों नका ॥2॥
तुका ह्मणे केला अन्यत्राचा त्याग । तेव्हां पांडुरंग सखा जाला ॥3॥

ENGLISH TRANSLATION

O Durvasa, I am bound by My promise. Go and ask Bali for his permission to release Me.

Without his leave, I cannot depart, for I have become his gatekeeper. Durvasa went and asked Bali, but Bali replied: do not even speak of it.

Says Tuka, when Bali renounced all else, Panduranga became his constant companion.

IN PLAIN WORDS

Durvasa, lord, I am caught by my promise. Go and ask Bali; let him give the word. Without his leave I cannot come. I have become his doorkeeper. Durvasa went to Bali and asked. The other said: do not even speak of it. Tuka says: when Bali gave up everything else, then Panduranga became his friend.

WHAT IT MEANS

Tukaram tells the scene where God Himself says He cannot leave Bali's door: He is bound by His own vow and has become the king's gatekeeper, and only Bali can release Him. When the sage Durvasa asks, Bali refuses outright, will not even hear of letting the Lord go. The closing line gives the law behind the tale: God became Bali's constant companion only because Bali first renounced all else. The lesson is that total surrender is what binds God to a devotee; God will not be held by half a heart.

GATHA 3090 *Sacred Stories*

The devotee's unyielding grip

मराठी मूळ

बळी ह्मणे आजि दुर्वासया स्वामी । मागों नका तुह्मी नारायणा ॥1॥
बहुतां प्रयासीं जोडला श्रीहरी । बैसविला द्वारीं राखावया ॥ध्रु.॥
परतला दुर्वास मग हो तेथूनि । चिंतातुर मनीं उद्वेगला ॥2॥
काय तूं एकाचा आहेसी अंकित । होई कृपावंत तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

Bali said: O Durvasa, do not ask me to give up Narayana. I obtained Hari after great effort, and I have seated Him at my door to guard it.

Durvasa turned back from there, troubled and agitated in his mind. Says Tuka, are You beholden to only one? Be gracious to all, O Lord.

IN PLAIN WORDS

Bali says: today, Durvasa, lord, do not ask me for Narayana. I won Srihari with great effort. I have seated Him at my door to guard it. Durvasa turned back from there. He was anxious and troubled in his mind. Tuka says: are You the property of one alone? Be gracious to all.

WHAT IT MEANS

Tukaram shows Bali refusing to surrender the Lord even to a sage in need: he won God by hard effort and has set Him to guard his own door. Durvasa walks away shaken, and the poem voices his protest, which is also Tukaram's own ache. If God belongs so completely to one devotee, what of the rest who are left waiting? The closing plea, be

gracious to all, turns a mythic quarrel into a prayer: let the love that bound God to Bali reach every soul that calls.

GATHA 3091 *Sacred Stories*

Complaint, God's forgotten others

मराठी मूळ

त्रैलोकींचा नाथ सकळांचा आधार । बिळचें तुवां घर धरियेलें ॥1॥
आह्मां मोकलिलें कोणां निरविलें । कोणा हातीं दिले तिन्ही लोक ॥ध्रु.॥
अनाथांचा बंधु दासांचा कैवारी । ब्रिदें तुझीं हरी जाती वांयां ॥2॥
तुका ह्मणे ऐसें बोलिला दुर्वास । वाटला संतोष पांडुरंगा ॥3॥

ENGLISH TRANSLATION

You are the Lord of the three worlds, the support of all, yet You have made Bali's doorstep Your home. You have left us abandoned.

To whom have You entrusted us? To whom have You given the three worlds? Brother of the helpless, champion of the servants, Your pledges are going to waste, O Hari. Says Tuka, thus spoke Durvasa, and Panduranga was pleased.

IN PLAIN WORDS

Lord of the three worlds, support of all, You have made Bali's house Your home. You have left us behind. To whom did You hand us over? Into whose hands did You give the three worlds? Brother of the helpless, defender of servants: Your pledges, Hari, are going to waste. Tuka says: thus Durvasa spoke, and Panduranga was pleased.

WHAT IT MEANS

Tukaram puts a sharp complaint into Durvasa's mouth: the Lord of all worlds has shut Himself inside one devotee's house and abandoned everyone else. The protest hits at God's own titles, brother of the helpless, defender of servants, and warns that those promises are being broken while He stands guard at Bali's door. The point is examination of how we picture God's favor, not contempt for Bali. And the last line is the surprise: God is pleased by the complaint, because it is the cry of one who wants Him near, not one who has given up on Him.

GATHA 3092 *Sacred Stories*

Holding God's feet, no bargain

मराठी मूळ

बोलिलेती ते देवऋषी दुर्वासया । जाय पुसावया मागत्यानें ॥1॥
मागुता दुर्वास पुसे बिळराया । निरोप जावया देई देवा ॥ध्रु.॥
बळी ह्मणे त्यासी जाय मी न ह्मणें । जाईल नारायण लागला ची ॥2॥
मजपाशीं राहें कोठें तरीं जाय । तुका ह्मणे पाय न सोडीं मी ॥3॥

ENGLISH TRANSLATION

The divine sage spoke, and the Lord told Durvasa to go and ask Bali once more for permission to leave. Durvasa again approached the king of the netherworld and asked for leave.

Bali replied: I do not say go, but I shall not let Narayana depart once He is here. Stay with me, or go wherever you wish.

Says Tuka, I will not release these feet.

IN PLAIN WORDS

The divine sage spoke to Durvasa: go again and ask, since he is the one to ask. Once more Durvasa asks the king of the underworld: give the word for Him to leave, lord. Bali says to him: I do not say go; once Narayana has come, He will be made to leave only over me. Stay with me, or go where you will. Tuka says: I will not let go of these feet.

WHAT IT MEANS

The scene repeats: the sage is sent back to beg Bali for the Lord's release, and again Bali refuses to be the one who sends God away. He offers the sage a place or his leave, but will not loosen his own hold on the Lord. The closing line, I will not let go of these feet, is the whole abhanga's heart, spoken now in the devotee's own voice. It is the posture Tukaram holds out as the goal: once you have grasped God's feet, you do not bargain them away for anything, not even at a sage's request.

GATHA 3093 *Sacred Stories*

Mythic origin, breaking the door

मराठी मूळ

दुर्वासें निरोप आणिला ये रिती । मग वाढलेती नारायणा ॥1॥
ठेविलें चरण बिळचिये द्वारीं । शीर अंगावरी लांबविलें ॥ध्रु.॥
पाडियेलें द्वार द्वारावतियेसी । वरि हृषीकेशी निघालेती ॥2॥
तेथूनियां नाम पडिलें द्वारका । वैकुंठनायका तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

Durvasa brought back this reply, and then the Lord stretched Himself. He placed His feet at Bali's doorway and extended His head above.

He broke through the gateway of Dwaraka and emerged on the other side. From that event the city received its name Dwaraka.

Says Tuka, O Lord of Vaikuntha.

IN PLAIN WORDS

Durvasa brought back this answer. Then Narayana grew large. He set His feet at Bali's door. He stretched His head up over the body. He broke open the doorway at Dwaravati. Hrishikesha came out above. From that the name Dwaraka was given. Tuka says: O Lord of Vaikuntha.

WHAT IT MEANS

Tukaram tells the strange exit: refused release at Bali's door, the Lord simply grows vast, plants His feet at the gate, and breaks through the opening above. The poem reads the city's name Dwaraka, gate, out of this very act of breaking through a door. It is a playful, vivid retelling, not a doctrine: God is so committed to His word at Bali's door that even leaving becomes a wonder. The closing address, Lord of Vaikuntha, sets the cosmic scale of the one who would stoop to such a game for love.

GATHA 3094 *Sacred Stories*

Plea, God's hidden care

मराठी मूळ

मुरुकुश दोन्ही मारिले आसुर । दुर्वास ऋषीश्वर सुखी केला ॥1॥
मारियेला मुरु ह्मणोनी मुरारी । नाम तुझें हरी पडियेलें ॥ध्रु.॥
पूवाअहुनी ऐसा भक्तिप्रतिपाळ । केला त्वां सांभाळ नारायणा ॥2॥
तुका ह्मणे ये चि वेळे काय जालें । कां सोंग धरिलें मोहनाचें ॥3॥

ENGLISH TRANSLATION

The two demons Muru and Kushu were slain, and the sage Durvasa was set at ease. Because You killed Muru, the name Murari became Yours, O Hari.

From the very beginning You have protected Your devotees in this manner, O Narayana. Says Tuka, what has changed now? Why have You put on this disguise of indifference?.

IN PLAIN WORDS

You killed both the demons, Muru and Kushu. You set the sage Durvasa at ease. Because You killed Muru You are called Murari. That name became Yours, Hari. From the beginning You have guarded Your devotees this way. You kept them safe, Narayana. Tuka says: what has happened this time? Why have You put on the mask of indifference?

WHAT IT MEANS

Tukaram recites God's old record of rescue: demons slain, the sage saved, even the name Murari earned by protecting devotees. Against that long history he sets his present complaint: from the start You have always shielded Your own, so why now do You seem cold and far off? The poem names the felt distance as a mask, a disguise of indifference, not the truth of God. It is the cry of a devotee who trusts the past enough to demand the same care now, refusing to believe the silence is real.

GATHA 3095 *The Saints*

Fierce rebuke, contempt for the guru

मराठी मूळ

गुरुपादाग्रींचें जळ । त्यास मानी जो विटाळ ॥1॥
संतीं विाळला जो खळ । नरकीं पचे चिरकाळ ॥ध्रु.॥
गुरुतीथाअ अनमान । यथासांग मद्यपान ॥2॥
गुरुअंगुष्टा न चोखी । मुख घाली वेश्येमुखीं ॥3॥
तुका ह्मणे सांगों किती । मुखीं पडो त्याचे माती ॥4॥

ENGLISH TRANSLATION

He who considers the water from the guru's feet to be impure is cast out and condemned by the saints; he rots in hell for ages. To hesitate before the holy water of the guru is as sinful as drinking wine.

He who refuses to honor the guru's toe yet presses his mouth to a faithless woman's lips is beneath contempt. Says Tuka, how much more shall I say? Let dirt fill the mouth of such a person.

IN PLAIN WORDS

The water from the tips of the guru's feet: whoever thinks it is unclean, that wicked one, cast out by the saints, rots in hell for a long age. To doubt the guru's holy water is the full sin of drinking wine. He who will not touch the guru's toe, yet puts his mouth on a harlot's mouth. Tuka says: how much shall I tell? Let dirt fall in such a person's mouth.

WHAT IT MEANS

Tukaram attacks an inversion of values that disgusts him: the man who shrinks from honoring his guru while throwing himself at base pleasures. He ranks the slights bluntly, treating scorn for the guru's feet as grave as forbidden drink, and the refusal to bow as the mark of a heart already turned the wrong way. The harshness is aimed at the pattern, the soul that holds the holy cheap and the cheap holy, and is meant as a mirror for self-examination, not as license to despise a person. The closing curse is shock, a way of saying such a mouth has nothing worth speaking.

GATHA 3096 *Autobiography*

Self-questioning, who really acts through me

मराठी मूळ

वाढविलें कां गा । तुह्मी एवढें पांडुरंगा ॥1॥
काय होती मज चाड । एवढी करावया बडबड ॥ध्रु.॥
ब्रह्मसंतर्पण । लोकीं करावें कीर्तन ॥2॥
निमित्याचा धणी । तुका ह्मणे नेणे कोणी ॥3॥

ENGLISH TRANSLATION

Why, O Panduranga, have You made me grow so great? What desire had I that I should make such a clamor? To conduct the feeding of Brahmins, to perform kirtan before the people. Says Tuka, no one knows the true Master behind this occasion.

IN PLAIN WORDS

Why, Panduranga, have You made me grow so large? What need had I to make all this noise? The feeding of Brahmins; the kirtan done before people. Tuka says: no one knows who the real master behind the occasion is.

WHAT IT MEANS

Tukaram turns on his own visible greatness and asks God why He has raised him so high, into feedings and public kirtans and all their stir. He disowns any personal appetite for the show: none of it was his wanting. The last line carries the point: people see Tukaram at the center of these events, but the true doer behind every occasion is God, and that goes unrecognized. It is a confession that the devotee is only the instrument, and a quiet refusal to take the credit that onlookers assign.

GATHA 3097 *The Nature of God*

Adoration, far Lord come near

मराठी मूळ

साही शास्त्रां अतिदुरी तो परमात्मा श्रीहरि । तो दशरथाचे घरीं क्रीडतो राम ॥1॥
शिवाचें निजदेह वाल्मीकाचें निजगुहे । तो भिल्लटीचीं फळें खाय श्रीराम तो ॥ध्रु.॥
योगियांचे मनीं नातुडे चिंतनीं । वानरांचे कानीं गोष्टी सांगे ॥2॥
चरणीं शिळा उद्धरी नामें गणिका तारी । तो कोळया घरीं पाहुणा राम॥3॥
क्षण एक सुरवरा नातुडे नमस्कारा । तो रिसा आणि वानरा क्षम दे राम ॥4॥
राम सांवळा सगुण राम योगियाचें ध्यान । राम राजीवलोचन तुका चरण वंदितो ॥5॥

ENGLISH TRANSLATION

The Supreme Lord Hari, who stands beyond the reach of all six philosophies, that very Rama plays in Dasharatha's home. He who is the innermost treasure of Shiva, the secret of Valmiki's cave, that Rama eats the berries offered by the tribal woman Shabari.

He whom yogis cannot reach through meditation whispers stories into the ears of monkeys. He liberates a stone by the touch of His feet and saves a courtesan by His Name; that Rama becomes a guest in Koliya's humble home.

He whom the gods cannot attain even for a moment's salutation grants His loving embrace to bears and monkeys. Tuka bows at the feet of Rama, the dark-complexioned Lord, the lotus-eyed one, the meditation of all yogis.

IN PLAIN WORDS

The Supreme, Srihari, is far beyond the six philosophies. That same Rama plays in Dasharatha's house. He is Shiva's own self, the secret of Valmiki's cave. That Srirama eats the fruit the tribal woman offers. Yogis cannot catch Him in their thought. He tells stories into the ears of monkeys. He raises a stone with His feet. He saves a courtesan by His name. That Rama is a guest in Koli's house. The gods cannot win a moment's bow from Him. That Rama gives His grace to a bear and to monkeys. Rama is dark and full of form, the meditation of yogis. Rama is lotus-eyed. Tuka bows at His feet.

WHAT IT MEANS

Tukaram sets the unreachable Lord beside the homely one and shows they are the same. The being whom six schools of thought cannot grasp and whom yogis cannot hold in meditation is the same Rama who eats a forest woman's berries, talks with monkeys, and stays as a guest in a poor man's house. Each pair is the whole devotional claim in miniature: the highest stoops to the lowest, and chooses the lowly over the proud. He liberates a stone, a courtesan, bears and monkeys, those whom rank and ritual would pass over. Tukaram answers all this grandeur with the only fitting response, bowing at the feet of the dark, lotus-eyed Rama.

GATHA 3098 *Devotion to Vitthal*

Total belonging, Vitthal is everything

मराठी मूळ

विठ्ठल माझा जीव विठ्ठल माझा भाव । कुळधर्म देव विठ्ठल माझा ॥1॥
विठ्ठल माझा गुरु विठ्ठल माझा तारूं । उतरील पारु भवनदीचा ॥ध्रु.॥
विठ्ठल माझी माता विठ्ठल माझा पिता । विठ्ठल चुलता बहिणी बंधु ॥2॥
विठ्ठल हे जन विठ्ठल माझें मन। सोयरा सज्जन विठ्ठल माझा ॥3॥
तुका ह्मणे माझा विठ्ठल विसावा। नश्वरित गांवा जाइन त्याच्या ॥4॥

ENGLISH TRANSLATION

Vitthal is my life, Vitthal is my devotion, Vitthal is my family deity. Vitthal is my guru, Vitthal is my raft that will carry me across the river of worldly existence.

Vitthal is my mother, Vitthal is my father, Vitthal is my uncle, my sister, my brother. Vitthal is my people, Vitthal is my mind, Vitthal is my truest companion.

Says Tuka, Vitthal is my resting place; I shall go to His imperishable abode.

IN PLAIN WORDS

Vitthal is my life, Vitthal is my feeling. Vitthal is my family deity, my god. Vitthal is my guru, Vitthal is my boat that will carry me across the river of the world. Vitthal is my mother, Vitthal is my father, Vitthal is my uncle, my sister, my brother. Vitthal is the people, Vitthal is my mind. Vitthal is my kinsman, my good friend. Tuka says: Vitthal is my rest. I will go to His undying town.

WHAT IT MEANS

Tukaram names everything a life is held together by, family, teacher, parents, kin, friends, even his own mind, and assigns every single one to Vitthal. It is not that Vitthal stands beside these things; Vitthal has replaced them all and become each in turn. The river-crossing boat names the stakes: this total belonging is also his only passage out of worldly existence. The poem closes in rest, not striving: having made God his all, he is sure of going to God's imperishable abode.

GATHA 3099 *Surrender and Acceptance*

Surrender, no more worry

मराठी मूळ

न मनावी चिंता । कांहीं माझेविशीं आतां ॥1॥
ज्याणें लौकिक हा केला । तो हें निवारिता भला ॥ध्रु.॥
माझे इच्छे काय । होणार ते एक ठाय ॥2॥
सुखा आणि दुःखा । ह्मणे वेगळा मी तुका ॥3॥

ENGLISH TRANSLATION

Let no anxiety trouble me any longer. He who created this worldly show is perfectly capable of setting it right.

Nothing happens by my will alone; everything unfolds in its own place and time. Says Tuka, I stand apart from both pleasure and pain.

IN PLAIN WORDS

Let no worry trouble me now. Nothing about me is mine to fret over. The one who made this whole worldly show is well able to set it right. What happens by my will alone? Everything comes to rest in its own place. In pleasure and in pain, Tuka says: I stand apart from both.

WHAT IT MEANS

Tukaram is laying down his anxiety and naming who carries the weight instead. He reasons that the same power that set this whole worldly show in motion is the one fit to put it right, so his fretting adds nothing. He renounces the illusion that things turn on his own will; events settle where they are meant to, in their own time and place. From that release he can say he stands apart from both pleasure and pain, no longer tossed by either, because he has handed the outcome over.

GATHA 3100 *The Necessity of Experience*

Testimony, God made my own

मराठी मूळ

माझा पाहा अनुभव । केला देव आपुला ॥1॥
बोलविलें तें चि द्यावें । उत्तर व्हावें ते काळीं ॥ध्रु.॥
सोडिलिया जग निंद्य । मग गोविंद म्हणियारा ॥2॥
तुका म्हणे धीर केला । तेणें याला गोविलें ॥3॥

ENGLISH TRANSLATION

See my own experience: I have made God my own. Whatever He prompts me to speak, that answer must come forth at the right time.

Once I let go of the world's approval, Govinda became my constant companion. Says Tuka, I held firm patience, and by that I won Him over.

IN PLAIN WORDS

Look at my own experience: I have made God my own. Whatever he prompts me to say, that answer comes out when the time is right. I let go of the world's praise and its blame, and then Govinda became the one I call my own. Tuka says: I held firm and patient, and by that I bound him to me.

WHAT IT MEANS

Tukaram is offering his own life as the proof, not an argument. He says God has become his own so completely that even his words are no longer self-generated; what he is prompted to speak comes out at the right moment. The turning point was letting go of the world's approval and blame; once that grip was gone, Govinda became his constant. The closing claim is bold: patient, unwavering holding-on did not just earn God's notice, it bound God to him.

GATHA 3101 *Worldly Life*

The true warrior, conquering the world

मराठी मूळ

जिंकावा संसार । येणें नांवें तरी शूर ॥1॥
येरें काय तीं बापुडीं । कीर अहंकाराचीं घोडीं ॥ध्रु.॥
पण ऐशा नांवें । देवा धरिजेतो भावें ॥2॥
तुका म्हणे ज्यावें । सत्य कीर्तीनें बरवें ॥3॥

ENGLISH TRANSLATION

He alone is truly a warrior who conquers the worldly life. All others are mere wretches, horses ridden by ego.

By this very determination one can hold God through devotion. Says Tuka, one should live nobly, adorned by the beauty of truthful fame.

IN PLAIN WORDS

Conquer the worldly life: by that name alone are you truly brave. All the rest are only poor creatures, horses that ego rides. By this same resolve a man holds God through love. Tuka says: it is good to live by truth, adorned with true fame.

WHAT IT MEANS

Tukaram redefines bravery away from conquest in the world toward conquest of the world's pull. The hero is the one who masters worldly life; everyone else, however fierce they look, is just a mount that ego sits on and steers. He then ties this inward victory to devotion: the same firm resolve that masters the world is what lets a person take hold of God through love. The poem ends with the standard he sets, a life built on truth and a fame that is real, not flattering noise.

GATHA 3102 *Prayers*

Prayer, give me what endures

मराठी मूळ

सरे ऐसें ज्याचें दान । त्याचे कोण उपकार ॥1॥
नको वाढूं ऐसें काचें । दे वो साच विठ्ठला ॥ध्रु.॥
रडत मागें सांडी पोर । ते काय थोर माउली ॥2॥
तुका ह्मणे कीतिन वाढे । धर्म गाढे ते ऐसे ॥3॥

ENGLISH TRANSLATION

What good is a gift that runs out? What obligation does such a giver earn? O Vitthal, do not give me anything brittle; give me what is real. What kind of mother leaves her crying child behind on the road? Says Tuka, true righteousness is that which endures and whose glory only increases.

IN PLAIN WORDS

A gift that runs out, what good is it? What thanks does such a giver earn? Do not give me brittle things, O Vitthal; give me what is real. What kind of mother leaves her crying child behind on the road? Is she a great mother? Tuka says: glory grows where the gift endures; such are the strong, lasting ways of dharma.

WHAT IT MEANS

Tukaram is praying, but he is also pressing Vitthal to give rightly. He measures a gift by whether it lasts: anything that runs out is brittle and earns no real gratitude, so he asks only for what is real and enduring. The image of a mother who abandons her crying child on the road is his test of true care; a giver who lets the devotee fall short is no better than that. The close names the standard for both God's giving and a person's living: only what endures, in gift and in dharma, carries real glory.

GATHA 3103 *The Power of the Name*

The Name, the easy stairway

मराठी मूळ

तुटे मायाजाळ विघडे भवसिंधू । जरि लागे छंदु हरिनामें ॥1॥
येर कर्म धर्म करितां ये कळी । माजी तरला बळी कोण सांगा ॥ध्रु.॥
न पढवे वेद नव्हे शास्त्रबोध । नामाचे प्रबंध पाठ करा ॥2॥
न साधवे योग न करवे वैराग्य । साधा भक्तिभाग्य संतसंगें ॥3॥
नव्हे अनुष्ठान न कळे ब्रह्मज्ञान । करावी सोपान कृष्णकथा ॥4॥
तुका ह्मणे वर्म दावियेलें संतीं । यापरती विश्रांति आणिक नाहीं ॥5॥

ENGLISH TRANSLATION

The web of illusion breaks and the ocean of worldly existence crumbles when one takes up the Name of Hari with passion. Tell me, in this dark age, who has been saved by other rituals and duties alone? The Vedas cannot be studied, the scriptures are too complex; learn instead the compositions of the Name.

Yoga is too difficult, renunciation too hard; win the fortune of devotion through the company of saints. Austerities are beyond our reach, the knowledge of Brahman eludes us; make the stories of Krishna your easy stairway.

Says Tuka, the saints have revealed this secret, and there is no greater peace than this.

IN PLAIN WORDS

The web of illusion snaps, the ocean of worldly life breaks apart, if you take up the Name of Hari with longing. In this dark age, tell me, who has crossed over by other rites and duties alone? You cannot master the Vedas, the scriptures are beyond you; then learn the songs of the Name. You cannot do yoga, you cannot manage renunciation; win the good fortune of devotion through the company of saints. Ritual is not for you, the knowledge of Brahman escapes you; make the stories of Krishna your easy stairway. Tuka says: the saints have shown this secret; there is no rest greater than this.

WHAT IT MEANS

Tukaram is clearing away every harder path so the simplest one stands alone. He names what most people honestly cannot do in this age, master the Vedas, hold to yoga, sustain renunciation, perform ritual, grasp the knowledge of Brahman, and grants that each is out of reach. In place of all of it he sets one accessible thing: take up Hari's Name with longing, sing it, keep the company of saints, make Krishna's stories the stairway. The point is not that the Name is a lesser substitute but that it is the secret the saints themselves revealed, and the only resting place that actually holds.

GATHA 3104 *The Moral Ideal*

Moral warning, the greedy judge

मराठी मूळ

लोभावरी ठेवुनि हेत । करी असत्य न्याय नीत॥1॥
त्याच्या पूर्वजां पतन । नरकीं किडे होती जाण ॥ध्रु.॥
कोटिगोहत्यापातक। त्यासी घडेल निष्टंक ॥2॥
मासां श्रवे जे सुंदरा । पाजी विटाळ पितरां ॥3॥
तुका ह्मणे ऐसियासी । यम गांजील सायासी ॥4॥

ENGLISH TRANSLATION

He who sets his mind on greed and renders false judgments as though they were fair, know that his ancestors fall into hell and become worms there. The sin of a million cow-slaughters clings to him without a doubt.

The one who listens to the praises of a wicked beauty feeds pollution to his forefathers. Says Tuka, Yama will torment such a person with great severity.

IN PLAIN WORDS

The man who fixes his heart on greed and twists false rulings to look like fair justice, know this: his ancestors fall, and become worms in hell. The sin of a million cow-slaughters fastens on him beyond all doubt. He who delights in the praises of a wicked beauty feeds defilement to his forefathers. Tuka says: Yama will torment such a man with hard labor.

WHAT IT MEANS

Tukaram is naming a specific corruption, the official or judge who serves his own greed and dresses injustice up as fairness. He drives home the weight of it with the harshest measures his world knew: ancestors dragged down to become worms, the guilt of a million cow-slaughters, the pollution of one's own forefathers. The warning is aimed at the pattern of selling justice for gain, not at any one person; it asks the listener to examine where greed is quietly bending his own sense of right. The closing line places the reckoning with Yama, the lord of death's justice, where no bribe reaches.

GATHA 3105 *Appeals and Exhortations*

Exhortation, wake before Time takes you

मराठी मूळ

देह जाईल जाईल । यासी काळ बा खाईल ॥1॥
कां रे नुमजसी दगडा । कैचे हत्ती घोडे वाडा ॥ध्रु.॥
लोडें बालिस्तें सुपती । जरा आलिया फजिती ॥2॥
शरीरसंबंधाचें नातें । भोरडए बुडविती सेतातें ॥3॥
अझुनि तरी होई जागा । तुका ह्मणे पुढें दगा॥4॥

ENGLISH TRANSLATION

This body will perish, it will surely perish; Time will devour it. Why do you not understand, O stone-minded one? How long will your elephants, horses, and mansions last? Your soft pillows and cushions will bring only disgrace when old age arrives.

The bonds of bodily relations are like floods that sweep away the very bridge they stand upon. Says Tuka, wake up at least now, for treachery lies ahead.

IN PLAIN WORDS

This body will go, it will surely go; Time will eat it. Why do you not understand, O stone-headed one? Where will your elephants, your horses, your mansions be? Your soft pillows and cushions will only shame you when old age comes. The bonds of bodily kin are floods that drown the very field they water. Tuka says: wake up even now, for treachery lies ahead.

WHAT IT MEANS

Tukaram is shaking a complacent listener awake by holding the fact of death right up to his face. The body is already promised to Time, so the wealth he counts on, elephants, horses, mansions, soft bedding, will not stand by him; in old age it turns to disgrace. He warns that family bonds are not the safety they seem: like a flood that overruns the field it was meant to nourish, they can sweep a person away. The plea is urgent and present, wake up now, because the comfort ahead is a trap, and the time to turn is not later but already passing.

GATHA 3106 *Longing and Separation*

Longing, the cry at the last hour

मराठी मूळ

मागें बहुतां जनां राखिलें आडणी । धांवसी निर्वाणी नाम घेतां ॥1॥
ऐसें ठावें जालें मज बरव्या परी । ह्मणऊनि करीं धांवा तुझा ॥ध्रु.॥
माझेविशीं तुज पडिला विसरु । आतां काय करूं पांडुरंगा ॥2॥
अझुनि कां नये तुह्मासी करुणा । दुरि नारायणा धरिलें मज ॥3॥
तुका ह्मणे जीव जाऊं पाहे माझा । आतां केशीराजा घालीं उडी ॥4॥

ENGLISH TRANSLATION

In the past You have sheltered many, rushing to their aid when they called Your Name at the final hour. I have learned this well, and therefore I cry out to You.

Have You forgotten me, O Panduranga? What am I to do now? Why does compassion not yet stir in You, O Narayana? Why have You kept me at a distance? Says Tuka, my very life is leaving me; O Lord of Keshi, take the plunge and save me now.

IN PLAIN WORDS

In the past you have saved many at the edge of ruin; you come running when they call your Name in their last extremity. I have come to know this well, and so I cry out to you. Have you forgotten me? What am I to do now, Panduranga? Why does no pity stir in you yet? You have kept me far off, Narayana. Tuka says: my very life is slipping away; now, O Lord of Keshi, leap in and save me.

WHAT IT MEANS

Tukaram prays out of his own desperation by holding up God's own track record. He recalls how God has rushed to others at their final, hopeless hour the moment they called the Name, and uses that known mercy as the ground of his plea. Then he names his own bewilderment: he is calling, yet feels forgotten, kept at a distance, met with no answering pity. The cry sharpens to the breaking point, his life is leaving him, so he begs Panduranga not to deliberate but to leap in at once, as the savior he is famed to be.

GATHA 3107 *Longing and Separation*

Longing, the despair of being forgotten

मराठी मूळ

कळलें माझा तुज नव्हे रे आठव । काय काज जीव ठेवूं आतां ॥1॥
तूं काय करिसी माझिया संचिता । धिग हे अनंता जालें जिणें ॥ध्रु.॥
पतितपावन राहिलों या आशा । आइकोनि ठसा कीर्ती तुझी ॥2॥
आतां कोण करी माझा अंगीकार । कळलें निष्ठ जालासी तूं ॥3॥
तुका ह्मणे माझी मांडिली निरास । करितों जीवा नास तुजसाटीं ॥4॥

ENGLISH TRANSLATION

I see now that You have no thought of me. What use then is it to keep this life? What will You do with my accumulated fate? Cursed is this living, O Ananta.

I stayed on, hoping in Your reputation as the Purifier of the Fallen, having heard the fame of Your glory. Now who will accept me? I see that You have become heartless.

Says Tuka, I am driven to despair. I will give up my very life for Your sake.

IN PLAIN WORDS

I see now that you hold no memory of me. Then what use is it to keep this life? What will you do with all my stored-up fate? Cursed is this living, O Ananta. I stayed on, hoping in your name as the Purifier of the Fallen, having heard the fame of your glory. Now who will take me in? I see you have turned hard. Tuka says: I am brought to utter despair; I will give up my life for your sake.

WHAT IT MEANS

Tukaram pushes his complaint to its sharpest edge: if God keeps no thought of him, then living itself has lost its point. He had clung to one hope, the famous title Purifier of the Fallen, and stayed alive on the strength of that reputation; now that hope seems to mock him. The accusation that God has turned heartless is not unbelief but the protest of a love that feels abandoned. The vow to give up his life is meant to be heard by the beloved as a final, desperate appeal, a way of laying the whole weight of the relationship at God's feet.

GATHA 3108 *Longing and Separation*

Longing, holding God to his word

मराठी मूळ

तरि कां मागें वांयां कीर्ती वाढविली । जनांत आपुली िब्रदावळी ॥1॥
साच करितां आतां फिरसी माघारा । ठायींचें दातारा नेणवेचि ॥ध्रु.॥
संतांसी श्रीमुख कैसें दाखविसी । पुढें मात त्यांसी सांगईन ॥2॥
घेईन डांगोरा तुझिया नामाचा । नव्हे अनाथांचा नाथ ऐसा ॥3॥
तुका ह्मणे आधीं राहिलों मरोनि । तूं कां होसी धनी निमित्याचा ॥4॥

ENGLISH TRANSLATION

Then why did You spread Your fame throughout the world for nothing? Why did You trumpet Your own pledges among the people? When it comes to making good on Your word, You turn away, O benefactor; one cannot fathom Your true nature. How will You face the saints? I will speak of this matter to them.

I will proclaim abroad that You are no true protector of the helpless. Says Tuka, I would rather have died before all this; why do You take ownership of causes You will not fulfill?.

IN PLAIN WORDS

Then why did you spread your fame through the world for nothing? Why did you proclaim your own pledges among the people? When it is time to make them good, you turn back, O giver; your true nature cannot be known. How will you show your face to the saints? I will tell them of this. I will beat the drum and announce your Name abroad: this one is no true Lord of the helpless. Tuka says: I would sooner have died first; why do you take ownership of a cause you will not carry out?

WHAT IT MEANS

Tukaram is doing something daring: holding God to his own advertised promises. If God let his fame as rescuer of the helpless spread everywhere, then turning away now makes that fame a lie. The threat to expose this to the saints and to proclaim it abroad is the language of a devotee who feels his trust was solicited and then betrayed. Underneath the bold accusation is a plea: by warning that he will publish God's failure, he is really begging God to keep faith and not let the relationship end in shame.

GATHA 3109 *Longing and Separation*

Longing, where is such a rule

मराठी मूळ

आह्मी तुझ्या दासीं । जरि जावें पतनासी ॥1॥
तरि हें दिसे विपरीत । कोठें बोलिली हे नीत ॥ध्रु.॥
तुझें नाम कंठीं । आह्मां संसार आटी ॥2॥
तुका ह्मणे काळ । करी आह्मांसी विटाळ॥3॥

ENGLISH TRANSLATION

If we, who are Your servants, are allowed to fall into ruin, then something is truly amiss. Where has such a rule ever been spoken? Your Name is on our lips, yet worldly life torments us.

Says Tuka, even Death will not come near us, yet troubles come all the same.

IN PLAIN WORDS

We are your servants. If we are still to fall to ruin, then something here is plainly wrong. Where has such a rule ever been spoken? Your Name is on our throats, yet worldly life grinds us down. Tuka says: even Death keeps its distance from us, yet defilement still touches us.

WHAT IT MEANS

Tukaram presses a simple, almost legal objection: a master does not let his own servants fall to ruin, so if that is happening, the order of things has been broken. He insists no scripture or settled rule supports such an outcome. The grievance is concrete, the Name is constantly on their lips, yet worldly life keeps grinding them down, and even though death itself holds back, trouble still soils them. The whole abhanga is a servant's appeal, reminding the Lord that the bond of belonging carries an obligation he expects to be honored.

GATHA 3110 *Longing and Separation*

Longing, the Name put to shame

मराठी मूळ

लाजती पुराणें । वेदां येऊं पाहे उणें ॥1॥
आह्मी नामाचे धारक । किविलवाणीं दिसों रंक ॥ध्रु.॥
बोलिले ते संतीं । बोल वायांविण जाती ॥2॥
तुका ह्मणे देवा । रोकडी हे मोडे सेवा॥3॥

ENGLISH TRANSLATION

The Puranas are put to shame, the Vedas seem diminished. We who bear the Name appear pitiable and poor.

The words the saints have spoken seem to go in vain. Says Tuka, O God, this living devotion is being broken before our very eyes.

IN PLAIN WORDS

The Puranas are put to shame; the Vedas look diminished. We who bear the Name appear pitiful and poor. The words the saints once spoke seem to go to waste. Tuka says: O God, this living devotion is breaking before our eyes.

WHAT IT MEANS

Tukaram protests that the bhakta's hardship does not just hurt him; it discredits the whole tradition. If those who carry the Name end up looking pitiful and poor, then the Puranas and Vedas that promised refuge seem shamed, and the saints' assurances seem spoken in vain. The complaint is on behalf of the path itself: the credibility of devotion is at stake in how the devotee fares. By saying the living devotion is breaking before everyone's eyes, he is urging God to act so that faith is vindicated rather than mocked.

GATHA 3111 *The Moral Ideal*

Moderation, the inner sign of peace

मराठी मूळ

आहारनिद्रे न लगे आदर । आपण सादर ते चि होय॥1॥
परमितेविण बोलणें ते वांयां । फार थोडें काया पिंड पीडी ॥ध्रु.॥
समाधान त्याचें तो चि एक जाणे । आपुलिये खुणे पावोनियां ॥2॥
तुका ह्मणे होय पीडा ते न करीं । मग राहें परी भलतिये ॥3॥

ENGLISH TRANSLATION

Food and sleep need no invitation; they come of their own accord. Speech without measure is wasted; too much or too little only afflicts the body.

Only one who attains true contentment knows it, having reached his own inner sign. Says Tuka, do not do what causes suffering; then remain in whatever way suits you.

IN PLAIN WORDS

Food and sleep ask for no invitation. They come on their own. Speech without measure is wasted. Too much or too little only hurts the body. Only the one who has true contentment knows it. He reaches his own inner sign and knows. Tuka says: do not do what brings suffering. Then live in whatever way suits you.

WHAT IT MEANS

Tukaram is drawing a simple rule for the body and the tongue. Appetite and sleep look after themselves, so they need no fussing over; speech is the one thing to keep measured, since too much or too little of it only wears you down. Real peace is not something another can certify for you: you know it from your own inner sign, the felt mark that you have arrived. From that he frees the seeker: avoid only what actually causes harm, and beyond that you are at liberty to live as suits you.

GATHA 3112 *The Nature of God*

Nondual vision, the impurity is desire

मराठी मूळ

भूमि अवघी शुद्ध जाणा । अमंगळ हे वासना ॥1॥
तैसे वोसपले जीव । सांडी नसतां अंगीं घाव ॥ध्रु.॥
जीव अवघे देव । खोटा नागवी संदेह ॥2॥
तुका ह्मणे शुद्ध । मग तुटलिया भेद ॥3॥

ENGLISH TRANSLATION

Know that all earth is pure; it is desire that is impure. Likewise, beings cry out in anguish, carrying wounds that are not truly there.

All jivas are God; it is false doubt that deceives and strips them bare. Says Tuka, once differences are dissolved, all becomes pure.

IN PLAIN WORDS

Know this: all the earth is pure. It is desire that is impure. So too the living cry out in pain, carrying wounds that are not really there. All jivas are God. It is false doubt that robs them and leaves them bare. Tuka says: it is pure. Once the difference breaks, it is pure.

WHAT IT MEANS

Tukaram locates impurity not in the world but in the wanting mind. The ground itself is clean; it is vasana, craving, that stains. In the same way beings groan over wounds that have no real existence, suffering a hurt their own seeing has invented. He states the radical claim plainly: every jiva is God, and only false doubt deceives a being into feeling stripped and lost. When the sense of difference dissolves, what is left is the purity that was always there.

GATHA 3113 *The Nature of God*

Letting go of mine and yours, true purity

मराठी मूळ

सरतें माझें तुझें । तरि हें उतरतें ओझें ॥1॥
न लगे सांडावें मांडावें । आहे शुद्ध चि स्वभावें ॥ध्रु.॥
घातला तो आशा। मोहोजाळें गळां फासा ॥2॥
सुखदुःखाचा तो मान । नाहीं दुःखाचा तो शीण ॥3॥
करितां नारायण । एवढें वेचितां वचन ॥4॥
लाभ हानि हे समान । तैसा मान अपमान ॥5॥
तुका ह्मणे याचें । नांव सोंवळें साचें ॥6॥

ENGLISH TRANSLATION

When the distinction of mine and yours dissolves, the burden falls away. Nothing need be taken up or set down; by nature all is already pure.

It is longing and the snare of illusion that have placed this noose around our necks. Where there is no pride of pleasure or measure of pain, there is no suffering either.

By simply uttering the name Narayana, spending only the coin of speech, gain and loss become equal, as do honor and dishonor. Says Tuka, the name of this state is true purity.

IN PLAIN WORDS

When mine and yours end, the load comes down off you. Nothing must be taken up or set down. By its own nature it is already pure. It is longing that put the noose on us. The snare of attachment is around the neck. Where there is no pride in pleasure, no reckoning of pain, there is no weariness of pain either. Just say Narayana. Spend only that much, the coin of a word. Then gain and loss are the same. Honor and dishonor are the same. Tuka says: the name of this is true purity.

WHAT IT MEANS

Tukaram names the one knot and the one release. The weight we carry is the dividing of the world into mine and yours; let that fall and the burden falls with it, for nothing needs to be grasped or renounced when things are already pure by their own nature. What tightens the noose is longing and the snare of attachment, the very mohajala that hangs at our throats. Once you stop totting up pleasure as gain and pain as loss, the ache of suffering loses its grip, and gain and loss, honor and dishonor, come out even. The whole turn costs only one thing, the uttering of the name Narayana; that state, he says, is what truly deserves to be called pure.

GATHA 3114 *The Nature of God*

God's sport, the secret none can grasp

मराठी मूळ

तुज करितां होती ऐसे । मूढ चतुर पंडित पिसे॥1॥
परि वर्म नेणे तें कोणी । पीडाखाणी भोगितील ॥ध्रु.॥
उलंघितें पांगुळ गिरी । मुकें करी अनुवाद ॥2॥
पापी होय पुण्यवंत । न करी घात दुर्जन ॥3॥
अवघें हेळामात्रें हरि । मुक्त करी ब्रह्मांड॥4॥
तुका ह्मणे खेळे लीळा । पाहे वेगळा व्यापूनि ॥5॥

ENGLISH TRANSLATION

By Your doing, the foolish become wise, the learned go mad. Yet none knows the secret; all must endure their share of suffering.

At Your will the lame scale mountains, the mute become eloquent. The wrongdoer becomes virtuous, the wicked ceases to harm.

In a single effortless gesture, Hari can liberate the entire universe. Says Tuka, He plays His divine sport, pervading everything yet watching from beyond.

IN PLAIN WORDS

By your doing it happens: the fool turns clever, the learned man goes mad. Yet no one knows the secret of it. They go on suffering, mine after mine of pain. At your will the lame man crosses mountains. The mute man holds forth in speech. The sinner becomes full of merit. The wicked one stops doing harm. With a single careless touch, Hari can free the whole universe. Tuka says: he plays his sport. He pervades it all, yet watches apart.

WHAT IT MEANS

Tukaram is marveling that every reversal in the world traces back to one hand. By God's doing the dull turn wise and the clever lose their minds, and yet the secret of why stays hidden, so people keep digging their own mines of suffering. He piles up the impossibilities God grants at will: the lame crossing mountains, the mute speaking, the sinner made virtuous, the cruel laying down their cruelty. For Hari to liberate the entire cosmos costs no more than an offhand gesture. The poem ends in awe at a Lord who is both inside everything, pervading it as its play, and standing apart from it as the one who watches.

GATHA 3115 *Appeals and Exhortations*

The Name as wealth, three syllables

मराठी मूळ

पिकवावें धन । ज्याची आस करी जन ॥1॥
पुरोनि उरे खातां देतां । नव्हे खंडन मवितां ॥ध्रु.॥
खोलीं पडे ओली बीज। तरीं च हाता लागे निज ॥2॥
तुका ह्मणे धणी । विठ्ठल अक्षरें या तिन्ही ॥3॥

ENGLISH TRANSLATION

Cultivate the wealth that everyone longs for, wealth that remains abundant no matter how much is given or spent, that never diminishes or decays. When a seed falls into moist earth, only then does the true harvest come to hand.

Says Tuka, the master of all this is Vitthal, contained in those three sacred syllables.

IN PLAIN WORDS

Grow the wealth that everyone longs for. It stays full as you eat from it and give it away. It is never cut short, however much you measure out. When the moist seed falls deep into the ground, only then does your own harvest come to your hand. Tuka says: the master of it is Vitthal, those three syllables.

WHAT IT MEANS

Tukaram offers a crop worth raising: the one wealth everybody secretly wants. Unlike money, it grows fuller the more you spend and share, and no measuring ever diminishes it. He gives the farmer's image: the seed must fall deep into moist earth before any true harvest reaches your own hand, so the Name must be sown inwardly, not held on the surface. The whole treasure, he says, is owned by Vitthal, held in those three sacred syllables of the name itself.

GATHA 3116 *The Nature of God*

Complaint to the player God, drop the games

मराठी मूळ

करिसी लाघवें । तूं हें खेळसी आघवें ॥1॥
अहंकार आड । आह्मां जगासी हा नाड ॥ध्रु.॥
येथें भुतें यावें । दावूं लपों ही जाणावें ॥2॥
तुका ह्मणे हो श्रीपती । आतां चाळवाल किती॥3॥

ENGLISH TRANSLATION

You play all these games with Your wondrous skill. Ego stands in the way, leading us and the whole world astray.

Spirits must come here, and You must know how to both reveal and conceal Yourself. Says Tuka, O Lord, how long will You keep toying with us?.

IN PLAIN WORDS

You do it by sleight of hand. You play this whole thing as a game. Ego stands in the way. It trips up us and the whole world. Beings have to come here. You know how to show yourself and how to hide. Tuka says: O Shripati, how much longer will you keep toying with us?

WHAT IT MEANS

Tukaram half complains, half pleads with a God who runs the world like a conjuror. The whole show is divine play, but the trap inside it is ego, which trips up the poet and everyone else. Souls are made to come and take birth here, while the Lord keeps the trick of revealing and concealing himself at will. The poem ends with affectionate impatience: O Shripati, how long do you mean to go on playing with us before you let us see you plainly?

GATHA 3117 *Prayers*

Plea to be saved, do as good people do

मराठी मूळ

घालिती पव्हया । वाटे अनाथाच्या दया ॥1॥
तैसें कां हें नये करूं । पांडुरंगा आह्मां तारूं ॥ध्रु.॥
रोगियासी काढा । देउनि वारितील पीडा ॥2॥
बुडत्यासाटीं उडी । घालितील कां हे जोडी ॥3॥
सारितील कांटे । पुढें मागिलांचे वाटे ॥4॥
तुका ह्मणे भार । घेती भागल्यांचा फार ॥5॥

ENGLISH TRANSLATION

People offer food to the hungry and show compassion for the destitute. Why then, O Panduranga, can You not do the same and ferry us across? They give medicine to the sick and relieve their pain.

They leap into the water to save the drowning. They clear thorns from the path for those who follow behind.

Says Tuka, they carry the heavy loads of the weary; why do You not do likewise?.

IN PLAIN WORDS

People set out drinking water for travelers. They feel pity for the helpless. Why can you not do the same, Panduranga, and ferry us across? They give the sick man his medicine and take away his pain. They jump in to save the drowning. Will you not earn that same merit? They clear the thorns from the path ahead for those who come behind. Tuka says: they take up the heavy loads of the worn-out and weary.

WHAT IT MEANS

Tukaram presses God by holding up ordinary human kindness as the standard. People set out water for travelers, pity the helpless, dose the sick, dive in after the drowning, clear thorns from the road for those who follow, and shoulder the burdens of the exhausted. Each example is a gentle accusation: if mere people do this much for one

another, why does Panduranga not do as much for the one crying to be ferried across the ocean of worldly life? The prayer turns God's own compassion into a debt he is being asked, lovingly, to honor.

GATHA 3118 *The Necessity of Experience*

Lived experience over hollow words

मराठी मूळ

नका दंतकथा येथें सांगों कोणी । कोरडे ते मानी बोल कोण ॥1॥
अनुभव येथें व्हावा शिष्टाचार । न चलती चार आह्मांपुढें ॥ध्रु.॥
निवडी वेगळें क्षीर आणि पाणी । राजहंस दोन्ही वेगळालीं ॥2॥
तुका ह्मणे येथें पाहिजे जातीचें । येरा गाबाळाचें काय काम॥3॥

ENGLISH TRANSLATION

Let no one come here telling stale stories. Who values dry and hollow words? What is needed here is lived experience and right conduct; mere cleverness does not pass muster before us.

The royal swan separates milk from water, telling the two apart. Says Tuka, only those of true substance are welcome here; what use is mere chaff?.

IN PLAIN WORDS

Let no one come here telling old hand-me-down tales. Who values dry words? What is asked here is experience and right conduct. Clever talk does not pass before us. The royal swan picks them apart, the milk and the water. It keeps the two separate. Tuka says: here you must be of the true breed. What use is the rest, the worthless chaff?

WHAT IT MEANS

Tukaram sets a hard door at the entrance to the spiritual life. Borrowed stories and dry, hollow words count for nothing here; what is demanded is anubhava, what you have actually lived, joined to right conduct. Mere cleverness does not pass the test. He uses the old image of the royal swan that can separate milk from water, the genuine from the diluted. Only those of the true breed belong in this company; the rest is chaff. The sharpness is aimed at the pretense of secondhand wisdom, and so at one's own temptation to talk instead of live it.

GATHA 3119 *Faith and Trust*

Faith, Narayana stands ready

मराठी मूळ

न करि त्याचें गांढेपण । नारायण सिद्ध उभा ॥1॥
भवसिंधूचा थडवा केला । बोलाविला पाहिजे ॥ध्रु.॥
याचे सोई पाउल वेचे । मग कैचे आडथळे ॥2॥
तुका ह्मणे खरें खोटें । न ह्मणे मोटें लहान ॥3॥

ENGLISH TRANSLATION

No weakness can prevail when Narayana Himself stands ready. He has bridged the ocean of worldly life; one need only call upon Him.

Once you walk in His footsteps, all obstacles vanish. Says Tuka, He does not judge true or false, great or small.

IN PLAIN WORDS

Do not be weak about it. Narayana stands ready, right there. He has bridged the ocean of worldly life. You only have to call him. Once you walk in step with him, where can any obstacle stand? Tuka says: he does not weigh true against false, nor large against small.

WHAT IT MEANS

Tukaram tells the seeker to drop all faintheartedness, because the help is already in place: Narayana stands ready and has built the bridge across the ocean of birth and death. Nothing more is required than to call on him. Walk in his footsteps and obstacles simply lose their footing. The last line is the consolation that opens the door wide: God does not sort people into true or false, great or small, before he saves them, so no one is too flawed or too small to be received.

GATHA 3120 *The Power of the Name*

The Name, do not let the mind sit idle

मराठी मूळ

रिकामें तूं नको मना । राहों क्षणक्षणा ही ॥1॥
वेळोवेळां पारायण । नारायण हें करीं ॥ध्रु.॥
भ्रमणांच्या मोडीं वाटा। न भरें फाटा आडरानें ॥2॥
तुका ह्मणे माझ्या जीवें । हें चि घ्यावें धणीवरी ॥3॥

ENGLISH TRANSLATION

O mind, do not remain idle even for a single moment. Again and again, recite the name of Narayana.

Break off the paths of wandering; do not stray into the wild thickets. Says Tuka, my jiva desires nothing else; take this Name until you are fully satisfied.

IN PLAIN WORDS

O mind, do not stay empty. Do not rest idle, even for a moment. Again and again make your reading; say Narayana, Narayana. Break off the roads of wandering. Do not turn down the side-paths into the wild brush. Tuka says: with my whole life this is all I would take, and take it till I am full.

WHAT IT MEANS

Tukaram is instructing his own restless mind. He forbids it the smallest idle moment, because emptiness is where wandering begins. The remedy is constant parayana, repeating the name Narayana over and over until it fills the time the mind would otherwise squander. He tells the mind to break off its habitual roads and not stray onto the side-paths that lead into the wild thickets of distraction. For himself he wants nothing else: only to take this Name, with his whole being, until he is wholly satisfied.

GATHA 3121 *Confession and Sin*

Confession, the self-made noose

मराठी मूळ

पंचभूतांचिये सांपडलों संदीं । घातलोंसे बंदीं अहंकारें॥1॥
आपल्या आपण बांधविला गळा । नेणें चि निराळा असतां हो ॥ध्रु.॥
कासया हा सत्य लेखिला संसार । कां हे केले चार माझें माझें ॥2॥
कां नाहीं शरण गेलों नारायणा । कां नाहीं वासना आवरिली ॥3॥
किंचित सुखाचा धरिला अभिळास । तेणें बहु नास केला पुढें ॥4॥
तुका ह्मणे आतां देह देऊं बळी । करुनि सांडूं होळी संचिताची ॥5॥

ENGLISH TRANSLATION

I am caught in the trap of the five elements, imprisoned by my own ego. I have tied the noose around my own neck, not realizing that I was always free.

Why did I take this worldly life to be real? Why did I cling to mine and thine? Why did I not surrender to Narayana? Why did I not restrain my desires? For the sake of a little pleasure I brought great ruin upon myself. Says Tuka, now I shall offer this body as a sacrifice and burn away my accumulated karma.

IN PLAIN WORDS

I am caught in the cleft of the five elements. Ego has thrown me into prison. With my own hands I tied the noose on my neck, not knowing that I stood apart all along, untouched. Why did I count this worldly life as real? Why did I keep saying mine, mine? Why did I not go to Narayana for refuge? Why did I not hold my craving back? For a little pleasure I brought great ruin on what was coming. Tuka says: now I will give this body as the offering. I will make a bonfire of my stored-up karma.

WHAT IT MEANS

Tukaram makes a full confession of how the trap was self-built. The five elements hold him in their cleft, but it is his own ego that locked the prison and his own hands that tied the noose, while all along he was the separate, untouched witness and never knew it. He pours out the questions of remorse: why he treated the passing world as real, clung to mine and thine, never took refuge in Narayana, never reined in his cravings. The whole ruin came of chasing a scrap of pleasure. The poem turns at the end into resolve: he will offer the body itself as sacrifice and burn his whole hoard of accumulated karma to ash.

GATHA 3122 *Ecstasy and Joy*

Ecstasy, all beings have become God

मराठी मूळ

देव जाले अवघे जन । माझे गुण दोष हारपले ॥1॥
बरवें जालें बरवें जालें । चित्त धालें महालाभें ॥ध्रु.॥
दर्पणीचें दुसरें भासे । परि तें असे एक तें ॥2॥
तुका ह्मणे सिंधुभेटी । उदका तुटी वाहाळासी ॥3॥

ENGLISH TRANSLATION

All people have become God to me; my own merits and faults have vanished. How wonderful, how wonderful! My chitta is full with this supreme gain.

What appears as a second image in a mirror is in truth the same one. Says Tuka, when the stream meets the ocean, there is no more separation.

IN PLAIN WORDS

All people have become God to me. My merits and my faults have vanished. It is well, it is well. My mind is filled full with the great gain. In a mirror a second thing seems to be there. But that thing is only the one. Tuka says: when the river meets the ocean, the water of the stream is cut off no more.

WHAT IT MEANS

Tukaram is reporting a moment of breakthrough. The dividing line between self and others has dropped: everyone he looks at has become God, and with that his own ledger of virtues and faults simply disappears. He repeats his joy that the mind is now full, sated by a supreme gain. The mirror gives him his image for it: what looks like a second thing reflected back is in truth the one and only. And the river running into the sea gives the last image, where the stream loses its separateness and the parting of its water from the ocean is over.

GATHA 3123 *Worldly Metaphors*

The Name, taste ever new

मराठी मूळ

बहुत प्रकार परि ते गव्हाचे । जिव्हा नाचे आवडी॥1॥
सरलें परि आवडी नवी । सिंधु दावी तरंग ॥ध्रु.॥
घेतलें घ्यावें वेळोवेळां । माय बाळा न विसंबे ॥2॥
तुका ह्मणे रस राहिला वचनीं । तो चि पडताळूनि सेवीतसें ॥3॥

ENGLISH TRANSLATION

Wheat appears in many forms, yet the tongue delights in each one. The taste is complete, yet the appetite is ever new, just as the ocean displays fresh waves.

What has already been received must be taken again and again; a mother never tires of her child. Says Tuka, the nectar remains in the words; I savor them by testing their truth over and over.

IN PLAIN WORDS

Wheat comes in many forms, and the tongue delights in every one. The taste is complete, yet the hunger for it is always new, the way the ocean keeps showing fresh waves. What I have taken, I must take again and again. A mother never tires of her child. Tuka says: the nectar stays in the words; I keep tasting it by testing its truth over and over.

WHAT IT MEANS

Tukaram is describing why the Name and the words of God never grow stale. Wheat can be cooked a hundred ways and the tongue loves each, and that is his picture for the divine word: fully satisfying, yet leaving the appetite renewed, like an ocean that never stops sending new waves. He compares the longing to a mother's love for her child, which does not wear out with repetition. The point he lands is that the nectar lives inside the words themselves, and he draws it out not by hearing them once but by returning to them and proving their truth again and again.

GATHA 3124 *The Saints*

Saints as true kin

मराठी मूळ

आह्मां सोइरे हरिजन । जनीं भाग्य निकंचन ॥1॥
ज्याच्या धैर्या नाहीं भंग । भाव एकविध रंग ॥ध्रु.॥
भुके तान्हे चित्तीं। सदा देव आठविती ॥2॥
तुका ह्मणे धन । ज्याचें वित्त नारायण ॥3॥

ENGLISH TRANSLATION

My true kin are the people of God, those whose fortune lies beyond worldly riches. Their steadiness never breaks; their devotion is single-minded and unwavering.

Even when hungry and thirsty, they remember God always in their chitta. Says Tuka, blessed are those whose only wealth is Narayana.

IN PLAIN WORDS

The people of God are my kin. In this world their fortune is to own nothing. Their courage never breaks; their devotion is of one kind, one color. Hungry and thirsty, they keep God in mind always. Tuka says: their wealth is this, that their only riches is Narayana.

WHAT IT MEANS

Tukaram is redrawing the lines of kinship and wealth. He claims the harijans, the people of God, as his real family, and he counts their worldly poverty as their good fortune rather than a lack. What marks them is unbroken steadiness and a devotion that has only one direction. Even pressed by hunger and thirst they do not forget God, and Tukaram names the reversal plainly: the man whose entire fortune is Narayana is the truly rich man, however empty his hands look to the world.

GATHA 3125 *Confession and Sin*

Confession, the false servant

मराठी मूळ

ह्मणवितों दास न करितां सेवा । लंडपणें देवा पोट भरीं ॥1॥
खोटें कोठें सरे तुझे पायांपाशीं । अंतर जाणसी पांडुरंगा॥ध्रु.॥
आचरण खोटें आपणासी ठावें । लटिकें बोलावें दुसरें तें ॥2॥
तुका ह्मणे ऐसा आहें अपराधी । असो कृपानिधी तुह्मां ठावा ॥3॥

ENGLISH TRANSLATION

I call myself a servant but do no real service; I fill my belly through sheer idleness in Your name. Falsehood has no place at Your feet, O Panduranga; You know the innermost truth.

My conduct is corrupt and I know it myself; I speak fine words to others that are all pretense. Says Tuka, I am indeed a great offender; but You, O treasury of mercy, know me through and through.

IN PLAIN WORDS

I call myself Your servant but I do no service. Like a lazy good-for-nothing I fill my belly in Your name. Where can falsehood pass at Your feet, Panduranga? You know what is inside me. My conduct is false and I know it myself; the fine words I speak to others are all a lie. Tuka says: this is the kind of offender I am. Still, treasury of mercy, You know me through and through.

WHAT IT MEANS

Tukaram turns the inspection on himself and names the gap between the title he claims and the life he lives. He calls himself a servant of God but does no real service, and admits he uses God's name to feed himself in idleness. The force of the confession is that no pretense survives at Vitthal's feet, because God reads the inner self that other people cannot see. He owns that his outward fine talk is a performance and his actual conduct is corrupt, and rather than hide it he hands the whole exposed self over to the one he calls a treasury of mercy.

GATHA 3126 *The Moral Ideal*

Moral warning, the unsteady mind

मराठी मूळ

जळालें तें बाहए सोंग । अंतर व्यंग पडिलिया॥1॥
कारण तें अंतरलें । वाइट भलें ह्मणवितां ॥ध्रु.॥
तांतडीनें नासी । तांतडीनें च संतोषी ॥2॥
तुका ह्मणे धीर । नाहीं बुद्धि एक िस्थर॥3॥

ENGLISH TRANSLATION

Outward appearances are worthless when the inner being is flawed. The essential thing has been lost, even as one claims to be good.

Such a one flares up in a moment and calms down just as quickly. Says Tuka, there is no patience in him, no steady intellect.

IN PLAIN WORDS

Outward show is burnt to nothing when the inside is flawed. The thing that matters has been lost, even while one is called good. Such a person spoils in a moment and is pleased again in a moment. Tuka says: there is no patience in him, no single steady mind.

WHAT IT MEANS

Tukaram weighs a person by what is inside, not by appearance. An impressive outward display counts for nothing if the inner being is defective, and the essential thing can be missing even in someone the world calls good. His test is steadiness: the flawed person flares into anger and then is appeased just as fast, swinging with every moment. The pattern he points to is the restless, reactive mind that has no patience and never settles into one fixed resolve, and that instability, not any outer failing, is the real defect to examine in oneself.

GATHA 3127 *Devotion to Vitthal*

Devotion, the unbroken thread

मराठी मूळ

चित्ताचें बांधलें जवळी तें वसे । प्रकाशीं प्रकाशे सर्वकाळ ॥1॥
अंतरीं वसावी उत्तम ते भेटी । होऊं कांहीं तुटी न सके चि ॥ध्रु.॥
ब्रह्मांड कवळे आठवणेसाटीं । धरावा तो पोटीं वाव बरा ॥2॥
तुका ह्मणे लाभ घरिचिया घरीं । प्रेमतंतु दोरी न सुटतां॥3॥

ENGLISH TRANSLATION

What the chitta has bound close, that dwells near; what shines in the light, shines at all times. Let the meeting take place within, so that no separation can ever occur.

For the sake of remembrance one can embrace the whole universe; it is good to keep that space within the chitta. Says Tuka, the profit lies right at home, so long as the thread of love remains unbroken.

IN PLAIN WORDS

What the mind has bound close stays near; what shines in the light shines all the time. Let that best meeting live inside me, so that no break can ever come between us. For the sake of remembering, one can hold the whole universe; it is good to keep that space inside the heart. Tuka says: the gain is right here at home, as long as the thread of love is not let go.

WHAT IT MEANS

Tukaram is teaching where the meeting with God actually happens. Whatever the mind binds close to itself stays present, and he wants that highest meeting to live within him so that no separation can ever open up. He says one can hold the entire universe in the heart for the sake of remembrance, so it is worth keeping that inner room ready. The closing turn is that nothing has to be sought far away: the whole profit is found at home, in the heart, for as long as the thread of love is never released.

GATHA 3128 *Longing and Separation*

Longing for solitude with God

मराठी मूळ

दुखवलें चित्त आजिच्या प्रसंगें । बहु पीडा जगें केली देवा ॥1॥
कधीं हा संबंध तोडिसी तें नेणें । आठवूनि मनें पाय असें ॥ध्रु.॥
आणिकांची येती अंतरा अंतरें । सुखदुःख बरेंवाइट तीं ॥2॥
तुका ह्मणे घडे एकांताचा वास । तरिच या नास संबंधाचा॥3॥

ENGLISH TRANSLATION

My chitta has been hurt by today's events; the world has caused me great pain, O God. I do not know when You will sever this bond, but I keep my mind fixed on Your feet.

The feelings of others come and go, mixed with joy and sorrow, good and bad. Says Tuka, only if I can dwell in solitude will this web of worldly ties be destroyed.

IN PLAIN WORDS

My mind is hurt by what happened today; the world has given me much pain, God. I do not know when You will cut this bond, but I remember it and keep Your feet before me. Other people's feelings keep coming and going inside me, mixed good and bad, joy and sorrow. Tuka says: only if I can live in solitude will this web of ties be destroyed.

WHAT IT MEANS

Tukaram is speaking out of a wounded day and turning the wound into a prayer. The world's dealings have hurt him, and he confesses he does not know when God will sever the bond that keeps tying him to it; meanwhile he holds Vitthal's feet in mind as his anchor. He names the source of the disturbance: other people's moods and affairs keep entering him, dragging in their mixture of pleasure and pain. The conclusion he reaches is that the only thing that will finally break this web of worldly attachment is dwelling in solitude with God.

GATHA 3129 *The Nature of God*

Destiny, the thread in Vitthal's hand

मराठी मूळ

धनवंत एक बहिर अंधळे । शुभ्र कुष्ठ काळे भोग अंगीं ॥1॥
परारब्धगति न कळे विचित्र । आहे हातीं सूत्र विठोबाचे॥ध्रु.॥
आणीक रोगांचीं नांवें घेऊं किती । अखंड असती जडोनियां ॥2॥
तुका ह्मणे नष्ट संचिताचें दान । पावे खातां पण सुख नेदी ॥3॥

ENGLISH TRANSLATION

Some rich men are deaf and blind; some bear white leprosy or dark afflictions upon their bodies. The ways of destiny are inscrutable and strange; the thread of it all is in Vitthal's hands.

How many more diseases shall I name? They cling to people without end. Says Tuka, such is the gift of past karma; it gives one the means to enjoy, yet denies all happiness.

IN PLAIN WORDS

One rich man is deaf, another blind; some carry white leprosy, some dark disease in the body. The course of past karma is strange and cannot be read; the thread of it is in Vithoba's hands. How many more names of diseases can I count? They cling to people without end. Tuka says: this is the gift of ruined karma; it gives you the means to enjoy, yet gives you no happiness.

WHAT IT MEANS

Tukaram looks at how fortune and suffering are spread out among people and refuses to make it tidy. Wealth and affliction land together: a rich man may be deaf, blind, or diseased, and the workings of accumulated karma are too strange to decode. He places the whole control beyond human reach, in Vitthal's hands. The hard truth he lands is about prarabdha, the karma now ripening: it can hand a person every means to enjoy life and still withhold the actual happiness, so outward provision is no proof of inward peace, and the only steadying point is that the thread is held by God.

GATHA 3130 *The Power of the Name*

The Name, the only crossing

मराठी मूळ

भेदाभेदताळा न घडे घालितां । आठवा रे आतां नारायण ॥1॥
येणें एक केलें अवघें होय सांग । अच्युताच्या योगें नामें छंदें ॥ध्रु.॥
भोंवरे खळाळ चोर वाटा घेती । पावल मारिती सिवेपाशीं ॥2॥
तुका ह्मणे येथें भावेंविण पार । न पविजे सार हें चि आहे ॥3॥

ENGLISH TRANSLATION

The lock of discrimination and non-discrimination cannot be opened by force. Remember Narayana now.

By this one practice, everything falls into place, through devotion and the name of the Imperishable One. Whirlpools, raging currents, and thieves lurk along the path, ambushing travelers near the border.

Says Tuka, without sincere devotion there is no crossing over; this is the essential truth.

IN PLAIN WORDS

The lock of difference and no-difference will not open by forcing it. Remember Narayana now. By this one thing everything is set right, through the name and the love of Achyuta, the One who does not fall. Whirlpools, rushing waters, and thieves wait along the path and strike travelers near the border. Tuka says: here there is no crossing without true devotion; this is the heart of it.

WHAT IT MEANS

Tukaram sets aside the philosophical quarrel over whether the soul is the same as or different from God; he says that lock cannot be forced open by argument and tells you instead to remember Narayana right now. He claims that this single practice, the name and love of the imperishable Achyuta, quietly puts everything in order. He pictures the spiritual path as a dangerous river crossing, full of whirlpools, currents, and bandits who ambush travelers just at the boundary. The settled conclusion is that no one crosses this river by cleverness; only sincere devotion gets you over, and that is the essential point.

GATHA 3131 *Devotion to Vitthal*

Adoration, dust of the devotees' feet

मराठी मूळ

जे गाती अखंड विठ्ठलाचे गीत । त्यांचे पायीं चित्त ठेवीन मी ॥1॥
जयांसी आवडे विठ्ठलाचें नाम । ते माझे परम प्राणसखे ॥ध्रु.॥
जयांसी विठ्ठल आवडे लोचनीं । त्यांचें पायवणी स्वीकारीन ॥2॥
विठ्ठलासी जिहीं दिला सर्व भाव । त्यांच्या पायीं ठाव मागईन ॥3॥
तुका ह्मणे रज होईन चरणींचा । ह्मणविती त्यांचा हरिचे दास ॥4॥

ENGLISH TRANSLATION

Those who sing the songs of Vitthal without ceasing, I will place my chitta at their feet. Those who love the Name of Vitthal are my dearest friends and companions.

Those whose eyes delight in seeing Vitthal, I will accept the dust of their feet. Those who have surrendered everything to Vitthal, I will beg for a place at their feet.

Says Tuka, let me become the dust of their feet, those who are called the servants of Hari.

IN PLAIN WORDS

Those who sing Vitthal's song without stopping, at their feet I will set my mind. Those who love the Name of Vitthal are my dearest friends, dear as my life. Those whose eyes delight in seeing Vitthal, I will take the water that has washed their feet. Those who have given their whole heart to Vitthal, I will beg for a place at their feet. Tuka says: let me become the dust at the feet of those who are called the servants of Hari.

WHAT IT MEANS

Tukaram pours out his love not at God directly but at God's devotees, and ranks them as the people who matter most to him. Those who never stop singing of Vitthal, who love the Name, whose eyes feast on Vitthal, who have surrendered everything to him: these he calls his dearest companions, closer than life. He lowers himself before them with deliberate humility, asking to set his mind at their feet, to accept even the water that washed their feet, and to beg for a place there. The final wish is the smallest one possible, to become the dust at the feet of those known as the servants of Hari, treating nearness to the devotees as the highest thing he could want.

GATHA 3132 *Appeals and Exhortations*

Exhortation, devotion over debate

मराठी मूळ

काय तो विवाद असो भेदाभेद । साधा परमानंद एका भावें ॥1॥
निघोनि आयुष्य जातें हातोहात । विचारीं पां हित लवलाहीं ॥2॥
तुका ह्मणे भावभक्ति हे कारण । नागवी भूषण दंभ तो चि ॥3॥

ENGLISH TRANSLATION

Let all debate about difference and non-difference be set aside. Attain the supreme bliss through single-pointed devotion.

Life is slipping away moment by moment; reflect upon your true welfare without delay. Says Tuka, sincere devotion is the only means; pride and pretense bring nothing but ruin.

IN PLAIN WORDS

Let that quarrel about difference and no-difference be set aside. Reach the supreme bliss by single-hearted devotion. Life is leaving, slipping out hand over hand; think about your own good, and quickly. Tuka says: heartfelt devotion is what does it; pride and pretense only strip you bare.

WHAT IT MEANS

Tukaram waves off the endless debate over whether soul and God are one or two and points to the practical aim: the supreme bliss, reached by undivided devotion rather than argument. He presses the urgency by reminding you that life is running out moment by moment, so attending to your true welfare cannot wait. The contrast he draws is sharp: sincere devotion is the one effective means, while pride and outward show, far from adorning you, leave you exposed and ruined. The warning points at the temptation to mistake clever religious display for the real surrender.

GATHA 3133 *Krishna Leela*

Krishna, caught and never let go

मराठी मूळ

देवकीनंदनें । केलें आपुल्या चिंतनें ॥1॥
मज आपुलिया ऐसें । मना लावूनियां पिसें ॥ध्रु.॥
गोवळे गोपाळां । केलें लावूनियां चाळा ॥2॥
तुका ह्मणे संग । केला दुरि नव्हे मग॥3॥

ENGLISH TRANSLATION

The Son of Devaki has done this through His own contemplation. He has driven me mad with longing, making me His very own.

He enchanted the cowherd boys and drew them into His play. Says Tuka, once He enters your company, He can never be made distant again.

IN PLAIN WORDS

The Son of Devaki did this by thinking of me. He made me His own, fastening a madness onto my mind. He fixed His play upon the cowherds and the cowherd boys and drew them in. Tuka says: once He keeps your company, He does not then go far away.

WHAT IT MEANS

Tukaram describes being claimed by Krishna as something Krishna himself begins. The Son of Devaki turned his attention toward Tukaram and made him his own, planting a kind of glad madness in his mind so that the longing is not even self-chosen. He recalls how the same Krishna once drew the cowherds and gopas into his play, as a sign of how he captures those he loves. The reassurance Tukaram lands on is that this is not a passing visit: once Krishna takes up company with you, he does not afterward withdraw to a distance.

GATHA 3134 *Devotion to Vitthal*

Devotion, content with the form

मराठी मूळ

माझिया जीवासी हे चि पैं विश्रांति । तुझे पाय चित्तीं पांडुरंगा ॥1॥
भांडवल गांठी आलें सपुरतें । समाधान चित्तें मानियेलें ॥ध्रु.॥
उदंड उच्चारें घातला पसरु । रूपावरी भरु आवडीचा॥2॥
तुका ह्मणे मज भक्तीची आवडी । अभेदीं तांतडी नाहीं ह्मुण ॥3॥

ENGLISH TRANSLATION

This alone is the rest my jiva seeks: Your feet held in my chitta, O Panduranga. The modest capital I possess is enough; my mind has accepted this contentment.

I have spread out my wares in abundant utterance, loading them with the love of Your form. Says Tuka, I have a taste for devotion; I have no impatience for formless union.

IN PLAIN WORDS

For my life this alone is rest: Your feet held in my mind, Panduranga. The little capital in my purse has turned out to be enough; my mind has settled into contentment. With abundant chanting I have spread out my wares, loading them with love for Your form. Tuka says: I have a taste for devotion; I am in no hurry for formless union.

WHAT IT MEANS

Tukaram names where his soul finds rest and declares himself satisfied with little. The one resting place for his life is Vitthal's feet held in the heart, and he says the modest spiritual capital he has is enough, so his mind has accepted contentment instead of craving more. He pictures his practice as a merchant spreading out goods, his abundant chanting offered up and loaded with love for God's visible form. The deliberate closing choice is that he prefers devotion to the beloved form over the formless absolute, and feels no impatience to dissolve into a union without distinction; loving the Lord with a face is what he wants.

GATHA 3135 *Surrender and Acceptance*

Single-minded surrender, the inner witness

मराठी मूळ

एकविध आह्मी न धरुं पालट । न संडूं ते वाट सांपडली ॥1॥
ह्मणवूनि केला पाहिजे सांभाळ । माझें बुद्धीबळ पाय तुझे ॥ध्रु.॥
बहुत न कळे बोलतां प्रकार । अंतरा अंतर साक्ष असे ॥2॥
तुका ह्मणे आगा जीवांच्या जीवना । तूं चि नारायणा साक्षी माझा ॥3॥

ENGLISH TRANSLATION

I am single-minded; I will not waver or leave the path I have found. Therefore, watch over me; my only strength of intellect rests at Your feet.

I cannot express all that I feel in words; the inner distance between us is itself the witness. Says Tuka, O life of all lives, You alone, O Narayana, are my witness.

IN PLAIN WORDS

I am of one mind. I will not change. I will not leave the path I have found. So watch over me. All the strength of my mind is in your feet. I cannot tell it all in words. The inner space between us is itself the proof. Tuka says: O life of all that lives, you alone, Narayana, are my witness.

WHAT IT MEANS

Tukaram pledges a fixed devotion and asks for nothing but protection in return. He has found the way and refuses to waver or to leave it, placing all his cleverness and capacity at Vitthal's feet rather than in his own judgment. He admits the feeling cannot be put into speech: the silent distance from heart to heart is the only testimony there is. So he calls on Narayana, the life within all life, as the one who sees the love no words can carry.

GATHA 3136 *Devotion to Vitthal*

Devotion, plunging into the Name

मराठी मूळ

राहो ये चि ठायीं । माझा भाव तुझे पायीं ॥1॥
करीन नामाचें चिंतन । जाऊं नेदीं कोठें मन ॥ध्रु.॥
देईन ये रसीं । आतां बुडी सर्वविशीं ॥2॥
तुका ह्मणे देवा । साटी करोनियां जीवा॥3॥

ENGLISH TRANSLATION

Let my devotion remain here at Your feet. I will contemplate Your Name and not allow my mind to wander anywhere.

I will plunge deep into this nectar with all my being. Says Tuka, O God, I have staked my very life on this.

IN PLAIN WORDS

Let it stay right here: my love at your feet. I will hold the Name in my thoughts. I will not let my mind go anywhere. I come into this nectar; now I sink down, completely, in every part. Tuka says: O God, I have staked my very life on it.

WHAT IT MEANS

Tukaram asks that his devotion be planted at the feet of the Lord and never move. The discipline is simple and total: keep the Name in mind, and refuse the mind permission to wander off anywhere else. He describes this not as duty but as nectar he is diving into, letting himself go under entirely rather than tasting it from the edge. The closing line names the stake: he has wagered his whole life on this single resting place.

GATHA 3137 *Devotion to Vitthal*

Belonging to the Lord, no begging elsewhere

मराठी मूळ

तैसे नहों आह्मी विठ्ठलाचे दास । यावें आणिकांस काकुलती ॥1॥
स्वामिचिया सत्ता ठेंगणें सकळ । आला किळकाळ हाताखालीं ॥ध्रु.॥
अंकिताचा असे अभिमान देवा । समर्पूनि हेवा असों पायीं ॥2॥
तुका ह्मणे आह्मां इच्छेचें खेळणें । कोड नारायणें पुरवावें ॥3॥

ENGLISH TRANSLATION

We who are servants of Vitthal need not beg before anyone else. Under our Master's authority, everything stands humbled; even death itself is under His command.

We rest at His feet, surrendering all selfish longing, taking pride only in belonging to Him. Says Tuka, we are His playthings; let Narayana fulfill our every wish.

IN PLAIN WORDS

We are not like that. We are servants of Vitthal. We need not go begging to anyone else. Under our Master's rule everything is brought low; even death has come under his hand. The marked servant has his pride, O God: I give up all craving and stay at your feet. Tuka says: we are playthings of his will. Let Narayana grant us our heart's wish.

WHAT IT MEANS

Tukaram contrasts the servant of Vitthal with those who must plead before lesser powers. Because his Master rules over all, every threat is humbled and even death itself falls under that hand, so there is no one else worth begging from. The only pride he keeps is the pride of being branded as the Lord's own; the price of it is surrendering every selfish longing and simply staying at the feet. He ends by handing over even his wishes, content to be a toy of God's will and trusting Narayana to fulfill the rest.

GATHA 3138 *The Nature of God*

Warning, liberation is no commodity

मराठी मूळ

मोक्ष देवापाशीं नाहीं । लटिक्या घाई विळवतें॥1॥
काय खरें न धरी शुद्धी । गेली बुद्धी भ्रमलें ॥ध्रु.॥
अहंकारास उरलें काई । पांचांठायीं हें वांटे ॥2॥
तुका ह्मणे कुंथे भारें । लटिकें खरें मानुनियां ॥3॥

ENGLISH TRANSLATION

Liberation does not reside with God as some commodity. Why do you pursue empty illusions? Why do you not hold fast to what is real? Your intellect has gone astray.

What remains of the ego? It is divided among the five elements. Says Tuka, one strains under a burden, having taken the false to be true.

IN PLAIN WORDS

Liberation does not sit beside God like a thing to be had. You wear yourself out chasing a lie. Why will you not hold to what is real? Your sense is gone; your mind has lost its way. What is left of this ego of yours? It is shared out among the five elements. Tuka says: he groans under the load, taking the false to be true.

WHAT IT MEANS

Tukaram attacks the idea that liberation is some prize stored with God, to be collected by effort. The person who hunts for it that way is exhausting himself over an illusion while ignoring what is actually real and present. He points to the body's makeup: the ego that grasps so hard is only borrowed from the five elements and will be returned to them. The whole strain comes from one mistake, treating the false as if it were true, and the way out is to stop chasing and hold to the real.

GATHA 3139 *Appeals and Exhortations*

Exhortation, choose the one imperishable God

मराठी मूळ

आपला तो एक देव करुनि घ्यावा । तेणेंविण जीवा सुख नव्हे ॥1॥
तें तीं माइकें दुःखाचीं जनितीं । नाहीं आदिअंतीं अवसान ॥ध्रु.॥
अविनाश करी आपुलिया ऐसें । लावीं मना पिसें गोविंदाच्या ॥2॥
तुका ह्मणे एका मरणें चि सरें । उत्तम चि उरे कीतिन मागें ॥3॥

ENGLISH TRANSLATION

Make one God your own, for without Him the jiva can find no happiness. All else is illusory, a breeding ground of sorrow with no end in sight.

Make the imperishable Lord your own, and set your mind ablaze with longing for Govinda. Says Tuka, a single death settles everything; only noble fame remains behind.

IN PLAIN WORDS

Make one God your own. Without him the soul finds no happiness. All other things are false, and they give birth to sorrow; from beginning to end they have no lasting hold. Make the one who never perishes your own. Set your mind mad with longing for Govinda. Tuka says: one death and it is all settled; only the good you did remains behind.

WHAT IT MEANS

Tukaram urges a single, decisive choice: take one God as your own and stop dividing your heart. Everything else is unreal and breeds grief, with no stability at the start or the finish, so it cannot hold a soul up. The remedy is to bind yourself to the imperishable Lord and to let longing for Govinda take over the mind like a happy madness. He reminds the listener that death comes once and clears the account; what survives is not possessions but the noble life lived, so spend it on the one thing that lasts.

GATHA 3140 *The Saints*

Gratitude to the saints, the child adorned

मराठी मूळ

आजिचें हें मज तुह्मीं कृपादान । दिलें संतजन मायबापीं ॥1॥
आलीं मुखावाटा अमृतवचनें । उत्तीर्ण तीं येणें नव्हे जन्में ॥2॥
तुका ह्मणे तुह्मीं उदार कृपाळ । शृंगारिलें बाळ कवतुकें ॥3॥

ENGLISH TRANSLATION

Today, O holy parents and saints, you have given me the gift of your grace. Nectar-words have flowed from your mouths, and I can never repay them in this lifetime.

Says Tuka, you generous and compassionate ones have adorned this child with love.

IN PLAIN WORDS

Today you have given me this gift of grace. You holy ones, you mothers and fathers, have given it. Words of nectar came from your mouths. I cannot repay them in this lifetime. Tuka says: you are generous, you are kind; you have dressed up this child with love.

WHAT IT MEANS

Tukaram thanks the saints as though they were his own parents, who have handed him grace this very day. What they gave was speech itself, words like nectar from their lips, and he knows a single lifetime cannot clear so large a debt. He sees their kindness as utterly free, asking nothing back. In the closing image he is a small child the elders have lovingly dressed and made beautiful, owing everything he wears to their care.

GATHA 3141 *The Power of the Name*

On speech, slander fills the tongue with hell

मराठी मूळ

स्तुती अथवा निंदा करावी देवाची । अधम तो वेची व्यर्थ वाणी ॥1॥
आइकोनि होती बहिर हे बोल । वेचूनि ते मोल नरका जाती ॥ध्रु.॥
इह लोकीं थुंका उडे तोंडावरी । करणें अघोरी वास लागे ॥2॥
तुका ह्मणे माप वाचेऐसें निकें । भरलें नरकें निंदेसाटीं ॥3॥

ENGLISH TRANSLATION

Whether one praises or blames God, at least the tongue is engaged with Him. But the wretch who wastes his speech on idle talk gains nothing.

Those who hear sacred words yet remain deaf, spending their hearing on worthless things, are bound for hell. In this world, spit flies in the face of the slanderer, and the stench of his wicked deeds clings to him.

Says Tuka, no vessel is as fine as the tongue; yet through slander, it fills itself with hellfire.

IN PLAIN WORDS

Praise God or blame God: at least the tongue is busy with him. But the low one wastes his speech for nothing. They hear holy words and stay deaf. They spend that gift on worthless things and go to hell. In this world spit flies in the slanderer's face; the stench of his foul deeds clings to him. Tuka says: no measure is as fine as the tongue, yet through slander it is filled up with hell.

WHAT IT MEANS

Tukaram weighs how speech is spent. Even blaming God keeps the tongue turned toward him, which is better than squandering it on empty chatter that earns nothing. Worse are those who hear sacred words and stay deaf to them, wasting the gift of hearing and bringing ruin on themselves. He drives the point home with disgust at slander, the spit and the stench that mark the slanderer, but the warning is about the habit, not contempt for any one person. The tongue is the finest vessel a person owns; turn it to slander and you pack it with hell.

GATHA 3142 *The Necessity of Experience*

Experience, water merging with water

मराठी मूळ

लोह कफ गारा सिद्ध हे सामुग्री । अग्न टणत्कारी दिसों येतो ॥1॥
सांगावें तें काई सांगावें तें काई । चित्ता होय ठायीं अनुभव तो ॥ध्रु.॥
अन्नें सांगों येतो तृप्तीचा अनुभव । करूनि उपाव घेऊं हेवा ॥2॥
तुका ह्मणे मिळे जीवनीं जीवन । तेथें कोणा कोण नांव ठेवी ॥3॥

ENGLISH TRANSLATION

Iron, flux, and bellows are all prepared; the fire reveals itself in the ringing of the anvil. What can be told and what cannot? True experience arises in the chitta of its own accord.

One can speak of the satisfaction of food, but one must make the effort and partake of it oneself. Says Tuka, when water merges with water, who can give a name to either?.

IN PLAIN WORDS

Iron, flux, and the bellows are all ready; the fire shows itself in the ring of the anvil. What is there to tell? What is there to tell? The knowing arises in the heart on its own. You can speak of being filled by food, but you must make the effort and eat it yourself. Tuka says: when water joins water, who can put a name to either?

WHAT IT MEANS

Tukaram says realization cannot be handed over in words, only undergone. He uses the smith's forge: all the materials and fire are present, and the proof is heard in the strike, but the real knowing rises in the heart by itself, beyond telling. Like the fullness after a meal, it can be described, yet no description feeds you; you have to eat. His last image dissolves the question entirely: when water pours into water there are no longer two things to name, which is what union with God is like.

GATHA 3143 *Prayers*

Prayer, the trusting child at the feet

मराठी मूळ

बाळाचें जीवन । माता जाणें भूक तान ॥1॥
काय करूं विनवणी । असो मस्तक चरणीं ॥ध्रु.॥
ठेविलिये ठायीं । चित्त ठेवुनि असें पायीं ॥2॥
करितों हे सेवा । चिंतन सर्वां ठायीं देवा॥3॥
न्यून तें चि पुरें । घ्यावें करोनि दातारें ॥4॥
तुका ह्मणे बुद्धि । अल्प असे अपराधी ॥5॥

ENGLISH TRANSLATION

A mother knows her child's hunger and thirst. What entreaty shall I make? Let my head simply rest at Your feet.

I keep my mind fixed wherever You have placed it, at Your feet. I offer this service: contemplation of You in all things.

Whatever is lacking, may You, the generous Lord, supply it. Says Tuka, my intellect is small and I am full of faults.

IN PLAIN WORDS

A mother knows her child's life. She knows its hunger and its thirst. What plea can I make? Let my head simply rest at your feet. Wherever you have set me, there I keep my mind, here at your feet. This is the service I do: to think of you in all things, God. Whatever is short, make it enough. Take it up and complete it, generous Lord. Tuka says: my intellect is small, and I am a man of faults.

WHAT IT MEANS

Tukaram drops all argument and rests like an infant who needs no words, since the mother already knows its hunger and thirst. He makes no demand, only lays his head at the feet and keeps his mind exactly where God has placed it. The one service he claims is constant remembrance, thinking of God in everything. Knowing his own understanding is small and his faults many, he asks the generous Lord to make up whatever is lacking and finish what he cannot.

GATHA 3144 *Prayers*

Prayer, knowing the right yet unable

मराठी मूळ

जाणतों समये । परि मत कामा नये ॥1॥
तुह्मी सांगावें तें बरें । देवा सकळ विचारें ॥ध्रु.॥
फुकाचिये पुसी । चिंता नाहीं होते ऐसी ॥2॥
तुका ह्मणे आहे । धर पाय मज साहे ॥3॥

ENGLISH TRANSLATION

I know the right path when the moment comes, yet my mind refuses to follow it. You alone, O God, can advise me truly, considering everything.

Without being asked, worries would never arise of their own. Says Tuka, I know You are here; hold my feet steady so I may endure.

IN PLAIN WORDS

I know the right path when the time comes. But my own mind is no use to me. You must tell me what is good, God, weighing everything. Without being asked, such worry would never rise on its own. Tuka says: you are here. Hold my feet so I can stand.

WHAT IT MEANS

Tukaram confesses a common helplessness: he can see the right course when the moment arrives, yet his own mind will not carry him to it. So he hands the deciding over to God, who can weigh all sides and tell him what is good. He admits the anxiety itself is something stirred up, not natural, and would not arise if he were not divided. The prayer ends plainly: God is present, so steady his feet and let him stand where he cannot stand alone.

GATHA 3145 *Prayers*

Prayer, the doorkeeper's plea

मराठी मूळ

द्वारपाळ विनंती करी । उभे द्वारीं राउळा ॥1॥
आपुलिया शरणागता । वाहों चिंता नेदावी ॥ध्रु.॥
वचना या चित्त द्यावें । असो ठावें पायांसी ॥2॥
तुका ह्मणे कृपासिंधू । दीनबंधू केशवा ॥3॥

ENGLISH TRANSLATION

The doorkeeper makes a plea, standing at the temple gate. Do not let Your devotees carry any burden of worry.

Listen to this prayer; let it be known to Your feet. Says Tuka, O ocean of compassion, O Keshava, friend of the lowly.

IN PLAIN WORDS

The doorkeeper makes his plea, standing at the temple gate. Let no burden of worry fall on those who have come to you for refuge. Give your mind to this prayer; let it be known to your feet. Tuka says: O ocean of compassion, O Keshava, friend of the lowly.

WHAT IT MEANS

Tukaram casts himself as a servant standing guard at the Lord's gate, speaking up for those who have taken shelter there. His single request is that none of these refuge-seekers be left to carry the weight of worry. He asks only that the prayer reach the Lord's feet and be heard. He closes by naming the Lord's own nature as the guarantee: an ocean of compassion and Keshava, the friend of the lowly, who will not turn such people away.

GATHA 3146 *Surrender and Acceptance*

Surrender, ready at the Lord's command

मराठी मूळ

दोहीं बाहीं आह्मां वास । असों कास घालूनि ॥1॥
बोल बोलों उभयतां । स्वामीसत्ता सेवेची ॥ध्रु.॥
एकसरें आज्ञा केली । असों चाली ते नीती ॥2॥
तुका ह्मणे जोहारितों । आहें होतों ते ठायीं ॥3॥

ENGLISH TRANSLATION

I dwell in both Your arms, girded and ready for service. I speak the words of both parties, under the authority of devoted service.

Once the command is given, I follow that path without deviation. Says Tuka, I salute You; I was, I am, and I remain in that very place.

IN PLAIN WORDS

I stand at both your sides. Let me be girded and ready. I will speak for both parties, under the Master's right to be served. Once the command is given, let me keep to that conduct, that right way. Tuka says: I salute you. I was, I am, and I remain in that same place.

WHAT IT MEANS

Tukaram pictures himself as a servant posted close at the Lord's side, belt tied and ready to act the moment he is needed. He speaks for both sides because his whole standing comes from the Master's claim to be served. Whatever order is given, he means to follow it without straying from the right way. The closing line is a vow of constancy: bowing, he declares he was, is, and will go on being fixed in that one place of service.

GATHA 3147 *Prayers*

Prayer, head at the feet

मराठी मूळ

ऐका जी देवा माझी विनवणी । मस्तक चरणीं ठेवीतसें ॥1॥
सन्निध पातलों सांडूनियां शंका । सन्मुख चि एकाएकीं पुढें ॥ध्रु.॥
जाणविलें कोठें पावे पायांपाशीं । केली या जिवासी साटी ह्मुण ॥2॥
तुका ह्मणे माझे हातीं द्या उद्धार । करीं करकर ह्मणवूनि ॥3॥

ENGLISH TRANSLATION

Hear me, O God, this is my humble prayer. I place my head at Your feet.

I have come near, casting aside all hesitation, standing squarely before You. Wherever I reach, let it be at Your feet, for I have staked my very life.

Says Tuka, grant me salvation with Your own hands; I say this because I feel my own helplessness.

IN PLAIN WORDS

Hear me, O God. This is my plea. I lay my head at your feet. I have dropped all hesitation and come close. I stand straight before you, face to face, all at once. Wherever I reach, let it be at your feet. I have staked my life on it. Tuka says: put my rescue in your own hands. I keep asking, because I am helpless.

WHAT IT MEANS

Tukaram comes to God not with an argument but with his head on the ground, and he names exactly what he wants. He says he has thrown off every hesitation and walked right up, standing face to face, because half-measures will not do. He stakes his whole life on one thing: that wherever he ends up, it will be at God's feet. The

closing turn is the sharp one. He will not save himself; he hands the work of his rescue into God's own hands and admits, without shame, that the reason he keeps pestering is that he cannot do it alone.

GATHA 3148 *Ecstasy and Joy*

Reunion, the lap at last

मराठी मूळ

बैसलों तों कडियेवरी । नव्हें दुरी वेगळा ॥1॥
घडलें हें बहुवा दिसां । आतां इच्छा पुरवीन ॥ध्रु.॥
बहु होता जाला सीण । नाहीं क्षण विसांवा ॥2॥
दुःखी केलें मीतूंपणें । जवळी नेणें होतें तें ॥3॥
पाहात जे होतों वास । ते चि आस पुरविली॥4॥
तुका ह्मणे मायबापा । झणी कोपा विठ्ठला ॥5॥

ENGLISH TRANSLATION

I have been seated right on Your lap; I am not far away or separate from You. This has come to pass after many, many days; now I shall fulfill my chitta's longing.

There was so much weariness and suffering, not a moment of rest. The separation of I and You caused such pain; I did not know You were so near.

The hope I had been nurturing has at last been fulfilled. Says Tuka, O mother and father, O Vitthal, please do not be angry.

IN PLAIN WORDS

I am seated right on your lap. I am not far off. I am not separate. This took many, many days to happen. Now I will fulfill my heart's longing. There was so much weariness, so much pain, not one moment of rest. The split of I and You hurt me. I did not know you were this close. The hope I had been holding has come true. Tuka says: O mother, O father, O Vitthal, please do not be angry with me.

WHAT IT MEANS

Tukaram describes the end of a long separation as a child climbing into a parent's lap, no distance left, no division left. He does not hide how hard the waiting was: years of weariness and pain with no rest, all of it caused by the sense of an I set apart from a You. The discovery that undoes the pain is simple and devastating: God was this near the whole time, and he did not know it. Reunited, his last word is not triumph but a child's anxious tenderness, asking the mother and father he calls Vitthal not to be angry, as though the closeness is too precious to risk.

GATHA 3149 *Longing and Separation*

Complaint, the Name and misfortune

मराठी मूळ

तुझें नाम मुखीं तयासी विपित्त । आश्चर्य हें चित्तीं वाटतसे ॥1॥
काय जाणों काय होसील निजला । नेणों जी विठ्ठला मायबापा ॥ध्रु.॥
भवबंधनाचे तुटतील फांसे । तें कां येथें असे अव्हेरिलें ॥2॥
तुका ह्मणे माझें दचकलें मन । वाटे वांयांविण श्रम केला ॥3॥

ENGLISH TRANSLATION

That one who has Your Name upon his lips should still face misfortune fills me with wonder. What could have happened? Have You fallen asleep? I cannot fathom this, O Vitthal, O mother and father.

The bonds of worldly existence should have been shattered, yet here they remain, neglected. Says Tuka, my mind is startled; it seems all my effort has gone to waste.

IN PLAIN WORDS

One who has your Name on his lips still meets misfortune. This astonishes my heart. What can have happened? Have you fallen asleep? I cannot understand it, O Vitthal, O mother and father. The bonds of this worldly life should have broken by now. Why are they still here, left untouched? Tuka says: my mind is startled. It seems all my effort has gone to waste.

WHAT IT MEANS

Tukaram lodges a genuine complaint with God, and he does not soften it. The promise he trusted was plain: the Name on the lips should break the bonds of worldly existence. So he stares at the misfortune still gripping a devotee and asks the blunt question, has God fallen asleep on the job. The frame the poem leaves open is the test of faith itself: when the promised rescue does not come, the devotee is left wondering whether the whole effort was wasted. He says it out loud rather than pretending to be serene, because honest alarm before God is itself a kind of trust.

GATHA 3150 *Longing and Separation*

Complaint, the master's duty

मराठी मूळ

सेवकें करावें सांगितलें काम । सिक्याचा तो धर्म स्वामी राखे ॥1॥
काय देवा नेणों आलें गांढेपण । तुह्मी शक्तिहीन जाले दिसां ॥ध्रु.॥
विष्णुदास आह्मी निर्भर ज्याबळें । तें दिसे या काळें अव्हेरिलें ॥2॥
तुका ह्मणे मूळ पाठवा लौकरी । किंवा करूं हरी काय सांगा ॥3॥

ENGLISH TRANSLATION

A servant should carry out the work assigned; it is the master's duty to look after the wages. What, O God, has this helplessness come to? You seem to have lost Your power these days.

We are servants of Vishnu, confident in His strength, yet that strength seems abandoned in these times. Says Tuka, send word quickly, or tell me, O Hari, what I should do.

IN PLAIN WORDS

The servant should do the work he is told. Looking after the wages is the master's job. What helplessness has come over you, God? You seem to have lost your power these days. We are servants of Vishnu, sure of his strength. Now that strength looks abandoned. Tuka says: send word quickly, Hari, or tell me what I should do.

WHAT IT MEANS

Tukaram presses his case with a sharp household image: a servant only owes the labor, while paying the wages is the master's responsibility. By that logic, if the devotee keeps up his devotion and rescue still does not come, the failure is God's, not his. He goes further and needles God directly, asking what weakness has come over him, saying his power looks lost. It is bold, even insolent, but it is the boldness of someone whose entire confidence rests on the master's strength. The demand at the close is honest: either act, or tell me plainly what else I am supposed to do.

GATHA 3151 *Worldly Metaphors*

Surrender, the strong father's child

मराठी मूळ

खेळतां न भ्यावें समर्थाच्या बाळें । तयाच्या सकळ सत्तेखालीं ॥1॥
तरी लेवविला शोभे अळंकार । नाहीं तरी भार मानाविण ॥ध्रु.॥
अवघी च दिशा असावी मोकळी । मायबाप बळी ह्मणऊनि ॥2॥
तुका ह्मणे माझें ऐसें आहे देवा । ह्मणऊनि सेवा समर्पिनली ॥3॥

ENGLISH TRANSLATION

The child of a powerful lord plays without fear, for everything is under his father's dominion. If adornments are given, they look beautiful upon him; without honor they are only a burden.

Every direction should be open and free, for his parents are mighty. Says Tuka, this is my condition, O God; therefore I have surrendered my service to You.

IN PLAIN WORDS

The child of a powerful lord plays without fear. Everything stands under his father's rule. Ornaments put on such a child look fine on him. Without that honor they are only a weight. Let every direction lie open and free, because his parents are mighty. Tuka says: this is how it is with me, God. So I have given my service over to you.

WHAT IT MEANS

Tukaram explains his fearlessness with a single picture: a great lord's child plays without a care because the whole estate is under the father's power. The ornaments matter here too; on the protected child they are beautiful, but stripped of that backing they would be dead weight, mere burden without honor. He claims the same open freedom for himself, in every direction, on one ground only: his parents are strong. The conclusion is not pride in himself but surrender. Because his safety is entirely God's strength and none of his own, he has simply handed his whole service over.

GATHA 3152 *The Nature of God*

Nondual play, God hides in His own world

मराठी मूळ

निरांजनीं एकटवाणें । संग नेणें दुसरा ॥1॥
पाहा चाळविलें कैसें । लावुनि पिसें गोवळें ॥ध्रु.॥
लपलें अंगें अंग । दिला संग होता तो ॥2॥
तुका ह्मणे नव्हतें ठावें । जालें भावें वाटोळें ॥3॥

ENGLISH TRANSLATION

In the formless solitude, He was utterly alone, knowing no second companion. See how He beguiled Himself, creating the illusion of the cowherd world.

He hid within forms, disguising Himself as His own company. Says Tuka, it was not known before; through devotion the whole circle came into being.

IN PLAIN WORDS

In the formless solitude he was alone. He knew no second companion. See how he tricked himself. He set the cowherd world spinning like a madness. He hid form inside form. The company he kept, he gave himself. Tuka says: none of this was there before. Through love the whole circle came to be.

WHAT IT MEANS

Tukaram looks straight at the deepest mystery and states it without flinching. Before anything, there was only the formless One, utterly alone, with no second beside it. Then, in his telling, God beguiles himself: he sets the whole cowherd world turning and hides as form inside form, so the one company there is, he is giving to himself. This is the nondual claim left unspoken in plainer bhakti, that the lover, the beloved, and the world between them are all the one God playing. The closing line names what set it in motion: nothing was there before, and the entire circle of creation came into being through love.

GATHA 3153 *The Necessity of Experience*

The sweet theft, plundered by God

मराठी मूळ

नव्हती भेटी तों चि बरें । होतां चोरें नाडिलें ॥1॥
अवाघियांचा केला झाडा । रिता वाडा खोंकर ॥ध्रु.॥
चिंतनांचें मूळ चित्त । नेलें वित्त हरूनि ॥2॥
तुका ह्मणे मूळा आलें । होतें केलें तैसें चि ॥3॥

ENGLISH TRANSLATION

Before we met, all was well. But once the thief appeared, I was utterly robbed.

Everything was swept clean; the house stands empty and hollow. The mind, which is the root of all contemplation, has been plundered of its wealth.

Says Tuka, it has come full circle; what was done has returned to its origin.

IN PLAIN WORDS

Before we met, things were fine. Once the thief came, I was robbed clean. He swept everything away. The house stands empty and bare. The mind is the root of all my thinking. He carried off its wealth. Tuka says: it has come full circle. What was done has gone back to where it began.

WHAT IT MEANS

Tukaram turns the meeting with God into a robbery, and he means it as the best thing that could happen. Before the meeting he was comfortable, holding his own; then the thief came and stripped the house bare. What was stolen is named precisely: the mind, the root of all his thinking, looted of the wealth it hoarded. The frame the poem leaves implied is that this emptying is the point, not the loss it looks like. Everything has returned to its source, the self handed back to the One it came from, and the empty house is what is left when there is nothing of one's own to cling to.

GATHA 3154 *Longing and Separation*

Longing, do not hide your form

मराठी मूळ

जये ठायीं आवडी ठेली । मज ते बोली न संडे॥1॥
पुरवावें जीवींचें कोड । भेटी गोड तुज मज ॥ध्रु.॥
आणिलें तें येथवरी । रूप दुरी न करावें ॥2॥
तुका ह्मणे नारायणा । सेवाहीना धिग वृत्त ॥3॥

ENGLISH TRANSLATION

Wherever my love has taken root, that speech will never leave me. Fulfill the desire of my chitta; let our meeting be sweet, Yours and mine.

You have brought me this far; do not push Your form away now. Says Tuka, O Narayana, without Your service, life itself is a disgrace.

IN PLAIN WORDS

Wherever my love has settled, that word will never leave me. Fulfill the longing in my heart. Let our meeting be sweet, yours and mine. You have brought me this far. Do not push your form away now. Tuka says: O Narayana, a life without your service is a disgrace.

WHAT IT MEANS

Tukaram speaks from the place where love has already taken root and cannot be talked out of it; the word it gives him will not leave his mouth. His prayer is direct and a little possessive: bring me the sweet face-to-face meeting my heart aches for. He reminds God of the obligation already begun, you carried me this far, so do not now pull your visible form away and leave me halfway. The closing line raises the stakes past mere wanting: for him, a life that gets no chance to serve Narayana is not a quiet loss but an open disgrace, a life not worth the name.

GATHA 3155 *Longing and Separation*

Longing, give me back what is mine

मराठी मूळ

सरलियाचा सोस मनीं । लाजोनियां राहिलों ॥1॥
आवडीनें बोलावितों । येथें तें तों लपावें ॥ध्रु.॥
माझें तें चि मज द्यावें । होतें भावें जोडिलें ॥2॥
तुका ह्मणे विश्वंभरा । आळीकरा बुझावा ॥3॥

ENGLISH TRANSLATION

The longing for what has been lost remains in my mind, and I stay quiet out of shame. I call to You with love, yet You hide away.

Give me back what is mine, what I had gathered through devotion. Says Tuka, O sustainer of the universe, comfort and console me.

IN PLAIN WORDS

The longing for what I lost is still in my mind. I keep quiet out of shame. I call you with love, and you hide. Give me back what is mine. I gathered it through devotion. Tuka says: O sustainer of all, console me, for I am crying like a stubborn child.

WHAT IT MEANS

Tukaram catches himself in a tangle of feeling: the longing for what he lost will not leave, yet he is ashamed to keep asking. So he calls God with love, and God seems only to hide further away. His demand is grounded, not grasping; he wants back what is rightly his, the nearness he earned through his own devotion. Naming himself a

stubborn, fretful child, he asks the sustainer of the whole world to come and console him. The honesty is the point: he does not pretend to be a serene saint, he admits he is sulking and crying, and trusts that God will quiet him anyway.

GATHA 3156 *Ecstasy and Joy*

Ecstasy, the body moved by God

मराठी मूळ

नाचावेंसें वाटे मना । छंद गुणा अधीन ॥1॥
चेष्टविलीं माझीं गात्रें । सत्तासूत्रें हालती ॥ध्रु.॥
नामरूपें रंगा आलीं। ते चि चाली स्वभावें ॥2॥
तुका ह्मणे पांडुरंगे । अंग संगें कविळलें॥3॥

ENGLISH TRANSLATION

My mind wants to dance, captivated by Your qualities. You have moved my limbs; they sway under Your power and command.

Name and form have come alive in color; this has become my natural way. Says Tuka, Panduranga has touched my very being, and I am steeped in His hue.

IN PLAIN WORDS

My mind wants to dance. The delight is held under your qualities. You have set my limbs moving. They sway by the strings of your power. Name and form have come alive in color. This is now my natural way. Tuka says: Panduranga has touched my whole body, and I am steeped in his hue.

WHAT IT MEANS

Tukaram describes ecstasy not as something he produces but as something done to him. The urge to dance rises in his mind, ruled by God's qualities, and his own limbs move as if pulled by strings he does not hold. The hidden frame is the surrender of agency: the dancer is not the doer. Name and form have caught fire with color, and this overflow has become his second nature rather than a passing fit. The close seals it bodily; Panduranga has touched him through and through, and he is dyed in God's own color, the worshipper now soaked in the One he worships.

GATHA 3157 *Ecstasy and Joy*

Ecstasy, grace, not invention

मराठी मूळ

खेळतों ते खेळ पायांच्या प्रसादें । नव्हती हीं छंदें नासिवंतें ॥1॥
माझा मायबाप उभा विटेवरी । कवतुकें करी कृपादान॥ध्रु.॥
प्रसादाची वाणी वदें ती उत्तरें । नाहीं मतांतरें जोडियेलीं ॥2॥
तुका ह्मणे रस वाढितिया अंगें । छाया पांडुरंगें केली वरी ॥3॥

ENGLISH TRANSLATION

The sport I play is by the grace of Your feet; these joys are not fleeting or perishable. My mother and father stands upon the brick, bestowing the gift of grace with delight.

The words I speak are offered as Your blessing; they are not composed from any partisan school. Says Tuka, the flavor of devotion grows ever richer, for Panduranga has spread His sheltering shade above me.

IN PLAIN WORDS

The sport I play is by the grace of your feet. These joys are not fleeting; they do not perish. My mother and father stands on the brick, giving grace with delight. The words I speak come as your gift. I have not pieced them from any school of opinion. Tuka says: the taste of devotion keeps growing in me, for Panduranga has spread his shade above me.

WHAT IT MEANS

Tukaram is careful to say where his joy and his words come from. The play he plays is not his own doing but the grace of God's feet, and so, unlike worldly pleasures, it does not perish. He keeps the image of Vitthal standing on the brick at Pandhari, the same mother and father who gives grace gladly. The point he insists on is that his verses are received gifts, not opinions stitched together from rival schools of thought; he is not arguing a position but reporting grace. The taste of devotion only deepens, he says, because Panduranga has stretched a sheltering shade over his head.

GATHA 3158 *Ecstasy and Joy*

Release, the bondage cut

मराठी मूळ

अखंड मुडतर । सासुरवास करकर ॥1॥
याची जाली बोळवण । आतां न देखों तो शीण ॥ध्रु.॥
बहुतांची दासी । तये घरीं सासुरवासी ॥2॥
तुका ह्मणे मुळें । खंड जाला एका वेळें॥3॥

ENGLISH TRANSLATION

The endless drudgery and torment of worldly bondage has at last been bid farewell. Now I shall see that misery no more.

Like a servant in someone else's household, the soul endured suffering under many masters. Says Tuka, the root has been cut in a single stroke, and all bondage is severed.

IN PLAIN WORDS

The endless drudgery, the constant nagging of a hard household, is over. I have said goodbye to it. Now I will not see that weariness again. Like a servant girl in another's home, the soul lived under many masters. Tuka says: the root has been cut in one stroke, and the whole thing is finished at once.

WHAT IT MEANS

Tukaram tells of liberation through the image of a married woman freed from a cruel in-laws' house, the endless thankless drudgery and nagging at last bid farewell. The bondage he means is worldly existence itself, where the soul lived like a servant girl in someone else's home, bowing under many masters and never her own. The release is not gradual; he says the root was cut in a single stroke and the whole thing finished at once. The frame the poem leaves unspoken is grace's suddenness: what years of weary service could not end, the meeting with God severs in one cut, and the misery is simply not seen again.

GATHA 3159 *The Saints*

The saints as touchstone, the lost path

मराठी मूळ

अवघा भार वाटे देवा । संतसेवा न घडतां ॥1॥
कसोटी हे असे हातीं । सत्य भूतीं भगवंत ॥ध्रु.॥
चुकलोंसा दिसें पंथ । गेले संत तो ऐसा ॥2॥
तुका ह्मणे सोंग वांयां । कारण या अनुभवें ॥3॥

ENGLISH TRANSLATION

Everything feels like a burden, O God, when service to the saints does not happen. This is the touchstone at hand: that God truly dwells in all beings.

I seem to have lost the path that the saints once walked. Says Tuka, pretense is useless; what matters is this direct experience.

IN PLAIN WORDS

Everything feels like a weight, O God, when I cannot serve the saints. The test is right here in my hand: God truly lives in all beings. I feel I have lost the path the saints once walked. Tuka says: pretense is useless; what counts is this direct experience.

WHAT IT MEANS

Tukaram names how he checks whether his devotion is real. Service to the saints is the touchstone, the assay that tells true gold from false, because the saints are where he meets the God who dwells in every being; when that service does not happen, life turns heavy. He confesses he feels off the road the saints walked, and he refuses to settle for keeping up appearances. The only thing that proves anything, he says, is anubhava, the firsthand experience itself.

GATHA 3160 *Surrender and Acceptance*

Surrender, the burden laid at the saints' feet

मराठी मूळ

आतां तुह्मी कृपावंत । साधु संत जिवलग ॥1॥
गोमटें तें करा माझें । भार ओझें तुह्मांसी ॥ध्रु.॥
वंचिलें तें पायांपाशीं। नाहीं यासी वेगळें ॥2॥
तुका ह्मणे सोडिल्या गांठी । दिली मिठी पायांसी ॥3॥

ENGLISH TRANSLATION

Now you, O compassionate saints, are my dear ones. Do what is good for me; I lay my burden upon you.

Whatever was hidden has come to Your feet; there is nothing apart from this. Says Tuka, I have loosened all knots and embraced Your feet.

IN PLAIN WORDS

Now you, compassionate ones, the saints, are my own dear ones. Do what is good for me; I lay my whole load and weight on you. Whatever I had hidden is now at your feet; nothing is kept apart from this. Tuka says: I have loosened every knot, and I have embraced your feet.

WHAT IT MEANS

Tukaram hands his whole life over to the saints he loves. Instead of managing his own good, he asks them to decide what is good for him and accepts the cost: the burden becomes theirs to carry. He brings out even what he had concealed and sets it at their feet, keeping nothing back. The closing image is total release: he undoes every knot he had tied around himself and simply holds on to their feet.

GATHA 3161 *Devotion to Vitthal*

Devotion, song and dance as the only practice

मराठी मूळ

सुख वाटे परी वर्म । धर्माधर्म न कळे ॥1॥
गायें नाचें एवढें जाणें । विठ्ठल ह्मणे निर्लज्ज ॥ध्रु.॥
अवघें माझें एवढें धन । साधन ही सकळ ॥2॥
तुका ह्मणे, पायां पडें । तुमच्या कोडें संतांच्या ॥3॥

ENGLISH TRANSLATION

I feel joy, yet I cannot discern what is right from wrong. All I know is to sing and dance and shamelessly cry out Vitthal.

This is my entire wealth and all my spiritual practice. Says Tuka, I bow at your feet with delight, O saints.

IN PLAIN WORDS

I feel joy, but I cannot tell right from wrong. All I know is to sing and dance and cry out Vitthal, shameless. This is all my wealth; this is my whole practice. Tuka says: I fall at your feet with delight, O saints.

WHAT IT MEANS

Tukaram makes a confession that doubles as a boast. He admits he has no grasp of dharma and adharma, the fine sorting of right from wrong; what he has instead is joy, and one thing he can do: sing, dance, and call Vitthal's name without shame. That singing is not a part of his path but the whole of it, his entire wealth and his only spiritual practice. He ends bowing gladly at the saints' feet, content that this simple love is enough.

GATHA 3162 *Ecstasy and Joy*

Ecstasy, the longing fulfilled like a child's gift

मराठी मूळ

धरिलीं जीं होतीं चित्तीं । डोळां तीं च दिसती ॥1॥
आलें आवडीस फळ । जालें कारण सकळ ॥ध्रु.॥
घेईन भातुकें । मागोनियां कवतुकें ॥2॥
तुका ह्मणे लाड । विठोबा पुरवील कोड॥3॥

ENGLISH TRANSLATION

What I had held in my chitta now appears before my eyes. The fruit of longing has come; everything has aligned.

I will playfully beg for my gifts, asking with childlike wonder. Says Tuka, Vitthal will fulfill every wish and delight.

IN PLAIN WORDS

What I held in my heart now appears before my eyes. The fruit of my longing has come; everything has fallen into place. I will beg playfully for my treats, asking with childlike wonder. Tuka says: Vithoba will fulfill every wish and delight.

WHAT IT MEANS

Tukaram describes the moment when inward longing becomes plain sight. What he had only carried in his heart now stands before his eyes, and every condition that had to be met is met. He approaches Vithoba not as a petitioner but as a child wheedling for sweets, asking with delight and play. The confidence is complete: Vithoba will grant whatever the child asks, fulfilling every fond wish.

GATHA 3163 *Ecstasy and Joy*

Ecstasy, the long-awaited meeting, rest at last

मराठी मूळ

बहुतां दिसांची आजि जाली भेटी । जाली होती तुटी काळगती ॥1॥
येथें सावकासें घेईन ते धणी । गेली अडचणी उगवोनि ॥ध्रु.॥
बहु दुःख दिलें होतें घरीं कामें । वाढला हा श्रमश्रमें होता ॥2॥
बहु दिस होता पाहिला मारग । क्लेशाचा त्या त्याग आजि जाला ॥3॥
बहु होती केली सोंगसंपादणी । लौकिकापासूनि निर्गमलें ॥4॥
तुका ह्मणे येथें जालें अवसान । परमानंदीं मन विसावलें ॥5॥

ENGLISH TRANSLATION

After so many days, the meeting has taken place at last. The separation caused by the march of time has ended.

Here I shall take my fill at leisure, for all difficulties have been resolved. The household duties had given me great sorrow, and exhaustion had only grown with each labor.

For so long I had watched for this path, and today the burden of suffering is cast off. So much pretense and worldly management had to be endured; at last I have emerged from the grip of appearances.

Says Tuka, here the journey reaches its end, and the mind rests in supreme bliss.

IN PLAIN WORDS

After many days the meeting has come at last. The break caused by the march of time is over. Here I will take my fill slowly, for every difficulty has been cleared away. The household work had given me much sorrow, and the exhaustion only grew with each labor. For a long time I watched for this path, and today the load of suffering is set down. So much pretense and worldly managing I had to keep up; at last I have come out from the grip of appearances. Tuka says: here the journey ends, and the mind rests in supreme bliss.

WHAT IT MEANS

Tukaram tells of a reunion that ends a long separation, the rupture that mere time had forced upon him. Now that he is here, he means to take his fill without hurry, because the obstacles are gone. He counts what he is leaving behind: the sorrow of household duties, the mounting fatigue, the long watch for the way, the endless keeping up

of appearances and worldly affairs. All of that he calls the grip of the laukika, the outward and social world, and he has stepped out of it. The journey reaches its end and the mind finally settles into paramananda, supreme bliss.

GATHA 3164 *Social Criticism*

Social criticism, the thief-son the parents cheer

मराठी मूळ

पुत्र जाला चोर । मायबापा हर्ष थोर ॥1॥
आतां काशासाटीं जोडी । हाट धाटे गुंडगे घडी ॥ध्रु.॥
ऐते अपाहार । आणूनियां भरी घर ॥2॥
मानिली निंश्चती । नरका जावया उभयतीं॥3॥
झोडाझोडगीचे पोटीं । फळें बीजें तीं करंटीं ॥4॥
तुका ह्मणे बेटएा ॥ भांडवल न लगे खटएा ॥5॥

ENGLISH TRANSLATION

The son has become a thief, and the parents are overjoyed. Now why should he toil? He robs and swindles at every turn.

He brings home stolen goods and fills the house with them. Both parents have settled into the certainty that they are all headed for hell together.

In the womb of wickedness, the seed and its fruit are both wretched. Says Tuka, the scoundrel needs no capital for his trade.

IN PLAIN WORDS

The son has become a thief, and the parents are overjoyed. Now why should he work for a living? He robs and swindles at every turn. He brings stolen goods home and fills the house with them. Both parents have settled into the certainty that the whole household is bound for hell together. In the womb of wickedness, the seed and the fruit are both wretched. Tuka says: the scoundrel needs no capital for his trade.

WHAT IT MEANS

Tukaram turns a hard light on a household that has made peace with corruption. The son steals and cheats, and rather than grieve, the parents are delighted at the easy haul; so he never needs honest work. They have grown comfortable in a settled certainty that is really the road to hell, and they walk it together. The line about womb, seed, and fruit names the pattern: a family that nurtures wickedness raises only more of it. The closing barb, that the scoundrel needs no capital, points at how cheap and self-feeding theft becomes once shame is gone; the warning is for any house tempted to cheer the easy gain.

GATHA 3165 *Social Criticism*

Social criticism, the shameless man past disgrace

मराठी मूळ

एवढी अपकीर्ती । ऐकोनियां फजीती ॥1॥
जरि दाविल वदन । थुंका थुंका तो देखोन ॥ध्रु.॥
काळमेचें जिणें । जीऊनियां राहे सुनें ॥2॥
तुका ह्मणे गुण । दरुषणें अपशकुन॥3॥

ENGLISH TRANSLATION

After such disgrace and notoriety, if he still shows his face, spit on him, spit at the very sight. His life is as dark as death itself; though alive, he exists as though already dead.

Says Tuka, his qualities are an evil omen; even seeing him brings misfortune.

IN PLAIN WORDS

After such disgrace, after hearing his own shaming, if he still shows his face, then spit on him, spit at the very sight of him. His life is dark as death; alive, he stays as if already dead. Tuka says: his only quality is an evil omen; even seeing him brings bad luck.

WHAT IT MEANS

Tukaram describes a man so far gone that public disgrace no longer touches him. Once a person has been openly shamed and still parades himself, his shamelessness has become the offense, and Tukaram answers it with contempt sharp enough to spit. He calls such a life as dark as death: the man breathes, but lives like a corpse. The point is not hatred of a person but a warning about the deadness that sets in when a man loses all capacity for shame, until his very presence feels like a bad omen to those around him.

GATHA 3166 *Devotion to Vitthal*

Devotion, Pandhari and Pundalik's deed

मराठी मूळ

पुंडलीक भक्तराज । तेणें साधियेलें काज । वैकुंठींचें निज । परब्रह्म आणिलें ॥1॥
पांडुरंग बाळमूर्तिन । गाईगोपाळां संगती । येऊनियां प्रीति । उभें सम चि राहिलें ॥ध्रु.॥
एका आगळें अक्षर । वैकुंठ चि दुसरें । ह्मणविती येरें । परि ती ऐसीं नव्हेती॥2॥
पाप पंचक्रोशीमधीं । येऊ न सकेचिना आधीं । कैंची तेथें विधि-। निषेधाची वसति ॥3॥
पुराणें वदती ऐसें । चतुर्भुज तीं मानसें । सुदर्शनावरी वसे । रीग न घडे कल्पांतीं ॥4॥
महाक्षेत्र हें पंढरी । अनुपम्य इयेची थोरी । धन्य धन्य वारकरी । तुका ह्मणे तेथींचे॥5॥

ENGLISH TRANSLATION

The great devotee-king Pundalik accomplished the supreme task and brought the Absolute, the supreme Brahman, down from Vaikuntha itself. Panduranga, that youthful form, came in the company of cows and cowherd boys, and out of love stood still upon that very spot.

That place is a singular, matchless syllable, a second Vaikuntha; other holy places call themselves sacred but are not of this order. Within a radius of five kroshi, sin itself cannot enter; how then could any worldly law of do and do-not dwell there? The Puranas declare that the people there are four-armed beings, and upon the Sudarshana chakra no evil can approach even until the end of time.

This great pilgrimage site Pandhari is beyond all comparison. Says Tuka, blessed, truly blessed, are the pilgrims who belong to that place.

IN PLAIN WORDS

The great devotee-king Pundalik did the supreme thing: he brought the Absolute, the supreme Brahman, down from Vaikuntha itself. Panduranga, that childlike form, came with the cows and the cowherd boys, and out of love stood still upon that very spot. That place is a single, matchless syllable, a second Vaikuntha; other holy places call themselves sacred, but they are not of this kind. Within five kroshi all around, sin itself cannot enter; how then could the law of do and do-not live there? The Puranas say the people there are four-armed beings, and over the Sudarshana even evil cannot approach until the end of time. This great holy place, Pandhari, is beyond all comparing. Tuka says: blessed, truly blessed, are the pilgrims who belong to it.

WHAT IT MEANS

Tukaram praises Pandhari as a place set utterly apart, and credits the devotee Pundalik with making it so: his love drew the supreme Brahman down from Vaikuntha to stand on a brick at Pandharpur as Panduranga, the cowherd boy. He stacks claim upon claim to mark its uniqueness. It is a second Vaikuntha, a place no sin can enter for miles around, where even the categories of ritual right and wrong no longer apply because there is nothing to forbid. Drawing on the Puranas, he says its people are themselves divine, guarded so that no evil approaches. The praise lands on the pilgrims, the Varkaris: blessed beyond measure simply for belonging to that place.

GATHA 3167 *Appeals and Exhortations*

Exhortation, the body as death's plaything

मराठी मूळ

देह मृत्याचें भातुकें । कळों आलें कवतुकें ॥1॥
काय मानियेलें सार । हें चि वाटतें आश्चर्य ॥ध्रु.॥
नानाभोगांची संचितें । करूनि ठेविलें आइतें ॥2॥
तुका ह्मणे कोडीं । उगवून न सकती बापुडीं ॥3॥

ENGLISH TRANSLATION

The body is but a plaything for death; this has become clear to me with wonder. What have you taken to be of lasting value? This itself is the great mystery.

People amass fortunes of varied pleasures, storing them up as though they are permanent. Says Tuka, these wretched ones cannot even begin to solve the riddle of their own fate.

IN PLAIN WORDS

The body is only a toy for death; I have seen this clearly, with wonder. What have you taken to be the real, the lasting thing? That is the great riddle. People pile up fortunes of every pleasure and store them as if they were permanent. Tuka says: the poor wretches cannot even begin to untie the riddle of their own fate.

WHAT IT MEANS

Tukaram presses a single hard fact: the body is a plaything in the hands of death, and once you truly see this it astonishes you. He turns it into a question for the listener. What exactly have you decided is solid and lasting, when death holds the body so lightly? He watches people heap up pleasures and treat them as if they will never end, and calls this the real mystery, that anyone could be so deceived. The closing line pities rather than mocks: these people cannot unravel even the basic riddle of their own mortality, and the abhanga means to wake them to it.

GATHA 3168 *Surrender and Acceptance*

Surrender, hide me within Yourself

मराठी मूळ

त्यागें भोग माझ्या येतील अंतरा । मग मी दातारा काय करूं ॥1॥
आतां असो तुझे पायीं हें मोटळें । इंद्रियें सकळें काया मन ॥ध्रु.॥
सांडीमांडी विधिनिषेधाचा ठाव । न कळतां भाव जाइल वांयां ॥2॥
तुका ह्मणे आतां नको उजगरा । लपवीं दातारा अंगीं मज ॥3॥

ENGLISH TRANSLATION

If pleasures and enjoyments come to fill my being through renunciation, then what shall I do, O generous Lord? Let this bundle of body, senses, and mind now rest at Your feet. The business of dos and don'ts, the ground of ritual injunctions, if devotion slips away without being understood, all is lost.

Says Tuka, now let there be no more sleepless anxiety; hide me within Yourself, O Lord.

IN PLAIN WORDS

If pleasures and enjoyments come back to fill me through my renunciation, then what shall I do, O generous Lord? So let this bundle, my senses, my body, my mind, now rest at Your feet. The whole business of dos and don'ts, the ground of ritual rules: if devotion slips away without my noticing, all of it is lost. Tuka says: now let there be no more sleepless dread; hide me within Yourself, O Lord.

WHAT IT MEANS

Tukaram names a subtle trap of the spiritual life. Even renunciation can backfire, since giving things up can quietly bring back a new kind of enjoyment and self-regard, and he asks God what he is to do about that. His answer is to stop managing himself: he lays the whole bundle of body, senses, and mind at God's feet. He fears that while he is busy with the bookkeeping of ritual rights and wrongs, the living devotion at the heart of it could slip away unnoticed, and then everything would be wasted. So he asks for the deepest shelter: no more anxious wakefulness, only to be hidden inside God.

GATHA 3169 *The Moral Ideal*

Moral ideal, finish what you begin

मराठी मूळ

दावूनियां बंड । पुरे न करी तें भांड ॥1॥
जळो जळो तैसें जिणें । फटमरे लाजिरवाणें ॥ध्रु.॥
घेतलें तें सोंग । बरवें संपादावें सांग ॥2॥
तुका ह्मणे धीरें । देवें नुपिक्षलें खरें ॥3॥

ENGLISH TRANSLATION

The one who raises rebellion and yet does not see it through is a mere pretender. Cursed be such a life, deceitful and shameful.

Once you have assumed a role, see it through properly and completely. Says Tuka, God does not neglect the one who perseveres with patience.

IN PLAIN WORDS

The one who starts a revolt and does not carry it through is just a pretender. Cursed, cursed be such a life, deceitful and shameful. Once you have taken up a role, see it through well and to the end. Tuka says: God never neglects the one who holds on with patience.

WHAT IT MEANS

Tukaram lays down a plain ideal of integrity. The man who raises a banner and then fails to follow through is exposed as a fraud, and Tukaram pours scorn on a life lived that way, half-hearted and false. The standard he sets is simple: whatever role you have taken on, carry it out fully and well rather than abandoning it midway. He frames this as spiritual counsel, not just worldly grit. God does not overlook the one who endures with patience, so steadiness in what you have begun is itself rewarded.

GATHA 3170 *The Moral Ideal*

Moral ideal, the diamond and the sandalwood

मराठी मूळ

न पालटे जाती जीवाचिये साटीं । बाहे तें चि पोटीं दावी वरी ॥1॥
अंतरीं सबाहीं सारिखा चि रंग । वीट आणि भंग नाहीं रसा ॥ध्रु.॥
घणाचिया घायें पोटीं शिरे हिरा । सांडूं नेणे धीरा आपुलिया ॥2॥
तुका ह्मणे कढे करावी शीतळ । ऐसें जातिबळ चंदनाचें ॥3॥

ENGLISH TRANSLATION

True nature does not change to save its life; what is within is the same as what appears without. Inside and out, the hue remains the same; there is no weariness or ruin in its essence.

The diamond, struck by the hammer's blow, enters deeper into the earth, yet never abandons its own steadfastness. Says Tuka, sandalwood cools even the axe that cuts it; such is the power of one's inborn nature.

IN PLAIN WORDS

True nature does not change to save its life; what is inside is the same as what shows outside. Within and without, the color is one; there is no weariness, no breaking in its essence. The diamond, struck by the hammer, drives deeper into the ground, but never lets go of its own firmness. Tuka says: sandalwood cools even the axe that cuts it; such is the strength of one's inborn nature.

WHAT IT MEANS

Tukaram defines integrity through what does not change under pressure. A true nature will not bend itself even to save its own life, so its inside and its outside match exactly, one unbroken color with no fatigue or fracture at the core. The diamond shows the same thing under the hammer: it sinks deeper rather than shatter, never surrendering its hardness. The sandalwood completes the picture by adding sweetness to strength: it gives its cooling fragrance even to the axe that cuts it down. Such, he says, is the power of an inborn nature that stays itself no matter how it is struck.

GATHA 3171 *The Moral Ideal*

Moral counsel, honor and refuge

मराठी मूळ

दिली मान तरी नेघावी शत्रूची । शरण आलें त्यासी जतन जीवें ॥1॥
समर्थासी असे विचाराची आण । भलीं पापपुण्य विचारावें ॥ध्रु.॥
काकुळतीसाटीं सत्याचा विसर । पडिलें अंतर न पाहिजे ॥2॥
तुका ह्मणे यश कीतिन आणि मान । करितां जतन देव जोडे ॥3॥

ENGLISH TRANSLATION

Even if the enemy offers honors, do not accept them. One who comes seeking refuge must be protected with one's very life.

The powerful must abide by the law of discernment; the good must weigh merit and sin carefully. For the sake of someone's pleading, truth must never be forgotten; no gap should be allowed to appear.

Says Tuka, by guarding fame, honor, and glory, one wins God Himself.

IN PLAIN WORDS

Even if the enemy offers you honors, do not take them. The one who comes to you for refuge, protect him with your own life. The strong are bound by the rule of discernment. The good must weigh sin and merit with care. Do not forget the truth because someone pleads with you. Do not let any gap open up. Tuka says: guard your fame, your good name, and your honor, and in guarding them you find God Himself.

WHAT IT MEANS

Tukaram lays out a code for the powerful and the good. Honor handed to you by an enemy is poisoned; refuse it. A person who throws himself on your protection has the first claim on you, even before your own life. He warns against the soft trap of pity: when someone pleads hard enough, you are tempted to bend the truth, and that bent place is the gap through which everything fails. The reward is not abstract: holding to fame, good name, and honor without compromise is itself the road on which God is found.

GATHA 3172 *Autobiography*

Testimony, rescued from despair

मराठी मूळ

विचारिलें आधीं आपुल्या मानसीं । वांचों येथें कैसीं कोण्या द्वारें ॥1॥
तंव जाला साहए हृदयनिवासी । बुिद्ध दिली ऐसी नास नाहीं ॥ध्रु.॥
उद्वेगाचे होतों पडिलों समुद्रीं । कोण रीती तरी पाविजेल ॥2॥
तुका ह्मणे दुःखें आला आयुर्भाव । जाला बहु जीव कासावीस ॥3॥

ENGLISH TRANSLATION

I first deliberated within my own mind: how shall I survive here and by what means? Then the One who dwells within came to my aid and gave me the wisdom that leads beyond destruction. I had fallen into an ocean of despair, wondering how I could ever cross.

Says Tuka, suffering had consumed my lifespan, and my jiva was in utter anguish.

IN PLAIN WORDS

First I asked inside my own mind: how am I to survive here, by what door? Then the One who lives in the heart came to help me. He gave me wisdom that does not perish. I had fallen into an ocean of despair. How would I ever cross it? Tuka says: suffering had eaten my years. My very life was in anguish.

WHAT IT MEANS

Tukaram speaks as one who has come out the far side of despair. He had reasoned to a dead end, asking how a person could survive at all and by what means, and found no door. The rescue did not come from his own thinking but from the One who dwells in the heart, who gave a wisdom that cannot be destroyed. He names the depth he was in plainly: an ocean of despair, years devoured by suffering, the soul in agony. The poem is a witness that the help came from within when his own deliberation had run out.

GATHA 3173 *Worldly Life*

Warning, the cost of indulgence

मराठी मूळ

आपुलें वेचूनि खोडा घाली पाव । ऐसे जया भाव हीनबुद्धि तो ॥1॥
विषयांच्या संगें आयुष्याचा नास । पडियेलें ओस स्वहितांचे ॥ध्रु.॥
भुलल्यांचें अंग आपण्या पारिखें । छंदा च सारिखें वर्ततसे ॥2॥
तुका ह्मणे दुःख उमटे परिणामीं । लंपटासी कामीं रतलिया ॥3॥

ENGLISH TRANSLATION

He who spends his own capital to shackle his own feet, such a person is of low intellect. In the company of sense pleasures the lifespan is wasted, and one's own welfare lies barren.

The body of one who is deluded becomes a stranger to himself; it moves only at the bidding of desire. Says Tuka, suffering blossoms at the end for one who remains lost in sensual indulgence.

IN PLAIN WORDS

A man who spends his own wealth to put his own feet in the stocks is of low mind. In the company of the senses, his lifespan is destroyed. His own good lies barren and empty. The body of a deluded man becomes a stranger to him. It moves only as his cravings command. Tuka says: in the end, suffering breaks out for the man who stays sunk in lust.

WHAT IT MEANS

Tukaram names the self-defeat in a life of indulgence. The image is sharp: a man paying out his own capital, his own life and energy, in order to lock his own feet in shackles. Keeping company with the senses burns up the years and leaves what truly serves him untended and barren. Worse, his own body no longer belongs to him; it has become a stranger that obeys desire instead of its owner. The warning points not at any one person but at the pattern itself: pleasure taken on these terms ripens into suffering at the end.

GATHA 3174 *Faith and Trust*

Resolve, no turning back

मराठी मूळ

केलें शकुनें प्रयाण । आतां मागें फिरे कोण ॥1॥
होय तैसें होय आतां । देह बळी काय चिंता ॥ध्रु.॥
पडिलें पालवीं। त्याचा धाक वाहे जीवीं ॥2॥
तुका ह्मणे जीणें । देवा काय हीनपणें ॥3॥

ENGLISH TRANSLATION

The journey has begun under auspicious signs; now who would turn back? Let whatever will happen, happen. The body is offered as a sacrifice; what is there to worry about? Whatever has fallen into my lap, I carry its weight in my heart.

Says Tuka, O God, why live a life of cowardice?.

IN PLAIN WORDS

The journey has begun under good omens. Who would turn back now? Let whatever is to happen, happen. The body is offered as a sacrifice; why should I worry? What has fallen to my lot, I carry its weight in my heart. Tuka says: O God, why live a life of cowardice?

WHAT IT MEANS

Tukaram speaks with a soldier's resolve once the road is taken. The signs were favorable when he set out, so there is no honest reason to retreat now. He has already given his body away as an offering, so the fear of what comes next has lost its grip. Whatever burden has landed on him, he simply carries it. The closing line is the whole point: he asks God why anyone should crouch through life in cowardice, when the path has already been committed to.

GATHA 3175 *The Moral Ideal*

Discernment, when silence is best

मराठी मूळ

आळणी ऐसें कळों आलें । त्यासी भलें मौन्य चि॥1॥
नये कांहीं वेचूं वाणी । वेडे घाणीसांगातें ॥ध्रु.॥
वेगळें तें देहभावा । भ्रम जीवा माजिरा ॥2॥
तुका ह्मणे कवतुक केलें । किंवा भलें दवडितां ॥3॥

ENGLISH TRANSLATION

When I see that someone is tasteless and indifferent, silence is the best response. There is no use wasting words; do not walk alongside fools to the oil press.

What is separate from bodily identity is something else entirely; the bewildered jiva is caught in an inner labyrinth. Says Tuka, was this all a sport, or have we been throwing away what was good?.

IN PLAIN WORDS

When you see that someone is dull and indifferent, silence is the better answer. Do not waste your words. Do not walk to the oil press alongside fools. What is apart from the body-sense is something altogether else. The bewildered soul is caught in an inner maze. Tuka says: was all this a game, or have we been throwing away what was good?

WHAT IT MEANS

Tukaram counsels restraint with those who cannot or will not hear. When a person is tasteless and unmoved, words are wasted breath, and to keep their company is to be ground down with them like grain at the oil press. He then turns to the real distinction: what lies beyond bodily identity is a wholly different order, and the confused

soul keeps wandering a maze inside itself. The poem ends in honest self-questioning rather than scorn, asking whether the whole effort was sport or whether something genuinely good has been squandered.

GATHA 3176 *The Nature of God*

Nature of God, the silent mover

मराठी मूळ

चित्ताचा चाळक । त्याचें उभय सूत्र एक ॥1॥
नाचवितें नानाछंदें । सुखें आपुल्या विनोदें ॥ध्रु.॥
चंद्र कमळणी । नाहीं धाडीत सांगोनि ॥2॥
तुका ह्मणे उठी । लोह चुंबकाचे दृष्टी॥3॥

ENGLISH TRANSLATION

The mover of the mind holds both strings as one. He makes us dance in all manner of moods, delighting in His own playful joy.

The moon does not send a message to the lotus, yet the lotus blooms at its gaze. Says Tuka, iron rises of its own accord at the mere glance of the magnet.

IN PLAIN WORDS

He moves the mind. He holds both its strings as one. He makes us dance in every kind of mood, delighting in his own play. The moon sends no message to the lotus. Tuka says: yet iron rises by itself at the mere glance of the magnet.

WHAT IT MEANS

Tukaram describes how God works on the soul without a word being spoken. He is the one who moves the mind, holding both its strings, and he sets us dancing through every mood for the sheer joy of his own play. The two images make the point: the moon never sends instructions, yet the lotus opens to it, and iron is drawn upward by nothing more than the magnet's nearness. The lesson is that the pull of God needs no command or explanation; presence alone moves the soul, the way the magnet moves the iron.

GATHA 3177 *Worldly Metaphors*

Metaphor, the mutual longing

मराठी मूळ

करितां तडातोडी । वत्सा माते सोई ओढी ॥1॥
करित्याचा आग्रह उरे । एक एकासाटीं झुरे ॥ध्रु.॥
भुके इच्छी अन्न। तें ही त्यासाटीं निर्माण ॥2॥
तुका ह्मणे जाती । एक एकाचिये चित्तीं ॥3॥

ENGLISH TRANSLATION

Try as you may to part them, the calf is drawn toward its mother. The longing of the seeker endures; each one yearns for the other.

When hunger craves food, food itself is created for that very purpose. Says Tuka, each dwells in the chitta of the other.

IN PLAIN WORDS

However hard you try to pull them apart, the calf is drawn back to its mother. The longing of the one who seeks does not end; each pines for the other. When hunger craves food, food itself is made for that very purpose. Tuka says: each one lives in the other's heart.

WHAT IT MEANS

Tukaram pictures the bond between the soul and God as a longing that runs both ways. Try as you might to separate them, the calf turns back to its mother; the seeker's yearning never wears out, and the two ache for each other. He adds a striking claim: when hunger arises, the food it craves was itself created for that hunger, so the wanting and its fulfillment are made for one another. The closing line lands it: the devotee and the Lord each dwell in the heart of the other, so the pull is never one-sided.

GATHA 3178 *The Necessity of Experience*

Inner experience, the lamp within

मराठी मूळ

निघालें दिवाळें । जालें देवाचें वाटोळें ॥1॥
आतां वेचूं नये वाणी । विचारावें मनिच्या मनीं ॥ध्रु.॥
गुंडाळलीं पोतीं । भीतरी लावियेली वाती ॥2॥
तुका ह्मणे करा । ऐसा राहे माजी घरा ॥3॥

ENGLISH TRANSLATION

God's store has gone bankrupt; His cover is blown. Now there is no need to spend words; one should contemplate within the mind alone.

The bundles have been wrapped up, and the wick has been lit from within. Says Tuka, do this, and He will remain inside the house.

IN PLAIN WORDS

God's shop has gone bankrupt. His cover is blown. Now there is no need to spend words. Think it over within the mind alone. The bundles have been wrapped up. The wick has been lit inside. Tuka says: do this, and he will stay inside the house.

WHAT IT MEANS

Tukaram uses the language of a closing-down shop to describe a turn inward. God's outward trade is finished and his secret is out, so there is nothing left to argue about with words; the work now happens silently in the mind. The bundles are packed away and a wick is lit within, an image of attention drawn back from the outside and a

light kindled in the heart. The promise is simple and intimate: do this inward work, and God will not depart but will remain dwelling in the house of the self.

GATHA 3179 *Appeals and Exhortations*

Exhortation, sit at the root of the mind

मराठी मूळ

तीर्थाचिये आस । पंथ तो निट देव । पाविजेतो ठाव अंतराय ॥1॥
ह्मणऊनि भलें निश्चळ चि स्थळीं । मनाचिये मुळीं बैसोनियां ॥ध्रु.॥
संकल्पारूढ तें प्रारब्धें चि जिणें । कार्य चि कारणें वाढतसे ॥2॥
तुका ह्मणे कामा नाहीं एक मुख । जिरवितां सुख होतें पोटीं ॥3॥

ENGLISH TRANSLATION

On the path toward a sacred place, God is the straight road; one reaches the destination despite obstacles. Therefore it is good to sit firm at the root of the mind, in one steady place.

Life built on mere intention is ruled by destiny; causes only multiply further causes. Says Tuka, desire has no single face; when joy is digested within, it fills the belly.

IN PLAIN WORDS

If you long for a holy place, God himself is the straight road. You reach the destination in spite of every obstacle. So it is good to sit still in one place, at the root of the mind. A life built on mere intention is ruled by destiny. Causes only breed more causes. Tuka says: desire has no single mouth. When you digest joy within, it fills the belly.

WHAT IT MEANS

Tukaram redirects the urge to go on pilgrimage back into the heart. If you crave a sacred destination, God is himself the straight road that gets you past every obstacle, so the better course is to sit still at the root of the mind. He warns that a life run on personal plans is at the mercy of destiny, where every cause only spawns further causes and nothing is finished. Desire, he says, has no single mouth to satisfy; it is endless. The contentment that lasts comes from joy taken inwardly and digested, which fills you the way food fills the belly.

GATHA 3180 *Appeals and Exhortations*

Exhortation, time devours the body

मराठी मूळ

क्षणक्षणा हा चि करावा विचार । तरावया पार भवसिंधु ॥1॥
नाशिवंत देह जाणार सकळ । आयुष्य खातो काळ सावधान ॥ध्रु.॥
संतासमागमीं धरूनि आवडी । करावी तांतडी परमाथाअ ॥2॥
तुका ह्मणे येह लोकीच्या वेव्हारें । नये डोळे धुरें भरूनि राहों ॥3॥

ENGLISH TRANSLATION

Moment by moment, one must reflect on how to cross the ocean of worldly existence. This perishable body will surely go; Time devours the lifespan, so stay alert.

With loving eagerness, seek the company of saints and pursue the spiritual path with urgency. Says Tuka, do not remain blinded by the smoke of this world's affairs.

IN PLAIN WORDS

Every moment, think on this one thing: how to cross to the far shore of the sea of worldly life. This body perishes; all of it will go. Time is eating your lifespan, so stay alert. With love and longing, keep the company of saints. Hurry toward the highest good. Tuka says: do not stand here with your eyes filled by the smoke of this world's affairs.

WHAT IT MEANS

Tukaram presses for urgency about the one thing that matters. At every moment the mind should return to a single question: how to cross the ocean of worldly existence. The body is perishable and will certainly go, and time is steadily eating away the lifespan, so there is no room for drowsiness. The practical counsel is to seek out the company of saints with eager love and to pursue the highest good without delay. The closing image is a warning against distraction: do not let the smoke of everyday affairs blind your eyes while the time runs out.

GATHA 3181 *Faith and Trust*

Resolve, the narrow pass

मराठी मूळ

कोणाशीं विचार करावा सेवटीं । एवढ्या लाभें तुटी जाल्या तरे ॥1॥
सांभिाळतो शूर आला घावडाव । पुढें दिला पाव न करी मागें ॥ध्रु.॥
घात तो या नांवें येथें अंतराय । अंतरल्या पाय गोविंदाचे ॥2॥
तुका ह्मणे गडसंदीचा हा ठाव । केला तो उपाव कार्या येतो ॥3॥

ENGLISH TRANSLATION

With whom shall I deliberate at the end, when such a great gain is at stake? A true warrior holds his ground even under heavy blows, pressing forward and never retreating. The real calamity here is any obstacle that separates one from the feet of Govinda.

Says Tuka, this is a narrow mountain pass; the strategy that works here is the one that counts.

IN PLAIN WORDS

With whom shall I take counsel at the end, when so great a gain is at stake, if it should be lost? A true warrior holds his ground when the heavy blow comes. He presses his foot forward and does not step back. The real disaster here is any obstacle that separates one from the feet of Govinda. Tuka says: this is a narrow mountain pass. Only the strategy that works here counts.

WHAT IT MEANS

Tukaram treats the spiritual life as a battle at a decisive point. The stake is so great that there is no one left to consult once it is lost, so everything rides on not losing it. Like a true warrior, he holds his ground under the worst blow and keeps pressing forward rather than retreating. He names the one real calamity precisely: not pain or hardship, but anything that comes between the soul and the feet of Govinda. The closing image of a narrow mountain pass says the moment is tight and exposed, and only a strategy that actually works at the crossing is worth anything.

GATHA 3182 *Devotion to Vitthal*

Devotion, contentment in distance

मराठी मूळ

असा जी सोंवळें । आहां तैसे चि निराळे ॥1॥
आह्मीं नयों तुमच्या वाटा । काय लटिका चि ताठा ॥ध्रु.॥
चिंतन चि पुरे । काय सलगी सवें धुरे ॥2॥
तुका ह्मणे देवा । नका नावडे ते सेवा ॥3॥

ENGLISH TRANSLATION

Remain pure, O Lord; stay apart as You are. I shall not tread upon Your path; why this empty stubbornness? Contemplation alone is enough; why demand the closeness of familiar company? Says Tuka, O God, do not render a service that is unwelcome to You.

IN PLAIN WORDS

Stay pure, O Lord; remain apart, just as you are. I will not walk on your path. Why this empty stubbornness? Contemplation alone is enough for me. Why should I demand the closeness of familiar company? Tuka says: O God, do not let me give you a service you do not want.

WHAT IT MEANS

Tukaram speaks with a striking humility that lets God keep his distance. He tells the Lord to remain pure and apart, and refuses to force his way onto God's own path, calling such insistence empty stubbornness. For him, simply holding God in contemplation is enough; he will not press for the intimacy of being a familiar companion. The closing line turns it into a prayer: he asks not to render any service that is unwelcome to God. The devotion here measures itself not by what the devotee wants to claim, but by what is acceptable to the Lord.

GATHA 3183 *The Moral Ideal*

Moral warning, ego the destroyer

मराठी मूळ

अहंकार तो नासा भेद । जगीं निंदे ओंवळा ॥1॥
नातळे तो धन्य यासी । जाला वंषीं दीपक ॥ध्रु.॥
करवितो आत्महत्या। नेदी सत्या आतळों ॥2॥
तुका ह्मणे गुरुगुरी । माथां थोरी धरोनि॥3॥

ENGLISH TRANSLATION

Ego is the destroyer, breeding division; the world rightly despises its touch. He who refuses to touch it is truly blessed and becomes a light within his lineage.

Ego drives one to self-destruction and prevents one from touching the truth. Says Tuka, it perches upon the head, puffing itself up as guru above all gurus.

IN PLAIN WORDS

Ego destroys. It breeds division. The world is right to despise its touch. The one who will not touch it is blessed. He becomes a lamp in his own line. Ego drives a man to kill his own soul. It will not let him touch the truth. Tuka says: it sits on the head and growls, setting itself up as the great one, the guru above all gurus.

WHAT IT MEANS

Tukaram names ego as the one thing that ruins a life and splits people apart, and he says the world is not wrong to recoil from it. The blessing falls on whoever refuses to handle it: such a person becomes a light for everyone after him. He calls ego self-murder, because it cuts a man off from the truth that would have saved him. The sharpest stroke is the last: ego loves to perch on the head and call itself the highest guru, so the warning is to watch for that swelling pride in oneself, not to despise some other person.

GATHA 3184 *Faith and Trust*

Faith, fortune separates the pure

मराठी मूळ

इच्छलें ते शकुनवंती । होय देती तात्काळ ॥1॥
क्षीरा नीरा निवाड करी । वरावरी विठ्ठल ॥ध्रु.॥
भाग्याविण कैचें फळ ।अंतर मळमूत्राचें ॥2॥
तुका ह्मणे संचित कुडें । तें बापुडें करीतसे ॥3॥

ENGLISH TRANSLATION

Whatever the faithful desire comes to pass for them at once, like a good omen. Vitthal, from above, separates the pure milk from the water.

Without true fortune, how can there be fruit? Within lies only filth and waste. Says Tuka, it is one's own crooked past karma that makes one act so pitifully.

IN PLAIN WORDS

What the faithful want comes to them at once, like a good omen. Vitthal sits above and judges. He parts the milk from the water. Without good fortune, where is the fruit? Inside there is only filth and waste. Tuka says: it is your own crooked past that makes you act so poorly.

WHAT IT MEANS

Tukaram contrasts two inner conditions before God. To those with real faith, what they long for arrives quickly, and Vitthal, like a discerning swan, separates the pure milk from the water mixed in. But where the fortune of past deeds is missing, no fruit comes, and the inside of a person is only filth and waste. The closing line turns it inward: when a man behaves pitiably, the cause is his own crooked accumulated karma, so the work is on oneself rather than on blaming the world.

GATHA 3185 *Longing and Separation*

Longing, the burnt life and God's silence

मराठी मूळ

काशासाठीं आह्मी जिाळला संसार । न करा विचार ऐसा देवा ॥1॥
कैसें नेणों तुह्मां करवतें उदास । माझा प्रेमरस भंगावया ॥ध्रु.॥
समर्पूनि ठेलों देह हा सकळ । धरितां विटाळ न लजा माझा ॥2॥
तुका ह्मणे अवघी मोकलूनि आस । फिरतों उदास कोणासाटीं ॥3॥

ENGLISH TRANSLATION

For Your sake I have burnt my worldly life to ashes; do not think lightly of this, O God. How can You bring Yourself to be indifferent, to shatter my love for You? I have surrendered this entire body to You; do You not feel ashamed to treat it as impure? Says Tuka, I have abandoned every hope and wander desolate. For whose sake then do I suffer?

IN PLAIN WORDS

For whose sake did I burn my worldly life? Do not take this lightly, God. How can you turn cold and break my love for you? I have given you this whole body. Do you feel no shame to call it impure? Tuka says: I have let go of every hope. I wander empty. For whom?

WHAT IT MEANS

Tukaram speaks as one who has already burned away his ordinary life for God, and now feels God's indifference like a wound. He presses the complaint as a lover: how can you grow cold and shatter the love I carry for you? He reminds God that he has surrendered his whole body, and asks whether God is not ashamed to treat that offered

body as unclean. The last cry exposes the stakes: he has dropped every other hope and wanders desolate, and if not for God, there is no reason left for the suffering.

GATHA 3186 *Longing and Separation*

Longing, only a place at your feet

मराठी मूळ

नाहीं तुह्मां कांहीं लाविलें मागणें । कांटाळ्याच्या भेणें त्रासलेती ॥1॥
एखादिये परी टाळावीं करकर । हा नका विचार देखों कांहीं ॥ध्रु.॥
पायांच्या वियोगें प्राणासवें साटी । ने घवेसी तुटी जाली आतां ॥2॥
तुका ह्मणे तुह्मां मागेन तें आतां । हें चि कृपावंता चरणीं वास ॥3॥

ENGLISH TRANSLATION

I have asked nothing of You, yet You are troubled as though by the prick of thorns. In one way or another, put an end to this friction; let me not see such indifference from You.

Separation from Your feet is a contest with life itself; I cannot bear this rupture any longer. Says Tuka, all I shall ask of You now, O gracious one, is to dwell forever at Your feet.

IN PLAIN WORDS

I have asked you for nothing. Yet you are troubled, as if pricked by thorns. Somehow put an end to this friction. Do not let me see such coldness in you. To be parted from your feet is a fight with my own life. I cannot bear this break any longer. Tuka says: all I will ask you now, gracious one, is to live forever at your feet.

WHAT IT MEANS

Tukaram protests that he has made no demands, and still God acts pained, as though his presence were a thorn. He begs that the friction between them be ended somehow, and that he never have to face such indifference. Then he names the cost of separation: being cut off from God's feet is a struggle against life itself, a rupture he cannot endure. He resolves the whole appeal into one request, that he be allowed to dwell forever at those feet, which is the only thing he ever truly wants.

GATHA 3187 *The Moral Ideal*

Moral ideal, compassion is the true religion

मराठी मूळ

जग अमंगळ । लागे देखतां विटाळ ॥1॥
धर्म भूतांची ते दया । सत्य कारण ऐसीया ॥ध्रु.॥
नव्हे माझें मत । साक्षी करूनि सांगें संत ॥2॥
तुका ह्मणे जीवें । दावी उमटूनि अनुभवें ॥3॥

ENGLISH TRANSLATION

The world without God is impure; merely looking at it brings contamination. True religion is compassion for all beings; this alone is the real principle.

This is not just my opinion; I call the saints themselves as witnesses. Says Tuka, one must show this truth through one's own lived experience, stamped visibly upon one's life.

IN PLAIN WORDS

The world without God is unclean. Just looking at it brings defilement. True religion is mercy to all beings. This alone is the real ground of it. This is not only my opinion. I call the saints as my witnesses. Tuka says: show it with your life. Let it be stamped on you through your own experience.

WHAT IT MEANS

Tukaram cuts straight to what religion actually is: not ritual or appearance, but compassion for every living being, and he calls this the one true principle. He says a world turned away from God is so impure that even looking on it stains you, which sharpens why mercy must be the standard. To keep this from sounding like a private opinion, he stands the saints behind it as witnesses. The final demand is hard: this truth has to be lived and visibly proven in a person's own conduct, not merely held as a belief.

GATHA 3188 *The Moral Ideal*

Moral ideal, justice must not be corrupted

मराठी मूळ

दंड अन्यायाच्या माथां । देखोनि करावा सर्वथा।।1।।
नये उगे बहुतां घाटूं । सिसें सोनियांत आटूं ।।ध्रु.।।
पापुण्यासाठीं । नीत केली सत्ता खोटी ।।2।।
तुका ह्मणे देवा । दोष कोणाचा तो दावा ।।3।।

ENGLISH TRANSLATION

Punishment should be dealt upon the head of the unjust, seeing their wrong deeds, without fail. One must not allow many wrongs to pass unchecked, nor let lead be mixed into gold.

For the sake of distinguishing sin from merit, justice was established; when authority is corrupted, it is an outrage. Says Tuka, O God, whose fault is this? Let that be demonstrated.

IN PLAIN WORDS

Punishment must fall on the head of the one who does wrong. See the wrong, and deal it without fail. Do not let many wrongs pass unchecked. Do not melt lead into the gold. Justice was set up to tell sin from merit. When power is twisted, that is an outrage. Tuka says: God, whose fault is this? Let it be shown.

WHAT IT MEANS

Tukaram defends real justice: wrongdoing must be answered, the guilty named, and offenses not waved through. His image is exact, do not let lead be melted into the gold, meaning do not let corruption be passed off as sound. He says the whole point of authority was to separate sin from merit, so when that authority is bent, it becomes a

scandal against its own purpose. He ends by laying the question before God, asking whose fault the corruption is, which presses each holder of power to examine his own hands.

GATHA 3189 *Confession and Sin*

Confession, the sinner holds his ground

मराठी मूळ

आह्मी पापी तूं पावन । हें तों पूर्वापार जाण ॥1॥
नवें करूं नये जुनें । सांभाळावें ज्याचें तेणें ॥ध्रु.॥
राखावा तो ठाव। मिरासी करोनि उपाव ॥2॥
वादें मारी हाका । देवा आइकवी तुका ॥3॥

ENGLISH TRANSLATION

We are wrongdoers and You are the purifier; this has been so from the very beginning. Do not try to make something new of what is old; let each uphold his own role.

Guard your own rightful place and hold it with all your means. Says Tuka, he argues boldly and makes God listen to his case.

IN PLAIN WORDS

We are the sinners; you are the one who makes us pure. This has been so from the beginning. Do not make the old thing new. Let each keep his own part. Guard your place. Hold it as your rightful claim, by every means. Tuka says: he calls out loudly, pressing his case, and makes God listen.

WHAT IT MEANS

Tukaram turns an old truth into a claim he can hold God to: from the start, the roles have been fixed, we are sinners and God is the purifier. He warns against unsettling that ancient arrangement, urging that each side keep its own role rather than redefine it. The counsel to guard your rightful place applies to the devotee, who should hold his standing before God as an inherited right and not surrender it. The closing line shows Tukaram doing exactly that, arguing boldly and forcing God to hear his case.

GATHA 3190 *Worldly Metaphors*

Metaphor, aim high or not at all

मराठी मूळ

पाडावी ते बरी । गांठी धुरेसवें खरी ॥1॥
नये मरों लंडीपणें । काय बापुडें तें जिणें ॥ध्रु.॥
लुटावें भांडार । तरी जया नाहीं पार ॥2॥
तुका ह्मणे नांवें । कीर्ती आगळीनें ज्यावें ॥3॥

ENGLISH TRANSLATION

When engaging a battle, engage the one at the very front. One must not die in cowardice; what a pitiful life that would be.

If you are going to plunder a treasury, choose one that has no end. Says Tuka, one should live in such a way that one's fame is unmatched.

IN PLAIN WORDS

If you must strike, strike the one at the very front. Do not die a coward. What is such a wretched life worth? If you mean to plunder a treasury, choose the one with no end. Tuka says: live by such a name that your fame stands above the rest.

WHAT IT MEANS

Tukaram uses the language of war and plunder to teach where to set your aim. If you fight, fight the strongest in front, not the weak at the edges, and never settle for a coward's death, which makes the whole life pitiful. The plunder he points to is a treasury without limit, and the unspoken meaning is God himself, the only wealth that never runs out. So the call to win unmatched fame is not worldly ambition but a charge to spend the one life on the highest possible object.

GATHA 3191 *Faith and Trust*

Faith, the warrior who fears nothing

मराठी मूळ

भजनें चि जालें । मग जीवाचें काय आलें ॥1॥
येऊं नेदावी पुढती । आड भयाची ते जाती ॥ध्रु.॥
करितां सरोबरी। कांहीं न ठेवावी उरी ॥2॥
तुका ह्मणे शूर । व्हावे धुरेसीं च धुरे॥3॥

ENGLISH TRANSLATION

Once devotion has been accomplished, what harm can come to the jiva? Do not let fear stand in the way again. When the battle is joined, hold nothing back.

Says Tuka, be a warrior who charges at the front line.

IN PLAIN WORDS

Once devotion is done, what harm can reach the soul? Do not let fear stand in the way again. When the fight is joined, keep nothing back. Tuka says: be a warrior, charge straight at the front.

WHAT IT MEANS

Tukaram assures the devotee that once true devotion is accomplished, nothing can finally injure the soul, so there is no ground left for fear. He uses a soldier's image: in the battle of the spiritual life, hold nothing in reserve and do not flinch. The whole abhanga presses one posture, courage, telling the devotee to charge at the front rank rather than hang back. Fear is named as the single obstacle that must not be allowed to return.

GATHA 3192 *Prayers*

Prayer, make good your name as Purifier

मराठी मूळ

जन्मांतरीं शुद्ध नाहीं आचरण । यालागीं चरण अंतरले ॥1॥
वोडवलें संचित येणें जन्में पाहतां । आतां पंढरिनाथा कृपा करीं ॥ध्रु.॥
पतितपावन ि◌ब्रद साच करीं देवा । यालागी कुढावा करीं माझा ॥2॥
अपराधी पातकी दृष्ट दुराचारी । अहाळलों भारी संवसारें ॥3॥
कामक्रोध आदि कल्पनेच्या त्रासें । तुज न पवें ऐसें जालें देवा ॥4॥
हा ना तोसा ठाव जाला पांडुरंगा । नये चि उपेगा काय करूं ॥5॥
आपुलिया नांवा धांवणिया धांवें । लवकरी यावें तुका ह्मणे ॥6॥

ENGLISH TRANSLATION

Through many lifetimes my conduct was not pure, and that is why Your feet remained distant. Now, looking at what my accumulated karma has brought in this birth, I pray, O Lord of Pandhari, be merciful.

Make Your pledge of being the Purifier of the Fallen come true, O God; take pity on me. I am a wrongdoer, a wrongdoer, corrupt and vile, exhausted by this worldly existence.

Desire and anger and the torments of imagination have kept me from reaching You, O Lord. I have found no refuge anywhere, O Panduranga; nothing I try proves of any use.

Says Tuka, true to Your own Name, O swift deliverer, come to me quickly.

IN PLAIN WORDS

Through past lives my conduct was not pure. That is why your feet stayed far from me. I look at what my piled-up karma has brought in this birth. Now, Lord of Pandhari, be merciful. Make your pledge true, God: that you purify the fallen. So take pity on me. I am a sinner, corrupt and vile, worn out by this worldly life. Desire and anger and the torment of imagining have kept me from reaching you, God. I have found no refuge anywhere, Panduranga. Nothing I try is of any use. Tuka says: true to your own Name, swift deliverer, come to me quickly.

WHAT IT MEANS

Tukaram traces his distance from God back to impure conduct across many lives, and faces honestly what his accumulated karma has now made of him. Rather than claim worthiness, he reaches for God's own title, Purifier of the Fallen, and asks God to make that pledge true precisely on a case like his. He confesses the real obstacles by name: desire, anger, and the endless churn of imagination, which have blocked the path and left him without any refuge that works. The prayer rests everything on God's reputation, asking Panduranga to live up to the Name and come quickly, since the fallen are exactly whom that Name is for.

GATHA 3193 *Ecstasy and Joy*

Ecstasy, the Father who knows before you ask

मराठी मूळ

प्रेमभेटी आिंळगण । मग चरण वंदावे ॥1॥
ऐसामाझा भोळा बाप । हरी ताप कवळोनि ॥ध्रु.॥
न संगतां सीण भाग। पांडुरंग जाणतसे ॥2॥
तुका ह्मणे कृपावंतें । द्यावें, भातें न मागतां ॥3॥

ENGLISH TRANSLATION

First comes the embrace of love, then the bowing at His feet. Such is my simple and tender Father; Hari draws me close and removes all suffering.

Without my saying a word of weariness or fatigue, Panduranga already knows. Says Tuka, the gracious Lord gives what is needed even before it is asked.

IN PLAIN WORDS

First the embrace of love, then the bowing at his feet. Such is my simple, tender Father. Hari draws me close and takes away the heat of my pain. I need not speak of my weariness. Panduranga already knows it. Tuka says: the gracious Lord gives what is needed before it is even asked.

WHAT IT MEANS

Tukaram describes how God meets him not with formality but with affection: the embrace of love comes first, and only then the bowing at the feet. He calls Vitthal his simple, tender Father, one who pulls him close and lifts away the heat of his suffering. The heart of it is that he does not have to report his exhaustion, because Panduranga already knows what is inside him. The closing line lands the claim: this grace runs ahead of need, giving before the asking even begins.

GATHA 3194 *The Necessity of Experience*

Experience, God speaks through the saint

मराठी मूळ

वचनाचा अनुभव हातीं । बोलविती देव मज ॥1॥
परि हें न कळे अभाविकां । जडलोकां जिवांसी ॥ध्रु.॥
अश्रुत हे प्रसादिक । कृपा भीक स्वामीची ॥2॥
तुका ह्मणे वरावरी । जातों तरी सांगत ॥3॥

ENGLISH TRANSLATION

The truth of these words is in my hands; it is God who makes me speak. But this cannot be understood by the faithless, by those souls sunk in dull matter.

These are unheard-of gifts of grace, alms of mercy from the Master. Says Tuka, I keep telling you as I go along, ascending ever higher.

IN PLAIN WORDS

The truth of these words is in my hands. It is God who makes me speak them. But the faithless cannot grasp this. Souls sunk in dull matter cannot grasp it. These are unheard-of gifts of grace, the alms of mercy from the Master. Tuka says: I keep telling you as I go, climbing higher all the while.

WHAT IT MEANS

Tukaram says the words he speaks are not mere opinion but a tested experience he holds in hand, and that God himself is the one speaking through him. He admits this cannot land on the faithless or on people sunk in dull, material living, since such grace is recognized only by those open to it. He calls what he has received unheard-of gifts, alms of mercy handed down by the Master. The closing line shows him still in motion, passing on the teaching as he goes and rising higher in experience as he speaks.

GATHA 3195 *The Necessity of Experience*

Joy received, the veil lifted

मराठी मूळ

कां रे तुह्मीं ठेवा बहुतां निमित्तें । माझिया संचितें वोडवलें ॥1॥
भक्तिप्रेमगोडी बैसली जिव्हारीं । आनंद अंतरीं अंतरीं येणें झाला ॥ध्रु.॥
पुसिलें पडळ त्रिमिर विठ्ठलें । जग चि भरलें ब्रह्मानंदें ॥2॥
तुका ह्मणे केलों कामनेवेगळा । आवडी गोपाळावरी वसे ॥3॥

ENGLISH TRANSLATION

Why do you attribute this to many causes? It was my own past merit that brought it about. The sweetness of devotion and love has settled deep within my core, and bliss has filled my innermost being.

Vitthal has wiped away the veil of darkness; the whole world stands flooded with the joy of Brahman. Says Tuka, I have been freed from all desire; my love rests solely upon the cowherd Lord.

IN PLAIN WORDS

Why do you blame this on so many causes? It was my own past merit that brought it about. The sweetness of love and devotion has settled deep in my heart. Joy has come, and filled me within. Vitthal has wiped away the veil of darkness. The whole world is flooded with the bliss of Brahman. Tuka says: I have been made free of all desire. My love rests only on Govinda, the cowherd.

WHAT IT MEANS

Tukaram answers people who want to explain his joy by outside reasons, and he points back to his own ripened past instead. He describes the joy as something tasted, a sweetness lodged in the heart, not an idea he holds. Then he names what made it possible: Vitthal himself wiped away the film of darkness over his sight, and once that veil was gone the same world that looked ordinary now looks soaked in the bliss of Brahman. The release from desire is not a discipline he achieved but the natural result of his whole love settling on one place, the feet of Govinda.

GATHA 3196 *Ecstasy and Joy*

Absorption, one hue over the mind

मराठी मूळ

आसन शयन भोजन गोविंदें । भरलें आनंदें त्रिभुवन॥1॥
अवघियां केली काळें तडातोडी । अवश्वरु घडी पुरों नये ॥ध्रु.॥
वांटणी घातले शरीराचे भाग । दुजियाचा लाग खंडियेला॥2॥
आवडीच्या आलें आहारासी रूप । पृथक संकल्प मावळले ॥3॥
काम तरी क्रोध बुद्धि मन नासे । भ्रमाचे वोळसे गिळले शांती ॥4॥
तुका ह्मणे मना श्रीरंगाचा रंग । बैसला अभंग एकविध ॥5॥

ENGLISH TRANSLATION

Sitting, sleeping, eating, all is Govinda now. The three worlds are filled with His bliss.

Time has severed all other ties at once; not a single fleeting moment should be wasted. The shares of the body have been parceled out, and the pull of duality has been cut away.

Love itself has taken the shape of nourishment; all separate intentions have dissolved. When desire goes, anger and intellect and mind all cease; peace has swallowed the phantom coils of illusion.

Says Tuka, the hue of Lord Ranganatha has settled upon the mind, unbroken and single-pointed.

IN PLAIN WORDS

Sitting, sleeping, eating, all of it is Govinda now. The three worlds are filled with his bliss. Time has cut away every other tie at once. Not one moment is to be wasted. The shares of the body have been parceled out. The pull of the other thing, of duality, has been cut. Love itself has become my food. Every separate plan has melted away. When desire goes, anger and intellect and mind all cease. Peace has swallowed the coils of illusion. Tuka says: the color of Shriranga has settled on my mind, unbroken, one and the same throughout.

WHAT IT MEANS

This abhanga describes total absorption, where ordinary acts have stopped being ordinary: sitting, sleeping, eating are now done as and toward Govinda. Tukaram says time itself has severed his other attachments, so that no moment is left over for anything else. As desire dissolves, its whole train follows, anger, scheming intellect, the restless mind, and what remains is a peace that simply absorbs the tangled coils of illusion rather than fighting them. He ends with the image that holds the rest: the mind has taken on a single color, the hue of Shriranga, dyed through evenly with no break.

GATHA 3197 *The Power of the Name*

The Name, the cure laid open

मराठी मूळ

ज्वरल्यासी काढा औषध पाचन । मूढां नारायण स्मरवितो ॥1॥
भवव्याधि येणें तुटेल रोकडी । करूनियां झाडी निश्चयेसी ॥ध्रु.॥
आणिकां उपायां अनुपान कठिण । भाग्यें बरें सीण शीघ्रवत ॥2॥
तुका ह्मणे केला उघडा पसारा । भाग्य आलें घरा दारावरी ॥3॥

ENGLISH TRANSLATION

To the feverish patient one gives medicine and a healing diet; to the foolish I prescribe the remembrance of Narayana. By this, the disease of worldly existence will be cured at once, when one sweeps everything clean with conviction.

Other remedies require harsh regimens; with good fortune, the cure comes swiftly and the suffering ends. Says Tuka, I have laid out my wares in the open; fortune itself has arrived at my door.

IN PLAIN WORDS

For the feverish patient you give medicine and a healing diet. For the foolish I prescribe the remembrance of Narayana. By this, the disease of worldly existence will be cured right now, when you sweep it all clean with conviction. Other remedies need harsh regimens. With good fortune the cure comes quickly and the suffering ends. Tuka says: I have laid out my wares in the open. Fortune itself has come to my door.

WHAT IT MEANS

Tukaram uses the frame of a physician: just as fever calls for medicine and a careful diet, the sickness of worldly bondage has one remedy, the remembrance of Narayana's name. He insists the cure is immediate, not gradual, provided it is done with full conviction that sweeps the heart clean. Against this he sets the harsh, complicated disciplines other paths demand, and says the Name works swiftly where they labor. The closing image is a shopkeeper opening his stall: he has put the remedy out in plain view for anyone, and calls his own good fortune the customer that arrived.

GATHA 3198 *Social Criticism*

Social criticism, the show of piety

मराठी मूळ

जपाचें निमित्त झोपेचा पसरु । देहाचा विसरू पाडूनियां॥1॥
ऐसीं तीं भजनें अमंगळवाणी । सोंगसंपादणी बहुरूप्याची ॥ध्रु.॥
सेवेविशीं केलें लोभाचिये आसे । तया कोठें असे उरला देव ॥2॥
तुका ह्मणे मानदंभ जया चित्तीं । तयाची फजीती करुं आह्मी ॥3॥

ENGLISH TRANSLATION

Under the pretense of chanting, he sprawls out in sleep, forgetting the body entirely. Such devotions are impure, mere costume changes of a traveling performer.

Service done out of greed has no God remaining in it. Says Tuka, those whose chittas are filled with vanity and pretense, I shall expose them.

IN PLAIN WORDS

Under the excuse of chanting, he sprawls out in sleep, forgetting the body entirely. Such devotions are foul. They are the costume-changes of a traveling impersonator. Service done out of greed has no God left in it. Tuka says: those whose minds are full of vanity and pretense, we will expose.

WHAT IT MEANS

Tukaram is naming a pattern, not a person: outward acts of piety that are really cover for self-indulgence. The man who dozes off and calls it chanting has made worship a disguise, like a quick-change performer who puts on holy roles for an audience. The sharp claim follows: when service is driven by greed, God has already left it, however devout it looks. The point of self-examination is the same vanity and pretense he says he will expose; the test is whether our own worship is for God or for the watching crowd.

GATHA 3199 *The Moral Ideal*

Moral ideal, conduct proven by experience

मराठी मूळ

परद्रव्य परकांता । नातळे जयाचिया चित्ता । आणि कर्मी तो तत्वता । बांधला न वजाय ॥1॥
ऐसा अनुभव रोकडा । विश्वासीतो जीवा जोडा । एकांत त्या पुढां । अवघा करी उकल ॥ध्रु.॥
सकट आंबलें तें अन्न । शोधीं तें चि मद्यपान । विषमानें भिन्न । केलें शुद्धाशुद्ध ॥2॥
तुका ह्मणे नित । बरवें अनुभवें उचित । तरी काय हित । मोलें घ्यावें लागतें ॥3॥

ENGLISH TRANSLATION

He whose mind does not touch another's wealth or another's wife is not bound by action, no matter what he does. This is direct, verifiable experience; one should trust it as the truest companion of the jiva.

Solitude alone can unravel everything before such a person. Fermented food is the same as wine when examined closely; impurity is distinguished from purity by intent alone.

Says Tuka, what is good is confirmed by experience as fitting and right; if so, does one need to purchase one's own welfare?.

IN PLAIN WORDS

The one whose mind does not touch another's wealth or another's wife is not bound by action, whatever he does. This is direct, plain experience. Trust it as the truest companion of the soul. Solitude alone will unravel everything before such a person. Look closely, and fermented food is the same as wine. Pure and impure are told apart by intent. Tuka says: what is good is confirmed by experience as fitting and right. If so, must you buy your own welfare for a price?

WHAT IT MEANS

Tukaram sets out a moral test that is inward, not ceremonial: the man whose mind never reaches for another's money or another's wife stays free even in the thick of action. He calls this verifiable experience, something the soul can lean on rather than a borrowed rule, and he says solitude will then open everything to such a person. His examples sharpen the point, that intent is what divides pure from impure, the way fermentation can turn food into something like wine. The closing question presses it home: if good conduct is already confirmed from within by experience, your own welfare costs nothing to acquire, so why act as though it must be purchased?

GATHA 3200 *The Moral Ideal*

Moral ideal, hunger against greed

मराठी मूळ

भूक पोटापुरती । तृष्णा भरवी वाखती । करवी फजीती । हांवें भार वाढला ॥1॥
कुिळकेसी लांस फांस । डोई दाढी बोडवी दोष । अविहितनाश । करवी वजन चुकतां ॥ध्रु.॥
विधिसेवनें विहितें । कार्यकारणापुरतें । न वाटे तो चित्तें । अधमांच्या तो त्यागी ॥2॥
आज्ञापालणें ते सेवा । भय धरोनियां जीवा । तुका ह्मणे ठेवा । ठेविला तो जतन ॥3॥

ENGLISH TRANSLATION

Hunger asks only for enough to fill the belly, but greed makes one reach for more and brings disgrace. Greed makes one shave one's head and endure fasts, and when one slips from proper conduct, it brings ruin.

What is taken in proper measure for the right purpose does not feel like deprivation; one who rejects the ways of the base is a true renunciant. Says Tuka, obedience to command is true service; hold fear within the chitta and guard the treasure that has been entrusted to you.

IN PLAIN WORDS

Hunger asks only for enough to fill the belly. Greed makes you reach for more, and brings disgrace. Greed makes you shave your head and endure fasts, and when you slip from right conduct it brings ruin. What you take in proper measure, for the right purpose, never feels like deprivation. The one who rejects the ways of the base is a true renouncer. Tuka says: obedience to the command is true service. Hold fear within the mind, and guard the treasure that has been entrusted to you.

WHAT IT MEANS

Tukaram contrasts plain hunger, which asks only for enough, with greed, which keeps reaching and ends in shame. He notices that greed can even wear religious dress, shaving the head and keeping fasts, while inwardly it stays grasping, and one slip then turns it to ruin. The measure he offers is purpose: take what is right and needed, and nothing feels like deprivation; turning away from the cravings of the base is what real renunciation means. He closes by reframing devotion as obedience and trusteeship, keeping a wary fear in the mind and guarding what has been entrusted rather than treating it as one's own to spend.

GATHA 3201 *The Power of the Name*

The Name, the guide on the road

मराठी मूळ

कळे न कळे त्या धर्म । ऐका सांगतों रे वर्म । माझ्या विठोबाचें नाम । अटाहासें उच्चारा ॥1॥
तो या दाखवील वाटा । तया पाहिजे त्या नीटा । कृपावंत मोटा । पाहिजे तो कळवळा ॥ध्रु.॥
पुसतां चुका होतो वाटा । सवें बोळावा गोमटा । मोडों नेदी कांटा । घेऊं सांटा चोरासी ॥2॥
तुका ह्मणे मोल । न लगें द्यावें वेचावे बोल । विठ्ठल विठ्ठल । ऐसा छंद मनासी ॥3॥

ENGLISH TRANSLATION

Whether you understand dharma or not, listen, I will tell you the secret. Cry out the Name of my Vitthal with full-throated fervor.

He will show you the paths you need, whatever they may be; the compassionate One will answer your yearning. When you lose your way, He walks beside you as a gracious guide; He will not let thorns prick you or thieves assail you.

Says Tuka, no price need be paid, no words need be spent; just let the mind chant Vitthal, Vitthal.

IN PLAIN WORDS

Whether you understand dharma or not, listen, I will tell you the heart of it. Call out the name of my Vithoba with all your force. He will show you the paths you need, whatever they are. The greatly compassionate One will answer your longing. When you lose your way he walks beside you as a kind guide. He lets no thorn prick you. He takes the road away from thieves. Tuka says: no price need be paid, no words need be spent. Just keep the mind set on this: Vitthal, Vitthal.

WHAT IT MEANS

Tukaram speaks to people anxious about whether they grasp dharma, and sets that worry aside: the secret is simply to cry out Vithoba's name with full force. He casts God as a guide on a dangerous road who shows the right paths, walks alongside the one who has lost the way, keeps thorns from the feet, and steers clear of thieves. The compassion is what answers, not the seeker's learning or effort. The closing line strips the cost down to nothing: no payment, no elaborate words, only the mind held steady on the repeated name, Vitthal, Vitthal.

GATHA 3202 *Social Criticism*

Social criticism, the hollow renouncer

मराठी मूळ

तरी कां वोळगणे । राजद्वारीं होती सुने ॥1॥
अंगीं दावुनि निष्कामता । पोकळ पोकळी ते वृथा ॥ध्रु.॥
कासया मोकळ। भोंवतें शिष्यांचे गाबाळ ॥2॥
तुका ह्मणे ढाळे । बाहेर गुदे तें निराळें॥3॥

ENGLISH TRANSLATION

Then why do they haunt the royal courts, hovering at the doorstep like empty vessels? They display renunciation outwardly, but inside they are hollow and vain. Why do they trail crowds of disciples around them for no real purpose? Says Tuka, what spills out and what churns inside are two very different things.

IN PLAIN WORDS

Then why do they hang about the royal courts, waiting at the doorstep like empty vessels? They show renunciation on the outside, but inside they are hollow and false. Why do they drag crowds of disciples around them for no real purpose? Tuka says: what spills out and what churns inside are two very different things.

WHAT IT MEANS

Tukaram catches the contradiction in a renouncer who has supposedly given up desire yet loiters at the doors of kings hoping for favor. He calls the displayed detachment hollow, an outside that does not match the inside, and questions the entourage of disciples gathered for show rather than for any true teaching. The closing line is the test: the words and gestures a person spills out in public are one thing, what actually churns within them is another. The aim is to weigh our own inner state against our outer reputation, not to despise the man.

GATHA 3203 *Devotion to Vitthal*

Devotion, the easy secret

मराठी मूळ

हरिच्या दासां सोपें वर्म । सर्व धर्म पाउलें ॥1॥
कडिये देव बाहेर खांदी । वैष्णव मांदी क्रीडेसी ॥ध्रु.॥
सरती येणें आटाआटी । नाहीं तुटी लाभाची ॥2॥
तुका ह्मणे समाधान । सदा मन आमुचें ॥3॥

ENGLISH TRANSLATION

The servants of Hari possess an easy secret: all duties are fulfilled at His feet. God is at their hip, carried upon their shoulders; the company of the faithful is their playground.

Everything is accomplished through this simple exchange; the profit of devotion never runs out. Says Tuka, our minds are forever at peace.

IN PLAIN WORDS

For the servants of Hari the secret is easy: at his feet every duty is fulfilled. God is on their hip, carried on their shoulders. The company of the faithful is their playground. Everything gets done by this simple exchange. The profit of it never runs short. Tuka says: our minds are always at peace.

WHAT IT MEANS

Tukaram describes the path of Hari's servants as the easy one, where bowing at God's feet completes every religious duty at once. The intimacy is domestic and tender, God carried like a child on the hip or shoulder, the gathering of devotees treated as a playground rather than a labor. He frames it as an exchange that always yields

and never runs dry, so there is no anxiety about loss. The plain conclusion is the fruit of all this: the mind of such a servant rests permanently at peace.

GATHA 3204 *The Nature of God*

Nature of God, the one within all

मराठी मूळ

भूतांचिये नांदे जीवीं । गोसावी च सकळां ॥1॥
क्षणक्षणां जागा ठायीं । दृढ पायीं विश्वास ॥ध्रु.॥
दावूनियां सोंग दुजें । अंतर बीजें वसतसे ॥2॥
तुका ह्मणे जाणे धने । धरी तें वर्म चिंतन ॥3॥

ENGLISH TRANSLATION

He who dwells in all beings is the true lord of all. Moment by moment, stay alert in that place, with firm faith at His feet.

Though He assumes different outward guises, the inner seed remains the same. Says Tuka, the one who is wise and the master knows the secret of this contemplation.

IN PLAIN WORDS

He who dwells in the life of all beings is the lord of them all. Stay awake to that place, moment by moment, with firm faith at his feet. Though he shows different outward forms, the inner seed stays the same. Tuka says: the one who is wise, the true owner, holds to this secret of contemplation.

WHAT IT MEANS

This abhanga points to the one presence living inside every being as the real master of all. Tukaram counsels constant alertness to that indwelling presence, kept up moment by moment and anchored by firm faith at the feet. He distinguishes the changing outer forms from the unchanging inner seed: the disguises differ, but what dwells within is one and the same. The closing line names who actually possesses this, not the outwardly clever, but the one who keeps the inner seed in steady contemplation.

GATHA 3205 *The Saints*

Saints, the poor host's welcome

मराठी मूळ

संत आले घरा । तों मी अभागी दातारा ॥1॥
कासयानें पूजा करूं । चरण हृदयीं च धरूं ॥ध्रु.॥
काया कुरवंडी। करुन ओंवाळून सांडी ॥2॥
तुका ह्मणे भावें । हात जोडीं असो ठावें ॥3॥

ENGLISH TRANSLATION

When saints come to my home, I am so poor, O generous Lord. With what shall I worship them? I will simply hold their feet within my heart.

I will offer my body as a sacrifice, waving it around them as an offering. Says Tuka, with devotion I fold my hands; let this be known.

IN PLAIN WORDS

Saints have come to my house, and I am so poor, O generous Lord. With what shall I worship them? I will hold their feet within my heart. I will make my body an offering, waving it around them and casting it away. Tuka says: with all my heart I fold my hands. Let this be known.

WHAT IT MEANS

Tukaram greets the arrival of saints as the highest visit, and confesses he has nothing fit to honor them with. The poverty is not only material; it is the helplessness of love that cannot find an offering equal to the guests. So he gives what he has: their feet held inside his heart, and his own body waved around them like a lamp and surrendered. The folded hands at the end are the whole of his worship, offered in pure feeling and openly declared, since that sincerity is the one gift a poor host can truly give.

GATHA 3206 *Surrender and Acceptance*

Surrender, the spoiled child's claim

मराठी मूळ

भेद तुटलियावरी । आह्मी तुमचीं च हो हरी ॥1॥
आतां पाळावे पाळावे । आह्मां लडिवाळांचे लळे ॥ध्रु.॥
आणिकांची देवा । नाहीं जाणत चि सेवा ॥2॥
तुका ह्मणे हेवा । माझा हेत पायीं देवा ॥3॥

ENGLISH TRANSLATION

Once the boundary of separation has fallen away, we are entirely Yours, O Hari. Now please indulge us, indulge the whims of Your playful children.

I know no other service but Yours, O God. Says Tuka, my longing and my purpose rest at Your feet, O Lord.

IN PLAIN WORDS

Now that the wall of separation has fallen, we are entirely yours, O Hari. So indulge us now, indulge the whims of your pampered children. I know no service other than yours, O God. Tuka says: my longing and my whole aim rest at your feet, O Lord.

WHAT IT MEANS

Once the sense of being separate from God has broken, Tukaram speaks from inside belonging rather than from outside it. From that footing he makes a child's demand, asking God to indulge his whims, the boldness allowed only because the relationship is now beyond question. He admits he has learned no other service, no other

devotion to fall back on, which leaves him wholly dependent. The closing line gathers his desire and his purpose into a single place, the feet of the Lord, so that surrender and longing become the same thing.

GATHA 3207 *Devotion to Vitthal*

Adoration, bowing at the threshold

मराठी मूळ

आमुची विश्रांति । तुमचे चरण कमळापती ॥1॥
पुढती पुढती नमन । घालूंनियां लोटांगण ॥ध्रु.॥
नीच जनालोकां । तिळले पायेरीस तुका ॥3॥

ENGLISH TRANSLATION

Your lotus feet, O Lord, are our true resting place. Again and again I bow and prostrate before You.

Says Tuka, lowly among all people, I press my forehead to the dust of Your threshold.

IN PLAIN WORDS

Your lotus feet, O Lord of Lakshmi, are our resting place. Again and again I bow; again and again I throw myself flat on the ground before You. Tuka says: I am the lowest of all people; I press my forehead to the dust at the step of Your door.

WHAT IT MEANS

Tukaram names where he finally comes to rest: not in any achievement of his own, but at the feet of God. The bowing is not done once and finished; it is repeated, over and over, until the body is flat on the ground. He places himself below everyone else, at the very threshold, in the dust where feet are wiped. The whole posture is the prayer: rest is found only by going low, and the lowest place is the safest place to be.

GATHA 3208 *Prayers*

Prayer, the Name on the lips

मराठी मूळ

विनवितों सेवटीं । आहे तैसें माझे पोटीं ॥1॥
कंठीं राहावें राहावें । हें चि मागतसें भावें ॥ध्रु.॥
पुरली वासना । येणें होईल नारायणा ॥2॥
तुका ह्मणे जो देहाडा । तो चि वर्णीन पवाडा ॥3॥

ENGLISH TRANSLATION

In this final plea I speak what is truly in my chitta. May Your Name remain upon my lips; this is all I ask with devotion.

If this desire is fulfilled, it will satisfy everything, O Narayana. Says Tuka, whatever day remains, I will spend it singing Your glory.

IN PLAIN WORDS

This is my last plea, and I will say what is really in me. Stay in my throat; stay there. This is all I ask, and I ask it with my whole heart. If that one desire is granted, O Narayana, everything in me is satisfied. Tuka says: whatever days are left to me, I will spend them singing Your glory.

WHAT IT MEANS

Tukaram strips his asking down to a single request and lays it bare. He does not want wealth, rescue, or heaven; he wants the Name of God to stay on his lips and never leave. He tells God plainly that if this one wish is met, nothing else is lacking. The vow that follows is the proof of the request: whatever life remains will be poured out in singing of Narayana, so the prayer and the rest of his life become the same thing.

GATHA 3209 *True Worship*

True worship, loving nearness over formality

मराठी मूळ

आवडीची सलगी पूजा । विषम दुजा भाव तो ॥1॥
ऐसीं उफराटीं वर्मे । कळों भ्रमें न येती ॥ध्रु.॥
न लगे समाधान मोल । रुचती बोल प्रीतीचे ॥2॥
तुका ह्मणे एका जीवें । सूत्र व्होवें गुंतलें ॥3॥

ENGLISH TRANSLATION

Loving familiarity is the truest worship; formality and distance are signs of a divided chitta. These are upside-down truths that cannot be seen through the fog of confusion.

Contentment cannot be bought; it is won by the words of love. Says Tuka, when a single jiva is wholly absorbed, the thread winds itself into one skein.

IN PLAIN WORDS

Loving closeness is the truest worship. To hold God at a formal distance is a divided heart. These truths run the opposite way from what people expect, and a confused mind cannot see them. Peace cannot be bought for a price; it is words of love that please God. Tuka says: when one life is wholly given, the thread is gathered into a single skein.

WHAT IT MEANS

Tukaram overturns the common idea that worship means keeping a respectful distance and following correct form. He says intimacy is the real offering, and stiff formality betrays a heart still split between God and other things. This looks upside down to a confused mind, but it is the truth: God is not won by purchase or ceremony, only by speech that comes from love. When a single life surrenders completely, all its scattered strands wind together into one, and that gathered-ness is the worship he means.

GATHA 3210 *Worldly Metaphors*

The mother's love, devotion that draws no offense

मराठी मूळ

बाळ माते लाते वरी । मारी तेणें संतोषे ॥1॥
सुख वसे चित्ता अंगीं । तें हें रंगीं मिळालें ॥ध्रु.॥
भक्षी त्याचा जीवमाग। आले भाग तो बरा ॥2॥
तुका ह्मणे ऋणानुबंधें । सांगें सुदें सकळां॥3॥

ENGLISH TRANSLATION

A child kicks its mother, yet she is delighted by it. Joy dwells in the chitta and body; it has merged completely into the color of love.

The mother feeds the child the very substance of her own life; whatever portion comes, she welcomes. Says Tuka, by the bonds of love spanning lifetimes, this happiness comes to all.

IN PLAIN WORDS

The child kicks its mother, and that very kicking delights her. Joy lives in her heart and in her body; it has all merged into the one color of love. She feeds the child the very substance of her own life; whatever comes to her, she takes it as good. Tuka says: by the bonds of love that run across lifetimes, this happiness comes to everyone.

WHAT IT MEANS

Tukaram uses the mother and her infant to show how love receives even rough treatment. The baby strikes her, yet she is only pleased, because love has dissolved all sense of injury into one feeling. So it is with God: He feeds the devotee from His own being and welcomes whatever the devotee gives, harsh or clumsy. The closing line widens it to all souls: the tie of love is older than this life, a bond carried across births, and that is why such happiness is offered to everyone.

GATHA 3211 *Worldly Metaphors*

Discernment, knowing when enough is enough

मराठी मूळ

शिजल्यावरी जाळ । वांयां जायाचें तें मूळ ॥1॥
ऐसा वारावा तो श्रम । अतिशयीं नाहीं काम ॥ध्रु.॥
सांभाळावें वर्म। उचिताच्या काळें धर्म ॥2॥
तुका ह्मणे कळे । ऐसें कारणाचे वेळे ॥3॥

ENGLISH TRANSLATION

Once the cooking is done, adding more fire is pointless and wasteful. Therefore, restrain unnecessary effort; excess serves no purpose.

Guard the secret of timing; do the right thing at the right moment. Says Tuka, this becomes clear at the decisive hour.

IN PLAIN WORDS

Once the food is cooked, more fire only ruins it. So spare yourself that wasted effort; pushing past the point serves nothing. Guard the secret of the right measure; do the right thing at its proper time. Tuka says: this is understood only at the moment it is needed.

WHAT IT MEANS

Tukaram teaches discernment with a kitchen image: heaping fire on food already cooked does not improve it, it spoils it and wastes labor. He warns against straining beyond the point where effort is fruitful, in practice as in cooking. The real skill is timing, knowing when to act and when to stop, and doing each thing in its proper season. He admits this wisdom cannot be learned in advance as a rule; it becomes clear only in the living moment when the choice is upon you.

GATHA 3212 *The Moral Ideal*

Discernment, against rash haste and sloth

मराठी मूळ

उभा ऐल थडी । तेणें घालूं नये उडी ॥1॥
पुढें गेल्याचे उपाय । करावे ते केले काय ।ध्रु.॥
दिसतें आहारीं । नये जाऊं ऐशावरी ॥2॥
अळसाची धाडी ॥ तुका ह्मणे बहु नाडी॥3॥

ENGLISH TRANSLATION

Just because one stands on this bank does not mean one should leap into the water. What good does it do to attempt remedies after the moment has passed? Do not be drawn in by everything that appears inviting.

Says Tuka, the assault of laziness has led many astray.

IN PLAIN WORDS

Standing on this near bank, do not leap into the water for that. What use are the remedies meant for later, if you do them now, out of place? Do not be pulled along by everything that looks good to you. Tuka says: the raid of laziness has ruined many.

WHAT IT MEANS

Tukaram warns against two opposite failures on the spiritual road. One is rash haste: jumping into the river simply because you are standing at the edge, acting before the time is right, applying later remedies too soon. The other is being lured by whatever merely looks inviting, letting appearances drag you wherever they please. Against

both he sets the final blow: laziness comes like a raiding party and has destroyed many who never even started. Right timing, not impulse and not drift, is the path.

GATHA 3213 *True Worship*

True worship, the heart over the offering

मराठी मूळ

शक्ती द्याव्या देवा । नाहीं पदार्थी सेवा ॥1॥
मुख्य आहे ऐसा धर्म । जाणते हो जाणा वर्म ॥ध्रु.॥
मना पोटीं देव । जाणे जैसा तैसा भाव ॥2॥
तुका ह्मणे सोसें । लागे लाविल्याचें पिसें ॥3॥

ENGLISH TRANSLATION

Offer your full strength to God; true service lies not in material offerings alone. This is the highest law of dharma; those who are wise should know this secret.

God sees into the chitta and knows your devotion as it truly is. Says Tuka, whatever longing you have planted, that very passion will take hold of you.

IN PLAIN WORDS

Give your full strength to God; service is not in objects alone. This is the chief law; you who are wise, know this secret. God is in your heart and knows your feeling exactly as it is. Tuka says: whatever longing you have planted, that very madness takes hold of you.

WHAT IT MEANS

Tukaram lifts true worship above the things laid on the altar. What God asks is your whole strength and your inward devotion, not the value of the items you offer. Since God lives within and reads the heart directly, no display can fool Him and no poverty can shortchange Him. The closing line states the law of the inner life: whatever desire you sow becomes the passion that grips you, so what you plant in the heart is exactly what you will be ruled by.

GATHA 3214 *Longing and Separation*

Longing, craving that exhausts itself

मराठी मूळ

कार्य चि कारण । तृष्णा पावविते सीण ॥1॥
काय करुनि ऐसा संग । सोसें चि तूं पांडुरंग ॥ध्रु.॥
रूपीं नाहीं गोडी । हांवें हांवें ऊर फोडी ॥2॥
तुका ह्मणे पडे भारी । ऐशा वरदळाचे थोरी ॥3॥

ENGLISH TRANSLATION

Craving itself is the cause and the effect; thirst leads only to more exhaustion. Why, O Panduranga, do You keep company with such suffering? When there is no sweetness in the form, one only beats one's chest in vain.

Says Tuka, the weight grows heavier, and that is the glory of this excess.

IN PLAIN WORDS

The thing done becomes the cause again; craving only brings more weariness. What is the use of such company, when You alone are the longing, Panduranga? When there is no sweetness in the form, one beats one's chest in vain desire. Tuka says: the burden grows heavy, and that is the whole glory of this excess.

WHAT IT MEANS

Tukaram looks at how craving feeds itself: each thing you do plants the cause of the next want, and thirst leads only to fresh exhaustion. He turns to Panduranga and asks why keep such company with suffering, when God Himself is the only longing worth having. Without real sweetness, devotion turns into empty self-beating, all show and ache and no nourishment. He ends with a sharp irony: the only thing this overload of craving produces is a heavier and heavier weight, and he names that weight, mockingly, its glory.

GATHA 3215 *The Power of the Name*

The Name, the world washed clean

मराठी मूळ

संसाराच्या नांवें घालूनियां शून्य । वाढता हा पुण्य केला धर्म ॥1॥
हरिभजनें हें धविळलें जग । चुकविला लाग किळकाळाचा ॥ध्रु.॥
कोणां ही नलगे साधनांचा पांग । करणें केला त्याग देहबुद्धी ॥2॥
तुका ह्मणे सुख समाधि हरिकथा । नेणें भववेथा गाईल तो ॥3॥

ENGLISH TRANSLATION

By placing a zero over the name of worldly life, the growing merit of dharma has been accomplished. Through the devotion of Hari, the world has been cleansed, and the grip of death and time has been escaped.

No one need labor over complicated spiritual practices; what is required is the renunciation of body-consciousness. Says Tuka, the joy and peace of Hari's story is supreme; one who sings it knows nothing of worldly suffering.

IN PLAIN WORDS

Put a zero over the name of worldly life, and the merit of true dharma keeps growing. Singing Hari has made the world white and clean; the grip of death and time is escaped. No one needs the burden of hard practices; what must be done is to give up body-consciousness. Tuka says: the joy and stillness of Hari's story is the highest; whoever sings it knows nothing of worldly sorrow.

WHAT IT MEANS

Tukaram sets worldly life and the singing of Hari side by side and crosses out the first. Cancel the value placed on samsara, and true merit grows on its own; sing the Name, and the world is washed white and slips free of the noose of death and time. He insists the path needs no elaborate apparatus of technique; the one renunciation that matters is letting go of the belief that you are the body. What remains is the joy and the deep stillness of telling Hari's story, and the one who lives in that singing simply no longer knows worldly grief.

GATHA 3216 *Faith and Trust*

Faith, the effortless coming of grace

मराठी मूळ

विश्वासिया नाहीं लागत सायास । रंग अनायासें अंगा येतो ॥1॥
लेंकराच्या हातें घास मागे माता । वोरसोनि चित्ता सुख पावे ॥ध्रु.॥
गौरव त्या मानी आरुषा वचनीं । भूषण ते वाणी मिरवावी ॥2॥
तुका ह्मणे आहेस सकळ ही साक्षी । माझा कई पक्षी पांडुरंग ॥3॥

ENGLISH TRANSLATION

The faithful one needs no exertion; divine color comes to his body effortlessly. A mother begs a morsel from the hand of her child, and by accepting it she is filled with joy.

She takes the child's harsh words as a mark of honor and wears that speech as an ornament. Says Tuka, You are the witness of all. Panduranga is always on my side.

IN PLAIN WORDS

For the one who trusts, no straining is needed; the color of God comes to the body on its own. A mother begs a morsel from her own child's hand, and taking it she is filled with joy. She counts the child's rough words as honor and wears that speech as an ornament. Tuka says: You are the witness of everything; Panduranga is always on my side.

WHAT IT MEANS

Tukaram describes the ease of faith. Where there is trust, grace does not have to be wrestled into being; it colors the devotee effortlessly. The mother shows the relationship: she will beg food from her own little child's hand and rejoice in it, and even the child's harsh words she treats as praise and wears like a jewel. So God receives the devotee's crude offerings and clumsy speech as ornament. Tukaram closes in confidence: God sees all and stands on his side, so anxious effort is unnecessary.

GATHA 3217 *The Nature of God*

Nature of God, refuge that takes you in

मराठी मूळ

वैभवाचे धणी सकळां शरणागत । सत्यभावें चित्त अर्पिलें तें ॥1॥
नेदी उरों देव आपणावेगळें । भावाचिया बळें ठायाठाव ॥ध्रु.॥
जाणोनि नेणोनि अंगा आली दशा । मग होय इच्छा आपणच ॥2॥
तुका ह्मणे बरें धाकटएाचें जिणें । माता स्तनपानें वाढवते ॥3॥

ENGLISH TRANSLATION

The master of all glory becomes a refuge to all. When the chitta is offered with sincerity, God does not let anything remain apart from Himself; by the force of devotion He fills every place.

Whether knowingly or unknowingly, once the state comes upon you, He Himself becomes your very desire. Says Tuka, how beautiful is the life of the little one, for the mother nourishes it with her own milk.

IN PLAIN WORDS

The master of all glory becomes refuge to everyone. When the heart is offered in truth, God lets nothing of you stay apart from Him; by the force of devotion He fills every place. Knowing it or not knowing it, once the state comes upon you, He Himself becomes your desire. Tuka says: how good is the life of the little one, for the mother raises it on her own milk.

WHAT IT MEANS

Tukaram describes the kind of God this is: the owner of all splendor, yet the one who makes Himself a shelter for all who come. Offer the heart sincerely and He leaves no part of you standing outside Himself; the strength of devotion fills every space until there is no separate you. Then, whether you understand it or not, once that state arrives, your own wanting is no longer yours, it is Him. The mother and her nursing infant carry it home: the little one need only depend, and the mother grows it from her own body.

GATHA 3218 *Longing and Separation*

Longing, yearning for the feet

मराठी मूळ

कई ऐसी दशा येइल माझ्या आंगा । चित्त पांडुरंगा झुरतसे ॥1॥
नाठवुनि देह पायांचें चिंतन । अवसान तें क्षण नाहीं मधीं ॥ध्रु.॥
काय ऐसा पात्र होईन लाभासी । नेणों हृषीकेशी तुष्टईल ॥2॥
तुका ह्मणे धन्य मानीन संचित । घेईन तें नित्य प्रेमसुख ॥3॥

ENGLISH TRANSLATION

When will such a state come over my being? My chitta yearns for You, O Panduranga. Forgetting the body, let me contemplate Your feet without a single moment's pause.

Will I ever become worthy of such a gain? I do not know if You, O Hrishikesha, will be pleased. Says Tuka, I shall count my past merit blessed if I can take that eternal bliss of love.

IN PLAIN WORDS

When will such a state come over me? My heart is wasting away for You, Panduranga. Let me forget the body and dwell on Your feet, with not one moment's break in between. Will I ever become fit for such a gain? I do not know whether You, O Hrishikesha, will be pleased. Tuka says: I will count my stored merit blessed if I can take that eternal joy of love.

WHAT IT MEANS

Tukaram speaks from inside an unfulfilled longing rather than from arrival. His heart is pining for Panduranga, and what he aches for is unbroken contemplation of God's feet, the body forgotten and not a single moment's gap in the attention. He does not presume he deserves it; he openly wonders whether he is worthy and whether Hrishikesha will even be pleased with him. The hope at the end is humble: if all the merit gathered across his life can buy him that one thing, the endless bliss of love, he will count every bit of it well spent.

GATHA 3219 *Surrender and Acceptance*

Surrender, the weight given to God

मराठी मूळ

नाहीं वागवीत जाणिवेचें ओझें । स्वामिसेवेकाजे निर्धारु हा ॥1॥
आज्ञा ते प्रमाण हा मनीं निर्धार । येणें फिटे भार निश्चयेसी ॥ध्रु.॥
आळीकरें आह्मी एकविध चित्तें । तैसें होऊं येतें मायबापें ॥2॥
तुका ह्मणे माझी ये जातीची सेवा । घातलासे देवावरी भार ॥3॥

ENGLISH TRANSLATION

I do not carry the burden of self-importance; my resolve is for the Master's service alone. Whatever the Master commands is my law; this is the firm conviction in my chitta, and by it every burden is lifted.

With childlike insistence I pray with a single-pointed mind, and my divine parents respond in kind. Says Tuka, this is the nature of my service: I have placed the entire weight upon God.

IN PLAIN WORDS

I do not carry the load of self-importance. My one resolve is to serve the Master. Whatever the Master commands is my law; this is fixed in my mind, and by it every burden is lifted. With childlike insistence I pray with a single mind, and my mother and father answer in the same way. Tuka says: this is the kind of service I do. I have laid the whole weight on God.

WHAT IT MEANS

Tukaram describes a service that begins by putting down something most people never set down: the burden of one's own importance. He keeps only one rule, that the Master's command is law, and he reports that this single conviction is what actually lightens the load. The childlike insistence is not weakness but trust: he presses on God the way a child presses on its parents, and he says the divine parents respond in kind. The closing line names the whole transaction: he has not divided the weight with God, he has placed all of it on God.

GATHA 3220 *The Nature of God*

Nature of God, the puppet on His strings

मराठी मूळ

काय नाहीं माझे अंतरीं वसति । व्यापक हा भूतीं सकळां नांदे ॥1॥
चित्तासी प्रसाद होईल चळण । तें चि तें वळण मनासही ॥ध्रु.॥
सर्व शक्ति जीवीं राहिल्या कुंटित । नाहीं केलें होत आपुलें तें ॥2॥
तुका ह्मणे दोरी खांब सूत्र्या हातीं । नाचवी नाचती जडें तैसीं ॥3॥

ENGLISH TRANSLATION

Does He not dwell within my own chitta? He is the all-pervading One who lives in every being. Whatever stirs in the mind is His own grace moving it; the mind simply follows that current.

All powers of the jiva remain dormant; nothing I do is accomplished by my own effort. Says Tuka, the strings and the puppeteer's rod are in His hands; the lifeless puppets dance only as He moves them.

IN PLAIN WORDS

Does He not dwell within me? He pervades all beings and lives in every one. Whatever stirs in the mind is His grace moving it; the mind only follows that current. All the powers of the living being lie dormant; nothing I do is done by my own effort. Tuka says: the strings and the puppeteer's rod are in His hands. The lifeless puppets dance only as He moves them.

WHAT IT MEANS

This poem pushes God's pervasiveness all the way into the question of who is actually acting. Tukaram first locates God within himself and within every being, then draws the hard conclusion: even the movement of his own mind is God's grace, not his initiative. The image of the puppet makes the claim sharp, that what we call our powers and our deeds are dormant on their own and dance only when the hidden hand pulls. Held wrongly this could excuse anything; held as Tukaram means it, it is the end of self-credit and the ground of surrender, since the doer was never the one we took ourselves to be.

GATHA 3221 *Surrender and Acceptance*

Surrender, the offered body left empty

मराठी मूळ

देवाचें निर्माल्य कोण शिवे हातीं । संकल्पासी होती विकल्प ते ॥1॥
वाहिलें देह हें देवा एकसरें । होईल तें बरें तेणें द्वारें ॥ध्रु.॥
होता भार त्याची निवारली खंती । येथें आतां रिती साटवण ॥2॥
तुका ह्मणे इच्छे पावविले कष्ट । ह्मणऊनि नष्ट दुरावली ॥3॥

ENGLISH TRANSLATION

Who touches the remains of what has been offered to God? Whatever intention arises, doubts spring up with it. This body has been offered to God once and for all; whatever happens through that offering will be good.

The burden that was here has been lifted, and its worry has been removed; now the vessel stands empty and clean. Says Tuka, it was desire that brought all the trouble; once desire departed, so did ruin.

IN PLAIN WORDS

Who would touch the leavings already offered to God? Whatever intention you form, doubts spring up beside it. This body has been offered to God once and for all; whatever comes through that offering will be good. The burden that was here is lifted, and its worry with it; now the vessel stands empty. Tuka says: it was desire that brought all the trouble. Once desire left, ruin left too.

WHAT IT MEANS

Tukaram treats his own body as something already given away, like food offered to God that no one would now take back for themselves. He notices that fresh intentions only breed fresh doubts, so he stops forming them and rests on the single offering already made, trusting that whatever follows from it will be good. The empty vessel is the point: with the burden handed over, the worry that rode with it is gone. He names the root plainly, that desire was the source of his suffering, and when desire departed, the ruin it was carrying departed with it.

GATHA 3222 *The Nature of God*

Moral ideal, the fault is in the seer

मराठी मूळ

देव तीर्थ येर दिसे जया ओस । तोचि तया दोष जाणतिया ॥1॥
तया बरें फावे देवा चुकवितां । संचिताची सत्ता अंतराय ॥ध्रु.॥
शुद्धाशुद्धठाव पापुण्यबीज । पाववील दुजे फळभोग ॥2॥
तुका ह्मणे विश्वंभराऐसें वर्म । चुकविल्या धर्म अवघे मिथ्या ॥3॥

ENGLISH TRANSLATION

He who sees God and holy places as empty and meaningless, that fault belongs to the one who sees. He who manages to avoid God is ruled by the power of his own past karma.

Pure and impure grounds, the seeds of sin and merit, will each bring their respective fruit of experience. Says Tuka, when one bypasses the essential truth of the all-sustaining Lord, all dharma becomes false.

IN PLAIN WORDS

If a man sees God and holy places as empty and meaningless, that fault is his own, the seer's. The man who manages to dodge God is ruled by the power of his own past deeds. Pure ground and impure ground, the seeds of sin and of merit, each will bring its own fruit to be tasted. Tuka says: when you bypass the heart of it, the all-sustaining Lord, every duty you keep is false.

WHAT IT MEANS

Tukaram turns a complaint into a mirror. When someone declares God and pilgrimage empty, he refuses to grant the verdict; the emptiness is in the one who sees, not in what is seen. He explains the dodge as the working of past karma, and he insists the moral ledger is exact, that pure and impure ground each yield their own harvest. The closing claim is the radical one, that ritual and duty are worthless if they skip the living center, the all-sustaining Lord, so the test is not how much dharma you perform but whether you have kept your eye on Him.

GATHA 3223 *Worldly Life*

Worldly life, you cannot argue truth in

मराठी मूळ

काय करूं सांगतां ही न कळे वर्म । उपिस्थत भ्रम उपजवितो ॥1॥
मन आधीं ज्याचें आलें होईल हातां । तयावरी सत्ता केली चाले ॥ध्रु.॥
अभुकेचे अंगीं चवी ना सवाद । मिथ्या ऐसा वाद दुराग्रह ॥2॥
तुका ह्मणे आप राखावें आपणा । संकोचों चि कोणा नये आतां ॥3॥

ENGLISH TRANSLATION

What am I to do when the secret cannot be understood even after being told? The delusion that is already present keeps generating more confusion. Only one who has first brought the mind under control can exercise authority over it.

In one who has not tasted the truth, there is neither flavor nor relish; forced argument is mere stubborn obstinacy. Says Tuka, guard yourself first; there is no need to impose yourself on anyone else.

IN PLAIN WORDS

What can I do when the secret cannot be grasped even after it is told? The delusion already sitting there keeps breeding more confusion. Only one who has first brought his own mind in hand can rule over it. In a man who has not tasted it, there is no flavor and no relish; forced argument is only stubborn obstinacy. Tuka says: guard yourself first. There is no need now to press yourself on anyone else.

WHAT IT MEANS

Tukaram admits the limit of teaching: the secret can be told and still not land, because the hearer's existing delusion keeps manufacturing new confusion. He locates real authority in self-mastery, since you can only govern a mind you have first brought under your own hand. The line about flavor is the diagnosis, that for one who has never tasted the truth there is nothing to relish, and pushing arguments at such a person is just stubbornness on both sides. So the counsel turns inward: tend to your own guarding rather than imposing yourself on others.

GATHA 3224 *The Moral Ideal*

Moral ideal, patience the pure seed

मराठी मूळ

अमृत अव्हेरें उचळलें जातां । विष आर्त्तभूतां आवश्यक ॥1॥
आदरासी मोल नये लावूं केजें । धीर शुद्धबीजें गोमटा तो ॥ध्रु.॥
ख†याचिये अंगीं आपणे चाली । लावणी लाविली काय लागे ॥2॥
तुका ह्मणे चाडे करा वेवसाव । आह्मांसी तो वाव धीर आहे ॥3॥

ENGLISH TRANSLATION

When nectar is tossed aside with contempt, poison becomes the necessity of suffering beings. One should not bargain over the price of eagerness; the one with patience and a pure seed is truly blessed.

A body afflicted with disease moves on its own distorted course; what good are cosmetics applied over it? Says Tuka, you may hurry and bustle as you please; we have the patience and the space for it.

IN PLAIN WORDS

When nectar is thrown away in contempt, poison becomes what suffering beings must take. Do not haggle over the price of eagerness; the one with patience, the pure seed, is the truly good one. A body riddled with disease moves on its own twisted course; what use is paint laid over it? Tuka says: hurry and bustle as you please. We have the patience, and the room, for it.

WHAT IT MEANS

Tukaram contrasts two responses to what is offered. Reject the nectar in scorn and you are left with poison, which is all the suffering then have to swallow. He refuses to price eagerness like a commodity and praises instead the patient one, whose patience is a pure seed that grows into something good. The diseased body that moves by its own distortion is his image for a corrupted nature: cosmetics laid over it change nothing, only the inner ground matters. The closing lines are quietly steady, letting the hurried do their bustling while he keeps the patience, and the space, to wait.

GATHA 3225 *The Necessity of Experience*

Experience, ground first then the harvest

मराठी मूळ

अनुभवाचे रस देऊं आर्त्तभूतां । सोडूं चोजवितां पुढें पोतीं ॥1॥
आधीं भाव सार शुद्ध ते भूमिका । बीज आणि पिका चिंता नाहीं ॥2॥
तुका ह्मणे ज्याचें नाम गुणवंत । तें नाहीं लागत पसरावें ॥3॥

ENGLISH TRANSLATION

I will give the nectar of experience to those in need, opening the storehouse before them. First the foundation of pure devotion must be laid; after that, there is no worry about seeds or harvest.

Says Tuka, one whose name is itself virtuous has no need to advertise it.

IN PLAIN WORDS

I will give the juice of experience to those in need, opening the storehouse before them. First the ground must be laid, pure devotion as the foundation; after that there is no worry about seed or harvest. Tuka says: a name that is virtuous in itself has no need to be advertised.

WHAT IT MEANS

Tukaram offers to share not doctrine but the actual juice of experience, and he describes himself opening a storehouse to the needy. He sets the order plainly: lay the ground first, which is pure devotion, and then the seed and the crop take care of themselves, so the work is in preparing the heart, not in chasing results. The final line carries his characteristic refusal of show: what is genuinely good announces itself and does not need to be cried in the market, whether that is the Lord's name or the worth of true experience.

GATHA 3226 *Surrender and Acceptance*

Surrender, let the master carry it

मराठी मूळ

काय मज एवढा भार । हे वेव्हार चाळवाया ॥1॥
उकल तो जाणे धणी । मज भोजनीं कारण ॥ध्रु.॥
चिंता ज्याची तया शिरीं । लेंकरीं तें खेळावें ॥2॥
तुका ह्मणे सेवट झाल । देव या बोला भोगिता ॥3॥

ENGLISH TRANSLATION

Am I burdened with the weight of managing all this worldly business? The master knows how to sort it out; my only concern is to eat the meal He provides. Let the one whose worry it is carry it upon his head; the child should simply play.

Says Tuka, when the final reckoning comes, God Himself will take responsibility for these words.

IN PLAIN WORDS

Is so great a weight mine, to manage all this business? The master knows how to untangle it; my only concern is the meal. Let the one whose worry it is carry it on his head; the child should just play. Tuka says: when the final reckoning comes, God will answer for these words.

WHAT IT MEANS

Tukaram refuses to take on the management of the whole affair of living, handing it back to the master whose job it is. He keeps for himself only the smallest of cares, the meal set before him, and likens his proper posture to a child at play while the parent shoulders the worry. The image is deliberately small and trusting against a large anxiety. The closing line stakes everything on God: when the final accounting arrives, it is God, not Tukaram, who will stand behind these confident words.

GATHA 3227 *Longing and Separation*

Longing, the fish out of water

मराठी मूळ

न गमे न गमे न गमे हरिविण । न मगे न मगे न मगे मेळवा शाम कोणी गे ॥1॥
तळमळ करी तैसा जीव जळाविण मासा । दिसती दिशा ओसा वो ॥ध्रु.॥
नाठवे भूक तान विकळ जालें मन । घडी जाय प्रमाण जुगा एकी वो ॥2॥
जरी तुह्मी नोळखा सांगतें ऐका । तुकयाबंधूचा सखा जगजीवन ॥3॥

ENGLISH TRANSLATION

I cannot bear it, I cannot bear it, I cannot bear it without Hari. Bring me my dark Lord, someone, bring Him to me.

My jiva writhes like a fish out of water; all directions appear empty and desolate. I forget hunger and thirst; my mind has grown distracted; a single moment feels as long as an age.

If you do not recognize Him, listen: He is the friend of Tuka's brother, the life of the world.

IN PLAIN WORDS

I cannot bear it, I cannot bear it, I cannot bear it without Hari. Bring me, someone bring me, my dark Lord, my Shyam. My life writhes like a fish out of water; every direction looks empty and desolate. I forget hunger and thirst, my mind has come undone, and a single moment stretches as long as an age. If you do not know Him, then listen: He is the friend of Tuka's brother, the very life of the world.

WHAT IT MEANS

This is the cry of separation, and the threefold repetition is the sound of someone past composure. Tukaram, here speaking as Tuka's brother, reaches for the most exact image of unbearable lack: a fish thrown out of water, thrashing and unable to live. The world drains of meaning, hunger and thirst no longer register, and time itself swells so that one moment feels like an age. The last lines turn outward to the listener who may not recognize this Lord, naming Him not by power but by intimacy, the friend of the singer and the life of the whole world.

GATHA 3228 *Devotion to Vitthal*

Devotion, the litany of the Name Vitthal

मराठी मूळ

विठ्ठला रे तुझे वर्णितां गुणवाद । विठ्ठला रे दग्ध जालीं पापें ॥1॥
विठ्ठला रे तुझें पाहातां श्रीमुख । विठ्ठला रे सुख जालें नयना ॥ध्रु.॥
विठ्ठला रे तुज देतां आलिंगन । विठ्ठला तनमन निवाल्या बाहएा ॥2॥
विठ्ठला रे तुझी ऐकतां कीर्त्त । विठ्ठल हे विश्रांति पावले स्मरणें ॥3॥
विठ्ठला रे तुकयाबंधु ह्मणे देहभाव । विठ्ठला जीवीं पाव धरितां गेला ॥4॥

ENGLISH TRANSLATION

O Vitthal, in describing Your virtues, O Vitthal, all my sins are burned away. O Vitthal, seeing Your divine face, O Vitthal, my eyes are filled with bliss.

O Vitthal, embracing You, O Vitthal, my arms and body and mind are cooled. O Vitthal, hearing Your glory, O Vitthal, my being finds rest through Your remembrance.

Says Tuka's brother, O Vitthal, when I held Your feet, all sense of bodily self dissolved.

IN PLAIN WORDS

O Vitthal, in telling Your virtues, O Vitthal, my sins are burned away. O Vitthal, looking on Your blessed face, O Vitthal, my eyes are filled with joy. O Vitthal, in embracing You, O Vitthal, my body and mind and arms are cooled. O Vitthal, in hearing Your glory, O Vitthal, my being finds rest through remembering You. Tuka's brother says: O Vitthal, when I held Your feet, all sense of being a body slipped away.

WHAT IT MEANS

The poem is built as a litany, each line opening and closing on the name Vitthal until the name itself becomes the act of worship. Tukaram, speaking here as Tuka's brother, moves through the senses one by one: speaking the Lord's virtues burns sins, seeing His face delights the eyes, the embrace cools the whole body, hearing His glory gives the soul rest. The progression climbs from outer acts to inner stillness. It ends at the feet, where the last and deepest thing happens: holding them, the very sense of being a separate body dissolves, which is the whole aim the senses were leading toward.

GATHA 3229 *Ecstasy and Joy*

Ecstasy, the storehouse left open

मराठी मूळ

एकांतीं लोकांतीं करूं गदारोळ । लेश तो ही मळ नाहीं येथें ॥1॥
घ्यावें द्यावें आह्मीं आपुलिया सत्ता । न देखों पुसता दुजा कोणी ॥ध्रु.॥
भांडाराची किली माझे हातीं आहे । पाहिजे तो पाहें वान येथें ॥2॥
तुका ह्मणे आह्मां विश्वासाच्या बळें। ठेविलें मोकळें देवें येथें ॥3॥

ENGLISH TRANSLATION

In solitude or in the crowd, I shall raise a joyful commotion. There is not the least trace of impurity here.

I give and take by my own authority; I do not see anyone else to consult. The key to the storehouse is in my hands; whoever wishes may come and see the wares.

Says Tuka, by the strength of faith, God has left everything open and free for us.

IN PLAIN WORDS

Alone or in the crowd, I will raise a glad uproar. There is not the least speck of impurity here. I take and I give by my own authority; I see no one else I must ask. The key to the storehouse is in my hand; whoever wishes, let him come and see the goods. Tuka says: by the strength of faith, God has left it all open and free for us here.

WHAT IT MEANS

Tukaram sounds a note of fearless abundance. Whether by himself or in a crowd, he will make his joyful noise, and he insists there is nothing impure in it to hide. The boldest stroke is the claim of authority: he gives and takes freely, answering to no one, because the key to God's storehouse has been put in his own hand and anyone may come inspect the wares. He names the source of this freedom in the last line, that it was not seized but granted: by the strength of faith, God has thrown the treasury open and left it free for His own.

GATHA 3230 *Confession and Sin*

Confession, only You can pull me out

मराठी मूळ

स्मरणाचे वेळे । व्हावें सावध न कळे ॥1॥
पडिलों विषयांचे ओढीं । कोणी न दिसेसें काढी ॥ध्रु.॥
भांडवल माझें । वेच जालें भूमी ओझें ॥2॥
तुका ह्मणे कळे । तूं चि धावें ऐसें वेळे॥3॥

ENGLISH TRANSLATION

At the moment of remembrance, one should be alert, yet I do not know how. I have fallen into the pull of sense-pleasures, and I see no one who will pull me out.

My capital is spent; it has become a useless burden upon the earth. Says Tuka, I know that only You can rush to my aid at such a time.

IN PLAIN WORDS

At the moment of remembrance, I should be awake and alert; I do not know how. I have fallen into the pull of the senses, and I see no one who will drag me out. My capital is spent; what is left has become a useless weight on the earth. Tuka says: I know that at such a time it is You alone who can come running.

WHAT IT MEANS

Tukaram speaks here as one who has failed at the one thing he wanted, to stay awake and remember God, and he confesses he does not even know how to do it. He pictures himself dragged off by the pull of the senses with no rescuer in sight. The image of spent capital is bleak self-accounting: the resource he was given is wasted, and what remains of him is dead weight on the ground. Yet the confession turns at the end into its only hope, that the very God he could not remember is the one who can come running to him at exactly such a moment.

GATHA 3231 *The Nature of God*

Wonder, God's varied creation

मराठी मूळ

पाहा हो देवा कैसे जन । भिन्न भिन्न संचितें ॥1॥
एक नाहीं एका ऐसें । दावी कैसे शुद्ध हीन ॥ध्रु.॥
पंचभूतें एकी रासी । सूत्रें कैसीं खेळवी ॥2॥
तुका ह्मणे जे जे जाती । तैसी िस्थति येतसे ॥3॥

ENGLISH TRANSLATION

Behold, O God, how varied are these beings, each with a different destiny. No two are alike; You display the pure and the lowly in every shade.

The five elements form a single heap, yet You make them dance on different strings. Says Tuka, whatever class one belongs to, that is the condition one receives.

IN PLAIN WORDS

Look, O God, how varied these people are. Each carries a different store of past deeds. No two are alike. You show the pure and the lowly, every shade of them. The five elements lie in one heap, yet You make them dance on different strings. Tuka says: whatever class one is born into, that is the condition that comes.

WHAT IT MEANS

Tukaram is marveling at how one God produces such endless difference among beings. The raw material is the same for everyone, the same five elements piled together, yet each life turns out pure or lowly, in its own shade. He points to the hand behind it: God pulls the strings and makes the elements dance into all these forms and

fates. The closing line names the order Tukaram sees, that the condition each person receives matches the store of deeds and the station they come with.

GATHA 3232 *Prayers*

Refusal of opinion, call on Govinda

मराठी मूळ

कोणाचिया न पडों छंदा । गोविंदासी आळवूं ॥1॥
बहुतांचीं बहु मतें । अवघे रिते पोकळ ॥ध्रु.॥
घटापटा ढवळी मन। होय सीण न करूं तें ॥2॥
तुका ह्मणे पांडुरंग । भरूं भाग आला तो ॥3॥

ENGLISH TRANSLATION

Let me not fall under anyone's sway; I will call upon Govinda alone. The opinions of the many are manifold, yet all are hollow and empty within.

Let me not agitate my mind over this or that, nor endure needless suffering. Says Tuka, Panduranga has come to fill my portion.

IN PLAIN WORDS

Let me not fall under anyone's spell. I will call on Govinda alone. The many have many opinions, and all of them are hollow, empty inside. Let me not stir up my mind over this and that; I will not wear myself out with it. Tuka says: Panduranga has come to fill my share.

WHAT IT MEANS

Tukaram is refusing to be swayed by the crowd of competing teachings and instead fixing on one name. He calls the many opinions of clever people hollow and empty, not worth tangling his mind in. The discipline he sets himself is to stop agitating over rival views and to stop exhausting himself chasing them. The relief at the end is that he no longer has to fill the gap by his own effort, because Panduranga himself has come to fill what was missing in him.

GATHA 3233 *Prayers*

Plea for release, the vow of the feet

मराठी मूळ

एकवेळ करीं या दुःखावेगळें । दुरिताचें जाळें उगवूनि॥1॥
आठवीन पाय हा माझा नवस । रात्री ही दिवस पांडुरंगा ॥ध्रु.॥
बहु दूरवरी भोगविले भोग । आतां पांडुरंगा सोडवावें॥2॥
तुका ह्मणे काया करीन कुरवंडी । ओंवाळूनि सांडीं मस्तक हें ॥3॥

ENGLISH TRANSLATION

For once, free me from this sorrow, O God, by untangling the web of sin. I will remember Your feet; this is my vow, day and night, O Panduranga.

For too long I have been made to suffer these painful consequences. Says Tuka, I will offer my body as a sacrifice, bowing and casting even my head before You.

IN PLAIN WORDS

For once, set me free from this sorrow. Untangle the net of my sins. I will remember Your feet; this is my vow, by night and by day, O Panduranga. For too long I have been made to suffer these consequences. Now, Panduranga, release me. Tuka says: I will offer my body as a sacrifice; I will wave even this head of mine before You and cast it down.

WHAT IT MEANS

Tukaram is begging for release from a long stretch of suffering he traces to his own sins, picturing them as a net he cannot untangle alone. In return he makes a vow: he will hold God's feet in memory day and night, without break. He says the consequences have run on long enough and asks God to cut them off now. The last line is an offering of his whole self, body and head laid down before God, the gesture of one who keeps nothing back.

GATHA 3234 *Prayers*

The only refuge at the hour of death

मराठी मूळ

आणीक म्यां कोणा यावें काकुळती । कोण कामा येती अंतकाळीं ॥1॥
तूं वो माझी सखी होसी पांडुरंगे । लवकरी ये गे वाट पाहें ॥ध्रु.॥
तुका ह्मणे माझी पुरवीं हे आस । घालीं ब्रह्मरस भोजन हें ॥3॥

ENGLISH TRANSLATION

To whom else shall I appeal? Who else will be of help at the hour of death? You alone are my companion, O Panduranga; come quickly, I am watching the road for You. Says Tuka, fulfill this longing of mine; serve me the feast of divine nectar.

IN PLAIN WORDS

To whom else should I go and cry? Who else comes to my aid at the hour of death? You are my friend, O Panduranga. Come quickly; I am watching the road for You. Tuka says: fulfill this longing of mine. Set before me this feast, the food that is the taste of Brahman.

WHAT IT MEANS

Tukaram is naming God as the one refuge precisely because the test is the moment of dying. He asks who else could possibly help then, and answers that no one can, so there is no point appealing elsewhere. He pictures himself waiting at the roadside, a friend watching for the friend who must come quickly. The longing he asks God to fulfill is not for relief alone but for the feast of divine taste, the nourishment of Brahman itself, the highest thing he can name.

GATHA 3235 *The Power of the Name*

The Name, our only strength

मराठी मूळ

हें आह्मां सकळा । तुझ्या नामाचें चि बळ ॥1॥
करूं अमृताचें पान । दुजें नेणों कांहीं आन ॥ध्रु.॥
जयाचा जो भोग । सुख दुःख पीडी रोग ॥2॥
तुका ह्मणे देवा । तुझे पायीं माझा हेवा॥3॥

ENGLISH TRANSLATION

All our strength comes from Your Name alone. We drink this nectar and know nothing else besides.

Whatever one's lot may be, joy or sorrow or the pain of disease, each receives accordingly. Says Tuka, O God, my sole longing rests at Your feet.

IN PLAIN WORDS

For all of us, the strength comes from Your Name alone. We drink this nectar; we know nothing else besides. Whatever a person's lot, joy or sorrow or the pain of disease, each receives his own. Tuka says: O God, my one longing rests at Your feet.

WHAT IT MEANS

Tukaram is saying that the only real power he and his fellow devotees have is the Name, which he calls a nectar they drink to the exclusion of everything else. He sets this against the ordinary lottery of life, where each person simply receives his own portion of pleasure, pain, and sickness. Against that uncertain lot, the Name is the one thing he chooses and holds to. His single desire, he says, is fixed at God's feet, and he wants nothing outside that.

GATHA 3236 *Longing and Separation*

Longing, the ache of separation

मराठी मूळ

आर्त माझ्या बहु पोटीं । व्हावीं भेटी पायांशी ॥1॥
यासी तुह्मी कृपावंता । माझी चिंता असों द्या ॥ ।ध्रु.॥
तळमळ करी चित्त । अखंडित वियोगें ॥2॥
तुका ह्मणे पंढरिनाथा । जाणें वेथा अंतरिंची ॥3॥

ENGLISH TRANSLATION

My chitta aches deeply to meet Your feet. O gracious one, keep Your concern upon me.

My mind writhes ceaselessly in the pain of separation from You. Says Tuka, O Lord of Pandhari, You know the suffering of my inner being.

IN PLAIN WORDS

There is a deep ache in me to reach Your feet, to meet them. O gracious one, keep Your care upon me. My mind writhes without rest in the pain of being apart from You. Tuka says: O Lord of Pandhari, You know the suffering inside me.

WHAT IT MEANS

Tukaram is describing the pain of separation as a physical ache, a longing in the gut to touch God's feet. He asks only that the gracious God keep watching over him while the ache lasts. He admits his mind cannot settle, twisting ceaselessly because he is parted from the one he loves. The comfort he reaches for at the end is that nothing of this hidden suffering is unseen: the Lord of Pandhari already knows the wound within him.

GATHA 3237 *Prayers*

Plea for release from rebirth

मराठी मूळ

बहु जन्मांतरें फेरे । केले येरे सोडवीं ॥1॥
आळवितों करुणाकरे । विश्वंभरे दयाळे ॥ध्रु.॥
वाहवतों मायापुरीं । येथें करीं कुढावा ॥2॥
तुका ह्मणे दुजा कोण । ऐसा सीण निवारी ॥3॥

ENGLISH TRANSLATION

Through many births I have taken so many rounds of existence; deliver me from all this. I call out to You, O merciful one, O Lord of the universe, O compassionate Lord.

I am being tossed about in the city of illusion; take pity on me here. Says Tuka, who else but You can put an end to this suffering?.

IN PLAIN WORDS

Through many births I have gone round and round. Set me free from it. I call out to You, O merciful one, O sustainer of the world, O compassionate Lord. I am being swept along in the city of illusion. Take pity on me here. Tuka says: who else but You can end this exhaustion?

WHAT IT MEANS

Tukaram is asking to be released from the endless wheel of birth after birth, a circling he is worn out by. He calls on God by the names that name God's nature: merciful, the one who holds up the world, compassionate. He names his condition as being carried helplessly along in the city of illusion, unable to get free by himself. The closing question is also his argument: no one else has the power to end this weariness, so to God alone he turns.

GATHA 3238 *Prayers*

Surrender to providence, last resort

मराठी मूळ

कराल तें काय नव्हे जी विठ्ठला । चित्त द्यावें बोला बोबडिया ॥1॥
सोडवूनि घ्यावें काळचक्रा हातीं । बहुत विपत्ती भोगविल्या ॥ध्रु.॥
ज्यालें जेऊं नेदी मारिलें चि मरो । प्रारब्धा उरो मागुतालीं ॥2॥
तुका ह्मणे दुजा खुंटला उपाय । म्हणऊनि पाय आठविले ॥3॥

ENGLISH TRANSLATION

Is there anything You cannot do, O Vitthal? Listen to my stammering words. Rescue me from the clutches of the wheel of Time; I have endured too many afflictions.

Let it burn what it will and starve what it will and strike what it will; let past karma be exhausted once and for all. Says Tuka, every other remedy has failed; therefore I remember Your feet.

IN PLAIN WORDS

Is there anything You cannot do, O Vitthal? Give Your attention to my stammering words. Take me out of the hands of the wheel of Time. I have suffered many disasters. Let it starve what it will, let it kill what it will; let my past karma be spent once and for all. Tuka says: every other remedy has run out. That is why I have remembered Your feet.

WHAT IT MEANS

Tukaram is throwing himself on God's power after exhausting his own. He owns that his prayer is clumsy, stammered, and asks God to listen anyway. The bold middle is a kind of consent: let the wheel of Time and past karma do their worst, starve and strike, so long as the debt is finally cleared. His point is not despair but surrender, the choice to let the consequences burn out rather than dodge them. The honest reason he turns to God's feet is that he has tried everything else and nothing was left.

GATHA 3239 *Ecstasy and Joy*

Ecstasy, devotion over liberation

मराठी मूळ

डौरलों भक्तिसुखें । सेवूं अमृत हें मुखें ॥1॥
संतसंगें सारुं काळ । प्रेमसुखाचा कल्लोळ ॥ध्रु.॥
ब्रह्मादिकांसी सुराणी । तो हा आनंद मेदिनी ॥2॥
नाहीं वैकुंठींचा पांग । धांवे कथे पांडुरंग ॥3॥
मुक्त व्हावें काशासाठीं । कैची येणें रसें भेटी॥4॥
तुका ह्मणे गोड । हें चि पुरे माझें कोड ॥5॥

ENGLISH TRANSLATION

I am drunk with the joy of devotion; let me drink this nectar with my own lips. I shall spend my days in the company of saints, in a flood of blissful love.

This joy that fills the earth is envied even by Brahma and the other gods. Vaikuntha makes no claims; Panduranga Himself runs to attend the kirtan.

Why seek liberation at all? What meeting could match the sweetness of this devotion? Says Tuka, this sweetness is enough; this alone fulfills all my desires.

IN PLAIN WORDS

I am drunk with the joy of devotion. Let me drink this nectar with my own mouth. I will spend my days in the company of the saints, in a flood of the joy of love. This joy that fills the earth, even Brahma and the gods envy it. Vaikuntha makes no claim on me; Panduranga himself runs to the kirtan. Why should I want liberation at all? What meeting could come from it that matches this taste? Tuka says: this is sweet; this alone is enough to satisfy my whole desire.

WHAT IT MEANS

Tukaram is praising loving devotion as higher than the goals other paths chase. He says the bliss of bhakti, drunk in the company of saints, is something even the gods and Brahma look on with envy. He sets it above heaven and above release: he does not need Vaikuntha, since God himself comes running to where the singing is. Then he asks the radical question plainly, why want liberation, when no reward it offers could equal the present sweetness. For him the devotion itself is the fulfillment, and he asks for nothing beyond it.

GATHA 3240 *The Power of the Name*

The Name, the open storehouse

मराठी मूळ

फोडिलें भांडार । माप घेऊनियां खरें ॥1॥
केली हरिनामाची वरो । मागितलें आतां सरो ॥ध्रु.॥
देशांत सुकाळ । जाला हारपला काळ ॥2॥
घ्यावें धणीवरी । तुका ह्मणे लाहान थोरीं ॥3॥

ENGLISH TRANSLATION

The storehouse has been broken open, and the true measure has been taken. The marketplace of Hari's Name has been established; let all that has been asked for now be given.

Abundance has spread across the land; the shadow of death has disappeared. Says Tuka, take your fill, young and old alike.

IN PLAIN WORDS

The storehouse has been broken open, and the true measure has been taken out. The market of Hari's Name has been set up; let everything asked for now be handed over. Plenty has spread across the land; the time of want has vanished. Tuka says: take your fill, small and great alike.

WHAT IT MEANS

Tukaram pictures the Name of Hari as a treasury thrown open to everyone, with the grain measured out honestly and given to all who come. The market is now selling freely, so whatever anyone asks for is to be handed over without holding back. He says the famine is over and abundance has spread everywhere. The invitation is for everyone without distinction, young and old, low and high: come and take as much as you can hold, because the wealth of the Name is unlimited.

GATHA 3241 *Ecstasy and Joy*

Ecstasy, bliss beyond telling

मराठी मूळ

आनंदाचे डोहीं आनंदतरंग । आनंद चि अंग आनंदाचें॥1॥
काय सांगों जालें कांहळिचयाबाही । पुढें चाली नाहीं आवडीनें ॥ध्रु.॥
गर्भाचे आवडी मातेचा डोहळा । तेथींचा जिव्हाळा तेथें बिंबे ॥2॥
तुका ह्मणे तैसा ओतलासे ठसा । अनुभव सरिसा मुखा आला ॥3॥

ENGLISH TRANSLATION

In the pool of bliss arise waves of bliss; the very body of bliss is made of bliss. What can I say has happened beyond all telling? My love will not let me move forward.

Just as a mother's craving during pregnancy reflects the child within, so the inner feeling imprints itself. Says Tuka, the impression has been poured in; the experience has risen to my very lips.

IN PLAIN WORDS

In the deep pool of bliss, waves of bliss rise. The very body of bliss is made of bliss. What can I say has happened? It is beyond all telling. My love will not let me go a step further. As a mother's craving in pregnancy reflects the child within her, so the inner feeling shows itself there. Tuka says: in that same way the impression has been poured in me; the experience has risen all the way to my lips.

WHAT IT MEANS

Tukaram is trying to describe an inward state of joy that overruns description, where everything, the water, the waves, even the body, is nothing but bliss. He admits language fails him: his love stops him, and he cannot move past it to explain. To say something of it he reaches for an image, the way a pregnant mother's longings mirror the child she carries, the inner reality pressing out into the outer. So with him, he says, the experience has been poured into him so completely that it has risen to his very lips and become his speech.

GATHA 3242 *Prayers*

Surrender to the Mother, plea for peace

मराठी मूळ

ह्मणऊनि धरिले पाय । अवो माय विठ्ठले ॥1॥
आपुलें चि करूनि घ्यावें । आश्वासावें आह्मास ॥ध्रु.॥
वाढली ते तळमळ चिंता । शम आतां करावी ॥2॥
तुका ह्मणे जीवीं वसे । मज नसे वेगळी ॥3॥

ENGLISH TRANSLATION

That is why I have held Your feet, O Mother Vitthal. Make me Your own and give me Your assurance.

This growing restlessness and worry within me must now be calmed. Says Tuka, You dwell within my very being and are never apart from me.

IN PLAIN WORDS

That is why I have held Your feet, O Mother Vitthal. Make me Your own, and give me Your assurance. This restlessness and worry have grown in me; calm them now. Tuka says: You live within my life, and You are never apart from me.

WHAT IT MEANS

Tukaram clings to God as a child to a mother, addressing Vitthal as Mother and gripping the feet. His two requests are simple: claim me as Your own, and give me the reassurance I need. The trouble he brings is a swelling restlessness and anxiety, and he asks plainly that it be quieted. The ground of his confidence is in the last line: this God is not far off but dwells within his own life, never separate, so the comfort he asks for is already close at hand.

GATHA 3243 *Ecstasy and Joy*

Ecstasy, the blessing that ends division

मराठी मूळ

कल्याण या आशीर्वादें । जाती द्वंद्वें नासोनि ॥1॥
आश्वासिलें नारायणें । प्रेमदानें अंतरिंच्या ॥ध्रु.॥
गेली निवारोनि आतां । सकळ चिंता यावरि ॥2॥
तुका ह्मणे गातां गीत । आलें हित सामोरें ॥3॥

ENGLISH TRANSLATION

By this auspicious blessing, all dualities have been destroyed. Narayana has given me assurance through the gift of inner love.

All worry has been dispelled once and for all. Says Tuka, while singing His glory, well-being came rushing out to meet me.

IN PLAIN WORDS

This blessing is my welfare. All the pairs that pull me apart fall away and die. Narayana has reassured me. He gave me the gift of love inside my heart. Now every worry is cleared away. Tuka says: as I sang the song, my own good came out to meet me.

WHAT IT MEANS

Tukaram names a blessing whose work is to end the inner split, the pairs of opposites that keep a person torn. The reassurance does not come as advice from outside; Narayana plants it as love within the heart. From that one gift everything else follows: dualities dissolve, worry is cleared off for good. The closing line is the surprise of bhakti, that singing is not a request that may go unanswered but a meeting, where the singer's own welfare walks toward him.

GATHA 3244 *The Power of the Name*

The Name, do not let the sweetness slip

मराठी मूळ

हरिनामवेली पावली विस्तार । फळीं पुष्पीं भार बोल्हावला ॥1॥
तेथें माझ्या मना होई पिक्षराज । साधावया काज तृप्तीचें या ॥ध्रु. ॥
मुळळिचया बीजें दाखविली गोडी । लवकर चि जोडी जालियाची ॥2॥
तुका ह्मणे क्षणक्षणां जातो काळ । गोडी ते रसाळ अंतरेल ॥3॥

ENGLISH TRANSLATION

The vine of Hari's Name has grown and spread wide, laden with the weight of flowers and fruit. Let my mind become a royal bird there, to feast upon it and attain satisfaction.

From the very first seed the sweetness was revealed, and the harvest came quickly. Says Tuka, time passes moment by moment; do not let this luscious sweetness slip away.

IN PLAIN WORDS

The vine of Hari's Name has grown and spread wide. It is heavy with flowers and fruit. Let my mind become a royal bird there, to feed and be satisfied. From the very first seed the sweetness showed itself, and the harvest came quickly. Tuka says: time goes by moment after moment. Do not let this rich, juicy sweetness be lost.

WHAT IT MEANS

Tukaram pictures the Name as a vine grown enormous, bent under flower and fruit, and asks his mind to perch on it like a bird and eat its fill. The point of the image is its ease: from the very first seed the taste was there, and the harvest was quick, so the reward of the Name is not far off or hard-won. Against that he sets the warning of the last verse, that time runs out moment by moment. The sweetness is offered now, and the only loss is to let the passing minutes carry it away unenjoyed.

GATHA 3245 *Ecstasy and Joy*

Ecstasy, the merit of many births bearing fruit

मराठी मूळ

बरवें ऐसें आलें मना । नारायणा या काळें ॥1॥
देव आह्मा प्राणसखा । जालें दुःखा खंडण ॥ध्रु. ॥
जन्मांतरिंच्या पुण्यरासी । होत्या त्यांसी फळ आलें ॥2॥
तुका ह्मणे निजठेवा । होईल हेवा लाधलों ॥3॥

ENGLISH TRANSLATION

How beautiful that this has entered my chitta, O Narayana, at this very time. God has become my soul's dearest friend; the sorrow of lifetimes has been shattered.

The store of merit accumulated over many births has at last borne its fruit. Says Tuka, I shall count myself blessed for having found this innermost treasure.

IN PLAIN WORDS

Something good has come into my mind, O Narayana, at this very time. God has become the dearest friend of my life. My sorrow is cut to pieces. The heap of merit gathered through many births has now borne its fruit. Tuka says: I have found the treasure that is my own. I will count myself blessed.

WHAT IT MEANS

Tukaram marks a moment when, all at once, God arrives as the closest friend of his life and the grief of lifetimes is broken. He reads this not as luck but as harvest: the store of good gathered across many births has finally ripened into fruit. The treasure he names is nijatheva, the wealth that was always his own, now recovered. The mood is gratitude shading into awe, a man astonished that the long accounting of his births has paid out in this single nearness to God.

GATHA 3246 *Surrender and Acceptance*

Surrender, shame cast aside

मराठी मूळ

जरि हे आड यती लाज । कैसें काज साधतें ॥1॥
कारण केलें उठाउठी । पायीं मिठी घातली ॥ध्रु.॥
समपिनला जीव भाव । धरिला भाव अखंड ॥2॥
तुका ह्मणे आड कांहीं । काळ नाहीं घातला ॥3॥

ENGLISH TRANSLATION

If shame had stood in my way, how would this work have been accomplished? The deed was done without delay; I clasped His feet at once. I surrendered my life and my love and held on to Him without a break.

Says Tuka, I allowed no obstacle and wasted no time.

IN PLAIN WORDS

If shame had stood in the way, how would the work ever get done? I did the one thing that mattered at once. I clasped His feet and held on. I offered my life and my love. I held to that love without a break. Tuka says: I let nothing block me. I wasted no time.

WHAT IT MEANS

Tukaram puts his finger on the obstacle that stops most people, self-consciousness, the shame of throwing oneself at God's feet in front of others. He refuses it outright: had he honored that shame, the one needful thing would never have been accomplished. So he acted without hesitation, gripped the feet, and surrendered life and love in an unbroken hold. The poem is a self-examination turned into instruction: the only thing that delayed nothing was a man willing to look foolish, because the work of surrender cannot wait on dignity.

GATHA 3247 *The Moral Ideal*

Moral ideal, truth staked with one's life

मराठी मूळ

पात्र शुद्ध चित्त गोही । न लगे कांहीं सांगणें ॥1॥
शूर तरी सत्य चि व्हावें । साटी जीवें करूनि ॥ध्रु.॥
अमुप च सुखमान । स्वामी जन मानावें ॥2॥
तुका ह्मणे जैसी वाणी । तैसे मनीं परिपाक ॥3॥

ENGLISH TRANSLATION

When the chitta is pure and true, no further instruction is needed. If you would be a real warrior, stake your very life on truth.

The immeasurable honor is this: consider the Master as your own people. Says Tuka, let the words on the tongue match the ripeness within the chitta.

IN PLAIN WORDS

When the heart is pure, it is its own witness. Then nothing more needs to be told. If you would be a true warrior, be truthful, and stake your very life on it. The measure of real honor is this: treat the Master, and all people, as your own. Tuka says: let the words on your tongue match what has ripened inside your heart.

WHAT IT MEANS

Tukaram redraws courage in moral terms: the real warrior is the one who will stake his life on truth, not on the battlefield but in plain honesty. He grounds it in a pure heart, which needs no instruction because it bears witness to itself. From there he asks for two things, that the Master and other people be held as one's own, and that speech match the inner ripeness rather than running ahead of it. The thread is integrity: no gap between tongue and heart, no honor higher than treating others as your own.

GATHA 3248 *The Necessity of Experience*

Experience, hearing is not knowing

मराठी मूळ

प्रगटलें ज्ञान । नारायण भूतीं तें ॥1॥
अनुभव च घेऊं व्हावा । विनंती देवा करूनियां ॥ध्रु.॥
देखोवेखीं वदे वाणी। पडिल्या कानीं प्रमाणें ॥2॥
तुका ह्मणे योगक्षेम । घडे तें वर्म साधावें ॥3॥

ENGLISH TRANSLATION

The knowledge of Narayana dwelling in all beings has come to light. One should take this experience within by making earnest prayer to God.

The tongue speaks merely by repeating what the ears have heard. Says Tuka, pursue the secret that brings you well-being and security.

IN PLAIN WORDS

It has come to light: Narayana lives in all beings. You must take this in as your own experience. Pray earnestly to God for it. The tongue only speaks what the ears have heard. Tuka says: pursue the secret that brings you real welfare and keeps you safe.

WHAT IT MEANS

Tukaram states the truth, that Narayana dwells in every being, and then refuses to let it stay a piece of borrowed knowledge. The decisive line is that the tongue merely repeats what the ears caught; secondhand truth is not yet yours. So he tells the seeker to ask God in earnest prayer for the thing itself, the lived experience behind the words. The yogakshema he names is the soul's true welfare and safety, and his counsel is to chase the inner secret rather than rest in talk about it.

GATHA 3249 *The Moral Ideal*

Moral ideal, detachment levels the road

मराठी मूळ

मुख्य आधीं विषयत्याग । विधिभाग पाळणें ॥1॥
मन पावे समाधान । हें चि दान देवाचें ॥ध्रु.॥
उदासीन वृत्त देहीं। चाड नाहीं पाळणें ॥2॥
तुका ह्मणे नाहीं भय । सम सोय विषमाची॥3॥

ENGLISH TRANSLATION

The foremost step is the renunciation of sense-pleasures and the observance of sacred law. When the mind attains contentment, that itself is God's gift.

An attitude of detachment toward the body, without care for its maintenance, is the way. Says Tuka, then there is no fear; the uneven path becomes level.

IN PLAIN WORDS

First, before all else, give up the chase after sense-pleasures, and keep the sacred rules. When the mind comes to rest, that contentment is itself God's gift. Hold the body with an indifferent heart, with no anxious care to keep it. Tuka says: then there is no fear. The rough and the smooth become the same to you.

WHAT IT MEANS

Tukaram lays out an order of practice: first let go of the appetite for sense-pleasures and keep the sacred discipline, and the fruit is a settled mind. He insists that this contentment is not the practitioner's achievement but God's gift. The next step is detachment toward the body, dropping the constant anxious tending of it. The payoff is freedom from fear, where the uneven and even, the hard and the easy, are received the same way, because a person no longer clinging to comfort has nothing left to dread.

GATHA 3250 *Devotion to Vitthal*

Devotion, love answers love

मराठी मूळ

आतां हें चि सार हें चि सार । मूळबीज रे आइका॥1॥
आवडीनें आवडी उरे । जें ज्या झुरे तें त्यासी ॥ध्रु.॥
प्रेमाचिया सूत्रदोरी । नाहीं उरी उरवी ॥2॥
तुका ह्मणे चिंतन बरें । आहे खरें ख†यापें ॥3॥

ENGLISH TRANSLATION

This alone is essential, this alone is essential. Listen to this root-seed truth.

Love begets love; whatever one yearns for, that very thing yearns in return. Along the thread of love, nothing is held back.

Says Tuka, contemplation is good; it is a sure and true remedy.

IN PLAIN WORDS

Now this alone is the heart of it, this alone is the heart of it. Listen, this is the root-seed. Love makes love remain. Whatever one yearns for, that very thing yearns back for him. On the thread of love nothing is held back, nothing left over. Tuka says: contemplation is good. It is a true and real remedy.

WHAT IT MEANS

Tukaram drops every other teaching to hand over one root-seed truth. Its center is that love is answered in kind: whatever you yearn for yearns back toward you, so devotion is never a one-way reaching into silence. He pictures love as a single thread on which nothing is withheld, the heart and its object fully given to each other. The closing turns this into practice, naming contemplation as the sure remedy, the way the seed is actually planted and the mutual love kept alive.

GATHA 3251 *Prayers*

Prayer, carry the dull soul's burden

मराठी मूळ

केला तैसा अंगीकार । माझा भार चालवीं ॥1॥
होऊं अंतराय बुद्धी । कृपानिधी नेदावी ॥ध्रु.॥
आह्मी तरी जड जीव। कैंचा भाव पुरता ॥2॥
अनन्यभावें घ्यावी सेवा । आह्मां देवा घडेसी ॥3॥
तुह्मीं आह्मी शरणागतें । कृपावंतें रक्षीजे ॥4॥
तुका ह्मणे भाकुं कींव । असों जीव जड आह्मी ॥5॥

ENGLISH TRANSLATION

Accept me as I am and carry my burden. Do not allow my intellect to become an obstacle, O treasury of mercy.

I am indeed a dull jiva; how can my devotion ever be adequate? Accept my service as offered with undivided surrender, O God; that is all I can give. We are Your refugees, O gracious one; please protect us.

Says Tuka, I appeal to Your compassion, for we are heavy and dull.

IN PLAIN WORDS

You have taken me as Your own, so now carry my load. Do not let my own intellect become the obstacle, O treasury of mercy. I am a heavy, dull creature. Where would I find devotion that is enough? Take the service I offer with undivided surrender, O God; let that be counted from me. We have come to You for refuge; gracious one, protect us. Tuka says: I beg for Your pity. We are heavy, dull souls.

WHAT IT MEANS

Tukaram prays from the position of someone who has already been accepted and now asks God to make good on it by carrying the burden himself. He confesses his own intellect as the likely obstacle and asks that it not be allowed to get in the way. The honesty is the heart of the poem: he claims no adequate devotion, only a dull, heavy soul whose single offering is undivided surrender. Everything is thrown on God's mercy, the one who took him in being asked to be the one who protects and pities, because the refugee has nothing else to bring.

GATHA 3252 *Appeals and Exhortations*

Exhortation, the body that feeds you betrays you

मराठी मूळ

सोसें बहुगर्भवासीं । मेलों असों उपवासीं । नाहीं सखीं ऐसीं । तेथें कोणी भेटलीं ॥1॥
करीं करीं रे स्वहित । देह तंव हे अनित्य । नाहीं दिलें चित्त । सोडवूं मोहापासोनि ॥ध्रु.॥
पाळी तोंडळिचया घांसें । तें चि होय अनारिसें । ज्या नव्हे ऐसें । खेदी परि सोडवीना ॥2॥
तुका ह्मणे धनमानें । माझ्या बाटलों मीपणें । नाहीं दिला जनें । देखों लाभें हा लाभ ॥3॥

ENGLISH TRANSLATION

I have suffered through many wombs, starving and dying. In those places no companion or friend ever appeared.

Therefore, attend to your own salvation; this body is impermanent. You have not given your mind over to freeing yourself from delusion.

That which feeds you mouthful by mouthful will one day become hostile; it torments you, yet it never sets you free. Says Tuka, blinded by my own wealth, honor, and ego, I have not recognized the true gain that lies before me.

IN PLAIN WORDS

I have suffered through many wombs, starving and dying. In those places no friend, no companion, ever met me. Do your own good, do it now: this body does not last. You have not given your mind to freeing yourself from delusion. The thing that feeds you mouthful by mouthful turns hostile in the end; it torments you and never sets you free. Tuka says: blinded by wealth, by honor, by my own I-ness, I did not see the real gain set right in front of me.

WHAT IT MEANS

Tukaram preaches first against complacency by recalling the long agony of repeated births, where no friend ever came to help. From that he presses the one urgent task: tend to your own salvation now, because the body is impermanent and the mind has not yet been turned toward freedom from delusion. The sharp image is the body itself, fed mouthful by mouthful, which still turns against you and never grants release. He ends by turning the charge on himself, confessing that wealth, honor, and ego blinded him to the true gain lying right before him, so the warning is self-examination, not contempt.

GATHA 3253 *Devotion to Vitthal*

Devotion, refusing the formless for the form

मराठी मूळ

इच्छती तयांसी व्हावें जी अरूप । आह्मांसी स्वरूपिस्थती चाड ॥1॥
आतां नव्हे माझा भाव अनारिसा । पाउलांनी इच्छा गोवियेली ॥ध्रु.॥
लेंकरासी कोठें जाणत्याची परी। करुं येते दुरी धरावया ॥2॥
लागली न सुटे नामाची आवडी। माझी भावजोडी भंगूं नका ॥3॥
घेसील वेढे मुक्तीच्या अभिळासें। चाळवीं जा पिसे ब्रह्मज्ञानी ॥4॥
तुका ह्मणे माझा कोठें भक्तिरस। पाडावया ओस चाळविसी ॥5॥

ENGLISH TRANSLATION

Let those who wish seek the formless; my longing is for the state of His living presence. My devotion is no different now; my desires are bound to His feet alone.

A child cannot behave like one who is all-knowing; how could I hold the distance? This love for the Name, once tasted, cannot be abandoned; do not break my bond of devotion. You may try to entice me with the allure of liberation; go and beguile the seekers of abstract Brahman-knowledge instead.

Says Tuka, why do You try to drain my devotional bliss by luring me toward emptiness?.

IN PLAIN WORDS

Let those who wish for it seek the formless. My longing is for the state of His living form. My heart is not different now. My desires are tied to His feet alone. A child cannot act like one who knows everything; how could I keep my distance from You? This love for the Name, once it has caught hold, will not let go. Do not break my bond of devotion. You may try to tempt me with the lure of liberation; go and beguile the seekers of bare Brahman-knowledge instead. Tuka says: where is the bliss of my devotion? Why do You try to lure me into emptiness and drain it away?

WHAT IT MEANS

Tukaram draws a clear line between two paths and plants himself on one: let others chase the formless absolute, but his longing is fixed on God with form and on His feet. He defends his choice with a child's logic, that a child cannot pretend to be an all-knowing sage and cannot hold itself at a distance from its mother. The poem reads almost as an argument with God, refusing the offer of liberation as a temptation meant for knowledge-seekers, not for him. His fear is precise: that the lure of formless emptiness would drain off the bliss of devotion, and he asks God plainly not to break the bond.

GATHA 3254 *Devotion to Vitthal*

Devotion, calmed at the mother's breast

मराठी मूळ

आह्मां भाविकांची जाती । एकविध जी श्रीपती । अळंकारयुक्ति । सरों शके चि ना ॥1॥
जाणें माउली त्या खुणा। क्षोभ उपजों नेदी मना । शांतवूनि स्तना ॥लावीं अवो कृपाळे॥ध्रु.॥
तुज अवघे होऊं येते । मज वाटों नये चित्ते । उपासने परतें। नये कांहीं आवडों ॥2॥
करूं रूपाची कल्पना । मुखीं नाम उच्चारणा। तुका ह्मणे जना । जल स्थल देखतां ॥3॥

ENGLISH TRANSLATION

We devotees are of a single nature, O Lord; eloquent speech and fine argument cannot serve us. You know our signals, O Mother; do not let agitation disturb the mind.

Calm us and put us to Your breast, O compassionate one. You can become anything, but I should not be made to feel otherwise; nothing should appeal to me besides worship.

Let me imagine Your form and speak Your Name with my lips. Says Tuka, wherever I look, on land or water, I see only You.

IN PLAIN WORDS

We who have faith are of one single kind, O Lord. Fine speech and clever argument cannot serve us. You know our signs, O Mother. Do not let agitation rise up in our minds. Calm us, and hold us to Your breast, O merciful one. You can become anything at all, but do not let my heart feel otherwise; nothing should appeal to me except worship. Let me picture Your form and say Your Name with my lips. Tuka says: wherever the people look, on water or on land, I see only You.

WHAT IT MEANS

Tukaram speaks for all simple devotees, people of a single, straightforward nature whom eloquence and argument cannot help. He turns to God as Mother, the one who reads the wordless signs of her child and is asked to soothe its agitation and draw it to her breast. The one request he makes for himself is constancy: God may take any form, but the devotee's heart must not be made to want anything besides worship. The poem ends in that fulfilled state, where imagining the form and speaking the Name has opened into seeing God everywhere, on land and water alike.

GATHA 3255 *Faith and Trust*

Steadiness, courage over shame

मराठी मूळ

ज्यावें हीनपणें । कासयाच्या प्रयोजनें ॥1॥
प्रारब्धीं संसार । बरी हिमतीची थार ॥ध्रु.॥
होणार ते कांहीं । येथें अवकळा नाहीं ॥2॥
तुका ह्मणे देवें । कृपा केलिया बरवें ॥3॥

ENGLISH TRANSLATION

Why live in humiliation? To what purpose? When worldly life is ruled by destiny, at least maintain your courage. Whatever will be will be; there is no degradation in that.

Says Tuka, all is well when God is gracious.

IN PLAIN WORDS

Why live in a low, beaten way? What is the use of it? Worldly life is ruled by what was already written. So keep a firm footing of courage. Whatever is going to happen will happen. There is no disgrace in that. Tuka says: when God is gracious, all of it turns out well.

WHAT IT MEANS

Tukaram is steadying a person worn down by life. He says the shape of your worldly fortune is already set by destiny, so cringing and living in shame changes nothing and serves no purpose. The one thing still in your hands is your courage: keep that footing firm. Accept that whatever comes will come, and refuse to read it as humiliation. The poem rests the whole thing on grace, that when God is kind, the outcome is good even when you cannot control it.

GATHA 3256 *Appeals and Exhortations*

Exhortation, take refuge now

मराठी मूळ

किती रांडवडे । घालूनि व्हाल रे बापुडे । संसाराचे भिडे । कासावीस जालेती ॥1॥
माझ्या स्वामी शरण रिघा । कृपाळुवा पांडुरंगा । ठेवी अंगसंगा । विश्वासियां जवळी ॥ध्रु.॥
कांहीं न मागतां भलें । होईल तें चि काम केलें । नसावें आथिलें। कांहीं एका संकल्पें ॥2॥
तुका ह्मणे भाव । पाववील ठायाठाव । एकविध जीव । ठेविलिया सेवेसी ॥3॥

ENGLISH TRANSLATION

How many troubles will you endure before you become utterly helpless? You are tormented and worn down by the demands of worldly life. Take refuge in my Lord, the compassionate Panduranga.

He keeps His faithful ones close by His side. Without asking for anything, the right thing will happen of its own accord.

Hold no wish other than a single-pointed surrender. Says Tuka, sincere devotion will bring you to the right place, if you dedicate your life wholly to His service.

IN PLAIN WORDS

How many sorrows will you carry, you poor soul, before you give up? The pressures of worldly life have left you tormented and worn. Go and take refuge with my Lord, the merciful Panduranga. He keeps those who trust him close beside him, body against body. Without your asking for anything, the right thing gets done on its own. Hold no other wish than a single, undivided surrender. Tuka says: true feeling will bring you to your place, if you give your whole life to his service.

WHAT IT MEANS

Tukaram is pleading with someone exhausted by the demands of daily life. His point is that you keep absorbing blow after blow and waiting until you are completely helpless, when the way out is open now: take shelter in Panduranga. He promises that God draws the trusting one physically near and arranges what is needed without being asked. The condition is total, single-pointed surrender, wanting nothing else. The closing line names the stakes: it is sincere devotion, not bargaining, that carries a life to its true resting place, and only a life given wholly to that service arrives.

GATHA 3257 *Worldly Metaphors*

Tenderness, God as a father

मराठी मूळ

बाप करी जोडी लेंकराचे ओढी । आपुली करवंडी वाळवूनी ॥1॥
एकाएकीं केलों मिरासीचा धनी । कडिये वागवूनी भार खांदीं ॥ध्रु.॥
लेवऊनी पाहे डोळा अळंकार । ठेवा दावी थोर करूनियां ॥2॥
तुका ह्मणे नेदी गांजूं आणिकांसी । उदार जीवासी आपुलिया ॥3॥

ENGLISH TRANSLATION

A father labors to build an inheritance for his child, drying up his own hands in the effort. He makes the child the sole heir of his estate, carrying him on his hip and shouldering every burden.

He adorns the child with ornaments and watches with delight, showing him the great treasure he has stored up. Says Tuka, he will not let anyone else torment his child, for he is generous with his own very life.

IN PLAIN WORDS

A father builds up an inheritance, pulled along by love for his child, drying out his own hands with the work. All at once he made me the sole heir of his estate, carrying me on his hip and taking the load on his shoulder. He puts ornaments on me and looks with delight, and shows me, making much of it, the great treasure he has saved. Tuka says: he will not let anyone else trouble his child, for he is generous with his very own life.

WHAT IT MEANS

Tukaram pictures God as a father and himself as the child, to say what kind of love he is held in. The father wears himself out earning, and then hands the whole estate to the child for no reason the child earned: that is grace, an inheritance given, not deserved. He carries the child, shoulders every burden, decks him out, and proudly shows him the treasure that is now his. The last line lands the protection in it: this father guards his child from all harm, holding back nothing, spending his own life freely. The point is that the devotee is not a servant who earns wages but a cherished heir.

GATHA 3258 *Ecstasy and Joy*

Ecstasy, the kirtan defeats death

मराठी मूळ

या रे हरिदासानो जिंकों किळकाळा । आमुचिया बळा पुढें किती बापुडें ॥1॥
रंग सुरंग घमंडी नाना छंदें । हास्यविनोदें मनाचिये आवडी ॥ध्रु.॥
येणें तेणें प्रकारें बहुतां सुख जोडे । पूजन तें घडे नारायणा अंतरीं ॥2॥
वांकडएा माना बोल बोलावे आर्ष । येईल तो त्यांस छंद पढीयें गोविंदा ॥3॥
आपुलालें आवडी एकापुढें एक नटा । नाहीं थोर मोठा लहान या प्रसंगीं ॥4॥
तुका ह्मणे येथें प्रेम भंगूं नये कोणीं । देव भक्त दोन्ही निवडितां पातक॥5॥

ENGLISH TRANSLATION

Come, O devotees of Hari, let us conquer death itself! How small is its power before our strength! In full color and pageantry, in many moods and playful joys, let us sport as our hearts desire. Through this or that form of praise, all find happiness; the inner worship of Narayana takes place naturally.

Let the crooked-necked ones speak their harsh words; whoever catches the rhythm, let them chant the name of Govinda. Each one as they love, one outdoing the next, dancing and playing; here there is no great or small.

Says Tuka, let no one break the current of love here; to separate God and devotee is a sin.

IN PLAIN WORDS

Come, you servants of Hari, let us conquer death itself. How small is its power before our strength. In bright colors and pageantry, in many moods and playful joy, in laughter and delight as the heart loves, let us play. By one way or another, many people find happiness, and the inner worship of Narayana happens of itself. Let the crooked-necked ones speak their harsh words. Whoever catches the rhythm, let them chant Govinda. Each one as they love, one outdoing the next, dancing and acting; here there is no great one and no small one. Tuka says: let no one break the current of love here. To split apart God and devotee is a sin.

WHAT IT MEANS

Tukaram is rallying the singers of Hari's name into a kirtan that he says overpowers death itself, because the gathered love of devotees is stronger than time. He blesses the whole noisy, colorful, playful display: many roads of praise bring people joy, and through it the real worship, the inner adoration of Narayana, happens without effort. He brushes aside the sour critics, the crooked-necked ones who sneer; let them grumble, while anyone who finds the beat joins the chanting of Govinda. In this circle there is no rank, no high and low, only people losing themselves in love. The closing claim names the one offense: to break that current of love, or to drive a wedge between God and devotee, is sin.

GATHA 3259 *Renunciation*

Renunciation, letting it all burn

मराठी मूळ

अवघा च अन्यायी । तेथें एकल्याचें काई ॥1॥
आतां अवघें एकवेळें । जळोनि सरो तें निराळें ॥ध्रु.॥
काय माझें खरें । एवढें च राखों बरें ॥2॥
तुका ह्मणे आतां । परिहार न लगे चित्ता ॥3॥

ENGLISH TRANSLATION

When injustice is everywhere, what can a single person do? Let it all be burned away in one stroke, and let what is pure remain. What can I truly call my own? Let me guard at least this much.

Says Tuka, now let the mind find no more need for debate and remedy.

IN PLAIN WORDS

Everything here is in the wrong; what can one person alone do about it? Now let it all burn away at once, and let what is set apart, the pure, remain. What of it is truly mine? Let me keep safe only that much. Tuka says: now the mind has no need of any remedy or argument.

WHAT IT MEANS

Tukaram looks at a world full of injustice and admits a single person cannot set it right. So he stops trying to patch it and lets the whole tangle burn off in one stroke, asking only that what is genuinely apart and pure be left standing. He tests his attachments with one question, what is actually mine, and answers that the only thing worth guarding is that pure remainder. The poem ends in a settled mind: no more scheming for fixes, no more inner debate, because once you see what truly belongs to you, the struggle to remedy everything else falls away.

GATHA 3260 *Social Criticism*

Social criticism, a base nature stays base

मराठी मूळ

काय वृंदावन मोहियेलें गुळें । काय जिरें काळें उपचारिलें ॥1॥
तैसी अधमाची जाती च अधम । उपदेश श्रम करावा तो ॥ध्रु.॥
न कळे विंचासी कुरविाळलें अंग । आपले ते रंग दावीतसे ॥2॥
तुका ह्मणे नये पाकासी दगड । शूकरासी गोड जैसी विष्ठा ॥3॥

ENGLISH TRANSLATION

Has the sacred basil plant been won over with sweetness? Has the bitter cumin been tamed by tender care? Just so, a lowborn nature remains low; all instruction lavished upon it is wasted labor. The scorpion does not understand your caresses; it only shows its own colors.

Says Tuka, you cannot cook a stone; the pig delights only in filth.

IN PLAIN WORDS

Has the basil plant ever been won over with sweetness? Has the bitter cumin been cured by gentle treatment? In the same way, a base nature stays base; the effort of instructing it is only wasted labor. The scorpion does not know your stroking of its body; it just shows its own colors. Tuka says: a stone will not turn into cooked food, and to the pig, dung is sweet.

WHAT IT MEANS

Tukaram is being blunt about how little outward kindness changes a hardened, base disposition. His images all make one point: you cannot sweeten what is bitter by nature, you cannot pet a scorpion into gentleness, you cannot cook a stone soft, and a pig will relish filth no matter what you offer it. So teaching and care lavished on a person set in a low pattern can be wasted effort. The sting is aimed at the pattern itself, the fixed appetite that turns every kindness back into its own ugliness, and at the honest question of whether the instruction can land at all, rather than at writing anyone off as worthless.

GATHA 3261 *Social Criticism*

Social criticism, the flatterer of men

मराठी मूळ

स्तवूनियां नरा । केला आयुष्याचा मातेरा ॥1॥
नारायणचिया लोपें । घडलीं अवघीं चि पापें ॥ध्रु.॥
जीव ज्याचें दान। त्याचा खंडूनियां मान ॥2॥
तुका ह्मणे वाणी । आइके त्या दोष कानीं ॥3॥

ENGLISH TRANSLATION

By flattering mortals, he has squandered his life. By neglecting Narayana, he has earned nothing but sin.

He dishonors the very one who gave him the gift of life. Says Tuka, the tongue that speaks such words pours sin into its own ears.

IN PLAIN WORDS

By praising mere men, he has wasted his whole life. By neglecting Narayana, he has piled up nothing but sins. He cuts down the honor of the very one who gave him the gift of life. Tuka says: the tongue that speaks like this pours its own sin into its ears.

WHAT IT MEANS

Tukaram attacks the habit of flattering powerful men while ignoring God. He says a life spent buttering up mortals is a life thrown away, and that turning your back on Narayana is itself how the sins accumulate. The sharpest line points out the ingratitude: God is the one who gave you the very life you live, and by withholding honor from God to spend it on men, you dishonor your own benefactor. The closing image makes the offense self-poisoning: the praising tongue does not just speak the sin outward, it funnels it straight back into the speaker's own ears. The warning is about where we aim our praise, and a call to examine whose approval we are really chasing.

GATHA 3262 *Social Criticism*

Social criticism, the belly-driven coward

मराठी मूळ

संतां नाहीं मान । देव मानी मुसलमान ॥1॥
ऐसे पोटाचे मारिले । देवा आशा विटंबिले ॥ध्रु.॥
घाली लोटांगण । वंदी नीचाचे चरण ॥2॥
तुका ह्मणे धर्म । न कळे माजल्याचा भ्रम॥3॥

ENGLISH TRANSLATION

He shows no reverence to the saints but bows before anyone of worldly power. Driven by his belly, he has degraded devotion to God.

He prostrates and honors the feet of the unworthy. Says Tuka, the arrogant fool does not understand true dharma.

IN PLAIN WORDS

He gives no honor to the saints, yet treats worldly power as a god. Such people, beaten down by their own bellies, have disgraced themselves through their craving. He throws himself flat on the ground and reveres the feet of the low. Tuka says: the swollen, arrogant man does not know what dharma is.

WHAT IT MEANS

Tukaram exposes the person who slights holy people while groveling before whoever holds power and can fill his stomach. The driving force he names is the belly: hunger and craving have made the man cheapen his own devotion and bow where there is nothing worth bowing to. He prostrates fully and honors the feet of the unworthy, mistaking position for holiness. The last line lands the diagnosis: such a man, puffed up and deluded, has lost the very sense of what dharma is. The hard look is meant to turn back on us, to ask whom we bend to and what appetite is bending us.

GATHA 3263 *Prayers*

Prayer, give me saving wisdom

मराठी मूळ

अवो कृपावंता । होई बुद्धीचा ये दाता ॥1॥
जेणें पाविजे उद्धार । होय तुझे पायीं थार ॥ध्रु.॥
तुका ह्मणे देवा । माझे अंतर वसवा ॥3॥

ENGLISH TRANSLATION

O gracious Lord, grant me that wisdom by which I may attain liberation and find my place at Your feet. Says Tuka, O God, come and dwell within my chitta.

IN PLAIN WORDS

O gracious one, become the giver of right understanding to me. Give me the wisdom by which I am lifted up and find a footing at your feet. Tuka says: O God, come and live inside my heart.

WHAT IT MEANS

Tukaram prays for one gift only: the understanding that saves. He addresses God as the merciful giver and asks to be made wise, not for worldly cleverness but for the kind of knowing that lifts a soul up and sets it firmly at God's feet. The poem treats liberation as something granted by grace through right understanding, not won by the seeker alone. It ends with the deepest version of the request, that God not merely teach from outside but come and dwell within his heart, so the wisdom and the giver are one.

GATHA 3264 *Autobiography*

Witness, faith kept without a mantra

मराठी मूळ

नाहीं म्या वंचिला मंत्र कोणापाशीं । राहिलों जीवासीं धरूनि तो ॥1॥
विटेवरी भाव ठेवियेलें मन । पाउलें समान चिंतीतसें ॥ध्रु.॥
पाविला पार धरिला विश्वास । घालूनियां कास बळकट ॥2॥
तुका ह्मणे मागें पावले उद्धार । तिहीं हा आधार ठेविलासे ॥3॥

ENGLISH TRANSLATION

I have not sought mantras from anyone; I have kept it alive within my own jiva. My mind is fixed upon the brick where He stands; I contemplate those two equal feet.

By holding firm faith, I have been carried across, girded with an unshakable resolve. Says Tuka, those who were saved before me left this very foothold for us to stand on.

IN PLAIN WORDS

I did not go begging a mantra from anyone; I have kept it alive within my own soul. I have fixed my mind, with feeling, on the brick where he stands, contemplating those two equal feet. I was carried across because I held firm faith and girded myself with an unshakable resolve. Tuka says: those who were saved before me left this very foothold behind for us to stand on.

WHAT IT MEANS

Tukaram is testifying to how his own deliverance came. He did not collect a secret mantra from any teacher; he kept his living faith inside himself, fixing his mind with devotion on Vitthal's feet set level on the brick at Pandhari. What carried him across was not technique but firm faith and a resolve he refused to loosen. The closing line widens it past himself: this same simple foothold, devotion to those feet, is what every saint who was saved before him left behind for later seekers to stand on. The point is that the path is already proven and available, requiring trust rather than esoteric instruction.

GATHA 3265 *The Nature of God*

Nature of God, the rope and the snake

मराठी मूळ

चंचळीं चंचळ निश्चळीं निश्चळ । वाजवी खळाळ उदकासी ॥1॥
सोपें वर्म परि मन नाहीं हातीं । हा हा भूत चित्तीं भ्रम गाढा ॥ध्रु.॥
रविबिंब नाहीं तुटत उदका । छायेची ते नका सरी धरूं ॥2॥
तुका ह्मणे भय धरी रज्जूसाटीं । नाहीं साच पोटीं कळलें तों ॥3॥

ENGLISH TRANSLATION

With the restless it is restless, with the still it is still; it makes the water ripple and churn. The secret is simple, yet the mind is not in our hands; the strong ghost of delusion haunts the chitta.

The sun's image in water never truly separates from the sun; do not compare a shadow with its source. Says Tuka, one trembles at a rope mistaking it for a snake; the fear persists until the truth is known.

IN PLAIN WORDS

With the restless it is restless, with the still it is still; it makes the water ripple and roar. The secret is simple, yet the mind is not in our hands; this strong ghost of delusion haunts the heart. The sun's reflection in water never really breaks off from the sun; do not treat the shadow as equal to its source. Tuka says: a man trembles at a rope, taking it for a snake, and the fear stays until the truth is known.

WHAT IT MEANS

Tukaram is explaining why God seems near or far, calm or stirred, depending on us: the one reality takes on restlessness in the restless and stillness in the still, like water that ripples or lies quiet. The secret of it is simple, he says, but the trouble is the mind, which we do not control and which is haunted by a stubborn ghost of delusion. He gives two images: the sun reflected in water is never actually cut off from the sun, so do not mistake the reflection for the real thing; and a man who sees a coiled rope in the dark trembles, sure it is a snake. The fear is wholly produced by the false seeing and lasts exactly as long as the ignorance. Once the truth is known, both the imagined snake and the fear simply dissolve.

GATHA 3266 *Devotion to Vitthal*

Devotion, love shows on the surface

मराठी मूळ

आवडी येते कळों । गुणें चिन्हें उमटती ॥1॥
पोटीचें ओठीं उभें राहे । चित्त साहे मनासी ॥ध्रु.॥
डाहोळे याची भूक गर्भा । ताटीं प्रभा प्रतिबिंबे ॥2॥
तुका ह्मणे मानोन घ्यावें । वाटे खावें वाटतें ॥3॥

ENGLISH TRANSLATION

When love stirs within, it makes itself known through signs and symptoms. What is in the chitta stands upon the lips; the chitta consents to the mind.

Just as a pregnant mother's cravings reveal what the womb holds, so one's inner radiance is reflected outwardly. Says Tuka, accept what arises; eat what you feel like eating.

IN PLAIN WORDS

When love comes, it can be known; its qualities and signs show themselves. What is in the heart stands upon the lips; the heart goes along with the mind. Just as a pregnant woman's cravings tell what the womb holds, the inner light is reflected outward. Tuka says: accept what arises; eat what you feel like eating.

WHAT IT MEANS

Tukaram observes that real love for God cannot stay hidden; it betrays itself through signs you can read. What fills the heart rises to the lips, and the inner state and the outward speech move together. His homely image is the pregnant woman whose cravings reveal what the womb is forming: in the same way, what is growing inside a devotee shines out and can be seen. The closing line trusts that inner pull as a guide, accept whatever rises within you and follow the genuine craving, because the longing that surfaces is itself the reliable sign of what is truly being carried within.

GATHA 3267 *Autobiography*

Grief, the discourse profaned

मराठी मूळ

3267. काय ऐसी वेळ । वोडवली अमंगळ ॥1॥
आजि दुखवलें मन । कथाकाळीं जाला सीण ॥ध्रु.॥
पापाचिया गुणें । त्यांचिया वेळे दर्षणें ॥2॥
तुका ह्मणे कानीं । घालूं आले दुष्टवाणी॥3॥

ENGLISH TRANSLATION

What kind of inauspicious hour has dawned? Today my chitta was hurt during the time of sacred discourse. Because of accumulated sin, wicked people appeared at this very hour.

Says Tuka, they came to pour poisonous words into my ears.

IN PLAIN WORDS

What hour is this? Something foul has fallen across it. Today my mind is hurt. During the holy discourse I was worn down. By the working of sin, at that very hour, those people showed their faces. Tuka says: they came to pour wicked words into my ears.

WHAT IT MEANS

Tukaram is mourning a kirtan that was spoiled. He had set the hour aside for sacred discourse, and into that hour came people who poured ugly, hostile words into his ears, leaving his mind bruised and exhausted. He does not curse them; he reads the intrusion as the ripening of sin, an inauspicious turn that crossed a holy time. The

complaint is about how easily the noise of malice can soil the very space meant for God.

GATHA 3268 *Surrender and Acceptance*

Surrender, the dread of rebirth

मराठी मूळ

किती वेळां जन्मा यावें । नित्य व्हावें फजीत ॥1॥
ह्मणऊनि जीव भ्याला । शरण गेला विठोबासी ॥ध्रु.॥
प्रारब्ध पाठी गाढें । न सरें पुढें चालत ॥2॥
तुका ह्मणे रोकडीं हे । होती पाहें फजीती ॥3॥

ENGLISH TRANSLATION

How many times must one be born, only to be humiliated again and again? Therefore the jiva took fright and surrendered to Vitthal. Past karma pursues relentlessly; one cannot simply walk away from it.

Says Tuka, this disgrace is happening right before our eyes.

IN PLAIN WORDS

How many times must I be born, only to be shamed again and again? So my soul took fright and went for refuge to Vithoba. Past karma rides heavy on my back; I cannot just walk on past it. Tuka says: look, this disgrace is happening right now, before our eyes.

WHAT IT MEANS

Tukaram names the fear that drives him to surrender. Birth after birth ends in the same humiliation, and the weight of past deeds clings to him so closely that he cannot outrun it by his own effort. That dread, not any calm calculation, is what sends the frightened soul running to Vithoba for refuge. He points to the disgrace as something visible right now, so the listener cannot dismiss the danger as distant or merely theological.

GATHA 3269 *Autobiography*

Autobiography, rescued on the road

मराठी मूळ

होतों सांपडलों वेठी । जातां भेटी संसारा ॥1॥
तों या वाटे कृपा केली । भेटी जाली विठोबासी ॥ध्रु.॥
होता भार माथां माझे । बहु ओझें अमुप ॥2॥
तुका ह्मणे केली चिंता । कोण दाता भेटेल ॥3॥

ENGLISH TRANSLATION

I had been trapped in forced labor on the road to worldly existence. Then, along the way, grace was shown and a meeting with Vitthal took place.

There was an immeasurable burden upon my head. Says Tuka, I had been wondering anxiously: what generous soul will come to my rescue?.

IN PLAIN WORDS

I had been caught in forced labor, trapped while travelling the road of worldly life. Then on that very road grace was shown, and I met Vithoba. There was a load on my head, a burden beyond measure. Tuka says: I had been worrying, who, what generous one, will ever come to meet me?

WHAT IT MEANS

Tukaram tells his rescue as a story of the road. He pictures samsara as a journey of forced, unpaid labor, with an immeasurable burden pressed on his head and no relief in sight. While he was still anxiously wondering whether any generous soul would ever come to help, grace met him on that very road in the form of Vithoba. The point is that the deliverance was unearned and unexpected, arriving exactly where he was bound and breaking.

GATHA 3270 *Worldly Metaphors*

Metaphor, the wicked harm themselves

मराठी मूळ

भुंकुनियां सुनें लागे हस्तीपाठी । होऊनि हिंपुटी दुःख पावे ॥1॥
काय त्या मशकें तयाचें करावें । आपुल्या स्वभावें पीडतसे ॥ध्रु.॥
मातलें बोकड विटवी पंचानना । घेतलें मरणा धरणें तें ॥2॥
तुका ह्मणे संतां पीडितील खळ । घेती तोंड काळें करूनियां ॥3॥

ENGLISH TRANSLATION

A dog barks and chases an elephant, only to become exhausted and suffer for it. What can a mosquito do to the elephant? It only torments itself by its own nature.

A wild goat provokes a lion, seizing its own death in the bargain. Says Tuka, the wicked who trouble the saints only blacken their own faces.

IN PLAIN WORDS

A dog barks and runs after an elephant, then collapses worn out and suffers for it. What can a mosquito do to such a beast? By its own nature it only torments itself. A swollen goat provokes the lion; it has taken hold of its own death. Tuka says: the wicked who trouble the saints only blacken their own faces.

WHAT IT MEANS

Tukaram answers the malice of the wicked with three images of self-defeat. The dog chasing the elephant, the mosquito against the great beast, the goat that picks a fight with the lion: each attacker harms no one but itself, exhausted, stung by its own nature, seizing its own death. The lesson is aimed at the impulse, not at scorn for the person. Those who torment the saints think they are striking a target, but the harm and the blackened face come back upon the one who attacks.

GATHA 3271 *Appeals and Exhortations*

Exhortation, run to Pandharpur

मराठी मूळ

जा रे तुह्मी पंढरपुरा । तो सोयरा दीनांचा ॥1॥
गुण दोष नाणी मना । करी आपणासारिखें ॥ध्रु.॥
उभारोनि उभा कर । भवपार उतराया ॥2॥
तुका ह्मणे तांतड मोठी । जाली भेटी उदंड॥3॥

ENGLISH TRANSLATION

Go, all of you, to Pandharpur! He is the true companion of the lowly. He does not hold virtues or faults in His mind; He makes you like Himself.

He stands with upraised arms, ready to ferry you across the ocean of existence. Says Tuka, the urgency is great, and many meetings have taken place.

IN PLAIN WORDS

Go, all of you, to Pandharpur. He is the kinsman of the lowly. He weighs no virtue and no fault in his mind; he makes you like himself. He stands with his arms held up, ready to carry you across the ocean of existence. Tuka says: the urgency is great, and the meetings have been many.

WHAT IT MEANS

Tukaram calls everyone to set out for Pandharpur without delay. He frames Vithoba as the kinsman of the lowly, one who does not sit in judgment over your merits and faults but instead lifts you to his own level. The image of the upraised arms is the deity's posture at Pandhari, read here as readiness to ferry the soul across samsara. The closing urgency tells the listener this offer is open and already being taken up; do not be the one who hangs back.

GATHA 3272 *Appeals and Exhortations*

Exhortation, the Name brings God running

मराठी मूळ

गर्जत जावें नामावळी । प्रेमें टाळी वाहोनि ॥1॥
येणें सुखें पुढती धांवे । भेटी सवें गोपाळा ॥ध्रु.॥
लोटांगण घाला तळीं । वंदा धुळी संतांची ॥2॥
तुका ह्मणे विठ्ठल लाहो । ऐसा बाहो उभारा ॥3॥

ENGLISH TRANSLATION

March onward chanting the Name, clapping your hands with love. By this joy, God Himself comes rushing forward to meet you, the cowherd Lord.

Prostrate yourselves at the saints' feet and bow to the dust beneath them. Says Tuka, raise the cry, Victory to Vitthal!.

IN PLAIN WORDS

Go on chanting the string of Names, clapping your hands with love. By this joy he comes running forward to meet you, the cowherd Gopal. Throw yourself flat on the ground; honor the dust of the saints. Tuka says: raise the cry, Victory to Vitthal, lift up your arms.

WHAT IT MEANS

Tukaram gives a simple practice and promises a swift answer. Chant the Names aloud, clap with love, and that very joy draws Gopal himself running forward to meet you. He sets the inward singing beside outward lowliness: prostrate full length and bow to the dust of the saints, since reverence for them is part of the path. The raised arms and the shout of Victory to Vitthal turn private devotion into a shared, audible cry that pulls God near.

GATHA 3273 *Devotion to Vitthal*

Devotion, the Lord becomes a servant

मराठी मूळ

अनुसरे तो अमर जाला । अंतरला संसारा ॥1॥
न देखती गर्भवास । कधीं दास विष्णूचे ॥ध्रु.॥
विसंभेना माता बाळा। तैसा लळा पाळावा ॥2॥
त्रिभुवनीं ज्याची सत्ता । तुक्या रिक्षता तो जाला ॥3॥

ENGLISH TRANSLATION

He who follows God becomes immortal and is freed from worldly existence. The servants of Vishnu never again see the womb of rebirth.

Just as a mother never neglects her child, so must this tender bond be nurtured. He whose sovereignty spans all three worlds, that very Lord has made Himself a servant for Tuka's sake.

IN PLAIN WORDS

The one who follows God has become deathless; he has slipped free of worldly life. The servants of Vishnu never again see the womb of birth. As a mother never forgets her child, so this tender bond must be tended. He whose rule covers all three worlds has become Tuka's protector.

WHAT IT MEANS

Tukaram states the reward of giving oneself wholly to God. The one who follows is made deathless and is freed from samsara, and Vishnu's servants are spared from ever entering the womb of rebirth again. He likens the bond to a mother who never neglects her child, a closeness that must be kept warm on both sides. The wonder he lands on is the reversal: the Lord whose sovereignty spans all three worlds has stooped to become the guardian and servant of one small devotee.

GATHA 3274 *Prayers*

Prayer, the mind at His feet

मराठी मूळ

आतां केशीराजा हे चि विनवणी । मस्तक चरणीं ठेवीतसें ॥1॥
देह असो माझा भलतिये ठायीं । चित्त तुझ्या पायीं असों द्यावें ॥ध्रु.॥
काळाचें खंडण घडावें चिंतन । धनमानजनविन्मुख तो ॥2॥
कफवातपित्त देहअवसानीं । ठेवावीं वारूनि दुरितें हीं॥3॥
सावध तों माझीं इंद्रियें सकळें । दिलीं एका वेळे हाक आधीं ॥4॥
तुका ह्मणे तूं या सकळांचा जनिता । येथें ऐकता सकळांसी ॥5॥

ENGLISH TRANSLATION

Now, O Lord Keshi, this is my prayer. I place my head at Your feet.

Let this body go wherever it will, but let my mind remain at Your feet. May remembrance of You defeat the power of death.

Let me be free of attachment to wealth, honor, and worldly ties. When the bodily constitution fails at last, keep away the sins that would assail me then.

While my senses are still alert, let me call out to You with all of them at once. Says Tuka, You are the father of all beings; You hear everyone here.

IN PLAIN WORDS

Now, O Keshiraja, this alone is my plea; I lay my head at your feet. Let my body be wherever it must be, but let my mind stay at your feet. Let remembrance of you break the power of death; turn me away from wealth, honor, and people. When phlegm, wind, and bile rise as the body ends, drive these evils away. While all my senses are still alert, I have called out to you with them at once, all together first. Tuka says: you are the father of all these; here you hear everyone.

WHAT IT MEANS

Tukaram prays for the one thing he most fears losing: a mind fixed on God at the end. He lets the body go wherever it must, asking only that his attention stay at the Lord's feet, so that remembrance can break the grip of death. Knowing how the dying body is seized by its failing humors, he asks that the assault of those last evils be kept off, and that craving for wealth, honor, and human approval be turned away in the meantime. The urgency is that he wants to call out now, while his senses are still alert, to the Lord who is father of all and hears everyone present.

GATHA 3275 *The Nature of God*

Nondual, words divide the One

मराठी मूळ

चित्त तें चिंतन कल्पनेची धांव । जे जे वाढे हांव इंिद्रयांची ॥1॥
हात पाव दिसे शरीर चालतां । नावें भेद सत्ता जीवाची ते ॥ध्रु.॥
रवीचिये अंगीं प्रकाशक कळा । वचनें निराळा भेद दिला ॥2॥
तुका ह्मणे माप वचनाच्या अंगीं । मौन्य काय रंगीं निवडावें ॥3॥

ENGLISH TRANSLATION

The mind is the rush of imagination and desire, ever increasing the cravings of the senses. The hands, feet, and body appear to move, but it is the jiva's own authority that names these divisions.

The sun possesses the quality of radiance, yet we speak of its rays as something separate. Says Tuka, words create the impression of measure; can silence then sort out the different hues?.

IN PLAIN WORDS

The mind is the rush of imagination, the running of thought, swelling each craving of the senses. Hands, feet, the body seem to move; yet it is the one life within that is named under these many names. The sun has the single power of shining, and speech alone gives its rays a separate name. Tuka says: words lay a measure on what has no parts; what could silence ever pick out by color?

WHAT IT MEANS

Tukaram examines how language splits a single reality into many. Mind, thought, craving, the moving hands and feet: these look like separate powers, but it is one life that gets carved up under different names. His example is the sun, which has only the single quality of shining, while speech alone makes its rays sound like something apart from it. The closing turn is sharp: words impose a measure and a division on what is really one, and in true silence there are no separate hues left to sort.

GATHA 3276 *Surrender and Acceptance*

Surrender, contemplation as service

मराठी मूळ

बोलोनियां काय दावूं । तुह्मी जीऊ जगाचे ॥1॥
हे चि आतां माझी सेवा । चिंतन देवा करितों ॥ध्रु.॥
विरक्तासी देह तुच्छ । नाहीं आस देहाची ॥2॥
तुका ह्मणे पायापाशीं । येइन ऐसी वासना ॥3॥

ENGLISH TRANSLATION

What can I show You by merely speaking? You are the very life of the world. This alone is my service now: I contemplate You, O God.

For the detached one, the body is trivial; there is no clinging to it. Says Tuka, may my desire be only this: to arrive at Your feet.

IN PLAIN WORDS

What can I show you just by speaking? You are the life of the whole world. This alone is my service now: I hold you in my thoughts, O God. To one set apart in longing, the body is a trifle; there is no clinging to it. Tuka says: let this be my one desire, that I come to rest at your feet.

WHAT IT MEANS

Tukaram admits that words can prove nothing to the One who is the life of all the world. So he reduces his whole offering to a single act: holding God constantly in mind, and he calls that contemplation his service. Caught in the ache of separation, he counts the body as a trifle and lets go of any clinging to it. The one desire he keeps is small and total at once: to arrive and stay at the Lord's feet.

GATHA 3277 *Worldly Life*

Worldly life, harried on every side

मराठी मूळ

निजों नव्हें सकाळवेळीं । रातीकाळी चिंन चिंनी॥1॥
वोंगळानें घेतली पाठी । केली आटी जीवासी ॥ध्रु.॥
मेळऊनि सवें जन । चिंता नेणे देवळीं च ॥2॥
तुका ह्मणे आलों घरा । तोंडा घोरा बाइलेच्या ॥3॥

ENGLISH TRANSLATION

I cannot sleep in the morning, and at night worry gnaws without cease. The wretch has latched on to my back and made my life miserable.

He gathers the neighbors together and insists on sitting in the temple. Says Tuka, when I come home, I face the scolding of my wife.

IN PLAIN WORDS

I cannot sleep in the morning, and at night worry gnaws and gnaws. The wretch has fastened on my back and ground my life down. He gathers the neighbors and will sit nowhere but in the temple. Tuka says: and when I come home, I face the ugly scolding of my wife.

WHAT IT MEANS

Tukaram complains, half wryly, of a life pressed in from every side. A troublesome man has latched onto him, robbing his mornings of sleep and his nights of peace, and even drags the neighbors along to take over the temple, the one place that should be his refuge. Worn down outside, he comes home only to meet his wife's harsh scolding. The poem voices the squeeze of ordinary domestic and social pressure on someone trying to keep to God.

GATHA 3278 *Appeals and Exhortations*

Exhortation, only merit travels with you

मराठी मूळ

मायबाप सवें नये धनवित्त । करावें संचित भोगावें तें ॥1॥
ह्मणऊनि लाभ काय तो विचारीं । नको चालीवरी चित्त ठेवूं ॥ध्रु.॥
आयुष्य सेवटीं सांडूनि जाणार । नव्हे हें साचार शरीर हें ॥2॥
तुका ह्मणे काळें लावियेलें माप । जमे धरी पापपुण्याची ही ॥3॥
मोटळें हाटीं सोडिल्या गांठी । विक†या घातलें केण।
ज्याचे भाग त्यासी देऊनि वारिलें । सारूनि लिगाड दान ।
खरें माप हातीं घेऊनि बैसलों । मानिती ते चौघे जन ।

ENGLISH TRANSLATION

Neither parents nor wealth can accompany you; one must earn and enjoy one's own store of merit. Therefore consider what is truly profitable; do not set your heart on passing customs.

At the end of life you will leave everything behind; this body is not real or lasting. Says Tuka, Time has taken its measure and keeps a ledger of both sin and merit.

IN PLAIN WORDS

Parents do not go with you, nor does wealth; what you gather and what you spend is your own to bear. So weigh what the true gain is; do not set your heart on the way things are usually done. At the end of life you go, leaving all behind; this body is not real, not lasting. Tuka says: Time has set down its measure and keeps the ledger of sin and merit. The bundle is opened, the knot loosed in the market, the goods laid out for sale. To each I gave his own share and cleared it, settling the whole tangle as a gift. I sat down holding the true measure in my hand, and the four who weigh acknowledged it.

WHAT IT MEANS

Tukaram presses the listener to reckon with what actually accompanies the soul. Parents and wealth stay behind; only the store of one's own deeds, what was gathered and what was spent, must be carried and answered for. So he warns against setting the heart on mere custom and the usual way of doing things, since the body itself is neither real nor lasting and is left behind at the end. He pictures Time keeping a ledger of sin and merit, and himself as a trader settling accounts in the open market, opening the bundle, giving each his due, and sitting with the true measure in hand that the appointed reckoners accept.

GATHA 3279 *Worldly Metaphors*

Marketplace metaphor, secure your shelter

मराठी मूळ

खरें वित्त तेथें आले चोजवीत । गि†हाइक संतजन ॥1॥
झाडिला पालव केला हाट वेच । जाली सकाळीं च अराणूक ।
याल तरि तुह्मी करा लगबग । आमचे ते कोणी लोक ॥ध्रु.॥
एक ते उत्तम मध्यम कनिष्ठ । वित्ताचे प्रकार तीन ।
बहुतां जनाचे बहुत प्रकार । वेगळाले वाण ।
लाभ हाणि कोणा मुदल जालें । कोणासी पडिलें खाण ।
अर्धमर्ध कोणी गुंतोनि राहिले । थोडे तैसे बहु जन ॥2॥
एके सांते आले एक गांवीहून । येकामे चि नव्हे जाणें ।
येतां जातां रुजू नाहीं दिवाणा । काळतोंडीं एकें तेणें ।
लाग भाग एकी एकानीं गोविलें । मागील पुढिलां ऋणें ।
तुका ह्मणे आतां पाहूं नये वास। साधावें आपुलें पेणें ॥3॥

ENGLISH TRANSLATION

True wealth draws connoisseurs to it; the saints are its worthy customers. The cloth is spread, the market opens at dawn, and the best goods go first.

Come quickly if you wish to buy; these are our people. Some goods are superior, some middling, some inferior, for wealth comes in three kinds.

Many people bring many kinds of needs; some gain, some lose their principal, some fall into debt. Some are half-entangled, trapped in varying measure.

Says Tuka, all came to the same fair from different towns; the road out is never the same as the road in. Coming and going, there is no fixed accounting; Time swallows some in its dark mouth.

Past debts bind the future; what the elders owe, the younger ones must pay. Do not delay, but secure your own shelter now.

IN PLAIN WORDS

The true wealth is here, and it draws those who can recognize it. The saints are its worthy buyers. The cloth is spread out, the market opens at dawn, the best goods go first. Come quickly if you mean to buy; these are our own people. The goods are of three kinds: best, middling, and least, for wealth comes in three grades. Many people come, with many kinds of need; each carries a different wish. Some gain, some lose their principal, some fall into debt. Some are half caught, tangled in this measure and that, a few like this, many like that. All came to one fair, but from different towns; the road out is never the same as the road in. Coming and going, there is no fixed accounting at the office, and Time swallows some in its dark mouth. Old debts bind the ones who follow; what the elders owed, the younger ones must pay. Tuka says: now do not stand waiting and looking around. Secure your own resting place.

WHAT IT MEANS

Tukaram makes the soul's chance at God into a one-day market that opens at dawn and closes at dusk. The true wealth is the Name, and the saints are the buyers who know its worth; the grades of goods are the grades of seeker. He presses the urgency: the fair is open now, but Time has a dark mouth that swallows people, the road out of this life is never the road by which you came, and the debts of past lives bind those who follow. So the closing word is practical and stern: stop loitering and comparing, and buy your own shelter, your own refuge in God, while the market is still open.

GATHA 3280 *Appeals and Exhortations*

Exhortation, hurry before death

मराठी मूळ

करा करा लागपाट । धरा पंढरीची वाट । जंव नाहीं चपेट । घात पडिला काळाचा ॥1॥
दुजा ऐसा नाहीं कोणी । जो या काढी भयांतूनि । करा ह्मणऊनि । हा विचार ठायींचा ॥ध्रु.॥
होती गात्रें बेंबळीं । दिवस अस्तमाना काळीं । हातपायटाळीं । जें मोकळी आहेती ॥2॥
कां रे घेतलासी सोसें । तुज वाटताहे कैसें। तुका ह्मणे ऐसें । पुढें कैं लाहासी ॥3॥

ENGLISH TRANSLATION

Hurry, hurry, take the road to Pandhari while death has not yet struck its blow. There is no other who can pull you out of this fear; make this settled resolution now.

When the limbs grow feeble at the time of the setting sun, use your hands and feet while they are still free. Why do you endure such pain? How does this seem right to you? Says Tuka, when will you get another chance like this?.

IN PLAIN WORDS

Hurry, hurry, get moving. Take the road to Pandhari, before the blow falls, before Time strikes you down. There is no other who can pull you out of this fear; so make this your settled resolve right here. The limbs go slack; the day is sinking toward dusk. Use your hands and feet while they are still free. Why have you taken on all this suffering? How does this seem right to you? Tuka says: when will you ever get a chance like this again?

WHAT IT MEANS

This is a blunt summons to act now. Tukaram tells the listener to take the road to Pandhari, the path of devotion to Vitthal, before death lands its blow, and he insists no one else can rescue you from that fear. The image of slack limbs at sunset is old age and the closing of the day: the body is the only instrument you have, so use it while it still moves freely. The final question turns on the listener: this human life is the one opening you may never get again, so why squander it in needless pain?

GATHA 3281 *Prayers*

Surrender, I cannot plead further

मराठी मूळ

यत्न आतां तुह्मी करा । मज दातारा सत्तेनें ॥1॥
विश्वास तो पायांवरि । ठेवुनि हरी राहिलों ॥ध्रु.॥
जाणत चि दुजें नाहीं । आणीक कांहीं प्रकार ॥2॥
तुका ह्मणे शरण आलों । नेणें बोलों विनवितां ॥3॥

ENGLISH TRANSLATION

Now make the effort on my behalf, O generous Lord, by Your own authority. I have placed my faith upon Your feet, O Hari, and there I remain.

I know nothing else, no other way or practice. Says Tuka, I have come to You as a refugee; I do not know how to plead any further.

IN PLAIN WORDS

Now you make the effort for me, generous Lord, by your own power. I have laid my trust upon your feet, Hari, and there I stay. I know nothing else, no other way, no other practice. Tuka says: I have come to you for refuge. I do not even know how to plead.

WHAT IT MEANS

Tukaram hands the whole burden to God. He asks the Lord to act on his behalf by God's own authority, because he has nothing of his own to rely on. He confesses that he knows no technique, no other path, and cannot even string together a proper petition. The poem is pure surrender: the only thing he has done is place his trust on Hari's feet and refuse to move, and that, he implies, is enough, because the doing now belongs to God.

GATHA 3282 *Ecstasy and Joy*

Ecstasy, holding God like a mother

मराठी मूळ

अनाथां जीवन । आह्मां तुमचे चरण । करूनि सांटवण। धरीयेले हृदयीं ॥1॥
पुष्ट जाली अंगकांति । आनंद न समाये चित्तीं । कवतुकें प्रीती । गाऊं नाचों उल्हासें ॥ध्रु.॥
करुणाउत्तरीं। करून आळवण हरी । जाऊं नेदूं दुरी । प्रेमप्रीतिपडिभरें ॥2॥
मोहो माते करी गोवा । ऐसें आहे जी केशवा । तुका ह्मणे सेवा । आणीक नाहीं जाणत ॥3॥

ENGLISH TRANSLATION

Your feet are the sustenance of the helpless; I have stored them within my chitta as my treasure. My body has grown radiant, and joy overflows from my mind.

In playful love I sing and dance with exultation. Through words of tender mercy I call upon Hari, and I will not let Him go far; love and devotion hold Him fast.

Just as a mother's affection binds her child, so it is, O Keshava. Says Tuka, I know no other service than this.

IN PLAIN WORDS

Your feet are the very life of the helpless; for us, your feet are everything. I have gathered them up and held them in my heart. My body has grown radiant, and joy will not fit inside my mind. In playful love I sing and dance with delight. With words of tender pleading I call on Hari, and I will not let him go far off; love and devotion hold him close. As a mother's love keeps her child bound to her, so it is, Keshava. Tuka says: I know no other service than this.

WHAT IT MEANS

This is the joy of one who has caught hold of God and refuses to let go. Tukaram has stored Vitthal's feet in his heart as the treasure of the helpless, and the effect shows in the body: it glows, and the mind cannot contain the gladness, so it spills out as song and dance. The striking move is the reversal of roles: he holds God close the way a mother holds her child, binding the Lord with love rather than being held by him. He ends by saying this clinging love is the only worship he knows, naming devotion itself as his whole practice.

GATHA 3283 *Ecstasy and Joy*

Ecstasy, Vitthal alone remains

मराठी मूळ

सुखाची वसति जाली माझे जीवीं । तुमच्या गोसावी कृपादानें ॥1॥
रूप वेळावेळां आठवीं अंतरीं । बैसोनि जिव्हारीं राहिलें तें ॥ध्रु.॥
तुका ह्मणे कांहीं नाठवेसें केलें । दुसरें विठ्ठलें मज आतां ॥3॥

ENGLISH TRANSLATION

By your grace, O Lord, happiness has taken up residence within my very jiva. Again and again I recall Your form within; it has lodged itself in my innermost core.

Says Tuka, Vitthal has made me forget everything else.

IN PLAIN WORDS

Happiness has come to live in my very soul, by your grace, my Lord. Again and again I call your form to mind within me; it has sat down deep in my heart and stayed. Tuka says: Vitthal has now made me forget everything else.

WHAT IT MEANS

Tukaram reports a settled inner state, given not earned: by the Lord's grace, joy has taken up residence in his soul. He keeps recollecting God's form, and it no longer comes and goes but has lodged permanently in his innermost heart. The last line names the result plainly: Vitthal has erased everything else from his attention. What looks like forgetfulness is the fruit of single-pointed love, where one presence fills the mind so completely that nothing else can compete for it.

GATHA 3284 *Worldly Metaphors*

Marketplace metaphor, the bargain is settled

मराठी मूळ

आह्मां कांहीं आह्मां कांहीं । आतां नाहीं या बोलें॥1॥
मोल सांगा मोल सांगा । घेणें तिंहीं गा पुसावें ॥ध्रु.॥
कैसें घडे कैसें घडे । बडबड तुज मज ॥2॥
मुदलें साटी मुदलें साटी । लाभ पोटीं त्या च मधीं ॥3॥
तुका ह्मणे साटवूं घरीं । आडल्या काळें पुसती तरी ॥4॥

ENGLISH TRANSLATION

We have no claim, we have no claim, not any longer by these old terms. State the price, state the price; let the buyers inquire.

How can there be, how can there be, any quarrel between You and me? The principal is pledged, the principal is pledged, and the profit lies within it. Says Tuka, I shall store it at home; if anyone asks in troubled times, I shall share it then.

IN PLAIN WORDS

Something for us, something for us, but now there is no claim left in these old words. State the price, state the price; let the buyers ask. How can it happen, how can it happen, that there be quarreling between you and me? The principal is pledged, the principal is pledged, and the profit lies inside it. Tuka says: I will store it at home; if anyone asks in hard times, I will share it then.

WHAT IT MEANS

Tukaram returns to the language of trade to describe his settled account with God. The old terms of bargaining no longer apply: there is no place for haggling or quarrel between him and the Lord, because the deal is done. The principal has been pledged, and the gain is already contained within that pledge, the surrender itself carries its own reward. The closing image is generous: he will keep this treasure at home and hand it out to whoever comes asking in a time of need, so the wealth of devotion is meant to be shared, not hoarded.

GATHA 3285 *Worldly Metaphors*

Marketplace metaphor, buy before nightfall

मराठी मूळ

घ्या रे भाई प्या रे भाई । कोणी कांहीं थोडें बहु॥1॥
ये च हाटीं ये च हाटीं । बांधा गाठी पारखून ॥ध्रु.॥
वेच आहे वेच आहे । सरलें पाहे मग खोटें ॥2॥
उघडें दुकान उघडें दुकान । रात्री जाली कोण सोडी मग ॥3॥
तुका ह्मणे अंतकाळीं । जाती टाळीं बैसोनि ॥4॥

ENGLISH TRANSLATION

Take it, brothers, drink it, brothers, some a little, some a lot. At this very market, at this very market, test it and tie the knot.

The stock is open, the stock is open; once it runs out, everything turns false. The shop is open, the shop is open; once night falls, who will unlock it again? Says Tuka, at the hour of death, those who waited will sit there clapping in regret.

IN PLAIN WORDS

Take it, brothers, drink it, brothers, some of you a little, some a lot. At this very market, at this very market, test the goods and tie up your bundle. The stock is here, the stock is here; once it runs out, what is left turns false. The shop is open, the shop is open; once night falls, who will unlock it again? Tuka says: at the hour of death, those who waited will sit there clapping in regret.

WHAT IT MEANS

Again the Name is offered as goods at an open market, free for anyone to take as much as they can hold. Tukaram urges the listeners to test it and tie it up now, while the shop is open, because the supply does not last: when the stock is gone or the day ends, nothing genuine remains and no one will reopen the door. The closing image is the cost of delay: those who put it off will sit at the hour of death striking their hands together in helpless regret. The whole poem is one long warning against treating the chance as something that will always be there.

GATHA 3286 *Autobiography*

Autobiography, rescued and brought home

मराठी मूळ

मार्ग चुकले विदेशीं एकले । तयावरि जाले दिशाभुली॥1॥
हातीं धरूनियां पावविलें घरा । त्याच्या उपकारा काय द्यावें ॥2॥
तैसा मी कुडकुडा होतों केशीराजा । सेवा न घडे लाजा ह्मणऊनि ॥ध्रु.॥
सांडियेला गर्भ उबगोनि माउली । नाहीं सांभाळली भूमि शुद्ध ॥3॥
उष्ण तान भूक एवढिये अकांतीं । वोसंगा लाविती काय ह्मणिजे ॥4॥
खांद्यावरी शूळ मरणाचे वाटे। अन्याय हि मोटे साच केले ॥5॥
हातींचें हिरोनि घातला पाठीसी। तुका ह्मणे ऐसी परी जाली ॥6॥

ENGLISH TRANSLATION

I had lost my way in a foreign land, all alone, with no sense of direction. Someone took me by the hand and brought me home.

What can I give in return for such kindness? Just so, O Lord Keshi, I was pitiable and shivering, unable to serve You, ashamed of myself. Like a mother who abandoned her newborn, with the ground itself left uncleansed.

In the scorching heat, suffering hunger and thirst in that desolation, to be taken upon the lap, what can one call it? A stake upon the shoulders and the dread of death along the road, even great injustices were borne as though they were just. What was in my hand was snatched away, and I was cast behind.

Says Tuka, such is the turn my fate has taken.

IN PLAIN WORDS

I had lost my way, alone in a foreign land, and on top of that I lost all sense of direction. Someone took me by the hand and led me home. What can I give in return for such kindness? Just so was I, Lord Keshiraja: trembling and wretched, unable to serve you, ashamed of myself. I was like a child a mother abandoned out of weariness, left on unclean ground, not cared for. In scorching heat, in hunger and thirst, in such desolation, to be lifted onto the lap, what can one call that? A stake on the shoulder and death along the road, and even great wrongs were borne as if they were just. What was in my hand was snatched away, and I was thrown behind. Tuka says: this is the turn my fate has taken.

WHAT IT MEANS

Tukaram tells his own rescue as the story of a lost traveler. He was alone in a strange country and had lost even his sense of direction, an image for a soul astray with no way back, when God took him by the hand and brought him home. He measures his own unworthiness honestly: shivering, wretched, unable to serve, like a child a tired mother had left on dirty ground. Against that he sets the wonder of being lifted onto the lap in the middle of heat and hunger, of having harsh things turned to good, of being relieved of his own grasping and set safely behind the Lord. The poem is a confession of helplessness answered by sheer grace, and the only response left is gratitude that cannot be repaid.

GATHA 3287 *Worldly Metaphors*

Mother and child, faltering speech is dear

मराठी मूळ

3287 जैसी तैसी तरि वाणी । मना आणी माउली ॥1॥
लेकरांच्या स्नेहें गोड । करी कोड त्या गुणें ॥ध्रु.॥
मागें पुढें रिघे पोटीं । साहे खेटी करीतें ॥2॥
तुका विनवी पांडुरंगा । ऐसें पैं गा आहे हें ॥3॥

ENGLISH TRANSLATION

However faltering the child's speech, the mother takes delight in it. Out of love for her little one, she finds sweetness in its every sound.

The child runs behind and clings to her belly, enduring every bump and push. Tuka prays to Panduranga: this is truly how it is.

IN PLAIN WORDS

However broken the child's words, the mother takes them to heart. Out of love for her little one she finds them sweet, just for that. The child runs behind her and clings to her belly; she puts up with all its bumping and pushing. Tuka prays to Panduranga: this is truly how it is.

WHAT IT MEANS

Tukaram uses the image of a mother and her small child to explain how God receives the devotee's clumsy prayer. The child cannot speak clearly, yet the mother delights in every garbled sound simply because she loves it, and she endures all its pushing and clinging without complaint. He then turns the image into a plea to Panduranga: this is exactly how the Lord treats his devotees. So the faltering, imperfect worship of a sincere heart is not rejected for its faults; it is loved for the love behind it.

GATHA 3288 *Ecstasy and Joy*

Ecstasy, the garland of the Name

मराठी मूळ

गुणांचे आवडी वाचेचा पसरू । पडिला विसरु इतरांचा ॥1॥
आदिमध्यअंतीं नाहीं अवसान । जीवनीं जीवन मिळोनि गेलें ॥ध्रु.॥
रामकृष्णनाममाळा हे साजिरी । ओविली गोजिरी कंठाजोगी ॥2॥
तुका ह्मणे तनु जालीसे शीतळ । अवघी सकळ ब्रह्मानंदें ॥3॥

ENGLISH TRANSLATION

Lost in the love of His qualities, my tongue has spread itself wide, and all else has been forgotten. From beginning through middle to end there is no pause; life has merged into life.

The garland of the names Rama and Krishna is strung together, beautiful and fitting for the throat. Says Tuka, my entire body has become cool, bathed in the bliss of Brahman.

IN PLAIN WORDS

Out of love for his qualities my tongue has spread itself wide, and everything else is forgotten. From beginning to middle to end there is no pause; life has merged into life. The garland of the names Rama and Krishna is lovely, strung fine and fit for the throat. Tuka says: my whole body has grown cool, soaked through with the bliss of Brahman.

WHAT IT MEANS

This describes the state of unbroken Name-chanting. Tukaram's love for God's qualities keeps his tongue at work without rest, and that constant praise has crowded everything else out of his mind. The names of Rama and Krishna become a garland worn at the throat, a beautiful, fitting ornament that is also the act of repeating them. He ends with the felt result: the whole body turns cool, the heat of craving gone, drenched in the bliss of Brahman, where his small life has merged into the larger life of God.

GATHA 3289 *Ecstasy and Joy*

Ecstasy, God does everything

मराठी मूळ

देवाची भांडारी । आदा विनियोग करी ॥1॥
आतां न माखे हातपाय । नेणों होतें ऐसें काय ॥ध्रु.॥
देवें नेली चिंता । जाला सकळ करिता ॥2॥
तुका ह्मणे धणी । त्यासी अवघी पुरवणी ॥3॥

ENGLISH TRANSLATION

I am the steward of God's storehouse, dispensing its income and its expenditure. Now my hands and feet move without stain; I did not know such a thing was possible.

God has taken away all worry and become the doer of everything. Says Tuka, He is the master, and He provides all that is needed.

IN PLAIN WORDS

I am the keeper of God's storehouse; I handle its income and its spending. Now my hands and feet do their work without stain; I did not know such a thing was possible. God has carried away my worry and become the doer of it all. Tuka says: he is the master, and he supplies everything that is needed.

WHAT IT MEANS

Tukaram describes the relief of having handed the whole charge over to God. He still acts, calling himself the steward who manages the storehouse, but the ownership and the doing belong to the Lord. Because of this his actions no longer leave a stain on him, a freedom he says he never knew was possible: work done as God's servant does not bind. God has taken away anxiety by becoming the true doer, and as master he provides whatever is required, so the steward need only carry out the tasks without fear of the outcome.

GATHA 3290 *Confession and Sin*

Confession, the beaten animal of the mind

मराठी मूळ

पेणावलें ढोर मार खाय पाठी । बैसलें तें नुठी तेथूनियां ॥1॥
तैसी माझ्या मना परी जाली देवा । धावें अहंभावा सांडावलों ॥ध्रु.॥
कडां घालीं उडी मागिलांच्या भेणें । मरणामरण न कळे चि ॥2॥
तुका ह्मणे जालों त्यापरी दुःखित । असें बोलावीत पांडुरंगा ॥3॥

ENGLISH TRANSLATION

Like a stubborn animal beaten upon its back that will not rise from where it sits, just so has my mind become, O God. I was running headlong in ego and have now collapsed.

Driven by what pursues me, I leap off cliffs, not knowing death from life. Says Tuka, I have become as pitiable as that beast, and I keep calling out to Panduranga.

IN PLAIN WORDS

A worn-out beast takes blows on its back, but once it sits down it will not rise from that spot. So has my mind become, O God. I ran headlong in pride, and now I have collapsed. Out of fear of what comes behind me I leap off cliffs, no longer telling death from not-death. Tuka says: I have become as wretched as that beast, and I keep calling out to Panduranga.

WHAT IT MEANS

Tukaram confesses the broken state of his own mind through the image of an exhausted pack animal that, once it sits, will not get up no matter how it is beaten. His pride drove him on until he collapsed, and now fear sends him leaping blindly off cliffs, unable even to tell living from dying. It is a portrait of a will that has run itself into the ground and lost all judgment. The one thing left in that wretchedness is the cry to Panduranga; the poem turns the honest sight of one's own helplessness into a call for rescue.

GATHA 3291 *Longing and Separation*

Longing, the touchstone of grace

मराठी मूळ

जालिया दर्शन करीन मी सेवा । आणीक ही देवा न लगे दुजें ॥1॥
प्रारब्धा अंगीं अन्न आच्छादन । ि◌स्थर करोनि मन ठेवीं पायीं ॥ध्रु.॥
ये गा ये गा ये गा कृपाळुवा हरी । निववीं अभ्यंतरीं देउनि भेटी ॥2॥
आसावलें मन जीवनाचे ओढी । नामरूपें गोडी लावियेली ॥3॥
काय तुह्मांपाशीं नाहीं भांडवल । माझे मिथ्या बोल जाती ऐसे ॥4॥
काय लोखंडाचे पाहे गुण दोष । सिवोनि परिस सोनें करी ॥5॥
तुका ह्मणे माझें अवघें असों द्यावें। आपुलें करावें ब्रीद साच ॥6॥

ENGLISH TRANSLATION

Once I behold You, I shall serve You; I need nothing else, O God. Let destiny provide what the body needs for food and clothing; I will keep my mind steady at Your feet.

Come, O come, O come, compassionate Hari; soothe my inner being with the gift of Your presence. My mind thirsts for You as for life-giving water; You have made me love Your Name and form.

Have You no capital at Your disposal? Do my words then go to waste? Does the touchstone examine the virtues and faults of iron? It touches and turns it to gold. Says Tuka, let all of mine remain as it is; just make Your own promise come true.

IN PLAIN WORDS

Once I see You, I will serve You. I want nothing else, O God. Let my destiny bring the food and clothing this body needs; I will keep my mind still at Your feet. Come, come, come, merciful Hari. Cool me within by giving me Your meeting. My mind thirsts for You as for water. You have made Your Name and form sweet to me. Have You no wealth of Your own? Then are my words for nothing? Does the touchstone weigh the iron's faults and virtues? It touches the iron and turns it to gold. Tuka says: let all that is mine stay as it is. Make Your own promise come true.

WHAT IT MEANS

Tukaram asks for only one thing, a sight of God, and offers his whole service in return; everything else, the body's food and clothing, he leaves to destiny. He calls and calls, thirsting, and then he presses God with an argument. The touchstone does not examine the iron before transforming it; it simply touches and turns it to gold. So Tukaram refuses to let his own worthlessness be the test. He asks God to act on God's own nature and keep God's standing promise to lift the fallen, rather than wait for the devotee to qualify.

GATHA 3292 *Ecstasy and Joy*

Ecstasy, the inexhaustible feast

मराठी मूळ

येथें आड कांहीं न साहे आणीक । प्रमाण तें एक हें चि जालें ॥1॥
गाऊं नाचों टाळी गाऊं गाऊं गीत छंदें । डोलवूं विनोदें अंग तेणें ॥ध्रु.॥
मथुनियां सार काढिलें बाहेरी । उपाधि ते येरी निवडिली ॥2॥
तुका ह्मणे जगा लाविली शिराणी । सेवितां हे धणी होत नाहीं ॥3॥

ENGLISH TRANSLATION

Nothing else stands in the way here; this alone has become the final authority. Let us sing and dance, let us sing songs in joyful rhythm, swaying our bodies in delight.

The essence has been churned out; all the dross has been separated and set aside. Says Tuka, a feast has been laid out for the world; no matter how much is tasted, the appetite is never satisfied.

IN PLAIN WORDS

Here nothing else can stand in the way. This one thing alone has become the proof. Let us sing and dance and clap; let us sing songs in rhythm; let us sway our bodies in joy. The essence has been churned out and brought into the open; the rest, the dross, has been set aside. Tuka says: a feast has been laid for the whole world. However much you eat of it, you are never full.

WHAT IT MEANS

Tukaram describes the joy of the Name as a settled certainty: nothing else holds authority anymore, so singing and dancing simply pour out. The image of churning points to what devotion does, separating the essence from the dross, keeping the butter and discarding the rest. The feast laid out for the world is open to all, yet it works unlike ordinary food: the more it is tasted, the deeper the hunger for it grows. That endless appetite is itself the proof that this is the true food of the soul.

GATHA 3293 *Surrender and Acceptance*

Surrender, the end of scheming

मराठी मूळ

शरणागत जालों । तेणें मीपणा मुकलों ॥1॥
आतां दिल्याची च वाट । पाहों नाहीं खटपट ॥ध्रु.॥
नलगे उचित । कांहीं पाहावें संचित ॥2॥
तुका ह्मणे सेवा । माने तैसी करुं देवा ॥3॥

ENGLISH TRANSLATION

Having surrendered, I have lost all sense of I. Now I simply wait for what is given; there is no more striving or scheming.

I need not weigh what is fitting or consult the ledgers of karma. Says Tuka, I shall serve God in whatever way pleases Him.

IN PLAIN WORDS

I have taken refuge, and so I have lost my sense of I. Now I only wait for what is given. I do not strive or scheme. I need not weigh what is fitting. I need not look at my store of past deeds. Tuka says: I will serve God in whatever way pleases Him.

WHAT IT MEANS

Tukaram names what surrender actually costs and frees: when he takes refuge, the sense of a separate self managing its own fate falls away. With that gone, the whole machinery of striving, calculating, and weighing the karmic ledger stops too, because none of it is his to run anymore. He simply waits for whatever is given. The poem ends by handing even the form of his service over to God, so that nothing is left for the I to decide.

GATHA 3294 *Ecstasy and Joy*

Joy, Brahman drawn near by the Name

मराठी मूळ

वाचेचिया आळा कविळलें ब्रह्म । चुकविला श्रम पृथक तो ॥1॥
सुलभ जालें सुलभ जालें । जवळी आलें पंढरिये ॥ध्रु.॥
नामरूपाचें बांधलें मोटळें । एक एका वेळे सारियेलें ॥2॥
तुका ह्मणे वाटे चुकली वसती । उद्धार तो हातीं आणियेला ॥3॥

ENGLISH TRANSLATION

Through the longing of my speech, Brahman itself has been drawn near; the toil of separateness has been bypassed. How easy it has become, how easy! Pandhari has come close.

Name and form have been bundled together, and the whole lot has been settled at once. Says Tuka, the wandering has ceased, and salvation has come into my hands.

IN PLAIN WORDS

By the longing of my speech, Brahman has been drawn close. The toil of separateness has been escaped. It has become easy, it has become easy. Pandhari has come near. The bundle of Name and form was tied up, and the whole load was settled in a single moment. Tuka says: the wandering off the road has ended. Salvation has come into my hands.

WHAT IT MEANS

Tukaram contrasts two paths to the same goal. The hard way is to labor at overcoming separateness; the easy way is the longing cry of the Name, which draws the formless Brahman near as the near presence of Pandhari. He bundles Name and form together and says the whole account was cleared at once, in a moment, rather than

through long effort. The wandering that had taken him off the road is over. He holds his liberation in his own hands now, and he insists it came easily.

GATHA 3295 *Devotion to Vitthal*

Devotion, the nearness of the nectar

मराठी मूळ

सवंग जालें सवंग जालें । घरा आलें बंदरींचे ॥1॥
आतां हेवा करावा सोस । भक्तिरस बहु गोड ॥ध्रु.॥
पाउल वेचे चिंता नाहीं । आड कांहीं मग नये ॥2॥
तुका ह्मणे संचिताचें । नेणें काचें राहों तें ॥3॥

ENGLISH TRANSLATION

Everything has become affordable, as if the goods from the distant port have arrived at our very doorstep. Now pursue this longing with zeal, for the nectar of devotion is exceedingly sweet.

Every step you take removes worry; nothing can stand in the way after that. Says Tuka, I do not know how the store of past karma can hold out any longer.

IN PLAIN WORDS

It has become cheap, it has become cheap. The goods from the far port have come home. Now long for it with all your heart, for the nectar of devotion is very sweet. Each step you take, your worry falls away; after that nothing can block the road. Tuka says: I do not know how the store of past deeds can hold out now.

WHAT IT MEANS

Tukaram uses the image of distant, costly goods suddenly arriving at the door to say that what once seemed far and dear, God, is now cheap and near to whoever wants it. So he urges the listener to crave it openly; this nectar is too sweet to be modest about. Each step on this road dissolves anxiety and clears the way ahead. He ends by wondering aloud how the accumulated weight of past karma can possibly survive such a force; devotion is burning the ledger faster than it can be read.

GATHA 3296 *The Saints*

Praise of the saints, the sandalwood nature

मराठी मूळ

तुह्मी संत मायबाप कृपावंत । काय मी पतित कीर्ती वाणूं ॥1॥
अवतार तुह्मां धराया कारणें । उद्धरावें जन जड जीव॥ध्रु.॥
वाढविलें सुख भक्ति भाव धर्म । कुळाचार नाम विठोबाचें ॥2॥
तुका ह्मणे गुण चंदनाचे अंगीं । तैसे तुह्मी जगीं संतजन ॥3॥

ENGLISH TRANSLATION

You saints are my parents, my benefactors. How can I, a lowly wrongdoer, begin to praise your glory? You have taken birth for this very purpose: to uplift the dull and fallen jivas of this world.

You have nourished the joy of devotion, righteous conduct, and the Name of Vitthal as the family tradition. Says Tuka, just as sandalwood carries fragrance in its very nature, so do you saints pervade the world with goodness.

IN PLAIN WORDS

You saints are my mother and father, full of mercy. What glory can I, a fallen one, sing of you? You took birth for this very reason: to lift up the dull and heavy jivas of the world. You grew the joy of devotion, of faith, of dharma, and made the Name of Vithoba the custom of the family. Tuka says: as fragrance lives in the body of sandalwood, so do you saints live in the world.

WHAT IT MEANS

Tukaram addresses the saints as his true parents and confesses he is too low to praise them rightly. He names what they are for: they take birth in order to raise the dull and burdened souls who could not raise themselves. Their work is to make devotion, faith, and the Name of Vithoba into something handed down like a family custom, so that ordinary people inherit it. The sandalwood image lands the claim: goodness is not something the saints perform, it is their very nature, given off to everyone near them as scent is given off by the wood.

GATHA 3297 *Worldly Metaphors*

Devotion as watchdog, guarding the door

मराठी मूळ

पाठी लागे तया दवडीं दुरी । घालीं या बाहेरी संवसारा ॥1॥
येउनि दडें तुमच्या पायीं । धांवें तई छो ह्मणा ॥ध्रु.॥
पारखियाचा वास पडे । खटबड उठी तें ॥2॥
तुका ह्मणे लाविला धाक । नेदी ताक खाऊं कोणी ॥3॥

ENGLISH TRANSLATION

When worldly life pursues me, I drive it away and cast it out. I come running to Your feet; then say to me, Hush, be at ease.

When a stranger's presence is sensed, the watchdog leaps up in alarm. Says Tuka, he has set up such a guard that he will not let anyone even touch the buttermilk.

IN PLAIN WORDS

When worldly life chases me, I drive it far off; I throw it out. I come and crouch at Your feet; I run when You say, Sic him. When a stranger's scent falls near, the clamor rises up. Tuka says: he has set such a guard that he lets no one even eat the buttermilk.

WHAT IT MEANS

Tukaram casts himself as God's watchdog and worldly life as the intruder he drives off. He stays crouched at God's feet and springs into action at God's command, sensing a stranger and raising the alarm the moment anything foreign comes near. The point is the fierceness of a guarded devotion: the dog he has become will not let even the cheapest thing, the buttermilk, be carried off by an outsider. The vigilance is offered as love, the soul standing watch over its master's house against everything that is not God.

GATHA 3298 *Worldly Metaphors*

Devotion as watchdog, kept for the task

मराठी मूळ

सांखिळलों प्रीती गळां । भुंके वेळा जाणोनियां॥1॥
तुमचें मी केशीराजा । सुनें या काजा पिाळलों ॥ध्रु.॥
आलें गेलें कळे वाटा । कोण निटा वाकडिया ॥2॥
तुका ह्मणे आलें वारी । दुरितें दुरी नातळतां ॥3॥

ENGLISH TRANSLATION

I am chained with love around my neck, and I bark at the proper hours. I am Your watchdog, O Lord Keshi, kept for this very purpose.

I can tell who comes and goes, who walks the straight path and who the crooked. Says Tuka, I have kept sins at a distance, not letting them come near.

IN PLAIN WORDS

I am chained at the neck by love, and I bark at the right hours, knowing the time. I am Yours, O Keshiraja; You keep me as a dog for this very work. I can tell who comes and who goes along the road, who is straight and who is crooked. Tuka says: I have come on guard, keeping sins far off, not letting them touch.

WHAT IT MEANS

Tukaram continues the watchdog image and shows what binds him: not an iron chain but love, fastened at the neck, which makes his service willing. He belongs wholly to God, here called Keshiraja, and is kept for exactly this task, to bark at the right moments. His worth is discernment: he can read the road, telling the honest passerby from the crooked one. The work he reports is steady guarding, keeping sins at such a distance that they cannot even brush against the house he watches.

GATHA 3299 *Worldly Metaphors*

Devotion as watchdog, trusting only God

मराठी मूळ

सुनियांचा हा चि भाव । आपला ठाव राखावा ॥1॥
दुजियाचा येऊं वारा । नेदूं घरावरी देऊं ॥ध्रु.॥
केली याची फाडाफाडी। तडामोडी क्षेत्राची ॥2॥
पातेजत नाहीं लोकां । तुका देवावांचूनि॥3॥

ENGLISH TRANSLATION

The nature of a watchdog is to guard its master's ground. Do not let the wind of another's influence blow over this house.

It has been marked and bounded; the territory has been staked out with clear lines. Says Tuka, I trust no one in this world except God.

IN PLAIN WORDS

This alone is the watchdog's nature: to guard its own ground. We will not let another's wind blow over the house. The boundary has been torn out and marked; the field has been staked with clear lines. Tuka says: I trust no one in this world except God.

WHAT IT MEANS

Tukaram keeps the watchdog before us to define faithfulness as the guarding of one ground and no other. He will not let even the wind of another influence pass over the house; the territory of the heart has been measured and fenced so the line is unmistakable. The closing turn states the whole stance plainly: he places his trust in no one in the world, in God alone. The fierce guarding of the earlier verses resolves here into a single loyalty that refuses every rival claim on the soul.

GATHA 3300 *Worldly Metaphors*

Devotion as watchdog, won by affection

मराठी मूळ

सुनियांची आवडी देवा । घेत सेवा नाहीं कांहीं ॥1॥
सिकविलें जवळी बैसों । जेथें असों तेथें चि ॥ध्रु.॥
नेदी दुजें बोलों करूं । गुरुगुरु न साहे ॥2॥
तुका ह्मणे कृविाळतां । अंग सत्ता संगाची ॥3॥

ENGLISH TRANSLATION

The devotion of a faithful dog asks for nothing in return. It has been taught to sit close by, right where it is.

It will not allow another to speak or act out of turn; it will not tolerate even a murmur. Says Tuka, when stroked with affection, the power of companionship works upon it.

IN PLAIN WORDS

The dog's love is this, O God: it takes the service and asks for nothing. It is taught to sit close by, to stay right where it is kept. It lets no other speak or act out of turn; it will not bear even a growl. Tuka says: when it is stroked with kindness, the power of that nearness takes hold of its body.

WHAT IT MEANS

Tukaram lets the watchdog reveal what devotion wants in return for its service: nothing. The dog serves and asks for no wage; it stays exactly where it is set, refusing to let any rival voice intrude. The last line names what actually rules it. It is not commanded by force but governed by affection: a single stroke of kindness, the touch of nearness to the master, holds its whole body. So the bond between soul and God is not bought or compelled; it is held fast by love alone.

GATHA 3301 *Worldly Metaphors*

Devotion as watchdog, fed by the Lord's hand

मराठी मूळ

सिळें खातां आला वीट । सुनें धीट पावि धरी॥1॥
कान्होबा ते जाणे खूण । उन उन घास घाली ॥ध्रु.॥
आपुलिये ठायींचे घ्यावें । लाड भावें पाळावा ॥2॥
तुका ह्मणे मी जुनाट । मोहो आट परतला ॥3॥

ENGLISH TRANSLATION

Tired of eating stale food, the faithful dog stands with paw raised. Krishna knows the sign and feeds it warm, fresh morsels.

One should receive what comes from one's own master and be nourished by His grace. Says Tuka, I am an old, tested one; the pull of delusion has turned back from me.

IN PLAIN WORDS

Tired of eating stale scraps, the bold dog stands with its paw raised. Kanhoba knows the sign and lays warm, fresh morsels in its mouth. One should take what comes from one's own place and be reared by love. Tuka says: I am old and tested; the pull of delusion has turned back from me.

WHAT IT MEANS

Tukaram pictures the devotee as a dog worn out on stale leavings, raising its paw to beg better food. Krishna, here Kanhoba, reads the sign at once and feeds it warm, fresh morsels from his own hand. The lesson is to receive only what comes from one's true master and to be raised by that love rather than scavenging elsewhere. He closes by speaking as a seasoned old dog, long kept and proven, for whom the lure of delusion has finally lost its grip and turned away.

GATHA 3302 *Ecstasy and Joy*

Ecstasy, the boat on the rising tide

मराठी मूळ

लागलें भरतें । ब्रह्मानंदाचें वरतें ॥1॥
जाला हरिनामाचा तारा । सीड लागलें फरारा ॥ध्रु.॥
बैसोनि सकळ । बाळ चालिले गोपाळ ॥2॥
तुका ह्मणे वाट । बरवी सांपडली नीट ॥3॥

ENGLISH TRANSLATION

The rising tide of Brahman's bliss has swelled. The star of Hari's Name has appeared, and the sails are filled with wind.

All the children, the cowherd boys, have taken their seats aboard. Says Tuka, the right path has been found, straight and true.

IN PLAIN WORDS

The tide has come in, the rising tide of the bliss of Brahman. The star of Hari's Name has appeared; the sail has caught the wind and runs. All of them sit aboard; the cowherd boys, the children, have set off. Tuka says: the road has been found, good and straight.

WHAT IT MEANS

Tukaram turns the whole scene into a voyage. The bliss of Brahman is a flood tide that lifts the boat, the Name of Hari is the guiding star, and the wind that fills the sail and carries it forward is devotion itself. The cowherd boys, the simple children of Krishna, climb aboard together, so the crossing is shared and easy, not solitary toil. The poem ends with the assurance that the right course has been located, straight and sure; once the tide, the star, and the wind are given, the soul has only to sit aboard and be carried home.

GATHA 3303 *The Power of the Name*

The Name, true wealth

मराठी मूळ

धनें वित्तें कुळें । अवघियानें ते आगळे ॥1॥
ज्याचे नारायण गांठीं । भरला हृदय संपुटीं ॥ध्रु.॥
अवघें चि गोड । त्याचें पुरलें सर्व कोड ॥2॥
तुका ह्मणे अस्त । उदय त्याच्या तेजा नास्त॥3॥

ENGLISH TRANSLATION

In wealth, property, and lineage, he excels beyond all others whose heart holds Narayana, treasured within the casket of his breast. Everything becomes sweet for him; every desire of his is fulfilled.

Says Tuka, his radiance knows neither sunset nor end.

IN PLAIN WORDS

In wealth, in money, in family, he stands above everyone else. Who is he? The one who has Narayana tied in his knot, packed into the casket of his heart. For him everything is sweet. Every longing of his is filled. Tuka says: his light has no sunset and no end.

WHAT IT MEANS

Tukaram redefines what it means to be rich. The truly wealthy person is not the one with money, property, and lineage, but the one who carries Narayana close, knotted into the cloth at his waist, sealed inside his own chest. To such a person everything tastes sweet and every desire is already met, because the wanting has been answered at its root. Tuka closes by naming the difference between this and worldly fortune: ordinary light rises and sets, but this radiance never goes down and never ends.

GATHA 3304 *The Necessity of Experience*

Teaching, rain that does not choose

मराठी मूळ

बोलावें तें आतां आह्मी अबोलणे । एका चि वचनें सकळांसी ॥1॥
मेघदृष्ट कांहीं न विचारी ठाव । जैसा ज्याचा भाव त्यासी फळो ॥2॥
तुका ह्मणे नाहीं समाधानें चाड । आपणा ही नाड पुढिलांसीं ॥3॥

ENGLISH TRANSLATION

The speech I shall now speak is silence itself, one single word addressed to all. Like the rain cloud that does not choose where it falls, let each receive the fruit of his own devotion.

Says Tuka, one who lacks inner peace misleads not only himself but others as well.

IN PLAIN WORDS

What I am about to speak is itself silence. One word, spoken to everyone alike. The rain cloud does not pick out a place to fall. Let each one's fruit match the faith he brings. Tuka says: a person with no peace inside misleads himself, and misleads the people who come after him.

WHAT IT MEANS

Tukaram describes how he teaches and warns about who teaches. His words are offered the way a cloud rains, without choosing where they land; one saying goes out to all, and what each listener receives is set by his own devotion, not by favoritism. The image guards both sides: the teacher gives freely, and the result depends on the heart that receives. Then the sharp turn at the end points at a danger to examine in oneself: anyone still without inner peace who sets up as a guide does not just stumble alone, he pulls his followers off the road with him.

GATHA 3305 *Worldly Metaphors*

Teaching, the burden one can bear

मराठी मूळ

अधिकार तैसा करूं उपदेश । साहे ओझें त्यास तें चि द्यावें ॥1॥
मुंगीवर भार गजाचें पालाण । घालितां तें कोण कार्यसिद्धी ॥2॥
तुका ह्मणे फांसे वाघुरा कु†हाडी । प्रसंगी तों काढी पारधी तो ॥3॥

ENGLISH TRANSLATION

Give instruction according to the capacity of the listener; give each one only the burden he can bear. Placing an elephant's saddle upon an ant accomplishes nothing.

Says Tuka, the hunter brings out traps, snares, or axes as the occasion demands.

IN PLAIN WORDS

Teach a person according to what he can hold. Give him only the load he can carry. Put an elephant's saddle on an ant: what is gained by that? Nothing. Tuka says: the hunter brings out trap, snare, or axe as the moment calls for it.

WHAT IT MEANS

Tukaram is laying down a rule for spiritual instruction: it must be fitted to the capacity of the one in front of you. Lay only the weight a person can actually bear, because pressing the whole teaching onto someone unready is as useless as strapping an elephant's saddle on an ant, it crushes rather than helps. The closing image of the hunter is not cruelty but readiness: a skilled guide, like a skilled hunter, reaches for the right instrument for each occasion. The point to take home is humility about where each learner stands, including oneself.

GATHA 3306 *Worldly Metaphors*

Teaching, the honest physician

मराठी मूळ

नव्हों वैद्य आह्मी अर्थाचे भुकेले । भलते द्यावे पाले भलत्यासी ॥1॥
कुपथ्य करूनि विटंबावे रोगी । का हे सलगी भीड त्याची ॥2॥
तुका ह्मणे लांसू फांसंू देऊं डाव । सुखाचा उपाव पुढें आहे ॥3॥

ENGLISH TRANSLATION

We are not physicians hungry for fees, prescribing random leaves to just anyone. Why ruin the patient with wrong remedies out of some false courtesy? Says Tuka, we may lance and probe and set painful traps, but the path to true comfort lies ahead.

IN PLAIN WORDS

We are not doctors hungry for a fee, handing any leaf to anyone. Why wreck the patient with the wrong cure out of soft politeness? Tuka says: we will lance and probe and set a painful trap. The way to real comfort lies ahead.

WHAT IT MEANS

Tukaram defends hard, true teaching against flattery. A teacher chasing approval is like a quack who prescribes whatever pleases the patient and ruins him; Tukaram refuses that, because false courtesy that spares a person discomfort actually harms him. So he will do what a real physician does: cut, probe, and apply the painful remedy, even when it stings. The point to sit with is that ease bought by avoidance is not healing; the genuine comfort comes only after the hard treatment, on the far side of it, not in skipping it.

GATHA 3307 *Confession and Sin*

Confession, claiming the servant's name

मराठी मूळ

नव्हें परि ह्मणवीं दास । कांहीं निमित्तास मूळ केलें॥1॥
तुमचा तो धर्म कोण । हा आपण विचारा ॥धृ. ॥
नाहीं शुद्ध आचरण । परी चरण चिंतितों ॥2॥
तुका ह्मणे पांडुरंगा । ऐसें कां गा नेणां हें ॥3॥

ENGLISH TRANSLATION

I am not worthy, yet I call myself Your servant; I have at least made a beginning with some pretext. What then is Your duty? Consider this for Yourself.

My conduct is not pure, yet I contemplate Your feet. Says Tuka, O Panduranga, how can You not know this about me?.

IN PLAIN WORDS

I am not worthy, yet I call myself Your servant. On some pretext, I have at least made a start. What is Your duty here? Think about that Yourself. My conduct is not pure, and still I keep thinking of Your feet. Tuka says: O Panduranga, how can You not know this about me?

WHAT IT MEANS

Tukaram comes before God admitting he has no right to the title he has taken. He knows he is unworthy, yet he has dared to call himself a servant and made some small beginning toward God. Then he turns the burden back: if I have claimed You, what does that lay upon You to do; consider it for Yourself. He owns that his behavior is impure even while his mind stays fixed on Vitthal's feet, and his final note is intimate, almost reproachful: You, Panduranga, who know everything, surely You already know me as I am, so You cannot pretend not to.

GATHA 3308 *Ecstasy and Joy*

Ecstasy, the ending of longing

मराठी मूळ

मागें चिंता होती आस । केला नास या काळें ॥1॥
तुह्मी आह्मां उदासीन । भिन्नाभिन्न वारिलें ॥ध्रु.॥
मोहजाळें दुःख वाढे । ओढे ओढे त्यास तें ॥2॥
तुका ह्मणे कोण देवा । आतां हेवा वाढवी ॥3॥

ENGLISH TRANSLATION

Before, there was worry and longing; this present time has destroyed them. You have made me indifferent, dissolving all separation between us.

The net of delusion only increases sorrow; it pulls those caught in it deeper still. Says Tuka, O God, who now will increase my longing?.

IN PLAIN WORDS

Before, there was worry. There was wanting. This time has destroyed them. You have made me indifferent. You have wiped out the line between us, between same and separate. The net of delusion only grows the sorrow; it drags the one caught in it deeper and deeper. Tuka says: O God, who is left now to make my longing grow?

WHAT IT MEANS

Tukaram reports a state where the old ache is gone. The worry and craving that used to drive him have been destroyed in this present moment; God has emptied him of restless wanting and dissolved the very distinction between self and God, same and separate. Against this he sets the alternative he has escaped: the net of attachment, which never satisfies but only deepens grief and pulls a person further down. His closing question is the voice of someone who has nothing left to crave: now that the longing itself has been fulfilled, who could there be to revive it?

GATHA 3309 *Ecstasy and Joy*

Ecstasy, the cycle ended

मराठी मूळ

आहो उभा विटेवरी । भरोवरी चुकविली ॥1॥
निवारलें जाणें येणें । कोणा कोणें रुसावे ॥ध्रु.॥
संकल्पासी वेचे बळ । भारे फळ निर्माण ॥2॥
तुका ह्मणे उभयतां । भेटी सत्ता लोभाची ॥3॥

ENGLISH TRANSLATION

He stands upon the brick, and the cycle of coming and going has ceased. There is no more need for anyone to quarrel with anyone.

Mere intention now bears fruit; no effort is required. Says Tuka, the meeting of both, God and devotee, is held together by the power of mutual love.

IN PLAIN WORDS

Look, He stands on the brick. The back-and-forth is over. Coming and going has stopped. So who has anyone left to sulk at? When mere intention spends its strength, fruit is born of the weight of it. Tuka says: the meeting of the two, God and devotee, is held together by the power of love.

WHAT IT MEANS

Tukaram fixes the scene at Pandhari, where Vitthal stands on the brick, and from that standing figure draws the end of all wandering. The cycle of coming and going, birth and return, has ceased, so there is no longer anyone to quarrel or sulk against. In this state effort drops away: bare intention is enough, and fruit ripens by its own weight rather than by striving. The last line names what binds it: the meeting of God and devotee is not held by rule or transaction but by the force of mutual love between them.

GATHA 3310 *Prayers*

Prayer, lay the head at the feet

मराठी मूळ

असो खटपट । आतां वाउगे बोभाट ॥1॥
परिसा हे विनवणी । असो मस्तक चरणीं ॥ध्रु.॥
अपराध करा । क्षमा घडले दातारा ॥2॥
तुका ह्मणे वेथा । तुह्मा कळे पंढरिनाथा ॥3॥

ENGLISH TRANSLATION

Let all strife and needless commotion be done with now. Hear this my humble plea; let my head rest at Your feet.

Forgive, O generous Lord, whatever offenses have occurred. Says Tuka, You know my pain, O Lord of Pandhari.

IN PLAIN WORDS

Let the struggle stop. Let the useless noise be over now. Hear this plea of mine: let my head rest at Your feet. Whatever wrongs I have done, forgive them, O generous Lord. Tuka says: You know my pain, O Lord of Pandhari.

WHAT IT MEANS

Tukaram asks for an end to striving and to his own clamor. He is done with effort and empty outcry and wants only to lay his head at God's feet, the posture of complete surrender. He asks for forgiveness for whatever offenses he has committed, leaning on God's generosity rather than on his own merit. His final word rests everything on

God's knowing: the Lord of Pandhari already sees his pain, so the prayer is less a report than a handing over of a hurt that is already understood.

GATHA 3311 *Prayers*

Prayer, a plea to the pilgrims

मराठी मूळ

वारकरी पायांपाशीं । आले त्यांसी विनविलें ॥1॥
काय काय तें आइका । विसरों नका रंकासी ॥ध्रु.॥
चिंतावोनि चिंता केली । हे राहिली अवस्था ॥2॥
तुका ह्मणे संसारा । रुसलों खरा यासाठीं ॥3॥

ENGLISH TRANSLATION

The pilgrims came to Your feet, and I made my plea to them. Listen to what I said: do not forget this poor wretch.

I have exhausted my chitta with worry, and this is the state I am left in. Says Tuka, I have truly turned away from worldly life for this very reason.

IN PLAIN WORDS

The pilgrims came to Your feet, and I made my plea to them. Hear what I said: do not forget this poor wretch. I wore my mind out with worry, and this is the state it has left me in. Tuka says: it is for this very reason that I have truly turned away from worldly life.

WHAT IT MEANS

Tukaram speaks through the Varkari pilgrims, sending his appeal to God by their hands. He begs them to carry one message to Vitthal: do not forget this destitute man. He confesses that endless worry has exhausted his mind and reduced him to the broken condition he is now in. The closing line names the cost and the choice together: it is precisely because of this exhaustion with anxiety and the world that he has genuinely turned his back on worldly life and thrown himself on God.

GATHA 3312 *Longing and Separation*

Longing, keep the conversation going

मराठी मूळ

जीवींचें कां नेणां । परि हे आवडी नारायणा ॥1॥
वाढवावें हें उत्तर । कांहीं लाज करकर ॥ध्रु.॥
कोठें वांयां गेले । शब्द उत्तम चांगले ॥2॥
तुका ह्मणे बाळा । असतात ि्रय खेळा॥3॥

ENGLISH TRANSLATION

Do You not know what is in my chitta? Yet this is my love for You, O Narayana. Please extend this conversation; I feel some hesitation and awkwardness.

Where have all those beautiful and excellent words gone? Says Tuka, children are always dear when they are at play.

IN PLAIN WORDS

Do You not know what is in my heart? Yet this is my love for You, Narayana. Stretch this talk out longer. I feel some shyness, some awkwardness. Where have they gone, all those good and beautiful words? Tuka says: children are dear when they are at play.

WHAT IT MEANS

Tukaram, sure that God already knows his inmost heart, still wants the exchange to continue, because the loving back-and-forth is itself the joy. He asks Narayana to draw the conversation out, confessing a tender shyness that makes the words come hard. He misses the fine words that used to flow and wonders where they have gone. The closing image explains the asking: just as a child is most dear to its parent when it is at play, the devotee delights in playing before God, and that playful nearness is what he is begging not to lose.

GATHA 3313 *Surrender and Acceptance*

Surrender, carried like a child

मराठी मूळ

वोडविलें अंग । आतां करूनि घ्यावें सांग ॥1॥
काय पूजा ते मी नेणें । जाणावें जी सर्वजाणें ॥ध्रु.॥
पोटा आलें बाळ। त्याचें जाणावें सकळ ॥2॥
चुका ह्मणे हरी । वाहावें जी कडियेवरी॥3॥

ENGLISH TRANSLATION

I have offered my body to You; now make of it what You will. I do not know what proper worship is; You, O all-knowing one, must understand.

When a child is born, the mother knows everything it needs. Says Tuka, O Hari, carry me upon Your hip.

IN PLAIN WORDS

I have offered my body to You. Now make of it whatever You will. I do not know what proper worship is. You, who know all, must know it for me. When a child is born, the mother knows everything it needs. Tuka says: Hari, carry me on Your hip.

WHAT IT MEANS

Tukaram hands his whole body over and tells God to do with it as He pleases, keeping nothing back. He admits he does not know the right way to worship and places that not-knowing on the all-knowing one: You understand what I cannot. The mother and child image carries the surrender: a newborn knows nothing of its own needs, and

the mother knows them all and provides without being asked. So Tuka asks to be treated exactly that way, lifted and carried on God's hip like an infant who simply trusts and is held.

GATHA 3314 *Prayers*

Prayer, the crowning plea

मराठी मूळ

सेवटींची हे विनंती । पाय चित्तीं रहावे ॥1॥
ऐसे करा कृपादान । तुह्मां मन सन्निध ॥ध्रु.॥
भाग्याविण कैंची भेटी । नव्हे तुटी चिंतनें ॥2॥
तुका ह्मणे कळसा आलें । हें विठ्ठलें परिसावें ॥3॥

ENGLISH TRANSLATION

This is my final prayer: may Your feet remain in my chitta. Grant me this gift of grace, that my mind stays ever near You.

Without fortune there is no meeting, but through contemplation the bond is never severed. Says Tuka, this is the crowning plea; may Vitthal hear it.

IN PLAIN WORDS

This is my last request: let Your feet stay in my heart. Grant me this gift of grace, that my mind keeps close to You. Without good fortune there is no meeting; but through remembering You, the bond is never broken. Tuka says: this is the plea that crowns it all. May Vitthal hear it.

WHAT IT MEANS

Tukaram offers what he calls his final prayer, the one petition that gathers up all the rest: that God's feet remain settled in his heart and his mind stay forever near. He asks for this only as grace, a gift, not something earned. He acknowledges that meeting God depends on fortune one cannot command, yet insists that constant remembrance keeps the connection unbroken even so. He ends by marking this as the crowning request, the pinnacle of his asking, and begs that Vitthal will listen to it.

GATHA 3315 *Appeals and Exhortations*

The Name, the dissolving of self

मराठी मूळ

करुंनियां शुद्ध मन । नारायण स्मरावा ॥1॥
तरीच हा तरिजे सिंधु । भवबंधू तोडोनिया ॥ध्रु.॥
तेथे सरे शुद्ध साचें । अंतरींचे बीज तें ॥2॥
तुका ह्मणे लवणकळी । पडतां जळीं तें होय ॥3॥

ENGLISH TRANSLATION

Purify the mind and remember Narayana. Only then can you cross this ocean of existence, cutting through the bonds of worldly life.

What works there is what is pure and true, the inner seed of sincerity. Says Tuka, when a lump of salt falls into water, it becomes the water itself.

IN PLAIN WORDS

Make the mind pure. Remember Narayana. Only then do you cross this ocean. Only then are the bonds of worldly life cut. What counts there is what is truly pure: the inner seed of sincerity. Tuka says: a lump of salt, falling into water, becomes the water itself.

WHAT IT MEANS

Tukaram names the single condition for crossing the ocean of birth and death: a mind made pure, holding the Name of Narayana. The remembering is what cuts the bonds, but only purity and an honest inner seed make the remembering real. His closing image is severe and exact. The salt that falls into water does not float there as itself; it dissolves and becomes water. So the one who truly remembers does not keep a separate self alongside God; the self is undone into what it sought.

GATHA 3316 *Prayers*

Prayer, to see God everywhere

मराठी मूळ

जिकडे पाहे तिकडे देव । ऐसा भाव दे कांहीं ॥1॥
काय केलों एकदेशी । गुणदोषीं संपन्न ॥ध्रु.॥
पडें तेथें तुझ्या पायां। करीं वायां न वजतें ॥2॥
तुका ह्मणे विषमें सारी । ठाणें धरी जीवासी ॥3॥

ENGLISH TRANSLATION

Grant me such a vision that wherever I look I see only God. Why have I been made so limited, loaded down with virtues and faults? Wherever I may fall, let it be at Your feet; let nothing I do be in vain.

Says Tuka, the uneven path takes a firm hold upon the jiva.

IN PLAIN WORDS

Wherever I look, let me see God. Give me at least this much vision. Why was I made so small, so full of merits and faults? Wherever I fall, let me fall at your feet; let nothing I do go to waste. Tuka says: the uneven road takes a firm grip on the jiva.

WHAT IT MEANS

Tukaram asks for one gift: eyes that find God in every direction. He looks at himself honestly, a narrow creature loaded with both virtues and faults, and does not pretend otherwise. His petition is not for success but for safety, that whatever befall him, he land at God's feet and nothing be wasted. The closing line warns why the prayer

matters: the broken, uneven road of worldly life seizes the soul and holds it fast, so the soul that does not fix its sight on God will be caught by the ground it walks on.

GATHA 3317 *Devotion to Vitthal*

Total surrender, God as sole wealth

मराठी मूळ

जिकडे जाय तिकडे सवें । आतां यावें यावरी ॥1॥
माझ्या अवघ्या भांडवला । तूं एकला जालासी ॥ध्रु.॥
आतां दुजें धरा झणी । पायांहूनि वेगळें ॥2॥
तुका ह्मणे आतां देवा । नका गोवा यावरी ॥3॥

ENGLISH TRANSLATION

Wherever I go, You are there with me. Come now, and stay with me from this moment on.

You have become my entire capital, You alone. Do not let me cling to anything apart from Your feet.

Says Tuka, O God, do not entangle me any further.

IN PLAIN WORDS

Wherever I go, you come with me. Now come, and stay from here on. You alone have become my whole capital. Do not let me hold anything apart from your feet. Tuka says: now, God, do not tangle me up any further.

WHAT IT MEANS

Tukaram has reached the point where there is nothing of his own left; God has become his entire wealth, his only stock. He asks God, who already walks beside him everywhere, to stay openly and finally. His one fear now is of being made to cling to something other than the feet, so he begs to be kept from any second attachment. The closing plea, do not entangle me further, asks God to stop adding the knots of worldly involvement and to leave him bound to one thing only.

GATHA 3318 *The Power of the Name*

The Name, no ruin for the devotee

मराठी मूळ

स्मरतां कां घडे नास । विष्णुदास यावरी ॥1॥
ऐसी सीमा जाली जगीं । तरी मी वेगीं अनुसरलों ॥ध्रु.॥
धरिलें तें निवडे आतां । न घडे चित्तावेगळें ॥2॥
तुका ह्मणे नाश नाहीं । पुराणें ही गर्जती ॥3॥

ENGLISH TRANSLATION

How can ruin befall a servant of Vishnu who remembers the Name? Such is the proven truth in this world, and that is why I have followed it eagerly. What I have grasped will not be taken from me now; it cannot be separated from my heart.

Says Tuka, there is no destruction in this; even the Puranas proclaim it.

IN PLAIN WORDS

How can ruin come to a servant of Vishnu who remembers the Name? This is the settled truth in the world, so I followed it at once. What I have grasped cannot be taken from me now; it will not leave my heart. Tuka says: there is no destruction in this. Even the Puranas proclaim it.

WHAT IT MEANS

Tukaram states a promise and then his own act of trust. The one who remembers the Name, as a servant of Vishnu, cannot be brought to ruin; this is established truth, so he wasted no time in following it. Now what he has taken hold of has taken hold of him in return: it cannot be pried from his heart. He stakes the claim not only on his own experience but on the Puranas, which themselves declare aloud that for the devotee of the Name there is no destruction.

GATHA 3319 *Devotion to Vitthal*

Regret, the remedy found too late

मराठी मूळ

आधी नाहीं कळों आला हा उपाय । नाहीं तरी काय चुकी होती ॥1॥
घालितो पायांसी मिठी एकसरें । नेदीं तो दुसरें आड येऊं ॥ध्रु.॥
कासया पडतों लटिक्याचे भरी । नव्हता का शिरीं भार घेतों ॥2॥
तुका ह्मणे कां हे घेतों गर्भवास । कां या होतों दास कुटुंबाचा ॥3॥

ENGLISH TRANSLATION

If only this remedy had been known to me earlier, what a difference it would have made! Now I clasp His feet in one single embrace and refuse to let anything else come between us. Why did I keep falling for false burdens? Why did I not refuse the weight upon my head long ago? Says Tuka, why did I endure the suffering of the womb? Why did I become a slave to family and household?

IN PLAIN WORDS

I did not know this remedy before. If I had, what mistake could have happened? Now I clasp his feet in one embrace, and I let nothing else come between. Why did I keep falling under false loads? Why did I carry that weight on my head? Tuka says: why did I suffer the womb again and again? Why did I become a slave to family and household?

WHAT IT MEANS

Tukaram looks back with grief at how long he lived without the one remedy he now holds. Had he known to clasp God's feet and let nothing intrude, the long chain of error would never have happened. He counts the cost of his ignorance: the false burdens he kept accepting, the weight he carried for nothing, the repeated births in the womb,

the years spent as a bondservant to family and household. The regret is not bitterness at others but a clear self-examination, showing how much was wasted before the simple thing was seen.

GATHA 3320 *Surrender and Acceptance*

Surrender at the hour of reckoning

मराठी मूळ

आतां बरें जालें । माझें मज कळो आलें ॥1॥
खोटा ऐसा संवसार । मज पायीं द्यावी थार ॥ध्रु.॥
उघडले डोळे । भोग देताकाळीं कळे ॥
तुका ह्मणे जीवा । होतां तडातोडी देवा ॥3॥

ENGLISH TRANSLATION

Now, at last, a good thing has happened: I have come to understand myself. This worldly life is false; grant me a place at Your feet.

My eyes have opened, and I see the truth just as the moment of reckoning arrives. Says Tuka, O God, the jiva is being wrenched apart from the body.

IN PLAIN WORDS

Now it is well. I have come to understand my own self. This worldly life is false; give me a place at your feet. My eyes have opened. I see the truth just as the time of reckoning comes. Tuka says: O God, the jiva is being torn away from the body.

WHAT IT MEANS

Tukaram marks the moment of clear seeing as a good thing, even though it arrives late. He has finally understood himself and judged worldly life to be false, and so he asks only for a place at God's feet. The eyes open, he says, exactly as the hour of reckoning arrives, when the soul is being wrenched from the body. The poem holds together two truths at once: the urgency of death, and the calm of a man who has at last surrendered, asking refuge at the only place that will hold.

GATHA 3321 *The Necessity of Experience*

Fulfillment, the sweet Name made a garland

मराठी मूळ

बोलिलों ते धर्म अनुभव अंगें । काय पांडुरंगें उणें केलें ॥1॥
सर्व सिद्धि पायीं वोळगती दासी । इच्छा नाहीं ऐसी व्हावें कांहीं ॥ध्रु.॥
संतसमागमें अळंकार वाणी । करूं हे पेरणी शुद्ध बीजा ॥2॥
तुका ह्मणे रामकृष्णनामें गोड । आवडीचें कोड माळ ओऊं ॥3॥

ENGLISH TRANSLATION

What I have spoken is dharma, confirmed by my own experience. What has Panduranga left unfulfilled? All accomplishments attend His feet like maidservants; I have no wish to become anything.

In the company of saints, I adorn my speech and sow these seeds of purity. Says Tuka, the names of Rama and Krishna are sweet; let me string them into a garland of delight.

IN PLAIN WORDS

What I have spoken is dharma, proven on my own body. What has Panduranga left undone? Every power waits at his feet like a serving maid. I have no wish to become anything. In the company of saints I adorn my speech and sow this pure seed. Tuka says: the names of Rama and Krishna are sweet; let me thread them into a garland of delight.

WHAT IT MEANS

Tukaram speaks from completion, not theory: what he teaches is dharma tested in his own life. Panduranga has left nothing wanting, and all the powers and attainments wait at God's feet like servants, so he has no ambition left to be anyone or anything. What remains is to keep good company, to make his speech beautiful, and to plant the pure seed of the Name in others. The sweetness of the names of Rama and Krishna is enough, and he asks only to string those sweet names together like a garland.

GATHA 3322 *Worldly Metaphors*

Metaphor, the irreversible inner change

मराठी मूळ

परिसाचे अंगें सोनें जाला विळा । वाकणें या कळा हीन नेव्हे ॥1॥
अंतरीं पालट घडला कारण । मग समाधान तें चि गोड ॥ध्रु.॥
पिकली सेंद पूर्वकर्मा नये । अव्हेरु तो काय घडे मग॥2॥
तुका ह्मणे आणा पंगती सुरण । पृथक ते गुण केले पाकें॥3॥

ENGLISH TRANSLATION

When iron is touched by the philosopher's stone, it becomes gold; the bending and twisting it undergoes is not a defect. Once the inner transformation has taken place, that very contentment is sweet.

A ripe fruit cannot return to its former bitterness; there is no rejecting what is done. Says Tuka, add the yam to the cooking pot; the right preparation transforms even its harsh qualities.

IN PLAIN WORDS

Touched by the philosopher's stone, the iron blade becomes gold. Its bends and twists are no longer a flaw. Once the inner change has happened, that contentment alone is sweet. A ripened fruit cannot go back to its sourness; what is done cannot be refused. Tuka says: put the yam in the cooking pot. The right cooking changes even its harsh qualities.

WHAT IT MEANS

Tukaram describes the inner transformation of grace as a change that cannot be undone. The crooked iron blade, touched by the philosopher's stone, turns to gold, and its old bends stop being defects because the substance itself is now different. He stacks the images: a ripened fruit cannot return to being sour, and a yam, cooked rightly, loses its harsh raw bite. The point for self-examination is steadying: once God has truly changed you within, that new contentment is the only sweetness, and the old condition has no power to call you back.

GATHA 3323 *Worldly Metaphors*

Metaphor, each carries its own burden

मराठी मूळ

ज्याचे माथां जो जो भार । ते चि फार तयासी ॥1॥
मागें पुढें अवघें रितें । कळों येतें अनुभवें ॥ध्रु.॥
परिसा अंगीं अमुपसोनें । पोटीं हीन धातु चि ॥2॥
आपुला तो करि धर्म । जाणे वर्म तुका तें ॥3॥

ENGLISH TRANSLATION

Whatever burden rests on whose head feels heaviest to that person. Before and after, everything else is empty, as experience makes clear.

The philosopher's stone may contain limitless gold, yet its own inner substance is mere base metal. Says Tuka, each acts according to its own dharma; he who knows the secret knows this well.

IN PLAIN WORDS

Whatever load lies on a person's head feels the heaviest to that person. Look before and behind: all the rest is empty. Experience makes this plain. The philosopher's stone holds limitless gold, yet inside its own body it is only base metal. Tuka says: each thing acts by its own nature; the one who knows the secret knows this.

WHAT IT MEANS

Tukaram observes that every person feels their own burden as the heaviest, while everything around them looks empty and weightless by comparison. Experience, he says, teaches this clearly. His sharp image is the philosopher's stone: it turns endless iron into gold, yet in its own substance it stays base metal, never becoming gold itself. The lesson is about acting from one's true nature rather than appearances: a thing does what it is, and only the one who knows this hidden law sees past how things look to what they actually are.

GATHA 3324 *Longing and Separation*

Longing, the helpless one's only refuge

मराठी मूळ

पाहें तिकडे दिशा ओस । अवघी पास पायांपें ॥1॥
मन चि साच होइल कई । प्रेम देई भेटोनि ॥ध्रु.॥
सर्वापरि पांगुळ असें । न कळे कैंसे तें तुह्मा ॥2॥
तुका ह्मणे कृपावंता । तूं तों दाता दीनाचा ॥3॥

ENGLISH TRANSLATION

Wherever I look, the horizon stands empty; everything lies clustered near Your feet. When will my mind become true? Grant me Your love through Your presence.

I am lame in every way; do You not see this? Says Tuka, O gracious one, You are the benefactor of the lowly.

IN PLAIN WORDS

Wherever I look, the horizon is empty. Everything is gathered close at your feet. When will my mind become true? Grant me love by coming to me. I am crippled in every way; do you not see it? Tuka says: O merciful one, you are the giver to the helpless.

WHAT IT MEANS

Tukaram looks out and finds the whole world barren; the only fullness is at God's feet, where everything he wants is gathered. His longing turns inward and impatient: when will his own mind become true, and when will God come and give him love by his very presence? He confesses he is lame in every way, unable to reach God by his own strength. So he rests the whole appeal on God's nature rather than his own merit: you are the one who gives to the helpless, and I am exactly that.

GATHA 3325 *Longing and Separation*

Longing, calling the Mother to run

मराठी मूळ

चालवणें काय । ऐसें अंगे माझे माय ॥1॥
धांव धांव लवलाहें । कंठीं प्राण वाट पाहे ॥ध्रु.॥
पसरूनि कर । तुज चालिलों समोर ॥2॥
देसील विसांवा । तुका ह्मणे ऐशा हांवा॥3॥

ENGLISH TRANSLATION

How can I keep walking, O Mother, with a body such as mine? Run, run to me quickly! My life breath watches the road for You. I come toward You with arms outstretched.

Says Tuka, will You grant me rest? That is my only yearning.

IN PLAIN WORDS

How can I keep walking, O Mother, with a body like mine? Run, run quickly. My life breath is at my throat, watching the road for you. With arms spread wide I come toward you. Will you give me rest? Tuka says: this is my whole longing.

WHAT IT MEANS

Tukaram cries out to God as a mother, confessing that his worn body cannot carry him any further. He begs her to run to him quickly, because his very life breath has risen to his throat and waits on the road for her coming. He comes with arms spread wide, the posture of a child reaching to be lifted. The single thing he asks is rest, to be received and carried instead of struggling on, and he says plainly that this longing for the Mother's arms is the whole of his desire.

GATHA 3326 *Ecstasy and Joy*

Ecstasy, the Name fills the mouth

मराठी मूळ

आवडीच्या ऐसें जालें । मुखा आलें हरिनाम ॥1॥
आतां घेऊं धणीवरि । मागें उरी नुरेतों ॥ध्रु.॥
सांटवण मनाऐसी । पुढें रासी अमुप ॥2॥
तुका ह्मणे कारण जालें । विठ्ठल तीं अक्षरीं॥3॥

ENGLISH TRANSLATION

It has happened just as my chitta desired: the Name of Hari has come to my lips. Now I shall take my fill; I will not leave anything behind.

The store within my mind now holds a treasure beyond measure. Says Tuka, the three syllables of Vitthal have accomplished everything.

IN PLAIN WORDS

It has happened just as I longed. The Name of Hari has come to my mouth. Now I will take my fill; I leave nothing behind. The store within my mind is as great as my heart could wish, and a measureless heap lies ahead. Tuka says: the three syllables of Vitthal have done everything.

WHAT IT MEANS

Tukaram speaks from fulfilled desire: the Name of Hari has come freely to his lips, exactly as he wanted. So he resolves to take his fill of it and hold nothing back, because the supply does not run out. The treasure stored in his mind already matches his heart's wish, and beyond it lies a heap without measure. He ends by crediting the whole abundance to the Name itself: the three syllables of Vitthal have accomplished everything, so that nothing more needs to be earned or added.

GATHA 3327 *Devotion to Vitthal*

Devotion to the saints, Hari's servants

मराठी मूळ

त्यांचिया चरणां माझें दंडवत । ज्यांचें धनवित्त पांडुरंग ॥1॥
येथें माझा जीव पावला विसांवा । ह्मणऊनि हांवा भरलासें ॥ध्रु.॥
चरणींचें रज लावीन कपाळा । जीं पदें राउळा सोई जाती ॥2॥
आणिक तीं भाग्यें येथें कुरवंडी । करूनियां सांडीं इंद्राऐसी ॥3॥
वैष्णवांचे घरीं देवाची वसति । विश्वास हा चित्तीं सत्यभावें ॥3॥
तुका ह्मणे सखे हरिचे ते दास । आतां पुढें आस नाहीं दुजें ॥5॥

ENGLISH TRANSLATION

I bow at the feet of those whose wealth and treasure is Panduranga. Here my jiva has found its rest, and I am filled to overflowing with zeal.

I will take the dust of their feet and press it to my forehead, those feet that walk the path to the temple. I would sacrifice even the fortune of Indra and offer it as a tribute to them.

In the homes of the Vaishnavas God Himself resides; I hold this conviction with true faith in my chitta. Says Tuka, the friends of Hari are His servants; beyond them I have no further longing.

IN PLAIN WORDS

I bow at the feet of those whose only wealth is Panduranga. Here my soul has found its rest, and so I am filled with longing. I will take the dust of their feet and press it to my forehead, those feet that walk the road to the temple. I would give up even the fortune of Indra and offer it to them as tribute. God himself lives in the homes of the Vaishnavas; I hold this with true faith in my heart. Tuka says: the friends of Hari are his servants. Beyond them I want nothing else.

WHAT IT MEANS

Tukaram turns his devotion not only toward God but toward God's people, the Vaishnavas, and explains why. Their one treasure is Panduranga, so to bow at their feet is to bow toward the only wealth that counts; his restless soul finds its rest there. He would press the dust of their feet to his forehead and trade away even Indra's heavenly fortune for it, because he believes God actually dwells in their homes. The claim he lands is that the company of Hari's servants is itself the goal: once he has them, no other longing is left.

GATHA 3328 *Devotion to Vitthal*

The Name, longing without limit

मराठी मूळ

उपजोनियां मरें । परि हें चि वाटे बरें ॥1॥
नाहीं आवडीसी पार । न ह्मणावें जालें फार ॥ध्रु.॥
अमृताची खाणी । उघडली नव्हे धणी ॥2॥
तुका ह्मणे पचे । विठ्ठल हें मुखा साचें॥3॥

ENGLISH TRANSLATION

Though I be born and die again and again, this alone seems good to me. There is no limit to this love; let no one say it has been enough.

An inexhaustible mine of nectar has been opened. Says Tuka, the name Vitthal truly fills my mouth.

IN PLAIN WORDS

Let me be born and die again and again; even this seems good to me. There is no end to this love; let no one say it has been enough. A mine of nectar has been opened, and it never runs dry. Tuka says: the name Vitthal truly fills my mouth.

WHAT IT MEANS

Tukaram measures his love for the Name against the one thing devotees usually dread, the round of birth and death. He says even endless rebirth is fine if it comes with this love, so far does the love outweigh the fear. The love has no boundary, and he warns against ever calling it sufficient; the supply of sweetness is a mine that cannot be emptied. The whole point lands in the last line: the name Vitthal in his mouth is the inexhaustible nectar he is talking about.

GATHA 3329 *The Nature of God*

Complaint to God, why this world of fear

मराठी मूळ

सत्य तूं सत्य तूं सत्य तूं विठ्ठला । कां गा हा दाविला जगदाकार ॥1॥
सांभाळीं आपुली हाक देतो माया । आह्मांसी कां भयाभीत केलें ॥ध्रु.॥
रूप नाहीं त्यासी ठेवियेलें नाम। लटका चि श्रम वाढविला ॥2॥
तुका ह्मणे कां गा जालासी चतुर । होतासी निसुर निविनकार ॥3॥

ENGLISH TRANSLATION

You are truth, You are truth, You are truth, O Vitthal. Then why have You projected this appearance of the world? Protect Your own creation; I cry out to You, O Maya.

Why have You made us live in fear? That which has no form, You have given it a name. You have needlessly multiplied this toil.

Says Tuka, why have You become so clever? You were once formless, desireless, and beyond all qualities.

IN PLAIN WORDS

You are truth, you are truth, you are truth, O Vitthal. Then why have you shown us this whole spread of a world? Look after your own; this Maya keeps calling out. Why have you made us live in fear? You have no form, yet you took a name, and so you only piled up false trouble. Tuka says: why have you turned so clever? You used to be plain, without desire, beyond all qualities.

WHAT IT MEANS

Tukaram presses a direct grievance against Vitthal, beginning from the one thing he is sure of: God alone is real. If that is so, he asks, why project this entire appearance of a world that holds us in fear? He charges that the formless took on a name and form for nothing but sport, and thereby manufactured needless suffering for souls. The sharpness is aimed at God himself, not softened: Tukaram accuses the once plain, desireless, attributeless one of growing too clever, and asks him to own the creatures caught inside his game.

GATHA 3330 *The Nature of God*

Protest, sin and merit are illusion

मराठी मूळ

अमच्या कपाळें तुज ऐसी बुद्धि । धरावी ते शुद्धी योगा नये ॥1॥
काय या राहिलें विनोदावांचून । आपुलिया भिन्न केलें आह्मां ॥ध्रु.॥
कोठें मूर्त्तमंत दावीं पुण्यपाप । काशासी संकल्प वाहाविसी ॥2॥
तुका ह्मणे आतां आवरावा चेडा । लटिकी च पीडा पांडुरंगा ॥3॥

ENGLISH TRANSLATION

Alas, upon our foreheads such is Your design: the very purity we would hold cannot be attained through yogic effort. What was the point of all this except sport? You have made us separate from Yourself.

Show me where sin and merit stand as tangible forms. Why do You burden us with intentions and consequences? Says Tuka, now call off this mischief, O Panduranga; this torment is all an illusion.

IN PLAIN WORDS

Such is the lot you wrote on our foreheads: the very purity we reach for cannot be won by yogic effort. What was any of this for, except your play? You made us separate from yourself. Show me where sin and merit stand as solid things. Why do you load us with intentions and their results? Tuka says: now call off this trick, Panduranga; this torment is all a lie.

WHAT IT MEANS

Tukaram argues that the whole apparatus of striving, sin, and merit is a fiction God himself set up. He says the purity people chase through yoga is unreachable by such effort, so the effort was never the real path. He challenges God to point to where sin and merit actually exist as tangible things, since they do not, and asks why he

is then weighed down by intentions and their consequences. The demand he lands is blunt: the separation and the moral bookkeeping are a game and a false torment, and Panduranga should simply call it off.

GATHA 3331 *Confession and Sin*

Confession, the tongue that wounds

मराठी मूळ

नो बोलावें ऐसें जनासी उत्तर । करितों विचार बहु वेळा ॥1॥
कोण पाप आड ठाकतें येऊन । पालटिति गुण अंतरींचा ॥ध्रु.॥
संसारा हातीं सोडवूनि गळा । हें कां अवकळा येती पुढें ॥2॥
तुका ह्मणे सेवे घडेल अंतराय । यास करूं काय पांडुरंगा ॥3॥

ENGLISH TRANSLATION

I resolve many times over not to give such harsh answers to people. What sin stands in the way, appearing before me and changing the very nature of my inner temperament? I have freed my neck from the grip of worldly life, yet why do these failings keep coming forward? Says Tuka, O Panduranga, if an obstacle arises in my service, what am I to do?

IN PLAIN WORDS

I should not give people such harsh answers; I think this over again and again. What sin keeps stepping in front of me and turning my inner nature around? I have pulled my own neck free of worldly life, so why do these failings keep coming forward? Tuka says: O Panduranga, if this puts an obstacle in my service, what am I to do?

WHAT IT MEANS

Tukaram confesses a fault he keeps falling back into: speaking harshly to people even after resolving not to. He examines himself honestly, asking what it is inside him that overrides his good intention and changes his temper. The pain is sharper because he has already cut himself loose from worldly attachment, yet the failing returns anyway. His real fear, which he lays before Panduranga, is not the harm to his reputation but that this habit could come between him and his service of God.

GATHA 3332 *Faith and Trust*

Surrender, hold the feet through disgrace

मराठी मूळ

आतां हें उचित माझें जना हातीं । पाहिजे फजीती केली कांहीं ॥1॥
मग हे तुमचे न सोडीं चरण । त्रासोनियां मन येइल ठाया ॥ध्रु.॥
वाउगे वाणीचा न धरीं कांटाळा । ऐसी कां चांडाळा बुद्धि मज ॥2॥
तुका ह्मणे जरि माथां बैसे घाव । तरि मग वाव नेघे पुढें ॥3॥

ENGLISH TRANSLATION

Now let the people do what they will with me; let them humiliate me however they please. Even then I shall not release Your feet; the mind, once wearied of all else, will come to rest.

I shall not be repelled by empty speech. Why does such a pitiable tendency persist in me? Says Tuka, if a blow falls upon my head, only then will it stop seeking more room to wander.

IN PLAIN WORDS

Now it is right that the people do with me what they will; let them shame me somehow. Even then I will not let go of your feet; the mind, once sick of everything else, will come to rest. I will not flinch at empty, abusive talk. Why does such a low tendency stay in me? Tuka says: if a blow lands on my head, then it will stop looking for more room to roam.

WHAT IT MEANS

Tukaram accepts public humiliation as the very thing that can settle his restless mind on God. He invites people to shame him, because once the mind is worn out by the world's contempt it stops wandering and comes to rest at Vitthal's feet, which he vows never to release. He still catches a base streak in himself that recoils from abuse, and questions it honestly. The image he lands on is stark: only when a blow finally falls on his head will the roving mind give up its search for somewhere else to go.

GATHA 3333 *Devotion to Vitthal*

Plea to the saints, a child to its mother

मराठी मूळ

मायेवरी सत्ता आवडीची बाळा । संकोचोनि लळा प्रतिपाळी ॥1॥
अपराध माझे न मनावे मनीं । तुह्मी संतजनीं मायबापीं ॥ध्रु.॥
आरुष वचन लेंकुराची आळी । साहोनि कवळी मागुताली ॥2॥
तुका ह्मणे अंगीं काय नाहीं सत्ता । परि निष्ठता उपेजना ॥3॥

ENGLISH TRANSLATION

A child exercises its will over its mother through sheer love; she contains her feelings and nurtures the child all the same. Do not hold my offenses against me, O saints, O parents.

A mother endures the harsh words and tantrums of her child, then gathers it up again in her arms. Says Tuka, she has the power and authority, yet she never turns cruel.

IN PLAIN WORDS

A child rules its mother through sheer love; she holds back her own feelings and raises it anyway. Do not hold my offenses against me, O saints, my mother and father. A mother bears her child's rude words and tantrums, then gathers it up again into her arms. Tuka says: she has all the power, yet cruelty never rises in her.

WHAT IT MEANS

Tukaram pleads with the saints to forgive his faults, using the bond of a child and its mother as his whole argument. A small child orders its mother around and throws tantrums, yet her love only contains itself and keeps nurturing. He asks the saints, whom he calls his mother and father, to treat his offenses the same way. The point he lands is that real authority shows itself in patience: the mother has every power to strike back, but cruelty simply never arises in her, and he trusts the saints are like that.

GATHA 3334 *The Nature of God*

God's grace, no caste, no delay

मराठी मूळ

कैसा होतो कृपावंत । बहुसंत सांगती । पुसणें नाहीं यातीकुळ । लागों वेळ नेदावा ॥1॥
ऐसी काय जाणों किती । उतरती उतरले ॥ध्रु.॥
दावी वैकुंठींच्या वाटा । पाहातां मोठा संपन्न। अभिमान तो नाहीं अंगी । भक्तालागी न बैसे ॥2॥
तुका ह्मणे आळस निद्रा । नाहीं थारा त्या अंगीं । आलें द्यावें भलत्या काळें । विठ्ठल बळें आगळा ॥3॥

ENGLISH TRANSLATION

How gracious He becomes, as many saints can testify. He does not ask about caste or birth; He does not allow a moment's delay.

How many have crossed over in this way, one cannot say. He reveals the paths to Vaikuntha, and one sees that He is magnanimous beyond all measure.

He carries no pride within; He will not sit idle while His devotees suffer. Says Tuka, there is no laziness or sloth in Him. Whatever comes, He gives it freely at any hour.

Vitthal is supreme in generosity.

IN PLAIN WORDS

How gracious he becomes, many saints will tell you. He does not ask your caste or birth; he lets no moment be lost. How many have crossed over this way, who can count? He shows the roads to Vaikuntha, and you see how full of riches he is. He carries no pride in him, and he will not sit while his devotees suffer. Tuka says: there is no laziness or sleep in him. Whatever comes, he gives at any hour. Vitthal is greatest in giving.

WHAT IT MEANS

Tukaram describes the character of God's grace as the saints have witnessed it. The first thing he names is that this grace is blind to caste and birth and never delays, so countless people have crossed over by it. He shows God as immensely rich yet utterly without pride, never idle while a devotee is in need. The claim he lands is that there is no sloth or sleep in him at all: he gives freely at any hour, and in sheer generosity Vitthal stands supreme.

GATHA 3335 *Devotion to Vitthal*

The pilgrimage, sins flee before Hari's people

मराठी मूळ

सदैव हे वारकरी । जे पंढरी देखती । पदोपदीं विठ्ठल वाचे । त्यांसी कैचा संसार ॥1॥
दोष पळाले दोष पळाले। पैल आले हरिदास ॥ध्रु.॥
प्रेमभातें भरलें अंगीं । निर्लज्ज रंगीं नाचती । गोपीचंदनाची उटी । तुळसी कंठीं मिरवती ॥2॥
तुका ह्मणे देव चित्तीं । मोक्ष हातीं रोकडा । दुर्बळा या शक्तिहीना । त्या ही जना पुरता ॥3॥

ENGLISH TRANSLATION

Blessed are those pilgrims who behold Pandhari. Those who carry the name Vitthal on their lips at every step have no worldly bondage.

Sins have fled, sins have fled, for the devotees of Hari have arrived. Their bodies are filled with the sustenance of love; shamelessly they dance in His color.

They wear the mark of Gopichandan and the tulsi garland around their necks. Says Tuka, with God in their chitta, liberation is right at hand. Even for the weak and the powerless, He is more than enough.

IN PLAIN WORDS

Blessed are these pilgrims who see Pandhari. Those who keep Vitthal on their tongue at every step, what bondage of the world is left for them? Sins have fled, sins have fled; here come the servants of Hari. Their bodies are full of love; with no shame they dance in his color. They wear the mark of Gopichandan and the tulsi garland at the throat. Tuka says: with God in the heart, liberation is right in hand. Even for the weak and the powerless, he is more than enough.

WHAT IT MEANS

Tukaram celebrates the Varkari pilgrims who reach Pandhari with Vitthal's name on their lips at every step. He says their worldly bondage is simply gone, and that sins flee at the mere arrival of Hari's devotees. He paints them as people soaked in love who dance without self-consciousness, marked with sandal paste and the tulsi garland of the tradition. The point he lands is that this path is open to everyone: with God held in the heart, liberation is already in hand, and even the weak and powerless find him fully sufficient.

GATHA 3336 *Ecstasy and Joy*

Ecstasy, the mind come to rest

मराठी मूळ

ऐसीं ठावीं वर्मे । तरी सांडवलों भ्रमें ॥1॥
सुखें नाचतों कीर्तनीं । नाहीं आशंकित मनीं ॥ध्रु.॥
ऐसें आलें हाता । बळ तरी गेली चिंता ॥2॥
सुखे येथें जालें तरी । नाहीं आणिकांची उरी ॥3॥
ऐसें केलें देवें । पुढें कांहीं चि न व्हावें ॥4॥
तुका ह्मणे मन । आतां जालें समाधान ॥5॥

ENGLISH TRANSLATION

Now that I know these secrets, I have been freed from delusion. I dance happily in the kirtan, with no apprehension in my mind.

Now that such strength has come into my hands, all worry is gone. Where joy has arisen here, nothing else can compare.

God has arranged it so that nothing more remains to be desired. Says Tuka, my mind has now found complete peace.

IN PLAIN WORDS

Now that I know these secrets, my delusion is shaken off. I dance in the kirtan in joy, with no doubt left in my mind. Now that such strength has come to my hand, worry is gone. Where this joy has risen, nothing else can stand beside it. God has arranged it so that nothing more is left to want. Tuka says: my mind has now found its peace.

WHAT IT MEANS

Tukaram reports the settled state that comes after the secret of devotion finally opens to him. Knowing it, his delusion falls away and he dances in the kirtan freely, with no doubt or fear left. The new strength he feels dissolves his worry, and the joy that rises leaves nothing able to rival it. The line he lands is the quiet one: God has so arranged things that no desire remains, and his mind has come fully to rest.

GATHA 3337 *Ecstasy and Joy*

Ecstasy, duality dissolved in the Name

मराठी मूळ

चित्तीं बैसलें चिंतन । नारायण नारायण ॥1॥
न लगे गोड कांहीं आतां । आणीक दुसरें सर्वथा ॥ध्रु.॥
हरपला द्वैतभाव । तेणें देह जाला वाव ॥2॥
तुकयाबंधु ह्मणे आम्ही । जालों निष्काम ये कामीं ॥3॥

ENGLISH TRANSLATION

The contemplation of Narayana, Narayana has settled deep within my chitta. Nothing sweet appeals to me now, nothing else at all.

The sense of duality has vanished, and with it the body has become insubstantial. Says Tuka's brother, I have become desireless in this pursuit.

IN PLAIN WORDS

The remembrance has settled in my heart: Narayana, Narayana. Nothing tastes sweet to me now, nothing else at all. The sense of two has vanished, and with it the body has become empty. Tuka's brother says: I have become free of all desire in this.

WHAT IT MEANS

This abhanga, spoken in the voice of Tuka's brother, names the loss of the sense of separateness. The constant remembrance of Narayana has taken root in the heart until nothing else holds any sweetness. As that absorption deepens, the feeling of duality, of self set apart from God, disappears, and the body itself seems to lose its substance. What it lands on is that once the dividing line is gone, desire goes with it, leaving the speaker wholly free of wanting.

GATHA 3338 *Ecstasy and Joy*

Ecstasy, Govinda fills everything

मराठी मूळ

व्यापिलें सर्वत्र । बाहेरी भीतरीं अंत ॥1॥
ऐसें गोविंदें गोविलें । बोलें न वजाये बोलिले ॥ध्रु.॥
संचिताची होळी । करूनि जीव घेतला बळी ॥2॥
तुकयाबंधु ह्मणे नाहीं । आतां संसारा उरी कांहीं ॥3॥

ENGLISH TRANSLATION

Govinda has pervaded everything, inside and out, to the very end. He has ensnared me so completely that words fail; what can be spoken has been spoken.

He made a bonfire of my past karma and claimed my jiva as an offering. Says Tuka's brother, now nothing of worldly life remains.

IN PLAIN WORDS

He fills everything, outside and inside, to the very end. Govinda has bound me so completely that speech fails; what could be said has been said. He set fire to my stored-up karma and took my soul as his offering. Tuka's brother says: now nothing of worldly life is left.

WHAT IT MEANS

Again in the brother's voice, this poem describes being wholly taken over by God. Govinda is felt to pervade everything, inside and out, with no remainder, and the experience binds the speaker so fully that words give out. He pictures God burning up his accumulated karma in a single fire and claiming his very life as a sacrifice. The point he lands is the completeness of it: with the past consumed and the self surrendered, nothing of worldly existence remains to hold him.

GATHA 3339 *The Saints*

Parting blessing, the uncertain future

मराठी मूळ

तुह्मांआह्मांसी दरुषण । जालें दुर्लभ भाषण ॥1॥
ह्मणऊनि करितों आतां । दंडवत घ्या समस्तां ॥ध्रु.॥
भविष्याचें माथां देह । कोण जाणें होइल काय ॥2॥
ह्मणे तुकयाचा बंधव । आमचा तो जाला भाव ॥3॥

ENGLISH TRANSLATION

Our meeting, even this conversation, has become a rare and precious thing. Therefore I offer my salutations to all of you now.

The future rests upon the body's fate; who knows what will come to pass? Says Tuka's brother, this has become our settled conviction.

IN PLAIN WORDS

Our meeting, even this talk between us, has become rare and hard to come by. So now I do this: take my salutation, all of you. The future rests on this body, and who knows what will be? Tuka says: Tuka's brother, this has become our settled feeling.

WHAT IT MEANS

Tukaram speaks as one taking leave, naming how precious even an ordinary meeting has become. He bows to everyone present, because he does not assume there will be another time. The body's fate is unknown, and tomorrow is not promised, so the salutation is offered now while it can be. The closing line frames this as a fixed conviction, not a passing mood: live each meeting as if it may be the last, and give your reverence while you still can.

GATHA 3340 *Appeals and Exhortations*

The rarity of human birth, do not waste it

मराठी मूळ

अनंतजन्में जरी केल्या तपरासी । तरी हा न पवे ह्मणे देह ॥1॥
ऐसें जें निधान लागलेंसे हातीं । त्याची केली माती भाग्यहीना ॥ध्रु.॥
उत्तमाचें सार वेदाचें भांडार । ज्याच्यानें पवित्र तीर्थॉ होती ॥2॥
तुका ह्मणे तुकयाबंधु आणीक उपमा । नाहीं या तों जन्मा द्यावयासी ॥3॥

ENGLISH TRANSLATION

Even if one performs austerities for countless lifetimes, this human birth is hard to attain. Such is the treasure that has come into one's hands, yet the unfortunate one turns it to dust.

It is the essence of the highest, the storehouse of the Vedas, that by whose presence even sacred waters are purified. Says Tuka, speaking for Tuka's brother, there is no other comparison worthy of this birth.

IN PLAIN WORDS

Even if you do austerities for countless lives, this human body is still hard to reach. Such a treasure has come into your hands, and the luckless one turns it to dust. It is the essence of the highest, the storehouse of the Vedas; by it even holy waters are made pure. Tuka says: Tuka's brother, there is no other thing to compare this birth to.

WHAT IT MEANS

Tukaram measures what a human birth is worth and warns against squandering it. Even endless lifetimes of penance do not earn it easily, so to hold it is to hold a treasure. The unfortunate person lets that treasure rot, treating the rare chance as if it were nothing. He then raises its value higher: this birth is the very essence of what is best, the Vedas' own storehouse, and so charged that even sacred rivers are purified by it. Nothing else can be set beside it, which is exactly why wasting it is the great loss.

GATHA 3341 *Devotion to Vitthal*

Pure devotion over cleverness

मराठी मूळ

आह्मांपाशीं सरे एक शुद्ध भाव । चतुराई जाणींव न लगे कळा ॥1॥
सर्वजाण माझा स्वामी पांडुरंग । तया अंगसंगें गोपाळासी ॥2॥
तुका ह्मणे कर्मधर्मे नये हातां । तयावरि सत्ता भाविकांची ॥3॥

ENGLISH TRANSLATION

What works for us is pure, simple devotion. Cleverness, worldly knowledge, and subtle arts are not required.

My all-knowing master is Panduranga; it is through intimacy with Him that the cowherd boys were blessed. Says Tuka, God cannot be won by rituals or duties alone; sincere devotees hold true sovereignty over Him.

IN PLAIN WORDS

What works for us is one thing: pure feeling. Cleverness, knowing, skill, none of it is needed. My master Panduranga knows all; it was by closeness to him that the cowherd boys were blessed. Tuka says: he does not come into your hands by rites and duties. Over him the sincere ones hold the power.

WHAT IT MEANS

Tukaram sets simple, pure devotion against worldly intelligence and technique. With God, sincerity is the only currency; learning and subtlety add nothing. He points to Panduranga, who knows everything, and to the cowherds of Vrindavan whose nearness to Krishna, not their cleverness, made them blessed. Then he lands the sharp claim: ritual and duty alone cannot lay hold of God. It is the sincere-hearted who hold a real sway over him, because love, not performance, is what moves him.

GATHA 3342 *Worldly Metaphors*

The child's claim on God, love as power

मराठी मूळ

प्रीति करी सत्ता । बाळा भीती मातापिता ॥1॥
काय चाले त्याशीं बळ । आळी करितां कोल्हाळ ॥ध्रु.॥
पदरीं घाली मिठी । खेदी मागें पुढें लोटी ॥2॥
बोले मना आलें । तुका साहिला विठ्ठलें ॥3॥

ENGLISH TRANSLATION

Love grants authority; even the mother and father yield to the child's affection. What force can prevail against a child who clamors and wails? The child seizes the mother's garment, tugs at her, pushes from behind and in front.

He speaks whatever comes to his mind. Says Tuka, Vitthal has endured it all.

IN PLAIN WORDS

Love makes its own authority. Mother and father give way before the child. What strength can stand against a child who frets and wails? He grabs the edge of her garment, frets, pushes her back and pulls her forward. He says whatever comes into his head. Tuka says: Vitthal has borne it all.

WHAT IT MEANS

Tukaram uses the picture of a willful child to show how love overturns ordinary power. A child has no strength, yet its crying and clinging bend even its parents to its will. It clutches the mother's clothes, tugs and shoves, and blurts out whatever it likes, and she endures it because she loves it. Tukaram places himself as that child and Vitthal as the parent who simply bears all of it. The point is that the devotee's claim on God is the helpless, demanding love of a child, and God's response is patient endurance.

GATHA 3343 *Ecstasy and Joy*

The taste of God, a delight that never palls

मराठी मूळ

आवडीचे भेटी निवे । चित्त पावे विश्रांती ॥1॥
बरवियाचा छंद मना । नारायणा अवीट ॥ध्रु.॥
तळणे कांहीं साम्या पुरे । हें तों नुरे ये रुचि ॥2॥
तुका ह्मणे बरवें जालें । फावलें हें कळे त्या ॥3॥

ENGLISH TRANSLATION

When the beloved is met, the chitta is soothed and the mind finds rest. The mind delights endlessly in the beauty of Narayana; it is a taste that never palls.

No other flavor can ever match or satisfy this craving; this one never fades. Says Tuka, how wonderful this has turned out; only those who have found it know its worth.

IN PLAIN WORDS

When the loved one is met, the heart cools and the mind comes to rest. The mind is set on the beauty; in Narayana there is no surfeit. No other flavor can ever fill or match this; this taste does not fade. Tuka says: how good this has turned out. Only the one who has found it knows.

WHAT IT MEANS

Tukaram describes the settled joy of meeting his beloved God. The encounter cools the restless heart and gives the mind its rest, because the mind has fixed on the beauty of Narayana, a delight that never cloys. He insists no other pleasure can equal or satisfy it, and unlike every other flavor this one does not wear off. The final line keeps the experience honest: he simply marvels at his good fortune, and says only the person who has actually tasted it can know what it is worth.

GATHA 3344 *Faith and Trust*

Steady mind, prayer for lasting sweetness

मराठी मूळ

केलियाचें दान । करा आपुलें जतन ॥1॥
माझी बुद्धि स्थिर देवा । नाहीं विषयांचा हेवा ॥ध्रु.॥
भावा अंतराय । येती अंतरती पाय ॥2॥
तुका ह्मणे जोडी । आदीं अंतीं राहो गोडी॥3॥

ENGLISH TRANSLATION

Guard well what has been given to you and protect your own store. My intellect is steady, O God; I have no craving for sensory pleasures.

When obstacles arise in devotion, the feet of God grow distant. Says Tuka, may this sweetness endure from the beginning to the very end.

IN PLAIN WORDS

Guard what has been given; keep your own store safe. My mind is steady, O God; I have no craving for the senses. When obstacles come into devotion, the feet grow distant. Tuka says: this is the gain; from the beginning to the end, let the sweetness stay.

WHAT IT MEANS

Tukaram speaks of protecting devotion as one protects a treasure that has been entrusted. He reports his own state: the mind is steady and free of longing for sense pleasures, which is the condition that keeps God near. He names the danger plainly, that when obstacles enter the heart's devotion, God's feet seem to withdraw. So his prayer is for endurance: the real gain is the sweetness of devotion, and he asks that it hold firm from the first to the last.

GATHA 3345 *Prayers*

Prayer, the child running to the breast

मराठी मूळ

माझे हातीं आहे करावें चिंतन । तुम्ही कृपादान प्रेम द्यावें ॥1॥
मागति यां भांडवल आळवण । नामाची जतन दातियासी॥ध्रु.॥
बाळक धांवोनि आड निघे स्तनीं ॥ घालावा जननी कृपे पान्हां ॥2॥
तुका ह्मणे करीं कासवाचे परी । आहे सूत्रदोरी तुझे हातीं ॥3॥

ENGLISH TRANSLATION

It is in my hands to practice contemplation; You must grant me the gift of loving grace. My capital for this entreaty is the invocation of Your Name, held safe for the giver.

Just as a child runs eagerly to the breast, the mother must let her milk flow with compassion. Says Tuka, I look to You as the tortoise watches over its young; the thread of control is in Your hands.

IN PLAIN WORDS

What is in my hands is to do remembrance; you must give the gift of grace, the gift of love. My only capital for this asking is the Name, kept safe for the one who gives. As a child runs and presses to the breast, the mother must let her milk flow in mercy. Tuka says: hold me as the tortoise holds its young; the thread of control is in your hands.

WHAT IT MEANS

Tukaram divides the work of devotion between himself and God. His part is small: to keep remembering and calling. The grace, the love, the actual gift must come from God. His whole stock for the asking is the Name, held in trust for the giver. He pictures himself as a hungry child pressing to its mother, and asks God, like the mother, to let mercy flow. The closing image is of total dependence: as the tortoise is said to nourish its young by a thread of attention from afar, the controlling thread of his life is wholly in God's hands.

GATHA 3346 *Appeals and Exhortations*

Exhortation, do not blame the one who warns

मराठी मूळ

वाट दावी त्याचें गेलें काय । नागवला जो वारितां जाय ॥1॥
ऐसीं मागें ठकलीं किती । सांगतां खाती विषगोळा॥ध्रु.॥
विचारोनि पाहे त्यास । न वजे जीवें नव्हे नास ॥2॥
तुका ह्मणे जो रुसला जीवा । तयासी केशवा काय चाले ॥3॥

ENGLISH TRANSLATION

What harm befalls the one who shows the way? It is the one who ignores the warning who is truly ruined. How many in the past have been deceived like this, swallowing the poison even as they are warned.

Consider it carefully: the one who would not go did not lose his life. Says Tuka, he who has turned away from his own jiva, what can even Keshava do for him?.

IN PLAIN WORDS

What does the one who shows the way lose? It is the one who, when warned, walks on, who is ruined. How many before have been fooled like this, who swallow the poison even as they are told. Look at it carefully: the one who would not go did not die, was not destroyed. Tuka says: the one who has turned away from his own life, what can Keshava do for him?

WHAT IT MEANS

Tukaram defends the guide who warns and turns the blame back on the one who ignores the warning. The guide loses nothing by pointing out the road; it is the person who walks on despite the caution who is undone. Many before have been deceived this way, drinking the poison even after being told. He asks the hearer to reason it out: refusing the dangerous road never killed anyone. The hard close looks at self-examination, not contempt: if a person has turned away from his own true good, even Keshava cannot help someone who refuses to be helped.

GATHA 3347 *Social Criticism*

Social criticism, the empty show without inner truth

मराठी मूळ

अनुभवावांचून सोंग संपादणें । नव्हे हें करणें स्वहिताचें॥1॥
तैसा नको भुलों बाहिरल्या रंगें । हित तें चि वेगें करूनि घेई ॥ध्रु.॥
बहुरूपी रूपें नटला नारायण । सोंग संपादून जैसा तैसा ॥2॥
पाषाणाचें नाव ठेविलें देव । आणिका तारी भाव परि तो तैसा ॥3॥
कनक झाड ह्म वंदिलें माथां । परिं तें अर्था न मिळे माजी ॥4॥
तुका ह्मणे त्याचा भाव तारी त्यास । अहंभावीं नास तो चि पावे ॥5॥

ENGLISH TRANSLATION

Putting on a show without real inner experience is not the path to one's own good. Do not be deceived by outward appearances; pursue your true welfare quickly.

Narayana Himself plays many roles in many forms, yet after the performance He is exactly as He always was. A stone is called God, and through others' faith it can save them, yet the stone remains the same.

One may bow one's head to a tree made of gold, yet one cannot extract real wealth from it. Says Tuka, it is one's own devotion that saves; the one puffed up with ego meets only with ruin.

IN PLAIN WORDS

To keep up a show with no real experience is not doing yourself any good. So do not be fooled by outward color; take up your real good, and quickly. Narayana himself dresses in many forms and parts, yet after the act he is just as he was. A stone is named God, and by another's faith it can save him, yet the stone stays the same. A tree of gold is bowed to and honored, yet you cannot draw real wealth out of it. Tuka says: a person's own faith saves him; the one swollen with ego meets only ruin.

WHAT IT MEANS

Tukaram attacks the habit of religious performance without inner realization. Putting on the costume of piety with no living experience behind it does nothing for your true welfare, so do not be taken in by outward show, your own or anyone's. He grants that appearances can carry power: Narayana plays many forms yet stays unchanged; a mere stone called God can save through a worshipper's faith, though the stone is still only stone; a golden tree is honored yet yields no usable wealth. The point lands on self-examination: what saves a person is their own genuine faith, while the one inflated by ego, mistaking the show for the substance, is the one who is destroyed.

GATHA 3348 *Confession and Sin*

Confession, kept at God's feet despite himself

मराठी मूळ

मज नष्टा माया मोह नाहीं लोभ । अधिक हो क्षोभ आदराचा ॥1॥
धिग हें शरीर अनउपकार । न मनी आभार उपकाराचा ॥ध्रु.॥
मजहून नष्ट आहे ऐसा कोण । नावडे मिष्टान्न बहुमोल ॥2॥
न दिसती मज आपलेसे गुण । संचित तें कोण जाणे मागें ॥3॥
तुका ह्मणे देखोनियां काई । पांडुरंगा पायीं राखियेलें ॥4॥

ENGLISH TRANSLATION

Pitiable that I am, I have no attachment, no greed, no covetousness, yet my eagerness is excessive. Cursed is this ungrateful body that does not honor the kindness done to it.

Is there anyone more wretched than I, who does not even relish costly, delicious food? I cannot see any virtues of my own; who knows what my past karma truly holds? Says Tuka, seeing whatever it is in me, Panduranga has still kept me at His feet.

IN PLAIN WORDS

Wretch that I am, I have no attachment, no clinging, no greed, yet my eagerness only grows worse. Cursed be this thankless body that does not feel the debt of a kindness. Who is more ruined than I, who does not even relish costly, delicious food? I see no virtues of my own; who knows what my past deeds hold? Tuka says: seeing whatever there is in me, Panduranga has still kept me at his feet.

WHAT IT MEANS

Tukaram makes a harsh self-accounting and finds nothing in himself to lean on. He admits he is restless and overeager even while claiming freedom from greed, and calls his own body ungrateful for not honoring the kindness shown it. He cannot name a single virtue of his own, and does not know what his past karma has stored up. The honesty turns the searchlight inward, not outward. The last line is the grace: with full knowledge of all this wretchedness, Panduranga has kept him at his feet anyway, so the rescue is mercy, not merit.

GATHA 3349 *Devotion to Vitthal*

Devotion, the mind too small to praise

मराठी मूळ

मतिविण काय वणूप तुझें ध्यान । जेथें पडिलें मौन्य वेदश्रुती ॥1॥
करूनि गोजिरा आपुलिये मती । धरियेलें चित्तीं चरणकमळ ॥ध्रु.॥
सुखाचें ओतिलें पाहों ते श्रीमुख । तेणें हरे भूक तान माझी ॥2॥
रसना गोडावली ओव्या गातां गीत । पावलेंसे चित्त समाधान ॥3॥
तुका ह्मणे माझी दृष्ट चरणांवरी । पाउलें गोजिरीं कुंकुमाचीं ॥4॥

ENGLISH TRANSLATION

Without sufficient intellect, how shall I describe Your meditation, on which even the Vedas fall silent? Yet making it as beautiful as my small mind allows, I have enshrined Your lotus feet in my chitta. I gaze upon Your blessed face from which all sweetness flows, and by that sight my hunger and thirst are quenched.

My tongue has been sweetened by singing Your verses and songs, and my mind has found its contentment. Says Tuka, my gaze rests upon Your feet, those beautiful feet tinged with saffron.

IN PLAIN WORDS

Without enough mind, how can I describe your meditation, before which the Vedas and the scriptures fall silent? So, making it as lovely as my small mind can, I have held your lotus feet in my heart. I look on your blessed face, poured out of joy, and by it my hunger and thirst are taken away. My tongue is sweetened singing your verses and songs, and my mind has found its rest. Tuka says: my gaze rests on your feet, those lovely feet touched with saffron.

WHAT IT MEANS

Tukaram begins by confessing his smallness: even the Vedas go silent before God, so how could his poor intellect describe him. He does not let that stop devotion. With the little mind he has, he makes the contemplation beautiful and enshrines God's lotus feet in his heart. Gazing on the blessed face that pours out joy stills his hunger

and thirst, and singing the songs sweetens his tongue and settles his mind. The poem closes simply and concretely, with his eyes resting on the saffron-touched feet, showing that love, not learning, is what completes the worship.

GATHA 3350 *Longing and Separation*

Longing, the dark path and the distant God

मराठी मूळ

ओस जाल्या मज भिंगुळवाणें । जीवलग नेणें मज कोणी ॥1॥
भय वाटे देखें श्वापदांचे भार । नव्हे मज धीर पांडुरंगा॥ध्रु.॥
अंधकारापुढे न चलवे वाट । लागतील खुंटे कांटे अंगा ॥2॥
एकला निःसंग फांकती मारग । होतों नव्हे लाग चालावया ॥3॥
तुका ह्मणे वाट दावूनि सद्गु । राहि हा दुरू पांडुरंग ॥4॥
उदार कृपाळ सांगसी जना । तरी कां त्या रावणा मारियेलें ।

ENGLISH TRANSLATION

Without You, everything appears ghostly and desolate; I know no one who is truly dear to me. I am frightened by the hordes of wild beasts; I cannot summon courage, O Panduranga.

In this darkness I cannot walk the path; thorns and stumps strike my body. I stand alone and companionless; the roads fork in many directions, and I cannot find my stride.

Says Tuka, the guru showed me the way, but Panduranga has remained far away.

IN PLAIN WORDS

Without you everything turns ghostly and bare; I know no one who is truly dear to me. Fear takes me when I see the herds of wild beasts; I cannot find courage, O Panduranga. In the darkness the path cannot be walked; stumps and thorns catch my body. I am alone and without a companion; the roads fork every way, and I cannot find my stride. Tuka says: the guru showed me the way, but Panduranga has stayed far off.

WHAT IT MEANS

Tukaram cries out from the middle of the journey, where God feels absent. Without God the world looks desolate and empty of anyone he can truly call his own. He names the terrors of the road: wild beasts, darkness he cannot walk through, thorns and stumps tearing at him, and forking paths with no one beside him. The complaint is sharp and not softened: the guru did point out the way, yet Panduranga himself has kept his distance. The poem holds the real anguish of a seeker who has been shown the path but still aches for the presence of God who has not yet come close.

GATHA 3351 *Longing and Separation*

Loving accusation, God's hard hand

मराठी मूळ

नित्य नित्य पूजा करी श्रीकमळीं । तेणें तुझें काय केलें॥1॥
काय बडिवार सांगसी वांयां । ठावा पंढरिराया आहेसि आह्मां ।
एकला चि जरी देऊं परिहार । आहे दुरिवरी सीमा ॥ध्रु.॥
कर्णाऐसा वीर उदार जुंझार । तो तुवां जर्जर केला वाणीं ।
पडिला भूमी परी नयेची करुणा । दांत पाडियेले दोन्ही ॥2॥
िश्रयाळ बापुडे सित्वकवाणी । खादलें कापूनि त्याचें पोर ।
ऐसा कठिण कोण होईल दुसरा । उखळीं कांडविलें शिर ॥3॥
सिभ्री चक्रवर्ती करितां यज्ञयाग । त्याचें चिरिलें अंग ठायीं ठायीं ।
जाचऊनि प्राण घेतला मागें । पुढें न पाहतां कांहीं ॥4॥
बळीचा अन्याय सांग होता काय। बुडविला तो पाय देऊनि माथां ।
कोंडिलें दार हा काय कहार । सांगतोसी चित्त कथा ॥5॥
हरिश्चंद्राचें राज्य घेऊनियां सर्व। विकविला जीव डोंबाघरीं ।
पाडिला विघड नळा दमयंतीमधीं। ऐसी तुझी बुिद्ध हरि ॥6॥
आणिकही गुण सांगावे किती । केलिया विपित्त माउसीच्या ।
वधियेला मामा सखा पुरुषोत्तमा । ह्मणे बंधु तुकयाचा ॥7॥

ENGLISH TRANSLATION

Lakshmi worships You daily with lotuses; yet what has that won from You? Why do You boast of Your generosity in vain? We know who You are, O Lord of Pandhari. You say You alone can grant deliverance, but Your justice has its limits.

Karna, that generous and mighty warrior, You felled him with words alone. Even when he lay on the ground, You showed him no mercy and knocked out both his teeth.

Poor Shiryala, a man of gentle nature, You made him cut and serve his own child as food. Who could be more merciless? You had his head pounded in a mortar.

The emperor Shibi, performing sacred rites, You had his body carved piece by piece. You extracted his very life with relentless demands, caring nothing for what followed.

And what wrong had Bali committed? You pushed him under the earth with Your foot upon his head. You imprisoned him behind closed doors.

Is this how You tell devotional stories? You took Harishchandra's entire kingdom and had him sold to a low-caste household. You drove a wedge between Nala and Damayanti.

Such is Your cunning, O Hari. And how many more of Your deeds shall I recount? You brought calamity upon Your own mother's kin.

You killed Your own uncle. Says Tuka's brother, such is our beloved Lord.

IN PLAIN WORDS

Lakshmi worships You every day with lotuses. What has she ever won from You? Why do You boast of Your generosity for nothing? We know who You are, O Lord of Pandhari. You say You alone can grant deliverance, but Your justice has its limits. Karna was a generous, mighty warrior, and You felled him with words alone. He lay on the ground, yet You showed no pity; You knocked out both his teeth. Poor Shiryala was a gentle, devout man, and You made him cut up his own child and serve it as food. Who could be more merciless? You had his head pounded in a mortar. The emperor Shibi was performing sacred rites, and You had his body carved piece by piece. You wrung out his very life and never looked back at what came after. What wrong had Bali done? You pushed him under the earth with Your foot on his head. You shut him behind a closed door. Is this how You tell devotional stories? You took Harishchandra's whole kingdom and had him sold into a low-caste house. You drove a wedge between Nala and Damayanti. Such is Your cunning, O Hari. How many more of Your deeds shall I count? You brought ruin on Your own mother's kin. You killed Your own uncle. Tuka says: such is our beloved Lord.

WHAT IT MEANS

Tukaram speaks to Vitthal in the voice of a hurt lover, listing the famous devotees and kings whom God let suffer terribly. He stacks up Karna, Shiryala, Shibi, Bali, Harishchandra, Nala, even Krishna's own slain uncle, to throw God's boasted generosity back in His face. The point is not to deny God but to protest: if You alone save, why has saving looked so cruel to those who loved You? Behind the accusation is faith, not contempt; only one who is utterly sure of the bond dares to argue with it this hard. The poem leaves the wound open, refusing the easy comfort that devotion always pays off in this life. It asks the listener to face how dark and unaccountable the relationship with God can feel, and still call Him beloved.

GATHA 3352 *Longing and Separation*

Complaint then rebuke, hollow devotion

मराठी मूळ

जे केली आळी ते अवघी गेली वांयां । उरला पंढरिराया श्रम माझा ॥1॥
काय समाधान केलें कोण वेळे । कोणें माझे लळे पिाळयेलें ॥ध्रु.॥
आभास ही नाहीं स्वप्नीं दुिश्चता । प्रत्यक्ष बोलतां कंइचा तो ॥2॥
आतां पुढें लाज वाटे पांडुरंगा । भक्त ऐसे जगामाजी जाले ॥3॥
तुका ह्मणे आतां नाहीं भरवसा । मोकलीसी ऐसा वाटतोसी ॥4॥
कां रे वैष्णव नव्हेसी । कवण्या दंभें नागवलासी॥ध्रु.॥
हरि हरि ह्मणतां लाजसी । गर्वें फुगोनि चालसी ॥2॥
तारुण्यें उताणा । पुंसेंविण बांडा सुना ॥3॥
जालेंसि महिमेचे वेडें । नाचों लाजसी दिंडीपुढें ॥4॥
अळंकारांच्यानि बळें । वंचलासी तुळसीमाळें॥5॥
कैसा सकुमार जालासी । ह्मणसी न टकें एकादशी॥6॥
स्नान न करिसी आंघोळी । विभुती न लाविसी कपाळीं ॥7॥
वरिवरि न्याहिाळसी त्वचा । उपेग नाहीं मांसाचा॥8॥
पद्मनाभी विश्वनाथ । तुका अझून रडत ॥9॥

ENGLISH TRANSLATION

All the pleas I made were wasted; nothing remains but my own weariness, O Lord of Pandhari. When did You ever give me contentment? When did anyone honor my wishes? Not even a trace of a dream or a troubled vision, let alone a direct word.

Now I am ashamed, O Panduranga; devotees such as these have arisen in the world. Says Tuka, I no longer have any confidence; it seems You have abandoned me. Why are you not a true Vaishnava? What pretense has blinded you? You are ashamed to say Hari, Hari, and walk about puffed up with pride.

Your youth has made you lazy; you are barren and useless without real strength. You are mad for fame but ashamed to dance before the pilgrims' procession.

You have traded the tulsi garland for the power of mere ornaments. How delicate you have become, claiming you cannot endure even a single Ekadashi fast.

You will not bathe or apply sacred ash to your forehead. You pamper only the outer skin, while the flesh beneath is of no use.

Says Tuka, calling on Padmanabhi and Vishwanath, he is still weeping.

IN PLAIN WORDS

Every plea I made was wasted. All that is left, O Lord of Pandhari, is my own weariness. When did You ever give me peace? When did anyone honor my wishes? Not even a trace of a dream, not even a troubled vision, let alone a word to my face. Now I feel ashamed, O Panduranga; this is the kind of devotee the world has produced. Tuka says: I have no confidence left now; it feels as if You have let me go. Why are you not a true Vaishnava? What pretense has stripped you bare? You are ashamed to say Hari, Hari, and you walk around swollen with pride. Your youth has made you lazy; you are barren and useless, with no real strength. You are mad for fame but ashamed to dance before the pilgrims' procession. You have traded the tulsi garland for the power of ornaments. How delicate you have become, saying you cannot keep even one Ekadashi fast. You will not bathe or wash; you will not put sacred ash on your forehead. You tend only the outer skin; the flesh beneath is good for nothing. Tuka says: calling on Padmanabhi and Vishwanath, he is still weeping.

WHAT IT MEANS

The poem turns from grief to a sharp self-examination. First Tukaram cries that all his prayers went unanswered and that he is ashamed to be God's devotee at all, fearing he has been abandoned. Then the voice rounds on a slack, vain pretender who calls himself a Vaishnava but is too proud to chant the Name, too lazy and fashionable to fast or dance with the pilgrims, too fond of ornaments to wear the tulsi beads. The charge is aimed at the pattern of empty, image-conscious religion, the kind that tends the surface and lets the inner life rot. By ending with Tuka still weeping before God, the abhanga turns the accusation back on the singer too: the real question is whether one's own devotion is alive or only worn like jewelry.

GATHA 3353 *Social Criticism*

Social criticism, the painted tiger

मराठी मूळ

वाघाचा काळभूत दिसे वाघाऐसा । परी नाहीं दशा साच अंगीं ॥1॥
बाहेरील रंग निवडी कसोटी । संघष्टणें भेटी आपेआप ॥ध्रु.॥
सिकविलें तैसें नाचावें माकडें । न चले त्यापुढें युक्ति कांहीं ॥2॥
तुका ह्मणे करी लटिक्याचा सांटा । फजित तो खोटा शीघ्र होय ॥3॥

ENGLISH TRANSLATION

A painted imitation may look like a tiger, but it does not have the tiger's true nature within. Outward color is tested by the touchstone; true contact reveals itself of its own accord.

A monkey dances as it has been trained, and no cleverness can change that. Says Tuka, the one who stores up falsehood is quickly exposed and put to shame.

IN PLAIN WORDS

A painted likeness can look just like a tiger, but it has no real tiger inside it. The touchstone sorts out mere outward color; true substance shows itself when it is rubbed and tested. A monkey dances the way it was trained to dance, and no cleverness can make it more than that. Tuka says: whoever hoards up falsehood is exposed quickly and shamed.

WHAT IT MEANS

Tukaram tests appearance against substance using three plain images: a painted tiger, the goldsmith's touchstone, and a trained monkey. A holy look, a learned manner, a performance of piety can be perfectly convincing and still be hollow; what is real only proves itself under friction and trial. The trained monkey is the sharpest blow: rote, imitated religion can repeat the right moves yet stays a trick, not a transformation. The poem points at the gap between the role we perform and what we actually are inside. Its warning is that stored-up pretense does not last; sooner or later it is rubbed against reality and shown for what it is.

GATHA 3354

Social Criticism

Social criticism, misplaced mercy

मराठी मूळ

सिंदळीचे सोर चोराची दया । तो ही जाणा तया संवसर्गी ॥1॥
फुकासाटीं भोगे दुःखाचा वाटा । उभारोनी कांटा वाटेवरी ॥ध्रु.॥
सर्प पोसूनियां दुधाचा नास । केलें थीता विष अमृताचें ॥2॥
तुका ह्मणे यासी न करितां दंडण । पुढिल खंडण नव्हे दोषा ॥3॥

ENGLISH TRANSLATION

The sighs of an adulteress and the pity of a thief belong to the same company. For a trifle, such a one inherits a share of suffering and plants a thorn upon the road.

Feeding milk to a serpent only wastes the milk and turns the nectar into poison. Says Tuka, without punishing such people, the spread of wrongdoing cannot be stopped.

IN PLAIN WORDS

The sighs of an unfaithful woman and the pity of a thief belong to the same company. For a trifle such a one reaps a share of sorrow and sets a thorn upon the road. Feed milk to a snake and you only waste the milk; you turn nectar into poison. Tuka says: if such people are not punished, the spread of wrongdoing cannot be stopped.

WHAT IT MEANS

Tukaram warns against kindness given to those bent on harm. Sympathy for a corrupt heart or a thief, he says, keeps the same company as the harm itself; indulging it plants a thorn that wounds everyone who walks that way. The image of milk fed to a serpent makes the point exact: good poured into a poisonous nature is not transformed, it is wasted and even turns deadly. The poem urges firm correction rather than soft tolerance, naming the failure to restrain wrongdoing as a way of letting it spread. The target is the pattern of harm and our weakness in coddling it, not a license for cruelty; the firmness is for the sake of the road everyone must share.

GATHA 3355 *Ecstasy and Joy*

Ecstasy, the world seen as God

मराठी मूळ

तेणें सुखें माझें निवालें अंग । विठ्ठल हें जग देखियेलें ॥1॥
कवतुकें करुणा भाकीतसें लाडें । आवडी बोबडें बोलोनियां ॥ध्रु.॥
मज नाहीं दशा अंतरीं दुःखाची । भावना भेदाची समूळ गेली ॥2॥
तुका ह्मणे सुख जालें माझ्या जीवा । रंगलें केशवा तुझ्या रंगे ॥3॥

ENGLISH TRANSLATION

By that bliss my whole being has been cooled. I see the world as Vitthal.

With tender love I make my playful plea, speaking in the lisping language of a child. There is no trace of sorrow within me; the very notion of difference has been uprooted entirely.

Says Tuka, joy has filled my jiva; it has been dyed in Your color, O Keshava.

IN PLAIN WORDS

By that bliss my whole body has been cooled. I see this world as Vitthal. Playfully, with tenderness, I make my plea, speaking in the lisping way of a small child. There is no state of sorrow left inside me. The sense of difference has been pulled up by the root. Tuka says: joy has filled my jiva. It is dyed in Your color, O Keshava.

WHAT IT MEANS

This is the calm after longing, when the seeking has been answered. Tukaram says his whole being has been cooled, and now he looks out and sees nothing but Vitthal everywhere, the world itself become God. The lisping, childlike speech shows the relationship has gone soft and intimate; there is nothing left to demand, only to play. He names what has changed at the root: the feeling of separation, of me-and-not-me, is gone, and with it all inner sorrow. The closing image of being dyed in Keshava's color says the change is not a passing mood but a soaking-through of the very self.

GATHA 3356 *Longing and Separation*

Longing, going home to God

मराठी मूळ

विठ्ठल सोयरा सज्जन विसांवा । जाइन त्याच्या गांवा भेटावया ॥1॥
सीण भाग त्यासी सांगेन आपुला । तो माझा बापुला सर्व जाणे ॥ध्रु.॥
माय माउलिया बंधुवर्गा जना । भाकीन करुणा सकिळकांसी ॥2॥
संत महंत सिद्ध महानुभाव मुनि । जीवभाव जाऊनि सांगेन त्या ॥3॥
माझिये माहेरीं सुखा काय उणें। न लगे येणें जाणें तुका ह्मणे ॥4॥

ENGLISH TRANSLATION

Vitthal is my true companion, my rest, my dear one. I will go to His town to meet Him.

I will tell Him my weariness and pain, for He is my loving kinsman who knows everything. I will appeal with folded hands to mother, family, brothers, and all people.

To saints, siddhas, great souls, and sages I will go, laying bare my chitta and jiva before them. Says Tuka, in my true home there is no shortage of happiness; there is no need for coming and going.

IN PLAIN WORDS

Vitthal is my kinsman, my good friend, my resting place. I will go to His town to meet Him. I will tell Him all my weariness and pain, for He is my dear one and knows everything. To mother and grandmothers, to brothers and all the people, I will make my plea with folded hands. To saints, mahants, siddhas, great souls, and sages I will go and lay bare my whole inner life. In my true home there is no shortage of happiness. Tuka says: then there is no more coming and going.

WHAT IT MEANS

Tukaram frames God as family and Pandhari as the home he is finally walking back to. He pictures himself arriving worn out and pouring out every pain to Vitthal, the one kinsman who already knows it all. Before the meeting he greets the whole household of the holy, mothers, brothers, saints, and sages, opening his heart to them too. The phrase true home carries the weight: this is not just the pilgrim town but the soul's real origin, where lack and want have no place. The closing line, no more coming and going, hints at the end of restless rebirth and wandering: to reach this home is to stop being driven back and forth.

GATHA 3357 *Devotion to Vitthal*

Devotion, total single-pointing

मराठी मूळ

ध्याइन तुझें रूप गाइन तुझें नाम । आणीक न करीं काम जिव्हामुखें ॥1॥
पाहिन तुझे पाय ठेविन तेथें डोय । पृथक तें काय न करीं मनीं ॥ध्रु.॥
तुझे चि गुणवाद आइकेन कानीं । आणिकांची वाणी पुरे आतां ॥2॥
करिन सेवा करीं चालेन मी पायीं । आणीक न वजें ठायीं तुजविण ॥3॥
तुका ह्मणे जीव ठेविला तुझ्या पायीं । आणीक तो काई देऊं कोणा ॥4॥

ENGLISH TRANSLATION

I will meditate upon Your form and sing Your Name; I will use my tongue and lips for nothing else. I will gaze upon Your feet and lay my eyes there; I will allow no separate thought to enter my mind.

I will listen only to the praise of Your virtues; I have had enough of all other speech. I will serve You with my hands and walk to You with my feet; I will go nowhere without You.

Says Tuka, I have placed my life at Your feet; what else do I have to give to anyone?.

IN PLAIN WORDS

I will meditate on Your form and sing Your Name. My tongue and mouth will do no other work. I will look at Your feet and lay my eyes there. I will let no separate thought into my mind. I will hear only the telling of Your virtues in my ears. I have had enough of all other speech. I will do service with my hands and walk to You on my feet. I will go to no other place but You. Tuka says: I have set my life at Your feet. What else do I have left to give to anyone?

WHAT IT MEANS

This abhanga is a vow that gathers every faculty onto one object. Tukaram pledges tongue, eyes, ears, hands, feet, and mind each to a single use: to praise, behold, hear, serve, and approach God, and nothing else. The repeated refusal of anything separate or other is the heart of it; devotion here means closing every door that does not open onto Vitthal. By ending with his life already laid at God's feet, he answers the implied question of cost: there is nothing held back to spend elsewhere. The poem holds up undivided attention as the whole of the path, the self spent entirely in one direction.

GATHA 3358 *Appeals and Exhortations*

Exhortation, a life wasted without devotion

मराठी मूळ

देवाचें भजन कां रे न करीसी । अखंड हव्यासीं पीडतोसी ॥1॥
देवासी शरण कां रे न वजवे तैसा । बक मीना जैसा मनुष्यालागीं ॥ध्रु.॥
कां रे नाहीं तैसी देवाची हे गोडी । नागवूनी सोडी पत्नी तैसी ॥3॥
कां रे नाहीं तैसे देवाचे उपकार । माया मिथ्या भार पितृपूजना ॥4॥
कां रे भय वाहासी लोकांचा धाक । विसरोनि एक नारायण ॥5॥
तुका ह्मणे कां रे घातलें वांयां। अवघें आयुष्य जाया भक्तिविण ॥6॥

ENGLISH TRANSLATION

Why do you not worship God? You are tormented endlessly by cravings. Why can you not surrender to God the way a crane pursues a fish with single-minded focus? Why is there no such sweetness for God in you as there is for the wife who strips you bare and leaves? Why do you not feel the debt to God as you feel obliged to honor parents through hollow rituals? Why do you carry the fear of people's opinions, forgetting the one Narayana? Says Tuka, why have you thrown away your entire life without devotion?

IN PLAIN WORDS

Why do you not worship God? You are tormented without rest by your cravings. Why will you not surrender to God the way a crane fixes on its fish, the way a man fixes on what he wants? Why is there no such sweetness in you for God as there is for the wife who strips you bare and then leaves? Why do you not feel your debt to God, when you feel bound to honor your forefathers with hollow rites? Why do you carry the fear of what people will say, and forget the one Narayana? Tuka says: why have you thrown it all away, your whole life gone to waste without devotion?

WHAT IT MEANS

Tukaram interrogates a person who pours intensity into everything except God. He turns the listener's own appetites into a mirror: the single-minded focus you give to desires, to a faithless spouse, to social ritual and reputation, why is none of it spared for God? The crane watching its fish is a stock image of total concentration, and he asks why that same concentration never lands on the divine. Each question exposes a misplaced devotion, energy already present but aimed at things that strip you and leave. The closing line names the stake plainly: a whole human life can be spent and wasted, and the loss is the failure to turn that ready intensity toward Narayana before it runs out.

GATHA 3359 *Prayers*

Prayer, hold my mind at Your feet

मराठी मूळ

माझें चित्त तुझे पायीं । राहें ऐसें करीं कांहीं । धरोनियां बाहीं । भव तारीं दातारा ॥1॥
चतुरा तूं शिरोमणि । गुणलावण्याची खाणी । मुगुट सकळां मणि । तूं चि धन्य विठोबा ॥ध्रु.॥
करीं त्रिमिराचा नाश । दीप होउनि प्रकाश । तोडीं आशापाश। करीं वास हृदयीं ॥2॥
पाहें गुंतलों नेणतां । तुज असो माझी चिंता। तुका ठेवी माथा । पायीं आतां राखावें ॥3॥

ENGLISH TRANSLATION

Let my mind remain at Your feet; do something, anything, to make it so. Take me by the arm and carry me across this worldly existence, O generous Lord.

You are the crown jewel among the wise, a mine of beauty and virtue, the crest gem above all. Become the lamp that destroys my darkness, shining with Your own light.

Cut through the bonds of desire and make Your dwelling in my chitta. Says Tuka, I have become entangled without knowing it; let my care rest with You. I place my head at Your feet; protect me now.

IN PLAIN WORDS

Let my mind stay at Your feet. Do something, anything, to make it so. Take me by the arm and carry me across this worldly sea, O generous Lord. You are the crown jewel among the wise, a mine of beauty and virtue, the crest gem above them all. You alone are blessed, Vithoba. Destroy my threefold darkness. Become the lamp and shine. Cut the noose of desire. Come and live in my heart. Look, I have been caught without knowing it. Let my worry now be Yours. Tuka lays his head at Your feet. Protect me now.

WHAT IT MEANS

This is a plain, urgent prayer to be held steady. Tukaram does not claim he can fix his own restless mind; he asks God to do it, by force if need be, to grab his arm and pull him across the ocean of worldly life. He praises Vitthal as the crest jewel of all the wise, then turns each praise into a request: be the lamp that kills my darkness, cut the rope of craving, take up residence in my heart. The line let my worry now be Yours is the hinge: he is handing over the whole anxious task of his salvation. Laying his head at the feet, he ends not with confidence in himself but with surrender, asking only to be guarded.

GATHA 3360 *Prayers*

Devotion, asking only to be born again in service

मराठी मूळ

आमुचें उचित हे चि उपकार । आपला चि भार घालूं तुज ॥1॥
भूक लागलिया भोजनाची आळी । पांघुरणें काळीं शीताचिये ॥ध्रु.॥
जेणें काळें उठी मनाची आवडी । ते चि मागों घडी आवडे तें ॥2॥
दुःख येऊं नेदी आमचिया घरा । चक्र करी फेरा भोंवताला ॥3॥
तुका ह्मणे नाहीं मुक्तीसवें चाड । हें चि आह्मां गोड जन्म घेतां ॥4॥

ENGLISH TRANSLATION

The only gift we know how to give is to place our own burden upon You. When hunger strikes, we cry for food.

When cold comes, we ask for a blanket. Whatever desire stirs in the chitta, that is what we beg for at that moment.

Keep sorrow from entering our house; let the Sudarshana discus whirl its protective circle around us. Says Tuka, I have no desire for liberation. This alone is sweet to me: to take birth again and again in Your service.

IN PLAIN WORDS

The one fitting gift we can give is to lay our own burden on You. When hunger strikes, we cry out for food. When the cold comes, we ask for a blanket. Whatever the heart longs for at the moment, that is what we beg for then, whatever we like. Do not let sorrow come into our house. Let the discus whirl its circle around us. Tuka says: I have no craving for liberation. This is what is sweet to me: to take birth again and again in Your service.

WHAT IT MEANS

Tukaram describes a childlike dependence that he treats as the truest offering: we have nothing to give God but our needs, so we hand Him the whole load. The small wants, food when hungry, a blanket when cold, are not dismissed but brought straight to God as a child brings everything to a parent. He asks for protection, picturing Krishna's discus spinning a guarding circle around the home. Then comes the radical turn that the rest of the poem sets up: he refuses even liberation, the prize most seekers crave. What he wants instead is to keep being born, life after life, only so he can go on serving and loving God, which he calls the one sweet thing.

GATHA 3361 *Devotion to Vitthal*

Devotion, the Lord who runs to His own

मराठी मूळ

मी दास तयाचा जया चाड नाहीं । सुख दुःख दोहळिवरहित जो ॥1॥
राहिलासे उभा भीमरेच्या तीरीं । कट दोहीं करीं धरोनियां ॥ध्रु.॥
नवल काई तरी पाचारितां पावे । न श्मरित धांवे भक्तिकाजें ॥2॥
सर्व भार माझा त्यासी आहें चिंता । तों चि माझा दाता स्वहिताचा ॥3॥
तुका ह्मणे त्यास गाईन मी गीतीं । आणीक तें चित्तीं न धरीं कांहीं ॥4॥

ENGLISH TRANSLATION

I am the servant of that One who has no wants, who stands beyond both joy and sorrow. He stands upon the banks of the Bhima, His hands resting upon His waist.

It is no wonder that He comes when called; He runs even unbidden for the sake of devotion. All my burden is His concern; He alone is my benefactor and the giver of my true welfare.

Says Tuka, I will sing His praises in my songs and hold nothing else within my chitta.

IN PLAIN WORDS

I am the servant of the One who wants nothing, who stands beyond both joy and sorrow. He stands on the bank of the Bhima, His hands resting on His waist. It is no wonder He comes when He is called. He runs even when no one remembers Him, for the sake of devotion. All my burden is His care. He alone is my giver, the one who works my true good. Tuka says: I will sing Him in my songs and hold nothing else in my mind.

WHAT IT MEANS

The poem fixes on Vitthal as he famously stands at Pandhari, beside the Bhima river, hands on his hips, needing nothing for himself. Tukaram makes that self-sufficiency the very reason for trust: a Lord who wants nothing has no motive but love. He marvels that this God comes not only when called but unbidden, running of his own accord for the sake of devotion. The middle line carries the comfort: the whole weight of the devotee's life is already God's own concern, and he is the only true benefactor. So Tukaram resolves to keep his mind on nothing else and to spend himself in song.

GATHA 3362 *The Moral Ideal*

Moral ideal, the bitter cure of correction

मराठी मूळ

यासी कोणी ह्मणे निंदेचीं उत्तरें । नागवला खरें तो चि एक ॥1॥
आड वाटे जातां लावी नीट सोई । धर्मनीत ते ही ऐसी आहे ॥ध्रु.॥
नाइकता सुखें करावें ताडण । पाप नाहीं पुण्य असे फार ॥2॥
जन्म व्याधि फार चुकतील दुःखें । खंडावा हा सुखें मान त्याचा ॥3॥
तुका ह्मणे निंब दिलियावांचून । अंतरींचा सीण कैसा जाय ॥4॥

ENGLISH TRANSLATION

If anyone calls this censure or harsh speech, that person is the one truly deceived. When someone strays onto a wrong path, setting them right is the duty of dharma.

If gentle words go unheeded, stern correction must follow; there is no sin in this, only great merit. The suffering of birth and disease can be avoided if one's pride is cut down for their own good.

Says Tuka, unless the bitter neem is administered, how will the inner ailment be cured?.

IN PLAIN WORDS

If someone calls this censure, harsh words, that person is the one truly fooled. When a man wanders onto the wrong path, setting him straight is itself the way of dharma. If gentle words go unheard, then stern correction must come. There is no sin in it; there is great merit. The pains of birth and disease can be spared if pride is cut down for the person's own good. Tuka says: unless the bitter neem is given, how will the inner sickness ever leave?

WHAT IT MEANS

Tukaram defends hard, corrective speech as an act of love, not malice. He says the one who hears such words as mere insult has missed the point: guiding a wanderer back to the right road is dharma doing its work. When soft words fail, firmer treatment is not a fault but a service that can spare a person the long suffering of birth and disease. The neem image is the key: a true remedy is bitter, and the inner sickness, here named as pride, will not lift without it. The whole poem is aimed at the ailment and at the patient's good, not at contempt; the harshness is the medicine, given because the cure matters more than comfort.

GATHA 3363 *The Moral Ideal*

Moral warning, the final test

मराठी मूळ

निवडे जेवण सेवटींच्या घांसें । होय त्याच्या ऐसें सकळ ही ॥1॥
न पाहिजे जाला बुद्धीचा पालट । केली खटपट जाय वांयां ॥ध्रु.॥
संपादिलें होय धरिलें तें सोंग । विटंबणा वेंग पडियाली ॥2॥
तुका ह्मणे वर्म नेणतां जें रांधी । पाववी ते बुद्ध अवकळा ॥3॥

ENGLISH TRANSLATION

A meal is judged by its final morsel, and so it is with all things. If the mind has turned astray, then all one's efforts go to waste.

What was carefully prepared becomes a mere pretense, and disgrace follows. Says Tuka, one who cooks without knowing the secret only brings ruin through misguided effort.

IN PLAIN WORDS

A meal is judged by its last mouthful. So it is with everything. If the mind has turned aside, then all the work was for nothing. What was carefully prepared turns into a mere show, and disgrace comes after it. Tuka says: one who cooks without knowing the secret only brings ruin through wasted effort.

WHAT IT MEANS

Tukaram measures a life by how it ends, not by how it began. A whole meal is judged by its final morsel; in the same way, what counts is where your mind comes to rest at the close. If the mind has wandered from its true aim, all the careful work along the way is wasted, and what looked like genuine practice is exposed as a pretense that ends in shame. The secret he points to is the inner aim, the right knowing that must guide the doing; without it, even diligent effort, like cooking without knowing the recipe, only spoils what it touches.

GATHA 3364 *Ecstasy and Joy*

Ecstasy, shelter beyond death

मराठी मूळ

न लगे मरावें । ऐसा ठाव दिला देवें ॥1॥
माझ्या उपकारासाटीं । वागविला ह्मुण कंठीं ॥ध्रु.॥
घरीं दिला ठाव । अवघा सकळ ही वाव ॥2॥
तुका ह्मणे एके ठायीं । कोठें माझें तुझें नाहीं ॥3॥

ENGLISH TRANSLATION

God has given me a place where I need not die. For my sake, He has carried me at His throat.

He has given me shelter in His home, where all emptiness is dissolved. Says Tuka, in that one place, there is no 'mine' or 'yours' anymore.

IN PLAIN WORDS

There is no more dying for me. God has given me such a place. For my sake he has carried me at his throat. He has given me a place in his home, and all the emptiness is gone. Tuka says: in that one place there is no 'mine' or 'yours' anymore.

WHAT IT MEANS

Tukaram is naming the safety he has been given and what it cost the Lord to give it. God has set him in a place where death no longer reaches, carrying him close, at the throat, as one carries what is most precious. Taken into God's own home, every hollow and lack in him is filled. The deepest mark of that home is the end of separation: in that one place the line between 'mine' and 'yours' simply dissolves, and the soul and the Lord are no longer two.

GATHA 3365 *Ecstasy and Joy*

Ecstasy, fed and fearless

मराठी मूळ

3366. नाहीं लाग माग । न देखेंसें केलें जग ॥1॥
आतां बैसोनियां खावें । दिलें आइतें या देवें ॥ध्रु.॥
निवारिलें भय । नाहीं दुस†याची सोय ॥2॥
तुका ह्मणे कांहीं । बोलायाचें काम नाहीं॥3॥

ENGLISH TRANSLATION

There is no need to chase or beg, for God has hidden the world from my sight. Now I may simply sit and eat what the Lord has provided ready-made.

All fear has been removed, and there is no room for any other concern. Says Tuka, there is nothing left to speak about.

IN PLAIN WORDS

There is no chasing, no begging now. God has hidden the world from my sight. Now I just sit and eat. The Lord has set it ready before me. My fear is taken away. There is no room for any other concern. Tuka says: there is nothing left to say.

WHAT IT MEANS

Tukaram describes the rest that comes when God takes over. The running after things and the begging are finished, because the Lord has hidden the world from his eyes and now feeds him what is already prepared, asking no labor of him. With that providing comes the end of fear, and no second concern is left to crowd in beside God. The poem closes by letting speech itself fall away: when everything is given and nothing is lacking, there is nothing more to ask for and nothing more to say.

GATHA 3366 *Worldly Life*

The inner battle, surrender of the fight

मराठी मूळ

दिली हाक मनें नव्हे ती जतन । वेंटाळल्या गुणें धांव घेती ॥1॥
काम क्रोध मद मत्सर अहंकार । निंदा द्वेष फार माया तृष्णा ॥ध्रु.॥
इंद्रियांचे भार फिरतील चोर । खान घ्यावया घर फोडूं पाहे ॥2॥
माझा येथें कांहीं न चले पराक्रम । आहे त्याचें वर्म तुझे हातीं ॥3॥
तुका ह्मणे आतां करितों उपाय । जेणें तुझे पाय आतुडती ॥4॥

ENGLISH TRANSLATION

When the mind calls out, it cannot guard itself, and the senses come rushing in a swarm. Lust, anger, pride, envy, ego, slander, hatred, greed, and attachment all pursue me.

The senses circle like thieves, seeking to break into the house and plunder it. My own valor is of no use here; the secret to mastering them lies in Your hands alone.

Says Tuka, I now undertake the one remedy by which Your feet may be reached.

IN PLAIN WORDS

When the mind cries out, it cannot guard itself; the senses come rushing in a swarm. Lust, anger, pride, envy, ego, slander, hatred, much delusion, craving. The crowd of senses circles like thieves; they want to break into the house and rob it. My own strength is no use here. The secret of mastering them is in your hands. Tuka says: now I take up the one remedy by which your feet may be reached.

WHAT IT MEANS

Tukaram admits he cannot win the inner war by his own force. The mind raises an alarm but cannot defend itself, and the passions, lust, anger, pride, envy, ego, slander, hatred, delusion, craving, rush in like a mob. He sees the senses as thieves circling the house, trying to break in and plunder all that is within. Confessing that his own courage and effort fail against them, he says the power to subdue them rests only in God's hands. So he gives up the lone fight and takes up the single remedy that works: turning to the Lord's feet, the one refuge by which the whole gang is finally mastered.

GATHA 3367 *Faith and Trust*

Faith, God's own reputation

मराठी मूळ

तुझा दास मज ह्मणती अंकित । अवघे सकिळक लहान थोर ॥1॥
हें चि आतां लागे करावें जतन । तुझें थोरपण तुज देवा ॥ध्रु.॥
होउनी निर्भर राहिलों निंश्चतें । पावनपतित नाम तुझें ॥2॥
करितां तुज होय डोंगराची राई । न लगतां कांहीं पात्या पातें ॥3॥
तुका ह्मणे तुज काय ते आशंका । तारितां मशका मज दीना ॥4॥

ENGLISH TRANSLATION

All beings, great and small, call me Your servant and claim me as Your own. Now, O Lord, I must guard Your greatness for Your sake alone.

Resting assured, I have become fearless, for Your name is the purifier of the fallen. For You, even a mountain becomes a grain of sand, and nothing is too difficult.

Says Tuka, what hesitation can You have in saving a wretched fly like me?.

IN PLAIN WORDS

Your servant: that is what they call me, your bondsman, everyone, small and great. So now this must be guarded: your greatness is yours to keep, O God. I have grown carefree and stay without worry, for your name is the savior of the fallen. For you a mountain becomes a grain of sand; it costs you no more than one leaf touching another. Tuka says: what doubt can you have, when saving a poor little gnat like me is nothing to you?

WHAT IT MEANS

Tukaram leans the whole weight of his rescue onto God's reputation rather than his own merit. Everyone, high and low, already calls him God's servant, so his fate is now bound up with God's name; if the servant is lost, it is the Lord's greatness that is stained, and that honor is God's own to protect. Resting on the name that is famous for saving the fallen, he lets all anxiety go. He reminds the Lord that nothing is hard for him, a mountain shrinks to a grain of sand at his will, so there can be no real hesitation in lifting up someone as small and helpless as a gnat.

GATHA 3368 *Devotion to Vitthal*

Devotion, asking only for Oneness

मराठी मूळ

काय मागावें कवणासी । ज्यासी मागों तो मजपाशीं॥1॥
जरी मागों पद इंद्राचें । तरी शाश्वत नाहीं त्याचें॥ध्रु.॥
जरी मागों ध्रुवपद । तरी त्यासी येथील छंद ॥2॥
स्वर्गभोग मागों पूर्ण । पुण्य सरल्या मागुती येणें ॥3॥
आयुष्य मागों चिरंजीव । जीवा मरण नाहीं स्वभावें ॥4॥
तुका ह्मणे एक मागें । एकपणे नाहीं भंग ॥5॥

ENGLISH TRANSLATION

Whom should I ask, and for what? The one I would beg from already dwells within me. If I ask for Indra's throne, even that is not everlasting.

If I ask for Dhruva's seat, even he longed for this earthly joy. If I ask for full heavenly pleasures, once the merit is spent, one must return again.

If I ask for immortal life, the jiva by its very nature never dies. Says Tuka, I ask for only one thing: that Oneness which can never be broken.

IN PLAIN WORDS

What should I ask for, and from whom? The one I would beg from already lives within me. If I ask for Indra's throne, it does not last. If I ask for Dhruva's seat, even he still longed for this world. If I ask for the full pleasures of heaven, when the merit runs out I must come back again. If I ask for a long deathless life, the jiva by its own nature never dies. Tuka says: I ask for one thing only, that Oneness which can never be broken.

WHAT IT MEANS

Tukaram works through every prize a soul might beg for and refuses each as not worth the asking. There is no one outside to petition, since the Lord he would ask from already dwells within him. One by one he sets aside the great rewards: Indra's throne passes away, Dhruva's high seat was won by one still bound to earthly desire, heaven's pleasures end the moment the stored merit is spent and send you back, and unending life is no gift since the self never truly dies anyway. Having cleared away all of these, he asks for the only thing none of them can give: undivided union with God, the Oneness that nothing can break.

GATHA 3369 *Devotion to Vitthal*

Adoration, the God beyond the Vedas

मराठी मूळ

आह्मी ज्याचे दास । त्याचा पंढरिये वास ॥1॥
तो हा देवांचा ही देव । काय किळकाळाचा भेव ॥ध्रु.॥
वेद जया गाती। श्रुति ह्मणती नेति नेति ॥2॥
तुका ह्मणे निज । रूपडें हें तत्त्वबीज ॥3॥

ENGLISH TRANSLATION

He whose servants we are dwells in Pandhari. He is the God of all gods; what fear can time hold over Him? The Vedas sing His praise, and the scriptures declare 'not this, not this.' Says Tuka, His true form is the seed of all reality.

IN PLAIN WORDS

We are his servants. His home is in Pandhari. He is the God even of the gods. What fear can death and time hold? The Vedas sing of him. The scriptures say of him, 'not this, not this.' Tuka says: this very form is the seed of all that is.

WHAT IT MEANS

Tukaram places his whole standing in belonging to the Lord of Pandhari. To be the servant of one who is God even to the gods is to be lifted past the reach of death and time, so no fear remains. He sets the Vitthal standing in Pandhari beside the vast namings of scripture: the Vedas sing of this same Lord, and the Upanishads, unable to fix him in words, can only say 'not this, not this.' The point is that the simple form on the brick and the boundless reality the scriptures grope toward are one, for this form is the very seed and source of all that exists.

GATHA 3370 *The Nature of God*

Nature of God, the Lord who comes down

मराठी मूळ

भक्तवत्सल दिनानाथ । तिहीं लोकीं ज्याची मात॥1॥
तो हा पुंडलिकासाठीं । आला उभा वाळवंटीं ॥ध्रु.॥
गर्भवास धरी। अंबऋषीचा कैवारी ॥2॥
सकळां देवां अधिष्ठान । एका मंत्रासी कारण ॥3॥
तुका ह्मणे ध्यानीं । ज्यासि ध्यातो शूळपाणी॥4॥

ENGLISH TRANSLATION

He who loves His devotees, the Lord of the lowly, whose glory resounds through the three worlds. For the sake of Pundalik, He came and stood upon the sands of the riverbank.

He endures the womb for His devotees, the champion of Ambarish. He is the foundation of all gods and the source of the supreme mantra.

Says Tuka, He is the one whom even Shiva meditates upon.

IN PLAIN WORDS

He loves his devotees; he is the Lord of the lowly. His glory is told through the three worlds. For the sake of Pundalik he came and stood upon the sands. He takes on the womb; he is the champion of Ambarish. He is the ground of all the gods, the source of the one mantra. Tuka says: he is the one whom Shiva, holding the trident, meditates upon.

WHAT IT MEANS

Tukaram praises the strange greatness of a God whose majesty is shown in how low he will stoop. Famed through all three worlds and tender to his devotees and to the lowly, this Lord came and stood waiting on the riverbank simply because Pundalik bid him wait. For love of his devotees he even enters the womb and takes birth, as he did to defend Ambarish. The closing turn lifts him highest of all: he is the foundation of every god and the source of the supreme mantra, the one upon whom even Shiva, the trident-bearer, fixes his meditation.

GATHA 3371 *Social Criticism*

Social criticism, the counterfeit holy

मराठी मूळ

फटकाळ देव्हारा फटकाळ अंगारा । फटकाळ विचारा चालविलें ॥1॥
फटकाळ तो देव फटकाळ तो भक्त । करवितो घात आणिका जीवा ॥2॥
तुका ह्मणे अवघें फटकाळ हें जन । अनुभविये खूण जाणतील ॥3॥

ENGLISH TRANSLATION

A sham shrine and sham sacred ash, a sham philosophy carried forward. A sham god and a sham devotee bring ruin upon other lives.

Says Tuka, all this world is full of sham; only those with true experience will recognize the mark.

IN PLAIN WORDS

A sham shrine, sham sacred ash, a sham teaching carried along. A sham god, a sham devotee: he brings ruin on other lives. Tuka says: this whole crowd is sham. Only those who have the real experience will know the mark.

WHAT IT MEANS

Tukaram strips the costume off counterfeit religion. He runs down the props of false piety, the showy shrine, the smeared ash, the borrowed doctrine passed from mouth to mouth, and calls every one of them hollow. His sharpest words fall on the fake holy man: a sham god and a sham devotee do not merely deceive themselves, they drag other lives to ruin. The warning is not contempt for any one person but a test for the reader: when so much around us is performance, only firsthand experience of God, not the outward signs, can tell the true from the false, and that test begins with one's own practice.

GATHA 3372 *Worldly Life*

Worldly life, the seductions of Maya

मराठी मूळ

लावुनियां गोठी । चुकवूं आदरिली दिठी । देउनियां मिठी । पळे महिमा थुलिया ॥1॥
पुढें तो चि करी आड । तिचा लोभ तिसी नाड । लावुनि चरफड । हात गोऊनि पळावें ॥ध्रु.॥
आधीं काकुलती । मोहो घालावा पुढती । तोंडीं पडे माती । फिरतां मागें कैचा तो ॥2॥
तुका ह्मणे देवा । यासी रडवी याचा हेवा । भावें कां हे सेवा । सुखें तुह्मां नापिनती ॥3॥

ENGLISH TRANSLATION

Maya lures with sweet talk and steals away one's gaze. Offering an embrace, she flees with all one's glory.

She sets herself as an obstacle, binding those who desire her with longing, causing anguish, then slipping away. First she comes pleading, casting her spell of delusion; but when you turn back, she is nowhere to be found.

Says Tuka, O Lord, this is the envy that makes her torment souls. Why does this service not please You through sincere devotion?.

IN PLAIN WORDS

She starts up sweet talk and pulls your gaze away. She gives an embrace, then runs off with all your worth. Next she sets herself across your path; the one who craves her, she ruins by that very craving. She leaves you writhing, ties your hands, and slips away. First she comes pleading and casts her spell over you again. But dirt falls in your mouth: when you turn back, where is she? Tuka says: O God, it is her own envy that drives her to torment souls. Why does serving you in sincere love not bring her this same delight?

WHAT IT MEANS

Tukaram dramatizes Maya, the world's deluding power, as a faithless seducer to show how attachment betrays the one caught by it. She wins you with sweet talk and a quick embrace, then flees with everything precious, and the very longing she stirs up is what wrecks the one who longs. She pleads and casts her spell again, but the moment you turn to seize her she is gone, leaving only dirt in the mouth. The closing line turns the whole scene into a prayer and a question to God: this restless torment is Maya's nature, so why does the heart not find its delight instead in the steady, sincere service of the Lord, where there is no such betrayal?

GATHA 3373 *Longing and Separation*

Longing, the whole self turned to God

मराठी मूळ

नेत्राची वासना । तुज पाहावें नारायणा ॥1॥
करीं याचें समाधान । काय पहातोसी अनुमान ॥ध्रु.॥
भेटावें पंढरिराया। हें चि इच्छताती बाहएा ॥2॥
ह्मणतों जावें पंढरीसीं । हेंचि ध्यान चरणासी ॥3॥
चित्त ह्मणे पायीं तुझे राहीन निश्चयीं ॥4॥
ह्मणे बंधु तुकयाचा । देवा भाव पुरवीं साचा ॥5॥

ENGLISH TRANSLATION

My eyes long to behold You, O Narayana. Grant them satisfaction; why do You hesitate? My arms yearn to embrace the Lord of Pandhari.

My mind says it will go to Pandhari, meditating ever on Your feet. My chitta declares it will remain firmly at Your feet.

Says Tuka's brother, O Lord, fulfill this sincere longing.

IN PLAIN WORDS

My eyes long for one thing: to see you, Narayana. Set them at rest. Why do you hold back and ponder? My arms ache to embrace the Lord of Pandhari. My mind says, go to Pandhari; this alone is its meditation, your feet. My heart says, I will stay at your feet, surely. Tuka's brother says: O God, fulfill this true longing.

WHAT IT MEANS

Spoken by Tukaram's brother, this abhanga lets each part of the self voice the same single craving for God. The eyes want only to see Narayana, the arms only to hold the Lord of Pandhari, and the poet asks why God still hesitates to satisfy them. The mind has settled on one journey and one object of meditation, Pandhari and the Lord's feet, and the heart vows to stay fixed there for good. With every faculty pointed at the same place, the prayer is simply that God would make real this longing that the whole being already shares.

GATHA 3374 *Longing and Separation*

Longing, the starving eyes

मराठी मूळ

मन उताविळ । जालें न राहे निश्चळ ॥1॥
दे रे भेटी पंढरिराया । उभारोनि चारी बाहएा ॥ध्रु.॥
सर्वांग तळमळी । हात पाय रोमावळी ॥2॥
तुकयाबंधु ह्मणे कान्हा । भूक लागली नयना॥3॥

ENGLISH TRANSLATION

The mind has become restless and will not remain still. O Lord of Pandhari, grant me Your embrace with arms upraised.

Every limb trembles with longing, hands and feet quiver, and the hair stands on end. Says Tuka's brother, O Krishna, my eyes are starving for Your sight.

IN PLAIN WORDS

My mind is restless. It has grown unsteady and will not stay still. Grant me your sight, Lord of Pandhari, with your four arms raised. My whole body trembles; hands and feet shake, and the hair stands on end. Tuka's brother says: O Krishna, my eyes are starving for the sight of you.

WHAT IT MEANS

Spoken by Tukaram's brother, this is the cry of a longing the body can no longer contain. The mind has lost its footing and will not be stilled, and so he begs the Lord of Pandhari to appear and embrace him with his four upraised arms. The yearning has become physical: limbs tremble, hands and feet shake, the hair rises on the skin. He names the hunger plainly at the end, calling out to Krishna that his eyes are starving, that nothing but the actual sight of God will feed them.

GATHA 3375 *Longing and Separation*

Longing, do not be a mirage

मराठी मूळ

ह्मणसी दावीन अवस्था । तैसें नको रे अनंता ॥1॥
होऊनियां सहाकार । रूप दाखवीं सुंदर ॥ध्रु.॥
मृगजळाचिया परी। तैसें न करावें हरी ॥2॥
तुकयाबंधु ह्मणे हरी । कामा नये बाहएात्कारी ॥3॥

ENGLISH TRANSLATION

You say You will reveal Your state, but do not do so that way, O Ananta. Be gracious and show me Your beautiful form.

Do not be like a mirage, O Hari, appearing only to vanish. Says Tuka's brother, O Hari, mere force is of no use here.

IN PLAIN WORDS

You say You will show me Your state. Do not do it that way, O Ananta. Be gracious to me. Show me Your beautiful form. Do not be like a mirage, O Hari, that appears and then is gone. Tuka's brother says: O Hari, force is of no use here.

WHAT IT MEANS

This is a prayer that refuses to settle for a hint of God. Tukaram's brother asks Vitthal to be gracious and reveal the full, beautiful form, not a flicker that vanishes the moment it is glimpsed. A mirage looks like water and leaves the thirsty man thirstier; he begs God not to be that to him. The closing line says force gets you nowhere here: you

cannot seize this vision, you can only be given it, so the whole abhanga stays in the posture of asking.

GATHA 3376 *Longing and Separation*

Longing, the form face to face

मराठी मूळ

आकारवंत मूतिन । जेव्हां देखेन मी दृष्टी ॥1॥
मग मी राहेन निवांत । ठेवूनियां तेथें चित्त ॥ध्रु.॥
श्रुति वाखाणिती । तैसा येसील प्रचिती ॥2॥
ह्मणे तुकयाचा सेवक । उभा देखेन सन्मुख ॥3॥

ENGLISH TRANSLATION

When I behold that form with my own eyes, then I shall rest quietly with my mind fixed there. When You come as the scriptures describe You, I shall know You in experience.

Says Tuka's servant, I long to see You standing before me face to face.

IN PLAIN WORDS

When I see Your form with shape, with my own eyes, then I will rest quiet, and keep my mind fixed there. Come as the scriptures describe You, and I will know You by experience. Tuka's servant says: I long to see You standing before me, face to face.

WHAT IT MEANS

The poet wants God not as a concept but as a presence he can look at. Only when the form stands before his eyes will his restless mind finally settle and stay fixed. He asks that the God the scriptures describe become real to him in direct experience, not just in words. The longing is plain and bodily: to see the Lord standing face to face, close enough to rest in.

GATHA 3377 *Devotion to Vitthal*

Devotion, the fallen give God His name

मराठी मूळ

जेणें तुज जालें रूप आणि नांव । पतित हें दैव तुझें आह्मी ॥1॥
नाहीं तरी तुज कोण हें पुसतें । निराकारी तेथें एकाएकी ॥ध्रु.॥
अंधारे दीपा आणियेली शोभा । माणिकासी प्रभा कोंदणासी ॥2॥
धन्वंतरी रोगें आणिला उजेडा । सुखा काय चाडा जाणावें तें ॥3॥
अमृतासी मोल विषाचिया गुणें । पितळें तरी सोनें उंच निंच ॥4॥
तुका ह्मणे आह्मी असोनिया जना । तुज देव पणा आणियेलें ॥5॥

ENGLISH TRANSLATION

It is because of us, the fallen, that You received Your form and name; we are Your blessed fortune. Otherwise, who would have asked about You in the formless void, all alone? As darkness gives splendor to a lamp, and a setting gives beauty to a gem, so do we reveal Your glory.

As disease brings the physician to light, and poison gives value to nectar, and base metal reveals the worth of gold. Says Tuka, though we are mere mortals, we have bestowed upon You Your godhood.

IN PLAIN WORDS

It is because of us, the fallen, that You got a form and a name. We are Your good fortune. Otherwise, who would have asked after You, alone there in the formless? Darkness gives the lamp its splendor. The setting gives the gem its shine. Disease brings the healer to light. Poison gives nectar its worth. Base metal shows what gold is worth, high against low. Tuka says: we are only mortals, yet we have brought You Your godhood.

WHAT IT MEANS

Tukaram makes a daring claim: God needs the devotee in order to be God at all. In the pure formless there is no one to call upon Him, so it is the fallen, the sinners, who give the Lord a form and a name by crying out to Him. He piles up pairings to prove it, darkness and lamp, disease and physician, poison and nectar, base metal and gold, each one showing how a thing's worth appears only against its opposite. The point is not pride but the strange logic of grace: the very wretchedness of the worshippers is what calls divinity into the open. So the boldest line, that mere mortals have bestowed His godhood, is really a hymn to how completely God binds Himself to those who need Him.

GATHA 3378 *The Saints*

The saints, rest at their feet

मराठी मूळ

सुखवाटे ये चि ठायी । बहु पायीं संतांचें ॥1॥
ह्मणऊनि केला वास । नाहीं नास ते ठायीं ॥ध्रु.॥
न करवे हाली चाली । निवारिली चिंता हे ॥2॥
तुका ह्मणे निवे तनु । रजकणु लागती ॥3॥

ENGLISH TRANSLATION

Happiness is found at the feet of the saints. Therefore I have made my dwelling there, where nothing perishes.

I need not stir or wander, for all anxiety has been removed. Says Tuka, this body cools as the sacred dust touches it.

IN PLAIN WORDS

Happiness is right here, at the feet of the saints. So I have made my home here, in the place where nothing perishes. I need not stir, I need not wander. All my worry is gone. Tuka says: the body grows cool as the sacred dust touches it.

WHAT IT MEANS

The poet has stopped his seeking and settled at the feet of the saints, because that is where happiness actually is. He calls it the place where nothing perishes, so there is no reason left to move on or look elsewhere. With the wandering ended, the anxiety that drove it falls away too. Even the body feels it: the dust from the saints' feet is cooling, like relief after long fever.

GATHA 3379 *Prayers*

Prayer, awaiting the command

मराठी मूळ

देऊं कपाट । कीं कोण काळ राखों वाट ॥1॥
काय होईल तें शिरीं । आज्ञा धरोनियां करीं ॥ध्रु.॥
करूं कळे ऐसी मात। किंवा राखावा एकांत ॥2॥
तुका ह्मणे जागों । किंवा कोणा नेंदूं वागों ॥3॥

ENGLISH TRANSLATION

Should I shut the door, or wait watching for the appointed time? Whatever comes upon my head, I hold Your command in my hands. Should I speak up plainly, or should I keep to solitude? Says Tuka, should I stay awake or let others carry on as they will?

IN PLAIN WORDS

Should I shut the door, or keep watch for the right hour? Whatever falls on my head, I hold Your command in my hands. Should I speak my mind plainly, or keep to my solitude? Tuka says: should I stay awake, or let others carry on as they please?

WHAT IT MEANS

This is the prayer of a servant who will not move without orders. Every line is a real question put to God: close up or keep watch, speak out or stay silent, stay vigilant or leave others to their ways. He refuses to decide on his own; whatever befalls him, he holds the Lord's command as the thing in his hands. The abhanga sits inside that uncertainty on purpose, naming the choices and handing each one back to God to settle.

GATHA 3380 *Prayers*

Prayer, the child's claim on a parent

मराठी मूळ

मायबापापुढें लेंकराची आळी । आणीक हे पाळी कोण लळे ॥1॥
सांभाळा जी माझीं विषमें अनंता । जवळी असतां अव्हेर कां ॥ध्रु.॥
आणिकांची चाले सत्ता आह्मांवरी । तुमची ते थोरी काय मग ॥2॥
तुका ह्मणे आलों दुरोनि जवळी । आतां टाळाटाळी करूं नये ॥3॥

ENGLISH TRANSLATION

A child's complaints belong before its parents; who else will indulge such tender whims? Protect me, O Ananta; why neglect me when You are right here? If others can exercise power over me, then where is Your greatness? Says Tuka, I have come from afar to draw near; now there should be no more evasion.

IN PLAIN WORDS

A child's complaints belong before its mother and father. Who else will put up with such tender demands? Look after my troubles, O Ananta. You are right here, so why turn away? If others can hold power over me, then where is Your greatness? Tuka says: I have come from far off to stand near You. Now do not put me off again.

WHAT IT MEANS

Tukaram presses his claim on God the way only a child presses it on a parent. A child takes its complaints nowhere else, because no one else will indulge them, and he insists God owes him that same patience. He sharpens it into a challenge: if other forces can still push him around while God stands right beside him, then what has become of God's greatness. Having traveled the long way from far off to near, he asks plainly that there be no more evasion, no more putting him off.

GATHA 3381 *The Nature of God*

Nature of God, Hari speaks through me

मराठी मूळ

माझ्या मुखें मज बोलवितो हरि । सकळां अंतरीं नारायण ॥1॥
न करावा द्वेष भूतांचा मत्सर । हा तंव विचार जाणों आह्मी ॥2॥
तुका ह्मणे दोष नाहीं या विचारें । हिताचीं उत्तरें शिकवितां ॥3॥

ENGLISH TRANSLATION

Hari Himself speaks through my mouth. Narayana dwells in within all.

One should not harbor hatred or envy toward any creature; this truth I know well. Says Tuka, there is no fault in offering words of genuine counsel.

IN PLAIN WORDS

Hari speaks to me through my own mouth. Narayana lives inside everyone. So one should hold no hatred, no envy, toward any creature. This I know well. Tuka says: there is no fault in this, in teaching words that do good.

WHAT IT MEANS

Tukaram grounds his teaching in who is really speaking and where God really lives. The words come through his mouth, but it is Hari who speaks them, and Narayana dwells inside every being alike. From that one fact follows the whole ethic: if God is in all, then hatred or envy of any creature is hatred of God. He adds a quiet defense of his own preaching, that there is no fault in offering words meant for another's good, since they carry this truth and not his opinion.

GATHA 3382 *The Moral Ideal*

Moral ideal, the meat-eater's self-harm

मराठी मूळ

मांस खातां हाउस करी । जोडुनि वैरी ठेवियेला॥1॥
कोण त्याची करिल कींव । जीवें जीव नेणती ॥ध्रु.॥
पुढिलांसाटीं पाजवी सुरी । आपुली चोरी अंगुळी ॥2॥
तुका ह्मणे कुटिती हाडें। आपुल्या नाडें रडती ॥3॥

ENGLISH TRANSLATION

One who eats flesh with relish has kept an enemy bound to himself. Who will show pity to him when he does not even recognize life in another life? He sharpens the blade for others while secretly cutting his own finger.

Says Tuka, they crush bones yet weep over their own undoing.

IN PLAIN WORDS

One who eats flesh with relish has tied an enemy to himself. Who will pity him? He cannot see the life in another life. He whets the knife for the one in front of him, while quietly cutting his own finger. Tuka says: they crush bones, and weep over their own ruin.

WHAT IT MEANS

This abhanga turns the act of eating flesh back on the one who does it. To kill for the taste, Tukaram says, is to bind an enemy to yourself, because you blind yourself to the life living in the creature you eat. The sharp image is of a man whetting a blade for the animal before him without seeing that the same edge is cutting his own finger. The harm is not out there; it is the hardening of a heart that no longer recognizes life, and the abhanga points at that pattern and asks the reader to examine it, not to despise the person caught in it.

GATHA 3383 *Longing and Separation*

Longing, holding God to His own promise

मराठी मूळ

तुज जाणें तानें नाहीं पांडुरंगा । कां जी मज सांगा उपेक्षलें ॥1॥
तुज ठावें होतें मी पातकी थोर । आधीं च कां थार दिधली पायीं ॥ध्रु.॥
अंक तो पडिला हरिचा मी दास । भेद पंगतीस करूं नये ॥2॥
तुका ह्मणे आह्मी जिंतिलें तें खरें । आतां उणें पुरें तुह्मां अंगीं ॥3॥

ENGLISH TRANSLATION

You know neither hunger nor thirst, O Panduranga; then why have You forsaken me? You knew all along that I was a great wrongdoer; why then did You first grant me a place at Your feet? The mark has been stamped that I am Hari's servant; there should be no distinction at the feast. Says Tuka, we have won our claim fairly; now

any shortcoming belongs to You.

IN PLAIN WORDS

You know neither hunger nor thirst, O Panduranga. So tell me: why have You forsaken me? You knew all along I was a great sinner. Why then did You first give me a place at Your feet? The mark is stamped: I am Hari's servant. At the feast there should be no separating one from another. Tuka says: we have won our claim fairly. Now any shortfall is on You.

WHAT IT MEANS

Tukaram argues with God like a man holding Him to a signed agreement. God lacks nothing, He feels neither hunger nor thirst, so neglect cannot be from need; why then the silence and the distance? The clinching point is that God Himself granted the place at His feet knowing full well the man was a great sinner, so He cannot withdraw it now on that account. The mark of servanthood is already stamped, and at God's own feast no one seated may be set apart from another. So the closing turn is bold but lawful: the devotee has made good his claim, and whatever is still lacking is now God's debt to settle, not his.

GATHA 3384 *Autobiography*

Autobiography, the Word itself is God

मराठी मूळ

आह्मां घरीं धन शब्दाचीं रत्नें । शब्दाचीं शस्त्रें यत्न करूं ॥1॥
शब्द चि आमुच्या जीवाचें जीवन । शब्दें वांटूं धन जनलोकां ॥2॥
तुका ह्मणे पाहा शब्द चि हा देव । शब्दें चि गौरव पूजा करूं ॥3॥

ENGLISH TRANSLATION

In our home, the wealth is jewels of words, and words are the weapons we wield. Words alone are the life of our jiva; through words we distribute our riches to the world.

Says Tuka, behold, the Word itself is God; with words we worship and offer our praise.

IN PLAIN WORDS

In our house the wealth is jewels of words. Words are the weapons we wield. The word itself is the life of our soul. With words we share out our riches to the people. Tuka says: look, the Word itself is God. With words we honor Him and offer our worship.

WHAT IT MEANS

Tukaram names what a poet-saint actually owns and uses. His only treasure is words, and they are jewels and weapons at once, his wealth and his defense. Words are the very life of his soul, and the way he hands that wealth out to ordinary people. He ends on the highest claim: the Word is not a tool pointing at God, the Word itself is God, so to speak it well is already to worship.

GATHA 3385 *Devotion to Vitthal*

Devotion, the love of God over the knowledge of Him

मराठी मूळ

ब्रह्मज्ञान दारीं येतें काकुलती । अव्हेरिलें संतीं विष्णुदासीं॥1॥
रिघों पाहे माजी बळें त्याचें घर । दवडिती दूर ह्मणोनियां ॥2॥
। तुका ह्मणे येथें न चाले सायास । पडिले उदास त्याच्या गळां ॥3॥

ENGLISH TRANSLATION

The knowledge of Brahman comes pleading to the door, yet the saints and devotees of Vishnu have turned it away. It tries to force its way inside, and so they send it far off.

Says Tuka, no effort avails here; that knowledge has fallen fruitless around their necks.

IN PLAIN WORDS

The knowledge of Brahman comes to the door, pleading. The saints, the servants of Vishnu, have turned it away. It tries to force its way inside, and they drive it far off. Tuka says: no effort works here. That knowledge has fallen, useless, around their necks.

WHAT IT MEANS

Tukaram stands the usual ranking on its head: here the abstract knowledge of Brahman is the beggar at the door, not the prize. The devotees of Vishnu, who want the living God and not a doctrine about Him, refuse it and push it away even when it forces itself in. The point is that loving God directly is higher than knowing Him as a formless absolute, so all the striving of pure knowledge gets no purchase among the bhaktas. It hangs uselessly around the neck of whoever clings to it, a weight rather than a treasure.

GATHA 3386 *Autobiography*

Autobiography, the settled account with God

मराठी मूळ

कासया लागला यासी चौघाचार । मुळींचा वेव्हार निवडिला ॥1॥
ग्वाही बहुतांची घालूनियां वरि । महजर करीं आहे माझ्या ॥ध्रु.॥
तुह्मां वेगळा लागें आपल्या च ठायीं । होतें करुनि तें ही माझें माझें ॥2॥
भांडण सेवटीं जालें एकवट । आतां कटकट करुं नये ॥3॥
ठेविला ठेवा तो आला माझ्या हाता । आतां नाहीं सत्ता तुज देवा ॥4॥
तुका ह्मणे वांयांविण खटपटा । राहिलों मी वांटा घेऊनियां ॥5॥

ENGLISH TRANSLATION

Why should the conventions of the crowd apply to one whose original account is already settled? I hold in my hand a deed witnessed by many. Apart from all of you, I stand in my own rightful place, and what was mine remains mine.

The quarrel has ended in unity, and now there should be no more dispute. The treasure that was kept in trust has come into my hands; now, O Lord, You have no claim over it.

Says Tuka, without any vain struggle, I have taken my share and settled down.

IN PLAIN WORDS

Why should the crowd's conventions apply to me? My original account is already settled. I hold a deed in my hand, witnessed by many. Apart from all of you, I stand in my own place. What was mine is mine. The quarrel has ended in oneness. Now there should be no more wrangling. The treasure that was kept in trust has come into my hand. Now, O Lord, You have no claim over it. Tuka says: with no more pointless struggle, I have taken my share and settled down.

WHAT IT MEANS

Tukaram tells his story as a property dispute that has finally been won. The conventions of the crowd no longer bind him, because his original account with God is closed and he holds a deed witnessed by many. He claims his own rightful standing, apart from everyone, where what is his stays his, and the long quarrel has ended not in division but in oneness with God. The treasure that had been held in trust is now in his own hand, so even the Lord, he says playfully, has no further claim on it. The whole abhanga is the rest of a man who has stopped struggling and taken possession of what was always his portion.

GATHA 3387 *Worldly Life*

Social criticism, the honored fool robbed

मराठी मूळ

देहबुद्धि वसे जयाचियें अंगीं । पूज्यता त्या जगीं सुख मानी ॥1॥
थोर असे दगा जाला त्यासी हाटीं । सोडोनिया गांठी चोरीं नेली ॥ध्रु.॥
गांठीचें जाउनि नव्हे तो मोकळा । बांधिलासे गळा दंभलोभें ॥2॥
पुढिल्या उदिमा जालेंसे खंडण । दिसे नागवण पडे गांठी ॥3॥
तुका ह्मणे ऐसे बोलतील संत । जाणूनियां घात कोण करी ॥4॥

ENGLISH TRANSLATION

One in whom body-consciousness resides takes pleasure in being honored by the world. A great deception has befallen him at the marketplace: thieves have stolen the bundle from his grasp.

Having lost his capital, he is not free, for pride and greed have bound him by the neck. The trade ahead is ruined, and the swindle clings to him.

Says Tuka, this is what the saints declare; who, knowing the danger, would still court destruction?.

IN PLAIN WORDS

The man who lives inside his body loves to be honored by the world. He calls that pleasure. A great cheat has happened to him in the marketplace: thieves have cut his purse and carried it off. He has lost his capital, yet he is not free; pride and greed have tied a rope around his neck. The trade he meant to do ahead is ruined. The loss shows; his purse is gone. Tuka says: this is what the saints declare. Who, knowing the danger, would walk into his own ruin?

WHAT IT MEANS

Tukaram watches a man who measures himself by the world's respect and names the loss hidden inside that pleasure. Living wholly as the body, he prizes honor, and while he is busy enjoying it the real wealth is being stolen out from under him. Worse, the theft does not loosen him; pride and greed bind his neck like a rope, so he is robbed and a prisoner at once. The saints say this plainly, and the abhanga turns it into a question for the listener: knowing the cheat lies in wanting honor, who would still chase it straight into his own ruin?

GATHA 3388 *Worldly Metaphors*

Metaphor, the nature that will not change

मराठी मूळ

निंबाचिया झाडा साकरेचें आळें । आपलीं ती फळें न संडी च ॥1॥
तैसें अधमाचें अमंगळ चित्त । वमन तें हित करुनि सांडी ॥ध्रु.॥
परिसाचे अंगीं लाविलें खापर । पालट अंतर नेघे त्याचें ॥2॥
तुका ह्मणे वेळू चंदना संगतीं । काय ते नसती जविळकें ॥3॥

ENGLISH TRANSLATION

Even if you water a neem tree with sugar syrup, it will not abandon its bitter fruit. So is the mind of a wicked person: even after vomiting out what is good, it casts it aside.

A potsherd placed against the philosopher's stone does not change its inner nature. Says Tuka, does a bamboo become fragrant simply by standing next to sandalwood?.

IN PLAIN WORDS

Water a neem tree with sugar syrup, and still it keeps its bitter fruit. It will not give that up. So is the mind of a low man. He spits out what is good for him and throws it away. Set a broken potsherd against the philosopher's stone; its inner nature does not turn to gold. Tuka says: does a bamboo grow fragrant just by standing near the sandalwood?

WHAT IT MEANS

Tukaram is saying that some natures do not change just because good is poured on them. He stacks four pictures: a neem tree fed sugar yet keeping its bitterness, a hardened mind throwing away the very good that could help it, a potsherd that the touchstone cannot turn to gold, a bamboo that gains no scent from the sandalwood beside it. The point is not contempt for any person but a sober warning: nearness to what is good is not the same as taking it in, and one can sit beside the holy and still cast away what is offered. The mirror turns on the listener, to ask whether mere proximity has been mistaken for change.

GATHA 3389 *Social Criticism*

Social criticism, the envious coward

मराठी मूळ

दुबळें सदैवा । ह्मणे नागवेल केव्हां ॥1॥
आपणासारिखें त्या पाहे । स्वभावासी करिल काये ॥ध्रु.॥
मूढ सभे आंत । इच्छी पंडिताचा घात ॥2॥
गांढें देखुनि शूरा । उगें करितें बुरबुरा ॥3॥
आणिकांचा हेवा । न करीं शरण जाई देवा ॥4॥
तुका ह्मणे किती । करूं दुष्टाची फजिती ॥5॥

ENGLISH TRANSLATION

A poor wretch wonders when he can strip the fortunate one bare, seeing everyone as being like himself; what can he do against another's nature? A fool in an assembly plots the downfall of the learned. A coward, seeing a warrior, merely grumbles under his breath.

Says Tuka, do not envy others; instead, surrender to God. How much more can I expose the wicked?.

IN PLAIN WORDS

The poor wretch wonders when he can strip the fortunate man bare. He sees everyone as being like himself; but what can he do against another's true nature? A fool in the assembly wants the learned man brought down. A coward, seeing a warrior, only grumbles under his breath. Do not envy others; go and take refuge in God. Tuka says: how much more of the wicked man's disgrace shall I lay bare?

WHAT IT MEANS

Tukaram exposes the pattern of envy that wants to pull others down rather than rise. The small-souled man assumes everyone is as grasping as he is and schemes to strip the fortunate, the fool plots against the learned, the coward only mutters at the brave; all of them are powerless against a nature better than their own. The cure he names is not more scorn but surrender: stop envying and take refuge in God. He stops short on purpose, saying the wicked man's own conduct already shames him, so there is little need to go on cataloguing it; the work for the listener is to check the envy in oneself.

GATHA 3390 *Renunciation*

Renunciation, indifferent to the world's scorn

मराठी मूळ

माझी आतां लोक सुखें निंदा करू । ह्मणती विचारू सांडियेला ॥1॥
कारण होय तो करावा विचार । काय भीड भार करूं देवा ॥2॥
तुका ह्मणे काय करूं लापनिक । जनाचार सुख नासिवंत ॥3॥

ENGLISH TRANSLATION

Let the world now freely mock me, saying I have abandoned all reason. When the true purpose is served, what need is there for social propriety, O Lord? Says Tuka, why should I hide? The happiness of worldly custom is perishable.

IN PLAIN WORDS

Let the world freely mock me now. Let them say I have thrown reason away. When the real purpose is served, what matters, O Lord? Why should I carry the weight of people's opinion? Tuka says: why should I act false to please anyone? The happiness of worldly custom does not last.

WHAT IT MEANS

Tukaram answers those who call him a man who has lost his sense. He accepts the mockery freely, because once the one true aim, God, is reached, the world's approval weighs nothing. He refuses to bend under social pressure or to wear a false face just to keep people happy. The closing line gives the reason: the contentment that worldly custom offers is perishable, so it is no real loss to set it down for the sake of what endures.

GATHA 3391 *The Saints*

Saints, the ruin of bad company

मराठी मूळ

ढेंकणाचे संगें हिरा जो भंगला । कुसंगें नाडला तैसा साधु ॥1॥
ओढाळाच्या संगें सात्विक नासलीं । क्षण एक नाडलीं समागमें ॥ध्रु.॥
डांकाचे संगती सोनें हीन जालें । मोल तें तुटलें लक्ष कोडी ॥2॥
विषानें पक्वान्नें गोड कडू जालीं । कुसंगानें केली तैसी परी ॥3॥
भावें तुका ह्मणे सत्संग हा बरा । कुसंग हा फेरा चौ†याशीचा ॥4॥

ENGLISH TRANSLATION

As a diamond shatters in the company of a hammer, so a saint is ruined by bad company. Good creatures are corrupted by the company of the unruly, undone in a single moment of association.

Gold becomes base in the company of alloy, losing its worth of lakhs and crores. As poison makes sweet dishes taste bitter, so does evil company work its ways.

Says Tuka, with devotion I declare: good company is blessed, while evil company leads to the cycle of eighty-four hundred thousand births.

IN PLAIN WORDS

A diamond shatters when the hammer falls on it; in the same way bad company ruins a saint. Good and pure creatures are spoiled by keeping company with the unruly, undone in a single moment of nearness. Gold becomes base when alloy is mixed in; its worth of lakhs and crores is broken. As poison turns sweet dishes bitter, so bad company works on a person. Tuka says, with all my heart: good company is a blessing; bad company is the wheel of eighty-four lakh births.

WHAT IT MEANS

Tukaram weighs the company we keep and shows how heavily it tells. He piles up images of ruin by association: the diamond broken by the hammer, the good soul spoiled in a moment beside the unruly, pure gold debased by alloy, sweet food poisoned bitter. The stakes are not small manners but the soul's whole worth, which bad company can strip in an instant. He sets the two paths side by side and names them: satsang, the company of the good, is a blessing, while bad company keeps a person turning on the wheel of eighty-four lakh rebirths. The choice of companions, he says, decides which way the life goes.

GATHA 3392 *Devotion to Vitthal*

Devotion, the Name held through any birth

मराठी मूळ

भलते जन्मीं मज घालिसील तरी । न सोडीं मी हरी नाम तुझें ॥1॥
सुख दुःख तुज देईन भोगितां । मग मज चिंता कासयाची ॥ध्रु.॥
तुझा दास ह्मणवीन मी अंकिला । भोगितां विठ्ठला गर्भवास ॥2॥
कासया मी तुज भाकितों करुणा । तारीं नारायणा ह्मणवुनि ॥3॥
तुका ह्मणे तुज येऊं पाहे उणें । तारिसील तेणें आह्मां तया ॥4॥

ENGLISH TRANSLATION

Whatever birth You place me in, I will never abandon Your name, O Hari. I offer You both joy and sorrow to endure; then what concern remains for me? I will call myself Your devoted servant, O Vitthal, even while enduring the womb.

Why should I plead for mercy, asking You to save me simply because I call You Narayana? Says Tuka, if any lack should come upon You for saving us, then by that very act You will redeem both us and Yourself.

IN PLAIN WORDS

Whatever birth You throw me into, I will not let go of Your name, O Hari. I hand You both my joy and my sorrow to bear; then what is left for me to worry about? I will call myself Your servant, Your bondsman, O Vitthal, even while I suffer the womb again. Why should I beg You for mercy, asking You to save me only because I call You Narayana? Tuka says: if any shortfall should come upon You by saving us, then by that very saving You redeem both us and Yourself.

WHAT IT MEANS

Tukaram makes an unconditional vow: no matter what birth he is given, he will never release the name of Hari. He surrenders joy and sorrow alike into God's keeping, which empties him of anxiety, and he is content to keep calling himself God's servant even if he must endure the womb again. Then he turns the usual prayer on its head: he will not bargain for rescue simply because he uses God's names. The closing claim is the bold one, that if saving the devotee should somehow diminish God's honor, the very act of saving makes both servant and Lord whole. He stakes everything on belonging to God rather than on getting safety in return.

GATHA 3393 *Devotion to Vitthal*

Devotion, abandoned worship beyond rule

मराठी मूळ

गातों नाचतों आनंदें । टाळघागरिया छंदें ॥1॥
तुझी तुज पुढें देवा । नेणों भावे कैसी सेवा ॥ध्रु.॥
नेणों ताळ घात मात । भलते सवां पाय हात ॥2॥
लाज नाहीं शंका । प्रेम घाला ह्मणे तुका ॥3॥

ENGLISH TRANSLATION

I sing and dance in bliss, carried by the rhythm of cymbals and drums. What is Yours I place before You, O Lord; I know no other form of worship.

I know neither rhythm nor beat nor measure; my hands and feet move as they will. Says Tuka, there is no shame, no doubt; let there be nothing but pure love.

IN PLAIN WORDS

I sing and I dance in joy, carried away by the rhythm of cymbals and drums. What is Yours I lay before You, O Lord; I do not know any other way to serve. I know nothing of beat or measure or proper time; my hands and feet move however they will. There is no shame in me, no doubt. Tuka says: let there be nothing but pure love.

WHAT IT MEANS

Tukaram describes worship that has dropped all expertise and self-consciousness. He sings and dances to the cymbals and drums, offering God what is already God's, because he knows no other service than this. He confesses he keeps no rhythm or correct timing and lets his limbs move freely, refusing to make worship into a performance to be judged. The point lands in the last line: he has put away shame and doubt, and asks only that love itself fill the act. The measure of devotion, he says, is not skill but the pure love poured into it.

GATHA 3394 *Renunciation*

Renunciation, weary of the world, leaning only on God

मराठी मूळ

रुसलों आह्मीं आपुलिया संवसारा । तेथें जनाचारा काय पाड ॥1॥
आह्मां इष्ट मित्र सज्जन सोयरे । नाहीं या दुसरें देवाविण ॥ध्रु.॥
दुरावले बंधु सखे सहोदर । आणीक विचार काय तेथें ॥2॥
उपाधिवचन नाइकती कान । त्रासलें हें मन बहु माझें॥3॥
तुका ह्मणे करा होईल ते दया । सुख दुःख वांयां न धरावें ॥4॥

ENGLISH TRANSLATION

I have turned away from my worldly life, so what use is social convention to me? I have no friend, no companion, no kinsman other than God. I have set aside brothers and close relatives; what further consideration is needed? My ears refuse to hear worldly chatter; my mind is thoroughly weary of it.

Says Tuka, show whatever mercy You will. Do not hold on to fleeting joys and sorrows.

IN PLAIN WORDS

I have turned away in anger from my own worldly life; so what hold can social custom have on me? My friend, my companion, my well-wisher, my kinsman: I have none but God. I have set aside my brothers and my own blood relations; what further thought is needed there? My ears will not listen to worldly chatter anymore; my mind is utterly weary of it. Tuka says: show me whatever mercy You will. Do not hold on to passing joys and sorrows.

WHAT IT MEANS

Tukaram declares a complete break with worldly life and the conventions that bind it. He has put away friends and kin and turned to God as his only relation, so the rules of society no longer reach him. His ears refuse worldly talk and his mind is exhausted by it; the renunciation is not a pose but a real fatigue with the world. He hands the outcome to God, asking for whatever mercy God chooses, and asks that he not be made to cling to joys and sorrows that pass away. What remains when every other tie is cut, he says, is God alone.

GATHA 3395 *Devotion to Vitthal*

Devotion, the Name preferred to liberation

मराठी मूळ

सांडुनि सुखाचा वांटा । मुक्ति मागे तो करंटा ॥1॥
कां रे न घ्यावा जन्म । प्रेम लुटावें नाम ॥ध्रु.॥
येथें मिळतो दहीं भात । वैकुंठीं ते नाहीं मात ॥2॥
तुका ह्मणे आतां । मज न लगे सायुज्यता ॥3॥

ENGLISH TRANSLATION

One who abandons the share of happiness and begs for liberation is a wretch. Why not take birth again and again, and revel in the Name with love? Here one gets curd and rice, while even Vaikuntha cannot match this feast.

Says Tuka, I have no desire now for the state of final union.

IN PLAIN WORDS

The man who throws away his share of happiness and begs instead for liberation is a wretch. Why not take birth again and again, and loot the Name with love? Here you get curd and rice; even Vaikuntha has no such feast to speak of. Tuka says: now I have no use for final union with God.

WHAT IT MEANS

Tukaram inverts the usual goal, prizing loving devotion over liberation itself. He calls the man who trades away present joy to beg for release a poor fool, because the real happiness is here, in the Name. He would rather be born over and over if each birth lets him plunder the Name with love, and he says the simple feast of devotion, curd and rice, outshines anything in Vaikuntha. The closing line states it flatly: he wants no sayujya, no merging into God, because the relationship of love is sweeter to him than the dissolving of it. The bhakta's bond, not its ending, is what he holds dear.

GATHA 3396 *Prayers*

Prayer, the vessel waiting at the door

मराठी मूळ

पदोपदीं पायां पडणें । करुणा जाण भाकावी ॥1॥
ये गा ये गा विसांवया । करुणा दयासागरा ॥ध्रु.॥
जोडोनियां करकमळ । नेत्र जळ भरोनि ॥2॥
तुका उभें दारीं पात्र । पुरवीं आर्त विठोबा ॥3॥

ENGLISH TRANSLATION

I fall at Your feet again and again, pleading for mercy. Come, O ocean of compassion, come and rest here.

With folded lotus-hands and eyes brimming with tears, Tuka stands at Your door like a vessel waiting. O Vithoba, fulfill this yearning.

IN PLAIN WORDS

Step by step I fall at Your feet, knowing I must plead for mercy. Come, O come and be my rest, ocean of compassion, ocean of mercy. With my lotus-hands folded and my eyes full of tears, Tuka stands at Your door like a vessel waiting to be filled. O Vithoba, fulfill this longing.

WHAT IT MEANS

This is a plain cry of dependence and waiting. Tukaram bows again and again, knowing his only recourse is to plead for mercy, and he calls God the very ocean of compassion to come and be his resting place. He paints himself with folded hands and brimming eyes, standing at the door like an empty vessel held out to be filled. The single request is that Vithoba satisfy this yearning; the prayer rests entirely on God's grace and the devotee's patient, open emptiness.

GATHA 3397 *Prayers*

Prayer, the last wish at the feet

मराठी मूळ

आतां हें सेवटीं असों पायांवरी । वदती वैखरी वागपुष्प ॥1॥
नुपेक्षावें आह्मां दीना पांडुरंगा । कृपादानीं जगामाजी तुह्मीं ॥ध्रु.॥
वोळवुनी देह सांडियेली शुद्ध । सारियेला भेद जीव शिव ॥2॥
तुका ह्मणे मन तुमचे चरणीं । एवढी आयणी पुरवावी॥3॥

ENGLISH TRANSLATION

Now at last let me remain at Your feet, offering flowers of speech through my voice. Do not forsake us, the lowly, O Panduranga; in all the world, You are the giver of grace.

I have surrendered this body and abandoned all distinctions; the difference between jiva and God is resolved. Says Tuka, let my mind rest at Your feet; grant me this one last wish.

IN PLAIN WORDS

Now, at the last, let me stay here upon Your feet, my voice speaking out flowers of words. Do not overlook us, the lowly, O Panduranga; in all the world it is You who give grace. I have melted this body down and given up its claim; the difference between the soul and God is settled. Tuka says: let my mind rest at Your feet. Grant me this one wish.

WHAT IT MEANS

Tukaram offers a closing prayer with everything already surrendered. His worship now is only words laid like flowers at God's feet, and he begs Panduranga, the one giver of grace in all the world, not to pass over the lowly. He says he has dissolved the body's hold and let the supposed gap between jiva and Shiva, soul and God, fall away. With that done, his single remaining wish is that his mind rest forever at God's feet. After the self has been given up, only this resting place is asked for.

GATHA 3398 *Social Criticism*

Social criticism, the true hero against the divided heart

मराठी मूळ

तरि च होय वेडी । नग्न होय धडफुडी ॥1॥
काय बोलाचें गौरव । आंत वरी दोन भाव ॥ध्रु.॥
मृगजळा न्याहाळतां। तान न वजाये सेवितां ॥2॥
न पाहे आणिकांची आस । शूर बोलिजे तयास ॥3॥
तुका ह्मणे हें लक्षण । संत अळंकार लेणें॥4॥

ENGLISH TRANSLATION

Only then is one truly mad, when one stands naked and unbowed. What glory is there in mere words when the inside and outside hold two different feelings? Gazing at a mirage does not quench one's thirst.

One who looks to no other for support is the true hero. Says Tuka, this is the mark of a saint, and these are the true ornaments.

IN PLAIN WORDS

Only then is one truly mad: when one stands naked and unashamed, the same all through. What worth is there in grand words, when inside and outside hold two different feelings? Staring at a mirage does not quench your thirst when you go to drink. The man who looks to no one else for support, call him the true hero. Tuka says: this is the mark of a saint, and these are his real ornaments.

WHAT IT MEANS

Tukaram draws the line between show and substance. Grand speech is worthless when the heart inside differs from the face outside; such a divided man is like a mirage that looks like water but leaves the thirst unquenched. Real madness, the holy kind, is to stand utterly transparent, the same within and without, with nothing hidden. The genuine hero is the one who depends on no one else, leaning only where true support lies. These qualities, integrity and self-reliance in God, are the saint's true ornaments; everything else is decoration over emptiness, and the test is whether inside and outside agree.

GATHA 3399 *The Moral Ideal*

Moral counsel, the burning of desire

मराठी मूळ

आग्रहा नांवें पाप । योगीं सारावे संकल्प ॥1॥
सहजा ऐसें भांडवल । असोनि कां सारा बोल ॥ध्रु.॥
तैं न भेटे तें काय । मना अंगींचे उपाय ॥2॥
तुका ह्मणे धरीं सोय । वासनेची फोडा डोय ॥3॥

ENGLISH TRANSLATION

Insistence is the name of sin; one should fulfill one's resolves with equanimity. When naturalness itself is the capital, why waste words on anything else? What cannot be obtained through such means? The mind already holds the remedies within itself.

Says Tuka, find the true path, and burst open the eyes of desire.

IN PLAIN WORDS

Insisting on your own way: that is what sin is. The yogi lets his resolves rest in calm. When ease itself is your wealth, why spend words on anything else? What is there that you cannot reach by this? The mind already holds the cure inside itself. Tuka says: find the true road, and break open the eye of craving.

WHAT IT MEANS

Tukaram names the root of sin not as a forbidden act but as the will that insists, the grip that demands its own outcome. The remedy he sets against it is equanimity: let your resolves rest without clutching, since natural ease is itself the only capital you need. He insists you already carry the cure within, so no outer machinery is required. The closing image is sharp: do not merely soothe desire but burst its eye, put out the seeing that keeps it alive, and the true path opens.

GATHA 3400 *The Power of the Name*

The Name, my only practice

मराठी मूळ

न करीं पठन घोष अक्षरांचा । बीजमंत्र आमुचा पांडुरंग ॥1॥
सर्वकाळ नामचिंतन मानसीं । समाधान मनासी समाधि हे ॥ध्रु.॥
न करीं भ्रमण न रिघें कपाटीं । जाईन तेथें दाटी वैष्णवांची ॥2॥
अनु नेणें कांहीं न वजें तपासी । नाचें दिंडीपाशीं जागरणीं ॥3॥
उपवास व्रत न करीं पारणें । रामकृष्ण ह्मणें नारायण ॥4॥
आणिकांची सेवा स्तुती नेणें वाणूं । तुका ह्मणे आणु दुजें नाहीं ॥5॥

ENGLISH TRANSLATION

I do not recite scriptures with loud chanting of syllables; my seed-mantra is Panduranga. At all times, the mind dwells in the contemplation of the Name; this is my meditation, this is my samadhi.

I do not wander on pilgrimages or sit in caves; I go where the Vaishnavas gather. I know no other practice and do not undertake austerities; I dance in the procession and stay awake through the night.

I observe no fasts or vows; I simply repeat Rama, Krishna, Narayana. Says Tuka, I know no other praise or service; there is nothing second to this.

IN PLAIN WORDS

I do not chant scripture aloud, syllable by syllable. My seed-mantra is Panduranga. All the time, in my mind, I dwell on the Name. That is my peace; that is my samadhi. I do not wander on pilgrimage. I do not hide in mountain caves. I go where the Vaishnavas crowd together. I know no other practice. I do not go in for austerities. I dance beside the dindi, awake all night. I keep no fasts, no vows, no breaking of fasts. I just say Rama, Krishna, Narayana. I do not know how to serve or praise anyone else. Tuka says: there is nothing second to this.

WHAT IT MEANS

Tukaram lays his whole religion on a single thing and refuses every alternative. Against loud recitation, pilgrimage, cave-dwelling, austerity, fasts, and vows, he sets one practice: ceaseless remembrance of the Name, Panduranga as his seed-mantra. He recasts the prized states of the contemplatives, peace and samadhi, as simply what this remembrance already gives. The one company he keeps is the gathering of devotees, where he dances and stays awake through the kirtan night. The point is exclusive devotion: not that other paths are condemned, but that for him nothing stands second to the Name.

GATHA 3401 *Devotion to Vitthal*

Devotion, God as the watchful parent

मराठी मूळ

पुंडलिकाचे निकटसेवे । कैसा धांवे बराडी ॥1॥
आपुलें थोरपण । नारायण विसरला ॥ध्रु.॥
उभा कटीं ठेवुनि कर। न ह्मणे पर बैससें ॥2॥
तुका ह्मणे जगदीशा । करणें आशा भक्तांची ॥3॥
बाळ काय जाणे जीवनउपाय । मायबाप वाहे सर्व चिंता ॥2॥
आइतें भोजन खेळणें अंतरीं । अंकिताचे शिरीं भार नाहीं ॥ध्रु
आपुलें शरीर रिक्षतां न कळें । सांभाळूनि लळे पाळी माय ॥2॥
तुका ह्मणे माझा विठ्ठल जनिता । जेथें आमची सत्ता तयावरी ॥3॥

ENGLISH TRANSLATION

See how He runs at Pundalik's devoted service, crying out with abandon. Narayana has forgotten His own greatness, standing with hands on His hips, never saying He wishes to sit.

Says Tuka, the Lord of the universe fulfills the hopes of His devotees. A child knows nothing of how to sustain life; the mother and father carry all the worry.

With food served and play within, one who belongs to the Lord bears no burden. The body is cared for without one's knowing; the mother protects and indulges with love.

Says Tuka, my Vitthal is my parent, and my authority rests upon Him.

IN PLAIN WORDS

See how He runs to the close service of Pundalik. He comes like a beggar in his eagerness. Narayana has forgotten His own greatness. He stands with His hands on His hips. He does not even say that He would like to sit. Tuka says: the Lord of the world makes good the hopes of His devotees. What does a child know of how to keep itself alive? The mother and father carry every worry. Food is set ready; play fills its heart. The one who belongs has no weight to bear. The body is tended without the child knowing it. The mother guards it and indulges its wants. Tuka says: my Vitthal is my parent, the one over whom I hold my claim.

WHAT IT MEANS

Tukaram reads the famous image of Vitthal standing on the brick at Pandhari as God's self-forgetfulness in love. Eager to serve Pundalik, the Lord drops His majesty and stands waiting with hands on hips, asking for nothing. The poem then turns to the parallel he wants: God is the parent and the devotee the helpless child. A child cannot keep itself alive; it only plays, while mother and father carry all the worry and tend the body unawares. So Tukaram claims a child's right over Vitthal, the right to be carried, the burden being entirely God's and not his own.

GATHA 3402 *The Power of the Name*

The Name, sin burned in an instant

मराठी मूळ

काय करिती केलीं नित्य पापें । वसे नाम ज्यापें विठोबाचें ॥1॥
तृणीं हुताशन लागला ते रासी । जळतील तैसीं क्षणमात्रें ॥ध्रु.॥
विष्णुमूतिनपाद पाहतां चरण । तेथें कर्म कोण राहूं शके ॥2॥
तुका ह्मणे नाम जाळी महादोष । जेथें होय घोष कीर्तनाचा ॥3॥

ENGLISH TRANSLATION

What can accumulated sins do to one in whose chitta dwells the name of Vithoba? As fire set to a heap of straw burns it all in an instant, so does the Name consume all sins. When one beholds the feet of the Lord, what karma can remain standing? Says Tuka, the Name burns away the greatest transgressions wherever the sound of kirtan resounds.

IN PLAIN WORDS

What can a lifetime of daily sins do to one in whose heart the name of Vithoba lives? Fire set to a heap of straw: it all burns in a moment. So do the sins burn. When you look upon the feet of Vishnu's form, what karma can keep standing there? Tuka says: the Name burns away the greatest sins wherever the sound of kirtan rises.

WHAT IT MEANS

Tukaram answers a fear directly: heaped-up sin has no power over the one who carries Vithoba's name in the heart. His image is total and quick, a flame in dry straw that leaves nothing behind in an instant. He grounds this in seeing God's feet, before which no accumulated karma can stand its ground. The claim is deliberately large: not that the Name lessens sin but that it consumes even the gravest, and the place where this happens is the loud, communal kirtan, not private penance.

GATHA 3403 *Sacred Stories*

Mythology, the cry come quickly

मराठी मूळ

वेद नेलें शंखासुरें । केलें ब्रह्म्यानें गा†हाणें ॥1॥
धांव धांव झडकरी । ऐसें कृपाळुवा हरी ॥ध्रु.॥
गजेंद्र नाडियें गांजिला ॥ तेणें तुझा धांवा केला ॥
2॥ तुका ह्मणे पद्मनाभा । जेथें पाहें तेथें उभा ॥3॥

ENGLISH TRANSLATION

The demon Shankhashura stole the Vedas, and Brahma pledged them as security. Run, O merciful Hari, run swiftly! The elephant Gajendra was afflicted and tormented, and he called out to You for help.

Says Tuka, O Padmanabha, wherever I look, there You stand.

IN PLAIN WORDS

The demon Shankhasura carried off the Vedas. Brahma was left to plead for them. Run, run, come quickly! O merciful Hari, be like that. Gajendra the elephant was caught and tormented; he cried out to You. Tuka says: O Padmanabha, wherever I look, there You are standing.

WHAT IT MEANS

Tukaram piles up the old rescue stories to press his own plea. Hari recovered the stolen Vedas for Brahma; He came running when the trapped elephant Gajendra called. The repeated cry, run, run, come quickly, makes the past deliverances into a demand on the present: be that same swift mercy now. The closing line answers the prayer before it is finished, for wherever the poet turns his eyes Padmanabha is already standing there, near and ready.

GATHA 3404 *Worldly Metaphors*

Metaphor, the essence and the fool

मराठी मूळ

माकडा दिसती कंवटी नारळा । भोक्ता निराळा वरील सारी ॥1॥
एका रस एका तोंडीं पडे माती । आपुलाले नेती विभाग ते ॥ध्रु.॥
सुनियांसी क्षीर वाढिल्या ओकवी । भोगित्यां पोसवी धणीवरी ॥2॥
तुका ह्मणे भार वागविती मूर्ख । नेतील तें सार परीक्षक ॥3॥

ENGLISH TRANSLATION

A monkey sees only the shell of a coconut, while the one who enjoys it savors the flesh within. One gets the essence while another gets only dust in his mouth; each takes his own portion.

If you feed milk to a dog, it vomits, but one who savors it is nourished to fullness. Says Tuka, fools carry the burden, while those with discernment extract the essence.

IN PLAIN WORDS

A monkey sees only the shell of the coconut. The one who enjoys it knows the meat is something else, set apart inside. One gets the juice; another gets only dirt in his mouth. Each carries off his own share. Feed milk to a dog and it vomits it up; the one who can taste it is nourished to the full. Tuka says: fools carry the load, while those who can judge carry off the essence.

WHAT IT MEANS

Tukaram contrasts two ways of meeting the same thing, and the difference is in the receiver, not the gift. The monkey and the dog stand for those who handle what is precious yet cannot take its worth, getting only the husk, or even vomiting back what would have fed them. The one who can taste reaches the kernel and is nourished. The closing line sharpens it to a warning about ourselves: the fool labors under the outer burden of religion while the discerning quietly take its essence, so the question is which we are.

GATHA 3405 *Longing and Separation*

Longing, hold to your old promise

मराठी मूळ

भेटीची आवडी उताविळ मन । लागलेंसे ध्यान जीवीं जीवा ॥1॥
आतां आवडीचा पुरवावा सोहळा । येऊनी गोपाळा क्षेम देई ॥ध्रु.॥
नेत्र उन्मिळत राहिले ताटस्त । गंगा अश्रुपात वहावली ॥2॥
तुका ह्मणे तुह्मी करा साचपणा । मुळींच्या वचना आपुलिया ॥3॥

ENGLISH TRANSLATION

The mind is restless with longing for union; my very life is fixed in meditation upon You. Now fulfill this celebration of love, O Gopala; come and embrace me.

My eyes have opened wide and remain unblinking, while streams of tears flow like the Ganga. Says Tuka, be true to Your own original promise; show us Your sincerity.

IN PLAIN WORDS

Longing for the meeting makes my mind restless. My very life clings in meditation upon You, life upon life. Now fill out this festival of love: come, Gopala, and embrace me. My eyes stay wide open, fixed and unblinking. A Ganga of tears pours down. Tuka says: now make it true. Keep the word You gave at the very beginning.

WHAT IT MEANS

This is the cry of a soul that cannot wait for the meeting it lives for. Tukaram's whole life hangs on God, his eyes held open and unblinking, tears falling in a flood. He asks Gopala not for a small favor but for the full festival of love, an embrace. The closing turn is pointed: he holds God to a promise. The original word, the bond God Himself first gave, must now be made true, so the longing is also a claim on God's own faithfulness.

GATHA 3406 *Ecstasy and Joy*

Ecstasy, the whole world lit

मराठी मूळ

धवळलें जगदाकार । आंधार तो निरसला ॥1॥
लपों जातां नाहीं ठाव । प्रगट पा पसारा ॥ध्रु.॥
खरियाचा दिवस आला । वाढी बोला न पुरे ॥2॥
तुका ह्मणे जिवें साटीं ॥ पडिली मिठी धुरेसी ॥3॥

ENGLISH TRANSLATION

The world has been illumined, and all darkness has vanished. There is no place left to hide; the whole expanse stands revealed.

The day of truth has arrived, and no amount of talk can suffice. Says Tuka, with life as the stake, I have seized hold of the very source.

IN PLAIN WORDS

Everything has turned bright, the whole shape of the world. The darkness is wiped away. There is no place left to hide. The whole spread of things stands open. The day of what is true has come. No amount of telling can hold it. Tuka says: with my life as the stake, I have flung my arms around the source.

WHAT IT MEANS

Tukaram describes a sudden flooding of light in which the entire world is made luminous and every shadow is gone. With darkness wiped out there is nowhere left to hide, for all things now stand plainly revealed. He calls it the day of truth, an arrival so full that speech cannot keep pace with it. The last line names the cost and the consummation together: staking his life itself, he has seized hold of the very source, an embrace of the origin of everything.

GATHA 3407 *Worldly Metaphors*

Metaphor, the iron asks the touchstone

मराठी मूळ

मातेची अवस्था काय जाणे बाळ । तिसी तों सकळ चिंता त्याची ॥1॥
ऐसें परस्परें आहे चि विचारा । भोपळ्याचा तारा दगडासी ॥ध्रु.॥
भुजंग पोटाळी चंदनाचें अंग । निवे परि संग नव्हे तैसा ॥2॥
तुका ह्मणे करा परिसाचे परी । मज ठेवा सरी लोखंडाचे ॥3॥

ENGLISH TRANSLATION

A child does not know the mother's condition, yet she carries all concern for it. Such is the mutual bond between them, like a spinning top to a stone.

A serpent coils around the body of sandalwood, and though the wood cools it, the serpent's nature does not change. Says Tuka, be like the philosopher's stone and make me, mere iron, equal to gold.

IN PLAIN WORDS

What does the child know of the mother's state? Yet she carries every worry for it. Think on it: so it is between the two. A spinning top is held to a stone. The snake coils round the body of the sandal tree. The sandal cools it, yet the snake's nature does not turn to its kind. Tuka says: be like the touchstone. Make me, mere iron, equal to gold.

WHAT IT MEANS

Tukaram strings together images of one-sided bonds to describe the gap between God and himself. The mother carries all the care a child cannot even know it needs; sandalwood cools the snake that coils around it without changing the snake's nature. He places himself on the lower side of each: the unknowing child, the cold metal. Then comes the prayer, sharp and humble at once: be the touchstone, the paras that turns iron to gold by mere contact, and lift me, base as I am, into Your own worth.

GATHA 3408 *Autobiography*

Autobiography, beset but pressing on

मराठी मूळ

लावूनि कोलित । माझा करितील घात ॥1॥
ऐसे बहुतांचे संधी । सांपडला खोळेमधीं ॥ध्रु.॥
पाहातील उणें । तेथें देती अनुमोदनें ॥2॥
तुका ह्मणे रिघे । पुढें नाहीं जालें धींगे ॥3॥

ENGLISH TRANSLATION

They light a fuse to bring about my destruction. Many such conspirators have caught me in their net.

They watch for any flaw and give their gleeful approval. Says Tuka, I press forward; there shall be no bullying ahead.

IN PLAIN WORDS

They light a fuse to bring about my ruin. Many such schemers have caught me in their trap. They watch for any fault in me, and there they nod their approval. Tuka says: I press on ahead. There has been no bullying that broke me.

WHAT IT MEANS

Tukaram speaks plainly of being hunted by enemies who want him destroyed and who lie in wait for any slip. He sees their malice clearly: they gather at his faults and cheer one another on. Yet the poem does not collapse into fear; it ends in steady defiance. He keeps moving forward, and the intimidation has not made him give way. The note to take is not contempt for the schemers but the resolve that refuses to be ruled by their hostility.

GATHA 3409 *Appeals and Exhortations*

Exhortation, spend yourself on what is true

मराठी मूळ

ऐसी एकां अटी । रीतीं सिणती करंटीं ॥1॥
साच आपुल्या पुरतें । करून नेघेती कां हितें ॥ध्रु.॥
कां हीं वेचितील वाणी। निरर्थक चि कारणीं ॥2॥
तुका ह्मणे देवा । कांहीं समर्पूनि सेवा ॥3॥

ENGLISH TRANSLATION

In such futile toil the wretched ones exhaust themselves. Why do they not take what is true and make it their own for their genuine benefit? Why do they spend their speech on utterly fruitless things? Says Tuka, O Lord, offer something in service and surrender.

IN PLAIN WORDS

On such an empty round the wretched wear themselves out. Why do they not take what is true, enough for themselves, and turn it to their own good? Why spend their speech on what has no use at all? Tuka says: O Lord, let them offer something in service, in surrender.

WHAT IT MEANS

Tukaram watches people exhaust themselves in routines that lead nowhere and asks the obvious question: why not take hold of what is real and bend it to your own benefit? He grieves that breath and speech are poured out on fruitless things when the true good lies within reach. The closing turn is a prayer rather than a scolding: he asks God that they might offer even a little in genuine service and surrender. The aim of the rebuke is the wasteful pattern, and the cure he names is self-giving, not cleverness.

GATHA 3410 *Appeals and Exhortations*

Memento mori, the body falls away

मराठी मूळ

चालिले सोबती । काय मानिली निश्चती ॥1॥
काय करिसी एकला । काळ सन्निध पातला ॥ध्रु.॥
कांहीं सावध तो बरवा । करीं आपुला काढावा ॥2॥
चालिले अगळे । हळू च कान केश डोळे ॥3॥
वोसरले दांत । दाढा गडबडल्या आंत ॥4॥
एकली तळमळ । जिव्हा भलते ठायीं लोळे ॥5॥
तुका ह्मणे यांणीं। तुझी मांडिली घालणी ॥6॥

ENGLISH TRANSLATION

Your companions have already departed. What assurance have you taken? What will you do all alone when death stands near? It is wise to be alert now and find your own way out.

One by one, your faculties are slipping away: ears, hair, and eyes grow feeble. Teeth have fallen, and the gums rattle inside.

The tongue alone writhes in lonely agitation, rolling about aimlessly. Says Tuka, these companions of yours have plotted your downfall.

IN PLAIN WORDS

Your companions have already set out. What certainty have you settled on? What will you do alone, when death has come near? It is good to be watchful now. Work your own way out. They are leaving one by one: ears, hair, eyes, going slack. The teeth have worn down; inside, the back teeth rattle loose. The tongue alone keeps writhing, rolling about anywhere it likes. Tuka says: these companions of yours have begun to lay you out.

WHAT IT MEANS

Tukaram makes the body itself preach on death. The companions who have already departed are friends and kin gone before, and the question he presses is what certainty you have stored up for when death stands beside you, with no one to help. Then he turns to the slow desertion of the senses: ears, eyes, hair, teeth, and tongue failing one by one, the very faculties you trusted abandoning you. He calls them companions too, and says they have begun to lay you out for the grave. The whole point is urgency: be alert now and find your own way out while there is still time.

GATHA 3411 *Renunciation*

Renunciation, ears closed to all but God

मराठी मूळ

नका मजपाशीं । वदो प्रपंचाचे विशीं ॥1॥
आतां नाइकावी कानीं । मज देवाविण वाणी ॥ध्रु.॥
येऊनियां रूपा । कोण पाहे पुण्यपापा ॥2॥
मागे आजिवरी । जालें माप नेलें चोरी॥3॥
सांडियेलीं पानें । पुढें पिका अवलोकन ॥4॥
पडों नेदी तुका । आड गुंपूं कांहीं चुका ॥5॥

ENGLISH TRANSLATION

Do not speak to me of worldly matters. My ears will hear no voice now except that of God.

When one comes to know the true form, who looks at merit and sin? All that went before has been stolen away, its measure lost. The leaves have fallen; now look ahead to the ripening fruit.

Says Tuka, do not let any mistake come between us and block the way.

IN PLAIN WORDS

Do not speak to me. Do not talk to me of the world. From now on my ears will hear no voice but God's. Once you have seen the true form, who still looks at merit and sin? All that came before has been carried off; its measure is stolen and gone. The old leaves have dropped. Now look ahead to the ripening fruit. Tuka says: do not let any mistake fall across the way and block it.

WHAT IT MEANS

Tukaram is shutting one door so another can stay open. He refuses worldly talk outright and tells his hearers that his ears now admit only God's voice. He explains why: once you have truly seen God's form, the whole bookkeeping of merit and sin loses its grip, because the old accounts have been carried off and cannot be added up again. The fallen leaves and the coming fruit are his image for this turn: the past life is shed so that something is ripening ahead. His closing prayer is that no small slip be allowed to come between him and that ripening and block the road.

GATHA 3412 *Ecstasy and Joy*

Ecstasy, the bond sealed beyond return

मराठी मूळ

जाले आतां सांटे । कासयाचे लहान मोटे ॥1॥
एक एका पडिलों हातीं । जाली तेव्हां चि निंश्चती ॥ध्रु.॥
नाहीं फिरों येत मागें । जालें साक्षीचिया अंगें ॥2॥
तुका ह्मणे देवा । आतां येथें कोठें हेवा ॥3॥

ENGLISH TRANSLATION

Now all accounts are settled; what remains of small and great? We have fallen into each other's hands, and the certainty was established long ago. There is no going back, for the bond is sealed in the presence of the witness.

Says Tuka, O Lord, where is there room for envy now?.

IN PLAIN WORDS

The accounts are settled now. What is left of small and great? We have fallen into each other's hands, and from that moment it was certain. There is no going back. It is sealed in the presence of the witness. Tuka says: O God, where is there any room left for envy now?

WHAT IT MEANS

Tukaram describes union with God as a deal already closed, not a hope. With the accounts settled, the old measuring of high and low, mine and yours, has nothing left to weigh. He and God have fallen into each other's hands, and a witness has sealed the bond, so there is no turning back. The final line draws the conclusion: when the matter is this complete, envy and rivalry have no ground left to stand on.

GATHA 3413 *Longing and Separation*

Longing, claiming what is already mine

मराठी मूळ

माझें मज द्यावें । नाहीं करवीत नवें ॥1॥
सहस्रनामाचें रूपडें । भक्त कैवारी चोखडें ॥ध्रु.॥
साक्षीविण बोलें । तरी मज पाहिजे दंडिलें ॥2॥
तुका ह्मणे माल । माझा खरा तो विठ्ठल ॥3॥

ENGLISH TRANSLATION

Give me what is rightfully mine; I am not asking for anything new. You are the one of a thousand names, the pure champion of Your devotees.

If I speak without witness, then let me be punished. Says Tuka, my true treasure is that Vitthal.

IN PLAIN WORDS

Give me what is mine. I am not asking for anything new. You bear a thousand names; you are the pure champion of your devotees. If I am speaking without truth behind me, then punish me. Tuka says: my real treasure is that Vitthal.

WHAT IT MEANS

Tukaram presses a claim rather than begging a favor. He asks God only for what already belongs to him, insisting it is no new or extra demand, and he leans on God's own titles: the one of a thousand names, the sworn defender of his devotees. Then he stakes everything on his honesty, inviting punishment if his words have no truth behind them. The last line names what he is claiming: Vitthal himself is his true wealth, the only treasure he wants returned.

GATHA 3414 *Devotion to Vitthal*

Devotion, the child's babbling praise

मराठी मूळ

करूं स्तुती तरि ते निंदा । तुह्मी जाणां हे गोविंदा॥1॥
आह्मां लडिवाळांचे बोल । करा कवतुकें नवल ॥ध्रु.॥
बोबडए उत्तरीं । तुह्मा रंजवितों हरी ॥2॥
मागतों भातुकें । तुका ह्मणे कवतुकें ॥3॥

ENGLISH TRANSLATION

If we attempt to praise You, even that becomes insufficient, O Govinda, as You already know. Take the babbling words of us, Your playful children, as a charming wonder.

With stammering speech I try to please You, O Hari. Says Tuka, like a child, I beg for trinkets with innocent delight.

IN PLAIN WORDS

If we try to praise you, even that praise falls short, O Govinda; you know this already. We are your playful children. Take our words as a charming wonder. With stammering, half-formed speech I try to please you, O Hari. Tuka says: like a child, I beg you for little treats, in pure delight.

WHAT IT MEANS

Tukaram measures his praise against God and admits it can only fall short, then turns that shortfall into tenderness. He casts himself and the devotees as small children whose words are babble, and asks God to receive that babble fondly, the way a parent delights in a child's first sounds. The point is not skill but love: stammering speech offered in delight pleases God more than polished eloquence. His closing image, a child begging for little treats, keeps the whole relationship playful and intimate rather than solemn.

GATHA 3415 *Devotion to Vitthal*

Devotion, song made easy in kirtan

मराठी मूळ

नव्हतील जपें नव्हतील तपें । आह्मांसी हें सोपें गीतीं गातां ॥1॥
न करितां ध्यान न करितां धारणा । तो नाचे कीर्त्तनामाजी हरि ॥ध्रु.॥
जयासी नाहीं रूप आणि आकार । तो चि कटी कर उभा विटे ॥2॥
अनंत ब्रह्मांडें जयाचिया पोटीं । तो आह्मां संपुष्टीं भक्तिभावें ॥3॥
तुका ह्मणे वर्म जाणती लडिवाळें । जें होतीं निर्मळें अंतर्बाहीं ॥4॥

ENGLISH TRANSLATION

There were no austerities, no penances for us; this singing in devotion comes easily. Without meditation or concentration, Hari Himself dances in the kirtan.

The one who has neither form nor shape stands with hands on hips upon the brick. He in whose belly reside infinite universes comes near to us through the power of devotion.

Says Tuka, the beloved children know the secret, for they are pure within and without.

IN PLAIN WORDS

We had no austerities, no penances. For us this is easy: we just sing in the songs. Without meditation, without holding the mind in concentration, Hari himself dances in the kirtan. The one who has no form and no shape stands there, hands on his hips, upon the brick. The one in whose belly the endless universes lie comes close to us through plain devotion. Tuka says: the loving children know the secret. They are clean within and without.

WHAT IT MEANS

Tukaram contrasts the hard road of austerity with the easy road of song, and says God meets him on the easy one. No penance, no disciplined meditation: just singing, and Hari himself comes and dances in the kirtan. He marks the wonder of it, that the formless one stands embodied on the brick at Pandhari and that the one who holds all the universes draws near through simple devotion. The closing line names the price that is not a price: the secret belongs to those who become like trusting children, pure inside and out, which is what devotional singing works in them.

GATHA 3416 *Surrender and Acceptance*

Surrender, strength through giving up

मराठी मूळ

आह्मी जालों बिळवंत । होऊनियां शरणागत ॥1॥
केला घरांत रिघावा । ठायीं पडियेला ठेवा ॥ध्रु.॥
हातां चढलें धन। नेणं रचिलें कारण ॥2॥
तुका ह्मणे मिठी । पायीं देउनि केली सुटी ॥3॥

ENGLISH TRANSLATION

We have become powerful by becoming surrendered souls. We entered the house and found the treasure lying there.

Wealth has come into our hands, a cause crafted by forces beyond our knowing. Says Tuka, by embracing the feet, we have won our freedom.

IN PLAIN WORDS

We have become strong by becoming people who surrender. We made our way into the house, and the treasure was lying right there. Wealth has come into our hands; we do not know what set it up for us. Tuka says: clinging to his feet, we have won our freedom.

WHAT IT MEANS

Tukaram states the paradox at the heart of bhakti: surrender is not weakness but the source of his strength. By giving himself up he gained entry to the house, and inside, the treasure was simply waiting to be found, not earned. He confesses he does not understand the hidden cause that arranged this gift, which keeps it grace and not achievement. The last line resolves the paradox: it was by holding on to God's feet, the very act of surrender, that he won his freedom.

GATHA 3417 *Devotion to Vitthal*

Devotion, the storehouse thrown open

मराठी मूळ

लागपाठ केला । आतां वांटा नित्य त्याला ॥1॥
करा जोडीचा हव्यास । आलें दुरील घरास ॥ध्रु.॥
फोडिलीं भांडारें। मोहोरलीं एकसरें ॥2॥
अवघियां पुरतें । तुका ह्मणे घ्यावें हातें॥3॥

ENGLISH TRANSLATION

A steady pursuit has been made, and now the daily share must be given to Him. Be eager for this gain; what was far has come home.

The storehouses have been broken open and all has been sealed in one stroke. Says Tuka, there is enough for everyone; take it with your own hands.

IN PLAIN WORDS

A steady effort has been made. Now his daily share must be given to him. Set your heart on this gain. What was far away has come home. The storehouses have been broken open; all of it has come ripe at once. Tuka says: there is enough for everyone. Take it with your own hands.

WHAT IT MEANS

Tukaram speaks as one calling others to a harvest already ready. Steady practice has earned a daily portion that is now owed and given, so he urges his hearers to fix their longing on this gain, since what once seemed distant has arrived at the door. His images are abundance breaking loose: the storehouses smashed open, a whole crop ripening in a single stroke. The closing line is an open invitation: the supply is not scarce, there is enough for all, so reach out and take it yourself.

GATHA 3418 *The Nature of God*

Nature of God, differences held in his compassion

मराठी मूळ

एकीं असे हेवा । एक अनावड जीवां ॥1॥
देवें केल्या भिन्न जाती । उत्तम कनिष्ठ मध्यस्ती ॥ध्रु.॥
प्रीतिसाटीं भेद। कोणी पूज्य कोणी निंद्य ॥2॥
तुका ह्मणे कळा । त्याचा जाणे हा कळवळा ॥3॥

ENGLISH TRANSLATION

Some feel envy, while others feel aversion. God has made different natures: the high, the low, and the middle.

For the sake of love, distinctions exist; some are honored, and some are scorned. Says Tuka, only He who created this art knows its true compassion.

IN PLAIN WORDS

In some there is envy; in others there is no liking at all. God has made the natures different: the high, the low, and the middle. For the sake of love these differences exist; one is honored, another is scorned. Tuka says: only the one who made this art knows the tenderness inside it.

WHAT IT MEANS

Tukaram looks at the unequal world, its envy and dislike, its high and low and middling natures, and refuses to read it as cruelty or accident. He says God himself made these differences, and made them for the sake of love, so that honoring and scorning both have their place in a larger design. The point is not to defend the rankings but to humble our judgment of them. Only the maker of this art, he says, knows the compassion folded inside an order that looks unfair from where we stand.

GATHA 3419 *The Necessity of Experience*

Experience, the gift of his vision

मराठी मूळ

स्वामीचें हें देणें । येथें पावलों दर्षणें ॥1॥
करूं आवडीनें वाद । तुमच्या सुखाचा संवाद ॥ध्रु.॥
कळावया वर्म । हा तों पायांचा चि धर्म ॥2॥
तुका ह्मणे सिद्धी । हे चि पाववावी बुद्धी ॥3॥

ENGLISH TRANSLATION

This is the gift of the Master; here I have attained His vision. Let us engage in loving discourse about the joy that is Yours.

To know the secret is itself the dharma of the feet. Says Tuka, this is the wisdom that should be brought to perfection.

IN PLAIN WORDS

This is the Master's gift: here I have come to his sight, his darshan. Let us speak together, gladly, of the joy that is yours. To know the secret is itself the work the feet ask of us. Tuka says: let my understanding be carried all the way to this, to its fulfillment.

WHAT IT MEANS

Tukaram receives God's vision as a pure gift from the Master, not as something he produced. Out of that meeting he wants only loving conversation, sharing in the joy that belongs to God. He redefines duty along the way: the real dharma is simply to know the secret of the feet, the truth of refuge, rather than to perform anything outward. His closing prayer is that his mind be brought to completion in exactly this knowing, so the gift ripens into full realization.

GATHA 3420 *Renunciation*

Renunciation, sulking away from the world

मराठी मूळ

रुसलों संसारा । आह्मी आणीक व्यापारा ॥1॥
ह्मणऊनि केली सांडी । देउनि पडिलों मुरकंडी ॥ध्रु.॥
परते चि ना मागें । मोहो निष्ठ जालों अंगें ॥2॥
सांपडला देव । तुका ह्मणे गेला भेव ॥3॥

ENGLISH TRANSLATION

I have turned away from worldly life and all other pursuits. Therefore I have cast everything aside and curled up at His feet.

I will not turn back; all attachment has left my being. Says Tuka, God has been found, and all fear has departed.

IN PLAIN WORDS

I have sulked away from worldly life and from every other trade. So I let it all go and curled up at his feet. I will not turn back, not even a step. All clinging has left my body. God has been found. Tuka says: and the fear is gone.

WHAT IT MEANS

Tukaram tells his break with the world like a child's sulk, turning his back on worldly life and every other occupation. Having dropped it all, he curls up at God's feet and refuses to take even one step back. The attachment that once held him has drained out of his body, leaving no pull toward the old life. The reward and the reason come in the last lines: God has been found, and with that finding every fear has departed.

GATHA 3421 *Longing and Separation*

Longing, calling the slow God

मराठी मूळ

हें तों वाटलें आश्चर्य । तुह्मां न धरवे धीर ॥1॥
माझा फुटतसे प्राण । धांवा धांवा ह्मणऊन ॥ध्रु.॥
काय नेणों दिशा। जाल्या तुह्मांविण ओशा ॥2॥
तुका ह्मणे कां गा । नाइकिजे पांडुरंगा ॥3॥

ENGLISH TRANSLATION

Is it not astonishing that You cannot hold Your patience? My very life is breaking apart, crying 'Come, come quickly!' I do not know why all directions feel desolate without You. Says Tuka, O Panduranga, why do You not listen?

IN PLAIN WORDS

This is the strange thing: that you cannot keep your patience for me. My life is breaking apart, crying, Come, come quickly. I do not know why every direction looks empty and desolate without you. Tuka says: why, O Panduranga, why will you not listen?

WHAT IT MEANS

Tukaram cries out in the ache of separation and even turns the complaint toward God. He marks it as strange that the God who is supposed to be impatient for his devotees now seems to hold back, while his own life feels like it is tearing apart as he calls for him to come. Without God, every direction looks empty and desolate, with nowhere to turn. The closing line is a raw, almost wounded question to Panduranga: why will you not listen to me?

GATHA 3422 *Prayers*

Prayer, come running, do not delay

मराठी मूळ

धांवा केला धांवा । श्रम होऊं नेदी जीवा ॥1॥
वर्षे अमृताच्या धारा । घेई वोसंगा लेंकरा ॥ध्रु.॥
उशीर तो आतां । न करावा हे चिंता ॥2॥
तुका ह्मणे त्वरें । वेग करीं विश्वंभरे ॥3॥

ENGLISH TRANSLATION

Come running, come quickly, and do not let weariness touch my jiva. Pour down showers of nectar and take this child into Your arms.

Do not delay any further; this is my only anxiety. Says Tuka, O Sustainer of the universe, make haste.

IN PLAIN WORDS

Come running, come quickly. Do not let my soul grow weary. Pour down streams of nectar; take this child into your lap. Do not be late now; this is my one worry. Tuka says: hurry, be swift, O Sustainer of the universe.

WHAT IT MEANS

Tukaram prays as a tired child calling for a parent who is taking too long. He begs God to come running before his soul wears out, and asks not for argument but for nectar poured down and for the simple shelter of being lifted into God's lap. His single anxiety is the delay itself: that help will arrive too late. Addressing God as Vishvambhar, the sustainer of the whole universe, he urges that same vast power to make haste for one small, waiting child.

GATHA 3423 *Prayers*

Petition, the servant at the door

मराठी मूळ

जोडिले अंजुळ । असें दानउताविळ ॥1॥
पाहा वाहा कृपादृष्टी । आणा अनुभवा गोष्टी ॥ध्रु.॥
तूं धनी मी सेवक । आइक्य तें एका एक ॥2॥
करितों विनंती । तुका सन्मुख पुढती॥3॥

ENGLISH TRANSLATION

I have joined my palms, eager for Your gift. Cast Your merciful gaze upon me and bring these words to experience.

You are the master and I the servant; our union is one and the same. Says Tuka, I stand before You making this humble plea.

IN PLAIN WORDS

I have cupped my palms together, eager for your gift. Look at me; carry me; turn your merciful gaze my way. Bring these words into living experience. You are the master, I am the servant; yet our union is one and the same. I make my plea. Tuka says: I stand before you, asking once again.

WHAT IT MEANS

Tukaram comes empty-handed and says so. He folds his palms like a beggar waiting for alms, and the alms he wants is grace itself, the merciful gaze that turns mere words into something he actually tastes and lives. He names the relationship plainly: God is master, he is servant. But then he refuses to leave it there, insisting that master and servant are finally one and the same. The whole poem is the posture of standing face to face and pleading, unwilling to settle for distance.

GATHA 3424 *Prayers*

Bewilderment, the unmeasurable God

मराठी मूळ

काय तुज कैसें जाणवेल देवा । आणावें अनुभवा कैशा परी ॥1॥
सगुण निर्गुण थोर कीं लहान । न कळे अनुमान मज तुझा ॥ध्रु.॥
कोण तो निर्धार करूं हा विचार । भवसिंधु पार तरावया ॥2॥
तुका ह्मणे कैसे पाय आतुडती । न पडे श्रीपती वर्म ठावें ॥3॥

ENGLISH TRANSLATION

How shall I come to know You, O Lord? In what manner shall I bring You into experience? Are You with form or without, great or small? I cannot fathom any measure of You. What resolve, what deliberation should I make to cross this ocean of existence? Says Tuka, how shall I reach Your feet, O Lord? The secret remains unknown.

IN PLAIN WORDS

How can I ever know you, O Lord? In what way can I bring you into experience? Are you with form or without form, great or small? I cannot fathom any measure of you. What firm resolve, what plan should I make, to cross this ocean of worldly existence? Tuka says: how can I reach your feet, O Lord of Lakshmi? The secret stays hidden from me.

WHAT IT MEANS

Tukaram lays out his helplessness as a string of honest questions. He wants to know God and to actually experience God, but every category he reaches for breaks in his hands: form or formless, great or small, no measure fits. The stakes are not abstract, because he needs a method to cross the ocean of birth and death, and he has none. The poem ends without an answer on purpose: the secret of reaching God's feet is not something the seeker can figure out, and admitting that is itself the prayer.

GATHA 3425 *Prayers*

Longing, the beggar who will not leave

मराठी मूळ

मी तव बैसलों धरुनियां ध्यास । न करीं उदास पांडुरंगा ॥1॥
नको आतां मज दवडूं श्रीहरी । मागाया भिकारी जालों दास ॥ध्रु.॥
भुकेलों कृपेच्या वचनाकारणें । आशा नारायणें पुरवावी ॥2॥
तुका ह्मणे येऊनियां देई भेटी । कुरवाळुनी पोटीं धरीं मज ॥3॥

ENGLISH TRANSLATION

I have sat down holding fast to my resolve; do not turn me away, O Panduranga. Do not send me off now, O Hari; I have become a beggar at Your door.

I am hungry for a word of Your grace; O Narayana, fulfill this hope. Says Tuka, come and give me Your embrace; caress me and hold me close to Your bosom.

IN PLAIN WORDS

I have sat down here, holding fast to my one resolve; do not leave me desolate, Panduranga. Do not drive me away now, Shrihari. To beg from you, I have become your servant. I am hungry for a word of your grace. O Narayana, fulfill this hope. Tuka says: come and meet me; caress me and hold me close against your chest.

WHAT IT MEANS

Tukaram has parked himself at God's door and refuses to move until he is answered. He calls himself a beggar who became a servant only so he would have the right to ask, which turns devotion into a kind of holy stubbornness. What he is starving for is small and enormous at once: a single word of grace. The closing line drops all dignity and asks for something physical and tender, to be pulled into an embrace and held to the chest, the way a child is held by a parent who finally comes.

GATHA 3426 *Autobiography*

Gratitude, freed by the Name

मराठी मूळ

आतां तुझें नाम गात असें गीतीं । ह्मणोनी मानिती लोक मज ॥1॥
अन्नवस्त्रचिंता नाहीं या पोटाची । वारिली देहाची थोर पीडा ॥ध्रु.॥
सज्जन संबंधी तुटली उपाधी ।रोकडी या बंदीं सुटलोंसें ॥2॥
घ्यावा द्यावा कोणें करावा सायास । गेली आशापाश वारोनियां ॥3॥
तुका ह्मणे तुज कळेल तें आतां । करा जी अनंता मायबापा ॥4॥

ENGLISH TRANSLATION

Now that I sing Your name in song, the people honor me. The worry for food and clothing and the body's torments have ceased.

The entanglements with friends and relatives have been cut away; I have truly been freed from bondage. There is no need now for anyone's toil of giving and taking, for all the snares of desire have been swept away.

Says Tuka, do now whatever You see fit, O Ananta, my mother and father.

IN PLAIN WORDS

Now that I sing your name in my songs, people honor me. The worry over food and clothing for this belly is gone; the body's great torment has been turned away. The entanglements with friends and relatives have been cut; truly, I have been let out of this prison. There is no need now for anyone's hard bargaining of give and take, for the snares of desire have all been swept away. Tuka says: now do whatever seems right to you, O Ananta, my mother and father.

WHAT IT MEANS

Tukaram counts up what the Name has done for him, and the list is mostly about things falling away. The anxious arithmetic of food, clothing, and bodily survival has stopped; so have the binding obligations of kin, which he names a prison he has been released from. With desire's snares swept off, even the endless social ledger of giving and taking no longer holds him. Having been emptied of all his own wanting, he hands the whole of his life back to God, called mother and father, content to let God decide what happens next.

GATHA 3427 *Prayers*

Complaint, lust and anger on my trail

मराठी मूळ

कामक्रोध माझे लावियेले पाठीं । बहुत हिंपुटीं जालों देवा ॥1॥
आवरितां तुझे तुज नावरती । थोर वाटे चित्तीं आश्चर्य हें ॥ध्रु.॥
तुझिया विनोदें आह्मां प्राणसाटी । भयभीत पोटीं सदा दुःखी ॥2॥
तुका ह्मणे माझ्या कपाळाचा गुण । तुला हांसे कोण समर्थासी ॥3॥

ENGLISH TRANSLATION

Lust and anger have been set upon my trail, O Lord, and I am sorely harassed. Even You cannot rein them in, which fills my chitta with wonder.

Your sport puts my very life at stake; I remain fearful within and always sorrowful. Says Tuka, it is the mark of my own fate; who can laugh at You, the Capable One?.

IN PLAIN WORDS

Lust and anger have been set loose on my trail, O Lord; I have been worn down again and again. When I try to hold them back, they will not be held; this fills my mind with great astonishment, for they are yours. By your sport my very life is the stake; I am afraid within and always in pain. Tuka says: it is the mark written on my forehead. Who can laugh at you, the all-capable one?

WHAT IT MEANS

Tukaram is hounded by lust and anger and admits he cannot rein them in himself. His astonishment turns into a kind of accusation: these forces belong to God, so the chase is finally God's own doing, a game in which the devotee's life is what is wagered. He does not pretend to be unafraid; he is frightened and in constant pain. Yet he stops short of blaming God outright, blaming his own fate instead, because to mock the all-capable Lord would be absurd. The honesty here is in naming how it feels to be the toy and still refuse to let go of the player.

GATHA 3428 *Devotion to Vitthal*

Devotion, the vow of service

मराठी मूळ

सन्मुख चि तुह्मीं सांगावी जी सेवा । ऐसे माझे देवा मनोरथ ॥1॥
निघों आह्मी कांहीं चित्तवित्त घरें । आपुल्या उदारें जीवावरी ॥ध्रु.॥
बोल परस्परें वाढवावें सुख । पाहावें श्रीमुख डोळेभरी ॥2॥
तुका ह्मणे सत्य बोलतों वचन । करुनी चरण साक्ष तुझे ॥3॥

ENGLISH TRANSLATION

May You command Your service to me face to face, O Lord; such is the desire of my chitta. I will give away my mind, my wealth, my home, and my very life for Your sake.

Let us exchange words that increase our mutual joy, and let me gaze at Your blessed face to my full satisfaction. Says Tuka, I speak this as a true vow, with Your feet as my witness.

IN PLAIN WORDS

May you command me to your service face to face, O Lord; this is the desire of my mind. I will set out giving up my mind, my wealth, my home, all of it freely, even my life. Let us trade words back and forth that make our joy grow, and let me gaze at your blessed face till my eyes are full. Tuka says: I speak this as a true word, with your feet as my witness.

WHAT IT MEANS

Tukaram wants God to assign him service directly, not at a distance, and he stakes everything on it. The offering is total and named item by item: mind, wealth, home, and life, all given freely. But this is not grim duty; he pictures it as a back-and-forth conversation between the two of them that keeps increasing their shared joy, and as the simple pleasure of looking at God's face until his eyes are satisfied. He seals it as a vow, swearing on God's feet, so that the longing becomes a binding promise rather than a passing wish.

GATHA 3429 *Longing and Separation*

Longing, come to the orphan

मराठी मूळ

मज अनाथाकारणें । करीं येणें केशवा ॥1॥
जीव झुरे तुजसाटीं । वाट पोटीं पहातसें ॥ध्रु.॥
चित्त रंगलें चरणीं । तुजवांचूनि न राहे ॥2॥
तुका ह्मणे कृपावंत । माझी चिंता असावी॥3॥

ENGLISH TRANSLATION

For the sake of this helpless one, O Keshava, please come. My jiva pines for You; I am watching and waiting.

My chitta is absorbed at Your feet and cannot remain apart from You. Says Tuka, O compassionate one, keep me in Your thoughts.

IN PLAIN WORDS

For the sake of this orphan, please come, Keshava. My life pines for you; in my heart I keep watching the road. My mind is dyed in your feet and cannot stay apart from you. Tuka says: O merciful one, keep me in your thoughts.

WHAT IT MEANS

Tukaram speaks as an orphan, someone with no one else to turn to, and from that emptiness he calls God to come. The longing is physical: his very life withers, and he keeps his eyes on the road like a person waiting for one who is overdue. He says his mind has been dyed in God's feet, soaked through with that color so it can no longer hold a separate shape of its own. The small closing plea, keep me in your thoughts, is the whole of what an orphan dares to ask: simply not to be forgotten.

GATHA 3430 *Longing and Separation*

Longing, life worthless without God

मराठी मूळ

कासया वांचूनि जालों भूमी भार । तुझ्या पायीं थार नाहीं तरी ॥1॥
जातां भलें काय डोळयांचें काम । जंव पुरुषोत्तम न देखती ॥ध्रु.॥
काय मुख पेंव श्वापदाचें धांव । नित्य तुझें नांव नुच्चारितां ॥2॥
तुका ह्मणे आतां पांडुरंगाविण । न वांचतां क्षण जीव भला ॥3॥

ENGLISH TRANSLATION

Why should I live and be a burden upon the earth, if I have no place at Your feet? What use are these eyes if they cannot behold the Supreme Being? What use is this mouth, wandering like a beast, if it does not constantly utter Your name? Says Tuka, without Panduranga, this life is better ended than lived even for a moment.

IN PLAIN WORDS

Why should I go on living and be a weight on the earth, if there is no shelter for me at your feet? What good is the work of these eyes if they never see Purushottama? What use is this mouth, running wild like a beast, if it does not always speak your name? Tuka says: now, without Panduranga, even one more moment of this life is better lost than lived.

WHAT IT MEANS

Tukaram measures his life only by its nearness to God and finds it worthless without that. If there is no refuge at God's feet, then his existence is just dead weight on the earth. He turns on his own faculties: eyes that never see the Supreme are useless, and a mouth that does not constantly speak the Name is no better than an animal's. The sharp closing claim is not a wish to die but a refusal to value any life that does not have Panduranga in it; a single Godless moment, he says, is not worth keeping.

GATHA 3431 *Prayers*

Surrender, deliver me from Maya

मराठी मूळ

नको मज ताठा नको अभिमान । तुजवांचूनि क्षीण होतो जीव ॥1॥
दुर्धर हे माया न होय सुटका । वैकुंठनायका सोडवीं मज ॥2॥
तुका ह्मणे तुझें जालिया दर्षण । मग निवारण होइल सर्व ॥3॥

ENGLISH TRANSLATION

I do not want pride; I do not want arrogance. Without You, my jiva wastes away.

This relentless Maya offers no escape; O Lord of Vaikuntha, set me free. Says Tuka, once Your vision is granted, everything will be resolved.

IN PLAIN WORDS

I do not want stiffness; I do not want pride. Without you, my life wastes away. This Maya is too hard to bear; there is no escape on my own. O Lord of Vaikuntha, set me free. Tuka says: once your sight is given to me, then everything will be resolved.

WHAT IT MEANS

Tukaram begins by throwing away the very things ego clings to, stiff self-importance and pride, because he sees they only drain his life when God is absent. He admits the plain truth about Maya: it is too strong, and he cannot get out of its grip by his own effort. So the only move left is to ask the Lord of Vaikuntha to do the freeing. His confidence is concentrated in one event: the moment God's vision is granted, every tangle dissolves at once, so the whole prayer rests on being seen rather than on striving.

GATHA 3432 *Longing and Separation*

Intimacy, welcoming God home

मराठी मूळ

चाल घरा उभा राहें नारायणा । ठेवूं दे चरणांवरि माथा ॥1॥
वेळोवेळां देई क्षेमआलिंगन । वरी अवलोकन कृपादृष्टी॥ध्रु.॥
प्रक्षाळूं दे पाय बैसें माजघरीं । चित्त िस्थर करीं पांडुरंगा ॥2॥
आहे त्या संचितें करवीन भोजन । काय न जेवून करिसी आतां ॥3॥
करुणाकरें नाहीं कळों दिलें वर्म । दुरी होतां भ्रम कोण वारी ॥4॥
तुका ह्मणे आतां आवडीच्या सत्ता । बोलिलों अनंता करवीन तें ॥5॥

ENGLISH TRANSLATION

Come home, O Narayana; stand still and let me place my head upon Your feet. Again and again grant me Your loving embrace and look upon me with Your merciful gaze.

Let me wash Your feet and seat You in the inner chamber; steady my chitta, O Panduranga. I will feed You with whatever provisions I have; will You not dine now? O compassionate one, You have not revealed the secret; when You are far, who dispels my confusion? Says Tuka, empowered by love, whatever I have spoken, O Ananta, I will bring to pass.

IN PLAIN WORDS

Come into the house, Narayana; stand here and let me lay my head on your feet. Again and again give me your embrace of welcome, and look down on me with your merciful gaze. Let me wash your feet and seat you in the inner room; steady my mind, Panduranga. I will cook you a meal from whatever I have stored; why would you not eat now? O merciful one, you have not let me know the secret; when you stay far off, who clears away my confusion? Tuka says: now, by the authority of love, whatever I have said, O Ananta, I will make you do.

WHAT IT MEANS

Tukaram treats God not as a distant deity but as a guest he is welcoming into his own home, and he runs through the whole hospitality: head at the feet, repeated embraces, washing the feet, seating God in the innermost room, cooking and serving a meal. The point of all this nearness is one thing he asks for in the middle, that God steady his restless mind. He gently scolds God too, noting that as long as God keeps his distance and withholds the secret, the devotee's confusion has no one to dispel it. The closing line is bold and tender at once: love itself gives him the right to command, and he insists that God will do what he has asked.

GATHA 3433 *The Nature of God*

Discernment, the marks of God's coming

मराठी मूळ

देवाची ते खूण आला ज्याच्या घरा । त्याच्या पडे चिरा मनुष्यपणा ॥1॥
देवाची ते खूण करावें वाटोंळें । आपणा वेगळें कोणी नाहीं ॥ध्रु.॥
देवाची ते खूण गुंतों नेदी आशा । ममतेच्या पाशा शिवों नेदी ॥2॥
देवाची ते खूण तोडी मायाजाळ। आणि हें सकळ जग हरी ॥4॥
पहा देवें तेंचि बळकाविलें स्थळ। तुक्यापें सकळ चिन्हें होतीं ॥5॥

ENGLISH TRANSLATION

The sign of God's arrival is that the one He visits is stripped of all human pride. The sign of God is that one serves all beings, knowing no one as separate from oneself.

The sign of God is that one is freed from the snare of desire and the bonds of attachment. The sign of God is that He tears apart the web of illusion and fills the whole world with Hari.

See, God has taken hold of that very ground; all these marks were present in Tuka.

IN PLAIN WORDS

This is the sign of God: when he enters someone's house, that person's human pride cracks apart. This is the sign of God: one is made completely undone, holding no one as separate from oneself. This is the sign of God: he lets no desire entangle you, and lets the noose of attachment touch you no more. This is the sign of God: he tears the net of Maya, and fills this whole world with Hari. See, God has seized that very ground; in Tuka all these signs were present.

WHAT IT MEANS

Tukaram gives a checklist for telling whether God has actually arrived in a person, and it is measured by what gets destroyed, not what gets added. The first casualty is human pride, which cracks the moment God enters; next the very sense of a separate self dissolves, so the person sees no one as other. He names the freedoms that follow: desire no longer entangles, attachment's noose can no longer grip, and the whole net of Maya is torn so that the world shows itself as full of Hari. At the end he turns the test on himself, claiming these signs were all visible in his own life, which is both witness and quiet warning to check ourselves by the same marks.

GATHA 3434 *Devotion to Vitthal*

Devotion, the sinner who still hopes

मराठी मूळ

अनंताचे मुखीं होसील गाइला । अमुप विठ्ठला दास तुह्मां ॥1॥
माझें कोठें आलें होईल विचारा । तरीं च अव्हेरा योग्य जालों ॥ध्रु.॥
सर्वकाळ तुह्मी असा जी संपन्न । चतुरा नारायण शिरोमणि ॥2॥
तुका ह्मणे ऐसे कलियुगींचे जीव । तरी नये कीव बहुपापी ॥3॥

ENGLISH TRANSLATION

You will be praised from the lips of Ananta, for countless, O Vitthal, are Your devotees. If anything of mine falls short upon reflection, then I am rightly fit to be turned away.

You are forever abundant, O clever Narayana, the crown jewel among the wise. Says Tuka, such are the jivas of this age of Kali, yet even they, though full of sin, deserve compassion.

IN PLAIN WORDS

You will be sung from the mouth of Ananta; countless, O Vitthal, are your servants. If anything of mine is found wanting on reflection, then I am rightly fit to be cast aside. You are always full and complete, O clever Narayana, crown jewel among the wise. Tuka says: such are the creatures of this Kali age, yet even they, full of sin, should not be denied compassion.

WHAT IT MEANS

Tukaram sets his own smallness against God's fullness. God has servants beyond counting and will be praised endlessly, so God loses nothing by anyone; if Tukaram himself falls short, he admits he would deserve to be turned away. But he will not let the matter rest on desert. Pointing to the present age of Kali and its sin-soaked people, he pleads precisely for them, himself included, arguing that the ones least worthy are exactly the ones who most need compassion. The logic is the heart of his bhakti: grace is not a wage earned but a mercy given to those who cannot earn it.

GATHA 3435 *Faith and Trust*

Faith, no need to defend yourself

मराठी मूळ

न करावी चिंता । भय धरावें सर्वथा ॥1॥
दासां साहे नारायण । होय रिक्षता आपण ॥ध्रु.॥
न लगे परिहार । कांहीं योजावें उत्तर ॥2॥
न धरावी शंका । नये बोलों ह्मणे तुका ॥3॥

ENGLISH TRANSLATION

Do not worry, but maintain your reverence in all things. Narayana bears everything for His servants, even enduring sacrifice Himself.

There is no need for defense or for fashioning clever replies. Says Tuka, do not harbor any doubt; one must simply speak the truth.

IN PLAIN WORDS

Do not worry. Do not be afraid of anything at all. Narayana stands by his servants; he carries the burden himself. You do not have to answer back. You do not have to think up a clever reply. Do not hold any doubt. Tuka says: do not even argue. Just speak what is true.

WHAT IT MEANS

Tukaram is telling the devotee to put down two things: anxiety and self-defense. If Narayana himself carries the weight for those who are his, then there is no situation a servant must rescue himself from by worry, by argument, or by a manufactured answer. The poem treats the urge to defend oneself, to fashion the perfect reply, as a kind of distrust. Drop the doubt, speak plainly and truthfully, and let God be the one who bears it.

GATHA 3436 *Confession and Sin*

Confession, stained through many births

मराठी मूळ

भांडवल माझें लटिक्याचे गांठी । उदीम तो तुटी यावी हा चि ॥1॥
कैसी तुझी वाट पाहों कोणा तोंडें । भोंवतीं किं रे भांडे गर्भवास ॥ध्रु.॥
चहूं खाणीचिया रंगलोंसें संगें । सुष्ट दुष्ट अंगें धरूनियां ॥2॥
बहुतांचे बहु पालटलों सळे । बहु आला काळें रंग अंगा ॥3॥
उकलूनि नये दावितां अंतर । घडिचा पदर सारूनियां ॥4॥
तुका ह्मणे करीं गोंवळें यासाटीं । आपल्या पालटीं संगें देवा ॥5॥

ENGLISH TRANSLATION

My capital is tied up in falsehood; this trade is bound to end in loss. With what face shall I look for You, cycling through birth after birth? I have been colored by association with all four forms of life, taking on bodies both good and bad.

Through many disguises and many ages, much dye has stained this being. Even when trying to show what lies within, the folds of the garment keep covering it up.

Says Tuka, O Lord, take charge of this muddled one and transform me by Your own touch.

IN PLAIN WORDS

My whole capital is a bundle of lies. A trade like this can only end in ruin. With what face do I watch for you? I keep turning in the womb, birth after birth, hemmed in on every side. I have been dyed by the company of all four kinds of life, taking bodies good and bad. Through many disguises and many ages I have been changed again and again; dark colors have soaked into me. Even when I try to open myself and show what is inside, the folds of the cloth fall back and cover it. Tuka says: gather up this tangled one, O God. Change me by your own touch.

WHAT IT MEANS

Tukaram confesses that everything he has built his life on is false, so the whole transaction of his existence runs at a loss. The image is of a soul cycling helplessly through birth after birth in every order of creatures, stained like cloth by every association until the original color is lost. He admits he cannot even uncover his own true heart: every time he tries, the layers fall back over it. So he stops trying to clean himself and hands the work to God: gather up this muddled creature and re-dye him by your own touch. The transformation he needs is one only the Lord can make.

GATHA 3437 *The Saints*

Saints, keep distance from the false

मराठी मूळ

संतसंगतीं न करावा वास । एखादे गुणदोष अंगा येती ॥1॥
मग तया दोषा नाहीं परिहार । होय अपहार सुकृताचा॥2॥
तुका ह्मणे नमस्कारावे दुरून । अंतरीं धरून राहें रूप ॥3॥

ENGLISH TRANSLATION

One should not dwell in the company of non-saints, for some fault or blemish may attach itself to you. Then there is no remedy for that fault, and your accumulated merit is stolen away.

Says Tuka, bow to them from a distance, and hold the Lord's form within your chitta.

IN PLAIN WORDS

Do not live in the company of those who are not saints. Some fault, some blemish, will rub off onto you. Then there is no cure for that fault, and the good you had stored up is robbed from you. Tuka says: bow to such people from a distance. Keep the Lord's form held inside your heart.

WHAT IT MEANS

Tukaram warns that company is contagious: stay close to those who lack the saint's spirit and their faults will attach to you, and the merit you had gathered will quietly drain away. He does not call for contempt. The remedy is to bow to them, to honor them, but from a distance. Meanwhile the safe dwelling place is inward: hold the Lord's form in your heart, and let that be the company you actually keep.

GATHA 3438 *The Saints*

Saints, run to their leavings

मराठी मूळ

जें ज्याचें जेवण । तें चि याचकासी दान ॥1॥
आतां जाऊं चोजवीत । जेथें वसतील संत ॥ध्रु.॥
होतीं धालीं पोटें। मागें उरलीं उच्छिष्टें ॥2॥
तुका ह्मणे धांव । पुढें खुंटईल हांव ॥3॥

ENGLISH TRANSLATION

Whatever feast they had is the very alms given to the seeker. Now let me go with delight to where the saints abide.

They had eaten their fill, and what remained were their sacred leavings. Says Tuka, run ahead, for soon even this craving will be stilled.

IN PLAIN WORDS

Whatever feast they ate is itself the alms given to the beggar. Now let me go, asking the way, to wherever the saints are living. Their stomachs were full, and behind them they left their sacred leavings. Tuka says: run. Soon even this craving will be cut off.

WHAT IT MEANS

Tukaram makes himself a beggar at the saints' door, and treats their leftovers as the highest alms; what is mere remnant to them is a feast to him. He pictures himself asking the road, hurrying to wherever they dwell, because their leavings are sacred. The urgency in 'run' is real: he says soon even this longing itself will be stilled, so the time to seek their company is now, while the hunger for it is still alive.

GATHA 3439 *The Saints*

Saints, the dwelling that wakes you

मराठी मूळ

धरावा तो बरा । ठाव वसतीचा थारा ॥1॥
निजविल्या जागविती । निज पुरवूनि देती ॥ध्रु.॥
एक वेवसाव । त्यांचा संग त्यांचा जीव ॥2॥
हितें केलें हित । ग्वाही एक एकां चित्त ॥3॥
विषमाचें कांहीं । आड तया एक नाहीं ॥4॥
तुका ह्मणे बरीं । घरा येतील त्यापरी ॥5॥

ENGLISH TRANSLATION

One should find a good dwelling place and settle firmly there. Those who reside there wake you when you sleep and fulfill your rest.

They have one single occupation: their company and their very life are one. Goodness begets goodness; each chitta bears witness to the other.

No adversity can come between them; nothing stands in the way. Says Tuka, as one approaches them, blessings come home of their own accord.

IN PLAIN WORDS

Find a good place to live and settle firmly there. The ones who live there wake you when you fall asleep; they make sure your true rest is given to you. They have one single occupation. Their company and their very life are the same thing. Good brings out good; each heart bears witness to the other. No trouble can come between them; nothing stands in the way. Tuka says: it is good. As you draw near them, blessings come home of their own.

WHAT IT MEANS

The good dwelling place Tukaram urges is the company of saints, and he praises it for one thing in particular: it will not let you sleep. They wake the drowsing soul and see that it gets its real rest, the rest that is God. Their whole life and their fellowship are one undivided thing, and goodness passes between them, each heart confirming the other. No discord can wedge them apart. The promise is that you do not even have to chase the reward; come near such company and the blessing arrives home on its own.

GATHA 3440 *The Saints*

Saints, quarreling with the sky

मराठी मूळ

धोंडएासवें आदिळतां फुटे डोकें । तों तों त्याच्या सुखें घामेजेना ॥1॥
इंगळासी सन्निधान अतित्याई । क्षेम देतां काई सुख वाटे ॥2॥
तुका ह्मणे आह्मांसवें जो रुसला । तयाचा अबोला आकाशासीं ॥3॥

ENGLISH TRANSLATION

If you butt your head against a stone, your skull will crack, but the stone feels no discomfort. To embrace a live ember is to discover what kind of welcome that is.

Says Tuka, whoever quarrels with us has quarreled with the sky itself; his silence reaches no one.

IN PLAIN WORDS

Butt your head against a stone and your skull cracks; the stone does not even sweat for your trouble. Go and embrace a live coal, and see what kind of welcome that is. Tuka says: whoever sulks against us has sulked against the sky. His silence reaches no one.

WHAT IT MEANS

Tukaram answers those who pick a fight with the saints by showing them where the damage lands. Butt your head on a stone and only your head breaks; clutch a burning ember and you learn what that embrace costs. The one who quarrels is the one who is hurt; the saint, like the stone, is untouched. And to sulk at a saint, he says, is to sulk at the sky itself: your cold silence falls on something so vast and impersonal that it reaches no one and changes nothing. The warning is aimed at the quarreler's own bruised pride, not at the saint.

GATHA 3441 *Faith and Trust*

Faith, sincerity over eloquence

मराठी मूळ

सरे आह्मांपाशीं एक शुद्धभाव । नाहीं तरी वाव उपचार ॥1॥
कोण मानी वरी रसाळ बोलणें । नाहीं जाली मनें ओळखी तों ॥2॥
तुका ह्मणे आह्मां जाणीवेचें दुःख । न पाहों त्या मुख दुर्जनाचें ॥3॥

ENGLISH TRANSLATION

What we value is pure, sincere faith; without it, all ritual observance is hollow. Who will heed eloquent speech on the surface when genuine recognition has not arisen within? Says Tuka, knowledge brings us only sorrow; we will not look upon the face of a wicked person.

IN PLAIN WORDS

With us, one thing carries weight: a pure heart. Without that, all the show of ritual is empty. Who cares for sweet, juicy talk on the surface, when the mind has not truly recognized God? Tuka says: cleverness only brings us grief. We will not even look at the face of a wicked person.

WHAT IT MEANS

Tukaram weighs sincerity against display and finds display worthless. What counts with him is a pure, true heart; elaborate ritual and honeyed eloquence are hollow if the mind has not actually come to know God. He goes further and calls mere cleverness a source of sorrow, not a prize. The closing line is sharp: he will not even meet the face of the wicked. The point is not personal disgust but a refusal to be drawn into the company of those who trade in surface and never in genuine recognition.

GATHA 3442 *Faith and Trust*

Faith, he will not forsake his servant

मराठी मूळ

आतां तळमळ । केली पाहिजे सीतळ ॥1॥
करील तें पाहें देव । पायीं ठेवुनियां भाव ॥ध्रु.॥
तो चि अन्नदाता । नाहीं आणिकांची सत्ता ॥2॥
तुका ह्मणे दासा । नुपेक्षील हा भरवसा॥3॥

ENGLISH TRANSLATION

Now let this inner agitation be cooled. Place your faith at God's feet and see what He will do.

He alone is the giver of sustenance; no one else holds authority. Says Tuka, I am confident that He will never forsake His servant.

IN PLAIN WORDS

Now let this burning restlessness be cooled. Place your trust at his feet, and watch what God will do. He alone is the one who gives food; no one else holds the power. Tuka says: he will not neglect his servant. Of this I am sure.

WHAT IT MEANS

Tukaram speaks to his own agitated heart and tells it to grow quiet. The cure for the inner fever is not more striving but surrender: lay your trust at God's feet and then simply watch what he does. Behind this is a single conviction, that God alone is the giver of sustenance and no other power rules over a life. From that he draws his confidence: the Lord does not abandon those who are his. The poem moves from restlessness to rest by handing the outcome entirely to God.

GATHA 3443 *Social Criticism*

Social criticism, the half-baked man

मराठी मूळ

लांब धांवे पाय चोरी । भरोवरी जनाच्या ॥1॥
आतां कैसें होय याचें । सिजतां काचें राहिलें ॥ध्रु.॥
खाय ओकी वेळोवेळां । कैसी कळा राहेल ॥2॥
तुका ह्मणे भावहीण । त्याचा सीण पाचावा ॥3॥

ENGLISH TRANSLATION

Feet run far to steal from others, creating turmoil among the people. Now what will become of this, when the uncooked remains raw? One eats and vomits again and again; how can any skill endure? Says Tuka, one devoid of devotion must face the grinding consequences.

IN PLAIN WORDS

His feet run far to steal, off to plunder among other people. Now what will become of him? The thing was set to cook, and it stayed raw. He eats and throws it up again, over and over. How can any real skill last that way? Tuka says: the one without true devotion has to swallow the grinding result of it.

WHAT IT MEANS

Tukaram aims this at a person whose energy runs the wrong way: quick on his feet to take what is not his, stirring up trouble among others. The image of food that is set to cook yet stays raw, eaten and vomited again and again, names a life that never ripens into anything; nothing he takes in stays down or becomes nourishment. Without real devotion at the center, no acquired skill or scheme can hold together. The closing is plain consequence, not gloating: a hollow, devotion-less life leaves a man to chew on his own bitter result. The mirror is for any of us whose effort goes everywhere except inward.

GATHA 3444 *Longing and Separation*

Longing, the senses quarrel for darshan

मराठी मूळ

माझ्या इंद्रियांसीं लागलें भांडण । ह्मणतील कान रसना धाली ॥1॥
करिती तळमळ हस्त पाद भाळ । नेत्रांसी दुकाळ पडिला थोर ॥ध्रु.॥
गुण गाय मुख आइकती कान । आमचें कारण तैसें नव्हे ॥2॥
दरुषणें फिटे सकळांचा पांग । जेथें ज्याचा भाग घेइल तें ॥3॥
तुका ह्मणे ऐसें करीं नारायणा । माझी ही वासना ऐसी आहे ॥4॥

ENGLISH TRANSLATION

A quarrel has broken out among my senses. The ears and tongue say they are satisfied, but hands, feet, and forehead are in torment, and a great famine has fallen upon the eyes.

The mouth sings God's glories and the ears listen, but the others cry, 'Our need is different!' When Your vision is granted, the debt of all will be settled, and each will receive its share. Says Tuka, O Narayana, grant this, for such indeed is my longing.

IN PLAIN WORDS

A quarrel has broken out among my senses. The ears and the tongue say they are satisfied. But the hands, the feet, the forehead are in torment, and a great famine has fallen on the eyes. The mouth sings your praises, the ears get to listen, but the others cry, our need is not the same as theirs. When you grant your darshan, every one of them is paid off; each will get its share. Tuka says: do this for me, Narayana. This is what I long for.

WHAT IT MEANS

Tukaram dramatizes longing by setting his own senses against one another. Singing and hearing the Name already feed the tongue and the ears, but the hands that would serve, the feet that would walk to the temple, the forehead that would bow, the eyes that would behold, are all starving for their own portion. Each sense wants its direct contact with God, not a borrowed one. The single thing that satisfies the whole assembly at once is darshan, the sight of the Lord; in that one gift every faculty receives its share. So the abhanga becomes a prayer to Narayana: grant your presence, because nothing less settles the whole of me.

GATHA 3445 *Devotion to Vitthal*

Devotion, I fear not time or death

मराठी मूळ

सिद्धीचा दास नव्हें श्रुतीचा अंकिला । होईन विठ्ठला सर्व तुझा ॥1॥
सर्वकाळ सुख आमच्या मानसीं । राहिलें जयासी नास नाहीं ॥ध्रु.॥
नेणें पुण्य पाप न पाहें लोचनीं । आणिका वांचूनि पांडुरंगा ॥2॥
न करीं आस मुक्तीचे सायास । भक्तिप्रेमरस सांडूनियां ॥3॥
गर्भवासीं धाक नाहीं येतां जातां । हृदयीं राहतां नाम तुझें ॥4॥
तुका ह्मणे जालों तुझा चि अंकिला । न भें मी विठ्ठला किळकाळासी ॥5॥

ENGLISH TRANSLATION

I am not a slave to supernatural powers, nor am I bound by scripture alone. I will become entirely Yours, O Vitthal.

In our minds dwells a joy that remains at all times, one that knows no destruction. I know neither merit nor sin, nor do I look upon anything other than You, O Panduranga.

I will not strive for liberation and forsake the nectar of loving devotion. Even in the womb I feel no dread, for Your name abides in my mind.

Says Tuka, I have become wholly Yours, O Vitthal; I fear not even time and death.

IN PLAIN WORDS

I am no slave of occult powers, nor bound to scripture alone. O Vitthal, I will be wholly yours. In our minds there is a joy that stays at all times, a joy that has no destruction. I know neither merit nor sin. My eyes look on nothing but you, Panduranga. I will not chase after the labor of liberation and throw away the nectar of loving devotion. Even in the womb I feel no dread, coming or going, because your name lives in my heart. Tuka says: I have become wholly yours; O Vitthal, I do not fear even time and death.

WHAT IT MEANS

Tukaram refuses every lesser prize and keeps only one. He will not be a servant of miraculous powers, nor live bound to scripture, nor even strive for liberation, because all of these would mean letting go of the nectar he actually wants, the joy of loving Vitthal. That joy is steady and indestructible, and it puts him past the bookkeeping of merit and sin; he simply looks at Panduranga and nothing else. The boldest claim comes last: with the Name living in his heart, the womb holds no terror and even time and death lose their grip. Total belonging to God has dissolved the fear that runs every other life.

GATHA 3446 *The Power of the Name*

The Name, the gain of a human birth

मराठी मूळ

जन्मा येऊनि तया लाभ जाला । बिडवई भेटला पांडुरंगा ॥1॥
संसारदुःखें नासिलीं तेणें । उत्तम हें केणें नामघोष॥ध्रु.॥
धन्य ते संत सिद्ध महानुभाव । पंढरीचा ठाव टाकियेला ॥2॥
प्रेमदाते ते च पतितपावन । धन्य दरुषण होय त्याला ॥3॥
पावटणिया पंथें जालिया सिद्धी । वोगळे समाधि सायुज्यता ॥4॥
प्रेम अराणूक नाहीं भय धाक । मज तेणें सुखें कांहीं चिंता ॥5॥
तें दुर्लभ संसारासी । जडजीवउद्धारलोकासी ॥6॥
तुका ह्मणे त्यासी । धन्य भाग्य दरूषणें ॥7॥

ENGLISH TRANSLATION

Blessed is the one who, having taken birth, met a true companion and encountered Panduranga. By that, all the sorrows of worldly life were destroyed; excellent indeed is the practice of chanting the Name.

Blessed are those saints, those perfected great beings, who cherished the abode of Pandhari. They are the true givers of love, the purifiers of the fallen; blessed is the one who beholds them.

By walking the steps of the proven path, the state of absorption and liberation is attained. Where there is love and ease, there is no fear or dread; what worry can touch me in that joy? That which is rare in worldly life lifts the dull souls of the world.

Says Tuka, blessed is the fortune of beholding them.

IN PLAIN WORDS

He took birth, and his birth bore fruit: he met a true companion, and he met Panduranga. By this the sorrows of worldly life were destroyed. The chanting of the Name is the finest of all goods to trade in. Blessed are the saints, the perfected ones, the great souls who held fast to Pandhari. They are the givers of love, the lifters of the fallen; blessed is the one who beholds them. Climbing the steps of this proven path, one reaches absorption and union. Where there is love and ease, there is no fear, no dread; in that joy what worry can touch me? What is rare in this world lifts up the dull, heavy souls of the earth. Tuka says: blessed is the fortune of the one who beholds them.

WHAT IT MEANS

Tukaram measures a human birth by one outcome: did it bring you to a true guide and to God. The one whose life met Panduranga has not wasted his birth, for the Name he then learns to chant burns away worldly sorrow and is the richest thing a person can deal in. He then turns to the saints who clung to Pandhari and calls them the givers of love and the rescuers of the fallen, so that even to see them is a blessing. Their path is a proven staircase that climbs to absorption and union with God, and at the top there is such ease that fear and worry no longer reach. The poem ends in gratitude: what is rarest in the world is precisely this company, which lifts the dullest soul, and blessed is the one given the sight of it.

GATHA 3447 *Appeals and Exhortations*

Exhortation, redeem the time

मराठी मूळ

काय दिवस गेले अवघे चि वा†हाडें । तें आलें सांकडें कथेमाजी ॥1॥
क्षण एके ठायीं मन ि◌स्थर नाहीं । अराणूक कइं होईल पुढें ॥ध्रु.॥
कथेचे विरसें दोषा मूळ होय । तरण उपाय कैचा माती ॥2॥
काय तें सांचवुनि उरलें हें मागें । घटिका एक संगें काय गेलें ॥3॥
ते चि वाणी येथें करा उजळणी । काढावी मथूनि शब्दरत्नें॥4॥
तुका ह्मणे हें चि बोलावया चाड । उभयतां नाड हित असे ॥5॥

ENGLISH TRANSLATION

Have all our days passed in mere merrymaking? Now that same crowd fills the space meant for sacred discourse. The mind does not remain still for even a moment; when will true contentment come? The distaste for sacred discourse becomes the root of downfall, and the means of deliverance turn to dust.

Whatever was hoarded in the past, not even a single moment of it goes with you. Let that same speech now be burnished here; churn forth the jewels of the Word.

Says Tuka, the purpose of speaking is this alone: the welfare of both speaker and listener.

IN PLAIN WORDS

Have all our days gone by in nothing but merrymaking? Now that same crowd crowds into the place meant for sacred discourse. The mind does not stay still for one moment. When will real contentment come? When we lose our taste for the discourse, that is the root of our downfall, and the way across turns to dust. Whatever you hoarded in the past stays behind; not one moment of it goes with you. Let that same speech be made bright here. Churn it and bring up the jewels of the Word. Tuka says: the whole purpose of speaking is this; the good of both the speaker and the listener.

WHAT IT MEANS

Tukaram is rebuking a wasted use of time and pointing to its repair. He sees days spent in idle amusement, and now the same restless crowd intrudes even into the satsang, where the mind will not hold still long enough to be fed. Losing your taste for sacred speech is not a small thing; he names it the root of ruin, the place where the way across the world crumbles to dust. Nothing you have hoarded follows you out, so the only worthwhile use of breath is the one that benefits both who speaks and who hears: churning ordinary words until the jewels of the Name come up.

GATHA 3448 *Social Criticism*

Social criticism, no high or low before God

मराठी मूळ

शुद्धाशुद्ध निवडे कैसें । चर्म मास भिन्न नाहीं ॥1॥
कांहीं अधिक नाहीं उणें । कवण्या गुणें देवासी ॥ध्रु.॥
उदक भिन्न असे काई । वाहाळ बावी सरिता नई ॥2॥
सूर्य तेजें निवडी काय। रश्मी रसा सकळा खाय ॥3॥
वर्णां भिन्न दुधा नाहीं । सकळा गाई सारखें ॥4॥
करितां भिन्न नाहीं माती । मडक्या गति भिन्न नांवें॥5॥
वर्त्ते एकविध अग्न । नाहीं मनीं शुद्धाशुद्ध ॥6॥
तुका ह्मणे पात्र चाड । किंवा विसें अमृत गोड ॥7॥

ENGLISH TRANSLATION

How can pure and impure be distinguished when skin and flesh are one and the same? By what quality is anything more or less before God? Is water different in a stream, a well, a river, or a great waterway? Does the sun distinguish with its light, when its rays feed all alike? Milk is not different by the color of the cow; all cows give the same. Clay is one and the same; only the pots bear different names.

Fire burns in a single manner, knowing no pure or impure. Says Tuka, what matters is the vessel's worthiness, or else nectar itself tastes like poison.

IN PLAIN WORDS

How can pure and impure be told apart, when skin and flesh are one and the same? Nothing is more, nothing is less. By what quality could anything be higher before God? Is water different in a stream, a well, a river, a great waterway? Does the sun sort things out with its light, when its rays feed them all alike? Milk is not different by the color of the cow; every cow gives the same. The clay is one and the same; only the pots get different names. Fire burns in one way and knows no pure or impure. Tuka says: what matters is whether the vessel is fit. Otherwise even nectar will taste like poison.

WHAT IT MEANS

Tukaram is denying that caste and birth make any difference before God. He runs through plain things that do not sort or rank: water is water in stream or well, sunlight feeds all alike, milk is the same whatever the color of the cow, clay is one though the pots are named differently, fire burns without asking what is pure. By the same logic, skin and flesh are common to everyone, so the labels of high and low are hollow. The one real distinction he allows is inward fitness: a worthy vessel receives the nectar, while an unworthy heart turns even nectar to poison.

GATHA 3449 *Appeals and Exhortations*

Exhortation, death respects no one

मराठी मूळ

न धरी प्रतिष्ठा कोणाची यम । ह्मणतां कां रे राम लाजा झणी ॥1॥
सांपडे हातींचें सोडवील काळा । तो कां वेळोवेळां नये वाचे ॥ध्रु.॥
कोण लोक जो हा सुटला तो एक । गेले कुंभपाक रवरवांत ॥2॥
तुका ह्मणे हित तों ह्मणा विठ्ठल । न ह्मणे तो भोगील कळेल तें ॥3॥

ENGLISH TRANSLATION

Death respects no one's reputation. Why then are you ashamed to say the name of Rama? That which can free you from the clutches of time, why does it not come to your lips again and again? Who in this world has been spared? Everyone goes to the torments of hell.

Says Tuka, as long as it serves you, say Vitthal. One who does not say it will suffer what is due.

IN PLAIN WORDS

Death holds no one's standing in regard. So why are you ashamed to say the name of Rama? The thing that can free you from the grip of time, why does it not come to your lips again and again? Who in this world has ever been spared? They have all gone into the boiling cauldron, into the torments of hell. Tuka says: if you want your own good, say Vitthal. The one who will not say it will suffer whatever comes.

WHAT IT MEANS

Tukaram is shaming the false shame that keeps people from chanting the Name. Death, he says, respects no rank or reputation, so the pride that makes you embarrassed to say Rama out loud is foolish; the one thing that can free you from time is the thing you withhold from your own lips. He points to a plain fact: no one has been spared by death, and the unredeemed go into the torments named after hell. The whole abhanga turns on a simple choice he lays bare: say Vitthal and be helped, or refuse it and bear the consequence.

GATHA 3450 *Appeals and Exhortations*

Exhortation, the robbery within

मराठी मूळ

ह्मणवितां हरी न ह्मणे तयाला । दरवडा पडिला देहामाजी ॥1॥
आयुष्यधन त्याचें नेले यमदूतीं । भुलविला निंश्चतीं कामरंगें ॥ध्रु.॥
नावडे ती कथा देउळासी जातां । ि्रयधनसुता लक्ष तेथें ॥2॥
कोण नेतो तयां घटिका दिवसा एका । कां रे ह्मणे तुका नागवसी ॥3॥

ENGLISH TRANSLATION

One says one will worship Hari but never actually does so; meanwhile, a robbery is underway within the body. The messengers of death have stolen away his lifespan, beguiling him with the colors of desire.

He dislikes sacred stories and going to the temple; his attention is fixed only on spouse, wealth, and children. Who is carrying away his moments and days, one by one? Says Tuka, why are you cheating yourself?.

IN PLAIN WORDS

He says he will worship Hari, but he never does. A robbery is going on inside his own body. The messengers of death have carried off the wealth of his lifespan, while he sits charmed, careless, lost in the colors of desire. He has no taste for sacred stories or for going to the temple; his whole attention is fixed on wife, wealth, and children. Who is it that carries away his hours and his days, one by one? Tuka says: why, then, are you cheating yourself?

WHAT IT MEANS

Tukaram describes a man who keeps promising devotion and never begins. While he delays, his life is quietly being stolen from inside: the messengers of death carry off his days one by one while desire keeps him dazed and content. He cannot be drawn to sacred stories or the temple, because spouse, money, and children hold all his attention. Tukaram's last line turns the loss back on the man himself; no outside thief is to blame, the cheating is self-inflicted.

GATHA 3451 *Appeals and Exhortations*

Exhortation, the worth of holy company

मराठी मूळ

कथे बैसोनि सादरें । सुखचर्चा परस्परें । नवल काय तो उद्धरे । आणीक तरे सुगंधें ॥1॥
पुण्य घेई रे फुकाचें । पाप दुष्टवासनेचें । पेरिल्या बीजाचें । फळ घेई शेवटीं ॥ध्रु.॥
कथा विरस पाडी आळसें । छळणा करूनि मोडी रस । बुडवी आपणासरिसें। विटाळसें नावेसी ॥2॥
सज्जन चंदनाचिये परी । दुर्जन देशत्यागें दुरी । राहो ह्मणे हरि । विनंती करी तुका हे ॥3॥

ENGLISH TRANSLATION

Sitting attentively at a discourse, sharing the joy together, it is no surprise that one is uplifted; even others are carried across by its fragrance. Take this free merit and abandon the sin of evil desire, for you will reap at last the fruit of whatever seed you sow.

Laziness spoils the discourse, and malice kills its sweetness; like a polluting passenger in a boat, one drags others down with oneself. Says Tuka, let the good remain like sandalwood; let the wicked be sent far away. This is my humble prayer to Hari.

IN PLAIN WORDS

To sit attentively at the discourse, sharing the joy with one another, it is no wonder a person is lifted up; others too are carried across by its fragrance. Take this merit, it is free. Drop the sin of evil longing. Whatever seed you sow, in the end you reap its fruit. Laziness spoils the discourse, and malice kills its sweetness; like a defiling passenger in a boat, such a one drags others down along with himself. Tuka says: let the good stay near, like sandalwood; let the wicked be sent far away. This is my humble prayer to Hari.

WHAT IT MEANS

Tukaram is praising the holy assembly and naming what protects it. Sitting in attentive, shared joy lifts the listener and even spreads to others like a fragrance, and the merit of it costs nothing; the sowing-and-reaping line warns that the seed you choose, devotion or evil desire, decides the harvest. Then he names the two things that ruin a satsang: idleness, which drains its life, and malice, which kills its sweetness, comparing the spoiler to a polluting passenger who sinks the whole boat. His prayer is not contempt for any person but a request that good company be kept close like sandalwood and corrupting company kept at a distance.

GATHA 3452 *The Nature of God*

Nature of God, hidden yet near

मराठी मूळ

कळों आलें तुझें जिणें । देवा तूं माझें पोसनें ॥1॥
वाट पाहासी आठवाची । सत्ता सतंत कईची ॥ध्रु.॥
बोलावितां यावें रूपा । सदा निर्गुणीं चि लपा ॥2॥
तुका ह्मणे तूं परदेशी । येथें आह्मां अंगेजिसी ॥3॥

ENGLISH TRANSLATION

I have come to understand Your ways, O Lord; You are my sustainer. You await the moment of remembrance, biding your time for the saints' call.

When called, You come into form, yet You always remain hidden in the formless. Says Tuka, You are the traveler from afar, and here You dwell within us.

IN PLAIN WORDS

I have come to see how You live, O God. You are the one who feeds and keeps me. You wait for the moment I remember You; Your power is forever, beyond time. When You are called, You come into form, yet always You hide in the formless. Tuka says: You are the traveler from a far country, and here You make Yourself my own.

WHAT IT MEANS

Tukaram is telling God, with affection, that he has finally understood God's ways. God is his sustainer, the one who keeps him, and what God waits for is simply to be remembered, biding the eternal divine power until the call comes. The paradox the poem names is that the same God takes on form when called yet always stays hidden in the formless. Tukaram ends by calling God a stranger from afar who nonetheless becomes intimately his own, near at hand.

GATHA 3453 *Renunciation*

Renunciation, dismissing false shame

मराठी मूळ

आतां येथें लाजे नाहीं तुझें काम । जाय मज राम आठवूं दे ॥1॥
तुझे भिडे माझे बहु जाले घात । केलों या अंकित दुर्जनाचा ॥ध्रु.॥
माझें केलें मज पारिखें माहेर । नटोनी साचार चाळविलें ॥2॥
सुखासाटीं एक वाहियेलें खांदीं । तेणें बहु मांदी मेळविली ॥3॥
केला चौघाचार नेलों पांचांमधीं । नाहीं दिली शुद्धी धरुं आशा ॥4॥
तुका ह्मणे आतां घेईन कांटीवरी । धनी म्यां कैवारी केला देव ॥5॥

ENGLISH TRANSLATION

Now, O Shame, you have no business here; go away and let me remember Rama. Out of deference to you, I suffered great harm and became a slave to the wicked.

You made my own home feel foreign and deceived me with clever disguises. For the sake of one comfort, I carried burdens on my shoulders and gathered a whole crowd of troubles.

Social convention dragged me among the five senses, never allowing clarity or hope. Says Tuka, now I will weigh everything carefully, for I have made God my master and protector.

IN PLAIN WORDS

Now you have no work here, O Shame. Go. Let me remember Rama. Out of deference to you I came to great harm; I was made the slave of the wicked. You made my own home feel like a stranger's, and dressed yourself up to fool me as if it were real. For the sake of one comfort I carried a burden on my shoulder, and it gathered a whole crowd of troubles. Social custom dragged me about among the five senses and never let me have clear sight, never let me hold any hope. Tuka says: now I will weigh it all on the scales, for I have made God my master and my defender.

WHAT IT MEANS

Tukaram is throwing out worldly shame, the fear of what people will think, which had kept him from openly remembering Rama. He charges that this deference cost him dearly: it enslaved him to bad company, made his true home feel foreign, and tricked him with convincing disguises. Chasing one comfort, he says, only multiplied his troubles, and social convention kept dragging him through the five senses and denying him clarity. Now that he has taken God as his master and protector, he declares he will weigh everything honestly and no longer let shame rule him.

GATHA 3454 *Renunciation*

Renunciation, expelling Maya

मराठी मूळ

आजिवरि होतों तुझे सत्ते खालीं । तोंवरी तों केली विटंबणा ॥1॥
आतां तुज राहों नेदीं या देशांत । ऐसा म्यां समर्थ केला धणी ॥ध्रु.॥
सापें रिग केला कोठें बाळपणीं । होतीसी पापिणी काय जाणों ॥2॥
तुका ह्मणे म्यां हा बुडविला वेव्हार । तुझे चि ढोपर सोलावया ॥3॥

ENGLISH TRANSLATION

Until now I was under your power, O Maya, and you tormented me all that while. Now I will not let you remain in this land, for I have found an almighty Master.

You crept in like a serpent somewhere in childhood; who knew then that you were so wicked? Says Tuka, I have drowned this worldly trade and will now flay your very knees.

IN PLAIN WORDS

Until today I lived under your rule, and all that while you mocked and tormented me. Now I will not let you stay in this country, for I have made an almighty one my master. You crept in like a snake somewhere back in my childhood. Who knew then how wicked you were? Tuka says: I have sunk this whole worldly trade, only to skin your very knees.

WHAT IT MEANS

Tukaram addresses Maya, the deluding power of the world, as a lifelong oppressor he is finally throwing out. He confesses he lived under her authority and was tormented all the while, and that she slipped into him unnoticed in childhood, like a serpent, before he could recognize how harmful she was. The turning point is that he has now taken an almighty Lord as his master, which gives him the strength to refuse her any further foothold. His closing image is fierce and deliberate: he has deliberately ruined the whole worldly transaction, accepting that loss in order to break Maya's grip entirely.

GATHA 3455 *Renunciation*

Renunciation, the drum against Maya

मराठी मूळ

देवाच्या निरोपें पिटितों डांगोरा । लाजे नका थारा देऊं कोणी ॥1॥
मोडिलें या रांडे सुपंथ मारग । चालविलें जग यमपंथें ॥ध्रु.॥
परिचारीं केली आपुली च रूढी । पोटींची ते कुडी ठावी नाहीं ॥2॥
तुका ह्मणे आणा राउळा धरून । फजित करून सोडूं मग ॥3॥

ENGLISH TRANSLATION

By God's command I beat this drum: let no one, out of false shame, give shelter to Maya. This seductress has ruined the righteous path and led the whole world down the road to death.

She has established her own rule through her attendants, and no one sees the deception in her chitta. Says Tuka, seize her and drag her to the temple; let her be exposed and then released.

IN PLAIN WORDS

By God's command I beat this drum: out of false shame, let no one give her shelter. This harlot has broken the good road and led the whole world down the path of death. Through her servants she set up her own custom, and no one sees the falseness she carries in her belly. Tuka says: seize her and drag her to the temple. Let her be shamed in public, and then let her go.

WHAT IT MEANS

Tukaram makes himself a public crier announcing God's order against Maya, the deluding power. The charge is grave: she has wrecked the good path and herded all the world toward death, and through her agents she has made her own way the accepted custom, so that few even notice the deception she hides. His command to give her no shelter is aimed at the human habit of indulging delusion out of social timidity, not at any person. The remedy he calls for is exposure, dragging the deceiver into the light of the temple where her fraud is seen for what it is.

GATHA 3456 *Appeals and Exhortations*

Exhortation, the Name redeems all

मराठी मूळ

कां रे तुह्मी निर्मळ हरिगुण गा ना । नाचत आनंदरूप वैकुंठासी जा ना ॥1॥
काय गणिकेच्या याती अधिकार मोटा । दोषी अजामेळ ऐसीं नेलीं वैकुंठा ॥ध्रु.॥
ऐसे नेणों मागें किती अनंत अपार । पंच महादोषी पातकां नाहीं पार ॥2॥
पुत्राचिया लोभें नष्ट म्हणे नारायण । कोण कर्तव्य तुका ह्मणे त्याचें पुण्य॥3॥

ENGLISH TRANSLATION

Why do you not sing the pure glories of Hari and dance your way to Vaikuntha in bliss? Was it not a courtesan and a wrongful wretch like Ajamila who were carried to Vaikuntha? Countless such souls beyond counting, great sinners without measure, have been redeemed before. Out of love for his son, the wretch uttered the name Narayana.

Says Tuka, what merit could compare to that?.

IN PLAIN WORDS

Why will you not sing the pure praises of Hari and dance your way, full of bliss, to Vaikuntha? Did a courtesan and a sinful wretch like Ajamila not have the greater right? They too were carried to Vaikuntha. We do not know how many countless, measureless souls before them, sinners of the five great sins, beyond all counting, were saved. Out of love for his son, the wretch cried out the name Narayana. Tuka says: what deed of merit could match that?

WHAT IT MEANS

Tukaram urges the listener to sing Hari's praises and assures them that no one is too low to be saved. He points to the well-known cases of a courtesan and of Ajamila, who called the Name and were carried to Vaikuntha, as proof that birth and past sin do not bar the door. Countless great sinners before them, he says, have been redeemed the same way. The example of Ajamila, who uttered Narayana only out of love for his son, shows that even a Name spoken almost by accident carries a merit no calculated good deed can match.

GATHA 3457 *Ecstasy and Joy*

Ecstasy, the wealth at home

मराठी मूळ

बैसोनियां खाऊं जोडी । ओढाओढी चुकवूनि ॥1॥
ऐसें केलें नारायणें । बरवें जिणें सुखाचें ॥ध्रु.॥
घरीच्या घरीं भांडवल । न लगे बोल वेचावे ॥2॥
तुका ह्मणे आटाआटी । चुकली दाटी सकळ ॥3॥

ENGLISH TRANSLATION

Narayana has arranged it so that we may sit and eat our fill in peace, free from all scrambling and strife. Our capital is right here at home; there is no need to spend even a word.

Says Tuka, all the struggle and crowding has come to an end.

IN PLAIN WORDS

We sit down and eat the gain in peace, the scrambling and the tug-of-war all dodged. This is what Narayana has done. The life He gives is good and full of joy. The capital is right here in our own house; not even a word has to be spent. Tuka says: all the toil and all the crowding is over now.

WHAT IT MEANS

Tukaram is celebrating the ease of the devotional life as Narayana has arranged it. Where worldly gain demands struggle and elbowing for a share, here the seeker can simply sit and partake in peace. The treasure of the Name is already at home, costing nothing, not even the spending of a word. The whole strain and press of worldly striving, he says, has come to an end.

GATHA 3458 *Devotion to Vitthal*

Devotion, claiming the meal by right

मराठी मूळ

नाहीं भ्यालों तरी पावलों या ठाया । तुह्मां आळवाया जविळकें ॥1॥
सत्ताबळें आतां मागेन भोजन । केलें तें चिंतन आजिवरी ॥ध्रु.॥
नवनीतासाटीं खादला हा जीव । थोडएासाटीं कीव कोण करी ॥2॥
तुका ह्मणे ताक न लगे हें घाटे । पांडुरंगा खोटें चाळवण ॥3॥

ENGLISH TRANSLATION

It is not out of fear that I have come to this place, but out of the closeness of calling upon You. Now by right I will demand my meal, for I have done my devotion until this day.

You swallowed blows for the sake of butter; who shows mercy for small matters? Says Tuka, I do not need even buttermilk at a loss, O Panduranga; do not put me off with evasions.

IN PLAIN WORDS

It is not out of fear that I have reached this place, but to be near enough to call on You. Now, by right, I will ask for my meal, for I have done my remembering up to this day. This life was eaten up for the sake of butter; who shows mercy over so small a thing? Tuka says: I do not want buttermilk handed to me short of measure. O Panduranga, that is a false dodge.

WHAT IT MEANS

Tukaram comes before God not as a frightened petitioner but as one who has earned the right to be close, having done his devotion faithfully until now. So he claims his reward plainly, as a meal owed to him rather than a favor begged. Drawing on Krishna's love of butter, he insists he will not be fobbed off with a lesser portion or a stingy substitute. The closing line refuses any divine evasion: he asks Panduranga for the full thing, not a watered-down buttermilk given short.

GATHA 3459 *Prayers*

Prayer, the last morsel

मराठी मूळ

सारीन तें आतां एकाचि भोजनें । वारीन मागणें वेळोवेळां ॥1॥
सेवटींच्या घासें गोड करीं माते । अगे कृपावंते पांडुरंगे ॥ध्रु.॥
वंचूं नये आतां कांहीं च प्रकार । धाकल्याचें थोर जाल्यावरी ॥2॥
तुका ह्मणे आतां बहु चाळवावें । कांहीं नेदीं ठावें उरों मागें ॥3॥

ENGLISH TRANSLATION

Now I will finish everything in one meal and put an end to begging again and again. Make the last morsel sweet, O gracious mother Panduranga.

You should not withhold anything now in any way, for the little one has grown up. Says Tuka, stop stalling now; do not let anything remain hidden.

IN PLAIN WORDS

Now let me finish it all in one meal. Let me stop begging again and again. Make the last morsel sweet, O mother. O gracious Panduranga. Do not hold anything back now, in any way. The little one has grown up. Tuka says: stop putting me off now; do not let anything stay hidden from me.

WHAT IT MEANS

Tukaram asks for an end to the long round of asking. He has begged again and again, and now he wants one full meal that finishes the hunger for good. He calls Panduranga his mother and asks that the very last morsel be made sweet, the gift held back till now. The child is no longer small, he says, so nothing should be withheld; God has stalled long enough. It is a prayer for the whole of grace given at once, with nothing kept back.

GATHA 3460 *Devotion to Vitthal*

Devotion, fed by God's hand

मराठी मूळ

पोट धालें मग न लगे परती । जालिया निंश्चती खेळ गोड ॥1॥
आपुलिया हातें देई वो कवळ । विठ्ठल शीतळ जीवन वरी ॥ध्रु.॥
घराचा विसर होईल आनंद । नाचेन मी छंदें प्रेमाचिया ॥2॥
तुका ह्मणे तों च वरी करकर । मग हें उत्तर खंडईल ॥3॥

ENGLISH TRANSLATION

Once the belly is full, there is no need to turn back; the game becomes sweet when certainty is reached. O Mother, feed me morsels with Your own hand, and pour the cooling waters of Vitthal upon me.

In the bliss of forgetting home, I will dance in the rapture of love. Says Tuka, until then there will be clamor, but after that, all argument shall cease.

IN PLAIN WORDS

Once the belly is full there is no turning back. When certainty comes, the game turns sweet. Feed me morsels with your own hand, O mother. Pour the cool waters of Vitthal over me. I will forget my home in the joy. I will dance in the rapture of love. Tuka says: until then there is clamor; after that, all argument ends.

WHAT IT MEANS

Tukaram asks to be fed by God directly, hand to mouth, and poured over with the cooling waters of Vitthal's presence. Once that fullness comes, he says, there is no going back to lack; the whole game of life turns sweet, and certainty replaces the old restlessness. In that bliss he will forget house and home and dance in love. The clamor and arguing, he says, last only until the soul is filled; after the fullness, the noise stops by itself.

GATHA 3461 *Surrender and Acceptance*

Surrender, God's mouthpiece

मराठी मूळ

बोलविसी तरी । तुझ्या येईन उत्तरीं ॥1॥
कांहीं कोड कवतिकें । हातीं द्यावया भातुकें ॥ध्रु.॥
बोलविसी तैसें । करीन सेवन सरिसें ॥2॥
तुका ह्मणे देवा । माझें चळण तुज सवा॥3॥

ENGLISH TRANSLATION

If You make me speak, I will come forth with Your answers. Grant me some little trinket as a playful gift.

Whatever You make me speak, I will faithfully carry out. Says Tuka, O Lord, my movements are at Your command.

IN PLAIN WORDS

If you make me speak, I will come out with your answers. Give some little trinket into my hand, like a treat for a child. Whatever you make me speak, I will carry out the same. Tuka says: O God, my every move is at your command.

WHAT IT MEANS

Tukaram hands over his own words and acts to God. If God speaks through him, what comes out will be God's answer, not his own; he asks only for some small playful gift, the way a child is given a treat. Whatever he is made to say, he will also do, keeping word and act together. The closing line lays it bare: even his movements are not his own but at God's command. It is the prayer of one who wants to be an instrument and nothing more.

GATHA 3462 *Surrender and Acceptance*

Surrender, the throne of the self emptied

मराठी मूळ

दिला जीवभाव । तेव्हां सांडिला म्यां ठाव ॥1॥
आतां वर्ते तुझी सत्ता । येथें सकळ अनंता ॥ध्रु.॥
माझीया मरणें । तुह्मी बैसविलें ठाणें ॥2॥
तुका ह्मणे काई । मी हें माझें येथें नाहीं॥3॥

ENGLISH TRANSLATION

When I offered my life and jiva, I gave up my own place. Now Your authority prevails here in everything, O Ananta.

Through my dying to self, You have established Your throne. Says Tuka, nothing of 'I' or 'mine' remains here any longer.

IN PLAIN WORDS

When I gave you my life and my self, I gave up my own place. Now your rule holds here, in everything, O Ananta. By my dying to myself, you have set up your seat. Tuka says: there is no 'I' and no 'mine' left here at all.

WHAT IT MEANS

Tukaram describes what surrender actually cost. When he offered up his life and his sense of self, he vacated the place where the ego used to sit. Now God's authority reigns over everything in him, and he calls God Ananta, the endless one. He frames it sharply: it took his own death to self for God to take the throne within. Nothing of 'I' or 'mine' is left standing; the self has been emptied so completely that only God's rule remains.

GATHA 3463 *Surrender and Acceptance*

Surrender, seized and carried off

मराठी मूळ

एकाचिये वेठी । सांपडलों फुकासाटीं ॥1॥
घेतों काम सत्ताबळें । माझें करूनि भेंडोळें ॥ध्रु.॥
धांवे मागें मागें । जाय तिकडे चि लागे ॥2॥
तुका ह्मणे नेलें । माझें सर्वस्वें विठ्ठलें ॥3॥

ENGLISH TRANSLATION

I was caught in one Being's grip, seized for free. He takes work from me by the force of His authority, wrapping me entirely around Himself.

I run after Him wherever He goes, following relentlessly. Says Tuka, Vitthal has taken away my everything.

IN PLAIN WORDS

I was caught in one Being's grip, taken for nothing. He puts me to work by the force of his power, wrapping me up around himself. I run after him, behind him, wherever he goes I am stuck to him. Tuka says: Vitthal has carried off all that was mine.

WHAT IT MEANS

Tukaram describes being seized by God rather than choosing him. He was caught in God's grip for free, and now God uses him by sheer authority, bundling him up and binding him close. He has no will of his own left; he simply runs after God wherever God goes, fastened to him. The signature line names the loss as a gain: Vitthal has taken away his everything, his whole separate self. To be wholly owned by God is, for Tukaram, exactly the point.

GATHA 3464 *Ecstasy and Joy*

Longing fulfilled, shade for the scorched

मराठी मूळ

बराडियाची आवडी पुरे । जया झुरे साटीं तें ॥1॥
तैसें जालें माझ्या मना । नुठी चरणावरूनि ॥ध्रु.॥
मागलिया पेणें पावे । विसांवे तें ठाकणीं ॥2॥
तुका ह्मणे छाया भेटे । बरें वाटे तापे त्या ॥3॥

ENGLISH TRANSLATION

The longing of one who cries out is fulfilled when what he pines for arrives. Just so has my mind become; it will not rise from Your feet.

The weary traveler, finding shelter, rests at the halting place. Says Tuka, shade meets the one who is scorched, and it feels so good.

IN PLAIN WORDS

The longing of one who cries out is met when what he aches for comes. So it is now with my mind. It will not rise from your feet. The tired traveler reaches shelter and rests at the halting place. Tuka says: shade meets the one who is scorched, and it feels so good.

WHAT IT MEANS

Tukaram speaks from the moment when long ache finally arrives at its object. The one who cried out has now received what he pined for, and so his mind, having reached Vitthal's feet, will not get up from them. He gives two homely pictures of the relief: the weary traveler who at last finds the inn and lies down, and the one burnt by sun who steps into shade. The verse is about arrival, the simple physical sweetness of rest after long want.

GATHA 3465 *Prayers*

Prayer, the hand on the head

मराठी मूळ

आतां द्यावें अभयदान । जीवन ये कृपेचें ॥1॥
उभारोनी बाहो देवा । हात ठेवा मस्तकीं ॥ध्रु.॥
नाभी नाभी या उत्तरें । करुणाकरें सांतवीजे ॥2॥
तुका ह्मणे केली आस । तो हा दिस फळाचा ॥3॥

ENGLISH TRANSLATION

Now grant me the gift of fearlessness, the life-giving waters of Your mercy. Raise Your arm, O Lord, and place Your hand upon my head.

Comfort me with the words 'Fear not, fear not,' O compassionate one. Says Tuka, the day of fruition has come for the hope I have nurtured.

IN PLAIN WORDS

Now give me the gift of fearlessness. Give me the life-giving water of your mercy. Raise your arm, O God, and lay your hand on my head. Comfort me with the words: fear not, fear not, O merciful one. Tuka says: the hope I held has come to the day of its fruit.

WHAT IT MEANS

Tukaram asks for the blessing of fearlessness, naming it as a kind of water that gives life. He pictures the gesture exactly: God's arm lifted, the hand resting on his head, the spoken words 'fear not, fear not.' This is the classic sign of a granted refuge, protection made into touch and speech. The closing line says the long hope has finally reached its ripening day. The prayer rests on the certainty that the answer is now at hand.

GATHA 3466 *Ecstasy and Joy*

Ecstasy, the fruit of many births

मराठी मूळ

बहुजन्में सोस केला । त्याचा जाला परिणाम ॥1॥
विठ्ठलसें नाम कंठीं । आवडी पोटीं संचितें ॥ध्रु.॥
येथुन तेथवरी आतां । न लगे चिंता करावी ॥2॥
तुका ह्मणे धालें मन । हें चि दान शकुनाचें ॥3॥

ENGLISH TRANSLATION

After many births of longing, the fruit has come at last. The name of Vitthal rests on my lips, and love has been stored in my chitta as destiny.

From here to the end, there is no more need for worry. Says Tuka, the mind is satisfied; this is the auspicious gift of grace.

IN PLAIN WORDS

Through many births I longed for it. Now its result has come. The name Vitthal is on my throat. Love is stored up in me as my earnings. From here to the end, there is no more need to worry. Tuka says: the mind is full; this is the gift of good fortune.

WHAT IT MEANS

Tukaram counts the cost in lifetimes. The longing of many births has at last borne its result: the name Vitthal now rests on his tongue, and love is laid up in him like savings carried forward. Because that is secured, he says, there is nothing left to worry about from here to the very end. The mind is finally satisfied. He calls this the auspicious gift, the good fortune that crowns all the births of waiting.

GATHA 3467 *Prayers*

Prayer, come quickly and take my hand

मराठी मूळ

उसंतिल्या कर्मवाटा । बहु मोटा आघात ॥1॥
शीघ्र यावें शीघ्र यावें । हातीं न्यावें धरूनि ॥ध्रु.॥
भागलों या खटपटे । घटपटें करितां ॥2॥
तुका ह्मणे कृपावंता । माझी चिंता खंडावी॥3॥

ENGLISH TRANSLATION

The pathways of karma have become exhausted, and the blows have been heavy. Come quickly, come quickly, and take me by the hand.

I am weary of all this struggle and turmoil. Says Tuka, O compassionate one, relieve my anxiety.

IN PLAIN WORDS

The roads of karma have worn me out. The blows have been heavy. Come quickly, come quickly; take me by the hand and lead me. I am tired of all this struggle, this scraping and toiling. Tuka says: O merciful one, cut off my worry.

WHAT IT MEANS

Tukaram cries out from exhaustion. The long roads of action have used him up, and the blows along the way have been hard. He begs God to come fast, to take him by the hand and lead him out, because he is worn down by endless struggle and busywork. The closing line asks the compassionate one to cut his anxiety clean off. It is the plain prayer of someone at the end of his own strength, asking to be carried the rest of the way.

GATHA 3468 *Longing and Separation*

Longing, is God asleep

मराठी मूळ

तुह्मांसी हें अवघें ठावें । किती द्यावें स्मरण ॥1॥
कां बा तुह्मी ऐसें नेणें । निष्ठपणें टिाळत असां ॥ध्रु.॥
आळवितां मायबापा । नये कृपा अझूनि ॥2॥
तुका ह्मणे जगदीशा । काय असां निजेले ॥3॥

ENGLISH TRANSLATION

You know all of this already; how many times must I remind You? Why, O Lord, do You pretend not to know and keep putting me off so stubbornly? Though I call upon You as a child calls its parents, still Your mercy does not come. Says Tuka, O Lord of the universe, are You asleep?

IN PLAIN WORDS

You already know all of this. How many times must I remind you? Why do you act as if you do not know, and keep putting me off so stubbornly? I call on you as a child calls its mother and father, and still your mercy does not come. Tuka says: Lord of the world, are you asleep?

WHAT IT MEANS

Tukaram presses God with the boldness of one who is sure of the bond. God knows his whole need already, so why must he keep reminding him, and why does God pretend not to know and stall? He has cried out the way a child cries to its parents, and still no mercy comes. The verse ends with the famous challenge: are you asleep? The complaint is not contempt but the licensed protest of love that trusts enough to demand an answer.

GATHA 3469 *Worldly Life*

Worldly life, robbed by one's own house

मराठी मूळ

नेलें सळेंबळें । चित्तावित्ताचें गांठोळें ॥1॥
साहए जालीं घरिच्या घरीं । होतां ठायीं च कुठोरी ॥ध्रु.॥
मी पातलों या भावा । कपट तें नेणें देवा ॥2॥
तुका ह्मणे उघडें केलें । माझें माझ्या हातें नेलें ॥3॥

ENGLISH TRANSLATION

By force and cunning, the bundle of my mind and possessions has been taken. My own household conspired against me; the treachery was hatched right at home.

I came with innocent faith, knowing nothing of deceit, O Lord. Says Tuka, I was robbed openly, and what was mine was taken by my own hands.

IN PLAIN WORDS

By force and cunning the bundle of my mind and my wealth was carried off. My own household joined in; the plot was hatched right here at home. I came with honest faith, knowing nothing of deceit, O God. Tuka says: I was robbed in the open, and what was mine was carried off by my own hands.

WHAT IT MEANS

Tukaram tells how a man is stripped bare by his own attachments. The bundle of his heart and his goods is taken by force and trickery, and the betrayers are not strangers but his own household, the very ties of family and possession. He came to it all in simple trust, never suspecting the deceit. The sting is in the last line: the robbery happened in broad daylight, and he handed over what was his with his own hands. The pattern to examine is how we surrender ourselves to the very things we cling to.

GATHA 3470 *Autobiography*

Autobiography, stripped bare and calling it good

मराठी मूळ

जाला हा डांगोरा । मुखीं लहानाचे थोरा ॥1॥
नागविलों जनाचारीं । कोणी बैसों नेदी दारी ॥ध्रु.॥
संचिताचा ठेवा। आतां आला तैसा घ्यावा ॥2॥
तुका ह्मणे देवें । ह्मणों केलें हें बरवें ॥3॥

ENGLISH TRANSLATION

A proclamation has been made from every small and great mouth: I have been stripped bare by worldly convention, and no one lets me sit at their door. The treasure of destiny must now be accepted as it comes.

Says Tuka, God has done this, and let us call it good.

IN PLAIN WORDS

The cry has gone out, in every mouth, small and great. I have been stripped bare by the ways of the world; no one lets me sit at their door. The store of my destiny must now be taken just as it comes. Tuka says: God has done this, and let us call it good.

WHAT IT MEANS

Tukaram speaks of public disgrace. Word has spread from every mouth, high and low, that worldly custom has left him with nothing, and no one will even let him sit at their doorstep. He accepts what destiny has stored up for him exactly as it arrives, without bargaining. The turn comes in the last line: since God is the one who has done this, he chooses to call it good. The verse takes ruin and reads it as God's own work, and so as blessing.

GATHA 3471 *Worldly Life*

Social bondage, the trapped neck

मराठी मूळ

किती चौघाचारें । येथें गोविलीं वेव्हारें ॥1॥
असे बांधविले गळे । होऊं न सकती निराळे ॥ध्रु.॥
आपलें आपण । केलें कां नाहीं जतन ॥2॥
तुका ह्मणे खंडदंडें । येरझारीं लपती लंडें ॥3॥

ENGLISH TRANSLATION

How many have been ensnared by social convention and worldly dealings? Their necks are bound, and they cannot free themselves. Why did you not guard what was your own? Says Tuka, in the tug-of-war of penalties, the cowardly hide in the back and forth.

IN PLAIN WORDS

How many are caught here, tangled in the world's dealings. Their necks are bound; they cannot break free. What was your own to guard, why did you not guard it? Tuka says: in the back and forth of penalty, the cowards hide.

WHAT IT MEANS

Tukaram looks at people roped into convention and worldly transactions until their own necks are tied and they cannot get loose. The thing that was theirs to protect, their own life and freedom, they failed to keep watch over, so it was taken. He frames worldly life as a debt that keeps collecting, a tug of penalties paid back and forth. The cowardly do not face it; they hide at the back of the line rather than break the rope. The poem asks the listener to notice the binding and to ask why he let it happen.

GATHA 3472 *Appeals and Exhortations*

Exhortation, cling to Panduranga

मराठी मूळ

पांडुरंगा ऐसा सांडुनि वेव्हारा । आणिकांची करा आस वांयां ॥1॥
बहुतांसी दिला उद्धार उदारें । निवडीना खरें खोटें कांहीं ॥ध्रु.॥
याचिया अंकिता वैकुंठ बंदर । आणीक वेव्हार चालितना ॥2॥
तुका ह्मणे माझे हातींचें वजन । यासी बोल कोण ठेवूं सके ॥3॥

ENGLISH TRANSLATION

Abandon all other dealings and cling to Panduranga; all other hopes are vain. He has generously given deliverance to many, without distinguishing between the true and the false.

Under His seal, Vaikuntha's port is open, and no other commerce runs. Says Tuka, the weight in my hand is His endorsement; who can question it?.

IN PLAIN WORDS

Drop every other dealing; hold to Panduranga. Every other hope is wasted. He has freely lifted many, not sorting the true from the false. Under his seal the port of Vaikuntha is open, and no other trade runs there. Tuka says: the weight in my hand is his own mark. Who can find fault with it?

WHAT IT MEANS

Tukaram urges the listener to abandon all other ventures and attach himself to Panduranga alone, since every other hope comes to nothing. He points to God's generosity: many have been delivered without God first weighing whether they were genuine or counterfeit. He uses the image of a port and a merchant's seal: only under God's stamp does the harbor of Vaikuntha open, and no rival commerce is allowed there. His closing claim is bold: what he holds carries God's own endorsement, so no one has the standing to question it.

GATHA 3473 *Surrender and Acceptance*

Surrender, the trusted storekeeper

मराठी मूळ

ठेवूनि इमान राहिलों चरणीं । ह्मणउनि धणी कृपा करी ॥1॥
आह्मांसी भांडार करणें जतन । आलें गेलें कोण उंच निंच ॥ध्रु.॥
करूनि सांभाळीं राहिला निराळा । एक एक वेळा आज्ञा केली ॥2॥
तुका ह्मणे योग्यायोग्य विनीत । देवा नाहीं चित्त येथें देणें ॥3॥

ENGLISH TRANSLATION

I have placed my trust at Your feet, and so the Master shows me grace. My duty is to keep guard over the storehouse, without judging who comes and goes as high or low.

Having entrusted all to my care, He remains apart, having given His command once for all. Says Tuka, God does not trouble Himself with the details of what is fit or unfit; that devotion is left to the humble servant.

IN PLAIN WORDS

I have laid my trust at his feet, and so the Master shows me grace. My work is to guard the storehouse; who comes and who goes, high or low, is not mine to judge. He handed it all to my keeping and stayed apart, giving his order once and for all. Tuka says: God does not bother with what is fit or unfit; that care he leaves to his humble servant.

WHAT IT MEANS

Tukaram describes surrender as a job given to him by God. Because he has placed his trust at God's feet, the Master shows him grace and makes him the keeper of the storehouse. His only duty is to guard it and to receive all who come without ranking them high or low. God, having entrusted everything to him, withdraws and gives his command just once, leaving the servant to carry it out. The point is that the work of sorting the worthy from the unworthy is not God's concern; God simply hands over the keeping, and the devotee receives all without judgment.

GATHA 3474 *Ecstasy and Joy*

Ecstasy, the body filled with Brahman

मराठी मूळ

आतां नव्हे गोड कांहीं करितां संसार । आणीक संचार जाला माजी ॥1॥
ब्रह्मरसें गेलें भरूनियां अंग । आधील तो रंग पालटला ॥ध्रु.॥
रसनेचिये रुची कंठीं नारायण । बैसोनियां मन निवविलें ॥2॥
तुका ह्मणे आतां बैसलों ठाकणीं । इच्छेची ते धणी पुरईल ॥3॥

ENGLISH TRANSLATION

Worldly life no longer tastes sweet, for a new presence has entered within. The whole body has been flooded with the essence of Brahman, and the old colors have changed.

On the tongue rests the taste of Narayana, and by sitting down in the Name, the mind has been soothed. Says Tuka, I have now settled in my resting place; the fulfillment of all desire will follow.

IN PLAIN WORDS

Now worldly life tastes sweet no more, doing what I do. Something else has come to live inside me. The essence of Brahman has filled my body; the old color has changed. On my tongue is the taste of Narayana; my mind has sat down and grown still. Tuka says: now I have settled in my place. The fullness of every desire will come.

WHAT IT MEANS

Tukaram reports a change that has already happened inside him. Worldly life has lost its sweetness because a new presence has moved in and taken its place. He describes it physically: the essence of Brahman has flooded his body and changed its former color, and the taste of Narayana sits on his tongue. With this, his restless mind has finally sat down and cooled. He ends in quiet confidence: settled now in his true resting place, he trusts that the fulfillment of all longing will follow on its own.

GATHA 3475 *Longing and Separation*

Longing, come quickly

मराठी मूळ

आतां काशासाटीं दुरी । अंतर उरी राखिली ॥1॥
करीं लवकरी मुळ । लहानें तीळ मुळीचिया ॥ध्रु.॥
दोहीं ठायीं उदेगवाणें । दरुषणें निंश्चती ॥2॥
तुका ह्मणे वेग व्हावा । ऐसी जीवा उत्कंठा ॥3॥

ENGLISH TRANSLATION

Why now keep distance and hold back the chitta? Come quickly and settle this at the root, making the small into the least of concerns. On both sides there is restless longing; only Your vision will bring certainty.

Says Tuka, let there be haste, for such is the eagerness of my jiva.

IN PLAIN WORDS

Why now keep your distance? Why hold a gap between us? Come quickly to the root; let the small things be the least of it. On both sides there is restless longing. Only your sight will settle it. Tuka says: let there be haste. Such is the eagerness in my soul.

WHAT IT MEANS

Tukaram is impatient for God and cannot understand why any distance is still kept between them. He begs God to come straight to the root of the matter and let the small concerns shrink to nothing. He claims the longing runs both ways, that both sides ache, and that only the actual sight of God will bring certainty and rest. The poem

closes on urgency: he names the eagerness in his own soul and asks God to hurry. It is the prayer of a lover who wants the waiting to end now.

GATHA 3476 *Appeals and Exhortations*

Exhortation, remember death

मराठी मूळ

पडिली हे रूढि जगा परिचार । चालविती वेव्हार सत्य ह्मूण ॥1॥
मरणाची कां रे नाहीं आठवण । संचिताचा धन लोभ हेवा ॥ध्रु.॥
देहाचें भय तें काळाचें भातुकें । ग्रासूनि तें एकें ठेविलेंसे ॥2॥
तुका ह्मणे कांहीं उघडा रे डोळे । जाणोनि अंधळे होऊं नका ॥3॥

ENGLISH TRANSLATION

The world runs on custom and carries out its dealings as though they were truth. Why do you have no remembrance of death, hoarding wealth in greed and envy? The fear of the body is but a plaything of time, which has devoured and set it aside.

Says Tuka, open your eyes at least; do not knowingly make yourselves blind.

IN PLAIN WORDS

The world has fallen into custom and habit, and runs its dealings as if they were true. Why is there no thought of death in you, while you hoard wealth in greed and envy? The body's fear is only a plaything of time, which has already swallowed it and set it aside. Tuka says: at least open your eyes. Do not knowingly make yourselves blind.

WHAT IT MEANS

Tukaram attacks the way people live on habit, treating worldly transactions as if they were ultimate truth. His sharp question is why they keep no memory of death while they pile up wealth out of greed and envy. He reminds them that the body, and the fear of losing it, is only a toy of time, which has already consumed it and put it aside. The closing plea is for honesty about all this: open your eyes at least, and stop choosing blindness on purpose. The verse points at willful self-deception, not at any one person.

GATHA 3477 *Social Criticism*

Social criticism, chasing empty juice

मराठी मूळ

जेथें पाहें तेथें कांडिती भूस । चिपाडें चोखूनि पाहाती रस ॥1॥
काय सांगों देवा भुलले जीव । बहु यांची येतसे कींव ॥ध्रु.॥
वेठीचें मोटळें लटिकें चि फुगे । पेणिया जाऊनि भिक्षा मागे ॥2॥
तुका ह्मणे कां उगे चि खोल । जवळी दाखवी आपणां बोल ॥3॥

ENGLISH TRANSLATION

Wherever I look, people are winnowing chaff, chewing on sugarcane rinds, and searching for juice that is not there. What can I say, O Lord? These deluded jivas fill me with pity.

The burden they carry by force is nothing but hollow puffery; having gone to a wealthy house, they still beg for scraps. Says Tuka, why dig an empty well? Show yourself the truth that is right beside you.

IN PLAIN WORDS

Wherever I look, people are pounding chaff and chewing dry rinds, hunting for juice that is not there. What can I say, God? These souls are deluded; great pity comes for them. The forced bundle is only hollow, all puff. They reach a rich house and still beg for scraps. Tuka says: why keep digging an empty well? Show yourself the truth that is right beside you.

WHAT IT MEANS

Tukaram surveys the people around him and sees them working at things that yield nothing: threshing husks, chewing spent sugarcane, squeezing for juice that has already been pressed out. He turns to God with pity rather than scorn, calling these souls deluded. His images sharpen the waste: the load they carry is hollow puff, and even standing at a wealthy house they go on begging for scraps instead of receiving the wealth. The closing line points the rebuke inward, asking why anyone keeps digging a dry well when the real thing is right beside him, waiting to be seen. The target is the pattern of misplaced effort, not contempt for the person.

GATHA 3478 *Social Criticism*

Social criticism, the self-important talker

मराठी मूळ

जाणिवेच्या भारें चेंपला उर । सदा बुरबुर सरे चि ना ॥1॥
किती याचें ऐकों कानीं । मारिलें घाणीं नाळकरी ॥ध्रु.॥
मिठेंविण आळणी बोल । कोरडी फोल घसघस ॥2॥
तुका ह्मणे डेंगा न कळे हित । किती फजित करूं तरी ॥3॥

ENGLISH TRANSLATION

Weighed down by the burden of self-importance, his chest is crushed, and the endless grumbling never ceases. How long shall I endure hearing this in my ears? He is like an ox yoked to a grinding mill.

His words without salt are flat and tasteless, dry and hollow, grating to hear. Says Tuka, the fool does not recognize what is good for him, no matter how much he is shown.

IN PLAIN WORDS

His chest is crushed under the weight of his own cleverness, and the grumbling in him never stops. How long must I hear this in my ears? He is like an ox yoked to the grinding mill. His words have no salt, flat and tasteless, dry and hollow, grating to hear. Tuka says: the fool cannot see his own good. How many times can I expose him?

WHAT IT MEANS

Tukaram describes a man so loaded with self-importance that it presses on his own chest, and from him comes an endless low grumbling. He compares him to an ox bound to a grinding mill, going round and round without rest or gain. The man's speech is unsalted, flat and dry, painful to listen to, all noise and no substance. The frustration in the closing line is that such a fool cannot recognize what would actually help him, no matter how often the truth is laid bare. The poem aims at the pattern of vain, deaf self-regard, which is also a warning to look for it in oneself.

GATHA 3479 *The Saints*

Saints, the feet of the holy

मराठी मूळ

अनुतापयुक्त गेलिया अभिमान । विसरूं वचन मागिलांचा ॥1॥
त्याचे पाय माझे लागोत कपाळीं । भोग उष्टावळी धन्यकाळ ॥ध्रु.॥
षड उर्मी जिंहीं हाणितल्या लाता । शरण या संता आल्या वेगीं ॥2॥
तुका ह्मणे जाती वोळे लवकरी । ठायीं चि अंतरीं शुद्ध होती ॥3॥

ENGLISH TRANSLATION

When pride has departed through sincere repentance, one should not forget the words of the ancients. May their feet touch my forehead; blessed is the time when one partakes of their sacred leavings.

Those who have kicked away the six afflictions should quickly come and surrender to the saints. Says Tuka, such souls are swiftly transformed; they become pure within that very instant.

IN PLAIN WORDS

When pride has gone through true repentance, do not forget the words of the ancients. Let their feet touch my forehead; blessed is the hour when I eat their sacred leavings. Those who have kicked away the six urges, let them quickly come and surrender to these saints. Tuka says: such souls turn back fast; in that very place, within, they are made pure.

WHAT IT MEANS

Tukaram describes the turning that begins when pride dies through honest repentance, and urges the seeker not to forget the words handed down by the ancients. He longs to set the saints' feet on his forehead and counts it a blessing to receive even their leftovers, the sacred remains of what they have touched. To those who have struck down the six inner urges he gives a direct instruction: come quickly and surrender to the saints. His promise is that such people are transformed swiftly, made pure inwardly on the spot, in the very moment of surrender.

GATHA 3480 *Worldly Metaphors*

Metaphor, the seed tested by fire

मराठी मूळ

खोल ओले पडे तें पीक उत्तम । उथळाचा श्रम वांयां जाय ॥1॥
लटिक्याचे आह्मी नव्हों सांटेकरी । थीतें घाली भरी पदरीचें ॥ध्रु.॥
कोणा इहलोकीं पाहिजे पसारा । दंभ पोट भरायाचे चाडे ॥2॥
तुका ह्मणे कसीं अगी जें उतरे । तें चि येथें सरे जातिशुद्ध ॥3॥

ENGLISH TRANSLATION

Seed sown deep in moist soil yields the finest crop, while the shallow sower's labor is wasted. We are not hoarders of falsehood; the genuine one fills his lap with what is truly earned.

Some want a grand display in this world, driven by hypocrisy and the desire to fill the belly. Says Tuka, only that which survives the test of fire is accepted here as pure gold.

IN PLAIN WORDS

Seed sown deep in wet soil gives the finest crop; the shallow sower's labor is wasted. We are not dealers in falsehood; the true man fills his own lap with what he has really earned. Some want a grand spread in this world, driven by show and the need to fill the belly. Tuka says: only what comes through the fire passes here, pure by its very nature.

WHAT IT MEANS

Tukaram uses farming and metal-testing to mark the difference between real and false devotion. Seed planted deep in moist ground yields a fine crop, while shallow sowing wastes the effort, just as superficial practice bears nothing. He sets himself apart from those who trade in falsehood: the genuine person gathers into his own lap only what he has actually earned. Against this he places the people who crave a grand display, moved by hypocrisy and the simple need to fill their stomachs. The closing test is hard and clear: only what survives the fire counts here, accepted as pure by its own true nature.

GATHA 3481 *The Moral Ideal*

Moral ideal, the love of truth

मराठी मूळ

गोमटएा बीजाचीं फळें ही गोमटीं । बाहे तें चि पोटीं समतुक ॥1॥
जातीच्या संतोषें चित्तासी विश्रांति । परतोनि मागुती फिरों नेणें ॥ध्रु.॥
ख†याचे पारखीं येत नाहीं तोटा । निवडे तो खोटा ढाळें दुरी ॥2॥
तुका ह्मणे मज सत्याचि आवडी । करितां तांतडी येत नाहीं ॥3॥

ENGLISH TRANSLATION

From a fine seed come fine fruits; what is within is the same as what shows without. With the contentment of one's true nature, the mind finds rest and never again turns back.

The genuine never suffers loss when tested; the counterfeit is easily cast aside. Says Tuka, I love only what is true; no amount of urgency changes that.

IN PLAIN WORDS

A good seed gives good fruit; what is inside is the same as what shows outside. In the contentment of its own nature the mind finds rest and does not turn back again. The true thing suffers no loss when it is tested; the false is easily set aside. Tuka says: I love only what is true. No hurry of mine can make it come faster.

WHAT IT MEANS

Tukaram states a moral law in the plainest terms: a good seed yields good fruit, and in the genuine person the inside matches the outside exactly. When a being rests in the contentment of its own true nature, the mind finds peace and never turns back to the old ways. He repeats the test of authenticity: the true thing loses nothing under examination, while the counterfeit falls away on its own. The closing confession is patient: he loves only what is true, and no amount of his own hurrying can force truth to arrive before its time. The verse holds integrity above haste.

GATHA 3482 *Devotion to Vitthal*

Devotion, the mind turned bard

मराठी मूळ

मन जालें भाट । कीतिन मुखें घडघडाट । पडियेली वाट । ये चि चाली स्वभावें ॥1॥
बोलें देवाचे पवाडे । नित्य नवे चि रोकडे । ज्या परी आवडे । तैसा तैसा करूनि ॥ध्रु.॥
रोखीं रहावें समोर । पुढें मागें चाले भार । करावें उत्तर । सेवा रुजू करूनि॥2॥
पूर वर्षला देकारें । संतोषाच्या अभयें करें । अंगींच्या उत्तरें । तुकया स्वामी शृंगारी ॥3॥

ENGLISH TRANSLATION

The mind has become a bard, proclaiming glory with great thundering voice. This path was found and trodden by its own natural movement.

It sings the deeds of God, ever new and ever present, shaping Him as the chitta desires. One stands directly before the Lord, carrying on the work front and behind, offering service as living proof.

A great flood has come pouring forth with the hand of joyful blessing; with its own voice, the Master adorns Tuka.

IN PLAIN WORDS

My mind has become a bard, the glory thundering from its mouth. The path was laid open, and it walks there by its own nature. It sings the deeds of God, ever new, ever present, shaping him just as it loves. Stand right before him; the work goes on, front and back, answering, proving the service true. A flood has rained down with the hand of joyful blessing. With words from his own being, the Master adorns Tuka.

WHAT IT MEANS

Tukaram pictures his own mind turned into a bard, a praise-singer whose mouth thunders with God's glory. The road of praise has opened in front of it and it walks there naturally, singing God's deeds as ever new and ever present, free to shape him in whatever form it loves. He describes the posture of service: standing directly before the Lord, carrying the work front and back, answering and proving the devotion to be real. The close turns to abundance and reversal: a flood of grace pours down from the hand of joyful blessing, and in the end it is the Master who adorns Tuka with words drawn from his own being. The singer is finally the one sung over and decorated by God.

GATHA 3483 *Devotion to Vitthal*

Devotion, no more hide-and-seek

मराठी मूळ

दूरि तों चि होतों आपुले आशंके । नव्हतें ठाउकें मूळभेद ॥1॥
आतां जेथें तेथें येइन सांगातें । लपाया पुरतें उरों नेदीं ॥ध्रु.॥
मिथ्या मोहें मज लाविला उशीर । तरी हे अंतर जालें होतें ॥2॥
तुका ह्मणे कां रे दाखविसी भिन्न । लटिका चि सीण लपंडाई ॥3
3487. कळों नये तों चि चुकावितां बरें । मग पाठमोरें काय काज ॥
1॥ धरिलेती आतां द्या जी माझा डाव । सांपडतां भाव ऐसा आहे ॥
ध्रु.॥ होतासी अंतरें झाकिलिया डोळीं । तो मी हा न्याहाळीं धरुनी दृष्टी ॥
2॥ तुका ह्मणे तुज रडीची च खोडी । अहाच बराडी तो मी नव्हे ।.3॥

ENGLISH TRANSLATION

I was distant before out of my own doubt; I did not know the fundamental truth. Now, wherever You go, I will follow; I will not let You hide so completely.

False attachment caused me needless delay, and that is how this distance arose. Says Tuka, why do You show Yourself as separate? This hiding game brings only pointless fatigue.

IN PLAIN WORDS

I stayed far away before, out of my own doubt. I did not know the root truth. Now, wherever you go, I will follow. I will not leave you room enough to hide. False attachment made me late, and that is how this distance came. Tuka says: why do you show yourself as separate from me? This hiding game is only pointless tiredness.

WHAT IT MEANS

Tukaram speaks to God as one player calls out the other in a game of hide-and-seek that is over. He admits the distance was his own: doubt held him back, and false attachment delayed him, so he did not know that he and God share one root. Now he refuses to let God keep his distance, vowing to follow everywhere and leave no hiding place. The harsh line turns the complaint back on the seeming separation itself: if there is no real difference, the hiding is only wasted effort, fatigue for nothing.

GATHA 3484 *The Nature of God*

Nature of God, the divine sleight of hand

मराठी मूळ

करिसी लाघवें । तूं हें खेळसी आघवें ॥1॥
केला अहंकार आड । आह्मां जगासी हा नाड ॥ध्रु.॥
यथंभुतें यावें । दावूं लपों ही जाणावें ॥2॥
तुका ह्मणे हो श्रीपती । आतां चाळवाल किती ॥3॥

ENGLISH TRANSLATION

You perform all this sleight of hand, playing this game in full. You have placed ego as a barrier, deluding both us and the world.

Come as You truly are; know also that we see through the hiding. Says Tuka, O Lord, how long will You keep up this charade?.

IN PLAIN WORDS

You do all this sleight of hand. You play this whole game. You set up ego as a wall, and it trips up us and the whole world. Come as you really are. Know that we see through your hiding too. Tuka says: O Lord, O Shripati, how long will you keep fooling us?

WHAT IT MEANS

Tukaram accuses God of running the whole illusion: the world is a game of trickery, and ego is the barrier God himself sets up to keep the soul and the world deluded. Having named the trick, Tukaram says he is no longer fooled by it; he can see through the hiding and asks God to drop the disguise and come as he truly is. The closing question to Shripati is half complaint, half intimacy: how long will this charade go on? It treats the veil of Maya as something God is responsible for and can lift the moment the devotee stops being deceived.

GATHA 3485 *Faith and Trust*

Faith, the words are not mine

मराठी मूळ

विश्वास तो देव । ह्मणुनि धरियेला भाव ॥1॥
माझी वदवितो वाणी । ज्याणें धरिली धरणी ॥ध्रु.॥
जोडिलीं अक्षरें । नव्हेती बुद्धीचीं उत्तरें ॥2॥
नाहीं केली आटी । कांहीं मानदंभासाटीं॥3॥
कोणी भाग्यवंत । तया कळेल उचित ॥4॥
तुका ह्मणे झरा । आहे मुळींचा चि खरा ॥5॥

ENGLISH TRANSLATION

Faith itself is God, and so I have held fast to devotion. He who upholds the earth makes my tongue speak.

The words I compose are not the products of mere intellect. I have not labored for the sake of pride or pretense.

Some blessed soul will recognize what is worthy. Says Tuka, the original spring is pure and true from its very source.

IN PLAIN WORDS

Faith itself is God. So I have held to that trust. The one who holds up the earth makes my tongue speak. These words I put together are not answers from my own mind. I have not strained for honor or for show. Some blessed soul will know what is worth keeping. Tuka says: the spring is pure and true right from its source.

WHAT IT MEANS

Tukaram makes two claims about his own poetry: that faith is not a step toward God but is God, and that his verses do not come from his intellect. The same power that upholds the earth is what moves his tongue, so the words are given, not composed for pride or display. He does not expect everyone to receive them; only a blessed soul will recognize what is worthy in them. The closing image of the spring says the source is what matters: water that is pure at the wellhead is pure all the way down, and so is speech that rises from God rather than from ego.

GATHA 3486 *Devotion to Vitthal*

Devotion, the cherished child of the house

मराठी मूळ

सुराणीचीं जालों लाडिकीं एकलीं । वडील धाकुलीं आह्मी देवा ॥1॥
ह्मणऊनि कांहीं न घडे अव्हेर । गोमटें उत्तर भातुकें ही ॥ध्रु.॥
कांहीं एक नाहीं वंचिलें वेगळें । मुळळिचया मुळें ि◌स्थराविलें ॥2॥
लेववलीं अंगीं आपुलीं भूषणें । अळंकार लेणें सकळ ही ॥3॥
सारितां न सरे आमुप भांडार । धना अंतपार नाहीं लेखा ॥4॥
तुका ह्मणे आह्मी आळवूं आवडी । ह्मणऊनी जोडी दाखविली ॥5॥

ENGLISH TRANSLATION

I have become the sole beloved child of a noble lineage, both eldest and youngest before You, O Lord. Therefore nothing of neglect can come my way; sweet words and gifts are all I receive.

Nothing has been withheld or separated; I have been steadied by the original root. I have been adorned with Your own ornaments and every form of decoration.

This immeasurable treasury cannot be exhausted; there is no end or limit to its wealth. Says Tuka, I sing of my love, and so I display the abundance that has been given.

IN PLAIN WORDS

I have become the one cherished child of a noble line, both the eldest and the youngest before you, O God. So nothing is ever denied me; sweet words and treats are all I get. Nothing has been held back or kept apart from me. I am settled now in the root of all roots. You have dressed me in your own ornaments, every jewel and adornment. This great treasury never runs out however much you draw from it; there is no end or limit to its wealth. Tuka says: I sing of my love, and so I show off the abundance I have been given.

WHAT IT MEANS

Tukaram describes the soul as the favorite child in God's household, doted on as both eldest and youngest, so that nothing is ever refused and only kindness comes its way. He says nothing has been withheld and he is settled in the original root, the source from which everything comes. The image of being dressed in God's own ornaments says the devotee is adorned not with his own merits but with what God lends him. The treasury that never empties is divine grace itself, inexhaustible no matter how much is drawn; his singing of love is simply showing off this unearned abundance.

GATHA 3487 *Surrender and Acceptance*

Surrender, dying to self in one stroke

मराठी मूळ

एका वेळे केलें रितें कलिवर । आंत दिली थार पांडुरंगा ॥1॥
पाळण पोषण लागलें ते सोई । देहाचें तें काई सर्वभावें ॥ध्रु.॥
माझिया मरणें जाली हे वसति । लागली ते ज्योती अविनाश ॥2॥
जाला ऐसा एका घायें येथें नाहीं । तुका ह्मणे कांहीं बोलों नये ॥3॥

ENGLISH TRANSLATION

In one stroke I emptied this body and gave its dwelling to Panduranga. All care and nourishment now follow His way; the body is no longer mine.

By my dying to self, this abode was prepared and the imperishable flame was lit. Says Tuka, such a single decisive blow has never been struck before; nothing more need be said.

IN PLAIN WORDS

In one stroke I emptied this body and gave the space inside to Panduranga. All its care and feeding now follow his way; the body is no longer mine in any sense. By my own dying, this dwelling was made ready, and an undying flame was lit there. Such a thing, done with a single blow, has not happened here before. Tuka says: nothing more need be said.

WHAT IT MEANS

Tukaram describes total surrender as a single decisive act: he emptied himself out and handed the inner space of the body over to Panduranga as a dwelling. From then on the body is no longer his concern; its care belongs to God. The death he means is the death of self-will, and only that dying prepares the place where an imperishable flame, the divine presence, can be lit. He claims this is rare, a thing done in one clean blow rather than by slow effort, and then refuses to explain further: before such a fact, words run out.

GATHA 3488 *Autobiography*

Autobiography, devotion deepens under blows

मराठी मूळ

पावतों ताडन । तरी हें मोकलितों जन ॥1॥
मग मी आठवितों दुःखें । देवा सावकाश मुखें ॥ध्रु.॥
होती अप्रतिष्ठा । हो तों वरपडा कष्टा ॥2॥
तुका ह्मणे मान । होतां उत्तम खंडन ॥3॥

ENGLISH TRANSLATION

When I suffer blows and abuse, I let go of the world. Then, in my sorrow, I remember God and address Him with calm and measured words.

When I am dishonored and beset by hardship, that is when devotion deepens. Says Tuka, when honor and pride are broken, the highest good emerges.

IN PLAIN WORDS

When the blows fall, I let go of people. Then, in my pain, I remember God and speak to him with calm, slow words. When I am dishonored and worn down by hardship, that is when devotion grows. Tuka says: when honor and pride are broken, the highest good comes.

WHAT IT MEANS

Tukaram reports from his own life that suffering is what turns him toward God. When he is beaten down and the world abuses him, he stops clinging to people and instead remembers God, speaking to him calmly out of his sorrow. He names the surprising pattern: dishonor and hardship are not obstacles to devotion but the very conditions in which it deepens. The closing line states the principle plainly, pointed at the seeker's own pride rather than at any tormentor: when honor and self-importance are broken, the highest good is what emerges.

GATHA 3489 *Faith and Trust*

Faith, hold fear lest his feet slip away

मराठी मूळ

धरावें तों भय । अंतरोनि जाती पाय ॥1॥
जाल्या तुटी देवासवें । काय वांचोनि करावें ॥ध्रु.॥
कोणासी पारिखें । लेखूं आपणासारिखें ॥2॥
तुका ह्मणे असो । अथवा हें आतां नासो॥3॥

ENGLISH TRANSLATION

Fear must be held close, lest the feet of God slip away. If the bond with God is severed, what use is living on? Whom should I regard as a stranger when everyone is like myself? Says Tuka, let this life endure, or let it perish now; it matters not.

IN PLAIN WORDS

Fear is the thing to hold on to, or his feet will slip away from me. If the bond with God is cut, what is the use of living on? Whom shall I count as a stranger, when everyone is like myself? Tuka says: let this life last, or let it be destroyed now; it is all the same.

WHAT IT MEANS

Tukaram says the one fear worth keeping is the fear of losing God: a healthy dread that he might let the divine feet slip from his grasp. If that bond were ever severed, living on would be pointless. From that single attachment flows a wide one: he can no longer treat anyone as a stranger, because he sees all beings as himself. The closing line shows how light life itself has become; with God held fast, whether the body endures or perishes now is a matter of indifference.

GATHA 3490 *The Saints*

Saints, the company that speaks as one

मराठी मूळ

आह्मांसी सांगाती । होती अराले ते होती ॥1॥
येती आइकतां हाक । दोन मिळोन ह्मणती एक ॥ध्रु.॥
आणिकां उत्तरीं। नसे गोवी वैखरी ॥2॥
तुका ह्मणे बोल । खूण पहाती विठ्ठल॥3॥

ENGLISH TRANSLATION

Those who were once distant have become our companions. They come at the sound of our call; two unite and speak as one.

Their speech is not entangled in other matters or worldly replies. Says Tuka, they look to Vitthal for the true sign in every word.

IN PLAIN WORDS

Those who were once far off have become our companions. They come the moment they hear the call; two of them meet and speak as one. Their speech is not tangled up in other things or in worldly replies. Tuka says: they look to Vitthal for the true sign in every word.

WHAT IT MEANS

Tukaram describes the fellowship of the saints, the company of devotees who were once distant strangers and have become close. They answer the call at once, and when two of them meet they are so of one heart that they speak with a single voice. Their talk is not caught up in worldly matters or idle replies; it stays clear. The closing line gives the reason for their unity: they measure every word against Vitthal, looking for his sign, so it is God himself, not agreement among themselves, that makes them one.

GATHA 3491 *Ecstasy and Joy*

Ecstasy, the spring of bliss in flood

मराठी मूळ

आनंदाचा थारा । सुखें मोहरला झरा ॥1॥
ऐसी प्रभुची ज्या कळा । त्याच्या कोण पाहे बळा ॥ध्रु.॥
अंकिता ऐसया। होइल पाववितें ठाया ॥2॥
तुका ह्मणे ऐसें । दिलें आभंड प्रकासे ॥3॥

ENGLISH TRANSLATION

The fountainhead of bliss has blossomed, and the spring of joy flows abundantly. Such is the art of the Lord; who can match His power? Those who are marked as His own will surely be brought to their destination.

Says Tuka, He has given this radiant, unblemished gift.

IN PLAIN WORDS

Bliss has found its resting place; the spring of joy has burst into flower. Such is the Lord's art; who can match his power? Those marked as his own will surely be brought to their home. Tuka says: he has given this radiant, unbroken light.

WHAT IT MEANS

Tukaram is in a state of overflowing joy and traces it back to its source. The spring of bliss has blossomed and is flooding out, and he says this is the Lord's own art, a power no one can rival or even measure. The flood is not random: those who bear God's mark, who belong to him, will certainly be carried all the way to their true home. The closing line names the gift directly: a radiant, unblemished light that God has given, complete and unbroken.

GATHA 3492 *True Worship*

True worship, without Rama all work is false

मराठी मूळ

काहे लकडा घांस कटावे । खोद हि जुमीन मठ बनावे ॥1॥
देवलवासी तरवरछाया । घरघर माई खपरिबसमाया॥ध्रु.॥
कां छांडियें भार फेरे सीर भागें । मायाको दुःख मिटलिये अंगें॥2॥
कहे तुका तुम सुनो हो सिद्धा । रामबिना और झुटा कछु धंदा ॥3॥

ENGLISH TRANSLATION

Why do you chop wood and cut grass? Why do you dig the earth and build monasteries? Temples offer only the shade of a tree, while in every home there is Maya, death, and ashes. Why not cast off this burden of wandering and toil? The sorrow of Maya will dissolve from your body.

Says Tuka, listen, O seekers: without Rama, everything else is a false occupation.

IN PLAIN WORDS

Why chop wood and cut grass? Why dig the earth and build monasteries? Temples give you only the shade of a tree, while in every house there is Maya, death, and ashes. Why not throw off this load of wandering and toil? Then the sorrow of Maya will leave your body. Tuka says: listen, O accomplished ones, without Rama every other business is false.

WHAT IT MEANS

Tukaram challenges religious busyness, the labor of cutting wood and grass, digging, and raising monasteries, as missing the point. A temple gives no more than a tree's shade, and Maya, death, and ashes are waiting in every home, so outward works do not touch the real trouble. He urges the seeker to drop the whole burden of wandering and toil, promising that the grief Maya causes will then dissolve. The closing line aims squarely at the self-satisfied adept: address those who think themselves accomplished and tell them that any occupation without Rama, the Name, is a false business, however holy it looks.

GATHA 3493 *The Power of the Name*

The Name, pleading with Narayana

मराठी मूळ

आणीक पाखांडें असती उदंडें । तळमिळती पिंडें आपुलिया ॥1॥
त्याचिया बोलाचा नाहीं विश्वास । घातलीसे कास तुझ्या नामीं ॥ध्रु.॥
दृढ एक चित्तें जालों या जीवासी । लाज सर्वविशीं तुह्मांसी हे ॥2॥
पीडों नेदी पशु आपुले अंकित । आहे जें उचित तैसें करा ॥3॥
तुका ह्मणे किती भाकावी करुणा । कोप नारायणा येइल तुह्मां ॥4॥

ENGLISH TRANSLATION

There are many other sects and doctrines in abundance, each tormented in its own body. I have no faith in their words; I have bound myself to Your Name alone.

With a firm and single mind, I have committed this life to You; the responsibility for everything now rests with You. Do not let the lowly beasts that belong to You suffer; do what is fitting.

Says Tuka, how much more must I plead for mercy? Will You not grow angry with Yourself, O Narayana?.

IN PLAIN WORDS

There are countless other sects and false paths; each one writhes in its own body. I put no trust in their words. I have bound my waistcloth tight to your Name alone. With one firm mind I have given this life to you; now the shame of everything is yours, not mine. Do not let the helpless beasts who belong to you suffer; do whatever is fitting. Tuka says: how long must I keep begging for mercy? Will you not feel ashamed, O Narayana, that you stay angry with your own?

WHAT IT MEANS

Tukaram sets his single refuge against a crowd of rival sects and doctrines, which he sees as tormented and untrustworthy, and declares he has tied himself wholly to God's Name. Having handed his whole life over with one undivided mind, he argues that the responsibility, the very honor of the matter, has passed to God; if the

devotee fails, the disgrace is now God's. He calls the devotees lowly beasts who belong to God and asks their owner not to let them suffer. The closing lines push the plea to its sharpest point, almost daring Narayana: how long must mercy be begged for, and is it not God himself who should be ashamed to keep his own creatures waiting?

GATHA 3494 *Renunciation*

Renunciation, begging to be free of people

मराठी मूळ

व्हावया भिकारी हें आह्मां कारण । अंतरोनि जन जावें दुरी ॥1॥
संबंध तुटावा शब्दाचा ही स्पर्श । ह्मणऊनि आस मोकलिली ॥2॥
तुका ह्मणे दुःखें उबगला जीव । ह्मणऊनी कीव भाकीं देवा ॥3॥

ENGLISH TRANSLATION

The reason I would become a beggar is this: to move far from the world of people. Even the touch of their words should be severed, and so I have released all expectations.

Says Tuka, my jiva is weary of suffering, and therefore I plead for mercy, O God.

IN PLAIN WORDS

The reason I would become a beggar is this: so that people will keep their distance from me. Even the touch of their words should be cut off, and so I have let go of every hope. Tuka says: my jiva is weary of suffering, and so I beg you for pity, O God.

WHAT IT MEANS

Tukaram explains why he would choose the beggar's life: not for alms but for distance, so that people will keep away and he can be left alone with God. He wants the contact severed down to the very touch of their speech, and to that end he has released every worldly expectation. The plainness here is the point: this is not a pose of holiness but exhaustion. The closing line lays it bare, that his soul is worn out with suffering, and so renunciation arrives less as triumph than as a tired cry to God for mercy.

GATHA 3495 *Appeals and Exhortations*

Exhortation, seek your good first

मराठी मूळ

कोरडिया ऐशा सारून गोष्टी । करा उठाउठीं हित आधीं ॥1॥
खोळंबला राहे आपुला मारग । पहावी ते मग तुटी कोठें ॥ध्रु.॥
लौकिकाचा आड येईल पसारा । मग येरझारा दुःख देती ॥2॥
तुका ह्मणे डांख लागे अळंकारें । मग नव्हे खरें पुटाविण ॥3॥

ENGLISH TRANSLATION

Put aside these dry, empty conversations and attend to your true welfare first. When the right path is blocked, the traveler stalls; then see where the real loss lies.

The grand display of worldly appearances will come in the way, and then the restless coming and going will bring only sorrow. Says Tuka, ornament only causes scratching; without being tested in fire, nothing proves genuine.

IN PLAIN WORDS

Put these dry, empty talks aside. Get up at once and tend to your true good first. When the road is blocked, the traveler stalls. Then look, and see where the real loss lies. The wide show of worldly things will get in your way. After that, the restless coming and going gives you only sorrow. Tuka says: ornaments only cause scratching; until it is tested in the fire, nothing proves true.

WHAT IT MEANS

Tukaram is calling for urgency about the one thing that matters. He tells you to drop idle, empty conversation and attend first to your real welfare, because the longer you delay, the more the road of your life stays blocked and you stall. He warns that the spread of worldly appearances will get in the way and leave you with the weariness of endless coming and going. The closing image makes the stakes plain: ornament merely scratches, and gold is known to be genuine only when it has passed through fire. So too a life: it is proved true only when it has been tested, not by its outer show.

GATHA 3496 *Appeals and Exhortations*

Rebuke, the fool unready for death

मराठी मूळ

ऐसें ठावें नाहीं मूढा । सोस काकुलती पुढां ॥1॥
माझीं नका जाळूं भांडीं । पोटीं भय सोस तोंडीं ॥ध्रु.॥
पातलिया काळ । तेव्हां काय चाले बळ ॥2॥
संचित तें करी । नरका जाया मेल्यावरी ॥3॥
परउपकार । न घडावा हा विचार ॥4॥
तुका ह्मणे लांसी । आतां भेटों नये ऐसी ॥5॥

ENGLISH TRANSLATION

The fool does not understand; he is all sighs and pleading on the surface. Do not burn my vessels; the fear within and the sighs on the lips tell the truth.

When death arrives, what use then is brute strength? He accumulates deeds that lead him to hell after death. The thought of serving others does not occur to him at all.

Says Tuka, let me not encounter such a one ever again.

IN PLAIN WORDS

The fool does not know this. On the surface he is all sighs and pleading. Do not burn my vessels, he says; the fear inside and the sighs on his lips tell the truth. When death arrives, what use is brute strength then? He piles up the deeds that send him to hell after he dies. The thought of helping others never comes to him. Tuka says: let me never meet such a one again.

WHAT IT MEANS

Tukaram draws a portrait of the person who lives without preparing for death, and names what is wrong with that pattern. Such a one is loud with surface sighs and pleading, while inside there is real fear; he clings to his possessions and is unwilling to part with anything. When death actually comes, no amount of force will help, yet all he has stored up is the kind of action that leads downward, never a thought of serving others. The point is self-examination: it asks each of us not to be the one who hoards and pleads but never turns toward true good or toward kindness.

GATHA 3497 *Surrender and Acceptance*

Surrender, mind resting at the feet

मराठी मूळ

करूनी चिंतन खेळों भोवतालें । चित्त येथें आलें पायांपाशीं ॥1॥
येथें नाहीं खोटा चालत परिहार । जाणसी अंतर पांडुरंगा ॥ध्रु.॥
सुखदुःखें तुज देऊनी सकळ । नाहीं ऐसा काळ केला आह्मी ॥2॥
तुका ह्मणे जाला देहाचा विसर । नाहीं आतां पर आप दोन्ही ॥3॥

ENGLISH TRANSLATION

While performing devotion, I play all around, yet my mind has come to rest at Your feet. No false excuse works here, for You see the chitta, O Panduranga.

Having surrendered all joys and sorrows to You, I have not kept any moment separate. Says Tuka, the body has been forgotten; there is no longer self or other.

IN PLAIN WORDS

I do my devotion, and I play all around. Yet my mind has come and settled at Your feet. No false excuse works here. You see the inside, Panduranga. I have given You all my joys and sorrows. I have kept no moment back for myself. Tuka says: the body has been forgotten. Now there is no other and no self, neither of the two.

WHAT IT MEANS

Tukaram describes a surrender that has gone all the way through. He may move and play about in the world, but his attention has come to rest at Panduranga's feet and stays there. He knows no pretense can pass, because the Lord sees the heart, so he hands over every joy and sorrow and keeps nothing private for himself. The result he names is the loss of body-consciousness and the dissolving of the line between self and other: when all is given, the very division between me and You falls away.

GATHA 3498 *The Nature of God*

Nature of God, each thing keeps its kind

मराठी मूळ

काळा च सारिखीं वाहाती क्षेत्रें । करितां दुसरें फळ नाहीं ॥1॥
ऐसें करत्यानें ठेविलें करून । भरिलें भरून माप नेमें॥ध्रु.॥
शीतउष्णकाळीं मेघ वरुषावे । वरुषतां वाव होय शीण॥2॥
तुका ह्मणे विष अमृताचे किडे । पालट न घडे जीणें तया ॥3॥

ENGLISH TRANSLATION

Fields produce according to their season, and forcing a second crop yields no result. The Creator has arranged it so, filling each measure with its due allotment.

Clouds rain in their own season; rain at the wrong time brings only weariness. Says Tuka, the worms of poison and nectar alike cannot change their nature.

IN PLAIN WORDS

Fields bear according to their season. Force a second crop and there is no fruit. The Maker has set it up this way. Each measure is filled full, by His rule. Clouds rain in their own time. Rain at the wrong time only brings weariness. Tuka says: the worm of poison and the worm of nectar cannot change what they are.

WHAT IT MEANS

Tukaram is pointing to an order that the Creator has fixed into things, and to the futility of fighting it. A field yields in its own season and not on demand; rain comes in its time, and rain out of season is wasted toil. Each thing has been given its own measure and its own nature, full and exact. The closing image is the sharpest: a creature born of poison and one born of nectar each lives by its own kind and cannot trade natures. So the abhanga asks for acceptance of God's appointed order rather than the strain of forcing what is not yours to force.

GATHA 3499 *The Necessity of Experience*

Experience, build once on God

मराठी मूळ

बोलणें तें आह्मी बोलों उपयोगीं । पडिलें प्रसंगी काळाऐसें ॥1॥
जयामध्यें देव आदि मध्यें अंतीं । खोल पाया भिंती न खचेसी ॥ध्रु.॥
करणें तें आह्मी करूं एका वेळे । पुढिलिया बळें वाढी खुंटे ॥2॥
तुका ह्मणे असों आज्ञोचीं धारकें । ह्मणऊनि एकें घायें सारूं ॥3॥

ENGLISH TRANSLATION

We speak only words that serve a purpose, fitting the occasion as it demands. When God is present at the beginning, middle, and end, the foundation and walls of one's work stand firm.

What we build, we build once and for all; subsequent additions only weaken it. Says Tuka, we are bearers of the Lord's command, and so we finish the job in a single stroke.

IN PLAIN WORDS

We speak only words that serve. They fit the moment as it comes. When God is there at the start, the middle, and the end, the deep foundation and the walls do not give way. What we do, we do at one stroke. Adding to it later only weakens it. Tuka says: we are bearers of the Lord's command. So we finish it with a single blow.

WHAT IT MEANS

Tukaram speaks from settled experience about how work that lasts is done. His words are not idle; he says only what serves the occasion. The test of any work is whether God is present at its beginning, middle, and end, for only then do the foundation and walls hold firm. He insists on doing the thing decisively, all at once, because what is patched on afterward only weakens the whole. The ground of that decisiveness is given in the close: he acts as a bearer of the Lord's command, and so he can finish in a single stroke.

GATHA 3500 *Longing and Separation*

Longing, holding the Name at the throat

मराठी मूळ

तुझिया विनोदें आह्मांसी मरण । सोसियेला सीण बहु फेरे ॥1॥
आतां आपणें चि येसी तें करीन । नाम हें धरीन तुझें कंठीं ॥ध्रु.॥
वियोगें चि आलों उसंतीत वनें । संकल्प हे मनें वाहोनियां ॥2॥
तुका ह्मणे वर्म सांपडलें सोपें । गोवियेलों पापें पुण्यें होतों ॥3॥

ENGLISH TRANSLATION

By Your playfulness I have endured death, suffering through many rounds of birth. Now I will do what it takes on my own; I will hold Your name at my throat.

Wandering through forests of separation, I carried these longings in my mind. Says Tuka, the secret turned out to be simple: I was entangled by both sin and merit.

IN PLAIN WORDS

By Your play I have met death. I have borne the strain through many rounds of birth. Now I will do for myself what must be done. I will hold Your name at my throat. Through separation I came wandering into empty forests. I carried these longings in my mind. Tuka says: the secret turned out to be simple. I was tangled up by sin and merit both.

WHAT IT MEANS

Tukaram looks back over a long ordeal of birth and death and resolves to take hold of the one remedy. He charges that the Lord's play has cost him death many times over, and he decides he will now do his own part: keep the divine Name always at his throat. The separation drove him to wander as if through empty forests, carrying his longing. The simple secret he finally found is that both sin and merit had bound him; even good karma is a tie, and only the Name, not the ledger of deeds, sets him free.

Tukaram Gatha

तुकाराम गाथा

Original Marathi with English translation, a plain-language reading, and an explanation of what each abhanga means

Volume 8: Gatha 3501-4000 - 494 abhangas

About This Edition

This reading edition brings together four layers for every abhanga: the original Marathi, an English translation, a rendering in plain words, and a short explanation of its meaning.

The English layers are devotional reading aids. No translation can fully carry Tukaram's Marathi music, wordplay, cultural setting, or spiritual force. Readers are encouraged to return to the original and to consult Marathi teachers and established scholarly editions.

Marathi source: Tukaram Gatha on Marathi Wikisource. The source dataset identifies the Marathi text as public domain. English reading layers are from the Ananta Satsang online edition.

Editorial note: We ask forgiveness for any inaccuracies in rendering Tukaram Maharaj's original Marathi.

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GATHA 3501 *Prayers*

Prayer, take me out of the trade

मराठी मूळ

पाठीलागा काळ येतसे या लागें । मी माझें वाउगें मेंढीऐसें ॥1॥
आतां अगी लागो ऐसिया वेव्हारा । तूं माझा सोइरा पांडुरंगा ॥ध्रु.॥
वागविला माथां नसतां चि भार । नव्हे तें साचार जाणील तों ॥2॥
तुका ह्मणे केलें जवळील दुरी । मृगजळ वरी आड आलें ॥3॥

ENGLISH TRANSLATION

Death pursues me on this path, and I, with my meaningless 'I' and 'mine,' am helpless as a sheep. Now let fire consume such worldly trade; You are my only kinsman, O Panduranga.

I was carrying a needless burden on my head; by the time I recognized what was unreal, it was almost too late. Says Tuka, what was near was made distant by the mirage that came in between.

IN PLAIN WORDS

Death runs behind me on this road. With my useless I and mine, I am helpless as a sheep. Now let fire fall on such dealings. You are my kinsman, Panduranga. I carried a load on my head that was never mine. By the time I saw it was unreal, it was almost too late. Tuka says: what was near was made far. A mirage came and stood in the way.

WHAT IT MEANS

Tukaram prays from the felt nearness of death and the helplessness of a self built on I and mine. He compares himself to a sheep, defenseless, and asks that the whole worldly trade be burned up, taking refuge in Panduranga as his only true kin. He confesses he carried a burden that was never really his, and only recognized its unreality almost too late. The final image names the trouble: the Lord was always near, but a mirage of the world rose up between them and made what was close seem far. The prayer is to clear that mirage away.

GATHA 3502 *Devotion to Vitthal*

Devotion, service with folded hands

मराठी मूळ

आपुलिये टाकीं । करीन कांहीं तरी एकी ॥1॥
करीन पायांशीं वोळखी । करिसी तें करीं सुखीं ॥ध्रु.॥
कायाक्लेशगंगाजळ । समर्पीन तुळसीदळ ॥2॥
तुका ह्मणे देवा । कर जोडीन ते सेवा ॥3॥

ENGLISH TRANSLATION

By my own effort I will do at least something. I will make acquaintance with Your feet, and whatever You do, I will accept with joy.

I will offer the holy water of bodily toil and the tulasi leaf of my devotion. Says Tuka, O Lord, this service of folded hands is my worship.

IN PLAIN WORDS

By my own effort I will do at least some one thing. I will get to know Your feet. Whatever You do, I will take it gladly. I will offer the Ganga-water of bodily toil. I will offer the tulasi leaf of my heart. Tuka says: O God, with folded hands, that is the service I will give.

WHAT IT MEANS

Tukaram offers a humble, doable devotion rather than a grand one. He promises to do at least some single act with his own effort, to make acquaintance with the Lord's feet, and to accept gladly whatever the Lord sends. His offerings are simple and within reach: the sacred water of his own bodily labor and the tulasi leaf of his devotion, the poor man's worship. The point is that worship need not be costly; folded hands, honest toil, and a willing heart are themselves the whole of service.

GATHA 3503 *Confession and Sin*

Confession, the outer show without the inner

मराठी मूळ

माझे तों स्वभाव मज अनावर । तुज ही देतां भार कांहीं नव्हे ॥1॥
ऐसें कळों आलें मज नारायणा । जागृती स्वपना ताळ नाहीं ॥ध्रु.॥
संपादितों तो अवघा बाहए रंग । तुझा नाहीं संग अभ्यंतरीं ॥2॥
तुका ह्मणे सत्या नाहीं पाठी पोट । असतें निघोंट एकी जाती ॥3॥

ENGLISH TRANSLATION

My own nature is beyond my control, yet for You, O Lord, bearing this burden is nothing. This much I have understood, O Narayana: between waking and dreaming there is no consistency.

All that I manage is the outer appearance, but Your presence is not yet within. Says Tuka, truth has no front or back; if it were pure, it would go through as one.

IN PLAIN WORDS

My own nature is beyond my control. For You to bear this load is nothing at all. This much I have come to see, Narayana: between my waking and my dream there is no agreement. All I keep up is the outer color. Your company is not yet within me. Tuka says: truth has no front and no back. If it were pure, it would pass straight through as one.

WHAT IT MEANS

Tukaram makes an honest confession about the gap between his outside and his inside. He admits his nature is out of his own hands, while for the Lord such a burden is nothing to carry. What he has seen clearly is his own inconsistency: his waking life and his inner life do not match. He keeps up only the outer color of devotion, while the Lord's true company has not yet entered him. The closing standard is severe and clean: truth has no front or back, no two faces; were he genuine, he would be the same all the way through, passing straight as a single piece.

GATHA 3504 *Longing and Separation*

Longing, plead of the unworthy servant

मराठी मूळ

नव्हावा तो बरा मुळीं च संबंध । विश्वासिकां वध बोलिलासे ॥1॥
आतां माझें हित काय तें विचारा । सत्यत्वें दातारा पांडुरंगा ॥ध्रु ॥
नाहीं भाव परी ह्मणवितों दास । नका देऊं यास उणेंयेऊं ॥2॥
तुका ह्मणे कां हो उद्धरितां दीन । मानीतसां सीण मायबापा॥3॥

ENGLISH TRANSLATION

It would have been better had this bond never formed at all; a betrayal of trust is a slaying of the faithful. Now consider my true welfare, O Panduranga, with honest intent.

I may lack devotion, yet I call myself Your servant; do not let any lack come to that claim. Says Tuka, why do You grow weary of uplifting the fallen, O Mother and Father?.

IN PLAIN WORDS

It would have been better if this bond had never formed at all. To betray those who trust is to kill the faithful. Now think of my true good, Panduranga, in honesty, O giver. I have no real devotion, yet I call myself Your servant. Do not let that claim fall short. Tuka says: why do You grow weary of lifting up the lowly, Mother and Father?

WHAT IT MEANS

Tukaram presses a claim on God out of the very relationship between them. He says the bond itself, once made, must not be broken, for to betray one who trusts is as good as killing the faithful; having drawn him in, the Lord owes him his true welfare. He admits frankly that he lacks devotion, yet he has taken the name of servant, and he begs that this claim not be left wanting. The closing question is pointed and tender at once: why should the Lord, who is mother and father, ever tire of the work of raising up the fallen, since that is exactly His nature?

GATHA 3505 *Longing and Separation*

Longing, why the delay, Panduranga

मराठी मूळ

काय तुमचिया सेवे न वेचते गांठोळी । मोहें टाळाटाळी करीतसां ॥1॥
चतुराच्या राया आहो पांडुरंगा । ऐसें तरी सांगा निवडूनि ॥ध्रु.॥
कोण तुह्मां सुख असे या कौतुकें । भोगितां अनेकें दुःखें आह्मा ॥2॥
तुका ह्मणे काय जालासी निर्गुण । आह्मां येथें कोण सोडवील ॥3॥

ENGLISH TRANSLATION

Does serving You diminish Your treasury? Why do You keep putting me off out of attachment? O King of the clever, O Panduranga, if that is the case, then tell me plainly. What pleasure do You find in this game while we endure countless sufferings? Says Tuka, have You become formless? Then who will rescue us here?

IN PLAIN WORDS

Does serving You empty Your treasury? Why do You keep putting me off out of fondness? O King of the clever, Panduranga, if that is how it is, then say it plainly. What joy do You take in this game while we go through sorrow after sorrow? Tuka says: have You turned formless? Then who here will set us free?

WHAT IT MEANS

Tukaram complains, with affectionate boldness, about God's delay in helping him. He argues that lifting his devotees costs the Lord nothing, that no treasury is drained by it, so the holding back must be deliberate, and he demands a plain answer from the clever King. He cannot see what pleasure the Lord finds in this game while his devotees suffer on and on. The sharpest line is the last: if the Lord has withdrawn into the formless beyond reach and response, then no one is left who can rescue them, so the abhanga is a plea for God to stay near and act, not retreat into formlessness.

GATHA 3506 *Longing and Separation*

Longing, surrender at the only door

मराठी मूळ

निष्ठ यासाटीं करितों भाषण । आहेसी तूं सर्वजाण दाता ॥1॥
ऐसें कोण दुःख आहे निवारिता । तो मी जाऊं आतां शरण त्यासी ॥ध्रु.॥
बैसलासी केणें करुनि एक घरीं । नाहीं येथें उरी दुस†याची ॥2॥
तुका ह्मणे आलें अवघें चि पायापें । आतां मायबापें नुपेक्षावें ॥3॥

ENGLISH TRANSLATION

I speak so stubbornly because You are the all-knowing giver. What sorrow exists that has another remover? I would go and surrender to that one instead.

But You have filled the entire house with Your presence; there is no room for any other. Says Tuka, everything has arrived at Your feet; now, O Mother and Father, do not turn away.

IN PLAIN WORDS

I speak so boldly only because You are the all-knowing giver. What sorrow is there that has any other remover? If there were, I would go and take refuge with him instead. But You have filled the whole house with Yourself. There is no room left here for any second one. Tuka says: everything has come to Your feet. Now, Mother and Father, do not turn away.

WHAT IT MEANS

Tukaram explains why he keeps clamoring at God and not elsewhere. He speaks so insistently because he knows the Lord is the all-knowing giver; if any other power could remove his sorrow, he would gladly go and surrender there instead. But there is no other: the Lord has filled the whole house of existence, leaving no room for a second refuge. So everything he has, and is, has come down to the Lord's feet by necessity. The closing plea, to the one he calls mother and father, is simply not to turn away from the one who has nowhere else to go.

GATHA 3507 *Devotion to Vitthal*

Devotion, the thread tied to the feet

मराठी मूळ

पायांपासीं चित्त । तेणें भेटी अखंडित ॥1॥
असे खेळे भलते ठायीं । प्रेमसूत्रदोरी पायीं ॥ध्रु.॥
केलेंसे जतन । मुळीं काय तें वचन ॥2॥
तुका ह्मणे सर्वजाणा । ठायीं विचारावें मना॥3॥

ENGLISH TRANSLATION

When the mind remains at the feet, the meeting becomes unbroken. Let the soul play wherever it will; the thread of love is tied to the feet.

What was the promise guarded at the root? Says Tuka, O all-knowing one, let the mind settle this within itself.

IN PLAIN WORDS

Keep the mind at the feet. Then the meeting never breaks. Let the soul play wherever it likes; the thread of love is tied to the feet. What was the promise kept at the root? Tuka says: O all-knowing one, let the mind settle this within itself.

WHAT IT MEANS

Tukaram describes a love that holds even while life keeps moving. He asks that the mind stay fixed at God's feet, because that single fixity is what makes the meeting unbroken; nothing can interrupt it. The soul may go and play wherever it wishes, since the deeper attachment, the thread of love, is already knotted to the feet and will not come loose. He then turns the question inward: there was a promise made at the very root of things, and rather than argue it out, the mind should quietly settle the matter for itself.

GATHA 3508 *Devotion to Vitthal*

Devotion, mutual absorption

मराठी मूळ

तुझे मजपाशीं मन । माझी येथें भूक तान ॥1॥
जिव्हा रतें एके ठायीं । दुजें बोलायाचें काई ॥ध्रु.॥
माझिया कवतुकें । उभा पहासी भातुकें ॥2॥
तुका ह्मणे साचें । तेथें मागील कईचें ॥3॥

ENGLISH TRANSLATION

Your mind is with me, and my hunger and thirst are here before You. My tongue is absorbed in one place alone; what else is there to speak of? In playful delight, You stand watching my little gestures.

Says Tuka, where there is sincerity, what place is there for old accounts?.

IN PLAIN WORDS

Your mind is with me; my hunger and thirst are here before You. My tongue rests in one place alone. What else is there to say? In delight, You stand watching my small gestures. Tuka says: where there is sincerity, what room is left for old accounts?

WHAT IT MEANS

Tukaram names a love that has become mutual: God's attention is on him, and his whole appetite is turned toward God. His speech has gone quiet because it rests in one place alone, with nothing else worth saying. He pictures God standing and watching his little movements with affection, the way one watches a child at play. The closing claim is the bold one: where the heart is truly sincere, the old ledger of past faults simply has no place left to stand.

GATHA 3509 *Devotion to Vitthal*

Servant's love, no equality with God

मराठी मूळ

तुह्मां आह्मां सरी । येथें कईच्या या परी ॥1॥
स्वामिसेवा अळंकार । नाहीं आवडिये थार ॥ध्रु.॥
तुका ह्मणे कोडें । आह्मी नाचों तुज पुढें ॥3॥

ENGLISH TRANSLATION

How can we ever be on equal footing, O Lord? The ornament of serving the Master has no place for personal preference in this bond. Says Tuka, we delight in dancing before You as a loving spectacle.

IN PLAIN WORDS

How could we ever be equals, You and I? Serving the Master is the ornament; in this love there is no room for my own preference. Tuka says: gladly we dance before You, for the joy of it.

WHAT IT MEANS

Tukaram refuses any thought of standing level with God. He treats the gap not as a wound but as the whole beauty of the bond: service to the Master is itself the ornament he wears, and personal preference has no place inside that love. To want things on his own terms would spoil it. So he keeps only the one thing a servant can offer freely, the delight of dancing before the Lord for the sheer joy of being seen.

GATHA 3510 *Confession and Sin*

Confession, faith masked by pretense

मराठी मूळ

कैचें भांडवल खरा हातीं भाव । कळवळ्यानें माव दावीतसें ॥1॥
आतां माझा अंत नको सर्वजाणा । पाहों नारायणा निवडूनि ॥ध्रु.॥
संतांचें उच्छिष्ट मागिले पंगती । करावें संगती लागे ऐसें ॥2॥
तुका ह्मणे आलों दावूनि विश्वास । संचित तें नास पावे ऐसें ॥3॥

ENGLISH TRANSLATION

What capital do I have? My genuine feeling is all I hold, and even that true intention gets masked by pretense. Now, O all-knowing Narayana, do not test me any further; see me clearly.

In the company of saints I am content with their sacred leftovers, at the last row of their feast. Says Tuka, I have come showing my faith; may my accumulated fate be utterly destroyed.

IN PLAIN WORDS

What capital do I hold? Only true feeling in my hand, and even that gets masked by show. Now, O all-knowing one, do not test me further; O Narayana, look and pick me out. I am content with the saints' leftovers, in the last row of their feast; let me only have their company. Tuka says: I have come showing my faith, so that what I have stored up may be destroyed.

WHAT IT MEANS

Tukaram owns up to how little he has and how easily even that little is faked. The only real wealth he holds is genuine feeling, and he admits that pretense keeps covering it over; this is honesty about his own divided heart, not a charge against anyone else. So he asks God to stop testing and simply pick him out and see him clearly. He wants no high place: the saints' leftovers and the last seat at their table are enough, as long as he stays in their company. He came openly showing his faith for one purpose, that the whole load of accumulated fate, the stored-up karma, would finally be undone.

GATHA 3511 *Prayers*

Prayer, the ocean of mercy

मराठी मूळ

थोडे तुह्मी मागें होती उद्धरिले । मज ऐसे गेले वांयां जीव ॥1॥
आतां याचा काहीं न मनावा भार । कृपेचा सागर आहेसी तूं ॥ध्रु.॥
तुज आळवितां पापाची वसति । राहे अंगीं किती बळ त्याचें ॥2॥
तुका ह्मणे उदकीं तारिले दगड । तैसा मी ही जड एक देवा ॥3॥

ENGLISH TRANSLATION

You have saved only a few in the past, and countless lives like mine have been wasted. Do not consider this a burden now, for You are an ocean of mercy.

When one calls upon You, how long can the grip of sin endure? Says Tuka, You made even stones float upon the water; I am but one more heavy lump, O Lord.

IN PLAIN WORDS

You have saved only a few before, and lives like mine have been wasted. Do not count this as a burden now; You are an ocean of mercy. When one calls on You, how long can sin keep its hold? How much strength is left in it? Tuka says: You floated stones upon the water; I too am only one more heavy lump, O Lord.

WHAT IT MEANS

Tukaram presses his case as a beggar who will not let go. He notes that few have been rescued so far and many lives wasted, then refuses to let his own rescue be treated as too much trouble, since God is by nature an ocean of mercy. His argument is simple: once a person truly calls on God, sin loses its grip and has no real power left to hold him. He ends with the image that makes the plea unanswerable, that the Lord once made stones float on water, so saving one more heavy, dull lump like himself should be nothing at all.

GATHA 3512 *Longing and Separation*

Longing, the bold complaint

मराठी मूळ

आह्मी ह्मणों कोणी नाहीं तुज आड । दिसतोसी भ्याड पांडुरंगा ॥1॥
हागे माझ्या भोगें केलासी परता । विश्वंभरीं सत्ता नाहीं ऐसी ॥ध्रु.॥
आह्मी तुज असों देऊनि आधार । नाम वारंवार उच्चारितों ॥2॥
तुका ह्मणे मज धरियेलें बळें । पंचभूतीं खळें करूनियां ॥3॥

ENGLISH TRANSLATION

I say that no one stands in Your way, yet You appear cowardly, O Panduranga. Perhaps it is my own fate that has made You withdraw; surely it cannot be that the Sustainer of the universe lacks authority.

It is I who gives You support by repeating Your name again and again. Says Tuka, You have trapped me by force within the five elements.

IN PLAIN WORDS

I say no one stands in Your way, yet You look like a coward, O Panduranga. Perhaps my own fate has made You hold back; surely the Sustainer of the universe is not so powerless. It is I who hold You up, naming You over and over. Tuka says: You have caught me by force and shut me inside the five elements.

WHAT IT MEANS

This is Tukaram quarreling with God out of unbearable longing. He insists nothing blocks God's help, so the delay makes God look timid, and he says so to His face; the harshness is the freedom of a lover, not contempt. He half-blames his own fate for God's withdrawal, then refuses that excuse, because the Sustainer of all cannot truly lack the power to come. He turns the relationship upside down, claiming that his constant repetition of the Name is what keeps God present, and complains that meanwhile he himself has been seized and locked inside the body of the five elements, waiting.

GATHA 3513 *Surrender and Acceptance*

Surrender, devotion alone reaches God

मराठी मूळ

आहेतें सकळ प्रारब्धा हातीं । यावें काकुलती यासी आतां ॥1॥
ऐसा माझ्या मनें सांगितला भाव । तोंवरीच देव दुजा नाहीं ॥ध्रु.॥
अवघियांची जेव्हां सारावी करकर । भावबळें थार धरूं येसी ॥2॥
तुका ह्मणे तुज ठेवावें पुजून । आणीक ते गुण नाहीं येथें ॥3॥

ENGLISH TRANSLATION

Everything rests in the hands of destiny; one must come humbly before that alone. My mind has understood this much: until then, there is no other God.

When all the commotion has been sorted out, You can be reached by the strength of devotion alone. Says Tuka, one must worship You and set You above; no other virtue avails here.

IN PLAIN WORDS

Everything lies in the hands of destiny; one can only come humbly before that. My mind has grasped this much: until then, there is no other God. When all the noise is finally settled, You are reached by the strength of devotion alone. Tuka says: one must worship You and set You above all; no other merit counts here.

WHAT IT MEANS

Tukaram lays out where real power lies and where it does not. Outward events are in the grip of destiny, and before that there is nothing to do but bow humbly. His settled conviction is that, short of the final reach, there is no other refuge worth calling God. When all the clamor of life is at last sorted out, the only thing that actually reaches God is the force of devotion, not effort or cleverness. So the whole path narrows to one act: worship Him, set Him above everything, because no other virtue carries any weight here.

GATHA 3514 *Faith and Trust*

Faith, the burden made sweet

मराठी मूळ

सेवट तो होती तुझियानें गोड । ह्मणऊनि चाड धरीतसों ॥1॥
देऊं भोगाभोग कलिवरचा भार । साहों तुज थार त्याचमधीं ॥ध्रु.॥
तुझ्या बळें कांहीं खटपट काम । वाढवावा श्रम न लगे तो ॥2॥
तुका ह्मणे आह्मी चेंपलों या भारें । तुमचें तें खरें देवपण ॥3॥

ENGLISH TRANSLATION

In the end, everything turns sweet because of You, and that is why I hold on to this longing. I will offer up the burden of this body, enduring what comes while staying at Your feet.

Through Your strength, no further effort or toil is needed. Says Tuka, we are crushed under this weight; Your divinity alone is the true relief.

IN PLAIN WORDS

In the end it all turns sweet because of You; that is why I keep this longing. I will hand over the burden of this body and bear what comes, staying at Your feet. By Your strength no further struggle or toil is needed. Tuka says: we are crushed under this weight; Your godhood is the true relief.

WHAT IT MEANS

Tukaram holds on through hardship by keeping his eyes on the end, where everything turns sweet because God is the one bringing it. That trust is why he refuses to let go of his longing. He offers up the whole load of the body and its experiences and resolves to endure it all without leaving God's feet. Resting on God's strength, he says no extra striving is even required. The closing line names both the pain and the cure honestly: we are crushed flat under this weight, and the only real relief is that God is truly God and can lift it.

GATHA 3515 *Devotion to Vitthal*

Devotion, leave the bond as it is

मराठी मूळ

ऐसा चि तो गोवा । न पाहिजे केला देवा ॥1॥
बहु आली दुरिवरी । ओढत हे भरोवरी ॥ध्रु.॥
आह्मांसी न कळे । तुह्मी झाकुं नये डोळे ॥2॥
तुका ह्मणे संगें । असों एक एका अंगें॥3॥

ENGLISH TRANSLATION

Let this bond with God remain as it is; do not try to reshape it. The tug and pull of this devotion has come from far away.

We may not understand it, but You must not close Your eyes to it. Says Tuka, let us remain together, body and soul.

IN PLAIN WORDS

Leave this bond as it is, O God; do not try to remake it. The pull and tug of it has come from far away. We may not understand it, but You must not shut Your eyes to it. Tuka says: let us stay together, each at the other's side.

WHAT IT MEANS

Tukaram asks God not to tamper with the love that already binds them. He treats the bond as something settled, with a tug that reaches back a long way, perhaps across lives, and wants it left untouched. He admits he cannot fully understand the pull, but insists God has no right to look away from it. The prayer ends plainly: let the two of them simply remain together, side by side, with no distance allowed between them.

GATHA 3516 *Devotion to Vitthal*

Devotion, God as mother

मराठी मूळ

मायलेंकरांत भिन्न । नाहीं उत्तराचा सीण ॥1॥
धाडीं धाडीं वो भातुकें । रंजविल्याचें कौतुकें ॥ध्रु.॥
करूनि नवल। याचें बोलिलों ते बोल ॥2॥
तुका ह्मणे माते । पांडुरंगे कृपावंते॥3॥

ENGLISH TRANSLATION

Between mother and child there is no distance; harsh words cause no real offense. Send, O Mother, send the gifts of delight, for the joy of pleasing Your child is its own reward.

I have spoken these words out of wonder. Says Tuka, O Mother Panduranga, O gracious one.

IN PLAIN WORDS

Between mother and child there is no distance; sharp words leave no real hurt. Send, O Mother, send the gifts of delight, for the joy of pleasing Your child is its own reward. I have spoken these words out of wonder. Tuka says: O Mother Panduranga, O gracious one.

WHAT IT MEANS

Tukaram speaks to God as a child speaks to its mother, claiming the closeness that excuses everything. Because there is no real distance between mother and child, even harsh or demanding words between them cause no offense and break nothing. From inside that freedom he asks for the gifts of delight, reminding the Mother that pleasing her child is its own joy. He admits his bold words rose simply out of wonder, and signs off by naming God directly as Mother Panduranga, the gracious one, turning the Lord of Pandhari into the mother who indulges him.

GATHA 3517 *Devotion to Vitthal*

Devotion, eat with me, hold nothing back

मराठी मूळ

आवडी कां ठेवूं । बैसोनियां संगें जेवूं ॥1॥
मागें नको ठेवूं उरी । माझी आण तुजवरी ॥ध्रु.॥
देखिले प्रकार । त्याचे पाहेन साचार ॥2॥
तुका ह्मणे बाळीं । केली चाहाडी सकळीं॥3॥

ENGLISH TRANSLATION

Why hold back Your affection? Come, let us sit and eat together. Do not keep anything in reserve; I hold You to Your word.

I have seen how things are, and I will verify them for myself. Says Tuka, the children have told me everything; all the secrets are out.

IN PLAIN WORDS

Why hold back Your love? Come, sit and eat with me. Keep nothing in reserve; I hold You to Your word. I have seen how things are, and I will check it for myself. Tuka says: the children have told me everything; all of it is out.

WHAT IT MEANS

Tukaram presses for full intimacy, not measured affection. He asks God to stop holding love back and instead sit and share a meal with him, and he insists that nothing be kept in reserve, binding God to a promise already made. With a playful confidence he says he has already seen how matters stand and means to verify it himself. The closing turn is lighthearted: the children have let out the whole secret, so the hidden truth of God's love is already exposed and there is no use pretending otherwise.

GATHA 3518 *Devotion to Vitthal*

Devotion, you are no failing mother

मराठी मूळ

नव्हेसी तूं लांसी । मायां आणिकां त्या ऐसी ॥1॥
जे हे वांयां जाती बोल । होती निर्फळ चि फोल ॥ध्रु.॥
नव्हेसी दुबळी । कांहीं नाहीं तें जवळी ॥2॥
तुका ह्मणे खोटी । कांहीं नव्हेसी करंटी ॥3॥

ENGLISH TRANSLATION

You are not like those other mothers whose words come to nothing and bear no fruit. You are not poor, lacking for anything.

Says Tuka, You are not false, and You are not miserly.

IN PLAIN WORDS

You are not like those other mothers whose words come to nothing and bear no fruit. You are not poor, lacking for anything. Tuka says: You are not false, and You are not miserly.

WHAT IT MEANS

Tukaram reassures himself by listing everything God is not, again under the figure of the mother. Unlike the failing mothers whose promises stay empty and bear no fruit, this Mother's word is reliable. She is not poor and does not run short of what her child needs. The closing line drives it home: she is neither false in her promises nor stingy in giving, so there is every reason to keep asking and trusting.

GATHA 3519 *Longing and Separation*

Complaint, the Lord who turns away

मराठी मूळ

आह्मां बोल लावा । तुह्मां अनुचित हें देवा ॥1॥
ऐसें सांगा कां व्यालेती । काय नाहीं तुह्मां हातीं ॥ध्रु.॥
आतां धरा दुरी । वांयां दवडाया थोरी ॥2॥
तुका ह्मणे ठायीं । ऐसें विचारावें पायीं ॥3॥

ENGLISH TRANSLATION

To make us speak and then ignore us is unbecoming of You, O Lord. Tell me then, why did You bring this into being? Is there nothing in Your power? Now set aside the habit of squandering Your glory at a distance.

Says Tuka, reflect upon this at Your feet.

IN PLAIN WORDS

You made us speak, and now You ignore us. That is not right of You, Lord. Tell me then: why did You give us birth? Is there nothing in Your power? Now You hold Yourself far away. You waste Your own greatness for nothing. Tuka says: think this over carefully, there at Your own feet.

WHAT IT MEANS

Tukaram presses a grievance straight at God, with the boldness of someone who knows he is owed an answer. He says God called these creatures into being, gave them a voice, and then walked away; that is unworthy of a Lord who can do anything. The sting is in the question, why bring us into existence at all if You mean to neglect us. By staying distant, God squanders the very greatness that being a savior would show. Tukaram asks Him to sit with this and weigh it, since the fault, if there is one, is His own.

GATHA 3520 *Worldly Life*

Worldly truth, only God stays

मराठी मूळ

मरोनियां गेली माया । मग तया कोण पुसे ॥1॥
पोरटियांची दाद कोणा । ऐसा जाना प्रवाहो ॥ध्रु.॥
निढळास निढळ जोडा । होय कोडा कवतुका ॥2॥
तुका ह्मणे देवाऐसी । आहों सरसीं आपण ॥3॥

ENGLISH TRANSLATION

When the mother dies and goes, who then asks about her? Who hears the cries of the orphaned children? Such is the way of the world. Forehead meets forehead; it becomes a mere spectacle of amusement.

Says Tuka, we ourselves are the equal of God.

IN PLAIN WORDS

When the mother dies and is gone, who asks about her then? Who hears the cries of the orphaned children? Know that this is the way of the world. Forehead meets forehead, and it becomes a passing amusement. Tuka says: we ourselves are the equal of God.

WHAT IT MEANS

Tukaram looks plainly at how quickly the world forgets its own. Once the mother who held a family together dies, no one inquires after her, and her orphaned children's cries go unheard; closeness that once meant everything becomes mere idle show. He is naming the flimsiness of every worldly bond, not mourning one family. The turn comes in the last line: when all earthly attachments prove this hollow, the soul that holds to God stands on the only ground that does not give way, and so becomes, in worth, God's own equal.

GATHA 3521 *Longing and Separation*

Reproach, the God who will not let go

मराठी मूळ

संसाराची कोण गोडी । दिली जोडी करूनि ॥1॥
निष्ठ तूं बहु देवा । पुरे हेवा न ह्मणवी ॥ध्रु.॥
पाहोनियां कर्म डोळां । निराळा तो वर्जीना ॥2॥
तुका ह्मणे तुज माझें । ह्मणतां ओझें फुकट ॥3॥

ENGLISH TRANSLATION

Who gave this sweetness to worldly life, making it a prize to be won? Truly, O Lord, You are very stubborn; You never say that enough is enough. Seeing with Your own eyes the workings of karma, You do not stand apart or refuse.

Says Tuka, my burden is a trifle to You, yet You call it a gratuitous load.

IN PLAIN WORDS

Who gave worldly life its sweetness, and made it a prize to be won? You are very stubborn, Lord; You never say enough is enough. You watch karma working with Your own eyes, yet You stand apart and do not refuse it. Tuka says: my burden is nothing to You, and still You let it weigh on me for no reason.

WHAT IT MEANS

Tukaram argues with God about why the world keeps its grip on us. He asks who made bondage taste sweet, so that people chase it as a prize; the answer he implies is God Himself. He calls God obstinate for never calling a halt, for watching the machinery of karma turn and yet refusing to intervene. The complaint lands in the last line: lifting Tukaram's burden would cost God nothing, and so leaving it on his shoulders is a needless cruelty he can name only because he trusts the One he is scolding.

GATHA 3522 *The Necessity of Experience*

Resolution, the parting that frees

मराठी मूळ

नव्हतें तें कळों आलें । तरी बोलें अबोला ॥1॥
तुज मज घातली तुटी । एके भेटीपासूनि ॥ध्रु.॥
आतां याची न धरीं चाड । कांहीं कोड कवतुकें ॥2॥
तुका ह्मणे यावें जावें । एका भावें खंडलें ॥3॥

ENGLISH TRANSLATION

What was not known has now become clear, and so let there be either speech or silence. Between You and me, a separation was established from that one meeting onward.

Now I hold no longing for wonder or curiosity. Says Tuka, the coming and going has been resolved in a single devotion.

IN PLAIN WORDS

What was hidden has now become clear, so let there be speech or silence, it is the same. A break was set between You and me from that one meeting on. Now I hold no craving for marvels or curiosities. Tuka says: the coming and going has ended in a single devotion.

WHAT IT MEANS

Tukaram describes the moment a truth he could not see finally became plain. After that, talking or staying quiet no longer matters; the realization stands on its own. He says a clean separation was drawn from the first true meeting, the kind of cut that ends restless seeking rather than wounds. He no longer hungers for wonders or novelties, because one steady devotion has stilled the endless coming and going of birth, desire, and distraction. The poem is about arriving, not losing.

GATHA 3523 *Longing and Separation*

Reproach, let Godhood be set aside

मराठी मूळ

आतां दोघांमध्ये काय । उरलें होय वाणीजेसें ॥1॥
निष्ठ हें केलें मन । समाधान न करूनि ॥ध्रु.॥
झुरावें तें तेथींच्या परी । घरिच्याघरीं अवघिया ॥2॥
तुका ह्मणे देवपण । गुंडाळून असों दे ॥3॥

ENGLISH TRANSLATION

What now remains between us two that can be bartered? This mind has been made obstinate without being granted peace. Let one pine within one's own home, as all do.

Says Tuka, let Godhood be rolled up and set aside.

IN PLAIN WORDS

What is left now between us two that can be bartered? You have made this mind stubborn, and given it no peace. Let me pine here in my own house, as everyone does in theirs. Tuka says: roll up Your Godhood and put it away.

WHAT IT MEANS

Tukaram speaks from the dry stretch where prayer feels unanswered. He asks what is even left to bargain over, since God has hardened his mind and withheld the peace he longs for. With bitter resignation he says he will just stay home and ache, the way everyone quietly suffers in their own walls. The sharp last line tells God to fold up His divine office and set it aside: if Godhood will not act as a Lord should, the title is empty. The harshness is the speech of a wounded lover, not contempt; it is meant to provoke the very response it claims to give up on.

GATHA 3524 *Prayers*

Pleading, the mother's milk overflows

मराठी मूळ

मागितल्यास आस करा । उरी धरा कांहींबाहीं ॥1॥
ह्मणऊनि सारिली आस । होती यास मूळ तें ॥ध्रु.॥
माझ्या मोहें तुज पान्हा । लोटे स्तना वोरस ॥2॥
तुका ह्मणे आळवणे । माझ्या देणें उत्तर ॥3॥

ENGLISH TRANSLATION

If You have been asked, then fulfill the wish; keep something of Yourself in reserve if You must. That is why all hope was channeled to You, for You are the root of it all.

Your love for me makes the milk of Your breast overflow. Says Tuka, my pleading is itself Your gift, and Your answer is my due.

IN PLAIN WORDS

If I have asked, then grant it; keep a little of Yourself in reserve if You must. That is why I sent all my hope to You, for You are its root. My love for You makes the milk of Your breast overflow. Tuka says: my pleading is itself Your gift, and Your answer is owed to me.

WHAT IT MEANS

Tukaram makes his case for being heard, and the tenderness is striking. He asks God to fulfill what he has begged for, allowing that God may hold something back, but God is the source of every hope, so to God his whole longing was rightly sent. He pictures God as a nursing mother whose milk flows down at the sight of her child's need: Tukaram's love draws God's grace out by its own nature. He even claims his crying out is something God gave him, which means an answer is no favor but a debt. This is the logic of a child certain of its mother.

GATHA 3525 *Longing and Separation*

Withdrawal, keep to your own house

मराठी मूळ

आतां बरें घरिच्याघरीं । आपली उरी आपणापें॥1॥
वाइटबरें न पडे दृष्टी । मग कष्टी होइजेना ॥ध्रु.॥
बोलों जातां वाढे बोल । वांयां फोल खटखट ॥2॥
काकुलती यावें देवा । तो तों सेवा इच्छतो ॥3॥
हिशोबाचे खटखटे । चढे तुटे घडेना ॥4॥
तुका ह्मणे कळों आलें । दुसरें भलें तों नव्हे ॥5॥

ENGLISH TRANSLATION

Now it is better that each one stays in one's own home, keeping one's own share to oneself. Then neither good nor bad falls before the eyes, and there is no cause for distress.

The more one speaks, the more words multiply, all hollow chatter to no end. One should come humbly before God, for He desires true service.

The tallying of accounts only leads to disputes that never settle. Says Tuka, I have understood that nothing else is truly good.

IN PLAIN WORDS

Now it is better that each one stays in their own house, keeping their own share to themselves. Then neither good nor bad falls before your eyes, and there is no cause for grief. The more you speak, the more words multiply, all hollow noise to no end. Come humbly before God, for it is true service He wants. Tallying accounts leads only to quarrels that never settle. Tuka says: I have understood that nothing else is truly good.

WHAT IT MEANS

Tukaram counsels a quiet drawing-in from the friction of dealings with others. When each person keeps to their own and minds their own share, the eye is spared the sights of others' good and ill, and the heart is spared the grief that follows. Talk only breeds more talk, empty and endless; and reckoning who owes whom only opens disputes that never close. Against all this he sets the one thing that pays: coming low before God, who asks for real service and not chatter or bookkeeping. The poem points the criticism at the restless, comparing, score-keeping habit in oneself, and names devotion as the only good worth keeping.

GATHA 3526 *Appeals and Exhortations*

Exhortation, clear the road first

मराठी मूळ

आधीं सोज्वळ करावा मारग । चालतां तें मग गोवी नाहीं ॥1॥
ऐसा चालोनियां आला शिष्टाचार । गोवीचा वेव्हार पापपुण्य ॥ध्रु.॥
पळणें तों पळा सांडुनि कांबळें । उपाधीच्या मुळें लाग पावे ॥2॥
तुका ह्मणे येथें शूर तो निवडे । पडिले बापुडे कालचक्रीं ॥3॥

ENGLISH TRANSLATION

First clear the path, and then walking will be free of entanglement. This is the way tradition has always walked, for the trade of sin and merit creates only confusion.

When fleeing, flee and drop the blanket; attachment is the root that lets trouble catch up. Says Tuka, the brave one is the one who prevails here; the rest fall prey to the wheel of time.

IN PLAIN WORDS

First make the road clean, and then walking it will hold no snares. This is how the right way has always gone, for the trade in sin and merit only tangles you. When you must flee, flee, and drop the blanket; attachment is the root that lets trouble catch you. Tuka says: here the brave one comes through; the rest fall under the wheel of time.

WHAT IT MEANS

Tukaram lays out the discipline of the path with a traveler's bluntness. Clear the way before you set out, by settling your conduct, and the walking itself stays free of entanglement; the old, tested way warns that fussing over sin and merit only ties you in knots. His vivid image is flight: when you run, let the blanket go, because the one thing you cling to is exactly what lets the pursuer grab you. The closing line names the stakes plainly. Only the brave, those willing to drop their attachments, get clear; everyone else is ground down by time.

GATHA 3527 *The Moral Ideal*

Warning, the petted snake

मराठी मूळ

उद्धत त्या जाती । द्रवें रंगल्या उद्धती ॥1॥
ह्मणऊनि बहु फार । त्यांसी असावें अंतर ॥ध्रु.॥
कैंचें पाठी पोट । गोडविषासी सेवट ॥2॥
तुका ह्मणे सापा । न कळे कुरविाळलें बापा ॥3॥

ENGLISH TRANSLATION

The arrogant grow worse with intoxication. Therefore one should keep a great distance from them.

There is no loyalty in them; sweet poison always ends badly. Says Tuka, one does not know whether a snake has been petted or provoked.

IN PLAIN WORDS

The arrogant only grow worse when their pride is fed. So you should keep a wide distance from them. There is no loyalty in them; sweet poison always ends badly. Tuka says: with a snake, you never know whether it has been stroked or struck.

WHAT IT MEANS

Tukaram warns about the danger of the arrogant and the trap of indulging them. Praise or kindness does not soften such people; it swells their pride, so the wise keep their distance. They give back no faithfulness, and whatever sweetness they offer is poison that ends in harm. The closing image is exact: a snake cannot tell tenderness from a blow and will bite either way, so no amount of care makes it safe. The point is aimed at the pattern of arrogance and the false hope that one can tame it, calling for prudence rather than scorn.

GATHA 3528 *The Saints*

The saints, sacred discourse our life

मराठी मूळ

आह्मां कथा आवश्यक । येर संपादूं लौकिक ॥1॥
जैसी तैसी माय बरी । मानिल्या त्या माना येरी ॥ध्रु.॥
व्यालीचा कळवळा । जीव बहुत कोंवळा ॥2॥
कवतुकें वावरें । तुका ह्मणे या आधारें ॥3॥

ENGLISH TRANSLATION

For us, sacred discourse is essential; we manage all other worldly matters as they come. A mother is good just as she is; honor those who accept you.

A mother's tender concern springs from a very soft chitta. Says Tuka, it is by such play and movement, by this very support, that we live.

IN PLAIN WORDS

For us, holy discourse is the one thing needful; the rest of worldly business we just manage as it comes. A mother is good just as she is; honor those who take you as their own. A mother's tender care rises from a very soft heart. Tuka says: it is by this play, by this very support, that we live.

WHAT IT MEANS

Tukaram names what is essential for those given to God: the company and telling of sacred things, while ordinary affairs are handled only as they fall due. He likens the saints and God to a mother, loved as she is and honored because she receives you as her own. A mother's concern flows from a heart kept tender, and so does the saints' care for the seeker. The poem rests its whole weight on that support: it is by this gentle holding, this play of grace, that the devotee is able to live at all.

GATHA 3529 *Devotion to Vitthal*

Devotion, trembling before the holy

मराठी मूळ

पाळतों वचन । परि बहु भीतें मन ॥1॥
करितें पायांशीं सलगी । नये बैसों अंगसंगीं ॥ध्रु.॥
जोडोनियां कर । उभें असावें समोर ॥2॥
तुका ह्मणे संत । तुह्मी मी बहु पतित ॥3॥

ENGLISH TRANSLATION

I uphold the promise, yet my chitta trembles greatly. I may approach Your feet with familiarity, but I cannot presume to sit beside You.

With joined hands, I should stand before You at attention. Says Tuka, you saints are exalted, while I am deeply fallen.

IN PLAIN WORDS

I keep my promise, yet my heart trembles greatly. I may come close to Your feet with some familiarity, but I cannot dare to sit beside You. With hands folded, I should stand before You at attention. Tuka says: you saints are exalted, and I am deeply fallen.

WHAT IT MEANS

Tukaram holds together nearness and awe, which is the heart of true reverence. He is faithful to his vow, yet his heart shakes, because intimacy with the holy is not the same as presumption. He may approach the feet familiarly, like a child, but he will not take the liberty of sitting as an equal; the right posture is to stand with folded hands, attentive. The closing line states the gap honestly: the saints are exalted and he counts himself fallen. The humility is not self-loathing but the proper sense of distance that keeps love from curdling into casualness.

GATHA 3530 *Devotion to Vitthal*

Devotion, an unbreakable vow

मराठी मूळ

जैसा तैसा आतां । मज प्रमाण अनंता ॥1॥
पायां पडणें न संडीं । पोटीं तें च वर तोंडीं ॥ध्रु.॥
एका भावें चाड । आहे तैसें अंतीं गोड ॥2॥
तुका ह्मणे आह्मां । टळणें चि नाहीं नेमा ॥3॥

ENGLISH TRANSLATION

However You may be, O Ananta, You are my authority. I will not cease falling at Your feet; what is within me is the same as what is on my lips.

With single-minded devotion, whatever comes at the end is sweet. Says Tuka, for us there is no straying from our vow.

IN PLAIN WORDS

However You may be, You are my authority now, Ananta. I will never stop falling at Your feet; what is in my heart is the same as what is on my lips. With single devotion is my longing, and so the end is sweet. Tuka says: for us there is no straying from the vow.

WHAT IT MEANS

Tukaram declares a loyalty that does not depend on how God appears or behaves. Whatever face Ananta, the Endless One, shows him, that is the authority he bows to. He vows to keep falling at the feet, and insists his inner state and his spoken words are one, that his devotion holds no pretense. Because his longing is fixed on a single object, he trusts the outcome will be sweet. The poem closes on the firmness of the vow itself: come what may, he and his fellow devotees will not stray from it.

GATHA 3531 *Worldly Life*

Bondage of karma, the rope of mine and yours

मराठी मूळ

चुकलों या ऐशा वर्मा । तरी कर्मा सांपडलों ॥1॥
पाठी लागे करी नास । गर्भवास भोगवी ॥ध्रु.॥
माझें तुझें भिन्नभावें। गळां दावें मोहाचें ॥2॥
तुका ह्मणे पाठेळ केलों । नसत्या भ्यालों छंदासी ॥3॥

ENGLISH TRANSLATION

If I miss this vital secret, then I fall into the hands of karma. It pursues me and causes ruin, forcing me to endure the womb again and again.

The sense of 'mine' and 'Yours' as separate binds the rope of delusion around my neck. Says Tuka, I was driven to despair, frightened by pursuits that were never real.

IN PLAIN WORDS

If I miss this vital secret, then I fall into the hands of karma. It hunts me down and ruins me. It makes me suffer the womb again and again. The feeling that things are mine and Yours, kept apart, ties the rope of delusion around my neck. Tuka says: I have been driven to despair, frightened by pursuits that were never real.

WHAT IT MEANS

Tukaram names what happens when a person forgets the one essential thing and lives as if the world were really divided into mine and yours. That very sense of separateness, he says, is the noose: it binds you to karma, which then pursues you and forces birth after birth in the womb. The harshness is aimed at the pattern of grasping, not at any one soul; he places himself inside it, confessing that he too has been worn down by chasing things that turned out to be unreal.

GATHA 3532 *Prayers*

Prayer, wake my mind, Narayana

मराठी मूळ

देह प्रारब्धा शिरीं । असोन करी उद्वेग ॥1॥
धांव घालीं नारायणा । माझ्या मना जागवीं ॥ध्रु.॥
ऐसी चुकोनियां वर्मे। पीडा भ्रमें पावलों ॥2॥
तुका ह्मणे कैंचा भोग । नव्हे रोग अंगींचा॥3॥
अनंताच्या ऐकों कीर्ती । ज्याच्या चित्तीं हरिनाम ।

ENGLISH TRANSLATION

The body rests upon destiny's head, yet still one creates needless agitation. Rush to me, O Narayana; awaken my mind.

Having missed the vital secret, I have suffered under the torment of delusion. Says Tuka, what suffering is this? It is no true disease of the body. Let us hear the glory of Ananta, in whose heart dwells the name of Hari.

IN PLAIN WORDS

My body rests on the head of destiny, yet still I stir up needless worry. Run to me, Narayana; wake up my mind. Having missed the vital secret, I have suffered under the torment of delusion. Tuka says: what suffering is this? It is no real disease of the body. Let us hear the glory of Ananta, in whose heart lives the name of Hari.

WHAT IT MEANS

Tukaram points out a strange thing about human anxiety: the body's portion is already settled by destiny, so the churning of the mind adds nothing but its own torment. He calls on Narayana to come quickly and wake the mind from this restlessness. Then he diagnoses the trouble precisely: it is not a sickness of the body at all, but the

suffering of delusion, of having missed the one secret. The cure he points to is to turn the ear toward the praise of the Endless One, whose name dwells in the devotee's heart.

GATHA 3533 *Appeals and Exhortations*

Exhortation, the boat is free, arise and go

मराठी मूळ

उलंघूनि गेले सिंधु । हा भवबंधु तोडोनियां ॥1॥
आतां हळुहळु ते चि वाहीं । चालों कांही अधिकारें ॥ध्रु.॥
खुंटूनियां गेले नावा । नाहीं हेवा खोळंबला ।
न लगे मोल द्यावा रुका । भावें एका कारणें॥2॥
तुका ह्मणे पाहतों वाट । उभा नीट पाउलीं ।
भीमातिरीं थडवा केला । उठा चला लवलाहें ॥3॥

ENGLISH TRANSLATION

Those who crossed the ocean of existence did so by severing the bonds of worldly life. Now let me follow slowly in their wake, moving step by step as my ability allows.

Their boats have been moored and no envy remains to delay anyone. No coin need be paid; only sincere devotion is required.

Says Tuka, I stand watching the path, steady on my feet. The embankment is set upon the Bhima's shore; arise, let us go swiftly.

IN PLAIN WORDS

Those who crossed the ocean did so by cutting the bonds of worldly life. Now let me follow slowly in their wake, walking by what strength I have. Their boats lie moored, and no envy holds anyone back. No coin must be paid; only sincere love is needed. Tuka says: I stand watching the path, steady on my feet. The landing has been made on the Bhima's bank. Arise, come, let us go quickly.

WHAT IT MEANS

Tukaram speaks as one calling fellow travelers to the crossing. The saints who went before broke their ties to worldly life and reached the far shore, and he asks only to follow in their wake, step by step, at whatever pace his ability allows. The way is wide open: the boat is moored and waiting, no one is held back by rivalry, and the fare is not money but only honest devotion. Standing on the embankment at Pandharpur by the river Bhima, he urges everyone to stop hesitating and set out at once.

GATHA 3534 *Surrender and Acceptance*

Surrender, the mind held in hand

मराठी मूळ

तरीं च म्यां देवा । साटी करूनियां जीवा ॥1॥
आवरिल्या वृत्त । मन घेउनियां हातीं ॥2॥
तुका ह्मणे जरा । बाहेर येऊं नेदीं घरा ॥3॥

ENGLISH TRANSLATION

Only then, O Lord, did I wager my very life and rein in all the movements of the mind, taking it firmly in hand. Says Tuka, I will not let it venture even a step outside the house.

IN PLAIN WORDS

Only then, O God, did I stake my very life. I reined in all the movements of the mind and took it firmly in hand. Tuka says: I will not let it step outside the house.

WHAT IT MEANS

Tukaram describes the cost and the discipline of surrender. He gambled his whole life, holding nothing back, and only then could he gather in the scattered movements of the mind and grip it firmly. The closing image is plain and exact: the mind is like something that wants to wander out of doors, and he simply refuses to let it leave the house. Surrender here is not a feeling but a steady, daily holding of the mind in place.

GATHA 3535 *The Saints*

The saints, service is the highest gain

मराठी मूळ

हें तों एक संतांठायीं । लाभ पायीं उत्तम ॥1॥
ह्मणवितां त्याचे दास । पुढें आस उरेना ॥ध्रु.॥
कृपादान केलें संतीं। कल्पांतीं ही सरेना ॥2॥
तुका ह्मणे संतसेवा । हा चि हेवा उत्तम॥3॥

ENGLISH TRANSLATION

This is the one supreme gain found at the feet of the saints. By being called their servant, no further desire remains.

The gift of grace bestowed by the saints will never be exhausted even at the end of creation. Says Tuka, service to the saints is the highest aspiration.

IN PLAIN WORDS

This is the one supreme gain, found at the feet of the saints. When you are called their servant, no further longing remains. The grace the saints gave will not run out even at the end of the world. Tuka says: service to the saints, this alone is the best thing to want.

WHAT IT MEANS

Tukaram sets the company of the saints above every other prize. To win a place at their feet, to be counted simply as their servant, is enough to empty the heart of any other craving. The gift of grace they pour out is not a small or perishable thing; he says it will not be exhausted even when creation itself dissolves. So the one worthy ambition, the only desire worth keeping, is to serve them.

GATHA 3536 *The Power of the Name*

The Name, the cure that ends all affliction

मराठी मूळ

नारायणा ऐसा । सेवूं नेणतील रसा ॥1॥
जेणें भवव्याध तुटे । दुःख मागुतें न भेटे ॥ध्रु.॥
न लगे कांहीं आटी । बाधा राहों न सके पोटीं ॥2॥
कैवल्य तें जोडे । पालट लवकरी घडे ॥3॥
जन्ममरणदुःख अटे । जाळें अवघेंचि तुटे ॥4॥
तुका ह्मणे जाला । याचा गुण बहुतांला ॥5॥
अनेक दोषांचे काट । जे जे गादले निघोंट ।

ENGLISH TRANSLATION

Those who do not know how to taste the essence of Narayana miss the cure that ends all worldly affliction, so that suffering never returns. No great struggle is needed, for no harm can remain inside.

Liberation itself is won, and the transformation happens swiftly. The sorrow of birth and death ceases, and every snare is torn apart.

Says Tuka, this remedy has blessed many. All the thorns of countless faults are swept clean away.

IN PLAIN WORDS

Those who do not know how to taste the essence of Narayana miss it. By it the disease of worldly life is cut, and suffering does not come back. No great struggle is needed; no harm can stay inside. Liberation itself is won, and the change comes quickly. The sorrow of birth and death wears away, and the whole net is torn apart. Tuka says: this has helped many. All the thorns of countless faults are swept clean away.

WHAT IT MEANS

Tukaram is praising the Name of Narayana as a remedy and naming exactly what it does. He calls worldly existence a disease, and the Name the medicine that cuts it so that suffering never returns. What he stresses is how little effort it asks: no harsh austerity, no long struggle, yet the change comes swiftly, liberation is won, and

the whole snare of birth and death falls apart. The radical claim is that no fault is too great for it; countless sins, like thorns, are swept away, and many have already proved this.

GATHA 3537 *The Power of the Name*

The Name, Hari saves the most fallen

मराठी मूळ

होती हरिनामें चोखट । क्षण एक न लगतां ॥1॥
तुह्मी हरि ह्मणा हरि ह्मणा । महादोषांचे छेदना ॥ध्रु.॥
अतिप्रीतीचा बांधला । नष्ट चांडाळीं रतला ।
क्षण न लगतां नेला । वैकुंठासी हरि ह्मणतां॥2॥
अमित्य दोषाचें मूळ । जालें वाल्मीकास सबळ ।
जाला हरिनामें निर्मळ । गंगाजळ पैं जैसा ॥3॥
हरि ह्मणतां तरले । महादोषी गणिके नेलें ।
कुंटणी मिली उद्धरिलें । वैकुंठासी हरि म्हणतां ॥4॥
हरिविण जन्म नको वांयां । जैसी दर्पणींची छाया ।
ह्मणोनि तुका लागे पायां । शरण तया हरीसी ॥5॥

ENGLISH TRANSLATION

By the name of Hari, they were purified in less than a moment. Say Hari, say Hari, for it severs the greatest sins.

One deeply steeped in sin, attached to a fallen woman, was carried to Vaikuntha in an instant by uttering Hari's name. The immense burden of Valmiki's sins was formidable, yet by the name of Hari he became pure as the waters of the Ganga.

By saying Hari, the courtesan was delivered, and the hunter woman Bhilli was saved and taken to Vaikuntha. Without Hari, birth is wasted, like a mere reflection in a mirror.

Says Tuka, therefore I fall at the feet of Hari and surrender to Him.

IN PLAIN WORDS

By the name of Hari they were made spotless in less than a moment. You, say Hari, say Hari; it cuts down the greatest sins. One bound by his cravings, sunk in a fallen woman, was taken to Vaikuntha in an instant by saying Hari's name. The root of Valmiki's sins was vast and strong, yet by the name of Hari he became clean as the water of the Ganga. By saying Hari the great sinners crossed over; the courtesan was carried away, the hunter woman Bhilli was lifted up and taken to Vaikuntha by saying Hari. Without Hari, birth is wasted, like a shadow in a mirror. Tuka says: so I fall at His feet and take refuge in that Hari.

WHAT IT MEANS

Tukaram presses the same point through example after example: there is no sin so great that Hari's name cannot cut it. He recalls the man drowned in his cravings, Valmiki the robber, the courtesan, the hunter woman Bhilli, and says each was lifted to Vaikuntha simply by the Name, in less than a moment. The thrust is not to excuse their

sins but to show that the Name reaches even those the world counts as lost. He ends by drawing the conclusion for himself: a life without Hari is as empty as a reflection in a mirror, so he falls at Hari's feet and surrenders.

GATHA 3538 *Social Criticism*

Social criticism, devotion ruined by hypocrisy

मराठी मूळ

भजन या नासिलें हेडि । दंभा लंडा आवडी ॥1॥
जेवीत ना आइता पाक । नासी ताक घुसळूनि ॥ध्रु.॥
एकाएकीं इच्छी पाठ । नेणे चाट कां जेवूं ॥2॥
तुका ह्मणे मुलाम्याचें । बंधन साचें सेवटीं ॥3॥

ENGLISH TRANSLATION

Devotion has been ruined by contempt and neglect, while love of hypocrisy flourishes. One refuses to eat the meal that is ready and spoils the buttermilk by churning it to nothing.

One craves rewards without effort and does not know why one should even partake. Says Tuka, the bond of pretense will tighten in the end.

IN PLAIN WORDS

Devotion has been ruined by scorn and neglect, while love of show flourishes. A man will not eat the meal already cooked, and spoils the buttermilk by churning it to nothing. He suddenly wants the reward, the dish set before him, but does not even know why he should eat. Tuka says: in the end the bond of pretense holds him fast.

WHAT IT MEANS

Tukaram attacks the way real devotion gets pushed aside while empty display is prized. His images are homely and sharp: a man who refuses the food that is already prepared, who churns good buttermilk until nothing is left, who wants the reward without knowing the first thing about why one eats at all. The aim is at the pattern of religious pretending, the craving for the fruit without the substance. He warns that pretense is not free; it becomes a binding, a knot that tightens around the one who chose it.

GATHA 3539 *Ecstasy and Joy*

Ecstasy, the meal of Brahman

मराठी मूळ

जैसा निर्मळ गंगाओघ । तैसा भाग वोगरीं ॥1॥
प्रेम वाढे ग्रासोग्रासीं । ब्रह्मरसीं भोजन ॥ध्रु.॥
तृप्तीवरि आवडी उरे। ऐसे बरे प्रकार ॥2॥
तुका ह्मणे पाख मन । नारायण तें भोगी॥3॥

ENGLISH TRANSLATION

As pure as the clear current of the Ganga, so is the fare I serve. Love grows with every morsel, for this meal is seasoned with the essence of Brahman.

Even after fullness, the relish remains; such are these wondrous ways. Says Tuka, let the mind become a fit vessel, for it is Narayana who savors it all.

IN PLAIN WORDS

Pure as the clear stream of the Ganga, such is the fare I serve. Love grows with every mouthful, for this meal is steeped in the essence of Brahman. Even after I am full, the relish stays. Such are these good ways. Tuka says: let the mind become a fit vessel, for it is Narayana who eats it all.

WHAT IT MEANS

Tukaram turns inner joy into the picture of a feast. What is served is as clean as the Ganga's current, and unlike ordinary food it deepens the appetite instead of dulling it: love grows with every morsel, and even when one is full the taste does not fade, because the dish is the essence of Brahman itself. The closing turn dissolves the eater: he asks that the mind simply become the vessel, since the one who truly tastes and enjoys this meal is Narayana, not the small self.

GATHA 3540 *Ecstasy and Joy*

Ecstasy, the vessel overflows

मराठी मूळ

सुख सुखा विरजण जालें । तें मथलें नवनीत ॥1॥
हाले डोले हरुषे काया । निवती बाहएा नयन ॥ध्रु.॥
प्रबल तो नारायण । गुणें गुण वाढला ॥2॥
तुका ह्मणे भरली सीग । वरी मग वोसंडे ॥3॥

ENGLISH TRANSLATION

Joy has become the starter for more joy; that is the butter that has been churned. The body sways and trembles with delight; the arms and eyes are soothed.

The mighty Narayana has grown from virtue upon virtue. Says Tuka, the vessel has filled to the brim, and now it overflows.

IN PLAIN WORDS

Joy has become the starter for more joy; that is the butter churned out of it. The body sways and trembles with gladness; the arms and the eyes grow cool and still. Mighty is that Narayana; quality has grown upon quality. Tuka says: the vessel has filled to the very brim, and now it spills over.

WHAT IT MEANS

Tukaram describes bliss that feeds on itself. As curd needs a starter, here joy becomes the starter for still more joy, and out of the churning comes the butter, the pure essence. The body shows it openly, swaying and trembling, the eyes and limbs soothed and cooled. He traces the cause to Narayana, in whom good upon good keeps increasing,

until the cup of the heart is filled past the brim and simply overflows.

GATHA 3541 *Appeals and Exhortations*

Exhortation, the rod of Yama awaits

मराठी मूळ

कां रे न भजसी हरी । तुज कोण अंगीकारी ॥1॥
होइल यमपुरी । यमदंड यातना ॥ध्रु.॥
कोण जाली लगबग । काय करिसि तेथें मग ॥2॥
कां रे भरला ताठा । करिती वोज नेतां वाटा॥3॥
तोंडा पडिली खिळणी । जिव्हा पिटिती वोढूनि ॥4॥
कां रे पडिली जनलाज । कोण सोडवील तुज ॥5॥
लाज धरीं ह्मणे तुका । नको वांयां जाऊं फुका ॥6॥

ENGLISH TRANSLATION

Why do you not worship Hari? Who else will accept you? You will face the torments of Yama's city and the rod of his punishment. What is this urgent rushing about? What will you do when you arrive there? Why are you stiff with pride? They will drag you along the road.

Your mouth will be clamped with nails, and your tongue will be pulled out. Why do you care about what people think? Who will come to save you then? Says Tuka, have some shame, and do not let this life go to waste.

IN PLAIN WORDS

Why do you not worship Hari? Who else will take you in? You will reach the city of Yama, his rod and his torments. What is all this hurried bustling about? What will you do once you arrive there? Why are you stiff with pride? They will drag you down the road. Your mouth will be clamped with iron, your tongue pulled out. Why do you worry over what people think? Who will rescue you then? Tuka says: have some shame, and do not let this life go to waste.

WHAT IT MEANS

Tukaram shakes the listener awake with a hard warning. He asks who will stand by you if you will not worship Hari, and answers with the city of Yama, the lord of death, where pride is met with the rod, the dragging, the clamped mouth and the torn tongue. The point is not cruelty for its own sake but to break the false priorities: all the worldly rushing about and the worry over other people's opinion will be worth nothing at that gate. He ends by urging plain self-examination, have shame, and do not throw this human life away.

GATHA 3542 *The Nature of God*

Nature of God, the sea playing with itself

मराठी मूळ

क्षरला सागर गंगा ओघीं मिळे । आपण चि खेळे आपणाशीं ॥1 ॥
मधील ते वाव अवघी उपाधि । तुह्मां आह्मांमधीं ते चि परी ॥ध्रु.॥
घट मठ जाले आकाशाचे पोटीं । वचनें चि तुटी तेथें चि तें ॥2 ॥
तुका ह्मणे बीजें बीज दाखविलें । फल पुष्प आलें गेलें वांयां ॥3॥

ENGLISH TRANSLATION

The ocean churns within itself as the Ganga merges into it; it plays with itself alone. All the space between is mere illusion; between You and us it is the very same.

Pots and chambers arise within the belly of the sky, and by words alone the separation is created and dissolved. Says Tuka, the seed has revealed the seed; flower and fruit have come and gone in vain.

IN PLAIN WORDS

The ocean pours out, the Ganga merges into it; it plays with itself alone. All that lies between is only added name and limit. Between You and us it is just the same. Pots and chambers form within the belly of the sky, and by words alone the dividing is made, and there itself it is undone. Tuka says: the seed has shown only the seed. Flower and fruit came and went in vain.

WHAT IT MEANS

Tukaram points to the oneness beneath all apparent difference. The river flowing into the sea is only the sea returning to itself; the whole appearance of separateness in between is mere name and limit laid over a single reality. The same holds between God and the soul. His image of pots and rooms shaped within open sky shows that the walls dividing one space from another are made by words alone, and dissolve there too. The closing line says the seed only ever revealed itself as seed; the show of flower and fruit, of growth and difference, was passing and finally empty.

GATHA 3543 *Prayers*

Surrender, one last plea

मराठी मूळ

एक आतां तुह्मी करा । मज दातारा सत्तेनें ॥1॥
विश्वास तो पायांवरी । ठेवुनि हरी राहिलों ॥ध्रु.॥
जाणत चि दुजें नाहीं । आणिक कांहीं प्रकार ॥2॥
तुका ह्मणे शरण आलों । काय बोलों विनवितों॥3॥

ENGLISH TRANSLATION

Now do this one thing for me, O generous Lord, by Your own authority. I have placed my trust upon Your feet and remain there, O Hari.

I know nothing else; there is no other way. Says Tuka, I have come in surrender; what more can I say in supplication?.

IN PLAIN WORDS

Now do this one thing for me, O giving Lord, by your own power. I have set my trust on your feet, and there I stay, O Hari. I know nothing else; there is no other way. Tuka says: I have come to surrender. What more can I say in my pleading?

WHAT IT MEANS

Tukaram has reached the point where asking itself has worn thin, and he hands the whole matter to the Lord. He names God the giver and asks for one thing, but leaves the doing to God's own authority rather than to his own effort. His trust is fixed on Hari's feet, and he claims to know no other refuge or method. The closing line is not the start of a longer speech but its end: surrender means there is nothing left to argue, only to wait at the feet where he already stands.

GATHA 3544 *Ecstasy and Joy*

Longing, awaiting the sign

मराठी मूळ

काय विनवावें कोणें तो निवाड । केलें माझ्या कोड वचनाचें ॥1॥
आहो कृपनिधी गुणांच्या निधाना । माझ्या अनुमाना नये चि हें ॥ध्रु.॥
बहुत करुणा केलेंसे भासेन । एक ही वचन नाहीं आलें ॥2॥
माझी कांहीं सेवा होईल पावली । निंश्चती मानिली होती ऐसी ॥3॥
तुका ह्मणे माझी उरली ते आटी । अभय कर कटी न देखें चि ॥4॥

ENGLISH TRANSLATION

How shall I plead, and who will decide? You have fulfilled my chitta's desire through Your word. O treasury of mercy, O storehouse of virtues, this is beyond my power to comprehend.

Though I have pleaded at great length, not a single word of Yours has come in return. Perhaps some service of mine has reached You, and the certainty I held has been acknowledged.

Says Tuka, my only anguish remains: I have not yet seen the hand of assurance at Your waist.

IN PLAIN WORDS

How can I plead, and who will judge between us? You have already granted what my heart wished for, through your word. O treasury of mercy, O storehouse of every virtue, this is beyond my reckoning. I have pleaded long, yet not one word has come back to me. Perhaps some small service of mine has reached you, and the assurance I held has been honored. Tuka says: this one ache stays with me. I have not yet seen the hand of safety resting at your waist.

WHAT IT MEANS

Tukaram is caught between a faith already answered and a sign still withheld. He believes the Lord has granted his heart's desire by promise, yet no spoken reply has come, so he is left reading the silence for meaning. He guesses that some service of his has been accepted, and that the certainty he carried is being honored. But the longing is not satisfied until he sees the gesture itself: the deity of Pandhari stands with hand on hip, and that hand at the waist is the very posture of fearlessness he waits to behold. The poem names how surrender can hold both trust and an unhealed ache at once.

GATHA 3545 *Longing and Separation*

Longing, the weakling's service

मराठी मूळ

लाजोनियां काळें राहिलें लिखित । नेदितां ही चित्त समाधान ॥1॥
कैसें सुख वाटे वचनाचे तुटी । प्रीतिविण भेटी रुचि नेदी ॥ध्रु.॥
एकाचिये भेटी एकाचा कोंपर । मावेचा पदर कळों येतो ॥2॥
होत्या आपल्या त्या वेचूनियां शक्ती । पुढें जालों युक्तिकळाहीन ॥3॥
तुका ह्मणे तुह्मी समर्थ जी देवा । दुर्बळाची सेवा कोठें पावे ॥4॥

ENGLISH TRANSLATION

Out of shame, Fate has held back its writing; yet even without granting anything, the mind finds its peace. How can one feel joy when words are cut short? Without true love, a meeting gives no satisfaction.

In one meeting, one encounters affection, and in another, a cold shoulder; the edge of pretense becomes apparent. Having spent all my available powers, I stand now devoid of skill and strategy.

Says Tuka, You are almighty, O Lord; how can a weakling's service ever reach You?.

IN PLAIN WORDS

Out of shame, Fate has held back what it would write; yet even with nothing given, my mind finds its rest. How can there be joy when the words are cut off? Without love, a meeting brings no delight. In one meeting there is warmth, in another a cold shoulder; the edge of pretense shows itself. I have spent all the strength I had, and now I stand without skill or scheme. Tuka says: you are the mighty one, O God. How can a weakling's poor service ever reach you?

WHAT IT MEANS

Tukaram measures the distance between his small effort and God's greatness, and finds his own resources exhausted. He notices that a meeting without love is empty, and that warmth in one moment and coldness in the next expose the pretense in ordinary affection. Having poured out every power and strategy he had, he is left with nothing of his own to offer. The final question is not despair but its turning point: if the Lord is almighty and the seeker is only a weakling, then the meeting can never be earned by service. What is left is to depend on the strong one, since the weak one's work cannot reach that high.

GATHA 3546 *Faith and Trust*

Faith, the shameless patience of hope

मराठी मूळ

आशाबद्ध बहु असे निलाजिरें । होय ह्मणें धीरें फळ टोंकें ॥1॥
कारणापें चित्त न पाहें अपमान । चित्त समाधान लाभासाटीं ॥2॥
तुका ह्मणे हातें लोटिलें न कळे । झांकितसें डोळे पांडुरंगा ॥3॥

ENGLISH TRANSLATION

Bound by hope, utterly shameless, one endures, saying 'Patience, the fruit will come at last.' The mind, fixed on its goal, does not notice any insult, for contentment lies in the promise of gain. Says Tuka, I have been pushed away without realizing it; I keep closing my eyes, O Panduranga.

IN PLAIN WORDS

Bound by hope, I am utterly shameless; I keep saying, with patience the fruit will come at last. The mind, fixed on its aim, takes no notice of any insult; its contentment lies in the gain it waits for. Tuka says: I have been pushed away without my knowing it, and still I keep my eyes closed, O Panduranga.

WHAT IT MEANS

Tukaram describes the stubborn, unembarrassed patience of one who refuses to give up on God. Hope makes him shameless: he endures slights and delays because his mind is fixed only on the fruit it expects. He admits he may already have been pushed away without realizing it, yet he chooses to keep his eyes shut to that possibility. The poem honors a faith that will not read rejection into the silence, holding instead to the trust that Panduranga will not finally turn him away.

GATHA 3547 *Longing and Separation*

Longing, the unbroken silence

मराठी मूळ

सांता पांचां तरीं वचनां सेवटीं । निरोप कां भेटी एक तरी ॥1॥
कां नेणें निष्ठ केलें नारायणा । न देखें हें मना येतां कांहीं ॥2॥
तुका ह्मणे ऐसा न देखें निवाड । कडू किंवा गोड फळ पोटीं ॥3॥

ENGLISH TRANSLATION

After all these five or ten exchanges of words, give at least a farewell or a meeting, one or the other. Why, O Narayana, do I not see anything coming to mind? You seem to have rendered a complete silence.

Says Tuka, I have never seen such a verdict; whether the fruit within is bitter or sweet, I cannot tell.

IN PLAIN WORDS

After all these five or ten exchanges of words, give me at least one thing: a farewell or a meeting, one or the other. Why, O Narayana, have you gone so completely silent? Nothing comes to my mind to explain it. Tuka says: I have never seen such a verdict. Whether the fruit inside is bitter or sweet, I cannot tell.

WHAT IT MEANS

Tukaram asks God for any answer at all, even a refusal, rather than this total silence. After several appeals he wants only clarity: meet me, or send me away, but say something. The silence baffles him, and he cannot find a reason for it in his own mind. The image of the fruit names his suspense: he does not know whether what is ripening inside this waiting is bitter or sweet, judgment or grace, and the not knowing is its own affliction.

GATHA 3548 *Longing and Separation*

Longing, a life going to waste

मराठी मूळ

वांयां ऐसा जन्म गेला । हें विठ्ठला दुःख वाटे ॥1॥
नाहीं सरता जालों पायीं । तुह्मी जई न पुसा ॥ध्रु.॥
कां मी जीतों संवसारीं । अद्यापवरी भूमिभार ॥2॥
तुका ह्मणे पंढरिनाथा । सबळ व्यथा भवरोग ॥3॥

ENGLISH TRANSLATION

It pains me, O Vitthal, that this life is going to waste. I have not become worthy at Your feet, and You do not even ask after me.

Why do I go on living in this world, an empty burden upon the earth? Says Tuka, O Lord of Pandhari, the disease of worldly existence is a mighty affliction.

IN PLAIN WORDS

It pains me, O Vitthal, that a life like this is going to waste. I have not become worthy at your feet, and you do not even ask after me. Why do I go on living in this world, a mere weight upon the earth? Tuka says: O Lord of Pandhari, the disease of worldly life is a heavy affliction.

WHAT IT MEANS

Tukaram grieves that his life is passing without his ever becoming fit for God's feet. He feels both unworthy and unattended, since the Lord does not so much as inquire after him. His own existence seems pointless, only a burden on the earth, as long as it falls short of the one thing he wants. The closing line names the real sickness: not poverty or pain, but worldly existence itself, the bhava-roga, which only the Lord of Pandhari can cure.

GATHA 3549 *Longing and Separation*

Longing, decide my case

मराठी मूळ

कासया हो माझा राखिला लौकिक । निवाड कां एक केला नाहीं ॥1॥
मग तळमळ न करितें मन । जालें तें कारण कळों येतें ॥2॥
तुका ह्मणे केला पाहिजे निवाड । वइदासी भीड मरणें रोग्या ॥3॥

ENGLISH TRANSLATION

Why have You preserved my worldly reputation? Why have You not given a clear verdict? Then the mind would not be in such turmoil, and the reason for all this would become plain. Says Tuka, a decision must be rendered; a patient dies when the doctor hesitates out of decorum.

IN PLAIN WORDS

Why have you preserved my standing in the world? Why have you not given one clear verdict? Then my mind would not be in such turmoil, and I would see the reason for all of this. Tuka says: a decision must be made. A patient dies when the doctor holds back out of politeness.

WHAT IT MEANS

Tukaram begs God to stop sparing his feelings and simply rule on his case. He would rather have a hard, clear judgment than this kindness that leaves him in suspense, because clarity would still the churning of his mind. He suspects that his worldly reputation has been protected when what he needs is the plain truth. The closing image is sharp: a doctor who withholds the cure out of decorum lets the patient die, so the Lord's gentle silence may be the very thing that is killing him.

GATHA 3550 *Longing and Separation*

Longing, naming the obstacle

मराठी मूळ

ऐसें कोण पाप बळी । जें जवळी येऊं नेदी ॥1॥
तुह्मां तंव होइल ठावें । नेदावें कां कळों हें ॥ध्रु.॥
कोण जाला अंतराय । कां ते पाय अंतरले ॥2॥
तुका ह्मणे निमित्याचा । आला सुच अनुभव ॥3॥

ENGLISH TRANSLATION

What sin is so powerful that it will not let me come near You? Surely You must know the reason; why will You not let me understand it? What obstacle has arisen? Why have Your feet grown distant? Says Tuka, the hint of the cause has come to me through experience.

IN PLAIN WORDS

What sin is so strong that it will not let me come near you? Surely you know the reason; why will you not let me understand it? What obstacle has come between us? Why have your feet grown so distant? Tuka says: through what I have lived, the hint of the cause has come to me.

WHAT IT MEANS

Tukaram searches for the hidden thing keeping him from God and assumes some powerful sin is the barrier. He presses the Lord, who must already know the cause, to disclose it so he can see what stands between them. The distance he feels is real to him: the feet he longs for seem to have withdrawn. Yet he ends not in pure confusion but with a clue, saying that his own experience has begun to show him where the obstacle lies, turning the complaint into the start of self-examination.

GATHA 3551 *Social Criticism*

Social criticism, the hollow preacher

मराठी मूळ

ब्रह्मज्ञानाची भरोवरी । पुढिला सांगे आपण न करी॥1॥
थू थू त्याच्या तोंडावरी । व्यर्थ सिणवी वैखरी ॥ध्रु.॥
कथा करी वरिवरी । प्रेम नसे चि अंतरीं ॥2॥
तुका ह्मणे कवित्व करी । मान वस्तु हे आदरी ॥3॥

ENGLISH TRANSLATION

One who forces the knowledge of Brahman upon others yet does not practice it himself deserves contempt. He tires his own tongue in vain.

He narrates sacred stories only on the surface, but no love resides within. Says Tuka, he composes clever verses, but what he truly covets is honor and material gain.

IN PLAIN WORDS

He pushes the knowledge of Brahman onto others but does not practice it himself. Shame on his face; he wears out his tongue for nothing. He tells the sacred stories on the surface, but there is no love inside him. Tuka says: he composes clever verses, yet what he really wants is honor and gain.

WHAT IT MEANS

Tukaram attacks the pattern of preaching one does not live. The man teaches the highest truth to others while doing none of it himself, so his eloquence is empty effort. He recites holy stories with his mouth but carries no love in his heart, and his fine verses are aimed at applause and profit, not at God. The point is not to despise the person but to expose the gap between the spoken teaching and the unlived life, a gap each listener can check in himself.

GATHA 3552 *Longing and Separation*

Longing, hungry for the face

मराठी मूळ

कधीं कृपा करिसी नेणें । मज दीनाचें धांवणें ॥1॥
भेटी लागीं पंढरीनाथा । जीवीं लागली तळमळ व्यथा ॥ध्रु.॥
सिणलें माझें मन । वाट पाहतां लोचन ॥2॥
तुका ह्मणे लागली भूक । तुझें पहावया श्रीमुख ॥3॥

ENGLISH TRANSLATION

I do not know when You will show mercy; this is the cry of a lowly jiva. For the sake of meeting You, O Lord of Pandhari, my chitta burns with aching and restless longing.

My weary mind and my watching eyes grow tired of waiting. Says Tuka, I am hungry to behold Your blessed face.

IN PLAIN WORDS

I do not know when you will show mercy; this is the cry of a lowly one running to you. For the sake of meeting you, O Lord of Pandhari, my heart burns with restless, aching longing. My mind is worn out, and my eyes are tired from watching the road. Tuka says: a hunger has seized me, to behold your blessed face.

WHAT IT MEANS

Tukaram pours out the plain ache of waiting for God. He does not know when mercy will come, and calls himself a lowly creature running toward the Lord. His longing is bodily: the heart burns, the mind tires, the eyes grow weary from watching the road for his arrival. The closing word names it as hunger, an appetite that nothing but the sight of Panduranga's face can satisfy.

GATHA 3553 *Devotion to Vitthal*

Devotion, the Name brings the Mother running

मराठी मूळ

उच्चारूं यासाटीं । आह्मी नाम तुझें कंठीं ॥1॥
येसी धांवत धांवत । माउलिये कृपावंते ॥ध्रु.॥
पाय चित्तीं धरूं । क्रिडा भलते ठायीं करूं ॥2॥
तुका ह्मणे माझे गंगे । प्रेमभरित पांडुरंगे ॥3॥

ENGLISH TRANSLATION

It is for this reason that I utter Your name on my lips: so that You come running, O gracious Mother. I hold Your feet in my chitta and play freely wherever I may be.

Says Tuka, O my Ganga, O Panduranga, You are full of love.

IN PLAIN WORDS

It is for this that I keep your name in my throat: so that you come running, O merciful Mother. I hold your feet in my heart, and I play freely wherever I am. Tuka says: O my Ganga, O Panduranga, you are full of love.

WHAT IT MEANS

Tukaram tells why he repeats the Name: it is the cry that makes God rush to him like a mother to a child. With the feet held in his heart, he feels free to play anywhere, since the Lord is always near. He addresses Panduranga as both Mother and Ganga, the holy river, names of tenderness and purifying love. The poem shows the Name not as a duty but as the small word that calls a love already overflowing toward him.

GATHA 3554 *Social Criticism*

Social criticism, the misplaced devotion

मराठी मूळ

दगडाच्या देवा बगाड नवस । बाईल कथेस जाऊं नेदी ॥1॥
वेची धनरासी बांधलें स्मशान । दारीं वृंदावन द्वाड मानी॥ध्रु.॥
चोरें नागविला न करी त्याची खंती । परी द्विजा हातीं नेदी रुका ॥2॥
करी पाहुणेर विव्हाया जावयासी । आल्या अतीतासी पाठमोरा ॥3॥
तुका ह्मणे जळो धिग त्याचें जिणें । भार वाही सीण वर्म नेणे ॥4॥

ENGLISH TRANSLATION

For a god of stone, one offers a yoke of oxen in vow, yet prevents a wife from attending sacred discourse. One spends a fortune on building a cemetery, yet considers a tulasi shrine at the door to be bad luck.

When robbed by a thief, one feels no remorse, but will not give a single coin to a Brahmin. One feasts the son-in-law with great hospitality but turns away from the wandering pilgrim who arrives at the door.

Says Tuka, let such a life be cursed and condemned. He carries the burden and bears the pain, yet knows nothing of the truth.

IN PLAIN WORDS

For a god of stone he offers a vow of oxen, yet he will not let his wife go to hear the sacred story. He spends a fortune building a tomb, but treats a tulasi shrine at his door as bad luck. When a thief robs him he feels no grief, yet he will not give a single coin into a Brahmin's hand. He lays out a feast for his son-in-law, but turns his back on the wandering pilgrim who comes to his door. Tuka says: let such a life be cursed. He carries the load and bears the strain, yet knows nothing of the heart of it.

WHAT IT MEANS

Tukaram lines up a man's choices to show devotion pointed in every wrong direction. He pours wealth and vows into stone idols and tombs while blocking his wife from the living teaching and shunning the tulasi at his own door. He shrugs off being robbed but grudges a coin to a holy man, and feasts his son-in-law while turning away the pilgrim God sends to him. The pattern is the target: a religion of show and self-interest that spends on the dead and the flattering and starves the living truth. Tukaram calls such a life wasted because the man bears all the effort of piety and never touches its point.

GATHA 3555 *Prayers*

Surrender, plea at the feet

मराठी मूळ

करूनि विनवणी । माथा ठेवितों चरणीं ॥1॥
होतें तें चि असों द्यावें । रूप सौम्य चि बरवें ॥ध्रु.॥
भया भेणें तुमचा ठाव । तुमच्या कोपें कोठें जावें ॥2॥
तुका पायां लागे । दान समुदाय मागे ॥3॥

ENGLISH TRANSLATION

Having made my plea, I place my head at Your feet. Let things remain as they are; may Your countenance ever be gentle.

Out of fear I came to Your refuge; if You should be angry, where else shall I go? Says Tuka, I fall at Your feet and beg this boon for the entire assembly.

IN PLAIN WORDS

I make my plea and lay my head at your feet. Let what is stay as it is; only keep your face gentle and kind. I came to your refuge out of fear. If you turn angry, where else can I go? Tuka says: I fall at your feet, and I beg this gift for all of us together.

WHAT IT MEANS

Tukaram comes empty, asking for almost nothing: not a change in his circumstances, only that the Lord's face stay gentle toward him. He admits the bare truth of why he came, out of fear, and names the trap that follows from it: a refuge is no refuge if the one you fled to can himself grow angry, for then there is nowhere left to run. So he does not bargain; he simply lays his head down and trusts. And he widens the prayer at the end, asking the boon not for himself alone but for the whole assembly of devotees.

GATHA 3556 *The Necessity of Experience*

Inner experience, beyond telling

मराठी मूळ

प्रेम नये सांगतां बोलतां दावितां । अनुभव चित्ता चित्त जाणे ॥1॥
कासवीचें बाळ वाढे कृपादृष्टी । दुधा नाहीं भेटी अंगसंगें ॥ध्रु.॥
पोटामध्यें कोण सांगितलें सर्पा । उपजत लपा ह्मणऊनि ॥2॥
बोलों नेणें परी जाणे गोड क्षार । अंतरीं विचार त्यासी ठावा ॥3॥
तुका ह्मणे बरें विचारावें मनीं । आणिक भल्यांनी पुसों नये ॥4॥

ENGLISH TRANSLATION

Love cannot be conveyed by telling, speaking, or showing; only the chitta knows the chitta through direct experience. A turtle's offspring grows by the mother's gaze alone, without the touch of milk.

Who taught the serpent inside the egg? It hides by its very nature from birth. A child cannot speak yet knows sweet from sour; the power of discernment dwells within.

Says Tuka, reflect upon this carefully in your own mind and do not ask others for confirmation.

IN PLAIN WORDS

Love cannot be passed on by telling, by speaking, by showing. Only one heart knows another heart, through experience itself. The turtle's young grow by the mother's gaze alone; they never touch her milk. Who taught the serpent inside the egg to hide from the moment it is born? A child cannot yet speak, yet it knows sweet from sour; the power to tell them apart sits within. Tuka says: weigh this well in your own mind, and do not go asking good people to confirm it.

WHAT IT MEANS

Tukaram is saying that the love of God, and the knowing that comes with it, cannot be handed over from outside; it is recognized only from within. His images all point one way: the baby turtle nourished by the mother's look without ever feeding, the serpent that hides by instinct at birth, the infant who tastes sweet and sour before it can name them. None of these were taught; the knowing was already inside them. So with the heart turned toward God: the proof is direct experience, not instruction. His closing instruction is sharp. Settle it in your own awareness; do not outsource the verdict to others, however good, for borrowed certainty is not the same as the thing known firsthand.

GATHA 3557 *Confession and Sin*

Confession, settle it now

मराठी मूळ

आतां मी पतित ऐसा साच भावें । कळों अनुभवें आलें देवा ॥1॥
काय करावें तें रोकडें चि करीं । राहिली हे उरी नाहीं दोघां ॥ध्रु.॥
येर येरा समदृष्टी द्यावें या उत्तरा । यासी काय करा गोही आतां ॥2॥
तुका ह्मणे मेलों सांगतसांगतां । तें चि आलें आतां कळों तुह्मां ॥3॥

ENGLISH TRANSLATION

Now I have come to know through experience that I am truly fallen, O Lord. Whatever You would do, do it now and openly; let nothing remain unsettled between us.

To give each side an equal hearing requires no further witness. Says Tuka, I am dying in the telling; now at last let that much be clear to You.

IN PLAIN WORDS

Now I know it truly, by experience: I am fallen, O Lord. Whatever you mean to do, do it now, and do it openly; let nothing be left unsettled between the two of us. To give each side a fair hearing needs no other witness. Tuka says: I am dying in the very telling of this; now at last let that much become clear to you.

WHAT IT MEANS

Tukaram brings his case to God and asks for it to be closed, not softened. He no longer pleads innocence; he has come to know firsthand that he is fallen, and he wants the matter settled openly rather than left hanging between them. He says no third party need testify, because the two of them already see the whole of it. The urgency is real: he says he is dying even as he speaks, worn out by the long telling. The prayer is for resolution itself, for God to act at last and let the truth between them stand plain.

GATHA 3558 *Longing and Separation*

Complaint, where were you

मराठी मूळ

काय तुज मागें नाहीं जाणवलें । माझें नाहीं केलें हित कांहीं ॥1॥
डोळे झांकुनियां होसी अबोलणा । तेव्हां नारायणा आतां कैसा ॥ध्रु.॥
न कळे उचित न संगतां स्पष्ट । ऐसा क्रियानष्ट काय जाणे ॥2॥
तुका ह्मणे माझा घात तुह्मां ठावा । तरि कां आधीं देवा वारूं नये ॥3॥

ENGLISH TRANSLATION

Did You not know this about me before? You have done nothing for my welfare. You close Your eyes and remain silent; how then, O Narayana, shall I find You now? One who is not told plainly what is proper does not know how to act.

Says Tuka, my ruin was known to You; then why, O Lord, did You not prevent it beforehand?.

IN PLAIN WORDS

Did you not know all this about me already? You have done nothing for my good. You shut your eyes and stay silent; then, O Narayana, how am I to reach you now? One who is never told plainly what is right cannot know how to act. Tuka says: my ruin was known to you. Then why, O Lord, did you not stop it beforehand?

WHAT IT MEANS

Tukaram is making a daring complaint, the kind only deep trust permits. He turns the failure back on God: if the Lord knew his weakness all along, then the silence and closed eyes feel like abandonment, and a soul never taught plainly cannot be blamed for stumbling. The pointed question at the end, why did you not prevent my downfall when you saw it coming, is not real accusation so much as the cry of one who wants to be held responsible for and rescued by the very God he leans on. The pattern worth catching in oneself is the way we blame our undoing on never having been shown, while the truth was in front of us the whole time.

GATHA 3559 *Confession and Sin*

Confession, the child's liberties

मराठी मूळ

नये ऐसें बोलों कठिण उत्तरें । सलगी लेंकुरें केली पुढें ॥1॥
अपराध कीजे घडला तो क्षमा । सिकवा उत्तमा आमुचिया॥ध्रु.॥
धरूं धावें आगी पोळलें तें नेणे । ओढिलिया होणें माते बाळा ॥2॥
तुका ह्मणे फार ज्याचा जार त्यासी । प्रवीण येविशीं असा तुह्मी ॥3॥

ENGLISH TRANSLATION

I should not speak such harsh words, for the child has taken liberties before its parent. Forgive whatever offenses have been committed and teach me the right way.

A child grabs at fire without knowing it burns; when scolded, the child returns to its mother. Says Tuka, the greater the intimacy, the greater the allowance; in such matters, You are the most skilled.

IN PLAIN WORDS

I should not speak such harsh words. The child has taken liberties before its parent. Forgive whatever wrong I have done, and teach me, kindly, the right way. A child runs to grab the fire, not knowing it burns; and when it is scolded, the child only runs back to its mother. Tuka says: the deeper the closeness, the more is allowed. In this you are the most skilled of all.

WHAT IT MEANS

Having just spoken sharply to God, Tukaram catches himself and asks pardon, recasting his boldness as a child's overstepping before a loving parent. The fire image holds the whole confession: the child reaches for what will hurt it out of ignorance, and even after being corrected has nowhere to flee but back into the mother's arms. He turns this into an argument for mercy rather than distance: intimacy is exactly what makes the liberties forgivable. The point to take inward is that drawing near to God is not earned by perfect behavior; the nearness itself is what makes our blunders bearable, and the running-back is the whole relationship.

GATHA 3560 *Devotion to Vitthal*

Devotion, soothe me with sweet words

मराठी मूळ

लडिवाळ ह्मणोनी निष्ठ न बोला । परी सांभिाळला लागे घात ॥1॥
बहु वागवीत आणिलें दुरूनि । दासांची पोसनी बहु आहे ॥ध्रु.॥
नाहीं लागों दिला आघाताचा वारा । निष्ठ उत्तरा कोमेजतों ॥2॥
तुका ह्मणे तुह्मी कृपावंत हरि । शांतवा उत्तरीं अमृताच्या ॥3॥

ENGLISH TRANSLATION

Calling me a beloved child, You do not speak harshly, yet the threat must be guarded against. You have carried me a long way with great tenderness, for You nurture many servants.

You have not let the wind of harm touch me, though I wilt at even a stern word. Says Tuka, O merciful Hari, soothe me with the nectar of Your words.

IN PLAIN WORDS

Because you call me your darling child, you never speak to me harshly. Still, the danger has to be guarded against. You have carried me a long way with great tenderness, for you raise and feed many servants. You have not let even the wind of harm touch me, and yet I wilt at a single stern word. Tuka says: you are merciful, O Hari; soothe me with words of nectar.

WHAT IT MEANS

Tukaram describes how gently God has handled him and admits his own fragility. He has been carried far, sheltered so completely that not even the breeze of harm has reached him, like one child among the many the Lord raises. Yet he confesses how tender he is: a single hard word would make him wilt. The prayer is small and honest, asking only for sweetness of speech, for nectar instead of sternness. It is the request of a soul that knows it is safe and still pleads to be spoken to softly, trusting the Lord's mercy to meet its weakness.

GATHA 3561 *Devotion to Vitthal*

Devotion, service over liberation

मराठी मूळ

आत्मिस्थति मज नको हा विचार । देई निरंतर चरणसेवा ॥1॥
जन्मोजन्मीं तुझा दास पुरुषोत्तमा । हे चि गोडी माझ्या देई जीवा ॥ध्रु.॥
काय सायुज्यता मुक्ति हे चि गोड । देव भक्त कोड तेथें नाहीं ॥2॥
काय तें निर्गुण पाहों कैशा परी । वर्णूप तुझी हरी कीर्ती कैसी ॥3॥
गोड चरणसेवा देवभक्तपण । मज देवा झणें दुराविसी ॥4॥
जाणिवेपासूनि सोडवीं माझ्या जीवा । देई चरणसेवा निरंतर ॥5॥
तुका ह्मणे गोडा गोड न लगे प्रीतिकर । प्रीति ते ही सार सेवा हे रे ॥6॥

ENGLISH TRANSLATION

I do not want the state of self-realization; give me instead perpetual service at Your feet. Birth after birth, let me be Your servant, O Purushottama; grant my jiva this very sweetness.

What joy is there in the liberation of merging, where neither God nor devotee remains? How shall I behold the formless, and how shall I describe Your glory, O Hari? Sweet is the service of Your feet and the bond between God and devotee; do not, O Lord, deprive me of this. Free my jiva from the burden of knowledge and grant me ceaseless service at Your feet.

Says Tuka, what is sweeter than sweetness itself? That sweetness is the essence of devoted service.

IN PLAIN WORDS

I do not want the state of knowing the Self; that is not for me. Give me instead unbroken service at your feet. Birth after birth let me be your servant, O Purushottama; grant my soul this one sweetness. What is the joy in merging, in liberation, where neither God nor devotee is left? How would I gaze on the formless, and how could I sing your glory then, O Hari? Sweet is the service of your feet, sweet the bond of God and devotee; do not, O Lord, take it from me. Free my soul from the weight of mere knowing, and give me ceaseless service at your feet. Tuka says: nothing is sweeter than sweetness itself, and that sweetness is the heart of devoted service.

WHAT IT MEANS

Tukaram refuses the highest prize that scripture offers, liberation as merging into the formless, and asks for something the philosophers rank lower: endless servanthood at God's feet, life after life. His reason is plain. In sayujya, where the soul dissolves into God, both God and devotee disappear, and with them go the very things he loves: the face to behold, the glory to sing, the relationship of lover and Beloved. He even calls knowledge a burden to be freed from, because it would cost him the two-ness that makes love possible. The claim he lands is bold: service is not the lower path but the sweetest essence, and he would rather keep loving God than become God.

GATHA 3562 *Appeals and Exhortations*

Exhortation, bow without doubting

मराठी मूळ

चालें दंडवत घालीं नारायणा । आपुल्या कल्याणा लागूनियां ॥1॥
बैसविला पदीं पुत्र राज्य करी । पिता वाहे शिरीं आज्ञा त्याची ॥2॥
तुका ह्मणे आहे ठायींचा चि मान । आतां अनुमान कायसा तो ॥3॥

ENGLISH TRANSLATION

Go forth and prostrate before Narayana for the sake of your own welfare. A son is seated upon the throne to rule, and the father carries his command upon his head.

Says Tuka, the honor was always inherent; what room is there now for doubt?.

IN PLAIN WORDS

Go, then, and bow down full-length before Narayana, for your own good. The son is set on the throne to rule, and the father carries the son's command on his own head. Tuka says: the honor was yours from the start. So what room is left now for doubting?

WHAT IT MEANS

Tukaram urges the listener to stop hesitating and simply prostrate before God, framing it as plain self-interest. His image inverts ordinary rank: God is like a father who seats his own child on the throne and then bears that child's orders on his head, gladly serving the one he loves. The point is that surrender does not lower you. The honor was always already yours in the relationship, given freely. So the doubt that holds a person back from bowing is groundless; there is nothing to fear and nothing to lose, only a dignity to step into.

GATHA 3563 *Prayers*

Surrender, for your name's sake

मराठी मूळ

समर्थाचें बाळ पांघरे वाकळ । हसती सकळ लोक कोणा ॥1॥
समर्थासी लाज आपुल्या नांवाची । शरण आल्याची लागे चिंता ॥2॥
जरी तुज कांहीं होईल उचित । तरी हा पतित तारीं तुका ॥3॥

ENGLISH TRANSLATION

When the child of a mighty lord wears a coarse blanket, the whole world laughs. But the mighty lord feels shame for his own name's sake and takes upon himself the worry for the one who has surrendered.

If it is at all fitting for You, O Lord, then save this fallen Tuka.

IN PLAIN WORDS

When the child of a great lord goes about in a coarse, ragged blanket, everyone laughs. At whom? The mighty lord feels the shame, for his own name's sake; he takes on the worry for the one who has come to him for refuge. Tuka says: if it is at all fitting for you, O Lord, then save this fallen Tuka.

WHAT IT MEANS

Tukaram makes his rescue God's concern rather than his own deserving. The image is keen: a rich father's child seen in rags brings ridicule not on the child but on the father, whose name is at stake. So, he argues, the one who has surrendered becomes the Lord's own responsibility; my poverty reflects on you. He does not claim he has earned saving. He leaves it as a gentle condition, if it is fitting for you, and asks plainly to be saved as the fallen man he is. The whole appeal rests on God's honor and on the bond of refuge, not on Tuka's merit.

GATHA 3564 *Devotion to Vitthal*

Devotion, rest at Vithoba's feet

मराठी मूळ

न करीं रे मना कांहीं च कल्पना । चिंतीं या चरणां विठोबाच्या ॥1॥
येथें सुखाचिया रासी । पुढें ठाव नाहीं कल्पनेसी॥ध्रु.॥
सुखाचें ओतिलें साजिरें श्रीमुख । शोक मोह दुःख पाहाता नाहीं ॥2॥
तुका ह्मणे येथें होईल विसांवा । तुटतील हांवा पुढिलिया ॥3॥

ENGLISH TRANSLATION

Do not, O mind, entertain any idle fancy; contemplate only the feet of Vithoba. Here lie heaps of joy, and beyond this, there is no room for imagination.

His blessed face is cast in the mold of pure bliss; sorrow, delusion, and suffering vanish at the sight of it. Says Tuka, here you shall find true rest, and all future cravings shall be cut away.

IN PLAIN WORDS

Do not, O my mind, spin any idle fancy. Think only of these feet, the feet of Vithoba. Here are heaps of joy; beyond this there is no place left for imagining. His lovely face is poured from pure bliss itself; look on it, and sorrow, delusion, and pain are not even there. Tuka says: here you will find your rest, and every craving still ahead of you will be cut away.

WHAT IT MEANS

Tukaram speaks to his own restless mind, telling it to stop wandering into imagined futures and settle on one thing: the feet of Vithoba. He describes that resting place as already heaped with joy, so full that imagination has nowhere further to go. The face of God is bliss made visible, and in its sight the three torments of the mind, grief, delusion, and suffering, simply do not appear. The promise is rest now and freedom from craving ahead: the longings that would otherwise pull the mind forward are cut off at the source once it stops here. It is an instruction to the wandering attention to come home.

GATHA 3565 *Confession and Sin*

Confession, stripped by sloth

मराठी मूळ

काय करूं मज नागविलें आळसें । बहुत या सोसें पीडा केली ॥1॥
हिरोनियां नेला मुखींचा उच्चार । पडिलें अंतर जवळी च ॥ध्रु.॥
द्वैताचिया कैसा सांपडलों हातीं । बहुत करती ओढाओढी ॥2॥
तुका ह्मणे आतां आपुलिया सवें । न्यावें मज देवें सोडवूनि ॥3॥
। त्याचे तोंडी पडे माती । हीन शूकराची जाती ॥ध्रु.॥
घोकुनी अक्षर। वाद छळणा करीत फिरे ॥2॥
ह्मणे देवासी पाषाण । तुका ह्मणे भावहीन ॥3॥

ENGLISH TRANSLATION

What can I do? Laziness has stripped me bare, and this indolence has caused me great torment. It has snatched the very utterance from my lips, creating distance even when God is near.

How have I fallen into the hands of duality, which drags me this way and that? Says Tuka, now, O Lord, take me along with You and set me free.

IN PLAIN WORDS

What can I do? Laziness has stripped me bare. This sloth has tormented me terribly. It has snatched the holy word right off my lips, and set a distance between us even though you stand near. How did I fall into the hands of duality, which drags me this way and that? Tuka says: now, O Lord, take me along with you, and set me free. Dust falls into his mouth; his is the low pig's nature. He memorizes the letters and roams about picking quarrels and mocking. He calls God a mere stone. Tuka says: he is empty of faith.

WHAT IT MEANS

Tukaram confesses the quiet thief that is spiritual laziness: it has left him destitute, even taking the Name from his lips, so that God stands close while he feels far. He sees himself caught in duality, the sense of two-ness that yanks the mind back and forth, and he asks not to fix himself but to be carried off and freed by the Lord. The second fragment turns to a different figure, the man who has learned the scriptures by rote yet uses them only to argue and ridicule, even calling the deity a lifeless stone. Tukaram's verdict, empty of faith, points at the pattern rather than the man: learning without devotion curdles into mockery, and a mouth that should chant the Name fills instead with dust.

GATHA 3566 *The Power of the Name*

The Name, the one needed path

मराठी मूळ

हें चि सर्वसुख जपावा विठ्ठल । न दवडावा पळ क्षण वांयां ॥1॥
हें चि एक सर्वसाधनांचें मूळ । आतुडे गोपाळ येणें पंथें ॥ध्रु.॥
न लगती कांहीं तपांचिया रासी । करणें वाराणसी नाना तीर्थॉ ॥2॥
कल्पना हे तिळ देहीं अभिमान । नये नारायण जवळी त्यांच्या ॥3॥
तुका ह्मणे नामें देव नेदी भेटी । ह्मणे त्याचे होंटीं कुष्ट होय ॥4॥

ENGLISH TRANSLATION

This is the supreme joy: to chant the name of Vitthal and not let a single moment go to waste. This alone is the root of all spiritual practice; Gopala is reached by this very path.

No heaps of austerities are needed, no pilgrimages to Varanasi or other sacred sites. Where there is even a grain of selfish desire or bodily pride, Narayana does not come near.

Says Tuka, if one does not receive God through the Name, then know that leprosy will touch the lips that refuse to utter it.

IN PLAIN WORDS

This itself is the whole of joy: to repeat the name of Vitthal, and not let a single moment slip by wasted. This alone is the root of every spiritual practice; by this very path Gopala is reached. You do not need heaps of austerities, nor journeys to Varanasi and the other holy places. Where even a grain of selfish wanting or pride of the body remains, Narayana will not come near. Tuka says: leprosy will eat the lips that refuse to utter the Name.

WHAT IT MEANS

Tukaram makes one practice carry everything: the simple, constant repetition of God's name. He calls it both the supreme happiness and the root of all other disciplines, the single path by which Gopala is actually reached. Against this he sets aside the costly machinery of religion, piled-up austerities and pilgrimages to Varanasi, as not the point. The one obstacle he names is inward: any trace of selfish craving or bodily pride keeps Narayana away, so the Name must be uttered from an emptied heart. The closing line is deliberately harsh, almost a curse, on the mouth that will not say the Name. Read inwardly, it is the warning that refusing the one easy gift left to us lets us rot; the severity is aimed at the refusal, not at any person.

GATHA 3567 *Longing and Separation*

Longing, claiming the bond

मराठी मूळ

माझे विषयीं तुज पडतां विसर । नको धरुं दूर पांडुरंगा ॥1॥
तुझा ह्मणवितों हे चि लाज तुला । आतां झणी मला विसरेसी ॥2॥
तुका ह्मणे तुझी माझी नाहीं उरी । आतां केली खरी देवराया ॥3॥

ENGLISH TRANSLATION

If You should forget me, O Panduranga, do not keep me at a distance. I call myself Yours; let that be a matter of honor for You.

Do not ever forget me now. Says Tuka, between You and me, let there be no remaining separation; let this bond be made certain, O Lord.

IN PLAIN WORDS

If You should forget me, Panduranga, do not keep me far from You. I call myself Yours; let that be Your honor to keep. Do not ever forget me now. Tuka says: between You and me there is nothing left to separate us. Now it is settled for certain, O Lord.

WHAT IT MEANS

Tukaram has staked his whole identity on belonging to Vitthal, and here he holds God to that claim. He admits God might forget him, and still asks only that the distance never grow. His argument is bold: since he openly calls himself God's own, God's reputation is now bound up with how he is treated. He declares the bond closed and final, with no gap left between them, and dares the Lord to honor it.

GATHA 3568 *The Saints*

Social criticism, holiness out of place

मराठी मूळ

अभक्ताचे गांवीं साधु म्हणजे काय । व्याघ्रें वाडां गाय सांपडली ॥1॥
कसाबाचे आळी मांडिलें प्रमाण । बस्वणाची आण तया काई ॥ध्रु.॥
केळी आणि बोरी वसती सेजारी । संवाद कोणे परी घडे येथें ॥2॥
तुका ह्मणे खीर केली का†हेळ्याची । शुद्ध गोडी कैची वसे तेथें ॥3॥

ENGLISH TRANSLATION

What is a saint in a village of the faithless? It is like a cow trapped in a tiger's pen. In the lane of butchers, what weight does a vegetarian's oath carry? A banana tree and a thorny bush may live side by side, but what dialogue can take place between them? Says Tuka, if you make kheer from bitter gourd, what genuine sweetness can possibly be found there?

IN PLAIN WORDS

What is a saint in a town of faithless people? A cow caught in a tiger's pen. In a butchers' lane, what weight does a vegetarian's vow carry? A banana tree and a thornbush may grow side by side, but what talk can pass between them? Tuka says: if you cook kheer from bitter gourd, where will real sweetness come from?

WHAT IT MEANS

Tukaram is naming what happens when a holy life is dropped into surroundings that despise it. Each image is a mismatch with no possible meeting: prey among predators, a vow of restraint among the indifferent, a sweet tree beside a barbed one. The point is not contempt for the people, but a clear-eyed warning about company; a nature stays true to itself, and you cannot draw sweetness from a bitter source. He asks the listener to weigh honestly where they place themselves and what they expect to grow there.

GATHA 3569 *Prayers*

Prayer, refuge of the weary

मराठी मूळ

भागल्यांचा तूं विसांवा । करीं नांवा निंबलोण ॥1॥
परमानंदा पुरुषोत्तमा । हरीं या श्रमापासूनि ॥ध्रु.॥
अनाथांचा अंगीकार। करितां भार न मनिसी ॥2॥
तुका ह्मणे इच्छा पुरे । ऐसें धुरेगे विठ्ठल ॥3॥

ENGLISH TRANSLATION

You are the resting place of the weary. Ward off the evil eye from Your own name, O generous Lord.

O Purushottama, O supreme bliss, remove this weariness from me. You take up the cause of the helpless without considering it a burden.

Says Tuka, Vitthal fulfills every wish at the very source.

IN PLAIN WORDS

You are the rest of all who are worn out. Ward off the evil eye from Your own name, generous Lord. O supreme bliss, O Purushottama, take this weariness from me. You take up the cause of the helpless and never count it a burden. Tuka says: Vitthal fulfills every wish at its very source.

WHAT IT MEANS

Tukaram comes to God not with a list of wants but as one who is simply tired, and he names God as the place where the weary lie down. He even asks God to guard His own good name, since that name is what the exhausted lean on. The plea rests on a settled trust: God takes up the cause of the helpless and never treats it as a chore. He ends by affirming that Vitthal grants what is needed at the root, before the asking is even finished.

GATHA 3570 *Prayers*

Surrender, the bold beggar

मराठी मूळ

घालूनियां कास । बळें आलों मागायास ॥1॥
प्रेमें देई पाठवूनि । पांडुरंगा सेवाऋणी ॥ध्रु.॥
होई रे शाहाणा । कळों नेदावें या जना ॥2॥
तुका ह्मणे पायीं । जडलों मग उरलें काई॥3॥

ENGLISH TRANSLATION

Girding my loins, I have come with force to beg. O Panduranga, grant me Your service and discharge my debt.

Be wise about it, and do not let the world know. Says Tuka, once I am rooted at Your feet, what else remains?.

IN PLAIN WORDS

Girding my loins, I have come by force to beg from You. Send me out filled with love, Panduranga; pay off the debt of my service. Be clever about it, and do not let the world find out. Tuka says: once I am fixed at Your feet, what is left to do?

WHAT IT MEANS

Tukaram comes to God like a determined beggar who will not be turned away, asking to be sent back full of love rather than empty. He even claims a debt: he has served, so God owes him. There is a wink in the prayer, asking God to settle it quietly, away from the crowd, as if the two of them share a private arrangement. The whole transaction collapses into one thing: once he is rooted at the Lord's feet, nothing further remains to be sought.

GATHA 3571 *Longing and Separation*

Longing, waiting for the face

मराठी मूळ

भेटीलागीं पंढरिनाथा । जीवीं लागली तळमळ व्यथा॥1॥
कैं कृपा करिसी नेणें । मज दीनाचें धांवणें ॥ध्रु.॥
सीणलें माझें मन । वाट पाहातां लोचन ॥2॥
तुका ह्मणे भूक । तुझें पाहावया मुख ॥3॥

ENGLISH TRANSLATION

O Lord of Pandhari, my chitta burns with restless aching for Your meeting. I do not know when You will show mercy and come running to this poor jiva.

My weary mind and watching eyes are exhausted from waiting. Says Tuka, I am hungry to see Your face.

IN PLAIN WORDS

For the sight of You, Lord of Pandhari, my heart burns with restless aching. I do not know when You will show mercy and come running to this poor one. My mind is worn out, my eyes tired from watching the road. Tuka says: I am hungry to see Your face.

WHAT IT MEANS

This is the ache of separation, told as plain bodily wear. Tukaram's heart burns, his mind tires, his eyes are spent from watching the road for a God who has not yet come. He does not pretend to know when mercy will arrive; he only keeps watch. The longing is reduced to its barest form at the end: not for gifts or rescue, but simple hunger to see the Lord's face.

GATHA 3572 *Surrender and Acceptance*

Surrender, the body laid down

मराठी मूळ

सांडियेली काया । वरी ओंवाळूनी पायां ॥1॥
शरण शरण नारायणा । मज अंगीकारा दीना ॥ध्रु.॥
आलों लोटांगणीं। रुळें तुमचे चरणीं ॥2॥
तुका ह्मणे कई । डोई ठेवीन हे पायीं॥3॥

ENGLISH TRANSLATION

I have cast aside this body and waved it as an offering over Your feet. I surrender, I surrender, O Narayana; accept this lowly one.

I have come rolling to Your feet in full prostration. Says Tuka, when shall I place my head upon those feet?.

IN PLAIN WORDS

I have cast off this body and waved it as an offering over Your feet. I surrender, I surrender, Narayana; take in this lowly one. I have come falling flat to the ground, rolling at Your feet. Tuka says: when will I lay my head upon those feet?

WHAT IT MEANS

Tukaram offers the one thing fully his to give, his own body, and lays it down like a lamp waved before God's feet. He repeats the word of surrender twice, with nothing held in reserve, and asks only to be accepted as he is, low and unworthy. The picture is of total prostration, rolling on the ground at the feet. Even after offering everything, he is still longing for the final touch: to rest his head on those feet.

GATHA 3573 *Surrender and Acceptance*

Surrender, the dog at the door

मराठी मूळ

तुझे दारींचा कुतरा । नको मोकलूं दातारा ॥1॥
धरणें घेतलें घरांत । नको धरून उठवूं हात ॥ध्रु.॥
घेतली मुरकुंडी। थोर जालों मी लंडी ॥2॥
तुका ह्मणे जगजीवना । ि◌ब्रदें पाहें नारायणा॥3॥

ENGLISH TRANSLATION

Let me be the dog at Your doorstep; do not drive me away, O generous Lord. I have taken shelter inside Your home; do not seize me by the hand and throw me out.

I have curled up in submission, for I have become utterly meek. Says Tuka, O life of the world, look to Your own honor, O Narayana.

IN PLAIN WORDS

Let me be the dog at Your door; do not drive me off, generous Lord. I have taken shelter inside Your house; do not seize my hand and throw me out. I have curled up small in submission, for I have become utterly lowly. Tuka says: O life of the world, look to Your own honor, Narayana.

WHAT IT MEANS

Tukaram takes the humblest place he can name, a dog at the threshold, and asks only not to be chased away. He has crept inside God's house and refuses to be evicted, having shrunk himself to nothing in surrender. There is no merit offered, only need and a claim on shelter. His last move is the same as elsewhere: he turns the burden onto God, reminding the Lord that His own reputation as protector is at stake in whether this wretch is kept.

GATHA 3574 *Renunciation*

Renunciation, the churning that cannot be undone

मराठी मूळ

पडिलों बाहेरि आपल्या कर्तव्यें । संसाराचा जीवें वीट आला ॥1॥
एकामध्यें एक नाहीं मिळों येत । ताक नवनीत निडिळया ॥ध्रु.॥
दोनी जालीं नांवें एकाच्या मथनें । भुस सार गुणें वेगळालीं ॥2॥
तुका ह्मणे कोठें वसे मुक्ताफळ । सिंपल्याचें स्थळ खंडलिया ॥3॥

ENGLISH TRANSLATION

I have fallen outside my own doing, and worldly life has become utterly distasteful to my jiva. Buttermilk and butter, once one, cannot be mixed again after churning.

The churning has produced two names from one, separating chaff from essence by their inherent qualities. Says Tuka, where does the fruit of liberation dwell? In the very place where the shell has been broken.

IN PLAIN WORDS

I have fallen outside my own duties; my heart is sick of worldly life. Once butter and buttermilk are churned apart, they cannot be mixed back together. The churning made two names from one, separating chaff from essence by their own nature. Tuka says: where does the fruit of freedom live? In the place where the shell has been broken open.

WHAT IT MEANS

Tukaram describes a turning that cannot be reversed. Worldly life has become so distasteful that he has slipped out of his ordinary round of duties, and there is no going back, just as churned butter can never return to milk. The work of churning has sorted what he is: essence parted from chaff, each settling by its true nature. He closes with the law of the harvest: the fruit of liberation is found only where the outer shell is cracked, where the false covering is broken and the kernel laid bare.

GATHA 3575 *The Necessity of Experience*

Experience, all of it was for the best

मराठी मूळ

पाहातां हें बरवें जालें । कळों आलें यावरी ॥1॥
मागिलांचा जाला झाडा । त्या निवाडास्तव ॥ध्रु.॥
विसांवलें अंग दिसे । सरिसे अनुभव ॥2॥
तुका ह्मणे बरें जालें । देवें नेलें गवसूनि ॥3॥

ENGLISH TRANSLATION

Looking back, all that happened was for the best. After this, understanding has dawned.

The accounts of the past have been cleared; that is the purpose of this reckoning. The body appears rested, and the experience is consistent throughout.

Says Tuka, it is good that God found me and caught me up in His embrace.

IN PLAIN WORDS

Looking back, all that happened turned out well; I see it clearly now. The old accounts have been settled, and that was the whole point of the reckoning. My body feels rested, and the experience holds steady throughout. Tuka says: it is good. God found me and gathered me into His hold.

WHAT IT MEANS

This is the calm that comes after the struggle is over. Tukaram looks back over his life and sees that every hard turn was working toward good. The debts of the past, his old karma, have been cleared like a settled account, which is what the whole ordeal was for. Body and experience are at rest now, and he traces it all to one cause: God reached out, found him, and took hold of him.

GATHA 3576 *The Necessity of Experience*

Liberation, the pot shatters

मराठी मूळ

चक्रफेरीं गळीं गळा । होता गोवियेला माळा ॥1॥
फुटोनियां गेला कुंभ । जालों निष्काम स्वयंभ ॥ध्रु.॥
धरित चि नाहीं थारा । वेठी भ्रमण खोंकरा ॥2॥
तुका ह्मणे कौतुक कोडें । आगी काय जाणे मढें ॥3॥

ENGLISH TRANSLATION

On the spinning wheel of existence, neck was entangled with neck in a garland of chains. Then the pot shattered, and I became desireless, self-born and free.

I had never found a resting place, always wandering and exhausted. Says Tuka, what does a corpse know of wonder? What does fire mean to the dead?.

IN PLAIN WORDS

On the spinning wheel, neck was looped to neck in a chain of garlands. Then the pot broke, and I became free of desire, self-born and whole. I had never found a place to rest, dragged round and round and worn out. Tuka says: it is a strange wonder. What does a corpse know of fire?

WHAT IT MEANS

Tukaram pictures bound existence as a turning wheel where every neck is yoked to the next, all bodies chained together in endless circling. The breakthrough comes when the pot shatters: the false vessel of the separate self breaks, and what is left is desireless and self-existent. Before that he found no resting place anywhere, only ceaseless, exhausting motion. The closing image is sharp: once the self has died to its old craving, the old fires of the world cannot touch it, for fire means nothing to a corpse.

GATHA 3577 *Surrender and Acceptance*

Surrender, the will laid down

मराठी मूळ

श्रमपरिहारा । मूळ हें जालें दातारा ॥1॥
देह निवेदूनि पायीं । जालों रिकामा उतराई ॥ध्रु.॥
आपली ते सत्ता । येथें असों नेदीं आतां ॥2॥
राहिला निराळा । तुका कटकटे वेगळा॥3॥

ENGLISH TRANSLATION

This has become the root of the removal of all weariness, O generous Lord. By offering this body at Your feet, I have become free and unburdened.

I no longer allow my own will to operate here. Says Tuka, he stands apart now, free from all entanglement.

IN PLAIN WORDS

This became the root of all my weariness ending, generous Lord. By offering this body at Your feet, I am emptied and my debt is paid. I no longer let my own will work here. Tuka says: he stands apart now, free of all the wrangling.

WHAT IT MEANS

Tukaram traces the end of his exhaustion to a single act: laying his body down at God's feet. In that offering he is emptied of self and his debt is cleared, leaving nothing to carry. The decisive surrender is of the will; he no longer permits his own self-will to operate. Having handed that over, he speaks of himself in the third person, set apart and free, released from the constant friction and quarreling that self-will breeds.

GATHA 3578 *Devotion to Vitthal*

Devotion, the herald of the Name

मराठी मूळ

पाठवाल तेथें गर्जेन पवाडे । कायाअ देहाकडे नावलोकीं॥1॥
ह्मणउनि मागें कंठींचा सौरस । पावतील नास विघ्नें पुढें ॥ध्रु.॥
कृपेच्या कटाक्षें निभें किळकाळा । येतां येत बळाशक्तीपुढें ॥2॥
तुका ह्मणे गुढी आणीन पायांपें । जगा होइल सोपें नाम तुझें ॥3॥

ENGLISH TRANSLATION

Wherever You send me, I shall proclaim Your glorious deeds, without a backward glance at this body. That is why the melody in my throat rises ever higher, and all obstacles ahead shall be destroyed.

By one glance of Your mercy, even death is overcome; who can stand before such power? Says Tuka, I will bring my victory flag to Your feet, and Your name shall become easy for the whole world.

IN PLAIN WORDS

Wherever You send me, I will sing Your great deeds aloud, never glancing back at this body. So the sweetness in my throat keeps rising, and the obstacles ahead will be destroyed. With one merciful glance even death is held off; who can stand before such strength? Tuka says: I will plant Your victory flag at Your feet, and Your name will become easy for the whole world.

WHAT IT MEANS

Tukaram offers himself as God's herald, ready to go anywhere and proclaim God's deeds without a thought for his own safety. His confidence is not in himself but in God's mercy: one glance from the Lord overcomes death and clears every obstacle on the road. The image of the song rising in his throat shows the devotion that fuels the mission. His aim is not personal glory but a public one: to raise God's banner and make the divine name so accessible that anyone, anywhere, can take it up.

GATHA 3579 *Longing and Separation*

Longing, holding God to His word

मराठी मूळ

उपजल्या काळें शुभ कां शकुन । आतां आवरोन राहिलेती ॥1॥
नाहीं मागितली वचनाची जोडी । निष्काम कोरडी वरिवरि ॥ध्रु.॥
सत्याविण काय उगी च लांबणी । कारियाची वाणी येर भूस ॥2॥
तुका ह्मणे ऐसी कोणा चाळवणी । न विचारा मनीं पांडुरंगा ॥3॥

ENGLISH TRANSLATION

At birth there were auspicious signs and omens; now You have drawn them back. I have not asked for the riches of sweet promises, only empty and superficial gestures.

Without truth, what use is mere prolongation? Words without substance are just chaff. Says Tuka, O Panduranga, do You not think in Your mind of how long this evasion will last?.

IN PLAIN WORDS

When I was born there were good omens and signs. Now you have drawn them all back. I did not ask for a pile of sweet promises. Empty words, dry on the surface, are nothing to me. Without truth, what is this dragging out for? Words with no substance are only chaff. Tuka says: O Panduranga, what trick is this? Do you not think about it in your own mind?

WHAT IT MEANS

Tukaram speaks as one who was once given signs of God's favor and now feels them withdrawn. He refuses to be put off with kind-sounding promises that have no fulfillment behind them; he calls such words dry chaff. The thing he wants is truth, the real meeting, not a delay dressed up as comfort. So he presses Vitthal directly: this stalling is a kind of trick, and he asks God to look honestly at what He is doing. The poem names the ache of a devotee who will not let God substitute language for presence.

GATHA 3580 *Prayers*

Prayer, the burning that cannot wait

मराठी मूळ

नव्हें मी आहाच आशेचें बांधलें । जें हें टोंकविलें नारायणा ॥1॥
अंतर तों तुम्हां बरें कळों येतें । वेव्हार उचितें चाळवीजे ॥ध्रु.॥
मनें कल्पीलें आवरितां पाप । संकल्पीं विकल्प याचि नांवें ॥2॥
तुका ह्मणे आह्मां न सोसे जळजळ । सिजल्यावरी जाळ कढ खोटा ॥3॥

ENGLISH TRANSLATION

I am not one who merely clings to hope; what You have hinted at, O Narayana, is something deeper. You know the inner truth well enough; carry out the dealings in a manner befitting the occasion.

The mind imagines it is restraining sin, but this very act of resolve and counter-resolve is itself the problem. Says Tuka, I cannot bear this burning; once the cooking is done, the flame and its heat are pointless.

IN PLAIN WORDS

I am not someone who just clings to hope. What you have hinted at, Narayana, is deeper than that. You can see my inner heart well enough. Carry out your dealings as the moment deserves. The mind thinks it is holding back sin. But this very resolve and counter-resolve is itself the trouble. Tuka says: I cannot bear this burning. Once the food is cooked, keeping the flame on is false heat.

WHAT IT MEANS

Tukaram tells God that his longing is not shallow hope but a response to what God Himself has hinted. He asks God, who already sees his heart, to act now and fittingly. Then he turns the lamp inward: the mind that congratulates itself for restraining sin is caught in its own endless resolving and second-guessing, and that churning is the very problem. He ends with a sharp image: he is already cooked through by this longing, so to keep the fire burning is pointless cruelty. The plea is for God to finish what is already done in him.

GATHA 3581 *Prayers*

Prayer, the stingy host

मराठी मूळ

ताकें कृपण तो जेवूं काय घाली । आहाच ते चालीवरुनि कळे ॥1॥
काय तुह्मां वेचे घातलें सांकडें । माहें आलें कोडें आजिवरि ॥ध्रु.॥
सेवेंविण आह्मी न लिंपों काया । जाला देवराया निर्धार हा ॥2॥
तुका ह्मणे तुझीं राखावया ब्रीदें । येणें अनुवादें कारियासी ॥3॥

ENGLISH TRANSLATION

A miser with buttermilk, how will he serve a proper meal? His very demeanor reveals his greediness. What cost does it impose on You to fulfill my wish? Until now, my simple request has remained unanswered.

Without Your service, I will not so much as anoint this body; this, O Lord, is my firm resolve. Says Tuka, it is to uphold Your own titles and honor that I make this appeal.

IN PLAIN WORDS

A miser who is tight even with buttermilk, how will he serve a full meal? His whole manner gives away his greed. What does it cost you to grant my small request? It has stayed unmet to this very day. Without your service I will not even anoint this body. This, my Lord, is my firm resolve. Tuka says: it is to guard your own good name that I keep making this appeal.

WHAT IT MEANS

Tukaram presses God with a homely image: a man too mean to share even buttermilk can never lay out a proper feast, and his stinginess shows in everything he does. He asks what it could possibly cost the Lord to grant one small thing that has gone unanswered so long. He stakes his own life on it: he will not so much as care for his body apart from God's service. And he reminds God that the honor at risk is God's, not Tukaram's; God is known as the generous one, and ignoring a devotee would shame that name.

GATHA 3582 *Prayers*

Prayer, why come down to worldly cares

मराठी मूळ

वृत्तीवरि आह्मां येणें काशासाटीं । एवढी हे आटी सोसावया ॥1॥
जाणतसां परी नेणते जी देवा । भ्रम चि बरवा राखावा तो ॥ध्रु.॥
मोडूनि क्षरलों अभेदाची मूस । तुह्मां कां अळस वोडवला ॥2॥
तुका ह्मणे होई लवकरि उदार । लांबणीचें फार काम नाहीं ॥3॥

ENGLISH TRANSLATION

Why should I come down to the level of worldly concerns and endure such great strain? You know the truth, O Lord, yet You play the role of the unknowing; it is better to preserve that blessed ignorance. I have broken and poured out the mold of non-duality; why has this reluctance come upon You? Says Tuka, be generous quickly; prolonged delay serves no purpose.

IN PLAIN WORDS

Why should I come down to the level of worldly concerns and bear such great strain? You know the truth, Lord, yet you act as one who does not know; it is convenient to keep up that pretense. I have broken and poured out the very mold of non-duality. Why has this laziness come over you? Tuka says: be generous quickly. There is no use in dragging it out so long.

WHAT IT MEANS

Tukaram protests at being dragged back into the strain of ordinary worldly preoccupations when his heart is set elsewhere. He accuses God of playing dumb: God knows everything yet keeps up a convenient pretense of not knowing what His devotee needs. He says he has already melted down and poured out the very form of his separate self in seeking non-dual union, so the delay is on God's side, not his. The closing plea is blunt and affectionate: stop being slow, be generous now, this stalling helps no one.

GATHA 3583 *Prayers*

Prayer, hold God to His promise

मराठी मूळ

सुलभ कीर्तनें दिलें ठसावूनि । करितां धरणी उरी कोण ॥1॥
आतां न टळावें केलिया नेमासी । उदाराचा होसी हीन काय ॥ध्रु.॥
एका नेमें कोठें दुसरा पालट । पादिर तो धीट ह्मणती त्यासी ॥2॥
तुका ह्मणे किती बोलसी उणें । एकाच वचनें खंड करीं ॥3॥

ENGLISH TRANSLATION

Through kirtan, You have imprinted Yourself deeply. Who can hold back when the earth itself is not enough? Now do not break the promise that was made; are You, the generous one, to become small? Whoever changes course midway is called a renegade.

Says Tuka, how much more will You say in shortfall? Settle it all with a single word.

IN PLAIN WORDS

Through easy kirtan you have stamped yourself deep in me. When that begins, who can hold back, even if the whole earth is not enough? Now do not slip out of the promise you made. Will you, the generous one, make yourself small? Whoever changes course halfway is called a turncoat to his face. Tuka says: how much more will you say in excuses? Settle the whole thing with a single word.

WHAT IT MEANS

Tukaram says God has pressed His own form into him through the simple practice of kirtan, and once that praise rises no one can hold it back. On that footing he holds God to a promise already given and warns that to back out now would make the generous Lord small, like a man who turns coat midway and is named a traitor. He has no patience for further excuses. The whole abhanga drives toward one demand: God need only say one word to make good on everything.

GATHA 3584 *Longing and Separation*

Longing, the cure rests with God alone

मराठी मूळ

जेथें माझी दृष्ट राहिली बैसोन । तेथें चि हें मन गुंडाळातें ॥1॥
टाळावी ते पीडा आपुल्यापासून । दिठावेलें अन्न ओकवितें ॥ध्रु.॥
तुम्हांसी कां कोडें कोणे ही विशीचें । नवलाव याचें वाटतसे ॥2॥
तुका ह्मणे वेगीं उभारा जी कर । कीर्त मुखें थोर गर्जईन ॥3॥

ENGLISH TRANSLATION

Where my gaze has settled and sat down, there my mind wraps itself around. The remedy for this ache lies with You alone; food that has been stared at makes one queasy.

Why should any spectacle surprise You or strike You as novel? Says Tuka, quickly raise Your hand on high, and I will proclaim Your glory with a thundering voice.

IN PLAIN WORDS

Wherever my gaze has settled and sat down, there my mind wraps itself tight. Take away this ache, it can only be removed by you. Food that has been stared at makes me sick. Why should any spectacle surprise you or seem new? Tuka says: quickly raise your hand on high, and I will proclaim your glory with a thundering voice.

WHAT IT MEANS

Tukaram describes a mind that fastens onto wherever the eye lands and clings there, an ache he says only God can lift. His image is vivid: food stared at by hungry eyes turns the stomach, so a longing left unanswered becomes sickening rather than nourishing. He reminds God that nothing about his condition can be a surprise to the Lord who sees all. Then he offers his side of the bargain: let God only lift His hand in blessing, and Tukaram will repay it by singing God's glory loud enough to ring out.

GATHA 3585 *Prayers*

Prayer, the bond of master and servant

मराठी मूळ

इच्छेपाशीं आलों फिरोनि मागुता । स्वामीसेवकता आवडीचे ॥1॥
द्यावें लवकरी मागितलें दान । मुळींचें जतन करूनि असें ॥ध्रु.॥
उपाय हे करीं एका चि वचना । दावूनियां खुणा ठाया येतों ॥2॥
तुका ह्मणे गांठी किती तुजपाशीं । जगाच्या तोडिसी चिंतनानें ॥3॥

ENGLISH TRANSLATION

I have returned once more to the threshold of my desire: the loving bond of master and servant. Grant me quickly the gift I ask for; I have kept careful guard over the original trust.

With a single word, I offer these remedies, showing You the signs as I arrive at the destination. Says Tuka, how much treasure do You hold? You sever the world's burdens through mere remembrance.

IN PLAIN WORDS

I have come back once more to the door of my desire: the loving bond of master and servant. Give me quickly the gift I ask for. I have kept careful guard over the trust that was there from the start. With one word I offer these means; I come to the place, showing you the signs. Tuka says: how much treasure do you hold, you who cut away the whole world's burdens by mere remembrance?

WHAT IT MEANS

Tukaram returns again to the one desire he keeps circling back to: the loving relation of master and servant between God and himself. He asks for the gift to be given quickly and says he has faithfully guarded the original bond entrusted to him. He presents himself as one who has done his part, arriving at the appointed place and showing the agreed signs. The close marvels at God's wealth: the One who can dissolve the burdens of the whole world by simple remembrance surely has more than enough to grant this one servant his prayer.

GATHA 3586 *Longing and Separation*

Longing, no one ties the knot with truth

मराठी मूळ

कोठें आतां आह्मी वेचावी हे वाणी । कोण मना आणी जाणोनियां ॥1॥
न करावी सांडी आतां टाळाटाळी । देइन ये कळी होइल माजी ॥ध्रु.॥
घरोघरीं जाल्या ज्ञानाचिया गोष्टी । सत्यासवें गांठी न पडवी ॥2॥
तुका ह्मणे आह्मां भाकितां करुणा। भलता चि शाहाणा शोध काढी ॥3॥

ENGLISH TRANSLATION

Where now shall I spend this voice? Who will bring it to mind with true understanding? Do not dismiss me or put me off any longer; if I must, I will raise a commotion. In every household they talk of spiritual knowledge, yet no one ties the knot with truth.

Says Tuka, when I cry for mercy, every kind of clever person jumps in to investigate.

IN PLAIN WORDS

Where now am I to spend this voice? Who will take it to heart and truly understand? Do not cast me off or put me off any longer. If it comes to it, I will raise a commotion. In house after house they talk of spiritual knowledge, yet no one ties the knot with truth. Tuka says: when I cry out for mercy, every kind of clever person jumps in to investigate.

WHAT IT MEANS

Tukaram asks where he can pour out his cry and who will actually understand it rather than just hear words. He warns God not to keep dismissing him; if pushed, he will make a loud disturbance. His complaint widens to the world around him: everyone talks of spiritual knowledge in every household, but no one truly binds himself to the truth they discuss. And when he cries for mercy, the clever ones rush not to help but to examine and analyze him, which is no comfort at all. The poem voices the loneliness of a real cry surrounded by mere talk.

GATHA 3587 *Prayers*

Prayer, steady the wavering mind

मराठी मूळ

डगमगी मन निराशेच्या गुणें । हें तों नारायणें सांतवीजे ॥1॥
धीरें तूं गंभीर जीवनें जगाचें । जळो विभागाचें आत्रीतत्या ॥ध्रु.॥
भेईल जीव हें देखोनि कठिण । केला जातो सीण तो तो वांयां ॥2॥
तुका ह्मणे आवश्यक हें वचन । पाळावें चि वान समयो आहे ॥3॥

ENGLISH TRANSLATION

The mind wavers under the weight of despair. This must be soothed by Narayana alone.

You are patient, profound, the sustainer of all life; let the petty divisions burn away. The jiva is frightened, seeing only harshness; all effort made seems to go to waste.

Says Tuka, these words must be heeded, for the promise must be kept; the appointed time is here.

IN PLAIN WORDS

The mind sways under the weight of despair. Only Narayana can soothe this. You are patient, deep, the one who sustains the world. Let these petty divisions burn away. The jiva is frightened, seeing only harshness, and all the strain it takes goes to waste. Tuka says: these words must be heeded, for the promise must be kept. The appointed time is here.

WHAT IT MEANS

Tukaram admits his mind is unsteady, tipping toward despair, and says only God can calm it. He appeals to God's nature as patient, deep, and the sustainer of all life, asking that the small divisions and quarrels in him be burned off. The frightened soul sees only sternness in God and wears itself out for nothing. So Tukaram urges that his plea be heard now: the promise God made still stands, and the moment to keep it has come.

GATHA 3588 *Devotion to Vitthal*

Devotion, guarding one single longing

मराठी मूळ

आह्मी पाहा कैसीं एकतत्त्व जालों । राखणे लागलों वासनेसी ॥1॥
तुह्मांविण कांहीं नावडावें जीवा । केला तो चि देवा केला पण ॥ध्रु.॥
वर्म नेणों परि वृत्ती भंगों नेदुं । वंदिलें चि वंदूं आवडीनें ॥2॥
तुका ह्मणे कळे नामाचें जीवन । वारता ही भिन्न नेणों आतां ॥3॥

ENGLISH TRANSLATION

See how I have become one in essence, standing guard over my longing. My jiva will not love anything apart from You; this is the vow I have made, O Lord.

I may not know the secret, but I will not let my devotion break; what I have worshipped, I will continue to worship with love. Says Tuka, I know that the Name is the very water of life; I will entertain no thought separate from it now.

IN PLAIN WORDS

See how I have become one in essence. I have set myself to guard this one longing. My soul will love nothing apart from you. That is the vow I have made, Lord. I may not know the secret, but I will not let my devotion break. What I have worshipped, I will go on worshipping with love. Tuka says: I know the Name is the very water of life. I will hold no thought apart from it now.

WHAT IT MEANS

Tukaram describes a self that has gathered into a single point: he stands watch over one longing and lets nothing scatter it. He has vowed that his soul will love nothing but God. He does not claim to grasp the hidden secret of things, but he refuses to let his steady devotion crack, and he will keep worshipping what he has worshipped. The Name, he says, is the water that keeps life alive, and he will entertain no thought separate from it. The abhanga is a quiet declaration of one-pointed loyalty rather than a demand.

GATHA 3589 *Prayers*

Prayer, just say so be it

मराठी मूळ

आपण तों असा । समर्थ जी हृषीकेशा ॥1॥
करा करा बुझावणी । काय विलंब वचनीं ॥ध्रु.॥
हेंगे ऐसें ह्मणा । उठूनि लागेन चरणा ॥2॥
घेऊनियां सुखें । नाचेल तुका कवतुकें ॥3॥

ENGLISH TRANSLATION

You are almighty, O Hrishikesha. Console me, console me; why this delay in Your words? Just say 'So be it,' and I will rise and fall at Your feet.

Says Tuka, receiving that with joy, I will dance in delight.

IN PLAIN WORDS

You yourself are almighty, Hrishikesha. Console me, console me. Why this delay in your words? Just say, So be it. I will rise and fall at your feet. Tuka says: taking that in joy, I will dance in delight.

WHAT IT MEANS

Tukaram appeals to God as Hrishikesha, the all-powerful Lord, and begs simply to be reassured. He cannot understand why God holds back even a word of comfort. All he asks is for God to say So be it, and at that he will rise up and bow at the feet. The poem ends in pure anticipation: with that one word granted, Tukaram will dance for joy. It is a small, intimate plea that turns on the smallest possible gift, a single yes.

GATHA 3590 *Faith and Trust*

Faith, watching the Lord's face for a sign

मराठी मूळ

द्याल ऐसें दिसे । तुमचें साचपण इच्छे ॥1॥
ह्मणऊनि न भंगे निर्धार । केलें लोचनें सादर ॥ध्रु.॥
मुखाची च वास । पुरला पाहे अवकाश ॥2॥
तुका ह्मणे कळे । काय लाभ कोण वेळ ॥3॥

ENGLISH TRANSLATION

It appears You will give; Your sincerity gives me hope. Therefore my resolve does not break, and my eyes remain fixed before You.

I watch for a sign from Your face, waiting for the right moment to arrive. Says Tuka, I watch for what gain will come and at what hour.

IN PLAIN WORDS

It looks as though you will give. Your truthfulness gives my longing hope. So my resolve does not break. I keep my eyes fixed before you. I watch only your face, waiting for the chance to come. Tuka says: who knows what gain will come, and at what hour.

WHAT IT MEANS

Tukaram rests on a quiet confidence: it seems God will give, and God's own truthfulness is what feeds his hope. Because of that trust his resolve holds firm, and he keeps his eyes steadily on the Lord. He watches God's face alone, waiting for the right opening to arrive. The closing line keeps the patience honest: he does not know what the gift will be or when it will come, only that he keeps watching. The mood is steady, expectant faith rather than complaint.

GATHA 3591 *Prayers*

Prayer, freed by direct experience

मराठी मूळ

तुह्मी तों सदैव । आधरपणें माझी हांव ॥1॥
जळो आशेचें तें जिणें । टोंकतसावें दीनपणें ॥ध्रु.॥
येथूनि सोडवा । आतां अनुभवेंसी देवा ॥2॥
तुका ह्मणे जालें । एक मग हें निमालें॥3॥

ENGLISH TRANSLATION

You are ever fortunate; it is I whose greed keeps me grasping. Let the life of hope be burned away, this existence of begging in lowliness.

Free me from this place now through direct experience, O Lord. Says Tuka, when oneness is achieved, all this shall pass away.

IN PLAIN WORDS

You are always fortunate. It is I, with my grasping, who keep clinging. Let this life of hope burn away, this begging in lowliness. Free me from this place now, by direct experience, O Lord. Tuka says: once oneness comes, all of this will pass away.

WHAT IT MEANS

Tukaram sets his own poverty against God's fullness: God lacks nothing, and only Tukaram's own greed keeps him holding on. He wants the life of mere hoping burned away, the cringing posture of a beggar gone. So he asks for one thing, to be released from this condition not by argument but by direct experience of God. He names the stakes plainly: when oneness is realized, this whole grasping existence simply ends.

GATHA 3592 *Longing and Separation*

Longing, no delay on God's side

मराठी मूळ

कैसें भलें देवा अनुभवा कां नये । उसीर तो काय तुह्मांपाशीं ॥1॥
आहे तें मागों तों दिसातें जवळी । केल्यामध्यें किळ कोण साध्य ॥ध्रु.॥
नाहीं सांडीत मी सेवेची मर्यादा । लाविला तो धंदा नित्य करीं ॥2॥
तुका ह्मणे हात आवरिला गुंती । माझे तंव चित्तीं नाहीं दुजें ॥3॥

ENGLISH TRANSLATION

Why, O Lord, does this fine truth not come into experience? What delay is there on Your side? What I ask for seems close at hand; what difficulty could possibly stand in the way? I have not abandoned the discipline of service; I perform the appointed task daily. Says Tuka, my hands are occupied with this labor, and truly my heart holds nothing else.

IN PLAIN WORDS

Why, O Lord, does this good truth not come into experience? What delay is there on your side? What I ask for seems close at hand. What difficulty could block it? I have not let go of the discipline of service. I do the appointed task every day. Tuka says: my hands are busy with this work, and truly my heart holds nothing else.

WHAT IT MEANS

Tukaram is pressing God with a complaint that is also a defense of himself. The truth he longs for feels near, so he cannot understand the delay, and he insists the holdup is not on his end. He has kept the discipline of devoted service, doing the daily task without abandoning it. His point is that he has met his side of the bargain: his hands stay occupied with God's work and his heart has no second object, so what remains is for God to grant the experience.

GATHA 3593 *Social Criticism*

Social criticism, the pious slanderer

मराठी मूळ

हुंदकी पिसवी हलवी दाढी । मणी वोढी निंदेचे॥1॥
त्याचें फळ पाकीं यमाचे दंड । घर केलें कुंड कुंभपाक ॥ध्रु.॥
क्रोध पोटीं मांग आणिला अंतरा । भुंकोनि कुतरा जप करी ॥2॥
तुका ह्मणे स्नान केलें मळमूत्रें । जेवविलीं पितरें अमंगळें ॥3॥

ENGLISH TRANSLATION

He sobs and shakes, strokes his beard, and counts the beads of slander. The fruit of that ripens into the punishments of Yama, making his home a pit of torment.

With anger in his belly and impurity in his chitta, he barks like a dog while going through the motions of prayer. Says Tuka, he has bathed in filth and fed his ancestors with abominations.

IN PLAIN WORDS

He sobs and shakes, he strokes his beard, he tells his beads of slander. The fruit of that ripens into Yama's punishments; he has made his home a pit of torment. With anger in his belly and filth in his heart, he barks like a dog while going through his prayers. Tuka says: he has bathed in filth and fed his ancestors with foul things.

WHAT IT MEANS

Tukaram strips the mask off a show of piety that is really cruelty. The man weeps and fingers his rosary, but each bead he counts is an act of slander, so his devotions earn the punishments of death, not release. Inside he carries anger and impurity, and his prayer is only barking. The closing image is deliberately revolting: his ritual bath and his offering to the ancestors are defiled at the root, because no outward rite cleans a heart full of contempt. The warning is to examine whether our own devotion hides the same rot.

GATHA 3594 *Social Criticism*

Social criticism, rigid pride

मराठी मूळ

अंगा भरला ताठा । नये वळणी जैसा खुंटा ॥1॥
कैसें न कळे त्या डेंगा । हित आदळलें अंगा ॥ध्रु.॥
जीव जाते वेळे । भरे लकडा ताठी डोळे ॥2॥
मुसळाचें धनु । तुका ह्मणे नव्हे अनु ॥3॥

ENGLISH TRANSLATION

His body is rigid with pride, unbending like a post. The fool cannot see even when goodness strikes him in the face.

Even at the moment of death, the stubborn one fills his eyes with arrogance. Says Tuka, a pestle cannot become a bow; it is simply not in its nature.

IN PLAIN WORDS

His body is stiff with pride, unbending like a fixed post. The fool cannot see, even when his own good strikes him in the face. Even at the hour of death, the stubborn one fills his eyes with arrogance. Tuka says: a pestle cannot be made into a bow; it is just not in its nature.

WHAT IT MEANS

Tukaram describes the man so hardened by pride that he cannot be bent toward his own welfare. Good comes and hits him head on, yet he does not recognize it; arrogance blinds him even as he is dying, when there is nothing left to be proud about. The closing image lands the verdict: a heavy straight pestle can never be curved into a bow, and such a man's rigidity has become his fixed nature. The mirror it holds up is the danger of letting pride set so hard that even the moment of death cannot soften it.

GATHA 3595 *Worldly Metaphors*

Metaphor, the tested soul endures

मराठी मूळ

करूनि कडविड । जमा घडिली लगड ॥1॥
आतां होतें तें चि जालें । नाम ठायींचें चांगलें ॥ध्रु.॥
उतरलें डाई । उत्तम ते सुलाख ताई ॥2॥
हिंडवितां देश । तुका ह्मणे नाहीं नाश ॥3॥

ENGLISH TRANSLATION

Through hard refining and patient effort, the raw lump has been shaped into an ingot. Now what was always meant to be has come to pass; the original good name stands revealed.

The assay has been completed, and the stamp of purity is set. Says Tuka, carry it through every land; it will never perish.

IN PLAIN WORDS

Through hard refining and patient work, the raw lump has been shaped into an ingot. Now what was always meant to be has come to pass; the original good name stands clear. The assay is done, and the stamp of purity is set. Tuka says: carry it through every land; it will never perish.

WHAT IT MEANS

Tukaram uses the goldsmith's craft to describe what suffering and discipline do to a soul. The crude lump is melted and refined until it becomes a finished ingot, and only then does its true worth, its good name, show itself. The metal is assayed and stamped pure, the way a tested life is proved genuine. The closing claim is the point:

once the gold is real, you can take it anywhere and it holds its value, just as a soul truly purified can pass through any place and never be lost or destroyed.

GATHA 3601 *Prayers*

Prayer, leave everything to Panduranga

मराठी मूळ

पढीयंतें मागा पांडुरंगापाशीं । मज दुर्बळासी काय पीडा ॥1॥
या चि साटीं दुराविला संवसार । वाढे हे अपार माया तृष्णा ॥ध्रु.॥
कांहीं करितां कोठें नव्हें समाधान । विचारितां पुण्य तें चि पाप ॥2॥
तुका ह्मणे आतां निश्चळ चि भलें । तुज आठविलें पांडुरंगा ॥3॥

ENGLISH TRANSLATION

Ask everything of Panduranga; why should a weakling like me suffer? For this very reason I turned away from worldly life, where greed and attachment only grow. No matter what one does, there is no peace anywhere; examine it closely, and merit itself turns into sin.

Says Tuka, now it is best to remain steadfast, O Panduranga; I have remembered You.

IN PLAIN WORDS

Ask everything of Panduranga. Why should a weakling like me suffer for it? It was for just this that I turned away from worldly life, where this endless illusion and craving only grow. Whatever one does, there is no peace anywhere. Look closely, and even merit turns into sin. Tuka says: now it is best simply to stay still. I have remembered you, Panduranga.

WHAT IT MEANS

Tukaram hands the whole burden over to Panduranga, refusing to carry the strain of seeking himself. He recalls why he left worldly life in the first place: it only feeds illusion and craving without end. He has concluded that no action brings peace, and that even good deeds, looked at closely, breed fresh attachment and so turn into sin. So his settled resolution is to stop striving and stay still, resting in one thing only, the remembrance of God.

GATHA 3602 *The Power of the Name*

The Name, just speak it

मराठी मूळ

नव्हे मी शाहाणा । तरी ह्मणा नारायणा ॥1॥
तुह्मां बोलवाया कांहीं । ये च भरलोंसे वाहीं ॥ध्रु.॥
आणावेति रूपा । कोपलेती तरी कोपा ॥2॥
कळोनि आवडी । तुका ह्मणे जाते घडी॥3॥

ENGLISH TRANSLATION

I may not be wise, yet I will speak the name of Narayana. I have come rushing with this one purpose: to call upon You.

Bring Yourself into form, or if You are angered, then be angry. Says Tuka, knowing this love, do not let this fleeting moment pass.

IN PLAIN WORDS

I am not wise. Even so, say it: Narayana. I have come rushing here for one thing only, to call on you. Come into form for me; or if you are angry, then be angry. Tuka says: knowing this love, do not let the moment slip away.

WHAT IT MEANS

Tukaram admits he has no cleverness to offer, so he falls back on the one thing he can do, speak the name Narayana. That single purpose, to call on God, is what has brought him hurrying. He dares God either to appear in visible form or, if displeased, to show that anger openly, anything rather than silence. The urgency is the point: this present moment of love must not be wasted, because the time to call is now and it is passing.

GATHA 3603 *Prayers*

Prayer, the strain of waiting

मराठी मूळ

आह्मी भाविकें हे काय जाणों खोडी । आइकोनि प्रौढी विनविलें ॥1॥
नाहीं ऐसें येथें जालेती असतां । वाढविली चिंता अधिक सोसें ॥ध्रु.॥
न कळे चि आधीं करितां विचार । न धरितां धीर आहाचता ॥2॥
तुका ह्मणे आतां वचनें वचन । वाढले तिक्षीण बुद्धि जाली ॥3॥

ENGLISH TRANSLATION

We are simple devotees; what do we know of faults? Hearing of Your greatness, we offered our prayer. Nothing of what we hoped has come to pass, and the prolonged waiting has only deepened our anxiety.

Even careful reasoning did not reveal the way beforehand; impatience could not hold itself in check. Says Tuka, word upon word has piled up, and the mind has grown sharp with frustration.

IN PLAIN WORDS

We are simple devotees. What do we know of faults? Hearing of your greatness, we made our prayer. Nothing we hoped for has come, and the long waiting has only deepened our worry. Even careful thought did not show us the way beforehand. Impatience could not hold itself back. Tuka says: word has piled on word, and the mind has grown sharp with frustration.

WHAT IT MEANS

Tukaram speaks for the plain devotees who trusted God's reputation and prayed in good faith. Their hope has gone unanswered, and the drawn-out wait has bred anxiety instead of peace. He confesses that reasoning gave them no foresight and that they could not keep their impatience in check. By the end the complaint has

compounded itself, words heaping on words until the mind has turned sharp and irritable. He is honestly naming what unanswered waiting does to even a sincere heart, and laying that pressure before God.

GATHA 3604 *Autobiography*

Autobiography, the beggar undone

मराठी मूळ

कोठें देवा बोलों । तुह्मां भीड घालूं गेलों ॥1॥
करावाया सत्त्वहाणी । भांडवलाची टांचणी ॥ध्रु.॥
दुर्बळा मागतां । त्याच्या प्रवर्तला घाता ॥2॥
तुका ह्मणे नाहीं । मज कळलें ऐसें कांहीं ॥3॥

ENGLISH TRANSLATION

Where, O Lord, shall I even begin to speak? I went to press You for a favor, hoping to scrape together some capital for the trade. But when a poor man begs, the world moves to destroy him.

Says Tuka, I never realized things could turn out like this.

IN PLAIN WORDS

Where, O Lord, shall I even begin to speak? I went to press you for a favor, hoping to scrape together a little capital for the trade. But when a poor man asks, the world moves to destroy him. Tuka says: I never realized things could turn out like this.

WHAT IT MEANS

Tukaram describes coming to God almost like a small trader trying to raise a little capital, asking for help to get by. What he found is the cruel rule of the world: when a poor man begs, people turn against him rather than help. The blow leaves him at a loss for where to even begin his complaint. The closing line is plain bewilderment, that he never imagined his approach would meet with this, and he brings that wounded surprise to God instead of to the world that wronged him.

GATHA 3605 *Longing and Separation*

Longing, hold me to the promise

मराठी मूळ

काय त्या दिवस उचिताचा आला । मागील जो केला श्रम होता ॥1॥
ठेवियेला पूर्ण करूनि संकेत । तयापाशीं चित्त लागलें से ॥ध्रु.॥
जाणसी गे माते लेंकराचें लाड । नये पडों आड निष्ठता ॥2॥
तुका ह्मणे आह्मीं करावें वचन । तुह्मांसी जतन करणें तें ॥3॥

ENGLISH TRANSLATION

Has the day of fulfillment finally arrived, making worthwhile all the labor that was done before? You set the appointed time and made Your promise; my chitta is now fixed upon that. You know, O Mother, the tender ways of a child; do not let stubbornness come between us.

Says Tuka, it is our part to keep our word, and Yours to safeguard it.

IN PLAIN WORDS

Has the day of fulfillment finally come, making all the earlier labor worthwhile? You set the time and made your promise; my heart is now fixed on that. You know, O Mother, the tender ways of a child; do not let stubbornness come between us. Tuka says: it is our part to keep our word, and yours to safeguard it.

WHAT IT MEANS

Tukaram asks whether the long-awaited day has arrived, the one that would redeem all his earlier toil. He reminds God of an appointed time and a promise made, and says his whole attention is now pinned on it. Addressing God as Mother, he appeals to a parent's softness toward a child and pleads that no hardness be allowed to stand between them. He frames it as a mutual bond: the devotee's duty is to keep his word faithfully, and God's duty is to honor and protect the promise given.

GATHA 3606 *Longing and Separation*

Longing, wounded by God's gaze

मराठी मूळ

पडिला प्रसंग कां मी ऐसा नेणें । संकल्प ते मनें जिरवले ॥1॥
चेष्टाविलें तरी सांगावें कारणे । भक्ती ते उजेवन करावया ॥ध्रु.॥
लावूनियां दृष्ट घेतली सामोरी । बैसलें जिव्हारीं डसोन तें ॥2॥
तुका ह्मणे जीवा लाविला तो चाळा । करावें गोपाळा शीघ्र दान ॥3॥

ENGLISH TRANSLATION

I do not know how this occasion came to pass, for I had swallowed all my resolves in my mind. If it was done in jest, then tell me the reason, so that devotion may be made to shine.

Having fixed Your gaze upon me and drawn me close, You have bitten deep into my very core. Says Tuka, the longing has been awakened in this jiva; O Gopala, grant Your gift swiftly.

IN PLAIN WORDS

I do not know how this came upon me, for I had already swallowed all my resolves. If you did it in jest, then tell me why, so that devotion can be made to shine. You fixed your gaze on me and drew me close; it has bitten deep into my very core. Tuka says: this longing has been awakened in the soul; O Gopala, give your gift quickly.

WHAT IT MEANS

Tukaram is bewildered by a longing he did not choose; he had already quieted his own desires, and then this seized him. He asks God to explain it, even if it was only play, so that the devotion it stirred can be brought to full light. He says God's own look caught and drew him near, and that glance has lodged in his heart like a wound that will not let go. Since it was God who awakened this ache, he presses Gopala to complete it without delay and grant the gift the longing is reaching for.

GATHA 3607 *Prayers*

Prayer, settle me at your feet

मराठी मूळ

मागील विसर होईल सकळ । केली तळमळ दु:खाची ते ॥1॥
दोहींचें अहिक्य घालीं गडसंदीं । ि◌स्थरावेल बुद्धि पायांपाशीं॥ध्रु.॥
अहाच या केलों देहपरिचारें । तुमचें तें खरें वाटों नये ॥2॥
तुका ह्मणे व्हावें लवकरी उदार । मी आहें सादर प्रतिग्रहासी ॥3॥

ENGLISH TRANSLATION

Let all the past sorrows and turmoil be forgotten. Merge both sides together and let the mind settle at Your feet.

Until now I was engaged in serving the body as though that were the truth; do not accept that as genuine. Says Tuka, be generous quickly; I stand ready to receive.

IN PLAIN WORDS

Let all the past be forgotten, all the burning sorrow it caused. Join the two of us together and let the mind settle still at your feet. Until now I served the body as if that were the truth; do not count that as real. Tuka says: be generous quickly. I am standing ready to receive.

WHAT IT MEANS

Tukaram asks God to wipe away the past with all the anguish it stirred up, so that nothing old keeps coming back. What he wants instead is union, the two sides merged, with his restless mind finally fixed and steady at God's feet. He disowns his former life, in which he tended the body as though it were the real thing, and begs that this not be held against him as genuine. The poem ends as open-handed petition: God should be generous at once, because Tukaram is already standing there with his hands out, ready to receive.

GATHA 3608 *Devotion to Vitthal*

Devotion, service made ever-new

मराठी मूळ

वाढवावा पुढें आणीक प्रकार । एक चि तें फार रुचि नेदी ॥1॥
निंच नवें लेणें देह हा पवाडा । पालट रोकडा वरावरी ॥ध्रु.॥
दिसे शोभिवंत सेवेनें सेवक । स्वामीची ते लोकत्रयीं कीतिन ॥2॥
तुका ह्मणे आजी पाववा संतोष । करुनि कीतिनघोष नाचईन ॥3॥

ENGLISH TRANSLATION

Let the ways of service grow ever richer; a single mode becomes stale and loses its flavor. Let this body be adorned with ever-new ornaments, transforming it from the surface inward.

The servant shines with beauty through service, and the master's fame resounds through all three worlds. Says Tuka, grant me satisfaction today, and I will dance proclaiming Your glory.

IN PLAIN WORDS

Let the ways of service keep growing. One single way grows stale; it loses its taste. Let this body wear new ornaments each time, like a fresh tale told again. Change it on the surface, change it through and through. The servant looks beautiful through his service. And the master's fame rings out through all three worlds. Tuka says: give me joy today. I will dance and shout your glory aloud.

WHAT IT MEANS

Tukaram is asking that devotion never settle into routine. He wants the modes of service to multiply, because a single fixed form goes flat and loses its savor; the body itself should keep putting on new ornaments of praise. The point he lands is that the servant and the master rise together: a servant grows beautiful in serving, and the master's fame spreads through all three worlds. So this is not restlessness for its own sake; it is the prayer that loving God stay alive and grow, ending in the only fitting response, to dance and cry out his glory.

GATHA 3609 *The Nature of God*

Nature of God, the mother's discipline

मराठी मूळ

क्षोभ आणि कृपा मातेची समान । विभाग जतन करुनि ठेवी ॥1॥
क्षणभंगुर ते उपजली चिंता । खरी अखंडता आवडीची ॥ध्रु.॥
सिकवूं जाणे तें गोमाटियासाटीं । लोभें नाहीं तुटी निश्चयेंसी ॥2॥
अघवें चि मिथ्या समया आरतें । देता तो उचितें काळ जाणे ॥3॥
न करी वेव्हार नेदी गांजूं कोणा । भेडसावी तान्हें हाऊ आला ॥4॥
तुका ह्मणे करी जिवाची जतन। दचकूनि मन जवळी आणी ॥5॥

ENGLISH TRANSLATION

A mother's anger and her grace are equally part of her love; she apportions each with care and keeps a balance. The anxiety she feels is momentary, but her abiding love is unbroken.

She teaches and corrects for the sake of the child's good, and her resolve never falters out of affection. All superficial moods vanish in their season; the giver knows the right time for each gift.

She does not deal in transactions or let anyone bully her child; she frightens the infant only with a pretend threat. Says Tuka, she guards the life of her child, and a sudden start draws the wandering mind back close.

IN PLAIN WORDS

A mother's anger and her grace are the same thing. Both come from her love. She measures out each one with care and keeps them in balance. The worry she feels passes in a moment. Her love does not break; it stays whole. She teaches and corrects only for the child's good. Her resolve never weakens out of fondness. All the surface moods are false and pass in their time. The one who gives knows the right hour for each gift. She drives no bargains. She lets no one bully her child. She frightens the little one only with a pretend threat. Tuka says: she guards the child's very life. A sudden start, and she draws the wandering mind back close.

WHAT IT MEANS

Tukaram reads God's dealings with the soul through the figure of a mother. Her scolding and her kindness are not opposites but two motions of one love, parceled out with care; the anger flares and fades, but the love underneath never breaks. So when correction comes, it is for the child's good, never a withdrawal of affection, and the scary moments are pretend threats, not real abandonment. The frame this hands you is how to take God's hard treatment: the surface moods are momentary and false, the giver knows the right time for each gift, and the apparent fright is only the means by which the mother startles the straying mind back to her side.

GATHA 3610 *Social Criticism*

Social criticism, devotion to the world

मराठी मूळ

संसाराचें धांवे वेठी । आवडी पोटीं केवढी ॥1॥
हागों जातां दगड सांची । अंतरीं ही संकल्प ॥ध्रु.॥
लाज तेवढी नारायणीं। वांकडी वाणी पोरांपें ॥2॥
तुका ह्मणे बेशरमा । श्रमावरी पडिभरू॥3॥

ENGLISH TRANSLATION

Look how eagerly one runs on worldly errands, with such great devotion to the mundane. Even while attending to nature's call, one hoards stones and harbors worldly schemes.

Shame is felt only before Narayana, while harsh words come easily before the children. Says Tuka, O shameless one, you pile toil upon toil.

IN PLAIN WORDS

Look how a man runs about on worldly errands. How much eagerness fills his belly for them. Even while squatting to relieve himself, he hoards stones and schemes in his heart. He keeps his shame only for Narayana. To his own children he speaks crooked, harsh words. Tuka says: O shameless one, you pile labor upon labor.

WHAT IT MEANS

Tukaram catches the everyday self pouring its whole heart into the wrong thing. The man chases worldly errands with a hunger that never quits; even at the latrine his mind is busy gathering and scheming. Then he names the reversal that should sting: the one being he feels shame before is God, while toward his own children he is harsh and twisted. The pattern to examine in oneself is this misplaced devotion, the energy and reverence spent on the world and on appearances while only piling toil on toil, the very thing we are blind to in ourselves.

GATHA 3611 *The Necessity of Experience*

Experience, devotion mirrors itself

मराठी मूळ

मी त्यांसी अनन्य तीं कोणा असती । ऐसें तंव चित्तीं विचारावें ॥1॥
आहे तो विचार आपणयापाशीं । कळा बिंबाऐसी प्रतिबिंबीं ॥ध्रु.॥
शुभ शकून तो शुभ लाभें फळे । पुढील तें कळे अनुभवें ॥2॥
तुका ह्मणे माझा असेल आठव । तैसा माझा भाव तुझ्या पायीं ॥3॥

ENGLISH TRANSLATION

I am wholly devoted to them, but to whom do they belong? One should reflect upon this in one's chitta. The answer lies within oneself; like an image reflected in a mirror, it shows exactly what is there.

An auspicious omen bears auspicious fruit; what lies ahead is known through experience. Says Tuka, as You remember me, so is my devotion placed at Your feet.

IN PLAIN WORDS

I belong wholly to them. But whose are they? This is what one should turn over in the mind. The answer rests within yourself. Like an image in a mirror, it shows just what is there. A good omen ripens into good gain. What lies ahead is known by experience. Tuka says: as you hold me in memory, so is my love laid at your feet.

WHAT IT MEANS

Tukaram is pointing to how devotion works as a kind of mirror. He gives himself wholly to the devotees, then asks who they in turn belong to, and says the answer is found by looking inward: a reflection returns exactly what stands before it. The stakes are quiet but real, that the relationship between God and the soul is reciprocal, the omen of love bearing fruit in love, and proof of it comes only through lived experience, not argument. He lands it in the last line: God's remembrance of him and his own devotion at God's feet are the two faces of one mirroring.

GATHA 3612 *Autobiography*

Autobiography, the soul's willful distance

मराठी मूळ

बहु कृपावंते माझीं मायबापें । मी माझ्या संकल्पें अंतरलों ॥1॥
संचितानें नाहीं चुकों दिली वाट । लाविलें अदट मजसवें ॥ध्रु.॥
आतां मी रुसतों न कळतां वर्म । परी ठावे धर्म सर्व देवा ॥2॥
तुका ह्मणे उभा राहिला न बैसे । आमची माय असे उद्वेग त्या ॥3॥

ENGLISH TRANSLATION

My parents are exceedingly gracious, but I have become distant through my own willfulness. Destiny did not let me miss the path; it pressed itself hard upon me.

Now I grow resentful, not knowing the vital secret, yet God knows all the ways of dharma. Says Tuka, He stands and does not sit; such is the restless concern of our Mother for us.

IN PLAIN WORDS

My mother and father are full of kindness. It is by my own willfulness that I have drifted away. My past deeds did not let me lose the path. They pressed themselves hard upon me. Now I sulk, not knowing the inner secret. Yet God knows every way of dharma. Tuka says: he stands and will not sit down. Such is our Mother's restless worry for us.

WHAT IT MEANS

Tukaram lays the blame for his distance from God squarely on himself. His divine parents are wholly gracious; the gap came from his own willful turning away, even as his past karma kept driving him back toward the path. He admits he sulks without grasping the hidden point, while granting that God alone understands the whole law of how things work. The image he ends on is tender and reversing: the God he has wandered from stands anxious and will not even sit, fretting over the straying child the way a mother cannot rest, which makes his sulking look small against that watching love.

GATHA 3613 *Devotion to Vitthal*

Devotion, no service for show

मराठी मूळ

कैसीं दिसों बरीं । आम्ही आळवितां हरि ॥1॥
नाहीं सोंग अळंकार । दास जाला संवसार ॥ध्रु.॥
दुःख आह्मां नाहीं चिंता । हरिचे दास ह्मणवितां ॥2॥
तुका ह्मणे देवा । ऐसीं जळो करितां सेवा ॥3॥

ENGLISH TRANSLATION

How beautiful we look when calling upon Hari. There is no pretense or ornament; the whole world has become a servant.

When one is called a servant of Hari, there is no sorrow, no worry. Says Tuka, O Lord, let the fire consume any notion of performing service for show.

IN PLAIN WORDS

How beautiful we look when we call out to Hari. We wear no costume, no ornament. The whole world has become a servant. We have no sorrow, no worry, when we are called the servants of Hari. Tuka says: O God, let such service burn to ash if it is done for show.

WHAT IT MEANS

Tukaram contrasts true devotion with performed devotion. The beauty of the devotee is in plainly calling on Hari, without costume or ornament, with the whole world turned into one body of servants; in that name there is no grief and no anxiety. Then he turns the knife on himself and on every devotee: any service done as display deserves to be burned away. The frame the plain words leave unspoken is that the worth of service lies entirely in its sincerity, and showy religion is worse than worthless, fit only for the fire.

GATHA 3614 *Autobiography*

Autobiography, nowhere left to turn

मराठी मूळ

आतां सांडूं तरी हातीं ना पदरीं । सखीं सहोदरीं मोकिळलों ॥1॥
जनाचारामध्यें उडाला पातेरा । जालों निलाजिरा ह्मणऊनि ॥ध्रु.॥
कोणाचिया दारा जावेनासें जालें । म्यां च विटंबिलें आपणासी ॥2॥
कां न जाला माझे बुद्धीसी संचार । नाहीं कोठें थार ऐसें जालें ॥3॥
तुका ह्मणे तुज भक्त जाले फार । ह्मणोनियां थार नाहीं येथें ॥4॥

ENGLISH TRANSLATION

Now if I abandon this path, I have nothing in hand or in my lap. I have let go of friends and kinfolk and become shameless in the eyes of society.

I can no longer go to anyone's door; I have brought this dishonor upon myself. Why did right understanding not enter my mind? I have found no place anywhere.

Says Tuka, You have so many devotees, O Lord, and that is why there is no room for me here.

IN PLAIN WORDS

Now if I let go of this, I have nothing in hand or in my lap. I have given up friends and brothers. In the eyes of the world I have become shameless. I can no longer go to anyone's door. I have brought this disgrace on myself. Why did good sense never enter my mind? Now there is no shelter for me anywhere. Tuka says: you already have so many devotees. That is why there is no room for me here.

WHAT IT MEANS

Tukaram stands at a point of no return and counts the cost out loud. He has dropped his hold on family and worldly respect and looks shameless to society, yet to abandon the path now would leave him with nothing in either hand. He owns the disgrace as his own doing and confesses there is no worldly shelter left for him. The ache he lands on is the deeper fear that even God may have no room for him, crowded as he is by countless other devotees, a complaint that is really a plea to be claimed.

GATHA 3615 *Autobiography*

Autobiography, the cry of the unaccepted

मराठी मूळ

जेथें जातों तेथें पडतो मतोळा । न देखिजे डोळां लाभ कांहीं ॥1॥
कपाळीची रेखा असती उत्तम । तरि कां हा श्रम पावतों मी ॥ध्रु.॥
नव्हे चि तुह्मांस माझा अंगीकार । थीता संवसार अंतरला ॥2॥
भोग तंव जाला खरा भोगावया तो । भांडवल नेतो आयुष्य काळ ॥3॥
कोठें तुझी कीर्ती आइकिली देवा । मुकतों कां जीवा तुका ह्मणे ॥4॥

ENGLISH TRANSLATION

Wherever I go, I encounter only loss; no gain is visible to my eyes. If the lines on my forehead were favorable, why would I be suffering like this? You have clearly not accepted me as Your own, and the settled life I knew has slipped away.

The suffering I was destined to endure has proven real enough, while time carries away the very capital of my lifespan. Where had I heard of Your fame, O Lord? Says Tuka, why then am I losing my life?.

IN PLAIN WORDS

Wherever I go, I run into loss. My eyes see no gain anywhere. If the lines on my forehead were good, why would I be suffering like this? You have plainly not taken me as your own. The settled life I had has slipped away from me. The suffering I was fated to bear has turned out real enough. And time keeps carrying off the capital of my years. Where was it I heard of your fame, O God? Tuka says: why then am I losing my very life?

WHAT IT MEANS

Tukaram pours out the despair of one who feels unclaimed by God. Everywhere he turns brings loss, his fortune seems written against him, and the ordinary settled life he once had has slipped through his fingers. The stakes are stark: his destined suffering has proved real while time spends down the capital of his remaining years. The sting in the final lines is reproach turned into appeal, asking where he ever heard of God's saving fame if his life is simply draining away unanswered, a complaint addressed to the very Lord he refuses to stop calling on.

GATHA 3616 *Prayers*

Prayer, claim your servant's authority

मराठी मूळ

कां जी आह्मां होतें दोषाचें दर्शन । तुज समर्पून देहभाव ॥1॥
पांडुरंगा कृपाळुवा दयावंता । धरसील सत्ता सकळ ही ॥ध्रु.॥
कां जी आह्मांवरि आणिकांची सत्ता । तुह्मांसी असता जविळकें ॥2॥
तुका ह्मणे पायीं केलें निवेदन । उचित तें दान करीं सत्ता ॥3॥

ENGLISH TRANSLATION

Why, O Lord, was sin allowed to appear before my eyes, when I had offered You my body and soul? O compassionate and merciful Panduranga, will You not take charge of everything? Why should others have authority over me when You are so near? Says Tuka, I have placed everything at Your feet; now grant me the gift that is rightfully mine.

IN PLAIN WORDS

Why, O Lord, was sin allowed to appear before my eyes, when I had handed my body and self over to you? O Panduranga, kind one, full of mercy, you hold authority over all of this. Why should others have power over me, when you are so near? Tuka says: I have laid everything at your feet. Now give me the gift that is rightly mine, by your own authority.

WHAT IT MEANS

Tukaram presses a claim on God like a servant who has paid his side of the bargain. He has already surrendered body and self, so he asks why sin and other masters should still get any hold over his eyes and his life. The frame he insists on is divine sovereignty: Panduranga rules everything and stands near, so no rival authority has any business over a soul already given to him. The poem lands as a demand made in trust, that God exercise his power, honor the surrender already made, and grant the rightful gift of belonging wholly to him.

GATHA 3617 *Autobiography*

Autobiography, scorned by the world

मराठी मूळ

निंदावें हें जग । ऐसा भागा आला भाग ॥1॥
होतें तैसें आलें फळ । गेलें निवडूनि सकळ ॥ध्रु.॥
दुस†याच्या मता । मिळेनासें जालें चित्ता ॥2॥
तुका जाला सांडा । विटंबिती पोरें रांडा ॥3॥

ENGLISH TRANSLATION

The world is bound to criticize; such is the share that fate has allotted. The fruit has come exactly as it was sown, and everything has been sifted out.

My mind can no longer agree with the opinions of others. Says Tuka, I have been discarded; even women and children mock me.

IN PLAIN WORDS

The world is bound to blame me. Such is the share that fell to my lot. The fruit came exactly as it was sown. Everything has been sifted and sorted out. My mind can no longer fall in line with other people's opinions. Tuka says: Tuka has been thrown away like refuse. Even children and lewd women mock him.

WHAT IT MEANS

Tukaram accepts the world's contempt as the natural yield of the path he has taken. To be reviled is simply his allotted portion, the fruit matching the seed, and the sifting has run its course. The hard turn is that his mind can no longer bend to public opinion, which is exactly what makes him an outcast. The plain stakes are named without self-pity: he has been discarded like rubbish and openly jeered at, even by children and the lowest, and the poem invites us to weigh whether such mockery is the price of refusing to live by the crowd's verdict.

GATHA 3618 *Devotion to Vitthal*

Devotion, the knot of grace and service

मराठी मूळ

माझे माथां तुझा हात । तुझे पायीं माझें चित्त ॥1॥
ऐसी पडियेली गांठी । शरीरसंबंधाची मिठी ॥ध्रु.॥
येरयेरांपाशीं । सांपडोन गेलों ऐसीं ॥2॥
तुका ह्मणे सेवा । माझी कृपा तुझी देवा॥3॥

ENGLISH TRANSLATION

Your hand rests upon my head, and my chitta rests at Your feet. Such is the knot that has been tied, an embrace born of this bodily bond.

We have been caught up in each other in just this way. Says Tuka, mine is the service and Yours is the grace, O Lord.

IN PLAIN WORDS

Your hand rests on my head. My mind rests at your feet. Such is the knot that has been tied. It is an embrace of this bodily bond. We have been caught up in each other just so. Tuka says: mine is the service, yours is the grace, O God.

WHAT IT MEANS

Tukaram describes the bond with God as a knot tied from both ends. God's blessing hand rests on his head while his own attention rests at God's feet, so that the two are clasped together and caught up in one another. The frame is mutuality made physical, an embrace rather than a one-way reaching. He lands it cleanly in the closing line: the relationship divides into two gifts that meet, the devotee's part is to serve and God's part is to give grace, and the knot holds because each side keeps to its own.

GATHA 3619 *The Moral Ideal*

Moral ideal, truth equals renunciation

मराठी मूळ

सत्य त्यागा चि समान । नलगे वेचावें वचन ॥1॥
नारायणा ऐसे दास । येरयेरांची च आस ॥ध्रु.॥
मळ नाहीं चित्ता । तेथें देवाची च सत्ता ॥2॥
तुका ह्मणे जाण । तें च भल्याचें वचन॥3॥

ENGLISH TRANSLATION

Truth is the equal of renunciation itself; no further expenditure of words is needed. Such are the servants of Narayana: they seek only one another.

Where no impurity taints the mind, there God's authority alone prevails. Says Tuka, know this: such is the word of the good.

IN PLAIN WORDS

Truth is equal to renunciation itself. No more words need be spent on it. Such are the servants of Narayana: they long only for one another. Where no impurity stains the mind, there God's authority alone rules. Tuka says: know this. That is the word of the good.

WHAT IT MEANS

Tukaram sets truthfulness on the same level as full renunciation and says the matter needs no further argument. He then describes God's true servants by a single mark: their only desire is for each other's company, the fellowship of the devoted. The claim he lands is that where the mind carries no impurity, God alone holds sway there, with no rival power. He seals it as the settled teaching of the holy, that truth and a clean mind are themselves the place where God reigns, and that this, not elaborate words, is the word of the good.

GATHA 3620 *Surrender and Acceptance*

Surrender, the spent mind

मराठी मूळ

माझिये बुद्धीचा खुंटला उपाव । करिसील काय पाहेन तें ॥1॥
सूत्रधारी तूं हें सकळचिाळता । कासया अनंता भार वाहों ॥ध्रु.॥
वाहिले संकल्प न पवती सिद्धी । येऊं देहबुद्धीवरि नयों ॥2॥
तुका ह्मणे दुःखी करिती तरंग । चिंतूं पांडुरंग आवरून॥3॥

ENGLISH TRANSLATION

My mind's resources are exhausted. I will watch and see what You choose to do.

You are the stage director, the mover of all things; why should I carry this burden, O Ananta? The plans I have made never come to fruition; I cannot bring body-consciousness to bear any longer. Says Tuka, waves of sorrow batter me; I meditate on Panduranga, gathering Him close.

IN PLAIN WORDS

My mind has run out of ways. I will just watch and see what you choose to do. You are the one who works the strings; you move everything. So why should I carry this load, O Ananta? The plans I make never come to anything. I cannot lean on body-thinking any longer. Tuka says: waves of sorrow keep beating on me. So I gather Panduranga close and hold him in my thoughts.

WHAT IT MEANS

Tukaram has reached the end of his own cleverness and stops scheming. He hands the whole burden back to God, naming him the stage-director who moves all things, and asks why he should keep carrying what is not his to carry. He admits that his own plans fail and that he can no longer trust the mind that says 'I am the body.' When grief comes at him in waves, his one move is not to fight it himself but to draw Panduranga close and rest his attention there.

GATHA 3621 *Surrender and Acceptance*

Surrender, devotion as my only store

मराठी मूळ

देखिलें तें धरिन मनें । समाधानें राहेन ॥1॥
भाव माझी सांटवण । जगजीवन कळावया ॥ध्रु.॥
बोळवीन एकसरें । उत्तरें या करुणेच्या ॥2॥
तुका ह्मणे नयों रूपा । काय बापा करीसी॥3॥

ENGLISH TRANSLATION

Whatever I have been shown, I will hold in my chitta and remain content. My devotion is my storehouse, the means by which the life of the world may be understood.

I will send off all the cries of anguish in one single dispatch. Says Tuka, I do not take form beyond this; what more, O Father, will You do?.

IN PLAIN WORDS

Whatever you have shown me, I will hold in my mind. I will stay content with that. My devotion is my whole storehouse. By it the life of the world is made known. I will send off all my cries of pain in one single bundle. Tuka says: I will not take any form beyond this. What more, O Father, will you do to me?

WHAT IT MEANS

Tukaram settles for whatever God has already given him to see, and decides that this is enough to rest content. He owns nothing else; his devotion is his only wealth, and through it the life of all things becomes clear to him. Rather than send God a stream of separate complaints, he gathers every cry of anguish into one final dispatch and lets it go. Then, calling God 'Father,' he lays himself bare: I will not become anything more than this, so do with me whatever you will.

GATHA 3622 *Surrender and Acceptance*

Surrender, handing back the burden

मराठी मूळ

वांयां जाय ऐसा । आतां उगवावा फांसा ॥1॥
माझें परिसावें गा†हाणें । सुखदुःखाचीं वचनें ॥ध्रु.॥
हा चि आह्मां ठाव। पायीं निरोपाया भाव ॥2॥
तुका ह्मणे जार । तुझा तुज देवा भार॥3॥

ENGLISH TRANSLATION

The noose that was tightening in vain must now be loosened. Hear my plea, these words of joy and sorrow.

This alone is my dwelling place: to lay my devotion at Your feet and depart. Says Tuka, Your burden, O Lord, is Your own affair.

IN PLAIN WORDS

The noose that was tightening for nothing must now be loosened. Hear my plea: these words of joy and of sorrow. This alone is the place I dwell: to lay my devotion at your feet and walk away. Tuka says: your burden, O God, is your own affair.

WHAT IT MEANS

Tukaram sees that he has been strangling himself with a self-made noose, and asks for it to be loosened. He lays his whole inner record before God, the joy and the sorrow alike, and finds his only true home in one act: setting his devotion at God's feet and then leaving the matter there. The closing line is the heart of it: whatever weight there is to carry is God's responsibility, not the devotee's. Surrender here is not collapse but the deliberate handing back of a load that was never ours to hold.

GATHA 3623 *Longing and Separation*

Longing, the hunger that grows

मराठी मूळ

खादलें च खावें वाटे । भेटलें भेटे आवडी ॥1॥
वीट नाहीं पांडुरंगीं । वाढे अंगीं आर्त तें ॥ध्रु.॥
इंि्द्रयांची हांव पुरे। परि हें उरे चिंतन ॥2॥
तुका ह्मणे पोट भरे । परि ते उरे भूक पुढें ॥3॥

ENGLISH TRANSLATION

What has been eaten, one wants to eat again; what has been met, one longs to meet once more. There is no weariness of Panduranga; the yearning only grows in the body.

The cravings of the senses eventually subside, but this contemplation endures. Says Tuka, the belly may be filled, yet the hunger remains ahead.

IN PLAIN WORDS

What I have eaten, I want to eat again. Whom I have met, I long to meet once more. There is no growing tired of Panduranga. The ache for him only swells in me. The cravings of the senses wear out in the end, but this remembering does not. Tuka says: the belly gets filled, yet the hunger still waits up ahead.

WHAT IT MEANS

Tukaram describes a hunger that runs opposite to every ordinary appetite. With food and with people, having more eventually brings weariness; the senses tire of what they crave. But the longing for Panduranga only deepens the more it is fed, and contemplation of him never goes stale. He sets the two side by side to make the point sharp: bodily hunger is satisfied and ends, while this love is satisfied and grows. The unfilled hunger 'up ahead' is not a lack but the sign of a desire worth keeping.

GATHA 3624 *Faith and Trust*

Faith, the Name that scatters fear

मराठी मूळ

सत्य आठवितां देव । जातो भेंव पळोनि ॥1॥
न लगे कांहीं करणे चिंता । धरी सत्ता सर्व तो ॥ध्रु.॥
ध्रु.॥ भावें भाव राहे पायीं । देव तैं संनिध ॥2॥
तुका ह्मणे कृष्णनामें । शीतळ प्रेम सर्वांसी ॥3॥

ENGLISH TRANSLATION

When one remembers God in truth, all fear flees. There is no need for any worry, for He takes charge of everything.

When devotion abides at His feet, God is right there, close at hand. Says Tuka, by the name of Krishna, cooling love spreads to all.

IN PLAIN WORDS

When you truly remember God, fear turns and runs away. There is no need to carry any worry; he holds all power in his hands. When your love rests at his feet, God is right there, close by. Tuka says: by the name of Krishna, cool, calm love spreads to everyone.

WHAT IT MEANS

Tukaram makes a plain promise about remembrance done in earnest: fear simply flees, because the One remembered governs everything. Worry becomes pointless once you grant that all power is in God's hands and not your own. The condition he names is sincerity of love at God's feet; where that love stays, God is already near. He ends by widening the gift: the name of Krishna does not soothe one person alone but spreads a cooling love to all who take it up.

GATHA 3625 *Devotion to Vitthal*

Devotion, the giver who comes running

मराठी मूळ

ब्रीद याचें जगदानी । तो चि मनीं स्मरावा ॥1॥
सम पाय कर कटी । उभा तटीं भींवरेच्या ॥ध्रु.॥
पाहिलिया वेध लावी । बैसे जीवीं जडोनि ॥2॥
तुका ह्मणे भक्तिकाजा । धांवें लाजा लवलाहें ॥3॥

ENGLISH TRANSLATION

His title is the benefactor of the world; He alone should be remembered in the mind. He stands with hands upon His hips on the banks of the Bhima.

One look at Him plants a longing that lodges deep within the jiva. Says Tuka, for the sake of His devotees, He runs swiftly, guarding His own honor.

IN PLAIN WORDS

His title is the giver to all the world. He alone is the one to remember in the mind. His feet are level, his hands on his hips, and he stands on the bank of the Bhima. One look at him plants a longing that lodges deep in the soul. Tuka says: for the sake of his devotees he comes running, fast, to keep his good name.

WHAT IT MEANS

Tukaram fixes the mind on Vitthal at Pandhari, standing in the well-known pose on the bank of the Bhima river, and names his very title: the one who gives to the whole world. A single sight of that form is enough to set a longing that sinks deep into the soul and stays. The closing image is the heart of his faith: God is not distant or slow but comes running to his devotees, swift to help. He does so to guard his own honor, because his name as protector is at stake.

GATHA 3626 *Devotion to Vitthal*

Devotion, the self undone by the Name

मराठी मूळ

माझिया मनाची बैसली आवडी । अवसान घडी एकी नेघे ॥1॥
पाय चित्तीं रूप डोळांच राहिलें । चिंतने गोविलें मुख सदा ॥ध्रु.॥
अवघियांचा जाला विसर हा मागें । वेध हा श्रीरंगें लावियेला ॥2॥
तुका ह्मणे कानीं आइकली मात । तो चि जाला घात जीवपणा ॥3॥

ENGLISH TRANSLATION

My chitta's desire has settled so firmly that it will not yield even a single moment's pause. His feet remain in my mind, His form stays in my eyes, and my mouth is always occupied with thoughts of Him.

All memory of everything else has fallen away; this spell has been cast by Shrirang Himself. Says Tuka, the moment the ear heard the word, the sense of a separate self was slain.

IN PLAIN WORDS

My mind has settled into one desire. It will not take even a moment's pause. His feet are in my mind, his form stays in my eyes, my mouth is always busy with thoughts of him. Every memory of everything else has dropped away behind me. This spell was cast by Shrirang himself. Tuka says: the moment my ear heard the word, that was the end of my sense of a separate self.

WHAT IT MEANS

Tukaram describes a mind that has fixed on one love so completely that it will not rest for an instant. Feet, form, and speech are all taken up with God, until everything else simply falls away behind him. He credits this not to his own effort but to God, Shrirang, who cast the spell. The last line lands the radical claim: the instant the ear caught the holy word, the sense of being a separate, private self was slain. The Name does not merely comfort the ego; it ends it.

GATHA 3627 *Autobiography*

Autobiography, the God-mad man

मराठी मूळ

याची कोठें लागली चट । बहु तट जालेंसे ॥1॥
देवपिसीं देवपिसीं । मजऐसीं जग ह्मणे ॥ध्रु.॥
एकांताचें बाहेर आलें । लपविलें झांकेना ॥2॥
तुका ह्मणे याचे भेटी । जाली तुटी आपल्यांसी ॥3॥

ENGLISH TRANSLATION

Where has this madness gripped me? A great stubbornness has taken hold. The world calls me 'God-mad, God-mad.' What was kept secret in solitude has now come out into the open and cannot be concealed.

Says Tuka, through meeting with Him, I have broken ties with my own people.

IN PLAIN WORDS

Where did this madness take hold of me? A great stubbornness has gripped me. The world calls me God-mad, God-mad, that is how it speaks of one like me. What I kept secret in solitude has come out into the open, and now it cannot be hidden. Tuka says: through meeting him, I have broken ties with my own people.

WHAT IT MEANS

Tukaram speaks plainly about how his devotion looks from the outside: a madness, a stubborn obsession, and the village has a name for it, God-mad. What he once kept private has spilled into public view and can no longer be concealed. He does not defend himself or soften the cost. He simply states it: finding God has cut him off from his own people. The verse owns the social price of a love that cannot be kept respectable or quiet.

GATHA 3628 *Devotion to Vitthal*

Devotion, the boat for high and low

मराठी मूळ

दीन आणि दुर्बळांसी । सुखरासी हरिकथा ॥1॥
तारूं भवसागरींचें । उंचनीच अधिकार ॥ध्रु.॥
चरित्र तें उच्चारावें । केलें देवें गोकुळीं ॥2॥
तुका ह्मणे आवडी धरीं । कृपा करी ह्मणऊनी॥3॥

ENGLISH TRANSLATION

For the lowly and the destitute, the story of Hari is a treasure of joy. It is a vessel to cross the ocean of existence, open to all, high and low alike.

One should recount the deeds the Lord performed in Gokul. Says Tuka, hold this love close, for it is by this that His grace is won.

IN PLAIN WORDS

For the lowly and the weak, the story of Hari is a heap of joy. It is a boat to cross the ocean of this world, open to all, high and low alike. Tell out the deeds the Lord did in Gokul. Tuka says: hold this love close, for by it his grace is won.

WHAT IT MEANS

Tukaram points to Hari's story as a treasure made especially for the poor and the powerless, a joy that costs nothing. He calls it a boat across the ocean of worldly existence, and insists the boat is open to everyone, no rank required, high and low welcomed together. The way aboard is simple: recount the deeds God did in Gokul, keep that telling alive. He closes by naming the means and the end in one breath: hold this love close, because it is love, not status, that wins God's grace.

GATHA 3629 *The Nature of God*

Nature of God, the patient mother

मराठी मूळ

संतोषे माउली आरुषा वचनी । वोरसोनि स्तनीं लावी बाळा ॥1॥
तैसे परिमळाचें अवघें चि गोड । पुरवितो कोड पांडुरंग ॥ध्रु.॥
सेवा करी साहे निष्ठ उत्तरें । त्याचें वाहे मनीं तेंच बरें ॥2॥
तुका ह्मणे इच्छावसे खेळ खेळें । चिंता ते सकळ कांहीं नेणें ॥3॥

ENGLISH TRANSLATION

A mother is pleased even by her child's angry words; she draws it to her breast and lets it nurse. Just so, Panduranga finds everything sweet in devotion and fulfills every whim.

He serves and endures even harsh words; whatever the devotee does, He considers good. Says Tuka, let the child play as it wishes; God knows no worry at all.

IN PLAIN WORDS

A mother is glad even at her child's angry words. Her love wells up and she draws it to her breast to nurse. Just so, Panduranga finds everything in devotion sweet, and grants every wish. He serves and bears even harsh words; whatever the devotee does, he counts it good. Tuka says: let the child play as it likes; God carries no worry at all.

WHAT IT MEANS

Tukaram explains God's tenderness through the image of a mother who is not offended even by her child's cross words but only loves the more and feeds it. In the same way Panduranga takes everything offered in devotion as sweet and meets every wish. The startling reversal is that God himself serves the devotee, enduring even harsh speech and reckoning whatever the devotee does as good. The closing line completes the picture: like a watchful, untroubled parent, God lets the child play freely and carries no worry, which frees the devotee to be unguarded before him.

GATHA 3630 *Surrender and Acceptance*

Surrender, nothing left to ask

मराठी मूळ

विनवीजे ऐसें कांहीं । उरलें नाहीं यावरि ॥1॥
आतां असो पंढरीनाथा । पायीं माथा तुमचिये ॥ध्रु.॥
मागें सारियेली युक्ती । कांहीं होती जवळी ते ॥2॥
निराशेची न करी आस । तुका दास माघारी ॥3॥

ENGLISH TRANSLATION

There is nothing more left to say in supplication. Now, O Lord of Pandhari, my head rests at Your feet.

Whatever resources I had, I have already spent. Says Tuka, even in despair, this servant does not nurture false hope and will not turn back.

IN PLAIN WORDS

There is nothing left to put into a prayer; I have nothing more. Now, O Lord of Pandhari, my head rests at your feet. Whatever schemes I had, I have already used them up. Tuka says: even in hopelessness this servant will not nurse a false hope, and he will not turn back.

WHAT IT MEANS

Tukaram has emptied his bag of requests and admits there is nothing more to petition for. With that, he simply lays his head at the feet of the Lord of Pandhari. He confesses that every plan and resource he once had is spent. The final stance is firm rather than despairing: he will not feed himself false hope to soften the emptiness, and he will not retreat from the feet he has chosen. Surrender here is staying put with nothing in hand, refusing both illusion and escape.

GATHA 3631 *The Necessity of Experience*

Experience, the birth fulfilled

मराठी मूळ

आतां येथें जाली जीवासवेंसाटी । होतें तैसें पोटीं फळ आलें ॥1॥
आतां धरिले ते नो सोडीं चरण । सांपडलें धन निजठेवा ॥ध्रु.॥
आतां हा अळस असो परता दुरी । नेदावी तें उरी उरों कांहीं ॥2॥
आतां याचा मज न व्हावा विसर । भरोनि अंतर राहों रूप ॥3॥
आतां लोकलाज नयो येथें आड । बहु जालें गोड ब्रह्मरस ॥4॥
तुका ह्मणे आतां जन्म हा सफळ । अंतरीं गोपाळ िस्थरावला ॥5॥

ENGLISH TRANSLATION

Now the bond with the jiva has been forged, and what was within has borne its fruit. I shall not release these feet that I have seized; the treasure of the true Self has been found.

Now let all laziness stay far away; let nothing remain held back. Now let me never forget Him; let His form fill every corner of my being.

Now let social shame not come in the way, for the nectar of Brahman has become exceedingly sweet. Says Tuka, this birth is now fulfilled, for Gopala has settled firmly within.

IN PLAIN WORDS

Now a bond has been forged with my whole life, and what was within me has borne its fruit. Now I will not let go of these feet I have seized; the treasure of my own true Self is found. Now let all laziness stay far off; let nothing be held back. Now let me never forget him; let his form fill every corner of me. Now let the shame of what people say not get in the way, for the nectar of Brahman has grown so sweet. Tuka says: now this birth is fulfilled, for Gopala has settled firm within.

WHAT IT MEANS

Tukaram speaks from arrival, not from longing: the bond is made and the inner work has borne fruit. He grips God's feet and will not release them, naming what he has found the treasure of his own true Self. Then he sets the terms of how he will live it out: no laziness, nothing held back, never a moment of forgetting, and his whole being filled with God's form. He brushes aside the fear of public shame, because the taste of Brahman has become too sweet to trade for respectability. The verse ends in completion: with Gopala settled firmly inside, this human birth has reached its whole purpose.

GATHA 3632 *Prayers*

Prayer, peace that cannot be undone

मराठी मूळ

अनंतां जीवांचीं तोडिलीं बंधनें । मज हि येणें काळें कृपा कीजे ॥1॥
अनंत पवाडे तुझे विश्वंभरा । भक्तकरुणाकरा नारायणा ॥ध्रु.॥
अंतरींचें कळों देई गुहए गुज । अंतरीं तें बीज राखईन ॥2॥
समदृष्टी तुझे पाहेन पाउलें । धरीन संचले हृदयांत॥3॥
तेणें या चित्ताची राहेल तळमळ । होतील शीतळ सकळ गात्रें ॥4॥
तुका ह्मणे शांति करील प्रवेश । मग नव्हे नाश अखंड तो ॥5॥

ENGLISH TRANSLATION

You have broken the bonds of countless jivas; in this same age, show mercy to me as well. Endless are Your glorious deeds, O Sustainer of the world, O compassionate Narayana.

Reveal the secret that lies within; I will guard that seed in my chitta. With equal vision I shall behold Your footprints and hold them firmly in my breast.

Then this restless chitta shall grow calm, and every limb shall be cooled. Says Tuka, peace shall enter in, and that peace, once come, shall never be destroyed.

IN PLAIN WORDS

You have cut the bonds of countless living souls. In this same age, show your mercy to me too. Your glorious deeds are endless, Vishvambhara, holder of the world. Compassionate one, Narayana. Reveal to me the secret hidden within; I will guard that seed in my heart. With equal vision I will gaze at your footprints, and hold them, gathered, in my breast. Then this mind will stop its trembling, and every limb will grow cool. Tuka says: peace will enter in. And once it comes, it will never be destroyed.

WHAT IT MEANS

Tukaram asks Narayana to do for him what he has already done for endless others: break the bonds. He is not asking for a private favor but for a turn at the same mercy that has freed countless souls. The middle of the poem names what he wants kept inside him, a hidden seed of the secret, and what he will keep his gaze fixed on, the footprints held in the breast. The promised result is bodily as well as inward: the trembling mind quiets and every limb cools. The last line raises the stake to permanence; this is not a passing calm but a peace that, once it arrives, cannot be lost.

GATHA 3633 *Longing and Separation*

Complaint, the generous one withholds

मराठी मूळ

पराधीन माझें करूनियां जीणें । सांडीं काय गुणें केली देवा ॥1॥
उदार हे कीतिन असे जगामाजी । कां तें ऐसें आजि पालटिलें ॥ध्रु.॥
आळवितों परी न पुरे चि रीग । उचित तो त्याग नाहीं तुह्मां ॥2॥
तुका ह्मणे कां बा मुळीं च व्यालासी । ऐसें कां नेणसी पांडुरंगा ॥3॥

ENGLISH TRANSLATION

You have made my life dependent on others, O Lord; why have You cast me aside? Your fame as the generous one resounds throughout the world; why has it changed today? Though I plead, the door does not open; the fitting generosity is not found in You. Says Tuka, why did You bring me into being at all, O Panduranga, if this is what You intended?

IN PLAIN WORDS

You have made my life depend on others, Lord. What good did casting me aside do you? The world rings with your fame as the generous one. Why has that changed today? I keep calling, but I cannot get in; the door does not open. Giving what is fitting is not in you. Tuka says: why did you give birth to me at all, Panduranga, if you would not know me like this?

WHAT IT MEANS

This is a lover's accusation flung straight at God. Tukaram says his life has been made dependent on other people, and asks what Vitthal gained by abandoning him. He turns God's own reputation against him: the whole world calls Panduranga generous, so why is that generosity not reaching the one man crying at his door. The sharpest line is the last, where he asks why God bothered to bring him into being at all if this neglect was the plan. The harshness is the harshness of intimacy, not contempt: only someone who fully expects God's care complains this bitterly when it seems withheld.

GATHA 3634 *Longing and Separation*

Longing, watching the road for Hari

मराठी मूळ

नेणपणें नाहीं केला हा बोभाट । आतां आली वाट कळों खरी ॥1॥
आतां बहुं शीघ्र यावें लवकरी । वाट पाहें हरी भेटी देई ॥ध्रु.॥
समर्थाच्या बाळा करुणेचें भाषण । तरी त्याची कोण नांदणूक ॥2॥
तुका ह्मणे बहु बोलिले बडिवार । पडिलें अंतर लौकिकीं तें ॥3॥

ENGLISH TRANSLATION

It was not out of ignorance that I raised this outcry; now the true path has become visible. Come swiftly now, come without delay; I am watching for You, O Hari, grant me Your meeting.

When a mighty lord's child must speak in piteous tones, what kind of household is that? Says Tuka, many grand claims were made, but worldly propriety created the distance.

IN PLAIN WORDS

I did not raise this outcry out of ignorance. Now the true road has become clear to me. Now come, very quickly, come without delay. I am watching the road, Hari; give me your meeting. When a mighty lord's child has to speak in pitiful tones, what kind of house is that? Tuka says: many grand boasts were made, but in plain sight a gap was left.

WHAT IT MEANS

Tukaram defends his crying out: it was not the noise of a confused man, but the call of someone who now sees the path plainly. He begs Hari to come fast, and pictures himself standing at the road, waiting for the meeting. Then he shames God with a household image: if a powerful lord's own child is reduced to begging in a pitiful voice, that reflects badly on the lord's house, not the child. The closing line points at the gap between God's great reputation and the visible fact of a devotee left wanting. The poem leans on God's honor to move God to act.

GATHA 3635 *Surrender and Acceptance*

Surrender, the body cast as offering

मराठी मूळ

जें जें केलें तें तें साहे । कैसें पाहें भाविक ॥1॥
ओंवाळूनि माझी काया । सांडिली यावरूनि ॥ध्रु.॥
काय होय नव्हें करूं । नेणें धरूं सत्ता ते ॥2॥
तुका ह्मणे कटीं कर । उभें धीर धरूनि ॥3॥

ENGLISH TRANSLATION

Whatever has been done, He endures it all. How wonderfully faithful He is.

Having waved my body as an offering over His feet, I have cast it aside. Whether something can or cannot be done, I do not know how to hold that authority.

Says Tuka, with hands upon His hips, He stands there, having taken up His patient resolve.

IN PLAIN WORDS

Whatever has been done, he bears it all. See how full of faith he is. I waved my body over him like a lamp in offering, and then I threw it away. Whether a thing can be done or cannot, I do not know how to hold that power. Tuka says: with his hands on his hips, he stands there, holding firm.

WHAT IT MEANS

Tukaram describes a complete handing over. He has performed the gesture of waving his own body over the Lord, the way a lamp is waved in arati, and then discarded it; the self is no longer his to manage. He confesses he no longer holds any authority to decide what can or cannot happen, having given that up. The faith he praises is God's own steadiness: God bears whatever is done. The final image is striking and tender, of Vitthal standing on the brick with hands on hips, patient and unmoving, while the devotee surrenders everything into that stillness.

GATHA 3636 *Autobiography*

Self-examination, the poor servant of Vishnu

मराठी मूळ

नाहीं मज कृपा केली पांडुरंगें । संताचिया संगें पोट भरीं ॥1॥
चतुराचे सभे पंडित कुशळ । मी काय दुर्बळ विष्णुदास॥2॥
तुका ह्मणे नेणें करूं समाधान । धरिले चरण विठोबाचे ॥3॥

ENGLISH TRANSLATION

Panduranga has not shown me His grace; I fill my belly in the company of saints. In the assembly of the clever, among scholars and learned ones, am I not also a servant of Vishnu, however poor? Says Tuka, I do not know how to find contentment; I have simply held fast to the feet of Vithoba.

IN PLAIN WORDS

Panduranga has not shown me his grace. I fill my belly in the company of the saints. In the assembly of the clever, among skilled scholars, what am I but a poor servant of Vishnu? Tuka says: I do not know how to make myself content. I have only held the feet of Vithoba.

WHAT IT MEANS

Tukaram measures himself honestly and finds himself small. He admits he has not received the grace he longs for, and that he lives on the company of the saints, fed in their fellowship. Set beside clever scholars in their learned assemblies, he claims no learning, only the plain title of a poor servant of Vishnu. The poem refuses to dress up his condition. The single thing he has done, and the thing the whole poem rests on, is to take hold of Vithoba's feet and not let go, even while contentment stays out of reach.

GATHA 3637 *Longing and Separation*

Self-examination, faults given a home

मराठी मूळ

तुह्मी माझा देवा करिजे अंगीकार । हा नाहीं विचार मजपाशीं ॥1॥
आतां दोहीं पक्षीं लागलें लक्षणें । देवभक्तपण लाजविलें ॥ध्रु.॥
एकांतीं एकलें न राहे निश्चळ । न राहे च पळ मन ठायीं ॥2॥
पायीं महत्वाची पडिली शंकळा । बांधविला गळा स्नेहा हातीं ॥3॥
शरीर सोकलें देखिलिया सुखा । कदान्न हें मुखा मान्य नाहीं ॥4॥
तुका ह्मणे जाला अवगुणांचा थारा । वाढली हे निद्रा अळस बहु ॥5॥

ENGLISH TRANSLATION

That You should accept me, O Lord, is not something I can reason out. Now both sides stand embarrassed; the honor of both God and devotee is at stake.

Alone in solitude, the mind will not stay still; it does not rest even for a moment. A chain of attachment binds my feet, and affection has tied a noose around my neck.

The body has withered from the sight of joy, and coarse food no longer satisfies the mouth. Says Tuka, a haven of faults has been established; sloth and drowsiness have grown beyond measure.

IN PLAIN WORDS

That you should take me up, my Lord, is not something I can work out by reasoning. Now signs have appeared on both sides; the honor of both God and devotee has been shamed. Alone in solitude my mind will not stay still; it does not rest in one place even for a moment. A chain of importance has fallen onto my feet, and affection has tied a noose around my neck. The body has grown soft, used to comfort; coarse food no longer pleases the mouth. Tuka says: my faults have been given a home; sleep and laziness have grown beyond measure.

WHAT IT MEANS

This is a frank inventory of the devotee's own failings, offered as confession. Tukaram says he cannot reason his way to deserving God's acceptance, and that the present state shames both of them, since a failed devotee reflects on God too. He then lists the patterns he is caught in: a restless mind that will not sit still, the craving for importance and the bonds of attachment, a body grown used to comfort that now rejects plain food, and sloth that keeps growing. The poem turns the gaze inward, naming the very ruts a seeker falls into, so that the failings can be seen plainly rather than excused.

GATHA 3638 *Prayers*

Prayer, devotion laid at the feet

मराठी मूळ

बोलिलिया गुणीं नाहीं पाविजेत । देवा नाहीं होत हित तेथें ॥1॥
कवतुक तुझें नवल यावरि । घेसील तें शिरीं काय नव्हे ॥ध्रु.॥
नाहीं मिळों येत संचिताच्या मता । पुराणीं पाहतां अघटित ॥2॥
तुका ह्मणे पायीं निरोपिला भाव । न्याल तैसा जाव सिद्धी देवा ॥3॥

ENGLISH TRANSLATION

By the virtues spoken of, nothing is truly attained; mere words do not bring welfare, O Lord. Yet what a marvel it is: will You not take upon Your head whatever is offered? Destiny's ways do not conform to any plan; the scriptures describe events that defy all expectation.

Says Tuka, I have placed my devotion at Your feet; carry it to fruition as You see fit, O Lord.

IN PLAIN WORDS

By the merits people speak of, nothing is truly reached; mere talk brings no good there, Lord. Here is the wonder of your play: whatever is offered, will you not take it onto your head? It does not fit the reckoning of past deeds; in the old books too, such things are unheard of. Tuka says: I have laid my devotion at your feet. Carry it through to its fulfillment however you will, Lord.

WHAT IT MEANS

Tukaram contrasts two ways of approaching God. The first, talked-up virtues and reckonings of merit, reaches nothing. The second is God's own surprising habit of accepting whatever a devotee simply offers, taking it onto his head as a gift to be honored. He marvels that this does not follow the logic of past karma and is not even found described in the scriptures; it is sheer grace. So Tukaram lets go of bargaining. He places his devotion at the feet and asks God himself to bring it to fruition, in whatever way God chooses.

GATHA 3639 *Longing and Separation*

Longing, the hunger that is never filled

मराठी मूळ

हा तों नव्हता दीन । टाळायाच्या ऐसा क्षण ॥1॥
कां जी नेणों राखा हात । कैसें देखावें रडत ॥ध्रु.॥
दावूनियां आस । दूर पळविता कास ॥2॥
तुका ह्मणे धांव । घेतां न पुरे चि हांव ॥3॥

ENGLISH TRANSLATION

This was no insignificant moment to be brushed aside. Why, O Lord, do You not stretch out Your hand? How can You bear to watch me weep? You showed me hope and then fled far away.

Says Tuka, no matter how far I run, the hunger is never satisfied.

IN PLAIN WORDS

This was no small moment, the kind you brush aside. Why, Lord, do you not hold out your hand? How can you stand to watch me weeping? You showed me hope, then ran far away and slipped from my grasp. Tuka says: however hard I run after you, the longing is never satisfied.

WHAT IT MEANS

Tukaram protests against a God who shows himself and then withdraws. He insists this hour of need was not trivial, not something to wave away, and asks why God will not simply reach out a hand. The wounding image is of being shown hope and then watching God flee beyond reach, leaving the devotee weeping. The closing line names the heart of the ache: no matter how fast he chases, the hunger for God is never filled. The complaint is itself a form of pursuit, the longing refusing to give up even as it goes unmet.

GATHA 3640 *The Moral Ideal*

Moral counsel, true giving and a pure heart

मराठी मूळ

आर्तभूतां द्यावें दान । खरें पुण्य त्या नांवें ॥1॥
होणार तें सुखें घडो । लाभ जोडो महाबुद्धि ॥ध्रु.॥
सत्य संकल्प च साटीं । उजळा पोटीं रविबिंब ॥2॥
तुका ह्मणे मनीं वाव । शुद्ध भाव राखावा ॥3॥

ENGLISH TRANSLATION

Give to those who are in distress; that alone is true merit. Let whatever is destined come to pass gladly; may the gain of great wisdom be won.

A true resolve shines within like the orb of the sun. Says Tuka, keep the mind free of emptiness, and guard pure devotion within.

IN PLAIN WORDS

Give to those in distress; that, by its right name, is true merit. Let whatever is to come happen gladly; may great wisdom be the gain. A true resolve shines within like the disc of the sun. Tuka says: keep emptiness out of the mind, and guard a pure heart inside.

WHAT IT MEANS

Tukaram states plainly what real merit is: giving to people who are suffering, not piling up showy acts of piety. He counsels acceptance of whatever fate brings, treating the true profit as wisdom rather than gain. The center of the poem is the inner condition: a sincere resolve that glows in the heart like the sun's bright disc. The instruction at

the end is to keep the mind free of hollowness and to guard purity of intention within. The whole piece points the listener toward the heart behind the deed, not the deed's appearance.

GATHA 3641 *Devotion to Vitthal*

Devotion, the child at the mother's side

मराठी मूळ

कवतुकवाणी बोलतसें लाडें । आरुष वांकडें करुनि मुख ॥1॥
दुजेपणीं भाव नाहीं हे आशंका । जननीबाळकामध्यें भेद ॥ध्रु.॥
सलगी दुरूनि जवळी पाचारुं । धांवोनियां करुं अंगसंग॥2॥
धरूनि पालव मागतों भातुकें । आवडीचें निकें प्रेमसुख ॥3॥
तुका ह्मणे तुज आमची च गोडी । ऐसी हे आवडी कळों आली ॥4॥

ENGLISH TRANSLATION

I speak lovingly in playful tones, twisting my face into a pout. In this game there is no real duality, no separation between mother and child.

From a distance I call out with familiar ease; running close, I press against Your body. Tugging at Your garment, I beg for a trinket, for the sweetness of loving delight.

Says Tuka, it is our love that You find sweet; this I have come to know.

IN PLAIN WORDS

I speak in coaxing, playful words, twisting my face into a little pout. In this game there is no real two-ness, no division between mother and child. From far off I call you with easy familiarity; then I run close and press my body against yours. Holding your hem, I beg for a treat, for the good sweetness of loving delight. Tuka says: it is our love that you find sweet. This is the liking I have come to understand.

WHAT IT MEANS

Tukaram pictures the bond with God as that of a small child with its mother, all play and no distance. He acts out the child's tricks: a coaxing voice, a pretend pout, calling from across the room and then running to cling. There is no real separation here, no two-ness; the playfulness is possible only because the love is sure. He tugs at the hem and begs, not for an object, but for the sweetness of loving closeness itself. The last line turns it around: what God delights in is the devotee's love, and recognizing that mutual sweetness is the whole discovery of the poem.

GATHA 3642 *Prayers*

Prayer, guard me from pride

मराठी मूळ

ऐकें पांडुरंगा वचन माझें एक । जालों मी सेवक दास तुझा ॥1॥
कळे तैसा आतां करावा उद्धार । खुंटला विचार माझा पुढें ॥ध्रु.॥
दंभ मान माझा करूं पाहे घात । जालिया ही थीत कारणाचा ॥2॥
हीन बुद्धि माझी अधम हे याती । अहंकार चित्तीं वसों पाहे ॥3॥
तुका ह्मणे मज विघडतां क्षण । न लगे जतन करीं देवा ॥4॥

ENGLISH TRANSLATION

Hear me, O Panduranga, hear this one word of mine: I have become Your servant and slave. Deliver me now in whatever way You see fit, for my own thinking has come to its end.

Pride and vanity seek to ruin me, even though the ground has been won. My intellect is low and my lineage is humble, yet ego strives to take root in my chitta.

Says Tuka, I can be undone in an instant; therefore guard me, O Lord.

IN PLAIN WORDS

Hear, Panduranga, this one word of mine: I have become your servant, your slave. Now lift me up however you see fit, for my own thinking has come to its end. Pride and the wish for honor are trying to destroy me, even after the ground was won. My understanding is low, my birth is humble, yet ego keeps trying to take root in my heart. Tuka says: I can be undone in a single moment; so keep watch over me, Lord.

WHAT IT MEANS

Tukaram declares his surrender and then names the danger that survives it. He has become God's servant and has run out of his own resources, so he asks God to do the lifting. The threat he points to is inward: pride and the appetite for honor that try to wreck him even after he thought the battle was won. He calls his own intellect poor and his lineage humble, and admits that ego still keeps trying to plant itself in his heart. The plea is for vigilance: knowing he can fall in an instant, he asks God to stand guard. The poem turns the examination on the self, watching for pride rather than blaming anyone else.

GATHA 3643 *Prayers*

Prayer, love that asks for nothing else

मराठी मूळ

जेणें माझें चित्त राहे तुझ्या पायीं । अखंड तें देई प्रेमसुख ॥1॥
देहभाव राख दीन करूनियां । जनाचारी वायां जाय तैसा ॥ध्रु.॥
द्रव्य दारा नको मानाची आवडी । कवणेविशीं गोडी प्रपंचाची ॥2॥
तुझें नाम माझें धरूनियां चित्त । एकांत लोकांत सदा राहो ॥3॥
तुका ह्मणे तुझे जडोनियां पायीं । जालों उतराई पांडुरंगा ॥4॥

ENGLISH TRANSLATION

Grant me that love which keeps my mind anchored at Your feet, an unbroken stream of devotion. Keep this body humble and lowly, so that worldly convention passes over me without effect.

Let me have no desire for wealth, for women, or for honor; let no aspect of worldly life taste sweet. Let my chitta, grasping Your name, remain absorbed whether in solitude or in the crowd.

Says Tuka, rooted at Your feet, I am freed of all debt, O Panduranga.

IN PLAIN WORDS

Grant me that by which my mind stays at your feet, and give me that loving joy unbroken. Keep this body humble and lowly, so that the ways of the world pass me by in vain. I want no wealth, no wife, no taste for honor; let nothing in worldly life taste sweet to me. Let my mind hold your name and stay always absorbed, alone or in the crowd. Tuka says: fixed at your feet, I have paid off my debt, Panduranga.

WHAT IT MEANS

This is a prayer that asks only for the means to keep loving God. Tukaram wants his mind anchored at Vitthal's feet and an unbroken stream of loving joy. He asks to be kept humble so that worldly custom slides past him without taking hold. Then he renounces the usual cravings by name: wealth, wife, honor, any sweetness in worldly life. What he wants instead is to carry God's name in his mind whether he is alone or in a crowd. The final line settles the account: rooted at the feet, he counts himself free of all debt, owing nothing more.

GATHA 3644 *The Saints*

Gratitude to the saints, the watching cow

मराठी मूळ

काय सांगों या संतांचे उपकार । मज निरंतर जागविती॥1॥
काय द्यावें त्यांचें व्हावें उतराई । ठेवितां हा पायीं जीव थोडा ॥ध्रु.॥
सहज बोलणें हितउपदेश । करूनि सायास शिकविती॥2॥
तुका ह्मणे वत्स धेनुवेचा चित्तीं । तैसे मज येती सांभाळीत ॥3॥

ENGLISH TRANSLATION

How can I describe the grace of these saints? They keep me awake without ceasing. What can I give to repay them? Even if I lay down my life at their feet, it would be too little.

Their ordinary conversation is itself the highest teaching; through patient effort they instruct me. Says Tuka, as a cow's chitta is ever with her calf, so do they come watching over me.

IN PLAIN WORDS

How can I tell the grace of these saints? They keep me awake without ceasing. What can I give to repay them? Even if I lay my life at their feet, it is too little. Their plain talk is itself the highest teaching; with patient effort they instruct me. Tuka says: as a cow keeps her calf in mind, so they come watching over me.

WHAT IT MEANS

Tukaram tries to weigh a debt he cannot pay. The saints keep him awake, never letting him slip back into forgetfulness, and even his own life laid at their feet would not square the account. The point is that their gift is not grand gestures but ordinary speech: their casual words carry the whole teaching, and they take pains to drill it into him. He ends with the cow and her calf, naming the kind of love at work: not a teacher correcting a student, but a mother who never takes her attention off her young.

GATHA 3645 *The Nature of God*

Nature of God, knower set apart

मराठी मूळ

देव जाणता देव जाणता । आपली च सत्ता एकाएकीं॥1॥
देव चतुर देव चतुर । जाणोनि अंतर वर्ततसे॥2॥
देव निराळा देव निराळा । अलिप्त विटाळा तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

God is the knower, God is the knower; His authority operates all by itself, alone. God is the clever one, God is the clever one; knowing the inner truth, He acts accordingly.

God stands apart, God stands apart; Says Tuka, He remains untouched by all impurity.

IN PLAIN WORDS

God knows, God knows; his power works all by itself, alone. God is clever, God is clever; he knows the inner heart and acts by it. God stands apart, God stands apart; Tuka says: he is untouched by any defilement.

WHAT IT MEANS

This abhanga names God by three things, each repeated so the claim lands. First, he is the knower whose authority needs nothing outside itself to act. Second, his cleverness is that he reads the inner truth of a person and responds to that, not to the surface. Third, he stands wholly apart, untouched by any impurity. Tukaram is saying you cannot fool such a God or stain him; he sees the heart and remains clean of everything he watches.

GATHA 3646 *The Nature of God*

Argument with God, who carries the burden

मराठी मूळ

आपण चाळक बुद्धीच्या संचारा । आह्मांसी वेव्हारा पात्र केलें ॥1॥
काय जालें तरी नेघा तुह्मीं भार । आणीक कोणां थोर ह्मणों सांगा ॥ध्रु.॥
पंच भूतें तंव कर्माच्या या मोटा । येथें खरा खोटा कोण भाव ॥2॥
तुका ह्मणे नाहीं बोलावया जागा । कां देवा वाउगा श्रम करूं ॥3॥

ENGLISH TRANSLATION

You are the one who directs the movements of the mind; You have made us instruments for worldly dealings. Yet whatever happens, You refuse to bear the burden.

Tell me, whom else should I call great? The five elements are but bundles of karma; who here is genuine and who is false? Says Tuka, there is no ground left for speaking; why, O Lord, should I labor in vain?.

IN PLAIN WORDS

You are the one who moves the mind from inside; you have made us instruments for worldly dealings. Yet whatever happens, you will not bear the load. Then tell me, whom else should I call great? The five elements are only bundles of karma; here who is true and who is false? Tuka says: there is no ground left to speak from; why, Lord, should I labor in vain?

WHAT IT MEANS

Tukaram presses a complaint that doubles as surrender. If God himself directs the mind and makes us his instruments for living in the world, then God cannot also refuse responsibility for what follows. He grants there is no one else worth calling great, so the buck stops nowhere but with God. The body is only the five elements, bundles of past karma, and at that level the labels true and false dissolve. So he lays down the argument: there is no firm place left to stand and protest from, and striving against this on his own is wasted effort.

GATHA 3647 *Prayers*

Prayer for nearness, the honest reckoning

मराठी मूळ

एका एक वर्मे लावूनियां अंगीं । ठेवितों प्रसंगीं सांभाळीन ॥1॥
नेघावा जीं तुह्मी वाव बहु फार । धरुनि अंतर ठायाठाव ॥ध्रु.॥
वेव्हारें आलें तें समानें चि होतें । बळ नाहीं येथें चालों येत ॥2॥
तुका ह्मणे आतां निवाडा च साटीं । संवसारें तुटी करुनि ठेलों ॥3॥

ENGLISH TRANSLATION

Having applied one truth closely to my being, I hold it ready for the right occasion. Do not take too much distance, O Lord; maintain the proper measure of closeness.

What comes through honest dealing is met in equal measure; brute force has no place here. Says Tuka, it is for the sake of this final reckoning that I have cut all ties with worldly life.

IN PLAIN WORDS

I have fixed one truth firmly on my being; I hold it ready for the right moment. Do not keep too great a distance, Lord; keep the proper measure of closeness. What comes by honest dealing is met in equal measure; force has no place here. Tuka says: now, for the sake of this final reckoning, I have cut my ties with worldly life.

WHAT IT MEANS

Tukaram has settled on one truth and pressed it into himself, keeping it ready for when it is needed. His prayer is for the right distance: not abandonment, but God staying near in proper measure. He insists the relationship runs on honest exchange, repaid in kind, never on coercion; you cannot strong-arm God. And he reports the stake he has put down: he has broken with ordinary worldly life precisely so that this final accounting between him and God can be settled cleanly.

GATHA 3648 *Faith and Trust*

Faith, no turning back

मराठी मूळ

आतां येथें खरें । नये फिरतां माघारें ॥1॥
होइल हो तैसी आबाळी । देहनिमित्य या बळी ॥ध्रु.॥
तुह्मांसवें गांठी । देवा जीवाचिये साटीं ॥2॥
तुका नव्हे लंड । करूं चौघांमध्यें खंड॥3॥

ENGLISH TRANSLATION

Now there is no turning back from this truth. Whatever hardship comes, let it come; it is the body's lot to endure.

My bond with You, O Lord, is for the sake of my very jiva. Says Tuka, I am no coward; I will make the break from the crowd.

IN PLAIN WORDS

Now there is no turning back from this truth. Whatever hardship comes, let it come; it is the body's lot to bear. My bond is with you, Lord, for the sake of my very life. Tuka says: I am no coward; I will make the break from the crowd.

WHAT IT MEANS

This is a vow with the exit sealed off. Tukaram has reached a truth he will not retreat from, and he accepts that suffering may follow; pain is simply what a body endures, so it cannot be a reason to quit. The tie that matters is the one with God, and he stakes his very soul on it. He ends by refusing the charge of cowardice: he is willing to break away from the crowd, the safe company of ordinary people, rather than soften his stand.

GATHA 3649 *Prayers*

Argument with God, the settlement at hand

मराठी मूळ

कां हो वाडवितां देवा । मज घरी समजावा । केवडा हो गोवा । फार केलें थोडएाचें ॥1॥
ठेविन पायांवरी डोई । यासी तुमचें वेचे काई । जालों उतराई । जाणा एकएकांचे ॥ध्रु.॥
निवाड आपणियांपाशीं । असोन कां व्हावें अपेसी । होती गांठी तैसी । सोडूनियां ठेविली ॥2॥
तुका ह्मणे गोड । होतें जालिया निवाड । दर्शनें ही चाड । आवडी च वाढेल ॥3॥

ENGLISH TRANSLATION

Why do You exaggerate things, O Lord? Come home and settle the matter. How big a fuss You have made out of something small! Let me place my head upon Your feet; what does it cost You? We shall be quits, each paying the other's due.

The settlement lay in our own hands all along, yet we chose to suffer needlessly. The knot was there, and I have simply untied it.

Says Tuka, how sweet everything becomes once the verdict is clear. Even the longing for a glimpse will only deepen into love.

IN PLAIN WORDS

Why do you blow it up so, Lord? Come home and settle it. What a fuss you have made of something small. Let me lay my head on your feet; what does it cost you? We are quits, each paying the other's due. The settlement was in our own hands all along, yet we chose needless suffering. The knot was there, and I have simply untied it. Tuka says: how sweet it is once the verdict is clear; even the longing for a glimpse will only deepen into love.

WHAT IT MEANS

Tukaram scolds God gently for making a great affair out of a small matter and asks him to come and close the account. The whole transaction costs nothing: he lays his head on God's feet, and the debt is squared on both sides. The sharp turn is that the power to settle was always in their own hands, and the suffering came only from leaving the knot tied; he has now untied it himself. He closes on the sweetness of a cleared verdict, where even the ache for a single glimpse of God no longer torments but ripens into deeper love.

GATHA 3650 *Longing and Separation*

Longing, the surrendered last word

मराठी मूळ

नव्हों सभाधीट । समोर बोलाया नीट । एकलीं एकट । दुजें नाहीं देखिलें ॥1॥
आतां अवघें तुम्हीं जाणां । तुमचें माझें नारायणा । येईल करुणा । ते चि पहा तुह्मांसी ॥ध्रु.॥
ताळ नाहीं माझे बुद्धी । धरली न धरवे शुद्धी । आतां बळें कधीं । कोण्या जन्में निवाड ॥2॥
आतां शेवटीचें । उत्तर तें हें चि साचें । शरण आलें त्याचें । तुका ह्मणे सांभाळा ॥3॥

ENGLISH TRANSLATION

I am not bold enough to speak properly in the assembly. Alone and solitary, I have seen no companion.

Now You know everything, O Narayana; whatever passes between You and me, let that compassion come as it may. My mind has no steadiness; I try to hold onto clarity, but I cannot.

When, in what lifetime, will the final reckoning come by force of will? Now this is my last and truest word. Says Tuka, protect the one who has come in surrender.

IN PLAIN WORDS

I am not bold enough to speak well in the assembly. Alone and by myself, I have seen no other. Now you know everything, Narayana; whatever passes between you and me, let that compassion come as it will. My mind has no steadiness; I try to hold onto clarity and cannot. When, in which birth, will the reckoning come by force of will? Now this is my last and truest word. Tuka says: protect the one who has come to you in surrender.

WHAT IT MEANS

Tukaram admits he is no skilled speaker in a public gathering; he stands alone, with no one but God in view. So he hands the whole matter over to Narayana, who already knows it, and waits on whatever compassion comes. He confesses his own mind is unsteady, unable to keep hold of clarity, so he cannot earn the final reckoning by effort or willpower across lifetimes. Stripped of that hope, he speaks his last and truest word, the only ground left: he has surrendered, and asks God to protect the one who has come.

GATHA 3651 *Faith and Trust*

Faith, God does not put off the beggar

मराठी मूळ

ऐसा तंव मोळा । तुमचा नसेल गोपाळा ॥1॥
मागत्याची टाळाटाळी । झिंज्या ओढोनि कपाळीं ॥ध्रु.॥
नसेल ना नवें । ऐसें धरियेलें देवें ॥2॥
तुका ह्मणे जाला । उशीर नाहीं तो विठ्ठला ॥3॥

ENGLISH TRANSLATION

Surely, O Gopala, You do not have such a temperament as to keep putting off the petitioner, scratching his forehead in frustration. If this is nothing new, then it is God's way that has been established.

Says Tuka, there has been no delay, O Vitthal; it is just that the time was not yet ripe.

IN PLAIN WORDS

Surely, Gopala, you do not have such a nature as to keep putting off the one who asks, scratching his forehead in frustration. If this is nothing new, then it is God's settled way. Tuka says: there has been no delay, Vitthal; only the time was not yet ripe.

WHAT IT MEANS

Tukaram talks himself out of resentment. He refuses to believe Gopala has the kind of character that fobs off a petitioner and leaves him scratching his head; that would make stinginess God's standing habit, which he will not accept. So when the answer seems slow, he reinterprets the silence: with Vitthal there is no real delay. What looks like being made to wait is only the matter not yet being ripe, and the fault is never in God's willingness to give.

GATHA 3652 *Longing and Separation*

Longing, waiting at the door

मराठी मूळ

माझ्या कपाळाच्या गुणें । किंवा सरलेंसे नेणें ॥1॥
नये वचन बाहेरी । उभें तिष्ठतसें दारीं ॥ध्रु.॥
काय सांगायास वेचे। रींद आरंभीं ठायींचे ॥2॥
तुका ह्मणे किती । भीड धरावी पुढती ॥3॥

ENGLISH TRANSLATION

Whether it is the fault of my own fate, or whether the reserves have simply run dry, I cannot tell. The answer does not come forth, and I stand waiting at the door.

What is there to say? The reluctance seems to have been there from the very start. Says Tuka, how long must I keep pressing with this entreaty?.

IN PLAIN WORDS

Whether it is the fault of my own fate, or whether the store has simply run dry, I cannot tell. No word comes out to me, and I stand waiting at the door. What is there to say? The reluctance seems to have been there from the very start. Tuka says: how long must I keep pressing my plea?

WHAT IT MEANS

This is the ache of a prayer that gets no answer. Tukaram cannot tell whether the silence is the working of his own bad fortune or whether God's store of grace has run out for him. No reply comes, so he simply stands and waits at the door, with nothing left to say. The hardest thought is that the reluctance may have been there from the very beginning, not something he caused. Yet even saying this, he keeps asking, naming the strain of having to press a petition that has gone on so long.

GATHA 3653 *Longing and Separation*

Longing, the servant and the absent Master

मराठी मूळ

कांहीं एक तरी असावा आधार । कासयानें धीर उपजावा ॥1॥
ह्मणविल्यासाटीं कैसें पडे रुजु । धणी नाहीं उजू सन्मुख तो ॥ध्रु.॥
वेचल्या दिसांचा कोणावरी लेखा । घालावा हा सुखासुखा आह्मीं ॥2॥
नाहीं मनोगत तोंवरि हे देवा । तुका ह्मणे सेवा नेघीजे तों ॥3॥

ENGLISH TRANSLATION

There should be at least some support to hold onto, some means by which courage may arise. When one calls oneself a servant, how can things proceed when the Master does not come forward and face him? Upon whom should I account for the days that have been spent? We bear this cheerfully upon ourselves.

Says Tuka, O Lord, until You accept the offering of service and grant Your chitta's consent, there is no fulfillment.

IN PLAIN WORDS

There should be at least some support to hold, some means by which courage can rise. When I call myself your servant, how can it hold true if the Master will not come and face me? On whom shall I charge the days that have been spent? We bear this cheerfully on ourselves. Tuka says: Lord, until you accept the service and give your heart's consent, there is no fulfillment.

WHAT IT MEANS

Tukaram points out that a servant needs something to lean on for his courage to hold. The relationship of servant and Master only stands if the Master shows his face; a one-sided bond cannot be made good. He raises the question of the wasted days and then waves it off, saying he carries that cost gladly rather than blame anyone. But the real condition is plain in the close: service offered is not enough by itself. Nothing is fulfilled until God actually accepts the service and gives his inner consent.

GATHA 3654 *Surrender and Acceptance*

Surrender, stripped bare before the world

मराठी मूळ

मनाचिये साक्षी जाली सांगों मात । सकळ वृत्तांत आपला तो ॥1॥
तुह्मां परामृश घेणें सत्ताबळें । धरितां निराळें कैसीं वांचों ॥ध्रु.॥
मी माझें सांडून यावया पसारा । आणीक दाताराकाय काज ॥2॥
तुका ह्मणे आह्मी तुजविण एका । निढळें लौकिका माजी असों ॥3॥

ENGLISH TRANSLATION

With the mind as my witness, let me tell the whole story, the complete account of my condition. You have the authority to examine it all; if You hold Yourself apart, how shall I survive? Having abandoned 'I' and 'mine' and all this expanse of illusion, what else remains, O generous Lord? Says Tuka, without You alone, I stand exposed and bare before the world.

IN PLAIN WORDS

With my mind as witness, let me tell the whole story, the full account of my state. You have the power to examine it all; if you hold yourself apart, how shall I survive? Having dropped I and mine and all this spread of illusion, what else is there to do, generous Lord? Tuka says: without you alone, I stand exposed and bare before the world.

WHAT IT MEANS

Tukaram makes a full confession with his own mind as the only witness, holding nothing back. He acknowledges God has every right to scrutinize him, and warns that if God stays aloof he cannot survive the examination. He has already let go of I and mine and the whole expanse of illusion, so there is nothing further he can renounce on his own. That is exactly why he is helpless: with everything dropped, he stands naked before the world, and only God's presence can clothe and shelter him now.

GATHA 3655 *Longing and Separation*

Longing, fallen in the courtyard

मराठी मूळ

घालूनि लोळणी पडिलों अंगणीं । सिंचा सिंचवणी तीर्थ वरि ॥1॥
वोल्हावेल तनु होईल शीतळ । जाली हळहळ बहुतापें ॥ध्रु.॥
पावेन या ठाया कई जालें होतें । आलों अवचितें उष्टएावरि ॥2॥
तुका ह्मणे कोणी जाणवा राउळी । येइल जवळी पांडुरंग ॥3॥

ENGLISH TRANSLATION

I have rolled upon the ground and fallen in Your courtyard. Sprinkle the holy water upon me.

Let this body cool and become soothed, for it has been scalded by great heat. How long have I waited to reach this place? I have arrived unexpectedly upon Your sacred leavings.

Says Tuka, let someone inform the Lord in the temple; may Panduranga come near.

IN PLAIN WORDS

I have rolled on the ground and fallen in your courtyard. Sprinkle the holy water over me. Let this body cool and grow calm, for it has been scalded by great heat. How long have I waited to reach this place? I have come unexpectedly upon your sacred leavings. Tuka says: let someone tell the Lord in the temple; may Panduranga come near.

WHAT IT MEANS

Tukaram throws himself down in God's courtyard and begs for the sprinkled holy water, the prasad, to be poured over him. His body is scalded by a great heat, the burning of separation and worldly torment, and he asks for it to be cooled and soothed. He marks how long he has waited to reach this threshold, and how he has stumbled onto God's sacred leavings almost by accident. Lying there, he calls out for someone to carry word into the temple, hoping that Panduranga himself will come near to the one fallen at his door.

GATHA 3656 *Surrender and Acceptance*

Surrender, the burden is Yours

मराठी मूळ

तरीं भलें वांयां गेलों । जन्मा आलों मागुता । ह्मणऊनि ठेलों दास । सावकास निर्भयें ॥1॥
उणें पुरें काय माझें। त्याचें ओझें तुह्मांसी ॥ध्रु.॥
सांभाळावें तें म्या काई । अवो आई विठ्ठले । मागें जया जाई नें स्थळा । तुज गोपाळा विसरेंना ॥2॥
आपलें म्यां एकसरें । करुनि बरें घेतलें । तुका ह्मणे नारायणा । आतां जाणां आपुलें ॥3॥

ENGLISH TRANSLATION

Even if my life had gone to waste, I was born again, and so I have settled as a servant, at ease and without fear. What is my lack or excess? That burden rests upon You.

What is there for me to guard, O Mother Vitthala? Wherever I may go, O Gopala, I will never forget You. I have settled my own affairs once and for all.

Says Tuka, O Narayana, now attend to what is Yours.

IN PLAIN WORDS

Even if my life had gone to waste, I was born again. So I have settled down as a servant, at ease and unafraid. What is my lack, what is my excess? That weight rests on You. What is there for me to guard, O Mother Vitthal? Wherever I go, O Gopala, I will not forget You. I have settled my own affairs once and for all. Tuka says: O Narayana, now look after what is Yours.

WHAT IT MEANS

Tukaram hands over the whole account of himself. He treats a wasted past as already cancelled by a fresh birth, and from that footing he simply becomes a servant who can rest without fear. The pivot is the refrain: my shortfalls and surpluses are no longer my problem to balance, because the burden has passed to God. He keeps only one thing for himself, not forgetting the Lord wherever he goes; everything else he declares closed. The closing line is almost cheeky in its trust: I am now Yours, so the keeping of me is Your job, not mine.

GATHA 3657 *Longing and Separation*

Longing, the child's loving claim

मराठी मूळ

उरलें तें भक्तिसुख । डोळां मुख पाहावें । अंतरींचें कां हों नेणां । नारायणा माझिये ॥1॥
पुरवां तैसी केली आळी । बळी जगदानियां ॥ध्रु.॥
हातीं घेउनि चोरां भातें । दावां रितें बाळका। साजतें हें थोरपण । नाहीं विण वत्सळा ॥2॥
शाहणें तरीं लाड दावी । बाळ जेवीं मातेसी । तुका ह्मणे पांडुरंगा । ऐसें पैं गा आहे हें ॥3॥

ENGLISH TRANSLATION

What remains is the joy of devotion: to behold Your face with these eyes. Do You not know what lies within my chitta, O Narayana? Fulfill the plea that has been made, O mighty benefactor of the world.

You take the food from the hands of thieves and show the child an empty dish; such lordliness suits You, O compassionate one. The clever child displays its affections to the mother in playful ways.

Says Tuka, O Panduranga, that is exactly how it is.

IN PLAIN WORDS

What remains is the joy of devotion: to see Your face with these eyes. Do You not know what is inside my heart, O Narayana? Fulfill the demand I have made, O mighty giver to the world. You take the food from a thief's hand and show the child an empty dish; such lordliness suits You, O compassionate one. The clever child shows off its love to its mother in playful ways. Tuka says: O Panduranga, that is just how it is.

WHAT IT MEANS

Tukaram presses his one surviving desire, to behold God's face, and dares to call it a claim God owes him. He insists the Lord already knows what is in his heart, so there is no excuse for delay. The middle image is wry: God plays games, snatching away and showing an empty plate, and Tukaram says this teasing is fitting for one who is also tender. Then he names his own posture exactly, a clever child performing its affection before its mother, half play and half real need. The point is the bond itself, where demand, play, and trust are all permitted because the relationship is that close.

GATHA 3658 *Devotion to Vitthal*

Devotion, one resolve only

मराठी मूळ

धरूनि हें आलों जीवीं । भेटी व्हावी विठोबासी॥1॥
संकल्प तो नाहीं दुजा । महाराजा विनवितों ॥ध्रु.॥
पायांवरि ठेविन भाळ । येणें सकळ पावलें ॥2॥
तुका ह्मणे डोळेभरी । पाहिन हरी श्रीमुख ॥3॥

ENGLISH TRANSLATION

I have come holding this one resolve in my chitta: to meet Vithoba. I have no other wish, O great King; this is my humble prayer.

Let me place my forehead upon Your feet; by that, everything is attained. Says Tuka, let me gaze upon Hari's blessed face to my full satisfaction.

IN PLAIN WORDS

I have come holding this one resolve in my heart: to meet Vithoba. I have no other wish, O great King; this is my prayer. Let me lay my forehead on Your feet; by that, everything is gained. Tuka says: let me gaze at Hari's blessed face until my eyes are full.

WHAT IT MEANS

This is a short, single-pointed petition stripped of everything but the one thing wanted. Tukaram names his entire purpose in coming: to meet Vithoba, and he swears there is no second wish behind it. He measures fulfillment by the smallest act, his forehead touching the feet, and says that alone is total attainment. The closing wish is for sight to satiety, to look at the face until the eyes are full. The poem's force is its narrowness: one God, one gesture, one gaze, and nothing else asked for.

GATHA 3659 *Prayers*

Prayer, fairness at the table

मराठी मूळ

तुह्मां उद्धरणें फार । मज दुसरी नाहीं थार ॥1॥
आतां जैसें तैसें सोसा । काय करणें हृषीकेशा ॥ध्रु.॥
बरें न दिसेल ओळी । एका अन्न एका गाळी ॥2॥
लाविंतो आभार । तुका विखरलेती फार ॥3॥

ENGLISH TRANSLATION

You have delivered many; I have no other refuge. Now bear with me as I am, O Hrishikesha; what else can be done? It will not look well if You give bread to one and curses to another in the same row.

Says Tuka, I am making You work hard; You have scattered Yourself widely for our sake.

IN PLAIN WORDS

You have delivered many; I have no other refuge. Now bear with me as I am, O Hrishikesha; what else can be done? It will not look right to give one person food and another curses in the same row. Tuka says: I keep loading You with the obligation; You have scattered Yourself widely for our sake.

WHAT IT MEANS

Tukaram leans on God's record of rescuing others to claim a turn for himself, since he has nowhere else to go. He asks God to put up with him as he is, framing it almost as a problem God must solve. The sharp argument is one of fairness: if everyone is seated in the same row to be fed, it would be unseemly to serve one and scold the next. He

admits he is making God work, and ends by noting that God has spread himself thin across countless devotees. The plea is for inclusion, not special treatment: only do not single me out to go without.

GATHA 3660 *Confession and Sin*

Confession, the unskilled servant

मराठी मूळ

न कळे जी भक्ती काय करूं सेवा । संकोचोनि देवा राहिलोंसे ॥1॥
जोडोनियां कर राहिलों निवांत । पायांपाशीं चित्त ठेवूनियां ॥ध्रु.॥
दिशाभुली करीं स्थळीं प्रदक्षणा । भ्रमें नारायणा कष्टविलें ॥2॥
तुका ह्मणे जालों आज्ञेचा पाळक । जीवनासी एक ठाव केला ॥3॥

ENGLISH TRANSLATION

I do not know what devotion is or how to serve You, O Lord, and so I have withdrawn in hesitation. With folded hands I remain quiet, keeping my mind fixed at Your feet.

In my confusion I circumambulate the wrong places; in my error, O Narayana, I have wearied You. Says Tuka, I have become a keeper of Your command, making Your service the one abode of my life.

IN PLAIN WORDS

I do not know, my Lord, what devotion is or how to serve. So I have held back, shrinking from it. With folded hands I stay quiet, keeping my mind at Your feet. Lost about directions, I circle the wrong places; in my confusion, O Narayana, I have wearied You. Tuka says: I have become the keeper of Your command, and made Your service the one place where my life rests.

WHAT IT MEANS

Tukaram confesses incompetence at the very thing he is famous for. Not knowing the right method of worship, he withdraws and simply stands silent with folded hands, his mind fixed at the feet rather than at any technique. He admits his efforts have often gone astray, circling the wrong spots and tiring God out with his blundering. The resolution is to stop trusting his own skill and instead just obey, becoming a keeper of the command. The wisdom here is that helpless obedience, with the mind held at the feet, becomes the real service once cleverness is surrendered.

GATHA 3661 *Confession and Sin*

Confession, the scattered mind

मराठी मूळ

एकविध वृत्त न राहे अंतरीं । स्मरणीं च हरी विस्मृति ॥1॥
कैसा हा नवलाव वाटतो अनुभवें । मज माझ्या जीवें साक्षत्वेसी ॥ध्रु.॥
न राहे निश्चळ जागवितां मन । किती क्षीणेंक्षीणें सावरावें ॥2॥
तुका ह्मणे बहु केले वेवसाव । तेणें रंगें जीव रंगलासे ॥3॥

ENGLISH TRANSLATION

A single-pointed state does not remain within; even while remembering Hari, forgetfulness sets in. What a strange experience this seems, witnessed by my own self within myself.

The mind will not stay still even when roused; again and again it must be painstakingly gathered back. Says Tuka, I have spent my life in so many engagements that the soul has taken on their very color.

IN PLAIN WORDS

A one-pointed state will not stay inside me; even while remembering Hari, forgetting comes. How strange this is, I feel it in my own experience, witnessed by my own life within me. The mind will not hold still even when I rouse it; weak and weaker, how often must I gather it back. Tuka says: I have spent my life in so many pursuits that the soul has taken on their color.

WHAT IT MEANS

Tukaram names the ordinary defeat of the inner life with painful honesty. He wants a single, steady attention, but even in the act of remembering God, forgetfulness slips back in. He treats this not as theory but as something he watches in himself, his own life the witness of his own failure. The mind will not stay quiet however hard he wakes it, and he must keep dragging it back, growing weaker each time. He diagnoses the cause without flinching: a life poured into countless engagements has dyed the soul their color, so it cannot easily take the one color it now wants.

GATHA 3662 *Prayers*

Prayer, fear of death's grip

मराठी मूळ

आतां सोडवणें न या नारायणा । तरि मी न वंचे जाणा काळा हातीं ॥1॥
ऐसें सांगोनिया जालों उतराई । आणीक तें काई माझे हातीं ॥ध्रु.॥
केलियाचें माप नये सेवटासी । करितील नासि अंतराय ॥2॥
तुका ह्मणे भय वाटतसे जीवा । धांवणिया धांवा लवकरी ॥3॥

ENGLISH TRANSLATION

If Narayana does not come to rescue me now, know that I shall fall into the hands of death. Having said this much, I have discharged my part; there is nothing more that lies within my power.

The measure of what has been done does not reach its fullness, and obstacles work to destroy it. Says Tuka, fear grips my jiva; O Rescuer, come running quickly.

IN PLAIN WORDS

If You do not come to free me now, O Narayana, then know it: I will not escape the hand of death. Having told You this much, I have done my part; what more is in my power? The measure of what I have done is not full, and obstacles work to ruin it. Tuka says: fear grips my soul; O Rescuer, come running quickly.

WHAT IT MEANS

This is a plea spoken under real dread, with death named as the threat. Tukaram puts the responsibility squarely on God: rescue must come now, or he is lost to death's hand. He marks the limit of his own effort, saying he has done all he can and discharged his side, so the rest is not in his power. He confesses his account of practice is not complete and that obstacles keep eroding even that. The poem ends in open fear and an urgent cry to the Rescuer to come running, the plain admission of someone who cannot save himself.

GATHA 3663 *The Moral Ideal*

Moral ideal, truth stands the test

मराठी मूळ

सत्या माप वाढे । गबाळाची चाली खोडे ॥1॥
उतरे तें कळें कसी । विखरोणें सर्वदेशीं ॥ध्रु.॥
घरामध्ये राजा । नव्हे हो वा पाटपूजा ॥2॥
तुका ह्मणे साचें । रूप तें दर्पणाचें॥3॥

ENGLISH TRANSLATION

The measure of truth keeps growing, while the counterfeit walks crookedly. What survives the test is known on every shore and throughout every land.

A king within his own house needs no ceremony to prove his throne. Says Tuka, the mirror gives back the true face.

IN PLAIN WORDS

The measure of truth keeps growing; the counterfeit walks crooked. What comes through the test is known on every shore, in every land. A king inside his own house needs no ceremony to prove his throne. Tuka says: the mirror gives back the true face.

WHAT IT MEANS

Tukaram contrasts the trajectories of the true and the false. Truth, weighed out, only increases and stands straight, while the fake moves crookedly and trips on its own gait. What survives testing needs no local endorsement; it is recognized everywhere. His image of the king at home makes the point: real authority does not

stage ceremonies to prove itself, it simply is. The closing line seals it: a mirror returns whatever is actually there, so a person's true nature shows itself without disguise, and only the genuine endures examination.

GATHA 3664 *Faith and Trust*

Faith, the unbroken bond

मराठी मूळ

नाहीं खंड जाला । माझा तुमचा विठ्ठला ॥1॥
कैसें कैसें हो दुश्चत । आहे चौघांपाशीं नीत ॥ध्रु.॥
मुळींचे लिहिलें । मज आतां सांपडलें ॥2॥
तुका ह्मणे मज । न लगे बोलणें सहज॥3॥

ENGLISH TRANSLATION

No rift has occurred between You and me, O Vitthal. However anxious I may feel, the account stands fair before all.

What was written from the beginning has now come into my hands. Says Tuka, there is no need for me to speak; the matter settles itself.

IN PLAIN WORDS

No break has come between me and You, O Vitthal. However anxious I may feel, the account stands fair before all. What was written from the start has now come into my hands. Tuka says: I need not speak; the matter settles itself.

WHAT IT MEANS

Tukaram declares his tie to Vitthal intact, no rupture, whatever his moods suggest. He admits to spells of anxiety, but insists the reckoning between them is clean and open for any witness to see. He reads his present condition as the fulfillment of something fixed long ago, a destiny now placed in his hand. Because of that, he feels no need to plead or argue his case. The note is quiet confidence: the relationship is settled at the root, so it resolves on its own without his speaking.

GATHA 3665 *Prayers*

Prayer, the patient advocate

मराठी मूळ

हेचि वादकाची कळा । नाहीं येऊं येत बळा ॥1॥
धीर करावा करावा । तरी तो आहे आह्मां देवा ॥ध्रु.॥
रिघावें पोटांत। पायां पडोन घ्यावा अंत ॥2॥
तुका ह्मणे वरि । गोडा आणावा उत्तरीं ॥3॥

ENGLISH TRANSLATION

This is the art of the advocate: one cannot win by force alone. One must have patience, and yet that patience is already with us, O Lord.

One must enter into the very heart of the matter, fall at the feet, and discover the final outcome. Says Tuka, bring the sweet one forth in Your answer.

IN PLAIN WORDS

This is the advocate's art: you cannot win by force alone. One must hold patience; and that patience is already ours, O Lord. Get inside the very heart of it, fall at the feet, and see it through to the end. Tuka says: bring the sweet one out in Your answer.

WHAT IT MEANS

Tukaram likens prayer to a skilled advocate's craft, where pushing by sheer force fails. The winning quality is patience, and he claims devotees already possess it as their grounding. His method is intimate, not aggressive: get inside the matter and fall at the feet, then stay until the case is resolved. The closing turn is addressed to God, asking that the answer come wrapped in sweetness rather than severity. The teaching is that the right way to press God is steady, lowly persistence, trusting that this draws out tenderness rather than rebuff.

GATHA 3666 *Appeals and Exhortations*

Exhortation, deaf better than dead to spirit

मराठी मूळ

एक परि बहिर बरें । परि तीं ढोरें ग्यानगडें ॥1॥
कपाळास लागली अगी । अभागी कां जीतसे ॥ध्रु.॥
एक परि बरें वेडें । ताकिनक कुडें जळो तें ॥2॥
तुका ह्मणे खातडवासी । अमृतासी नोळखे ॥3॥

ENGLISH TRANSLATION

Better to be deaf than to be a beast who knows nothing of the spirit. If fire has struck the forehead, why does the wretch still cling to life? Better to be mad than to live in dry, crooked logic; let that burn away.

Says Tuka, one who dwells in the skin of a beast does not recognize nectar even when it is before him.

IN PLAIN WORDS

Better to be deaf than a beast who knows nothing of the spirit. If fire has struck his forehead, why does the wretched one still cling to life? Better to be mad than to live in dry, crooked logic; let that burn away. Tuka says: one who lives inside a beast's hide does not recognize nectar even when it is set before him.

WHAT IT MEANS

Tukaram throws hard comparisons to shock the spiritually deadened awake. A deaf person is better off than a so-called knowledgeable beast who is empty of the spirit, because lacking a sense is less than lacking soul. He pictures the cursed forehead struck by fire and asks why such a life clings on, naming the waste of a life with no

inner fire. Even madness, he says, is preferable to brittle, crooked reasoning, which deserves to burn away. The closing image points the warning at a recognizable pattern in any of us: wrapped in the hide of mere animal living, a person can have nectar set before him and still not know it, and the call is to examine whether we are that numb.

GATHA 3667 *Ecstasy and Joy*

Ecstasy, the mind at rest in Govinda

मराठी मूळ

खेळों मनासवें जीवाच्या संवादें । कौतुक विनोदें निरांजनी ॥1॥
पचीं पडिलें तें रुचे वेळोवेळां । होतसे डोहळा आवडीस ॥ध्रु.॥
एकांताचें सुख जडलें जिव्हारीं । वीट परिचारीं बरा आला ॥2॥
जगाऐसी बुद्ध नव्हे आतां कदा । लंपट गोविंदा जालों पायीं ॥3॥
आणीक ते चिंता न लगे करावी । नित्य नित्य नवी आवडी हे ॥4॥
तुका ह्मणे धडा राहिला पडोन । पांडुरंगीं मन विसांवलें ॥5॥

ENGLISH TRANSLATION

I play with my own mind in joyful dialogue with the jiva, reveling in the formless One. What has seeped in deep delights me again and again; the cravings grow in sweet anticipation.

The bliss of solitude has lodged in my very core; the weariness of outward ritual has served its purpose well. The mind will never again be like the common worldly mind, for I have become absorbed at the feet of Govinda.

No other concern remains to trouble me; this love renews itself daily. Says Tuka, the struggle has fallen away, and my mind has found its rest in Panduranga.

IN PLAIN WORDS

I play with my own mind in conversation with the soul, delighting and joking in the flameless light. What has soaked in deep pleases me again and again; my longing grows like a craving. The joy of solitude has lodged in my very core; the weariness of outward ritual has done its good work. My mind will never again be like the common worldly mind, for I have become absorbed at the feet of Govinda. No other worry is left to carry; this love renews itself fresh, day after day. Tuka says: the struggle has fallen away, and my mind has come to rest in Panduranga.

WHAT IT MEANS

This is Tukaram describing arrival, the settled joy after long effort. He plays in inward dialogue, mind and soul conversing in a quiet, lampless light, and what has steeped into him keeps tasting sweet, so that his longing itself becomes a happy craving. He honors the outer rituals not by despising them but by noting they served their purpose and led here, to the bliss of solitude lodged at his core. He marks a clear break: his mind can no longer run like the ordinary worldly mind, because it is now stuck fast at Govinda's feet. The close names the gift, no remaining anxiety and a love that renews daily, as the old struggle dissolves and the restless mind finally rests in Panduranga.

GATHA 3668 *Worldly Life*

Discernment, seize the right moment

मराठी मूळ

उचिताचा काळ । साधावया युक्तिबळ । आपलें सकळ । ते प्रसंगीं पाहिजे ॥1॥
नेम नाहीं लाभ हानि । अवचित घडती दोनी । विचारूनि मनीं । पाहिजे तें प्रयोजावें ॥ध्रु.॥
जाळ जाळा काळें । करपों नेदावें आगळें । जेवितां वेगळें । ज्याचें त्याचें तेथें तें शोभे ॥2॥
पाळी नांगर पाभारीं । तन निवडूनि सोंकरी । तुका ह्मणे धरी । सेज जमा सेवटीं ॥3॥

ENGLISH TRANSLATION

One must seize the right moment with all one's strength and bring everything to bear at that occasion. There is no certainty of gain or loss, for both arise unexpectedly.

One should reflect carefully in the mind and then act accordingly. Says Tuka, just as one weeds the field at the right time and separates the grain at harvest, so should one gather the final yield with care.

IN PLAIN WORDS

When the right moment comes, seize it. Put all your strength into the chance. Bring everything you have to bear, right then. There is no fixed rule for gain or loss; both come without warning. So weigh it in your mind, then act as the moment asks. Burn out the weeds at the right time; do not let the good crop scorch. At the meal, each thing looks fitting in its own place. Tend the plough and the seed-drill. Pull out the weeds and clear the ground. Tuka says: gather in the final yield at the end.

WHAT IT MEANS

Tukaram speaks in the language of the farmer to teach timing and care. Every gain and loss comes unscheduled, so there is no formula; you have to read the moment, throw your whole strength into it, and act with judgment, not habit. The field is the image: weed at the right time, do not let the crop scorch, keep the plough and the drill working, clear out what does not belong. The point is that the harvest you finally gather depends on attentive labor moment by moment, not on luck or on waiting for certainty.

GATHA 3669 *The Necessity of Experience*

Experience, the reckoning is settled

मराठी मूळ

पडिलिया ताळा । मग अवघा चि निर्वाळा । तेथें कोणी बळा । नाहीं येत कोणासी ॥1॥
जोडिलें तें लागें हातीं । आपआपली निंश्चती । हर्ष आणि खंती । तेथें दोनी नासलीं ॥ध्रु.॥
सहज सरलिया कारणें । मग एकला आपण । दिसे तरी भिन्न । वचनाचा प्रसंग ॥2॥
करूनि झाडा पाडा । तुका वेगळा लिगाडा। निंश्चतीच्या गोडा । गोष्टी ह्मुण लागती ॥3॥

ENGLISH TRANSLATION

When the balance is struck, everything becomes clear, and no one can overpower another there. Whatever was earned comes to hand, and each finds their own certainty.

Both joy and sorrow are destroyed in that place. When the task is naturally completed, one stands alone.

Says Tuka, having cleared all entanglements, he rests apart, and the sweet words of certainty begin to flow.

IN PLAIN WORDS

When the account is balanced, everything becomes clear. There no one can overpower anyone. What was earned comes to your hand. Each one finds his own certainty. There both joy and sorrow are undone. When the work is naturally finished, you stand alone. You may look separate, but that is only how speech happens to put it. Clear the ledger; settle the score. Tuka says: he stands apart from the tangle, and the sweet words of certainty begin to flow.

WHAT IT MEANS

Tukaram describes the moment the inner account is finally settled, using the picture of a balance struck and a ledger cleared. When the reckoning is done, everything is plain and no one can press a claim on anyone; each person comes into his own settled certainty. In that place both joy and sorrow dissolve, because there is nothing left to win or lose. He stands alone and apparently separate, though he notes that the separateness is only a turn of speech; freed from all entanglement, the calm words of certainty begin to flow on their own.

GATHA 3670 *The Nature of God*

Nature of God, water the root

मराठी मूळ

जीविता तो माझा पिता । उखता तो उखत्यांचा॥1॥
जनादननीं सरती कर्में । वाते भ्रमे अनेत्र । अपसव्य सव्यामधीं । ऐसी शुद्धी न धरितां ॥2॥
तुका ह्मणे खांद्या पानें । सिंचतां भिन्न कोरडी॥3॥

ENGLISH TRANSLATION

He who gives life is my father, and he who uproots belongs to the uprooted. In Janardana, all actions find their resolution.

Without discerning the right from the wrong path, one wanders in delusion. Says Tuka, even when you water the leaves on the shoulder, the roots on the other side remain dry.

IN PLAIN WORDS

He who gives life is my father. He who uproots belongs to the uprooted. In Janardana all actions come to rest. Without telling the right path from the wrong, a person wanders in delusion, mixing the crooked with the straight, holding no clear understanding. Tuka says: if you water the leaves out on the branch, the far side stays dry.

WHAT IT MEANS

Tukaram contrasts the one source of life with scattered, mistaken effort. God, Janardana, is the father who gives life and the place where all action finally comes to rest; the one who destroys belongs only to destruction. The danger is wandering without discernment, mixing crooked with straight and never settling on the true path. His closing image makes it plain: pour water on the leaves and the rest of the plant stays parched. You must reach the root, that is, God, or all your watering is wasted.

GATHA 3671 *Prayers*

Prayer, a mother's pull toward the child

मराठी मूळ

माउलीची चाली लेंकराचे ओढी । तयालागीं काढी प्राणें प्रीती ॥1॥
ऐसी बिळवंत आवडी जी देवा । संतमहानुभावा विनवितों ॥ध्रु.॥
मोहें मोहियेलें सर्वकाळ चित्त । विसरु तो घेत नाहीं क्षणें ॥2॥
तुका ह्मणे दिला प्रेमाचा वोरस । सांभिाळलें दास आपुलें तें ॥3॥

ENGLISH TRANSLATION

A mother's nature is to be drawn toward her child, and she would give her very life out of love for it. I pray to the saints and great souls for such powerful devotion toward God.

The mind is enchanted with love at all times and does not forget even for a moment. Says Tuka, the Lord has given the gift of love and has protected His own servant.

IN PLAIN WORDS

A mother is drawn after her child by its own pull. For its sake she would give up her life out of love. Such strong love I ask for, O God. I beg it of the saints and the great souls. Let my mind be caught in that love at every moment. Let it not forget you even for an instant. Tuka says: he has given the flood of love, and he has guarded his own servant.

WHAT IT MEANS

Tukaram prays for one thing: a love for God as helplessly strong as a mother's pull toward her child, a love that would give up its own life. He does not assume he has it; he begs it of God and asks the saints and great souls to intercede. What he wants is an enchanted mind, held fast at every moment, never forgetting God even for an instant. The closing line answers the prayer as already granted: God has poured out that flood of love and has kept his servant safe.

GATHA 3672 *Confession and Sin*

Confession, take away my pride

मराठी मूळ

केवढा तो अहंकार । माझा तुह्मां नव्हे दूर ॥1॥
आतां कोण पडे पायां । तुमच्या अहो पंढरिराया ॥ध्रु.॥
कां जी कृपेनें कृपण । वेचत असे ऐसें धन ॥2॥
तुका ह्मणे देवें । दुजियाचें पोतें न्यावें ॥3॥

ENGLISH TRANSLATION

How great is this ego of mine, which keeps me far from You. Now who will fall at Your feet, O Pandhariraya? Why are You so miserly with Your grace, when You possess such inexhaustible wealth? Says Tuka, God should take away another's bundle of pride.

IN PLAIN WORDS

How great my ego is. It is not far from you. Now who will fall at your feet, O Pandhariraya? Why are you so stingy with your grace, when you hold such wealth? Tuka says: God should carry off another's whole bundle of pride.

WHAT IT MEANS

Tukaram confesses that his ego is huge and admits it is no secret from God, who sees it close at hand. He worries that the very pride blocking him is keeping him from bowing at God's feet, and he half-accuses God of being miserly with grace despite owning endless wealth. The closing line turns the accusation into a request: let God simply take away the bundle of pride a person is carrying. The honesty is the prayer, naming the ego so that God may lift it.

GATHA 3673 *Prayers*

Prayer, the hired servant's surrender

मराठी मूळ

अपराधी ह्मणोनि येतों काकुलती । नाहीं तरी होती काय चाड ॥1॥
येइल तारुं तरी तारा जी देवा । नाहीं तरी सेवा घ्या वो भार ॥ध्रु.॥
कासया मी आतां वंचूं हे शरीर । आहें बारगीर जाई जनें ॥2॥
तुका ह्मणे मन करूनि मोकळें । आहें साळेंढाळें उदार मी ॥3॥

ENGLISH TRANSLATION

I come pleading because I am a wrongdoer. Otherwise, what need would there be? If it pleases You, save me, O God.

If not, then at least accept the burden of my service. Why should I now deceive this body, when I am but a hired servant destined to depart? Says Tuka, I have made my mind free and am generous with wholehearted surrender.

IN PLAIN WORDS

I come pleading because I am a wrongdoer. Otherwise, what need would there be? If a boat comes, then ferry me across, O God. If not, then at least take on the burden of my service. Why should I cheat this body now? I am only a hired hand who will leave with the crowd. Tuka says: I have set my mind free; I am open-handed and generous.

WHAT IT MEANS

Tukaram comes to God precisely as a wrongdoer; he says that if he had no fault he would have no reason to plead, so his failing is what brings him. He asks either to be ferried across or, failing that, simply taken into God's service. He sees no point in sparing or protecting his body, since he is only a hired laborer who will depart when the work ends. So he gives himself away freely, with a mind made loose of its holdings, open-handed in surrender.

GATHA 3674 *Devotion to Vitthal*

Devotion, worship that costs nothing held back

मराठी मूळ

माझे तों फुकाचे कायेचे चि कष्ट । नव्हे क्रियानष्ट तुह्मांऐसा ॥1॥
कांहीं च न वंचीं आजिचा प्रसंगीं । सकळा ही अंगीं करीन पूजा ॥ध्रु.॥
द्यावें काहीं तुह्मीं हें तों नाहीं आस । असों या उदास देहभावें ॥2॥
तुका ह्मणे माझी मावळली खंती । समाधान चित्तीं सर्वकाळ ॥3॥

ENGLISH TRANSLATION

My efforts cost nothing, for they are merely the toils of this body. I am not a hypocrite like others who shirk their duty.

I will not withhold anything on this occasion and will worship You with my whole being. I have no expectation that You should give me anything.

Let me remain indifferent to this body. Says Tuka, my anxiety has subsided, and my mind is content at all times.

IN PLAIN WORDS

My efforts cost nothing; they are only the labors of this body. I am no fraud like those who shirk their duty. I will hold nothing back on this occasion; I will worship you with my whole being. I have no hope that you should give me anything in return. Let me stay indifferent to this body. Tuka says: my anxiety has melted away, and my mind is content at all times.

WHAT IT MEANS

Tukaram offers worship without holding anything back and without asking for anything in return. He insists his service is genuine, not the empty show of those who shirk; whatever the body can give, he gives it whole, here and now. Crucially, he expects no reward, and he stays indifferent to the body's claims. Because he wants nothing

back, his anxiety has dissolved and his mind rests in steady contentment. The freedom comes from the giving, not from any payment.

GATHA 3675 *The Necessity of Experience*

Experience, mind merged with God

मराठी मूळ

स्वामीचिया सत्ता । आधीं वर्म येतें हाता । पुढती विशेषता । लाभें लाभ आगळा ॥1॥
करीं कवतुकाचे बोल । परि जिव्हाळ्याची ओल । आवडे रसाळ । मायबापा लाडाचें ॥ध्रु.॥
मनें मेळविलें मना । नाहीं अभावी शाहणा । अंतरींच्या खुणा । वरि दिल्या उमटोनि ॥2॥
नाहीं पराश्रमें काळा । अवघ्या जागविल्या वेळा । देवासी निराळा । तुका क्षण न सोडी ॥3॥

ENGLISH TRANSLATION

By the master's authority, the secret first comes to hand, and then special gain grows ever greater. The Lord speaks words of endearment, but within them lies the moisture of deep affection, as a beloved child delights its parents.

Mind has merged with mind, and the wise one harbors no disbelief. The inner signs have surfaced outwardly.

Says Tuka, without depending on another's labor, all moments have been awakened, and he does not leave God's side for even an instant.

IN PLAIN WORDS

By the master's authority the secret first comes to hand, and then the gain grows greater and greater. He speaks playful words of fondness, but within them is the moisture of love, sweet, the dear words of a mother and father to a beloved child. Mind has merged with mind. The wise one holds no disbelief. The inner signs have risen and shown on the surface. Without leaning on anyone else's labor, every moment is awake. Tuka says: he never lets God leave his side for an instant.

WHAT IT MEANS

Tukaram describes intimacy with God ripening from a first secret given by grace into a gain that keeps growing. God's words come like a parent's loving teasing of a beloved child, light on the surface but soaked in tenderness underneath. The bond deepens until mind has merged with mind, doubt is gone, and the inner signs surface visibly. None of it leans on borrowed effort; he keeps every moment awake and refuses to let God out of his presence for even an instant. This is the experience of love made constant.

GATHA 3676 *Devotion to Vitthal*

Devotion, God remembered with every morsel

मराठी मूळ

एके ठायीं अन्नपाणी । ग्रासोग्रासीं चिंतनीं ॥1॥
वेळोवेळां जागवितों । दुजें येइल ह्मुण भीतों ॥ध्रु.॥
नाहीं हीं गुंतत उपचारीं । मानदंभाचे वेव्हारीं ॥2॥
तुका जालासे शाहाणा । आड लपे नारायणा ॥3॥

ENGLISH TRANSLATION

In one place I take my food and water, contemplating God with every morsel. I keep myself awake at every moment, fearing that something else may enter.

I do not get entangled in rituals or the dealings of pride and pretense. Says Tuka, having grown wise, he hides behind Narayana.

IN PLAIN WORDS

In one place I take my food and water. With every mouthful I think of God. Again and again I keep myself awake, afraid that something else will slip in. I do not get tangled in rituals, in the dealings of pride and pretense. Tuka says: having grown wise, he hides himself behind Narayana.

WHAT IT MEANS

Tukaram describes a life narrowed to one constant: remembrance of God woven into the plainest act of eating, with every morsel a thought of God. He keeps vigilant on purpose, afraid that anything else could creep in and take that place. He deliberately stays clear of ritual show and the transactions of pride and pretense, which only feed the ego. The wisdom he claims is to disappear: instead of standing forward as a doer, he hides himself behind Narayana, letting God be the cover.

GATHA 3677 *The Saints*

Saints, take your fill from the mine of jewels

मराठी मूळ

वैरागरापाशीं रत्नाचिया खाणी । हे चि घ्यावी धणी फावेल तों ॥1॥
येथें नाहीं तर्कवितकानची चाड । होतसे निवाड ख†या खोटएां ॥ध्रु.॥
उगा च सारावा वाढिला तो ठाव । वाढितिया भाव कळतसे ॥2॥
तुका ह्मणे टांचणीचें पाणी । येथें झरवणी जैशातैसें॥3॥

ENGLISH TRANSLATION

Near the ocean of jewels lie mines of gems. One should take one's fill while the opportunity lasts.

Here there is no need for arguments and speculations, for the true is sifted from the false. One should quietly accept whatever portion is served, for the one who serves reveals the worth.

Says Tuka, the water drawn from a well is poured here just as it is, without alteration.

IN PLAIN WORDS

Beside the diamond-mine lie veins of gems. Take your fill of them while the chance lasts. Here there is no need for arguments and guesses; the true is sifted from the false. Quietly accept whatever portion is served; the worth shows in the one who serves it. Tuka says: water drawn from the well is poured out here just as it is, with nothing altered.

WHAT IT MEANS

Tukaram points to the company of the saints as a mine of jewels and urges you to take your fill while the opportunity is open. In their presence there is no place for debate and clever speculation, because the true is plainly separated from the false. The right posture is to receive quietly whatever is given, since the giver's own worth shows in what is served. His closing image seals it: like well-water poured out unchanged, what the saints give is pure and unaltered, and yours simply to drink.

GATHA 3678 *Prayers*

Prayer, the ocean of mercy

मराठी मूळ

समर्थ या नांवें दिनांचा कृपाळ । हें तंव सकळ स्वामीअंगीं ॥1॥
मज काय लागे करणें विनवणी । विदित चरणीं सकळ आहे ॥ध्रु.॥
दयासिंधु तुह्मां भांडवल दया । सिंचावें आतां या कृपापीयूषें ॥2॥
तुका ह्मणे अवो पंढरिनिवासे । बहु जीव आसे लागलासे ॥3॥

ENGLISH TRANSLATION

The powerful one is by nature compassionate to the lowly. This quality belongs entirely to the Lord.

Why should I need to make any plea? Everything is already known at His feet. You are an ocean of mercy, and compassion is Your very capital.

Sprinkle me now with the nectar of Your grace. Says Tuka, O dweller of Pandhari, my life yearns intensely for You.

IN PLAIN WORDS

Your very name, the Almighty, means kind to the lowly. That quality belongs wholly to you, my Lord. What plea do I even need to make? Everything is already known at your feet. You are an ocean of mercy; compassion is your one capital. Sprinkle me now with the nectar of your grace. Tuka says: O dweller of Pandhari, this life longs for you with all its heart.

WHAT IT MEANS

Tukaram rests his prayer on God's own nature rather than on his own words. To be Almighty, he says, is by definition to be kind to the lowly, so mercy is not a favor God grants but the very stock God trades in, an ocean of it. Because God already knows everything at his feet, no elaborate plea is needed; he only asks to be sprinkled with the nectar of grace. The poem ends in pure longing: his whole life yearns for the dweller of Pandhari, trusting that mercy must answer because mercy is who God is.

GATHA 3679 *Longing and Separation*

Longing, the silence of God

मराठी मूळ

लेखिलें कवित्व माझे सहज बोल । न लगे चि ओल जिव्हाळ्याची ॥1॥
नये चि उत्तर कांहीं परतोनि । जालों नारायणीं न सरतें ॥ध्रु.॥
तुका ह्मणे फळ नव्हे चि सायासा । पंढरीनिवासा काय जालें ॥3॥

ENGLISH TRANSLATION

My poetry has been dismissed as mere words, without the moisture of genuine experience. No answer comes back to me.

I have become insufficient before Narayana. Says Tuka, my efforts bear no fruit. O dweller of Pandhari, what has happened?.

IN PLAIN WORDS

My poetry has been written off as mere words, with no moisture of real experience on the tongue. No answer comes back to me at all. I have become worthless before Narayana. Tuka says: my striving bears no fruit. O dweller of Pandhari, what has happened?

WHAT IT MEANS

Tukaram cries out from the dryness of God's silence. He fears his own poems are only words, lacking the living moisture of genuine experience, and that he counts for nothing before Narayana. Worst of all, no answer comes back; his calling goes unmet and his effort seems to bear no fruit. The poem ends not in resolution but in a bewildered question to the dweller of Pandhari: what has happened? It is the honest lament of love that feels unanswered and refuses to pretend otherwise.

GATHA 3680 *Ecstasy and Joy*

Surrender, the account is cleared

मराठी मूळ

येणें जाला तुमचे पोतडीचा झाडा । केलासी उघडा पांडुरंगा ॥1॥
भरुनियां घरीं राहिलों वाखती । आपुली निंश्चती आपल्यापें ॥ध्रु.॥
आतां काय उरी उरली ते सांगा । आणिलेति जगाचिये साक्षी ॥2॥
तुका ह्मणे कोठें पाहोंजासी आतां । माझी जाली सत्ता तुह्मांवरि ॥3॥

ENGLISH TRANSLATION

By this You have cleared the account of Your own bundle, O Panduranga, and laid everything open. Having filled the house, I rest in contentment, with my own certainty restored to me.

Now tell me what remains, for You have brought the whole world as witness. Says Tuka, where will You look now? My authority has extended over You.

IN PLAIN WORDS

By this You have emptied out Your bundle, Panduranga. You have laid it all open. I have filled my house and I sit content. My own certainty is back in my hands. Now tell me, what is left? You have brought the whole world to witness it. Tuka says: where will You look now? My claim has come to hold over You.

WHAT IT MEANS

Tukaram turns the language of debt and accounting into a lover's playful triumph. He says God has been opened up like a bag turned inside out, holding nothing back, and so the devotee's house is full and his old peace of mind restored. The poem's bold claim is in the last line: having given himself wholly, Tuka now says his authority extends over God, with the whole world as witness. This is the logic of total surrender turning into total intimacy: the one who keeps nothing back gains a claim on the one he gave himself to.

GATHA 3681 *Longing and Separation*

Longing, the debt of love

मराठी मूळ

तुमच्या पाळणा ओढतसे मन । गेलों विसरोन आपणासी ॥1॥
लागेल पालटें फेडावें उसणें । येणें चि प्रमाणें पांडुरंगा ॥ध्रु.॥
तुमचे आवडी संबंधाचा त्याग । घेतला ये लाग जगनिंदेचा ॥2॥
तुका ह्मणे जैसा माझा जीव ओढे । तैसें च तिकडे पाहिजेल ॥3॥

ENGLISH TRANSLATION

My mind is drawn to Your cradle, and I have forgotten myself entirely. The debt must be repaid in return, O Panduranga, in this very manner.

Out of love for You, I have renounced all worldly ties and have embraced the censure of the world. Says Tuka, just as my jiva yearns for You, so must the same longing come from Your side.

IN PLAIN WORDS

My mind is drawn to Your cradle. I have forgotten myself completely. The debt must be paid back in kind, Panduranga, in this very way. For love of You I have let go of every worldly tie. I have taken on the blame of the whole world. Tuka says: just as my soul is pulled toward You, the same pull must come from Your side too.

WHAT IT MEANS

Tukaram describes love as a debt that must be matched. He has lost himself in his longing for God and has paid the full price: he has cut his worldly bonds and accepted the world's scorn for it. So he presses his claim. Love cannot run one way only; if his soul is dragged toward God, then God owes him the same pull in return. The poem names the stake of devotion bluntly: having given up everything for this love, he asks God to be drawn to him as helplessly as he is drawn to God.

GATHA 3682 *Faith and Trust*

Faith, under God's keeping

मराठी मूळ

नाहीं मज कोणी उरला दुर्जन । मायबापाविण ब्रह्मांडांत॥1॥
कासया जी माझी करणें येविसीं । भयाची मानसीं चिंता संतीं ॥ध्रु.॥
विश्वंभराचिये लागलों सांभाळीं । सत्तेनें तो चाळी आपुलिये ॥2॥
तुका ह्मणे माझें पाळणपोषण । करितां आपण पांडुरंगा ॥3॥

ENGLISH TRANSLATION

I have no enemy left in the entire universe except my own parents of ignorance. Why, O saints, should you harbor any fear or anxiety on my behalf? I have come under the care of Vishvambhara, and He moves me by His own authority.

Says Tuka, Panduranga Himself sees to my nurture and protection.

IN PLAIN WORDS

I have no enemy left in all the universe. There is no one but my mother and father. Why then, saints, should you carry fear or worry on my account? I have come under the care of Vishvambhara, and He moves me by His own power. Tuka says: Panduranga Himself sees to my keeping and my feeding.

WHAT IT MEANS

Tukaram tells the worried saints around him to stop fretting over his welfare. He has placed himself entirely under God, whom he calls Vishvambhara, the all-sustaining one, and so the whole world has stopped being a field of enemies. The point is the completeness of his trust: a man held by God needs no defenses and gives others nothing to fear for. God Himself moves him, feeds him, and keeps him, so anxiety on his behalf is misplaced.

GATHA 3683 *The Nature of God*

Trust, accept what comes

मराठी मूळ

मज कांहीं सीण न व्हावा यासाटीं । कृपा तुह्मां पोटीं उपजलीं ॥1॥
होतें तैसें केलें आपलें उचित । शिकविलें हित बहु बरें ॥ध्रु.॥
आह्मी न मनावी कोणाची आशंका । तुह्मां भय लोकां आहे मनीं ॥2॥
तुका ह्मणे आतां संचिताचा ठेवा । वोडवला घ्यावा जैसा तैसा ॥3॥

ENGLISH TRANSLATION

So that I may not suffer any hardship, compassion has arisen in Your mind. You have done what was fitting and taught me well for my own good.

I need not heed anyone's doubts, for it is You who hold concern for the world in Your mind. Says Tuka, now the treasure of destiny has arrived; accept it as it comes.

IN PLAIN WORDS

So that I should suffer no strain, mercy has risen in Your heart. You have done what was fitting and taught me well, for my own good. I need not heed anyone's doubt; it is You who hold the world's concern in mind. Tuka says: now the store of what was destined has come to me. Take it as it comes, whatever it is.

WHAT IT MEANS

Tukaram reads his whole life as already arranged by God's mercy. Whatever has happened was fitting and was teaching for his good, so he need not weigh the doubts and opinions of others. The closing turn is an act of acceptance: the fruit of past actions, the store of destiny, has now arrived, and the right response is simply to receive it as it is, without complaint or bargaining. The poem teaches a settled trust that hands the sorting of good and bad back to God.

GATHA 3684 *Longing and Separation*

Longing, the soul in exile

मराठी मूळ

कोणाचें चिंतन करूं ऐशा काळें । पायांचिया बळें कंठीतसें ॥1॥
पाहातसें वाट येई गा विठ्ठला । मज कां हा केला परदेश ॥ध्रु.॥
बहुतांचे सत्ते जालों कासावीस । जाय रात्री दिस वैरियांचा ॥2॥
तुका ह्मणे बैसें मनाचिये मुळीं । तरीं च ही जाळीं उगवतीं ॥3॥

ENGLISH TRANSLATION

Whom shall I contemplate in such times? I endure only by the strength of Your feet. I watch the road, waiting for You, O Vitthal.

Why have You sent me into this exile? I am tormented at the hands of many. Days and nights pass under the sway of enemies.

Says Tuka, come and sit at the root of my mind, and only then will these tangles unravel.

IN PLAIN WORDS

Whose name shall I hold in mind in times like these? I get through only by the strength of Your feet. I watch the road. Come, Vitthal. Why have You sent me into this exile? Many have power over me and I am tormented. My nights and days pass under enemies. Tuka says: come and sit at the root of my mind; only then will these tangles come undone.

WHAT IT MEANS

Tukaram cries out from a sense of abandonment, calling his life a foreign land, an exile away from God. He has no other refuge to turn to and holds on by clinging to Vitthal's feet while he watches the road for him to come. The enemies who rule his days and nights are the cravings and fears of the mind, the forces that hold power over a soul cut off from God. The remedy he asks for is exact: let God take His seat at the very root of the mind, and the knots that bind him will loosen by themselves.

GATHA 3685 *Prayers*

Prayer, break the neck of ego

मराठी मूळ

कां जी तुह्मीं ऐसे नव्हा कृपावंत । निवे माझें चित्त ठायिंच्या ठायीं ॥1॥
कांही शम नये विषम अंतरा । शांतीचा तो बरा ऐसा योग ॥ध्रु.॥
दुःखी होतों पंचभूतांच्या विकारें । जडत्वें दातारें राखावीं तीं ॥2॥
तुका ह्मणे मोडा अहंकाराची मान । धरितों चरण ह्मणऊनि ॥3॥

ENGLISH TRANSLATION

Why are You not more gracious, so that my mind may find peace right where it stands? No calm comes to this troubled chitta. How blessed would be the union of true peace.

I suffer from the disturbances of the five elements, and You, O generous Lord, must keep them in check. Says Tuka, break the neck of ego. That is why I hold onto Your feet.

IN PLAIN WORDS

Why are You not more kind, so my mind could be cooled right where it stands? No calm comes to this restless heart. How good it would be to be joined to peace. I suffer from the workings of the five elements; You, generous Lord, must hold them in check. Tuka says: break the neck of pride. That is why I hold on to Your feet.

WHAT IT MEANS

Tukaram prays for an inner peace he cannot reach on his own. His mind stays troubled, stirred by the body and the five elements, the material nature he is made of, and only God can restrain these. The sharp request comes last: break the neck of ego. He sees pride as the thing standing between him and peace, so he asks God to kill it,

and he names that as the whole reason he clings to God's feet. The poem makes clear that the calm he wants is not soothing but the destruction of self-importance.

GATHA 3686 *Faith and Trust*

Faith, the beggar never refused

मराठी मूळ

मागत्याची कोठें घडते निरास । लेंकरा उदास नाहीं होतें ॥1॥
कासया मी होऊं उतावीळ जीवीं । जाणता गोसावी सर्व आहे ॥ध्रु.॥
जाला तरी वेळ कवतुकासाटीं । निदनया तों पोटीं उपजेना ॥2॥
तुका ह्मणे त्यासी ठाउकें उचित । होईल संकेत नेमियेला ॥3॥

ENGLISH TRANSLATION

Where has a beggar ever been refused? A child is never left disappointed. Why then should I be anxious within? The all-knowing Lord is aware of everything.

Even if there is a delay, it is only for the sake of His playful sport. Cruelty never arises in His chitta.

Says Tuka, He knows what is proper, and the appointed moment will surely come.

IN PLAIN WORDS

Where has a beggar ever been turned away? A child is never left in despair. Why then should I grow restless inside? The all-knowing Lord knows everything. Even if it takes time, that is only for the sake of His play. Cruelty never rises in His heart. Tuka says: He knows what is right, and the appointed sign will surely come.

WHAT IT MEANS

Tukaram steadies his own impatience with two homely truths: a beggar at the door is always given something, and a parent never abandons a crying child. So his anxiety is groundless; the all-knowing Lord already knows his need. Any delay is not neglect but God's playful timing, since cruelty cannot arise in him. The poem teaches that waiting on God is not waiting on indifference. The right moment is appointed and will come, and the devotee's only task is to trust the one who knows what is fitting.

GATHA 3687 *The Nature of God*

Tenderness, the mother who hides

मराठी मूळ

आरुषा वचनीं मातेची आवडी । ह्मणऊनि तांतडी घेती नाहीं ॥1॥
काय होइल माझें मांडिलें कवतुक । आदराची भूक रडारोवी ॥ध्रु.॥
लपोनियां करी चुकुर माऊली । नाहीं होती केली निष्ठासांडी ॥2॥
तुका ह्मणे करी पारखीं वचनें । भेवउनि तान्हें आळवावें ॥3॥

ENGLISH TRANSLATION

A mother's love persists even when a child speaks harshly, and so she does not rush to punish. What will become of my playful petition? The hunger for affection expresses itself through crying and wailing.

The mother hides and plays peek-a-boo, but never truly abandons her child. Says Tuka, she speaks testing words and frightens the little one only to draw it closer.

IN PLAIN WORDS

A mother loves the child even when its words are rough; that is why she does not rush to punish. What will come of this game I have set up? The hunger for love shows itself in crying and wailing. The mother hides and slips out of sight, but she has not truly cast the child off. Tuka says: she speaks testing words and frightens the little one, only to call it close.

WHAT IT MEANS

Tukaram explains God's apparent absence through the image of a mother playing with her infant. When God seems to withdraw, it is like a mother hiding from her child or scolding it with sharp words. It looks like rejection, but it is not abandonment; it is a way of drawing the child nearer. The devotee's crying and complaining is itself the hunger for love finding its voice. The poem reframes the pain of God's silence as a tender game whose whole purpose is closeness, not punishment.

GATHA 3688 *Devotion to Vitthal*

Devotion, the quarrel of love

मराठी मूळ

प्रीतीच्या भांडणा नाहीं शिरपाव । वचनाचे चि भाव निष्टता ॥1॥
जीणें तरी एका जीवें उभयता । पुत्राचिया पिता दुखवे दुःखें ॥ध्रु.॥
काय जाणे तुटों मायेचें लिगाड । विषम तें आड उरों नेणें ॥2॥
तुका ह्मणे मज करुणा उत्तरें । करितां विश्वंभरे पाविजैल ॥3॥

ENGLISH TRANSLATION

In a quarrel born of love, there is no real conquest or defeat. The words themselves are expressions of devotion.

Both parent and child live as one life, and a father feels pained by his son's sorrow. Who can understand when the bond of affection might seem to break? What appears as discord cannot truly stand between them.

Says Tuka, if Vishvambhara speaks to me with compassionate words, I shall be fulfilled.

IN PLAIN WORDS

In a quarrel born of love there is no prize for winning. The words themselves are just signs of devotion. The two live as one life; a father is pained by his son's pain. Who can say the bond of love would ever break? What looks like discord cannot really stand between them. Tuka says: if Vishvambhara speaks to me with words of pity, I will be made whole.

WHAT IT MEANS

Tukaram answers his own boldness toward God. The sharp things he has said are not a fight to be won or lost; in a quarrel between lovers the harsh words are themselves a form of devotion. Parent and child, devotee and God, share one life, so the seeming discord cannot truly divide them. The poem lands on what he actually wants: not victory in the argument but a single compassionate word from Vishvambhara, the all-sustaining Lord, which would be enough to fulfill him completely.

GATHA 3689 *Renunciation*

Renunciation, drop the schemes, be still

मराठी मूळ

नको घालूं झांसां । मना उपाधिवोळसा ॥1॥
जे जे वाहावे संकल्प । पुण्य तरी ते चि पाप ॥ध्रु.॥
उपजतो भेव । होतो कासावीस जीव ॥2॥
तुका ह्मणे पाहों । होइल तें निवांत राहों॥3॥

ENGLISH TRANSLATION

Do not entangle the mind in the net of worldly pursuits. Whatever intentions you carry, be they merit or sin, are ultimately the same.

Fear arises and the jiva becomes distressed. Says Tuka, let us simply watch what happens and remain still.

IN PLAIN WORDS

Do not throw the mind into deceit. Do not tangle it in worldly burdens. Whatever plans you carry, merit as much as sin, they come to the same thing. Fear is born, and the soul is thrown into distress. Tuka says: let us watch. Whatever is to be, let us stay still in it.

WHAT IT MEANS

Tukaram warns against the restless scheming of the mind. He puts merit and sin in the same basket: both are intentions, plans of the ego, and either way they breed fear and torment the soul. The radical claim is that even good works, when they are the mind's projects, belong to the same trap as bad ones. The release he offers is stillness: stop plotting outcomes, simply watch what unfolds, and rest quiet in whatever comes. The poem points past doing toward a settled, unanxious witnessing.

GATHA 3690 *Worldly Life*

Worldly life, walking backward

मराठी मूळ

बीजीं फळाचा भरवसा । जतन सिंचनासरिसा । चाविलिया आसा । काकुलती ते नाड ॥1॥
हा तों गडसंदीचा ठाव। पिके पिकविला भाव । संकोचोनि जीव । दशा केली जतन ॥ध्रु.॥
माती घाली धनावरी । रांडा रोटा वरीवरी । सुखाचे सेजारीं। दुःख भ्रमें भोगीतसे ॥2॥
तुका ह्मणे दिशाभुली । जाल्या उफराटी चाली । निवाडाची बोली । अनुभवें साक्षीसी ॥3॥

ENGLISH TRANSLATION

The seed holds the promise of fruit, and one tends it carefully with watering. When hope is chewed away, one is left pleading in despair.

This is a treacherous, narrow place where devotion must be cultivated and the jiva must be guarded with restraint. People pile dirt over their wealth and engage in empty outward shows, experiencing sorrow in delusion even while lying on a bed of comfort.

Says Tuka, people have lost their way and walk in reverse. The verdict of truth comes only through direct experience.

IN PLAIN WORDS

The seed holds the promise of fruit if you tend it and water it; when hope is eaten away, you are left pleading in misery. This is a narrow, treacherous place where devotion has to be grown and the soul guarded with restraint. People pile dirt over their wealth and put on hollow shows; lying on a bed of comfort they still taste sorrow through their delusion. Tuka says: people have lost their direction and walk in reverse. The verdict of truth is known only through living experience.

WHAT IT MEANS

Tukaram looks at ordinary worldly life and sees people going the wrong way. A seed bears fruit only with patient tending, and the same care is needed to grow devotion in this dangerous, cramped human birth. Instead, people bury themselves in wealth and empty display, and even amid comfort they suffer, because they are deluded about what matters. He says plainly that they have lost their bearings and are walking backward, mistaking the path for its opposite. The closing line refuses mere argument: only direct experience, not talk, can deliver the true verdict on how to live.

GATHA 3691 *Longing and Separation*

Longing, the bow of the rejected

मराठी मूळ

काय उरली ते करूं विनवणी । वेचलों वचनीं पांडुरंगा ॥1॥
अव्हेरलों आतां कैचें नामरूप । आदर निरोप तरि तो नाहीं ॥ध्रु.॥
माझा मायबाप ये गेलों सलगी । तों हें तुह्मां जगीं सोयइरिका ॥2॥
तुका ह्मणे आतां जोडोनियां हात । करी दंडवत ठायिंचाठायीं ॥3॥

ENGLISH TRANSLATION

What more can I say in petition? I have spent myself in words, O Panduranga. Having been rejected, where now is name or form? There is no welcome or farewell.

You are my mother and father, and I came to You with familiarity, but You seem to treat me as a mere acquaintance. Says Tuka, now with folded hands I bow down right where I stand.

IN PLAIN WORDS

What plea is left for me to make? I have spent myself in words, Panduranga. Now that I am cast aside, what name or form is there? There is no welcome and no farewell. You are my mother and father, and I came to You as one of Your own; yet to the world You treat me as a mere acquaintance. Tuka says: now, with folded hands, I bow down right where I stand.

WHAT IT MEANS

Tukaram has run out of petitions; he has poured out all his words to God and feels rejected. The wound is that God, whom he calls his mother and father, seems to hold him at the distance of a stranger before the whole world, with neither a warm welcome nor a clean dismissal. The poem ends not in protest but in the lowest gesture available: he folds his hands and bows down where he stands. The point is the posture of one who has nothing left to say and surrenders even his disappointment, laying it at the feet he cannot leave.

GATHA 3692 *Longing and Separation*

Longing, the ache that will not fill

मराठी मूळ

आवडी धरूनि करूं गेलों लाड । भक्तिप्रेमकोड न पुरे चि ॥1॥
ह्मणऊनि जीव ठेला असावोनि । खेद होतो मनीं बहु साल ॥ध्रु.॥
वेठीऐसें वाटे निर्फळ कारण । शीतळ होऊन खोडावलों॥2॥
तुका ह्मणे सरतें नव्हें चि पायांपें । बळ केलें पापें नव्हें चि भेटी ॥3॥

ENGLISH TRANSLATION

I went to express my love and devotion, but the longing of love is never satisfied. Therefore, the jiva has remained in a state of longing, and great sorrow stings the heart.

This fruitless effort feels like forced labor, and I have grown cold and weary. Says Tuka, I cannot find acceptance at Your feet. My sins have prevented our meeting.

IN PLAIN WORDS

I came with love to be petted and held. But the longing of love is never filled. So my life stays stretched out, waiting, and a great sorrow stings my heart. This effort feels like forced labor, fruitless; I have gone cold and weary. Tuka says: I am not accepted at your feet. My sins have made themselves strong, and so there is no meeting.

WHAT IT MEANS

Tukaram is praying out of love and finding that the love itself will not let him rest. He came close to Vitthal wanting to be held, and the wanting only grew; the more he loves, the wider the gap feels. He names the dryness honestly: the devotion starts to feel like drudgery, and he has gone numb. He does not blame God; he reads his own unworthiness, his sins, as the wall between them. The poem leaves the longing open, unrelieved, naming the pain of love that has no answer yet.

GATHA 3693 *The Nature of God*

The mother's heart, God who cannot stay aloof

मराठी मूळ

प्रीतीचा तो कळवळा । जिव्हाळाचि वेगळा ॥1॥
बहु नेदी रडों माता । दुश्चत होतां धीर नव्हे ॥ध्रु.॥
वरी वरी तोंडापुरतें । मोहोरी तें कळतसे ॥2॥
जाणोनियां नेणता तुका । नव्हे लोकांसारिखा ॥3॥

ENGLISH TRANSLATION

The stirring of love has its own distinct warmth. A mother does not let her child cry for long.

When the child is distressed, she cannot maintain her composure. On the surface things may seem one way, but the true feeling beneath is recognizable.

Says Tuka, though he knows, he acts as one who does not know, for he is not like ordinary people.

IN PLAIN WORDS

The tenderness of love has a warmth all its own; it is something apart. A mother will not let her child cry for long. When the child is in distress, she cannot keep her calm. On the surface things may look one way, but the feeling underneath is plain to see. Tuka says: knowing, he acts as if he does not know, for he is not like ordinary people.

WHAT IT MEANS

Tukaram is saying that God's love works the way a mother's does. The warmth of real love is its own kind of thing, not learned and not faked, and a mother simply cannot bear to hear her child cry; she breaks. So whatever face God shows on the surface, the heart beneath is moved and cannot stay distant. The last line turns to Tuka himself, or to God: he knows, yet plays at not knowing, because he does not run on the cold calculation of ordinary people. The point is to trust the hidden tenderness over the outward appearance.

GATHA 3694 *Devotion to Vitthal*

Devotion, only this is my gain

मराठी मूळ

हा गे हा चि आतां लाहो । माझा अहो विठ्ठला॥1॥
दंडवत दंडवत । वेगळी मात न बोलें ॥ध्रु.॥
वेगळाल्या कोठें भागें। लाग लागें लावावा ॥2॥
तुका ह्मणे केल्या जमा । वृत्ततमा भाजूनि ॥3॥

ENGLISH TRANSLATION

This, this alone is now my gain, O my Vitthal. I offer prostrations, prostrations.

I speak no other word. Where else shall I turn for my share? The connection must be forged.

Says Tuka, having burned away the restlessness of the mind, the accounts are settled.

IN PLAIN WORDS

This, this alone is now my gain, O my Vitthal. I bow down, I bow down. I speak no other word. Where else would I go for my share? The bond must be tied fast. Tuka says: the account is settled, the darkness of the restless mind burned away.

WHAT IT MEANS

Tukaram fixes on one thing and refuses to look elsewhere. He calls Vitthal his only gain, and reduces all his speech to prostration: he will say nothing else, ask for nothing else. There is no other door where he could collect what is his, so he insists the bond with God be made firm. The closing image is of a reckoning closed out: the restless, clouded mind has been burned off like dross, and the account stands settled. The poem stakes everything on this single attachment and lets the rest fall away.

GATHA 3695 *Surrender and Acceptance*

Surrender, leaving it all to God

मराठी मूळ

तुह्मांसी न कळे सांगा काय एक । असया संकल्प वागवूं मी ॥1॥
आहे तेथें सत्ता ठेविलें स्थापूनि । प्रमाणें चि वाणी वदे आज्ञा ॥ध्रु.॥
कृपा जाली मग न लगे अंगसंग । निजध्यासें रंग चढता राहे ॥2॥
तुका ह्मणे मागें बोलिलों तें वाव । आतां हा चि भाव दृढ झाला ॥3॥

ENGLISH TRANSLATION

What is it that You do not already know? Tell me, what intention should I carry? Authority is established where it already resides, and my speech utters only what is ordained. Once grace descends, no physical contact is needed, for the color of constant contemplation deepens on its own.

Says Tuka, what I spoke before was empty. Now this faith alone has become firm.

IN PLAIN WORDS

What is there that you do not already know? Tell me, what plan should I carry? Power rests where it already lives; my speech says only what is ordained. Once your grace comes, no bodily nearness is needed; the color of steady remembrance deepens on its own. Tuka says: what I said before was empty. Now this faith alone has grown firm.

WHAT IT MEANS

Tukaram lays down his own planning before a God who already knows everything. If God knows all, there is nothing for him to scheme or intend; the power lies with God, and even his words only repeat what is already decreed. He learns that grace does not depend on physical proximity: once it descends, the steady inward remembrance deepens by itself, like a dye taking color. He admits his earlier talk was hollow, and what remains is one settled faith. The poem is the moment self-effort gives way and trust becomes solid.

GATHA 3696 *Devotion to Vitthal*

Devotion, the secret confided

मराठी मूळ

आवडी न पुरे मायबापापासीं । घडों का येविसीं सकईल ॥1॥
होईल नेमलें आपुलिया काळें । आलीयाचा बळें आघ्रो उरे ॥ध्रु.॥
जाणविलें तेथे थोडें एकवेळा । सकळ ही कळा सवौत्तमीं ॥2॥
तुका ह्मणे निवेदिलें गुहए गुज । आतां तुझी तुज सकळ चिंता ॥3॥

ENGLISH TRANSLATION

The love for my divine parents can never be fully expressed. Can it ever be truly conveyed? What is destined will come at its appointed time, and the longing of past encounters remains.

Once a little is revealed at that place, all arts find their perfection. Says Tuka, I have confided the innermost secret. Now all concern is Yours alone.

IN PLAIN WORDS

The love for my mother and father, God, can never be fully spoken. Can it ever truly be conveyed? What is fixed will come in its own time, and the longing of past meetings stays. Once a little is shown there, all the arts find their fullness in the highest. Tuka says: I have told the innermost secret. Now all the worry is yours alone.

WHAT IT MEANS

Tukaram addresses God as mother and father and admits that love this deep outruns any words. He resigns himself to time: whatever is destined will come when it is meant to, while the ache left by earlier nearness keeps burning. He says that once even a little is revealed in that place, every skill and faculty reaches its perfection in the highest. The turn is in the last line: having confided his deepest secret, he hands the whole burden over to God, making God responsible for him. The poem moves from inexpressible love to total handing-over.

GATHA 3697 *Renunciation*

Renunciation, done with the body

मराठी मूळ

वोखटा तरी मी विटलों देहासी । पुरे आतां जैसी जोडी पुन्हां ॥1॥
किती मरमर सोसावी पुढती । राहिलों संगती विठोबाचे ॥ध्रु.॥
आतां कोण याचा करील आदर । जावो किळवर विटंबोनि ॥2॥
तुका ह्मणे आतां सांडि तें चि सांडि । कोण फिरे लंडी यासी मागें ॥3॥

ENGLISH TRANSLATION

I have grown disgusted with this wretched body. Enough of forging such bonds again and again.

How many more deaths must I endure? I have remained in the company of Vithoba. Now who will honor this body? Let it go, discarded and disgraced.

Says Tuka, cast it off, just cast it off. Who would follow this worthless thing?.

IN PLAIN WORDS

Bad as it is, I am sick of this body. Enough now of forging this bond again. How much dying must I keep enduring? I have stayed in Vithoba's company. Now who will give this body any honor? Let it go, mocked and cast off. Tuka says: throw it away, just throw it away. Who would chase after this worthless thing?

WHAT IT MEANS

Tukaram turns on the body with disgust, weary of being bound to it birth after birth. He counts the deaths he has had to suffer and says enough; he has found his footing in Vithoba's company instead. With that, the body loses all its claim to honor in his eyes, and he is content to let it be discarded and disgraced. The repeated command to cast it off is not self-hatred so much as a refusal to keep serving the body as if it were the self. The poem points the disgust at the attachment to the perishable, not at life itself; what is worthless is the clinging.

GATHA 3698 *Social Criticism*

Social criticism, the quarrel of pride

मराठी मूळ

हें ही ऐसें तें ही ऐसें । उभय पिसें अविचार ॥1॥
अभिमानाचे ठेलाठेलीं । मधीं जाली हिंपुष्टी ॥ध्रु.॥
धीरा शांती ठाव नुरे । हा चि उरे आबाळ्या ॥2॥
कौतुक हें पाहे तुका । कढतां लोकां अधनि ॥3॥

ENGLISH TRANSLATION

This is like that and that is like this. Both sides are mad with senselessness.

In the pushing and shoving of pride, distress has arisen in the middle. Neither patience nor peace finds any place.

Only commotion remains. Says Tuka, he watches this spectacle as the people churn in their misery.

IN PLAIN WORDS

This one is like this, that one is like that; both are mad and senseless. In the pushing and shoving of pride, distress springs up in the middle. Patience finds no place, peace finds no place; only uproar is left. Tuka says: he watches this show, while the people churn in their own ruin.

WHAT IT MEANS

Tukaram describes a fight in which both sides are equally foolish. Each is sure it is right, and the collision of their prides produces only suffering for everyone caught between them. Where ego runs the contest, patience and peace have nowhere to stand, and all that remains is noise and turmoil. Tuka watches it as a sad spectacle: the people grind themselves down in their own misery. The poem is pointed at the pattern of prideful quarreling itself, the impulse in any of us to win, not at one party over the other; both are warned.

GATHA 3699 *The Moral Ideal*

The moral ideal, what is tested by fire

मराठी मूळ

हित जाणे चित्त । कळों येतसे उचित ॥1॥
वरदळ तें नुतरे कसीं । आगीमध्यें तें रसीं ॥2॥
तुका ह्मणे करुनी खरें । ठेवितां तें पुढें बरें॥3॥

ENGLISH TRANSLATION

The chitta knows what is beneficial, and what is proper becomes apparent. Surface material does not survive the test.

In the fire, the true essence is revealed. Says Tuka, what is made genuine stands well when placed before the future.

IN PLAIN WORDS

The heart knows what is good for it, and what is right becomes clear. Surface stuff does not survive the test. In the fire, the true essence is what shows. Tuka says: what you make genuine stands you in good stead later on.

WHAT IT MEANS

Tukaram says the inner heart already knows what is truly good, and the right course becomes plain when you listen to it. Anything that is only surface, only show, will not last when it is tried. He uses the image of fire: heat burns off whatever is fake and leaves only the real essence behind. So make your life and devotion genuine now; what is real is what will hold up and serve you in time to come. The poem sets inner truth against outward appearance and tells you to invest in the first.

GATHA 3700 *Social Criticism*

Social criticism, the body wasted on pride

मराठी मूळ

देवें दिला देह भजना गोमटा । तों या जाला भांटा बाधिकेच्या ॥1॥
ताठोनियां मान राहिली वरती । अहंकारा हातीं लवों नल्हे ॥ध्रु.॥
दास ह्मणावया न वळे रसना । सइरवचना बासे गळा ॥2॥
तुका ह्मणे कोठें ठेवावा विटाळ । स्नानें नीर्मळ व्हावयासी ॥3॥

ENGLISH TRANSLATION

God gave this body for beautiful worship, but it has become a vessel for vice. The neck has stiffened with pride and will not bow to the grip of ego.

The tongue will not call itself a servant but instead sings the praises of flattery. Says Tuka, where should this impurity be placed? One must bathe to become pure.

IN PLAIN WORDS

God gave this body, handsome, for worship; instead it has become a vessel for vice. The neck has stiffened upward with pride and will not bend in the grip of ego. The tongue will not call itself a servant; it sits in the throat singing flattery. Tuka says: where is this defilement to be put down? One must bathe to come clean.

WHAT IT MEANS

Tukaram laments that a body meant for worshipping God has been turned to bad use. The neck has gone rigid: pride holds the head up so high it cannot bow, and ego keeps its grip. The tongue, which should name itself God's servant, instead flatters and praises the wrong things. He asks where such defilement could even be set down, and answers that it takes a washing to be made clean. The poem points the rebuke at the patterns of pride and flattery, and at the need to cleanse them in oneself, not at scorn for any particular person.

GATHA 3701 *Devotion to Vitthal*

Devotion, the family's complaint against the lover of God

मराठी मूळ

काय करूं पोरा लागली चट । धरी वाट देउळाची॥1॥
सांगितलें नेघे कानीं । दुजें मनीं विठ्ठल ॥ध्रु.॥
काम घरीं न करी धंदा । येथें सदा दुश्चत ॥2॥
आमचे कुळीं नव्हतें ऐसें । हें च पिसें निवडलें ॥3॥
लौकिकाची नाहीं लाज । माझें मज पारिखें ॥4॥
तुका ह्मणे नरका जाणें । त्या वचनें दुष्टांचीं ॥5॥

ENGLISH TRANSLATION

What can I do? The child has caught the craze and heads straight for the temple. He will not listen to anything told to him.

In his mind there is nothing but Vitthal. He does no work at home and is always restless here.

There was never anything like this in our family. This particular madness has taken hold.

He has no shame before society and has become a stranger even to himself. Says Tuka, those are the words of the wicked, and they lead to hell.

IN PLAIN WORDS

What can I do? The boy has caught the craze and heads straight for the temple. Whatever you tell him he will not take into his ears; in his mind there is nothing but Vitthal. He does no work at home, no business; here he is always restless. There was never anyone like this in our family; this particular madness has singled him out. He has no shame before respectable people; he has become a stranger even to his own. Tuka says: such are the words of the wicked, and they lead to hell.

WHAT IT MEANS

Tukaram voices the family's complaint about one of their own who has fallen for God. The relatives are exasperated: the boy runs only to the temple, hears nothing they say, thinks only of Vitthal, neglects work and household, and shames the family before respectable society by becoming a stranger even to his own people. To them this is a disgraceful madness. The sting is in the last line: Tuka turns it around and says that these scolding, worldly words are the speech of the wicked, and it is that mocking voice, not the God-mad lover, that leads to hell. The poem flips the worldly verdict on its head.

GATHA 3702 *Faith and Trust*

Faith, the warrior with the goal in sight

मराठी मूळ

कारणापें असतां दृष्टी । शंका पोटीं उपजेना ॥1॥
शूर मिरवे रणांगणीं । मरणीं च संतोष ॥ध्रु.॥
पाहिजे तो कळवळा। मग बळा काय उणे ॥2॥
तुका ह्मणे उदारपणें । काय उणें मनाचें॥3॥

ENGLISH TRANSLATION

When the goal is before one's eyes, no doubt arises in the chitta. A warrior shines on the battlefield and finds contentment even in death.

What is needed is true earnestness of chitta, and then nothing is lacking in strength. Says Tuka, with a generous spirit, the mind lacks nothing.

IN PLAIN WORDS

When the goal is right before your eyes, no doubt is born in the heart. A warrior shines on the battlefield and finds joy even in dying. What is needed is true earnestness of heart; then how can strength fall short? Tuka says: with a generous spirit, the mind lacks nothing.

WHAT IT MEANS

Tukaram says that once you can see what you are after, doubt has no room to grow. He compares it to a soldier who, with his aim clear, is glad even to die for it. The one thing required is real earnestness, a heart truly aflame; where that is present, strength never runs out. And with a large, open spirit, the mind finds it lacks for nothing. The poem treats wholehearted longing for God as the source of fearlessness and sufficiency.

GATHA 3703 *The Necessity of Experience*

Experience, not borrowed words

मराठी मूळ

नव्हती हे उसणे बोल । आहाच फोल रंजवण॥1॥
अनुभव तो वरावरी । नाहीं दुरी वेगळा ॥ध्रु.॥
पाहिजे तें आलें रुची।काचाकुची काशाची ॥2॥
तुका ह्मणे लाजे आड । त्याची चाड कोणासी ॥3॥

ENGLISH TRANSLATION

These are not borrowed words, for empty entertainment has no substance. Experience is not far or separate; it is right here on the surface.

What is needed has come to taste. What use is pretense and struggle? Says Tuka, the one who hides behind shame, who cares for him?.

IN PLAIN WORDS

These are not borrowed words; mere hollow talk has no substance. The experience is right here, close at hand, not far off and not separate. What was needed has come, and the taste of it is here; what use is pretense and struggle? Tuka says: as for the one who hangs back behind his shame, who cares for him?

WHAT IT MEANS

Tukaram insists that what he speaks is not secondhand or repeated from others; empty words carry nothing. He is testifying from experience, and that experience is not somewhere far away but right here, near and not separate from him. Whatever he needed has arrived and he is tasting it, so there is no point in faking it or struggling to manufacture it. The closing jab is at the person who holds back out of false shame or self-consciousness: such hesitation, Tuka says, deserves no concern. The poem stakes its authority on lived experience over borrowed talk and hesitation.

GATHA 3704 *The Moral Ideal*

Self-effort exhausted, surrender

मराठी मूळ

जों जों घ्यावा सोस । माझे वारीं गर्भवास । लटिक्याचा दोष । अधिक जडे अंगेसीं ॥1॥
आतां आहे तैसें असो । अनुताप अंगीं वसो । येवढें चि नसो । माझें आणि परावें ॥ध्रु.॥
जागाजालेपणें। काय नासावें स्वप्न । शब्दाचिया शिणें । कष्ट मिथ्या मानावे ॥2॥
छाये माकड विटे । धांवे कुपीं काय भेटे । तुका ह्मणे फुटे । डोई गुडघे कोंपर ॥3॥

ENGLISH TRANSLATION

The more one tries to take up this struggle, the more the faults of falsehood cling to the body and entangle one in the cycle of birth. Let things be as they are now.

Let repentance dwell within. Let there be no distinction of mine and another's.

Once one is awake, why destroy what was merely a dream? The toil of words should be recognized as futile suffering. Says Tuka, a monkey is vexed by its own shadow, and when it dives into a well to catch it, only its head, knees, and elbows are broken.

IN PLAIN WORDS

The harder I push at this struggle, the more the cycle of birth holds me. The faults of falsehood cling to my body and bind me tighter. Let things stay as they are now. Let only repentance live in me. Let there be no more of this: mine and another's. Once you are awake, why kill what was only a dream? The toil of words is futile suffering; know it as false. Tuka says: a monkey is vexed by its own shadow. It dives into a well to catch it, and only breaks its head, its knees, its elbows.

WHAT IT MEANS

Tukaram is confessing that effort itself can deepen the trap. The more he strives at the spiritual struggle by his own force, the more the lie of separateness clings to him and the more the round of birth tightens. So he asks to stop straining and to let only repentance and the end of mine-and-yours remain. The dream image carries the point: once you wake, you do not labor to destroy what was never real, so the toil of clever words is wasted suffering. The closing picture lands it: chasing the self you imagine is like a monkey diving into a well after its own reflection and breaking its bones on nothing.

GATHA 3705 *The Saints*

Fellowship of saints, true gain

मराठी मूळ

गुणांचा चि सांटा । करूं न वजों आणिका वाटा॥1॥
करिती छंद नानापरी । भरोन सिणती आडभरी ॥ध्रु.॥
नेमली पंगती। आह्मां संतांची संगती ॥2॥
तुका ह्मणे लीळा । येर कवतुक पाहों डोळां ॥3॥

ENGLISH TRANSLATION

Let us gather only virtues and not wander onto other paths. Others pursue various whims, filling themselves and then tiring from the strain.

Our appointed company is the fellowship of saints. Says Tuka, this is our divine play. All else we simply watch as a spectacle.

IN PLAIN WORDS

Let us gather only virtues. Let us not wander off onto other paths. Others chase one whim after another; they fill themselves up and then tire from the strain. Our appointed seat is fixed: the company of saints. Tuka says: this is our play. Everything else we just watch, a passing show before the eyes.

WHAT IT MEANS

Tukaram sets one pursuit against all the others. He wants to collect only good qualities and stay on the single road, rather than scatter onto the many paths people try. He sees others driven by changing fancies, gorging on them and then worn out by the effort, getting nowhere. Against that he names his own assigned place: a seat at the table of the saints' fellowship. That company is his delight and his real life; the rest of the world's striving he treats as a spectacle he merely watches go by.

GATHA 3706 *Confession and Sin*

Confession, borrowed knowledge

मराठी मूळ

शिकल्या शब्दाचें उत्पादितों ज्ञान । दरपणींचें धन उपर वाया ॥1॥
अनुभउ कइं होईन भोगिता । सांकडें तें आतां हें चि आलें ॥ध्रु.॥
गायें नाचें करीं शरीराचे धर्म । बीजकळावर्म तुमचें दान ॥2॥
तुका ह्मणे केला उशीर न साहे । घाल तरी आहे सर्व सिद्ध ॥3॥
सिकविला तैसा पढों जाणे पुसा । कैंची साच दशा तैसी अंगीं ।

ENGLISH TRANSLATION

I produce knowledge from learned words, but it is like wealth seen in a mirror, useless in reality. When will experience come through actual practice? This is the difficulty that has now arrived.

I sing and dance and perform the rituals of the body, but the seed and essence of true knowledge is Your gift alone. Says Tuka, the delay is unbearable. If You grant it, everything is already prepared.

One who is taught can only recite what was memorized. How can such rote learning bring the true state into one's being?.

IN PLAIN WORDS

I make knowledge out of words I have learned. It is like wealth seen in a mirror, of no use at all. When will real experience come, the kind you live through? That is the hard thing that now stands before me. I sing, I dance, I do the body's rituals. But the seed and the heart of true knowing are your gift alone. Tuka says: the delay is more than I can bear. If you grant it, all is already ready. One who is only taught can recite what he memorized. How can rote learning bring the true state into a man's own being?

WHAT IT MEANS

Tukaram admits that what he has is secondhand: knowledge built from learned words, dazzling like coins glimpsed in a mirror but worthless because you cannot hold them. He marks the gap between this borrowed talk and lived experience, and the gap pains him. His singing, dancing and rites are real, but he insists the actual seed of realization is not something he can manufacture; it can only be given by God. So he turns it into a plea: the waiting is unbearable, yet everything is prepared the moment grace is granted. The last line drives the confession home: memorized recitation, however fluent, cannot put the true state into a person's own life.

GATHA 3707 *Confession and Sin*

Confession, words without realization

मराठी मूळ

स्वप्नींच्या सुखें नाहीं होत राजा । तैसा दिसे माझा अनुभव ॥1॥
कासया हा केला जिहुवे अळंकार । पायांसी अंतर दिसतसे ॥ध्रु.॥
दर्पणींचें धन हातीं ना पदरीं । डोळां दिसें परी सत्याचिये ।
आस केली तरी लाळ चि घोंटावी । ठकाठकी तेवीं दिसतसे ॥2॥
कवित्वें रसाळ वदविली वाणी । साक्ष ही पुराणीं घडे ऐसी ।
तुका ह्मणे गुरें राखोनि गोंवारी । माझीं ह्मणे परि लाभ नाहीं ॥3॥
अनुभव तो नाहीं अमुचिया दरषणें । अइकिलें कानें वदे वाणी ।

ENGLISH TRANSLATION

The happiness of dreams does not make one a king, and so it is with my experience. Why adorn the tongue with ornaments when the distance from Your feet is still visible? Wealth in a mirror is neither in the hand nor in the pocket.

It appears before the eyes but lacks all truth. If one desires, one must swallow mere saliva, and the whole thing seems like a grand deception.

Says Tuka, poetry has made the tongue eloquent, and even the scriptures bear witness to such things, yet a cowherd who tends the cattle may call them his own without gaining any real profit. Experience is not found in our vision; we merely speak what our ears have heard.

IN PLAIN WORDS

Dream happiness does not make you a king. That is what my experience looks like. Why decorate the tongue, when the distance from your feet is still plain to see? Wealth in a mirror is not in my hand, not in my pocket. The eyes see it, but it has no truth in it. If you long for it, all you swallow is your own saliva. The whole thing looks like one deception piled on another. Poetry has made my speech sweet and flowing, and even the scriptures bear witness to such things. Tuka says: a cowherd tending the cattle may call them his own, yet he gains nothing by it. Real experience is not in our seeing. We only speak what our ears have heard.

WHAT IT MEANS

Tukaram measures fluent speech against the thing it claims and finds it empty. Eloquent words are like joy felt in a dream or treasure seen in a mirror: vivid to the eye, but not in your hand, leaving you swallowing your own spit when you reach for them. He will not let his own gift fool him; poetry has made his tongue sweet and the scriptures seem to back such talk, but talk is not attainment. The cowherd who calls the herd his own while owning none of it is the exact image of a reciter who handles holy words without possessing the reality. He ends in honest confession: true experience is not yet his, and he is only repeating what his ears took in.

GATHA 3708 *Longing and Separation*

Longing, the absent Lord

मराठी मूळ

जेविल्याचा कैसा अनुभव अंतरीं । ह्मणतां मांडे पुरी काय होतें ॥1॥
नाहींनाहीं गेली तळमळ दातारा । कां जी हरिहरा चाळविलें ॥ध्रु.॥
पत्रीं कुशळता भेटी अनादर । काय तें उत्तर येइल मानूं ।
अंतरीं सबाहएीं कां नाहीं सारिखें । धरूनि पारिखें वर्त्ततसां॥2॥
आलों आलों ऐसी दाऊनियां आस । वाहों बुडतयास काय द्यावें ।
तुका ह्मणे अहो चतुरा शिरोमणि । किती माझी वाणी तुह्मी कोठें॥3॥

ENGLISH TRANSLATION

What is the inner experience of one who has truly feasted? Does merely saying the names of sweets and breads satisfy hunger? No, no, the anguish has not departed, O generous Lord. Why, O Hari, have You led me astray? Letters may convey skill, but meeting brings only indifference.

What answer should I expect then? Why is there no consistency between the inner and the outer? You act as a stranger. You show hope by saying you are coming, but what should be offered to one who is drowning? Says Tuka, O crown jewel of the wise, how far can my words reach, and where do You stand?.

IN PLAIN WORDS

How can the feast live as an experience inside you? Does saying the names of breads and sweets ever fill the belly? No, no, the anguish has not left me, O giver. Why, O Hari, O Hara, have you led me on? A letter can carry kind words, but the meeting itself is cold. What answer am I supposed to take from that? Why is there no match between your inside and your outside? You hold yourself off like a stranger. You raise my hope, saying, I am coming, I am coming. What is that worth to a man who is drowning? Tuka says: O crown jewel of the wise, how far can my poor words reach, and where are you standing?

WHAT IT MEANS

Tukaram is crying out at a God who seems near in word but absent in fact. Naming the dishes does not feed you; reciting the divine names has not stilled his torment, and he feels he has been strung along. He presses the complaint as if reading a letter that sounds affectionate while the actual meeting stays cold, and asks why the Lord's inner promise and outer conduct do not agree. The drowning man is the stakes: a vague I am coming is useless to someone going under now. He ends not in despair but in appeal, calling God the crown of the wise and asking where He is hiding while a devotee's words fall short.

GATHA 3709 *Prayers*

Prayer, claim on God's fame

मराठी मूळ

केलें तरी आता साच चि करावें । विचारिलें द्यावें कृपादान ॥1॥
संकल्पासी नाहीं बोलिला विकल्प । तुह्मां पुण्यपाप कळे देवा ॥ध्रु.॥
उदार शक्ति तंव तुमची भूमंडळीं । ऐसी ि◌ब्रदावळी गर्जतसे ॥2॥
तुका ह्मणे अहो रकुमादेवीवरा । उपरोध कां धरा माझा आतां ॥3॥

ENGLISH TRANSLATION

If You are to act, then act truly. Give the gift of grace that You have already considered.

You have never spoken against Your own resolve. You know what is merit and what is sin, O God.

Your generous fame resounds throughout the world. Such is the banner of Your glory.

Says Tuka, O husband of Rukmini, why do You now hold back from my plea?.

IN PLAIN WORDS

If you mean to act, then act for real now. Give the gift of grace you have already decided to give. You have never broken your own resolve. You know what is merit and what is sin, O God. Your generous fame fills the whole earth. That is the banner of glory that thunders about you. Tuka says: O husband of Rukmini, why do you hold back from my plea now?

WHAT IT MEANS

Tukaram presses God to make good on what He has already resolved to do. He asks that the promised grace actually arrive, not stay a half-finished intention, and reminds the Lord that He has never gone back on His own purpose and alone knows true merit from sin. Then he leans on God's reputation as a kind of leverage: the whole world proclaims His generosity, so withholding now would betray that banner. Addressing Him as the husband of Rukmini, Tukaram simply asks why such a famously generous Lord is resisting one man's request.

GATHA 3710 *The Nature of God*

Praise, grace alone purifies

मराठी मूळ

अहो पुरुषोत्तमा । तुह्मां काशाची उपमा ॥1॥
सतंत तो नाहीं बुद्धी । नाळवितां नाहीं शुद्ध ॥ध्रु.॥
जागविलें तरी । तुह्मां वेक्तियेणें हरी ॥2॥
तुका ह्मणे देवा । तुम्हा नित्य दिस नवा॥3॥

ENGLISH TRANSLATION

O Purushottama, to what can You be compared? No metaphor is truly adequate. When one tries to cleanse the intellect, it still does not become pure.

But if You awaken it, O Hari, it happens through Your power alone. Says Tuka, O God, every day is ever new for You.

IN PLAIN WORDS

O Purushottama, what could you be compared to? No likeness is enough for you. The mind by itself does not stay steady. Try to scrub it, and it still does not come clean. But if you wake it, O Hari, it happens by your power alone. Tuka says: O God, for you every day is new.

WHAT IT MEANS

Tukaram praises the supreme Person as beyond all comparison, then turns to his own helplessness. Left to itself the intellect cannot hold steady, and no amount of self-scouring makes it pure. Purity comes only one way: God awakening the mind by His own power, not by the seeker's effort. The closing line praises God's endless freshness, that for Him every day is new, hinting that His grace is never stale or exhausted and can renew even a mind that cannot cleanse itself.

GATHA 3711 *The Saints*

Effort and its fruit, saints' table

मराठी मूळ

मथनें भोगे सार । ताकें घडे उपकार ॥1॥
बरवी सायासाची जोडी । अनुभविया ठावी गोडी ॥ध्रु.॥
पाक आणि रुचि। जेथें तेथें ते कइंची ॥2॥
वाढितो पंगती । तुका आवडी संगती ॥3॥

ENGLISH TRANSLATION

By churning, one obtains the essence, and even the buttermilk serves its purpose. The fruit of earnest effort is a fine gain, and only one who has tasted it knows its sweetness.

The cooking and the flavor each have their proper place. Says Tuka, I serve at the feast of the saints' company with love and devotion.

IN PLAIN WORDS

Churn, and you get the essence; even the buttermilk left over does its good work. Earnest effort is a fine gain. Only the one who has tasted it knows the sweetness. The cooking and the flavor each have their own place. Tuka says: I serve at the feast of the saints' company, with love.

WHAT IT MEANS

Tukaram uses the everyday work of churning milk to speak about spiritual effort. Churn faithfully and you draw out the butter, the essence, while even the leftover buttermilk still nourishes; nothing earnest is wasted. The reward of such labor is real, but it cannot be described, only tasted, and only the one who has done the work

knows its sweetness. Just as cooking and flavor each have their proper place, effort and its fruit belong together. He ends by placing himself happily among the saints, serving at their table out of love.

GATHA 3712 *Devotion to Vitthal*

Devotion, the guarded mind

मराठी मूळ

चिंतनाची जोडी । हा चि लाभ घडोघडी ॥1॥
तुह्मी वसूनि अंतरीं । मज जागवा निर्धारीं ॥ध्रु.॥
जाय जेथें मन । आड घाला सुदर्शन ॥2॥
तुका ह्मणे भोजें । नाचें हो ऐसें न लजें ॥3॥

ENGLISH TRANSLATION

The wealth of contemplation is this: profit at every moment. Dwell within my chitta and keep me awake with certainty.

Wherever the mind wanders, place the Sudarshana disc as a barrier. Says Tuka, let me dance with abandon and feel no shame.

IN PLAIN WORDS

The wealth of remembering you is this: profit at every single moment. Live inside me, and keep me awake for certain. Wherever my mind runs off, set the Sudarshana there to block it. Tuka says: let me feast, let me dance like this, and feel no shame.

WHAT IT MEANS

Tukaram names the steady gain of contemplation: constant remembrance of God pays out in every moment. He asks God to dwell within him and keep him spiritually awake, and where the wandering mind tries to escape, to throw the Sudarshana disc across its path like a guard. The image makes devotion active, with God himself fencing the mind back toward Him. He ends in open joy, asking to feast and dance in love without any embarrassment before others.

GATHA 3713 *Ecstasy and Joy*

Ecstasy, love ever new

मराठी मूळ

आवडीची न पुरे धणी । प्रीत मनीं बैसली ॥1॥
नित्य नवा कळवळा । मायबाळामध्यें तों ॥ध्रु.॥
सुख सुखा भेटों आलें । होय वाल्हें पोटींचे ॥2॥
तुका ह्मणे ब्रह्मानंदें । संतवृंदें चरणापें ॥3॥

ENGLISH TRANSLATION

The fulfillment of love's longing is never complete, for affection has settled deep in the mind. Between mother and child there is ever-new tenderness.

Joy has come to meet joy, and the beloved of the mind grows dear. Says Tuka, in the bliss of Brahman, at the feet of the assembly of saints.

IN PLAIN WORDS

Love's longing is never filled to the brim; the love has settled deep in my mind. The tenderness is new every day, like the bond between mother and child. Joy has come to meet joy, and the one my heart loves grows dear. Tuka says: in the bliss of Brahman, at the feet of the gathered saints.

WHAT IT MEANS

Tukaram describes a love that grows rather than fades. The longing is never finally satisfied, because affection has taken root deep in his mind and renews itself daily, as fresh as a mother's tenderness for her child. He pictures joy meeting joy, the beloved growing ever dearer in the meeting. The poem closes by locating all this bliss where he wants to be: in the joy of Brahman, at the feet of the assembled saints, naming their company as the very place this ecstasy lives.

GATHA 3714 *Ecstasy and Joy*

Ecstasy, sheltered at the feet

मराठी मूळ

जडलों तों आतां पायीं । होऊं काई वेगळा ॥1॥
तुम्हीं संतीं कृपा केली । गंगे चाली ओघाची ॥ध्रु.॥
सांभिाळलों मायबापा । केलों तापावेगळा ॥2॥
वोरसें या जीव धाला । तुका ठेला मौन्य चि ॥3॥

ENGLISH TRANSLATION

I have become fixed at Your feet now. How could I ever be separate? You saints have shown me grace, and it flows like the current of the Ganga.

I have been sheltered, O mother and father, and made free from all suffering. Says Tuka, my jiva is satisfied by this inheritance, and I remain in silence.

IN PLAIN WORDS

Now I am fixed at your feet. How could I ever be separate again? You saints have shown me grace, and it flows like the current of the Ganga. You sheltered me, O mother and father. You set me free of all my burning. My soul is filled by this inheritance. Tuka says: and I am left in silence.

WHAT IT MEANS

Tukaram speaks from the far side of his longing, now held fast at God's feet and unable to imagine separation. He credits the saints, whose grace has come to him with the unstoppable flow of the Ganga, and addresses God as his mother and father, the shelter that freed him from all his inner burning. The grace feels like an inheritance that

fully satisfies the soul. The poem ends in the truest sign of fulfillment: words run out, and Tuka is left in silence.

GATHA 3715 *Confession and Sin*

Confession, the inflated servant

मराठी मूळ

काळावरी सत्ता । ऐशा करितो वारता ॥1॥
तो मी हीणाहूनि सांडें । देवे दु÷हें काळतोंडें ॥ध्रु.॥
मानूनी भर्वसा । होतों दासा मी ऐसा ॥2॥
तुका ह्मणे मान । गेलों वाढवूं थोरपण ॥3॥

ENGLISH TRANSLATION

He speaks of having authority over even death itself. Yet I should be cast aside as lower than the lowest.

I was trusting, thinking myself to be a servant. Says Tuka, I went about inflating my own importance and honor.

IN PLAIN WORDS

He speaks as if he has power even over death. But I should be thrown aside as lower than the lowest. I took it on trust and thought, this is what I am, his servant. Tuka says: I went around puffing up my own importance, swelling my own greatness.

WHAT IT MEANS

Tukaram catches himself in self-deception. He hears talk of having authority even over death, then turns the verdict on himself: he deserves to be cast out as the lowest of all. The trouble was that he believed his own status, taking it on trust that he was already a true servant of God. In the end he names the real fault plainly, that he went about inflating his own honor and greatness, mistaking borrowed pride for devotion.

GATHA 3716 *Prayers*

Trust, asking God not to delay

मराठी मूळ

समर्थाचे सेवे कोठें नाहीं घात । पाहों नये अंत पांडुरंगा ॥1॥
आहे तैसी नीत विचारावी बरी । येऊनी भीतरी वास करा ॥ध्रु.॥
निढळ राखिलें तरी भयाभीत । हर्षामर्ष चित्त पावतसे॥2॥
तुका ह्मणे तरी कळेल निवाड । दर्शनाची चाड शुभकीर्तिन ॥3॥

ENGLISH TRANSLATION

In the service of the powerful one, there is never any ruin. One should not test the patience of Panduranga.

Consider Your own nature carefully and come to dwell within. If You leave me exposed, my mind swings between fear, elation, and resentment.

Says Tuka, only then will the verdict become clear, when the longing for Your sight yields auspicious fame.

IN PLAIN WORDS

In the service of the mighty one there is never any ruin. Do not test my patience to the end, Panduranga. Look at my state as it truly is, and judge it well. Come inside me; make your home there. If you leave me out in the open, my mind shakes with fear. It swings between joy and resentment. Tuka says: only then will the verdict be clear, when the longing for your sight bears its good and shining name.

WHAT IT MEANS

Tukaram is pressing Panduranga not to keep him waiting any longer. He starts from confidence: whoever serves the strong one is never undone, so it is safe to ask boldly. He wants God to look honestly at his condition and come to dwell within him, because being left exposed and on his own throws his mind back and forth between fear, elation, and resentment. The point is that a settled inner life requires God's presence, not the devotee's effort alone. Tuka adds that the matter is only decided well when his hunger to see God comes to good name and fruit.

GATHA 3717 *Longing and Separation*

Longing, the devotee turns demanding

मराठी मूळ

बहु धीर केला । जाण न होसी विठ्ठला ॥1॥
आतां धरीन पदरीं । करीन तुज मज सरी ॥ध्रु.॥
जालों जीवासी उदार । उभा राहिलों समोर ॥2॥
तुका विनवी संतां । ऐसें सांगा पंढरिनाथा॥3॥

ENGLISH TRANSLATION

I have waited with great patience, but You do not respond, O Vitthal. Now I shall seize hold of Your garment and make You equal to me.

I have become generous with my very life and stand here before You. Says Tuka, appealing to the saints: please convey this to the Lord of Pandhari.

IN PLAIN WORDS

I have waited with great patience. You still do not heed me, Vitthal. Now I will catch hold of your garment. I will make you equal to me. I have grown reckless with my own life. I stand here right in front of you. Tuka pleads with the saints: say this for me to the Lord of Pandhari.

WHAT IT MEANS

Patience has run out, and Tukaram turns from waiting to demanding. He has held on long, but Vitthal still gives no answer, so he says he will seize the hem of God's garment and refuse to be put off. The line about making God equal to himself is the bold heart of it: love has made him careless of his own life, so he will stand face to face and

not back down. Unable to reach Vitthal directly, he asks the saints to carry his message in. The verse shows devotion that has become insistent, even confrontational, without losing its trust.

GATHA 3718 *The Moral Ideal*

Counsel, keep the wicked at a distance

मराठी मूळ

नेदावी सलगी न करावा संग । करी चित्ता भंग वेळोवेळा ॥1॥
सर्प शांतिरूप न ह्मणावा भला । झोंबे खवळीला तात्काळ तो ॥2॥
तुका ह्मणे दुरी राखावा दुर्जन । करावें वचन न घडे तें ॥3॥

ENGLISH TRANSLATION

Do not allow familiarity with the wicked, and do not keep their company, for it disrupts the mind at every turn. A serpent may appear calm, but when provoked it strikes at once.

Says Tuka, keep the wicked at a distance, for they are incapable of keeping their word.

IN PLAIN WORDS

Do not grow familiar with the wicked. Do not keep their company. Again and again it breaks the mind. A serpent may look calm; do not call it harmless. Provoke it and it strikes at once. Tuka says: keep the wicked one far off. Whatever they promise, they will not do.

WHAT IT MEANS

Tukaram warns against letting harmful people in close. Familiarity and company with the wicked unsettle the mind over and over, so the safe course is distance. His image is a snake that lies still and looks gentle: stillness is no proof of safety, because once roused it strikes instantly. The closing line names the practical stakes: such people do not keep their word, so no agreement with them holds. The warning is aimed at the pattern of harm and our own carelessness in courting it, not at writing off any person as beyond reach.

GATHA 3719 *Prayers*

Surrender, the Name as my whole practice

मराठी मूळ

मज अभयदान देई दातारा । कृपेच्या सागरा मायबापा॥1॥
देहभाव तुझ्या ठेवियेला पायीं । आणीक मी कांहीं दुजें नेणें ॥ध्रु.॥
सेवाभक्तिहीन नेणता पतित । आतां माझे हित तुझ्या पायीं ॥2॥
तुका ह्मणे माझें सर्व ही साधन । नाम संकीर्तन विठोबाचें ॥3॥

ENGLISH TRANSLATION

Grant me the gift of fearlessness, O generous Lord, O ocean of grace, O my mother and father. I have placed my entire sense of self at Your feet.

I know nothing else. I am devoid of service and devotion, ignorant and fallen.

Now my welfare lies only at Your feet. Says Tuka, my entire spiritual practice is the singing of Vithoba's name.

IN PLAIN WORDS

Grant me the gift of fearlessness, generous one. Ocean of grace, my mother and father. I have laid my whole sense of self at your feet. I know nothing else, nothing apart from you. I have no service, no devotion; I am ignorant and fallen. Now my good lies only at your feet. Tuka says: my whole practice is this: singing the name of Vithoba.

WHAT IT MEANS

Tukaram asks for one gift, fearlessness, from the God he calls ocean of grace and both mother and father. He has nothing of his own to bring, so he places his entire sense of self at God's feet and admits he knows no other refuge. Rather than hide his poverty, he names it plainly: no record of service or devotion, ignorant and fallen. That confession is the ground of his trust, because it leaves his welfare resting only on God. The whole of his spiritual practice, he says, is reduced to one thing, singing Vithoba's name.

GATHA 3720 *Longing and Separation*

Longing, thirst waiting for grace

मराठी मूळ

करावा वर्षाव । तृषाक्रांत जाला जीव ॥1॥
पाहें आकाशाची वास । जाणता तूं जगनिवास ॥ध्रु.॥
संयोगें विस्तार । वाढी लागे तो अंकूर ॥2॥
तुका ह्मणे फळें । चरणांबुजें तीं सकळें॥3॥

ENGLISH TRANSLATION

Send down Your rain, for my jiva is parched with thirst. I gaze at the sky in longing, and You, the all-knowing one, are the abode of the world.

When the union takes place, the sprout grows and expands. Says Tuka, the fruits are all at the lotus of Your feet.

IN PLAIN WORDS

Send down your rain. My soul is cracked with thirst. I watch the sky, waiting. You know all; you are the dwelling of the world. When the joining comes, the sprout grows and spreads. Tuka says: all the fruit hangs at your lotus feet.

WHAT IT MEANS

Tukaram likens himself to parched ground waiting for rain, with his soul cracked by thirst and his eyes fixed on the sky. The rain he begs for is God's grace, and he reminds the Lord, who is the abode of the whole world, that nothing is hidden from him. The farming image carries the promise: once the rain meets the seed, the sprout

grows and spreads, so union is what makes any growth possible. The poem ends by placing every fruit of that growth at God's lotus feet, not in the devotee's own hands. It is the prayer of one who can do nothing but wait and look up.

GATHA 3721 *Appeals and Exhortations*

Exhortation, run to his feet

मराठी मूळ

करीं ऐसी धांवाधांवी । चित्त लावीं चरणापें ॥1॥
मग तो माझा मायबाप । घेइल ताप हरूनी ॥ध्रु.॥
बहुतांच्या मतें गोवा । होऊं जीवा नेदावा ॥2॥
तुका ह्मणे करुणाबोलें । धीर विठ्ठलें निघेना ॥3॥

ENGLISH TRANSLATION

Make this effort and rush to fix the mind upon His feet. Then He, my mother and father, will remove all suffering.

Do not allow the jiva to be confused by the many opinions of others. Says Tuka, when compassionate words are spoken, even Vitthal cannot hold back His patience.

IN PLAIN WORDS

Make this kind of hurry. Fix your mind on his feet. Then he, my mother and father, will take your suffering away. Do not let your soul be tangled in the many opinions of others. Tuka says: when you speak words full of sorrow, even Vitthal cannot hold his patience back.

WHAT IT MEANS

Tukaram urges the listener to run, not stroll, and to fasten the mind on God's feet. The promise is direct: God, who is mother and father, will then lift away the burning of suffering. He warns against a real danger to that single focus, the crowd of conflicting opinions that can entangle a soul and pull it off course. The closing turn is tender: heartfelt, sorrowful words move God himself, so that even Vitthal cannot keep his composure and stay aloof. The verse pushes the hearer toward urgent, plain-spoken prayer rather than clever debate.

GATHA 3722 *Appeals and Exhortations*

Nondual counsel, sweep all into solitude

मराठी मूळ

एकविध नारायण । तेथें विषमाचा सीण । पालटों चि भिन्न । नये अणुप्रमाण ॥1॥
अवघें सारावें गाबाळ । चुकवूनियां कोल्हाळ । आनंदाचें स्थळ । एकाएकीं एकांत ॥ध्रु.॥
तुका ह्मणे आळस निद्रा । येथें देउनियां चिरा । देउनियां धीरा । मिठी जाणा जागृतीं ॥3॥

ENGLISH TRANSLATION

When Narayana is realized as one without a second, the pain of duality ceases. Not even the slightest trace of difference can remain.

Sweep away all the confusion and commotion. The place of bliss is in solitude, alone with the One.

Says Tuka, cast aside laziness and sleep. Giving yourself to patience, embrace wakefulness with a firm hold.

IN PLAIN WORDS

Narayana is one, without a second. There the strain of duality has no place. There is no changing it into something separate, not by a hair's breadth. Sweep away all the rubbish. Get clear of the din. The place of bliss is solitude, alone with the One. Tuka says: lay down laziness and sleep here like a stone slab. Give yourself to patience, and know the embrace in full wakefulness.

WHAT IT MEANS

Tukaram states the nondual ground plainly: Narayana is one without a second, and where that is seen the strain of duality simply cannot stand, not even a hair's worth of difference. The middle verse turns this into practice, telling the seeker to sweep away clutter and step out of the noise, because the place of bliss is solitude, alone with the One. The closing image is sharp: lay laziness and sleep down flat like a slab of stone and hold firm with patience. What is embraced is not found in dullness or in drowsy ease but in full wakefulness. The poem joins a clear metaphysical claim to a demand for alert, undistracted attention.

GATHA 3723 *Ecstasy and Joy*

Ecstasy, no night, no separation

मराठी मूळ

हारपोनि गेली निशी । निद्रा कैसी न देखों ॥1॥
नारायणीं वसलें घर । निरंतर आनंद ॥ध्रु.॥
अवघा रुधविला ठाव। नेला वाव मी माझें ॥2॥
तुका ह्मणे एके ठावीं । असूं नाहीं सीनाभिन्न ॥3॥

ENGLISH TRANSLATION

The night has vanished and disappeared. Sleep is nowhere to be seen.

Narayana has made His home within, and there is unbroken joy. Every space has been filled by Him, and the sense of I and mine has been taken away.

Says Tuka, in that one place we remain, never apart or separate.

IN PLAIN WORDS

The night has dissolved and gone. Where is sleep? I do not see it. My house is settled in Narayana. There is unbroken joy. Every space is filled by him. The I and the mine have been carried off. Tuka says: in that one place we stay. There is no being apart, no separation.

WHAT IT MEANS

Tukaram describes a state where the ordinary marks of unawareness have fallen away: the night has dissolved and sleep cannot be found, signs that he is fully awake within. His whole dwelling now rests in Narayana, and the joy of it is unbroken. As God fills every space, the sense of I and mine is carried off, which is the quiet center of the poem. What remains is one shared place with no distance in it. The closing line states the nondual fruit directly: there is no being apart, no separation between the devotee and God.

GATHA 3724 *The Nature of God*

God's grace, the unlikely are saved

मराठी मूळ

पाहा कैसेकैसे । देवें उद्धरिले आनयासें ॥1॥
ऐका नवल्याची ठेव । नेणतां भक्तिभाव ॥ध्रु.॥
कैलासासी नेला । भिल्ल पानेडी बैसला ॥2॥
पांखांच्या फडत्कारीं । उद्धरुनी नेली घारी ॥3॥
खेचरें पिंडी दिला पाव । त्या पूजनें धाये देव ॥4॥
तुका ह्मणे भोळा । स्वामी माझा हो कोंवळा ॥5॥

ENGLISH TRANSLATION

See how God has effortlessly delivered so many. Hear this treasure of wonder: even without knowing devotion, they were saved.

A tribal hunter who simply sat offering leaves was taken to Kailasa. A hawk was delivered by the flapping of its wings.

A bird offered a morsel from its body, and God was pleased by that worship. Says Tuka, my Lord is tender and innocent.

IN PLAIN WORDS

Look how, how easily, God has lifted so many up. Hear this store of wonders: even those who did not know devotion were saved. A tribal hunter who only sat offering leaves was carried to Kailasa. A hawk was delivered by the beating of its wings. A small creature gave a morsel from its own body, and God was filled by that worship. Tuka says: my Lord is simple. He is tender.

WHAT IT MEANS

Tukaram marvels at how easily God rescues even those with no claim to it. His point is that grace does not wait for skilled or learned devotion: people who did not even know devotion were still saved. He names wonders to prove it, a forest hunter who did nothing but sit and offer leaves yet was taken to Kailasa, a hawk lifted by the mere flapping of its wings, a small creature whose tiny offering of itself satisfied God. The thread through all of them is that the offering was poor and the giver unqualified, yet God received it fully. He ends by naming what makes this possible: his Lord is simple-hearted and tender, easily won by the smallest sincere gift.

GATHA 3725 *Autobiography*

Lament, suffering that will not leave

मराठी मूळ

अनुभव ऐसा । मज लागला सरिसा ॥1॥
पाठी बैसली सेजारीं । नव्हे शांत कोणे परी ॥ध्रु.॥
कोठें न लगे जावें । कांहीं घालावया ठावें ॥2॥
तुका ह्मणे कोटि । दुःखाच्या च तये पोटीं ॥3॥

ENGLISH TRANSLATION

Such is my experience, which has attached itself to me relentlessly. Suffering sits beside me like a companion and will not be quieted by any means.

There is no need to go anywhere or to find a place to put it down. Says Tuka, in the very womb of that suffering lie ten million more.

IN PLAIN WORDS

This is my experience. It has fastened itself to me without a gap. It has sat down at my back, right beside me. By no means will it grow quiet. There is nowhere I need to go to set it down. There is nowhere to lay it. Tuka says: in the very belly of this sorrow lie ten million more.

WHAT IT MEANS

Tukaram speaks from inside unrelieved suffering. He says it has attached itself to him without any gap and sits at his very side like a companion that will not be calmed by anything he tries. The bitterness deepens when he admits there is no place to carry it off to and set it down. The final line is the darkest: within the belly of this one sorrow wait ten million more. The verse does not resolve into comfort; it lets the weight of affliction stand, the honest cry of a devotee who finds no exit on his own.

GATHA 3726 *The Saints*

Surrender to the saints, like a beast of burden

मराठी मूळ

पाठीवरी भार । जातो वाहूनियां खर ॥1॥
संत नेतील त्या ठाया । माझी आधीन त्यां काया ॥ध्रु.॥
मोटचौफळ । अंतीं उिच्छष्टाचें बळ ॥2॥
न संडीं मारग । येथें न चोरूनि अंग॥3॥
आपुलिया सत्ता । चालविती नाहीं चिंता ॥4॥
कळविळला तुका । घराचार येथें नका ॥5॥

ENGLISH TRANSLATION

A donkey carries the burden on its back without question. The saints will lead me to whatever destination they choose, for my body is under their authority.

In the end, all strength comes from partaking of their leftovers. I will not leave this path or hide my presence here.

They guide me by their own power, and I have no worry. Says Tuka, do not bring the ways of the household into this place.

IN PLAIN WORDS

A donkey carries the load on its back and goes. The saints will lead me wherever they choose; my body is in their keeping. In the end all my strength comes from their leftovers. I will not leave this road. I will not hide myself here. By their own power they drive me on, and I have no worry. Tuka is overcome: do not bring the ways of the household in here.

WHAT IT MEANS

Tukaram offers himself to the saints with the humility of a pack animal that simply carries its load and walks where it is led. He says his body belongs to them and they may take him wherever they wish. His whole strength, he adds, comes from their leftovers, the prasad of their company, and on this road he will neither turn back nor hide himself. Because they guide him by their own power, he is free of worry. The closing plea, that the habits of household life not be dragged into this place, asks for an undivided surrender, with no part held back for ordinary self-concern.

GATHA 3727 *Ecstasy and Joy*

Ecstasy, carried off by the powerful one

मराठी मूळ

मागें पुढें जालों लाटा । अवघा मोटा सरळ ॥1॥
नाहीं कोठें रितें अंग । नित्य रंग नवा चि ॥ध्रु.॥
पोसिंद्याचे पडिलों हातीं । वोझें माती चुकली ॥2॥
जोगावलों पोटीं खर । पाठी भार वरि नाहीं ॥3॥
अवघिया मोकळ्या दिशा । नाहीं वोळसा कामाचा॥4॥
संताचिये लोळें द्वारीं । पळती दुरी गोमाशा ॥5॥
कांहीं न साहेसा जाला । तुका नेला समर्थ ॥6॥
पातोगें महाद्वारीं। वरि झुली वाकळा ॥7॥

ENGLISH TRANSLATION

The waves that tossed me back and forth have all settled into a great, smooth stream. No part of me is left untouched, and the delight is ever new.

I have fallen into the hands of a true patron, and the burden of earthly toil is removed. I have been nourished within, and no weight remains on my back.

All directions are open and free, with no binding obligation of work. By rolling at the doorstep of the saints, the officers of worldly life flee far away.

Says Tuka, when it became unbearable, the powerful one carried me away and spread a coarse blanket before the great door.

IN PLAIN WORDS

The waves that threw me back and forth have all gone smooth, one great even stream. No part of me is left empty. The color is new every day. I have fallen into the hands of a true keeper, and the burden of earthly toil is gone. I have been fed within; no load is left on my back. Every direction is open and free; no task binds me. By rolling at the saints' doorway the gnats of worldly life flee far off. Tuka says: when it grew unbearable, the powerful one carried me away, set me down at the great door, and threw a coarse blanket over me.

WHAT IT MEANS

Tukaram describes deliverance from a tossing, restless life into rest. The waves that flung him about have settled into one smooth stream, no part of him is left empty, and the joy is new each day. He credits this to falling into the hands of a true keeper, who lifts off the burden of worldly toil and feeds him within so no weight remains on his back. Now every direction is open and no task binds him, and by humbly rolling at the saints' threshold the petty cares that swarmed like gnats are driven far away. The closing image is the warmest: when his life had become unbearable, the powerful one simply carried him off, laid him at the great door, and covered him with a rough blanket, sheltering him like one who could no longer help himself.

GATHA 3728 *The Saints*

The saints' road, sure meeting

मराठी मूळ

करणें न करणें वारलें जेथें । जातों तेणें पंथें संतसंगें॥1॥
संतीं हें पहिलें लाविलें निशाण । ते खुणा पाहोन गर्जें नाम ॥2॥
तुका ह्मणे तुह्मीं चला या चि वाटे । भरवशानें भेटे पांडुरंग ॥3॥

ENGLISH TRANSLATION

Where the distinction between doing and not doing has ceased, I walk that path in the company of saints. The saints first raised this banner, and seeing its mark, I cry out the Name with fervor.

Says Tuka, come along this very road, for with confidence you shall meet Panduranga.

IN PLAIN WORDS

Where doing and not doing have both fallen away, I walk that path in the company of the saints. The saints first raised this banner. I see its mark, and I cry out the Name. Tuka says: come along this very road. With confidence you will meet Panduranga.

WHAT IT MEANS

Tukaram points to a road that the saints have already marked and walked, and tells you to take it. The road begins where the anxious accounting of duties, doing this and avoiding that, has dropped away. The saints planted the banner of the Name; seeing their sign, he simply calls the Name aloud and follows. His promise is plain: walk this

road in their company and you are not gambling, you will surely meet Panduranga at Pandhari.

GATHA 3729 *Renunciation*

Renunciation, refusing hollow show

मराठी मूळ

कइंचें कारण । तृष्णा वाढविते सीण ॥1॥
काय करूनि ऐसा संग । सोसें चि तूं पांडुरंग ॥ध्रु.॥
रूपीं नाहीं गोडी । हांवे हांवे उर फोडी ॥2॥
तुका न पडे भरी । ऐशा वरदळाचे थोरी॥3॥

ENGLISH TRANSLATION

What business has desire here? Craving only increases suffering. Why do You, O Panduranga, endure such company? There is no sweetness in outward form.

In greed, one only beats one's own chest. Says Tuka, I will not be deceived by the glory of such superficiality.

IN PLAIN WORDS

What use is desire here? Craving only grows and wears me out. Why endure such company, Panduranga? There is no sweetness in outward show. In greed a person only beats his own chest. Tuka says: I will not be taken in by the grandeur of such surface things.

WHAT IT MEANS

Tukaram turns on desire itself and asks what it accomplishes, since craving only swells and exhausts. He even asks Panduranga why God puts up with such company in the heart. The outward, showy forms of religion and ambition have no real sweetness; the greedy person, grasping, ends up only striking his own chest in grief. The closing claim is firm: he refuses to be impressed or fooled by impressive surfaces, however grand they look.

GATHA 3730 *Devotion to Vitthal*

Devotion, the blessed village

मराठी मूळ

धन्य तो ग्राम जेथें हरिदास । धन्य तो चि वास भाग्य तया ॥1॥
ब्रह्मज्ञान तेथें असे घरोघरीं । धन्य त्या नरनारी चतुर्भुज ॥ध्रु.॥
नाहीं पापा रिघ काळाचें जीवन । हरिनामकीर्त्तन घरोघरीं ॥2॥
तुका ह्मणे तिहीं तारिलें सकळां । आपल्या कोटिकुळासहित जीव ॥3॥

ENGLISH TRANSLATION

Blessed is the village where Hari's devotees dwell. Blessed is that place, and blessed is the fortune of those who live there.

The knowledge of Brahman is in every home. Blessed are those men and women, for they are all four-armed like Vishnu.

Sin finds no entry there, and death's power is broken, for the chanting of Hari's name fills every household. Says Tuka, they have saved everyone, including millions of souls along with their entire lineage.

IN PLAIN WORDS

Blessed is the village where Hari's devotees live. Blessed is that place, and blessed is the fortune of those who dwell there. The knowledge of Brahman is in every house there. Blessed are those men and women; they are four-armed, like Vishnu. Sin finds no way in, and death's hold is broken, for the singing of Hari's name fills every home. Tuka says: they have saved everyone, with their whole lineage, millions of souls.

WHAT IT MEANS

Tukaram praises a place by the company it keeps: where Hari's devotees live, the village and everyone in it is blessed. He says the knowledge of Brahman is not locked in a few but is in every house, and the ordinary men and women there are as good as four-armed Vishnu himself. Where the Name is sung in every home, sin cannot enter and death loses its grip. The poem lands on the reach of this: such people do not save themselves alone but carry their whole lineage and countless souls along with them.

GATHA 3731 *The Saints*

Saints, oneness feels all pain

मराठी मूळ

मारूं नये सर्प संतांचिये दृष्टी । होतील ते कष्टी व्यापकपणें ॥1॥
एक सूत्र जीवशिवीं आइक्यता । रोम उपडितां अंग कांपे ॥ध्रु.॥
नाहीं साहों येत दुखाची ते जाती । परपीडा भूतीं साम्य जालें ॥2॥
तुका ह्मणे दिला नीतीचा संकेत । पुजा नांवें चित्त सुखी तेणें ॥3॥

ENGLISH TRANSLATION

One should not kill a serpent in the sight of saints, for it would cause them great distress, seeing God in all beings. There is one thread of unity between the individual soul and the Supreme.

When a hair is pulled, the whole body trembles. They cannot bear the suffering of others, for they have become one with all creatures in their pain.

Says Tuka, the saints have given us this moral teaching: true worship is that which makes the chitta content.

IN PLAIN WORDS

Do not kill a serpent in a saint's sight. It would distress him, for he sees God spread through all. There is one single thread joining the soul and Shiva. When one hair is pulled, the whole body trembles. The saints cannot bear another's suffering; the pain of every creature has become their own. Tuka says: the saints have given this rule of right conduct. True worship is what leaves the heart content.

WHAT IT MEANS

Tukaram grounds non-violence in a felt oneness, not a mere rule. A saint cannot watch even a snake be killed, because he sees the one God spread through every being and feels the creature's pain as his own. He uses the body's own evidence: pull a single hair and the whole body flinches, so a being who is joined to all flinches at any creature's suffering. From this he draws the saints' teaching for conduct: do not inflict pain, and measure worship not by ritual but by whether it leaves the heart at peace.

GATHA 3732 *The Power of the Name*

The Name, fear cast off

मराठी मूळ

भय होतें आह्मीपणें । पाठी येणें घातलें ॥1॥
अवघा आपुला चि देश । काळा लेश उरे चि ना ॥ध्रु.॥
समर्थाचें नाम घेतां । मग चिंता काशाची ॥2॥
तुका ह्मणें नारायणें । जालें जिणें सुखाचें ॥3॥

ENGLISH TRANSLATION

The fear that came from the sense of I and mine has been cast behind. The whole land is now our own, and not a trace of death remains.

When one takes the name of the Capable One, what worry can there be? Says Tuka, through Narayana, life has become blissful.

IN PLAIN WORDS

The fear that came from I and mine has been thrown behind me. The whole land is now my own; not a trace of death remains. When I take the name of the Capable One, what is there left to worry about? Tuka says: through Narayana, living has become full of joy.

WHAT IT MEANS

Tukaram traces fear back to its root, the sense of I and mine, and says that root has been cast off. Once it is gone, there is no foreign ground left to fear; the whole land is his own, and even death leaves no trace. He gives the reason: when you take the name of the One who is able to do anything, worry has nothing to stand on. Resting in Narayana, life itself turns from dread into joy.

GATHA 3733 *Faith and Trust*

Faith, the path proves easy

मराठी मूळ

विषम वाटे दुरवरी । चालूनि परती घरी । मागील ते उरी । नाहीं उरली भयाची ॥1॥
मुख्य न व्हावा तो नाड । सेवटाचे हातीं गोड । सरलिया चाड । मग कैचे उद्वेग ॥ध्रु.॥
होता पहिला अभ्यास । समयीं घालावया कास । तेव्हां लटिके दोष । योगें अनुतापाच्या ॥2॥
तुका ह्मणे आहे । बुद्धी केलियानें साहे । जवळी च पाहें । देव वाट स्मरणाची ॥3॥

ENGLISH TRANSLATION

The path seems difficult and long from afar, but after walking it and returning home, no trace of the former fear remains. The essential thing is to avoid ruin.

When the end brings sweetness, and all longing is fulfilled, then where is the question of sorrow? The earlier practice was meant for girding oneself in the hour of need. At that time, faults appear illusory through the force of repentance.

Says Tuka, the intellect endures through whatever is done. Look, God is near, and the path is simply remembrance.

IN PLAIN WORDS

From far off the path looks hard and long. But once you have walked it and come home, none of the old fear is left. The main thing is not to be ruined. When the end turns out sweet, and all longing is satisfied, where is there room for sorrow? The early practice was meant to gird you for the hour of need. Then the faults look unreal, burned by repentance. Tuka says: the mind holds up under whatever it does. Look, God is near, and the path is simply remembrance.

WHAT IT MEANS

Tukaram speaks to the beginner's dread, naming it and then dissolving it. Seen from a distance the spiritual path looks long and treacherous, but those who have walked it home report that the fear was unfounded. The one thing that matters is not to throw your life away; when the journey ends in sweetness and longing is filled, sorrow has no place left. He reframes the discipline you practice now as armor stored up for the hard hour, and says past faults, met with real repentance, lose their power. The reassurance is plain: God is not far, and the whole road is nothing more than remembering Him.

GATHA 3734 *Ecstasy and Joy*

Ecstasy, the mind comes to rest

मराठी मूळ

आतां कोठें धांवे मन । तुझे चरण देखिलिया ॥1॥
भाग गेला सीण गेला । अवघा जाला आनंदु ॥ध्रु.॥
प्रेमरसें बैसली मिठी । आवडी लाठी मुखासी ॥2॥
तुका ह्मणे आह्मां जोगें । विठ्ठल घोगें खरें माप ॥3॥

ENGLISH TRANSLATION

Now where can the mind run, having seen Your feet? Weariness is gone, suffering is gone, and everything has become pure joy. A tight embrace of love has taken hold, and the mouth is fixed in longing devotion.

Says Tuka, what suits us is Vitthal, the generous and true measure.

IN PLAIN WORDS

Now where can the mind run, once it has seen Your feet? Weariness is gone, suffering is gone; all of it has turned to joy. A tight embrace of love has taken hold, and the mouth is fixed in longing. Tuka says: what suits us is Vitthal, the generous and the true measure.

WHAT IT MEANS

Tukaram describes the moment the restless mind finally stops. Having seen Vitthal's feet, the mind has nowhere left to run; the tiredness and pain it carried simply dissolve into joy. Love grips him like a close embrace, and his mouth stays fixed in longing for the Lord. He ends by naming what fits him: not the wide world's offers, but Vitthal himself, generous and a true measure that does not cheat.

GATHA 3735 *The Nature of God*

Nature of God, the all-pervader

मराठी मूळ

विश्वीं विश्वंभर । बोले वेदांतींचा सार ॥1॥
जगीं जगदीश । शास्त्रें वदती सावकास ॥ध्रु.॥
व्यापिलें हें नारायणें । ऐसीं गर्जती पुराणें ॥2॥
जनीं जनादनन । संत बोलती वचनें ॥3॥
सूर्याचिया परी । तुका लोकीं क्रीडा करी ॥4॥

ENGLISH TRANSLATION

Vishvambhara pervades the universe. This is the essence spoken in Vedanta.

Jagadisha dwells in the world. The scriptures declare this patiently.

Narayana has pervaded all of this, so proclaim the Puranas. Janardana is in all people, so the saints speak in their utterances.

Says Tuka, like the sun, he plays among the worlds.

IN PLAIN WORDS

Vishvambhara fills the whole universe. This is the heart of what Vedanta says. Jagadisha dwells in the world; the scriptures say so plainly. Narayana has spread through all of this; so the Puranas declare. Janardana is in every person; so the saints speak. Tuka says: like the sun, he plays among the worlds.

WHAT IT MEANS

Tukaram stacks witness on witness to one claim: God is everywhere. Under each of His names, Vishvambhara, Jagadisha, Narayana, Janardana, he cites a different authority, the Vedanta, the scriptures, the Puranas, and the saints, all saying the same thing. The God who fills the universe is also the God in every single person. The closing image is light at play: like the sun, He pervades and shines through all the worlds without being bound by any of them.

GATHA 3736 *Prayers*

Prayer, the senses will not hold

मराठी मूळ

निरोधती परि न मोडे विकार । बहु हीं दुस्तर विषयद्वारें ॥1॥
राहातेति तुह्मी भरोनि अंतरीं । होतों तदाकारी निविनषचि ॥ध्रु.॥
कृपेचिया साक्षी असती जवळी । वचनें मोकळीं सरत नाहीं ॥2॥
तुका ह्मणे ताळा मेळवणीपाशीं । विनंती पायापाशीं हे चि करीं ॥3॥

ENGLISH TRANSLATION

I try to restrain them, but the passions will not break. The gates of sense pleasures are very formidable.

If You would dwell fully within my chitta, I would become absorbed in You and free of all desires. The witnesses of grace stand near, yet loose words do not avail.

Says Tuka, at the moment of reckoning, this alone is my prayer at Your feet.

IN PLAIN WORDS

I try to hold them back, but the passions will not break. The gates of the senses are very hard to cross. If only You would fill my heart and stay, I would become absorbed in You and free of every desire. The witnesses of Your grace stand near, yet loose words get me nowhere. Tuka says: at the hour of reckoning, this alone is my prayer at Your feet.

WHAT IT MEANS

Tukaram admits a failure he cannot fix by effort. He restrains the passions, yet they will not break, and the doorways of the senses prove too strong to pass through on his own. So he turns the problem over to God: if You will only fill and stay in my heart, I will be absorbed in You and the desires will fall away by themselves. He knows

grace is close at hand, and that mere talk will not earn it. So he reduces everything to one plea laid at God's feet for the moment of final reckoning.

GATHA 3737 *The Nature of God*

Nature of God, one without division

मराठी मूळ

अद्वय चि द्वय जालें चि कारण । धरिलें नारायणें भक्तिसुख ॥1॥
अपरोक्ष आकार जाला चतुर्भुज । एकतत्त्व बीज भिन्न नाहीं ॥ध्रु.॥
शून्य निरशुन्यी राहिलें निर्मळ । तें दिसे केवळ इटेवरी ॥2॥
सुखें घ्यावें नाम वदना ही चाड । सरिता वापी आड एक पाणी ॥3॥
तुका ह्मणे मी च आहें तेणें सुखें । भेद नाहीं मुखें नाम गातों ॥4॥

ENGLISH TRANSLATION

The non-dual has become dual for the sake of creation. Narayana has embraced the joy of devotion.

The formless has taken the visible four-armed form. The one essence, the one seed, admits no division.

The pure and spotless void rests upon the brick at Pandhari. Joyfully take His name on your tongue.

Rivers, wells, and tanks all hold the same water. Says Tuka, I myself exist by that very bliss. There is no difference.

I sing the Name with my lips.

IN PLAIN WORDS

The non-dual became two for the sake of creation. Narayana took on the joy of being loved. The formless took the visible four-armed form, yet the one seed, the one essence, has no division in it. The pure, spotless void rests there upon the brick. Take His name gladly on your tongue. Rivers, wells, and tanks all hold one water. Tuka says: I myself exist by that very bliss. There is no difference; I sing the Name with my lips.

WHAT IT MEANS

Tukaram holds together two things that seem to clash: God is one without a second, yet here He stands as a visible form. The One appeared as two for the sake of creation, and the formless Narayana took a four-armed shape so that love could be exchanged, but the seed and essence stay undivided. That spotless absolute is what rests on the brick at Pandhari, so taking His name is touching the One. His image makes it plain: rivers, wells, and tanks look separate but hold a single water; he himself lives by that one bliss, and seeing no real division, he simply sings the Name.

GATHA 3738 *Devotion to Vitthal*

Adoration, the generous king on the brick

मराठी मूळ

उदार चक्रवर्ती । वैकुंठीचा भूपति । पुंडलिकाचिया प्रीती । विटेवरी राहिला ॥1॥
सर्वसिद्धीचा दातार । सवें आणिला परिवार । भक्त अभयंकर । घ्याघ्या ऐसें ह्मणतसे ॥ध्रु.॥
जेणें हें विश्व निमिनलें । महर्षीदेवा संस्थापिलें । एकवीस स्वर्गांतें धरिलें । सत्तामात्रें आपुलिया ॥2॥
तुका ह्मणे कृपावंत । इच्छले पुरवी अर्थ। रिद्धिसिद्धमुक्ती देतसे । शेखीं संग आपुला ॥3॥

ENGLISH TRANSLATION

The generous sovereign of Vaikuntha, out of love for Pundalik, stands upon the brick. He is the giver of all attainments and has brought His entire retinue with Him.

He who grants fearlessness to His devotees calls out, saying take, take. He who created this universe and established the great sages and gods, who upholds the twenty-one heavens by His mere will alone.

Says Tuka, the compassionate one fulfills every desire and grants prosperity, powers, liberation, and ultimately His own company.

IN PLAIN WORDS

The generous emperor, the king of Vaikuntha, out of love for Pundalik, stands upon the brick. He is the giver of every attainment, and He has brought His whole retinue with Him. He who grants His devotees freedom from fear keeps calling out, take, take. He who made this universe, who set up the great sages and gods, who holds up the twenty-one heavens by His will alone. Tuka says: the compassionate one fulfills every wish, and grants prosperity, powers, and liberation; and in the end, His own company.

WHAT IT MEANS

Tukaram marvels that the sovereign of Vaikuntha, who could stay enthroned in heaven, came and stands on a humble brick at Pandhari out of love for his devotee Pundalik. This is the same God who made the universe, established the sages and gods, and upholds all the heavens by his mere will. Yet here he stands open-handed, calling out take, take, and giving away every gift, riches, powers, even liberation. The poem saves the greatest gift for last: beyond all these prizes, the compassionate Lord finally gives his own company, which is the thing worth having.

GATHA 3739 *The Nature of God*

Nature of God, complete in all virtues

मराठी मूळ

सकलगुणें संपन्न । एक देवाचें लक्षण ॥1॥
वरकड कोठें कांहीं । एक आहे एक नाहीं ॥ध्रु.॥
षड्गुण ऐश्वर्य संपन्न । एक भगवंतीं जाण ॥2॥
तुका ह्मणे जेंजें बोला । तेंतें साजे या विठ्ठला ॥3॥

ENGLISH TRANSLATION

To be endowed with all virtues, that is the singular mark of God. In all others, something is present and something is lacking.

The six divine glories in their fullness belong to the Lord alone. Says Tuka, whatever you say, it all befits this Vitthal.

IN PLAIN WORDS

To be full of every virtue: that is the one mark of God. In all others, one thing is there and another is missing. The six divine glories in their fullness belong to the Lord alone. Tuka says: whatever you say of Him, it all fits this Vitthal.

WHAT IT MEANS

Tukaram offers a simple test for what God is: the one who is complete in every virtue. Everything else falls short, having some qualities and lacking others, so it cannot be God. The six lordly glories that scripture names belong in their fullness to the Lord alone, never partially. He ends by pinning this to a name and face: whatever lofty thing you can rightly say of God, all of it fits this Vitthal standing before him.

GATHA 3740 *Devotion to Vitthal*

Urgent invitation, come to Pandhari

मराठी मूळ

वैकुंठींचें सुख पंढरिये आलें । अवघें पुंडलिकें सांटविलें ॥1॥
घ्या रे घ्या रे माझे बाप । जिव्हा घेउनि खरें माप। करा एक खेप । मग करणें न लगे ॥ध्रु.॥
विषय गुंडोनी ठेवीं पसारा । मग धांव घ्या पंढरपुरा ॥2॥
जंव आहे आयुष्याचा लेश। तंव करीं पंढरीचा वास ॥3॥
अळस न करीं लाभाचा । तुका विनवी कुणबियाचा ॥4॥

ENGLISH TRANSLATION

The bliss of Vaikuntha has come to Pandhari. Pundalik has gathered it all and stored it there.

Take it, take it, O my fathers. Take the true measure with your tongues.

Make this one journey, and then nothing more needs to be done. Fold up the wares of sense pleasures and run to Pandharpur.

While there is still a breath of life left, dwell in Pandhari. Says Tuka, this farmer's son implores you: do not be lazy when profit is at hand.

IN PLAIN WORDS

The bliss of Vaikuntha has come down to Pandhari. Pundalik has gathered it all and stored it here. Take it, take it, O my fathers. Take the true measure with your tongues. Make this one journey, and then nothing more is left to do. Fold up the spread of sense pleasures and run to Pandharpur. While there is still a breath of life left, dwell in Pandhari. Tuka says: do not be lazy when the profit is right here. This farmer's son begs you.

WHAT IT MEANS

Tukaram is calling the people he loves to a place and a profit he says is sitting right in front of them. The bliss of Vaikuntha, he says, is no longer far off in heaven; Pundalik has drawn it down to Pandhari and stored it there for the taking. So measure it out with your own tongues, by chanting the Name. He sets the price plainly: pack up the whole spread of sense pleasures and run. Make this one journey while you still breathe, and after it nothing else needs doing. The farmer's son ends by scolding the only real danger, laziness in the face of certain gain.

GATHA 3741 *Social Criticism*

Social criticism, the kirtan-shy gossip

मराठी मूळ

देवाचें चरित्र नाठवे सर्वथा । विनोदार्थ कथा गोड वाटे ॥1॥
हातावरि हात हासोनि आफळी । वाजवितां टाळी लाज वाटे ॥2॥
तुका ह्मणे थुंका त्याच्या तोंडावरि । जातो यमपुरी भोगावया ॥3॥

ENGLISH TRANSLATION

One who never remembers the deeds of God yet finds pleasure in gossip and idle tales, one who claps hands with laughter but feels ashamed to clap in kirtan. Says Tuka, spit upon the face of such a one. He is headed for the city of Yama to suffer.

IN PLAIN WORDS

Here is one who never once remembers the deeds of God, yet finds gossip and idle tales sweet. He claps his hands and laughs along with them, but feels ashamed to clap his hands in kirtan. Tuka says: spit on the face of such a one. He is going to the city of Yama to suffer.

WHAT IT MEANS

Tukaram is naming a split that a person carries in his own two hands. The same hands clap freely for gossip and laughter but go shy and ashamed when it is time to clap in kirtan, and the mouth that loves idle tales never once recalls what God has done. The harsh line, spit on that face, is aimed at the pattern, not at scorn for a soul: it asks

you to feel the shame in the right place. Tukaram lands the stake by following the habit to its end. A life spent shameless about gossip and ashamed of the Name walks itself toward Yama's city and its suffering.

GATHA 3742 *Devotion to Vitthal*

Devotion over non-dual merger

मराठी मूळ

अद्वैतीं तों माझें नाहीं समाधान । गोड हे चरण सेवा तुझी ॥1॥
करूनी उचित देई हें चि दान । आवडे कीर्तन नाम तुझें॥ध्रु.॥
देवभक्तपण सुखाचा सोहळा । ठेवुनी निराळा दावी मज ॥2॥
तुका ह्मणे आहे तुझें हें सकळ । कोणी एके काळें देई मज ॥3॥

ENGLISH TRANSLATION

I find no satisfaction in Advaita alone. Sweet to me is the service of Your feet.

Grant me this as my rightful gift: let me love Your kirtan and Your name. The celebration of the bond between God and devotee is the true joy.

Keep it distinct and show it to me. Says Tuka, all of this is Yours. Grant it to me at some time.

IN PLAIN WORDS

In Advaita alone I find no peace. Sweet to me are these feet, and the service of You. Do this fitting thing: give me only this gift, that I love Your kirtan and Your name. The joy of being God and devotee, the sweet festival of the two, set it apart and show it to me. Tuka says: all of this is already Yours. Give it to me at some time.

WHAT IT MEANS

Tukaram is refusing the highest prize of the non-dual path because it would dissolve the very thing he wants. Advaita, the merging where worshipper and worshipped become one, leaves him no satisfaction; what is sweet to him is to stay at the feet and keep serving. So he names the one gift he is asking for: love for the Name and the kirtan, and the festival that can only happen while God and devotee remain two. He even asks God to keep that distinctness deliberately, to set it apart and show it to him. The closing line is quietly bold: since all of it is God's to give anyway, let him be given the lasting two-ness rather than the merger.

GATHA 3743 *The Power of the Name*

The Name as the whole of practice

मराठी मूळ

हें चि माझें तप हें चि माझें दान । हें चि अनुष्ठान नाम तुझें ॥1॥
हें चि माझें तीर्थ हें चि माझें व्रत । सत्य हें सुकृत नाम तुझें ॥ध्रु.॥
हा चि माझा धर्म हें चि माझें कर्म । हा चि नित्यनेम नाम तुझें ॥2॥
हा चि माझा योग हा चि माझा यज्ञ । हें चि जपध्यान नाम तुझें ॥3॥
हें चि माझें ज्ञान श्रवण मनन । हें चि निजध्यासन नाम तुझे ॥4॥
हा चि कुळाचार हा चि कुळधर्म । हा चि नित्यनेम नाम तुझें ॥5॥
हा माझा आचार हा माझा विचार । हा माझा निर्धार नाम तुझें ॥6॥
तुका ह्मणे दुजें सांगायासि नाहीं । नामेंविण कांहीं धनवित्त ॥7॥

ENGLISH TRANSLATION

Your name is my austerity, Your name is my charity, Your name is my spiritual discipline. Your name is my pilgrimage, Your name is my vow, Your name is my true merit.

Your name is my dharma, Your name is my work, Your name is my daily practice. Your name is my yoga, Your name is my sacrifice, Your name is my prayer and meditation.

Your name is my knowledge, my listening, and my reflection. Your name is my constant contemplation.

Your name is my family tradition, my family dharma, and my daily observance. Your name is my conduct, my thought, and my firm resolve.

Says Tuka, there is nothing else to declare. Without the Name, I have no wealth at all.

IN PLAIN WORDS

This alone is my austerity, this alone is my charity, this alone is my discipline: Your name. This alone is my pilgrimage, this alone is my vow; my one true merit is Your name. This is my dharma, this is my work, this is my daily rule: Your name. This is my yoga, this is my sacrifice, this is my muttered prayer and meditation: Your name. This is my knowledge, my listening, my reflection, my constant dwelling within: Your name. This is my family custom, my family dharma, my daily observance: Your name. This is my conduct, my thinking, my firm resolve: Your name. Tuka says: there is nothing else to tell of. Without the Name I have no wealth at all.

WHAT IT MEANS

Tukaram is collapsing the whole range of religion into one practice and saying it has fully replaced the rest. Item by item he takes the recognized works, austerity, charity, pilgrimage, vows, ritual duty, yoga, sacrifice, scriptural study, family custom, and assigns every one of them the same single content: Your name. This is not adding the Name to the list; it is the Name standing in for the entire list. The repetition is the argument, each line shutting another door until only chanting is left. He ends by stripping himself bare on purpose: there is nothing else to report, and apart from the Name he owns no wealth at all.

GATHA 3744 *The Nature of God*

Confident plea, the record of mercy

मराठी मूळ

कोण साक्षीविण । केलें उद्धारा भजन ॥1॥
ऐसें सांगा जी दातारा । माझी भक्ति परंपरा ॥ध्रु.॥
कोणें नाहीं केली आळी । ब्रह्मज्ञानाहुनि वेगळी ॥2॥
कोणाचें तों कोड । नाहीं पुरविला लाड ॥3॥
कोणाच्या उद्धारा । केला विलंब माघारा॥4॥
तुका ह्मणे भिन्न । कांहो बोले साक्षीविण ॥5॥

ENGLISH TRANSLATION

Tell me, O generous Lord, who has ever been delivered through devotion without a witness? What is the lineage of my devotion? Who has ever been refused a prayer that was distinct from the knowledge of Brahman? Whose desire have You left unfulfilled? Whose salvation have You ever delayed or turned back? Says Tuka, why would anyone speak of separation without evidence?

IN PLAIN WORDS

Who was ever lifted up by devotion without a witness to it? Tell me this, O giver: what is the lineage of my devotion? Who ever made a plea, set apart from the knowledge of Brahman, and was refused? Whose longing did You leave unsatisfied? Whose rescue did You ever delay or turn back? Tuka says: why would anyone, without proof, speak of being kept separate from You?

WHAT IT MEANS

Tukaram is pressing God with God's own track record, almost like a case argued before the giver. He asks for the witnesses and the lineage of devotion, the long line of those lifted up before him, and then runs through the evidence as questions that answer themselves. Has any devotee's plea, made simply in love and apart from the dry knowledge of Brahman, ever been refused? Has any longing gone unmet, any rescue been delayed? The final line turns the doubt back on the doubter: with this whole record standing, no one has grounds to claim God keeps them at a distance.

GATHA 3745 *Devotion to Vitthal*

Steady service, God walks alongside

मराठी मूळ

सुखरूप चाली । हळूहळू उसंतिली ॥1॥
बाळगोपाळाची वाट । सेवे सेवकता नीट ॥ध्रु.॥
जरी झाला श्रम । तरी पडों नये भ्रम ॥2॥
तुका ह्मणे दासां । देव सरिसासरिसा॥3॥

ENGLISH TRANSLATION

The joyful path unfolds slowly and steadily. This is the way of the young and old together, walking in devoted service.

Even if weariness comes, one should not fall into delusion. Says Tuka, God walks step by step alongside His servants.

IN PLAIN WORDS

The happy path opens slowly, gently, with room to breathe. This is the way of young and old together, walking straight in willing service. Even if weariness comes, do not fall into confusion. Tuka says: with His servants, God walks step for step beside them.

WHAT IT MEANS

Tukaram is describing the pace of the devotional path and the company you keep on it. It is a happy road that opens slowly and gently, not a sprint, and it is walked in plain service where young and old move along together. He warns about the one real hazard along the way: tiredness, which can tip into confusion and make you doubt the road. Against that he sets the steadying fact he wants remembered. God does not watch the servant from ahead or behind but walks step for step at his side, so the weariness need never become despair.

GATHA 3746 *Faith and Trust*

Faith, the strayed path set right

मराठी मूळ

चुकली ते वाट । पुढें सांपडवी नीट ॥1॥
ह्मणउनी गर्भवास । नेणती ते हरिचे दास ॥ध्रु.॥
संचिताचा संग । काय जाणों पावें भंग ॥2॥
तुका ह्मणे दृष्टी उघडितों नव्हे कष्टी ॥3॥

ENGLISH TRANSLATION

If one has strayed from the path, God sets it right again further along. Therefore, the servants of Hari never know the womb of rebirth.

What of past karma? Who knows when it might lose its hold? Says Tuka, when one's eyes are opened, there is no more suffering.

IN PLAIN WORDS

If I have lost the path, He sets it straight again further on. So the servants of Hari do not know the womb of rebirth. As for the karma stored up from before, who knows when it loses its hold? Tuka says: once the eyes are opened, there is no more suffering.

WHAT IT MEANS

Tukaram is answering the fear that one stumble dooms a devotee. If you wander off the road, he says, God simply sets it straight again up ahead, so Hari's servants are spared the womb of rebirth that wandering would otherwise earn. He raises the obvious objection himself, the weight of karma stored up from the past, and leaves it as an

open question, suggesting it can lose its grip in a way no one can predict. The closing line names the real turning point. The end of suffering comes not from a clean record but from opened eyes, the seeing that changes everything.

GATHA 3747 *Longing and Separation*

Longing, the deathbed meeting

मराठी मूळ

कइं तो दिवस देखेन डोळां । कल्याण मंगळामंगळाचें॥1॥
आयुष्याच्या शेवटीं पायांसवे भेटी । किळवरें तुटी जाल्या त्वरे ॥ध्रु.॥
सरो हें संचित पदरींचा गोवा । उताविळें देवा मन जालें ॥2॥
पाउलापाउलीं करितां विचार । अनंतविकार चित्ता अंगीं ॥3॥
ह्मणउनि भयाभीत होतो जीव । भाकितसें कींव अटाहासें ॥4॥
तुका ह्मणे होइल आइकिलें कानीं । तरि चक्रपाणी धांव घाला ॥5॥
दुःखाच्या उत्तरीं आळविले पाय । पाहणें तों काय अजून अंत ॥6॥

ENGLISH TRANSLATION

When will I see that day of supreme blessing and auspiciousness? At the end of this life, may there be a meeting at Your feet, and may all attachment to this wretched body be swiftly severed. Let this accumulated karma and entanglement come to an end, for the mind has become eager, O God.

At every step, when I reflect, countless agitations arise in the mind. Therefore, the jiva is gripped by fear, and I cry out desperately for mercy.

Says Tuka, if what I have said reaches Your ears, then rush to me, O wielder of the disc. In the depths of sorrow I call upon Your feet.

How much longer will You test me?.

IN PLAIN WORDS

When will I see that day with my eyes, the day of every blessing and grace? At the end of my life, let there be a meeting at Your feet, and let this wretched body's ties be cut quickly. Let this stored-up karma and the knot in my lap be finished; my mind has grown impatient, O God. At every step, when I think it over, endless agitations rise in my mind and body. So the jiva is gripped with fear, and I cry out for pity with all my voice. Tuka says: if what I have said has reached Your ears, then come running, O wielder of the disc. In my sorrow I have called and called on Your feet. How much longer will You keep me waiting for the end?

WHAT IT MEANS

Tukaram is praying for one thing, a meeting at God's feet at the very end of life, with the body's ties cut quickly so nothing holds him back. He wants the stored-up karma and the tangle in his lap done with, and admits his mind has grown impatient for it. The reason for the urgency is honest fear: every time he examines himself, countless agitations rise, and the jiva trembles, so he cries out for mercy at full voice. The poem turns into a direct appeal, if his words have reached God's ears, then come running, O wielder of the disc. It ends not in calm but in the ache of waiting, asking how much longer the end will be withheld.

GATHA 3748 *Longing and Separation*

Longing, waiting on the path

मराठी मूळ

कळों येतें वर्म । तरी न पवतों श्रम ॥1॥
तुह्मां शिरीं होता भार । आह्मां कैचा संचार ॥ध्रु.॥
होतें अभयदान । तरी स्थिर होतें मन ॥2॥
तुका ह्मणे पाहें । ऐसी वाट उभा आहे ॥3॥

ENGLISH TRANSLATION

If I knew the secret, I would not suffer this toil. When the burden was on Your head, how could I have any interference? If You had given the assurance of fearlessness, then my mind would have been steady.

Says Tuka, look, I stand here waiting on the path.

IN PLAIN WORDS

If I understood the secret of it, I would not be worn out like this. The burden was on Your head; what stirring could there be from my side? Had the gift of fearlessness been given, my mind would have grown steady. Tuka says: look, I am standing right here on the path.

WHAT IT MEANS

Tukaram is laying his exhaustion at God's feet and quietly handing back the responsibility. He admits he does not know the secret of the path, and says if he did he would not be wearing himself out trying. Then he presses the point that the burden was placed on God's head, not his, so his own effort could never be what carries it. What he is really asking for is the gift of fearlessness, the assurance that would let his restless mind settle at last. He ends by simply pointing to himself: look, I am standing right here on the path, waiting for You to act.

GATHA 3749 *Prayers*

Prayer, remembrance and life's moisture

मराठी मूळ

वारंवार हा चि न पडावा विसर । वसावें अंतर तुमच्या गुणीं ॥1॥
इच्छेचा ये दाता तूं एक समर्था । अगा कृपावंता मायबापा ॥ध्रु.॥
लाभाचिये वोढी उताविळें मन । त्यापरि चिंतन चरणाचें ॥2॥
तुका ह्मणे जीवी जीवन ओलावा । पांडुरंगे दावा शीघ्र आतां ॥3॥

ENGLISH TRANSLATION

Again and again, let me not forget You. Let my chitta dwell in Your qualities.

You alone are the giver of all desires, O mighty one, O compassionate mother and father. As eagerly as the mind rushes toward gain, so let it contemplate Your feet.

Says Tuka, may my jiva find the moisture of life within. O Panduranga, reveal Yourself swiftly now.

IN PLAIN WORDS

Again and again, let me never forget this. Let my heart live inside Your qualities. You alone are the giver of what is desired, O mighty one; O merciful mother and father. As eagerly as the mind rushes after gain, let it dwell that way on Your feet. Tuka says: let my soul find the moisture of life. O Panduranga, show Yourself quickly now.

WHAT IT MEANS

Tukaram is praying for the one thing he keeps losing, steady remembrance, asking that he never forget and that his heart take up residence inside God's qualities. He addresses Panduranga as the only giver of what is desired and as mother and father at once, leaning on both power and tenderness. Then he names the honest gap between how he is and how he wants to be: the mind chases worldly gain with real eagerness, and he begs that the same eagerness be turned toward God's feet. The closing image is dryness longing for water. Let the soul find the moisture of life, and let God reveal Himself quickly, now, not someday.

GATHA 3750 *Devotion to Vitthal*

Tender devotion, the babbling child

मराठी मूळ

आइका माझीं कवतुकउत्तरें । देउनी सादरें चित्त देवा॥1॥
वोरसें आवडी आलों पायापासीं । होय तें मनेसीं सुख कीजे ॥ध्रु.॥
तुमचें न भंगे सवौत्तमपण । करितां समाधान लेंकराचें॥2॥
तुका ह्मणे जरी बोलतों बोबडें । तरी वाडे कोडें कवतुक ॥3॥

ENGLISH TRANSLATION

Hear my playful words, O God, and give them Your attentive chitta. I have come to Your feet out of love and affection.

Whatever brings You joy, let that bring joy to my mind as well. Your supreme excellence is not diminished by satisfying the wish of a child.

Says Tuka, even if I speak in a babbling way, the delight of this playful devotion only grows.

IN PLAIN WORDS

Hear my playful words, O God, and give them Your full attention. I have come close to Your feet, brimming with love. Whatever brings You joy, let that be the joy of my mind too. Your supreme greatness is not lessened by granting a child its wish. Tuka says: even if I speak in baby-talk, the delight of this play only grows.

WHAT IT MEANS

Tukaram is approaching God not as a petitioner but as a doted-on child, and asking only to be listened to with full attention. He has come to the feet brimming with love, and surrenders his own preference: whatever pleases God, let that please him too. Then he answers an unspoken worry, that asking favors might somehow diminish God. A

parent's greatness is not lessened by granting a child's wish, he says, so God loses nothing by indulging him. He even turns his own clumsiness into charm: if his words come out as baby-talk, that only makes the loving play between child and parent sweeter.

GATHA 3751 *Prayers*

Prayer, the mother in the final hour

मराठी मूळ

जन्मा आलियाचा लाभ । पद्मनाभदरुषणें ॥1॥
पाठीलागा येतो काळ । तूं कृपाळु माउली ॥ध्रु.॥
कोण्या उपायें हें घडे । भव आंगडें सुटकेचें ॥2॥
बहु उसंतीत आलों । तया भ्यालों स्थळासी ॥3॥
तुका ह्मणे तूं जननी । ये निर्वाणी विठ्ठले ॥4॥

ENGLISH TRANSLATION

The gain of this human birth lies in the vision of the Lord. Death pursues us from behind, and You are the compassionate mother.

By what means can this deliverance from the body happen? I have grown so weary, and I fear that place of return. Says Tuka, You are the mother. Come now in this final hour, O Vitthal.

IN PLAIN WORDS

The gain of being born a human is the sight of the Lotus-navelled Lord. Death comes chasing at my back, and You are the merciful mother. By what means can this happen, this slipping free of the body's coat? I have grown so weary, and I am afraid of that place I must return to. Tuka says: You are my mother. Come now, in this last extremity, O Vitthal.

WHAT IT MEANS

Tukaram is naming the single point of a human life and then crying for help to reach it. The whole gain of this birth, he says, is the vision of the Lord; everything else is beside the point. But death is chasing him from behind, so the matter is urgent, and he turns to God as a frightened child turns to its mother. He asks plainly how the release can be managed, the slipping free of the body like shedding a coat, and confesses he is worn out and afraid of the rebirth that waits if he fails. The poem ends as a deathbed plea: You are my mother, so come now, in this final hour, O Vitthal.

GATHA 3752 *Surrender and Acceptance*

Surrender, the God who comes running

मराठी मूळ

नाहीं गुणदोष लिंपों देत अंगीं । झाडितां प्रसंगीं वरावरी ॥1॥
निकटवासिया आळवितों धांवा । तेथूनियां देवा सोडवूनी ॥ध्रु.॥
उमटे अंतरीं तें करूं प्रगट । कळोनी बोभाट धांव घालीं ॥2॥
तुका ह्मणे तरि वांचलों या काळें । समर्थाचे बळें सुखी असों ॥3॥

ENGLISH TRANSLATION

I do not let merit or fault cling to my being, brushing them off as they come on the surface. O God, who dwells close within, I call on You to rush in and deliver me from that place.

Whatever stirs within, I make it known openly, and recognizing the outcry, You come rushing. Says Tuka, I have survived this time by the strength of the Capable One, and in that strength I find my happiness.

IN PLAIN WORDS

I do not let merit or fault stick to me. As they come on the surface, I brush them off. You live close within me, so I call out and run to You; from that place, You set me free. Whatever rises inside me, I make it known out loud. You hear the cry and come running. Tuka says: I have survived this time by the strength of the Capable One; in His strength I stay happy.

WHAT IT MEANS

Tukaram refuses to be defined by his own record, good or bad, brushing both merit and fault off the surface rather than hoarding either. What he keeps instead is a habit of crying out to the God he says dwells close within. He does not hide what stirs inside him; he speaks it openly, and trusts that the outcry itself brings God rushing to deliver him. The whole poem rests its weight on one claim: he is alive and at peace not by his own power but by the strength of the Capable One.

GATHA 3753 *Devotion to Vitthal*

Devotion, cling and never let go

मराठी मूळ

आतां येणें पडिपाडें । रस सेवूं हा निवाडें । मुंगी नेली गोडें । ठेविलिये अडचणी ॥1॥
तैसें होय माझ्या जीवा । चरण न सोडीं केशवा । विषयबुद्धि हेवा । वोस पडो सकळ ॥ध्रु.॥
भुकेलिया श्वाना । गांठ पडे सवें अन्ना । भुकों पाहे प्राणा । परि तोंडिंची न सोडी ॥2॥
काय जिंकियेलें मन । जीवित्व कामातुरा तृण । मागे विभिचारिण । भक्ती तुका ये जाती ॥3॥

ENGLISH TRANSLATION

Now, with firm resolve, let me drink this nectar of devotion. Just as an ant carries away the sweetness stored in the narrowest crevice, so may my jiva cling to Your feet, O Keshava, and never let go.

Let all desire for sense objects become desolate and barren. A hungry dog, once it finds food, may risk its very life, but it will not release what is in its mouth.

Says Tuka, as a lover consumed by passion counts life as a blade of grass, and as an unfaithful woman pursues her desire, so I pursue devotion of that very intensity.

IN PLAIN WORDS

Now, with my mind made up, let me drink this nectar. An ant carries off the sweetness stored in the narrowest crack; let my jiva cling like that to Your feet, Keshava, and never let go. Let every hunger for sense objects fall barren and waste. A hungry dog will risk its life over its food, but it will not let go of what is in its mouth. What victory is there over the mind? To a man burning with desire, his own life is a blade of grass; an unfaithful woman chases what she wants. Tuka says: with that same hunger, I come for devotion.

WHAT IT MEANS

Tukaram is praying for a single-minded, gripping devotion and reaching for the bluntest images he can find to measure it. He wants to hold Krishna's feet the way an ant holds onto sweetness in a crevice, the way a hungry dog will not drop the food in its mouth even on pain of death. To make room for it he asks that every craving for sense objects go barren. Then he names the stakes without flinching: the lover who counts his life as worthless grass, the unfaithful woman who chases her desire past all shame. He turns even those reckless hungers into a yardstick, asking that his pursuit of God be at least that fierce.

GATHA 3754 *Prayers*

Prayer, the weak one pleading

मराठी मूळ

न पवीजे तया ठाया । आलों कायाक्लेशेसीं ॥1॥
आतां माझें आणीं मना । नारायणा ओजेचें ॥ध्रु.॥
बहु रिणें पिडिलों फार । परिहार करावा ॥2॥
तुका ह्मणे निर्बळशक्ति । काकुलती म्हुण येतों ॥3॥

ENGLISH TRANSLATION

I have not reached that place, though I have come bearing the sufferings of this body. Now bring my mind back to its proper course, O Narayana.

I am burdened under many debts. Please grant me relief.

Says Tuka, I am weak in strength, and that is why I come to You pleading.

IN PLAIN WORDS

I have not reached that place, though I came here carrying the sufferings of this body. Now bring my mind back to its proper course, Narayana. I am crushed under many debts; grant me relief. Tuka says: I have no strength of my own, and that is why I come pleading.

WHAT IT MEANS

Tukaram admits he has fallen short. He set out toward the goal and bore the body's pain along the way, but he has not arrived, and he asks Narayana to bring his straying mind back into line. The many debts he names are the weight of all that binds him, and he begs to be released from them. He makes no claim of merit or power; the one ground he stands on is his own weakness, which is exactly why he comes pleading rather than demanding.

GATHA 3755 *The Necessity of Experience*

Experience, contentment found at last

मराठी मूळ

बहु फिरलों ठायाठाव । कोठें भाव पुरे चि ना ॥1॥
समाधान तों पावलों । उरलों बोलों यावरि ॥ध्रु.॥
घे गा देवा आशीर्वाद । आमुच्या नांद भाग्यानें ॥2॥
तुका ह्मणे जेवूं आधी । खवखव मधीं सारावी ॥3॥

ENGLISH TRANSLATION

I have wandered far and wide, but nowhere has my longing been fulfilled. Now I have found contentment and remain just to speak of it.

Accept this blessing, O God, and abide in our good fortune. Says Tuka, let us eat first and take care of the itching in between.

IN PLAIN WORDS

I have wandered far and wide, but nowhere was my longing filled. Now I have found peace, and I stay only to speak of it. Take this blessing, God, and abide in our good fortune. Tuka says: let us eat first, and settle the small itch in between.

WHAT IT MEANS

Tukaram looks back on a long search that left him empty everywhere he went, and reports the turn: he has finally come to rest. Now that he is content, he stays on with no other purpose than to tell of it. He even speaks to God as a close companion, offering a blessing and asking Him to dwell in this good fortune. The homely last line puts first things first: take the real nourishment now, and the lesser itches can be dealt with along the way.

GATHA 3756 *Faith and Trust*

Faith, no one leaves empty

मराठी मूळ

कोण येथें रिता गेला । जो जो आला या ठाया॥1॥
तातडी ते काय आतां । ज्याची चिंता तयासी ॥ध्रु.॥
नांवासाटीं नेघें भार । न लगे फार वित्पित्त ॥2॥
तुका ह्मणे न लगे जावें । कोठें देवें सुचनें ॥3॥

ENGLISH TRANSLATION

Who has ever gone from here empty-handed? Everyone who has come to this place has received. Then what is the hurry now? His concern is for each one.

I will not take on any burden for the sake of mere reputation. No great learning is needed.

Says Tuka, God need not be sought elsewhere. His presence is already revealed.

IN PLAIN WORDS

Who has ever left this place empty-handed? Everyone who came here received. So why the hurry now? He cares for each one. I take on no burden just for the sake of a name; no great learning is needed. Tuka says: there is no need to go anywhere. God need not be sought elsewhere; His presence is already here.

WHAT IT MEANS

Tukaram steadies the anxious seeker with a plain assurance: nobody who has come to God's door has ever gone away with nothing. Since God carries the concern for each person, there is no cause to rush or to grasp. He refuses to take on burdens merely to build a reputation and insists that no scholarship is required to be received. The closing claim is the boldest one: stop searching elsewhere, because the presence you are looking for is already disclosed right here.

GATHA 3757 *Social Criticism*

Social criticism, the half-hearted pilgrim

मराठी मूळ

इंद्रियाचें पुरे कोड । तें चि गोड पुढती ही ॥1॥
जावें म्हणती पंढरपुरा । हा चि बरा संसार ॥ध्रु.॥
बैसलें तें मनामुळीं । सुख डोळीं देखिलें ॥2॥
तुका ह्मणे देती कान । वाणावाण निवडूनी ॥3॥

ENGLISH TRANSLATION

The cravings of the senses are satisfied, yet the same pleasures seem sweet again. People say they will go to Pandharpur, but they find this worldly life more agreeable.

What has settled at the root of the mind is what the eyes see as happiness. Says Tuka, they lend their ears selectively, sorting between what they want and what they do not.

IN PLAIN WORDS

The senses get their fill, and the same pleasures look sweet all over again. People say they will go to Pandharpur, yet they find this worldly life more to their liking. What has settled deep in the mind is what the eyes call happiness. Tuka says: they lend their ears only where they please, picking and choosing what they want to hear.

WHAT IT MEANS

Tukaram watches the trap of repeated craving: the senses are satisfied, and at once the same pleasures look sweet again, so satisfaction never sticks. People talk piously about going to Pandharpur, but what they really prefer is the worldly life they already have. The point he lands is about the heart, not the lips: whatever has lodged at the root of the mind is what a person will count as happiness and chase with the eyes. Even their listening is selective, taking in only what flatters the desire already sitting inside, which is worth turning back on oneself rather than at the neighbor.

GATHA 3758 *Surrender and Acceptance*

Surrender, the master's honor at stake

मराठी मूळ

आतां देवा मोकिळलें । तुह्मी भलें दिसेना ॥1॥
आतां नाहीं जीवभाव । उरला ठाव वेगळा ॥ध्रु.॥
सांभाळुन घ्यावें देवा । आपणासवा यावरि ॥2॥
तुका ह्मणे नग्न भाज । तरि ते लाज स्वामीसी ॥3॥

ENGLISH TRANSLATION

Now, O God, I have set myself free, and things no longer appear as they did. Now the sense of separate selfhood is gone, and no separate place remains.

Take charge and keep me with You from now on, O God. Says Tuka, if Your servant goes naked, the shame is on the master.

IN PLAIN WORDS

Now, God, I have let myself go, and nothing looks the way it did. Now there is no separate sense of I; no separate place is left. Take charge of me, God, and keep me with You from here on. Tuka says: if Your servant goes about naked, the shame falls on the master.

WHAT IT MEANS

Tukaram describes the surrender as already done: he has released his grip on himself, and the old way of seeing has dissolved. With the sense of a separate self gone, there is no longer any place standing apart from God. From inside that emptiness he hands himself over completely and asks God to take charge and keep him close. The sharp closing line makes the surrender total: a servant who is left exposed shames his own master, so Tukaram puts the responsibility for his care squarely on the Lord he belongs to.

GATHA 3759 *Longing and Separation*

Longing, crying at the great gate

मराठी मूळ

आशाबद्ध आह्मी भाकितसों कींव । तत्पर हा जीव कार्यापाशीं ॥1॥
प्रतिउत्तराची पाहातसें वाट । करूनि बोभाट महाद्वारीं ॥ध्रु.॥
आपुल्या उचितें करूनियां ठेवीं । संबंध गोसावी तोडोनियां ॥2॥
तुका ह्मणे एक जालिया निवाड । कोण बडबड करी मग ॥3॥

ENGLISH TRANSLATION

Bound by hope, I cry out for mercy, with my whole life devoted to this cause. I wait for a reply, crying out at the great gate.

Do what is fitting according to Your nature, O Lord, even if it means cutting all ties. Says Tuka, once the final verdict is given, who would carry on with empty chatter?.

IN PLAIN WORDS

Bound by hope, I cry out for mercy, my whole life bent on this one thing. I stand at the great gate, calling out, waiting for an answer. Do what fits Your own nature, Lord, even if it means cutting every tie. Tuka says: once the final verdict is given, who keeps up the empty chatter then?

WHAT IT MEANS

Tukaram is held fast by hope and pours his whole life into a single plea for mercy, crying out at the great gate and waiting for any reply. He leaves the outcome to God, asking only that the Lord act according to His own nature, even if that means severing every attachment that binds him. He is not bargaining for a particular result; he wants the matter settled. The last line says why: once a final verdict is delivered, the restless arguing simply stops, and that settled silence is what he longs for.

GATHA 3760 *Social Criticism*

Social criticism, the puffed-up pretender

मराठी मूळ

खद्योतें फुलविलें रविपुढें ढुंग । साक्षी तंव जग उभयतां ॥1॥
आपल्या आपण नाहीं शोभों येत । चार करी स्फीत दाखवूनि ॥ध्रु.॥
खाणार ताकाचें आसातें माजीरें । आपणें चि अधीर कळों येतें ॥2॥
तुका ह्मणे जळो मैंदाची मवाळी । दावूनियां नळी कापी सुखें ॥3॥

ENGLISH TRANSLATION

The firefly puffs itself up before the sun, but the whole world witnesses both. One who is not worthy of shining on his own tries to impress by showing off to four people.

A buttermilk drinker pretends to eat from a churning pot, but his own impatience gives him away. Says Tuka, cursed be the smooth ways of the deceiver, who shows his pipe and cuts at ease.

IN PLAIN WORDS

A firefly puffs itself up before the sun, but the whole world sees them both. One who cannot shine on his own tries to impress by showing off to a few onlookers. A man who only drinks buttermilk pretends he is eating from the churning pot, but his own impatience gives him away. Tuka says: cursed be the smooth manner of the cheat, who shows his pipe and slits the throat at ease.

WHAT IT MEANS

Tukaram skewers the hollow boaster with three sharp pictures. The firefly that swells with pride before the sun fools no one, because everyone can see both at once; the show-off who has no real light of his own performs for a small audience instead. The buttermilk drinker who acts as if he were feasting betrays himself by his own restless impatience. The harshest image names the danger in false sweetness: the con man whose gentle manner is only a cover while he cuts at ease. Read against oneself, the poem warns against putting on a display that has nothing real behind it.

GATHA 3761 *The Necessity of Experience*

Experience, tested by fire

मराठी मूळ

नाहीं सरों येत कोरडएा उत्तरीं । जिव्हाळ्याची बरी ओल ठायीं ॥1॥
आपुलिया हिता मानिसी कारण । सत्या नारायण साहे असो ॥ध्रु.॥
निर्वाणीं निवाड होतो आगीमुखें । तप्त लोह सुखें धरितां हातीं ॥2॥
तुका ह्मणे नेम न टळतां बरें । ख†यासी चि खरें ऐसें नांव ॥3॥

ENGLISH TRANSLATION

Dry words alone will not do. There must be the moisture of genuine genuine experience.

If you truly care about your own welfare, then let Narayana bear witness to the truth. In the final reckoning, the test comes through fire.

No one holds heated iron in their hands with pleasure. Says Tuka, it is well when a vow is kept unbroken. Only what is truly genuine earns the name of real.

IN PLAIN WORDS

Dry words alone will not carry you; the tongue must be moist with real experience. If you truly care about your own good, let Narayana stand as witness to the truth. At the end the verdict comes through fire. No one holds red-hot iron in the hand for pleasure. Tuka says: it is well when a vow stays unbroken; only what is truly genuine earns the name of real.

WHAT IT MEANS

Tukaram insists that talk is not enough; words go dry unless they are wet with lived experience. If a person genuinely wants their own welfare, they will let Narayana, the truth itself, be the witness of how they live. He names the cost with the image of an ordeal by fire: no one grips heated iron for fun, and the final reckoning tests a person that severely. What survives the test is a vow kept whole. Only that which is actually real, and not merely spoken, deserves to be called real.

GATHA 3762 *Longing and Separation*

Longing, this is my only refuge

मराठी मूळ

आलों उल्लंघुनि दुःखाचे पर्वत । पायांपाशीं हित तुमच्या तरी ॥1॥
न देखेल लासा दुःखी होतें मन । कठिणें कठिण वाटतसे ॥ध्रु.॥
नव्हे सांडी परि वाटतें निरास । न ये माझा दिस संकल्पाचा ॥2॥
तुका ह्मणे तुह्मीं सदैव जी देवा । माझ्या हा चि जीवा एक ठाव ॥3॥

ENGLISH TRANSLATION

I have crossed over mountains of sorrow and come to Your feet, yet even here I find my welfare uncertain. When the jiva cannot see Your presence, it becomes sorrowful, and everything seems impossibly hard.

I will not abandon hope, yet it feels like despair. The day of my chitta's fulfillment does not seem to arrive.

Says Tuka, You are ever gracious, O God. This alone is the one place for my jiva.

IN PLAIN WORDS

I have climbed over mountains of sorrow to reach Your feet, yet even here my good is not certain. When the jiva cannot see You, the mind grows sad and everything feels impossibly hard. I will not give up, but it feels like despair; the day my heart's wish is fulfilled does not come. Tuka says: You are gracious forever, God. This alone is the one place for my soul.

WHAT IT MEANS

Tukaram describes arriving at God's feet after crossing whole mountains of grief, only to find that even there his welfare feels uncertain. The pain is the hidden face: when his soul cannot perceive God's presence, the mind sinks and everything turns unbearably hard. He refuses to abandon hope, yet the waiting feels like despair, because the day his longing is satisfied keeps not arriving. He holds on anyway, resting everything on God's enduring grace and on the conviction that this is the single refuge his soul has.

GATHA 3763 *Appeals and Exhortations*

Exhortation, the empty mouth and the blind eyes

मराठी मूळ

किती सोसिती करंटीं । नेणों संसाराची आटी । सर्वकाळ पोटीं । चिंतेची हळहळ ॥1॥
रिकामिया तोंडें राम । काय उच्चारितां श्रम । उफराटा भ्रम । गोवी विषय माजिरा ॥ध्रु.॥
कळतां न कळे । उघडे झाकियेले डोळे । भरलें त्याचे चाळे । अंगीं वारें मायेचें ॥2॥
तुका ह्मणे जन । ऐसें नांवबुद्धहीन । बहुरंगें भिन्न । एकीं एक निमलें ॥3॥

ENGLISH TRANSLATION

How much do the wretched endure? They know not the torment of worldly life. Anxiety churns in the chitta at all times.

What effort is there in uttering the name of Rama with an empty mouth? Inverted delusion entangles them in the snare of sense pleasures. Even when they understand, they do not truly see.

Their eyes are open yet shut. The wind of illusion fills their being with its play.

Says Tuka, such people are devoid of name and wisdom. In countless guises, one after another, they perish.

IN PLAIN WORDS

How much do the wretched suffer, not knowing the torment of worldly life, the worry burning in the heart all the while? What labor is it to say Rama with an empty mouth? An upside-down delusion ties them into the snare of the senses. Even when they understand, they do not truly see; their eyes are open and yet shut. The wind of Maya fills them and plays through them. Tuka says: such people are without true name and wisdom; in countless guises, one after another, they perish.

WHAT IT MEANS

Tukaram grieves over how much people endure without recognizing the worldly life that grinds them, with anxiety smoldering in the heart day and night. He points out how little it would actually cost to say Rama, yet a backwards delusion keeps them tangled in the snare of the senses. The deepest charge is that even when they understand, they do not see: their eyes are open and blind at once, because the wind of Maya is blowing through them and moving them like a play. He ends on the stakes: lacking real name and real wisdom, such people slip through endless disguises and keep perishing, an exhortation meant to wake the listener rather than to despise anyone.

GATHA 3764 *Ecstasy and Joy*

Ecstasy, the storehouse of blessing

मराठी मूळ

मंगळाचा मंगळ सांटा । विट तोटा नेणे तें ॥1॥
हें भरा सातें आलें । भलें भलें ह्मणवावें ॥ध्रु.॥
जनीं जनादनन वसे । येथें दिसे तें शुद्ध ॥2॥
तुका ह्मणे बहुतां मुखें । खरें सुखें ठेवावें॥3॥

ENGLISH TRANSLATION

A storehouse of blessings upon blessings, knowing neither weariness nor lack. This abundance has come in fullness, and one can only say it is good and good again.

Janardana dwells in all people. Whatever is seen here is pure.

Says Tuka, through many mouths, let the truth be preserved with joy.

IN PLAIN WORDS

Here is a storehouse of blessing upon blessing. It knows no weariness, no lack. This fullness has come, brimming over. One can only say it is good, and good again. Janardana lives in all people. Whatever is seen here is pure. Tuka says: through many mouths, keep the truth, keep it with joy.

WHAT IT MEANS

Tukaram is naming an abundance that does not run dry and does not tire, and his only response is praise repeated. The reason it overflows is the line in the middle: Janardana, God, dwells inside every person, so whatever the eye lands on here is already pure. Seen this way, the world is not a problem to be cleared away but a fullness to be received. His closing word turns it outward: let this truth be carried on many tongues and held with joy, not hoarded.

GATHA 3765 *Longing and Separation*

Longing, the Name that has not touched me

मराठी मूळ

नामाचा महिमा बोलिलों उत्कर्ष । अंगा कांहीं रस न ये चि तो ॥1॥
कैसें समाधान राहे पांडुरंगा । न लगे चि अंगा आणी कांहीं ॥ध्रु.॥
लाभाचिये अंगीं सोस कवतुकें । फिक्याचें तें फिकें वेवसाव ॥2॥
तुका ह्मणे करा आपुला महिमा । नका जाऊं धर्मावरि माझ्या ॥3॥

ENGLISH TRANSLATION

I have extolled the greatness of the Name, but no trace of that essence has entered my own being. How can there be contentment, O Panduranga, when nothing touches me within? Where there is true gain, the seeking is a delight.

But a diluted effort yields only a diluted result. Says Tuka, display Your own greatness. Do not rest Your reputation upon my weak devotion.

IN PLAIN WORDS

I have praised the greatness of the Name out loud. But not a drop of that sweetness has entered me. How can I be at peace, Panduranga, when nothing inside me is even touched? Where the gain is real, the seeking itself is a delight. A half-hearted effort gives only a watered-down result. Tuka says: show Your own greatness. Do not rest Your name on my weak devotion.

WHAT IT MEANS

Tukaram catches the gap between his words and his condition: he has sung the glory of the Name, yet feels none of its sweetness reach him, and so he cannot rest. He diagnoses himself honestly, his effort has been thin, and thin effort yields a thin result. Rather than pretend, he hands the burden back to Panduranga: let God prove His own greatness instead of staking His reputation on a devotion as weak as Tuka's. It is a prayer that refuses to fake the experience it does not yet have.

GATHA 3766 *Prayers*

Prayer, weighed words at the feet

मराठी मूळ

हें चि वारंवार । पडताळुनी उत्तर ॥1॥
करितों पायांसी विनंती । नुपेक्षावें कमळापती ॥ध्रु.॥
गंगोदकें गंगे । अर्घ्य द्यावें पांडुरंगे ॥2॥
जोडोनियां हात । करी तुका प्रणिपात ॥3॥

ENGLISH TRANSLATION

Again and again I test and weigh my words. I make this prayer at Your feet: do not neglect me, O Lord of Kamala.

With the water of the Ganga, I offer an oblation to the Ganga itself. Says Tuka, with folded hands I bow in reverence.

IN PLAIN WORDS

Again and again I check it, weighing every word. I make this plea at Your feet: do not pass me by, Lord of Kamala. With Ganga water I offer Ganga her own oblation, Panduranga. Tuka, with folded hands, bows down.

WHAT IT MEANS

Tukaram says he keeps testing his own prayer, turning the words over to be sure of them, and the request is simple: do not overlook me. The striking image is the middle one. Offering Ganga water back to the Ganga, which means he has nothing of his own to give God except what God already is and gives. So the prayer is not a transaction but pure homage; all he can truly add is folded hands and a bowed head.

GATHA 3767 *Devotion to Vitthal*

Devotion, the unexpected arrival

मराठी मूळ

अवचित या तुमच्या पायां । देवराया पावलों ॥1॥
बरवें जालें देशाउर । आल्या दुर सारिखें ॥ध्रु.॥
राहोनियां जातों ठाया । आलियाची निशानी ॥2॥
तुका ह्मणे चरणसेवा । जोडी हेवा लाधली ॥3॥

ENGLISH TRANSLATION

Unexpectedly, O King of gods, I have arrived at Your feet. It is well, for the long journey from a distant land has ended.

Remaining here, I depart, leaving a mark of my visit. Says Tuka, the service of Your feet is the prize my longing has won.

IN PLAIN WORDS

All at once, King of gods, I have reached Your feet. It is good. The long road from a far country is over. I stay here, and I go, leaving the mark of my coming. Tuka says: the service of Your feet is the prize my longing has won.

WHAT IT MEANS

Tukaram describes arriving at God suddenly, as if the long pilgrimage from a distant land had ended without his planning it. He treats this not as his achievement but as grace landing unexpectedly. Even as he must move on, the visit leaves a trace on him, he is not the same for having come. The line he settles on is that to serve at these feet is itself the reward, the thing his longing was always reaching for, now received.

GATHA 3768 *Devotion to Vitthal*

Devotion, no other power holds sway

मराठी मूळ

आतां पाविजेल घरा । या दातारा संगती ॥1॥
पायावरि ठेवूं माथा । सर्वथा हा नुपेक्षी ॥ध्रु.॥
येथून तेथवरि आतां। नाहीं सत्ता आणिकांची ॥2॥
तुका ह्मणे चक्रपाणी । शिरोमणी बिळयांचा ॥3॥

ENGLISH TRANSLATION

Now I shall reach home in Your company, O generous Lord. I will place my head upon Your feet, and surely You will not forsake me.

From here to there, no other power holds sway. Says Tuka, the wielder of the disc is the crown jewel of the strong.

IN PLAIN WORDS

Now I will reach home in this giver's company. I lay my head on His feet. He will never forsake me. From here all the way to there, no other power has any say. Tuka says: the wielder of the disc is the crown jewel of the strong.

WHAT IT MEANS

Tukaram speaks with the confidence of someone who is no longer walking alone: with God beside him, arriving home is certain. The surrender is bodily, his head set on God's feet, and the trust is total, He will not abandon. The claim sharpens in the third line: over the whole stretch of the journey, no rival power has authority. The closing title, the disc-bearer as crown jewel of the strong, names where that security comes from, the strongest one of all is the one carrying him.

GATHA 3769 *The Power of the Name*

The Name, kirtan is everything

मराठी मूळ

बरवें माझ्या केलें मनें । पंथें येणें निघालें ॥1॥
अभयें च जावें ठाया । देवराया प्रतापें ॥ध्रु.॥
साधनाचा न लगे पांग । अवघें सांग कीर्तन ॥2॥
तुका ह्मणे सत्ता थोरी । कोण करी खोळंबा ॥3॥

ENGLISH TRANSLATION

My mind has done well in setting out on this path. By the might of the Lord, one may go fearlessly to that place.

No elaborate spiritual practice is required; kirtan is everything. Says Tuka, so great is His power. Who can cause any delay?.

IN PLAIN WORDS

My mind did well to set out on this path. By the Lord's power one can go to that place without fear. No elaborate practice is needed. Kirtan is the whole of it. Tuka says: so great is His power, who could ever hold me back?

WHAT IT MEANS

Tukaram praises his own mind for choosing this road and says the journey can be made without fear because the strength is the Lord's, not his. His central claim is deliberately plain and radical: the heavy apparatus of spiritual technique is not required, singing God's praises is the entire path. He grounds this in God's power rather than the seeker's skill. And if that power is carrying you, he ends, no obstacle has the strength to cause delay.

GATHA 3770 *Faith and Trust*

Faith, nothing remains but God

मराठी मूळ

मागें पुढें नाहीं । दुजें यावेगळें कांहीं ॥1॥
नाहीं उरलें आणीक । केला झाडा सकिळक ॥ध्रु.॥
विश्वासावांचून । नांवें दुजियाचे शून्य ॥2॥
देवाविण कांहीं । तुका ह्मणे उरी नाहीं॥3॥

ENGLISH TRANSLATION

There is nothing before or after, nothing besides this. All else has been swept clean and cleared away.

Without faith, the names of everything else are empty. Says Tuka, without God, nothing at all remains.

IN PLAIN WORDS

There is nothing behind, nothing ahead, nothing else besides this. Nothing is left over. The whole account has been settled and swept clean. Without faith, the names of all other things are empty. Tuka says: apart from God, nothing at all remains.

WHAT IT MEANS

Tukaram describes a stripping-away that is total: past and future, every other thing, all of it cleared like a settled account. What is left is the bare fact named in the last line, apart from God, nothing remains. The middle line gives the hinge: it is faith that empties the other names of their content; without it they sound full, but they hold nothing. This is the contemplative endpoint where everything that competed for the heart has simply ceased to count.

GATHA 3771 *Renunciation*

Renunciation, the painful pull of two loves

मराठी मूळ

वैराग्याचा अंगीं जालासे संचार । इच्छी वनांतर सेवावया ॥1॥
कां जी याचें करूं नये समाधान । वियोगानें मन सिणतसे ॥ध्रु.॥
नये चि यावया पंढरीचें मूळ । न देवे चि माळ कंठींची ही ॥2॥
तुका ह्मणे जालें अप्रीतीचें जिणें । लाजिर हें वाणें सेवा करी ॥3॥

ENGLISH TRANSLATION

A spirit of renunciation has entered his being, and he desires to retire to the forest. Why should his mind not be given peace? The soul suffers from separation.

He cannot shake the pull of Pandhari and will not give up the garland from around his neck. Says Tuka, life has become joyless and distasteful. A shameful existence it is to serve under such conditions.

IN PLAIN WORDS

A spirit of renunciation has entered him. He longs to go off and serve in the forest. Why should his mind not be given peace? Being apart wears the soul down. Yet he cannot escape the pull of Pandhari, and he will not give up the garland at his throat. Tuka says: life has turned joyless and bitter. It is a shameful thing to serve in such a state.

WHAT IT MEANS

Tukaram traces a man torn between two genuine pulls: a rising urge to renounce the world and withdraw to the forest, and an attachment to Pandhari and the garland of his devotion that he cannot bring himself to drop. Neither love will release him, and the separation, from peace, from the Lord, grinds the soul down. He names the result without softening it: life has gone joyless, and to keep serving while inwardly so divided feels shameful to him. The poem holds the ache of devotion that has not yet been resolved into rest.

GATHA 3772 *Prayers*

Prayer, the child who cannot bear harshness

मराठी मूळ

आळकरा कोठें साहातें कठिण । आपुला तें प्राण देऊं पाहे ॥1॥
सांभाळावें मायबापें कृपादृष्टी । पीडितां तो दृष्टी देखों नये ॥ध्रु.॥
अंतरलों मागें संवसारा हातीं । पायांपें सरतीं जालों नाहीं ॥2॥
तुका ह्मणे तुह्मी विचारा जी देवा । ठेवाल तें ठेवा कोणे परी ॥3॥

ENGLISH TRANSLATION

How can a beloved child bear harshness? It would sooner give up its very life. O mother and father, watch over me with eyes of grace.

I should not have to see suffering before my eyes. I fell behind, caught in the hands of worldly life, and could not reach Your feet.

Says Tuka, think it over, O God. However You choose to keep me, so shall it be.

IN PLAIN WORDS

How can a loved child bear harsh treatment? It would sooner give up its life. Mother, father, watch over me with eyes of grace. Do not make me look on suffering. I fell behind, caught in the hands of worldly life, and never reached Your feet. Tuka says: think it over, God. However You decide to keep me, so let it be.

WHAT IT MEANS

Tukaram pleads as a child before parents, saying a beloved child cannot endure harshness and would rather die than face it. He asks God, addressed as mother and father, to look on him with grace and spare him the sight of suffering. He confesses honestly why he is in trouble: he lagged behind, gripped by worldly life, and never made it to God's feet. Yet the prayer ends in surrender, not demand, he asks God to weigh the matter and then leaves the verdict entirely to Him, accepting whatever keeping God chooses.

GATHA 3773 *Longing and Separation*

Longing, draw aside the curtain

मराठी मूळ

स्वप्नींचें हें धन हातीं ना पदरीं । प्रत्यक्ष कां हरि होऊं नये ॥1॥
बोलोनियां फेडा जीवींची काजळी । पाहेन कोमळीं चरणांबुजें ॥2॥
तुका ह्मणे माझ्या जीवींचिया जीवा । सारुनियां ठेवा पडदा आतां ॥3॥

ENGLISH TRANSLATION

The wealth of a dream is neither in the hand nor in the pocket. Why can You not become directly present, O Hari? Speak and wipe away the darkness from my heart.

Let me behold Your tender lotus feet. Says Tuka, O life of my life, now draw aside the curtain and put away all that is stored.

IN PLAIN WORDS

The wealth of a dream is not in the hand or in the lap. Why will You not become real before me, Hari? Speak, and wipe the soot from my heart. Let me see Your soft lotus feet. Tuka says: life of my life, push aside the curtain now. Set aside all that is hidden away.

WHAT IT MEANS

Tukaram complains that an unseen God is like dream-wealth, real-seeming but impossible to hold, and he wants the real thing in plain sight. He asks Hari to become present and to speak, because a word from God would scour away the grime darkening his heart. The longing is to behold the tender lotus feet directly, not in imagination. The

final image makes the request intimate and urgent: God is the life of his life, and Tuka asks Him to draw back the curtain and stop withholding what is just on the other side.

GATHA 3774 *Longing and Separation*

Longing, brought to the edge

मराठी मूळ

येतील अंतरा शिष्टाचे अनुभव । तळमळी जीव तया सुखा ॥1॥
आतां माझा जीव घेउनियां बळी । बैसवावें वोळी संतांचिये ॥ध्रु.॥
तुका ह्मणे आलों निर्वाणा च वरी । राहों नेदीं उरी नारायणा ॥3॥

ENGLISH TRANSLATION

The experiences spoken of by the virtuous will come to pass within, and my jiva yearns for that bliss. Now take my life as an offering and seat me in the company of saints.

Says Tuka, I have come to the very edge of desperation. Do not let anything remain unsettled, O Narayana.

IN PLAIN WORDS

The experiences the wise ones speak of will come to pass within me. My soul aches for that bliss. Now take my life as an offering, and seat me in the row of the saints. Tuka says: I have come to the very edge of desperation. Do not let anything stay unsettled, Narayana.

WHAT IT MEANS

Tukaram trusts that the inner experiences the realized speak of are meant for him too, and his whole being burns for that joy. He offers up his very life as the price and asks only one thing, to be seated among the saints, in their company. The urgency is stark: he says he has reached the brink of desperation, the point where waiting longer is unbearable. So he presses Narayana to settle the matter now and leave nothing hanging, a prayer with no patience left in it.

GATHA 3775 *The Necessity of Experience*

Experience, true coin against the plating

मराठी मूळ

ह्मणउनि काय जीऊं भक्तपण । जायाचीं भूषणें अळंकार ॥1॥
आपुल्या कष्टाची करूनियां जोडी । मिरवीन उघडी इच्छावसें ॥ध्रु.॥
तुके तरि तुकीं ख॰याचे उत्तम । मुलाम्याच्या भ्रम कोठवरि ॥2॥
तुका ह्मणे पुढें आणि मागें फांस । पावें ऐसा नास न करीं देवा ॥3॥

ENGLISH TRANSLATION

Why should I live merely wearing the ornaments and decorations of devotion like borrowed finery? Let me earn my own spiritual wealth through genuine effort and display it openly as I wish. Genuine coin rings true when tested, but the illusion of plating lasts only so long.

Says Tuka, traps lie ahead and behind. Do not bring me to such ruin, O God.

IN PLAIN WORDS

Why should I live just wearing the ornaments and finery of devotion? Let me earn my own wealth by real labor, and wear it openly, as I wish. Tested on the scale, true metal proves best. How long can plated gold keep up its pretense? Tuka says: there are traps ahead and traps behind. Do not bring me to such ruin, God.

WHAT IT MEANS

Tukaram refuses borrowed religion: he does not want to parade devotion he has not actually earned, like a man decked in finery that is not his. He wants the real thing, won by genuine effort, and worn without disguise. His test is the goldsmith's, true metal rings true when weighed, while gilt-over-base metal can only keep its act so long before it is exposed. Knowing the traps of pretense lie on every side, he asks God to keep him from that ruin, the ruin of a faith that is only plating.

GATHA 3776 *Prayers*

Prayer, testing the rescuer

मराठी मूळ

आपण चि व्हाल साहे । कसियाला हे धांवणी॥1॥
भाकिली ते उरली कींव । आहे जीव जीवपणें ॥ध्रु.॥
आहाच कैंचा बीजा मोड । प्रीति कोड वांचूनि ॥2॥
तुका ह्मणे दंडिन काया । याल तया धांवणिया ॥3॥

ENGLISH TRANSLATION

Will You Yourself become the touchstone? Why this running about for a test? The mercy I have pleaded for still remains. Life persists in its nature of being alive.

From where can the seed sprout without the nurture of love and longing? Says Tuka, I shall punish this body. Come then to rescue it.

IN PLAIN WORDS

Will you yourself become the touchstone that tests me? Why all this running about for a test? The mercy I begged for is still owed to me. My life goes on, still alive in its own way. Without love and longing, how can any seed sprout? There is none. Tuka says: I will punish this body. Then come running to rescue it.

WHAT IT MEANS

Tukaram turns his pleading into a kind of dare. He asks why God keeps testing him when the mercy he has already prayed for has never arrived, and his bare life simply persists. He insists that nothing grows without love and longing, so a heart left untended will not flower on its own. Then he names his stake bluntly: he will torment

his own body until God is forced to come running to save it. It is the prayer of a devotee who will hold God to His promise by any means.

GATHA 3777 *Prayers*

Prayer, the mind stirred up

मराठी मूळ

निश्चतीनें होतों करुनियां सेवा । कां जी मन देवा उद्वेगिलें ॥1॥
अनंत उठती चित्ताचे तरंग । करावा हा त्याग वाटतसे ॥ध्रु.॥
कोण तुह्मांविण मनाचा चाळक । दुजें सांगा एक नारायणा ॥2॥
तुका ह्मणे माझा मांडिला विनोद । करऊं नेणें छंद कराल काइ ॥3॥

ENGLISH TRANSLATION

I was performing my service in quiet contentment. Why then, O God, have You agitated my mind? Countless waves rise in the chitta, and it seems as though everything should be renounced.

Who but You is the governor of the mind, O Narayana? Tell me if there is another. Says Tuka, this is my plea made in playful earnestness. I do not know how to play games.

Will You play them on my behalf?.

IN PLAIN WORDS

I was doing my service, settled and content. Why then, O God, have you stirred up my mind? Countless waves keep rising in my heart, and it feels as if I should give everything up. Who but you governs the mind? Tell me, Narayana, is there any other? Tuka says: this is my plea, made half in play. I do not know how to play these games. Will you play them for me?

WHAT IT MEANS

Tukaram complains, half teasing, that God has disturbed a peace he had already found. He was serving quietly when suddenly the mind began to churn with endless waves, until renouncing everything seemed the only option. He then pins the responsibility where it belongs: God alone governs the mind, so this turmoil must be God's doing. Confessing that he does not know how to handle such inner games, he hands them straight back, asking God to play them on his behalf. The stake is simple: the disciple cannot quiet his own mind, so the one who stirred it must settle it.

GATHA 3778 *Faith and Trust*

Faith, the reassured servant

मराठी मूळ

आश्वासावें दास । तरी घडे तो विश्वास ॥1॥
नाहीं चुकत चाकरी । पुट लाडे शोचे थोरी ॥ध्रु.॥
स्वामीच्या उत्तरें । सुख वाटे अभयें करें ॥2॥
न मगें परि भातें । तुका ह्मणे निढिळ रितें ॥3॥

ENGLISH TRANSLATION

When the master reassures his servant, then true faith takes root. The servant does not falter in his duty, for the master's appreciation nurtures great devotion.

By the master's words, comfort and fearlessness arise. Says Tuka, the servant does not ask for wages, yet his forehead should not be left bare.

IN PLAIN WORDS

When the master reassures his servant, then true faith takes root. The servant does not fail in his duty, for the master's praise feeds great love. The master's words bring comfort and a fearless hand. Tuka says: the servant asks for no wages, yet his forehead should not be left bare.

WHAT IT MEANS

Tukaram describes how faith between servant and master actually grows. It is the master's reassurance, not the servant's effort, that lets trust take root and keeps the servant steady in his work. A word of appreciation does more than payment: it nourishes devotion and gives the servant a fearless heart. The closing line names what the servant truly wants. He does not ask for wages, but he asks that his forehead not be left bare, meaning the mark of belonging, the master's blessing and acknowledgment. So too the devotee serves God for recognition and grace, not reward.

GATHA 3779 *Prayers*

Prayer, leave my path to you

मराठी मूळ

जेणें होय हित । तें तूं जाणसी उचित ॥1॥
मज नको लावूं तैसें । वांयां जायें ऐसें पिसें ॥ध्रु.॥
धरितोसी सत्ता । होसी सकळ जाणता ॥2॥
चतुराच्या राया । अंगीकारावें तुकया॥3॥

ENGLISH TRANSLATION

You know what serves my welfare, and You know what is fitting. Do not set me upon a path of madness that leads nowhere.

You hold all authority, and You are the knower of all things. O King of the wise, please accept Tuka.

IN PLAIN WORDS

You know what is good for me, and you know what is fitting. Do not set me on a path of madness that leads nowhere. You hold all power; you are the knower of everything. O King of the wise, accept Tuka.

WHAT IT MEANS

Tukaram lays his whole direction in God's hands. He admits that God, not he, knows what truly serves his welfare and what is fitting, so he begs not to be led down some futile, maddening road of his own choosing. He grounds the plea in what God is: the holder of all authority and the knower of all things. Calling God the King of the wise, he asks only to be accepted. The stake is surrender of judgment itself: the devotee stops trusting his own sense of the right path and asks the all-knowing one to choose it for him.

GATHA 3780 *The Moral Ideal*

Moral ideal, the strength of humility

मराठी मूळ

राहे उभा वादावादीं । तरी फंदीं सांपडे ॥1॥
लव्हाळ्यासी कोठें बळ । करिल जळ आपुलें ॥ध्रु.॥
कठिणासी बळजोडा । नम्र पीडा देखेना ॥2॥
तुका ह्मणे सर्वरसीं । मिळे त्यासी गोत तें ॥3॥

ENGLISH TRANSLATION

One who stands arguing will get caught in entanglements. A small stream cannot withstand a flood and will be washed away.

Hardness meets its match in equal force, but the humble one sees no harm at all. Says Tuka, the one who blends with all is kin to everyone.

IN PLAIN WORDS

Whoever stands and argues gets caught in tangles. A small stream has no force against a flood; it is washed away. Hardness meets its match in equal force, but the humble one comes to no harm. Tuka says: the one who blends with everything is kin to all.

WHAT IT MEANS

Tukaram sets the way of arguing against the way of yielding. The one who stands his ground in dispute only gets snared, like a thin stream swept off by a flood it cannot resist. Hardness invites a matching hardness, force against force, while the humble person stays untouched by the collision. The closing line turns this into a quiet ideal: the one who blends with all, who does not set himself against others, becomes everyone's kin. Examine where you brace and argue, and see how the stiffness itself is what gets broken.

GATHA 3781 *The Necessity of Experience*

Experience, the secret of non-separation

मराठी मूळ

म्हणउनि जाली तुटी । नाहीं भेटी अहंकारें ॥1॥
दाखविलें देवें वर्म । अवघा भ्रम नासला ॥ध्रु.॥
हातें मुरगिाळतां कान। नाहीं भिन्न वेदना ॥2॥
तुका ह्मणे एकांतसुखें । अवघें गोतें गुंतलें॥3॥

ENGLISH TRANSLATION

Because of ego, the connection was severed and the meeting could not take place. God revealed the secret, and all delusion was destroyed.

When you twist your own ear with your hand, the pain is not in something separate from you. Says Tuka, in the bliss of solitude, all kinfolk are entangled as one.

IN PLAIN WORDS

Because of ego the bond was cut, and the meeting could not happen. God showed me the secret, and all my delusion broke. When you twist your own ear with your hand, the pain is not in something separate from you. Tuka says: in the joy of solitude, all my kin are gathered into one.

WHAT IT MEANS

Tukaram tells what it was that kept him apart from God and what dissolved it. The ego had severed the connection, so the meeting never came; then God revealed the inner secret and the whole delusion collapsed. His image makes it plain: when your own hand twists your own ear, the hurt is not in some other being, because it is all you. In the same way there is no real separation between the self and God. So in the bliss of solitude he finds not loneliness but everyone, all his kin folded into the one.

GATHA 3782 *Prayers*

Prayer, caught in the noose of desire

मराठी मूळ

न पडो आतां हाडीं घाव । मध्यें कींव नासक ॥1॥
करविली आत्महत्या । जीवा कां द्वंदाचा ॥ध्रु.॥
आशापाशीं गुंतला गळा । तेणें कळाहीन जालों ॥2॥
तुका ह्मणे लावूं मुळी । जीवकुळी थोरेसी ॥3॥

ENGLISH TRANSLATION

Let no more blows fall upon these bones. The mercy shown in between only hastens the destruction.

Self-destruction has been brought about. Why impose the torment of duality upon the jiva? The noose of desire has caught the throat, and I have become senseless.

Says Tuka, let me trace this back to its root, to the very origin of the life-force.

IN PLAIN WORDS

Let no more blows fall on these bones. The mercy shown in between only hastens my ruin. Self-destruction has been brought about. Why lay the torment of duality on the jiva? The noose of desire has caught my throat, and I have lost all my power. Tuka says: let me trace this back to its root, to the very source of the life-force.

WHAT IT MEANS

Tukaram cries out from exhaustion and asks God to stop the blows, saying that even the mercy granted now and then only drags out his destruction. He sees that his ruin is self-made, and pleads against the torment of duality, the split that keeps the jiva suffering. He names the cause plainly: the noose of desire has tightened on his throat until he is left powerless. His resolve is to go to the root, to trace this bondage back to the very origin of the life-force, so that the cure reaches deeper than the symptom.

GATHA 3783 *Social Criticism*

Social criticism, the teaching not received

मराठी मूळ

सामावे कारण । नाहीं सोसत धरणें ॥1॥
लादी थींके लाजिरवाणी । हीनकमाईची घाणी ॥ध्रु.॥
पुष्प जवळी नाका। दुगपधीच्या नांवें थुंका ॥2॥
तुका ह्मणे किती । उपदेशहीन जाती॥3॥

ENGLISH TRANSLATION

The ground cannot hold what is poured upon it endlessly. A poorly built floor oozes and shames itself with the stench of low earning.

A flower held to the nose brings pleasure, yet one spits at the mention of foul milk. Says Tuka, how many generations pass without receiving any teaching?.

IN PLAIN WORDS

The ground cannot hold what is poured on it without end. A badly built floor oozes and shames itself with the stench of cheap work. A flower held to the nose gives pleasure, but at the mention of spoiled milk one spits. Tuka says: how many generations pass with no teaching given to them?

WHAT IT MEANS

Tukaram looks at what becomes of people left without true teaching. Like overloaded ground that cannot absorb more, or a shoddy floor that seeps and stinks, an untaught life leaks out its own meanness and shames itself. He sets two responses side by side: a flower draws us close, foul milk makes us recoil, and so a life is met with either

welcome or disgust depending on what it has become. The closing line names the real loss: whole generations pass without ever receiving real instruction. The grief is for the neglect, not contempt for those it failed.

GATHA 3784 *Devotion to Vitthal*

Devotion, clinging through merit and fault

मराठी मूळ

असाल ते तुझी असा । आह्मी सहसा निवडों ना॥1॥
अनुसरलों एका चित्तें । हातोंहातें गींवसित ॥ध्रु.॥
गुणदोष काशासाटीं । तुमचे पोटीं वागवूं ॥2॥
तुका ह्मणे दुजें आतां । कोठें चित्ता आतळों ॥3॥

ENGLISH TRANSLATION

Be as You are, I shall not part from You. I have followed You with a single mind, grasping You hand over hand.

Why should I carry the weight of Your merits and faults in my chitta? Says Tuka, where else could my mind now touch or attach itself?.

IN PLAIN WORDS

Be whatever you are; I will not part from you. I have followed you with a single mind, holding you hand over hand. Why should I carry the weight of your merits and faults in my heart? Tuka says: where else could my mind now turn or attach itself?

WHAT IT MEANS

Tukaram declares a love that no longer judges its object. Whatever God may be, he refuses to let go, having followed with an undivided mind, climbing toward God hand over hand. He sets aside the whole question of weighing God's virtues against any faults; that accounting is not his to carry. The closing line shows why this is not naive but settled: there is nowhere else his mind can go, no other refuge left to attach itself to. Devotion here means staying fast precisely because all alternatives have fallen away.

GATHA 3785 *Confession and Sin*

Confession, impurity and the snake-rope

मराठी मूळ

सोंवळा होऊं तों वोंवळें जडलें । सांडीमांडी बोलतोंडीं बीजीं ॥1॥
एकसरीं केलीं किळवरें साटी । आतां नका तुटी पायांसवें ॥ध्रु.॥
संकल्पीं विकल्प पापाचा सुकाळ । रज्जुसर्प मूळ मरणाचें ॥2॥
तुका ह्मणे हें तूं ब्रह्मांड चिाळता । मी कां करूं चिंता पांडुरंगा ॥3॥

ENGLISH TRANSLATION

Before I could become pure, impurity clung to me. In every attempt to set things right, new seeds of confusion are sown.

I have traded everything away in one stroke for the wretched body. Now do not sever the bond with Your feet.

In every intention, doubt creeps in, and sin flourishes. The rope mistaken for a snake becomes the root of death.

Says Tuka, You who set this entire universe in motion, why should I worry, O Panduranga?.

IN PLAIN WORDS

Before I could become pure, impurity clung to me. Every time I try to set things right, new seeds of confusion get sown. In one stroke I traded everything away for this wretched body. Now do not break the bond with your feet. In every intention doubt creeps in, and sin runs wild. The rope mistaken for a snake becomes the root of death. Tuka says: you who keep this whole universe turning, why should I worry, O Panduranga?

WHAT IT MEANS

Tukaram confesses that he cannot purify himself: the moment he reaches for purity, old impurity clings, and each attempt to mend his life only sows fresh confusion. He admits the bad bargain he has made, selling everything off for the sake of this poor body, and begs that the bond with God's feet not be cut. He names the trap in two images: doubt sneaking into every good intention, and the rope mistaken for a snake, an unreal fear that nonetheless breeds the dread of death. Then he lays it down. If God keeps the entire universe turning, his own worry is needless, and the last word is trust rather than anxiety.

GATHA 3786 *Surrender and Acceptance*

Surrender, accepting one's place

मराठी मूळ

आहे तैसा आतां आहे ठायीं बरा । ठेविलों दातारा उचितें त्या ॥1॥
वचनाचा भार पडिलिया शिरीं । जालें मग भारी उतरेना ॥ध्रु.॥
अबोल्याची सवे लावुनियां मना । फाकों नेदीं गुणा ऐसें करूं ॥2॥
तुका ह्मणे आह्मां गोंवळ्याचा संग । राखतें तें अंग जाणतसों ॥3॥

ENGLISH TRANSLATION

As I am now, it is well to remain as I am, placed here by Your fitting design, O generous Lord. Once the burden of words has fallen upon the head, it grows heavy and cannot be lifted off.

Let the mind learn the habit of silence, and let me keep the qualities from scattering. Says Tuka, I know well how to guard the company of those who tether me.

IN PLAIN WORDS

As I am now, it is good to stay just as I am, set here by your fitting design, O generous Lord. Once the burden of words has fallen on the head, it grows heavy and will not lift off. Let the mind learn the habit of silence; let me not scatter the good qualities. Tuka says: I know well how to keep the company of those who tether me.

WHAT IT MEANS

Tukaram accepts the exact condition God has placed him in, content to remain as he is because the arrangement is God's own fitting design. He warns about the weight of words: once a burden of speech settles on the head, it becomes heavy and cannot be set down, so loose talk binds. His remedy is to teach the mind silence and to keep his good qualities from scattering. The closing line is wry and grateful: he has learned to stay willingly in the company of whatever, or whoever, tethers him to God, treating the very thing that binds him as a help rather than a chain.

GATHA 3787 *Autobiography*

Autobiography, mocked by the worldly

मराठी मूळ

तूं माझा कोंवसा । परी न कळे या धसां ॥1॥
कूट खाती मागें पुढें । जाती नरयेगांवा पुढें ॥ध्रु.॥
माझी ह्मणती कवी। निषेधुनि पापी जीवीं ॥2॥
तुका ह्मणे पांडुरंगा । आतां कोण लेखी जगा ॥3॥

ENGLISH TRANSLATION

You are my shelter, but these people do not understand. They take blows before and behind and march onward to the city of Yama.

They call my poetry their own while inwardly condemning and sinning against it. Says Tuka, O Panduranga, now who pays any heed to the world?.

IN PLAIN WORDS

You are my shelter, but these people do not understand it. They take blows behind and ahead, and march on toward the city of Yama. They call my poetry their own while inwardly condemning it, sinning in their hearts. Tuka says: O Panduranga, now who pays any heed to the world?

WHAT IT MEANS

Tukaram contrasts his own refuge with the blindness of those around him. God is his shelter, but the worldly cannot grasp this, and so they stumble through life taking blows on every side, marching toward Yama's city, the realm of death. He notes a sharper hypocrisy: they claim his poetry as their own while privately despising it, sinning against it in their hearts. The closing line is his release from caring about their judgment. Once Panduranga is his shelter, the verdict of such a world no longer holds any weight over him. The point is to stop seeking the approval of those who neither understand nor mean well.

GATHA 3788 *Worldly Metaphors*

Self-revelation, the inner flaw

मराठी मूळ

दर्पणासी बुजे । नखटें तोंड पळवी लाजे ॥1॥
गुण ज्याचे जो अंतरीं । तो चि त्यासी पीडा करी ॥ध्रु.॥
चोरा रुचे निशी। देखोनियां विटे शशी ॥2॥
तुका ह्मणे जन । देवा असे भाग्यहीन ॥3॥

ENGLISH TRANSLATION

An ugly face is frightened by the mirror and turns away in shame. Whatever qualities one holds within, those very qualities torment oneself.

A thief loves the night and is repelled by the sight of the moon. Says Tuka, such people, O God, are devoid of good fortune.

IN PLAIN WORDS

An ugly face is afraid of the mirror; it turns away in shame. Whatever qualities a person holds inside, those very qualities are what torment him. A thief loves the night. When he sees the moon, he is repelled by it. Tuka says: such people, O God, are without good fortune.

WHAT IT MEANS

Tukaram is saying that the trouble we suffer comes from inside us, not from outside. The mirror does not make the face ugly; it only shows what is already there, and that is why the ugly face flinches from it. In the same way, the qualities a person carries within are the very things that come back to torment him. The thief hates the moon not because the moon is cruel but because light exposes what he is doing in the dark. So the call is to examine yourself: what in me cannot bear to be seen is what is already harming me.

GATHA 3789 *Surrender and Acceptance*

Surrender, the Infinite carries across

मराठी मूळ

ह्मणउनि शरण जावें । सर्वभावें देवासी ॥1॥
तो हा उतरील पार । भवदुस्तरनदीचा ॥ध्रु.॥
बहु आहे करुणावंत । अनंत हें नाम ज्या ॥2॥
तुका ह्मणे साक्षी आलें । तरी केलें प्रगट॥3॥

ENGLISH TRANSLATION

Therefore, one should surrender to God with one's entire being. He will carry you across the impassable river of worldly existence.

He is supremely compassionate, and His name is Ananta, the Infinite. Says Tuka, when the witness has arrived, the truth is made manifest.

IN PLAIN WORDS

So surrender to God with your whole being. He will carry you across the river of worldly life that no one can cross alone. He is full of compassion; His very name is Ananta, the Infinite. Tuka says: now that the witness has come, the truth stands out in the open.

WHAT IT MEANS

Tukaram urges total surrender, not a partial bargain but giving the whole self over. The reason is the size of the danger and the size of the helper: worldly existence is a river impossible to ford by your own strength, but God is endlessly compassionate, and His name itself, Ananta, means without limit. Such a one can carry you to the far shore. The closing line says that once you actually have this firsthand, the witness has arrived, you no longer have to argue it; the truth simply shows itself.

GATHA 3790 *Devotion to Vitthal*

Devotion, holding the feet, dropping the doctrines

मराठी मूळ

ऐसीं वर्मे आह्मां असोनियां हातीं । कां होऊं नेणतीं दिशाभुली ॥1॥
पोटाळुनी पाय कवळीन उभा । कृपे पद्मनाभा हालों नेदीं ॥ध्रु.॥
आपुले इच्छेसी घालीन संपुष्टीं । श्रीमुख तें दृष्टी न्याहाळीन ॥2॥
तुका ह्मणे बहु सांडियेलीं मतें । आपुल्या पुरतें धरुनी ठेलों ॥3॥

ENGLISH TRANSLATION

When such secrets are already in our hands, why should we become confused and lose our way? I shall clasp Your feet in an embrace and not let You move, O Padmanabha, O gracious one. I shall set aside my own desires and gaze steadily at Your blessed face.

Says Tuka, I have abandoned many doctrines and hold firmly only to what suffices for me.

IN PLAIN WORDS

These secrets are already in our hands. Why then should we grow confused and lose our way? I will hug Your feet and hold You standing there; by Your grace, O Padmanabha, I will not let You move. I will fold my own wishes away into a box. I will gaze steadily at Your blessed face. Tuka says: I have thrown away many opinions and held on only to what is enough for me.

WHAT IT MEANS

Tukaram is describing a deliberate narrowing of the whole self onto God. He says the heart of the matter is already in his grasp, so there is no excuse for wandering off into confusion. His chosen path is bodily and intimate: clasp Vitthal's feet, refuse to let Him slip away, put his own desires aside as if shutting them in a box, and keep his eyes only on the Lord's face. The last line names the cost and the freedom together: he has dropped the crowd of competing doctrines and kept just the one thing that suffices.

GATHA 3791 *Social Criticism*

Social criticism, gems mistaken for glass

मराठी मूळ

रत्नाच्या वोवणी कांचे ऐशा घरी । आव्हेरुनी दुरी अधिकारें ॥1॥
जातिस्वभाव आला डोळ्यां आड । तया घडे नाड न कळतां ॥ध्रु.॥
कामधेनु देखे जैशा गाईह्मैसी । आणिकांतें ऐसी करोनियां ॥2॥
तुका ह्मणे काय बोलोनियां फार । जयाचा वेव्हार तया साजे ॥3॥

ENGLISH TRANSLATION

One who, blinded by his own nature, dismisses gems as though they were glass has brought ruin upon himself unknowingly. He looks upon the wish-fulfilling cow as though she were an ordinary buffalo, and treats everything else the same way.

Says Tuka, what more can be said? Each one's dealings suit himself.

IN PLAIN WORDS

A man strings gems in a house and then, with his pride of rank, pushes them away as if they were glass. His inborn nature comes between his eyes and what he sees, so he is ruined without knowing it. He looks at the wish-fulfilling cow as though she were just a cow or a buffalo, and he treats everything else the same way. Tuka says: what is the use of saying more? Each person's dealings suit what he is.

WHAT IT MEANS

Tukaram is pointing at the man who cannot tell value from worthlessness because his own conceit blinds him. He has real gems in hand yet throws them aside as glass, and out of pride of caste or rank he fails to recognize what stands before him. The image of the wish-fulfilling cow seen as an ordinary beast names what is at stake: he is in the presence of something priceless, even God or the true teacher, and treats it as common. The warning is not contempt for the man but a mirror; the way you handle what you meet reveals exactly what you are.

GATHA 3792 *The Nature of God*

God's sovereignty, the puppeteer behind the show

मराठी मूळ

तरी च हीं केलीं । दानें वाईट चांगलीं ॥1॥
येक येक शोभवावें । केलें कवतुक देवें ॥ध्रु.॥
काय त्याची सत्ता । सूत्र आणीक चिाळता ॥2॥
तुका ह्मणे धुरें । डोळे भरिले परि खरें॥3॥

ENGLISH TRANSLATION

All these different gifts, both bad and good, were made for a reason: so that one might adorn the other. God has created this spectacle.

What authority does any creature have? Another pulls the strings. Says Tuka, smoke may fill the eyes, but the truth remains.

IN PLAIN WORDS

All these gifts were given for a reason, both the bad ones and the good. One was made to set off the other. God arranged this whole spectacle. What power does any creature have? Another hand pulls the strings. Tuka says: smoke may fill the eyes, but the truth still holds.

WHAT IT MEANS

Tukaram is saying the whole spread of good and bad in the world is not random; it is a single arrangement, made so that one thing shows up against the other. Behind it all is God, who set the spectacle going. From this he draws the hard conclusion: no creature has any independent power of its own, because someone else is working the strings, the way a puppeteer moves the puppets. The smoke that fills the eyes is the confusion of appearances that makes us think we act on our own; under it, the truth of that one governing hand stays firm.

GATHA 3793 *The Necessity of Experience*

Direct experience over hearsay

मराठी मूळ

अंधळें तें सांगे सांगितल्या खुणा । अनुभव देखणा प्रगट त्या ॥1॥
नांदणुक सांगे वडिलाचें बळ । कैसा तो दुर्बळ सुख पावे ॥2॥
तुका ह्मणे नांदों आपल्या प्रतापें । तयासी लोकांपें स्तुती सांगों ॥3॥

ENGLISH TRANSLATION

A blind person can only repeat signs told to him, but one who sees speaks from direct experience. One who describes prosperity by invoking the power of ancestors shows how even a weak person finds comfort that way.

Says Tuka, we shall live by our own merit and speak of it to the people with praise.

IN PLAIN WORDS

A blind man can only repeat the signs he was told. The one who sees speaks from what is plainly before him. A man who boasts of his standing by leaning on his ancestors' strength shows how even a weak person can find some comfort that way. Tuka says: we will live by our own strength, and we will speak its praise to the people.

WHAT IT MEANS

Tukaram draws a line between borrowed words and firsthand sight. The blind man can recite the descriptions handed to him, but he has not seen; only the one with eyes speaks from what is actually before him. The boaster who props himself up on his ancestors' power is like that blind man, taking comfort from a strength that is not his own. Tukaram refuses both: he will stand on what he has realized for himself and let that realization, not inherited credit, be what he commends to others.

GATHA 3794 *Social Criticism*

Social criticism, gifts that ruin both

मराठी मूळ

करी आणिकांचा अपमान । खळ छळवादी ब्राह्मण। तया देतां दान । नरका जाती उभयतां ॥1॥
तैसें जालें दोघांजणां। मागतिया यजमाना । जिाळयेलें वनां । आपणासहित कांचणी॥ध्रु.॥
घडितां दगडाची नाव । मोल क्लेश गेले वाव । तरता नाहीं ठाव। बुडवी तारुं तरतीया ॥2॥
चोरा दिधला सांटा । तेणें मारियेल्या वाटा । तुका ह्मणे ताठा । हें तंव दोघे नाडती ॥3॥

ENGLISH TRANSLATION

A wicked and contentious Brahmin who insults others brings both giver and receiver to hell when gifts are offered to him. Both the beggar and the patron are ruined, like a goldsmith who burns down the forest along with himself.

Building a boat of stone costs great effort and expense, yet it has no place to float and sinks the vessel of those who would cross. Says Tuka, giving one's store to a thief who robs the roads brings ruin to both sides through their stubbornness.

IN PLAIN WORDS

A wicked, quarrelsome Brahmin who insults others: give a gift to him, and both the giver and the taker go to hell. So it goes for the two of them, the patron who asks and the man he begs from; it is like a goldsmith who burns down a whole forest, and himself along with it. Build a boat out of stone, and the cost and the toil go to waste; it has no place to float and drowns the very ones who would cross. Give your store to a thief who robs the roads, Tuka says, and through their stubbornness both sides come to ruin.

WHAT IT MEANS

Tukaram is warning that misplaced giving destroys giver and receiver alike. A gift handed to an arrogant, contentious priest who lives by insulting people does not earn merit; it drags both of them down, the way a goldsmith chasing a little gain can set fire to a forest and burn himself in it. He piles on images of effort spent on the worthless: a stone boat that cannot float and sinks its passengers, a gift handed to a highway robber. The point is discernment in religious giving; pouring devotion or charity into a corrupt vessel ruins everyone, and the stubbornness that keeps the practice going is itself the trap.

GATHA 3795 *Devotion to Vitthal*

Devotion, let it all burn for Vitthal

मराठी मूळ

जळो ते जाणींव जळो ते शाहाणींव । राहो माझा भाव विठ्ठलपायीं ॥1॥
जळो तो आचार जळो तो विचार । राहो मन स्थीर विठ्ठलपायीं ॥ध्रु.॥
जळो हा लौकिक जळो दंभमान । लागो जीव ध्यान विठ्ठलाचें ॥2॥
जळो हें शरीर जळो हा संबंध । राहो परमानंद माझा कंठीं ॥3॥
तुका ह्मणे येथे अवघें चि होय । धरीं मना सोय विठोबाची ॥4॥

ENGLISH TRANSLATION

Let worldly knowledge burn. Let cleverness burn.

May my devotion remain fixed at Vitthal's feet. Let ritual burn.

Let deliberation burn. May my mind stay steady at Vitthal's feet.

Let social standing burn. Let pride and pretense burn.

May my life be absorbed in the meditation of Vitthal. Let this body burn.

Let all attachments burn. May supreme bliss remain in my chitta.

Says Tuka, everything is found here. O mind, take hold of the path to Vithoba.

IN PLAIN WORDS

Let that knowing burn. Let that cleverness burn. Let my devotion stay at Vitthal's feet. Let that ritual burn. Let that reasoning burn. Let my mind stand still at Vitthal's feet. Let reputation burn. Let pride and pretense burn. Let my life fix itself on the meditation of Vitthal. Let this body burn. Let this whole web of relations burn. Let supreme bliss stay in my throat. Tuka says: everything is found right here. O mind, take hold of the road to Vithoba.

WHAT IT MEANS

Tukaram throws every prized thing onto the fire to keep one thing alone. He calls for knowledge, cleverness, ritual, reasoning, reputation, pride, even the body and all its relationships to burn, refusing to let any of them rank above his goal. What survives the fire is devotion fixed at Vitthal's feet, the mind held steady, the life absorbed in remembering Him, and bliss kept close in the throat. The closing line is the whole teaching: do not look elsewhere, everything you seek is here, so the mind should simply take the road to Vithoba.

GATHA 3796 *Surrender and Acceptance*

Surrender, asking what to do

मराठी मूळ

विश्वास धरूनि राहिलों निवांत । ठेवूनियां चित्त तुझे पायीं ॥1॥
तरावें बुडावें तुझिया वचनें । निर्धार हा मनें केला माझा॥ध्रु.॥
न कळे हें मज साच चाळविलें । देसी तें उगलें घेइन देवा ॥2॥
मागणें तें सरे ऐसें करीं देवा । नाहीं तरी सेवा सांगा पुढें॥3॥
करावें कांहीं कीं पाहावें उगलें । तुका ह्मणे बोलें पांडुरंगा॥4॥

ENGLISH TRANSLATION

I rest in quiet faith, having placed my mind at Your feet. Whether I am saved or drowned, it is by Your word.

This is the firm resolve I have made in my chitta. I cannot tell whether You are guiding me truly or leading me astray.

Whatever You give, I shall accept it silently, O God. Grant me what I ask so that asking itself may end.

If not, then tell me what service lies ahead. Says Tuka, should I do something, or should I simply watch in silence? Speak, O Panduranga.

IN PLAIN WORDS

I rest quietly in trust, having laid my mind at Your feet. To be carried across or to drown is by Your word; this is the firm resolve I have made in my heart. I cannot tell whether You are truly guiding me or leading me astray. Whatever You give, I will take it without a word, O God. Bring my asking to an end. If not, then tell me what service comes next. Should I do something, or just watch in silence? Speak, O Panduranga. So says Tuka.

WHAT IT MEANS

Tukaram has handed over the outcome and is waiting on God for instruction. He sets his mind at the Lord's feet and accepts in advance that whether he is saved or sunk depends entirely on God's word, not his own effort. He admits he cannot even tell guidance from being led astray, and he agrees to take whatever comes without complaint. The honesty of the prayer is its end: he presses God to either finish his wanting altogether or else tell him plainly what to do next, to act or to stay still, because a surrendered person still needs to know which way to face.

GATHA 3797 *Appeals and Exhortations*

Exhortation, plunge the mind into the feet

मराठी मूळ

देवाचिये पायीं देई मना बुडी । नको धांवों वोढी इंद्रियांचे ॥1॥
सर्व सुखें तेथें होती एकवेळे । न सरती काळें कल्पांतीं ही ॥ध्रु.॥
जाणें येणें खुंटे धांवे वेरजार । न लगे डोंगर उसंतावे ॥2॥
सांगन तें तुज इतुलें चि आतां । मानी धन कांता विषतुल्य ॥3॥
तुका ह्मणे तुझे होती उपकार । उतरों हा पार भवसिंधु ॥4॥

ENGLISH TRANSLATION

Immerse the mind at the feet of God. Do not let it chase after the pull of the senses.

All joys are found there at once, and they never run out even at the end of an age. Coming and going ceases, and the weary wandering stops.

No mountain of effort need be climbed for rest. I tell you just this much now: regard wealth and family as poison.

Says Tuka, great will be the benefit, for you shall cross this ocean of worldly life.

IN PLAIN WORDS

Plunge your mind into the feet of God. Do not let it run after the pull of the senses. Every joy is found there all at once, and it does not run out even at the end of an age. Going and coming stops; the weary back and forth ends. No mountain of effort has to be climbed for rest. I tell you only this much now: count wealth and family as poison. Tuka says: the gain will be yours, for you will cross over this ocean of worldly life.

WHAT IT MEANS

Tukaram is pressing the listener to drop the chase of the senses and sink the whole mind into God's feet. He promises that all joy is gathered there at once, a joy that does not wear out even when an age ends, and that the exhausting cycle of coming and going simply stops. He insists this is not a steep climb of effort but a resting place. The blunt instruction is to treat wealth and family as poison, not because they are evil in themselves but because clinging to them keeps the mind chasing; let them go and you cross the ocean of birth and death.

GATHA 3798 *Ecstasy and Joy*

Ecstasy, death conquered, the mind at rest

मराठी मूळ

आह्मी विठ्ठलाचे दास जालों आतां । न चले हे सत्ता आणिकांची ॥1॥
नावरे तयासी ऐसें नाहीं दुजें । करितां पंढरिराजें काय नव्हे ॥ध्रु.॥
कोठें तुज ठाव घ्यावयासी धांवा । मना तूं विसावा घेई आतां ॥2॥
इंद्रियांची वोढी मोडिला व्यापार । ज्या अंगें संचार चाळी तुज ॥3॥
तुका ह्मणे आह्मी जिंकोनियां काळ । बैसलों निश्चळ होऊनियां ॥4॥

ENGLISH TRANSLATION

I have become a servant of Vitthal now, and no other power holds sway over me. There is nothing that can overpower the one whom the Lord of Pandhari protects.

Where will you run to take refuge, O mind? Rest now and take your ease. The pull of the senses has been broken and their activity has ceased.

The very force that once drove you now obeys a different master. Says Tuka, we have conquered death itself and sit immovable and still.

IN PLAIN WORDS

I have become Vitthal's servant now. No other power rules me anymore. Nothing can overpower the one whom the King of Pandhari protects; what cannot the King of Pandhari do? Where will you run to find refuge, O mind? Rest now and take your ease. The pull of the senses is broken, their trade shut down. The very force that once drove you now obeys another master. Tuka says: we have conquered death itself and sit down, unmoving and still.

WHAT IT MEANS

Tukaram announces a change of ownership: he belongs to Vitthal now, so no other power has any claim on him. Under the protection of the King of Pandhari nothing can overpower him, for there is nothing that Lord cannot do. He turns to his own restless mind and tells it to stop running and rest, because the grip of the senses has been broken and the energy that once dragged him outward now serves God instead. The triumph is complete in the last line: with the senses stilled and the mind at peace, he says death itself is conquered, and he sits down immovable.

GATHA 3799 *Appeals and Exhortations*

Exhortation, one pure intention suffices

मराठी मूळ

सांगतों तरि तुह्मी भजा रे विठ्ठला । नाहीं तरि गेला जन्म वांयां ॥1॥
करितां भरोवरी दुरावसी दुरी । भवाचिये पुरीं वाहावसी ॥2॥
कांहीं न लगे एक भाव चि कारण । तुका ह्मणे आण विठ्ठलाची ॥3॥

ENGLISH TRANSLATION

I tell you, worship Vitthal. Otherwise, this birth has gone to waste.

If you go on arguing, you will drift farther away and be swept along in the flood of worldly existence. Nothing elaborate is needed; pure intention alone is the key.

Says Tuka, I swear by Vitthal Himself.

IN PLAIN WORDS

I am telling you: worship Vitthal. Otherwise this birth has gone to waste. If you keep arguing, you only move farther away and get swept along in the flood of worldly life. Nothing elaborate is needed; one pure feeling alone is the whole cause. Tuka says: I swear by Vitthal Himself.

WHAT IT MEANS

Tukaram gives a plain, urgent instruction: worship Vitthal, or this human birth is thrown away. He warns that endless debating does not bring you nearer; it pushes you farther off and lets the current of worldly life carry you downstream. Against that, he says nothing complicated is required, no elaborate apparatus, because a single sincere feeling is the one thing that matters. He closes by staking his own word on it, swearing by Vitthal that this is true.

GATHA 3800 *Social Criticism*

Social criticism, the bookish quarreler

मराठी मूळ

शब्दज्ञानी येऊं नेदीं दृष्टीपुढें । छळवादी कुडे अभक्त ते ॥1॥
जळो ते जाणींव जळो त्याचे दंभ । जळो त्याचें तोंड दुर्जनाचें ॥2॥
तुका ह्मणे येती दाटूनि छळाया । त्यांच्या बोडूं डोया न धरुं भीड ॥3॥

ENGLISH TRANSLATION

I will not allow those who deal in mere book-knowledge to come before me. Those contentious deceivers are no devotees.

Let their cleverness burn. Let their pretense burn.

Let the face of such wicked ones be scorched. Says Tuka, when they come pressing to harass, I will shave their heads and show them no courtesy.

IN PLAIN WORDS

I will not let the men of mere book-words stand before my eyes. These quarrelsome cheats are no devotees. Let their cleverness burn. Let their show of piety burn. Let the wicked one's face be scorched. Tuka says: when they crowd in to harass me, I will shave their heads and show them no respect.

WHAT IT MEANS

Tukaram is drawing a hard line against people who turn scripture into a weapon for argument. He refuses to even look at those who deal in book-learning while picking fights, because contentiousness and devotion cannot live in the same person. The fire he calls down is not on the man but on the pattern: the cleverness, the pretense, the wicked use of knowledge to bully. When such people press in to harass him, he promises he will not soften with courtesy but will publicly disgrace the bullying itself. The warning turns back on the reader: am I using what I know to fight, or to love?

GATHA 3801 *The Moral Ideal*

Moral ideal, the duty to confront wrong

मराठी मूळ

अन्यायासी राजा जरि न करितां दंड । बहुचक ते लंड पीडिती जना ॥1॥
ने करी निगा कुणबी न काढितां तण । कैंचे येती कण हातासी ते ॥2॥
तुका ह्मणे संतां करूं नये अनुचित। पाप नाहीं नीत विचारिता ॥3॥

ENGLISH TRANSLATION

If the king does not punish wrongdoers, the wicked grow bold and oppress the people. If the farmer does not weed his field, how will grain come into his hands? Says Tuka, one should never act unjustly toward the saints. Where there is sin, there is no righteousness in sight.

IN PLAIN WORDS

If the king does not punish the wrongdoer, the wicked grow bold and crush the people. If the farmer does not pull out the weeds, how will any grain reach his hands? Tuka says: one must never do wrong to the saints. Where there is sin, no rightness can be found.

WHAT IT MEANS

Tukaram is defending the duty to confront evil rather than let it pass. He gives two plain pictures: a king who will not punish lets cruelty spread, and a farmer who will not weed will harvest nothing. Tolerating wrong is not gentleness; it is how the wicked gain the upper hand and the innocent suffer. The sharp turn comes at the end, that one must never wrong the saints, because where sin is allowed, righteousness simply cannot stand. The call is to weed your own field too: name the wrong, do not feed it.

GATHA 3802 *Worldly Life*

Worldly life, accepting one's lot

मराठी मूळ

भले लोक नाहीं सांडीत ओळखी । हे तों झाली देखी दुस†याची ॥1॥
असो आतां यासी काय चाले बळ । आपुलें कपाळ वोडवलें ॥ध्रु.॥
समर्थासी काय कोणें हें ह्मणावें । आपुलिया जावें भोगावरि ॥2॥
तुका ह्मणे तुह्मां बोल नाहीं देवा । नाहीं केली सेवा मनोभावें ॥3॥

ENGLISH TRANSLATION

Good people never abandon a relationship. But this has become a spectacle for strangers.

Let it be. What force can prevail against this? One must accept what one's own forehead has written.

Who can tell the powerful one what to do? One must go and face one's own destiny. Says Tuka, there is no blame on You, O God. I have not served You with a wholehearted mind.

IN PLAIN WORDS

Good people never drop a friendship. But now this has become a show for strangers to watch. Let it be. What strength can stand against this? My own forehead has brought this on me. Who can tell the powerful one what to do? One must go and live out one's own fate. Tuka says: there is no blame on you, O God. I did not serve you with my whole heart.

WHAT IT MEANS

Tukaram is wrestling with the pain of being abandoned and watched by outsiders, and he refuses to lay the blame outside himself. He notes that the good keep faith, yet his own situation has become a spectacle for strangers. Instead of protesting, he submits to what fate has written on his forehead and accepts that no one bargains with the all-powerful one. The final turn is the heart of it: he clears God of all blame and points the finger at himself, that he never served wholeheartedly. The lesson is to stop accusing and to examine the half-heartedness in one's own devotion.

GATHA 3803 *Appeals and Exhortations*

Exhortation, drop the ego and sit with God

मराठी मूळ

मुकें होतां तुझ्या पदरीचें जातें । मूर्ख तें भोगितें मीमीपण ॥1॥
आपुलिये घरीं मैंद होऊनी बसे । कवण कवणासी बोलों नका ॥2॥
तुका ह्मणे तुह्मां सांगतों मी खुण । देवासी तें ध्यान लावुनि बसा ॥3॥

ENGLISH TRANSLATION

One who was mute would have been carried in Your lap, but the foolish one suffers the consequences of his own ego. He sits in his own home like a fraud.

Do not blame anyone else. Says Tuka, I tell you the secret: fix your attention on God and sit in contemplation.

IN PLAIN WORDS

If you stay silent, what was given into your lap is lost; the fool eats the fruit of his I-and-me. He sits in his own house playing the cheat. Do not go blaming this one and that one. Tuka says: I will tell you the secret. Fix your mind on God and sit there.

WHAT IT MEANS

Tukaram is urging the listener to give up self-importance and turn the mind to God. The picture is of a person who lets the gift slip away and then suffers the consequences of his own ego, sitting at home behaving like a fraud. The remedy is not to keep accusing other people of this and that, since that is just more of the same self-deception. Tukaram then hands over the plain secret he keeps repeating: set your attention on God and sit in steady contemplation. The work is inward, not in finding fault outside.

GATHA 3804 *Devotion to Vitthal*

Devotion, the only marketplace worth attending

मराठी मूळ

आषाढी निकट । आणी कातिनकीचा हाट ॥1॥
पुरे दोन्ही च बाजार । न लगे आणीक व्यापार ॥ध्रु.॥
तें चि घ्यावें तें चि घ्यावें । कैवल्याच्या रासी भावें ॥2॥
कांहीं कोणा नेणे । विठो वांचूनि तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

The Ashadhi pilgrimage is near, and then comes the fair of Kartiki. These two gatherings alone are enough.

No other trade is needed. Take, take again and again the heaps of liberation at a bargain.

Says Tuka, I know nothing and no one besides Vitthal.

IN PLAIN WORDS

The Ashadhi pilgrimage is near, and the fair of Kartiki comes after. These two markets are enough. No other trade is needed. Take it, take it, the heaps of liberation, with love and for almost nothing. Tuka says: I know nothing and no one except Vitthal.

WHAT IT MEANS

Tukaram turns the great Pandharpur pilgrimages of Ashadh and Kartik into a marketplace where the only goods are the company of God. He says these two fairs are the whole of his commerce; he needs no other dealing in the world. What is sold there is liberation itself, piled in heaps and had cheaply, the price being only love. The closing line is total surrender: outside of Vitthal he knows nothing and no one. The point is that devotion is the one trade that pays in the thing every other trade cannot give.

GATHA 3805 *Devotion to Vitthal*

Devotion, the lover's sweet complaint

मराठी मूळ

देऊनियां प्रेम मागितलें चित्त । जाली फिटाफिट तुह्मां आह्मां ॥1॥
काशानें उदार तुह्मांसी ह्मणावें । एक नेसी भावें एक देसी ॥ध्रु.॥
देऊनियां थोडें नेसील हें फार । कुंटिसी विचार अवघियांचा ॥2॥
तुका ह्मणे आह्मां भांडवल चित्त । देउनी दुश्चत पाडियेलें ॥3॥

ENGLISH TRANSLATION

You gave me love and asked for my mind in return. This has been a fair exchange between us.

How can You be called generous when You take one thing in affection and give another? You give a little but take much in return, encompassing everyone in Your reckoning. Says Tuka, our capital was the mind, and by giving it away we have been left in distress.

IN PLAIN WORDS

You gave me love and asked for my mind in return. So you and I have settled the account. How can you be called generous? You wear one thing with affection and hand over another. You give a little and take a great deal; you fold everyone into your reckoning. Tuka says: our only capital was the mind, and by giving it away we have been left undone.

WHAT IT MEANS

Tukaram plays at accusing God of striking a one-sided bargain, the way a lover scolds the beloved. God gave love but took the whole mind in exchange, so the books are squared, yet Tukaram pretends to question whether this counts as generosity at all. The complaint is that God gives a little and takes much, drawing every devotee into the same shrewd account. The mock-grievance hides the real gladness: he has handed over his one piece of capital, the mind, and is left helpless, which is exactly what surrender means. The sweetness is that being undone by God is the gain disguised as loss.

GATHA 3806 *The Moral Ideal*

Moral ideal, steadiness over hasty zeal

मराठी मूळ

तातडीची धांव अंगा आणि भाव । खोळंबा तो मग निश्चयाचा ॥1॥
ह्मणउनि बरी विचारावी चाली । उरीचि ते बोली कामा येते ॥ध्रु.॥
कोरडें वैराग्य माजिरा बडिवार । उतरे तो शूर अंगींचें तें ॥2॥
तुका ह्मणे बरी झ†याची ते चाली । सांचवण्या खोली कैसीयांची ॥3॥

ENGLISH TRANSLATION

Hasty passion brings intensity to the body but then stalls in the grip of indecision. Therefore, it is better to walk thoughtfully, for words spoken with care are the ones that prove useful.

Dry renunciation and empty boasting fade away. Only the warrior who draws on his inner strength endures.

Says Tuka, the steady gait is the good one, for it preserves one's reserves in all conditions.

IN PLAIN WORDS

A sudden burst of feeling rushes through the body, then stalls in indecision. So it is better to walk with thought, for words held back and weighed are the ones that do the work. Dry renunciation and empty boasting wear off. Only the warrior who draws on real inner strength holds out. Tuka says: the steady pace is the good one. How else are reserves kept for the deep stretch?

WHAT IT MEANS

Tukaram is warning against passion that flares up and then dies in confusion. The body can be carried away by a sudden surge of zeal, but it soon stalls, so a thoughtful, measured pace is wiser, and words spoken with care are the ones that actually accomplish something. He contrasts two kinds of seeker: the one whose renunciation is dry and whose vows are mere boasting, who fades, and the true warrior who endures by drawing on genuine inner strength. The steady gait is praised because it conserves one's reserves for the long, deep road. The lesson is to distrust your own flashes of fervor and to build a strength that lasts.

GATHA 3807 *Ecstasy and Joy*

Ecstasy, content without heaven

मराठी मूळ

मी तों बहु सुखी आनंदभरिता । आहें साधुसंतां मेळीं सदा ॥1॥
देवा कांहीं व्हावें ऐसें नाहीं माझ्या जीवा । आणीक केशवा तुजविण ॥ध्रु.॥
न लगे वैकुंठ मोक्ष सायुज्यता । सुख वाटे घेतां जन्म ऐसें ॥2॥
मृत्युलोकीं कोण धरिलें वासना । पावावया जनासवें दुःख ॥3॥
तुका ह्मणे तुझा दास ऐसें लोकां । कांहीं सकिळकां कळों यावें ॥4॥

ENGLISH TRANSLATION

I am truly content, filled with bliss, always in the company of saints and holy ones. O Keshava, I have no desire for anything in my jiva other than You.

I need neither Vaikuntha, nor liberation, nor union. It feels blissful to be born like this.

Who has chosen to dwell in this mortal world? Only one who wishes to share in the suffering of all people. Says Tuka, let the world know that I am Your servant.

IN PLAIN WORDS

I am full of joy, brimming with bliss, always in the company of saints and holy ones. O Keshava, my life wants nothing to happen to it, nothing at all except you. I do not need Vaikuntha, nor release, nor merging into you. It feels sweet to take birth like this. Who in this mortal world would still hold a desire? Only one who wishes to share the people's sorrow. Tuka says: let everyone come to know I am your servant.

WHAT IT MEANS

Tukaram declares a happiness so complete that he refuses even the highest rewards of religion. Living among saints and turned wholly toward Keshava, he wants nothing more to befall him except God himself. He waves away Vaikuntha, liberation, and even merging into God, finding it sweet instead to keep being born. The one desire he allows is striking: to remain in the mortal world in order to share in the suffering of ordinary people. His only ambition is that everyone should know him simply as God's servant, which he treasures above every heaven.

GATHA 3808 *Ecstasy and Joy*

Ecstasy, plunder the free treasure

मराठी मूळ

घ्या रे लुटी प्रेम सुख । फेडा आजि धणी । चुकला तो मुकला । जाली वेरझार हाणी ॥1॥
घाला घातला वैकुंठीं । करूनियां जीवें साटी । पुरविली पाठी । वैष्णवीं काळाची ॥ध्रु.॥
अवघें आणिलें अंबर । विठोसहित तेथें धुर । भेदूनि जिव्हार । नामबाणीं धरियेला ॥2॥
संचित प्रारब्ध क्रियमाण । अवघीं जालीं गहन । केलीं पापपुण्यें । देशधडी बापुडीं ॥3॥
आनंदें गर्जती निर्भर । घोष करिती निरंतर । कांपती असुर । वीर कवणा नांगवती॥4॥
जें दुर्लभ ब्रह्मादिकां । आजि सांपडलें फुका । घ्या रे ह्मणे तुका । सावचित्त होउनी ॥5॥

ENGLISH TRANSLATION

Come, plunder the treasure of love and bliss. Satisfy your longing today.

Whoever misses this chance has lost it, and the opportunity will not return. A leap has been taken straight into Vaikuntha, staking one's very life.

The Vaishnavas have chased away death. The entire sky has been brought down, with Vitthal at its center.

He has been captured by the arrows of the Name piercing His very core. Past karma, destiny, and present actions have all been dissolved.

Merit and sin have been scattered like refugees. The devoted ones roar with boundless joy, their clamor unceasing.

The demons tremble, for these warriors are unconquerable. What is unattainable even for Brahma and the gods has today been found for free.

Says Tuka, take it now with full awareness.

IN PLAIN WORDS

Come, plunder the joy of love. Fill your longing today. Whoever misses it has lost it; the round of coming and going is sheer loss. A raid has been made on Vaikuntha, staking life itself. The Vaishnavas have chased death from behind. The whole sky has been brought down, with Vitthal at its heart, pierced to the core and held fast by the arrows of the Name. Stored karma, ripened fate, and present deeds have all grown faint. Sin and merit have been scattered like driven refugees. The devotees roar, brimming over, their shout never stopping. The demons tremble; who can subdue these warriors? What is hard for even Brahma and the gods is found today for free. Tuka says: take it, take it, with all your wits about you.

WHAT IT MEANS

Tukaram cries out like a herald at a sacking, telling everyone to seize the treasure of divine love before the moment passes. The whole poem is a war-image: the Vaishnavas have staked their lives and stormed Vaikuntha, driven off death, and pulled heaven and Vitthal himself down to earth, capturing God with the arrows of his own Name. In that storm the threefold weight of karma, the stored, the ripened, and the present, dissolves, and sin and merit are scattered like refugees. The point is that what even Brahma and the gods can barely reach is here being given away for nothing to anyone who sings the Name. So he urges the listener not to drift through the cycle of birth and death missing it, but to grab this free grace wide awake.

GATHA 3809 *Longing and Separation*

Longing, the servant of servants

मराठी मूळ

तुझिया दासांचा हीन जालों दास । न धरीं उदास मायबापा ॥1॥
तुजविण प्राण कैसा राहों पाहे । वियोग न साहे क्षणभरि ॥ध्रु.॥
आणिक माझ्या जीवें मोकलिली आस । पाहे तुझी वास पांडुरंगा ॥2॥
सर्वभावें तुज आणिला उचित । राहिलों निंश्चत तुझे पायीं ॥3॥
तुका ह्मणे तुज असो माझा भार । बोलतों मी फार काय जाणें ॥4॥

ENGLISH TRANSLATION

I have become the lowliest servant of Your servants. Do not hold me in contempt, O mother and father.

How can life go on without You? I cannot bear separation even for a moment. My jiva has given up all other hopes and waits only for You, O Panduranga.

With my whole being I have brought what is fitting and now rest assured at Your feet. Says Tuka, let my burden remain on You. I may speak too much, but what do I know?.

IN PLAIN WORDS

I have become the lowest servant of your servants. Do not turn away from me in coldness, mother and father. Without you, how can my life go on? I cannot bear the parting even for a moment. My life has let go of every other hope and watches only for you, Panduranga. With my whole heart I have brought you what is fitting, and now I rest unworried at your feet. Tuka says: let my burden be yours. I talk too much; what do I really know?

WHAT IT MEANS

Tukaram takes the humblest place he can find, calling himself the servant of God's servants, and begs God, his mother and father, not to look on him coldly. He cannot bear even a moment's separation, and his life has dropped every other hope to keep watch for Panduranga alone. Having offered his whole heart, he sets down his anxiety and rests at God's feet. The closing line lays the entire weight of his life on God and admits his own ignorance, that he chatters and truly knows nothing. This is surrender as relief: handing the burden over and trusting the One who holds it.

GATHA 3810 *Social Criticism*

Social criticism, the fault-finder's blind eye

मराठी मूळ

ते चि करीं मात । जेणें होइल तुझें हित ॥1॥
काय बडबड अमित । सुख जिव्हारीं सिणविसी ॥ध्रु.॥
जो मुळव्याधी पीडिला । त्यासी देखोन हांसे खरजुला ॥2॥
आराथकरी सोसी । त्यासि हांसे तो आळसी ॥3॥
क्षयरोगी ह्मणे परता । सर रोगिया तूं आतां ॥4॥
वडस दोहीं डोळां वाढले । आणिकां कानें कोंचें ह्मणे ॥5॥
तुका ह्मणे लागों पायां । शुद्ध करा आपणियां ॥6॥

ENGLISH TRANSLATION

Speak only of that which will serve your true welfare. Why do you exhaust yourself with endless chatter, tormenting your own chitta? A man afflicted with piles is laughed at by one who merely has an itch.

The diligent worker is mocked by the lazy one. The one with consumption tells another patient to step aside.

A man with growths on both eyes tells another that his ears stick out. Says Tuka, fall at the feet of the truth and purify yourselves.

IN PLAIN WORDS

Speak only of what will do you real good. Why wear yourself out with endless chatter, galling your own heart? The man sick with piles is laughed at by one who only has an itch. The hard worker is mocked by the lazy one. The man dying of consumption tells the other patient, step aside, you sick one. A man with growths over both eyes tells another his ears stick out. Tuka says: fall at the feet of truth and make yourselves clean.

WHAT IT MEANS

Tukaram skewers the habit of pointing at everyone else's faults while ignoring one's own far worse condition. He first asks why a person tires himself out with idle talk that only torments his own heart. Then he stacks up sharp little portraits: the diseased mocking the slightly afflicted, the lazy mocking the diligent, the dying ordering another patient out of the way, the man blind with growths sneering at another's ears. Each shows a blindness to the larger flaw in oneself. The closing turn aims the whole thing inward: stop the mockery, bow at the feet of truth, and clean up your own life first.

GATHA 3811 *Confession and Sin*

Confession, lost on both sides

मराठी मूळ

कळों आला भाव माझा मज देवा । वांयांविण जीवा आठविलें ॥1॥
जोडूनि अक्षरें केलीं तोंडपिटी । न लगे सेवटीं हातीं कांहीं ॥2॥
तुका ह्मणे माझे गेले दोन्ही ठाय । सवसार ना पाय तुझे मज ॥3॥

ENGLISH TRANSLATION

My true state has become clear to me, O God. I have been calling upon You in vain.

Stringing words together, I have beaten my own mouth, yet in the end nothing has come to hand. Says Tuka, I have lost both worlds. Neither worldly life nor Your feet are mine.

IN PLAIN WORDS

My true state has become clear to me, O God. I have remembered you to no purpose. I strung words together and beat my own mouth, but in the end nothing came into my hands. Tuka says: I have lost both my places. Neither worldly life nor your feet are mine.

WHAT IT MEANS

Tukaram makes a bare confession of failure, saying he finally sees what he really is. He admits that his remembrance of God has been empty, his many crafted verses just so much mouth-beating that left his hands empty at the end. The painful conclusion is that he has fallen between two stools: he gave up worldly life, yet has not reached God's feet either, so he holds neither. This is the honest low point of the devotional path, where self-satisfaction collapses. Naming the emptiness without excuse is itself the turn, the place from which real surrender can begin.

GATHA 3812 *Prayers*

Plea for grace, worn out by karma

मराठी मूळ

आतां तरी मज सांगा साच भाव । काय म्यां करावें ऐसें देवा ॥1॥
चुकावया कर्म नव्हतें कारण । केला होय सीण अवघा चि ॥2॥
तुका ह्मणे नको पाहूं निरवाण । देई कृपादान याचकासी ॥3॥

ENGLISH TRANSLATION

Now at least tell me the truth, O God. What should I do? There was never any way to escape karma.

All effort has turned to mere exhaustion. Says Tuka, do not wait for my last extremity. Grant the gift of grace to this beggar.

IN PLAIN WORDS

Now at least tell me the truth, O God. What should I do? There was never any way to escape karma. All my effort has turned to nothing but exhaustion. Tuka says: do not wait for my last extremity. Grant the gift of grace to this beggar.

WHAT IT MEANS

Tukaram comes to God empty, asking only to be told the truth of his situation. He admits there was never any path by which he could outrun his own karma; striving against it has only left him spent. So he stops bargaining and asks for the one thing he cannot earn: grace. He calls himself a beggar and begs God not to hold back the gift until he is at the very end, but to give it now.

GATHA 3813 *Confession and Sin*

Confession, the pretender's helplessness

मराठी मूळ

बोल नाहीं तुझ्या दातृत्वपणासी । आह्मी अविश्वासी सर्वभावें ॥1॥
दंभें करी भक्ती सोंग दावी जना । अंतरीं भावना वेगिळया ॥2॥
तुका ह्मणे देवा तूं काय करिसी । कर्मा दुस्तरासी आमुचिया ॥3॥

ENGLISH TRANSLATION

There is no fault in Your generosity. It is I who lack faith in every way.

My devotion is a pretense performed for show before people, while my inner intentions are altogether different. Says Tuka, O God, what can You do against the insurmountable force of our own karma?.

IN PLAIN WORDS

There is no fault in Your generosity. It is I who lack faith, in every way. My devotion is a pretense, a show put on before people, while inside my heart wants something else entirely. Tuka says: O God, what can even You do against the hard, uncrossable force of our karma?

WHAT IT MEANS

Tukaram clears God of all blame and lays it squarely on himself. God's generosity is whole; the failure is the poet's own faithlessness. He names the precise shape of that failure: outward devotion performed for an audience while the inner heart is turned elsewhere, which is hypocrisy seen from inside. The closing line is honest despair, not theology: when a person's own karma is this stubborn, the question is what even God can do, and Tukaram leaves it as a question pointed at his own divided heart, not at God.

GATHA 3814 *The Power of the Name*

The Name dissolves caste

मराठी मूळ

नामधारकासी नाहीं वर्णावर्ण । लोखंड प्रमाण नाना जात ॥1॥
शस्त्र अथवा गोळे भलता प्रकार । परिसीं संस्कार सकळ ही हेम ॥ध्रु.॥
प्रजन्य वर्षतां जीवना वाहावट । तें समसकट गंगे मिळे ॥2॥
सर्व तें हें जाय गंगा चि होऊन । तैसा वर्णावर्ण नाहीं नामीं ॥3॥
महांपुरीं जैसें जातसे उदक । मध्यें तें तारक नाव जैसी ॥4॥
तये नावेसंगें ब्राह्मण तरती । केवीं ते बुडती अनामिक॥5॥
नाना काष्ठजात पडतां हुताशनीं । ते जात होउनी एकरूप ॥6॥
तेथें निवडेना घुरे कीं चंदन । तैसा वर्णावर्ण नामीं नाहीं ॥7॥
पूर्वानुवोळख तें चि पैं मरण । जरि पावे जीवन नामामृत ॥8॥
नामामृतें जालें मुळीचें स्मरण । सहज साधन तुका ह्मणे ॥9॥

ENGLISH TRANSLATION

For the one who bears the Name, there is no high or low station. Iron comes in many forms, but when touched by the philosopher's stone, all of it becomes gold.

When the rains fall and water flows into streams, it all mixes and merges into the Ganga. Everything becomes the Ganga itself.

Likewise, in the Name there is no distinction of caste. As a boat in a great flood carries all who board it, so Brahmins cross over.

How then can the unnamed ones drown? When various kinds of wood are cast into the fire, they all become one form. There one cannot distinguish firewood from sandalwood.

So too, in the Name there is no caste. The old identity is itself a kind of death.

When the nectar of the Name is received, the original remembrance is restored. Says Tuka, the Name is the natural and effortless means.

IN PLAIN WORDS

For the one who bears the Name, there is no high or low birth. Iron comes in many kinds, but touched by the philosopher's stone, all of it becomes gold. When the rains fall and the waters run down, they all mix together and meet the Ganga; all of it goes and becomes the Ganga itself. So too, in the Name there is no distinction of caste. In a great flood the boat carries all who climb aboard; Brahmins cross over on it, so how could the nameless ones drown? When many kinds of wood are thrown into the fire, they all become one form; there you cannot tell common wood from sandalwood. So too, in the Name there is no caste. The old identity is itself a kind of death, when the soul receives the nectar of the Name. By the nectar of the Name the first remembrance returns. Tuka says: the Name is the natural, effortless means.

WHAT IT MEANS

Tukaram makes a radical claim and proves it with four images: the Name erases the high and low of birth. Iron of every kind turns to gold at the touch of the stone; all the scattered waters become the one Ganga; a flood-boat carries everyone across without asking their rank; fire makes common wood and sandalwood into one indistinguishable form. In each case the lower thing is not ranked, it is transformed into the higher and the difference simply vanishes. He then names the stake plainly: the old caste-identity is a death the soul gladly dies, and what rises in its place is the original remembrance of God, restored by the Name. The Name, he says, is the natural and effortless means open to all, which is why no one who takes it can be left to drown.

GATHA 3815 *Longing and Separation*

Longing, life is worthless without Him

मराठी मूळ

काय वांचोनियां जालों भूमिभार । तुझ्या पायीं थार नाहीं तरि ॥1॥
जातां भलें काय डोळयांचें काम । जरि पुरुषोत्तम न देखती ॥ध्रु.॥
काय मुख बिळ श्वापदाचे धांव । नित्य तुझें नांव नुच्चारितां ॥2॥
तुका ह्मणे पैं या पांडुरंगाविण । न वचे चि क्षण जीव भला ॥3॥

ENGLISH TRANSLATION

What good is living if I have merely become a burden on the earth, without any place at Your feet? What use are eyes that do not behold Purushottama? What is this mouth but a cave for beasts if it does not daily utter Your name? Says Tuka, without Panduranga, the soul cannot endure even a single moment.

IN PLAIN WORDS

What is the good of living, if I have only become a weight on the earth, with no place at Your feet? What is the use of eyes, if they do not behold Purushottama? What is this mouth but a den for beasts, if it does not daily speak Your name? Tuka says: without Panduranga, the soul cannot last even a single moment.

WHAT IT MEANS

Tukaram measures the worth of his own existence by one thing alone: whether it is turned toward God. A life with no place at the feet of Vitthal is mere dead weight on the earth, eyes that never see Purushottama are useless, and a mouth that does not speak the Name is no better than an animal's hole. The escalating images strip away every reason a person might give for valuing their own life apart from God. The closing line lands the stakes: separated from Panduranga, the soul cannot survive even one moment, so to live is to keep Him before the eyes and the Name on the tongue.

GATHA 3816 *Social Criticism*

Social criticism, the inverted heart

मराठी मूळ

सोइ†यासी करी पाहुणेर बरा । कांडितो ठोंबरा संता साटीं ॥1॥
गाईसी देखोनी बदबदा मारी । घोडएाची चाकरी गोड वाटे ॥ध्रु.॥
पान फुल नेतो वेश्येसी उदंड । ब्राह्मणासी खांड देऊं नेदी ॥2॥
पर्वकाळीं धर्म न करी नासरी । वेची राजद्वारीं उदंड चि॥3॥
कीर्त्तना जावया होतसे हींपुष्टी । खेळतो सोंकटीं रात्रंदिवस॥4॥
बाइलेच्या गोता आवडीनें पोसी । मातापितियासाी दवडितो ॥5॥
तुका ह्मणे त्याच्या थुंका तोंडावरी । जातो यमपुरी भोगावया ॥6॥

ENGLISH TRANSLATION

He feasts his friends lavishly but pounds bitter herbs for the saints. He scolds and beats the cow on sight but delights in grooming horses.

He brings garlands and flowers in abundance to the courtesan but will not give a bit of sugar to a Brahmin. He makes no charitable gifts on holy days but spends freely at the royal court.

He is too lazy to attend kirtan but gambles day and night. He lovingly supports his wife's relatives but drives away his own mother and father.

Says Tuka, spit upon his face. He is headed for the realm of Yama.

IN PLAIN WORDS

He feasts his friends well but pounds bitter herbs for the saints. He beats the cow the moment he sees it, yet grooming horses feels sweet to him. He carries garlands and flowers in plenty to the courtesan, but will not give a sliver of sugar to a Brahmin. On holy days he does no charity, but at the king's door he spends freely. He is too lazy to go to kirtan, yet he gambles night and day. He gladly feeds his wife's relatives but drives his own mother and father away. Tuka says: spit on his face. He is going to the city of Yama to suffer.

WHAT IT MEANS

Tukaram lays out a man whose every choice is exactly backward, and the pattern is the point. In each pair he lavishes care where it flatters his appetites, friends, fine horses, the courtesan, the royal court, gambling, his wife's people, and withholds it where it would cost him without reward, the saints, the cow, the Brahmin, holy-day charity, kirtan, his own parents. The harsh closing line, spit on his face, is aimed at this inverted ordering of love, not at contempt for a soul: each of us can ask where our own generosity actually flows. The warning that he is bound for Yama's city names the stake, that a heart spent entirely on self-interest reaps its own suffering.

GATHA 3817 *Prayers*

Urgent plea, come running

मराठी मूळ

कां हो पांडुरंगा न करा धांवणें । तरि मज कोणें सोडवावें ॥1॥
तुझा ह्मणऊनि आणिकापें उभा । राहों हें तों शोभा नेदी आतां ॥ध्रु.॥
काळें पुरविली पाठी दुरवरी । पुढें पायां धीरी राहों नेदी ॥2॥
नको आणूं माझें संचित मनासी । पावन आहेसी पतितां तूं ॥3॥
तुका ह्मणे चाले आणिकांची सत्ता । तुज आळवितां नवल हें ॥4॥

ENGLISH TRANSLATION

Why, O Panduranga, do You not come running? If not You, then who will deliver me? Having called myself Yours, I cannot stand before anyone else for help. That would bring no honor now.

Time has pursued me from afar, and ahead, fear will not let me stand firm at Your feet. Do not bring my past karma to mind.

You are the purifier of the fallen. Says Tuka, when the power of others prevails, is it any wonder that my calling out to You goes unanswered?.

IN PLAIN WORDS

Why, O Panduranga, do You not come running? If not You, then who will set me free? Having called myself Yours, I cannot now go and stand before anyone else for help; that would bring You no honor now. Time has chased me from far off, and ahead, fear will not let me stand firm at Your feet. Do not bring my past karma to mind. You are the purifier of the fallen. Tuka says: when the power of others holds sway over me, is it strange that my calling out to You goes unheard?

WHAT IT MEANS

Tukaram cries out at God for delaying, and presses Him with the logic of belonging: having publicly called himself God's own, he cannot go begging anyone else, and to be left stranded would shame God's name, not just his own. He describes being squeezed from both sides, the past pursuing him like time itself and fear ahead keeping him from a firm footing at the feet. So he asks God to forget his accumulated karma and act as what He is called, the purifier of the fallen. The final line is half complaint, half plea: while other powers, his karma and his fear, still rule him, no wonder his prayer seems to go unanswered, which is exactly why he needs God to break in.

GATHA 3818 *Worldly Metaphors*

Metaphor, no use teaching the closed heart

मराठी मूळ

कावळ्याच्या गळां मुक्ताफळमाळा । तरी काय त्याला भूषण शोभे ॥1॥
गजालागीं केला कस्तुरीचा लेप । तिचें तो स्वरूप काय जाणे ॥ध्रु.॥
बकापुढें सांगे भावार्थे वचन । वाउगा चि सीण होय त्यासी ॥2॥
तुका ह्मणे तैसे अभाविक जन । त्यांसी वांयां सीण करूं नये ॥3॥

ENGLISH TRANSLATION

A garland of pearls around a crow's neck does not make it beautiful. Smearing musk on an elephant does not make it understand the fragrance.

Preaching scripture before a heron is wasted effort. Says Tuka, likewise, one should not waste one's energy on faithless people.

IN PLAIN WORDS

A garland of pearls around a crow's neck does not make the crow beautiful. Smear musk on an elephant, and it still does not know the fragrance. Speak words full of meaning before a heron, and it is only wasted effort for you. Tuka says: faithless people are like this; one should not wear oneself out on them in vain.

WHAT IT MEANS

Tukaram uses three mismatched images to make a single practical point about teaching. Pearls cannot beautify a crow, musk cannot teach an elephant what fragrance is, and earnest scripture spoken to a heron is breath thrown away. In each case the precious thing is real, but the receiver has no capacity to receive it. The lesson is not contempt but discernment: with a heart closed to faith, even true teaching only exhausts the teacher, so it is wiser to spend that effort where it can take root than to wear yourself out where it cannot.

GATHA 3819 *Prayers*

Bold love, seizing His garment

मराठी मूळ

आतां धरितों पदरीं । तुज मज करीन सरी ॥1॥
जालों जीवासी उदार । उभा ठाकलों समोर ॥2॥
तुका विनवीतसे संतां । ऐसें सांगा पंढरिनाथा ॥3॥

ENGLISH TRANSLATION

Now I seize hold of Your garment and shall make You equal to me. I have become generous with my very life and stand right before You.

Says Tuka, appealing to the saints: please tell the Lord of Pandhari.

IN PLAIN WORDS

Now I take hold of the hem of Your garment, and I will make You equal with me. I have grown generous with my own life; I stand right here, facing You. Tuka says, appealing to the saints: please tell this to the Lord of Pandhari.

WHAT IT MEANS

Tukaram makes a daring, almost playful claim of intimacy. He grips God's garment like a child who will not be shaken off and announces he will make God his equal, the closeness of love rather than the distance of worship. He says he has become reckless, generous even with his own life, and so he plants himself directly before God with nothing held back. Then, in the signature line, he turns to the saints as go-betweens and asks them to carry his bold case to the Lord of Pandhari, trusting their word to reach where his own boldness aims.

GATHA 3820 *The Nature of God*

The unknowable God

मराठी मूळ

न कळसी ज्ञाना न कळसी ध्याना । न कळेसी दर्शना धुंडाळतां ॥1॥
न कळेसी आगमा न कळेसी निगमा । न बोलवे सीमा वेदां पार ॥2॥
तुका ह्मणे तुझा नाहीं अंतपार । ह्मणोनि विचार पडिला मज ॥3॥

ENGLISH TRANSLATION

You cannot be known through knowledge, nor through meditation, nor by seeking Your vision through searching. You cannot be known through scripture or sacred texts.

The Vedas themselves cannot express Your boundary. Says Tuka, there is no end or limit to You, and therefore I am lost in thought.

IN PLAIN WORDS

You cannot be known by knowledge, nor by meditation, nor found by searching for Your sight. You cannot be known through the Agamas, nor through the Nigamas. The Vedas cannot speak Your limit, cannot reach Your far shore. Tuka says: there is no end or bound to You, and so I am left lost in thought.

WHAT IT MEANS

Tukaram piles up every recognized means of reaching God, knowledge, meditation, the longing for vision, the Agama and Nigama scriptures, even the Vedas, and reports that each one falls short. The point is not that these paths are worthless but that God exceeds them all; the Vedas themselves cannot state His limit or reach His farther shore. He names the stake in the last line: because there is simply no end or boundary to God to grasp, the seeker is left standing in wonder. That bafflement is not failure but the honest condition of a mind before the infinite.

GATHA 3821 *Worldly Metaphors*

Metaphor, the warning of bondage

मराठी मूळ

पायां लावुनियां दोरी । भृंग बांधिला लेंकुरीं ॥1॥
तैसा पावसी बंधन । मग सोडवील कोण ॥ध्रु.॥
गळां बांधोनियां दोरी । वांनर हिंडवी घरोघरीं ॥2॥
तुका ह्मणे पाहें । रीस धांपा देत आहे ॥3॥

ENGLISH TRANSLATION

A child ties a string to a beetle's leg and keeps it captive. In the same way, you too will fall into bondage, and then who will set you free? With a rope around its neck, a monkey is led from house to house.

Says Tuka, look, the bear dances for morsels thrown its way.

IN PLAIN WORDS

A child ties a string to a beetle's leg and keeps it captive. In just this way you too will fall into bondage; and then who will set you free? With a rope tied around its neck, a monkey is led from house to house. Tuka says: look, the bear dances for the morsels thrown to it.

WHAT IT MEANS

Tukaram warns through three pictures of creatures held on a string: a beetle tethered by a child at play, a monkey led door to door by its rope, a bear made to dance for scraps. Each animal moves and performs, yet none is free; the leash is held by another. The point turned on the listener is the question in the middle, once you are bound like this, who will release you? He is warning that a life run by appetite and small rewards is exactly such a leash, and the time to see it is now, while the question of freedom is still open.

GATHA 3822 *The Nature of God*

Nature of God, love beyond a parent's

मराठी मूळ

मायबापें सांभिाळती । लोभाकारणें पिाळती ॥1॥
तैसा नव्हे देवराव । याचा कृपाळु स्वभाव ॥ध्रु.॥
मनासारिखें न होतां । बाळकासी मारी माता ॥2॥
तुका ह्मणे सांगूं किती । बाप लेंकासी मारिती ॥3॥

ENGLISH TRANSLATION

Worldly parents care for and protect their children out of self-interest and attachment. But God the King is not like that.

His nature is pure compassion. When a child does not obey, the mother strikes it.

Says Tuka, how much can I explain? Fathers too beat their sons. But God is different from all of this.

IN PLAIN WORDS

Worldly parents look after their children and raise them out of self-interest and attachment. God the King is not like that; His nature is pure compassion. When the child does not do as she wishes, the mother strikes it. Tuka says, how much can I tell you, fathers too beat their sons. But God is not like this.

WHAT IT MEANS

Tukaram contrasts human love with God's by being honest about the human side. Even parents, the usual image of selfless care, love their children partly out of attachment and self-interest, and when crossed they strike, mothers and fathers alike. He does not romanticize them; he names the limit in their love. Against this he sets God the King, whose very nature is compassion that is not mixed with self-interest and does not turn to anger when disobeyed. The point is that the love we most trust on earth is still conditional, and only God's love is wholly and freely kind.

GATHA 3823 *Appeals and Exhortations*

Exhortation, nothing goes with you

मराठी मूळ

धन मेळवूनि कोटी । सवें नये रे लंगोटी ॥1॥
पानें खाशील उदंड । अंतीं जासी सुकल्या तोंडें ॥ध्रु.॥
पलंग न्याहाल्या सुपती । शेवटीं गोव†या सांगाती ॥2॥
तुका ह्मणे राम । एक विसरतां श्रम ॥3॥

ENGLISH TRANSLATION

You may amass millions in wealth, but not even a loincloth will accompany you in the end. You may chew betel lavishly, but you will depart with a dry mouth.

You may sleep on luxurious beds, but in the end, a coarse shroud will be your companion. Says Tuka, forgetting Rama alone brings all suffering.

IN PLAIN WORDS

You may gather wealth by the crore, but not even a loincloth goes with you. You may chew betel without limit, but in the end you leave with a dry mouth. You may sleep on luxurious beds, but at the last a coarse shroud is your companion. Tuka says: forgetting Rama alone is the whole of suffering.

WHAT IT MEANS

Tukaram strips away the things people spend a life chasing by following each to its end. Crores of wealth cannot send even a scrap of cloth along at death; the endless betel leaves only a parched mouth; the soft bed is traded for the rough cloth of the corpse. The pattern shows that comfort and possession reach exactly to the edge of death and no further. Against that emptiness he sets the one thing that matters: the real loss, the source of all suffering, is forgetting Rama. Remember the Name, and the things that abandon you at the grave lose their power to deceive you now.

GATHA 3824 *Prayers*

Plea of the fallen, shelter taken

मराठी मूळ

विनवितों चतुरा तुज विश्वंभरा । परियेसी दातारा पांडुरंगा ॥1॥
तुझे दास ऐसें जगीं वाखाणिलें । आतां नव्हे भलें मोकलितां ॥ध्रु.॥
माझे गुणदोष कोण जाणे मात । पावनपतित नाम तुझें ॥2॥
लोभ मोह माया आह्मां बांधवितां । तरि हा अनंता बोल कोणा ॥3॥
तुका ह्मणे मी तों पतित चि खरा । परि आलों दातारा शरण तुज ॥4॥

ENGLISH TRANSLATION

I pray to You, O wise Vishvambhara. Hear me, O generous Panduranga.

The world has proclaimed me as Your servant. It would not look good for You to abandon me now.

Who knows the account of my merits and faults? Your name is the Purifier of the Fallen. If greed, desire, and illusion continue to bind me, then the blame, O Ananta, falls on You.

Says Tuka, I am truly a fallen one, but I have come to Your shelter, O generous Lord.

IN PLAIN WORDS

I pray to you, wise Vishvambhara. Hear me, generous Panduranga. The world has called me your servant. It would not look good now to let me go. Who can reckon up my merits and faults? Your name is the Purifier of the Fallen. If greed and desire and Maya keep binding me, then, Ananta, whose fault is that? Tuka says: I am a fallen one, truly. But I have come to your shelter, generous Lord.

WHAT IT MEANS

Tukaram comes empty-handed and turns his own emptiness into a claim on God. He leans on God's reputation: the world already names him a servant, so abandoning him now would shame the master, not the servant. He refuses to itemize his sins, because Vitthal's own name, Purifier of the Fallen, makes the sins beside the point. Then comes the bold turn: if greed and illusion still bind him, the blame rests on the Lord who has not yet cut them. He ends not by defending himself but by simply standing at the shelter, fallen and unashamed of it.

GATHA 3825 *Prayers*

Petition for one gift, the taste of God

मराठी मूळ

त्राहे त्राहे सोडवीं अनंता । लागों दे ममता तुझे पायीं॥1॥
एक चि मागणें देई तुझी गोडी । न लगे आवडी आणिकाची ॥ध्रु.॥
तुझें नाम गुण वर्णीन पवाडे । आवडीच्या कोडें नाचों रंगीं ॥2॥
बापा विठ्ठलराया हें चि देई दान । जोडती चरण जेणें तुझे ॥3॥
आवडीसारखें मागितलें जरी । तुका ह्मणे करीं समाधान ॥4॥

ENGLISH TRANSLATION

Save me, save me, deliver me, O Ananta. Let my attachment cling only to Your feet.

I ask but one thing: give me the sweetness of You alone. I need no love for anything else.

I shall sing the praises of Your name and Your virtues in great ballads, and I shall dance with joy in the arena of devotion. O Father Vitthal, grant me this one gift by which I may reach Your feet.

Says Tuka, if I have asked according to my chitta's true desire, then grant me satisfaction.

IN PLAIN WORDS

Save me, save me, deliver me, Ananta. Let my love cling only to your feet. I ask one thing only: give me the taste of you. I want no love for anything else. I will sing your name and your deeds in long songs. I will dance with joy in the place of devotion. Father Vitthalraya, give me this one gift, by which I reach your feet. Tuka says: if I have asked from my heart's true longing, then grant it, and let me rest.

WHAT IT MEANS

Tukaram cries for rescue, but names exactly what rescue means to him: not safety, but a single fixed love. He asks for only one gift, the sweetness or taste of God, and refuses any appetite for anything besides. That one taste is not idle; it overflows into singing the Name and dancing in the company of devotion, and it is the very means by which he reaches Vitthal's feet. He closes by staking the prayer on its sincerity: if this is truly his heart's longing and not a passing whim, then let God satisfy it and still his restlessness.

GATHA 3826 *Worldly Metaphors*

Satire, the wrong thing in the wrong place

मराठी मूळ

सुगरणीबाई थिता नास केला । गुळ तो घातला भाजीमध्यें ॥1॥
क्षीरीमध्यें हिंग दुधामध्यें बोळ । थितें चि वोंगळ कैसें केलें ॥ध्रु.॥
दळण दळोनी भरूं गेली पाळी । भरडोनि वोंगळी नास केला ॥2॥
कापुराचे सांते आणिला लसण । वागवितां सीण दुःख होय ॥3॥
रत्नाचा जोहारी रत्न चि पारखी । येर देखोदेखीं हातीं घेती ॥4॥
तुका ह्मणे जरी योग घडे निका । न घडतां थुंका तोंडावरी ॥5॥

ENGLISH TRANSLATION

A good cook has ruined everything by putting jaggery into the vegetable dish, adding asafoetida to the rice pudding, and dropping resin into the milk. What was perfectly fine has been made revolting.

After grinding the flour, she went to fill the mortar and instead made coarse mash, ruining the whole thing. She brought garlic to a market that trades in camphor.

Carrying such a thing around brings only distress. Only a true jeweler can appraise a gem; others merely handle stones by imitation.

Says Tuka, if the match is right, it is well. If not, spit upon the whole affair.

IN PLAIN WORDS

A good cook ruined what was fine. She put jaggery in the vegetables. She put asafoetida in the rice pudding, and resin in the milk. What was perfectly good she made disgusting. She ground the flour, went to fill the mortar, and made coarse mash instead, spoiling the lot. She brought garlic to a market that trades in camphor. To carry such a thing about brings only trouble and pain. Only a true jeweler can judge a gem. Others just handle stones because they see others do it. Tuka says: if the match is right, it is well. If it is not, spit on the whole affair.

WHAT IT MEANS

Tukaram piles up images of competent people putting the right thing in exactly the wrong place: sweetness fouling a savory dish, garlic hawked where only camphor is prized. The point is fitness, not effort; skill aimed wrongly produces something revolting, and grinding well still yields mash if you mishandle the next step. Behind the kitchen joke is discernment in spiritual life: only the true jeweler can tell a gem, while others merely imitate, handling stones they cannot value. He ends bluntly, that a thing is worth keeping only if it truly fits, and worth nothing if it does not. The mirror he holds up asks whether our own devotion is well-matched or just imitation handled out of place.

GATHA 3827 *Devotion to Vitthal*

Adoration, God waiting on the riverbank

मराठी मूळ

बाप माझा दिनानाथ । वाट भक्तांची पाहात ॥1॥
कर ठेवुनियां करीं । उभा चंद्रभागे तिरीं ॥ध्रु.॥
गळां वैजयंतीमाळा। रूपें डोळस सांवळा ॥2॥
तुका ह्मणे भेटावया । सदा उभारिल्या बाहएा ॥3॥

ENGLISH TRANSLATION

My father, the Lord of the humble, stands watching for His devotees to come. He stands with hands on His hips on the bank of the Chandrabhaga.

Around His neck hangs the Vaijayanti garland, and His form is radiant and dark-complexioned. Says Tuka, His arms are always raised, ready to embrace.

IN PLAIN WORDS

My father, Lord of the lowly, stands watching for his devotees to come. He stands with his hands on his hips, there on the bank of the Chandrabhaga. A Vaijayanti garland hangs at his neck. His form is dark and beautiful, with seeing eyes. Tuka says: to embrace us, his arms are always open.

WHAT IT MEANS

Tukaram paints Vitthal not as a remote deity but as a father who waits and watches for his children. The whole posture of the temple image is read as longing: hands on hips on the Chandrabhaga's bank, eyes that truly see, arms held ready. The dark, garlanded form is gazing back at the devotee even as the devotee gazes at him. The point lands in the last line: the seeking is mutual, and God's arms are not crossed but perpetually open to embrace whoever comes.

GATHA 3828 *Prayers*

Surrender, the child to its mother

मराठी मूळ

माझें जीवन तुझे पाय । कृपाळु तूं माझी माय ॥1॥
नेदीं दिसों किविलवाणें । पांडुरंगा तुझें तान्हें ॥ध्रु.॥
जन्ममरण तुजसाटीं । आणीक नेणें दुजी गोष्टी ॥2॥
तुका ह्मणे तुजविण । कोण हरिल माझा सीण ॥3॥

ENGLISH TRANSLATION

Your feet are my very life. You are the compassionate one, my mother.

Do not let me appear pitiable, O Panduranga, for I am Your little child. Birth and death I endure for Your sake alone.

I know no other concern. Says Tuka, without You, who will remove my suffering?.

IN PLAIN WORDS

Your feet are my life. You are kind; you are my mother. Do not let me look wretched, Panduranga. I am your little child. I bear birth and death for your sake. I know no other matter. Tuka says: without you, who will take away my weariness?

WHAT IT MEANS

Tukaram speaks as a small child to its mother, making his whole life depend on God's feet. He turns even birth and death, the great burden, into something endured only for God's sake, leaving room for no other concern in his mind. The plea is tender and a little protective of God's honor: do not let your own child be seen looking pitiable. The closing question states the stakes plainly, that there is no one else who can lift his exhaustion, so the helplessness itself is offered as the bond.

GATHA 3829 *Devotion to Vitthal*

Wonder, the devotee who made God wait

मराठी मूळ

कां रे पुंडए मातलासी । उभें केलें विठ्ठलासी ॥1॥
ऐसा कैसा रे तूं धीट । मागें भिरकाविली वीट ॥ध्रु.॥
युगें जालीं अठ्ठावीस । अजुनी न ह्मणसी बैस ॥2॥
भाव देखोनि निकट । देवें सोडिलें वैकुंठ ॥3॥
तुका ह्मणे पुंडलिका । तूं चि बिळया एक निका ॥4॥

ENGLISH TRANSLATION

O Pundalik, what boldness! You have kept Vitthal standing upright. How daring you are, having tossed the brick behind you.

Twenty-eight ages have passed, and still you have not told Him to sit. Seeing your devotion up close, God left Vaikuntha behind.

Says Tuka, O Pundalik, you alone are the one truly powerful devotee.

IN PLAIN WORDS

Pundalik, what nerve! You have made Vitthal stand there upright. How bold you are, having thrown the brick behind you. Twenty-eight ages have passed, and still you do not say, sit. Seeing your love so close, God left Vaikuntha behind. Tuka says: Pundalik, you alone are the one truly mighty devotee.

WHAT IT MEANS

Tukaram retells the founding story of Pandharpur with delighted mock-scolding: Pundalik, tending his parents, tossed a brick for the Lord to stand on and never told him to sit, so Vitthal has stood waiting for twenty-eight ages. The teasing is praise in disguise. Such audacity is only possible because Pundalik's love drew God out of Vaikuntha to the riverbank in the first place. The poem celebrates a devotion so intimate it can keep God standing, and names Pundalik the truly powerful one, since love, not force, is what binds the Lord.

GATHA 3830 *Devotion to Vitthal*

Absorption, the mind dissolved like salt

मराठी मूळ

तुज पाहातां समोरी । दृष्ट न फिरे माघारी ॥1॥
माझें चित्त तुझ्या पायां । मिठी पडिली पंढरिराया ॥ध्रु.॥
नव्हे सारितां निराळें । लवण मेळवितां जळें ॥2॥
तुका ह्मणे बळी । जीव दिला पायांतळीं ॥3॥

ENGLISH TRANSLATION

When I look at You standing before me, my gaze will not turn away. My mind has clung to Your feet in a tight embrace, O Lord of Pandhari.

It cannot be separated, just as salt, once dissolved in water, cannot be drawn apart. Says Tuka, with all his strength, he has offered his life beneath Your feet.

IN PLAIN WORDS

When I look at you before me, my gaze will not turn back. My mind has caught hold of your feet, Pandhariraya, and clings tight. It cannot be pulled away, as salt cannot be drawn back once it dissolves in water. Tuka says: with all his strength, he has given his life beneath your feet.

WHAT IT MEANS

Tukaram describes a seeing that has become irreversible: once his eyes meet Vitthal, they refuse to turn away, and his mind grips the feet and will not let go. The image of salt in water names the kind of union he means, not a clinging that could be loosened but a dissolving that cannot be undone. Subject and object no longer come apart. The final line completes it as total self-offering, his whole life laid beneath those feet with everything he has.

GATHA 3831 *Social Criticism*

Social criticism, counsel wasted on the closed

मराठी मूळ

उपदेश किती करावा खळासी । नावडे तयासी बरें कांहीं ॥1॥
शुद्ध कां वासना नव्हे चांडाळाची । होळी संचिताची केली तेणें ॥ध्रु.॥
नाहीं भाव मनीं नाइके वचन । आपला आपण उणें घेतों ॥2॥
तुका ह्मणे त्यासी काय व्याली रांड । करी बडबड रिती दिसे ॥3॥

ENGLISH TRANSLATION

How much should one try to counsel the wicked? Nothing good appeals to them. The impure mind of such a person will not become clean, for he has made a bonfire of his own destiny.

There is no devotion in his mind, and he will not heed good counsel. He only brings ruin upon himself.

Says Tuka, what kind of mother bore such a one? He babbles endlessly yet remains empty.

IN PLAIN WORDS

How long should one counsel the wicked? Nothing good appeals to them. Why would such an impure mind ever turn clean? He has made a bonfire of his own store of good. There is no faith in his mind; he will not hear good words. He only takes the loss upon himself. Tuka says: what mother bore such a one? He babbles on, and is seen to be empty.

WHAT IT MEANS

Tukaram asks a hard question about the limits of counsel: when a heart is shut, advice slides off, and good words find no purchase. The harsh figures are aimed at the pattern, not at a soul to be despised, that a closed mind burns up its own accumulated good and ends the loser by its own refusal. The empty babbling names a real trap: speaking endlessly while taking nothing in. Read inward, it is a warning to examine our own deafness to good counsel before we waste it on others, and to notice when our talk has gone hollow.

GATHA 3832 *The Nature of God*

Nature of God, the Lord bound by his own name

मराठी मूळ

समर्थासी लाज आपुल्या नामाची । शरण आल्याची लागे चिंता ॥1॥
न पाहे तयाचे गुण दोष अन्याय । सुख देउनि साहे दुःख त्याचें ॥ध्रु.॥
मान भलेपण नाहीं फुकासाटीं । जयावरि गांठी झीज साहे ॥2॥
तुका ह्मणे हें तूं सर्व जाणसी । मज अधिरासी धीर नाहीं ॥3॥

ENGLISH TRANSLATION

A powerful lord is bound by the honor of his own name. He is ever concerned about those who have taken his shelter.

He does not look at their merits, faults, or offenses. He bears their sorrow and grants them happiness.

Reputation and honor are not had for free. He who ties the knot bears the cost.

Says Tuka, You know all of this. I am restless, and I have no patience.

IN PLAIN WORDS

A great lord is bound by the honor of his own name. He has to care about those who come for shelter. He does not look at their merits, faults, or wrongs. He gives them happiness and bears their sorrow himself. Honor and goodness do not come free. The one who ties the knot bears the cost. Tuka says: you know all this. I am anxious; I have no patience.

WHAT IT MEANS

Tukaram reasons from how a powerful, honorable lord behaves to how God must behave. A great one is bound by his own reputation, so once you take his shelter he cannot weigh your sins against you; he simply gives joy and absorbs your sorrow. The cost is real, and it falls on the protector, not the protected, for the one who ties the knot of refuge is the one who pays. Having argued the case, Tukaram drops the argument and confesses the truth underneath: he is restless and out of patience, and is really just pressing God to act on what God already knows.

GATHA 3833 *Ecstasy and Joy*

Ecstasy, the joy of kirtan and holy company

मराठी मूळ

आनंदें कीर्तन कथा करीं घोष । आवडीचा रस प्रेमसुख ॥1॥
मज या आवडे वैष्णवांचा संग । तेथें नाहीं लाग किळकाळा ॥ध्रु.॥
स्वल्प मात्र वाचे बैसलासे निका । राम कृष्ण सखा नारायण ॥2॥
विचारितां मज दुजें वाटे लाज । उपदेशें काज आणीक नाहीं ॥3॥
तुका ह्मणे चित्त रंगलेंसे ठायीं । माझें तुझ्या पायीं पांडुरंगा ॥4॥

ENGLISH TRANSLATION

In bliss I perform kirtan, telling the divine story with fervor. The essence of devotion is the sweetness of love.

I adore the company of Vaishnavas, for there the grip of time and death has no hold. With even a few words settled rightly on the tongue, Rama, Krishna, the friend Narayana, are present.

When I reflect, everything else seems shameful. No other teaching serves any purpose.

Says Tuka, my mind has become absorbed right there, at Your feet, O Panduranga.

IN PLAIN WORDS

In bliss I sing kirtan and tell the story aloud. The juice of love is the sweetness I taste. I love the company of the Vaishnavas. There, time and death cannot reach. Just a few words sit rightly on the tongue: Rama, Krishna, the friend Narayana. When I think it over, everything else seems shameful. No other teaching is of any use to me. Tuka says: my mind has soaked into one place, into your feet, Panduranga.

WHAT IT MEANS

Tukaram describes where his joy actually lives: in singing and telling God's story, where love itself is the sweetness on the tongue. The company of devotees is precious because in it the grip of time and death loses hold. Almost nothing is needed, only a few holy names settled rightly, Rama, Krishna, Narayana the friend, and that is enough. Set beside this, every other pursuit and teaching looks shameful and useless to him. The poem ends with the reason: his mind is dyed through and absorbed at Vitthal's feet, so it has no appetite left for anything else.

GATHA 3834 *The Power of the Name*

The Name, a world where chanting reigns

मराठी मूळ

ब्रह्मज्ञान जेथें आहे घरोघरीं । सर्व निरंतरी चतुर्भुज॥1॥
पापा नाहीं रीग काळाचें खंडण । हरिनामकीर्तन परोपरी ॥2॥
तुका ह्मणे हा चि भाव माझ्या चित्तीं । नाहीं आणिकां गती चाड मज॥3॥

ENGLISH TRANSLATION

Where the knowledge of Brahman is in every home, all are like four-armed Vishnu at all times. Sin has no entry, and the power of death is broken, for the chanting of Hari's name resounds everywhere.

Says Tuka, this alone is the conviction of my chitta. I have no desire for any other path.

IN PLAIN WORDS

Where the knowledge of Brahman is in every house, all of them, always, are like four-armed Vishnu. Sin has no way in, and the power of death is broken, for the kirtan of Hari's name sounds everywhere, in every way. Tuka says: this alone is the faith in my heart. I have no longing for any other way out.

WHAT IT MEANS

Tukaram imagines a whole world soaked in the knowledge of Brahman, where every household holds it and every person stands as good as four-armed Vishnu. In such a place sin finds no doorway and even death's power is broken, simply because the Name of Hari is being sung everywhere without pause. The Name is treated not as one practice among many but as the force that remakes the world. He closes by claiming this conviction as the single faith of his heart, and refusing any desire for another path to liberation.

GATHA 3835 *Faith and Trust*

Faith, no enemy left but my own ignorance

मराठी मूळ

मज नाहीं कोठें उरला दुर्जन । मायबापाविण ब्रह्मांडीं हें ॥1॥
कासया जिकीर करणें येविसीं । भयाची मानसीं चिंता खंती ॥ध्रु.॥
विश्वंभराचिये लागलों सांभाळीं । संत नेती चाली आपुलिया ॥2॥
तुका ह्मणे माझें पाळणें पोषणें । करी नारायण सर्वस्वेंसी ॥3॥

ENGLISH TRANSLATION

I have no enemy left in this universe except for my own ignorance, which stands in place of a parent. Why should there be any worry or fear or anxiety in the heart? I have come under the care of Vishvambhara.

The saints guide me along their own path. Says Tuka, Narayana Himself sees to my nurture and sustenance with all that He has.

IN PLAIN WORDS

I have no enemy left anywhere. In this whole universe there is no one against me but my own ignorance, which stands where a parent should. Why should I fret about any of this? Why carry fear or worry or grief in my mind? I have come under Vishvambhara's care. The saints lead me along their own way. Tuka says: Narayana himself feeds me and raises me, with all that he has.

WHAT IT MEANS

Tukaram declares that his last enemy is gone, except the one inside, his own ignorance, which he names as the false parent still lodged in him. Once he has placed himself under Vishvambhara's care, fear and worry and grief lose their reason to exist. He is not navigating alone: the saints walk him along their tested path. The final line rests the whole thing on God's parenthood, that Narayana himself nurtures and sustains him with everything he has, so anxiety becomes pointless once that care is trusted.

GATHA 3836 *Social Criticism*

Social criticism, the blind passing on the blind

मराठी मूळ

नाहीं हित ठावें जननीजनका । दाविले लौकिकाचार तींहीं ॥1॥
अंधळ्याचे काठी अंधळें लागलें । घात एकवेळे मागेंपुढें ॥ध्रु.॥
न ठेवावी चाली करावा विचार । वरील आहार गळी लावी ॥2॥
तुका ह्मणे केला निवाडा रोकडा । राऊत हा घोडा हातोहातीं ॥3॥

ENGLISH TRANSLATION

Parents do not truly know what is good for their children. They merely teach the customs and conventions of society.

It is like the blind leading the blind with a stick; sooner or later, both will stumble. One should not follow old ways blindly but should reason carefully, for the bait on the hook above leads only to the throat.

Says Tuka, the verdict has been given on the spot. The horseman and the horse have been exchanged hand to hand.

IN PLAIN WORDS

Parents do not know what is truly good for their children. All they teach them is the customs of the world. It is the blind led with the blind man's stick; sooner or later, the one in front and the one behind, both fall. Do not just keep walking the old path. Stop and think. The bait set high on the hook drags you down by the throat. Tuka says: the verdict is settled here and now. The rider and the horse have changed hands.

WHAT IT MEANS

Tukaram turns a hard eye on inherited religion. He says parents pass on only the conventions of society, not what actually saves a person, so child follows parent the way a blind man follows another blind man's stick, and both end in the ditch. The point is not contempt for parents; it is a warning against following any path without examining it for yourself. The worldly comforts dangled in front of you are bait on a hook: swallow them and they catch you by the throat. The closing image, rider and horse exchanged hand to hand, names how the trap is handed down from one generation to the next, with the verdict already passed.

GATHA 3837 *Prayers*

Prayer, the refugee at the feet

मराठी मूळ

आतां पहाशील काय माझा अंत । आलों शरणागत तुज देवा ॥1॥
करीं अंगीकार राखें पायांपाशीं । झणीं दिसों देसी कळिवलवाणें ॥ध्रु.॥
नाहीं आइकिली मागें ऐसी मात । जे त्वां शरणागत उपेक्षले ॥2॥
तुका ह्मणे आतां धरीं अभिमान । आहेसी तूं दानशूर दाता ॥3॥

ENGLISH TRANSLATION

How much longer will You test me? I have come to You as a refugee, O God. Accept me and keep me near Your feet.

Do not let me appear lowly and pitiable. Never has it been heard that You abandoned one who sought Your shelter.

Says Tuka, now uphold Your pride, for You are known as the most generous of givers.

IN PLAIN WORDS

How long will you keep testing me? I have come to you for refuge, O God. Take me in; keep me near your feet. Do not let me be seen looking wretched and pitiable. It has never been heard, in all the past, that you cast off one who came to you for shelter. Tuka says: now guard your own honor, for you are known as the most open-handed of givers.

WHAT IT MEANS

Tukaram prays as one who has already thrown himself on God's mercy and is now waiting, asking how much longer the delay will last. His whole argument rests on God's reputation: no one has ever heard of the Lord abandoning a person who took refuge in him, so to abandon Tukaram now would stain that record. He even tells God to guard his own pride, since God is famed as the most generous of givers. The prayer makes the stakes God's, not just his own: the refugee's rescue is now a matter of the protector's honor.

GATHA 3838 *Faith and Trust*

Faith, only the Name is asked

मराठी मूळ

होईल तो भोग भोगीन आपुला । न घलीं विठ्ठला भार तुज ॥1॥
तुह्मांपासाव हें इच्छीतसें दान । अंतरींचें ध्यान मुखीं नाम ॥ध्रु.॥
नये काकुलती गर्भवासांसाटीं । न धरीं हें पोटीं भय कांहीं ॥2॥
तुका ह्मणे मज उदंड एवढें । न वांचावें पुढें मायबापा॥3॥

ENGLISH TRANSLATION

Whatever suffering is destined, I will endure it myself. I will not place that burden upon You, O Vitthal.

What I desire from You is this gift alone: constant remembrance within and Your name upon my lips. I will not beg and plead out of fear of rebirth, nor will I hold any terror in my chitta.

Says Tuka, this much is more than enough for me. Do not let me live on beyond this, O mother and father.

IN PLAIN WORDS

Whatever suffering is destined for me, I will bear it myself. I will not lay that burden on you, Vitthal. This is the only gift I want from you: your remembrance held within, your name on my lips. I will not whimper in fear of being born again. I will hold no such dread in my heart. Tuka says: this much is more than enough for me. Let me not live on past this, O mother and father.

WHAT IT MEANS

Tukaram refuses to use God as an escape from his own karma. He accepts whatever pain is fated and will not hand that weight to Vitthal; the single thing he asks for is the Name, remembered inside and spoken aloud. He explicitly drops the common motive of bhakti as a way to dodge rebirth, saying he will not plead out of fear of another birth. Calling God mother and father, he asks not to outlive this one gift, because once you have the Name, nothing further is needed.

GATHA 3839 *Longing and Separation*

Longing, the complaint of the delayed soul

मराठी मूळ

काय तुझी ऐसी वेचते गांठोळी । मांहे टाळाटाळी करीतसां ॥1॥
चतुराच्या राया आहो पांडुरंगा । ऐसें तरि सांगा निवडूनि ॥ध्रु.॥
कोण तुह्मां सुख असे या कवतुकें । भोगितां अनेकें दुःखें आह्मी ॥2॥
तुका ह्मणे काय जालासी निर्गुण । आह्मां येथें कोण सोडवील ॥3॥

ENGLISH TRANSLATION

Is Your treasury truly being depleted? Is that why You keep delaying? O King of the wise, O Panduranga, if that is so, then say it plainly. What pleasure do You find in this game while I endure so many sorrows? Says Tuka, have You become formless and beyond reach? Who then will deliver us here?

IN PLAIN WORDS

Will your treasury run dry if you help me? Is that why you keep putting me off? O King of the wise, O Panduranga, if that is the reason, then say it plainly. What joy do you find in this game, while I go on suffering one sorrow after another? Tuka says: have you turned formless and gone beyond reach? Then who is left to set me free?

WHAT IT MEANS

This is the bold, almost teasing complaint of a devotee kept waiting. Tukaram needles God: surely your store of grace is not so small that giving it would empty you, so why the delay? He demands a straight answer from the all-knowing Panduranga and asks what pleasure God can take in a game that is only pain for him. The last line carries the real fear: if God has dissolved into the formless and become unreachable, then there is no one left who can rescue him, which is exactly why he keeps clamoring for the personal Lord to answer.

GATHA 3840 *True Worship*

True worship, the life of all creatures

मराठी मूळ

देवाची पूजा हे भूताचें पाळण । मत्सर तो सीण बहुतांचा ॥1॥
रुसावें फुगावें आपुलियावरि । उरला तो हरि सकळ ही ॥2॥
तुका ह्मणे संतपण यां चि नांवें । जरि होय जीव सकळांचा ॥3॥

ENGLISH TRANSLATION

True worship of God is the nurturing of all living beings. Envy is the source of suffering for many.

One should be angry only with oneself. What remains after that is all Hari.

Says Tuka, saintliness is defined by this alone: becoming the very life of all creatures.

IN PLAIN WORDS

True worship of God is the care of every living being. Envy is what wears so many people down. Be angry only with yourself. Whatever is left after that is all Hari. Tuka says: this alone is what sainthood means: to become the very life of all creatures.

WHAT IT MEANS

Tukaram relocates worship from the shrine to the living world: to tend and protect all creatures is the real puja. He names envy as the disease that exhausts people, and gives a sharp instruction, sulk and rage at yourself alone, not at others. Once your resentment turns inward and burns out, what remains in front of you, every being, is simply Hari. The closing line defines holiness not by ritual or austerity but by one test: have you become the very life of all creatures.

GATHA 3841 *Autobiography*

Autobiography, contemplation alone as service

मराठी मूळ

नाहीं जप तप जीवाची आटणी । मनासी दाटणी नाहीं केली ॥1॥
निजलिया ठायीं पोकारिला धांवा । सांकडें तें देवा तुझें मज ॥ध्रु.॥
नाहीं आणूनियां समर्पिनलें जळ । सेवा ते केवळ चिंतनाची ॥2॥
तुका ह्मणे आह्मीं वेचिलीं उत्तरें । घेतलीं उदारें साच भावें ॥3॥

ENGLISH TRANSLATION

I have not performed austerities or penances. I have not forced or disciplined the mind.

From the very place where I lay, I cried out to You. This difficulty, O God, is between You and me.

I have not fetched and offered water. My only service has been that of contemplation.

Says Tuka, I have spent my words, and the generous Lord has accepted them as genuine.

IN PLAIN WORDS

I have done no chanting, no austerity, no grinding down of the body. I have not crushed or disciplined the mind. From the very spot where I lay, I called out and ran to you. This trouble of mine, O God, is between you and me. I brought no water and poured it in offering. My only service has been remembrance. Tuka says: I spent only my words, and the open-handed Lord took them as true.

WHAT IT MEANS

Tukaram lays out plainly what his path was not: no formal penance, no forced control of the mind, none of the standard rituals like offering water. He simply cried out from wherever he happened to be and made his need a private matter between himself and God. His entire worship was contemplation, the inner holding of God in mind. The point lands in the last line: he offered nothing but his words, and the generous Lord accepted them as genuine, which means heartfelt remembrance outweighs every elaborate rite.

GATHA 3842 *Surrender and Acceptance*

Surrender, the body left to its fate

मराठी मूळ

देह तंव आहे प्रारब्धा अधीन । याचा मी कां सीण वाहूं भार ॥1॥
लाभ तो न दिसे याहूनि दुसरा । आणीक दातारा येणें जन्में ॥2॥
तुका ह्मणे आलों सोसीत संकटें । मी माझें वोखटें आहे देवा ॥3॥

ENGLISH TRANSLATION

This body is subject to its destined fate. Why should I bear the burden of worrying about it? I see no greater gain than this in any other birth, O generous Lord.

Says Tuka, I have come enduring many hardships. I and my pitiable ways are before You, O God.

IN PLAIN WORDS

The body is under the rule of its destined fate. Why should I carry the burden of worrying over it? I see no gain greater than this in any other birth, O generous Lord. Tuka says: I have come through, enduring many troubles. I and my poor faulty self are here before you, O God.

WHAT IT MEANS

Tukaram lets the body go. Since it is governed by prarabdha, the fate already set in motion, fretting over it is wasted effort he refuses to carry. He counts surrender itself as the highest gain any lifetime could offer, better than anything another birth could bring. Having come through much hardship, he simply sets himself down before God exactly as he is, faults and all. The whole abhanga is the act of handing over both the body's fate and one's own flawed self, and resting there.

GATHA 3843 *Devotion to Vitthal*

Devotion, the settled conviction

मराठी मूळ

सकळ तुझे पायीं मानिला विश्वास । न करीं उदास आतां मज ॥1॥
जीवीं गातां गोड आइकतां कानीं । पाहातां लोचनीं मूर्ती तुझी ॥ध्रु.॥
मन ि◌स्थर माझें जालेंसे निश्चळ । वारिलीं सकळ आशापाश ॥2॥
जन्मजराव्याधि निवारिलें दुःख । वोसंडलें सुख प्रेम धरी ॥3॥
तुका ह्मणे मज जाला हा निर्धार । आतां वांयां फार काय बोलों ॥4॥

ENGLISH TRANSLATION

I have placed all my faith at Your feet. Do not disappoint me now.

Your name is sweet to sing and sweet to hear, and Your form is beautiful to behold. My mind has become steady and still.

All the snares of desire have been removed. The suffering of birth, old age, and disease has been dispelled, and the joy of love overflows.

Says Tuka, this conviction has become firm. Why should I waste more words?.

IN PLAIN WORDS

I have placed all my trust at your feet. Do not turn cold to me now. Your name is sweet to sing in my heart, sweet to hear in my ears, and your image is beautiful to see with my eyes. My mind has grown steady and still. Every snare of desire has been cut away. The pain of birth, old age, and disease is gone, and the joy of love overflows. Tuka says: this much is settled for me now. Why should I waste more words?

WHAT IT MEANS

This is the report of a devotee who has arrived. Tukaram has staked everything on God's feet and asks only that God not now grow indifferent. He describes the senses turned fully to God, singing the Name, hearing it, gazing on the form, until the mind itself comes to rest. The fruit follows: the snares of craving are cut, the threefold suffering of birth, aging, and disease is dispelled, and love spills over. He ends by sealing it as firm conviction, with nothing left worth saying.

GATHA 3844 *The Moral Ideal*

Moral humility, asking for the leftovers

मराठी मूळ

होऊं शब्दस्पर्श नये माझा तुह्मां । विप्रवृंदा तुह्मां ब्राह्मणांसी॥1॥
ह्मणोनियां तुह्मां करितों विनंती । द्यावें शेष हातीं उरलें तें ॥ध्रु.॥
वेदीं कर्म जैसें बोलिलें विहित । करावी ते नीत विचारूनि ॥2॥
तुमचा स्वधर्म माझा अधिकार । भोजन उत्तर तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

I am not worthy of touching You, O Brahmins, O assembly of the learned. Therefore, I make this humble request: give me whatever remains, the sacred leftovers.

Whatever duty the Vedas prescribe, carry it out after due reflection. Your domain is your own dharma, and my portion is what is left over.

Says Tuka, my share is the remnant of the feast.

IN PLAIN WORDS

I am not fit even to touch you with my words, O Brahmins, O gathering of the learned. So I make this one request to you: give me into my hands whatever is left over, the sacred remnant. The duty the Vedas lay down as proper, carry it out, but only after weighing it with thought. Your own dharma is yours; my portion is what remains. Tuka says: my share is the leftover of the feast.

WHAT IT MEANS

Tukaram speaks from low social standing to the learned Brahmins, naming the distance of caste rather than denying it. He does not claim their rites or their place; he asks only for the consecrated leftovers, the prasad of the feast, which is enough for him. Even as he defers, he slips in a quiet correction: perform the Vedic duties, yes, but only after reflection, not blindly. He keeps each in its own place, their dharma is theirs, his portion is the remnant, and he is content with that humble share.

GATHA 3845 *Prayers*

Prayer, the mother of orphaned souls

मराठी मूळ

बहुत असती मागें सुखी केलीं । अनाथा माउली जिवांची तूं ॥1॥
माझिया संकटा न धरीं अळस । लावुनियां कास पार पावीं ॥ध्रु.॥
कृपावंता करा ज्याचा अंगीकार । तया संवसार नाहीं पुन्हां ॥ ।2॥
विचारितां नाहीं दुजा बिळवंत । ऐसा सर्वगत व्यापी कोणी ॥3॥
ह्मणउनि दिला मुळीं जीवभाव । देह केला वाव समाधिस्थ ॥4॥
तुका ह्मणे नाहीं जाणत आणीक । तुजविण एक पांडुरंगा ॥5॥

ENGLISH TRANSLATION

You have comforted many before me, O mother of orphaned jivas. Do not be slow in my time of distress.

Gird Yourself and see me through to the other shore. O compassionate one, whoever You accept is freed from worldly life forever.

Upon reflection, there is no other power as great. No one else pervades all things so completely.

Therefore, I have surrendered my entire being from the very root. The body has been made empty, as if in deep samadhi.

Says Tuka, I know no one else besides You, O Panduranga.

IN PLAIN WORDS

You have made many before me happy. You are the mother of orphaned souls. Do not be slow in my time of trouble. Gird yourself up and carry me to the far shore. O compassionate one, whoever you take in is never thrown back into worldly life again. When I look, there is no other power so strong. No one else fills all things so completely. So I have surrendered my very life and being from the root. My body is made empty, set as if in deep samadhi. Tuka says: I know no one else, none but you alone, O Panduranga.

WHAT IT MEANS

Tukaram calls God the mother of the parentless, the one refuge for souls with no other shelter, and asks her not to be slow now that he is in distress. He reminds God of a track record, many have been made happy, and whoever God accepts is freed from samsara for good. He grounds his trust in God's uniqueness: no other power is as great, no other reality pervades everything. On that footing he gives up his entire self at the root, emptying the body as in deep samadhi, because for him there is simply no second refuge besides Panduranga.

GATHA 3846 *Devotion to Vitthal*

Devotion, God will not let you stay separate

मराठी मूळ

वैभवाचे धनी सकळ शरणागत । सत्यभावें चित्त अपिनलें तें ॥1॥
नेदी उरों देव आपणांवेगळें । भावाचिया बळें ठायाठाव ॥ध्रु.॥
जाणोनि नेणती अंगा आली दशा । मग होय इच्छा आपणे चि ॥2॥
तुका ह्मणे बरे धाकटएाचें जिणें । माता स्तनपानें वाढविते ॥3॥

ENGLISH TRANSLATION

All who have surrendered to that Lord of glory have offered their chitta in true faith. God does not allow them to remain separate from Him.

By the power of devotion, He goes to every place. Those who, though knowing, become as if unknowing, find that state arising by God's own will.

Says Tuka, blessed is the life of the small and humble. A mother nourishes her child at the breast.

IN PLAIN WORDS

All who have surrendered to that Lord of glory have offered their heart in true faith. God does not let them stay apart from himself. By the strength of their devotion, he goes wherever they are. Those who, though they know, become as though they know nothing, find that this state comes about by God's own will. Tuka says: blessed is the life of the small and helpless. A mother feeds her child at the breast and makes it grow.

WHAT IT MEANS

Tukaram describes what surrender draws from God. Those who hand over their heart in true faith are not left at a distance; God refuses to let them remain separate and, pulled by their devotion, comes to wherever they are. The devotees who let go of their own cleverness, knowing yet choosing to be as the unknowing, find that very helplessness granted to them by God's own will. The closing image makes the logic plain: it is good to be small, because a mother nurses and raises only the child too weak to feed itself, and so smallness before God is what draws his care.

GATHA 3847 *Appeals and Exhortations*

Exhortation, the feet of Vithoba and a tulsi bead

मराठी मूळ

आह्मां देणें धरा सांगतों तें कानीं । चिंता पाय मनीं विठोबाचे ॥1॥
तेणें माझें चित्त होय समाधान । विलास मिष्टान्न न लगे सोनें ॥ध्रु.॥
व्रत एकादशी दारीं वृंदावन । कंठीं ल्या रे लेणें तुळसीमाळा ॥2॥
तुका ह्मणे त्याचे घरींची उष्टावळी । मज ते दिवाळी दसरा सण ॥3॥

ENGLISH TRANSLATION

Listen and keep what I say in your ears: fix your mind on the feet of Vithoba. By that alone my chitta finds contentment.

I need no delicacies, no luxuries, no gold. Observe the Ekadashi fast.

Plant a tulsi shrine at your door. Wear the garland of tulsi beads around your neck.

Says Tuka, the sacred leftovers from His house are my Diwali, my Dasara, my festival.

IN PLAIN WORDS

Take this gift I give you; keep it in your ears: hold the feet of Vithoba in your mind. By that alone my heart is at peace. I want no luxuries, no rich sweets, no gold. Keep the Ekadashi fast. Set a tulsi shrine at your door. Wear the garland of tulsi beads around your neck. Tuka says: the leftovers from his house are my Diwali, my Dasara, my festival.

WHAT IT MEANS

Tukaram hands the listener a simple rule of life and tells them to keep it close. The whole of it is to fix the mind on Vithoba's feet, and that alone, he says, settles his own heart. He turns down wealth, fine food, and gold, and in their place names plain devotional practices: keep the Ekadashi fast, plant a tulsi at the door, wear the tulsi-bead garland. The closing line shows where his joy actually lies: the consecrated leftovers from God's house are, to him, the equal of every grand festival, Diwali and Dasara together.

GATHA 3848 *Confession and Sin*

Confession, helpless before the senses

मराठी मूळ

आतां मी अनन्य येथें अधिकारी । होइन कोणे परी नेणें देवा ॥1॥
पुराणींचा अर्थ ऐकतां मानस । होतो कासावीस जीव माझा ॥ध्रु.॥
इंद्रियांचे आह्मी पांगिलों अंकित । त्यांच्यासंगें चित्त रंगलें तें ॥2॥
एकाचें ही जेथें न घडे दमन । अवघीं नेमून कैसीं राखों ॥3॥
तुका ह्मणे जरी मोकिळसी आतां । तरी मी अनंता वांयां गेलों ॥4॥

ENGLISH TRANSLATION

Now, how shall I become a devoted one, worthy of this path? I do not know, O God. When I hear the meaning of the scriptures, my jiva is tormented with longing.

I am enslaved to the senses, and my mind is colored by their company. I cannot even subdue one of them, so how can I master them all? Says Tuka, if You let go of me now, O Ananta, then I am lost.

IN PLAIN WORDS

Now, how do I become one who belongs to You alone, fit for this path? I do not know, O God. When I hear the meaning of the scriptures, my soul is tormented with longing. I am the bonded slave of my senses; my mind is stained with their company. I cannot subdue even one of them. How then can I bind them all and keep them in order? Tuka says: if You let go of me now, O Ananta, then I am lost.

WHAT IT MEANS

Tukaram confesses that he wants to belong to God alone, yet finds himself owned by his own senses. Hearing the scriptures only sharpens the ache, because they show him a height he cannot reach by his own strength. He admits he cannot master even one craving, let alone rule them all, so self-effort is exposed as bankrupt. The prayer turns on that admission: he is not asking God to help him try harder, he is asking God simply not to release His grip. If grace lets go, there is nothing in Tukaram strong enough to hold.

GATHA 3849 *The Power of the Name*

The Name, the one essential dharma

मराठी मूळ

आवडी धरोनी आलेती आकारा । केला हा पसारा याजसाटीं ॥1॥
तें मी तुझें नाम गाईन आवडी । क्षण एक घडी विसंबेना ॥ध्रु.॥
वर्म धरावें हा मुख्यधर्मसार । अवघे प्रकार तयापासीं॥2॥
वेगळ्या विचारें वेगळाले भाव । धरायासी ठाव बहु नाहीं ॥3॥
तुका ह्मणे घालूं इच्छेचिये पोटीं । कवळुनी धाकुटी मूर्ती जीवें ॥4॥

ENGLISH TRANSLATION

Out of love, You have taken form and created this entire expanse for this very purpose. Therefore, I shall sing Your name with devotion and not let go for even a moment.

This is the essential principle and the highest dharma. All other approaches are contained within it.

Why hold different opinions and seek separate places? There is no need for so many abodes. Says Tuka, let me embrace that small, dear form within the cave of my heart's longing.

IN PLAIN WORDS

Out of love You took form; for this You spread out the whole world. So I will sing Your name with love, and not let go of it for a single moment. Hold to the secret, this is the heart of all dharma; every path is held within it. Why split into separate opinions and separate moods? There is no room for so many resting places. Tuka says: I will set the small, dear form down inside the longing of my heart, and hold it close with my whole life.

WHAT IT MEANS

Tukaram reads the entire created world as God taking form out of love, and concludes that the fitting response is to return that love through the Name. He calls the Name the one secret that contains every path, so the many competing doctrines and disciplines need not be chased. Holding many separate teachings is just clutter; there is room for only one resting place. The poem ends by gathering the vast Lord into a small, intimate image cradled inside the heart, where the whole self embraces it.

GATHA 3850 *Longing and Separation*

Longing, the child asking to be held

मराठी मूळ

भागलों मी आतां आपुल्या स्वभावें । कृपा करोनि देवें आश्वासीजे ॥1॥
देउनि आलिंगन प्रीतीच्या पडिभरें । अंगें हीं दातारें निववावीं ॥ध्रु.॥
अमृताची दृष्टी घालूनियां वरी । शीतळ हा करीं जीव माझा ॥2॥
घेई उचलूनि पुसें तानभूक । पुसीं माझें मुख पीतांबरें ॥3॥
बुझावोनि माझी धरीं हनुवंटी । ओवाळुनि दिठी करुनी सांडीं ॥4॥
तुका ह्मणे बापा आहो विश्वंभरा । आतां कृपा करा ऐसी कांहीं ॥5॥

ENGLISH TRANSLATION

I am weary now of my own nature, O God. Show me grace and give me reassurance.

Embrace me with the rush of love and cool this body of mine, O generous Lord. Cast Your nectar-like gaze upon me and soothe my jiva.

Lift me up and ask if I am hungry or thirsty. Wipe my face with Your yellow cloth.

Console me and hold my chin, and after warding off the evil eye, let go. Says Tuka, O Father Vishvambhara, now show me some such grace.

IN PLAIN WORDS

I am worn out now by my own nature, O God. Show grace and speak comfort to me. Embrace me with the full rush of Your love, and cool this body of mine, generous Lord. Cast Your nectar gaze upon me and make my soul cool and still. Lift me up and ask whether I am hungry or thirsty; wipe my face with Your yellow robe. Comfort me, hold my chin, and ward off the evil eye, then set me down. Tuka says: O Father Vishvambhara, show me now some grace like this.

WHAT IT MEANS

Tukaram is exhausted, not by the world but by his own nature, and he asks God to do for him what a parent does for a small child. Every request is bodily and tender: be embraced, cooled, looked upon, lifted, fed, wiped clean, soothed, protected from the evil eye. The longing is for closeness and care, not for doctrine or power. By calling God Father and Vishvambhara, the sustainer of all, he stakes a child's whole claim on being held. The poem makes devotion the helplessness of one who can no longer carry himself.

GATHA 3851 *Devotion to Vitthal*

The Name, an inexhaustible treasury

मराठी मूळ

न सरे लुटितां मागें बहुतां जनीं । जुनाट हे खाणी उघडिली ॥1॥
सिद्ध महामुनि साधक संपन्न । तिहीं हें जतन केलें होतें ॥ध्रु.॥
पायाळाच्या गुणें पडिलें ठाउकें । जगा पुंडलिकें दाखविलें ॥2॥
तुका ह्मणे येथें होतों मी दुबळें । आलें या कपाळें थोडें बहु ॥3॥
वाढवुनी चटा फिरे दाही दिशा । तरी जंबुवेषा सहज िस्थति ॥ध्रु.॥
कोरोनियां भूमी करिती मधीं वास । तरी उंदरास काय वाणी ॥2॥
तुका ह्मणे ऐसें कासया करावें । देहासी दंडावें वाउगें चि ॥3॥

ENGLISH TRANSLATION

This treasure cannot be exhausted though many have plundered it in ages past. This ancient mine has been opened.

The great siddhas, sages, and accomplished seekers had guarded it carefully. Through Pundalik's merit, it was revealed, and through his grace, the world came to know it.

Says Tuka, I was poor when I came here, and whatever my humble destiny has brought, little or much, is mine.

IN PLAIN WORDS

It is not used up though many people have plundered it in ages past; this ancient mine has been opened. The siddhas, the great sages, the accomplished seekers had kept it carefully hidden. By Pundalik's merit it was brought to light, and he showed it to the world. Tuka says: I came here poor; whatever this humble destiny of mine has brought, little or much, is mine.

WHAT IT MEANS

Tukaram pictures the Name, or God at Pandhari, as an ancient mine that countless people have already drawn from and that still cannot be exhausted. What the sages once guarded in secret, Pundalik's devotion threw open for everyone. The point is that this wealth is not diminished by being shared; the more it is plundered, the more it remains. Against that endless treasure he names himself simply: a poor man who came with empty hands and takes whatever small share his lot allows, grateful that even that is truly his.

GATHA 3852 *Ecstasy and Joy*

Ecstasy, the blessed day

मराठी मूळ

धन्य दिवस आजि डोळ्यां लाधला । आनंद देखिला धणीवरी ॥1॥
धन्य जालें मुख निवाली रसना । नाम नारायणा घोंष करुं ॥ध्रु.॥
धन्य हें मस्तक सर्वांग शोभलें । संताचीं पाउलें लागताती ॥2॥
धन्य आजि पंथें चालती पाउलें । टाळया शोभले धन्य कर ॥3॥
धन्य तुका ह्मणे आह्मांसी फावलें । पावलों पाउलें विठोबाचीं ॥4॥

ENGLISH TRANSLATION

Blessed is this day that my eyes have attained. Joy is seen to overflowing.

Blessed is this mouth, and blessed is the tongue that chants the name of Narayana. Blessed is this head and this whole body, now graced by the touch of the saints' feet.

Blessed are the feet that walk this path, and blessed are the hands that clap in devotion. Says Tuka, blessed are we, for we have reached the feet of Vithoba.

IN PLAIN WORDS

Blessed is this day my eyes have won; I have seen joy to the full. Blessed is this mouth, my tongue is cooled, as we raise the cry of the name of Narayana. Blessed is this head, my whole body shines, for the saints' feet touch it. Blessed today are the feet that walk this path; blessed are the hands that shine as they clap. Tuka says: blessed are we, it has come to us, we have reached the feet of Vithoba.

WHAT IT MEANS

This is a hymn of pure thanksgiving where Tukaram blesses each part of his body in turn for its share in the moment. Eyes see, tongue chants, head bows to the saints, feet walk the pilgrim road, hands clap in song; every limb is sanctified by being used for God. The repeated word blessed makes the whole body an instrument of worship rather than an obstacle. The arrival is concrete: he has reached the feet of Vithoba at Pandhari, and that contact is what makes the day, and the body, holy.

GATHA 3853 *Ecstasy and Joy*

Faith, the fortunate moment

मराठी मूळ

बरवी हे वेळ सांपडली संधि । साहए जाली बुद्ध संचितासी ॥1॥
येणें पंथें माझीं चालिलीं पाउलें । दरुषण जालें संतां पायीं ॥ध्रु.॥
त्रासिलें दरिद्रें दोषा जाला खंड । त्या चि काळें पिंड पुनीत जाला ॥2॥
तुका ह्मणे जाला अवघा व्यापार । आली वेरझार फळासी हे ॥3॥

ENGLISH TRANSLATION

A fine moment and a fortunate chance have arrived. Wisdom has aligned with destiny.

My feet have walked this path, and I have had the vision of the saints' feet. Poverty and its afflictions have been severed, and in that very moment this body was purified.

Says Tuka, the entire transaction is complete, and this wandering has borne its fruit.

IN PLAIN WORDS

A good moment has come, a fortunate chance; my stored-up destiny has turned to my aid. My feet have walked this path, and I have had the sight of the saints' feet. Poverty has been driven off, my sins are cut through, and in that very moment this body was made pure. Tuka says: the whole transaction is done, and this long going to and fro has borne its fruit.

WHAT IT MEANS

Tukaram sees a single fortunate moment in which his accumulated past, his sanchita, finally works for him instead of against him. Walking the pilgrim path and gaining the sight of the saints does the work: poverty is dismissed, sin is severed, the body itself is purified at once. He uses the language of trade, transaction and fruit, to say the whole long account is now settled. The endless coming and going of births and journeys has at last paid off in this meeting.

GATHA 3854 *Social Criticism*

Social criticism, worth over birth

मराठी मूळ

आपणा लागे काम वाण्याघरीं गुळ । त्याचे याति कुळ काय कीजे ॥1॥
उकरडएावरी वाढली तुळसी । टाकावी ते कैसी ठायागुणें ॥ध्रु.॥
गाईचा जो भक्ष अमंगळ खाय । तीचें दूध काय सेवूं नये ॥2॥
तुका ह्मणे काय सलपटासी काज । फणसांतील बीज काढुनि घ्यावें ॥3॥

ENGLISH TRANSLATION

When you need something, you go to the merchant's shop for jaggery. What does his caste or lineage matter then? If a tulsi plant grows on a refuse heap, should it be discarded because of where it grew? A cow may eat impure things, but should her milk not be consumed? Says Tuka, what use is the rough outer skin? Extract the seed from within the jackfruit and take it.

IN PLAIN WORDS

When you need it, you go to the merchant's shop for jaggery. What then does his caste or his family matter? A tulsi plant grows up on a rubbish heap; should it be thrown away because of where it grew? A cow eats foul and impure things; should her milk then not be drunk? Tuka says: what use is the rough outer rind? Take out the seed from inside the jackfruit and use it.

WHAT IT MEANS

Tukaram attacks the habit of judging worth by birth and origin with four plain examples from daily life. You take the jaggery and never ask the merchant's caste; you keep the sacred tulsi even from a refuse heap; you drink the cow's milk though she eats filth; you eat the jackfruit seed and discard the rough rind. Each case separates the value of a thing from where it came or what surrounds it. The teaching is to look for the real worth, the sweetness, the sacredness, the seed, and let the accident of origin fall away.

GATHA 3855 *The Saints*

Saints, the company you keep

मराठी मूळ

जयासी नावडे वैष्णवांचा संग । जाणावा तो मांग जन्मांतरीं ॥1॥
मंजुळवदनीं बचनागाची कांडी । शेवटीं विघडी जीवप्राणा॥2॥
तुका ह्मणे ज्याचा पिता नाहीं शुद्ध । तयासी गोविंद अंतरला ॥3॥

ENGLISH TRANSLATION

One who does not love the company of Vaishnavas should be known as one cast out from past births. A sweet tongue may conceal poison, and in the end it destroys life itself.

Says Tuka, one whose spiritual lineage is not pure remains forever distant from Govinda.

IN PLAIN WORDS

One who does not love the company of the Vaishnavas, know him to be an outcast from a former birth. A sweet face can hide a stick of poison; in the end it destroys life and breath. Tuka says: one whose own father was not pure stays cut off from Govinda.

WHAT IT MEANS

Tukaram makes love of holy company the test of a person's inner condition. Whoever has no taste for the fellowship of devotees, he says, carries something unclean out of the past, and the sweetness on such a person's surface can hide a poison that finally kills. The harsh line about an impure father points not at contempt for anyone's parentage but at the truth that what we inherit and dwell in shapes us; an unpurified lineage of habit keeps a soul distant from God. The warning turns back on the listener: examine whether your own heart is drawn to the saints or repelled by them.

GATHA 3856 *Social Criticism*

Social criticism, the empty word-scholar

मराठी मूळ

वांझेनें दाविलें ग†हवार लक्षणें । चिरगुटें घालून वाथयाला ॥1॥
तेवीं शब्दज्ञानी करिती चावटी । ज्ञान पोटासाटीं विकूनियां ॥ध्रु.॥
बोलाचि च कढी बोलाचा चि भात । जेवुनियां तृप्त कोण जाला ॥2॥
कागदीं लिहितां नामाची साकर । चाटितां मधुर गोडी नेदी ॥3॥
तुका ह्मणे जळो जळो ते महंती । नाहीं लाज चित्तीं आठवण ॥4॥

ENGLISH TRANSLATION

A barren woman puts on the show of a cradle ceremony, dressing up rags and rocking them. Just so, those who trade in mere word-knowledge make a show of spirituality and sell their learning for the sake of their belly.

A broth made only of words, a meal made only of speech: who has ever been satisfied by eating such a thing? Writing the name of sugar on paper does not give sweetness when you lick it. Says Tuka, cursed be such false holiness. They have no shame and no remembrance of God.

IN PLAIN WORDS

A barren woman puts on the show of a cradle ceremony, dressing up rags and rocking them. Just so, those who deal in word-knowledge babble away, selling their learning to fill their bellies. Broth made of words alone, rice made of speech alone: who was ever filled by eating that? Sugar written as a word on paper gives no sweetness when you lick the paper. Tuka says: burn, burn such false greatness; they feel no shame, and they keep no remembrance of God.

WHAT IT MEANS

Tukaram ridicules learning that is all talk and no living realization. The barren woman rocking bundled rags shows the emptiness exactly: every motion of motherhood, none of its substance. Scholars who trade words sell spirituality for a living, but a meal made only of speech feeds no one, and the word sugar on paper has no taste. His curse is aimed at the pattern, the showy holiness with nothing behind it, not at any single person. The sting for the reader is the last line: real fault is not lack of words but lack of shame and lack of remembrance of God.

GATHA 3857 *Longing and Separation*

Longing, drawn to the cradle

मराठी मूळ

तुझिया पाळणा ओढे माझें मन । गेलों विसरोन देहभाव ॥1॥
लागला पालट फेडणें उसणें । येणें चि प्रमाणें पांडुरंगा ॥2॥
तुका ह्मणे माझा जीव जैसा ओढे । तैसा चि तिकडे पाहिजेल ॥3॥

ENGLISH TRANSLATION

My mind is drawn toward Your cradle, and I have forgotten all sense of the body. The debt must be repaid in return, O Panduranga, in this very manner.

Says Tuka, just as my jiva yearns for You, so must the same longing come from Your side.

IN PLAIN WORDS

My mind is drawn toward Your cradle; I have forgotten the sense of having a body. The exchange has begun, the debt is to be repaid; by this same measure, O Panduranga. Tuka says: just as my soul is drawn to You, exactly so must the pull come from Your side too.

WHAT IT MEANS

Tukaram is pulled toward the infant form of God in its cradle so strongly that body-consciousness simply drops away. He frames love as a mutual debt: he has given his longing, and now God must repay in the same coin. The bold turn is the last line, where he insists the attraction cannot be one-sided; if his soul is drawn to God, then God must be drawn to him by the very same measure. It is the confidence of love that dares to hold the Lord to an equal exchange.

GATHA 3858 *Devotion to Vitthal*

Devotion, the Lord who comes running

मराठी मूळ

मी दास तयांचा जयां चाड नाहीं । सुखदुःख दोहीं विरहित ॥1॥
राहिलासे उभा भीवरेच्या तीरीं । कट दोहीं करीं धरोनियां ॥ध्रु.॥
नवल काय तरी पाचारितां पावे । न स्मरत धांवे भक्तकाजा ॥2॥
सर्व भार माझा त्यासी आहे चिंता । तो चि माझा दाता स्वहिताचा ॥3॥
तुका ह्मणे त्यासी गाईन मी गीतीं । आणीक तें चित्तीं न धरीं कांहीं ॥4॥

ENGLISH TRANSLATION

I am the servant of those who have no wants, who are free from both joy and sorrow. He stands on the bank of the Bhima river, hands resting on His hips.

Is it any wonder that He comes when called, that He rushes unbidden to serve His devotees? All my burden and all my concern rest with Him. He alone is the giver of my true welfare.

Says Tuka, I shall sing to Him in my songs and hold nothing else in my mind.

IN PLAIN WORDS

I am the servant of those who want nothing, who are free of both joy and sorrow. He stands upright on the bank of the Bhima, both hands resting on His hips. Is it any wonder? Called, He comes; without even being remembered, He runs to do His devotee's work. All my weight, all my worry, rests with Him; He alone is the giver of my true good. Tuka says: I will sing to Him in my songs, and hold nothing else in my heart.

WHAT IT MEANS

Tukaram first names whom he truly serves: the desireless ones who have risen above both pleasure and pain. Then he turns to the Lord himself, standing on the bank of the Bhima at Pandhari with hands on hips, ready and waiting. The wonder he points to is God's eagerness: He answers when called and even runs unasked to do His devotee's work. Having laid his whole burden and anxiety on such a God, Tukaram needs nothing else, and vows to keep his mind on Him alone, singing.

GATHA 3859 *Faith and Trust*

Faith, bread baked over thorns

मराठी मूळ

जुंझायाच्या गोष्टी ऐकतां चि सुख । करितां हें दुःख थोर आहे ॥1॥
तैसी हरिभक्ति सुळावरील पोळी । निवडे तो बळी विरळा शूर ॥ध्रु.॥
पिंड पोसिलियां विषयांचा पाइक । वैकुंठनायक कैंचा तेथें ॥2॥
तुका ह्मणे व्हावें देहासी उदार । रकुमादेवीवर जोडावया ॥3॥

ENGLISH TRANSLATION

There is pleasure in merely hearing tales of battle, but to actually fight brings great suffering. So it is with devotion to Hari: it is like a bread baked over thorns.

The one who can endure it is a rare and mighty warrior. If one feeds the body as a servant of sense pleasures, the Lord of Vaikuntha will not be found there.

Says Tuka, one must be generous with the body itself in order to win the husband of Rukmini.

IN PLAIN WORDS

It is pleasant just to hear stories of the fight, but to fight it out is a great pain. So devotion to Hari is like bread baked on a bed of thorns; the one who can take it is a rare and mighty warrior. If you feed the body and stay a servant of the senses, how will the Lord of Vaikuntha be found there? Tuka says: you must be generous with the body itself if you would win the husband of Rukmini.

WHAT IT MEANS

Tukaram refuses the comfortable idea that devotion is sweet and easy. Hearing tales of battle is pleasant, but fighting hurts; in the same way, true bhakti is like bread baked over thorns, and only a rare warrior can bear it. The cost is named plainly: you cannot pamper the body and serve its appetites and still expect to find God. To win the Lord of Vaikuntha, the husband of Rukmini, you must spend the body freely rather than coddle it. Devotion here is heroism, not consolation.

GATHA 3860 *Surrender and Acceptance*

Surrender, bow to your lot

मराठी मूळ

पाषाण प्रतिमा सोन्याच्या पादुका । हें हो हातीं एका समर्थाचे ॥1॥
अनामिका हातीं समर्थाचा सिक्का । न मानितां लोकां येइल कळों ॥2॥
तुका ह्मणे येथें दुराग्रह खोटा । आपुल्या अदृष्टा शरण जावें ॥3॥

ENGLISH TRANSLATION

A stone idol or golden sandals. These are placed in the hands of the one who has authority.

The seal of the powerful one, even in the hands of a nobody, must be honored. Those who refuse will learn the consequences.

Says Tuka, stubbornness here is futile. One should surrender to one's own destiny.

IN PLAIN WORDS

A stone idol, golden sandals. These are placed in the hands of the one who has the power. The seal of the powerful one, even held by a nobody, must be honored. Those who refuse it will come to learn. Tuka says: stubbornness here is no good. Surrender to your own destiny.

WHAT IT MEANS

Tukaram is teaching acceptance of what your life has handed you. He compares the soul to a humble agent who carries the seal of a powerful master: whether the thing in your hands is a plain stone or golden sandals, its worth comes from the authority behind it, not from the object. To reject your assigned portion is to discover the hard way that the seal is binding. So he calls stubborn resistance against your circumstances futile, and tells you to bow to your own destiny rather than fight it.

GATHA 3861 *Prayers*

Refuge, exhausted by the world

मराठी मूळ

बहु या प्रपंचें भोगविल्या खाणी । टाकोनियां मनीं ठेविला सीण ॥1॥
आतां पायांपाशीं लपवावें देवा । नको पाहूं सेवा भक्ती माझी ॥ध्रु.॥
बहु भय वाटे एकाच्या बोभाटें । आली घायवटे फिरोनियां ॥2॥
तुका ह्मणे सिगे भरूं आलें माप । वियोग संताप जाला तुझा ॥3॥

ENGLISH TRANSLATION

This worldly life has put me through every kind of suffering, leaving only exhaustion in my mind. Now hide me at Your feet, O God.

Do not look at my service or devotion. I am terrified even by the clamor of the world.

Wounded, I have come back around again. Says Tuka, the measure is about to overflow. The anguish of separation from You has become unbearable.

IN PLAIN WORDS

This worldly life has dragged me through every kind of suffering. It has left only weariness in my mind. Now hide me at your feet, O God. Do not weigh my service or my devotion. The clamor of the world fills me with fear. Wounded, I have come back around to you again. Tuka says: the measure is about to overflow. The pain of being apart from you has become too much.

WHAT IT MEANS

Tukaram comes to God worn out, asking only to be hidden at his feet. He knows his own service and devotion will not stand inspection, so he begs God not to look at them; let the welcome rest on God's mercy, not on his merit. The world's noise terrifies him, and he describes himself as wounded, circling back to the one refuge he has. He warns that he is at his limit, the cup is brimming over, and the agony of separation from God can hold no more.

GATHA 3862 *Prayers*

Prayer, holding God to his promise

मराठी मूळ

धरूनियां मनीं बोलिलों संकल्प । होसी तरि बाप सिद्धी पाव ॥1॥
उत्कंठा हे आजी जाली माझे पोटीं । मोकिळली गोष्टी टाळाटाळ ॥ध्रु.॥
माझा मज असे ठाउका निर्धार । उपाधि उत्तर न साहे पैं ॥2॥
तुका ह्मणे जरि दिली आठवण । तरि अभिमान धरीं याचा ॥3॥

ENGLISH TRANSLATION

I have held a resolve in my mind and spoken my intention. If You are truly the Father, bring it to fulfillment.

Today this longing has arisen in my mind, and the days of delay and evasion are over. I know my own determination, and I will not tolerate interference and argument.

Says Tuka, if I have reminded You, then take pride in that.

IN PLAIN WORDS

I have held a resolve in my mind and spoken my intention. If you are truly the Father, bring it to fulfillment. Today this longing has risen up inside me. The days of putting it off are over. I know my own determination. I will not endure meddling or argument. Tuka says: if I have reminded you, then take this as your own honor to uphold.

WHAT IT MEANS

Tukaram presses God to act, almost like a child holding a parent to their word. He has made up his mind and spoken his desire aloud, and now he calls on God's name as Father to make it real, since a true father does not leave a child's longing unmet. The waiting and evasion are finished; he is firm and will not tolerate excuses or argument. Finally he turns it back on God: now that he has reminded him, God's own honor is at stake in answering.

GATHA 3863 *Surrender and Acceptance*

Surrender, take this lowly one

मराठी मूळ

आजिवरी होतों संसाराचे हातीं । आतां ऐसें चित्तीं उपजलें ॥1॥
तुला शरणागत व्हावें नारायणा । अंगीकारा दिना आपुलिया ॥ध्रु.॥
विसरलों काम याजसाठीं धंदा । सकळ गोविंदा माझें तुझें ॥2॥
तुका ह्मणे विज्ञापना परिसावी । आवडी हे जीवीं जाली तैसी ॥3॥

ENGLISH TRANSLATION

Until now I was in the grip of worldly life. But now something has arisen in my chitta.

I want to surrender to You, O Narayana. Accept this lowly one as Your own.

I have forgotten all work and business for this alone. Everything of mine is Yours, O Govinda.

Says Tuka, hear this prayer. The longing that has arisen in my jiva is just as I have described.

IN PLAIN WORDS

Until now I was in the grip of worldly life. But now this has risen up in my heart. I want to surrender to you, O Narayana. Accept this lowly one as your own. For this alone I have forgotten all work and business. Everything of mine is yours, O Govinda. Tuka says: hear this prayer. The longing that has risen in me is exactly as I have spoken it.

WHAT IT MEANS

Tukaram marks the turning point where worldly life loses its grip on him and surrender takes its place. He asks Narayana to receive him, a lowly and unworthy one, as God's own possession. Such surrender means dropping everything else: he has let go of work and affairs, and declares that whatever was his belongs to Govinda now. He closes by asking God to hear him and to trust that the longing he describes is real, not a performance.

GATHA 3864 *Devotion to Vitthal*

Devotion, Pandhari as heaven

मराठी मूळ

धन्यधन्य ज्यास पंढरीसी वास । धन्य ते जन्मास प्राणी आले ॥1॥
बहु खाणीमध्यें होत कोणी एक । त्रिगुण कीटक पिक्षराज ॥ध्रु.॥
उत्तम चांडाळ नर नारी बाळ । अवघे चि सकळ चतुर्भुज ॥2॥
अवघा विठ्ठल तेथें दुजा नाहीं । भरला अंतर्बाहि सदोदीत ॥3॥
तुका ह्मणे येथें होउनी राहेन । सांडोवा पाषाण पंढरीचा ॥4॥

ENGLISH TRANSLATION

Blessed, blessed are those who dwell in Pandhari. Blessed are the beings born there.

Among all the countless species, rarely does one emerge supreme. Whether high-born or low, man or woman, young or old, all there are four-armed like Vishnu.

Vitthal alone fills everything. There is no other.

He pervades inside and outside for all time. Says Tuka, I will remain here as a paving stone of Pandhari.

IN PLAIN WORDS

Blessed, blessed are those who dwell in Pandhari. Blessed are the beings born there. Among countless kinds of creatures, rarely does one rise. But here, high-born or low, man or woman, child, all alike are four-armed like Vishnu. Vitthal alone fills everything; there is no other. He fills inside and outside, always. Tuka says: let me stay here, even as a paving stone of Pandhari.

WHAT IT MEANS

Tukaram praises Pandhari as the place where the ordinary order of things is overturned. In the wide world a soul rises to the highest birth only rarely, but in this town the distinctions that divide people, high and low, man and woman, young and old, fall away, and all wear Vishnu's form. The reason is that Vitthal alone pervades the place, within and without, with no second thing beside him. So Tukaram does not even ask to be a great soul there; he would be content to be a stone underfoot, as long as it is in Pandhari.

GATHA 3865 *The Saints*

Discernment, the wicked and the saint

मराठी मूळ

असंत लक्षण भूतांचा मत्सर । मनास निष्ठ अतिवादी॥1॥
अंतरीचा रंग उमटे बाहेरी । वोळखियापरी आपेंआप॥ध्रु.॥
संत ते समय वोळखती वेळ । चतुष्ट निर्मळ चित्त सदा ॥2॥
तुका ह्मणे हित उचित अनुचित । मज लागे नित आचरावें ॥3॥

ENGLISH TRANSLATION

The mark of the wicked is envy toward other beings, cruelty of mind, and excessive quarreling. The color within shows itself outwardly, and by its own signs one recognizes it.

Saints are those who discern the moment and the occasion. Their chittas are pure and spotless at all times.

Says Tuka, what is right, what is fitting, and what is improper are things I must practice continually.

IN PLAIN WORDS

The mark of the wicked is envy of other beings, a cruel mind, endless quarreling. The color that is inside shows itself outside. By its own signs you know it. The saints are those who read the moment and the occasion. Their minds are pure and spotless at all times. Tuka says: what is good, what is fitting, what is wrong, these I must practice every day.

WHAT IT MEANS

Tukaram lays out how to tell an inner state by its outward signs, then turns it on himself. The wicked are known by envy, cruelty, and a love of strife, because what fills the heart cannot help leaking out into conduct. The saints, by contrast, sense the right time and act with a heart kept clean. Rather than condemning the wicked person, he ends by setting himself the daily task: to keep watch over what is good, fitting, or wrong, and to practice it continually.

GATHA 3866 *Devotion to Vitthal*

Devotion, Vitthal alone is real

मराठी मूळ

विठ्ठलावांचोनि ब्रह्म जें बोलती । वचन तें संतीं मानूं नये ॥1॥
विठ्ठलावांचूनि जेजे उपासना । अवघा चि जाणा संभ्रमु तो ॥ध्रु.॥
विठ्ठलावांचूनि सांगतील गोष्टी । वांयां ते हिंपुटी होत जाणा ॥2॥
विठ्ठलांवाचूनि जें कांहीं जाणती । तितुल्या वित्पित्त वाउगीया ॥3॥
तुका ह्मणे एक विठ्ठल चि खरा । येर तो पसारा वाउगा चि ॥4॥

ENGLISH TRANSLATION

Any talk of Brahman that does not include Vitthal should not be accepted by the saints. Any worship that does not include Vitthal is nothing but confusion.

Any discourse that does not speak of Vitthal is only futile rambling. Any knowledge that does not know Vitthal is mere empty cleverness.

Says Tuka, Vitthal alone is real. Everything else is a vain display.

IN PLAIN WORDS

Any talk of Brahman that leaves out Vitthal, the saints should not accept. Any worship that leaves out Vitthal, know it for pure confusion. Any teaching that does not speak of Vitthal is only empty rambling. Any knowing that does not know Vitthal is mere hollow cleverness. Tuka says: Vitthal alone is real. All the rest is a vain display.

WHAT IT MEANS

Tukaram makes Vitthal the single test of every spiritual word and act. Speech about the Absolute, worship, teaching, and knowledge are all weighed by one question: do they hold Vitthal at the center? Whatever leaves him out he calls confusion, idle talk, and empty cleverness, however learned it sounds. The claim is deliberately absolute: only Vitthal is finally real, and every path or doctrine that bypasses him is just show. He is naming the danger of religion that is impressive but God-less.

GATHA 3867 *Devotion to Vitthal*

Devotion, let the ego burn

मराठी मूळ

सर्व काळ डोळां बैसो नारायण । नयो अभिमान आड मध्यें ॥1॥
धाड पडो तुझ्या थोरपणावरि । वाचे नरहरि उच्चारीना ॥ध्रु.॥
जळो अंतरींचें सर्व जाणपण । विवादवचन अहंतेचें ॥2॥
सकळां चरणीं गिळत माझा जीव । तुका ह्मणे भाव एकविध ॥3॥

ENGLISH TRANSLATION

May Narayana dwell in my eyes at all times. Let pride not come between us.

May ruin fall upon your false greatness if your tongue does not utter the name of Narahari. Let all the inner cunning of knowledge burn.

Let the quarrelsome words of ego burn. Says Tuka, my life bows at the feet of all. My devotion is single-minded.

IN PLAIN WORDS

May Narayana sit in my eyes at all times. Let pride never come between us. Let ruin fall on your puffed-up greatness if your tongue will not say Narahari. Let all the inner cleverness of knowledge burn. Let the quarreling words of ego burn. Tuka says: my life sinks down at the feet of all. My devotion is single-minded.

WHAT IT MEANS

Tukaram prays to keep God constantly before him and asks that nothing, above all his own pride, ever stand between them. He turns sharp against learning that does not lead to God's name: better that such greatness be ruined, such cunning knowledge burned to ash, than that it feed the ego. The fire he calls down is aimed at the quarrelsome self-importance inside, not at any rival person. In its place he sets the opposite posture: bowing low at the feet of all beings, holding to one undivided devotion.

GATHA 3868 *Devotion to Vitthal*

Devotion, the heart over the show

मराठी मूळ

मधुरा उत्तरासवें नाहीं चाड । अंतरंगीं वाड भाव असो ॥1॥
प्राणावेगळा न करी नारायण । मग नसो ज्ञान मूर्ख बरा॥ध्रु.॥
जननिंदा होय तो बरा विचार । थोरवीचा भार कामा नये॥2॥
तुका ह्मणे चित्तीं भाव निष्टावंत । दया क्षमा शांत सर्वां भूतीं ॥3॥

ENGLISH TRANSLATION

Let sweet words not be accompanied by empty affection. Let the inner devotion be truly great.

May Narayana never separate from the soul. Then even ignorance is better than knowledge.

Let worldly censure come; that is a good sign. The burden of reputation serves no purpose.

Says Tuka, let the chitta be steadfast in devotion, with compassion, forgiveness, and peace toward all beings.

IN PLAIN WORDS

Let sweet words not be paired with empty affection. Let the inner devotion be truly great. May Narayana never be parted from my soul. Then even ignorance is better than knowledge. Let the world's scorn come; that is a good sign. The weight of reputation is of no use. Tuka says: let the heart be steadfast in devotion, with compassion, forgiveness, and peace toward all beings.

WHAT IT MEANS

Tukaram weighs the inner heart against the outward show and chooses the heart every time. Sweet speech with no real love behind it is worthless; what matters is great devotion within. If God stays joined to the soul, then unlettered simplicity beats clever knowledge. He even welcomes the world's contempt as a good sign, since the burden of a fine reputation serves nothing on this path. What he asks for instead is a steady heart marked by compassion, forgiveness, and peace toward every living being.

GATHA 3869 *Renunciation*

Renunciation, the forest for Vitthal

मराठी मूळ

झाडा वरपोनि खाऊनियां पाला । आठवी विठ्ठला वेळोवेळां ॥1॥
वल्कलें नेसुनि ठुंगा गुंडाळुनी । सांडी देहभान जवळुनी ॥ध्रु.॥
लोकमान वमनासमान मानणें । एकांतीं राहणें विठोसाटीं ॥2॥
सहसा करुं नये प्रपंचीं सौजन्य । सेवावें अरण्य एकांतवास ॥3॥
ऐसा हा निर्धार करी जो मनाचा । तुका ह्मणे त्याचा पांग फिटे ॥4॥

ENGLISH TRANSLATION

Climbing trees, eating leaves, remember Vitthal at every moment. Wearing bark cloth and tying up the hair, abandon all body-consciousness.

Regard worldly honor as vomit, and dwell alone in solitude for the sake of Vitthal. One should never practice social courtesy in worldly life but should seek the forest for solitary dwelling.

Says Tuka, whoever makes such a firm resolve within the mind will have all spiritual debts cleared.

IN PLAIN WORDS

Strip the trees and eat their leaves. Remember Vitthal again and again. Wear bark for clothes, tie up your matted hair, and let go of all awareness of the body. Count the world's honor as vomit. Live alone, in solitude, for Vitthal's sake. Never bother with social courtesy in worldly life. Go to the forest and dwell apart. Tuka says: whoever makes such a firm resolve in his mind, his debt is wiped clean.

WHAT IT MEANS

Tukaram paints the extreme picture of the forest renunciant to make a point about wholehearted resolve. The hermit lives on leaves, wears bark, forgets the body, and constantly remembers Vitthal. The hardest renunciation he names is inward: to treat the world's praise as something disgusting, like vomit, and to refuse the social niceties that keep us bound. The outer flight to the forest stands for an inner turning away from honor and company. He promises that the one who fixes the mind on this with real firmness has his spiritual debt cleared.

GATHA 3870 *Appeals and Exhortations*

Exhortation, wake up this lifetime

मराठी मूळ

भक्तिभावें करी बैसोनि निश्चत । नको गोवूं चित्त प्रपंचासी ॥1॥
एका दृढ करीं पंढरीचा राव । मग तुज उपाव पुढिल सुचे ॥ध्रु.॥
नको करुं कांहीं देवतापूजन । जप तप ध्यान तें ही नको ॥2॥
मानिसील झणी आपलिक कांहीं । येरझार पाहीं न चुके कदा ॥3॥
ऐसे जन्म किती पावलासी देहीं । अझूनि का नाहीं कळली सोय ॥4॥
सोय घरीं आतां होय पां सावध । अनुभव आनंद आहे कैसा ॥5॥
सहज कैसें आहे तेथीचें तें गुज । अनुभवें निज पाहे तुकीं ॥6॥
तुका ह्मणे आतां होई तूं सावध । तोडीं भवबंध एका जन्में ॥7॥

ENGLISH TRANSLATION

Sit in firm devotion and certainty. Do not entangle your mind in worldly affairs.

Fix upon one thing alone: the King of Pandhari. Then the way forward will reveal itself to you.

Do not perform any other deity-worship. Austerity, rituals, meditation, none of these are needed.

If you claim anything as your own, the cycle of wandering will never cease. How many births have you taken in this body? Have you still not found the way? Come to your senses now and be alert.

Experience for yourself the nature of that bliss. See the secret of that place through your own direct knowing.

Says Tuka, now become awake and sever the bonds of worldly existence in this single lifetime.

IN PLAIN WORDS

Sit in firm devotion and certainty. Do not tangle your mind in worldly affairs. Hold to one thing alone: the King of Pandhari. Then the way forward will show itself. Do not worship any other deity. Austerity, ritual, meditation, you need none of these. If you claim anything as your own, the wandering will never stop. How many births have you taken in this body? Have you still not found the way? Come to your senses now. Be alert. Taste for yourself what that bliss is. See the secret of that place by your own knowing. Tuka says: now wake up, and break the bonds of this world in a single lifetime.

WHAT IT MEANS

Tukaram shakes a seeker awake and gives a stripped-down path. Settle the mind in steady faith, keep it out of worldly entanglement, and hold to one object only, the King of Pandhari; the road then opens of itself. He sets aside the whole apparatus of other gods, austerities, rituals, and meditation as unnecessary here, and names the real obstacle: clinging to anything as mine, which keeps the cycle of rebirth turning. Then he presses the urgent question, how many lives have you already wasted without finding the way? He urges direct experience over secondhand learning, and insists the bonds of the world can be severed in this one lifetime if you wake up now.

GATHA 3871 *Social Criticism*

Social criticism, the ingrate exposed

मराठी मूळ

दोराच्या आधारें पर्वत चढला । पाउलासाटीं केला अपघात ॥1॥
अष्टोत्तरदशें व्याधि ज्य वैद्यें दवडुनी । तो वैद्य मारूनि उत्तीर्ण जाला ॥ध्रु.॥
नव मास माया वाइलें उदरीं । ते माता चौबारीं नग्न केली ॥2॥
गायत्रीचें क्षीर पिळुनी घेऊनी । उपवासी बांधोनी ताडन करी ॥3॥
तुका ह्मणे दासां निंदी त्याचें तोंड । पहातां नरककुंड पूर्वजांसी ॥4॥

ENGLISH TRANSLATION

He climbed the mountain by the support of a rope, only to fall to his ruin for the sake of one step. A physician who cured a hundred and eighteen ailments killed the very doctor and declared himself healed.

The mother who carried him nine months in her womb was stripped naked by him in public. He squeezes the milk of the Gayatri and then binds her to a fast and beats her.

Says Tuka, one who slanders the servants of God must look upon the hell that awaits his ancestors.

IN PLAIN WORDS

He climbed the mountain by the help of a rope, then took one careless step and fell to his ruin. A physician cured him of a hundred and eighteen diseases, and he killed that physician and called the debt repaid. The mother who carried him nine months in her womb, he stripped naked in the public square. He squeezed out the milk of the Gayatri, then bound her to a fast and beat her. Tuka says: look at the mouth that slanders God's servants. A pit of hell waits for his ancestors.

WHAT IT MEANS

Tukaram strings together images of monstrous ingratitude to expose the man who betrays everyone who has helped him. The one saved by a rope grows careless and falls; the one cured of every illness murders his healer; the one carried in the womb shames his own mother in public; the one nourished by the sacred Gayatri starves and beats her. Each picture is the same pattern: turning on the very source of your life and rescue. He lands it on the person who slanders the devotees of God, naming that tongue as the worst of these betrayals, so foul that ruin falls even on the line behind him. The warning is aimed at the betraying pattern itself, a mirror to check in oneself.

GATHA 3872 *Social Criticism*

Social criticism, the greedy preacher

मराठी मूळ

न कळे ब्रह्मज्ञान आचार विचार । लटिका वेव्हार करीतसे ॥1॥
विश्वामित्री पोटीं तयाचा अवतार । नांव महाखर चांडाळाचें ॥ध्रु.॥
द्रव्यइच्छेसाटीं करीतसे कथा । काय त्या पापिष्ठा न मिळे खाया ॥2॥
पोट पोसावया तोंडें बडबडी । नाहीं धडफुडी एक गोष्टी ॥3॥
तुका ह्मणे तया काय व्याली रांड । येउनिया भंड जनामध्यें ॥4॥

ENGLISH TRANSLATION

He does not know the knowledge of Brahman, nor right conduct, nor discernment. He carries on in false dealings.

Such a one, born from a corrupt lineage, bears the mark of the excluded. He performs religious discourses out of greed for money.

What would such a wrongdoer not eat? He babbles with his mouth only to fill his belly, without a single word of substance. Says Tuka, what kind of mother bore such a one, who comes and makes a spectacle of himself among the people?.

IN PLAIN WORDS

He does not know the knowledge of Brahman. He does not know right conduct. He has no discernment. He carries on with false dealings. Born from a corrupt line, he bears the mark of the cast out, and his name is great donkey, outcaste. He gives religious talks only out of greed for money. What would such a sinner not eat? He babbles with his mouth only to fill his belly. There is not one word of substance in him. Tuka says: what kind of woman bore him, who comes and makes a spectacle of himself among the people?

WHAT IT MEANS

Tukaram is attacking a pattern, not setting up a man to despise: the preacher who has none of the thing he sells. The target knows neither the knowledge of Brahman nor conduct nor discernment, yet he holds forth as if he did, and the engine under the words is appetite, money for the purse, food for the belly. Tukaram's coarse insults, donkey, outcaste, what mother bore him, measure the gap between the holy office and the empty performance. The test the poem leaves for the listener is simple and aimed inward: is there one word of substance here, or only the belly talking?

GATHA 3873 *Appeals and Exhortations*

Exhortation, the God who already provides

मराठी मूळ

नित्य उठोनियां खायाची चिंता । आपुल्या तूं हिता नाठवीसी ॥1॥
जननीचे पोटीं उपजलासी जेव्हां । चिंता तुझी तेव्हां केली तेणें ॥ध्रु.॥
चातकां लागूनि मेघ नित्य वर्षे । तो तुज उदास करील केवीं ॥2॥
पक्षी वनचरें आहेत भूमीवरि । तयांलागीं हरि उपेक्षीना ॥3॥
तुका ह्मणे भाव धरुन राहें चित्तीं । तरि तो श्रीपति उपेक्षीना ॥4॥

ENGLISH TRANSLATION

Every day you rise thinking only of what to eat. You never remember your own true welfare.

When you were born from your mother's womb, God Himself took care of your needs. The rain cloud pours down ceaselessly for the chataka bird.

How could He ever forsake you? Birds and forest creatures live upon the earth, and Hari does not neglect them. Says Tuka, if you hold devotion firmly in your chitta, Shripati will never forsake you.

IN PLAIN WORDS

Every day you rise and worry only about what to eat. You never remember your own true good. When you were born from your mother's womb, He already took care of your needs then. The cloud rains down without stopping for the chataka bird. How could He ever leave you wanting? Birds and forest creatures live on the earth, and Hari does not neglect them. Tuka says: hold devotion firmly in your mind, and then Shripati will never forsake you.

WHAT IT MEANS

Tukaram is scolding a daily anxiety and naming the trust that would dissolve it. The man rises each morning consumed by the question of food, and so never turns to his own real welfare. Against that worry Tukaram sets the plain evidence of how God already works: He provided for you in the womb before you could ask, the cloud feeds the chataka, the birds and wild animals are kept alive without their planning. The point is not that you stop eating but that you stop letting the belly own your mind; hold devotion firmly, and Shripati, who has never neglected the least creature, will not neglect you.

GATHA 3874 *Longing and Separation*

Longing, the devotee who fears abandonment

मराठी मूळ

जेजे आळी केली तेते गेली वांयां । उरला पंढरिराया श्रम माझा ॥1॥
काय समाधान केलें कोण वेळे । कोणें माझे लळे पिाळयेले ॥ध्रु.॥
अभ्यास तो नाहीं स्वप्नीं ही दुिश्चता । प्रत्यक्ष कैंचा चि तो ॥2॥
आतां पुढें लाज वाटे पांडुरंगा । भक्त ऐसें जगामाजी जालें ॥3॥
तुका ह्मणे आतां नाहीं भरवसा । मोकलिसी ऐसा वाटतोसी ॥4॥

ENGLISH TRANSLATION

Every prayer I made has gone in vain. Only my weariness remains, O Lord of Pandhari.

When has He ever granted me satisfaction? Who has ever honored my childlike pleas? Practice is absent even in dreams, let alone in waking life. Now, going forward, I feel ashamed, O Panduranga, that I have been called a devotee before the world.

Says Tuka, I no longer have any confidence. It seems as though You will let me go.

IN PLAIN WORDS

Every plea I made has gone to waste. Only my weariness remains, O Lord of Pandhari. When did You ever give me peace? Who ever honored my childlike pleas? I have no practice, not even in dreams, let alone awake. So how could it ever be real before my eyes? Now I feel ashamed in front of others, Panduranga, that I am called a devotee in the world. Tuka says: now I have no confidence left. It feels as though You mean to let me go.

WHAT IT MEANS

This is the dark hour of devotion, where the bhakta accuses God of silence. Tukaram lays out the ledger: every prayer wasted, no peace ever granted, no pleas honored, and on his own side no real practice even in sleep, so how could the vision ever come. The shame is public, he is called a devotee before the world while feeling like none. The poem does not resolve the fear; it holds it open, and the honesty of saying it aloud to Panduranga is itself the last thread of the relationship he is afraid of losing.

GATHA 3875 *The Nature of God*

Adoration, the vow to protect devotees

मराठी मूळ

पूवाअहूनि बहु भक्त सांभिाळले । नाहीं अव्हेरिले दास कोणी ॥1॥
जेजे शरण आले तेते आपंगिले । पवाडे विठ्ठले ऐसे तुझे ॥ध्रु.॥
मिरवे चरणीं ऐसीये गोष्टीचें । भक्तसांभाळाचें ब्रीद ऐसें ॥2॥
तुका ह्मणे आह्मांसाटी येणें रूपा । माझ्या मायबापा पांडुरंगा ॥3॥

ENGLISH TRANSLATION

From ancient times You have cared for many devotees. You have never rejected any servant.

Whoever came to You for refuge, You embraced. Such are Your glorious deeds, O Vitthal.

The very hallmark of Your feet is this: the vow to protect Your devotees. Says Tuka, it is for our sake that You have taken this form, O Panduranga, my mother and father.

IN PLAIN WORDS

From of old You have cared for many devotees. You have never cast off any servant. Whoever came to You for refuge, You took them up. Such are Your great deeds, O Vitthal. This is what shines at Your feet, the standing vow to protect Your devotees. Tuka says: it is for our sake that You have come into this form, my mother and father, Panduranga.

WHAT IT MEANS

Tukaram is praising God by reciting His track record and then claiming a place in it. The argument is from history: across all time no one who took refuge was ever turned away, and this reliability is the very mark of Vitthal's feet, a standing vow to guard those who are His. The closing line lands the personal stake: the form standing on the brick at Pandhari is not for God's own sake but for ours, which is why Tukaram can call him mother and father. The praise is also a quiet claim on that protection.

GATHA 3876 *Sacred Stories*

Mythology, the Name cools the fire

मराठी मूळ

दद्रुनराचें पिलुं ह्मणे रामराम । नाहीं उदक उष्ण होऊं दिलें ॥1॥
कढेमाजी बाळ करी तळमळ । गोविंद गोपाळ पावें वेगीं ॥ध्रु.॥
आज्ञा तये काळीं केली पावकासी । झणी पिलीयासी तापवीसी ॥2॥
तुका ह्मणे तुझे ऐसे हे पवाडे । वणिनतां निवाडे सुख वाटे ॥3॥

ENGLISH TRANSLATION

A frog's child utters the name of Rama, and the water does not scald it. In the boiling pot the young one cries out.

O Govinda, O Gopala, come quickly. At that time the Lord commanded the fire itself not to burn the little creature.

Says Tuka, such are Your glorious deeds. It brings joy to recount them in full.

IN PLAIN WORDS

The frog's child cries out Rama, Rama, and the water is not allowed to scald it. In the boiling pot the little one writhes. O Govinda, O Gopala, come quickly. At that time He commanded the fire itself: do not heat the little ones. Tuka says: such are Your great deeds. To recount them fully brings joy.

WHAT IT MEANS

Tukaram tells a small rescue story to show how directly the Name works. A frog's young, caught in boiling water, cries out the name of Rama, and the Lord orders the very fire not to burn them. The point is the reach of God's protection: even a creature as low as a frog, even in a pot already boiling, is saved the instant the Name is uttered. Tukaram says recounting such deeds is itself a joy, because each one widens the listener's confidence that no caller is too small to be heard.

GATHA 3877 *The Power of the Name*

The Name, mercy without limit

मराठी मूळ

करुणा बहुत तुझिया अंतरा । मज विश्वंभरा कळों आलें ॥1॥
पक्षीयासी तुझें नाम जें ठेविलें । तयें उद्धरिलें गणिकेसी॥ध्रु.॥
कुंटिणी ते दोष बहु आचरली । नाम घेतां आली करुणा तुज ॥2॥
हृदय कोमळ तुझें नारायणा । ऐसें बहुता जनां तारियेलें ॥3॥
तुका ह्मणे सीमा नाहीं तुझे दये । कोमळ हृदय पांडुरंगा ॥4॥

ENGLISH TRANSLATION

Great is the compassion within Your chitta, O Vishvambhara. This has become clear to me.

You gave Your own name to a bird, and through that name You delivered even a courtesan. That woman had committed countless sins, yet when she uttered the Name, compassion stirred within You.

Your chitta is tender, O Narayana. In this way You have saved many souls.

Says Tuka, there is no limit to Your mercy. Your chitta is soft, O Panduranga.

IN PLAIN WORDS

There is great compassion within You, O Vishvambhara. This has become clear to me. The name You placed in a bird was the same name that lifted a courtesan. That harlot had done many sins, yet when she spoke the Name compassion stirred in You. Your heart is tender, O Narayana. In this way You have saved many people. Tuka says: there is no limit to Your mercy. Your heart is soft, Panduranga.

WHAT IT MEANS

Tukaram is marveling at how cheaply, and how completely, God's mercy is moved. He stacks the unlikeliest cases: a bird taught a name, a courtesan heavy with sin, both lifted the moment the Name is spoken. The lesson is that it is not the speaker's worth but the softness of God's heart that does the saving, and that heart answers the Name without weighing the record behind it. He ends where he began, on the limitlessness of that mercy, so the listener hears the invitation: if she could be saved, so can you.

GATHA 3878 *The Power of the Name*

The Name, the deathbed cry of Ajamila

मराठी मूळ

आजामेळा अंत मरणासी आला । तोंवरि स्मरला नाहीं तुज ॥1॥
प्राण जातेवेळे ह्मणे नारायण । त्यासाटीं विमान पाठविलें ॥ध्रु.॥
बहुत कृपाळु होसी जगन्नाथा । त्रैलोक्यसमर्था सोइरिया ॥2॥
तुका ह्मणे भक्तकाज तूं कैवारी । तुज साही चारी वणिनताती ॥3॥

ENGLISH TRANSLATION

Ajamila had come to the very brink of death. Until that moment he had never remembered You.

At the moment of dying he uttered the name Narayana, and for that alone You sent a celestial chariot to fetch him. Supremely compassionate are You, O Lord of the world, O kinsman mighty over the three realms.

Says Tuka, You champion the cause of Your devotees, and all six schools of thought sing of You.

IN PLAIN WORDS

Ajamila came to the very end, to his death. Until then he had never remembered You. As his life was leaving he said Narayana, and for that You sent down a chariot from heaven. You are very merciful, O Lord of the world, kinsman mighty over the three realms. Tuka says: You are the champion of Your devotees' cause, and all six schools and all four sing of You.

WHAT IT MEANS

Tukaram uses the story of Ajamila to press how late the Name can come and still work. A man who never once remembered God says Narayana only at the moment of dying, and that single utterance is enough for heaven to send a chariot. The point is the sheer mercy of it: not a lifetime of merit but one true cry at the end. He closes by naming God the champion of His devotees, sung by all the schools, so the hearer understands that no one's case is too late while breath remains for the Name.

GATHA 3879 *The Nature of God*

Nature of God, the keeper of His own word

मराठी मूळ

धर्म रक्षावया अवतार घेशी । आपुल्या पिाळसी भक्तजना ॥1॥
अंबऋषीसाटीं जन्म सोसियेलें । दुष्ट निदानिळले किती एक ॥ध्रु.॥
धन्य तुज कृपासिंधु ह्मणतील । आपुला तूं बोल साच करीं ॥2॥
तुका ह्मणे तुज वणिनती पुराणें । होय नारायणें दयासिंधु ॥3॥

ENGLISH TRANSLATION

To protect righteousness You take incarnation after incarnation. You guard Your own devoted people.

For the sake of Ambarisha You endured birth, and You vanquished countless wicked ones. Blessed are You, for they call You an ocean of grace.

Fulfill Your own word and make it true. Says Tuka, the Puranas describe You in full. Be now, O Narayana, that very ocean of mercy.

IN PLAIN WORDS

To protect dharma You take birth again and again. You guard Your own devoted people. For the sake of Ambarisha You bore birth, and how many wicked ones You struck down. Blessed are You, they say, ocean of grace. Make Your own word come true. Tuka says: the Puranas describe You. Be now, Narayana, that ocean of mercy.

WHAT IT MEANS

Tukaram praises God's record of incarnation and then holds Him to it. The pattern is set: He descends in age after age to guard dharma and His devotees, He suffered birth for Ambarisha's sake, He cut down the wicked. From that history Tukaram presses a claim, you are called the ocean of grace, so make your own word true. The closing is half praise and half petition: the Puranas have already described you this way, now actually be that ocean of mercy for me.

GATHA 3880 *Prayers*

Prayer, a fair reckoning with God

मराठी मूळ

येउनी जाउनी पाहें तुजकडे । पडिल्या सांकडें नारायणा ॥1॥
आणीक कोणाचा मज नाहीं आधार । तुजवरि भार जीवें भावें ॥ध्रु.॥
निष्ठ अथवा होई तूं कृपाळ । तुज सर्वकाळ विसरेंना ॥2॥
आपुलें वचन राहावें सांभाळून । तुह्मां आह्मां जाण पडिपाडु ॥3॥
ज्याच्या वचनासी अंतर पडेल । बोल तो होईल तयाकडे ॥4॥
तुह्मां आह्मां तैसें नाहीं ह्मणे तुका । होशील तूं सखा जीवलगा ॥5॥

ENGLISH TRANSLATION

I come and go, looking toward You, O Narayana, for I am in distress. I have no other support.

My entire being, body and jiva, rests upon You. Whether You are stern or gracious, I will never forget You at any time.

Guard Your own word and keep it well. Between You and me, let there be a fair reckoning.

Whoever breaks the promise, the blame will fall on that side. Says Tuka, it will not be so between us. You will be my dearest friend.

IN PLAIN WORDS

I come and go, looking toward You, fallen into trouble, Narayana. I have no other support. My whole being, body and life, rests its weight on You. Whether You are harsh or gracious, I will not forget You at any time. Keep Your own word and guard it. Between You and me, let there be a fair account. Whoever breaks his promise, the blame will land on that side. Tuka says: it will not be that way between us. You will be my dearest friend.

WHAT IT MEANS

Tukaram prays in the form of a bargain between two who are bound to each other. He has nowhere else to lean and lays his whole life on Narayana, and he pledges his own side first: harsh or kind, he will never forget God. Then he asks God to keep faith likewise and proposes a fair reckoning, with the blame falling on whoever breaks his word. The boldness is the intimacy: he does not beg from below but speaks as one friend holding another to a promise, and trusts that the bond will not be the one to fail.

GATHA 3881 *Prayers*

Prayer, save the fallen one

मराठी मूळ

आइक नारायणा वचन माझें खरें । सांगतों निर्धारिं तुजपासीं ॥1॥
नाहीं भाव मज पडिली लोककाज । राहिलेंसे काज तुझे पायीं ॥2॥
जरि तुज कांहीं करणें उचित । तारीं तूं पतित तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

Hear me, O Narayana, for my words are true. I speak to You with certainty.

I have no attachment to worldly affairs. My only concern remains at Your feet.

If there is anything that is fitting for You to do, then deliver this fallen one. Says Tuka.

IN PLAIN WORDS

Listen, Narayana, my words are true. I tell You with full certainty. I have no attachment, and the affairs of the world have fallen away from me. My only concern stays at Your feet. If there is anything fitting for You to do, then save this fallen one. Tuka says.

WHAT IT MEANS

This is a short, stripped prayer that puts everything on God's side of the ledger. Tukaram swears his word is true: worldly business has dropped away and his one remaining care rests at God's feet. Having emptied his own hands, he leaves the next move entirely to God, if there is anything fitting for you to do. The whole weight falls on the last plea, save this fallen one, spoken without any claim of merit, only the certainty that he has nowhere else to look.

GATHA 3882 *Prayers*

Prayer, the orphan asking to be claimed

मराठी मूळ

अनाथ परदेशी हीन दीन भोळें । उगलें चि लोळे तुझे रंगीं ॥1॥
आपुलें ह्मणावें मज नुपेक्षावें । प्रेमसुख द्यावें मायबापा ॥ध्रु.॥
कासवीचे परि दृष्टी पाहें मज । विज्ञानीं उमज दावुनियां ॥2॥

ENGLISH TRANSLATION

I am an orphan, a stranger, low, poor, and simple. Without reason I roll about in the dust of Your company.

Call me Your own and do not forsake me. Give me the joy of love, O mother and father.

Like a tortoise that nourishes its young with a glance, look upon me with the light of understanding.

IN PLAIN WORDS

I am an orphan, a stranger, low and poor and simple. For no reason I roll about in the dust of Your company. Call me Your own and do not pass me by. Give me the joy of love, mother and father. Like the tortoise that feeds its young with a glance, look upon me, showing me understanding in the light of knowing.

WHAT IT MEANS

Tukaram names his own helplessness so completely that there is nothing left to offer but it. He is orphaned, foreign, low, simple, with no claim except that he keeps rolling in the dust where God is. His whole request is relationship, not reward: call me your own, do not overlook me, give me the joy of love. The closing image carries the prayer, the tortoise is said to nourish its young by looking at them, so he asks only for God's glance, which would itself feed him and open his understanding.

GATHA 3883 *Ecstasy and Joy*

Ecstasy, arriving at Pandhari

मराठी मूळ

पावलों पंढरी वैकुंठभवन । धन्य आजि दिन सोनियाचा॥1॥
पावलों पंढरी आनंदगजरें । वाजतील तुरें शंख भेरी ॥ध्रु.॥
पावलों पंढरी क्षेमआलिंगनीं । संत या सज्जनीं निवविलें॥2॥
पावलों पंढरी पार नाहीं सुखा । भेटला हा सखा मायबाप ॥3॥
पावलों पंढरी येरझार खुंटली । माउली वोळली प्रेमपान्हा ॥4॥
पावलों पंढरी आपुलें माहेर । नाहीं संवसार तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

I have reached Pandhari, the abode of Vaikuntha. Blessed is this golden day.

I have arrived in Pandhari amid sounds of joy, with trumpets, conches, and drums resounding. I have reached Pandhari and been embraced by saints and holy ones who have soothed my soul.

I have reached Pandhari, and there is no end to the bliss, for my beloved friend and parent has been found. I have reached Pandhari, and all wandering has ceased, for the mother has showered her milk of love.

Says Tuka, I have reached Pandhari, my true home. There is no more worldly life.

IN PLAIN WORDS

I have reached Pandhari, the dwelling of Vaikuntha. Blessed is this day, this golden day. I have reached Pandhari amid an uproar of joy, with trumpets, conches, and drums sounding. I have reached Pandhari into a glad embrace; the saints and holy ones have cooled my soul. I have reached Pandhari, and there is no end to the bliss, for my friend, my mother and father, has met me. I have reached Pandhari, and my coming and going is over; the mother has let down her milk of love. I have reached Pandhari, my own mother's home. Tuka says: there is no more worldly life.

WHAT IT MEANS

This is the homecoming poem, every line beginning again with the arrival because the arrival is the whole event. Pandhari is not a town here but Vaikuntha itself, reached on a day Tukaram calls golden, met with trumpets and conches and the embrace of the saints. The deepest claims come at the end: the wandering, the endless coming and going of birth and death, has stopped, and the mother has let down her milk, the image for love freely given. To reach Pandhari is to reach one's true maternal home, and there, he says, worldly life simply is no more.

GATHA 3884 *Prayers*

Surrender, prayer for fearlessness

मराठी मूळ

अभयदान मज देई गा उदारा । कृपेच्या सागरा पांडुरंगा ॥1॥
देहभाव तुझ्या ठेवियेला पायीं । आणीक मी कांही नेणें दुजें ॥ध्रु.॥
सेवा भक्ति भाव नेणें मी पतित । आतां माझें हित तुझ्या पायीं ॥2॥
अवघा निरोपिला तुज देहभाव । आतां मज पाव पांडुरंगा ॥3॥
तुका ह्मणे तुजें नाम दिनानाथ । तें मज उचित करीं आतां ॥4॥

ENGLISH TRANSLATION

Grant me the gift of fearlessness, O generous one, O ocean of grace, O Panduranga. I have placed my whole sense of self at Your feet and know nothing else.

I lack in service, devotion, and understanding. I am ignorant and fallen.

Now my welfare lies only at Your feet. I have surrendered my entire being to You.

Now come to me, O Panduranga. Says Tuka, Your name is the Lord of the lowly. Make that name true for me now.

IN PLAIN WORDS

Give me the gift of fearlessness, O generous one, O ocean of grace, Panduranga. I have laid my whole sense of self at your feet. I know nothing else. I am poor in service, poor in devotion, poor in understanding; I am fallen. Now my good lies only at your feet. I have handed over my whole being to you. Now come to me, Panduranga. Tuka says: your name is Lord of the lowly. Make that name true for me now.

WHAT IT MEANS

Tukaram asks for one thing first, fearlessness, and grounds the whole prayer in having nothing to offer. He admits he is empty of the usual qualifications: no service, no devotion, no understanding, and he calls himself fallen. That is not despair but the ground of his claim, because he holds God to his own title, Lord of the lowly. If the name means anything, it must reach exactly this kind of person. Having placed his entire sense of self at the feet, he leaves himself with no other refuge and simply waits for God to come.

GATHA 3885 *Prayers*

Holding God to his vow

मराठी मूळ

लागो तुझी सोय ऐसे कोणी करी । माझे विठाबाई जननिये ॥1॥
पतितपावन ह्मणविसी जरी । आवरण करीं तरी माझें ॥ध्रु.॥
नाहीं तरी ब्रीद टाकीं सोडूनियां । न धरिसी माया जरी माझी ॥2॥
बोलिला तो बोल करावा साचार । तरि लोक बरें ह्मणतील ॥3॥
करावा संसार लोक लाजे भेणें । वचनासी उणें येऊं नेदीं ॥4॥
तुह्मां आह्मां तैसें नाहीं ह्मणे तुका । होशील तूं सखा जीवलग ॥5॥

ENGLISH TRANSLATION

Who will set me on the right path, my Vithabai, my divine mother? If You truly call Yourself the Purifier of the Fallen, then lift the veil from over me. Otherwise, cast aside Your vow, if You do not care for me.

Let what You have spoken be made true, and then people will say it is good. One must keep up the household for the sake of honor.

Do not let Your word fall short. Says Tuka, let it not be so between us. You will be my dearest companion.

IN PLAIN WORDS

Someone, set me on the right path, my Vithabai, my mother. If you call yourself the one who purifies the fallen, then lift the veil from over me. If not, then drop the title; let it go, if you will not hold me as your own. The word you have spoken, make it come true; then people will say it is good. One keeps up a household for the sake of honor. Do not let your word fall short. Tuka says: let it not be like that between us. You will be my dearest companion.

WHAT IT MEANS

Tukaram calls Vitthal his mother, then presses a sharp argument: a title carries an obligation. If God advertises himself as the purifier of the fallen, then saving Tukaram is not a favor but the keeping of a public vow. He even uses the worldly logic of reputation, that a person maintains his household so as not to lose face, to insist that God too must not let his word fall short. The whole poem is intimate pressure, not threat: he is binding God by God's own name. Behind the argument is the trust that the bond between them is real, so the demand can be made at all.

GATHA 3886 *Devotion to Vitthal*

Devotion, God as the only kin

मराठी मूळ

तू आह्मां सोयरा सज्जन सांगाति । तुजलागीं प्रीति चालो सदा ॥1॥
गण गोत मित्र तूं माझें जीवन । अनन्यशरण तुझ्या पांयीं ॥2॥
तुका ह्मणे सर्वगुणें तुझा दास । आवडे अभ्यास सदा तुझा ॥3॥

ENGLISH TRANSLATION

You are our kinsman, our noble companion. May love for You flow on forever.

You are my family, my relatives, my friend, my very life. I surrender wholly at Your feet.

Says Tuka, with every quality I am Your servant. My constant joy is the practice of devotion to You.

IN PLAIN WORDS

You are our kinsman, our good companion. May love for you keep flowing always. You are my family, my people, my friend, my very life. I take refuge at your feet and nowhere else. Tuka says: in every quality I am your servant. The practice of devotion to you is my constant delight.

WHAT IT MEANS

Tukaram folds every human tie into one figure: Vitthal is kinsman, friend, family, and life itself. By naming God as all relations at once, he quietly sets aside the ordinary network of relatives that usually defines a person, and rests his whole identity on this one bond. The phrase about taking refuge nowhere else marks that this is exclusive, not one loyalty among many. What he asks for is simply that the love keep flowing; the practice of devotion is not a duty here but his steady joy.

GATHA 3887 *Devotion to Vitthal*

Devotion, singing without rules

मराठी मूळ

आवडेल तैसें तुज आळवीन । वाटे समाधान जीवा तैसें ॥1॥
नाहीं येथें कांहीं लौकिकाची चाड । तुजविण गोड देवराया ॥ध्रु.॥
पुरवीं मनोरथ अंतरींचें आर्त । धायेवरि गीत गाई तुझे ॥2॥
तुका ह्मणे लेंकी आळवी माहेरा । गाऊं या संसारा तुज तैसें ॥3॥

ENGLISH TRANSLATION

I shall call upon You however my chitta desires. Let my jiva find whatever comfort it seeks.

There is no concern here for worldly convention. Nothing is sweet to me but You, O King of gods.

Fulfill the longings of my inner chitta. Let me sing Your song until the hunger of devotion is fully satisfied.

Says Tuka, as a daughter calls out for her mother's home, so shall I sing to You in this world.

IN PLAIN WORDS

I will call out to you however I please, in whatever way settles my heart. There is no concern here for what the world thinks proper. Nothing is sweet to me but you, King of gods. Fill the wishes of my heart, the longing deep inside; let me sing your song until that hunger is full. Tuka says: as a daughter calls toward her mother's home, so will I sing to you in this world.

WHAT IT MEANS

Tukaram claims the freedom to worship in his own way, refusing to measure his devotion against social rules of propriety. The point is that love decides the form, not custom: whatever calms his heart is the right way to call on God. He asks God to satisfy the inner longing, and frames himself with the image of a married daughter aching for her parents' home, a settled Marathi picture of homesickness. In that image this world is the in-laws' house and God is the true home he keeps singing toward.

GATHA 3888 *Devotion to Vitthal*

Devotion, the babbling child

मराठी मूळ

माझें मुख नामीं रंगो सर्वकाळ । गोविंद गोपाळ राम कृष्ण ॥1॥
अबद्ध चांगलें गाऊं भलतैसें । कळलें हें जैसें मायबापा॥2॥
तुका ह्मणे मज न लगे वांकडें । मी तुझें बोबडें बाळ तान्हें ॥3॥

ENGLISH TRANSLATION

May my mouth be colored with Your name at all times, Govinda, Gopala, Rama, Krishna. Whether I sing well or poorly, let me sing in whatever way I know, O mother and father.

Says Tuka, do not hold my faults against me. I am Your babbling infant child.

IN PLAIN WORDS

Let my mouth be colored with your name at all times: Govinda, Gopala, Rama, Krishna. Whether the singing comes out clumsy or fine, let me sing it however I can, mother and father. Tuka says: do not hold my faults against me. I am your babbling infant, your small child.

WHAT IT MEANS

Tukaram asks for nothing but that the Name stay always on his lips, and he names the forms he loves. He sets aside the worry about whether his singing is good enough by reframing the whole relationship: God is mother and father, and he is a small child still learning to speak. A parent does not score an infant's babble for correctness. So the plea is that devotion be received for its love and not judged by its polish, and that his clumsiness be taken as a child's, not a sinner's.

GATHA 3889 *The Power of the Name*

The Name, the easy path

मराठी मूळ

यालागीं आवडी ह्मणा राम कृष्ण । जोडा नारायण सर्वकाळ ॥1॥
सोपें हें साधन लाभ येतो घरा । वाचेसी उच्चारा राम हरि ॥ध्रु.॥
न लगती कष्ट न लगे सायास । करावा अभ्यास विठ्ठलाचा ॥2॥
न लगे तप तीर्थ करणें महादान । केल्या एक मन जोडे हरि ॥3॥
तुका ह्मणे कांहीं न वेचितां धन । जोडे नारायण नामासाटीं ॥4॥

ENGLISH TRANSLATION

Therefore, with love, chant the names Rama and Krishna. Join with Narayana at all times.

This is the easy path. The reward comes right to your door.

Let your voice utter Rama and Hari. No hardships are needed, no elaborate efforts.

Simply practice the devotion of Vitthal. No austerity, no pilgrimage, no grand charity is required.

By making the mind one-pointed, Hari is attained. Says Tuka, without spending any wealth, Narayana is won through the Name alone.

IN PLAIN WORDS

So, with love, say Rama, Krishna. Join with Narayana at all times. This is an easy practice, and the gain comes right to your house. Let your tongue speak Rama, Hari. It needs no hardship, no elaborate effort. Just practice Vitthal. No austerity, no pilgrimage, no great charity is needed. Make the mind one, and Hari is gained. Tuka says: without spending any wealth, Narayana is won through the Name alone.

WHAT IT MEANS

Tukaram sets the simple repetition of the Name against the whole apparatus of expensive religion. Austerity, pilgrimage, and grand charity are the costly, effortful, often status-marking routes; the Name costs nothing and is open to anyone with a tongue. The one condition he names is inward, a mind made single, one-pointed. So the path is easy in means but not careless: love and attention do the work that money and exertion claim to. The reward, he says, comes to your own door, no journey required.

GATHA 3890 *The Power of the Name*

The Name, mere ritual is empty

मराठी मूळ

झांकूनियां नेत्र काय जपतोसी । जंव नाहीं मानसीं प्रेमभाव ॥1॥
रामनाम ह्मणा उघड मंत्र जाणा । चुकती यातना गर्भवास ॥ध्रु.॥
मंत्र यंत्र संध्या करिसी जडीबुटी । तेणें भूतसृष्टी पावसील ॥2॥
तुका ह्मणे ऐक सुंदर मंत्र एक । भवसिंधुतारक रामनाम ॥3॥

ENGLISH TRANSLATION

What use is closing your eyes and muttering prayers when there is no love in your mind? Know that the name of Rama is an open mantra. It frees one from the torments of rebirth.

If you practice mantras, yantras, rituals, and charms, you will only enter the realm of ghosts. Says Tuka, hear this one beautiful mantra: the name of Rama, which carries one across the ocean of worldly existence.

IN PLAIN WORDS

What are you muttering with your eyes shut, when there is no love in your heart? Say the name of Rama; know it as an open mantra. It cancels the torment of being born again in the womb. If you work mantras, yantras, the daily rites, and herb charms, you will reach only the world of ghosts. Tuka says: hear this one beautiful mantra, the name of Rama, that carries you across the ocean of birth and death.

WHAT IT MEANS

Tukaram attacks ritual performed without feeling: shut eyes and mumbled formulas are useless if the heart holds no love. He contrasts the secret, technical machinery of mantras, yantras, and herb charms with the Name, which he calls an open mantra, nothing hidden, available to all. The secret arts, he warns, lead only to a low, ghostly result, while the simple name of Rama ferries one across the whole cycle of rebirth. The sting points at the pattern of empty technique, not at any one person; the test he sets is whether love is actually present.

GATHA 3891 *Social Criticism*

Social criticism, the false devotee

मराठी मूळ

पापिया चांडाळा हरिकथा नावडे । विषयालागीं आवडें गाणें त्याला ॥1॥
ब्राह्मणा दक्षणा देतां रडे रुका । विषयालागीं फुका लुटीतसे ॥ध्रु.॥
वीतभरि लंगोटी नेदी अतीताला । खीरम्या देतो शाला भोरप्यासी ॥2॥
तुका ह्मणे त्याच्या थुंका तोंडावरि । जातो यमपुरी भोगावया ॥3॥

ENGLISH TRANSLATION

The wicked wrongdoer takes no pleasure in hearing the story of Hari but loves songs devoted to sense pleasures. He weeps at paying a coin as a gift to a Brahmin but freely squanders his wealth on sensory indulgence.

He will not give even a small loincloth to a holy guest but lavishes gifts upon sycophants. Says Tuka, spit upon his face. He is bound for the realm of Yama.

IN PLAIN WORDS

The wicked, low man takes no joy in the story of Hari, but he loves songs about the pleasures of the senses. Asked to give one coin to a Brahmin, he weeps over it; on his cravings he pours out money for nothing. He will not give a hand's width of loincloth to a holy wanderer, but he gives shawls to flatterers and frauds. Tuka says: spit on his face. He goes to the city of Yama to suffer for it.

WHAT IT MEANS

Tukaram draws the portrait of a man whose spending exposes his real religion. He hoards when devotion or charity is asked and squanders freely on his appetites and on the flatterers who feed his vanity, refusing even a scrap to a genuine holy guest. The harsh line, spit on his face, is aimed at the pattern of hypocrisy, the heart that values sensual indulgence over Hari and flatterers over the poor, and warns where that pattern ends. Read against oneself, it is a question about where one's own money and pleasure actually go.

GATHA 3892 *Longing and Separation*

Longing, hunger for the feet

मराठी मूळ

क्षुधारथी अन्नें दुष्काळें पीडिलें । मिष्टान्न देखिलें तेणें जैसें ॥1॥
तैसें तुझे पायीं लांचावलें मन । झुरे माझा प्राण भेटावया ॥ध्रु.॥
मांजरें देखिला लोणियांचा गोळा । लावुनियां डोळा बैसलेंसे ॥2॥
तुका ह्मणे आतां झडी घालूं पाहें । पांडुरंगे माये तुझे पायीं ॥3॥

ENGLISH TRANSLATION

Like a starving person who catches sight of fine food during a famine, so has my mind become greedy for Your feet. My soul burns to meet You.

Like a cat that has spotted a lump of butter and sits staring at it with fixed eyes. Says Tuka, now rain down Your grace upon me. O Panduranga, O mother, at Your feet.

IN PLAIN WORDS

Like a starving man in a famine who suddenly sees fine food, that is how my mind has gone hungry for your feet. My very life burns to meet you. Like a cat that has spotted a lump of butter and sits with its eyes fixed on it, so I sit. Tuka says: now let me pounce, O Panduranga, O mother, at your feet.

WHAT IT MEANS

Tukaram makes his longing physical with two homely images of appetite. The famished man and the staring cat are not flattering pictures of piety; they are pictures of raw, fixed hunger, and that is exactly his point about how the mind craves God. The longing is not calm or polite, it burns, and he asks not merely to approach but to spring upon the feet the way the cat lunges for the butter. Calling Panduranga mother in the same breath keeps the hunger tender even as it is fierce.

GATHA 3893 *Devotion to Vitthal*

Devotion, asking only for the meeting

मराठी मूळ

स्वामीसी संकट पडे जे गोष्टीचें । काय त्या प्रेमाचें सुख मज ॥1॥
दुःखवीना चित्त तुझें नारायणा । कांहीं च मागेना तुजपासीं ॥ध्रु.॥
रिद्धि सिद्धि मोक्ष संपित्त विलास । सोडियेली आस याची जीवें ॥2॥
तुका ह्मणे एके वेळे देई भेटी । वोरसोनि पोटीं आलिंगावें ॥3॥

ENGLISH TRANSLATION

Why should I ask for anything that would trouble my Lord? What joy would such love bring me? I do not wish to sadden Your chitta, O Narayana, and so I ask nothing of You. Wealth, powers, liberation, comfort, I have given up the hope of all these.

Says Tuka, grant me only one meeting. Embrace me to Your chitta and let me feel that closeness.

IN PLAIN WORDS

Why would I ask for anything that would put my Lord in difficulty? What joy could such love give me? I do not want to grieve your heart, Narayana, so I ask nothing of you. Riches, powers, liberation, comfort, pleasures: I have given up all hope of these from my heart. Tuka says: just give me one meeting. Hold me to your heart and let me feel that closeness.

WHAT IT MEANS

Tukaram redefines what love is allowed to want. He refuses to ask for the standard prizes, wealth, occult powers, even liberation, partly because they are beside the point and partly out of a strange courtesy: he will not burden the one he loves with demands. The test he applies is whether a request would trouble God's heart, and he chooses to ask for nothing that would. What remains is not a thing to be granted but the relationship itself: a single meeting and an embrace. Love that truly loves, he implies, wants the beloved and not the beloved's gifts.

GATHA 3894 *Renunciation*

Renunciation, won by long effort

मराठी मूळ

देव तिंहीं बळें धरिला सायासें । करूनियां नास उपाधीचा ॥1॥
पर्वपक्षी धातु धिःकारिलें जन । स्वयें जनादनन ते चि जाले ॥2॥
तुका ह्मणे यासी न चले तांतडी । अनुभवें गोडी येइल कळों ॥3॥

ENGLISH TRANSLATION

Those great ones seized God by sheer force of their effort, having first destroyed all worldly distractions. They renounced caste, possessions, and the opinions of the world.

They themselves became one with Janardana. Says Tuka, this cannot be done in haste. Through experience alone will the sweetness of it become known.

IN PLAIN WORDS

Those great ones laid hold of God by force, by hard effort, after destroying all that distracts. They threw away caste, possessions, and the opinion of the world; rejected by people, they themselves became Janardana. Tuka says: this cannot be rushed. Through experience alone will its sweetness come to be known.

WHAT IT MEANS

Tukaram describes the path of the saints who went before, and he does not soften the cost. They seized God only after tearing down the props the world hands us: caste, property, and reputation, the very things that make a person respectable. Stripped of those and scorned by others, they ended up merged with God himself. The closing turn is a warning to anyone eager for quick results: this ripens through lived experience, not haste, and only practice over time lets its sweetness be tasted.

GATHA 3895 *Longing and Separation*

Longing, come quickly and sit with me

मराठी मूळ

भेटीवांचोनियां दुजें नाहीं चित्तीं । येणें काकुलती याजसाटीं ॥1॥
भेटोनियां बोलें आवडीचें गुज । आनंदाच्या भोजें जेवूं संगें ॥ध्रु.॥
मायलेकरासीं नाहीं दुजी परि । जेऊं बरोबरी बैसोनियां ॥2॥
तुका ह्मणे ऐसें अंतरींचें आर्त । यावें जी त्वरित नारायणा ॥3॥

ENGLISH TRANSLATION

My chitta desires nothing but Your meeting. That is why I come pleading.

Let us meet and share the intimate secrets of devotion. Let us sit together and feast on bliss.

Between mother and child there is no formality. Let us sit side by side and share the meal.

Says Tuka, such is the longing of my chitta. Come quickly, O Narayana.

IN PLAIN WORDS

Nothing is in my heart but to meet you; that is why I come pleading. Let us meet and speak the dear secrets of love; let us eat together at a feast of joy. Between mother and child there is no other way; let us sit side by side and share the meal. Tuka says: such is the longing inside me. Come quickly, Narayana.

WHAT IT MEANS

Tukaram strips his wanting down to one thing, the meeting itself, and pictures it in the most domestic terms. What he hopes for is not awe at a distance but intimacy: shared secrets, a meal eaten together, sitting side by side. The image of mother and child carries the key word, no formality, because between them there is no distance to keep and no ceremony to observe. So he asks God to drop every gap of rank and simply come, and to come quickly, the way a child's hunger will not wait.

GATHA 3896 *The Power of the Name*

The Name at the hour of death

मराठी मूळ

आविसाचे आसे गळ गिळी मासा । फुटोनियां घसा मरण पावे ॥1॥
मरणाचे वेळे करी तळमळ । आठवी कृपाळ तये वेळीं ॥2॥
अंतकाळीं ज्याच्या नाम आलें मुखा । तुका ह्मणे सुखा पार नाहीं ॥3॥

ENGLISH TRANSLATION

Lured by the bait of desire, a fish swallows the hook. Its throat is torn and it perishes.

In its dying moments it writhes in agony and remembers the gracious Lord. Says Tuka, for the one whose lips utter the Name at the hour of death, there is no limit to the bliss that follows.

IN PLAIN WORDS

A fish, drawn by the bait, swallows the hook. Its throat tears open and it dies. In its dying moment it writhes, and just then it remembers the gracious Lord. Tuka says: for the one whose lips speak the Name at the hour of death, there is no end to the bliss that comes.

WHAT IT MEANS

Tukaram takes the most ordinary image of a trapped, dying creature and turns it toward the one thing that still matters at the end. The fish is caught by greed, and in its final agony something in it cries out and remembers God. The poem's claim is that the Name spoken at the very last breath is not too little and not too late: it opens onto bliss without limit. He is naming where to put your trust now, while there is still time to make the Name a habit, so that it rises on its own when the throat is failing.

GATHA 3897 *Prayers*

Plea through the saints, the orphan

मराठी मूळ

जायाचें शरीर जाईल क्षणांत । कां हा गोपिनाथ पावे चि ना ॥1॥
कृपेचे सागर तुह्मी संत सारे । निरोप हा फार सांगा देवा ॥ध्रु.॥
अनाथ अज्ञान कोणी नाहीं त्यासि । पायापें विठ्ठला ठेवीं मज ॥2॥
तुका ह्मणे ऐसें करावें निर्वाण । मग तो रक्षण करिल माझें ॥3॥

ENGLISH TRANSLATION

This body will perish in an instant. Why then does Gopinath not come? You saints are all oceans of mercy.

Please carry this message to God. I am an orphan, ignorant, with no one to call my own.

Place me at the feet of Vitthal. Says Tuka, let this be the final settlement. Then He Himself will take charge of my protection.

IN PLAIN WORDS

This body will be gone in a moment. Why does Gopinath still not come? You saints are all oceans of mercy. Please carry this message to God. I am an orphan, ignorant, with no one of my own. Lay me at Vitthal's feet. Tuka says: settle it once for all, this final settlement; then He Himself will take care of guarding me.

WHAT IT MEANS

Tukaram is dying of impatience and sends his prayer through the saints, asking them to deliver his message to God. He presents himself with nothing to offer: no family, no learning, no one to call his own, only the urgency that the body could end at any instant. His one request is to be placed at Vitthal's feet, and he wants it made final and binding, a settlement that cannot be undone. The logic is that once God takes him on, the responsibility for protecting him passes to God, and he need carry it no longer.

GATHA 3898 *Longing and Separation*

Longing, the heap of sin

मराठी मूळ

त्रासला हा जीव संसारींच्या सुखा । तुजविण सखा नाहीं कोणी ॥1॥
ऐसें माझें मनीं वाटे नारायणा । घालावी चरणावरि मिठी ॥ध्रु.॥
कइं तें सुंदर देखोनि रूपडें । आवडीच्या कोडें आळंगीन ॥2॥
नाहीं पूर्व पुण्य मज पापरासी । ह्मणोनि पायांसी अंतरलों ॥3॥
अलभ्य लाभ कैंचा संचितावेगळा । विनवी गोपाळा दास तुका ॥4॥

ENGLISH TRANSLATION

My jiva is wearied of the pleasures of this world. Without You there is no companion.

This is what my mind feels, O Narayana: let me clasp Your feet in embrace. When will I behold that beautiful form and embrace it with the joy of longing? I have no store of past merit; I am a heap of sin.

That is why I have been kept from Your feet. Says Tuka, this servant appeals to Gopala: how can such rare gain come without the grace of destiny?.

IN PLAIN WORDS

This life of mine is weary of worldly pleasures. Without You there is no companion at all. This is what my mind feels, O Narayana: let me throw my arms around Your feet. When will I see that beautiful form and embrace it with all my longing? I have no store of past merit; I am a heap of sin. That is why I have been kept far from Your feet. Tuka says: this servant begs of Gopala, how can such an undeserved gift come without grace?

WHAT IT MEANS

Tukaram has grown sick of the pleasures the world offers and finds in them no true friend; only Narayana is left to want. He aches for the sight and the embrace of God's beautiful form, but he holds himself responsible for the distance: he claims no merit, calls himself a heap of sin, and reads his separation as the just result. The turn comes at the end, when he sees that the gift he wants is by definition undeserved, so it can only come as grace and not as wages. His prayer is therefore an appeal, not a claim of right: he asks Gopala for what no past merit could ever earn.

GATHA 3899 *Appeals and Exhortations*

Exhortation, spend this life on the Name

मराठी मूळ

मोलाचें आयुष्य वेचुनियां जाय । पूर्वपुण्यें होय लाभ याचा ॥1॥
अनंतजन्मींचे शेवट पाहतां । नर देह हातां आला तुझ्या ॥ध्रु.॥
कराल ते जोडी येईल कार्यासी । ध्यावें विठ्ठलासी सुखालागीं ॥2॥
सांचलिया धन होईल ठेवणें । तैसा नारायण जोडी करा ॥3॥
करा हरिभक्ती परलोकीं ये कामा । सोडवील यमापासोनियां ॥4॥
तुका ह्मणे करा आयुष्याचें मोल । नका वेचूं बोल नामेंविण ॥5॥

ENGLISH TRANSLATION

Precious life is spent and passes away. Only by prior merit does one gain this human birth.

After countless lifetimes, this human body has come into your hands. Whatever you earn now will serve you in the end.

Meditate on Vitthal for the sake of true happiness. As saved wealth becomes a treasure, so make Narayana your lasting store.

Practice devotion to Hari, for it will serve you in the world beyond and deliver you from the clutches of Yama. Says Tuka, use this life wisely. Do not waste your breath on anything other than the Name.

IN PLAIN WORDS

Precious life is being spent and slips away. Only by past merit do you gain it at all. After countless births, look: a human body has come into your hands. Whatever you earn now will serve you in the end. Meditate on Vitthal for the sake of true happiness. As saved money becomes a hoard, so make Narayana your lasting store. Do devotion to Hari; it will serve you in the world beyond and free you from the clutches of Yama. Tuka says: reckon the worth of this life. Do not spend your breath on anything but the Name.

WHAT IT MEANS

Tukaram addresses the listener directly and frames human birth as a rare, costly thing won only after countless lives. He treats life as a currency that is draining away, and presses the question of what you are buying with it. The whole argument is an economy: meditation on Vitthal is the only saving that becomes a real treasure, and devotion to Hari is the only asset that holds value past death and buys release from Yama, the lord of death. The closing instruction is blunt: this birth is too precious to spend, so do not waste a single breath on anything other than the Name.

GATHA 3901 *The Power of the Name*

The Name, nectar on the tongue

मराठी मूळ

आपुलिया हिता जो असे जागता अभंग
काय सुख आहे वाउगें बोलतां । ध्यातां पंढरिनाथा कष्ट नाहीं ॥1॥
सर्वकाळ वाचे उच्चारितां हरि । तया सुखा सरि पाड नाहीं ॥ध्रु.॥
रामकृष्णरंगीं रसना रंगली । अमृताची उकळी नाम तुझें ॥2॥
तुका ह्मणे धन्य तयाचें वदन । जया नारायण ध्यानीं मनीं ॥3॥

ENGLISH TRANSLATION

What joy is there in idle talk? There is no hardship in meditating upon the Lord of Pandhari. The bliss of uttering Hari's name with every breath has no comparison.

When the tongue is dyed in the color of Rama and Krishna, Your name becomes a boiling fountain of nectar. Says Tuka, blessed is the face of the one in whose mind and meditation dwells Narayana.

IN PLAIN WORDS

What joy is there in idle talk? There is no hardship in meditating on the Lord of Pandhari. To say Hari's name with every breath, all the time: no other joy can match that bliss. When the tongue is dyed in the colour of Rama and Krishna, Your name is a boiling spring of nectar. Tuka says: blessed is the face of the one who holds Narayana in mind and meditation.

WHAT IT MEANS

Tukaram weighs two ways of using the mouth and the mind. Idle chatter gives nothing, while resting the attention on the Lord of Pandhari costs no effort and yields a joy nothing can equal. He pictures the practice physically: the tongue itself takes on the colour of Rama and Krishna until the Name on it tastes like a spring of nectar that keeps

welling up. The poem ends by blessing the very face of such a person, making the point that constant remembrance is not a chore to bear but the sweetest thing a human can do.

GATHA 3902 *The Power of the Name*

Kirtan, God walks behind the singer

मराठी मूळ

कीर्त्तनाच्या सुखें सुखी होय देव । पंढरीचा राव संगीं आहे ॥1॥
भक्त जाय सदा हरि कीतिन गात । नित्यसेवें अनंत हिंडतसे ॥ध्रु.॥
त्रैलोक्य भ्रमण फिरत नारद । त्यासंगें गोविंद फिरतसे ॥2॥
नारद मंजुळ सुस्वरें गीत गाये । मागाअ चालताहे संगें हरि ॥3॥
तुका ह्मणे त्याला गोडी कीर्त्तनाची । नाहीं आणिकांची प्रीति ऐसी ॥4॥

ENGLISH TRANSLATION

God Himself is made happy by the bliss of kirtan. The King of Pandhari walks alongside.

The devotee who always sings of Hari's glory is followed everywhere by the Infinite Lord. Narada roams the three worlds, and Govinda wanders with him.

Narada sings in a sweet and melodious voice, and Hari walks right behind him. Says Tuka, God has such a taste for kirtan. No one else has such love from Him.

IN PLAIN WORDS

God Himself is made happy by the joy of kirtan. The King of Pandhari walks at the singer's side. The devotee who always sings Hari's glory is followed everywhere by the Infinite. Narada roams the three worlds, and Govinda wanders with him. Narada sings his song in a sweet, tuneful voice, and Hari walks right behind him. Tuka says: God has such a taste for kirtan. He gives no one else this kind of love.

WHAT IT MEANS

Tukaram makes a startling reversal: kirtan is not only the devotee reaching for God, it is God being delighted and drawn near. He says the singer does not chase the Lord; the Lord follows the singer, walking at his side wherever he goes. The example of Narada, the wandering sage-musician with Govinda always a step behind him, shows this as a settled habit of God, not a one-off favour. The claim he lands is that of all forms of devotion, the sung praise of the Name is the one God most loves, so that to sing is to keep the best company there is.

GATHA 3903 *Devotion to Vitthal*

Devotion, the mother and child

मराठी मूळ

बाळेंविण माय क्षणभरि न राहे । न देखतां होये कासाविस ॥1॥
आणिक उदंड बुझाविती जरी । छंद त्या अंतरीं माउलीचा ॥ध्रु.॥
नावडती तया बोल आणिकाचे । देखोनियां नाचे माय दृष्टी ॥2॥
तुका ह्मणे माझी विठ्ठल माउली । आणिकांचे बोलीं चाड नाहीं ॥3॥

ENGLISH TRANSLATION

A mother cannot remain even a moment without her child. When she cannot see it, she becomes distressed.

Even if many others try to console her, her chitta longs only for her little one. She takes no pleasure in the words of others but dances with joy at the sight of her child.

Says Tuka, Vitthal is my mother, and I care nothing for the words of anyone else.

IN PLAIN WORDS

A mother cannot stay still even a moment without her child. When she cannot see it she grows frantic. However many others try to comfort her, her heart is set only on her little one. Their words do not please her; she dances with joy the moment her child comes into sight. Tuka says: Vitthal is my mother, and I have no use for anyone else's words.

WHAT IT MEANS

Tukaram measures his longing for God by the plainest love he knows, a mother's need for her child. Such a mother cannot be quieted by any number of well-meaning voices; nothing eases her but the sight of the one she loves. He then flips the image so that Vitthal becomes the mother and he the child, but keeps the same exclusive devotion: no other counsel, no other comfort, will do. The poem says single-hearted love is not narrowness but the natural shape of real attachment, and he refuses every substitute for the one face he wants.

GATHA 3904 *Faith and Trust*

Faith, no fear for Hari's own

मराठी मूळ

हरिचिया भक्ता नाहीं भयचिंता । दुःखनिवारिता नारायण ॥1॥
न लगे वाहणें संसारउद्वेग । जडों नेदी पांग देवराया ॥ध्रु.॥
असों द्यावा धीर सदा समाधान । आहे नारायण जवळी च ॥2॥
तुका ह्मणे माझा सखा पांडुरंग । व्यापियेलें जग तेणें एकें ॥3॥

ENGLISH TRANSLATION

The devotees of Hari know no fear or anxiety. Narayana is the remover of all sorrow.

There is no need to carry the burden of worldly worry, for the Lord does not let any debt accumulate. Keep your courage steady and remain content, for Narayana is always near.

Says Tuka, my friend is Panduranga, who alone has pervaded the entire world.

IN PLAIN WORDS

The devotees of Hari have no fear and no anxiety. Narayana takes away their sorrow. They need not carry the worry of worldly life; the Lord does not let any debt pile up on them. Keep your courage steady, stay at peace, for Narayana is right beside you. Tuka says: my friend is Panduranga, who alone has filled the whole world.

WHAT IT MEANS

Tukaram speaks as one who has handed his worries over and found them gone. He tells the devotee that fear and anxiety are not the believer's portion, because Narayana himself removes sorrow and clears away the debts of worldly life before they can settle. The instruction is to keep one's courage and stay at peace, and the ground for that calm is nearness: God is not far off but right at hand. The poem closes on the largest assurance, that this near friend, Panduranga, is the very one who pervades the whole world, so there is nowhere his care does not reach.

GATHA 3905 *The Saints*

Saints, the only festival

मराठी मूळ

दसरा दिवाळी तो चि आह्मां सन । सखे संतजन भेटतील ॥1॥
आमुप जोडल्या सुखाचिया राशी । पार या भाग्यासी न दिसे आतां ॥ध्रु.॥
तुका ह्मणे काय होऊं उतराई । जीव ठेऊं पांयीं संतांचिये ॥3॥

ENGLISH TRANSLATION

Dasara and Diwali are festivals for us only when we meet the company of saintly friends. Our heaps of happiness have been gathered, and there seems no end to this fortune.

Says Tuka, how can I repay this debt? Let me lay down my life at the feet of the saints.

IN PLAIN WORDS

Dasara and Diwali are festivals for us only when we meet our friends the saints. Heaps of happiness have been gathered, and now I can see no end to this good fortune. Tuka says: how can I ever repay it? Let me lay my life down at the feet of the saints.

WHAT IT MEANS

Tukaram redefines what a festival is. The great days of the calendar, Dasara and Diwali, mean nothing to him on their own; they become true celebration only in the company of holy people. He counts that company as wealth already heaped up, a fortune so large he can see no limit to it. Faced with a gift this great, he finds no payment equal to it, and offers the only thing he has: his own life laid at the saints' feet.

GATHA 3906 *Social Criticism*

Social criticism, learning sold for gain

मराठी मूळ

खिस्तीचा उदीम ब्राह्मण कलयुगीं । महारवाडीं मांगीं हिंडतसे ॥1॥
वेवसाव करितां पर्वत मांगासी । ते पैं विटाळासी न मनिती ॥ध्रु.॥
मांगिणीशीं नित्य करीतसे लेखा । तोंडावरि थुंका पडतसे ॥2॥
आशा माया रांडा नांव हें कागदीं । आठवीना कधीं नारायण ॥3॥
तुका ह्मणे देह जालें पराधीन । पांडुरंगाविण गति नाहीं ॥4॥

ENGLISH TRANSLATION

In this age, Brahmins have taken up the trade of moneylending. They roam through the lowest quarters without scruple.

When doing business, they do not consider the defilement of dealing with anyone and everyone. They keep daily accounts with all sorts of people, bringing shame upon their own faces.

They remember only the names of greed and worldly entanglement, never once recalling Narayana. Says Tuka, the body has become enslaved. Without Panduranga, there is no salvation.

IN PLAIN WORDS

In this age the Brahmin has taken up the moneylender's trade. He roams through the poorest quarters after his profit. Doing business, he counts no one too low to deal with, no defilement worth minding. Day after day he keeps his accounts with all sorts, and shame falls on his own face. Greed and worldly tangle, these are the names written on his page; Narayana he never once recalls. Tuka says: the body has become a slave. Without Panduranga there is no way out.

WHAT IT MEANS

Tukaram attacks a pattern, not a class: the man entrusted with sacred learning who has turned it into a hunt for profit. The bite of the poem is in the hypocrisy, since the one who fusses most about purity will set every scruple aside the moment money is in view, and so brings shame on himself by his own standards. What he records each day is greed and entanglement; the one name worth writing, Narayana, never appears in his accounts. The verse turns the satire into a warning for any reader: appetite makes the body a slave, and the only release from that bondage is Panduranga. The mirror it holds up asks whose ledger we are really keeping.

GATHA 3907 *Social Criticism*

Social criticism, sacred duty made a trade

मराठी मूळ

जगीं ब्रह्मक्रिया खिस्तीचा व्यापार । हिंडे घरोघर चांडाळाचे ॥1॥
आंतेजा खिचडी घेताती मागून । गिाळप्रधानि मायबहिणी ॥ध्रु.॥
उत्तमकुळीं जन्म क्रिया अमंगळ । बुडविलें कुळ उभयतां ॥2॥
तुका ह्मणे ऐसी कलयुगाची चाली । स्वाथॉ बुडविलीं आचरणें ॥3॥

ENGLISH TRANSLATION

In this world the sacred rituals have become a trade of exploitation. People wander from house to house seeking scraps.

They beg for scraps of food and in their greed have abandoned their own mothers and sisters. Born in a noble lineage, their conduct is reprehensible, and they have sunk both families.

Says Tuka, such is the way of this dark age. Self-interest has corrupted all practice.

IN PLAIN WORDS

In this world the sacred rites have been turned into a trade for gain. He wanders house to house after scraps. He begs for leftovers, and in his greed he has cast off his own mother and sister. Born in a noble line, his conduct is foul, and he has sunk both families. Tuka says: such is the way of this dark age. Self-interest has drowned every right practice.

WHAT IT MEANS

Tukaram exposes how the holiest duties can be hollowed out into a business of begging and gain. The picture is harsh: a man going door to door for scraps, so given over to greed that he abandons even his own mother and sister and disgraces the good family he was born into. The poem's grief is that high birth and noble lineage cannot save conduct once self-interest takes the wheel; the form remains while the substance rots. He names this as the mark of the dark age, but the lesson points inward, to ask whether our own observances have quietly become transactions and who we have set aside to keep them.

GATHA 3908 *Longing and Separation*

Longing, lift this burden now

मराठी मूळ

हा चि माझा नेम धरिला हो धंदा । यावरि गोविंदा भेटी द्यावी ॥1॥
हा चि माझा ध्यास सदा सर्वकाळ । न्यावयासी मूळ येसी कधीं ॥ध्रु.॥
डोळयांची भूक पहातां श्रीमुख । आलिंगणे सुख निवती भुजा ॥2॥
बहु चित्त ओढे तयाचिये सोई । पुरला हाकांहीं नवस नेणें ॥3॥
बहुबहु काळ जालों कासावीस । वाहिले बहुवस कळेवर ॥4॥
तुका ह्मणे आतां पाडावें हें ओझें । पांडुरंगा माझें इयावरि ॥5॥

ENGLISH TRANSLATION

This is my vow and my chosen work. On this basis, O Govinda, grant me Your meeting.

This is my constant longing at all times: when will You come to take me home? My eyes hunger for the sight of Your blessed face, and my arms find joy only in Your embrace. My heart is drawn powerfully toward You, yet I do not know whether my pleas have been fulfilled.

For a very long time I have been in distress, wearing out many bodies. Says Tuka, now lift this burden from me, O Panduranga. This much and no more.

IN PLAIN WORDS

This is my vow, the one work I have taken up: that on this, O Govinda, You grant me Your meeting. This is my longing all day, every day: when will You come to fetch me home? My eyes hunger for the sight of Your blessed face; my arms find rest only in Your embrace. My heart is pulled hard toward You, yet I do not know whether my cries have been heard. For a long, long time I have been in torment, wearing out body after body. Tuka says: now set down this load, O Panduranga. This much, and no more.

WHAT IT MEANS

Tukaram has narrowed his whole life to a single occupation: waiting for God to grant him a meeting. He pours out the body of that longing, the eyes starving for God's face, the arms that find peace only in embrace, the heart dragged toward him, alongside the doubt of one who has prayed long without a clear answer. He frames the wait as exhaustion across many lifetimes, bodies used up one after another in the same fruitless ache. The poem ends not with a polite request but with a demand born of that weariness: lift this burden now, Panduranga, this much and no more, I cannot carry it further.

GATHA 3909 *Surrender and Acceptance*

Surrender, resting in certainty

मराठी मूळ

जेणें माझें हित होइल तो उपाव । करिसील भाव जाणोनियां ॥1॥
मज नाहीं सुख दुःख तया खंती । भावना हे चित्तीं नाना छंदें ॥ध्रु.॥
तोडीं हे संबंध तोडीं आशापाश । मज हो सायास न करितां ॥2॥
तुका ह्मणे मी तों राहिलों निंश्चत । कवळोनि एकांतसुख तुझें ॥3॥

ENGLISH TRANSLATION

Whatever serves my true welfare, You will do, knowing my devotion. I have no attachment to happiness or sorrow or regret.

The mind has many moods and whims. Break these bonds.

Break the snares of desire. Let it happen without any effort from me.

Says Tuka, I rest in certainty, embracing the solitary bliss of Your company.

IN PLAIN WORDS

Whatever truly serves my good, You will do it. You know my heart, so do what is right. I have no clinging to happiness, to sorrow, to regret. My mind takes on many moods and whims. Cut these ties. Cut the snares of desire, and let it happen without any effort from me. Tuka says: I have come to rest in certainty, holding the solitary bliss of Your company.

WHAT IT MEANS

Tukaram hands over the whole question of his welfare to Narayana and stops bargaining for outcomes. He claims to have let go of his pull toward pleasure and his recoil from pain, and he asks God to do the one thing he cannot do for himself: break the mind's restless attachments and the snares of desire. The point is that effort by the small self only tightens those knots, so he asks for them to be cut without his striving. What remains, once the bargaining stops, is a quiet certainty and the contentment of being alone with God.

GATHA 3910 *Appeals and Exhortations*

Exhortation, drop the outward badge

मराठी मूळ

शिखा सूत्र तुझा गुंतला जमान । तंववरि तूं जाण श्रुतिदास ॥1॥
त्याची तुज कांहीं चुकतां चि नीत । होसील पतित नरकवासी ॥ध्रु.॥
बहु जालासी चतुर शाहणा । शुद्ध आचरणा चुकों नको ॥2॥
शिखा सूत्र याचा तोडीं तूं संबंध । मग तुज बाध नाहींनाहीं ॥3॥
तुका ह्मणे तरि वत्तूनिन निराळा । उमटती कळा ब्रह्मींचिया ॥4॥

ENGLISH TRANSLATION

As long as the sacred thread and the topknot bind you as a pledge, you remain a servant of the scriptures. If you slip from that discipline even once, you will fall and become a dweller in hell.

You may have become very clever and learned, but do not stray from pure conduct. If you wish to sever the tie of the sacred thread and topknot, then do so completely, and no harm will touch you.

Says Tuka, only then, standing apart, will the qualities of Brahman shine through.

IN PLAIN WORDS

As long as the sacred thread and the topknot bind you like a pledge, know that you are only a servant of the scriptures. Slip from that discipline even once and you fall; you become a dweller in hell. You may have grown clever and learned, but do not stray from pure conduct. If you would cut the tie of the thread and the topknot, then cut it completely; then no harm can touch you. Tuka says: only then, standing apart, do the qualities of Brahman shine through you.

WHAT IT MEANS

Tukaram is pressing a hard choice on the man who wears the marks of ritual rank. As long as the sacred thread and topknot bind you, you live as a servant of rule, and a single lapse drops you, because that kind of religion is all condition and penalty. He does not soften this into mere caution; he says the way out is to cut the tie completely, not to wear it loosely. The frame left unspoken is that the outward badge is a substitute for the inward thing: only when you stand free of the badge do the qualities of Brahman show through you. The test for the reader is whether their religion is a costume that can be failed or a reality that cannot.

GATHA 3911 *Social Criticism*

Social criticism, the false-faithful wife

मराठी मूळ

पतिव्रता ऐसी जगामध्यें मात । भोगी पांच सात अंधारीं ते ॥1॥
भ्रतारासी लेखी श्वानाचे समान । परपुरुषीं जाण संभ्रम तो ॥2॥
तुका ह्मणे तिच्या दोषा नाहीं पार । भोगील अघोर कुंभपाक ॥3॥

ENGLISH TRANSLATION

She is praised in the world as a faithful wife, yet in the dark she consorts with five or seven others. She treats her husband like a dog and dotes upon other men.

Says Tuka, there is no end to her sin. She will suffer the most terrible torments of hell.

IN PLAIN WORDS

In the world she is praised as a faithful wife, yet in the dark she lies with five or seven others. She counts her husband as no better than a dog and dotes on other men. Tuka says: there is no end to her sin. She will suffer the most terrible torments of hell.

WHAT IT MEANS

Tukaram sets the public name against the private deed: the woman called faithful is faithless in the dark. The sting is the gap between reputation and reality, the honor she keeps in the world while betraying the bond she is honored for. Read past the literal target, this is the figure of pretended devotion everywhere, the soul that wears one face in public worship and gives its real love elsewhere. The warning to examine is whether your own honored name covers a divided heart.

GATHA 3912 *Social Criticism*

Social criticism, the fruitless act

मराठी मूळ

सिंदळीसी नाहीं पोराची पैं आस । सांटविल्याबीजास काय करी ॥1॥
अथवा सेतीं बीज पेरिलें भाजोन । सारा देइल कोण काका त्याचा ॥2॥
तुका ह्मणे नाहीं खायाची ते चाड । तरि कां लिगाड करुनी घेतोस ॥3॥

ENGLISH TRANSLATION

A faithless woman has no care for the child she bears. What use is a seed once it has been stored away? Or if a roasted seed is sown in a field, who will pay the rent on such a crop? Says Tuka, if you have no desire to eat the fruit, then why do you take on the entanglement at all?

IN PLAIN WORDS

A faithless woman has no care for the child she bears. What use is a seed once it is locked away? Or if you roast a seed and sow it in a field, who will pay the rent on that crop? Tuka says: if you have no wish to eat the fruit, then why do you take on the entanglement at all?

WHAT IT MEANS

Tukaram piles up images of effort that can bear no fruit: a stored seed that never reaches the ground, a roasted seed that cannot sprout yet still owes rent. The point is that some labor is doomed from the start because the living power in it has been killed. He turns it back as a question to the doer: if you do not even want the fruit, why take on the burden and the tangle of the act? Read against pretended devotion, it asks why a person keeps up the outward motions when the inner intent that would make them fruitful is dead.

GATHA 3913 *The Nature of God*

The one doer, ego dissolved

मराठी मूळ

चाले हें शरीर कोणाचिये सत्ते । कोण बोलवितें हरीविण ॥1॥
देखवी दाखवी एक नारायण । तयाचें भजन चुकों नका ॥ध्रु.॥
मानसाची देव चालवी अहंता । मी चि एक कर्त्ता ह्मणों नये ॥2॥
वृक्षाचीं हीं पानें हाले त्याची सत्ता । राहिली अहंता मग कोठें ॥3॥
तुका ह्मणे विठो भरला सबाहीं । तया उणें कांहीं चराचरीं ॥4॥

ENGLISH TRANSLATION

By whose power does this body move? Who makes it speak, if not Hari? It is Narayana alone who causes all seeing and showing. Do not neglect His worship.

God drives the ego of the human mind. One should not say that I alone am the doer.

Even the leaves of a tree stir only by His power. Where then does the ego stand? Says Tuka, Vitthal fills everything on all sides. Nothing in the whole creation is lacking in Him.

IN PLAIN WORDS

By whose power does this body move? Who makes it speak, if not Hari? It is Narayana alone who causes all seeing and showing. Do not neglect His worship. God drives even the ego in the human mind. Do not say, I alone am the doer. The leaves of a tree stir only by His power. Where then does the ego stand? Tuka says: Vitthal fills everything on every side. Nothing in all creation is empty of Him.

WHAT IT MEANS

Tukaram asks a plain question and lets it dismantle the sense of being the doer: if you do not move your own body or speak your own words, on what does the claim I am the doer rest? He pushes it to the smallest thing, a leaf stirring on a tree, to show that even what feels like your own will is moved by God. The ego itself, he says, is driven by God, so there is no corner left from which to claim independent action. The frame is non-dual: Vitthal fills everything on all sides, nothing in creation is without Him, and worship is simply living in that fact rather than in the illusion of separate doership.

GATHA 3914 *Appeals and Exhortations*

Exhortation, hold shame before the mind

मराठी मूळ

मायारूपें ऐसें मोहिलेंसे जन । भोगिती पतन नामाकर्मे॥1॥
काय याची प्रीती करितां आदर । दुरावितां दूर तें चि भलें ॥ध्रु.॥
नाना छंद अंगीं बैसती विकार । छिळयेले फार तपोनिधि ॥2॥
तुका ह्मणे ऐसें सिकवितों तुज । आतां धरी लाज मना पुढें ॥3॥

ENGLISH TRANSLATION

Through the form of illusion, people have been beguiled. They suffer downfall through misuse of the Name.

What good comes of cherishing such illusion? It is better to keep it at a distance. Countless passions and distortions take root in the being, and even great ascetics have been brought low by them.

Says Tuka, this is what I am teaching you now: hold shame before your own mind going forward.

IN PLAIN WORDS

People have been beguiled by the form of illusion. They fall by misusing the Name. What good comes of cherishing this illusion? Better to hold it far away. Many whims and distortions settle into the body, and even great ascetics have been brought low by them. Tuka says: this is what I am teaching you now. From here on, hold shame before your own mind.

WHAT IT MEANS

Tukaram warns that Maya does not only deceive the worldly; it can corrupt the very practice of the Name when the Name is used as cover for craving. He names the stakes by pointing to ascetics, people of great discipline, who were still dragged down once passions took root in them, so no one can assume they are safe. His remedy is not external rule but inward shame, the honest sense before your own mind that catches the distortion early. The teaching is directed at self-examination: watch what whims are settling in you before they grow into a fall.

GATHA 3915 *Prayers*

Prayer, You alone are my life

मराठी मूळ

जेजे कांहीं मज होईल वासना । तेते नारायणा व्हावें तुह्मीं ॥1॥
काय भाव एक निवडूं निराळा । जाणसी तूं कळा अंतरींची ॥ध्रु.॥
तुजविण मज कोण आहे सखा । जें सांगा आणिकां जीवभाव ॥2॥
अवघें पिशुन जालें असे जन । आपपर कोण नाठवे हें ॥3॥
तुका ह्मणे तूं चि जीवांचें जीवन । माझें समाधान तुझे हातीं ॥4॥

ENGLISH TRANSLATION

Whatever desire arises in me, may You become that very thing, O Narayana. How can I sort out my devotion as something separate? You know the inner workings of my heart.

Who else is my companion besides You? To whom else would I entrust my very life? The whole world has turned hostile. No one remembers what belongs to self and what to another.

Says Tuka, You alone are the life of all lives. My contentment is in Your hands.

IN PLAIN WORDS

Whatever desire arises in me, may You become that very thing, O Narayana. How can I pick out one devotion as something apart? You know every working of my heart. Who else is my friend but You? To whom else could I tell the truth of my life? The whole world has turned hostile. No one remembers what is one's own and what is another's. Tuka says: You alone are the life of all that lives. My peace is in Your hands.

WHAT IT MEANS

Tukaram prays that God will fill not just his worship but his every desire, so that there is no wanting left that points away from God. He says he cannot sort out a special devotion from the rest of himself, because God already knows the whole inner movement of his heart, the pure and the mixed alike. Set against a world he feels has turned faithless and self-serving, God is the one friend he can trust with his very life. The closing claim is total dependence: God is the life within all lives, and Tukaram's own peace is not in his hands but in God's.

GATHA 3916 *Prayers*

Lament, word-knowledge wrecks the path

मराठी मूळ

कैसी करूं आतां सांग तुझी सेवा । शब्दज्ञानें देवा नाश केला ॥1॥
आतां तुझें वर्म न कळे अनंता । तुज न संगतां बुडूं पाहें ॥ध्रु.॥
संध्या स्नान केली आचाराची नासी । काय तयापासीं ह्मणती एक ॥2॥
बुडविली भक्ति म्हणीते पाषाण । पिंडाचें पाळण स्थापुनियां ॥3॥
न करावी कथा ह्मणती एकादशी। भजनाची नासी मांडियेली ॥4॥
न जावें देउळा ह्मणती देवघरीं । बुडविलें या परी तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

How shall I serve You now? Tell me. Word-knowledge has destroyed the true path.

Now Your secret is beyond my grasp, O Ananta. Without Your guidance, I am drowning.

Some have ruined the practice of daily prayers and ablutions. What can be had from them? They have sunk devotion by calling the image a mere stone and establishing the worship of the body alone.

They say do not attend kirtan and do not observe Ekadashi. They have laid waste to all devotional practice.

They say do not go to the temple but worship only at home. Says Tuka, in this way everything has been sunk.

IN PLAIN WORDS

How shall I serve You now? Tell me. Word-knowledge has destroyed the true path. Now Your secret is beyond me, O Ananta; without Your guidance I am sinking. Some have ruined daily prayer and ablution. What is to be had from such people? They drown devotion by calling the sacred image a mere stone, and set up the worship of the body alone. They say, hold no kirtan, keep no Ekadashi, and they lay waste to devotional practice. They say, do not go to the temple, worship only at home. Tuka says: in this way everything has been sunk.

WHAT IT MEANS

Tukaram laments a clever, debunking knowledge that has talked the simple devotional life to pieces. He lists what it dismisses: daily prayer and bathing, the worshipped image treated as just stone, kirtan, the Ekadashi fast, going to the temple. The danger he names is that each dismissal sounds reasonable yet together they drown actual devotion and leave only the worship of the body, the self. Disoriented and feeling himself sinking, he turns back to God and asks to be told plainly how to serve, since the secret of the path is now beyond his own reasoning.

GATHA 3917 *Devotion to Vitthal*

Devotion, no wish for liberation

मराठी मूळ

नमोनमो तुज माझें हें कारण । काय जालें उणें करितां स्नान ॥1॥
संतांचा मारग चालतों झाडूनि । हो का लाभ हानि कांहींतरि ॥ध्रु.॥
न करिसी तरि हेंचि कोडें मज । भक्ति गोड काज आणीक नाहीं ॥2॥
करीं सेवा कथा नाचेन रंगणीं । प्रेमसुखधणी पुरेल तों ॥3॥
महाद्वारीं सुख वैष्णवांचे मेळीं । वैकुंठ जवळी वसे तेथें ॥4॥
तुका ह्मणे नाहीं मुक्तिसवें चाड । हें चि जन्म गोड घेतां मज ॥5॥

ENGLISH TRANSLATION

Salutations to You, for this is my cause. What is lost by taking a holy bath? I walk the path cleared by the saints, whatever the gain or loss may be.

If You do not answer, then this itself is my delight: devotion is my only sweet occupation. I will serve, I will attend the sacred stories, and I will dance in the arena of kirtan until the hunger for the bliss of love is satisfied.

At the great gate, joy abounds in the company of Vaishnavas. Vaikuntha dwells right there.

Says Tuka, I have no desire for liberation. This very birth is sweet to me.

IN PLAIN WORDS

Salutations to You again and again; this is my whole aim. What is lost by taking a holy bath? I walk the path the saints have cleared, whatever the gain or loss. If You do not answer me, even this is my delight: devotion is my one sweet work, and no other. I will serve, I will attend the sacred stories, I will dance in the ground of kirtan until the hunger for the bliss of love is filled. At the great gate, in the company of Vaishnavas, there is joy; Vaikuntha dwells right there. Tuka says: I have no desire for liberation. This very birth is sweet to me.

WHAT IT MEANS

Tukaram declares that the path of the saints is enough for him whether or not it brings any reward. He goes further: even if God never answers, devotion itself is his delight, so the loving practice is not a means to something else but the thing he wants. He locates heaven in the doing, in kirtan and service and the company of devotees at the temple gate, saying Vaikuntha is already there. The radical close is his refusal of liberation itself; he would rather keep this human birth, because the birth that lets him love and sing God is sweeter to him than release.

GATHA 3918 *Social Criticism*

Social criticism, the hollow renunciant

मराठी मूळ

होऊनि संन्यासी भगवीं लुगडीं । वासना न सोडी विषयांची ॥1॥
निंदिती कदान्न इच्छती देवान्न । पाहाताती मान आदराचा ॥2॥
तुका ह्मणे ऐसें दांभिक भजन । तया जनादनन भेटे केवीं ॥3॥

ENGLISH TRANSLATION

Having become a renunciant and wearing ochre robes, he still does not abandon the craving for sense pleasures. He condemns plain food but craves for fine dishes.

He watches for marks of honor and attention. Says Tuka, such hypocritical devotion will never lead to a meeting with Janardana.

IN PLAIN WORDS

He has become a renunciant and wears the ochre robe, yet he has not let go of his craving for the senses. He scorns plain food but longs for fine dishes. He keeps watch for marks of honor and respect. Tuka says: such hypocritical worship; how could it ever bring him to a meeting with Janardana?

WHAT IT MEANS

Tukaram exposes the gap between the renunciant's robe and his unchanged appetite. The ochre cloth announces that the man has given up the world, but his craving for fine food and his hunger for honor show he has only relocated his desires, not dropped them. The point is not the robe but the self-display: outward renunciation can become one more way to be admired. He lands it on the cost, that such pretended worship can never reach God, and the reader is left to test whether their own giving-up is real or a costume.

GATHA 3919 *Social Criticism*

Social criticism, the showy ascetic

मराठी मूळ

लांबवूनि जटा नेसोनि कासोटा । अभिमान मोटा करिताती ॥1॥
सर्वांगा करिती विभूतिलेपन । पाहाती मिष्टान्न भक्षावया ॥2॥
तुका ह्मणे त्यांचा नव्हे हा स्वधर्म । न कळतां वर्म मिथ्यावाद ॥3॥

ENGLISH TRANSLATION

Growing long matted locks and wrapping themselves in loincloths, they strut about with great pride. They smear ash all over their bodies but look around for fine food to eat.

Says Tuka, this is not their true calling. Not knowing the secret, they live in falsehood.

IN PLAIN WORDS

They let their matted locks grow long and wrap the loincloth tight, and they carry themselves with great pride. They smear ash over their whole body, then look around for fine food to eat. Tuka says: this is not their true calling. Not knowing the secret, they live in falsehood.

WHAT IT MEANS

Tukaram describes the ascetic who has perfected the look of holiness, the long matted hair, the loincloth, the ash on the skin, and made it an occasion for pride. The tell is the wandering eye for good food: the body that performs renunciation still serves its appetite. He says this is not their real path, because they have taken hold of the outward marks while missing the inner secret that alone makes them true. Read inward, the warning is that an identity built on looking spiritual, with pride underneath, is simply a lived falsehood.

GATHA 3920 *Social Criticism*

Social criticism, the begging Naths

मराठी मूळ

कान फाडूनियां मुद्रा तें घालिती । नाथ म्हणविती जगामाजी ॥1॥
घालोनियां फेरा मागती द्रव्यासी । परि शंकरासी नोळखती ॥2॥
पोट भरावया शिकती उपाय । तुका ह्मणे जाय नर्क लोका ॥3॥

ENGLISH TRANSLATION

They split their ears and wear earrings, calling themselves Naths before the world. Going around on begging rounds, they ask for money, yet they do not truly know Shankara.

They learn tricks only to fill their bellies. Says Tuka, such ones go to hell.

IN PLAIN WORDS

They split their ears and put in the earrings, and call themselves Naths before the world. They go on their rounds and beg for money, yet they do not truly know Shankara. They learn these tricks only to fill their bellies. Tuka says: such ones go to the world of hell.

WHAT IT MEANS

Tukaram turns to the Nath ascetics, marked by the split ears and the ring, who carry the name of a great tradition. His charge is that the name and the rite have become a livelihood: they go round begging coins while the God the order is built on, Shankara, remains unknown to them. The point is that the discipline has emptied into technique, learned only to feed the belly. He lands the cost bluntly, and the question for the reader is whether one's own practice has quietly become a means of getting rather than a real seeking of God.

GATHA 3921 *Social Criticism*

Social criticism, the false ascetic

मराठी मूळ

कौडीकौडीसाटीं फोडिताती शिर । काढूनि रुधिर मलंग ते ॥1॥
पांघरती चर्म लोहाची सांकळी । मारिती आरोळी धैर्यबळें ॥2॥
तुका ह्मणे त्यांचा नव्हे चि स्वधर्म । न कळे चि वर्म गोविंदाचें ॥3॥

ENGLISH TRANSLATION

For a single coin they crack their skulls open, drawing blood. These fakirs wrap themselves in skins and iron chains and cry out with feigned courage.

Says Tuka, this is not their true calling. They have not grasped the secret of Govinda.

IN PLAIN WORDS

For a single coin they split their own heads open and draw their own blood. These malangs wrap themselves in animal skins and iron chains. They cry out loud, showing off their courage. Tuka says: this is not their true calling. They have not understood the secret of Govinda.

WHAT IT MEANS

Tukaram is looking at wandering ascetics who turn pain into a street act. They gash their heads and drape themselves in skins and chains, then roar to impress a crowd, all for a coin tossed their way. He names the gap: this self-wounding spectacle is not the path it pretends to be, and it has nothing to do with the inner secret of Govinda. The warning points at the pattern in all of us, the urge to perform hardship for an audience instead of seeking God.

GATHA 3922 *Social Criticism*

Social criticism, the predatory teacher

मराठी मूळ

दाढी डोई मुंडी मुंडुनियां सर्व । पांघुरति बरवें वस्त्र काळें ॥1॥
उफराटी काठी घेऊनियां हातीं । उपदेश देती सर्वत्रासी॥2॥
चाळवुनी रांडा देउनियां भेष । तुका ह्मणे त्यास यम दंडी ॥3॥

ENGLISH TRANSLATION

They shave their beards, heads, and all, and drape themselves in fine black cloth. Carrying an inverted staff in hand, they go about giving instruction to all.

They lure women by giving them a religious garb. Says Tuka, Yama will punish them.

IN PLAIN WORDS

They shave their beards, their heads, all of it, and drape themselves in fine black cloth. They carry an inverted staff in their hand. They go about giving instruction to everyone. They lure women by handing them a religious garb. Tuka says: Yama will punish them.

WHAT IT MEANS

Tukaram describes men who put on the full costume of a holy teacher, the shaved head, the dark robe, the staff held the wrong way, and dispense guidance to all who pass. Behind the dress is appetite, not teaching: they use the garb to draw women toward themselves. He lets the claim land hard, saying the lord of death will hold them to account. The point is the abuse of sacred trust; the costume of authority is exactly what makes the predation possible.

GATHA 3923 *Social Criticism*

Social criticism, devotion as trade

मराठी मूळ

होउनी जंगम विभूती लाविती । शंख वाजविती घरोघरीं ॥1॥
शिवाचें निर्माल्य तीर्था न सेविती । घंटा वाजविती पोटासाठीं ॥2॥
तुका ह्मणे त्यासी नाहीं शिवभक्ति । व्यापार करिती संसाराचा ॥3॥

ENGLISH TRANSLATION

Becoming wandering mendicants, they smear ash and blow conches from house to house. They do not partake of Shiva's sacred offerings or holy water.

They ring their bells only for the sake of their stomachs. Says Tuka, they have no true devotion to Shiva. They are merely carrying on the trade of worldly life.

IN PLAIN WORDS

They turn themselves into wandering mendicants and smear ash on their bodies. They blow their conches from house to house. They do not partake of Shiva's offerings or his holy water. They ring their bells only to fill their stomachs. Tuka says: they have no real devotion to Shiva. They are only carrying on the trade of worldly life.

WHAT IT MEANS

Tukaram watches mendicants who carry every sign of Shaiva worship, the ash, the conch, the bell, door to door, yet skip the one thing the signs are for: receiving Shiva's offerings and sacred water. The bells ring for bread, not for God. He names the stakes plainly, that there is no real devotion here, only a livelihood dressed as worship. The probe is for anyone who keeps the outward forms of religion running while the heart of it has quietly become a business.

GATHA 3924 *Social Criticism*

Social criticism, the begging pilgrim

मराठी मूळ

लावूनियां मुद्रा बांधोनियां कंठीं । हिंडे पोटासाटीं देशोदेशीं ॥1॥
नेसोनि कोपीन शुभ्रवर्ण जाण । पहाती पक्वान्न क्षेत्रींचें तें ॥2॥
तुका ह्मणे ऐसे मावेचे मइंद । त्यापाशीं गोविंद नाहीं नाहीं ॥3॥

ENGLISH TRANSLATION

Wearing religious stamps and tying sacred beads around the neck, they wander from land to land to fill their bellies. Donning a white loincloth, they look around for fine food at the holy places.

Says Tuka, such ones are frauds in disguise. Govinda is nowhere near them.

IN PLAIN WORDS

They stamp themselves with religious marks and tie sacred beads around the neck. They roam from land to land to fill their bellies. They wear a clean white loincloth. At the holy places they look around for fine food. Tuka says: such people are frauds in disguise. Govinda is not near them, not at all.

WHAT IT MEANS

Tukaram tracks pilgrims who carry every credential, branded marks, beads, a spotless loincloth, but travel from shrine to shrine chasing good meals rather than God. The holy place becomes a free kitchen they survey for the best dish. He calls them what they are, frauds in disguise, and lands the verdict twice over: Govinda is nowhere near them. The examination is of using sacred travel and dress to feed the body while the soul goes hungry by choice.

GATHA 3925 *Social Criticism*

Social criticism, true renunciation named

मराठी मूळ

ऐसे नाना भेष घेऊनी हिंडती । पोटासाटीं घेती प्रतिग्रह ॥1॥
परमार्थासी कोण त्यजी संवसार । सांगापां साचार नांव त्याचें ॥2॥
जन्मतां संसार त्यजियेला शुकें । तोचि निष्कळंक तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

In various disguises they roam about, accepting gifts for the sake of their bellies. Who truly renounces the world for the sake of the highest good? Tell me the name of such a one in truth.

Says Tuka, only Shuka, who renounced the world at the moment of his birth, is truly spotless.

IN PLAIN WORDS

In all sorts of disguises they roam about. They accept gifts only to fill their bellies. Who truly gives up the world for the sake of the highest good? Tell me, in truth, the name of even one such person. Tuka says: only Shuka, who renounced the world the moment he was born, is truly spotless.

WHAT IT MEANS

Tukaram surveys the whole crowd of costumed beggars and asks a sharp question: name one who has actually renounced the world for God rather than for alms. The disguises change, but the motive stays the same, food. He answers his own challenge with a single example, Shuka, who turned from the world at the instant of birth, and calls him the one who is truly spotless. The contrast forces self-examination: real renunciation is inward and rare, not the outfit that begs.

GATHA 3926 *Renunciation*

Renunciation, family as fleeting

मराठी मूळ

िस्त्रया पुत्र कळत्र हें तंव मायावंत । शेवटींचा अंत नाहीं कोणी ॥1॥
यमाचिये हातीं बांधोनियां देती । भूषणें ही घेती काढूनियां ॥2॥
ऐसिया चोरांचा कैसा हा विश्वास । धरिली तुझी कास तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

Wife, sons, and family are all creatures of illusion. At the very end, none stands by you.

They bind you and hand you over to Yama, stripping away even your ornaments. Says Tuka, how can you trust such thieves? I have taken hold of Your shelter instead.

IN PLAIN WORDS

Wife, sons, family: all of this belongs to illusion. At the very end, none of them stays by you. They bind you and hand you over to Yama. They even strip the ornaments off your body. Tuka says: how can I trust such thieves? I have taken hold of Your shelter instead.

WHAT IT MEANS

Tukaram strips the comfort out of family life by naming its limit: those nearest to you belong to Maya and will not be there at the final hour. He pushes harder still, picturing them handing you over to death and taking back even the jewels off your body. He calls them thieves, not out of contempt for persons but to expose how completely they fail as a refuge. The conclusion is the move itself: he lets go of that false security and grips God's shelter instead.

GATHA 3927 *Longing and Separation*

Longing, vision over learning

मराठी मूळ

न लगती मज शब्दब्रह्मज्ञान । तुझिया दर्शनावांचूनियां॥1॥
ह्मणऊनि तुझें करितों चिंतन । नावडे वचन आणिकांचें ॥ध्रु.॥
काय ते महत्वी करावी मान्यता । तुज न देखतां पांडुरंगा ॥2॥
तुका ह्मणे तुज दिधल्यावांचूनि । न राहे त्याहूनि होइन वेडा ॥3॥

ENGLISH TRANSLATION

I have no use for the knowledge gained through mere words alone, without the vision of You. That is why I contemplate You ceaselessly.

The words of others hold no appeal for me. What greatness should I honor when I cannot see You, O Panduranga? Says Tuka, until I have given myself to You, I will not rest. Beyond that, I shall go mad.

IN PLAIN WORDS

I have no use for knowledge that is only words, not without the sight of You. That is why I keep thinking of You without stopping. The words of others do not appeal to me. What greatness should I honor when I cannot see You, O Panduranga? Tuka says: until I have given myself to You, I will not rest. Beyond that, I will go mad.

WHAT IT MEANS

Tukaram refuses the prize that scripture-learning offers, the word-knowledge of Brahman, because without the direct sight of God it is hollow to him. He sets the stakes between two things only: erudition he can recite, or the face of Panduranga he longs to see, and he wants only the second. Every other voice and every honored greatness mean nothing while God stays hidden. He ends by binding himself to a single outcome, that he will not rest until he is wholly given over, and short of that he will lose his mind with longing.

GATHA 3928 *Prayers*

Prayer, the child's claim on the mother

मराठी मूळ

तुझा ह्मणोनियां दिसतों गा दीन । हा चि अभिमान सरे तुझा ॥1॥
अज्ञान बाळका कोपली जननी । तयासी निर्वाणीं कोण पावे ॥ध्रु.॥
तैसा विठो तुजविण परदेशी । नको या दुःखासीं गोऊं मज ॥2॥
तुका ह्मणे मज सर्व तुझी आशा । अगा जगदीशा पांडुरंगा ॥3॥

ENGLISH TRANSLATION

Because I call myself Yours, I appear lowly, O God. This itself upholds Your honor.

When a mother is angry with her ignorant child, who comes to its rescue in the end? Says Tuka, O Vitthal, without You I am an exile. Do not consign me to this sorrow.

All my hope rests in You alone, O Jagadisha, O Panduranga.

IN PLAIN WORDS

Because I call myself Yours, I look lowly, O God. And this very thing keeps Your honor. When a mother grows angry with her foolish little child, who else comes to its rescue in the end? In the same way, Vithoba, without You I am an exile. Do not leave me to this sorrow. Tuka says: all my hope rests in You alone, O Jagadisha, O Panduranga.

WHAT IT MEANS

Tukaram turns his own lowliness into a claim on God. If he looks wretched, it is because he belongs to God, so his condition is now God's reputation to defend. He reaches for the homeliest proof: even when a mother is furious at her child, no one but she will finally take it back, so God cannot finally abandon what is His. Naming himself an exile without Vitthal, he asks not to be left in sorrow and rests his whole hope on Panduranga, who has no other rescuer to defer to.

GATHA 3929 *Longing and Separation*

Longing, weary of rebirth

मराठी मूळ

जन्म मृत्यू फार जाले माझ्या जीवा । ऐक माझा धांवा पांडुरंगा ॥1॥
सिणलों बहुत करितां येरझारा । रखुमाईच्या वरा पावें वेगीं ॥2॥
तुका ह्मणे तूं गा पतितपावन । घेई माझा सीण जन्मांतर ॥3॥

ENGLISH TRANSLATION

My jiva has endured countless births and deaths. Hear my cry, O Panduranga.

I am exhausted from making so many rounds. Come quickly, O husband of Rukmini.

Says Tuka, You are the Purifier of the Fallen. Take away my weariness of lifetimes.

IN PLAIN WORDS

My jiva has gone through countless births and deaths. Hear my cry, O Panduranga. I am worn out from making so many rounds. Come quickly, O husband of Rukmini. Tuka says: You are the one who saves the fallen. Take away my weariness of many lifetimes.

WHAT IT MEANS

Tukaram cries out from inside the long machinery of birth and death, exhausted by circling through life after life. The plea is urgent and personal: hear me, come fast. He calls God by the title that obliges Him, patitapavana, the purifier of the fallen, because if that name is true then a fallen, tired soul is exactly His work. The asking is not for one rescue but for the end of the whole tiring round across lifetimes.

GATHA 3930 *Longing and Separation*

Longing, the silence of God

मराठी मूळ

आतां माझ्या दुःखा कोण हो सांगाती । रखुमाईचा पति पावे चि ना ॥1॥
कायविधा त्यानें घातलीसे रेखा । सुटका या दुःखा न होय चि ॥2॥
तुका ह्मणे माझी विसरूं नको चिंता । अगा पंढरिनाथा पाव वेगी ॥3॥

ENGLISH TRANSLATION

Now, who will share in my sorrow? The husband of Rukmini does not come. What line of fate has He drawn? There seems no escape from this misery.

Says Tuka, do not forget my plight. O Lord of Pandhari, come quickly.

IN PLAIN WORDS

Now who will share in my sorrow? The husband of Rukmini does not come. What line of fate has He drawn for me? There seems to be no escape from this misery. Tuka says: do not forget my trouble. O Lord of Pandhari, come quickly.

WHAT IT MEANS

This is the cry from the gap, when God has not yet answered. Tukaram has no one else to carry his grief and the one he waits for, Rukmini's husband, simply does not come. He wonders what fate has been written against him, since there seems no way out of the pain. Yet even the complaint stays addressed to God: do not forget me, Lord of Pandhari, come quickly. The verse holds longing and trust together, refusing to turn the silence into despair.

GATHA 3931 *Longing and Separation*

Longing, the pull to Pandhari

मराठी मूळ

पंढरीसी जावें ऐसें माझें मनीं । विठाई जननी भेटे केव्हां ॥1॥
न लगे त्याविण सुखाचा सोहळा । लागे मज ज्वाळा अग्नचिया ॥2॥
तुका ह्मणे त्याचे पाहिलिया पाय । मग दुःख जाय सर्व माझें ॥3॥

ENGLISH TRANSLATION

My mind longs to go to Pandhari. When will I meet Vithabai, my mother? Without Him, no celebration brings happiness.

The flames of fire scorch me. Says Tuka, once I have seen His feet, all my sorrow will vanish.

IN PLAIN WORDS

My mind longs to go to Pandhari. When will I meet Vithabai, my mother? Without Him no celebration brings me any joy. The flames of fire scorch me. Tuka says: once I have seen His feet, all my sorrow will go.

WHAT IT MEANS

Tukaram's whole mind is leaning toward Pandhari, aching for the moment he meets Vithoba, whom he addresses tenderly as mother. Apart from that, no festival or pleasure touches him; he says he burns as if in fire. He names exactly what would end it: the sight of those feet. The poem makes the cure single and concrete, not relief or distraction but the darshan of God, after which the sorrow simply leaves.

GATHA 3932 *Surrender and Acceptance*

Surrender, nothing left to give

मराठी मूळ

तन मन धन दिलें पंढरिराया । आतां सांगावया उरलें नाहीं ॥1॥
अर्थचाड चिंता नाहीं मनीं आशा । तोडियेला फांसा उपाधीचा ॥2॥
तुका ह्मणे एक विठोबाचें नाम । आहे जवळी दाम नाहीं रुका ॥3॥

ENGLISH TRANSLATION

I have given my body, mind, and wealth to the Lord of Pandhari. There is nothing more left to offer.

There is no desire, no worry, no longing in my mind. The noose of worldly attachment has been cut.

Says Tuka, I have only the name of Vithoba with me. That name is near, though I have not a coin to my name.

IN PLAIN WORDS

I have given my body, my mind, and my wealth to the Lord of Pandhari. Now nothing is left to offer. There is no greed, no worry, no longing in my mind. The noose of worldly entanglement has been cut. Tuka says: I have only the one name of Vithoba with me. That name is close to me, though I do not have a single coin.

WHAT IT MEANS

Tukaram describes surrender as already complete: body, mind, and wealth have all gone to the Lord of Pandhari, so there is nothing further to hand over. With the giving done, the inner noises stop too, no craving for gain, no anxiety, no want, and the rope of worldly attachment falls away cut. What remains is one possession that outweighs all he gave up, the name of Vithoba kept near. He states the trade flatly: penniless of coin, yet rich in the Name.

GATHA 3933 *Appeals and Exhortations*

Exhortation, the body is on loan

मराठी मूळ

आलिया संसारा उठा वेग करा । शरण जा उदारा पांडुरंगा ॥1॥
देह हें देवाचें धन कुबेराचें । तेथें मनुष्याचें काय आहे ॥ध्रु.॥
देता देविता नेता नेविता । येथ याची सत्ता काय आहे ॥2॥
निमित्याचा धनी केला असे झणी । माझेंमाझें ह्मणोनि व्यर्थ गेला ॥3॥
तुका ह्मणे कां रे नाशवंतासाटीं । देवासवें आटी पाडितोसी ॥4॥

ENGLISH TRANSLATION

Having come into this world, rise and make haste. Surrender to the generous Panduranga.

The body belongs to God, and wealth belongs to Kubera. What does the individual truly own here? The one who gives and makes others give, who takes and makes others take, it is He who holds all authority here.

One has been made a steward only for a time. Calling it mine, mine, one departs in vain.

Says Tuka, why do you quarrel with God for the sake of what is perishable?.

IN PLAIN WORDS

You have come into this world. Get up, make haste. Go and take refuge in the generous Panduranga. This body belongs to God. Wealth belongs to Kubera. What does a person here truly own? It is God who gives, and who makes others give; who takes, and who makes others take. What power belongs to you here? You have been made a steward, and only for a little while. Saying mine, mine, you go from here in vain. Tuka says: why, for the sake of what perishes, do you wear yourself out quarreling with God?

WHAT IT MEANS

Tukaram is rousing a person who clings to what was never theirs. He strips ownership down to nothing: the body is God's, wealth is Kubera's, and even the acts of giving and taking are God's doing, not ours. A human being is only a caretaker, holding it all for a short time, so the cry of mine, mine, is wasted breath. The stakes he names are urgent, rise now, make haste, take refuge, because the time is short. His closing question turns the knife on the listener's own struggle: why exhaust yourself fighting God over things that decay, when surrender to the generous Panduranga is what is offered.

GATHA 3934 *The Nature of God*

Nature of God, served through His own

मराठी मूळ

माय वनीं धाल्या धाये । गर्भ आंवतणें न पाहें॥1॥
तैसें पूजितां वैष्णव । सुखें संतोषतो देव ॥ध्रु.॥
पुत्राच्या विजयें । पिता सुखातें जाये ॥2॥
तुका ह्मणे अमृतसिद्ध । हरे क्षुधा आणि व्याधि ॥3॥

ENGLISH TRANSLATION

When a mother sees her child well-fed, she is content and does not look for an invitation to the feast. In the same way, when a Vaishnava is honored, God Himself is silently pleased.

A father shares in the joy of his son's victory. Says Tuka, this is the nectar of attainment. It quenches both hunger and disease.

IN PLAIN WORDS

When a mother sees her child has eaten and is full, she herself is satisfied. She does not look for a feast of her own. In the same way, when a Vaishnava is honored, God is gladly pleased. A father takes joy in his son's victory. Tuka says: this is the nectar that is won. It takes away hunger, and it takes away disease.

WHAT IT MEANS

Tukaram says how God receives worship: not directly, but through the joy of His devotees. He uses the homeliest images, a mother filled by watching her child eat, a father glad in his son's win, to show that God's contentment is bound up with the wellbeing of the Vaishnavas. So to honor God's people is to please God Himself. He calls this the nectar of attainment, and claims it heals both hunger and sickness, naming a fruit that is bodily as well as spiritual. The teaching lands as a redirection: serve the holy ones, and the service reaches God.

GATHA 3935 *Devotion to Vitthal*

Devotion, the lover knows the thief

मराठी मूळ

तुझें अंगभूत । आह्मी जाणतों समस्त ॥1॥
येरा वाटतसे जना । गुढारसें नारायणा ॥ध्रु.॥
ठावा थारा मारा । परचिया संव चोरा ॥2॥
तुका ह्मणे भेदा । करुनि करितों संवादा॥3॥

ENGLISH TRANSLATION

We know all that belongs to Your very nature, O Narayana. To others it appears mysterious and secret.

We know the thief's haunt, his hideout, and his ways. Says Tuka, though I create distinctions, it is only to carry on this conversation with You.

IN PLAIN WORDS

We know all that belongs to Your very nature, Narayana. To other people You seem hidden and full of riddles. We know the thief's haunt, his hiding place, his ways. Tuka says: I make distinctions only so that I can keep up this conversation with You.

WHAT IT MEANS

Tukaram speaks from the intimacy of one who has come close to God. To the crowd, Narayana is a mystery, a tangle of riddles; to the devotee He is as known as a familiar thief whose hideout and habits are no secret. The playful image confesses how God steals into the heart and is caught by the one who loves Him. In the last line Tuka admits that the very talk of You and me, the keeping of distinctions, is something he sets up on purpose, only so the conversation can go on; he knows the separation is not finally real. The mood is teasing closeness, not doctrine.

GATHA 3936 *Confession and Sin*

Confession, the fear that betrays surrender

मराठी मूळ

तुज दिला देह । आजूनि वागवितों भय ॥1॥
ऐसा विश्वासघातकी । घडली कळतां हे चुकी ॥ध्रु.॥
बोलतों जें तोंडें । नाहीं अनुभविलें लंडें ॥2॥
दंड लाहें केला । तुका ह्मणे जी विठ्ठला ॥3॥

ENGLISH TRANSLATION

I surrendered this body to You, yet I still carry fear within. When I see the extent of this betrayal of trust, I recognize my error.

What I speak with my mouth, I have not truly experienced or embodied. Says Tuka, I have earned this punishment rightly, O Vitthal.

IN PLAIN WORDS

I gave this body to You. Even now I go on carrying fear inside me. I am such a betrayer of trust. When I see it clearly, I know it is my own fault. What I speak with my mouth, I, a worthless one, have not truly lived. Tuka says: I have rightly earned this punishment, O Vitthal.

WHAT IT MEANS

Tukaram catches himself in a contradiction and names it honestly. He has handed his whole body over to God, yet fear still lives in him, and he sees that this fear is itself a breach of the surrender he made. He calls it betrayal of trust, and he refuses to spare himself: the holy words his mouth speaks he has not actually lived. There is no plea for mercy here, only the bare admission that whatever punishment comes, he has earned it. The poem turns the listener back toward self-examination: surrender that still clutches its fear has not yet become real.

GATHA 3937 *Devotion to Vitthal*

Devotion, no real distance from the Mother

मराठी मूळ

माते लेकरांत भिन्न । नाहीं उत्तरांचा सीन ॥1॥
धाडींधाडीं वो भातुकें । रंजविल्याचें कौतुकें ॥ध्रु.॥
करुनि नवल । याचे बोलिलों ते बोल ॥2॥
तुका ह्मणे माते । पांडुरंगे कृपावंते॥3॥

ENGLISH TRANSLATION

Between a mother and her children there is no real separation. The words exchanged are never truly harsh.

Send gifts and tokens again and again, for the delight of pleasing the child is the true joy. I spoke those words only to create wonder.

Says Tuka, O mother Panduranga, O compassionate one, so it is.

IN PLAIN WORDS

Between a mother and her children there is no real separation. The words that pass between them are never truly harsh. Send the little gifts again and again; the delight is in pleasing the child. I spoke those words only to make a small wonder of it. Tuka says: so it is, O mother Panduranga, compassionate one.

WHAT IT MEANS

Tukaram softens any harshness in his own earlier complaints by appealing to the bond of mother and child. Between them there is no real distance, and even sharp words carry no real sting, because the love underneath cannot be broken. He pictures God as a mother who keeps sending small gifts and tokens, delighting simply in pleasing the child. Then he confesses that his own pointed words to God were said only to stir a little wonder and play, not in earnest grievance. He closes by naming Panduranga as the compassionate mother, settling the whole exchange back into tenderness.

GATHA 3938 *The Power of the Name*

The Name, asking nothing but the Name

मराठी मूळ

जरि न भरे पोट । तरि सेवूं दरकूट ॥1॥
परि न घलूं तुज भार । हा चि आमुचा निर्धार ॥ध्रु.॥
तुझें नाम अमोलिक। नेणती हे ब्रह्मादिक ॥2॥
ऐसें नाम तुझें खरें । तुका ह्मणे भासे पुरें॥3॥

ENGLISH TRANSLATION

If my stomach is not filled, I will eat dry crusts. But I will not place any burden upon You.

This is my firm resolve. Your name is priceless; even Brahma and the gods cannot know its full worth.

Says Tuka, Your name is genuinely real. It feels sufficient and complete.

IN PLAIN WORDS

If my stomach is not filled, then I will eat dry crusts. But I will not lay any burden on You. This is my firm resolve. Your name is beyond price. Even Brahma and the gods do not know its full worth. Such is Your name, truly real. Tuka says: it feels enough; it feels complete.

WHAT IT MEANS

Tukaram makes a vow about what he will and will not ask of God. He will accept hunger and dry crusts rather than press God for his bodily needs, because he refuses to lay any burden on the one he loves. What he wants instead is the Name, which he calls priceless, a worth that even Brahma and the gods cannot fully measure. The point is a reordering of need: the Name alone is real and sufficient, so the cravings of the stomach can be left to fend for themselves. He ends in quiet contentment, the Name feels enough, it feels complete.

GATHA 3939 *Surrender and Acceptance*

Surrender, stake everything or stay bound

मराठी मूळ

सर्वस्वाची साटी । तरि च देवासवें गांठी ॥1॥
नाहीं तरी जया तैसा । भोग भोगवील इच्छा ॥ध्रु.॥
द्यावें तें चिं घ्यावें । ह्मणउनि घ्यावें जीवें ॥2॥
तुका ह्मणे उरी । मागें उगवितां बरी ॥3॥

ENGLISH TRANSLATION

Only by staking everything does one forge a bond with God. Otherwise, one's desires will lead one through whatever experiences they dictate.

What must be given must be given. That is why it must be offered with the whole life.

Says Tuka, it is better to settle the account and leave nothing behind.

IN PLAIN WORDS

Only by staking everything do you forge a bond with God. If you do not, then your own desires will drag you through whatever they please. What must be given must be given; so give it with your whole life. Tuka says: it is better to settle the old account and leave nothing behind.

WHAT IT MEANS

Tukaram sets out the cost of true union with God and refuses to lower it. There is no partial bond: either you stake your whole self, or your unsurrendered desires keep dragging you through their cravings. The middle line presses the demand, what has to be given must be given, so hold nothing back and offer your very life. The closing image is of clearing a debt: settle the old account fully, leave no remainder of self behind. The poem treats half-surrender as no surrender at all, and names the total gift as the only way out of being ruled by desire.

GATHA 3940 *Worldly Metaphors*

Metaphor, nature cannot be dressed up

मराठी मूळ

गाढव शृंगारिलें कोडें । कांहीं केल्या नव्हे घोडें॥1॥
त्याचें भुंकणें न राहे । स्वभावासी करील काये ॥ध्रु.॥
श्वान शिबिके बैसविलें । भुंकतां न राहे उगलें ॥2॥
तुका ह्मणे स्वभावकर्म । कांहीं केल्या न सुटे धर्म ॥3॥

ENGLISH TRANSLATION

You may adorn a donkey however you wish, but it will never become a horse. Its braying will not cease.

What can be done about its nature? You may seat a dog in a palanquin, but it will not stop barking. Says Tuka, the actions born of one's innate nature cannot be shed by any means.

IN PLAIN WORDS

You can deck a donkey out with ornaments, but for all your doing it does not become a horse. Its braying will not stop. What can you do with its nature? You can seat a dog in a palanquin, but it will not stop barking and sit still. Tuka says: the deeds that come from one's own inborn nature cannot be shed by any means.

WHAT IT MEANS

Tukaram uses blunt animal images to say that inner nature is not changed by outward show. A donkey loaded with finery is still a donkey and brays on; a dog placed in a palanquin still barks. The decoration is the false fix, the position or appearance that hides nothing of what a creature actually is. He generalizes the point: the conduct that springs from a person's deep-seated nature cannot simply be put off like clothing. The poem points at the pattern of pretending change while staying the same, and quietly asks the listener whether real transformation, not ornament, is what they are after.

GATHA 3941 *Social Criticism*

Social criticism, the hollow teacher

मराठी मूळ

सेंकीं हें ना तेंसें जालें । बोलणें तितुकें वांयां गेलें॥1॥
स्वयें आपण चि रिता । रडे पुढिलांच्या हिता ॥ध्रु.॥
सुखसागरीं नेघे वस्ती । अंगीं ज्ञानपणाची मस्ती ॥2॥
तुका ह्मणे गाढव लेखा । जेथें भेटेल तेथें ठोका ॥3॥

ENGLISH TRANSLATION

Neither this nor that has been accomplished. All the talk has gone to waste.

He himself is empty within, yet he weeps for the welfare of others. He will not dwell in the ocean of bliss, for he is drunk on the pride of his own supposed knowledge.

Says Tuka, count such a one as a donkey, and strike him wherever you find him.

IN PLAIN WORDS

Neither this nor that has come of it; all his talk has gone to waste. He himself is empty inside, yet he weeps over the good of other people. He will not make his home in the ocean of bliss, because he is drunk on the pride of his own learning. Tuka says: reckon such a one a donkey, and wherever you meet him, give him a knock.

WHAT IT MEANS

Tukaram goes after the empty man who instructs others while having nothing within. All his words come to nothing because they spring from no inner attainment, yet he poses as one weeping for everyone else's welfare. The reason he stays dry is named plainly: pride in his own supposed knowledge keeps him from ever entering the ocean of bliss. The closing line is deliberately rough, count him a donkey and knock him wherever you find him, but the target is the pattern of hollow, self-intoxicated teaching, not a person to be despised. It is a warning to examine whether one's own learning has become a barrier rather than a door.

GATHA 3942 *Worldly Metaphors*

Metaphor, why the wicked hate counsel

मराठी मूळ

आवडे सकळां मिष्टान्न । रोग्या विषा त्यासमान॥1॥
दर्पण नावडे तया एका । ठाव नाहीं ज्याच्या नाका ॥2॥
तुका ह्मणे तैशा खळा । उपदेशाचा कांटाळा ॥3॥

ENGLISH TRANSLATION

Everyone loves fine food, but to a sick person it is the same as poison. The mirror is hated only by the one whose nose is missing.

Says Tuka, in the same way, the wicked despise spiritual instruction.

IN PLAIN WORDS

Everyone loves sweet, fine food, but to a sick person it is the same as poison. Only one man hates the mirror: the one who has no nose. Tuka says: in just this way, the wicked cannot stand spiritual instruction.

WHAT IT MEANS

Tukaram explains why good counsel meets such hatred in some people, and the fault is in the receiver, not the counsel. Rich food is loved by all, yet to the sick it acts like poison; the only one who hates a mirror is the man whose face it would expose. By these images he shows that wholesome things are rejected by those whose own condition cannot bear them. So when the wicked recoil from spiritual instruction, it is because the teaching, like the mirror, shows them what they would rather not see. The poem turns the listener toward self-examination: aversion to good counsel may be a symptom of one's own disorder.

GATHA 3943 *Social Criticism*

Social criticism, the slanderer of saints

मराठी मूळ

अखंड संत निंदी । ऐसी दुर्जनाची बुिद्ध ॥1॥
काय ह्मणावें तयासी । तो केवळ पापरासि ॥ध्रु.॥
जो स्मरे रामराम । तयासी ह्मणावें रिकामें ॥2॥
जो तीर्थव्रत करी । तयासी ह्मणावें भिकारी ॥3॥
तुका ह्मणे विंच्वाची नांगी । तैसा दुर्जन सर्वांगीं॥4॥

ENGLISH TRANSLATION

The wicked one ceaselessly slanders the saints. Such is the nature of the malicious.

What can one say to him? He is nothing but a heap of sin. He calls the one who chants Rama's name idle and useless.

He calls the one who goes on pilgrimage a beggar. Says Tuka, the sting of a scorpion is in its tail, but the wicked one is venomous in every limb.

IN PLAIN WORDS

He never stops slandering the saints; such is the mind of the malicious man. What can you say to him? He is nothing but a heap of sin. The one who remembers Rama, Rama, he calls idle and useless. The one who keeps pilgrimage and vow, he calls a beggar. Tuka says: the scorpion's sting is in its tail, but the wicked one is venomous in every limb.

WHAT IT MEANS

Tukaram describes the man whose settled habit is to slander the holy and mock devotion. Such a person inverts every good: the one who chants Rama's name he dismisses as idle, the one who keeps pilgrimage and vow he scorns as a beggar. Tukaram does not argue with him, judging him a heap of sin, beyond reasoning. The final image is exact and damning: a scorpion carries its venom only in its tail, but this man's malice runs through his whole being, leaving no harmless part. The poem warns the listener about the pattern of habitual contempt for goodness, which poisons a person through and through.

GATHA 3944 *Ecstasy and Joy*

Ecstasy, the festival of love

मराठी मूळ

या रे नाचों अवघेजण । भावें प्रेमें परिपूर्ण ॥1॥
गाऊं पंढरीचा राणा । क्षेम देऊनिं संतजना ॥ध्रु.॥
सुख साधु सुखासाटीं । नाम हरिनाम बोभाटीं ॥2॥
प्रेमासाटीं तो उदार । देतां नाहीं सानाथोर ॥3॥
पापें पळालीं बापुडीं । काळ झाला देशधडी॥4॥
तुका ह्मणे धन्य काळ । आजि प्रेमाचा सुकाळ ॥4॥

ENGLISH TRANSLATION

Come, let us all dance together, full of love and devotion. Let us sing of the King of Pandhari, greeting the saintly ones with joy.

For the sake of the happiness of the holy ones, let the name of Hari resound everywhere. He is generous with love, giving without distinction of high or low.

Sins have fled like refugees, and death itself has been banished. Says Tuka, blessed is this time. Today there is an abundance of love.

IN PLAIN WORDS

Come, all of you, let us dance, full to the brim with love and devotion. Let us sing of the King of Pandhari, and embrace the saintly ones in joy. For the joy of the holy ones, let the name of Hari, Hari, be shouted everywhere. He is generous with love; He gives it without dividing high from low. The poor sins have run away; death itself has been driven from the land. Tuka says: blessed is this hour. Today there is a flood of love.

WHAT IT MEANS

Tukaram bursts into a communal song of joy and calls everyone into the dance. The worship here is shared and bodily: dancing, singing of the King of Pandhari, embracing the saints, shouting the name of Hari aloud. He stresses that God's love is poured out generously and without rank, given alike to high and low. In the overflow of that love the enemies flee, sins run off like frightened refugees and death itself is banished from the land. The poem names the present moment as blessed, a rare hour when love is not scarce but flooding, and the whole tone is one of grateful, contagious celebration.

GATHA 3945 *Prayers*

Surrender, awaiting the Lord's word

मराठी मूळ

उपजलों मनीं । हे तों स्वामीची करणी ॥1॥
होइल प्रसादाचें दान । तरि हें कवुतक पाहेन ॥ध्रु.॥
येइल अभय जरि । तरि हे आज्ञा वंदिन शिरीं ॥2॥
भक्तिप्रयोजना । प्रयोजावें बंदिजना॥3॥
यश स्वामिचिये शिरीं । दास्य करावें किंकरीं ॥4॥
तुका ह्मणे आळीकरा । त्यासी योजावें उत्तरा ॥5॥

ENGLISH TRANSLATION

This desire arose in my mind; it is the Lord's doing. If the gift of His grace is granted, then I shall watch this wonder unfold.

If the assurance of fearlessness comes, I shall bow and receive that command upon my head. Let devotion be employed for the sake of the devoted.

Let the glory rest upon the master's head, and let the servant carry out the service. Says Tuka, the one who makes a plea should be met with a fitting answer.

IN PLAIN WORDS

This longing rose up in my mind; it is the Lord's own doing. If the gift of His grace is given, then I will watch this wonder. If His fearlessness comes to me, I will bow and take His command upon my head. Let devotion be put to use for the sake of the devoted. Let the glory rest on the master's head, and let the servant do the service. Tuka says: the one who makes a plea should be met with a fitting answer.

WHAT IT MEANS

Tukaram begins by refusing to take credit for his own desire: the very wish for God arose in him because God put it there. So he waits, watching, ready to act only on the Lord's signal. If grace and the gift of fearlessness come, he will obey at once and carry out the work as a servant, but he insists the credit belong to the master, not to him. The closing line is a quiet demand made in the language of fairness: a soul that pleads sincerely deserves an answer.

GATHA 3946 *Faith and Trust*

Faith, holding the feet though struck

मराठी मूळ

माझें मन पाहे कसून । परि चित्त न ढळे तुजपासून॥1॥
कापुनि देइन शिर । पाहा कृपण कीं उदार ॥ध्रु.॥
मजवरि घालीं घण । परि मी न सोडीं चरण ॥2॥
तुका ह्मणे अंतीं । तुजवांचूनि नाहीं गति ॥3॥

ENGLISH TRANSLATION

Test my mind and see. My chitta will not waver from You.

I will cut off my head and offer it. See then whether I am miserly or generous.

Strike me with Your hammer, but I will not release Your feet. Says Tuka, in the end, there is no salvation without You.

IN PLAIN WORDS

Test my mind and see. My chitta will not waver from You. I will cut off my head and offer it. See then whether I am miserly or generous. Strike me with Your hammer, but I will not let go of Your feet. Tuka says: in the end, there is no path for me but You.

WHAT IT MEANS

Tukaram throws his whole self open to inspection, daring God to test whether his devotion will hold. He answers the test in advance: he would cut off his own head and offer it, proof that he gives without holding back. Even under the hammer, even in pain, his grip on God's feet will not loosen. The last line names why there is no other refuge: at the end of everything, only God is the way through.

GATHA 3947 *The Power of the Name*

The Name, fearless in kirtan

मराठी मूळ

भूमीवरि कोण ऐसा । गांजूं शके हरिच्या दासा॥1॥
सुखें नाचा हो कीर्त्तनीं । जयजयकारें गर्जा वाणी ॥ध्रु.॥
काळा सुटे पळ । जाती दुरितें सकळ ॥2॥
तुका ह्मणे चित्तीं । सांगूं मानाची हे निति ॥3॥

ENGLISH TRANSLATION

Who on this earth can trouble the servant of Hari? Dance joyfully in kirtan and let your voices roar with victory. Death itself takes flight, and all sins are scattered.

Says Tuka, I speak from the chitta: this is the true teaching of honor.

IN PLAIN WORDS

Who on this earth can trouble the servant of Hari? Dance with joy in the kirtan; let your voices roar with the cry of victory. Death itself runs away. All sins are scattered. Tuka says: from my chitta I tell you the true rule of honor.

WHAT IT MEANS

Tukaram declares the servant of Hari untouchable: no power on earth can harm one who belongs to God. The proof is in the singing itself. When devotees dance and shout the victory cry in kirtan, death takes flight and the whole weight of sin scatters. He offers this not as boast but as instruction spoken from the heart: real honor and safety lie in taking refuge in the Name, not in worldly standing.

GATHA 3948 *Social Criticism*

Social criticism, the fallen Brahmin

मराठी मूळ

जातीचा ब्राह्मण । न करितां संध्यास्नान ॥1॥
सांडुनियां शिाळग्राम । नित्य वेश्येचा समागम ॥2॥
नेघे संतांचें जो तीर्थ । अखंड वेश्येचा जो आर्थ ॥3॥
तुका ह्मणे ऐसे पापी । पाहूं नका पुनरपि ॥4॥

ENGLISH TRANSLATION

A Brahmin by birth who does not perform his daily prayers and ablutions, who abandons the sacred Shaligrama stone and constantly frequents the courtesan, who will not take the sacred water of the saints but forever pursues the company of the faithless. Says Tuka, do not look upon such wrongdoers ever again.

IN PLAIN WORDS

A Brahmin by birth who does not do his daily prayers and bathing, who throws aside the Shaligrama stone and keeps the constant company of the courtesan, who will not take the saints' holy water but forever chases the company of the faithless. Tuka says: such wrongdoers, do not look upon them again.

WHAT IT MEANS

Tukaram measures a man not by the rank he was born into but by what he actually does. He draws a sharp portrait of one who carries the name Brahmin yet drops every sacred duty, casts away worship of God, and binds himself instead to whatever degrades him. The point is not contempt for one person but a warning about a way of living: a holy name means nothing where holy practice has been abandoned. He counsels keeping such an example out of sight, lest its pull catch us too.

GATHA 3949 *Autobiography*

Defiance, done with pleasing people

मराठी मूळ

जालों जीवासी उदार । त्यासी काय भीडभार ॥1॥
करीन आडक्या घोंगडें । उभें बाजारीं उघडें ॥ध्रु.॥
जोंजों धरिली भीड । तोंतों बहु केली चीड ॥2॥
तुका ह्मणे मूळ । तुझें उच्चारीन कुळ ॥3॥

ENGLISH TRANSLATION

I have become generous with my very life. What care I for courtesy? I shall lay it all bare in the open marketplace for everyone to see.

The more I showed restraint, the more they caused me grief. Says Tuka, I shall proclaim your lineage from the root.

IN PLAIN WORDS

I have become generous with my very life. What do I care now for politeness? I will spread it all open in the marketplace for everyone to see. The more I held back out of deference, the more they vexed me. Tuka says: I will proclaim Your lineage from the root.

WHAT IT MEANS

Tukaram has stopped guarding his words to spare anyone's feelings; having staked his own life, he has nothing left to protect. He will say everything plainly, out in the open square, hiding nothing. He learned this the hard way: every time he showed deference, people only troubled him more. So he turns fully to God, vowing to declare the whole truth of God's glory openly, from its very source.

GATHA 3950 *The Power of the Name*

The Name, the one task of a life

मराठी मूळ

आह्मां हें चि काम । वाचे गाऊं तुझें नाम ॥1॥
आयुष्य मोलाची हे घडी । धरूं पायांची आवडी ॥ध्रु.॥
अमृताची खाणी । याचे ठायीं वेचूं वाणी ॥2॥
तुका ह्मणे पांडुरंगा । माझ्या जिवाच्या जिवलगा ॥3॥

ENGLISH TRANSLATION

Our only task is to sing Your name. Each moment of life is precious.

Let us hold fast to the love of Your feet. Your name is a mine of nectar.

Let me spend my speech only there. Says Tuka, O Panduranga, O life of my life.

IN PLAIN WORDS

This alone is our work: to sing Your name with the tongue. Each moment of this life is precious. Let us hold to the love of Your feet. Your name is a mine of nectar. Let me spend my speech only there. Tuka says: O Panduranga, O life of my life.

WHAT IT MEANS

Tukaram names a single purpose for a whole human life: to sing God's name aloud. Because each passing moment is too valuable to waste, he wants none of it spent elsewhere, only in love for God's feet. He calls the Name a mine of nectar, an inexhaustible source of sweetness, and resolves to spend all his speech digging there and nowhere else. The closing address, life of my life, makes plain that this is not duty but love: God is the very life within his life.

GATHA 3951 *Devotion to Vitthal*

Devotion, the unskilled latecomer's plea

मराठी मूळ

मिळे हरिदासांची दाटी । रीग न होय शेवटी ॥1॥
तेथें म्या काय करावें । माझें कोणें आइकावें ॥ध्रु.॥
कैसें तुज लाजवावें । भक्त ह्मणोनियां भावें ॥2॥
नाचतां नये ताळीं । मज वाजवितां टाळी ॥3॥
अंतीं मांडिती भुषणें भूषणे । शरीर माझें दैन्य वाणें ॥4॥
तुका ह्मणे कमळापति । मज न द्यावें त्या हातीं॥5॥

ENGLISH TRANSLATION

When the crowd of Hari's devotees gathers thick, there is no room left for me at the end of the line. What should I do then? Who will hear my plea? How shall I make You look at me with feeling, when so many devotees call upon You? I cannot keep rhythm in the dance, nor clap properly when playing the cymbals.

In the end, others wear ornaments, while my body stands in poor rags. Says Tuka, O Lord of Kamala, do not hand me over to their judgment.

IN PLAIN WORDS

When the crowd of Hari's devotees gathers thick, there is no room left for me at the end of the line. What should I do then? Who will hear my plea? How can I make You look at me, calling myself Your devotee, when so many call on You with feeling? I cannot keep the rhythm in the dance, nor clap right when I play the cymbals. In the end others put on ornaments, while my body stands in poor rags. Tuka says: O Lord of Kamala, do not hand me over to their judgment.

WHAT IT MEANS

Tukaram pictures himself as the small, awkward devotee lost at the back of a vast, skilled crowd, sure he will be overlooked. He confesses he cannot dance in time or clap the cymbals properly, and that while others appear adorned and accomplished, he stands plain and poor. The fear underneath is that he will be measured against the polished devotees and found wanting. His prayer is that God judge him directly and not leave his worth to be decided by others; love, not skill, should be the measure.

GATHA 3952 *Devotion to Vitthal*

Devotion, the single secret

मराठी मूळ

जाणों नेणों काय । चित्तीं धरुं तुझे पाय ॥1॥
आतां हें चि वर्म । गाऊं धरूनियां प्रेम ॥ध्रु.॥
कासया सांडूं मांडूं। भाव हृदयीं च कोंडूं ॥2॥
तुका ह्मणे देवा । जन्मोजन्मीं मागें सेवा॥3॥

ENGLISH TRANSLATION

Whether I know or not, let me hold Your feet in my chitta. Now this alone is the secret: let me sing, holding fast to love.

Why should I abandon or restart? Let me contain my devotion within my own chitta. Says Tuka, O God, birth after birth, I ask only for Your service.

IN PLAIN WORDS

Whether I know or do not know, let me hold Your feet in my chitta. Now this alone is the secret: let me sing, holding fast to love. Why should I drop one thing and take up another? Let me shut my devotion inside my own heart. Tuka says: O God, birth after birth, I ask only for Your service.

WHAT IT MEANS

Tukaram sets aside the question of whether he understands anything; understanding is not the point, holding God's feet in the heart is. He has found the one secret worth keeping: to sing while clinging to love. He refuses the restless habit of taking up and abandoning practices, choosing instead to seal his devotion within and guard it. His only request, asked not once but for every future life, is to keep serving God.

GATHA 3953 *Worldly Metaphors*

Metaphor, the heart closed to the Name

मराठी मूळ

जाळें घातलें सागरीं । बिंदु न राहे भीतरी ॥1॥
तैसें पापियाचें मन । तया नावडे कीर्त्तन ॥ध्रु.॥
गाढव गंगेसी न्हाणिलें। जाउनि उकरडएावरि लोळे ॥2॥
प्रीती पोसिलें काउळें । जाउनि विष्ठेवरी लोळे ॥3॥
तुका ह्मणे तैसी हरी । कीरव्या नावडे कस्तुरी॥4॥

ENGLISH TRANSLATION

When a net is cast into the sea, not a drop of water stays within it. So is the mind of the wrongdoer, to whom kirtan holds no appeal.

Bathe a donkey in the Ganga, and it goes and rolls on the garbage heap. Raise a crow with affection, and it goes and rolls upon filth.

Says Tuka, just so, the worm does not care for musk.

IN PLAIN WORDS

Cast a net into the sea, and not a drop of water stays inside it. So is the mind of the wrongdoer: kirtan holds no appeal for it. Bathe a donkey in the Ganga, and it goes off to roll on the rubbish heap. Raise a crow with love, and it goes off to roll in filth. Tuka says: just so, the worm has no taste for musk.

WHAT IT MEANS

Tukaram is describing a heart that cannot retain holiness, the way a net cannot hold water. To such a mind, kirtan simply does not appeal; the sacred slides right through. His string of images, the donkey bathed in the Ganga that returns to the garbage, the crow raised with care that seeks out filth, the worm indifferent to fragrant musk, all make one point: even the purest thing offered cannot change a nature that is drawn elsewhere. The verse is less a verdict on others than a mirror: it asks where our own taste truly lies, in the Name or in the rubbish heap.

GATHA 3954 *Social Criticism*

Social criticism, the self-appointed saint

मराठी मूळ

तरलों ह्मणऊनि धरिला ताठा । त्यासी चळ जाला फांटा ॥1॥
वांयांविण तुटे दोड । मान सुख इच्छी मांड ॥ध्रु.॥
ग्वाहीविण मात । स्थापी आपुली स्वतंत्र ॥2॥
तुका ह्मणे ऐसीं किती । नरका गेलीं अधोगती ॥3॥

ENGLISH TRANSLATION

Claiming to be saved, he adopted a stiff posture, and then his mind began to wander and branch off. Without any cause, he severed the bond, seeking honor and the comforts of the seat.

Without any witness, he establishes his own independent claim. Says Tuka, how many such ones have gone to hell, falling to the lowest state?.

IN PLAIN WORDS

Saying he was saved, he took on a stiff pride, and then his mind began to wander and split off. For no reason he broke the bond, wanting honor and the comforts of the high seat. With no witness to back him, he sets up his own claim, answerable to none. Tuka says: how many such ones have gone to hell, fallen to the lowest state.

WHAT IT MEANS

Tukaram traces the ruin of a man who declares himself liberated and lets that claim harden into pride. The pride untethers him: he drifts from the true path and snaps the bond of discipleship, chasing recognition and a comfortable seat of authority. With no one to vouch for him, he crowns himself a master accountable to nobody. Tukaram warns that this self-appointment is a downward road, and many who walked it have fallen to the lowest state. The danger he names is in any of us: claiming arrival as a cover for ego.

GATHA 3955 *Worldly Metaphors*

Metaphor, hard outside, sweet within

मराठी मूळ

कठिण नारळाचें अंग । बाहेरी भीतरी तें चांग ॥1॥
तैसा करी कां विचार । शुद्ध कारण अंतर ॥ध्रु.॥
वरि कांटे फणसफळा । माजि अंतरीं जिव्हाळा ॥2॥
ऊंस बाहेरी कठिण काळा । माजी रसाचा जिव्हाळा ॥3॥
मिठें रुचविलें अन्न । नये सतंत कारण ॥4॥

ENGLISH TRANSLATION

The coconut is hard on the outside, but it is good both outside and within. Make such a resolve: let the inner purpose be pure.

The jackfruit is covered with thorns on the surface, but inside there is tender sweetness. Sugarcane is hard and dark on the outside, but within flows sweet juice.

Salt seasons the food, yet its function is not always visible. Consider things in this way.

IN PLAIN WORDS

The coconut's body is hard, yet good both outside and within. Make your resolve like that: let the inner purpose be pure. The jackfruit is covered with thorns on top, but inside there is tender sweetness. Sugarcane is hard and dark outside, but inside flows sweet juice. Salt gives food its taste, though its working is not seen. Consider things in this way.

WHAT IT MEANS

Tukaram teaches that a rough or unpromising surface can hold real sweetness within, and that what matters is the purity of the inner core. The coconut, the thorny jackfruit, the dark hard sugarcane all hide tenderness and sweet juice behind a forbidding outside. Salt makes a step further: it does its work unseen, flavoring everything while dissolving out of sight. The lesson is to set one's intention on the inner reality and not be deceived by appearances, neither put off by a hard exterior nor fooled by a pleasing one.

GATHA 3956 *Devotion to Vitthal*

Adoration, Pandhari the crown of pilgrimage

मराठी मूळ

सकळतीर्थांहूनि । पंढरीनाथ मुगुटमणी ॥1॥
धन्यधन्य पंढरी । जे मोक्षाची अक्षय पुरी ॥ध्रु.॥
विश्रांतीचा ठाव । तो हा माझा पंढरीराव ॥2॥
तुका ह्मणे सांगतों स्पष्ट । दुजी पंढरी वैकुंठ॥3॥

ENGLISH TRANSLATION

Among all sacred places, the Lord of Pandhari is the crest-jewel. Blessed, blessed is Pandhari, the eternal city of liberation.

He is the place of true rest, this King of Pandhari. Says Tuka, I tell you plainly: Pandhari is a second Vaikuntha.

IN PLAIN WORDS

Above all sacred places, the Lord of Pandhari is the crest-jewel. Blessed, blessed is Pandhari, the deathless city of liberation. He is the place of true rest, this King of Pandhari, mine. Tuka says: I tell you plainly, Pandhari is a second Vaikuntha.

WHAT IT MEANS

Tukaram raises Pandhari above every other holy site, calling its Lord the crest-jewel of all pilgrimages. He blesses the city itself as the eternal town of liberation, the one place where the soul finds true rest. The Lord there, Panduranga, is not distant but his own: my King of Pandhari. He states it without hedging: Pandhari is Vaikuntha itself brought to earth, the very abode of God made present in this town.

GATHA 3957 *The Power of the Name*

The Name, warriors of Vitthal

मराठी मूळ

भाते भरूनि हरिनामाचे । वीर गर्जती विठ्ठलाचे॥1॥
अनंतनामाची आरोळी । एक एकाहूनि बळी ॥ध्रु.॥
नाहीं आणिकांचा गुमान । ज्याचे अंकित त्यावांचून ॥2॥
रिद्ध सिद्ध ज्या कामारी। तुका ह्मणे ज्याचे घरीं ॥3॥

ENGLISH TRANSLATION

Filled with quivers of Hari's name, the warriors of Vitthal roar their battle cry. The shout of the infinite Name rings out; each one is mightier than the last.

They heed no one else, for they are pledged only to their Lord. Says Tuka, all powers and attainments attend him in whose home they dwell.

IN PLAIN WORDS

Their quivers are full of Hari's name. The warriors of Vitthal roar their battle cry. The shout of the infinite Name rings out. Each one is mightier than the one before. They heed no one else. They are pledged only to their Lord, and to no one besides him. Tuka says: every power, every attainment, serves as a maidservant in his house.

WHAT IT MEANS

Tukaram paints the lovers of the Name as an army on the field. Their weapon is not steel but Hari's name, packed full in their quivers, and the war cry they roar is the Name itself, each voice stronger than the last. What makes them invincible is single allegiance: they answer to no power but their Lord. The stakes are that the worldly siddhis and powers people chase as ends are reduced here to servants; they wait on the devotee of the Name rather than rule over him.

GATHA 3958 *Longing and Separation*

Longing, you live where your heart is

मराठी मूळ

ज्याची जया आस । तयाजवळी त्या वास ॥1॥
येर जवळी तें दुरी । धेनु वत्स सांडी घरीं ॥ध्रु.॥
गोडी ि◌प्रयापाशीं । सुख उपजे येरासी ॥2॥
तुका म्हणे बोल । घडे तयाठायीं मोल॥3॥

ENGLISH TRANSLATION

Where one's longing lies, there one dwells. All else, even if near, is truly distant, like a cow that leaves home to find her calf.

Sweetness lies with the beloved, and joy arises in the other through that connection. Says Tuka, a word has value only where it finds its true place.

IN PLAIN WORDS

Where your longing lies, there you live. Everything else, even what is near, is truly far. A cow leaves the house to go find her calf. Sweetness is with the beloved. Through that bond, joy rises in the other one too. Tuka says: a word has worth only where it finds its true place.

WHAT IT MEANS

Tukaram is naming a law of the heart: you are not where your body stands, you are where your longing rests. Whatever you ache for is close, and whatever you do not, though it sit beside you, is distant; the cow walks away from the house because her love is in the calf, not the walls. He turns this on God: sweetness lives with the beloved, and the love that flows toward the beloved kindles answering joy in the beloved too. The closing line presses the point: speech, like longing, counts for nothing unless it lands where it truly belongs.

GATHA 3959 *The Nature of God*

The mother God, never forgetting

मराठी मूळ

बाळ माते निष्ठ होये । परि तें स्नेह करीत आहे॥1॥
तैसा तूं गा पुरुषोत्तमा । घडी न विसंबसी आह्मां ॥ध्रु.॥
नेणती भागली । कडे घेतां अंग घाली ॥2॥
भूक साहे ताहान । त्याचें राखे समाधान ॥3॥
त्याच्या दुःखें धाये । आपला जीव देऊं पाहे॥4॥
नांवें घाली उडी । तुका ह्मणे प्राण काढी ॥5॥

ENGLISH TRANSLATION

A child may be cross with its mother, yet the mother keeps on loving. Such are You, O Purushottama.

Not for a moment do You forget us. When the tired child falls, the mother catches it and takes it on her hip.

She endures hunger and thirst herself to keep the child content. When the child suffers, she would give her very life.

Says Tuka, for the sake of the child she would leap into the fire and surrender her last breath.

IN PLAIN WORDS

A child may be cross with its mother. Still the mother keeps on loving. You are like that, Purushottama. Not for a moment do you forget us. When the tired child stumbles and does not understand, the mother lifts it and sets it on her hip. She bears hunger and thirst herself to keep the child content. When the child suffers, she would give her own life. Tuka says: for the child she leaps into the fire and gives up her last breath.

WHAT IT MEANS

Tukaram answers the fear that God grows tired of our faults by setting God in a mother's place. A small child sulks and turns against its mother, yet her love does not waver; just so, Purushottama does not forget us even for an instant, however we behave. He follows the mother through her acts: she catches the falling child, goes hungry and thirsty so the child is fed, and would spend her own life for it. The final image lands the claim at full force, the mother flinging herself into the fire and surrendering her last breath; God's care for us is that total, that unearned, that fierce.

GATHA 3960 *Social Criticism*

Social criticism, the closing reckoning

मराठी मूळ

हें तों टाळाटाळीं । परि भोवताहे कळी ॥1॥
बरें नव्हेल शेवटीं । भय असों द्यावें पोटीं ॥ध्रु.॥
मुरगिाळला कान । समांडिलें समाधान ॥2॥
धन्य ह्मणे आतां । येथें नुधवा माथां॥3॥
अबोलणा तुका । ऐसें कांहीं लेखूं नका ॥4॥

ENGLISH TRANSLATION

This is all evasion, but the quarrel is circling closer. The end will not be pleasant.

Keep a healthy fear within. The ear has been twisted, and contentment has been forced into place.

Says Tuka, do not now raise your head here. My silence should not be taken as nothing.

IN PLAIN WORDS

This is all dodging and delay. But the quarrel is circling closer. It will not end well. Keep some fear in your belly. The ear has been twisted. Quiet has been forced into place. He says, fine, that is enough now; do not raise your head here again. Tuka says: do not count my silence as nothing.

WHAT IT MEANS

Tukaram warns someone who keeps stalling and evading instead of facing a reckoning that is drawing near. The trouble is not going away; it circles closer, and the wise response is to keep a healthy fear inside rather than swagger. He points to a hard correction already delivered, an ear twisted, a forced silence, and tells the man to keep his head down and not provoke it again. The sting is in the last line: a saint's silence is not weakness or consent, and it should not be mistaken for nothing. Read it against the part of ourselves that mistakes another's patience for permission.

GATHA 3961 *Appeals and Exhortations*

Exhortation, wake the sleeper

मराठी मूळ

किती लाजिरवाणा । मरे उपजोनि शाहाणा ॥1॥
एका घाई न करीं तुटी । न निघें दवासोई भेटी ॥ध्रु.॥
सोसूनि आबाळी । घायाळ तें ढुंग चोळी ॥2॥
सावध करी तुका । म्हणे निजले हो आइका ॥3॥

ENGLISH TRANSLATION

How shamefully a man who considers himself wise lives and dies. He will not make one decisive cut nor step out to meet the dawn.

He endures the beating and then rubs his bruises. Says Tuka, wake up, O you who sleep. Listen.

IN PLAIN WORDS

How shameful it is. A man who calls himself wise lives and then dies the same way. He will not make one clean cut. He will not step out to meet the dawn. He takes the beating, then sits and rubs his bruises. Tuka says: wake up, you who are asleep. Listen.

WHAT IT MEANS

Tukaram shames the man who prides himself on his cleverness yet dies no different from how he was born, having changed nothing. The fault is in his refusal to act decisively: he will not make the one clean break that frees him, will not rise to meet the new day. So he keeps absorbing the blows of life and then nursing the bruises, suffering without learning. The poem ends as a shout meant to land on the listener: you are the one asleep, so wake and pay attention. The wise self who never acts is the target, not any one man.

GATHA 3962 *Devotion to Vitthal*

Devotion, rest at the feet

मराठी मूळ

कुरुवंडी करीन काया । वरोनि पायां गोजिरिया ॥1॥
बैसलें तें रूप डोळां । मन चाळा लागलें ॥ध्रु.॥
परतें न सरवे दुरि । आवडी पुरी बैसली ॥2॥
तुका ह्मणे विसावलों । येथें आलों धणीवरि ॥3॥

ENGLISH TRANSLATION

I shall make an offering of this body, worshipping those beautiful feet. That form is seated in my eyes, and my mind is captivated.

I cannot be pushed away to a distance, for love has settled fully within. Says Tuka, I have found rest. I have come here to my chitta's full contentment.

IN PLAIN WORDS

I will make an offering of this body. I will worship those lovely feet. That form has settled in my eyes. My mind is caught up in it. I cannot be pushed away to a distance. Love has settled in me, full and complete. Tuka says: I have found rest. I have come here to my heart's full contentment.

WHAT IT MEANS

Tukaram describes the moment longing finds its home. He offers his very body in worship at Vitthal's beautiful feet, and the Lord's form is now lodged in his eyes so the mind has nowhere else to wander. He says he cannot be driven off, because love has taken its full seat within him; this is not a passing mood but a settled state. The poem closes in pure rest: he has arrived at the one place that satisfies the heart completely, and the seeking is over.

GATHA 3963 *The Power of the Name*

The Name, the easy great way

मराठी मूळ

साधनाचे कष्ट मोटे । येथें वाटे थोर हें ॥1॥
मुखें गावें भावें गीत । सर्व हित बैसलिया ॥ध्रु.॥
दासा नव्हे कर्म दान। तन मन निश्चळ ॥2॥
तुका ह्मणे आत्मनिष्ट । भागे चेष्ट मनाची॥3॥

ENGLISH TRANSLATION

The hardships of spiritual practice seem daunting. But here, the greatest thing is simply this: sing the song of God with love while sitting at ease.

All welfare is in that. The servant needs no rituals or charity; body and mind should simply be still.

Says Tuka, for the one established in the Self, even the restlessness of the mind subsides.

IN PLAIN WORDS

The hardships of spiritual practice are heavy. Here it feels like the great thing. Sing God's song with your mouth, with love, sitting at ease. All good is in that. The servant needs no rituals, no charity. Let body and mind be still. Tuka says: for the one settled in the Self, even the mind's restlessness wears away.

WHAT IT MEANS

Tukaram weighs the grinding labor of formal practice against a far simpler path. Where austerities feel daunting and great, he says the truly great thing is small: to sing God's name aloud with love while sitting at ease. That singing holds all welfare in it; the devotee needs no elaborate rites or almsgiving, only a body and mind brought to stillness. The closing claim is the reward: for one who rests in the Self through the Name, even the mind's chronic restlessness quiets down on its own.

GATHA 3964 *Prayers*

Prayer, complaint to a withholding God

मराठी मूळ

घेतां आणिकांचा जीव । तेव्हां कींव कराना ॥1॥
आपलें तें वरदळ नेदा । हें गोविंदा कृपणता ॥ध्रु.॥
सेवा तरी इच्छा सांग । चोरिलें अंग साहेना ॥2॥
तुका ह्मणे अरे धन्या । निसंतान्या विठोबा ॥3॥

ENGLISH TRANSLATION

When taking the lives of others, You show no compassion. Yet Your own superficial possessions You will not give away.

O Govinda, this is miserliness. If You want service, then speak Your wish plainly.

Hiding behind excuses is unbearable. Says Tuka, O master, O childless Vithoba, how strange are Your ways.

IN PLAIN WORDS

When you take the lives of others, you show no mercy then. Yet your own surplus you will not give away. Govinda, this is stinginess. If you want service from me, say your wish plainly. I cannot bear this hiding behind excuses. Tuka says: O master, O childless Vithoba, what strange ways are yours.

WHAT IT MEANS

Tukaram prays in the voice of bold complaint, taking God to task the way a child argues with a parent. He charges that God spends lives freely yet withholds his own abundance, and he names this plainly as miserliness. His real ask follows: if God wants service from him, then God should state the demand openly instead of hiding behind evasions, which Tukaram cannot stand. The closing line is half scold, half intimacy, calling Vithoba childless and his ways strange; the harshness is the freedom of a devotee who trusts the bond enough to argue inside it.

GATHA 3965 *Prayers*

Prayer, guard the honor you gave us

मराठी मूळ

आह्मां केलें गुणवंत । तें उचित राखावें ॥1॥
तुह्मांसी तों चाड नाहीं । आणिकां कांहीं सुखदुःखां ॥ध्रु.॥
दासांचें तें देखों नये । उणें काय होइल तें ॥2॥
तुका ह्मणे विश्वंभरा । दृष्ट करा सामोरी ॥3॥

ENGLISH TRANSLATION

You have made us full of virtues. Maintain that honor.

You have no personal stake in anyone's joy or sorrow. The shortcomings of Your servants should not be allowed to show.

Whatever diminishment occurs, let it not be seen. Says Tuka, O Vishvambhara, turn Your gaze toward us.

IN PLAIN WORDS

You have made us full of good qualities. Keep that honor as it should be kept. You have no stake in anyone's joy or sorrow. Do not let your servants' failings be seen. Whatever falls short, let it not show. Tuka says: Vishvambhara, turn your gaze toward us.

WHAT IT MEANS

Tukaram reminds God that the virtues in his devotees are God's own gift, and asks God to protect that gift rather than let it be disgraced. He grants that God stands above all gain and loss, untouched by anyone's pleasure or pain, and uses this to press his plea: precisely because God is disinterested, let him not expose the shortcomings of those who serve him. The prayer is that whatever in us is lacking be covered, not paraded. It closes by asking Vishvambhara, the all-sustainer, simply to turn his face toward his servants; the gaze itself is the protection sought.

GATHA 3966 *Appeals and Exhortations*

Exhortation, the scorner of kirtan

मराठी मूळ

अगत्य ज्या नरका जाणें । कीर्तनीं तों वीट मानी॥1॥
नावडेसा जाला बाप । आलें पाप वस्तीसि ॥ध्रु.॥
नारायण नाहीं वाचे । ते यमाचे अंदण ॥2॥
तुका ह्मणे अभक्तासी । माता दासी जग झोडी ॥3॥

ENGLISH TRANSLATION

He who is eager for hell is the one who scorns kirtan. He has become displeasing to his own father, and sin has come to dwell with him.

One whose tongue does not utter Narayana is a gift offered to Yama. Says Tuka, the faithless one is beaten by the world, and even his mother becomes a servant to others.

IN PLAIN WORDS

The one who is set on going to hell is the one who finds kirtan tiresome. He has become hateful even to his own father. Sin has come to live with him. The tongue that does not say Narayana is a thing handed over to Yama. Tuka says: the faithless one is beaten by the whole world, and even his mother becomes a servant in other houses.

WHAT IT MEANS

Tukaram defines who is truly bound for hell, not by ritual failing but by contempt for the singing of God's name. The person who finds kirtan a bore has, by that, made himself repellent even to his own father and taken sin in as a houseguest. A tongue that never utters Narayana is, he says, already made over to Yama, the lord of death. The

closing image draws out the worldly cost: such a faithless one is battered by everyone, and the disgrace reaches his mother, reduced to servitude. The warning is aimed at the impulse in us that yawns at devotion, not at condemning any single person.

GATHA 3967 *The Power of the Name*

The Name, soldiers of Hari

मराठी मूळ

आह्मी हरिचे हरिचे । सुर किळकाळा यमाचे ॥1॥
नामघोष बाण साचे । भाले तुळसी मंजुरेचे ॥ध्रु.॥
आह्मी हरिचे हरिचे दास । कलिकाळावरि घालूं कास ॥2॥
आह्मी हरिचे हरिचे दूत । पुढें पळती यमदूत ॥3॥
तुका ह्मणे आह्मांवरी । सुदर्शन घरटी करी ॥4॥

ENGLISH TRANSLATION

We are Hari's own, we are Hari's own. We are warriors against the power of death and time.

Our arrows are the true chanting of the Name, and our spears are the sprigs of tulsi. We are Hari's own, we are Hari's servants.

We gird ourselves against the dark age. We are Hari's own, we are Hari's messengers.

Even the servants of Yama flee before us. Says Tuka, above us the Sudarshana disc keeps its protective watch.

IN PLAIN WORDS

We are Hari's, we are Hari's. We are warriors against death and time. Our true arrows are the loud chanting of the Name. Our spears are sprigs of tulsi. We are Hari's, we are Hari's servants. We gird ourselves against the dark age. We are Hari's, we are Hari's messengers. The messengers of Yama flee before us. Tuka says: above us the Sudarshana disc keeps its guard.

WHAT IT MEANS

Tukaram sings the war song of those who belong wholly to Hari, calling them soldiers ranged against death and the grind of time. Their weapons turn the martial image tender: arrows are the ringing chant of the Name, spears are sprigs of tulsi, the leaf of devotion. Declaring themselves Hari's servants and messengers, they tighten their belts to fight the corruptions of the Kali age. The triumph is that Yama's own agents, the bringers of death, run away before them, and Krishna's Sudarshana disc circles overhead as their protection. To take the Name is to be unassailable.

GATHA 3968 *Devotion to Vitthal*

Devotion, spend all at the feet

मराठी मूळ

देवाचिये पायीं वेचों सर्व शक्ती । होतील विपित्त ज्याज्या कांहीं ॥1॥
मनाचे वांटणी चित्ताचा विक्षेप । राहो हा अनुताप आहे तैसा ॥2॥
तुका ह्मणे घेई विठ्ठलाचा छंद । आनंदाचा कंद विस्तारेल ॥3॥

ENGLISH TRANSLATION

Let me spend all my strength at the feet of God. Whatever difficulties arise, let them be.

The partitioning of the mind and the scattering of attention: let this remorse remain as it is. Says Tuka, take up the practice of Vitthal with devotion, and the root of bliss will spread and flourish.

IN PLAIN WORDS

Let me spend all my strength at God's feet. Whatever troubles come, let them come. The mind is divided. The attention is scattered. Let this remorse stay just as it is. Tuka says: take up the love of Vitthal, and the root of bliss will spread and flourish.

WHAT IT MEANS

Tukaram resolves to pour his whole strength out at God's feet and to accept whatever hardships that costs him. He does not pretend his mind is whole; he names it honestly as split and scattered, and rather than forcing it quiet he lets the pang of that failure remain as it is, not papering over it. The turn is in the last line: instead of fighting the restless mind directly, take up the loving practice of Vitthal. From that single devotion the root of bliss spreads and grows on its own, and the divided mind is healed not by struggle but by love.

GATHA 3969 *Autobiography*

Lament, mocked for kirtan

मराठी मूळ

पांडुरंगा आतां ऐका हे विनंती । बहु माझे चित्तीं भय वाटे ॥1॥
नाहीं आइकिलें संतांचिया मुखें । तें या मज लोकें भडसाविलें ॥ध्रु.॥
विष्णुदासां गति नाहीं तरावया । ह्मणती गेले वांयां कष्टत ही ॥2॥
धिक्कारिती मज करितां कीर्तन । काय सांगों शीण ते काळचा ॥3॥
तुका ह्मणे मज वाटतें उदास । काय करूं यास पांडुरंगा ॥4॥

ENGLISH TRANSLATION

O Panduranga, hear my plea now. Great fear has taken hold of my chitta.

The people have taunted me with things I never heard from the mouths of saints. They say devotees of Vishnu have no hope of liberation, that all their efforts go to waste.

They mock me for doing kirtan, and the suffering of those days is beyond telling. Says Tuka, I feel so dispirited; what shall I do about this, Panduranga?.

IN PLAIN WORDS

Panduranga, hear my plea now. A great fear sits in my heart. People taunt me with things I never heard from the mouths of the saints. They say the servants of Vishnu have no way to cross over; they say all their toil is wasted. They scorn me when I do kirtan. How can I tell you the pain of those days? Tuka says: I feel so low. What shall I do about this, Panduranga?

WHAT IT MEANS

Tukaram brings his discouragement straight to God and names exactly what is wounding him. People around him jeer that devotion is useless, that those who serve Vishnu will never be liberated, that their whole effort is thrown away. They mock him even as he sings God's praises, and the shame of it weighs on him. He does not pretend to be above the hurt; he confesses the fear in his heart and asks Panduranga, plainly, what he is supposed to do. The poem makes the prayer itself the answer: when the world scorns the path, you turn and ask the One you walk toward.

GATHA 3970 *Devotion to Vitthal*

Devotion, storming Pandhari

मराठी मूळ

वेढा वेढा रे पंढरी । मोर्चे लावा भीमातिरीं ॥1॥
चलाचला संत जन । करा देवासी भांडण ॥ध्रु.॥
लुटालुटा पंढरपूर। धरा रखुमाईचा वर ॥2॥
तुका ह्मणे चला । घाव निशानी घातला॥3॥

ENGLISH TRANSLATION

Lay siege to Pandhari! Set up your camps along the banks of the Bhima! Come, come, O saintly ones, let us pick a fight with God. Plunder Pandharpur and seize the husband of Rakhumai.

Says Tuka, come along, the banner has been raised and the battle cry sounded.

IN PLAIN WORDS

Lay siege, lay siege to Pandhari. Set up your camps along the bank of the Bhima. Come on, come on, you saints. Pick a fight with God. Plunder, plunder Pandharpur. Seize the husband of Rakhumai. Tuka says: come along. The banner is raised, the war cry is struck.

WHAT IT MEANS

Tukaram turns the language of war into the language of love. He calls the saints to march on Pandharpur, to lay siege to the temple town on the Bhima river, to plunder it and capture Vitthal, the husband of Rakhumai. The violence is a holy joke: the only thing being stormed is God's own resistance, and the only plunder is God himself. By making devotion an army with banners and a battle cry, he says the devotees mean to take the Lord by force of longing, refusing to leave Pandhari without him.

GATHA 3971 *Faith and Trust*

Faith, remember God in sorrow

मराठी मूळ

पहा ते पांडव अखंड वनवासी । परि त्या देवासी आठविती ॥1॥
प्रल्हादासी पिता करितो जाचणी । परि तो स्मरे मनीं नारायण ॥ध्रु.॥
सुदामा ब्राह्मण दरिद्रें पीडिला । नाहीं विसरला पांडुरंग ॥2॥
तुका ह्मणे तुझा न पडावा विसर । दुःखाचे डोंगर जाले तरी ॥3॥

ENGLISH TRANSLATION

Look at the Pandavas, forever in exile in the forest, yet they never ceased remembering God. Prahlada's own father tormented him, yet he held Narayana in his mind.

Sudama the Brahmin was crushed by poverty, yet he never forgot Panduranga. Says Tuka, may I never forget You, even if mountains of sorrow pile upon me.

IN PLAIN WORDS

Look at the Pandavas. They lived in the forest in endless exile, yet they kept remembering God. Prahlada's own father tortured him, yet he held Narayana in his mind. Sudama the brahmin was crushed by poverty, yet he never forgot Panduranga. Tuka says: may I never forget you, even if mountains of sorrow pile on me.

WHAT IT MEANS

Tukaram lines up three who suffered and held on, and turns their example into a prayer for himself. The Pandavas in their long forest exile, Prahlada under his father's torment, Sudama ground down by poverty: each kept God in mind through the worst of it. The point is that hardship is no excuse to forget; the ones we honor are precisely the ones who remembered while it hurt. So Tukaram asks for only this strength: that even if grief stacks up like mountains, the memory of Panduranga will not slip from him.

GATHA 3972 *Prayers*

Plea, do not cast me off

मराठी मूळ

निजसेजेची अंतुरी । पादलिया कोण मारी ॥1॥
तैसा आह्मासी उबगतां । तुका विनवितो संतां ॥ध्रु.॥
मूल मांडीवरी हागलें । तें बा कोणे रें त्यागिलें ॥2॥
दासी कामासी चुकली । ते बा कोणें रें विकली ॥3॥
पांडुरंगाचा तुका पापी । संतसाहें काळासि दापी ॥4॥

ENGLISH TRANSLATION

Who beats the bedsheet for soiling the master's bed? In the same way, Says Tuka, I appeal to the saints not to grow weary of us. Does any mother abandon a child that has soiled her lap? Does anyone sell a servant woman for one mistake? Tuka, sinful though he is, belongs to Panduranga, and with the saints' support he can frighten even Death.

IN PLAIN WORDS

Who beats the bedsheet for soiling the master's bed? In the same way, when you grow tired of us, Tuka begs the saints. The child messes on its mother's lap. Does any mother throw it away for that? A servant woman fails at her work. Does anyone sell her off for one mistake? Tuka is a sinner, but he belongs to Panduranga; with the saints behind him, he frightens even Death.

WHAT IT MEANS

Tukaram pleads with the saints not to give up on him, and he argues his case with homely examples. You do not throw out the bedsheet because the bed was soiled; no mother abandons a baby for messing her lap; no one sells a maidservant for a single mistake. He is asking the saints to bear with his faults the same way, since the fault is small against the bond. He admits he is a sinner, but insists the decisive fact is whose he is: he belongs to Panduranga, and standing inside the saints' protection he can even stare down Death.

GATHA 3973 *Devotion to Vitthal*

Devotion, the dog at the door

मराठी मूळ

श्वानाचियापरी लोळें तुझ्या दारीं । भुंकों हरिहरि नाम तुझें ॥1॥
भुंकीं उठीं बैसें न वजायें वेगळा । लुडबुडीं गोपाळा पायांपाशीं ॥2॥
तुका ह्मणे आह्मां वर्म आहे ठावें । मागेन ते द्यावें प्रेमसुख ॥3॥

ENGLISH TRANSLATION

Like a dog I roll at Your doorstep, barking Your name, Hari, Hari. I sit, I rise, I bark, never straying from Your feet, O Gopala, tumbling about at Your feet.

Says Tuka, I know the secret well: whatever I ask, You must grant me the joy of love.

IN PLAIN WORDS

Like a dog I roll at your door, barking your name, Hari, Hari. I bark, I get up, I sit down, I never leave your side. I tumble about at your feet, Gopala. Tuka says: I know the secret well. Whatever I ask, you must give me: the joy of love.

WHAT IT MEANS

Tukaram takes the lowest image he can find and makes it his glory. He is a dog at God's doorstep, rolling, barking the Name, never straying from the feet of Gopala. Far from shame, this is total belonging: the dog stays because it has nowhere else it wants to be. Then he names the leverage he holds, the secret he claims to know: a creature this devoted can demand one thing and be sure of it, the sweetness of love itself. The humility and the boldness are the same move.

GATHA 3974 *Renunciation*

Renunciation, only God stays

मराठी मूळ

सोइरे धाइरे दिल्याघेतल्याचे । अंत हें काळीचें नाहीं कोणी ॥1॥
सख्या गोत्रबहिणी सुखाचे संगती । मोकलुनी देती अंतकाळीं ॥ध्रु.॥
आपुलें शरीर आपुल्यासी पारिखें । परावीं होतील नवल काई ॥2॥
तुका ह्मणे आतां सोड यांची आस । धरीं रे या कास पांडुरंगा ॥3॥

ENGLISH TRANSLATION

Relatives and kinfolk are only for give and take; none stand by you at the hour of death. Sisters and brothers share your happy times but leave you alone when the end comes.

Even your own body becomes a stranger to you; why be surprised that others turn away? Says Tuka, abandon all hope in them now and hold fast to the hem of Panduranga.

IN PLAIN WORDS

Relatives and kinfolk are only for giving and taking. None of them stands by you at the hour of death. Sisters and brothers share your good times, then leave you alone when the end comes. Your own body becomes a stranger to you; why be surprised that others turn away? Tuka says: now let go of all hope in them. Hold fast to the hem of Panduranga.

WHAT IT MEANS

Tukaram strips away the comforts we lean on and shows that none of them go the distance. Relatives are a transaction of give and take; brothers and sisters keep you company in good times but are absent at death; even your own body, the most intimate thing you have, finally turns foreign to you. If the body itself deserts you, he asks, why expect others to stay? The conclusion is not despair but redirection: stop pinning hope on what cannot follow you past death, and grip the one thing that can, the hem of Panduranga's garment.

GATHA 3975 *The Power of the Name*

The Name, no fear of death

मराठी मूळ

जन्ममरणांची कायसी चिंता । तुझ्या शरणागतां पंढरीराया ॥1॥
वदनीं तुझें नाम अमृतसंजीवनी । असतां चक्रपाणी भय कवणा ॥ध्रु.॥
हृदयीं तुझें रूप बिंबलें साकार । तेथें कोण पार संसाराचा ॥2॥
तुका ह्मणे तुझ्या चरणांची पाखर । असतां किळकाळ पायां तळीं ॥3॥

ENGLISH TRANSLATION

What worry of birth and death for those who have surrendered to You, O King of Pandhari? With Your name on the tongue, that nectar of immortality, who can fear anything, O Lord who holds the discus? Your form is imprinted upon the heart in full; what power does worldly life hold there? Says Tuka, with the shelter of Your feet as our shield, time and death lie crushed beneath us.

IN PLAIN WORDS

What worry of birth and death is there for those who have surrendered to you, King of Pandhari? With your name on the tongue, that nectar that brings life back, who can fear anything, Lord who holds the discus? Your form is stamped on the heart, whole and clear. What hold does the world have there? Tuka says: with the shelter of your feet as our shield, time and death lie crushed beneath us.

WHAT IT MEANS

Tukaram tells the surrendered soul it has nothing left to fear. Once you have given yourself to the King of Pandhari, the old dread of being born and dying again loses its grip. The Name on the tongue is a reviving nectar, and God's form pressed into the heart leaves no room for worldly fear to take hold. He ends with a startling reversal of the usual order: death and time, which crush everyone, are themselves crushed underfoot, because the devotee stands in the shelter of God's feet.

GATHA 3976 *The Moral Ideal*

Moral ideal, the weapon of forgiveness

मराठी मूळ

क्षमाशस्त्र जया नराचिया हातीं । दुष्ट तयाप्रति काय करी ॥1॥
तृण नाहीं तेथें पडे दाविग्न । जाय तो विझोनि आपसया ॥2॥
तुका ह्मणे क्षमा सर्वांचें स्वहित । धरा अखंडित सुखरूप ॥3॥

ENGLISH TRANSLATION

What can the wicked do to the one who holds the weapon of forgiveness in hand? Where there is no grass, a wildfire dies out on its own. Says Tuka, forgiveness is the true welfare of all. Hold it steadfast and dwell in bliss.

IN PLAIN WORDS

What can the wicked do to the one who holds the weapon of forgiveness in hand? Where there is no grass, a wildfire falls and dies out on its own. Tuka says: forgiveness is the true good of all. Hold it without a break, and live in joy.

WHAT IT MEANS

Tukaram reframes forgiveness as power, not weakness. The person who carries forgiveness like a weapon gives the malicious nothing to strike; their attack finds no purchase and fails. He pictures it as a wildfire reaching bare ground: with no grass to catch, the flame simply goes out by itself. Anger and insult are the dry grass that lets harm spread, and forgiveness starves them. So he counsels holding forgiveness unbroken as the real welfare of everyone, the steady ground of a life at peace.

GATHA 3977 *The Power of the Name*

The Name, grace lifts the lowly

मराठी मूळ

याति गुणें रूप काय ते वानर । तयांच्या विचारें वर्ते राम ॥1॥
ब्रह्महत्यारासि पातकी अनेक । तो वंद्य वाल्मीक तिहीं लोकीं ॥2॥
तुका ह्मणे नव्हे चोरीचा व्यापार । ह्मणा रघुवीर वेळोवेळां ॥3॥

ENGLISH TRANSLATION

What were the monkeys by birth, caste, or beauty? Yet Rama chose to act according to their wishes. Valmiki was a murderer laden with countless sins, yet he became revered in all three worlds.

Says Tuka, this is no stolen affair. Simply say Raghuvira again and again.

IN PLAIN WORDS

By birth, by quality, by looks, what were the monkeys? Yet Rama chose to act according to their counsel. Valmiki was a killer, weighed down with many sins, yet he became honored in all three worlds. Tuka says: this is no shady trade. Just say Raghuvira, again and again.

WHAT IT MEANS

Tukaram points to two unlikely cases to show that grace does not check your credentials. The monkeys of the Ramayana had nothing to recommend them by caste, character, or beauty, yet Rama worked through them and took their counsel. Valmiki had been a murderer heavy with sin, yet he rose to be revered across all three worlds. The lesson is that the Name lifts whoever takes it, regardless of where they start. And he insists there is no catch, no hidden cost, nothing underhanded: the whole price is simply to say Raghuvira again and again.

GATHA 3978 *Appeals and Exhortations*

Exhortation, reverence in kirtan

मराठी मूळ

पानें जो खाईल बैसोनि कथेसी । घडेल तयासी गोहत्या ॥1॥
तमाखू ओढूनि काढला जो धूर । बुडेल तें घर तेणें पापें ॥ध्रु.॥
कीर्तनीं बडबड करील जो कोणी । बेडुक होउनी येइल जन्मा ॥2॥
जयाचिये मनीं कथेचा कंटाळा । होती त्या चांडाळा बहु जाच ॥3॥
जाच होती पाठी उडती यमदंड । त्याचें काळें तोंड तुका ह्मणे ॥4॥

ENGLISH TRANSLATION

One who chews betel leaf while sitting at a sacred discourse incurs the sin of cow-slaughter. One who smokes tobacco and blows its fumes will ruin his entire household by that sin.

Whoever chatters during kirtan will be reborn as a frog. One whose mind is weary of the sacred story will suffer terrible torments.

Says Tuka, those tormented by Yama's rod, their faces blackened with shame.

IN PLAIN WORDS

One who sits at the sacred discourse chewing betel leaf earns the sin of killing a cow. One who smokes tobacco and blows out the smoke will sink his whole house by that sin. Whoever chatters during kirtan will be born again as a frog. The one whose mind is sick of the holy story suffers many torments. Torments fall on his back, the rod of Yama strikes him; his face is blackened, Tuka says.

WHAT IT MEANS

Tukaram uses harsh, exaggerated penalties to drive home one thing: how a person treats the sacred discourse reveals what is in the heart. Chewing betel, smoking and puffing smoke, chattering through the kirtan, growing bored of the holy story; these are the small contempts he piles up, and he answers each with an outsized punishment, down to rebirth as a frog and Yama's rod on the back. The point is not literal bookkeeping of sins but a warning to examine your own restlessness: the inattention you bring to God's presence is itself the disease. Read it against your own wandering mind, not as a charge sheet against the person next to you.

GATHA 3979 *Appeals and Exhortations*

Exhortation, say Rama amid work

मराठी मूळ

कामांमध्यें काम । कांहीं ह्मणा रामराम । जाइल भवश्रम । सुख होईल दुःखाचें ॥1॥
कळों येईल अंतकाळीं । प्राणप्रयाणाचे वेळीं । राहाती निराळीं । रांडापोरें सकळ ॥ध्रु.॥
जीतां जीसी जैसा तैसा । पुढें आहे रे वोळसा । उगवुनि फांसा । काय करणें तें करीं ॥2॥
केलें होतें या चि जन्में । अवघें विठोबाच्या नामें । तुका ह्मणे कर्म । जाळोनियां तरसी ॥3॥

ENGLISH TRANSLATION

Amidst all your work, say Rama, Rama at least a little. The weariness of worldly existence will vanish and sorrow will turn to joy.

You will understand at the final hour, when life departs the body, that wife and children all stand apart from you. While alive, be as you are, but know that ahead lies a passage through darkness; free yourself from that snare and do what must be done.

Says Tuka, everything accomplished in this very birth through Vithoba's name burns away all karma and carries you across.

IN PLAIN WORDS

In the middle of all your work, say at least a little: Rama, Rama. The weariness of this world will go, and the sorrow will turn to joy. You will understand at the last hour, when the breath is leaving, that wife and children all stand apart from you. While you live, be as you are; but ahead lies a dark passage. Loosen the noose, and do what must be done. Whatever is done in this very birth, all of it through Vithoba's name, Tuka says, burns up your karma and carries you across.

WHAT IT MEANS

Tukaram asks for something small and immediate: not retreat from the world, but the Name slipped in among ordinary work. Even a little Rama, Rama lightens the weariness of living and turns sorrow toward joy. He sharpens it with the deathbed view, when wife and children are seen to stand apart and a dark passage waits ahead, so you should loosen the noose now and do what truly matters while you can. The promise is that the work done in this very life, all of it carried on Vithoba's name, burns away the karma that binds and ferries you across.

GATHA 3980 *The Nature of God*

Nature of God, waves on one sea

मराठी मूळ

तुज मज ऐसी परी । जैसे तरंग सागरीं ॥1॥
दोहींमाजी एक जाणा । विठ्ठल पंढरीचा राणा ॥ध्रु.॥
देव भक्त ऐसी बोली । जंव भ्रांति नाहीं गेली ॥2॥
तंतु पट जेवीं एक । तैसा विश्वेंसीं व्यापक ॥3॥

ENGLISH TRANSLATION

You and I are like waves upon the ocean. Know that within both there is only one: Vitthal, the King of Pandhari.

The talk of God and devotee being separate lasts only as long as delusion remains. As thread and cloth are one, so is He pervading the entire universe.

IN PLAIN WORDS

You and I are like waves on the ocean. Know that within both there is only one: Vitthal, the King of Pandhari. The talk of God and devotee being two lasts only as long as the delusion has not gone. As thread and cloth are one, so he spreads through the whole universe.

WHAT IT MEANS

Tukaram states the nondual heart of his faith. He and God look like two, the way separate waves rise on the sea, but in both there is a single reality: Vitthal of Pandhari. The sense of God and devotee being apart is real only while delusion lasts; when that clears, the twoness dissolves. He gives the weaver's image to finish: cloth is nothing but its thread arranged, and just so the one God is woven through the entire universe, never standing outside it.

GATHA 3981 *Longing and Separation*

Longing, where has God gone

मराठी मूळ

कोठें गुंतलासी योगीयांचे ध्यानीं । आनंदकीर्तनीं पंढरीच्या ॥1॥
काय काज कोठें पडलीसे गुंती । कानीं न पडती बोल माझे ॥ध्रु.॥
काय शेषनशयनीं सुखनिद्रा आली । सोय कां सांडिली तुह्मी देवा ॥2॥
तुका ह्मणे कोठें गुंतलेती सांगा । किती पांडुरंगा वाट पाहूं ॥3॥

ENGLISH TRANSLATION

Where have You become entangled, O Lord? In the meditation of yogis, or in the joyful kirtan of Pandhari? What business holds You, what knot has caught You, that my cries do not reach Your ears? Have You fallen into blissful sleep upon the serpent Shesha, and forsaken all thought of me? Says Tuka, tell me where You are caught up, Panduranga. How long must I wait?

IN PLAIN WORDS

Where are you caught up, Lord? In the meditation of the yogis, or in the joyful kirtan of Pandhari? What work has hold of you? What knot has caught you, that my cries do not reach your ears? Have you fallen into a happy sleep on the serpent Shesha? Why have you let go of all thought of me, my God? Tuka says: tell me where you are held, Panduranga. How long must I keep watching the road?

WHAT IT MEANS

Tukaram is calling out to a God who has gone silent, and he names every place that might be holding him. Maybe Vitthal is absorbed in the yogis' meditation, or in the kirtan at Pandhari, or asleep on the serpent Shesha in the heaven of milk. The poem turns the saint's distress into a kind of teasing complaint: whatever has hold of you, why has it pulled you away from me? Behind the questions is one ache, named plainly at the end: how long must I keep waiting on the road, watching for you to come.

GATHA 3982 *The Nature of God*

God's love, beyond mother and father

मराठी मूळ

माउलीसी सांगे कोण । प्रेम वाढवी ताहानें ॥1॥
अंतरींचा कळवळा । करीतसे प्रतिपाळा ॥ध्रु.॥
मायबापाची उपमा। तुज देऊं मेघश्यामा ॥2॥
ते ही साजेना पाहातां । जीवलगा पंढरिनाथा ॥3॥
माय पाळी संसारीं । परलोक राहे दुरी ॥4॥
तैसा नव्हेसी अनंता । काळावरी तुझी सत्ता ॥5॥
तुका ह्मणे नारायणा। तुह्मां बहुत करुणा ॥6॥

ENGLISH TRANSLATION

Who can teach a mother her love? Hunger itself deepens her affection. The tenderness within her chitta makes her nurture and protect.

Shall I compare You to a mother and father, O dark-hued Lord? Even that comparison falls short, O beloved Lord of Pandhari. A mother cares for this world alone, while the next world stays far away.

But You are not like that, O Ananta; Your sovereignty extends even over Death. Says Tuka, O Narayana, how great is Your compassion.

IN PLAIN WORDS

Who has to teach a mother to love? The child's hunger only deepens her love. The ache inside her makes her nurse and guard the child. Shall I compare you to a mother and a father, dark-hued Lord? Even that comparison falls short when I look at you, beloved Lord of Pandhari. A mother cares for you in this world; the next world stays far from her reach. You are not like that, Ananta: your rule reaches even over Death. Tuka says: Narayana, how great is your mercy.

WHAT IT MEANS

Tukaram reaches for the strongest human image of love, a mother's, and then shows it is still too small for God. A mother does not need to be taught to love; the child's helplessness draws it out of her on its own. But her care stops at the edge of this life, and the next world lies beyond her. God's care does not stop there, because his authority reaches even over death itself. So the dearest comparison Tukaram can find, mother and father, falls short of the mercy he is actually praising.

GATHA 3983 *The Nature of God*

God's love, the test of a true mother

मराठी मूळ

कोड आवडीचें । पुरवीना बाळकाचें ॥1॥
तेव्हां कैसी ते माउली । जाणा काशासाटीं व्याली ॥ध्रु.॥
वत्साचिये आसे। धेनु धांवेना गोरसें ॥2॥
तुका ह्मणे धरि । बाळ टाकिलें वानरीं ॥3॥

ENGLISH TRANSLATION

If a mother will not fulfill the fond wishes of her child, then what kind of mother is she, and why did she give birth at all? If a cow will not run with milk for the sake of her calf, then, Says Tuka, she is like a monkey that drops its young and moves on.

IN PLAIN WORDS

If she will not grant her child's fond wish, what kind of mother is she? Know this: then why did she give birth at all? If a cow will not run with milk for the sake of her calf, Tuka says: she is like a monkey that holds its young and then throws it away.

WHAT IT MEANS

Tukaram presses God with the logic of motherhood itself. A mother who refuses her child's longing, a cow whose milk does not flow for her calf, has betrayed the very bond that made her a mother. He sharpens it with a hard image: a monkey that carries its young only to fling it away. The poem is really an argument addressed upward: if God is mother to us, then he cannot withhold himself from the one who cries for him, or the name mother means nothing.

GATHA 3984 *The Nature of God*

God's presence, where the kirtan is

मराठी मूळ

भक्तांची सांकडीं स्वयें सोसी देव । त्यांपाशीं केशव सर्वकाळ ॥1॥
जये ठायीं कीर्तन वैष्णव करिती । तेथें हा श्रीपति उभा असे ॥2॥
तुका ह्मणे देव सर्वाठायीं जाला । भरुनी उरला पांडुरंग ॥3॥

ENGLISH TRANSLATION

God Himself bears the hardships of His devotees; Keshava is with them at all times. Wherever the Vaishnavas hold kirtan, there Shripati stands present.

Says Tuka, God has become all-pervading. Panduranga fills and overflows everything.

IN PLAIN WORDS

God himself bears the hardships of his devotees; Keshava is with them at all times. Wherever the Vaishnavas hold kirtan, there Shripati stands present. Tuka says: God has become every place. Panduranga has filled it all, and still he overflows.

WHAT IT MEANS

Tukaram says God does not watch his devotees' troubles from a distance; he takes their burdens onto himself and stays beside them always. The poem locates that presence concretely: wherever singers gather to chant his name, Shripati is standing right there. From this it opens out to the largest claim, that Panduranga has become every place, filling all of it and still spilling beyond it. Nearness to the devotee and the all-pervading fullness of God are named as one and the same thing.

GATHA 3985 *The Power of the Name*

The Name, even backward it saves

मराठी मूळ

तुझिया नामाचा विसर न पडावा । ध्यानीं तो राहावा पांडुरंग ॥1॥
उफराटें नाम वाल्मीक बोलीला । तो ही वंद्य केला नारायणें ॥2॥
तुका ह्मणे मज तुझा चि भरवसा । धांवुनियां कैसा येसी देवा ॥3॥

ENGLISH TRANSLATION

May I never forget Your name; may Panduranga remain ever in my meditation. Valmiki chanted the name in reverse, yet even he was honored by Narayana.

Says Tuka, my trust is in You alone. How swiftly You come running to my aid, O Lord.

IN PLAIN WORDS

Let me never forget your name; let Panduranga stay in my meditation. Valmiki spoke the name backward, and even him Narayana made worthy of honor. Tuka says: my trust is in you alone. How quickly you come running, my God.

WHAT IT MEANS

Tukaram prays first for one thing, that he never lose hold of the Name and that Vitthal stay fixed in his attention. Then he gives his reason: the Name is so powerful that even spoken backward it lifted Valmiki, the hunter, into a saint whom God himself honored. If the Name works even said wrong, then the saint's trust in it can be total. The closing line catches the surprise of grace: he leans on God alone, and God comes running before he can finish.

GATHA 3986 *Prayers*

Surrender, the heap of all sins

मराठी मूळ

अवघ्यां पातकांची मी एक रासी । अवघा तूं होसी सवौत्तमु ॥1॥
जैसा तैसा लागे करणें अंगीकार । माझा सर्व भार चालविणें ॥ध्रु.॥
अवघें चि मज गिंळयेलें काळें । अवघीं च बळें तुझे अंगीं ॥2॥
तुका ह्मणे आतां खुंटला उपाय । अवघे चि पाय तुझे मज ॥3॥

ENGLISH TRANSLATION

I am the very heap of all sins, while You are the supreme among all. However I am, You must accept me and carry my entire burden.

Darkness has swallowed me whole, yet all strength resides in You. Says Tuka, every remedy has now been exhausted; Your feet alone remain for me.

IN PLAIN WORDS

I am the one heap of all sins; you are the highest of all that is good. Whatever I am, you have to take me up and carry my whole load. Darkness has swallowed me completely; all the strength is in you. Tuka says: now every remedy is finished. Your feet are all that is left for me.

WHAT IT MEANS

Tukaram sets two extremes side by side: he is the gathered mass of every sin, and God is the highest good there is. From that gap he draws not despair but a claim on God: precisely because I am this and cannot fix it, the work of carrying me must be yours. He admits the dark has closed over him and that he has no strength of his own to spend. When every other remedy has run out, only one thing remains, and he names it plainly: your feet. The end of self-effort is the beginning of surrender.

GATHA 3987 *Devotion to Vitthal*

Devotion, the heart over the stone

मराठी मूळ

मूतिनमंत देव नांदतो पंढरी । येर ते दिगांतरीं प्रतिमारूप॥1॥
जाउनियां वना करावें कीर्तन । मानुनी पाषाण विठ्ठलरूप ॥2॥
तुका मुख्य पाहिजे भाव । भावापासीं देव शीघ्र उभा ॥3॥

ENGLISH TRANSLATION

The living God dwells in Pandhari; elsewhere He exists only as images in distant lands. One may go to the forest and do kirtan, worshipping a stone as Vitthal's form.

Says Tuka, what truly matters is sincere devotion. Where there is genuine feeling, God stands at once.

IN PLAIN WORDS

The living God dwells in Pandhari; elsewhere he is only an image set in distant places. You may go off to the forest and do kirtan, taking a stone for Vitthal's form. Tuka says: what is needed above all is feeling. Where the feeling is, God stands there at once.

WHAT IT MEANS

Tukaram seems to rank places of worship, the living God at Pandhari above the mere images elsewhere, but he is leading somewhere else. Even a stone in a forest can be taken as Vitthal, he allows, and then he tells you what actually decides the matter. The one thing that counts is bhava, true feeling; the form is not the point. Wherever the heart genuinely turns, God is already standing there. Presence follows sincerity, not location or material.

GATHA 3988 *Ecstasy and Joy*

Ecstasy, the boats of the Name

मराठी मूळ

धरिल्या देहाचें सार्थक करीन । आनंदें भरीन तिन्ही लोक ॥1॥
लावीन निशाान जावया वैकुंठा । माजवीन पेठा कीर्तनाच्या॥ध्रु.॥
नामाचिया नौका करीन सहस्रवरि । नावाडा श्रीहरि पांडुरंग ॥2॥
भाविक हो येथें धरा रे आवांका । ह्मणे दास तुका शुद्धयाति ॥3॥

ENGLISH TRANSLATION

I will make this body's life worthwhile and fill the three worlds with bliss. I will plant the banner that leads to Vaikuntha and open the marketplace of kirtan.

I will build a thousand boats of the Name, with Shrihari Panduranga as the boatman. Come, O faithful ones, make room aboard.

Says Tuka, of pure birth, I call you.

IN PLAIN WORDS

I will make this body I have been given count for something; I will fill all three worlds with joy. I will raise the banner for the road to Vaikuntha; I will set up a thriving market of kirtan. I will build a thousand boats out of the Name, with Shrihari Panduranga as the boatman. Faithful ones, come, make room and climb aboard. Tuka, the servant, says: I am calling you, I of pure lineage.

WHAT IT MEANS

Tukaram turns his own life into a public mission and announces it like a herald. He will not waste the body he was given; he will flood the three worlds with bliss, plant the flag on the road to Vaikuntha, and open a bustling marketplace where the only goods are kirtan. The boldest image is the rescue fleet: a thousand boats made of the Name, with God himself as the boatman, and an open call for everyone faithful to climb in. It is the ecstasy of a saint who wants not private liberation but a crossing wide enough to carry the crowd.

GATHA 3989 *The Nature of God*

God's faithfulness, walking beside you

मराठी मूळ

अनुसरे त्यासी फिरों नेदी मागें । राहें समागमें अंगसंगें ॥1॥
अंगसंगें असे कर्मसाक्ष देव । जैसा ज्याचा भाव तैसा राहे ॥2॥
फळपाकीं देव देतील प्राणीयें । तुका ह्मणे नये सवें कांहीं ॥3॥

ENGLISH TRANSLATION

God follows one who follows Him and never lets such a one turn back. He walks alongside, step by step, witnessing every deed.

As one's faith is, so God remains. When the fruit of actions ripens, God repays each being.

Says Tuka, nothing accompanies you in the end.

IN PLAIN WORDS

Whoever follows him, God will not let turn back; he stays with that one, close as a body. Close as a body, God is the witness of every deed; as each one's faith is, so he remains for them. When the fruit of your actions ripens, God gives each living being its due. Tuka says: in the end nothing else goes with you.

WHAT IT MEANS

Tukaram describes a God who answers commitment with commitment: turn toward him and he will not let you slip back, and he keeps step beside you so closely that he witnesses everything you do. He meets each person according to that person's own faith, so the relationship is exact and personal. He also weighs deeds, repaying each being when its actions ripen. The closing line strips life down to what survives it: nothing you carried goes with you at the end, only the God who walked beside you.

GATHA 3990 *The Power of the Name*

The Name, the one essential act

मराठी मूळ

संसारीं असतां हरिनाम घेसी । तरीं च उद्धरसी पूर्वजेंसी ॥1॥
अवघीं च इंद्रियें न येती कामा । जिव्हे रामनामा उच्चारीं वेगीं ॥ध्रु.॥
शरीरसंपत्ति नव्हे रे आपुली । भ्रांतीची माउली अवघी व्यर्थ ॥2॥
तुका ह्मणे सार हरिनामउच्चार । ये†हवी येरझार हरीविण ॥3॥

ENGLISH TRANSLATION

If while living in the world you take the name of Hari, then you will be liberated along with your ancestors. All the senses prove useless in the end; let the tongue quickly utter the name of Rama.

Bodily wealth is not truly yours; it is all the vain progeny of delusion. Says Tuka, the essence is the utterance of Hari's name; without Hari, everything else is mere running back and forth.

IN PLAIN WORDS

If, while living in the world, you take the name of Hari, then you will be carried across, and your ancestors with you. None of the senses will come to your aid at the end; quickly, with the tongue, say the name of Rama. The body and its wealth are not really yours; they are the useless offspring of delusion. Tuka says: the essence is the saying of Hari's name. Apart from that, without Hari, there is only going back and forth.

WHAT IT MEANS

Tukaram tells the householder that liberation does not wait for retreat from the world; take Hari's name while still in the thick of it, and you will be carried across, your ancestors lifted along with you. At the end the senses give no help, so he urges the simplest possible act now: let the tongue say Rama's name. Body and possessions feel like ours but are only the barren children of delusion, nothing to lean on. The whole teaching reduces to one thing: uttering Hari's name is the essence, and without it life is just endless coming and going.

GATHA 3991 *Devotion to Vitthal*

Devotion, asking only for the form

मराठी मूळ

सावळें सुंदर रूप मनोहर । राहो निरंतर हृदयीं माझे॥1॥
आणीक कांहीं इच्छा आह्मां नाहीं चाड । तुझें नाम गोड पांडुरंगे ॥ध्रु.॥
जन्मोजन्मीं ऐसें मागितलें तुज । आह्मांसी सहज द्यावें आतां ॥2॥
तुका ह्मणे तुज ऐसे दयाळ । धुंडितां सकळ नाहीं आह्मां ॥3॥

ENGLISH TRANSLATION

May that dark and beautiful form, enchanting to the heart, remain forever in my heart. I have no other wish or craving; Your name alone is sweet to me, O Panduranga.

Birth after birth I have asked this of You; grant it to me now, for it comes naturally to You. Says Tuka, searching everywhere, I find no one as compassionate as You.

IN PLAIN WORDS

That dark and lovely form, so beautiful to the heart: let it stay forever in my heart. We want nothing else, have no other craving; your name is sweet to us, Panduranga. Birth after birth I have asked you only this; now give it to us freely. Tuka says: searching everywhere, we find no one as kind as you.

WHAT IT MEANS

Tukaram makes a request that refuses every ordinary request. He asks not for relief or reward but only that Vitthal's dark, beautiful form stay lodged in his heart and that the sweet Name never leave his mouth. He says this is the one thing he has begged across many lifetimes, and he asks God to give it freely, as something that costs God nothing to grant. The reason he keeps asking the same one is in the last line: he has searched everywhere and found no one else this merciful, so there is no other door to knock on.

GATHA 3992 *The Nature of God*

God's love, bound to his devotees

मराठी मूळ

भक्तांहून देवा आवडे तें काइ । त्रिभुवनीं नाहीं आन दुजें ॥1॥
नावडे वैकुंठ क्षीराचा सागर । धरोनि अंतर राहे दासा॥ध्रु.॥
सर्वभावें त्याचें सर्वस्वें ही गोड । तुळसीदळ कोड करुनी घ्यावें॥2॥
सर्वस्वें त्याचा ह्मणवी विकला । चित्त द्यावें बोला सांगितल्या ॥3॥
तुका ह्मणे भक्तिसुखाचा बांधिला । आणीक विठ्ठला धर्म नाहीं॥4॥

ENGLISH TRANSLATION

What does God love more than His devotees? There is nothing else in all three worlds. He cares not for Vaikuntha or the ocean of milk; He stays close to His servants.

Everything about His devotees is dear to Him in every way; He delights in receiving even a single tulsi leaf. He calls Himself sold to them entirely, giving His heart to whatever words they speak.

Says Tuka, Vitthal is bound by the joy of devotion; He has no other duty.

IN PLAIN WORDS

What does God love more than his devotees? In all three worlds there is nothing else. He does not care for Vaikuntha or the ocean of milk; he holds a place in his heart and stays with his servant. Everything of the devotee's is sweet to him, in every way; he takes a single tulsi leaf and treasures it. He calls himself wholly sold to them; he gives his attention to whatever they say. Tuka says: Vitthal is bound by the joy of devotion. Other than that, he has no duty at all.

WHAT IT MEANS

Tukaram says God prizes nothing in the three worlds above his devotees, not even his own heaven or the ocean of milk where he reclines. He keeps a place in his heart and stays down here with his servant instead. Everything the devotee offers delights him, down to a single tulsi leaf he treasures like a fortune; he even calls himself sold to them outright, attending to their every word. The closing claim is the boldest: the joy of devotion is the one thing that binds God, and apart from answering it he holds himself to no other obligation at all.

GATHA 3993 *The Power of the Name*

The Name, the lowly one's friend

मराठी मूळ

राम कृष्ण गोविंद नारायण हरी । केशवा मुरारी पांडुरंगा ॥1॥
लक्ष्मीनिवासा पाहें दिनबंधु । तुझा लागो छंदु सदा मज ॥2॥
तुझे नामीं प्रेम देई अखंडित । नेणें तप व्रत दान कांहीं॥3॥
तुका ह्मणे माझें हें चि गा मागणें । अखंड ही गाणें नाम तुझें ॥4॥

ENGLISH TRANSLATION

Rama, Krishna, Govinda, Narayana, Hari, Keshava, Murari, Panduranga. O Lord of Lakshmi, look upon me, O Friend of the lowly.

May Your enchantment possess me always. Grant me unbroken love for Your name; I know no austerity, vows, or charity.

Says Tuka, this alone is my request: to sing Your name without ceasing.

IN PLAIN WORDS

Rama, Krishna, Govinda, Narayana, Hari. Keshava, Murari, Panduranga. You who are the home of Lakshmi, look at me. You are the friend of the lowly. Let me stay caught up in You always. Give me unbroken love for Your name. I know nothing of penance, vows, or charity. Tuka says: this is my one request. Let me sing Your name forever, without a break.

WHAT IT MEANS

Tukaram strings the names of God together and then asks for only one thing. He calls Vitthal the home of Lakshmi and the friend of the lowly, and on that ground he asks to be looked upon. He admits he has none of the standard credentials: no austerity, no vows, no almsgiving. So his whole prayer narrows to a single request, that he be given unbroken love for the Name and never stop singing it. The poem makes the Name itself the path, in place of every other practice.

GATHA 3994 *The Power of the Name*

The Name, the only practice

मराठी मूळ

हरी तुझें नाम गाईन अखंड । याविण पाखंड नेणें कांहीं ॥1॥
तुका ह्मणे आतां देई संतसंग । तुझे नामीं रंग भरो मना॥3॥

ENGLISH TRANSLATION

I will sing Your name unceasingly, O Hari. Beyond this, I know no other practice.

Says Tuka, grant me now the company of saints, and let my mind be dyed in the color of Your name.

IN PLAIN WORDS

Hari, I will sing Your name without stopping. Apart from this, I know no other way. Tuka says: now give me the company of the saints. Let my mind be dyed in the color of Your name.

WHAT IT MEANS

Tukaram declares that singing the Name is the one practice he knows, and he calls everything else mere pretense. Then he names what he needs to keep it up: the company of the saints. The closing image is of cloth taking dye, and he asks that his mind soak up the color of the Name the same way, all the way through. Singing, satsang, and a mind fully steeped in God are bound together as one path.

GATHA 3995 *The Power of the Name*

The Name, drop the labor

मराठी मूळ

गाबाळाचे ग्रंथीं कां रे पडां सदा । मिथ्या भेदवादा वागवितां ॥1॥
संसारगाबाळीं पडसी निखळ । जालासी तूं खळ तेणें मना ॥ध्रु.॥
साधनसंकटीं गुंतसी कासया । व्यर्थ गा अपायामाजी गुंती ॥2॥
निर्मळ फुकाचें नाम गोविंदाचें । अनंतजन्माचे फेडी मळ ॥3॥
तुका ह्मणे नको करूं कांहीं कष्ट । नाम वाचे स्पष्ट हरि बोलें ॥4॥

ENGLISH TRANSLATION

Why do you remain entangled in confusing texts and false disputes over differences? You have become thoroughly ensnared in worldly confusion, and your mind has grown wicked by it. Why do you get caught up in difficult practices? It is a vain and harmful entanglement.

The name of Govinda is pure and free; it washes away the stains of countless births. Says Tuka, do not labor at anything; simply speak the name of Hari clearly with your tongue.

IN PLAIN WORDS

Why do you keep falling into muddled books, carrying around false talk of this difference and that? You sink right into the mess of worldly life, and your mind turns hard and wicked from it. Why get tangled in difficult practices? It is a useless snare, full of harm. The name of Govinda is clean and free of cost. It wipes away the stains of countless births. Tuka says: do not work yourself to exhaustion. Just speak the name of Hari clearly with your tongue.

WHAT IT MEANS

Tukaram attacks the impulse to make liberation into hard labor and clever argument. He points to two traps: getting lost in confusing texts and quarrels over differences, and getting tangled in austere practices that only entangle you further. Against both he sets the Name of Govinda, which costs nothing and is freely available, and which washes off the residue of innumerable births. His instruction is to stop straining and simply say the Name aloud. The radical claim is that the easiest thing, the spoken Name, does what all the strenuous methods promised and failed to do.

GATHA 3996 *Devotion to Vitthal*

Devotion, holding the feet

मराठी मूळ

भाव धरिला चरणीं ह्मणवितों दास । अहिनिशीं ध्यास करीतसें ॥1॥
करीतसें ध्यास हृदयीं सकळ । भाव तो सबळ धरियेला ॥2॥
धरिले निश्चळ न सोडीं ते पाय । तुका ह्मणे सोय करीं माझी ॥3॥

ENGLISH TRANSLATION

I have placed my devotion at Your feet and call myself Your servant. Day and night I hold You in my thoughts.

I meditate upon You in my heart with all my being, for I have taken hold of this faith with great strength. I have grasped Your feet firmly and will not let go.

Says Tuka, show me the way forward.

IN PLAIN WORDS

I have set my love at Your feet and I call myself Your servant. Day and night I keep You in my thoughts. I keep You in my thoughts, in my whole heart. I have taken hold of this faith with all my strength. I have grasped those feet and will not let go. Tuka says: now make a way for me.

WHAT IT MEANS

Tukaram describes a devotion that is both total and stubborn. He has fixed his love on God's feet, taken the name of servant, and keeps God in mind around the clock. The act repeated through the poem is gripping the feet and refusing to release them. Having held on this firmly, he turns to God with one plea: make the way forward for me. The devotion is his to give, but the path is God's to open.

GATHA 3997 *The Power of the Name*

The Name, the lisping child

मराठी मूळ

तुझें नाम गाया न सोपें डवळा । गाऊं कळवळा प्रेमाचिया ॥1॥
येइल आवडी जैसी अंतरींची । तैसी मनाची कीर्ती गाऊं ॥2॥
माझें मुख नामीं रंगो सर्वकाळ । गोविंद गोपाळ राम कृष्ण ॥3॥
अबद्ध चांगलें गाऊं जैसें तैसें । बाहे बाळ जैसें मायबापा ॥4॥
तुका ह्मणे मज न लावीं वांकडें । मी तुझें बोबडें बाळ तान्हें ॥5॥

ENGLISH TRANSLATION

Singing Your name is not easy for one who is clumsy; I will sing with the earnestness of love. Whatever affection rises from within, with that I will sing from the chitta.

May my mouth be ever colored with the name: Govinda, Gopala, Rama, Krishna. Whether my singing is rough or fine, I will sing however I can, like a child babbling to its parents.

Says Tuka, do not look upon me crookedly; I am Your lisping infant child.

IN PLAIN WORDS

Singing Your name is not easy for a clumsy one. So I will sing it with the ache of love. Whatever longing rises inside me, with that I will sing Your praise from my heart. Let my mouth be colored with the name always: Govinda, Gopala, Rama, Krishna. Whether it comes out rough or fine, I will sing it however I can, the way a child calls out to its mother and father. Tuka says: do not look on me crookedly. I am Your lisping little baby.

WHAT IT MEANS

Tukaram admits he has no skill for singing the Name, so he offers the only thing he has, which is love. He says he will sing from whatever longing rises in him, polished or not, and asks that his mouth never lose the color of the Name. The governing image is a small child babbling to its parents: the words do not need to be correct, because a parent does not judge an infant's speech. So he asks God not to look at him crookedly, not to weigh the quality of his song, but to receive it as a mother and father receive a lisping baby.

GATHA 3998 *The Nature of God*

Nature of God, formless yet coming

मराठी मूळ

आतां तुज मज नाहीं दुजेपण । दाखवीं चरण पांडुरंगा ॥1॥
तुज रूप रेखा नाम गुण नाहीं । एक स्थान पाहीं गांव सिंव ॥ध्रु.॥
नावडे संगाति तुजा दुजयाची । आपुल्या भक्तांची प्रीति तुह्मां ॥2॥
परि आह्मांसाटीं होसील सगुण । स्तंभासी फोडून जयापरि ॥3॥
तुका ह्मणें तैसें तुज काय उणें । देई दरुषण चरणांचें ॥4॥

ENGLISH TRANSLATION

Now there is no separation between You and me; show me Your feet, O Panduranga. You have no form, no outline, no name, no quality, no fixed place or boundary.

You care not for the company of any other, for Your love is only for Your own devotees. Yet for our sake You take on a visible form, as You once burst through the pillar for Prahlada.

Says Tuka, what is lacking in You? Grant me the sight of Your feet.

IN PLAIN WORDS

Now there is no separateness between You and me. Show me Your feet, Panduranga. You have no form, no outline, no name, no quality. You have no one fixed place, no town, no border. You take no pleasure in the company of any other. Your love is only for Your own devotees. Yet for our sake You will take on a visible form, the way You once burst out of the pillar. Tuka says: what could be too much for You? Give me the sight of Your feet.

WHAT IT MEANS

Tukaram holds two things about God at once. On one side, God is utterly without form, name, quality, or location, and shares Himself with no one but His own devotees. On the other side, that same formless God takes on a visible body for the sake of those who love Him, and Tukaram recalls Narayana bursting out of the pillar to save Prahlada as proof. So he reasons: if God can do that, nothing is beyond Him. On that ground he asks for what he wants, the sight of those feet, with the separation between himself and God already dissolved.

GATHA 3999 *Appeals and Exhortations*

Exhortation, surrender or the abyss

मराठी मूळ

करणें तें हें चि करा । नरका अघोरा कां जातां॥1॥
जयामध्यें नारायण । शुद्धपण तें एक ॥ध्रु.॥
शरणागतां देव राखे। येरां वाखे विघ्नाचे ॥2॥
तुका ह्मणे लीन व्हावें । कळे भावें वर्म हें ॥3॥

ENGLISH TRANSLATION

Do this one thing and no other; why go to the dreadful hell? That alone is purity in which Narayana dwells. God protects those who surrender; all others face the storms of obstacles.

Says Tuka, one must become humble. Through devotion alone does this secret become clear.

IN PLAIN WORDS

Do this one thing and nothing else. Why go to the dreadful hell? The one pure thing is the thing that has Narayana inside it. God guards those who come to Him for refuge. The rest are torn apart by obstacles. Tuka says: you must become humble. Only through devotion does this secret become clear.

WHAT IT MEANS

Tukaram lays out a stark choice: do this one thing, or go down to a terrible hell. The one thing is whatever has God within it; that alone is pure, and everything else is not. He draws the line plainly: those who surrender are protected, and those who do not are battered by every obstacle. The condition is humility, becoming low. He ends by saying the whole secret only opens to one who approaches through devotion, not through cleverness.

GATHA 4000 *Appeals and Exhortations*

Exhortation, the story carries you across

मराठी मूळ

आणीक नका करुं चेष्टा । व्हाल कष्टा वरपडी॥1॥
सुखें करा हरिकथा । सर्वथा हे तारील ॥ध्रु.॥
अनाथाचा नाथ देव। अनुभव सत्य हा ॥2॥
तुका ह्मणे बहुतां रिती । धरा चित्तीं सकळ॥3॥

ENGLISH TRANSLATION

Do not make useless efforts elsewhere; you will only fall into misery. Happily engage in the story of Hari; it will certainly carry you across.

God is the Lord of the helpless; this truth is proven by experience. Says Tuka, in many ways, hold this firmly in your chitta.

IN PLAIN WORDS

Do not waste your effort on other things. You will only fall into hardship. Gladly tell the story of Hari. That, above all, will carry you across. God is the protector of the helpless. This is a truth proven by experience. Tuka says: in many ways I tell you, hold all of this in your heart.

WHAT IT MEANS

Tukaram warns against spending effort on anything else, since it leads only to suffering. In its place he sets one practice, gladly telling and hearing the story of Hari, and promises it will carry the listener across the worldly sea. He grounds the promise not in theory but in experience: God really does protect the helpless, and he has seen it. The closing line is an urging to take all of this to heart and keep it there.

Tukaram Gatha

तुकाराम गाथा

Original Marathi with English translation, a plain-language reading, and an explanation of what each abhanga means

Volume 9: Gatha 4001-4575 - 574 abhangas

About This Edition

This reading edition brings together four layers for every abhanga: the original Marathi, an English translation, a rendering in plain words, and a short explanation of its meaning.

The English layers are devotional reading aids. No translation can fully carry Tukaram's Marathi music, wordplay, cultural setting, or spiritual force. Readers are encouraged to return to the original and to consult Marathi teachers and established scholarly editions.

Marathi source: Tukaram Gatha on Marathi Wikisource. The source dataset identifies the Marathi text as public domain. English reading layers are from the Ananta Satsang online edition.

Editorial note: We ask forgiveness for any inaccuracies in rendering Tukaram Maharaj's original Marathi.

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GATHA 4001 *Social Criticism*

Social criticism, the empty teacher

मराठी मूळ

मुखें सांगे भ्रमकथान । जन लोकाची कापितो मान॥1॥
असत्य सांगतो जनासी । नाहीं अनुभव आपणासी ॥ध्रु.॥
कथा करितो ज्ञानाची । अंतरीं आशा बहु लोभाची ॥2॥
तुका ह्मणे तो चि वेडा। त्याचें बहू उद्देश हाणावा ॥3॥

ENGLISH TRANSLATION

He speaks deluding stories from his mouth and nods along with the crowd. He tells falsehoods to the people, having no experience of his own.

He discourses on knowledge while harboring greed and desire within. Says Tuka, such a man is truly mad; his pretensions deserve to be exposed.

IN PLAIN WORDS

With his mouth he tells deluding tales. He is cutting the throats of the people. He tells the people what is not true, for he has no experience of his own. He gives discourses on knowledge, while inside him there is much craving and greed. Tuka says: that man is the real madman. His pretense should be thoroughly exposed.

WHAT IT MEANS

Tukaram turns on the teacher who speaks of God without knowing God. The man preaches wisdom and lectures the crowd, but he has no inner experience to back it, so what he hands them is delusion, and Tukaram calls it a cutting of throats because false guidance ruins the people who trust it. Worse, the same mouth that talks of knowledge hides a heart full of greed. The poem names the pattern bluntly: such pretension should be unmasked. The warning is also a mirror, asking whether what we teach is something we have actually lived.

GATHA 4002 *Worldly Life*

Worldly life, trades steeped in sin

मराठी मूळ

कांहीं दुसरा विचार । न लगे करावा चि फार ॥1॥
सेटए ना चौधरी । पांडेपण वाहे शिरीं ॥ध्रु.॥
पाप न लगे धुंडावें॥ पाहिजे तरि तेथें जावें ॥2॥
जकातीचा धंदा । तेथें पाप वसे सदा ॥3॥
गाई ह्मसी हेड । तुप विकी महा द्वाड ॥4॥
तुका ह्मणे पाहीं । तेथें पुण्या रीघ नाहीं ॥5॥

ENGLISH TRANSLATION

No great deliberation is needed for this. Becoming a merchant, a headman, or a revenue officer, one carries the weight of worldly position on one's head.

Sin needs no searching; it is right there if you go looking. The tax-collection trade is where sin dwells permanently.

One who sells adulterated ghee from a cow's milk is deeply wicked. Says Tuka, look closely: there is no room for virtue in such pursuits.

IN PLAIN WORDS

There is no need to think long about this. The big merchant, the headman, the revenue clerk: each one carries the weight of his office on his head. You do not have to go searching for sin. It is right there, the moment you step in. The tax-collecting trade is a place where sin lives all the time. The man who waters down ghee from the cow's milk and sells it is deeply crooked. Tuka says: look and see. There is no doorway for virtue in any of that.

WHAT IT MEANS

Tukaram looks plainly at certain worldly occupations and judges them by the sin built into them. The merchant, the village headman, the revenue officer all carry the load of their position, and the tax trade in particular is a place where wrongdoing is constant rather than occasional. He gives a sharp example, the dealer who adulterates ghee and sells it as pure, as a stand-in for trades that run on cheating. His point is not that work itself is evil but that some occupations leave no opening for virtue to enter. The poem invites an honest look at how one earns, and at whether the daily means itself is clean.

GATHA 4003 *Devotion to Vitthal*

Devotion, the oldest kinship

मराठी मूळ

तुझी माझी आहे जुनी सोयरीक । आधीं बंधु लेंक मग जाले ॥1॥
वांटेकरी ह्मणून पुसती आतां । परि आहे सत्ता करीन ते ॥ध्रु.॥
लेंकीचें लेंकरुं नातु जाल्यावरी । मंगळा ही दुरि अंतरलों ॥2॥
बाइलेचा भाऊ पिसुना सोयरा । ह्मणउनि करा विनोद हा ॥3॥
आकुळीं तों करुं नये तें चि केलें । न बोलावें भलें तों चि आतां ॥4॥
न ह्मणसी लेंकी माउसी बहिणी । आह्मां केलें धणी पापाचें त्या ॥5॥
बहु पांचांजणी केली विटंबना । नये दाऊं जना तोंड ऐसें ॥6॥
तुका ह्मणे आधीं मूळ तें चि धरुं । मागील तें करुं उरी आतां ॥7॥

ENGLISH TRANSLATION

You and I have an old kinship; we were kin before brothers and children came along. Now the heirs ask about shares, but the authority remains mine to exercise.

After grandchildren and great-grandchildren arrived, even auspicious occasions grew distant. A wife's brother is but a nosy relative, so let us make light of this.

In the confusion, what should not have been done was done; now it is best not to speak of it. Says Tuka, let us first hold fast to the original bond and then settle whatever remains.

IN PLAIN WORDS

You and I have an old kinship. We were bound before there were any brothers or children. Now the heirs come asking about their shares. But the right is mine, and I will use it. After daughters' children and grandchildren came along, even the festivals grew distant from me. A wife's brother is just a meddling in-law, so let us make light of this. In the confusion, what should not have been done got done. Now the kind thing is to say no more about it. Do not call them daughter, aunt, sister. They have made me a master of nothing but sin. The five of them shamed me badly. One should not show such a face to the world. Tuka says: let us first hold to the original bond. Whatever is left over, let us settle it after.

WHAT IT MEANS

Tukaram speaks of his bond with God as the oldest kinship of all, older than any tie of blood or family. He sets that original relationship against the crowd of worldly relations that came later: heirs claiming shares, in-laws meddling, festivals and obligations pulling him away. He treats those entanglements wryly, even the sense of shame they have brought him, as things best laughed off and not dwelt on. His resolve is to grip the first bond, the one with God, before anything else. The worldly accounts can wait; the kinship that came before everything comes first.

GATHA 4004 *Autobiography*

Old age, the spent vessel

मराठी मूळ

मागें बहुत जाले खेळ । आतां बळ वोसरलें ॥1॥
हालों नये चालों आतां । घट रिता पोकळ ॥ध्रु.॥
भाजल्याची दिसे घडी । पट ओढी न साहे ॥2॥
तुका ह्मणे पाहतां घडी । जगा जोडी अंगारा ॥3॥

ENGLISH TRANSLATION

Many games have been played in the past, but now the strength has waned. I cannot walk or move anymore; this vessel is empty and hollow.

It shows the crease of one who has been scorched; it cannot bear even a gentle tug. Says Tuka, when you look at this body, all it offers the world is ashes.

IN PLAIN WORDS

Many games have been played already. Now the strength has drained away. I cannot stir, I cannot walk anymore. The pot is empty and hollow. It shows the crack of a thing that has been fired. It cannot bear even a tug on the cloth. Tuka says: look at this body. All it has to give the world now is ashes.

WHAT IT MEANS

Tukaram speaks as an old man taking stock of a worn-out body. The games of an active life are behind him, the strength is gone, and he can no longer move about. He pictures the body as an empty clay pot, fired and cracked, unable to take even the lightest strain. The closing line is unsparing: this body, looked at honestly, has nothing left to offer the world but ashes. It is a clear-eyed reckoning with the body's end, the kind of looking that turns a person toward what does not turn to ash.

GATHA 4005 *Prayers*

Cry for help, come running

मराठी मूळ

आळस आला अंगा । धांव घालीं पांडुरंगा ॥1॥
सोसूं शरीराचे भाव । पडती अवगुणाचे घाव ॥ध्रु.॥
करावीं व्यसनें। दुरी येउनि नारायणें ॥2॥
जवळील दुरी । जालों देवा धरीं करीं॥3॥
ह्मणउनि देवा । वेळोवेळां करीं धावा ॥4॥
तुका ह्मणे पांडुरंगा । दुरी धरूं नका अंगा ॥5॥

ENGLISH TRANSLATION

Laziness has overtaken my body; rush to my aid, O Panduranga. I endure the moods of this body as the blows of bad qualities rain down.

Narayana, come near and drive away these vices. I have strayed far from You, O Lord; take me by the hand.

Therefore, O God, come rushing to my rescue again and again. Says Tuka, Panduranga, do not hold me at a distance.

IN PLAIN WORDS

Laziness has come over my body. Come running, Panduranga. I bear the moods of this body, and the blows of my bad qualities keep falling. Narayana, come close and drive these habits away. I am near You, yet I have gone far; God, take me by the hand. So, God, again and again I call You to come. Tuka says: Panduranga, do not hold me away from You.

WHAT IT MEANS

Tukaram is praying out of weakness, not strength. He names a sluggishness that has crept into his body, and the way his own faults strike at him like blows he cannot stop. He does not pretend to fix himself; he asks Narayana to come near and drive the habits out, and to take him by the hand. The ache underneath is that he is near God and still feels far, so he calls again and again, and his last word is the plea not to be kept at a distance.

GATHA 4006 *Social Criticism*

Social criticism, as seed so fruit

मराठी मूळ

झंवविली महारें । त्याची व्याली असे पोरें ॥1॥
करी संताचा मत्सर । कोपें उभारोनि कर ॥ध्रु.॥
बीज तैसें फळ । वरी आलें अमंगळ ॥2॥
तुका ह्मणे ठावें । ऐसें जालें अनुभवें॥3॥

ENGLISH TRANSLATION

One fathered by a lowly person bears fruit according to that seed. He harbors envy toward the saints and raises his fist in anger.

As the seed, so the fruit; what grows from it is inauspicious. Says Tuka, this is known and proven by experience.

IN PLAIN WORDS

He is the offspring of a base begetting, and the fruit follows the seed. He hates the saints, and raises his fist in anger. As the seed, so the fruit; what comes of it is foul. Tuka says: I know this; experience has made it plain.

WHAT IT MEANS

Tukaram is pointing at a pattern, not a person, when he ties what someone produces to the root it grew from. The man he describes hates the saints and lifts his fist against them, and Tukaram reads that hatred as the natural fruit of a corrupt source. The claim is harsh: vile conduct comes from a vile beginning, as fruit comes from seed. He grounds it not in theory but in what he says he has watched happen. The mirror for the listener is to ask what kind of fruit one's own anger toward holy people is bearing.

GATHA 4007 *Social Criticism*

Social criticism, blaming God

मराठी मूळ

पापी तो नाठवी आपुल्या संचिता । ठेवी भगवंता वरी बोल ॥1॥
भेईना करितां पापाचे डोंगर । दुर्जन पामर दुराचारी॥ध्रु.॥
नाठवी तो खळ आपुली करणी । देवासी निंदोनि बोलतसे ॥2॥
तुका ह्मणे त्याच्या तोंडा लागो काटी । नाहीं जगजेठी जया चित्तीं ॥3॥

ENGLISH TRANSLATION

The wrongdoer never reflects on his own accumulated deeds but lays blame upon God. He fears not though he piles up mountains of sin, that wretched and vile wrongdoer.

The wicked one never recalls his own conduct; he goes on slandering God. Says Tuka, may thorns fill his mouth, for he who has no room in his chitta for the Lord of the world.

IN PLAIN WORDS

The sinner never thinks of his own gathered deeds; he puts the blame on God. He piles up mountains of sin and is not afraid, that low, wretched, evil-living man. The fool never recalls his own doing; he goes on slandering God. Tuka says: let thorns fill the mouth of the man who has no room for the Lord of the world in his heart.

WHAT IT MEANS

Tukaram is naming the move of a man who will not own his own life. Such a person ignores the deeds he has stored up and lays the fault on God instead, heaping sin without fear. The thing Tukaram cannot bear is the slander: the same mouth that should hold the Name is used to abuse the Lord. His curse, that thorns fill that mouth, is aimed at the speech, not at damning the soul. The self-examination underneath is the question of whether we blame God for the harvest of our own choices, and whether the Lord has any room left in our heart.

GATHA 4008 *The Nature of God*

Nondual seeing, no ground for fate

मराठी मूळ

आधीं देह पाहता वाव । कैचा प्रारब्धासी ठाव॥1॥
कां रे रडतोसी माना । लागें विठ्ठलचरणा ॥ध्रु.॥
दुजेपण जालें वाव। त्रिभुवनासि नाहीं ठाव ॥2॥
तुका ह्मणे खरे पाहें । विठ्ठल पाहोनियां राहें ॥3॥

ENGLISH TRANSLATION

When you look closely, this body itself is empty; where then is there any ground for fate? Why do you weep? Devote yourself to the feet of Vitthal. When duality itself is seen to be hollow, there is no place for it in all three worlds.

Says Tuka, look truly and remain steadfast in the vision of Vitthal.

IN PLAIN WORDS

Look first: the body itself is empty. Where then is there any place for fate? Why are you crying, my mind? Hold to Vitthal's feet. Duality has become empty; in the three worlds it has no place. Tuka says: see truly. Look at Vitthal, and stay.

WHAT IT MEANS

Tukaram is cutting away the ground that worry stands on. He tells his own mind to look closely and see that the body it grieves over is hollow; if the body is empty, the karma and fate hung on it have nowhere to rest. He pushes further, saying duality itself is hollow and has no place in all three worlds. The cure he offers is not argument but attention: hold to Vitthal's feet, look truly at Vitthal, and remain there. The weeping stops not because the problem is solved but because the seer sees there was no second thing to fear.

GATHA 4009 *Renunciation*

Renunciation, women and wealth

मराठी मूळ

िस्त्रया धन बा हें खोटें । नागवले मोठे मोठे ॥1॥
ह्मणोनि सांडा दोनी । सुख पावाल निदानीं ॥ध्रु.॥
सर्वदुःखासी कारण । हीं च दोन्हीचीं प्रमाण ॥2॥
आशा सर्वस्वें सांडावी । तेणें निजपदवी पावावी ॥3॥
देह लोभें नाडला । घाला यमाचा पडला॥4॥
तुका ह्मणे निरापेक्षा । कांहीं न धरावी अपेक्षा ॥5॥

ENGLISH TRANSLATION

Women and wealth are false; they have ruined even the mightiest. Therefore abandon both, and you will find peace in the end.

These two alone are the root cause of all suffering. Desire must be abandoned entirely, and by that one attains the supreme state.

The body deluded by greed falls into Yama's trap. Says Tuka, be free of all expectation; hold onto no craving whatsoever.

IN PLAIN WORDS

Women and wealth are false, my friend; they have stripped even the great ones bare. So let both go, and in the end you will find peace. These two alone are the cause of all sorrow; both are the proof of it. Desire must be given up entirely, and by that the true state is reached. The body deluded by greed has fallen into Yama's trap. Tuka says: want nothing; hold to no craving at all.

WHAT IT MEANS

Tukaram is naming two snares and the cost of carrying them. He calls women and wealth false because the security people stake on them does not hold; even the mighty have been ruined by them. He does not soften the prescription: let both go entirely, give up desire itself, and the true state opens. The stakes are stated plainly, the body lost to greed falls into death's noose. Read for self-examination, the abhanga is less about scorning others than about loosening one's own grip on what cannot be kept.

GATHA 4010 *The Power of the Name*

The Name, intention and essence

मराठी मूळ

जेंजें होआवें संकल्पें । तें चि पुण्य होय पाप ॥1॥
कारण तें मनापासीं । मेळविल्या मिळे रसीं ॥ध्रु.॥
सांडी मांडी हाली चाली । राहे तरि भली बोली ॥2॥
तुका ह्मणे सार । नांव जीवनाचे सागर ॥3॥

ENGLISH TRANSLATION

Whatever arises by intention becomes either virtue or sin. The cause lies with the mind; when it is aligned, the essence is tasted.

Whether you start or stop, move or stay still, speak well while you remain. Says Tuka, the essence of this is the name, which is the ocean of true life.

IN PLAIN WORDS

Whatever arises by intention becomes either merit or sin. The cause lies with the mind; align it, and the essence is tasted. Whether you put down or take up, move or stay, speak well while you remain. Tuka says: the heart of it is the Name, the ocean of true living.

WHAT IT MEANS

Tukaram is locating the root of merit and sin in intention rather than in the act alone. The same deed turns to virtue or to fault depending on the mind behind it, so the work is to align the mind, and then the real taste is given. Whatever the body does, start or stop, move or rest, he asks that speech stay good while life lasts. The single thing he calls the essence is the Name, which he names the ocean that holds all true life. The point is that practice need not be elaborate when the Name is held and the intention is clean.

GATHA 4011 *Appeals and Exhortations*

Exhortation, the body of wet clay

मराठी मूळ

ओले मातीचा भरवसा । कां रे धरिशी मानसा ॥1॥
डोळे चिरीव चांगले । वृद्धपणीं सरवया जाले ॥ध्रु.॥
नाक सरळ चांगलें । येउन हनवटी लागलें ॥2॥
तुका ह्मणे आलें नाहीं । तंव हरिला भज रे कांहीं ॥3॥

ENGLISH TRANSLATION

Why do you place your trust in this body made of wet clay, O mortal? Those fine, sharp eyes will droop and blur in old age. That straight, handsome nose will bend down and touch the chin.

Says Tuka, before that time arrives, worship Hari with whatever you have.

IN PLAIN WORDS

Why do you trust this body of wet clay, O man? Those fine, cut eyes will dim and run in old age. That straight, handsome nose will droop and touch the chin. Tuka says: before that day comes, worship Hari with whatever you have.

WHAT IT MEANS

Tukaram is pressing the brevity of the body against the urgency of practice. He calls the body wet clay to say it has no firmness worth trusting, and he walks through the slow ruin of the very features people prize, the sharp eyes that will blur, the fine nose that will sag to the chin. The stakes are time: the decay is certain and already on its way. So the instruction is to worship Hari now, before age arrives, with whatever one has, rather than waiting for a strength that is leaving.

GATHA 4012 *Social Criticism*

Social criticism, the age foretold

मराठी मूळ

तुह्मां सांगतों कलयुगा फळ । पुढें होइल ब्रह्मगोळ॥1॥
आह्मां ह्मणतील कंटक । ऐसा पाडिती दंडक ॥ध्रु.॥
ि◌स्त्रया पूजुनि सरे देती । भलते ि◌स्त्रयेसि भलते जाती ॥2॥
श्रेष्ठ वर्ण वेदविद्वांस। अंगीकारी मद्यमांस ॥3॥
चारी वर्ण अठरा याती । कवळ करिती एक पंक्ती ॥4॥
ह्मणती अंबेचा क्रीडाकल्लोळ । शिवरूप प्राणी सकळ ॥5॥
ऐसें होइल शकुन देतों । अगोदर सांगुन जातों ॥6॥
तुका सद्गुरुदास्य करी । ि◌सिद्ध पाणी वाहे घरीं ॥7॥

ENGLISH TRANSLATION

I tell you the fruit of this Kali Yuga; ahead, chaos will engulf the world. They will call us troublemakers and establish such corrupt customs.

They will worship women and offer them up; anyone will go with anyone. The highest castes and Vedic scholars will take to meat and liquor.

All four castes and eighteen communities will eat together from one plate. They will say it is all the sport of the Goddess, that every creature is a form of Shiva.

Says Tuka, I give you this omen and tell you in advance. Tuka serves the Sadguru, and by that, perfection flows into his household like water.

IN PLAIN WORDS

I tell you the fruit of this Kali age; ahead there will be chaos in the world. They will call us troublemakers and lay down rules to match. They will worship women and give them away; anyone will couple with anyone, any caste with any caste. The highest castes, the knowers of the Vedas, will take to liquor and meat. All four castes and the eighteen communities will eat together from one plate. They will say it is the Goddess's play, that every creature is a form of Shiva. I give you this as an omen; I tell you beforehand and go. Tuka serves the Sadguru, and at his house the perfected ones carry water.

WHAT IT MEANS

Tukaram is foretelling a coming disorder and naming who will be blamed for resisting it. He sketches an age where rules are bent to license, where the learned abandon their discipline for liquor and meat, and where every boundary is dissolved and then justified as the sport of the Goddess or the oneness of all in Shiva. His grievance is with the misuse: high doctrine, that all is divine, turned into a permission slip for appetite. He marks himself and his fellow devotees as the ones such an age will brand troublemakers. He ends by setting his own ground against it: he serves the true Guru, and that service, not the slogans, is what brings the perfected to his door.

GATHA 4013 *Social Criticism*

Social criticism, selling the sacred

मराठी मूळ

त्या हरिदासांची भेटी घेतां । नकान उभयतासी जातां॥1॥
माते परीस थोरी कथा । भाड घेतां न लाजे ॥ध्रु.॥
देतां घेतां नरकवासी । उभयतांसी रवरव ॥2॥
तुका ह्मणे नरकगांवा । जाती हांवा धरोनि ॥3॥
देव गावा ध्यावा ऐसें जालें । परदेशी नाहीं उगलें ।

ENGLISH TRANSLATION

Those who take payment to grant audiences with saints send both parties to hell. Greater than a mother is the sacred discourse, yet they are not ashamed to charge a fee.

Both giver and taker become dwellers in hell, suffering in the pit of torment. Says Tuka, they rush eagerly toward the city of hell.

IN PLAIN WORDS

Those who take a fee to grant a meeting with the saints send both sides to hell. Greater than a mother is the holy telling, yet they are not ashamed to charge for it. Both the giver and the taker become dwellers in hell; both fall into the screaming pit. Tuka says: they go to the town of hell, and they run there eagerly. It has come to this, that God must be sung and meditated on, yet the stranger is not left alone.

WHAT IT MEANS

Tukaram is attacking the traffic in holy things, not the things themselves. He says the discourse of God is greater than a mother, and so charging money to arrange a meeting with the saints debases what should be freely given. The verdict falls on both parties, the one who takes the fee and the one who pays it, because both have agreed to

price the priceless. His image of the screaming pit is severe, but the target is the transaction. The self-examination is to ask whether we have learned to put a gate and a fee around what God meant to be open.

GATHA 4014 *Worldly Life*

Worldly life, the test by fire

मराठी मूळ

वडील आणि धाकुलें । नाहीं ऐसें जालें दुसरें तें ॥1॥
नाहीं लागत मुळीहूनि । सुहृदजन आणि जननी ।
लागल्या लागें त्यागें सांडूनि। लोभीये मांडणी संयोगाची ॥ध्रु.॥
शिव बाटला जीवदशे । बहुत ओतत आलें ठसें ।
हीन जालें भूषणाचें इच्छे । निवडती कैसे गुणागुण ॥2॥
आतां हे हुतांश तों बरें । अवघे एक च मोहरें ।
पिटिलियाविण नव्हे खरें । निवडें बरें जातिशुद्ध ॥3॥
तुका उतावेळ याजसाटीं । आहे तें निवेदीन पोटीं ।
आवडी द्यावी जी येथें लाटी । तुझी जगजेठी कीर्ती वाखाणीन ॥4॥

ENGLISH TRANSLATION

Elder or younger, nothing quite like this has ever been. From the very root, neither kinsmen nor mother are of any use.

Driven by attachment, they abandon all and set up the marketplace of union. Shiva became tainted by worldly existence; many impressions have been stamped upon Him.

The luster of ornaments has dimmed, and how shall virtues and faults be sorted? Now let the fire of truth burn well; let all face the same test. Without being beaten, the truth will not emerge; only then does pure lineage become clear.

Says Tuka, I am eager for this reason: I will offer all I have. Grant me Your love here, O Lord of the world, and I will sing Your glory.

IN PLAIN WORDS

Elder or younger, there has never been anything else like this. From the root, neither kinsmen nor mother are of any use. Driven by attachment, people leave all and set up the marketplace of union; the greedy build their arrangement of meeting. Even Shiva was stained by the state of a living being; many marks have been pressed into Him. The shine of the ornament has gone dull; how then are good and bad to be told apart? Now let the fire of truth burn well, and let all meet one test. Without being beaten, the truth will not come out; only then does the pure metal show clear. Tuka says: for this I am eager. I will lay open what is within me. Grant me Your love here, O Lord of the world, and I will sing Your glory.

WHAT IT MEANS

Tukaram is asking to be tested rather than spared. He observes that kin and mother are no help at the root, that attachment drives people into a marketplace of bonds, and that even the high name of Shiva gets tarnished once it is dragged through worldly use. When the ornament has lost its shine, true and false can no longer be told apart

by looking, so he asks for the fire and the hammer. The blow that hurts is the very thing that proves the metal pure. He welcomes it, offering to lay his inner life bare, and asks only for God's love so that he may sing the Lord's glory through the testing.

GATHA 4015 *Ecstasy and Joy*

Ecstasy, carried like a chick

मराठी मूळ

भोगी जाला त्याग । गीती गातां पांडुरंग । इंद्रियांचा लाग । आह्मांवरूनि चुकला ॥1॥
करुनि ठेविलों निश्चळ । भय नाहीं तळमळ । घेतला सकळ । अवघा भार विठ्ठलें ॥ध्रु.॥
तळीं पिक्षणीचे परी । नखें चोंची चारा धरी । आणुनियां घरीं । मुखीं घाली बाळका ॥2॥
तुका ह्मणे ये आवडी । आह्मीं पांयीं दिली बुडी । आहे तेथें जोडी । जन्मांतरींचें ठेवणें ॥3॥

ENGLISH TRANSLATION

Renunciation came naturally while singing the songs of Panduranga. The grip of the senses has loosened from me.

He has made me steady and free of fear and anxiety; Vitthal has taken up my entire burden. Like a mother bird that holds food in beak and claw, brings it home, and places it in her chick's mouth, so does He care for me.

Says Tuka, with this love we have plunged at His feet. The treasure stored from past births is right there at His feet.

IN PLAIN WORDS

Renunciation came of itself while I sang of Panduranga. The grip of the senses slipped off me. He has made me still; there is no fear, no restlessness. Vitthal has taken up the whole burden. Like a mother bird that holds food in beak and claw, brings it to the nest, and puts it in her chick's mouth, so He feeds me. Tuka says: with this love we have plunged at His feet. The treasure stored from past births is right there at His feet.

WHAT IT MEANS

Tukaram is describing a letting-go that arrived without effort. Singing of Panduranga, he found renunciation come on its own and the hold of the senses simply loosen. The relief is total: he is made still, without fear or unease, because Vitthal has lifted his whole burden. His image is tender and helpless at once, a chick fed by the mother bird who carries the food and places it in its mouth, which is to say he is no longer the one providing for himself. The plunge at the feet is glad surrender, and there, he says, the treasure saved up across many births is finally found.

GATHA 4016 *Social Criticism*

Social criticism, the hollow show

मराठी मूळ

कुंकवाची ठेवाठेवी । बोडकादेवी काशाला ॥1॥
दिवस गमा भरा पोट । कां गे नेटनेटावा ॥ध्रु.॥
दिमाख हा कोणां दावा । लटकी जीवा चरफड ॥2॥
तुका ह्मणे झोंडगीं हो । कुंफ्दा कां हो कोरडी ॥3॥

ENGLISH TRANSLATION

Why store vermillion when you have a shaven head, O widowed goddess? Just pass the day, fill your belly; why make such a fuss? Whom are you showing off to? This agitation of the jiva is pointless. Says Tuka, just become a ragpicker; why cry dry tears?

IN PLAIN WORDS

Why store away vermillion when your head is shaven, widowed one? Just pass the day and fill your belly; why all this fuss over looking proper? Whom is this display for? This burning of the heart is false. Tuka says: just become a ragpicker; why weep dry tears?

WHAT IT MEANS

Tukaram is exposing a show kept up after its meaning is gone. He pictures a widow who hoards the vermillion she can no longer wear, fretting over an appearance that fits nothing in her life, and he asks the blunt question of whom the display is even for. The agitation, he says, is hollow, a heat with no real fire under it. His harshness, telling her to drop the pretense and simply live, is aimed at the empty performance, not at her grief. The mirror for any listener is the fuss we keep up for an audience over things that have already lost their place.

GATHA 4017 *Devotion to Vitthal*

Clinging to the feet, the Lord loses nothing

मराठी मूळ

तुझें प्रेम माझ्या हृदयीं आवडी । चरण न सोडीं पांडुरंगा ॥1॥
कासया सिनासि थोरिवां कारणें । काय तुझें उणें होइल देवा ॥ध्रु.॥
चातकाची चिंता हरली जळधरें । काय त्याचें सरे थोरपण ॥2॥
चंद्र चकोरांचा पुरवी सोहळा । काय त्याची कळा न्यून होय ॥3॥
तुका ह्मणे मज अनाथा सांभाळीं । हृदयकमळीं ि◌स्थर राहें ॥4॥

ENGLISH TRANSLATION

Your love is the delight of my heart; I will not release Your feet, O Panduranga. Why do You hesitate for the sake of Your dignity? What will it cost You, O Lord? The rain cloud quenches the chataka bird's longing; does its greatness diminish by that? The moon fulfills the chakor bird's delight; does its splendor decrease thereby? Says Tuka, protect me, this helpless one. Remain steady in the lotus of my heart.

IN PLAIN WORDS

Your love is the delight of my heart. I will not let go of Your feet, Panduranga. Why do You hold back for the sake of Your dignity? What would it cost You, Lord? The rain cloud ends the chataka bird's thirst; does its greatness shrink because of that? The moon fills the chakora bird with delight; does its splendor grow less? Tuka says: protect me, this helpless one. Stay steady in the lotus of my heart.

WHAT IT MEANS

Tukaram holds onto Vitthal's feet and refuses to let go, then argues with the Lord's hesitation. He hears God hanging back as if grace would somehow lower his standing, and he answers that giving costs the giver nothing. The rain cloud quenches the thirsty bird without losing its grandeur; the moon delights the chakora without dimming its light. So God can stoop to one helpless devotee and lose nothing of his greatness. The closing plea names the only request: come and stay fixed in the heart.

GATHA 4018 *Ecstasy and Joy*

Grace as inheritance, the easy feast

मराठी मूळ

आम्ही आइते जेवणार । न लगे सोसावे डोंगर । सुखाचा वेव्हार । तेणें चि वाढलें ॥1॥
ठेवा जोडला मिरासी । ठाव जाला पायांपासी । नव्हे आणिकांसी । रीघ तेथें यावया ॥ध्रु.॥
बळी दिला जीवभाव । नेणें आणिकांचे नांव । धरिला एक भाव । तो विश्वास फळला ॥2॥
तुका ह्मणे जालों बळी । आह्मी निकट जवळी । बोलिलों तें पाळीं । वचन स्वामी आमचें ॥3॥

ENGLISH TRANSLATION

We are the ones who feast on what is ready; we need not endure mountains of toil. The transaction of joy has only increased by that.

An inheritance has been secured, a place at His feet has been won, where none else may enter. We have offered up our very life-breath and know no other name.

We held to one faith alone, and that trust has borne fruit. Says Tuka, we have made our offering. We are close, right beside Him.

Our Lord keeps the promise He gave us.

IN PLAIN WORDS

We are the ones who eat what is already cooked. We do not have to cross mountains of toil. The dealing of joy has only grown by that. An inheritance has been won, a place secured at His feet, where no one else can push in. We have given up our very life-breath; we know no other name. We held to one faith alone, and that trust has borne fruit. Tuka says: we have made our offering. We are close, right beside Him. Our Lord keeps the word He gave us.

WHAT IT MEANS

Tukaram describes the way of devotion as effortless inheritance, not earned by harsh labor. He is one who simply eats the meal already prepared, not one who must climb mountains of austerity, and joy keeps increasing because of that ease. The price was a different kind: he handed over his own life-breath and his attention, refusing every other name. That single-pointed trust is what bore fruit and won him a fixed place at the feet where no rival can crowd in. The poem ends in confidence that the Lord keeps his promise to those who come this near.

GATHA 4019 *Devotion to Vitthal*

Devotion at the feet, not the face

मराठी मूळ

न लगावी दिठी । माझी तुझे मुखवटी ॥1॥
आधीं पाउलें पाउलें । ते मी पाहेन तें भलें ॥ध्रु.॥
देईन हे काया । वरि सांडणें सांडाया ॥2॥
तुका ह्मणे देवा । बहु आवडसी जीवा ॥3॥

ENGLISH TRANSLATION

Do not cast my gaze upon Your face, Lord. Let me first behold Your feet, step by step; that alone will satisfy me.

I will lay down this body, ready to be discarded. Says Tuka, O God, my jiva loves You dearly.

IN PLAIN WORDS

Do not turn my gaze to Your face, Lord. First let me look at Your feet, step by step; that alone will satisfy me. I will lay down this body, ready to be thrown away. Tuka says: O God, my jiva loves You dearly.

WHAT IT MEANS

Tukaram asks to be kept at the feet rather than lifted to the face. The face is the higher, intimate vision, and he sets it aside, content to gaze at the feet step by step, because that lowliness is itself his devotion. He offers the body freely, treating it as something to be discarded once it has served. The closing line names the bare truth underneath the request: the soul simply loves God, and that love asks for nearness at the feet, not for elevation.

GATHA 4020 *Devotion to Vitthal*

The simple folk, devotion within reach

मराठी मूळ

कोण आमचीं योगतपें । करूं बापें जाणावीं ॥1॥
गीत संतसंगें गाऊं । उभीं ठाऊं जागरणीं ॥ध्रु.॥
आमुचा तो नव्हे लाग । करूं त्याग जावया ॥2॥
तुका ह्मणे इंद्रियांसी । ये चि रसीं रंगवूं ॥3॥

ENGLISH TRANSLATION

What yoga or austerities are within our reach, we who are simple folk? We will sing in the company of saints and stand awake at the night vigil. Such rigorous striving is not our way, nor can we renounce everything and depart.

Says Tuka, we will color all our senses in this one flavor of devotion.

IN PLAIN WORDS

What yoga or austerities are within our reach, we plain people? We will sing the song in the company of saints, and stand awake through the night vigil. Hard striving is not our way; nor can we renounce everything and go off. Tuka says: we will color all our senses in this one flavor.

WHAT IT MEANS

Tukaram refuses the path of yoga and severe austerity as something beyond ordinary people like himself. In its place he names what such people can actually do: sing with the saints, keep the night vigil, stay together in company. He admits plainly that they cannot renounce the world and walk away into solitude. So instead of starving the senses, he turns them: every sense gets dyed in the single flavor of devotion, which becomes the whole practice.

GATHA 4021 *The Power of the Name*

The Name, the boat across the ocean

मराठी मूळ

नाम तारक भवसिंधु । विठ्ठल तारक भवसिंधु ॥1॥
नामधारक तया अरि मित्रु । समता त्यागुनियां क्रोधु ॥ध्रु.॥
नामधारक तया । कदापि न घडे विषयाचा बाधु ॥2॥
ज्या नामें तरले शुकादिक । नारद संत मुनिजन साधु ॥3॥
जाणूनियां जे नसरें । ते नेणति जैसा गज अंधु ॥4॥
सहज तुकया । नाम चि जपतां स्वरुपीं वेधु ॥5॥

ENGLISH TRANSLATION

The Name is the vessel to cross the ocean of worldly existence; Vitthal is the vessel to cross the ocean of worldly existence. One who bears the Name regards friend and foe alike, casting aside anger and abiding in equanimity.

No sensory temptation can ever touch the bearer of the Name. By that Name, Shuka and others were liberated, along with Narada, saints, and sages.

Those who knowingly refuse it are like a blind elephant, stumbling in ignorance. Says Tuka, simply by chanting the Name, one naturally becomes absorbed in the true Self.

IN PLAIN WORDS

The Name is the boat that carries you across the ocean of worldly life; Vitthal is the boat that carries you across. One who holds the Name sees enemy and friend as the same, letting go of anger and resting in evenness. No temptation of the senses can ever harm the one who holds the Name. By that Name Shuka and others crossed over, and Narada, and the saints, sages, and seekers. Those who know it and still refuse it are like a blind elephant, stumbling on. Tuka says: simply by repeating the Name, one is naturally drawn into the true Self.

WHAT IT MEANS

This abhanga makes the Name the whole vessel of liberation, identifying it with Vitthal himself. Holding the Name is not a magic charm but a change of heart: the devotee treats friend and foe alike, drops anger, and grows steady, so that no craving can take hold. Tukaram backs the claim by naming those who crossed over by it, from Shuka to Narada and the saints. Then he turns to the willful: those who recognize the Name and still refuse it are like a blind elephant blundering forward. The promise is that mere repetition, kept up, pulls one naturally into one's true nature.

GATHA 4022 *The Power of the Name*

The Name as family duty, refusing even liberation

मराठी मूळ

आह्मां वैष्णवांचा कुळधर्म कुळींचा । विश्वास नामाचा एका भावें ॥1॥
तरी च हरिचेदास ह्मणवितां श्लाघीजे । निर्वासना कीजे चित्त आधी ॥ध्रु.॥
गाऊं नाचूं प्रेमें आनंदें कीर्तनीं । भुक्ति मुक्ति दोन्ही न मगों तुज ॥2॥
तुका ह्मणे देवा ऐसी यांची सेवा। द्यावी जी केशवा जन्मोजन्मीं ॥3॥

ENGLISH TRANSLATION

Our ancestral duty, the heritage of our Vaishnava clan, is faith in the Name with single-pointed devotion. Only then can one truly claim to be a servant of Hari; first make the mind free of desire.

We will sing and dance with love and bliss in kirtan; we ask You for neither worldly enjoyment nor liberation. Says Tuka, O Keshava, grant us this service of the saints, birth after birth.

IN PLAIN WORDS

Our family duty, the inheritance of our Vaishnava line, is faith in the Name with single feeling. Only then can you rightly be called a servant of Hari; first make the mind free of desire. We will sing and dance with love and joy in the kirtan. We ask You for neither worldly pleasure nor liberation. Tuka says: O Keshava, grant us this service, birth after birth.

WHAT IT MEANS

Tukaram presents devotion to the Name as something inherited, the duty of his Vaishnava clan, held with whole-hearted faith. He sets a condition under the boast: you can only call yourself Hari's servant once the mind has been emptied of desire. Then comes the radical refusal: in the joy of kirtan he wants neither worldly enjoyment nor even liberation, the two prizes most seekers chase. What he asks for instead is the service itself, the singing and dancing before God, and he asks for it not once but in every birth to come.

GATHA 4023 *Prayers*

The rare human birth, gripping God's waist

मराठी मूळ

पावलों हा देह कागतालिन्यायें । न घडे उपायें घडों आलें ॥1॥
आतां माझीं खंडीं देह देहांतरें । अभय दातारें देऊनियां॥ध्रु.॥
अंधळ्याचे पाठीं धनाची चरवी । अघटित तेंवि घडों आलें ॥2॥
तुका ह्मणे योग घडला बरवा । आतां कास देवा न सोडीं मी ॥3॥

ENGLISH TRANSLATION

I obtained this human body as if by a stroke of luck; what could not happen by design has come to pass. Now, O generous Lord, end my cycle of body after body by granting me fearlessness.

Like a blind man finding a purse of gold, this impossible thing has happened. Says Tuka, this fortunate union has occurred. Now I will not let go of Your waist, O God.

IN PLAIN WORDS

I came into this human body as if by sheer chance, the way a crow lands just as a fruit falls. What could not happen by any plan has happened. Now, generous Lord, end my round of body after body by granting me fearlessness. Like a blind man stumbling onto a pot of gold, this impossible thing has come to pass. Tuka says: a good joining has happened. Now I will not let go of Your waist, O God.

WHAT IT MEANS

Tukaram marvels that this human birth, and the meeting with God it allows, came almost by accident, not by his own design. He uses two images of unearned luck: the crow at the falling fruit, and the blind man stumbling on buried gold. Because the chance is so rare and undeserved, he will not waste it. He asks the Lord to break the cycle of repeated bodies by giving him fearlessness, the freedom that ends rebirth. Having found God by luck, he resolves to grip him tight and never let go.

GATHA 4024 *Confession and Sin*

Confession, the knot that will not loosen

मराठी मूळ

कळे परि न सुटे गांठी । जालें पोटीं कुपथ्य ॥1॥
अहंकाराचें आंदणें जीव । राहे कींव केली ते ॥ध्रु.॥
हेंकडाची एकी च वोढी । ते ही खोडी सांगती ॥2॥
तुका ह्मणे सांगों किती । कांहीं चित्तीं न राहे ॥3॥

ENGLISH TRANSLATION

One understands, yet the inner knot does not loosen; the wrong diet has already entered the belly. The ego's dowry holds the jiva captive; where then is the compassion it was promised? Stubbornness pulls in only one direction, and even that fault people will point out.

Says Tuka, how much can I explain? Nothing stays in anyone's mind.

IN PLAIN WORDS

I understand, yet the knot will not come loose; the wrong food is already in my belly. The ego's dowry holds the jiva captive; where is the mercy that was promised? Stubbornness pulls only one way, and even that fault people keep pointing out. Tuka says: how much can I keep explaining? Nothing stays in the mind.

WHAT IT MEANS

Tukaram confesses a failure he can see clearly but cannot fix. He knows the knot of attachment is there, yet knowing does not untie it; the harm is already swallowed, like bad food taken in. The ego comes as a dowry the soul cannot return, keeping it bound, so the promised relief never arrives. His own stubbornness drags him in one fixed direction, a fault others notice and name aloud. The poem ends in honest exhaustion: explaining the problem changes nothing, because the teaching will not stay in the mind. It points the reader to watch this same gap in themselves.

GATHA 4025 *Social Criticism*

Social criticism, speak up against the wicked

मराठी मूळ

सांडावी हे भीड अधमाचे चाळे । मद्यपीर बरळे भलत्या छंदें ॥1॥
ऐसे तंव तुह्मी नाहीं जी दिसत । कां हें अनुचित वदलेत ॥ध्रु.॥
फांटा जाला त्यासी नाहीं वोढा वारा । वेरसा चि खरा हाटो गुण ॥2॥
तुका ह्मणे नाहीं ज्याच्या बापा ताळा । तो देखे विटाळा संतां अंगीं ॥3॥

ENGLISH TRANSLATION

Abandon the timidity that tolerates the ways of the wicked. A drunkard babbles whatever fancy takes him.

Surely you are not that sort; why then have you spoken such improper words? A spoiled branch catches no breeze; its true nature shows itself everywhere. Says Tuka, one whose own father has no sense of propriety sees impurity in the saints themselves.

IN PLAIN WORDS

Drop the timidity that puts up with the ways of the wicked. A drunkard babbles whatever fancy seizes him. Surely you are not that kind of man; why then did you speak such improper words? A spoiled branch catches no breeze; its real nature shows itself everywhere. Tuka says: a man whose own father has no sense of decency is the one who sees impurity on the bodies of the saints.

WHAT IT MEANS

Tukaram tells the listener to stop being so deferential that they tolerate evil; silence in front of the wicked is itself a fault. He compares the offender to a drunkard who blurts out whatever crosses his mind, then presses the person who has spoken badly: you seemed better than this, so why these improper words? The spoiled-branch image says a corrupt nature betrays itself in every direction. The closing line turns the charge sharpest: the man who sneers that the saints are impure is only revealing the indecency bred in his own house. The poem aims at the slandering pattern, urging the hearer not to harbor it.

GATHA 4026 *Devotion to Vitthal*

Adoration of the form, the demanding child

मराठी मूळ

आवडे हें रूप गोजिरें सगुण । पाहातां लोचन सुखावलें ॥1॥
आतां दृष्टीपुढें ऐसा चि तूं राहीं । जों मी तुज पाहें पांडुरंगा ॥ध्रु.॥
लाचावलें मन लागलीसे गोडी । तें जीवें न सोडीं ऐसें जालें ॥2॥
तुका ह्मणे आह्मी केली जे लडिवाळी । पुरवावी आळी मायबापें ॥3॥

ENGLISH TRANSLATION

I love this beautiful and gracious form. Beholding it, my eyes are filled with delight.

Now remain before my sight just as You are, so that I may gaze upon You, O Panduranga. My mind has tasted the sweetness and grown eager; it has become inseparable from this love.

Says Tuka, we have been playful children; now, as our parents, fulfill our every whim.

IN PLAIN WORDS

I love this lovely form with all its qualities. When I look at it, my eyes are filled with joy. Now stay just like this before my sight, so that I may keep gazing at You, Panduranga. My mind has tasted the sweetness and grown greedy for it; it has become something I cannot give up while I live. Tuka says: we have been your spoiled children; now, as our mother and father, grant us every whim.

WHAT IT MEANS

Tukaram delights in the visible, qualified form of Vitthal and asks the Lord simply to hold still so he can keep gazing. He admits the look has made his mind greedy: it has tasted sweetness and now cannot let go of it for as long as he lives. Rather than apologize for this hunger, he leans into it, casting himself and his fellow devotees as small children and God as the parent. The plea is the plea of a child: indulge our every whim. The boldness is allowed precisely because the bond is a family one, love claiming its rights.

GATHA 4027 *Ecstasy and Joy*

Ecstasy, seize the boundless joy now

मराठी मूळ

तिळ एक अर्ध राई । सीतबुंद पावे काई । तया सुखा नाहीं । अंतपार पाहतां ॥1॥
ह्मणउनी करा लाहो । नका मागें पुढें पाहों । अवघ्यामध्यें आहों । सावचित्त तों ॥ध्रु.॥
तीथॉ न येती तुळणी । आजिया सुखाची धणी । जे कासी गयेहुनी । जीं आगळीं असती ॥3॥
येथें धरी लाज । वर्ण अभिमान काज । नाडला सहज । तुका ह्मणे तो येथें ॥3॥

ENGLISH TRANSLATION

A sesame seed, half a mustard grain, a single drop of dew: even that much of this bliss, when tasted, proves boundless. Therefore seize this opportunity.

Do not look ahead or behind; act while you remain fully aware. No pilgrimage compares to the fullness of this present joy, which surpasses even Kashi and Gaya.

Says Tuka, one who clings to shame, caste-pride, or self-importance here is the one who is naturally lost.

IN PLAIN WORDS

A single sesame seed, half a mustard grain, one drop of dew: even that little of this bliss, once tasted, has no end. So seize the chance. Do not look behind you or ahead; act while you are still fully awake to it. We are all in the middle of it now. No pilgrimage can match the fullness of today's joy, which is greater even than Kashi and Gaya. Tuka says: whoever clings here to shame, to caste-pride, or to self-importance is the one who is simply lost.

WHAT IT MEANS

Tukaram says the bliss of devotion is boundless from the very first taste, however tiny that taste seems. Because it is so vast and so present, he urges the hearer to grab it now, not to drift backward into the past or forward into worry but to act while fully aware. He ranks this living joy above the great pilgrimage sites, Kashi and Gaya, since they are distant and this is at hand. The warning lands on what blocks it: shame, pride in caste, and self-importance. The one who hugs those here, in the open invitation of the kirtan, loses the very thing offered to everyone.

GATHA 4028 *The Power of the Name*

The Name, the one who saves even by a glance

मराठी मूळ

4028. विठोबाचें नाम ज्याचे मुखीं नित्य । त्या देखिल्या पतित उद्धरिलि ॥1॥
विठ्ठलविठ्ठल भावें ह्मणे वाचे । तरी तो काळाचे दांत ठेंसी ॥ध्रु.॥
बहुत तारिले सांगों किती आतां । ऐसा कोणी दाता दुजा नाहीं ॥2॥
तुका ह्मणे म्यां ही ऐकोनियां कीर्ती । धरिला एकांतीं हृदयामाजी ॥3॥

ENGLISH TRANSLATION

One in whose mouth the name of Vithoba lives daily can uplift even the fallen by his mere sight. One who utters Vitthal, Vitthal with true feeling crushes the very teeth of Death.

So many have been saved; how many more can I describe? There is no other benefactor like Him. Says Tuka, hearing of His fame, I too have embraced Him in the solitude of my heart.

IN PLAIN WORDS

One who has Vithoba's name always in his mouth uplifts even the fallen by the mere sight of him. One who says Vitthal, Vitthal with true feeling breaks the very teeth of Death. So many have been saved; how many can I count now? There is no other giver like Him. Tuka says: I too, hearing of His fame, have held Him alone in my heart.

WHAT IT MEANS

This abhanga praises both the Name and the one who keeps it constantly. Such a person becomes saving to others: even a glance at him lifts the fallen, and his heartfelt repetition of Vitthal's name shatters the power of Death itself. Tukaram says he cannot even count the many the Name has rescued, and that no other benefactor compares to this Lord. Then he places himself among the saved: having only heard of that fame, he has taken God into the quiet of his own heart and holds onto him there.

GATHA 4029 *The Power of the Name*

The Name lifts the lowly, not the learned

मराठी मूळ

भोळे भक्तिभाव धरिती मानसीं । त्यासी हृषीकेशी जवळी च ॥1॥
भाव नाहीं मनीं अभाविक सदा । त्याचिया मी खेदा काय सांगों ॥ध्रु.॥
गणिकेसारिकीं नामें उद्धरीलीं । सज्ञानें पडिलीं खटाटोपीं ॥2॥
तुका ह्मणे काय शुद्ध माझी जाति । थोर केली ख्याती हरिनामें ॥3॥

ENGLISH TRANSLATION

Those innocent souls who hold sincere devotion in their minds find Hrishikesha always near. Those without faith, forever faithless, their misery is beyond my words.

Courtesans were liberated by the Name alone, while scholars fell into elaborate traps of their own making. Says Tuka, what purity does my caste possess? It is Hari's name that has given me great renown.

IN PLAIN WORDS

The simple souls who hold a sincere heart in their minds, Hrishikesha stays close to them. Those who have no faith in their minds, who are always faithless, what can I say about their misery? Courtesans were lifted up by the Name alone. Scholars fell into their own elaborate traps. Tuka says: what is so pure about my caste? It is Hari's name that has made me known.

WHAT IT MEANS

Tukaram sets nearness to God by one measure only: a sincere heart, not learning or birth. The unschooled who simply trust find Hrishikesha standing beside them, while the clever who trust nothing build cages of their own making and fall into them. He drives the point home with the sharpest contrast available: courtesans, the most despised, were carried across by the Name, while scholars sank. Then he turns it on himself, refusing any claim to high caste, and says plainly that whatever renown he has comes from Hari's name and not from him. The poem asks you to stop trusting your credentials and start trusting the Name.

GATHA 4030 *Social Criticism*

Social criticism, the harm of bad company

मराठी मूळ

आड पडे काडी । तरि ते बहुत पाणी खोडी ॥1॥
दुर्जनाचे संगती । बहुतांचे घात होती ॥ध्रु.॥
एक पडे मासी । तरी ते बहु अन्न नासी ॥2॥
तुका ह्मणे रांड । ऐसी कां ते व्याली भांड॥3॥

ENGLISH TRANSLATION

A single stick placed crosswise blocks a great flow of water. In the company of the wicked, many are destroyed.

A single fly falling into food spoils the entire meal. Says Tuka, why did that cursed woman bring forth such quarrelsome offspring?.

IN PLAIN WORDS

A single stick laid crosswise will hold back a great deal of water. In the company of the wicked, many are destroyed. A single fly falling in spoils a whole plate of food. Tuka says: why did that wretched woman give birth to such a quarrelsome creature?

WHAT IT MEANS

Tukaram is warning how little it takes for one corrupt presence to ruin many. A twig dams a stream; a fly spoils a full meal; in the same way one wicked companion drags down everyone around. The lesson is not really about the stick or the fly but about the company you keep and the disproportion of the damage it does. The closing line is bitter scorn aimed at the troublemaker who poisons a whole circle. Read it as a hard look at how readily a small contamination spreads, and a caution to watch the company we sit in, including our own role in it.

GATHA 4031 *Devotion to Vitthal*

Devotion, the ghost of Pandhari

मराठी मूळ

पंढरीचें बा भूत मोटें । आल्या गेल्या झडपी वाटे॥1॥
तेथें जाऊं नका कोणी । गेले नाहीं आले परतोनि ॥2॥
तुका पंढरीसी गेला । पुन्हा जन्मा नाहीं आला ॥3॥

ENGLISH TRANSLATION

The spirit of Pandhari is a mighty one; it seizes all who pass by on the road. Let no one go there, for those who went never came back.

Tuka went to Pandhari and never returned to be born again.

IN PLAIN WORDS

The spirit of Pandhari is a mighty one. It pounces on everyone who comes and goes along the road. Let no one go there. Those who went have not come back. Tuka went to Pandhari, and was not born again.

WHAT IT MEANS

Tukaram plays at warning you away from Pandhari with the language of a haunting, but the warning is an invitation in disguise. He calls the presence at Pandhari a great spirit that seizes every passerby, and says darkly that no one who went ever returned. Then he reveals the real meaning: not coming back means not being born again, the end of the cycle of birth and death. So the thing to fear, if you cling to this world, is exactly the thing to want. Going to Pandhari, to Vitthal, is what releases the soul for good.

GATHA 4032 *Worldly Metaphors*

Metaphor, the merchant of truth

मराठी मूळ

बरवे दुकानीं बैसावें । श्रवण मनन असावें ॥1॥
सारासाराचीं पोतीं । ग्राहिक पाहोनि करा रितीं ॥ध्रु.॥
उगे चि फुगों नका गाल । पूर्ण सांठवावा माल ॥2॥
सत्य तराजू पैं धरा । नका कुडत्रिम विकरा ॥3॥
तुका जाला वाणी । चुकवुनि चौ†यासीच्या खाणी ॥4॥
काय करूं आतां या मना । न संडी विषयांची वासना ।

ENGLISH TRANSLATION

Sit well at your shop. Let there be hearing and reflecting.

Sort the bundles of the essential from the non-essential, sizing up each customer. Do not puff up your cheeks in vain; stock your store with genuine goods.

Hold the scale of truth and do not sell counterfeit wares. Says Tuka, I have become a true merchant, having escaped the mines of eighty-four hundred thousand births.

IN PLAIN WORDS

Sit well at your shop. Keep hearing and reflecting. Sort the bundles of the essential from the unessential, and empty them out by sizing up each customer. Do not puff out your cheeks for nothing. Stock your store full with genuine goods. Hold the scale of truth. Do not sell counterfeit wares. Tuka says: I have become a true merchant, having escaped the mines of eighty-four hundred thousand births. What shall I do now with this mind, that will not give up its craving for the things of the senses.

WHAT IT MEANS

Tukaram makes the spiritual life into a shopkeeper's trade and tells you how to run it honestly. Sitting at the shop is steady practice; hearing and reflecting are the merchant's daily care; sorting the essential from the unessential and reading each customer is discernment. He scorns empty show, the puffed cheeks of the boaster, and insists on a full stock of real goods, a true scale, and no counterfeit. By living this way he says he has become a genuine merchant and escaped the eighty-four lakh forms of rebirth. The last line keeps him honest: even so, the mind still craves the senses, and the trade is not yet finished.

GATHA 4033 *Prayers*

Prayer, the mind dragging toward ruin

मराठी मूळ

प्राथिनतां ही राहेना । आदरें पतना नेऊं पाहे ॥1॥
आतां धांवधावें गा श्रीहरी । गेलों वांयां नाहीं तरी ।
न दिसे कोणी आवरी। आणीक दुजा तयासी ॥ध्रु.॥
न राहे एके ठायीं एकी घडी। चित्त तडतडा तोडी ।
घालूं पाहे बा हे उडी या भवडोहीं ॥2॥
आशा तृष्णा कल्पना पापिणी । घात मांडला माझा यांणीं ।
तुका ह्मणे चक्रपाणी । काय अजोनि पाहातोसी॥3॥

ENGLISH TRANSLATION

Even when I plead with this mind, it will not stay; it eagerly drags me toward ruin. O Shrihari, rush to my aid now.

If You do not, I am lost. I see no one else who can restrain it.

It will not rest in one place for a single moment; it tears away from me. It seeks to leap into the deep well of worldly existence.

Desire, craving, and sinful imagination have conspired to destroy me. Says Tuka, O Lord who holds the discus, what are You still waiting to see?.

IN PLAIN WORDS

Even when I plead with it, this mind will not stay. Eagerly it tries to carry me down to ruin. Now run, run to me, O Shrihari, or else I am lost for nothing. I see no one else who can hold it back. It will not stay in one place for even a moment. It tears my heart this way and that. It wants to leap into this deep well of worldly life. Desire, craving, and sinful imagination, these sinners, have set out to destroy me. Tuka says: O Lord who holds the discus, what are you still waiting to see?

WHAT IT MEANS

This is a cry for rescue from a mind the speaker cannot govern. Tukaram describes the mind as a force that will not stay still and actively hauls him toward his own destruction, leaping for the deep well of worldly existence. He names the conspirators by name: hope, craving, and sinful imagination have ganged up to finish him off, and he confesses he has no power of his own to restrain them. So the only move left is to call on Shrihari to come running. The closing question is almost a reproach, urging the Lord who carries the discus to stop watching and act before it is too late.

GATHA 4034 *Sacred Stories*

Mythology, Ravana takes nothing across

मराठी मूळ

पाषाण परिस भूमि जांबूनद । वंशाचा संबंध धातयाचा॥1॥
सोनियाची पुरी समुद्राचा वेढा । समुदाय गाढा राक्षसांचा ॥ध्रु.॥
ऐसी सहस्त्र त्या सुंदरा कामिनी । माजी मुखरणी मंदोदरी ॥2॥
पुत्रपौत्राचा लेखा कोण करी । मुख्य पुत्र हरी इंद्रा आणी ॥3॥
चौदा चौकडिया आयुष्यगणना । बंधुवर्ग जाणा कुंभकर्ण॥4॥
तुका ह्मणे ज्याचे देव बांदवडी । सांगातें कवडी गेली नाहीं ॥5॥

ENGLISH TRANSLATION

Lanka's foundation was of stone and gold, its lineage that of a noble dynasty. Its golden city was surrounded by ocean, and its populace a mighty host of rakshasas.

A thousand beautiful women graced it, with Mandodari chief among them. Who could count Ravana's sons and grandsons, when his chief son conquered even Indra? His lifespan numbered fourteen times four ages, and his brother was mighty Kumbhakarna.

Says Tuka, yet for him who held even the gods captive, not a single cowrie went with him in the end.

IN PLAIN WORDS

Lanka's stone was touchstone, its earth was gold. Its lineage was that of a noble dynasty. The golden city was ringed by the ocean, and its people a mighty host of rakshasas. A thousand beautiful women were there, and Mandodari was chief among them. Who could count Ravana's sons and grandsons, when his own son conquered even Indra? His lifespan was fourteen times four ages. His brother, you know, was Kumbhakarna. Tuka says: yet for him who held the very gods captive, not a single cowrie went with him in the end.

WHAT IT MEANS

Tukaram heaps up Ravana's glory only to strip it away in one line. He lists the gold and stone of Lanka, its noble line, its ocean wall, its army of rakshasas, its thousand women and chief queen Mandodari, his uncountable descendants, his son who beat Indra, his immense lifespan, his giant brother. Every detail says power, wealth, permanence. Then the turn: this king who held the gods themselves as prisoners carried not one cowrie, the smallest coin, with him when he died. The poem uses the grandest possible example to make the plainest possible point, that nothing of what we amass goes with us, so do not stake your life on it.

GATHA 4035 *Worldly Life*

Worldly life, you reap what you sow

मराठी मूळ

पापांचीं संचितें देहासी दंडण । तुज नारायणा बोल नाहीं ॥1॥
पेरी कडू जिरें मागे अमृतफळ । आकान वृक्षफळें कैसीं येती ॥ध्रु.॥
सुख अथवा दुःख भोग हो देहेचा । नास हा ज्ञानाचा न करावा ॥2॥
तुका ह्मणे आतां देवा कां रुसावें । मनासी पुसावें काय केलें ॥3॥

ENGLISH TRANSLATION

The accumulated sins punish the body; no blame attaches to You, O Narayana. One who sows bitter cumin and expects the fruit of nectar: how can sweet fruit come from a bitter tree? Whether pleasure or pain, it is the body's due experience.

Do not let it destroy your wisdom. Says Tuka, why be angry with God now? Ask your own mind what it has done.

IN PLAIN WORDS

The sins you have stored up punish the body. No blame falls on you, O Narayana. If a man sows bitter cumin and then asks for the fruit of nectar, how can sweet fruit come from that? Whether the body meets pleasure or pain, let it be its own experience. Do not let it destroy your wisdom. Tuka says: why be angry with God now? Ask your own mind what it has done.

WHAT IT MEANS

Tukaram refuses to let God be blamed for what we suffer. The body is punished by sins we ourselves accumulated, so the fault is not Narayana's. He drives it home with farming: sow bitter cumin and you cannot harvest nectar; a bitter tree gives no sweet fruit. Pleasure and pain are the body's due, and the real danger is letting them wreck your wisdom by turning you resentful. So the poem closes by redirecting the complaint inward: instead of being angry at God, question your own mind about what it has done. It is a teaching on owning the consequences of one's own acts.

GATHA 4036 *The Nature of God*

Nature of God, the mother who shelters

मराठी मूळ

लाभ पुढें करी । घात नारायण वारी ॥1॥
ऐसी भक्ताची माउली । करी कृपेची साउली ॥ध्रु.॥
माय बाळकासी । जीव भाव वेची तैसी ॥2॥
तुका ह्मणे नाड । नाहीं शरणागता आड ॥3॥

ENGLISH TRANSLATION

Narayana places gain before His devotees and wards off their harm. Such is the mother-love of devotion; He shelters them in the shade of His grace.

As a mother gives her very life and jiva for her child, so does He. Says Tuka, there is no obstacle that can bar the way of one who has surrendered.

IN PLAIN WORDS

Narayana puts gain in front of his devotee and turns harm away. Such is the mother-love of devotion. He makes a shade of his grace. As a mother spends her very life and being on her child, so does he. Tuka says: there is no trap, no obstacle, that can block the one who has surrendered.

WHAT IT MEANS

Tukaram describes how God treats the one who loves him, and the whole image is maternal. Narayana places good before the devotee and wards off what would harm, spreading the shade of his grace over them. The comparison is a mother who pours out her own life and heart for her child, holding nothing back; God's care is that total. The point is that devotion is met by a love that protects, not by indifference. And the closing line gives the assurance: for the one who has truly surrendered, nothing can stand in the way, because the protection is the protector's own doing, not the devotee's strength.

GATHA 4037 *Longing and Separation*

Longing, take me as your own

मराठी मूळ

आपुलेंसें करुनी घ्यावें । आश्वासावें नाभींसें ॥1॥
ह्नउनि धरिले पाय । आवो माय विठ्ठले ॥ध्रु.॥
कळलासे सीन चिंता । शम आतां करावा ॥2॥
तुका ह्मणे जीवीं वसें । मज नसें वेगळे ॥3॥

ENGLISH TRANSLATION

Make me Your own and comfort me with Your embrace. That is why I have taken hold of Your feet, O Mother Vitthal.

The weary sting of anxiety is known to me now; let there be peace at last. Says Tuka, dwell within my chitta and never be apart from me.

IN PLAIN WORDS

Make me your own and take me up. Comfort me with your embrace. That is why I have taken hold of your feet, O Mother Vitthal. You know how worn I am with worry. Now give me peace. Tuka says: dwell within my heart, and never be apart from me.

WHAT IT MEANS

This is the plea of a tired devotee asking to be claimed. Tukaram asks Vitthal, whom he addresses as Mother, to make him his own and to comfort him, and he says he has gripped those feet for exactly that reason. He admits openly that anxiety has worn him out, and asks only for peace now, nothing grander. The final request is the deepest one: not a gift or a rescue from outside, but for Vitthal to live inside his heart and never leave. The longing here is for union and constant presence, the end of feeling separate from God.

GATHA 4038 *Surrender and Acceptance*

Surrender, you alone are real

मराठी मूळ

तुजविणं कांहीं । ◌ि◌स्थर राहे ऐसें नाहीं ॥1॥
कळों आलें बहुता रीती । पांडुरंगा माझ्या चित्तीं ॥ध्रु.॥
मोकलिली आस। सर्वभावें जालों दास ॥2॥
तुका ह्मणे तूं चि खरा । येर वाउगा पसारा ॥3॥

ENGLISH TRANSLATION

Without You, nothing remains steady; nothing holds. This I have come to know in many ways, O Panduranga, deep in my chitta.

I have released all other hopes and become Your servant with my whole being. Says Tuka, You alone are real; everything else is a vain display.

IN PLAIN WORDS

Without you, nothing stays steady. Nothing holds. This I have come to know in many ways, O Panduranga, in my heart. I have let go of all hope elsewhere. With my whole being I have become your servant. Tuka says: you alone are real. Everything else is a useless spread.

WHAT IT MEANS

Tukaram states the conclusion that drives his surrender. Through many turns of experience he has learned that nothing apart from God holds steady or lasts, and he addresses this knowing directly to Panduranga. Having seen that, he releases every other hope and gives himself entirely as a servant, with his whole being and not in part. The closing claim is the firm ground under it all: God alone is real, and everything else is a vain, scattered display. The poem is the moment when seeking elsewhere stops because the seeker has settled where reality actually is.

GATHA 4039 *Worldly Metaphors*

Metaphor, the wicked at holy discourse

मराठी मूळ

खोंकरी आधन होय पाकसिद्ध । हें तों घडों कधीं शके चि ना ॥1॥
खापराचे अंगीं घासितां परिस । न पालटे कीस काढिलिया ॥2॥
पालथे घागरी रिचवितां जळ । तुका ह्मणे खळ तैसे कथे ॥3॥

ENGLISH TRANSLATION

Cooking cannot be done with twigs of thorns; how could that ever work? Rubbing a potsherd against a touchstone will not change it, no matter how you scrape. Says Tuka, pouring water into an upturned pot is what the wicked are like when they come to a sacred discourse.

IN PLAIN WORDS

You cannot finish cooking on a fire of thorny twigs. That can never happen. Rub a potsherd against a touchstone, and however much you scrape it, it does not change. Tuka says: pouring water into an upturned pot is what the wicked are like when they sit at sacred discourse.

WHAT IT MEANS

Tukaram is describing the kind of person on whom holy teaching has no effect. He stacks three images of futile effort: thorny twigs cannot cook a meal, a potsherd against a touchstone never turns to anything precious, and water poured over an upside-down pot simply runs off and nothing is held. Each picture is of an input wasted because the receiver cannot receive. The third is the key: the wicked at a sacred discourse are the upturned pot, soaking up nothing of what is poured. The poem is less an insult than a warning to examine whether we sit there open or sealed shut.

GATHA 4040 *Social Criticism*

Social criticism, the fawning, stingy man

मराठी मूळ

नागलें देखोनि चांगलें बोले । आपुलें वेचूनि त्याजपुढें खुले ॥1॥
अधमाचे ओंगळ गुण । उचित नेणें तो धर्म कोण॥ध्रु.॥
आर्तभूता न घली पाण्याचा चुळ । न मागे त्यासी घाली साखर गुळ ॥2॥
एकासी आड पडोनि होंकरी । एकासी देखोनि लपवी भाकरी ॥3॥
तुका ह्मणे ते गाढवपशु । लाभेंविण केला आयुष्यनाशु॥5॥

ENGLISH TRANSLATION

Seeing a well-dressed person, the base man speaks sweetly and opens his purse before him. Yet the vile one's habits are ugly; he knows neither propriety nor dharma.

He will not offer even a sip of water to one in need, but will heap sugar and jaggery before one who never asked. He blocks one person rudely while hiding his bread from another.

Says Tuka, such people are mere donkeys; without true gain, they have wasted their entire lives.

IN PLAIN WORDS

Seeing a well-dressed man, the base fellow speaks sweetly and opens his purse before him. The vile one's habits are ugly. He knows neither what is fitting nor what dharma is. He will not pour even a sip of water for one in need, but heaps sugar and jaggery before one who never asked. He blocks one person rudely, and hides his bread when he sees another. Tuka says: such people are mere donkeys, beasts; without any true gain they have wasted their whole lives.

WHAT IT MEANS

Tukaram exposes the man whose generosity follows status, not need. He fawns on the well-dressed and opens his purse to them, while refusing a sip of water to someone who is genuinely suffering and lavishing sweets on those who never asked. He rebuffs one person and hides his food from another; his giving is all calculation and show, with no sense of what is fitting or of dharma. Tukaram calls such a life that of a beast, and says its whole length has been spent without earning anything real. The poem points at the pattern of serving power and ignoring need, and asks us to weigh which way our own giving leans.

GATHA 4041 *Social Criticism*

Social criticism, the false teacher

मराठी मूळ

पिंडपोशकाच्या जळो ज्ञानगोष्टी । झणी दृष्टभेटी न हो त्याची ॥1॥
नाहीं संतचिन्ह उमटलें अंगीं । उपदेशालागीं पात्र जाला ॥ध्रु.॥
पोहों सिणलें नये कासे लावितो आणिका । ह्मणावें त्या मूर्खा काय आतां ॥2॥
सिणलें तें गेलें सिणलियापासीं । जाली त्या दोघांसी एक गति ॥3॥
तुका ह्मणे अहो देवा दिनानाथा। दरुषण आतां नको त्याचें ॥4॥

ENGLISH TRANSLATION

Cursed be the spiritual talk of one who merely feeds his belly. May I never have to look upon his face.

He bears no mark of saintliness on his person, yet he has set himself up as a teacher. He himself is drowning and cannot swim, yet he ties others to his waist.

What can one say to such a fool? Those who clung to him are lost along with him; both share the same fate. Says Tuka, O Lord of the lowly, let me never have to see such a one again.

IN PLAIN WORDS

Cursed be the holy talk of a man who only feeds his belly. Let me never even catch sight of his face. No sign of saintliness shows on him, yet he has set himself up to teach. He is drowning and cannot swim, and still he ties others to his waist. What can you say to such a fool? Those who clung to him are lost along with him. The two share one fate. Tuka says: O Lord of the lowly, let me never see such a one again.

WHAT IT MEANS

Tukaram attacks the man who trades on spiritual words while living for his own appetite. The test he uses is plain: nothing of the saint has actually appeared in this man's life, so his teaching is hollow. The drowning swimmer is the heart of it. A teacher who has not crossed cannot carry anyone across; he only pulls his followers under with him. So the warning runs both ways: examine whether a guide has truly changed, and examine whether you are clinging to someone who is sinking.

GATHA 4042 *Social Criticism*

Social criticism, the counterfeit saint

मराठी मूळ

संतचिन्हें लेउनि अंगीं । भूषण मिरविती जगीं ॥1॥
पडिले दुःखाचे सागरीं । वहावले ते भवपुरीं ॥ध्रु.॥
कामक्रोधलोभ चित्तीं । वरिवरि दाविती विरक्ती ॥2॥
आशापाशीं बांधोनि चित्त । ह्मणती जालों आह्मी मुक्त ॥3॥
त्यांचे लागले संगती । जाली त्यांसी ते चि गति ॥4॥
तुका ह्मणे शब्दज्ञानें । जग नाडियेलें तेणें॥5॥

ENGLISH TRANSLATION

They put on the outward marks of saints and parade their ornaments before the world. Yet they have fallen into the ocean of sorrow, swept away by the flood of worldly existence.

Desire, anger, and greed fill their chittas while they display detachment on the surface. With their minds bound by the noose of desire, they declare themselves liberated.

Those who kept their company met the very same fate. Says Tuka, by mere verbal knowledge, the world has been deceived.

IN PLAIN WORDS

They put on the marks of saints and parade the ornaments before the world. Yet they have fallen into the ocean of sorrow, swept away in the flood of worldly life. Desire, anger, and greed fill their minds, while on the surface they show detachment. Their minds are tied in the noose of craving, and still they say, We are free. Those who kept their company came to the same end. Tuka says: by mere word-knowledge, the world has been deceived.

WHAT IT MEANS

This names the gap between the outward show of holiness and the inner state. The marks and ornaments are real to look at, but underneath sit the same desire, anger, and greed that bind everyone else. The sharp point is the claim of freedom: a mind still caught in the noose announces itself as liberated, which is the deception. Tukaram calls it word-knowledge, learning that stays in the mouth and never changes the heart, and he warns that the followers inherit the teacher's bondage. The examination he invites is honest: is the detachment lived, or only displayed.

GATHA 4043 *Prayers*

Prayer, holding God to his vow

मराठी मूळ

दोष करूनि आह्मी पतित सिद्ध जालों । पावन मागों आलों ब्रीद तुझें ॥1॥
आतां पतिता तारावें कीं ब्रीद हें सोडावें । यांत जें पुरवे तें चि सांगा ॥ध्रु.॥
उद्धार तुमच्यानें नव्हे हो श्रीहरि। सोडा झडकरी ब्रीद आतां ॥2॥
तें ब्रीद घेउनी हिंडों दारोदारीं । सांगूं तुझी कीर्ती रे पांडुरंगा ॥3॥
देवें हारविलें ब्रीद हें सोडिलें । पतितें जिंकिलें आह्मीं देवा ॥4॥
तुका ह्मणे आह्मीं उठलों दैन्यवरि। विचारा श्रीहरी तुह्मी आतां ॥5॥

ENGLISH TRANSLATION

By committing sins, we have firmly established ourselves as the fallen. We have come to seek purification, relying on Your vow, O Lord.

Now choose: either uplift the fallen, or give up Your vow. Tell us which one suits You better.

If You cannot deliver us, O Shrihari, then abandon Your vow at once. We will take that broken vow and carry it door to door, proclaiming Your fame, O Panduranga.

God has lost; He gave up His vow. The wrongdoers have won; we have defeated God.

Says Tuka, we have risen up against our lowliness. Now consider Your next move, O Shrihari.

IN PLAIN WORDS

By our sins we have made ourselves the fallen, proven and complete. We have come to ask for the purifying that Your vow promises. Now choose: either save the fallen, or give up Your vow. Tell us plainly which one suits You. If You cannot lift us up, Shrihari, then drop Your vow at once. We will take that broken vow and go door to door with it, telling everyone Your fame, Panduranga. God has lost; He has given up His vow. The wrongdoers have won; we have defeated God. Tuka says: we have risen up out of our wretchedness. Now think it over, Shrihari.

WHAT IT MEANS

Tukaram turns God's own reputation into a claim he can press. The Lord is famed as the one who lifts the fallen, so Tukaram presents himself as exactly that, fully fallen, and demands that the vow be honored. The boldness is deliberate: either God saves him or God breaks his word, and a God who breaks his word loses his glory before the world. The line about defeating God is not arrogance but the lover's gambit; he stakes everything on the Lord caring more about his promise than about Tukaram's worthiness. It is prayer as a loving challenge, leaning the whole weight of one's hopelessness on God's faithfulness.

GATHA 4044 *Devotion to Vitthal*

Devotion, the dance of surrender

मराठी मूळ

राम कृष्ण ऐसीं उच्चारितां नामें । नाचेन मी प्रेमें संतांपुढें ॥1॥
काय घडेल तें घडो ये सेवटीं । लाभ हाणी तुटी देव जाणे ॥ध्रु.॥
चिंता मोह आशा ठेवुनि निराळीं । देईन हा बळी जीव पायीं ॥2॥
तुका ह्मणे कांहीं उरों नेदीं उरी । सांडीन हे थोरी ओवाळोनी ॥3॥

ENGLISH TRANSLATION

Uttering the names Rama and Krishna, I will dance with love before the saints. Whatever may happen in the end, let it happen; God knows the profit and loss.

Setting aside worry, delusion, and desire, I will lay down this very life at His feet. Says Tuka, I will hold back nothing; I will toss away all pride as an offering.

IN PLAIN WORDS

Saying the names Rama and Krishna, I will dance with love before the saints. Whatever happens in the end, let it happen. God knows the profit and the loss. Setting aside worry, delusion, and desire, I will lay this very life at His feet. Tuka says: I will hold back nothing. I will throw away all my standing as an offering.

WHAT IT MEANS

Tukaram describes total self-offering through the Name. He sings Rama and Krishna and dances before the saints, refusing to calculate outcomes; the ledger of profit and loss is handed over to God. To dance freely he must first put down the three weights that bind the mind, worry, delusion, and desire. Then comes the full price: not only worry but life itself, and not only life but pride and reputation, all waved away as one waves a lamp in offering. Nothing is kept back, because keeping back anything would still be a calculation.

GATHA 4045 *The Nature of God*

Nature of God, the Lord who serves

मराठी मूळ

देव धरी नाना सोंगें । नाम श्रेष्ठ पांडुरंग ॥1॥
तो हा गविळयाचे घरीं । नाम सारितो मुरारि ॥ध्रु.॥
धन्य यशोदेचें प्रारब्ध । नाचे अंगणीं गोविंद ॥2॥
ऐशा भक्तांसाटीं देवें । नाना धरियेलीं नांवें ॥3॥
होय दासांचा जो दास । तुका ह्मणे विठ्ठलास॥4॥

ENGLISH TRANSLATION

God takes on many guises; the greatest name is Panduranga. Here He is, in the milkman's house, known by the name Murari.

Blessed is Yashoda's fortune, for Govinda dances in her courtyard. For the sake of such devotees, God has taken on countless names.

Says Tuka, the one who becomes the servant of His servants is Vitthal Himself.

IN PLAIN WORDS

God takes on many disguises; the greatest name is Panduranga. Here He is in the milkman's house, going by the name Murari. Blessed is Yashoda's fortune, for Govinda dances in her courtyard. For the sake of such devotees, God has taken on countless names. Tuka says: the one who becomes the servant of His servants is Vitthal Himself.

WHAT IT MEANS

Tukaram marvels at how God lowers Himself for love. The one Reality wears many forms and names, and He does it not out of grandeur but to draw near to those who love Him, becoming the child in a cowherd's house, dancing in Yashoda's courtyard. The closing turn is the radical claim: God's greatness shows not in being served but in serving, He makes Himself the servant of His own servants. So Vitthal at Pandhari is the same Lord who stoops lowest. Divine majesty, here, looks like tenderness and willing smallness.

GATHA 4046 *Devotion to Vitthal*

Devotion, grace free for the taking

मराठी मूळ

आइत्या भाग्या धणी व्हावे । केनें घ्यावें न सरे तें॥1॥
केणें आहे पंढरपुरीं । उधाराचें लाभीक ॥ध्रु.॥
बाखराची करुनी रीती । भरा पोतीं लवलाहीं ॥2॥
तुका ह्मणे संतांपाडें । करूं पुढें वाखती ॥3॥

ENGLISH TRANSLATION

One should seize the fortune that comes freely; what is given so readily never runs out. Where else is there such bounty as in Pandharpur, this treasure available on credit? Fill your sacks quickly, as merchants do.

Says Tuka, following the saints, we will share this wealth with those ahead.

IN PLAIN WORDS

Seize the fortune that comes to you free; what is given so freely never runs out. Where else is there such wealth as in Pandharpur, this treasure to be had on credit? Make ready your sacks and fill them fast, the way traders do. Tuka says: following the saints, we will share it with those who come after.

WHAT IT MEANS

Tukaram pictures God's grace as a windfall offered without price and urges people not to let it pass. The marketplace image carries the point: this is wealth available on easy terms, even on credit, so the only foolishness would be to walk away with empty sacks. The urgency, fill them fast, is the urgency of devotion, take while the offer stands. And the closing line widens it past hoarding: in the company of the saints, the wealth gathered is meant to be passed on to those still coming. Grace received freely is meant to be shared freely.

GATHA 4047 *Devotion to Vitthal*

Devotion, the pilgrim's one prayer

मराठी मूळ

जन्मोजन्मीं दास । व्हावें हे चि माझी आस ॥1॥
पंढरीचा वारकरी । वारी चुकों नेदीं हरी ॥ध्रु.॥
संतसमागम । अंगीं थिरावलें प्रेम ॥2॥
स्नान चंद्रभागे । तुका ह्मणे हें चि मागें ॥3॥

ENGLISH TRANSLATION

My sole desire is to be a servant of God, birth after birth. Let me be a pilgrim of Pandhari, and may Hari never let me miss the annual pilgrimage.

In the company of saints, may love become firmly rooted in my being. Says Tuka, bathing in the Chandrabhaga is all I ask.

IN PLAIN WORDS

To be Your servant, birth after birth, this alone is my desire. Let me be a pilgrim of Pandhari; Hari, never let me miss the pilgrimage. The company of saints, and love grown firm and steady in me. A bath in the Chandrabhaga. Tuka says: this is all I ask.

WHAT IT MEANS

Tukaram lays out the whole of what he wants, and it is strikingly small. He asks not for release or reward but only to keep serving God through every life, and to keep walking the pilgrimage to Pandhari without ever falling out of step. With that he asks for the things that make the path stay alive: the company of saints, love that has put down roots and steadied, and the bath in the river at Pandharpur. The prayer is a refusal of grander ambitions; the devotee's heaven is simply never losing the road to his Lord.

GATHA 4048 *Longing and Separation*

Longing, the Mother of Pandhari

मराठी मूळ

कां गा कोणी न ह्मणे पंढरीची आई । बोलावितें पाहीं चाल नेटें ॥1॥
तेव्हां माझ्या मना होइल समाधान । जाइल सर्व शीण जन्मांतरिंचा ॥2॥
तुका ह्मणे माझी होशील माउली । वोरसोनि घाली प्रेमपान्हा ॥3॥

ENGLISH TRANSLATION

Will someone not say to me, 'Come, the Mother of Pandhari calls you'? She beckons; look, She calls you to come eagerly. Then my mind will find peace, and the weariness of countless births will vanish.

Says Tuka, You will be my Mother, overflowing with the milk of love and pressing it upon me.

IN PLAIN WORDS

Will no one say to me, The Mother of Pandhari is calling you? Look, She beckons; come quickly. Then my mind will find rest, and the weariness of all my births will fall away. Tuka says: You will be my Mother, overflowing, and You will press the milk of love upon me.

WHAT IT MEANS

Tukaram cries out as a child aching for word that the Mother has called. Here Vitthal at Pandhari is the mother, and the longing is for the summons itself, the message that he is wanted. He names what that call would heal: not just present trouble but the exhaustion carried across many lifetimes, gone the moment he is taken to Her. The closing image is the deepest tenderness, a mother so full of love that she presses her milk on the child unasked. The poem is the helplessness of love that cannot reach God by its own effort and waits to be called home.

GATHA 4049 *The Power of the Name*

The Name, the whole of scripture

मराठी मूळ

वेद अनंत बोलिला । अर्थ इतका चि शोधिला॥1॥
विठोबासी शरण जावें । निजनिष्ट नाम गावें ॥ध्रु.॥
सकळशास्त्रांचा विचार । अंतीं इतका चि निर्धार ॥2॥
अठरापुराणीं सिद्धांत । तुका ह्मणे हा चि हेत ॥3॥

ENGLISH TRANSLATION

The Vedas have spoken endlessly, but the essence they reveal is just this: take refuge in Vithoba and sing His name with unwavering faith. The conclusion of all the scriptures points to the same truth.

Says Tuka, this very intent is the established teaching of all eighteen Puranas.

IN PLAIN WORDS

The Vedas have spoken without end, but the meaning they searched out comes to just this: take refuge in Vithoba, and sing His name with steady, single-hearted faith. The thought of all the scriptures, in the end, settles on this one certainty. Tuka says: this is the very conclusion of the eighteen Puranas.

WHAT IT MEANS

Tukaram presses the whole vast body of scripture down into a single instruction. The Vedas, all the schools of learning, the eighteen Puranas, after every word, point to one thing: surrender to Vithoba and chant His name with unwavering faith. The boldness is in the compression. He is saying the endless argument was never the destination; the destination is simple devotion that anyone can do. For the seeker who feels lost in the mass of teachings, this is mercy: the essence is short, and it is within reach.

GATHA 4050 *Worldly Life*

Worldly life, the grip of Maya

मराठी मूळ

मायेचा मारिला अंगीं नाहीं घाव । दुःखें तरी लव धडधडी ॥1॥
न पवे धांवणें न पवे चि लाग । न चलती माग धरावया ॥2॥
भेणें तरि अंगा लावियेल्या राखा । परी त्यासी वाखा करीतसे ॥3॥
तुका ह्मणे नेदी हाका मारूं देवा । लोकापाठी हेवा लागलासे ॥4॥

ENGLISH TRANSLATION

Maya has struck, yet there is no wound on the body; still, the slightest pain makes one tremble. One cannot keep up with it, cannot catch it, cannot trace the path to subdue it.

Out of fear, one smears ashes on the body, yet Maya keeps taunting. Says Tuka, Maya does not even let me cry out to God; I am caught up in jealousy and the ways of the world.

IN PLAIN WORDS

Maya strikes, yet no wound shows on the body; still the least pain makes one tremble. You cannot run fast enough to escape it, cannot catch it, cannot trace its track to pin it down. Out of fear a man smears ashes on his body, yet Maya keeps mocking him. Tuka says: Maya will not even let me cry out to God; I am caught up in envy and the ways of the people around me.

WHAT IT MEANS

Tukaram describes how illusion holds a person without leaving a mark. Maya wounds but draws no blood, so the hurt cannot be located or fought; you cannot outrun it, seize it, or follow its trail. Even the outward gestures of renunciation, ashes on the body, do not free a man, because the bondage is inward and keeps taunting him. The cruelest part is named last: Maya's tightest grip is that it crowds out the one thing that could break it, the cry to God, by keeping the mind busy with envy and the opinions of others. The self-examination is direct, where does my attention actually go.

GATHA 4051 *The Moral Ideal*

Moral ideal, the heart without mercy

मराठी मूळ

धिग तो दुर्जन नाहीं भूतदया । व्यर्थ तया माया प्रसवली ॥1॥
कठिण हृदय तया चांडाळाचें । नेणे पराचें दुःख कांहीं ॥ध्रु.॥
आपुला का प्राण तैसे सकळ लोक । न करी विवेक पशु जैसा ॥2॥
तुका ह्मणे सुखें कापीतसे गळे । आपुलिया वेळे रडतसे ॥3॥

ENGLISH TRANSLATION

Shame on the cruel one who has no compassion for living beings; his mother gave birth in vain. Hard is the heart of that wretch; he knows nothing of another's pain.

He does not see that his own life-breath is the same as that of all beings. He lacks all discernment, like an animal.

Says Tuka, he happily cuts the throats of others, yet when his own time comes, he weeps.

IN PLAIN WORDS

Shame on the cruel man who has no pity for living beings; his mother bore him for nothing. Hard is the heart of that wretch; he knows nothing of another's pain. He does not see that his own breath of life is the same breath in all beings. He weighs nothing, like an animal. Tuka says: he gladly cuts the throats of others, yet when his own turn comes, he weeps.

WHAT IT MEANS

Tukaram measures a person by one thing, compassion for living beings, and finds the cruel man failing it completely. The reason he gives is spiritual, not merely sentimental: the same life-breath moves in him and in every creature, so harming another is a kind of blindness to that shared life. To miss this, Tukaram says, is to live without discernment, on the level of an animal. The closing line catches the cruel man's hypocrisy: he inflicts on others exactly the suffering he cannot bear when it turns toward him. The poem points at the pattern of a heart that feels its own pain but is dead to everyone else's.

GATHA 4052 *Devotion to Vitthal*

Adoration, the Lord arriving on Garuda

मराठी मूळ

गरुडावरि बैसोनि येतो जगजेठी । त्याचे चरणीं मिठी घालूं चला ॥1॥
सांवळें रूपडें देखिलें लोचनीं । शंख चक्र दोन्ही शोभताहे ॥ध्रु.॥
पीतांबर झळके हे चि त्याची खूण । वाकी रुणझुण करिताती ॥2॥
गरुडाचा चपेटा असे नेटें । कस्तुरीमळवट शोभताहे ॥3॥
पदक एकावळी शोभताहे कंठीं । तुका ह्मणे मिठी घालूं चला ॥4॥

ENGLISH TRANSLATION

Riding upon Garuda, the Lord of the world approaches. Come, let us embrace His feet.

That dark, beautiful form is seen by these eyes; the conch and discus shine splendidly in His hands. The yellow garment gleams; this is His mark.

The anklets jingle melodiously. Garuda soars with majestic speed, and the mark of musk paste adorns the Lord's forehead.

A pendant and a single-strand necklace grace His throat. Says Tuka, come, let us embrace Him.

IN PLAIN WORDS

The Lord of the world comes riding on Garuda. Come, let us clasp His feet. This dark, lovely form is seen by my eyes; the conch and the discus both shine in His hands. The yellow garment gleams: that is His mark. The anklets ring softly. Garuda comes on with strong, swift wings, and the musk paste shines on the Lord's brow. A pendant and a single strand of jewels grace His throat. Tuka says: come, let us hold Him close.

WHAT IT MEANS

This is pure adoration, a devotee watching the Lord arrive and pointing out each beloved detail. Tukaram names the signs by which Vitthal is known: the dark beautiful form, the conch and discus, the yellow silk, the ringing anklets, the musk mark on the brow, the necklace at the throat, all seen as the eagle Garuda sweeps Him near. The poem is built on the repeated call, come, let us embrace His feet, then come, let us hold Him close. The point of the seeing is not to describe but to draw near; every shining detail is an invitation, and the only fit response to the Lord's coming is to run and clasp Him.

GATHA 4053 *The Necessity of Experience*

Social criticism, the empty talker

मराठी मूळ

नाहीं पाक होत उफराटे चाली । बोलिली ते केली व्हावी नीत ॥1॥
नाहीं मानूं येत वांजटाचे बोल । कोरडे च फोल चवी नाहीं ॥ध्रु.॥
तरुवरा आधीं कोठें आहे फळ । चावटा बरळ ह्मणा त्यासी ॥2॥
तुका ह्मणे किती ठकलीं बापुडीं । गव्हा आहे गोडी मांडे पु†या ॥3॥

ENGLISH TRANSLATION

No cooking is done by walking backwards; what has been spoken must be practiced. The words of one who has no experience carry no weight; they are empty and tasteless.

Where is the fruit before the tree has grown? Call such a person a mere babbler. Says Tuka, how many innocent souls have been deceived this way. Wheat has its own sweetness, but that only shows in the bread and cakes.

IN PLAIN WORDS

No food is cooked by walking backwards. What you have said, you must actually do; that is right. The words of a man with no experience carry no weight. They are dry and hollow; they have no taste. Where is the fruit before the tree has even grown? Call such a man a babbler. Tuka says: how many poor, simple souls have been deceived this way. Wheat has its own sweetness, but you taste it only in the bread and the cakes.

WHAT IT MEANS

Tukaram is testing words against deeds. Talking about the goal does not bring it any nearer, just as cooking is not done by walking backward; a man must practice what he preaches. He warns against the speaker who has never lived what he says: his words are dry, tasteless, and as empty as expecting fruit from a tree that has not yet grown. Such talk has deceived many trusting people. The point is plain: wheat holds real sweetness, but you only know it once it has been ground and baked, and so a teaching is proven only when it is lived.

GATHA 4054 *Ecstasy and Joy*

Ecstasy, the gift of love poured out

मराठी मूळ

जाली हरिकथा रंग वोरसला । उचितासी आला पांडुरंग ॥1॥
वांटितो हें प्रेम उचिताचा दाता । घेई रे तूं आतां धणीवरि ॥ध्रु.॥
प्रेम देऊनियां अवघीं सुखीं केलीं । जें होतीं रंगलीं विटलीं तीं ॥2॥
तुकें हें दुर्बळ देखियलें संतीं । ह्मणउनि पुढती आणियेलें ॥3॥

ENGLISH TRANSLATION

The Hari-katha has unfolded and its color has spread. Panduranga has come with His bountiful gift.

He distributes this love as a generous giver; receive it now to your full satisfaction. By giving love, He has made everyone joyful, even those who were weary and indifferent.

Says Tuka, the saints saw this poor one and brought him forward once more.

IN PLAIN WORDS

The Hari-katha has begun, and its color has spread over everything. Panduranga has come to the deserving. He shares out this love, the giver who gives to the worthy. Take it now, take it to the full. By giving love, he has made everyone happy; even those who were stained and worn out are glad now. Tuka says: the saints saw how poor and weak I was, and so they brought me forward again.

WHAT IT MEANS

Tukaram is describing a gathering where the telling of Hari's story turns into an outpouring of grace. Panduranga himself arrives and gives away love freely, and Tukaram urges the listeners to receive it without holding back. This love reaches even those who came in weary or indifferent, leaving no one untouched. In the last line he places himself among the lowest: it was the saints who noticed how destitute he was and drew him in to receive this gift along with the rest.

GATHA 4055 *Surrender and Acceptance*

Surrender, handing over every burden

मराठी मूळ

संकिल्पला तुज सकळ ही भाव । कोण एक ठाव उरला तेथें ॥1॥
इंद्रियव्यापार जेंजें कांहीं कर्म । करितों ते धर्म सकळ तुझे ॥ध्रु.॥
माझें हित फार लागला विचार । तुज सर्व भार चालवणें ॥2॥
जो कांहीं लौकिक करिसी तो तुझा । अपमान पूजा कांहींतरि ॥3॥
तुका ह्मणे मी तों राहिलों निंश्चत । तुज कळे हित तैसें करीं ॥4॥

ENGLISH TRANSLATION

I have offered You all my devotion; what corner remains that is not Yours? Every act of the senses, whatever work I do, all that merit belongs to You. My greatest interest is this one thought: that You must carry my every burden.

Whatever worldly honor or insult comes, it is Yours in any case. Says Tuka, I remain at ease, knowing You will do what is best for me.

IN PLAIN WORDS

I have given all my devotion to you. What single place is left that is not yours? Whatever the senses do, whatever work I perform, all that merit is yours. My one great concern is this thought: that you must carry my every burden. Whatever honor or insult the world gives me, it is yours either way. Tuka says: I have come to rest, free of worry. You know what is good for me; do as you see fit.

WHAT IT MEANS

Tukaram lays down the whole of his life at God's feet and keeps nothing back for himself. Every action of the senses, every deed and its merit, he assigns to God rather than to his own account. His one remaining wish is that God should carry all his burdens, and he extends this even to public honor and insult, treating both as God's affair and not his own. Having handed everything over, he says he now rests without anxiety, trusting God to do whatever is truly best for him.

GATHA 4056 *Confession and Sin*

Confession, remorse burns sin away

मराठी मूळ

भय नाहीं भेव । अनुतापीं नव्हतां जीव ॥1॥
जेथें देवाची तळमळ । तेथें काशाचा विटाळ ॥ध्रु.॥
उच्चारितां दोष । नाहीं उरों देत लेश ॥2॥
तुका ह्मणे चित्त । होय आवडी मिश्रित॥3॥

ENGLISH TRANSLATION

There is no fear or dread when the jiva burns with remorse. Where the chitta yearns for God, what impurity can remain? The moment one confesses one's faults, not a trace of them is left.

Says Tuka, the mind becomes blended with loving devotion.

IN PLAIN WORDS

There is no fear, no dread, when the soul burns with remorse. Where there is a deep longing for God, what defilement can stay? The moment you speak your faults aloud, not a trace of them is left. Tuka says: then the mind becomes mixed through with loving devotion.

WHAT IT MEANS

Tukaram is naming what true remorse does. When the soul aches with repentance and longs for God, there is no room left for fear or for stain; the longing itself cleanses. Speaking one's faults openly, confessing them, leaves not a trace behind. And once the faults are gone, the mind is no longer left empty but is steeped through with loving devotion.

GATHA 4057 *Ecstasy and Joy*

Ecstasy, the self becomes Hari

मराठी मूळ

ध्यानीं ध्यातां पंढरिराया । मनासहित पालटे काया॥1॥
तेथें बोला कैची उरी । माझें मीपण जाला हरि ॥ध्रु.॥
चित्तचैतन्यीं पडतां मिठी । दिसे हरिरूप अवघी सृष्टि ॥2॥
तुका ह्मणे सांगों काय । एकाएकीं हरिवृत्तमय ॥3॥

ENGLISH TRANSLATION

While meditating upon the King of Pandhari, both mind and body are transformed. What room is left for words when my very sense of 'I' has become Hari? When consciousness merges into pure awareness, the entire creation appears as Hari's form.

Says Tuka, what more can I say? All at once, everything has become pervaded by Hari.

IN PLAIN WORDS

As I meditate on the King of Pandhari, my body changes along with my mind. What room is left there for words? My own sense of 'I' has become Hari. When the mind embraces pure awareness, the whole creation looks like Hari's own form. Tuka says: what can I tell you? All at once, everything is filled with Hari.

WHAT IT MEANS

Tukaram is describing what happens in deep meditation on Vitthal, the King of Pandhari. Mind and body are both transformed, and words fail, because the very 'I' that would speak has dissolved into Hari. When his awareness merges with pure consciousness, the whole world appears as nothing but Hari's form. He ends by admitting that this state is beyond report: in a single moment, everything is steeped in Hari.

GATHA 4058 *The Moral Ideal*

Moral ideal, refusing to slander

मराठी मूळ

कोणा ही केंडावें हा आह्मां अधर्म । जोजो पावे श्रम तोतो देव ॥1॥
ह्मणउनि चित्ता सिकविलें वोजें । आतां हें चि दुजें न बोलावें ॥ध्रु.॥
हालविलें जरि परउपकारें । जिव्हे पाप खरें उपाधीचें॥2॥
तुका ह्मणे जीव प्रारब्धा आधीन । कोण वाहे सीण करुणा शोभे ॥3॥

ENGLISH TRANSLATION

To slander anyone is a sin in our eyes. Whoever suffers hardship is God to us.

For this reason I have taught my mind its duty: no other word should be spoken. If the tongue moves to criticize, even for another's benefit, it commits the sin of interference.

Says Tuka, every jiva is subject to its own destiny. Who would bear the burden of needless grief? Compassion alone is fitting.

IN PLAIN WORDS

To slander anyone is, for us, a sin. Whoever is in distress is God to us. So I have carefully taught my mind its duty: from now on, speak no other word than this. Even if the tongue moves to criticize for someone else's good, that meddling is a real sin upon it. Tuka says: every soul is bound by its own destiny. Who would carry needless grief? Compassion alone is fitting.

WHAT IT MEANS

Tukaram sets out a strict rule for his own speech. To run anyone down is a sin in his eyes, and he sees God in everyone who suffers, so he has trained his mind to say nothing else. He goes further: even faultfinding offered as helpful advice is still meddling, and the tongue that does it takes on real guilt. Since each soul carries its own destiny anyway, brooding over others' faults is needless grief; the only fitting response to another person is compassion.

GATHA 4059 *Ecstasy and Joy*

Ecstasy, the festival bath cleanses all

मराठी मूळ

देव तिळीं आला । गोडगोड जीव धाला ॥1॥
साधला हा पर्वकाळ । गेला अंतरींचा मळ ॥ध्रु.॥
पापपुण्य गेलें । एका स्नानें चि खुंटलें ॥2॥
तुका ह्मणे वाणी । शुद्ध जनादननीं जनीं ॥3॥

ENGLISH TRANSLATION

God has come in the sesame offering; the jiva is satiated with sweetness. This auspicious moment has borne fruit; the inner impurity is gone.

Sin and merit have both ended; a single holy bath has settled everything. Says Tuka, the tongue has become pure in the celebration honoring Janardana.

IN PLAIN WORDS

God has come into the sesame offering; the soul is filled with sweetness. This holy time has borne its fruit; the impurity within is gone. Sin and merit are both ended; a single sacred bath has settled it all. Tuka says: in the gathering that honors Janardana, the tongue has become pure.

WHAT IT MEANS

Tukaram is celebrating a sacred occasion, marked by the sesame offering and the holy bath, in which God himself is present. In that moment the soul is satisfied through and through, and the inner stain is washed away. He says the single sacred bath ends both sin and merit at once, lifting him past the whole ledger of deeds. And in the festival that honors Janardana, even his speech is made pure.

GATHA 4060 *Ecstasy and Joy*

Ecstasy, heaven brought home

मराठी मूळ

काय उणें मज पांडुरंगा पायीं । रिद्धिसिद्धि ठायीं वोळगती ॥1॥
कोण पाहे सुखा नासिवंताकडे । तृष्णेचें बापुडें नहों आह्मी ॥ध्रु.॥
स्वर्गसुखें आह्मीं केलीं पावटणी । पापपुण्यें दोन्ही उलंडिलीं ॥2॥
तुका ह्मणे घरीं आणिलें वैकुंठ । वसविली पेठ वैष्णवांची ॥3॥

ENGLISH TRANSLATION

What am I lacking at the feet of Panduranga? All powers and perfections wait upon me there. Who would look toward perishable pleasures? We are not the wretches of craving.

We have made heavenly joys our stepping-stones and vaulted beyond both sin and merit. Says Tuka, we have brought Vaikuntha into our very home and established a settlement of Vaishnavas.

IN PLAIN WORDS

What do I lack at Panduranga's feet? All powers and perfections wait upon me there. Who would look toward pleasures that perish? We are not the wretches of craving. We have made the joys of heaven our stepping-stones, and stepped over both sin and merit alike. Tuka says: we have brought Vaikuntha into our own home and settled a whole market town of Vaishnavas.

WHAT IT MEANS

Tukaram says that at Vitthal's feet he lacks nothing, for every power and perfection already serves him there. He refuses perishable pleasures and denies being one of craving's wretches. Then he raises the claim higher: even the joys of heaven are only a stair he steps on, and he has stepped clean over both sin and merit, beyond the whole bargain of reward and punishment. The end is bold: Vaikuntha, God's own abode, has been brought into his very home, and around it a whole settlement of devotees has grown up.

GATHA 4061 *The Nature of God*

Nature of God, the infinite giver

मराठी मूळ

माझें मागणें तें किती । दाता लक्ष्मीचा पति ॥1॥
तान्हेल्यानें पीतां पाणी । तेणें गंगा नव्हे उणी ॥ध्रु.॥
कल्पतरु जाला देता । तेथें पोटाचा मागता ॥2॥
तुका ह्मणे संतां ध्यातां । परब्रह्म आलें हाता ॥3॥

ENGLISH TRANSLATION

How small is my asking, when the giver is the Lord of Lakshmi Himself? When a thirsty man drinks water, is the Ganga thereby diminished? When the wish-fulfilling tree becomes the giver, who before it is merely a beggar for bread? Says Tuka, by meditating on the saints, the Supreme Brahman comes into one's hands.

IN PLAIN WORDS

How small is my asking, when the giver is the Lord of Lakshmi himself? When a thirsty man drinks his water, the Ganga is not made any less. When the wish-granting tree itself becomes the giver, who would stand before it begging only for a bellyful? Tuka says: by meditating on the saints, the Supreme Brahman comes into your hands.

WHAT IT MEANS

Tukaram measures his small request against the boundlessness of the one he asks. The giver is the Lord of Lakshmi, so infinitely rich that one man's request takes nothing from him, just as a thirsty drinker does not shrink the Ganga. Before a wish-granting tree, it would be foolish to beg only for food; the giver can grant far more. He closes with where the real treasure lies: by dwelling on the saints, the Supreme Brahman itself comes into one's hands.

GATHA 4062 *The Saints*

The saints, teaching by living it

मराठी मूळ

अर्भकाचे साटीं । पंतें हातीं धरिली पाटी ॥1॥
तैसे संत जगीं । क्रिया करुनी दाविती अंगीं ॥ध्रु.॥
बालकाचे चाली । माता जाणुनि पाउल घाली ॥2॥
तुका ह्मणे नाव । जनासाटीं उदकीं ठाव ॥3॥

ENGLISH TRANSLATION

For the sake of a child, the teacher takes up the writing-slate. In the same way, saints act out their teachings in their own lives for the world to see.

As a mother understands the child's pace and places her footstep accordingly, so do the saints guide us. Says Tuka, the boat exists for the people's sake, to carry them upon the water.

IN PLAIN WORDS

For the sake of a small child, the teacher takes the writing-slate in his own hand. In the same way, saints in this world act out their teaching in their own bodies. As a mother knows the child's pace and places her step to match it, so the saints walk with us. Tuka says: the boat exists for the people's sake, to give them a footing upon the water.

WHAT IT MEANS

Tukaram explains how saints teach. Like a teacher who picks up the slate himself so a child can learn by watching, the saints do not merely instruct in words; they live out the teaching in their own conduct for the world to see. Like a mother who shortens her stride to match her child's small steps, they meet ordinary people where they are.

And like a boat, they exist for others' sake, giving people a footing to cross what they could not cross alone.

GATHA 4063 *Devotion to Vitthal*

Devotion, a bond across many births

मराठी मूळ

जन्मोजन्मींची संगत । भेटी जाली अकस्मात ॥1॥
आतां सोडितां सुटेना । तंतु प्रीतीचा तुटेना ॥ध्रु.॥
माझें चित्त तुझ्या पायां । मिठी पडिली पंढरिराया ॥2॥
तुका ह्मणे अंतीं । तुझी माझी एक गति ॥3॥

ENGLISH TRANSLATION

A friendship spanning many births has met with a sudden reunion. Now this bond cannot be broken; the thread of love will not snap.

My mind has fallen at Your feet in an embrace, O King of Pandhari. Says Tuka, in the end, Your destiny and mine are one and the same.

IN PLAIN WORDS

A companionship from birth after birth has met again, all at once. Now, even if I try to let go, it will not loosen; the thread of love will not snap. My mind has fallen at your feet and clasped them, O King of Pandhari. Tuka says: in the end, your way and mine are one and the same.

WHAT IT MEANS

Tukaram tells of a love that feels older than this life, a companionship carried through many births, suddenly renewed in reunion. The bond is now past breaking; even if he tried to release it, the thread of love would hold. His mind has fallen at Vitthal's feet and clings there in embrace. The final line states the whole hope of his devotion: that at the last his destiny and God's will be one and the same.

GATHA 4064 *Longing and Separation*

Longing, asking the way to the feet

मराठी मूळ

सांग पांडुरंगा मज हा उपाव । जेणें तुझे पाव आतुडति ॥1॥
न कळे हा निर्धार ब्रह्मादिकां पार । कायसा विचार माझा तेथें ॥2॥
तुका ह्मणे आतां धरुनियां धीर । राहूं कोठवर मायबापा ॥3॥

ENGLISH TRANSLATION

Tell me, O Panduranga, what is the way by which I may reach Your feet? Even Brahma and the other gods cannot fathom Your depths; what place does my feeble reasoning have there? Says Tuka, how much longer must I hold my patience, O my Mother and Father?

IN PLAIN WORDS

Tell me, Panduranga, the way by which I may reach your feet. Even Brahma and the gods cannot grasp your depth; what is my poor reasoning worth there? Tuka says: holding my patience now, how long must I wait, O my Mother and Father?

WHAT IT MEANS

Tukaram is pleading for guidance toward union with God. He knows his own mind cannot find the way, since even Brahma and the high gods cannot fathom God's depth; his small reasoning is helpless there. So he simply asks God to show him the way to his feet. The cry at the end mixes trust with strain: he is holding on to his patience, but he is weary of waiting, and he calls Vitthal his Mother and Father, the one bound to answer a child.

GATHA 4065 *Surrender and Acceptance*

Grace alone, effort cannot reach God

मराठी मूळ

काय फार जरी जालों मी शाहाणा । तरी नारायणा नातुडसी ॥1॥
काय जालें जरी मानी मज मन । परि नातुडति चरण तुझे देवा ॥ध्रु.॥
काय जालें जरी जालों उदासीन । परि वर्म भिन्न तुझें देवा ॥2॥
काय जालें जरी केले म्यां सायास । ह्मणवितों दास भक्त तुझा ॥3॥
तुका ह्मणे तुज दाविल्यावांचून । तुझें वर्म कोण जाणे देवा ॥4॥

ENGLISH TRANSLATION

Even if I become very learned, O Narayana, I cannot reach You. Even if my own mind respects me, Your feet still elude me, O God.

Even if I become detached, Your secret remains hidden, O Lord. Even if I undertake great efforts and call myself Your servant and devotee, it avails nothing.

Says Tuka, unless You reveal Yourself, who can know Your mystery, O God?.

IN PLAIN WORDS

Even if I become very learned, O Narayana, I still cannot reach You. Even if my own mind respects me, Your feet still slip away from me, O God. Even if I become detached, Your secret stays hidden, O God. Even if I labor hard and call myself Your servant, Your devotee, it comes to nothing. Tuka says: unless You show Yourself, who can know Your mystery, O God?

WHAT IT MEANS

Tukaram is taking apart the idea that you can earn your way to God. He lists the things a seeker is proud of: learning, self-respect, detachment, hard discipline, the title of servant and devotee. One by one he says each of them fails to reach the feet. The point is not that effort is bad, but that it cannot pry open what only God can open. The mystery stays sealed until God Himself reveals it; the last word belongs to grace, not to the seeker's striving.

GATHA 4066 *Devotion to Vitthal*

Pilgrimage to Pandhari, meeting Brahman

मराठी मूळ

जातां पंढरीच्या मागॉ । काय वणूप सुखा मग ॥1॥
घडे लाभ लक्षकोटि । परब्रह्मीं होइल भेटी ॥ध्रु.॥
नाम गर्जत येती संत । त्यांच्या दर्शनें होईजे मुक्त ॥2॥
जो अलक्ष्य ब्रह्मादिकां । आला संनिध ह्मणे तुका ॥3॥

ENGLISH TRANSLATION

Walking the road to Pandhari, how can I describe the joy that follows? Gain beyond counting is earned; one meets the Supreme Brahman. The saints come chanting the Name in a roar; by their mere sight one is set free.

He who is beyond the reach of even Brahma has come close. Says Tuka, He stands right here.

IN PLAIN WORDS

Walking the road to Pandhari, how can I describe the joy that follows? The gain is past all counting; one meets the Supreme Brahman. The saints come chanting the Name in a roar, and at the mere sight of them one is set free. Tuka says: He who is beyond the reach of even Brahma and the gods has come near, He stands right here.

WHAT IT MEANS

Tukaram is praising the pilgrimage to Pandhari as a road whose reward cannot be measured. He says the walk itself ends in meeting the Supreme Brahman, the very absolute that philosophy strains toward. The saints walking the same road, chanting the Name aloud, are themselves freeing: their sight alone releases you. The startling claim he lands is that the God whom even Brahma and the high gods cannot reach has come close and stands right here, on this road, with these pilgrims.

GATHA 4067 *Appeals and Exhortations*

Exhortation, hold the Name now

मराठी मूळ

सारासार विचार करा उठाउठी । नाम धरा कंठीं विठोबाचें ॥1॥
तयाच्या चिंतनें निरसलें संकट । तरलों दुर्घट भवसिंधु ॥ध्रु.॥
जन्मोनियां कुळीं वाचे स्मरे राम । धरी हा चि नेम अहिनिशीं ॥2॥
तुका ह्मणे कोटी कुळें तीं पुनीत । भावें गातां गीत विठोबाचे ॥3॥

ENGLISH TRANSLATION

Make haste and discern the real from the unreal. Hold the name of Vithoba at your throat.

By contemplating Him, every calamity dissolves, and the impassable ocean of worldly existence is crossed. Having been born in a human family, let the tongue remember Rama; make this your firm resolve, day and night.

Says Tuka, millions of families are purified when one sings the songs of Vithoba with true feeling.

IN PLAIN WORDS

Make haste; weigh the real against the unreal. Hold the name of Vithoba at your throat. By remembering Him, every danger dissolves, and the hard ocean of this world is crossed. You were born into a human family: let your tongue remember Rama. Make this your firm rule, day and night. Tuka says: millions of families are made pure when one sings the songs of Vithoba with true feeling.

WHAT IT MEANS

Tukaram is urging the listener to act now, not later. He frames the whole of life as a single discrimination: the real against the unreal, and tells you to settle it quickly and keep the Name on your lips. He names the stakes plainly. The Name dissolves danger and carries you across the ocean of birth and death, which no other means can. The human birth is the rare chance to do this, so make remembrance a fixed daily rule. The closing claim widens the reward: one person singing Vithoba's songs with true feeling purifies not just himself but countless generations of his family.

GATHA 4068 *Autobiography*

Vow, never sell the discourse

मराठी मूळ

मोल घेऊनियां कथा जरी करीं । तरी भंगो हरी देह माझा ॥1॥
माझी कथा करा ऐसें ह्मणें कोणा । तरी झडो जाणा जिव्हा माझी ॥ध्रु.॥
साहए तूं जालासी काय उणें तुपें । आणीक भूतांपें काय मागों ॥2॥
तुका ह्मणे सर्व सिद्ध तुझे पायीं । तूं माझा गोसावी पांडुरंगा ॥3॥

ENGLISH TRANSLATION

If I ever take payment for performing a sacred discourse, O Hari, may You destroy this body of mine. If I ever ask someone to arrange my discourse, may my tongue fall off.

You have become my patron; what then is lacking? Why should I beg from any other being? Says Tuka, all perfection lies at Your feet. You are my master, O Panduranga.

IN PLAIN WORDS

If I ever take payment for telling the sacred story, O Hari, then break this body of mine. If I ever ask anyone to arrange my discourse, then let my tongue fall off. You have become my support; what then is lacking? Why should I beg from any other being? Tuka says: all fulfillment lies at Your feet. You are my master, O Panduranga.

WHAT IT MEANS

Tukaram is making a vow about how he will and will not live as a singer of God's story. He swears never to take money for the sacred discourse and never to angle for invitations to perform, and he calls down ruin on his own body and tongue if he breaks it. The vow rests on a reason: God Himself has become his support, so there is nothing left to lack and no one else to beg from. Naming Panduranga as his only master, he is rejecting the temptation to turn devotion into a trade. The kirtan is for God, not for a fee or a reputation.

GATHA 4069 *The Nature of God*

Grace turns knowledge into Brahman

मराठी मूळ

जरि हा हो कृपा करिल नारायण । तरी हें चि ज्ञान ब्रह्म होय ॥1॥
कोठोनियां कांहीं न लगे आणावें । न लगे कोठें जावें तरावया ॥ध्रु.॥
जरी देव कांहीं धरिल पैं चित्तीं । तरि हे चि होती दिव्य चक्षु ॥2॥
तुका ह्मणे देव दावील आपणा । तरि जीवपणा ठाव नाहीं ॥3॥

ENGLISH TRANSLATION

If Narayana chooses to be gracious, then this very knowledge becomes Brahman. Nothing needs to be brought from anywhere; one need not go anywhere to be saved.

If God holds something in His chitta, then these very eyes become divine. Says Tuka, if God reveals Himself, there is no more room for the illusion of separate selfhood.

IN PLAIN WORDS

If Narayana chooses to be kind, then this very knowledge becomes Brahman. Nothing has to be fetched from anywhere; you need go nowhere to be saved. If God holds something in His heart, then these very eyes become divine eyes. Tuka says: if God shows Himself, then there is no room left for separate selfhood.

WHAT IT MEANS

Tukaram is saying that everything turns on God's grace, not on going somewhere or acquiring something. With grace, the ordinary knowledge you already have becomes Brahman itself; nothing needs to be brought from elsewhere and no journey is required for liberation. When God wills it, the same eyes you now have see divinely. The final claim is the sharpest: once God reveals Himself, the sense of being a separate self has no place left to stand. Realization is not an addition; it is the dissolving of the I that thought itself apart.

GATHA 4070 *Prayers*

Prayer, no other authority over me

मराठी मूळ

पांडुरंगा कृपाळुवा दयावंता । धरिसील सत्ता सकळ ही ॥1॥
कां जी आह्मांवरी आणिकांची सत्ता । तुह्मासी असतां जविळक ॥2॥
तुका ह्मणे पायीं केलें निवेदन । उचित हें दान करीं आतां ॥3॥

ENGLISH TRANSLATION

O Panduranga, compassionate and merciful one, You hold all power. Why then should others have authority over us, when You are so near? Says Tuka, I have made my offering at Your feet. Now grant me the gift that is fitting.

IN PLAIN WORDS

O Panduranga, kind and merciful one, You hold all power. Why then should others have authority over us, when You are so near? Tuka says: I have made my offering at Your feet. Now give me the gift that is fitting.

WHAT IT MEANS

Tukaram is praying with a quiet challenge inside the prayer. Since Panduranga holds all power and stands so near, he asks why any other force should still rule over him. The unspoken frame is the pull of fate, of worldly masters, of fear; he is asking to be set under God's authority alone. Having placed his whole self at God's feet as an offering, he asks God to answer with the fitting gift. He leaves what is fitting to God, trusting the merciful one to know it better than he does.

GATHA 4071 *The Power of the Name*

The Name as weapon, the inner war

मराठी मूळ

रात्री दिवस आह्मां युद्धाचा प्रसंग । अंतर्बाहए जग आणि मन ॥1॥
जीवा ही आगोज पडती आघात । येऊनियां नित्य नित्य करी ॥2॥
तुका ह्मणे तुझ्या नामाचिया बळें । अवघीयांचें काळें केलें तोंड ॥3॥

ENGLISH TRANSLATION

Day and night we face the battle within and without: the world and the mind. Blows strike even the very jiva, coming again and again, without ceasing.

Says Tuka, by the strength of Your name, we have blackened the faces of all our enemies.

IN PLAIN WORDS

Day and night we are in the thick of battle, within and without: the world, and the mind. Blows fall even on the very life in us, striking again and again, without stopping. Tuka says: by the strength of Your name, we have blackened the faces of all of them.

WHAT IT MEANS

Tukaram describes the spiritual life as constant war, fought on two fronts at once: the outer world and the inner mind. The attacks are relentless and reach all the way down to the living soul, coming again and again with no pause. Against this he names his one weapon, the Name of God, and says its strength has put every assailant to shame, blackening their faces in defeat. The poem points the listener inward: the hardest enemy is the mind, and the answer is not to fight it with the mind but to hold the Name.

GATHA 4072 *Surrender and Acceptance*

Self-abasement, dust at the saints' feet

मराठी मूळ

होइन खडे गोटे । चरणरज साने मोठे । पंढरीचे वाटे । संतचरणीं लागेन ॥1॥
आणीक काय दुजें । म्या मागणें तुजपासीं । अविट तें सुख । भय नास नाहीं ज्यासी ॥ध्रु.॥
होइन मोचे वाहणा । पायीं सकळां संतजनां । मांजर सुकर सुणा । जवळी शेष घ्यावया ॥2॥
सांडोवा पायरी । वाहळ बावी गंगातिरी । होइन तयावरी । संतसज्जन चालती ॥3॥
लागें संतां पांयीं । ऐसा ठेवीं भलता ठायीं । तुका ह्मणे देई । धाक नाहीं जन्माचा ॥4॥
आपुलें कारण साधों जी विचार । करावा हा धीर धरूनियां ॥ध्रु.॥
काय करावया आणिका या युक्ति । काय नव्हे भक्ति विठोबाची ॥2॥
एक पुढें गेले वाट दावूनियां । मारग तो वांयां कोण सांडी ॥3॥
तुका ह्मणे माझी विठोबासी चिंता । भेईना सर्वथा न घडे तें ॥4॥

ENGLISH TRANSLATION

Let me become the pebbles and stones, small and great, on the road to Pandhari, so that the feet of saints may touch me. What else do I ask of You? Only that imperishable joy which knows no fear or decay.

Let me become the sandals and shoes on the feet of all the saints, or a cat, a pig, or a dog nearby to eat their leftovers. Let me be a stepping-stone, a well-bucket, a railing by the Ganga, upon which saints and good people walk.

Says Tuka, place me at the saints' feet wherever You will; I have no fear of any birth.

IN PLAIN WORDS

Let me become the pebbles and stones, small and large, on the road to Pandhari, so the feet of the saints may touch me. What else would I ask of You? Only that unfading joy which knows no fear and no decay. Let me become the sandals and shoes on the feet of all the saints, or a cat, a pig, a dog nearby to eat their leftovers. Let me be a stepping-stone, a well-bucket, a railing by the Ganga, on which saints and good people walk. Tuka says: place me at the saints' feet wherever You will; I have no fear of any birth. Let me secure my own purpose; hold steady and stay patient. What use is there in other devices? Is the devotion of Vithoba not enough? Some have gone ahead and shown the way; who would throw that road away? Tuka says: my care is fixed on Vithoba; I have no fear at all, for what should not happen will not.

WHAT IT MEANS

Tukaram prays to be made the lowest thing near the saints rather than anything high away from them. He asks to be the road-stones, the sandals, even the animals that eat their scraps, anything that keeps him at their feet. The frame is that nearness to the saints is worth more than any dignity, and the only thing he truly wants is the deathless, fearless joy that company brings. Because of that, he says he no longer dreads being reborn in any form. The second movement turns to resolve: the one needed thing is patience and trust, since Vithoba's devotion is already enough and the saints have walked the road ahead and marked it. He ends without fear, certain that with his care set on Vithoba, nothing that should not happen ever will.

GATHA 4073 *Devotion to Vitthal*

Refusal of liberation, choosing the saints

मराठी मूळ

कासया व्हावें जीतांचि मुक्त । सांडुनियां थीतें प्रेमसुख ॥1॥
वैष्णवांचा दास जाला नारायण । काय त्या मिळोन असे काम ॥ध्रु.॥
काय त्या गांठीचें पडलें सुटोन । उगला चि बैसोन धीरु धरीं ॥2॥
सुख आह्मांसाटीं केलें हें निर्माण । निद।व तो कोण हाणे लाता ॥3॥
तुका ह्मणे मज न लगे सायोज्यता । राहेन या संतां समागमें ॥4॥

ENGLISH TRANSLATION

Why seek to be liberated while still alive, abandoning the settled joy of love? Narayana Himself has become the servant of the Vaishnavas; what remains to be accomplished by joining Him? What is there knotted in your bundle that needs untying? Simply sit still and hold your patience. This bliss was created for our sake; who but a fool would kick it away? Says Tuka, I do not want oneness with God. I would rather remain in the company of these saints.

IN PLAIN WORDS

Why want to be liberated while alive, throwing away the settled joy of love? Narayana Himself has become the servant of the Vaishnavas; what is left to gain by merging into Him? What knot in your bundle still needs untying? Just sit still and keep your patience. This joy was made for our sake; who but a fool would kick it away? Tuka says: I do not want oneness with God. I would rather stay in the company of these saints.

WHAT IT MEANS

Tukaram is refusing the prize that most seekers chase. He turns down liberation-in-life and even final union with God, because both would mean leaving the living joy of loving devotion. He points out the reversal at the heart of bhakti: God Himself has become the servant of His devotees, so there is nothing higher to merge into. His advice is to stop straining as if some knot still needs untying, and simply rest in the love already given, a bliss made for the devotee's sake. Ending on the boldest note, he says he wants the company of the saints more than oneness with God itself.

GATHA 4074 *Devotion to Vitthal*

Adoration of Pandhari, every wish fulfilled

मराठी मूळ

आवडे पंढरी भीमा पांडुरंग । चंद्रभागा लिंग पांडुरंग॥1॥
कामधेनु कल्पतरु चिंतामणी । आवडीची धणी पुरवीती॥2॥
तुका ह्मणे जीवा थोर जालें सुख । नाठवे हे भूक तान कांहीं ॥3॥

ENGLISH TRANSLATION

I love Pandhari, the Bhima, and Panduranga. Chandrabhaga is the very emblem of Panduranga.

Like the wish-fulfilling cow, the wish-granting tree, and the wish-yielding gem, they satisfy every desire. Says Tuka, the jiva has found such great joy that it remembers neither hunger nor thirst.

IN PLAIN WORDS

I love Pandhari, the Bhima river, and Panduranga. Chandrabhaga is the very sign of Panduranga. Like the wish-granting cow, the wish-granting tree, the wish-granting jewel, they fulfill every desire to the full. Tuka says: the soul has found such great joy that it remembers no hunger and no thirst.

WHAT IT MEANS

Tukaram pours out love for the holy place itself: Pandhari, the river Bhima, the curve called Chandrabhaga, and Panduranga who is their meaning. He compares them to the three great wish-fulfillers of myth, the divine cow, the wish-tree, and the wish-jewel, saying they satisfy every longing completely. The closing line names the effect on the devotee: the joy is so great that the soul forgets hunger and thirst altogether. The place and its God are not a means to something else; resting in them, the ordinary cravings simply fall silent.

GATHA 4075 *Surrender and Acceptance*

Trust, God as tender Mother

मराठी मूळ

लाडें भाकितों करुणा । तूं रे उदाराचा राणा ॥1॥
करिसी आमुचा सांभाळ । तूं रे माउली स्नेहाळ ॥ध्रु.॥
नाहीं चिंता रे आह्मांसी । तूं चि भार चालविसी ॥2॥
आह्मी जालों उदासीन । तूं चि करिसी जतन ॥3॥
आह्मां नाहीं जीवनास । तूं चि पुरविसी घास ॥4॥
तुका ह्मणे भलते सवें । जातां मागें मागें धांवे ॥5॥

ENGLISH TRANSLATION

With fond pleading I call out to You, O King of generosity. You look after us, O compassionate Mother.

We have no worry at all, for You Yourself carry our every burden. We have become carefree, and You Yourself watch over us.

We lack even our daily sustenance, and You Yourself provide each morsel. Says Tuka, wherever we wander, You come running close behind.

IN PLAIN WORDS

With fond pleading I call out to You, O King of the generous. You take care of us, O loving Mother. We have no worry at all, for You carry our whole burden. We have grown carefree, and You Yourself watch over us. We have nothing to live on, and You Yourself provide each mouthful. Tuka says: wherever we wander, You come running close behind.

WHAT IT MEANS

Tukaram speaks in the voice of a child who has handed everything over. He calls God both King of the generous and loving Mother, and on that ground refuses all worry: the burden is God's to carry, not his. The frame is total dependence, freely chosen; having no resources of his own, he trusts God to supply each day's morsel. The final image lands the trust as tenderness, God following the wandering child everywhere, running close behind so he is never lost. Surrender here is not grim resignation but the ease of a child safe in a mother's keeping.

GATHA 4076 *Devotion to Vitthal*

Refuge, strength from God's feet

मराठी मूळ

आह्मां हें सकळ । तुझ्या पायांचें चि बळ ॥1॥
करूं अमृताचें पान । दुजें नेणों कांहीं आन ॥ध्रु.॥
जयाचा जो भोग। सुख दुःख पीडा रोग ॥2॥
तुका ह्मणे देवा । तुझे पायीं माझा ठेवा ॥3॥

ENGLISH TRANSLATION

All our strength comes from the power of Your feet. We drink the nectar of that alone and know no other thing.

Whatever joy or sorrow, affliction or illness comes, is each one's own portion to bear. Says Tuka, O God, my treasure lies at Your feet.

IN PLAIN WORDS

All that we have is the strength of Your feet alone. We drink the nectar of that one thing and know nothing else. Whatever comes, joy or sorrow, affliction or illness, is each one's own portion to bear. Tuka says: O God, my treasure is laid up at Your feet.

WHAT IT MEANS

Tukaram traces every bit of his strength back to a single source, the feet of God, and says he drinks that one nectar and wants nothing besides. He then sets the troubles of life in their place: joy and sorrow, pain and sickness are each person's own allotment, to be borne rather than fought. The frame is acceptance grounded in refuge; because his real treasure is kept safe at God's feet, the shifting fortunes of the body do not touch what matters. He is not denying that pain comes, only refusing to let it be the center.

GATHA 4077 *Worldly Life*

Warning, the divided heart

मराठी मूळ

प्रपंच परमार्थ संपादोनि दोन्ही । एक ही निदानीं न घडे त्यासी ॥1॥
दोहीं पेंवावरी ठेवूं जातां हात । शेवटीं अपघात शरीराचा ॥2॥
तुका ह्मणे तया दोहींकडे धका । शेवटीं तो नरकामाजी पडे ॥3॥

ENGLISH TRANSLATION

One who tries to succeed at both worldly life and spiritual life together will accomplish neither in the end. Reaching for two granary bins at once leads to an accident of the body.

Says Tuka, such a person is shoved from both sides and finally falls into hell.

IN PLAIN WORDS

If you try to win at worldly life and the spiritual life both at once, you will not finish either one. Reach for two granary bins at the same time, and in the end your body comes to harm. Tuka says: such a person is shoved from both sides, and at last he falls into hell.

WHAT IT MEANS

Tukaram is warning against the half-and-half life that keeps one foot in the world and one foot on the path. He says you cannot complete both at once; whoever tries finishes neither. His image is a man reaching for two grain bins together: he loses his balance and falls. The claim is sharp. To divide the heart this way is not safety but ruin, because the man pulled both directions ends up shoved from both sides into the worst place. The point is to choose, not to hedge.

GATHA 4078 *The Power of the Name*

The Name, the one true comfort

मराठी मूळ

संसारा आलिया एक सुख आहे । आठवावे पाय विठोबाचे ॥1॥
येणें होय सर्व संसार सुखाचा । न लगे दुःखाचा लेश कांहीं ॥ध्रु.॥
घेईल तयासी सोपें आहे सुख । बोलियेलें मुखें नारायण ॥2॥
सांगितली सोय करुणासागरें । तुह्मां कांहो बरें न वाटतें ॥3॥
तुका ह्मणे तेणें उपकार केला । भोळ्या भाविकाला तरावया ॥4॥

ENGLISH TRANSLATION

Having come into this world, there is one true comfort: remembering the feet of Vithoba. By this, all of worldly life becomes joyful and not a trace of suffering remains.

This happiness is available to whoever takes it; simply speak Narayana with the mouth. The ocean of compassion has shown the way.

Why does it not feel right to you? Says Tuka, He has done a great favor for the faithful, to carry them across.

IN PLAIN WORDS

Having come into this world, there is one comfort: remember the feet of Vithoba. By this, all of worldly life turns to joy, and not a trace of suffering is left. This happiness is there for whoever will take it; only speak Narayana with your mouth. The ocean of compassion has shown the way. Why does it not seem good to you? Tuka says: He has done this favor for the faithful, to carry them across.

WHAT IT MEANS

Tukaram names the single comfort available to anyone born into this life: keep Vithoba's feet in mind. He insists the practice is easy and open to all; you need only say the Name, Narayana, with your mouth, and worldly life turns sweet with no suffering left. The way has been shown freely by God, the ocean of mercy, so the saint is puzzled, almost grieved, that people still hold back from it. The closing line frames the whole thing as a gift: God laid out this simple path on purpose, to ferry the faithful across the world they are drowning in.

GATHA 4079 *Ecstasy and Joy*

Ecstasy, fearless in God

मराठी मूळ

आह्मां भय धाक कोणाचा रे पाहें । काळ मशक काय मानव हे ॥1॥
आह्मांसी ते काय चिंता या पोटाची । माउली आमुची पांडुरंग ॥ध्रु.॥
काय करावी हे कोणाची मान्यता । करितां अनंता कोण वारी ॥2॥
नाहीं शीण आह्मां जालें कवतुक । पुनीत हे लोक करावया ॥3॥
तुका ह्मणे खातों आनंदाचे लाडू । नका चरफडूं घ्या रे तुह्मी ॥4॥

ENGLISH TRANSLATION

Whom should we fear? What is Death to us but a mosquito? What are mere mortals to us? What worry do we have about our bellies? Panduranga is our Mother. Whose approval do we need? When the Infinite One blesses us, who can stop us? We feel no weariness; it has all become a delight, for we are here to purify these people.

Says Tuka, we feast on the sweets of bliss. Stop fretting and take your share.

IN PLAIN WORDS

Whom should we fear? What is Death to us but a mosquito? What are mere men? Why should we worry about this belly? Panduranga is our Mother. Whose approval do we need? When the Infinite One acts, who can stop it? We feel no weariness; it has all become play, for we are here to make these people pure. Tuka says: we are eating the sweets of bliss. Stop fretting; come and take your share.

WHAT IT MEANS

Tukaram speaks from a state where every ordinary fear has dropped away. Death, other people, even the daily anxiety over food, none of it can touch one whose Mother is Panduranga. He needs no one's approval, because when the Infinite One is at work no one can obstruct it. He reframes his own labor as effortless play, undertaken not for himself but to purify those around him. The last line turns to the listener with an open hand: he is feasting on joy, so stop your anxious fretting and come share in it.

GATHA 4080 *Worldly Metaphors*

Metaphor, the counterfeit exposed

मराठी मूळ

तांबगी हें नाणें न चले ख†या मोलें । जरी हिंडविलें देशोदेशीं ॥1॥
करणीचें कांहीं न मने सज्जना । यावें लागे मना वृद्धांचिया ॥ध्रु.॥
हिरयासारिका दिसे शिरगोळा । पारखी ते डोळां न पाहाती ॥2॥
देऊनियां भिंग कामाविलें मोतीं । पारखिया हातीं घेतां नये ॥3॥
तुका ह्मणे काय नटोनियां व्यर्थ । आपुलें हें चित्त आपणा ग्वाही ॥4॥

ENGLISH TRANSLATION

A copper coin will not pass for true currency, no matter how far you carry it. Actions that do not satisfy the wise are worthless; one must win the approval of the elders.

Glass may look like a diamond, but experts will not give it a second glance. A false pearl made with a coating cannot pass through a jeweler's hands.

Says Tuka, what use is dressing up in vain? Your own conscience is your true witness.

IN PLAIN WORDS

A copper coin will not pass as real money, no matter how far you carry it across the land. Whatever the good do not accept counts for nothing; you must win the mind of the elders. Glass can look like a diamond, but the expert will not even glance at it. Coat a bead in foil and call it a pearl; it cannot pass through the jeweler's hands. Tuka says: what use is dressing yourself up in vain? Your own heart is your witness.

WHAT IT MEANS

Tukaram tests false piety the way a market tests coin and gem. A copper piece, glass cut like a diamond, a foiled bead sold as a pearl: each may travel far and fool the crowd, but it fails the one who actually knows. So with a man's conduct; the approval of the wise and the elders is the assay that matters, not the size of the audience taken in. The point lands inward: there is no use dressing up an empty life, because your own conscience already knows what you are, and it is the witness you cannot bribe.

GATHA 4081 *The Moral Ideal*

Moral counsel, keep your own ground

मराठी मूळ

चित्ता मिळे त्याचा संग रुचिकर । क्षोभवितां दूर तों चि भलें ॥1॥
ऐसी परंपरा आलीसे चालत । भलत्याची नीत त्यागावरी ॥ध्रु.॥
हो कां पिता पुत्र बंधु कोणी तेही । विजाति संग्रहीं धरूं नये ॥2॥
तुका ह्मणे सत्य पाळावें वचन । अन्यथा आपण करूं नये ॥3॥

ENGLISH TRANSLATION

The company that agrees with the mind is pleasant; when it provokes, it is best kept at a distance. Such has been the way passed down through ages: one must renounce whatever crosses one's path of goodness.

Be it father, son, or brother, one should not harbor the company of those of contrary nature. Says Tuka, one must keep one's word of truth and never behave otherwise.

IN PLAIN WORDS

Company that suits your mind is pleasant; when it provokes you, it is best kept far off. This is the way handed down through the ages: turn away from anyone who crosses your path of good. Be he father, son, or brother, do not keep close company with one whose nature runs against yours. Tuka says: hold to your word of truth, and never act otherwise.

WHAT IT MEANS

Tukaram gives practical counsel on the company one keeps. Good company steadies the mind; company that agitates it should be kept at a distance, and this, he says, is the wisdom passed down through generations. He pushes the rule to its hard edge: even father, son, or brother is no exception if their nature pulls you off the path of goodness. Kinship does not override the soul's direction. The closing measure of the whole thing is simple integrity: keep your word, stay true, and never let circumstance bend you into acting otherwise.

GATHA 4082 *The Moral Ideal*

Moral counsel, the inner witness

मराठी मूळ

आपुली कसोटी शुद्ध राखी कारण । आगीनें भूषण अधिक पुट ॥1॥
नाहीं कोणासवें बोलणें लागत । निंश्चतीनें चित्तसमाधान ॥ध्रु.॥
लपविलें तें ही ढेंकरें उमटे । खोटियाचें खोटें उर फोडी ॥2॥
तुका ह्मणे निंदा स्तुति दोन्ही वाव । आपुलाला भाव फळा येतो ॥3॥

ENGLISH TRANSLATION

Maintain your own purity for a good reason; fire only enhances the luster of gold. There is no need to argue with anyone; certainty and contentment come from inner conviction.

What is hidden within is revealed by a belch; the falsehood in a false man breaks through on its own. Says Tuka, both praise and blame are hollow. One's own inner faith is what bears fruit.

IN PLAIN WORDS

Keep your own testing pure, for good reason; fire only deepens the shine of gold. Then you need argue with no one; certainty itself gives the heart its peace. What you hide inside still surfaces, the way a belch gives you away; the falseness in a false man bursts his own chest open. Tuka says: praise and blame are both empty. It is your own inner faith that bears the fruit.

WHAT IT MEANS

Tukaram urges you to keep yourself genuine, comparing the tested soul to gold, which only grows brighter in the fire of trial. If you are real within, you need not argue your case to anyone; inner certainty is its own peace. He warns that what is concealed always leaks out, like a belch betraying what was swallowed, and the falseness in a pretender finally breaks him from inside. The conclusion sets the true measure: other people's praise and blame are both hollow, and only your own inward faith actually bears fruit.

GATHA 4083 *The Moral Ideal*

Moral counsel, gladness at another's ruin

मराठी मूळ

आणिकांच्या घातें मानितां संतोष । सुखदुःख दोष अंगीं लागे ॥1॥
ऐसें मनीं वाहूं नयेती संकल्प । करुं नये पाप भांडवल ॥ध्रु.॥
क्लेशाची चित्तीं राहाते कांचणी । अग्नींत टाकोनी ठाव जाळी ॥2॥
तुका ह्मणे येणें घडे पुण्यक्षय । होणार तें होय प्रारब्धें चि ॥3॥

ENGLISH TRANSLATION

Taking pleasure in the ruin of others brings both joy and sorrow as flaws upon oneself. One should not entertain such thoughts in the mind or make sin one's capital.

The thorn of malice lodges in the chitta; like throwing something into fire, it burns away one's own ground. Says Tuka, by this, one's merit is destroyed. Whatever was destined happens by fate alone.

IN PLAIN WORDS

If you find pleasure in another's downfall, both the joy and the sorrow, the fault, cling to your own body. Do not carry such designs in your mind; do not make sin your stock in trade. The thorn of spite that stays in the heart is like throwing fire down: it burns the very ground you stand on. Tuka says: by this your merit is spent. Whatever is to happen happens by destiny alone.

WHAT IT MEANS

Tukaram examines the quiet pleasure people take in seeing an enemy ruined. He says the fault of it sticks to you, not to them; to plot another's harm is to make sin your working capital. The malice you keep in your heart is like setting a fire under yourself; it consumes your own footing. And it is wasted besides, because it burns away your accumulated merit while changing nothing: what is destined will happen by fate regardless. The teaching points not at the rival but at the spiteful impulse, which only injures the one who holds it.

GATHA 4084 *Social Criticism*

Social criticism, devotion that wants

मराठी मूळ

अज्ञानाची भक्ति इच्छती संपत्ती । तयाचिये मती बोध कैंचा ॥1॥
अज्ञानाची पूजा कामिक भावना । तयाचिया ध्याना देव कैंचा ॥ध्रु.॥
अज्ञानाचें कर्म फळीं ठेवी मन । निष्काम साधन तया कैंचें ॥2॥
अज्ञानाचें ज्ञान विषयावरी ध्यान । ब्रह्म सनातन तया कैंचें ॥3॥
तुका ह्मणे जळो ऐसियांचे तोंड । अज्ञानाचें बंड वाढविती ॥4॥

ENGLISH TRANSLATION

The devotion of the ignorant craves only wealth. How can wisdom dawn in such a mind? The worship of the ignorant is driven by desire.

How can God be present in such meditation? The karma of the ignorant fixes its mind on results. How can selfless practice come to such a one? The knowledge of the ignorant is fixed on sense-objects.

How can the eternal Brahman come to such a one? Says Tuka, let the mouths of such people burn. They only spread the riot of ignorance.

IN PLAIN WORDS

The devotion of the ignorant craves wealth; how could understanding dawn in such a mind? The worship of the ignorant is moved by desire; how could God live in such meditation? The work of the ignorant keeps its eye on the reward; how could selfless practice come to him? The knowledge of the ignorant is fixed on the things of the senses; how could the eternal Brahman come to him? Tuka says: let such mouths burn. They only swell the riot of ignorance.

WHAT IT MEANS

Tukaram lays bare a devotion that is really self-seeking. The ignorant man prays for wealth, worships out of desire, works only for the fruit, and calls his sense-bound thinking knowledge; in each case the saint asks how God or wisdom could possibly enter so blocked a heart. The whole structure is a mirror for self-examination: it asks the listener to notice which of these motives is secretly his own. The harsh closing curse is aimed not at any single person but at the pattern itself, the loud false teaching that spreads ignorance instead of dispelling it.

GATHA 4085 *Social Criticism*

Social criticism, the gilded hypocrite

मराठी मूळ

गुळें माखोनियां दगड ठेविला । वर दिसे भला लोकाचारी ॥1॥
अंतरीं विषयाचें लागलें पैं पिसें । बाहिरल्या वेषें भुलवी लोकां ॥ध्रु.॥
ऐसिया डांभिकां कैची हरिसेवा । नेणे चि सद्भावा कोणे काळीं ॥2॥
तुका ह्मणे येणें कैसा होय संत । विटाळलें चित्त कामक्रोधें ॥3॥

ENGLISH TRANSLATION

He has coated a stone with jaggery and set it out; on the surface it looks fine to the world. But within, the madness of sensory pleasures has taken hold; he deceives people with his outward garb.

How can such a hypocrite serve Hari? He has never known genuine devotion. Says Tuka, how can such a one become a saint when his mind is polluted with lust and anger?.

IN PLAIN WORDS

He has smeared a stone with jaggery and set it out; on the surface it looks fine, fit for the world's customs. But inside, the madness for sense-pleasure has gripped him; with his outward dress he fools the people. How can such a fraud do the service of Hari? He has never once known true devotion. Tuka says: how can such a man become a saint, when his heart is fouled with lust and anger?

WHAT IT MEANS

Tukaram strips the disguise off religious pretense. His image is a plain stone coated in jaggery: sweet and respectable on the outside, worthless within. So with the hypocrite whose pious costume hides a mind eaten by craving; the costume deceives the crowd but not the truth. The saint asks plainly how such a man could serve Hari or be counted a saint while lust and anger still pollute his heart. The criticism is aimed at the pattern of outward show over inner cleanness, and it presses the listener to ask whether his own piety is more than a coating.

GATHA 4086 *Appeals and Exhortations*

Exhortation, the squandered birth

मराठी मूळ

आयुष्य वेचूनि कुटुंब पोसिलें । काय हित केलें सांग बापा ॥1॥
फुकाचा चाकर जालासी काबाडी । नाहीं सुख घडी भोगावया ॥ध्रु.॥
दुर्लभ मनुष्यजन्म कष्टें पावलासी । दिला कुटुंबासी कामभोग ॥2॥
तुका ह्मणे ऐसें आयुष्य नासिलें । पाप तें सांचिलें पतनासी ॥3॥

ENGLISH TRANSLATION

You spent your entire life nourishing your family; tell me, father, what good did it do you? You became a free laborer, a drudge, without a moment's happiness to enjoy. This rare human birth you won through great effort, and you gave it over to family and sensual pleasure.

Says Tuka, you have squandered your lifespan like this, only heaping up sin to hasten your fall.

IN PLAIN WORDS

You spent your whole life feeding your family; tell me, father, what good did it do you? You became a free servant, a drudge, without one hour of happiness to enjoy. This rare human birth you won with great pain, and you handed it over to family and the pleasures of the body. Tuka says: you have wasted your lifespan this way, only piling up the sin that hastens your fall.

WHAT IT MEANS

Tukaram confronts a man at the end of an ordinary working life. He spent every year of it providing for his household, and the saint asks him bluntly what he gained for himself: nothing but the lot of an unpaid drudge, with no real happiness in it. The stakes are the birth itself. A human life, hard to obtain, is the one chance to seek God, and this man traded it for family duty and bodily pleasure. The verse is a shaking-awake: a life poured out only on the world is not merely empty but actively ruinous, heaping up the consequences that drag the soul down.

GATHA 4087 *The Saints*

Saints, become one to find one

मराठी मूळ

अनंत लक्षणें वाणितां अपार । संताचें तें घर सांपडेना ॥1॥
जये घरीं संत राहती आपण । तें तुह्मां ठिकाण आतुडेना ॥ध्रु.॥
ठिकाण धरूनी पाहवे ते संत । उगा च अकांत करूं नये ॥2॥
संत होऊनियां संतांसी पाहावें । तरि च तरावें तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

The virtues of the saints are infinite and beyond description; their true dwelling cannot be found. The place where saints choose to reside is beyond your reach.

Hold firmly to your own ground and seek out the saints from there; do not make a pointless commotion. Says Tuka, one must become a saint oneself in order to truly see the saints, and only then can one be saved.

IN PLAIN WORDS

The marks of the saints are endless, beyond all telling; their true house cannot be found. The place where the saints themselves live, you will not stumble upon. Hold your own ground and look for the saints from there; do not raise a pointless commotion. Tuka says: you must become a saint yourself to truly see the saints, and only then are you carried across.

WHAT IT MEANS

Tukaram says the saints cannot be located the way one finds a house on a map; their qualities are beyond counting and their real dwelling is not a place you can blunder into. So the seeker's frantic searching outside is a pointless commotion. The instruction is to hold steady on your own inner ground and seek from there. The deep claim comes last: like is recognized by like, so you can only truly see a saint by becoming one yourself, and it is that inner transformation, not the finding of an address, that ferries you across.

GATHA 4088 *Longing and Separation*

Longing, sleepless for the Name

मराठी मूळ

संतांचा पढीयावो कैशापरि लाहो । नामाचा आठवो कैसा राहे ॥1॥
हे चि थोर चिंता लागली मनासी । निजतां निद्रेसी न लगे डोळा ॥ध्रु.॥
जेवितां जेवणीं न लगे गोड धड । वाटतें काबाड विषयसुख ॥2॥
ऐसिया संकटीं पाव कृपानिधी । लावीं संतपदीं प्रेमभावें ॥3॥
तुका ह्मणे आह्मीं नेणों कांहीं हित । तुजविण अनाथ पांडुरंगा ॥4॥

ENGLISH TRANSLATION

How may I earn the companionship of saints? How may the remembrance of the Name stay with me always? This great anxiety has seized my mind; even at night, sleep does not come. While eating, nothing tastes good; sensory pleasure feels like drudgery.

In such distress, come to my rescue, O treasure of mercy, and attach me to the feet of saints with bonds of love. Says Tuka, I know nothing of what is good for me. Without You, I am an orphan, O Panduranga.

IN PLAIN WORDS

How am I to win the company of the saints? How can the remembrance of the Name stay with me always? This one great anxiety has seized my mind; when I lie down, sleep will not come to my eyes. At meals nothing tastes sweet or right; the pleasures of the senses feel like drudgery. In such distress, come to my rescue, treasure of mercy; bind me to the feet of the saints with love. Tuka says: I know nothing of what is good for me. Without You I am an orphan, Panduranga.

WHAT IT MEANS

This is the cry of holy longing turned inward as restlessness. Tukaram cannot rest until he gains the company of saints and a remembrance of the Name that never slips; the wanting keeps him from sleep and takes the savor out of food, while ordinary pleasures now feel like a burden. He turns the whole ache into a prayer, asking the merciful Lord to rescue him and tie him with love to the saints' feet. The closing confession names the stakes honestly: he does not even know what is truly good for him, and without Panduranga he is simply an orphan, helpless and unclaimed.

GATHA 4089 *The Saints*

Pandhari, the leveling of caste

मराठी मूळ

पंढरीचा वास धन्य ते चि प्राणी । अमृताची वाणी दिव्य देहो ॥1॥
मूढ मतिहीन दुष्ट अविचारी । ते होती पंढरी दयारूप ॥ध्रु.॥
शांति क्षमा अंगीं विरक्ति सकळ । नैराश्य निर्मळ नारी नर ॥2॥
तुका ह्मणे नाहीं वर्णा अभिमान । अवघे जीवनमुक्त लोक ॥3॥

ENGLISH TRANSLATION

Blessed are those souls who dwell in Pandhari. Their speech is nectar and their bodies are divine.

Even the dull, the dim-witted, the wicked, and the thoughtless become forms of compassion in Pandhari. Serenity, forgiveness, detachment, and purity fill their beings, both men and women.

Says Tuka, there is no pride of caste among them. All are living liberated souls.

IN PLAIN WORDS

Blessed are the souls who live in Pandhari. Their speech is nectar; their bodies are divine. Even the dull, the dim-witted, the wicked, the thoughtless, in Pandhari they become forms of mercy. Peace and forgiveness fill their bodies. The women and the men are pure, and they want nothing. Tuka says: among them there is no pride of caste. All of them are people set free while still alive.

WHAT IT MEANS

Tukaram is naming what the holy ground of Pandhari does to the people who live in it. He says the place itself remakes them: even the dull and the cruel are turned into forms of compassion, their bodies divine and their speech sweet as nectar. He fills them with peace, forgiveness, purity, and the freedom of wanting nothing. The sharp claim sits in the last line: among these people there is no pride of caste, and every one of them, woman or man, is already liberated, not after death but now, alive. The pull of Pandhari dissolves the very rankings the world lives by.

GATHA 4090

The Necessity of Experience

Knowledge versus lived experience

मराठी मूळ

देखीचें तें ज्ञान करावें तें काई । अनुभव नाहीं आपणासी ॥1॥
इंद्रियांचे गोडी ठकलीं बहुतें । सोडितां मागुतें आवरेना ॥ध्रु.॥
युक्तीचा आहार नीतीचा वेव्हार । वैराग्य तें सार तरावया ॥2॥
नाव रेविाळतां घाला घाली वारा । तैसा तो पसारा अहंतेचा ॥3॥
तुका ह्मणे बुिद्ध आपुले अधीन । करी नारायण आतुडे तों ॥4॥

ENGLISH TRANSLATION

Of what use is knowledge gained only from observation, without personal experience? Many have been deceived by the allure of the senses; once released, they cannot be reined in again. A measured diet, righteous conduct, and detachment are the essentials for crossing over.

When a boat is rocked, the wind strikes blow after blow; such is the storm of egoism. Says Tuka, keep the intellect under your own control and strive until Narayana is attained.

IN PLAIN WORDS

What use is the knowledge you get only from watching, when you have no experience of your own? The sweetness of the senses has cheated many. Once you let it loose, it will not be reined in again. A measured diet, honest dealing, dispassion: these are what carry you across. When a boat is rocked, the wind strikes it blow on blow. The sprawl of the ego is just like that. Tuka says: keep your mind under your own command, and strive until Narayana is reached.

WHAT IT MEANS

Tukaram is drawing a hard line between knowing about the path and walking it. Knowledge gathered by watching others is useless, he says, if you have no experience of your own; many have been deceived by the pleasure of the senses, which cannot be reined back once let loose. What actually carries a person across is plain and practical: a measured diet, honest conduct, and dispassion. He pictures the ego as a wind battering a rocked boat, blow after blow. So he ends with the instruction: keep your own mind under your control, and do not stop striving until Narayana himself is reached.

GATHA 4091 *Prayers*

Prayer, all beings are God

मराठी मूळ

नर नारी बाळें अवघा नारायण । ऐसें माझें मन करीं देवा ॥1॥
न यो काम क्रोध द्वेष निंदा द्वंद । अवघा गोविंद निःसंदेह ॥ध्रु.॥
करोनियां साहए पुरवीं मनोरथ । व्हावें कृपावंत तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

Men, women, and children are all Narayana; make my mind see this, O Lord. Let neither lust, anger, hatred, slander, nor conflict arise in me; let everything be Govinda beyond all doubt.

Be my ally, fulfill my chitta's desire, and be gracious to me. Says Tuka, this is my prayer.

IN PLAIN WORDS

Men, women, children: all of them are Narayana. Make my mind see this, O God. Let no lust, no anger, no hatred, no slander, no quarrel rise in me. Let everything be Govinda, with no doubt left. Be my help; fulfill the longing of my heart. Be gracious to me, Tuka says.

WHAT IT MEANS

Tukaram is asking God for a single change of sight: that he may see Narayana in every person, in men, women, and children alike. He knows he cannot manage this on his own, so he prays for the mind itself to be remade. The plea is double: clear out lust, anger, hatred, slander, and quarrel, and let everything without exception appear as Govinda, beyond any doubt. He closes by asking God to be his ally, to fulfill his heart's one desire, and to show him grace. The whole abhanga is a request to be given the eyes that see God everywhere.

GATHA 4092 *Social Criticism*

Social criticism, the flatterer who forgets God

मराठी मूळ

आपुल्या पोटासाटीं । करी लोकांचिया गोष्टी ॥1॥
जेणें घातलें संसारीं । विसरला तो चि हरी ॥ध्रु.॥
पोटा घातलें अन्न । न ह्मणे पतितपावन ॥2॥
मी कोठील आणि कोण । हें न कळे ज्यालागून ॥3॥
तुका ह्मणे नरस्तुति । करितो भाट त्रिजगतीं॥4॥

ENGLISH TRANSLATION

For the sake of his own belly, he gossips about others. He has forgotten Hari, the very one who placed him in this world.

When food is placed in his belly, he does not even say 'Purifier of the Fallen.' He does not know who he is or where he came from. Says Tuka, he goes about praising mortals like a court bard in all three worlds.

IN PLAIN WORDS

For the sake of his own belly, he tells tales about other people. The very Hari who placed him in this world, that one he has forgotten. Food goes into his belly, and he never says, Purifier of the fallen. Who he is, where he came from: this he does not know. Tuka says: he goes about praising mortals like a court bard, through all three worlds.

WHAT IT MEANS

Tukaram is exposing the man who lives by flattering others for his own gain. To fill his belly he gossips and tells tales, and in doing so he has forgotten the very Hari who put him into this life. He eats his food without once naming the Lord, the Purifier of the fallen; he has no idea who he is or where he came from. Tukaram fixes the pattern in a single image: such a man is a court bard, wandering the three worlds singing the praises of mere mortals instead of God. The warning is for anyone who spends their voice on flattering people while staying silent toward the One who gave them everything.

GATHA 4093 *Social Criticism*

Social criticism, the empty preacher

मराठी मूळ

स्वयें आपण चि रिता । रडे पुढिलांच्या हिता ॥1॥
सेकीं हें ना तेंसें जालें । बोलणें तितुकें वांयां गेलें ॥ध्रु.॥
सुखसागरीं नेघे वस्ती । अंगीं ज्ञानपणाची मस्ती ॥2॥
तुका ह्मणे गाढव लेखा। जेथें भेटेल तेथें ठोका ॥3॥

ENGLISH TRANSLATION

He himself is empty within, yet he weeps for the welfare of others. In the end, neither this nor that was accomplished; all his words went to waste.

He will not take up residence in the ocean of bliss, yet he parades the arrogance of spiritual knowledge. Says Tuka, count him a donkey. Wherever you find him, give him a good thrashing.

IN PLAIN WORDS

He himself is empty inside, yet he weeps over the good of others. In the end it came to neither this nor that; all his talking went to waste. He will not take up his dwelling in the ocean of bliss, yet he wears the swagger of spiritual knowing. Tuka says: count him a donkey. Wherever you meet him, give him a good thrashing.

WHAT IT MEANS

Tukaram is unmasking the man who preaches to others while empty within himself. He weeps and worries over everyone else's welfare, but has nothing inside, so in the end nothing comes of it and all his words are wasted. He refuses to actually dwell in the ocean of bliss that he talks about, yet he carries himself with the arrogance of one

who knows. The blunt last line is satire aimed at the posture, not the person: such a one is no better than a donkey, and the swagger deserves to be beaten out of it. The point turns back on us: do not parade a knowing you have not lived.

GATHA 4094 *Social Criticism*

Social criticism, the renunciant for fame

मराठी मूळ

जगीं कीतिन व्हावी । ह्मणोनी जालासी गोसावी॥1॥
बहुत केलें पाठांतर । वर्म राहिलेंसे दूर ॥ध्रु.॥
चित्तीं नाहीं अनुताप। लटिकें भगवें स्वरूप ॥2॥

ENGLISH TRANSLATION

You became a renunciant so that you might gain fame in the world. You have memorized much, but the essence remains far away.

There is no remorse in your chitta; your saffron robes are a lie.

IN PLAIN WORDS

You became a renunciant so the world would give you fame. You memorized a great deal, but the heart of it stayed far away. There is no remorse in your mind. Your saffron robe is a lie.

WHAT IT MEANS

Tukaram is confronting the person who took up renunciation as a way to be admired. He says it plainly: you put on the holy life for fame, not for God. You have memorized scriptures and recitations by the heap, yet the essence, the inner point of it all, has stayed far from you. Without true remorse in the mind, the outer dress means nothing. So he calls the saffron robe itself a lie, because the costume of holiness is worn over an unchanged heart. The reproach asks each of us whether our outer marks of devotion match anything inside.

GATHA 4095 *Worldly Metaphors*

The seal of Vithoba over caste

मराठी मूळ

प्राक्तनाच्या योगें आळशावरी गंगा । स्नान काय जगा करूं नये ॥1॥
उभी कामधेनु मागिलें अंगणीं । तिसी काय ब्राह्मणीं वंदूं नये ॥ध्रु.॥
कोढियाचे हातें परिसें होय सोनें । अपवित्र ह्मणोन घेऊं नये ॥2॥
यातिहीन जाला गांवींचा मोकासी । त्याच्या वचनासी मानूं नये ॥3॥
भावारूढ तुका मुद्रा विठोबाची । न मनी तयांचीं तोंडें काळीं ॥4॥

ENGLISH TRANSLATION

If the Ganga flows toward a lazy man by destiny, should one not bathe in it? If a wish-fulfilling cow stands in the backyard, should a Brahmin not bow to it? If a touchstone turns something to gold in a leper's hand, should one refuse it as impure? If a of lowly station man becomes the village headman, should his command not be obeyed? Says Tuka, the seal of Vithoba is upon me, borne aloft by faith. Those who refuse to honor it have blackened faces.

IN PLAIN WORDS

If by destiny the Ganga flows up to a lazy man, should the world not bathe in it? If the wish-granting cow stands in the back courtyard, should a Brahmin not bow to her? If gold is made by a touchstone held in a leper's hand, should you refuse it as impure? If a man of low birth becomes the headman of the village, should his word not be obeyed? Tuka says: the seal of Vithoba is set on me, and faith holds me up. Those who will not honor it, their faces are blackened.

WHAT IT MEANS

Tukaram piles up four cases to break the rule that worth follows birth or status. If the Ganga reaches even a lazy man, the wish-cow stands in a back yard, a touchstone turns iron to gold in a leper's hand, or a low-born man rises to headman, the gift and the authority are real no matter the vessel that carries them; only a fool refuses them as impure. He turns this on himself: the seal of Vithoba is stamped on him and faith lifts him up, so his own low standing in the world's eyes counts for nothing. The closing line says those who scorn that mark for the sake of his birth are the ones disgraced, their faces blackened. Honor the divine wherever it appears, not the social label on the one who bears it.

GATHA 4096 *Faith and Trust*

Faith, the child's claim on God

मराठी मूळ

बोलिलों उत्कर्षॉ । प्रेमरस दाशत्वें ॥1॥
साच करिता नारायण । जया शरण गेलों तो ॥ध्रु.॥
समर्थ तो आहे ऐसा । धरिली इच्छा पुरवी ॥2॥
तुका ह्मणे लडिवाळाचें । द्यावें साचें करूनियां ॥3॥

ENGLISH TRANSLATION

I have spoken boldly, intoxicated by the devotion of servitude. Narayana, to whom I have surrendered, makes it all come true.

He is powerful enough to fulfill every desire one holds. Says Tuka, the longing of a loving child must be fulfilled in earnest.

IN PLAIN WORDS

I have spoken boldly, drunk on the sweetness of being his servant. Narayana, the one to whom I surrendered, makes my words come true. He is strong enough for this; the desire I held, he fulfills it. Tuka says: what a fondly loved child asks for must be made to come true.

WHAT IT MEANS

Tukaram is owning his bold speech and naming where its confidence comes from. He has spoken out daringly, drunk on the joy of being God's servant, and he is sure Narayana, the one he surrendered to, will make his words come good. The ground of that certainty is simple: God is powerful enough to fulfill any longing held before him. The closing image is intimate and almost demanding: a beloved child's wish has to be granted. Tukaram claims exactly that footing with God, the trusting boldness of a child who knows the parent will not refuse.

GATHA 4097 *The Nature of God*

The Name, his power over death

मराठी मूळ

विचा केला ठोबा । ह्मणोनि नांव तो विठोबा ॥1॥
कां रे नेणां त्याचें नांव । काय वेदासि नाहीं ठाव ॥ध्रु.॥
शेष स्तुती प्रवर्तला । जिव्हा चिरूनि पलंग जाला ॥2॥
तुका ह्मणे सत्ता । ज्याची काळाचिये माथा ॥3॥

ENGLISH TRANSLATION

He stood upon a brick, and so His name became Vithoba. Why do you not know His name? Is there no place for it in the Vedas? Shesha began to praise Him, splitting his tongue into a thousand hoods.

Says Tuka, His authority reigns even over the head of Death.

IN PLAIN WORDS

He made his stand on a brick, and so his name became Vithoba. Why do you not know his name? Is there no place for it in the Vedas? Shesha set about praising him, and split his tongue into many hoods. Tuka says: his rule reaches even to the head of Death.

WHAT IT MEANS

Tukaram is teaching the Name and the greatness behind it. He recalls the story that the Lord stood waiting on a brick at Pandhari, and from that his name became Vithoba; then he challenges the listener, how can you not know this name, when even the Vedas hold a place for it? He says the serpent Shesha exhausted himself in praise until his tongue split into many hoods, an image of praise that can never finish. The closing claim is the largest: this Lord's authority reaches over the very head of Death. The Name we treat as small carries power that nothing, not even death, stands above.

GATHA 4098 *The Necessity of Experience*

Self-knowledge cannot be told, only shared

मराठी मूळ

भ्रतारअंगसंगें सुखाची वेवस्था । आधीं तों सांगतां नये कोणा ॥1॥
तथापि सांगणें कुमारिकेपाशीं । ते काय मानसीं सुख मानी ॥ध्रु.॥
तैसा आत्मबोध आधीं बोलों नये । बोलासी तो काय सांपडेल ॥2॥
तथापि सांगणें बहिर्मुखापाशीं । तो काय संतोषासी मूळ होय ॥3॥
तुका ह्मणे संत सुखाचे विभागी । ब्रह्मानंद जगीं साधुरूपें ॥4॥

ENGLISH TRANSLATION

The bliss of union with one's beloved cannot be described beforehand to anyone. Yet even when one tells an unmarried girl about it, does she truly feel that joy in her heart? In the same way, the knowledge of the Self should not be spoken of prematurely; can it be captured in words alone? Even so, telling an outward-facing person about it will not make him the source of true contentment.

Says Tuka, the saints share in the bliss of the Self; Brahmananda walks the world in the form of holy beings.

IN PLAIN WORDS

The joy of union with one's beloved cannot be described beforehand to anyone. Even if you tell it to an unmarried girl, does she feel that joy in her heart? In the same way, the knowledge of the Self should not be spoken of before its time. Can it be caught in words at all? And even if you tell an outward-turned person, will that make him the source of true contentment? Tuka says: the saints share in this joy of the Self. The bliss of Brahman walks the world in the form of the holy.

WHAT IT MEANS

Tukaram is explaining why the knowledge of the Self cannot simply be handed over in speech. He uses a frank human comparison: the bliss of union with one's beloved cannot be told in advance, and describing it to an unmarried girl gives her no taste of it. Self-knowledge is the same; it should not be spoken of prematurely, and words can never truly hold it, least of all for a person whose attention is turned outward. So where does it actually pass from one to another? In the company of the saints, who themselves share in that bliss. He ends with the point of the whole poem: the joy of Brahman does not live only in scripture but moves through the world in living, holy people, and that is where it is caught.

GATHA 4099 *Social Criticism*

Social criticism, the lawlessness of the age

मराठी मूळ

कलयुगामाजी थोर जालें बंड । नष्ट लोक लंड जाले फार ॥1॥
न धरिती सोय न पुसती कोणा । येतें जैसें मना तैसें चाले ॥ध्रु.॥
सज्जनाचा वारा टेकों नेदी द्वारा । ऐसिया पामरा तारी कोण ॥2॥
विश्वास तयाचा बैसेना कोठें ही । स्तुति निंदा पाहीं जीवीं धरी ॥3॥
तुका ह्मणे कैसें केलें नारायणें । जाणावें हें कोणें तयाविण ॥4॥

ENGLISH TRANSLATION

In the Kali Yuga, great disorder has arisen. Wicked and brazen people have multiplied.

They follow no guidance and ask no one; they act on whatever enters their minds. They will not let the breeze of a good person touch their door; who can save such wretches? Trust cannot be placed in them anywhere; they cherish both praise and blame equally.

Says Tuka, how strange is this creation of Narayana. Who but He can understand it?.

IN PLAIN WORDS

In the Kali age a great disorder has risen up. Wicked and brazen people have grown many. They keep to no right way and ask no one; whatever comes into the mind, that is how they go. They will not let the breeze of a good man touch their door. Who can carry such wretches across? No trust will settle on them anywhere; they hold praise and blame as one and the same in their hearts. Tuka says: what a thing Narayana has made. Who but he could understand it?

WHAT IT MEANS

Tukaram is lamenting the moral chaos he sees in the present age. He describes people grown wicked and shameless in great numbers, who follow no settled way and consult no one, acting only on whatever impulse rises in the mind. They will not even let the breeze of a good person reach their door, shutting out the one influence that might save them; trust cannot rest on them, and they treat praise and blame as equal, indifferent to either. The point lands on self-examination: these are not distant monsters but the patterns of a heart closed to good company and ungoverned by any inner standard. Tukaram hands the riddle back to God, wondering how such a creation came to be and admitting that only Narayana can understand it.

GATHA 4100 *Worldly Metaphors*

Social criticism, the man who steals credit

मराठी मूळ

आपुली बुटबुट घ्यावी । माझी परताप द्यावी ॥1॥
आपुला मंत्र नव्हे बरा । माझा बईल चुकला मोरा ॥2॥
तुका ह्मणे ऐशा नरा । परिस न झोंबे खापरा ॥3॥

ENGLISH TRANSLATION

He wants to keep his own faults to himself and have my accomplishments credited to him. His own mantra does not work, yet he says my bull missed the peacock.

Says Tuka, a touchstone will not cling to a potsherd, no matter what such a man does.

IN PLAIN WORDS

He wants to keep his own faults to himself and have my good work handed over to him. His own charm does not work, yet he says my bull missed the peacock. Tuka says: with a man like this, a touchstone will not cling to a potsherd.

WHAT IT MEANS

Tukaram is exposing the man who hoards his own faults while claiming another's merit. He keeps his shortcomings hidden and tries to have Tukaram's accomplishments credited to himself; his own efforts come to nothing, yet he turns and blames Tukaram for missing the mark. The closing proverb names the pattern: a touchstone will not cling to a broken shard of clay. Just as a touchstone cannot turn worthless pottery into gold, no real worth will fasten onto a man of this character, however he postures. The warning is against the habit of grabbing credit and shifting blame, which leaves a person unchanged no matter what he claims.

GATHA 4101 *True Worship*

The Name, fearless kirtan

मराठी मूळ

भावभक्तिवादें करावें कीर्तन । आशाबधी मन करुं नये ॥1॥
अन्न पाणी धन द्रव्य नारायण । विठ्ठला वांचून बोलूं नये ॥ध्रु.॥
सप्रेम करावें देवाचें कीर्तन । भय द्या सोडून शरीराचें॥2॥
तरी मग जोडे विठ्ठलनिधान । केलिया कीर्तन सिद्ध पावे ॥3॥
देव जोडिलिया तया काय उणें । तुका ह्मणे मन धीट करा ॥4॥

ENGLISH TRANSLATION

Perform kirtan with sincere devotion and feeling. Do not let the mind become bound by desire.

Food, water, wealth, and riches are all Narayana; speak of nothing but Vitthal. Perform God's kirtan with genuine love, abandoning all fear for the body.

Then the treasure of Vitthal is won; kirtan performed this way reaches perfection. Says Tuka, when God is won, what can be lacking? Make your mind bold.

IN PLAIN WORDS

Sing kirtan with sincere feeling and love. Do not let your mind be bound by desire. Food, water, wealth, and riches: all of it is Narayana. Speak of nothing but Vitthal. Sing God's kirtan with love, and let go of all fear for the body. Then the treasure of Vitthal is won; kirtan done this way reaches its fulfillment. When God is won, what could be lacking? Tuka says: make your mind bold.

WHAT IT MEANS

Tukaram lays out how kirtan is to be done and what it asks of you. Sing with real feeling, not with a mind hooked on what you want, and treat everything you depend on, food and water and money, as Narayana, while letting your speech rest on Vitthal alone. The hard turn is the body: love must drop its fear for it, because clinging to the body keeps the mind small. Do this and the whole treasure is yours, and with God won, nothing is left to lack. So his last word is not gentle but a command to the timid heart: make your mind bold.

GATHA 4102 *Worldly Metaphors*

Metaphor, merit ripens the mind

मराठी मूळ

चोरासी चांदणें वेश्येसी सेजार । परिसेंसी खापर काय होय ॥1॥
दुधाचे आधणीं वैरिले पाषाण । कदा काळीं जाण पाकनव्हे ॥2॥
तुका ह्मणे जरि पूर्वपुण्यें सिद्ध । तरि च राहे बुद्ध संतसंगीं॥3॥

ENGLISH TRANSLATION

Moonlight is wasted on a thief, and a courtesan's bed on a potsherd; a touchstone cannot change a potsherd into gold. Stones placed in boiling milk will never cook, no matter how long you wait.

Says Tuka, only if past merit is ripe does the mind come to rest in the company of saints.

IN PLAIN WORDS

Moonlight is wasted on a thief. A courtesan's bed is wasted on a potsherd. A touchstone cannot turn a potsherd into gold. Put stones in boiling milk and they will never cook, however long you wait. Tuka says: only if past merit is ripe does the mind come to rest in the company of saints.

WHAT IT MEANS

Tukaram strings together images of the wrong thing meeting the wrong receiver: light on a thief who fears it, a touchstone helpless against a potsherd, stones that will not soften in milk. The point is that the best gift does nothing if the one receiving it has no capacity to take it in. He then turns this to the inner life: keeping company with saints is the same kind of gift, and the mind only settles there when something in you is already ripe. He calls that ripeness past merit, naming a sober truth that the receiver, not just the giver, decides whether grace lands.

GATHA 4103 *Worldly Metaphors*

Metaphor, teaching wasted on the fool

मराठी मूळ

रोगिया मिष्टान्न मर्कटा चंदन । कागासी लेपन कर्पूराचें ॥1॥
निर्नासिका जैसा नावडे आरिसा । मूर्खालागीं तैसा शास्त्रबोध ॥ध्रु.॥
दास तुका ह्मणे विठ्ठलउदारें । अज्ञानअंधारें दूरी केलें ॥2॥

ENGLISH TRANSLATION

Rich food is wasted on a sick man, sandalwood on a monkey, and a camphor paste on a crow. A mirror is hateful to one who has lost his nose; so too is scriptural teaching to a fool.

Says Tuka, the generous Vitthal has driven away the darkness of ignorance.

IN PLAIN WORDS

Rich food is wasted on a sick man. Sandalwood is wasted on a monkey. Camphor paste is wasted on a crow. A mirror is hateful to a man who has lost his nose. So is scriptural teaching to a fool. Tuka, the servant, says: the generous Vitthal has driven away the darkness of ignorance.

WHAT IT MEANS

Tukaram piles up images of good things offered to those who cannot use them, ending with the sharpest one: a mirror hated by the man with no nose, because it only shows him what he lacks. To the fool, scripture is the same; its teaching only irritates, since he has no eye to receive it. The point is aimed at a pattern, the closed mind that resents the very thing that could free it, not at sneering. Tukaram then turns it on himself in gratitude: he was that darkness, and the generous Vitthal drove it away.

GATHA 4104 *Worldly Metaphors*

Metaphor, guard the essence

मराठी मूळ

मथनासाटीं धर्माधर्म । त्याचें वर्म नवनीत ॥1॥
तें चि तें घाटूं नये । आलें जाय नासूनि ॥ध्रु.॥
सांभाळावें वरावर । वर्म दूर न वजावें ॥2॥
तुका ह्मणे घालें पोट । मग बोटचांचणी॥3॥

ENGLISH TRANSLATION

Dharma and adharma are like the churning; the butter is their inner essence. That essence should not be handled carelessly; it spoils if it comes and goes.

Guard it carefully, layer upon layer; do not let the essence drift far. Says Tuka, first fill the belly, then pick at the crumbs.

IN PLAIN WORDS

Dharma and adharma are like the churning. The butter is their inner essence. That essence should not be handled carelessly; it comes and it spoils. Guard it carefully, layer upon layer. Do not let the essence drift far. Tuka says: first fill the belly, then pick at the crumbs.

WHAT IT MEANS

Tukaram uses the churning of milk as a picture of weighing right and wrong: the labor of sorting dharma from adharma yields one fine thing, the butter, which is the real essence underneath. That essence is delicate; handle it roughly and it spoils, so it must be kept close and guarded, never allowed to drift out of reach. His closing image is homely and practical: take the substantial nourishment first, then bother with the scraps. The teaching is to seize and protect the core truth and not lose it in fussing over the details around it.

GATHA 4105 *Surrender and Acceptance*

Surrender, all in Your hands

मराठी मूळ

माझा घात पात अथवा हित फार । अवघा विचार तुझ्या हातीं ॥1॥
ठेवुनि जीव भाव तुझ्या ठायीं चित्त । राहिलों निवांत पांडुरंगा ॥ध्रु.॥
चित्ताचा चाळक बुद्धीचा जनिता । काय नाहीं सत्ता तुझे हातीं ॥2॥
तुका ह्मणे काय करिसी तें पाहीन । ठेविसी राहीन सुखें तेथें ॥3॥

ENGLISH TRANSLATION

My ruin or my great welfare, every consideration is in Your hands. Having placed my life, my devotion, and my mind in You, I remain at peace, O Panduranga.

You are the mover of the mind and the father of the intellect; is there anything beyond Your power? Says Tuka, I will watch whatever You do with me. Wherever You place me, I will stay there happily.

IN PLAIN WORDS

My ruin or my great good: every reckoning of it is in Your hands. I have placed my life, my devotion, and my mind in You, and I rest at peace, O Panduranga. You are the one who moves the mind and fathers the intellect. Is anything beyond Your power? Tuka says: I will watch whatever You do with me. Wherever You place me, I will stay there happily.

WHAT IT MEANS

This is a poem of handing everything over. Tukaram says his harm and his welfare alike are no longer his to manage; the whole accounting belongs to Panduranga, and having given his life, his feeling, and his mind, he can finally rest. His reason is that God already runs the very mind and intellect that would otherwise do the worrying, so nothing lies outside that power. The result is a settled trust without conditions: he will simply watch what God does and stay content wherever he is placed. The peace is not passive resignation but the relief of a mind that has stopped fighting for control.

GATHA 4106 *The Saints*

The saints, dust as holy water

मराठी मूळ

संतपाउलें साजिरीं । गंगा आली आह्मांवरी ॥1॥
जेथें पडे रजधुळी । तेथें करावी अंघोळी ॥ध्रु.॥
स्वेतबंद वाराणसी। अवघीं तीर्थॉ तयापासीं ॥2॥
तुका ह्मणे धन्य जालों । संतसागरीं मिळालों ॥3॥

ENGLISH TRANSLATION

The beautiful feet of the saints have brought the Ganga flowing over us. Wherever the dust of their feet falls, there one should bathe.

The holy city of Varanasi, and all the sacred waters, reside near them. Says Tuka, blessed am I, for I have merged into the ocean of the saints.

IN PLAIN WORDS

The beautiful feet of the saints have brought the Ganga flowing over us. Wherever the dust of their feet falls, there one should bathe. Varanasi and all the holy waters live near them. Tuka says: blessed am I, for I have merged into the ocean of the saints.

WHAT IT MEANS

Tukaram turns the geography of pilgrimage inside out. The sacred river does not wait at a distant place; it flows wherever the saints walk, so the true bathing ground is the dust of their feet right here. Varanasi and every holy water already dwell beside them, which means the company of the saints is itself the pilgrimage. He ends in plain gratitude: to be among them is not to visit the ocean but to dissolve into it. The claim is that nearness to living holy people outweighs any famous shrine.

GATHA 4107 *Faith and Trust*

Faith, God as parent

मराठी मूळ

न घडे मायबापें बाळकाचा घात । आपणादेखत होऊं नेदी ॥1॥
कां मी मनीं चिंता वाहूं भय धाक । काय नव्हे एक करितां तुज ॥ध्रु.॥
वर्म जाणे त्याच्या हिताचे उपाय । तान भूक वाहे कडिये खांदीं ॥2॥
तुका ह्मणे तूं गा कृपावंत भारी । ऐसें मज हरी कळों आलें ॥3॥

ENGLISH TRANSLATION

A mother and father would never harm their child; they would not let harm come even before their own eyes. Then why should I carry worry, fear, and dread in my mind? Is anything impossible for You? A parent knows the remedies for the child's welfare, carrying its hunger and thirst upon hip and shoulder.

Says Tuka, You are exceedingly compassionate, O Hari. This I have come to understand.

IN PLAIN WORDS

A mother and father would never harm their child. They would not let harm come to it before their own eyes. So why should I carry worry, fear, and dread in my mind? Is anything impossible for You? A parent knows the remedies for the child's welfare, and carries its hunger and thirst on hip and shoulder. Tuka says: You are exceedingly compassionate, O Hari. This I have come to understand.

WHAT IT MEANS

Tukaram argues himself out of fear by picturing God as a parent. No mother or father lets their child come to harm in front of them, so his own dread is misplaced and even insulting to that care. He notes that a parent not only protects but knows the cure for what ails the child and carries its hunger and thirst as its own. The point is that anxiety is faithlessness; it acts as if God were less attentive than an ordinary parent. His conclusion is quiet certainty: he has come to understand that Hari's compassion is greater than he feared, so the worry can be set down.

GATHA 4108 *The Power of the Name*

The Name, the sword of peace

मराठी मूळ

करावें कीर्तन । मुखीं गावे हरिचे गुण ॥1॥
मग कांहीं नव्हे बाधा । काम दुर्जनाच्या क्रोधा ॥ध्रु.॥
शांतिखड्ग हातीं। काळासी ते नागविती ॥2॥
तुका ह्मणे दाता सखा । ऐसा अनंतासारिखा ॥3॥

ENGLISH TRANSLATION

Perform kirtan and sing the virtues of Hari. Then no harm can come from lust, the wicked, or anger.

Those who hold the sword of peace in hand can outwit even Death. Says Tuka, there is no friend and benefactor like the Infinite One.

IN PLAIN WORDS

Sing kirtan, and let your mouth sing the virtues of Hari. Then no harm can come to you, not from lust, not from the wicked, not from anger. Those who hold the sword of peace in hand strip even Death of its power. Tuka says: there is no giver and friend like the Infinite One.

WHAT IT MEANS

Tukaram makes the Name a defense. Once the mouth is busy singing Hari's praises, the usual attackers, lust, wicked people, and anger, find no opening to wound you. He gives the singer a paradoxical weapon: a sword of peace, which disarms even Death, the one enemy no ordinary blade can touch. The stakes are large: kirtan is not decoration but protection against everything that ruins a life. He closes by naming why this works, that the Infinite One is a friend and giver beyond any other, so leaning on that Name is the safest stance there is.

GATHA 4109 *Devotion to Vitthal*

Devotion, glory beyond writing

मराठी मूळ

तुझी कीर्ती सांगों तुजपुढें जरी । ब्रह्मांडीं ही हरी माईना ते ॥1॥
मेरूची लेखणी सागराची शाई । कागद हा मही न पुरे चि ॥ध्रु.॥
अनंत अपार आपंगिले भक्त । माझें चि संचित ओडवेना ॥2॥
तुका ह्मणे तुह्मां बोल नाहीं देवा । पामरें म्यां सेवा केली नाहीं ॥3॥

ENGLISH TRANSLATION

If I were to recount Your glory before You, O Hari, even the universe could not contain it. If Mount Meru were the pen, the ocean the ink, and the earth the paper, still it would not suffice.

Countless devotees have You embraced; only my own accumulated merit falls short. Says Tuka, there is no fault in You, O God. It is this pitiable one who has failed to serve You.

IN PLAIN WORDS

If I tried to recount Your glory to Your face, O Hari, the whole universe could not hold it. If Mount Meru were the pen, the ocean the ink, and the earth the paper, even that would not be enough. You have taken in countless, boundless devotees; only my own store of merit falls short. Tuka says: there is no fault in You, O God. It is this poor wretch who has not served You.

WHAT IT MEANS

Tukaram reaches for the largest measures he can name, the universe, Meru as a pen, the ocean as ink, and finds them all too small to write God's glory. Against that boundlessness he sets a single shortfall, and he is careful to locate it correctly. God has gathered in countless devotees without limit; if Tukaram has not been gathered, the lack is not in God's reach but in his own thin store of merit. So he refuses to blame heaven for any distance he feels. The fault, he insists, is entirely his own failure to serve, a deliberate humility that keeps the door open rather than shutting it in resentment.

GATHA 4110 *The Nature of God*

Nature of God, grace over effort

मराठी मूळ

काय साधनाच्या कोटी । केल्या आटी होती त्या॥1॥
देव कृपा करी जरी । होय उजरी स्वरूपीं ॥ध्रु.॥
केले होते चिंता श्रम । उपरम न होतां ॥2॥
तुका ह्मणे कळों आलें । सर्व जालें आपरूप ॥3॥

ENGLISH TRANSLATION

What use are millions of spiritual practices and strivings? If God is gracious, illumination dawns within the Self. All the anxiety and labor one has endured come to rest only when He grants His grace.

Says Tuka, now I understand: everything has become a revelation of the Self.

IN PLAIN WORDS

What use are millions of practices and strivings? They only wear you out. If God shows grace, the light dawns within the Self. All the worry and the labor went on without rest until then. Tuka says: now I understand. Everything has become the Self's own form.

WHAT IT MEANS

Tukaram weighs effort against grace and finds effort, by itself, exhausting and empty. Countless disciplines only grind a person down; the actual opening, the light within, comes when God is gracious. He admits that all his own anxiety and toil never came to rest while he was relying on them. The realization that ends the poem reframes everything: once grace dawns, he sees that all of it, the whole world, was always the Self's own form. The point is not that practice is worthless but that it cannot manufacture what only grace reveals.

GATHA 4111 *The Power of the Name*

The Name, the song enough

मराठी मूळ

तुज काय करूं मज एक सार । अमृतसागर नाम तुझें ॥1॥
काय येणें उणें आह्मां तयापोटीं । गोवितां हे कंठीं कामधेनु ॥ध्रु.॥
नोळखे तानुलें माय ऐसी कोण । वोरसे देखून शोक त्याचा ॥2॥
जो नाहीं देखिला याचक नयनीं । तो पावे घेउनि लज्जा दान ॥3॥
नामासाटीं प्राण सांडियेला रणीं । शूर ते भांडणीं न फिरती ॥4॥
तुका ह्मणे आह्मी गातां गीतीं भला । भेटूनी विठ्ठला काय चाड ॥5॥

ENGLISH TRANSLATION

What shall I offer You? I have one treasure: Your name, an ocean of nectar. What could be lacking when we tie this wish-fulfilling cow to our necks? What kind of mother does not recognize her hungry child? She overflows with milk upon seeing its distress.

He who has never seen a supplicant before His eyes gives with such bashful generosity. Warriors who gave their lives on the battlefield for the sake of the Name never turned back.

Says Tuka, when we sing Your songs so well, what further need is there to meet Vitthal in person?.

IN PLAIN WORDS

What shall I give You? I have one treasure: Your name, an ocean of nectar. What could we lack with this wish-granting cow tied at our throat? What mother does not know her hungry child? She overflows with milk the moment she sees its distress. He who never saw a beggar before His eyes gives, and gives bashfully. Warriors who threw away their lives in battle for the Name never turned back. Tuka says: when we sing Your songs well, what need is left to meet Vitthal in person?

WHAT IT MEANS

Tukaram asks what a poor man could possibly offer God and answers that he already holds the one treasure, the Name, an ocean of nectar and a wish-granting cow worn at the throat. He stacks up reasons it is enough: God responds like a mother whose milk lets down at the mere sight of her child's hunger, giving even before being asked and almost shy in His generosity. He recalls warriors who died for the Name and never retreated, showing how total a hold it can take. The startling close is his claim that singing the songs well makes meeting Vitthal in the flesh almost beside the point, because the Name already delivers the whole of God.

GATHA 4112 *Autobiography*

Autobiography, the saints lifted me

मराठी मूळ

कृपेचे सागर हे साधुजन । तिंहीं कृपादान केलें मज॥1॥
बोबडे वाणीचा केला अंगीकार । तेणें माझा ि◌स्थर केला जीव ॥ध्रु.॥
तेणें सुखें मन ि◌स्थर जालें ठायीं । संतीं दिला पायीं ठाव मज ॥2॥
नामी नामी ऐसें बोलिलों वचन । तें माझें कल्याण सर्वस्व ही ॥3॥
तुका ह्मणे जालों आनंदनिर्भर । नाम निरंतर घोष करुं ॥4॥

ENGLISH TRANSLATION

The saints are oceans of grace. They bestowed their merciful gift upon me.

They accepted my faltering, lisping speech, and by that my jiva was steadied. With that happiness, my mind became firm in its place; the saints granted me a spot at their feet.

I stammered "Name, Name" as my only utterance, and that became my salvation and everything. Says Tuka, I am brimming with bliss. Let us raise the constant chorus of the Name.

IN PLAIN WORDS

The saints are oceans of grace. They gave me their merciful gift. They accepted my faltering, lisping speech, and by that my soul was steadied. With that happiness my mind grew firm in its place; the saints gave me a spot at their feet. I could only stammer "Name, Name," and that became my whole salvation. Tuka says: I am brimming with bliss. Let us raise the Name's unbroken chorus.

WHAT IT MEANS

Tukaram tells how the saints rescued him. They are oceans of grace, and their gift to him was simple acceptance: they took in his clumsy, lisping speech instead of despising it, and that welcome alone steadied his wavering soul. Given a place at their feet, his mind settled and grew firm. He had nothing eloquent to offer, only the stammered cry of the Name, yet that became his entire salvation. The poem ends in overflow, with Tukaram so full of bliss that he calls everyone to keep the chorus of the Name unbroken.

GATHA 4113 *Devotion to Vitthal*

Devotion, the house where peace lives

मराठी मूळ

भक्तीचें वर्म जयाचिये हातीं । तया घरी शांति दया ॥1॥
अष्टमार्सिद्ध वोळगती द्वारीं । न वजती दुरी दवडितां॥ध्रु.॥
तेथें दुष्ट गुण न मिळे निशेष । चैतन्याचा वास जयामाजी ॥2॥
संतुष्ट चित्त सदा सर्वकाळ । तुटली हळहळ त्रिगुणाची ॥3॥
तुका ह्मणे येथें काय तो संदेह । आमचें गौरव आह्मी करूं ॥4॥

ENGLISH TRANSLATION

In the home of one who holds the secret of devotion, there dwell peace and compassion. The eight mystic powers wait at his door and will not leave even when driven away.

No evil quality can enter where pure consciousness resides. The mind is content at all times; the agitation of the three gunas has been severed.

Says Tuka, what doubt can remain here? We shall celebrate our own glory.

IN PLAIN WORDS

In the house of one who holds the secret of devotion, peace and compassion live. The eight mystic powers wait at his door. Drive them away, and they will not go far. No evil quality can enter there. Pure consciousness lives in that place. The mind is content, always, at every hour. The ache of the three gunas has been cut. Tuka says: what doubt is left here? We will sing our own glory.

WHAT IT MEANS

Tukaram describes what devotion does to a person from the inside. He says the one who carries the secret of bhakti becomes a house where peace and compassion settle, and where the very powers that others chase, the eight siddhis, hang about the door uninvited and refuse to leave. The point is not the powers but the indifference to them: when consciousness itself is at home in you, no wicked quality can find a foothold, and the restless pull of

the three gunas, the whole machinery of craving and reaction, goes quiet. The closing boast is deliberate. Having given himself away to God, he claims the right to celebrate the glory that is now his, because it is no longer separate from God's.

GATHA 4114 *Faith and Trust*

Faith, only the real holds

मराठी मूळ

साच हा विठ्ठल साच हें करणें । संत जें वचनें बोलियेले ॥1॥
साच तें स्वहित साच ते प्रचित । साच वेद नीत सांगतील ॥2॥
तुका ह्मणे घेती साच साच भावें । लटिकें वर्म ठावें नाहीं त्यांसी ॥3॥

ENGLISH TRANSLATION

Vitthal is real, and real is the practice that the saints have spoken of in their words. Real is one's own welfare, real is direct experience, and real is what the Vedas truthfully declare.

Says Tuka, those who receive with genuine faith find the truth. Those who deal in falsehood do not know the secret.

IN PLAIN WORDS

Vitthal is real. This practice is real, the practice the saints spoke of in their words. Your own welfare is real. Direct experience is real. What the Vedas truly declare is real. Tuka says: those who take it up with real faith receive the truth. Those who deal in falsehood do not know the secret.

WHAT IT MEANS

Tukaram is drawing a single line through everything that matters and calling it real. Vitthal is real, the saints' instruction is real, one's own true good is real, and so is the firsthand experience that confirms it and the truth the Vedas declare. He is insisting that these are not opinions to weigh but facts to stand on. The test he names is faith: what you receive depends on what you bring, and the one who comes with genuine sincerity finds the truth, while the one who trades in pretense stays locked outside the secret.

GATHA 4115 *Worldly Life*

Withdrawal, the company that wearies

मराठी मूळ

संगें वाढे सीण न घडे भजन । त्रिविध हें जन बहु देवा ॥1॥
याचि दुःखें या जनाचा कांटाळा । दिसताती डोळां नानाछंद ॥ध्रु.॥
एकविध भाव राहावया ठाव । नेदी हा संदेह राहों चित्तीं ॥2॥
शब्दज्ञानी हित नेणती आपुलें । आणीक देखिलें नावडे त्या ॥3॥
तुका ह्मणे आतां एकलें चि भलें । बैसोनि उगलें राहावें तें ॥4॥

ENGLISH TRANSLATION

In the company of worldly people, weariness grows and devotion does not happen. The people of this world are of three kinds, O God.

It is this very sorrow over people that makes me weary of them; their endless whims fill my eyes. There is no place for single-pointed devotion to remain; doubt does not allow it to settle in the mind.

The book-learned do not know their own good, nor do they like what they see in others. Says Tuka, now it is best to be alone, to sit quietly by oneself.

IN PLAIN WORDS

In company, weariness grows and devotion does not happen. The people of this world are of three kinds, O God. It is this very sorrow over people that wearies me of them. Their endless whims are before my eyes. There is no room left for single-pointed love to stay. Doubt will not let it settle in the mind. The book-learned do not know their own good, and they do not like what they see in others. Tuka says: now it is best to be alone, to sit quietly by oneself.

WHAT IT MEANS

Tukaram is telling God why he is pulling back from people. He has found that crowded company drains him and crowds out devotion, because the endless whims and divisions of others keep his mind unsettled and leave no room for single-pointed love to take root. He is hardest on the merely book-learned, who miss their own good and cannot bear what they see in others, naming a pattern, not despising the persons caught in it. The conclusion is a deliberate retreat: better to sit alone and quiet than to lose the one thing in the noise of many.

GATHA 4116 *The Necessity of Experience*

Realization, the show and the real

मराठी मूळ

तुझें वर्म आह्मां कळों आलें सुखें । संतांचिया मुखें पांडुरंगा ॥1॥
अवघा चि नट वाउगा पसारा । चेईला तूं खरा तूं चि एक ॥ध्रु.॥
ह्मणउनि देहबुद्धि नासिवंता । नातळे या चित्ता नेदावया ॥2॥
सोय हे लागली पुढिलांची वाट । पावले जे नीट तुजपाशीं ॥3॥
तुका ह्मणे नाहीं कोणासवें काज । बोलायाचें मज अंतरींचें ॥4॥

ENGLISH TRANSLATION

Your secret has become happily known to me through the mouths of the saints, O Panduranga. This entire spectacle is a mere show, a vain display.

You alone are the real one who has truly awakened. Therefore I will not let the perishable body-consciousness touch my mind.

I have found the path of those who went before, those who reached You directly. Says Tuka, I have no business with anyone else. What I must speak is from the depths of my heart.

IN PLAIN WORDS

Your secret has come to me, happily, through the mouths of the saints, O Panduranga. The whole thing is a stage, an empty display. You are the real one, awake. You alone are the one. So I will not let perishing body-consciousness touch my mind. I will not give it room. I have found the path of those who went before, those who reached straight to You. Tuka says: I have no business with anyone else. What I have to say is from inside my heart.

WHAT IT MEANS

Tukaram says the saints handed him the secret, and the secret undoes the world he was taking seriously. He now sees the whole spread of things as a staged show, a vain display, with only one waking reality behind it, which is Panduranga. From this he draws a practical rule: he refuses to let body-consciousness, the sense of being this perishable self, touch his mind at all. Following the straight path the earlier saints walked to God, he renounces every other concern, and the closing line marks that this is not theory borrowed from others but something spoken from his own inner depth.

GATHA 4117 *The Necessity of Experience*

Liberation, the root cut

मराठी मूळ

पुण्यपापा ठाव नाहीं सुखदुःखा । हानिलाभशंका नासलिया ॥1॥
जिंता मरण आलें आप पर गेलें । मूळ छेदियेलें संसाराचें ॥ध्रु.॥
अधिकार जाती वर्णधर्मयाती । ठाव नाहीं सत्यअसत्याशी ॥2॥
जन वन भिन्न आचेत चळण । नाहीं दुजेपण ठाव यासी ॥3॥
तुका ह्मणें देह वाईलें विठ्ठलीं । तेव्हां च घडली सर्व पूजा ॥4॥

ENGLISH TRANSLATION

There is no place for merit or sin, pleasure or pain, once the fear of loss and gain is destroyed. Living death has come: self and other are gone, and the very root of worldly existence has been cut.

Authority, caste, and creed lose their ground; truth and falsehood themselves have no place. Town and forest, stillness and motion, are no longer separate; there is no room for duality.

Says Tuka, when the body was offered to Vitthal, all worship was at once complete.

IN PLAIN WORDS

There is no place for merit or sin, none for pleasure or pain, once the fear of loss and gain is gone. Living, death has come. Self and other are gone. The root of worldly life is cut. Authority, caste, the duties of birth, all lose their ground. Truth and falsehood have no place. Town and forest, stillness and motion, are no longer two. There is no room left for duality. Tuka says: when the body was given to Vitthal, all worship was complete at once.

WHAT IT MEANS

Tukaram is describing what is left after the self dies while the body still lives. Once the fear of loss and gain dissolves, the whole grid of opposites loses its hold: merit and sin, pleasure and pain, self and other, even the social map of caste and authority and the line between true and false. He says town and forest, stillness and motion, are no longer separate, because duality itself has no foothold anymore. The radical claim is in the last line: he did not perform countless rites; he simply gave the body to Vitthal, and in that single act of surrender every form of worship was already finished.

GATHA 4118 *Surrender and Acceptance*

Surrender, only the place of a servant

मराठी मूळ

संकोचतो जीव महत्त्वाच्या भारें । दासत्व चि बरें बहु वाटे ॥1॥
कळावी जी माझी आवडी हे संतां । देणें तरि आतां हें चि द्यावें ॥ध्रु.॥
तुमचे चरण पावविलों सेवा । ह्मणउनि हेवा हा चि करीं ॥2॥
विनउनी तुका वंदितो चरण । लेखा रजरेण चरणींचें॥3॥

ENGLISH TRANSLATION

The jiva shrinks under the weight of greatness; servitude feels far better. May the saints know my longing.

If anything is to be given me, let it be this: the privilege of serving at your feet. Therefore this alone is my aspiration.

Says Tuka, humbly I bow at your feet. Count me as the dust beneath your steps.

IN PLAIN WORDS

The jiva shrinks under the weight of greatness. To be a servant feels far better. Let the saints know this longing of mine. If anything is to be given to me now, give only this. You brought me to the service of your feet. So this alone is what I covet. Tuka says: humbly I bow at your feet. Count me as the dust of the dust at your feet.

WHAT IT MEANS

Tukaram is refusing greatness and asking for the lowest place instead. He says the soul cannot bear the burden of being made great; what feels right, what it can carry, is the place of a servant. So when he asks the saints to grant his one desire, the desire is not power or honor but the privilege of serving at the feet he has already been brought to. He ends by asking to be counted as the dust beneath the dust of those feet, which is the whole prayer: let me be small enough to belong here.

GATHA 4119 *Faith and Trust*

Faith, the near and the far shore

मराठी मूळ

देव कैंचा तया दुरी । भाका बरी करुणा ॥1॥
आळवित्या न लगे धर । माय जाणे रे भातुकें ॥ध्रु.॥
नावे तरी ज्याचा भार । पैल पार जवळी त्या ॥2॥
आतां परदेशी तुका । जाला लोकांवेगळा ॥3॥

ENGLISH TRANSLATION

How can God be far from one whose call is sincere? A mother knows the child's little desires without being told. The boat carries whatever burden is placed upon it; the far shore is near for the one who boards.

Says Tuka, now Tuka has become a stranger to this world, set apart from all people.

IN PLAIN WORDS

How can God be far from the one whose call is sincere? A mother knows her child's small wants before they are spoken. The boat carries whatever weight is put on it. For the one who steps aboard, the far shore is near. Tuka says: now Tuka has become a stranger, set apart from all people.

WHAT IT MEANS

Tukaram is answering the fear that God is distant. He says distance is not the issue when the call is sincere, just as a mother reads her child's small needs without being told. The boat image makes the same point about effort: you do not swim the river, you board, and then whatever burden you carry the boat carries, and the far shore that looked impossible is suddenly close. The last line names the cost and the freedom together: leaning wholly on God has made him a stranger to ordinary people, set apart, which he reports without complaint.

GATHA 4120 *Social Criticism*

Social criticism, the man who is no man

मराठी मूळ

भक्ति ज्याची थोडी । पूर्ण विषयांची गोडी ॥1॥
तो नर चि नव्हे पाहीं । खर जाणावा तो देहीं ॥ध्रु.॥
भजन पूजन ही नेणे । काय स्वरूपासी जाणे ॥2॥
तुका ह्मणे त्याला । भोवंडून बाहेर घाला ॥3॥

ENGLISH TRANSLATION

One whose devotion is meager and whose relish for sensory pleasures is full is no true human being. Know him to be a donkey in a human body.

He knows neither worship nor prayer; how then can he know the Self? Says Tuka, spin him around and throw him out.

IN PLAIN WORDS

His devotion is small. His relish for sense-pleasures is full. Look: he is no man at all. Know him to be a donkey in a human body. He does not know worship or prayer. How then would he know the Self? Tuka says: spin him around and throw him out.

WHAT IT MEANS

Tukaram is taking the measure of a life and finding it empty. The person he draws is unbalanced in a precise way: almost no devotion, full appetite for the senses, and on that count he says the human shape is wasted, a beast wearing a man's body. The reason follows: someone who has never even taken up worship or prayer has no way to reach the Self at all. The harsh closing line is aimed at the pattern of a wholly self-indulgent, godless life, and read against oneself it is a warning: do not be the figure that gets spun around and put out.

GATHA 4121 *Worldly Metaphors*

Metaphor, grand kin and an empty bowl

मराठी मूळ

समुद्र हा पिता बंधु हा चंद्रमा । भगिनी ते रमा शंखाची या ॥1॥
मेहुणा जयाचा द्वारकेचा हरि । शंख दारोदारीं भीक मागे ॥2॥
दुष्ट हें जाणावें आपुलें स्वहित । तुका ह्मणे मात ऐसी आहे ॥3॥

ENGLISH TRANSLATION

The ocean is the conch's father, the moon is its brother, Lakshmi born of the ocean is its sister. Its brother-in-law is Hari of Dwaraka.

Yet the conch goes begging from door to door. Says Tuka, know this about wicked fate. Despite great connections, one may still beg.

Such is the way of the world.

IN PLAIN WORDS

The ocean is the conch's father. The moon is its brother. Lakshmi, born of the ocean, is its sister. Its brother-in-law is Hari of Dwaraka. Yet the conch goes from door to door, begging. Tuka says: know what is truly good for you. Such is the way of things.

WHAT IT MEANS

Tukaram uses the conch to mock the false security of connections. By birth the conch has the grandest family imaginable: the ocean for a father, the moon for a brother, Lakshmi for a sister, and Krishna of Dwaraka, who blows the conch, for a brother-in-law. And still it ends up begging at every door, because lineage and high relations do not feed you. The lesson is turned back on the listener: stop leaning on impressive associations and attend to your own real good, since this is simply how the world goes.

GATHA 4122 *Appeals and Exhortations*

Exhortation, time is eating the days

मराठी मूळ

भवाचिया संगें बहु च नाडिले । किळकाळें पाडिले तोंडघसीं ॥1॥
तया भवसंगें गुंतलासी वांयां । धन पुत्र जाया भुलों नको ॥ध्रु.॥
जेजे घडी जाय तेते काळ खाय । प्राण्या तरणोपाय काय केला ॥2॥
तुका ह्मणे करीं सर्व ही तूं त्याग । अपाअ हें सर्वांग जगदीशीं ॥3॥

ENGLISH TRANSLATION

Worldly attachment has cheated many; time has dashed them face-first to the ground. You are entangled in vain in this worldly attachment.

Do not be deluded by wife, children, and wealth. With each passing moment, Death devours you.

O creature, what means of salvation have you prepared? Says Tuka, renounce everything and offer your whole being to the Lord of the world.

IN PLAIN WORDS

Worldly attachment has cheated many. Time has thrown them face-down on the ground. You are tangled in that attachment for nothing. Do not be fooled by wealth, by son, by wife. Every passing moment, death eats it. O creature, what have you done to save yourself? Tuka says: give it all up. Offer your whole being to the Lord of the world.

WHAT IT MEANS

Tukaram is shaking a complacent listener awake. He points to the wreckage already made: countless people cheated by worldly attachment and slammed face-first to the ground by time, and warns that the things you cling to, wealth, son, wife, are the very hooks. Then he names the clock: every moment that passes is being eaten by death, so the comfort of having time is an illusion. The blunt question, what have you actually done to be saved, leaves only one answer he will accept: let go of all of it and hand your whole self over to God.

GATHA 4123 *Worldly Metaphors*

Metaphor, the sick man and the medicine

मराठी मूळ

रुचे सकळा मिष्टान्न । रोग्या विखाच्या समान॥1॥
तरि कां तया एकासाटीं । काम अवघें करणें खोटीं ॥ध्रु.॥
दर्पण नावडे एका । ठाव नाहीं ज्याच्या नाका ॥2॥
तुका ह्मणे खळा । उपदेशाचा कांटाळा ॥3॥

ENGLISH TRANSLATION

Rich food is relished by all, but to a sick man it is like poison. Should all fine food be condemned for the sake of that one person? A mirror is hateful to the one who has no nose.

Says Tuka, the wicked are allergic to good counsel.

IN PLAIN WORDS

Everyone enjoys rich food. To a sick man it is like poison. So should all good food be condemned for that one man's sake? A mirror is hateful to the one who has no nose. Tuka says: the wicked have no taste for good counsel.

WHAT IT MEANS

Tukaram is explaining why some people recoil from teaching, without letting the teaching take the blame. Rich food is good and most people relish it; if a sick man cannot stomach it, the fault is in his sickness, not in the food, and you would not condemn the food because of him. The mirror is sharper: a man with no nose hates the mirror because it shows him the lack, not because the mirror is wrong. So when the wicked cannot bear good counsel, the aversion exposes their own condition, and the point turned inward is to ask whether it is the medicine you are refusing or your own sickness you are protecting.

GATHA 4124 *Worldly Metaphors*

Metaphor, stay awake, the thief is near

मराठी मूळ

जागा घरटी फिरे तस्कराची दिवसाराती । नीदसुरें नाडिलीं असो मागों किती ॥1॥
हाट करी सकळ जन । वस्तु करा रे जतन ॥ध्रु.॥
हुशार ठायीं । निजनिजेलिया पाहीं ॥2॥
सावचित्त असे खरा । लाभ घेउन जाये घरा ॥3॥
तराळ राळ बोंबें उतराई। राखा आपुलिया भाई ॥4॥
हरिच्या नामीं घालूं जागा । तुका ह्मणे हुशार गा ॥5॥

ENGLISH TRANSLATION

The thief's gang prowls day and night around the house. Those who sleep carelessly have been robbed.

How long shall we keep asking? The marketplace is bustling with all kinds of people; guard your goods carefully. Be vigilant where you rest and sleep.

The truly alert one takes his profit and goes home safely. Protect your own share amidst the noise and commotion.

Says Tuka, let us stay awake in Hari's name. Be alert.

IN PLAIN WORDS

The thief's gang circles the house, day and night. Those who sleep carelessly have been robbed. How long shall we keep asking? The whole world is a busy market. Guard your goods. Be alert wherever you rest, even as you fall asleep. The truly watchful one takes his profit and goes home. Keep your own share safe in the noise. Tuka says: let us stay awake in Hari's name. Be alert.

WHAT IT MEANS

Tukaram turns daily life into a marketplace where you can be robbed in your sleep. The thieves circling the house, day and night, are the senses and the pull of the world, and the careless sleeper who loses everything is the soul that drifts through life unguarded. He presses the urgency: this is a crowded, bustling market, so watch your goods and stay alert even as drowsiness comes. The reward is for the vigilant trader who pockets his real profit and reaches home safe, and the way to stay awake, the one safeguard he names, is to keep the mind fixed on Hari's name through all the noise.

GATHA 4125 *The Saints*

Adoration, the saints lift the lowly

मराठी मूळ

संतांनीं सरता केलों तैसेपरी । चंदनीं ते बोरी व्यापियेली॥1॥
गुण दोष याती न विचारितां कांहीं । ठाव दिला पायीं आपुलिया ॥2॥
तुका ह्मणे आलें समर्थाच्या मना । तरि होय राणा रंक त्याचा ॥3॥

ENGLISH TRANSLATION

The saints made me worthy, just as a thorn-bush is transformed by the proximity of sandalwood. Without considering my virtues, faults, or caste, they gave me a place at their own feet.

Says Tuka, when it pleases the powerful one, even his pauper becomes a king.

IN PLAIN WORDS

The saints made me worthy. I was a thorn-bush, and the nearness of sandalwood passed into me. They did not weigh my virtues, my faults, or my caste. They gave me a place at their own feet. Tuka says: when it pleases the powerful one, even his pauper becomes a king.

WHAT IT MEANS

Tukaram is saying that his worth came from outside himself, given by the saints. He pictures himself as a worthless thorn-bush that takes on fragrance only because sandalwood grows beside it; the change is borrowed, not earned. The point lands when he says the saints never checked his merit, his sins, or his caste before taking him in: their grace ignores exactly the things that the world uses to rank a man. The closing line names the stakes plainly: a great one's favor can raise a beggar to a throne, so everything depends on being claimed, not on deserving it.

GATHA 4126 *Prayers*

Prayer, a child asking to be carried

मराठी मूळ

चित्तीं तुझे पाय डोळां रूपाचें ध्यान । अखंड मुखीं नाम वर्णावे गुण ॥1॥
हें चि एक तुह्मां देवा मागणें दातारा । उचित तें करा माझा भाव जाणूनि ॥ध्रु.॥
खुंटली जाणींव माझें बोलणें आतां । करूं यावी तैसी करावी बाळकाची चिंता ॥2॥
तुका ह्मणे आतां नको देऊं अंतर । न कळे पुढें काय बोलों विचार॥3॥

ENGLISH TRANSLATION

Your feet in my chitta, the vision of Your form in my eyes, Your name unbroken on my tongue, singing Your virtues always. This is my only prayer to You, O generous Lord.

Grant what is fitting, knowing my devotion. My knowledge has reached its limit; I cannot say more now.

Care for me as one cares for a child. Says Tuka, do not withdraw from me now. I do not know what I may say next, O Lord.

IN PLAIN WORDS

Your feet in my mind. The vision of your form in my eyes. Your name unbroken on my tongue, your virtues always sung. This is the one thing I ask of you, generous Lord. Do what is fitting; you know my heart. My knowing has run out. I have nothing more to say. Care for me the way one cares for a child. Tuka says: do not withdraw from me now. I do not know what I will say next, Lord.

WHAT IT MEANS

Tukaram is praying for a single condition of life and then handing over the rest. He asks only that his mind, his eyes, and his tongue stay fixed on God; that one request replaces every other want. Then he admits the limit of his own understanding and stops choosing for himself, telling God to do whatever is fitting because God already knows his devotion. The closing image is the heart of it: he asks to be tended like a small child who cannot manage on its own, and begs God not to pull away, since he no longer trusts even his own next words.

GATHA 4127 *The Saints*

Adoration, the saints are all my wealth

मराठी मूळ

संतांच्या पादुका घेईन मोचे खांदीं । हातीं टाळ दिंडी नाचेन पुढें ॥1॥
भजनविधी नेणें साधन उपाय । सकळ सिद्ध पाय हरिदासांचे ॥ध्रु.॥
ध्यानगति मति आसन समाधि । हरिनाम गोविंदीं प्रेमसुख ॥2॥
नेणता निर्लज्ज नेणें नादभेद । सुखें हा गोविंद गाऊं गीतीं ॥3॥
सर्व जोडी मज गोत आणि वित्त । तुका ह्मणे संतमहंतपाय ॥4॥

ENGLISH TRANSLATION

I will carry the sandals of the saints on my shoulders and dance ahead of the procession, cymbals in hand. I know no method of worship, no spiritual practice.

All perfection lies in the feet of Hari's servants. Meditation, concentration, posture, and samadhi are all found in the love of Govinda's name.

Ignorant and shameless, I know no musical refinement; I will simply sing Govinda's song with joy. Says Tuka, the feet of the great saints are all my wealth, my kin, my treasure.

IN PLAIN WORDS

I will carry the sandals of the saints on my shoulder. With cymbals in my hand I will dance ahead of the procession. I know no rule of worship, no method, no means. All perfection is in the feet of Hari's servants. The way of meditation, the right mind, the posture, the deep absorption: these are all in Govinda's name, in the joy of love. I am ignorant and shameless. I know nothing of musical refinement. I will simply sing this Govinda's song with joy. Tuka says: the feet of the great saints are all my kin and all my treasure.

WHAT IT MEANS

Tukaram is refusing the whole apparatus of technique and putting everything on devotion to the saints. He casts himself as a man with no training, who carries the saints' sandals and dances before the procession because that is all he can offer. Where others seek perfection through meditation, posture, and samadhi, he says all of it is already contained in the love of God's name. He even owns his lack of musical skill and his shamelessness, refusing to be embarrassed, because the singing matters and the polish does not. The last line names what has replaced family and property for him: the feet of the saints are now his kin and his wealth.

GATHA 4128 *Surrender and Acceptance*

Surrender, the bondsman in the saints' courtyard

मराठी मूळ

हरिजनीं प्राण विकली हे काया । अंकिला मी तया घरीं जालों ॥1॥
ह्मणियें सत्वर करीन सांगतां । घेईन मी देतां शेष त्यांचें ॥ध्रु.॥
आस करूनियां राहेन अंगणीं । उचिष्टाची धणी घ्यावयासी ॥2॥
चालतां ते मागाअ चरणीचे रज । उडती सहज घेइन आतां ॥3॥
दुरि त्यांपासूनि न वजें दवडितां । तुका ह्मणे लाता घेइन अंगीं ॥4॥

ENGLISH TRANSLATION

I have sold my life and body to the servants of Hari; I have become a bondsman in their household. Tell me what to do and I will do it at once.

Whatever remains of their meal, I will gladly receive. I will wait hopefully in their courtyard just to have my fill of their leftovers.

As they walk ahead, I will catch the dust rising naturally from their feet. I will not go far from them even if they drive me away.

Says Tuka, I will take their kicks upon my body.

IN PLAIN WORDS

I have sold my life and my body to the servants of Hari. I have become a bondsman in their house. Tell me, and I will do it at once. Whatever is left of their meal, I will take. I will wait in their courtyard, hoping, to get my fill of their leftovers. As they walk, I will catch the dust that lifts from their feet. I will not go far from them, even if they drive me off. Tuka says: I will take their kicks upon my body.

WHAT IT MEANS

Tukaram describes total self-surrender to the saints in the most degrading terms he can find, and means every one of them. He says he has sold himself into bondage in their household and will obey any order at once. Then he reaches for the lowest place a person can take: eating their leftovers, waiting in the courtyard, gathering the dust off their feet. The final line refuses even self-respect as a limit; he will stay close and take their blows rather than leave, because being near them at any cost is worth more to him than dignity.

GATHA 4129 *Ecstasy and Joy*

Ecstasy, the longing fulfilled

मराठी मूळ

पुण्य फळलें बहुतां दिवसां । भाग्यउदयाचा ठसा । जाला सन्मुख तो कैसा । संतचरण पावलों ॥1॥
आजि फिटलें माझें कोडें । भवदुःखाचें सांकडें । कोंदाटलें पुढें । ब्रह्म सावळें॥ध्रु.॥
आलिंगणें संतांचिया । दिव्य जाली माझी काया । मस्तक पाया । वरी त्यांच्या ठेवितां ॥2॥
तुका ह्मणे धन्य झालों । सुखें संतांचिया धालों । लोटांगणीं आलों । पुढें भार देखोनी ॥3॥

ENGLISH TRANSLATION

The merit of many days has borne fruit. The mark of fortune's dawn has appeared.

How beautifully has this come about: I have reached the feet of the saints. Today my longing is fulfilled and the stranglehold of worldly sorrow is broken.

The dark and beautiful Brahman has gathered before me. By the embrace of the saints, my body has become divine.

Placing my head upon their feet has transformed me. Says Tuka, I am blessed; I am sated by the joy of the saints. I have come and prostrated before them, seeing their splendor.

IN PLAIN WORDS

The good of many days has borne fruit. The mark of fortune's dawn has shown itself. How has this happened: I have reached the feet of the saints. Today my longing is answered. The chokehold of worldly sorrow is broken. The dark and beautiful Brahman stands gathered before me. By the saints' embrace, my body has become divine. I laid my head on their feet, and it changed me. Tuka says: I am blessed. I am full with the joy of the saints. I came and threw myself down before them, seeing their weight of glory.

WHAT IT MEANS

Tukaram is naming a moment of arrival and crediting it to long-stored merit finally ripening. He had longed to reach the feet of the saints, and now that it has happened, the grip of worldly grief loosens all at once. The turn is that meeting the saints is the same as meeting God: the dark, beautiful Absolute stands before him in their

company. He says their embrace made his very body sacred and laying his head at their feet transformed him, so the explainer is that for him the saints are not separate from the God he sought. The end is pure gratitude: he falls full-length before them, overwhelmed by what he sees.

GATHA 4130 *Prayers*

Prayer, the Name dissolves all difference

मराठी मूळ

ठाव देऊनिया राखें पायापासीं । मी तों आहें रासी पातकाची ॥1॥
पातकाची रासी ह्मणतां लागे वेळ । ऐके तो कृपाळ नारायण ॥ध्रु.॥
नारायणनामें अवघें सांग जालें । असंग चि केलें एकमय ॥2॥
एकमय जालें विठोबाच्या नामें । भेदाभेद कर्म आणिक कांहीं ॥3॥
तुका ह्मणे चित्तीं चिंतिलें जें होतें । तें होय आपैतें नामें याच्या ॥4॥

ENGLISH TRANSLATION

Grant me a place and keep me near Your feet, though I am a heap of sin. To call me a heap of sin takes time to explain, but the compassionate Narayana listens.

Through Narayana's name, everything was made whole, all separateness dissolved into oneness. Everything has become one through Vithoba's name; distinctions of difference and karma have vanished.

Says Tuka, whatever was wished for in the chitta comes to pass of its own accord through this Name.

IN PLAIN WORDS

Give me a place and keep me near your feet, though I am a heap of sin. To count out my sins would take a long time, but the compassionate Narayana listens. Through Narayana's name everything was made whole. The separate was made into one thing. It became one through Vithoba's name. Difference and sameness, karma, and all the rest: gone. Tuka says: whatever the heart wished for comes to pass of its own accord through this Name.

WHAT IT MEANS

Tukaram asks for a place at God's feet while openly admitting he is nothing but a pile of sin, and rests his whole case on God's mercy rather than his record. The hinge is that his sins are too many to recount, yet the compassionate Narayana hears him anyway, so listening, not deserving, is what saves. He then claims the Name's power directly: it makes the broken whole and collapses every division, including the distinctions of difference, sameness, and karma that the mind lives by. The last line states the reward plainly: through the Name, the heart's true desire is fulfilled by itself, without his contriving it.

GATHA 4131 *Faith and Trust*

Faith, fearless in God's strength

मराठी मूळ

आतां आह्मां भय नाहीं बा कोणाचें । बळ विठोबाचें जालें असे ॥1॥
धीर दिला आह्मां येणें पांडुरंगें । न पांगों या पांगें संसाराच्या ॥2॥
तुका ह्मणे माझा कैवारी हा देव । नाहीं भय भेव त्याच्या संगें ॥3॥

ENGLISH TRANSLATION

Now we fear no one, for Vithoba's strength is ours. This Panduranga has given us courage; we will not scatter in the snares of worldly life.

Says Tuka, this God is my champion. In His company, there is no fear or dread.

IN PLAIN WORDS

Now we fear no one. Vithoba's strength has become ours. This Panduranga has given us courage. We will not be scattered in the snares of worldly life. Tuka says: this God is my champion. In his company there is no fear and no dread.

WHAT IT MEANS

Tukaram is declaring a fearlessness that is not his own but borrowed from God. The ground of it is plain: Vithoba's strength has become his, so there is no one left to be afraid of. He names the danger he has escaped, the snares of worldly life that scatter a person, and says the courage Panduranga gave him holds him together against it. The close states the reason once more: with God as his champion at his side, fear and dread simply have no place.

GATHA 4132 *Ecstasy and Joy*

Ecstasy, the relief of devotion

मराठी मूळ

भक्ति आह्मी केली सांडुनी उद्वेग । पावलों हें सांग सुख याचें ॥1॥
सुख आह्मां जालें धरितां यांचा संग । पळाले उद्वेग सांडूनिया ॥2॥
तुका ह्मणे सुख बहु जालें जिवा । घडली या सेवा विठोबाची ॥3॥

ENGLISH TRANSLATION

We took up devotion, casting off our torment, and gained this joy from it. Joy has come to us by holding their company, and all distress has fled.

Says Tuka, great happiness has come to the soul, for we have been granted the service of Vithoba.

IN PLAIN WORDS

We took up devotion and threw off our distress. From it we have come into this whole joy. Joy came to us by holding his company. The distress fled and was left behind. Tuka says: great happiness has come to my soul, for the service of Vithoba has fallen to me.

WHAT IT MEANS

Tukaram describes the simple exchange that devotion made for him: he set down his agitation and received joy in its place. The point is that the joy was not generated by effort but came through keeping company with God, and once that company was held, the distress did not linger but ran off on its own. He counts being given the service of Vithoba as the cause of it all. The explainer is that for Tukaram, serving God is not a burden added to life but the very thing that lifts the burden off.

GATHA 4133 *The Moral Ideal*

Moral ideal, learning without a steadied mind

मराठी मूळ

शास्त्रज्ञ हो ज्ञाते असती बहुत । परि नाहीं चित्त हाता आलें ॥1॥
क्षणा एका साटीं न धरवे धीर । तेणें हा रघुवीर अंतरतो ॥ध्रु.॥
तोळाभर सोनें रतिभार राई । मेळविल्या पाहीं नास होतो ॥2॥
हरीचे अंकित असती विरळागत । तयांसी अच्युत कृपा करी ॥3॥
तुका ह्मणे काय धुडवण्या गोष्टी । जंव नाहीं गांठी चित्त आलें ॥4॥

ENGLISH TRANSLATION

Many scholars know the scriptures well, yet the mind has not come under control. For want of patience even for a single moment, Raghuvira slips away.

A measure of gold mixed with even a speck of impurity is ruined when inspected. Those who are truly pledged to Hari are very rare.

To them alone does the imperishable Lord show His grace. Says Tuka, what use is idle talk? Until the mind is firmly grasped, nothing avails.

IN PLAIN WORDS

There are many who know the scriptures well, yet the mind has not come into their hands. They cannot hold steady even for a single moment, and by that the Raghuvira slips away. A measure of gold, mixed with even a speck of impurity, is found ruined when it is tested. Those truly pledged to Hari are very few. To them alone the imperishable Lord gives his grace. Tuka says: what use is talk that only stirs up dust? Until the mind itself is in your grasp, nothing holds.

WHAT IT MEANS

Tukaram is warning that scriptural learning is worthless without a mastered mind. Many scholars know the texts, he says, yet have no control over their own attention, and the moment they cannot hold steady, God slips out of reach. His image of gold makes the standard exact: even a tiny impurity ruins the whole measure when it is

assayed, so partial devotion does not pass. He observes that the truly committed are rare and that grace is given to them alone, then turns the warning on idle discussion itself. The self-examination he points to is plain: stop talking and ask whether you actually hold your own mind, because nothing else counts until you do.

GATHA 4134 *True Worship*

True worship, chanting without conduct

मराठी मूळ

इंद्रियांसी नेम नाहीं । मुखीं राम ह्मणोनि काई ॥1॥
जेविं मासीसंगें अन्न । सुख नेदी तें भोजन ॥ध्रु.॥
कीर्तन करावें । तैसें करुनी दावावें ॥2॥
हें तों अंगीं नाहीं चिन्हें । गाइलें वेश्येच्या ढव्यानें ॥3॥
तुका ह्मणे नका रागा । संत शिवूं नेदिती अंगा ॥4॥

ENGLISH TRANSLATION

When the senses are not disciplined, what use is it to chant Rama with the mouth? It is like food cooked with a fly in it; such a meal gives no satisfaction. One should perform kirtan and live accordingly, demonstrating it by one's own conduct.

These marks are absent from your person; it is as if you have been singing from a deceiver's songbook. Says Tuka, do not be angry; the saints will not let such a one come near.

IN PLAIN WORDS

When the senses keep no discipline, what is the use of saying Rama with the mouth? It is like food cooked with a fly in it; that meal gives no pleasure. You should do kirtan, and then live it out, showing it by what you do. These marks are not on your body; you have sung as if from a deceiver's songbook. Tuka says: do not be angry. The saints will not let such a one touch them.

WHAT IT MEANS

Tukaram is attacking the pattern of chanting God's name while the life behind it stays undisciplined. His test is conduct: the name on the tongue means nothing if the senses run loose, just as a meal is spoiled past eating by a single fly. Real kirtan, he says, must be matched by a life that proves it, and when those marks are missing the singing is borrowed and false, like songs taken from a cheat's book. He turns to such a person directly but tells them not to take it as personal contempt; the warning is about the gap between word and deed, and the consequence is plain, that the saints keep their distance from a life that does not match its own praise.

GATHA 4135 *The Power of the Name*

The Name, refusing heaven for the Name

मराठी मूळ

न लगे देवा तुझें आह्मांसी वैकुंठ । सायुज्याचा पट न लगे मज ॥1॥
देई तुझें नाम मज सर्वकाळीं । मागेन वनमाळीहें चि तुज ॥ध्रु.॥
नारद तुंबर उद्धव प्रल्हाद । बळी रुक्मांगद नाम ध्याती ॥2॥
सिद्ध मुनिगण गंधर्व किन्नर । करिताती गजर रामनामें॥3॥
तुका ह्मणे हरी देई तुझें नाम । अखंडित प्रेम हें चि द्यावें ॥4॥

ENGLISH TRANSLATION

I do not want Your Vaikuntha, O Lord. The garment of union with the Absolute is not for me.

Give me Your name for all time; this alone I will ask of You, O Vanamali. Narada, Tumbara, Uddhava, Prahlada, Bali, and Rukmangada all meditate on the Name.

Siddhas, sages, gandharvas, and kinnars raise the chant of Rama's name. Says Tuka, O Hari, give me Your name. Grant me this unbroken love and nothing else.

IN PLAIN WORDS

I do not want your Vaikuntha, Lord. The robe of union with the Absolute is not for me. Give me your name for all time. This alone I will ask of you, Vanamali. Narada, Tumbara, Uddhava, Prahlada, Bali, and Rukmangada all meditate on the Name. The siddhas, the company of sages, the gandharvas, the kinnaras, all raise the cry of Rama's name. Tuka says: Hari, give me your name. Grant me this unbroken love, and nothing else.

WHAT IT MEANS

Tukaram refuses the highest rewards a devotee can be offered and asks for one thing only. He turns down Vaikuntha and even sayujya, the merging into the Absolute that scriptures treat as the final goal, calling that union a garment he does not want. What he wants instead is God's name held always, and that is his entire request. He backs it by naming the great devotees and the heavenly hosts who themselves choose to chant the Name rather than rest in liberation, so his choice stands in good company. The close states the price and the prize together: he asks for the Name and an unbroken love for it, and refuses everything else.

GATHA 4136 *Ecstasy and Joy*

Ecstasy, the grace received in full

मराठी मूळ

पावलों प्रसाद इच्छा केली तैसी । जालें या चित्तासी समाधान ॥1॥
मायबाप माझा उभा कृपादानी । विटे सम जोडूनि पादांबुजें ॥ध्रु.॥
सांभाळासी येऊं नेदी च उणीव । अधिकारगौरव राखे तैसें ॥2॥
तुका ह्मणे सर्व अंतर्बाहए आहे । जया तैसा राहे कवळूनी ॥3॥

ENGLISH TRANSLATION

I have received the grace I wished for; my mind is now at peace. My Mother and Father stands as a generous giver, His lotus feet joined together upon the brick.

He comes to my care and never allows any want. He preserves my dignity as it ought to be.

Says Tuka, He is within and without, embracing each one as that one needs.

IN PLAIN WORDS

I have received the grace I wished for. My mind is now at peace. My Mother and Father stands here giving grace, his lotus feet set level together on the brick. He sees to my care and lets no want come near. He keeps my dignity as it should be kept. Tuka says: he is within and without, holding each one close in the way that one needs.

WHAT IT MEANS

Tukaram is reporting a prayer answered and the settled peace that follows. The grace he asked for has come, and his restless mind has finally come to rest. He calls Vithoba his Mother and Father, standing on the brick at Pandhari with feet joined, and says this parent attends to him so completely that no lack is allowed to reach him. He notes too that God guards his standing, keeping his honor intact rather than only meeting his needs. The closing thought is the frame the poem leaves unspoken: this God is present inside and outside alike, and embraces each person exactly according to what that person requires.

GATHA 4137 *Ecstasy and Joy*

Reunion, the meal of love

मराठी मूळ

होतें तैसें पायीं केलें निवेदन । अंतरलों दिन बहुत होतों ॥1॥
संबोखुनी केलें समाधान चित्त । वोगरुणि भात प्रेमरस॥ध्रु.॥
नामरत्नमणी करुनी भूषण । अळंकारमंडण माळा दिली ॥2॥
तुका ह्मणे सुखें जालों निरामय । नामीं नामसोय निमग्नता ॥3॥

ENGLISH TRANSLATION

As I was, so I offered myself at His feet. I had been starved of Him for many long days.

He consoled me and settled my mind, serving me a meal of love. He adorned me with the jeweled garland of the Name as my ornament and decoration.

Says Tuka, I have happily become free of all ailment, immersed in the Name, absorbed in the Name's own way.

IN PLAIN WORDS

As I was, just so, I offered myself at his feet. I had been kept from him for many days. He comforted me and settled my mind. He served me a meal of love. He made the jewel of the Name into an ornament for me. He gave me a garland to adorn me. Tuka says: I have become well and free of all sickness. I am sunk in the Name, lost in the Name's own way.

WHAT IT MEANS

Tukaram speaks as one taken back after a long separation. He does not clean himself up first; he comes to Vitthal's feet exactly as he is, after many empty days. The Lord answers not with rebuke but with care: he calms the restless mind and feeds it on love, then dresses the devotee in the Name as if in jewels and a garland. The result is health, the end of the ache that the separation was. To be cured here is simply to be wholly absorbed in the Name, with no part of the self left outside it.

GATHA 4138 *The Necessity of Experience*

Ecstasy, the mind absorbed

मराठी मूळ

ि्स्थरावली वृत्त पांगुळला प्राण । अंतरींची खुण पावूनियां ॥1॥
पुंजाळले नेत्र जाले अधौन्मिळत । कंठ सद्गदित रोमांच आले ॥ध्रु.॥
चित्त चाकाटलें स्वरूपा माझारी । न निघे बाहेरी सुखावलों ॥2॥
सुनीळ प्रकाश उदैजला दिन । अमृताचें पान जीवनकळा ॥3॥
शशिसूर्या जाली जीवें ओंवाळणी । आनंदा दाटली आनंदाची ॥4॥
तुका ह्मणे सुखें प्रेमासी डुलत । वीरालों र्निंश्चत र्निंश्चतीनें ॥5॥

ENGLISH TRANSLATION

The mind's activity has stilled; the breath has grown quiet, having received the inner sign. The eyes have grown luminous and half-closed; the throat is choked with emotion, and the hair stands on end.

The mind is stunned, absorbed within the true form; it does not come back out, for it has found its joy. A deep blue radiance has dawned; the nectar of the life-force flows.

The sun and moon have been offered as oblation to the jiva; bliss is brimming over with bliss. Says Tuka, swaying happily in love, I rest in perfect and certain peace.

IN PLAIN WORDS

The mind's motion has stopped. The breath has gone still. The inner sign has been received. The eyes shine and are half closed. The throat chokes with feeling. The hair stands up. The mind is stunned inside the true form. It does not come back out. I am at rest in joy. A deep blue light has dawned like daybreak. I drink the nectar, the power of life. Sun and moon are waved as a lamp before this life. Bliss is crowded full of bliss. Tuka says: I sway in love, happy. I have dissolved into a peace that is sure and without doubt.

WHAT IT MEANS

Tukaram describes the body and mind in the grip of what he has long sought. The signs are the classic marks of devotional rapture: stilled breath, half-closed shining eyes, a choked throat, hair on end. He names what causes them: the mind has fallen still inside the divine form itself and will not return to ordinary life, because it has found its joy there. A deep blue radiance dawns, the very color of the Lord, and the whole world, even sun and moon, is offered like a small lamp waved before this living presence. The poem ends not in agitation but in a settled, doubtless peace.

GATHA 4139 *Longing and Separation*

Longing, the silent Lord

मराठी मूळ

बोध्यअवतार माझिया अदृष्टा । मौन्य मुखें निष्ठा धरियेली ॥1॥
लोकांचियेसाटीं शाम चतुर्भुज । संतांसवें गुज बोलतसां ॥ध्रु.॥
आलें कलियुग माझिया संचिता । डोळां हाकलितां न पडेसी ॥2॥
म्यां च तुझें काय केलें नारायणा । कां नये करुणा तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

By my destiny, this teaching incarnation has sealed its lips in silence. For the sake of the world, You are the dark four-armed Lord, speaking Your secrets with the saints.

The Kali Yuga has dawned according to my own past deeds; even when I search with my eyes, You do not appear. What have I done to You, O Narayana? Says Tuka, why does compassion not come?.

IN PLAIN WORDS

By my own bad fortune, the teaching Lord has gone silent, his mouth shut, holding to stillness. For the rest of the world you are the dark four-armed one, and you speak your secrets with the saints. The Kali age has come because of what I myself have stored up; though I beat my eyes searching, you do not appear to me. What have I done to you, Narayana? Tuka says: why does your compassion not come to me?

WHAT IT MEANS

Tukaram complains of a God who answers others but stays silent to him. He turns the blame inward at first: it is his own destiny and his own past deeds that have shut the Lord's mouth and brought on this dark age for him alone. He sees Narayana speaking freely with the saints and showing his form to the world, yet for Tukaram there is only silence and an empty search. The poem is not contempt but a wounded question to a beloved who seems to withhold: I cannot find what I have done to deserve this; why does your mercy not come? It names the stake of all longing, the fear that one is being passed over.

GATHA 4140 *The Power of the Name*

The Name, ever on the lips

मराठी मूळ

मुखीं विठ्ठलाचें नाम । मग कैचा भवभ्रम ॥1॥
चालतां बोलतां खातां । जेवितां निद्रा करितां ॥ध्रु.॥
सुखें असों संसारीं । मग जवळी च हरि ॥2॥
मुक्तिवरील भक्ति जाण । अखंड मुखीं नारायण ॥3॥
मग देवभक्त जाला । तुका तुकीं उतरला ॥4॥

ENGLISH TRANSLATION

With Vitthal's name on the tongue, where is there room for worldly delusion? Walking, talking, eating, feasting, or sleeping, keep His name always. Dwell happily in the world, and Hari will be right beside you.

Devotion that surpasses even liberation means keeping Narayana unbroken on the lips. Then the devotee has become one with God.

Says Tuka, he has passed the final test.

IN PLAIN WORDS

With Vitthal's name in the mouth, where is the muddle of this world? While walking, talking, eating, feasting, or sleeping, keep it. Live happily in the world, and then Hari is right beside you. Know this: the devotion that is higher than liberation is to keep Narayana unbroken in the mouth. Then one has become God's devotee. Tuka says: Tuka has weighed true on the scale.

WHAT IT MEANS

Tukaram makes the practice almost absurdly simple: keep Vitthal's name in the mouth and the confusion of worldly life loses its grip. He insists this is not a withdrawal from ordinary life but something carried right through it, through every act from eating to sleeping. He even ranks it: this unbroken remembrance is worth more than liberation itself, because it makes God present at your side instead of merely freeing you. The closing image is a scale; Tuka has been weighed and found true, the test of a real devotee passed by this one constant thing.

GATHA 4141 *Devotion to Vitthal*

Devotion, the one thing known

मराठी मूळ

प्रेम जडलें तुझे पायीं । आणीक न सुचे मजला कांहीं ॥1॥
रात्रीदिवस तुझें ध्यान । तें चि माझें अनुष्ठान ॥ध्रु.॥
नामापरतें नेणें दुजें । ऐसें कळलें मजला निज ॥2॥
तुका ह्मणे अंतकाळीं । आह्मां सोडवीं तात्काळीं ॥3॥

ENGLISH TRANSLATION

My love is fastened at Your feet; nothing else comes to my mind. Day and night I meditate on You; that alone is my spiritual practice.

I know no other thing besides the Name; this I have come to know as my deepest truth. Says Tuka, at the hour of death, deliver me without delay.

IN PLAIN WORDS

My love has fastened on your feet. Nothing else occurs to me. Night and day I think of you. That alone is my practice. I know nothing else but the Name. This I have come to know as my own truth. Tuka says: at the hour of death, set me free at once.

WHAT IT MEANS

Tukaram reports a love that has narrowed his whole attention to one point. His mind no longer wanders to other things, because it is fixed on the Lord's feet day and night, and he treats this constant attention itself as his entire spiritual discipline. He claims to know nothing besides the Name, and he calls this his deepest, most personal truth rather than a borrowed teaching. The poem ends by naming the stake: he asks that at the final moment, the hour of death, this love be honored and he be released without delay.

GATHA 4142 *Devotion to Vitthal*

Devotion, the feet are all pilgrimage

मराठी मूळ

तुझे पाय माझी काशी । कोण जाय माझें काशी॥1॥
तुझें रूप तें चि ध्यान । तें चि माझें अनुष्ठान ॥ध्रु.॥
तुझे चरण ते चि गया । जालें गयावर्जन देहा ॥2॥
तुका ह्मणे सकळ तीर्थॉ । तुझें पायीं वसती येथें ॥3॥

ENGLISH TRANSLATION

Your feet are my Kashi; who needs to go to any other Kashi? Your form is my meditation; that is my daily practice. Your feet are my Gaya; by them, the body's pilgrimage to Gaya is fulfilled.

Says Tuka, all the sacred places dwell right here at Your feet.

IN PLAIN WORDS

Your feet are my Kashi. Why should anyone go to some other Kashi? Your form is my meditation. That alone is my practice. Your feet are my Gaya. By them the body's pilgrimage to Gaya is done. Tuka says: all the holy places dwell here, at your feet.

WHAT IT MEANS

Tukaram collapses the whole map of sacred geography into the Lord's feet. Pilgrims travel to Kashi for liberation and to Gaya to release the dead; he says he needs neither journey, because both shrines are already present in Vitthal. Gazing on the Lord's form is the only meditation he keeps, and bowing to his feet completes every rite the

far places promise. The claim is radical and meant to be: the body's restless search for holy ground ends where the devotee already stands, since all the sacred sites live at those feet.

GATHA 4143 *Social Criticism*

Social criticism, the bored worldling

मराठी मूळ

क्षुधा तृषा कांहीं सर्वथा नावडे । पहावया धांवें कोल्हांटासी ॥1॥
कथेसी साक्षेपें पाचारिला जरी । ह्मणे माझ्या घरीं कोणी नाहीं ॥ध्रु.॥
बलत्कारीं जरी आणिला कथेसी । निद्रा घे लोडेंसी टेंकूनियां ॥2॥
तुका ह्मणे थुंका त्याच्या तोंडावरी । जातो यमपुरी भोगावया ॥3॥

ENGLISH TRANSLATION

He ignores hunger and thirst entirely, yet runs to watch a street performer. If he is earnestly called to a sacred discourse, he says there is no one at home.

If he is dragged by force to the discourse, he leans against a pillow and falls asleep. Says Tuka, spit upon the face of such a one. He is headed to Yama's city to suffer there.

IN PLAIN WORDS

Hunger and thirst he ignores completely, yet he runs to watch a street acrobat. If he is sincerely called to the sacred story, he says there is no one home. If he is dragged to the discourse by force, he leans on a cushion and falls asleep. Tuka says: spit on the face of such a one. He is going to Yama's city to suffer there.

WHAT IT MEANS

Tukaram draws a sharp portrait of a man whose appetites tell on him. He will forget food and drink to gawk at a passing entertainer, but when invited to hear God's story he pretends to be out, and if forced to attend he props himself up and sleeps through it. The harsh line, spit on his face, is aimed at the pattern, not at a single soul to be despised: the readiness to spend oneself on idle spectacle while treating the one thing that matters as a chore. The warning is meant to make the listener test his own attention, since this neglect, Tukaram says, leads to suffering in the realm of death.

GATHA 4144 *Appeals and Exhortations*

Exhortation, the easiest ladder

मराठी मूळ

श्रीराम सखा ऐसा धरीं भाव । मीपणाचा ठाव पुसीं मना ॥1॥
शरण निरंतर ह्मण तूं गोविंदा । वाचे लावीं धंदा नारायण ॥ध्रु.॥
यापरि सोपान नाहीं रे साधन । वाहातसें आण तुझी मना ॥2॥
नको कांहीं करूं अळस अंतरीं । जपें निरंतर रघुपती ॥3॥
तुका ह्मणे मोठा लाभ नरदेहीं । देहीं च विदेही होती नामें ॥4॥

ENGLISH TRANSLATION

Hold the conviction that Rama is your true friend, and erase the seat of ego from your mind. Say Govinda ceaselessly as one who has surrendered, and set your tongue to the work of chanting Narayana.

There is no easier practice than this, O mind; I swear this to you. Do not allow any laziness within.

Chant Raghupati without ceasing. Says Tuka, the greatest gain in human birth is this: through the Name, one becomes liberated even while in the body.

IN PLAIN WORDS

Hold this conviction: Shri Rama is my friend. Wipe out the seat of I-ness in your mind. Say it forever, surrendered: you, Govinda. Set your tongue to the work of Narayana. There is no easier step than this, no practice like it; I swear this to you, O mind. Do not be lazy within at all. Repeat Raghupati without stopping. Tuka says: the great gain of human birth is this, that by the Name one becomes free even while still in the body.

WHAT IT MEANS

Tukaram urges the mind toward the simplest possible path. The first move is inward: take Rama as your true friend and erase the place where the ego sits. The rest is the tongue's labor, the ceaseless saying of Govinda, Narayana, Raghupati in an attitude of surrender. He vows there is no easier ladder than this and warns against the one real obstacle, the inner laziness that lets the practice slip. The stake he names is the highest one available to a human being: through the Name a person can become liberated, videha, free, while still living in the body.

GATHA 4145 *Prayers*

Prayer, the rescuer of others

मराठी मूळ

सर्वापरी तुझे गुण गाऊं उत्तम । तुझेठायीं प्रेम राहो माझें ॥1॥
माउलीपरिस आहेसी उदार । तरि कां निष्ठ मन केलें॥ध्रु.॥
गजेंद्राकारणें केलें त्वां धांवणें । तरि कां निर्वाण पाहातोसी॥2॥
प्रल्हादास कष्टीं रिक्षलें तों देवा । तरि कां केशवा सांडी केली ॥3॥
अन्यायी अजामेळ तो जाला पावन । ऐसें हें पुराण हाका मारी ॥4॥
तुका ह्मणे माझे थोर अपराध । नाम करी छेद क्षणमात्रें ॥5॥

ENGLISH TRANSLATION

May I sing Your finest virtues in every possible way. May my love for You remain steady.

You are more generous than a mother; why then have You made my mind so stubborn? For Gajendra's sake, You came running; why then do You watch my ordeal and wait? You rescued Prahlada from torment, O God; why then have You abandoned me? The sinful Ajamila was made pure; so the Puranas cry out. Says Tuka, my offenses are great, yet Your name cuts them away in an instant.

IN PLAIN WORDS

In every way let me sing your virtues well. Let my love for you stay steady. You are more generous than a mother; why then have you made my mind so hard? For the elephant king you came running; why then do you watch my crisis and wait? You saved Prahlada from his torment, God; why then have you cast me off, Keshava? The lawless Ajamila was made pure; the old story cries this aloud. Tuka says: my offenses are great, yet your Name cuts them off in a single moment.

WHAT IT MEANS

Tukaram pleads by holding up the Lord's own record. He asks only to keep singing and to keep loving, then presses the contrast: a God kinder than a mother seems to have left his mind stubborn and dry. He recites the famous rescues, the elephant Gajendra pulled from the crocodile, the boy Prahlada saved from torment, the sinner Ajamila made pure, and turns each into a question, why them and not me. The argument lands on grace itself: his sins may be great, but if the Name purified even Ajamila, then it can cut his away in an instant too. The complaint is really an appeal to the mercy he is sure is there.

GATHA 4146 *Devotion to Vitthal*

Devotion, the undivided mind

मराठी मूळ

आतां वांटों नेदीं आपुलें हें मन । न सोडीं चरण विठोबाचे ॥1॥
दुजियाचा संग लागों नेदीं वारा । आपुल्या शरीरावरूनियां ॥ध्रु.॥
यावें जावें आह्मीं देवा च सांगातें । मागूनी करीत हें चि आलों ॥2॥
काय वांयां गेलों तो करूं उद्वेग । उभा पांडुरंग मागें पुढें ॥3॥
तुका ह्मणे प्रेम मागतों आगळें । येथें भोगूं फळें वैकुंठींचीं ॥4॥

ENGLISH TRANSLATION

Now I will not let my mind be divided. I will not release the feet of Vithoba.

I will not let the breeze of any other's company touch my body. Coming and going, I will always walk with God; this is what I have been doing all along.

Says Tuka, if we have not gone to waste, why should we fret? Panduranga stands before us and behind us. I ask for a love beyond measure; let me taste the fruits of Vaikuntha right here.

IN PLAIN WORDS

Now I will not let this mind of mine be divided. I will not let go of Vithoba's feet. I will not let the wind of any other's company touch my body. Coming and going, I keep company with God alone; this is what I have been doing all along. Why should I fret that I have been wasted? Panduranga stands behind me and before me. Tuka says: I ask for a love beyond measure. Let me taste the fruits of Vaikuntha right here.

WHAT IT MEANS

Tukaram resolves to keep his whole attention on one object. He refuses to split his mind or loosen his hold on Vithoba's feet, and he will not even let the influence of other company brush against him. His one companion in all his coming and going is God, and he notes this has long been his way. He sets aside the worry of having wasted his life by pointing to a Lord who guards him front and back. What he asks for is not heaven later but more love now, enough that the fruits of Vaikuntha are tasted here in this life.

GATHA 4147 *The Power of the Name*

The Name, the precious moment

मराठी मूळ

आतां आह्मां हें चि काम । वाचे स्मरूं रामराम ॥1॥
ऐसी मोलाची हे घडी । धरूं पायांची आवडी ॥ध्रु.॥
अमृताची खाणी । तये ठायीं वेचूं वाणी ॥2॥
तुका ह्मणे पांडुरंगा । माझ्या जीवींच्या जिवलगा ॥3॥

ENGLISH TRANSLATION

Now this alone is my work: to remember Rama, Rama with my tongue. This moment is precious; let me hold fast to my love for His feet.

The tongue is a mine of nectar; let me spend my speech only there. Says Tuka, O Panduranga, O dearest beloved of my jiva.

IN PLAIN WORDS

Now this alone is my work: with my tongue to remember Rama, Rama. This moment is precious; let me hold to my love for the feet. The tongue is a mine of nectar; there let me spend my speech. Tuka says: O Panduranga, dearest beloved of my life.

WHAT IT MEANS

Tukaram reduces his entire occupation to one task, the tongue's repetition of Rama's name. He treats the present moment as something costly and not to be squandered, to be filled instead with love for the Lord's feet. The tongue, he says, is a mine of nectar; spent on the Name it yields what is sweetest, so he will spend his speech nowhere else. The poem closes by naming the one it is addressed to, Panduranga, called the most beloved of his very life, so that all this remembering is plainly an act of love.

GATHA 4148 *Devotion to Vitthal*

Pilgrimage, dancing at Pandharpur

मराठी मूळ

आतां जावें पंढरीसी । दंडवत विठोबासी ॥1॥
जेथें चंद्रभागातिरीं । आह्मी नाचों पंढरपुरीं ॥ध्रु.॥
जेथें संतांची दाटणी । त्याचें घेऊं पायवणी ॥2॥
तुका ह्मणे आह्मी बळी । जीव दिधला पायां तळीं ॥3॥

ENGLISH TRANSLATION

Now let us go to Pandhari and bow before Vithoba. There on the banks of the Chandrabhaga, we shall dance in Pandharpur.

Where the saints gather in great throngs, let us take the holy water that has touched their feet. Says Tuka, we are strong, for we have laid down our lives beneath His feet.

IN PLAIN WORDS

Now let us go to Pandhari and bow flat before Vithoba. There on the bank of the Chandrabhaga, we dance in Pandharpur. Where the saints are gathered thick, let us take the water that has washed their feet. Tuka says: we are the strong ones, for we have laid down our life beneath his feet.

WHAT IT MEANS

Tukaram calls the listeners with him on pilgrimage to Pandharpur, the home of Vithoba. The journey ends in worship and in joy: a full prostration before the Lord, then dancing on the bank of the river Chandrabhaga. He looks forward to the crowd of saints there and counts it a privilege to receive the water that has touched their feet,

treating their company as itself holy. The closing turns the world's idea of strength upside down: the truly strong, he says, are those who have surrendered completely, who have laid their very life down beneath the Lord's feet.

GATHA 4149 *Prayers*

Bold pleading, holding the rope of the Name

मराठी मूळ

आह्मी नरका जातां काय येइल तुझ्या हाता । ऐसा तूं अनंता विचारीं पां ॥1॥
तुज शरण आलियाचें काय हें चि फळ। विचारा दयाळ कृपानिधी ॥ध्रु.॥
तुझें पावनपण न चले आह्मांसीं । ऐसें हृषीकेशी कळों आलें ॥2॥
आह्मी दुःख पावों जन्ममरण वेथा । काय तुझ्या हाता येत असे ॥3॥
तुका ह्मणे तुह्मी खादली हो रडी । आह्मी धरली सेंडी नाम तुझें ॥4॥

ENGLISH TRANSLATION

If I go to hell, what comes into Your hands, O Infinite Lord? Consider this. Is this the fruit of having surrendered to You? Think on it, O Compassionate One, O Treasure of mercy.

Has Your power of purification no effect upon us? So it seems, O Hrishikesha. If we suffer and endure the agonies of birth and death, what good does it do You? Says Tuka, You have been defeated, O Lord. We have held onto the end of the rope of Your name.

IN PLAIN WORDS

If I go to hell, what comes into Your hands, O Infinite One? Think about that. Is this the fruit of having come to You for refuge? Consider it, O merciful One, O treasure of mercy. Your power to make the impure clean does not work on us. That much I have come to see, O Hrishikesha. We suffer; we bear the pain of birth and death. What good does that bring You? Tuka says: You have eaten dirt; You are shamed. We have grabbed hold of the tuft of Your name and we will not let go.

WHAT IT MEANS

Tukaram argues with God like a debtor who knows his creditor's reputation is on the line. He took refuge in the Lord; if he is still dragged through hell and through birth and death, then it is not only his loss but God's, because God is the one called the purifier of the fallen. So he asks bluntly: what do You gain by letting me suffer? The mood is daring, almost teasing, but the ground under it is total dependence: he has nothing to bargain with except his grip on the Name, and he announces he will not loosen that grip whatever happens.

GATHA 4150 *Longing and Separation*

Daring argument, let the saints judge

मराठी मूळ

पांडुरंगे पाहा खादलीसे रडी । परिणाम सेंडी धरिली आह्मी ॥1॥
आतां संतांनीं करावी पंचाईत । कोण हा फजितखोर येथें ॥ध्रु.॥
कोणाचा अन्याय येथें आहे स्वामी । गर्जतसों आह्मी पातकी ही ॥2॥
याचें पावनपण सोडवा चि तुह्मी । पतितपावन आह्मी आहों खरें ॥3॥
आह्मी तंव आहों अन्यायी सर्वथा । याची पावन कथा कैसी आहे ॥4॥
तुका ह्मणे आह्मी मेलों तरी जाणा । परि तुमच्या चरणा न सोडावें ॥5॥

ENGLISH TRANSLATION

Look, Panduranga has been defeated. In the end, it is we who held the rope's end.

Now let the saints hold court and decide: who is the one put to shame here? Whose injustice is at work, O Lord? Even we wrongdoers proclaim it aloud. Your claim of purifying the fallen has been exposed; we, the fallen, are the true deliverers.

We are guilty, to be sure. But how genuine is Your claim of being the savior? Says Tuka, even if we perish, know this: we shall never let go of Your feet.

IN PLAIN WORDS

Look, Panduranga has eaten dirt; He is shamed. In the end it is we who held on to the tuft. Now let the saints sit and judge this case: who is the one disgraced here? Whose is the wrong, O Lord? We cry out that we are the sinners. It is Your own claim to purify the fallen that has been put to the test; we, the fallen, are the real saviors here. We are guilty through and through, true. So how does Your story of saving stand? Tuka says: even if we die, know this. We will not let go of Your feet.

WHAT IT MEANS

Tukaram stages a courtroom and asks the assembly of saints to decide who has lost face. His logic turns the usual roles upside down: he freely admits he is a sinner, so if he is not saved the failure falls on God, whose whole name is the one who lifts up the fallen. By holding on no matter what, the sinner is the one keeping the relationship alive, which is why he half-jokingly calls himself the savior. Underneath the playful reversal is fierce loyalty: he would rather die at the Lord's feet than release them, and he is betting that God cannot afford to let a clinging devotee fall.

GATHA 4151 *Social Criticism*

Social criticism, the belly-filling false guru

मराठी मूळ

घालूनियां मध्यावर्ती । दाटुनि उपदेश देती ॥1॥
ऐसे पोटभरे संत । तयां कैंचा भगवंत ॥ध्रु.॥
रांडापोरांतें गोविती । वर्षासन ते लाविती ॥2॥
जसे बोलती निरोपणीं । तैसी न करिती करणी ॥3॥
तुका ह्मणे तया । तमोगुणियाची क्रिया ॥4॥

ENGLISH TRANSLATION

They place people in their midst and forcefully press their teachings upon them. Such are these saints who fill only their bellies; how can they know God? They entangle wives and children, extracting annual subscriptions from them.

They do not practice what they preach. Says Tuka, theirs is the way of darkness and ignorance.

IN PLAIN WORDS

They set a man in the middle and press their teaching on him by force. Such are these belly-filling saints; what God can they have? They snare wives and children and fix a yearly fee on them. What they say in their sermons, they do not do in their deeds. Tuka says: theirs is the work of darkness and dullness.

WHAT IT MEANS

Tukaram attacks the religious teacher who has made piety a business. The signs are exact: he corners people and pushes initiation on them, he ropes in whole households, and he collects a standing subscription from them. The real charge is the gap between word and act, the preacher who never lives what he preaches; a man so busy filling his stomach cannot be carrying God. By calling it the work of tamas, dullness and darkness, Tukaram names the pattern rather than one man, and the listener is left to test his own teachers, and himself, against the same measure of word matched to deed.

GATHA 4152 *Renunciation*

Renunciation, the lone fearless seeker

मराठी मूळ

वैभव राज्य संपत्ती टाकावी । उदरार्थ मागावी माधोकरी॥1॥
आपुलें तें आधीं करावें स्वहित । ऐसी आहे नीत स्वधर्माची ॥ध्रु.॥
वर्ण कुळ जाति याचा अभिमान । तजावा सन्मान लौकिकाचा ॥2॥
तुका ह्मणे राहे एकाकी निःशंक । देउनियां हाक कंठीं काळ ॥3॥

ENGLISH TRANSLATION

One should renounce power, kingdom, and wealth, and beg for alms from door to door. First attend to your own spiritual welfare; such is the law of one's true dharma.

Abandon pride of caste, clan, and lineage, and reject the honor of worldly reputation. Says Tuka, dwell alone and fearless, placing the noose of Death around your own neck as a garland.

IN PLAIN WORDS

Throw away splendor, kingdom, and wealth; beg from door to door for the food of your belly. First do your own true good. That is the law of one's own dharma. Pride of caste, of family, of birth: leave it. Give up the honor of worldly name. Tuka says: live alone and without fear, with the call already given, with Death as a garland at your throat.

WHAT IT MEANS

Tukaram lays out the path of the renouncer in plain steps. Let go of power and possessions, accept the begging bowl, and put your own liberation first, since that, not duty to the world, is what your truest dharma asks. Then drop the inner possessions too: pride of caste and lineage and the craving for a good reputation. The last line is the hardest: live alone and unafraid, having already accepted death so fully that you wear it around your neck like an ornament. Only one who has made peace with dying can be this free.

GATHA 4153 *The Necessity of Experience*

Self-inquiry, the Eye behind the eyes

मराठी मूळ

हातपाय मिळोनि मेळा । चला ह्मणती पाहों डोळां॥1॥
देखणी नव्हे देखती कैसे । सकळांचा देखणा डोळा चि असे ॥2॥
डोळ्याचा डोळा पाहों गेला । तुका ह्मणे तो पाहों ठेला ॥3॥

ENGLISH TRANSLATION

The hands, feet, and all the limbs gathered together and said, "Come, let us go and see with our own eyes." But the eyes are not the true seer; how then do they see? The one who truly sees is the eye behind all eyes. Says Tuka, the eye that went to see the Eye of all eyes was itself absorbed in the seeing.

IN PLAIN WORDS

The hands and feet and the rest gathered together and said, come, let us go and see with our eyes. But the eyes are not the seer; how do they see at all? The one who sees in everyone is the single seeing Eye. Tuka says: the eye that went to look at the Eye of all eyes stood still in the looking.

WHAT IT MEANS

Tukaram turns the act of seeing into a riddle about who the real perceiver is. The limbs set out to see God, trusting the eyes, but the eyes are only instruments; they do not see by themselves. Behind every pair of eyes there is one Seeing, the awareness that looks through all of them. When the small eye finally goes to look at that Eye, it cannot stand apart and observe it; it is absorbed, the watcher dissolves into what it was watching. He is pointing past the senses to the witnessing consciousness that no sense can ever turn around and catch.

GATHA 4154 *True Worship*

True worship, the two feet of devotion

मराठी मूळ

मुखें संति इंिद्रयें जती । आणिक नेणे भाव भक्ती॥1॥
देवा हे चि दोन्ही पदें । येर गाइलीं विनोदें ॥2॥
चित्ताचें आसन। तुका करितो कीर्त्तन ॥3॥

ENGLISH TRANSLATION

Restraining the mouth is saintliness; restraining the senses is austerity. Beyond these, one need know no other devotion or feeling.

These are the two feet of true worship, O God. Everything else is sung only for amusement.

Says Tuka, the seat of kirtan is the seat of the mind itself.

IN PLAIN WORDS

To hold the mouth still is sainthood; to hold the senses still is austerity. Beyond these, know no other feeling, no other devotion. O God, these are the two feet of true worship. Everything else is sung only for sport. Tuka says: the seat of kirtan is the mind itself.

WHAT IT MEANS

Tukaram strips worship down to two disciplines: guarding the tongue and reining in the senses. He calls these the two feet on which real devotion stands, and dismisses the rest as decoration, things sung for entertainment rather than truth. The closing line moves worship inward: kirtan, the singing of God's praise, does not finally happen in the throat or the hall but on the seat of the mind. If the mind is not gathered and quiet, the outward song is only sport; the real practice is the steadying of attention itself.

GATHA 4155 *Ecstasy and Joy*

Ecstasy, longing fulfilled at His face

मराठी मूळ

धांवोनियां आलों पहावया मुख । गेलें माझें दुःख जन्मांतरिंचें ॥1॥
ऐकिलें ही होतें तैसें चि पाहिलें । मन िस्थरावलें तुझ्या पायीं ॥2॥
तुका ह्मणे माझी इच्छा पूर्ण जाली । कांहीं न राहिली वासना हे ॥3॥

ENGLISH TRANSLATION

I came running to see Your face, and the sorrow of countless births was dispelled. What I had heard was exactly what I now beheld.

My mind became steady at Your feet. Says Tuka, my desire is completely fulfilled. No trace of longing remains.

IN PLAIN WORDS

I came running to see Your face, and the sorrow of my many births fell away. What I had heard, just that I now saw. My mind has come to rest at Your feet. Tuka says: my wish is wholly fulfilled. Not a trace of craving is left.

WHAT IT MEANS

This is the moment of arrival after long seeking. Tukaram rushes to the darshan of God's face, and in that sight the grief carried across countless lifetimes simply drops. What he had only heard described in others' words he now confirms with his own eyes, and the proof steadies a mind that had never been still. The poem ends in complete rest: every desire is satisfied because the one desire has been met, and when the deepest longing is filled there is nothing further left to want.

GATHA 4156 *Autobiography*

Autobiography, breaking with the world for His feet

मराठी मूळ

गावलोकिकाहीं लावियेलें पिसें । काय सांगों ऐसें तुजपासीं ॥1॥
तोंड काळें केलें फिरविलें मज । नाहीं धरिली लाज पांडुरंगा ॥ध्रु.॥
काय तुजपासीं सांगों हें गा†हाणें । मग काय जिणें तुझें माझें ॥2॥
कोणासाटीं आतां करावा संसार । केली वारावार आपणें चि ॥3॥
तुका ह्मणे आह्मी मोडिला घरचार । धरियेला धीर तुझ्या पायीं ॥4॥

ENGLISH TRANSLATION

The village and the world have driven me mad. How can I tell You what has happened? They have blackened my face and turned me around.

They show no shame, O Panduranga. What complaint shall I bring before You? If I do, what life remains for You and me together? For whose sake should I continue this worldly life? I have been shamed again and again by my own doing.

Says Tuka, I have broken with my household. My resolve rests firmly at Your feet.

IN PLAIN WORDS

The village and the world have made me out to be mad. What can I tell You of this? They blackened my face and turned me about. They felt no shame, O Panduranga. What complaint shall I bring to You? If I do, what life is left for You and me? For whose sake should I keep this worldly life going now? I have brought ruin on myself, again and again, by my own hand. Tuka says: I have broken up my household. I have set my firm trust at Your feet.

WHAT IT MEANS

Tukaram tells how the world treated him once he turned wholly to God: it called him mad, shamed him publicly, humiliated him without shame. Yet he refuses to lodge a real complaint, because a quarrel over insults would only put distance between him and the Lord. He asks for whom he should keep up ordinary worldly life at all, and

admits the break was his own doing, repeated by choice. The poem ends with the decision made: he has dismantled his home and household ties and placed all his steadiness in God's feet, accepting the world's scorn as the price of that refuge.

GATHA 4157 *The Moral Ideal*

Moral protest, Narayana in every body

मराठी मूळ

जीवें जीव नेणे पापी सारिका चि । नळी दुजयाची कापूं बैसे ॥1॥
आत्मा नारायण सर्वां घटीं आहे । पशुमध्यें काय कळों नये ॥ध्रु.॥
देखत हा जीव हुंबरे वरडत । निष्ठाचे हात वाहाती कैसे ॥2॥
तुका ह्मणे तया चांडाळासी नर्क । भोगिती अनेक महादुःखें ॥3॥

ENGLISH TRANSLATION

The sinful one does not recognize that every being shares the same life-breath. Like a parrot, he sits ready to snip another's stem.

Narayana, the Self, dwells in every body. Should this not be evident even among animals? The living creature howls and bellows in plain sight, yet the merciless hands keep working.

Says Tuka, such wretches will endure countless torments in hell.

IN PLAIN WORDS

The sinner does not feel that every life is one life like his own. Like a butcher he sits down to cut another's throat. The Self, Narayana, lives in every body. Should this not be known even among the animals? Right before his eyes the creature lows and cries out, yet how do these merciless hands keep moving? Tuka says: such a wretch goes to hell. He suffers many great agonies there.

WHAT IT MEANS

Tukaram condemns cruelty to living beings by grounding it in non-duality. The killer's blindness is that he cannot feel another's life as the same life that beats in him. But the same Self, named Narayana here, dwells in every body, and that includes the animal he is about to slaughter. The poem stares at the scene without flinching: the creature bellows and weeps in plain sight, and still the hands do not stop. Tukaram aims his warning at the hardness that lets a person ignore obvious suffering, and he insists such hardness has a cost, calling it a road into great torment.

GATHA 4158 *Devotion to Vitthal*

Devotion, where feeling is, God comes

मराठी मूळ

मनीं भाव असे कांहीं । तेथें देव येती पाहीं ॥1॥
पाहा जनाई सुंदरी । तेथें देव पाणी भरी ॥ध्रु.॥
शुद्ध पाहोनियां भाव । त्याचे हृदयीं वसे देव ॥2॥
तुका ह्मणे विठोबासी । ठाव देई चरणापासीं ॥3॥

ENGLISH TRANSLATION

Where there is true feeling in the mind, there God comes, without question. Look at the devout Janai: God Himself carried water for her.

Seeing pure devotion, God takes up residence in that mind. Says Tuka, give Vithoba a place at your feet in your own mind.

IN PLAIN WORDS

Where there is some true feeling in the mind, there, see, God comes. Look at Janai, the lovely one: there God Himself drew water for her. Seeing feeling that is pure, God lives in that heart. Tuka says: give Vithoba a place near His own feet, in you.

WHAT IT MEANS

The teaching here is that God responds to the heart, not to display. Wherever genuine feeling rises in the mind, God draws near, and Tukaram offers the saint Janai as proof: her love was so real that the Lord Himself stooped to carry water for her. Purity of devotion is what makes a heart fit for God to dwell in. The closing line turns it into instruction for the listener: make room within yourself for Vithoba, set Him at His own feet inside you, and the same nearness that came to Janai becomes possible.

GATHA 4159 *The Nature of God*

Nature of God, refuge of the helpless

मराठी मूळ

भागल्याचें तारूं शिणल्याची साउली । भुकेलिया घाली प्रेमपान्हा ॥1॥
ऐसी हे कृपाळू अनाथांची वेशी । सुखाची च राशी पांडुरंग ॥ध्रु.॥
सकळां सन्मुख कृपेचिया दृष्टी । पाहे बहु भेटी उतावीळां ॥2॥
तुका ह्मणे येथें आतां उरला कैंचा । अनंता जन्मींचा शीण भाग ॥3॥

ENGLISH TRANSLATION

For the weary He is a raft, for the exhausted He is shade, and for the hungry He pours forth the milk of love. Such is this compassionate refuge of the helpless, a very treasure of joy: Panduranga.

He looks upon all with the gaze of mercy, eager to meet those who long for Him. Says Tuka, what weariness or burden of countless births can remain here now?.

IN PLAIN WORDS

For the worn-out He is a boat; for the weary, shade; to the hungry He gives the milk of love. So merciful is this gateway for the orphaned, this very heap of joy, Panduranga. With eyes of mercy He faces everyone, looking eagerly to meet those who long for Him. Tuka says: what is left here now of the weariness, the burden of my endless births?

WHAT IT MEANS

Tukaram describes God by what God does for the helpless. To the one exhausted by life's crossing He is the boat; to the tired He is shade; to the starving He gives love like a mother's milk. Calling Him a gateway for the orphaned, Panduranga is named as a sheer mass of joy who turns His merciful gaze on all and waits eagerly for whoever longs for Him. Against such a refuge the speaker's own long weariness has no standing left: the fatigue accumulated over countless births simply cannot survive contact with this mercy.

GATHA 4160 *Devotion to Vitthal*

Devotion, the Father who cannot abandon

मराठी मूळ

काय न्यून आहे सांगा । पांडुरंगा तुह्मांपें ॥1॥
आमुची तों न पुरे इच्छा । पिता ऐसा मस्तकीं ॥ध्रु.॥
कैसी तुह्मां होय सांडी । करुणा तोंडीं उच्चारें ॥2॥
आश्चर्य चि करी तुका । हे नायका वैकुंठिंचिया ॥3॥

ENGLISH TRANSLATION

Tell me, what is lacking with You, O Panduranga? Our desire never finds its end, with a Father such as You crowning our heads. How can You abandon one who cries out Your name in anguish? Says Tuka, this is wondrous indeed, O Lord of Vaikuntha.

IN PLAIN WORDS

Tell me, what is lacking with You, O Panduranga? Our wish never runs short, with a Father like You over our heads. How could You forsake the one who cries Your name in his pain? Tuka says: this is a wonder, O Lord of Vaikuntha.

WHAT IT MEANS

Tukaram reasons from God's abundance to God's faithfulness. Nothing is wanting in Panduranga, so with such a Father watching over them his children's needs can never go unmet. From this he presses the real point: it would be unthinkable for so full a Father to abandon a child who calls out His name in distress. The poem ends in wonder rather than fear, marveling at the Lord of Vaikuntha whose nature makes desertion impossible; the devotee's confidence rests not on his own worth but on what God simply is.

GATHA 4161 *Prayers*

Prayer, the road ahead blocked

मराठी मूळ

चित्त गुंतलें प्रपंचें । जालें वेडें ममतेचें ॥1॥
आतां सोडवीं पांडुरंगा । आलें निवारीं तें आंगा ॥ध्रु.॥
गुंतली चावटी । नामीं रूपीं जाली तुटी ॥2॥
तुका ह्मणे चाली । पुढें वाट खोळंबली॥3॥

ENGLISH TRANSLATION

My mind has become entangled in worldly life; it has gone mad with attachment. Now deliver me, O Panduranga.

Ward off what has come upon me. Idle mischief has crept in, creating a rift between me and Your name and form.

Says Tuka, the road ahead has been blocked.

IN PLAIN WORDS

My mind is tangled in worldly life. It has gone mad with attachment. Now set me free, Panduranga. Ward off what has come upon me. Idle mischief has crept in. It has cut me off from Your name and Your form. Tuka says: the road ahead is blocked.

WHAT IT MEANS

Tukaram describes a soul that knows it is stuck and cannot move on its own. His mind has wrapped itself around the things of the world until it is sick with attachment, so he asks Panduranga to do the untangling for him. The danger he names is precise: useless busyness and chatter have slipped in and severed his contact with God's name and form, the very things that kept him oriented. With the path forward sealed, he has nothing left but to call on the one who can clear it.

GATHA 4162 *Confession and Sin*

Confession, the moment never comes

मराठी मूळ

किती एका दिसीं । बुद्धि जाली होती ऐसी ॥1॥
कांहीं करावें स्वहित । तों हें न घडे उचित ॥ध्रु.॥
अवलंबुनी भीक। लाज सांडिली लौकिक ॥2॥
तुका ह्मणे दीन । जालों मनुष्यपणा हीन ॥3॥

ENGLISH TRANSLATION

On how many days has the thought arisen: I should do something for my own spiritual good? Yet the right moment never comes. I have taken up begging, casting aside all worldly shame.

Says Tuka, I have become forlorn, lower even than human dignity.

IN PLAIN WORDS

How many days the thought has come to me: I should do something for my own good. But the right moment never arrives. I have taken to begging. I have thrown away all worldly shame. Tuka says: I am wretched, fallen below even the dignity of a human being.

WHAT IT MEANS

Tukaram confesses the gap between good intention and the act that never follows. Again and again he resolves to work for his own spiritual welfare, and again and again the right occasion slips past him, so the resolve stays a thought. He admits where this drift has left him: living off others, with the ordinary shame of respectable life cast aside. The harshness is aimed at himself, naming how endlessly postponed self-care can sink a person below even basic human standing, and the confession itself is the first honest move out of that pit.

GATHA 4163 *Longing and Separation*

World-weariness, take me out of here

मराठी मूळ

आतां बरें जालें । सकाळीं च कळों आलें ॥1॥
मज न ठेवीं इहलोकीं । आलों तेव्हां जाली चुकी ॥ध्रु.॥
युगमहिमा ठावा । नव्हता ऐसा पुढें देवा ॥2॥
तुका ह्मणे ठेवीं । भोगासाटीं निरयगांवीं ॥3॥

ENGLISH TRANSLATION

Now it is good that it became clear to me early. Do not keep me in this world, O Lord; coming here in the first place was a mistake.

I had not known beforehand, O God, the weight of this age's darkness. Says Tuka, place me in the realm of suffering if I must endure it for my past deeds.

IN PLAIN WORDS

Now it is good. It became clear to me early. Do not keep me in this world, Lord. Coming here at all was a mistake. I did not know beforehand, God, how heavy the darkness of this age would be. Tuka says: if I must pay for what I have done, then put me in the land of suffering.

WHAT IT MEANS

Tukaram is so worn down by the world that he counts being born into it as an error, and he is relieved to have seen this clearly while there is still time. He pleads with God not to leave him here, confessing he had no idea how crushing the corruption of this age would prove. The final line is stark: rather than be kept in this world, he would

accept even hell as the price of his past deeds. The verse is not despair for its own sake; it is a soul asking to be removed from a place it can no longer trust, and willing to bear the cost.

GATHA 4164 *Prayers*

Prayer, the parent must spare the child

मराठी मूळ

परि आतां माझी परिसावी विनंती । रखुमाईच्या पती पांडुरंगा ॥1॥
चुकलिया बाळा न मारावें जीवें । हित तें करावें मायबापीं ॥2॥
तुका ह्मणे तुझा ह्मणताती मज । आतां आहे लाज हे चि तुह्मां ॥3॥

ENGLISH TRANSLATION

But now, hear my humble plea, O Lord of Rakhumai, O Panduranga. Do not strike a wayward child to death; it is the duty of parents to do what is best.

Says Tuka, they call me Yours. Now the honor to uphold is Yours.

IN PLAIN WORDS

But now hear my plea, Lord of Rakhumai, Panduranga. Do not put a straying child to death. Parents must do what is good for it. Tuka says: they call me Yours. Now the honor of that is Yours to keep.

WHAT IT MEANS

Tukaram pleads as an erring child before a parent who has the power to punish. He does not deny that he has gone astray; he asks instead that God act the way good parents act, correcting the child for its welfare rather than destroying it. Then he turns the claim around: since the world calls him God's own, his failures now reflect on God, and the honor at stake belongs to the Lord. It is the bold logic of the bhakta, binding God to him by love and by reputation, so that to abandon the devotee would be to lose face.

GATHA 4165 *Worldly Life*

Lament, the age undone by sin

मराठी मूळ

पापाचिया मुळें । जालें सत्याचें वाटोळें ॥1॥
दोष जाले बिळवंत । नाहीं ऐसी जाली नीत ॥ध्रु.॥
मेघ पडों भीती । पिकें सांडियेली िक्षती ॥2॥
तुका ह्मणे कांहीं । वेदा वीर्य शक्ति नाहीं॥3॥

ENGLISH TRANSLATION

Because of sin, truth has been undone. Faults have become powerful, and righteousness has vanished.

The rains threaten to fall destructively; the crops have been abandoned in the fields. Says Tuka, the Vedas have lost their strength and vigor.

IN PLAIN WORDS

Because of sin, truth has been ruined. Faults have grown strong. Right conduct is nowhere to be found. The rains threaten to fall and destroy. The crops are left lying in the fields. Tuka says: even the Vedas have lost their strength and power.

WHAT IT MEANS

Tukaram laments an age where wrong has overpowered right and truth itself has come undone. He paints the breakdown spreading outward: sins grow muscular, righteousness disappears, and even the land turns hostile, with ruinous rains and abandoned harvests. The closing line is the gravest, that the Vedas, the oldest source of order, have lost their potency to hold things together. The poem names the stakes of a world cut loose from dharma, where the supports people once leaned on no longer bear weight.

GATHA 4166 *Longing and Separation*

The Name, the boat across the ocean

मराठी मूळ

ऐसा दुस्तर भवसागर । नेणों कैसा उतरूं पार ॥1॥
कामक्रोधादि सावजें थोर । दिसताती भयंकर ॥ध्रु.॥
मायाममतेचे भोवरे । घेती भयानक फेरे ॥2॥
वासनेच्या लहरा येती । उद्योगहेलकावे बसती ॥3॥
तरावया एक युक्ति असे । तुका नामनावेमधीं बैसे॥4॥

ENGLISH TRANSLATION

How fearsome is this ocean of worldly existence; I do not know how I shall cross to the other shore. The wild beasts of lust and anger loom terribly.

The whirlpools of illusion and attachment spin with frightening force. Waves of desire surge, and the storms of restless striving toss one about.

Says Tuka, there is one means to cross: sit in the boat of the Name.

IN PLAIN WORDS

This ocean of worldly existence is so hard to cross. I do not know how I will reach the far shore. The wild beasts of lust and anger loom, and they look terrible. The whirlpools of illusion and attachment turn in frightening circles. Waves of desire come; the storms of restless striving toss me about. Tuka says: there is one way to cross. Sit in the boat of the Name.

WHAT IT MEANS

Tukaram maps the spiritual crossing as a sea voyage and fills the water with every hazard. Lust and anger are predatory beasts, illusion and attachment are whirlpools, desire and restless effort are the waves and squalls that capsize a swimmer. The point of the catalogue is that no one can fight all this by their own strength. The single

answer he offers is to stop swimming and climb aboard the Name of God, the one vessel that carries the soul over a sea it could never cross alone.

GATHA 4167 *Ecstasy and Joy*

Ecstasy, the God who will not leave

मराठी मूळ

देव जडला जाइना अंगा । यासी काय करूं सांगा॥1॥
वरकड देव येती जाती । हा देव जन्माचा सांगाती ॥ध्रु.॥
अंगीं भरलें देवाचें वारें । देव जग चि दिसे सारें ॥2॥
भूत न बोले निरुतें। कांहीं केल्या न सुटे तें ॥3॥
जीव खादला दैवतें । माझा आणि पंचभूतें ॥4॥
तुका ह्मणे वाडें कोडें । उभें पुंडलिकापुढें॥5॥

ENGLISH TRANSLATION

God has become fixed in my being and will not leave. What shall I do about this, tell me? Other gods come and go, but this God is a companion for life.

The wind of God has filled my body; the whole world appears as God. This spirit within me will not speak a false word; nothing can dislodge it.

This deity has consumed my jiva and the five elements. Says Tuka, with great joy, He stands before Pundalika.

IN PLAIN WORDS

God has lodged in my being and will not go. Tell me, what can I do about this? Other gods come and go; this God is a companion for life. The wind of God has filled my body. The whole world looks like nothing but God. The spirit in me will not speak a false word. Nothing I do can shake it loose. This deity has eaten up my jiva and the five elements. Tuka says: with great delight, He stands before Pundalika.

WHAT IT MEANS

Tukaram describes possession by God as something he can no longer reverse, half complaint and half wonder. Lesser gods are visitors who arrive and depart, but this one has settled in for good as a lifelong companion. The takeover is total: God's presence fills his body like a wind, the world dissolves into God alone, and try as he might he cannot dislodge it. He says the deity has devoured his very self and the five elements of which his body is made, leaving nothing that is not God. The verse ends in joy, with that same God standing at Pandharpur before the devotee Pundalika who first drew Him there.

GATHA 4168 *Prayers*

Prayer, born among the Lord's lovers

मराठी मूळ

हरिदासाचिये घरीं । मज उपजवा जन्मांतरीं ॥1॥
ह्मणसी कांहीं मागा । हें चि देगा पांडुरंगा ॥ध्रु.॥
संतां लोटांगणीं । जातां लाजों नको मनीं ॥2॥
तुका ह्मणे अंगीं । शक्ती देई नाचें रंगीं ॥3॥

ENGLISH TRANSLATION

Let me be born in the household of a Hari-devotee in my next life. You say, ask for anything; this alone is what I ask, O Panduranga.

When I prostrate before the saints, let me never feel shame in my mind. Says Tuka, give me the strength to dance with abandon in devotion.

IN PLAIN WORDS

In the house of one who loves Hari, let me be born in my next life. You say, ask for something; this alone I ask, Panduranga. When I fall flat before the saints, let me feel no shame in my mind. Tuka says: put the strength in my body to dance with abandon in Your worship.

WHAT IT MEANS

Offered any boon, Tukaram asks for nothing the world prizes; he asks only to be reborn into a household of devotees. The request shows what he values: not wealth or release in the abstract, but the company that keeps a soul turned toward God. He asks for two graces in particular, that he never feel embarrassed prostrating before the saints, and that his body have the strength to lose itself in dancing worship. It is a prayer to belong wholly to the world of bhakti, without the pride that holds a person back from it.

GATHA 4169 *Worldly Metaphors*

Satire, the emptiness of mere argument

मराठी मूळ

लटिक्याचें आंवतणें जेविलिया साच । काय त्या विश्वास तो चि खरा ॥1॥
कोल्हांटिणी लागे आकाशीं खेळत । ते काय पावत अमरपद ॥ध्रु.॥
जळमंडपयाचे घोडे राउत नाचती । ते काय तडवती युद्धालागीं ॥2॥
तुका ह्मणे तैसें मतवादीयांचें जिणें। दिसे लाजिरवाणें बोलतां चि ॥3॥

ENGLISH TRANSLATION

If someone has truly feasted at a false invitation, will he trust that host again? An acrobat may perform tricks in the sky; does she thereby attain immortality? Wooden horses and riders dance at a water-festival; will they charge into a real battle? Says Tuka, such is the life of those who argue over doctrines. Even to speak of it is embarrassing.

IN PLAIN WORDS

If a man has feasted at a false invitation, does he really trust that host? An acrobat tumbles through tricks in the sky; does she win the deathless state by it? Wooden horses and their riders dance at the water-festival; will they charge into a real battle? Tuka says: such is the life of those who argue over doctrines. Even to speak of it is shameful.

WHAT IT MEANS

Tukaram lines up three pictures of effort that looks like the real thing but produces nothing. A feast you only imagined leaves you hungry; an acrobat's skyward stunts win applause but not immortality; festival horses that prance are useless when a true fight comes. Each image exposes performance mistaken for substance. He then turns the mirror on those who spend their lives debating doctrines, treating clever argument as if it were the goal. The warning is not contempt for thought but a caution against the pattern of substituting talk about God for the actual living of devotion.

GATHA 4170 *Longing and Separation*

Longing, others were saved, why not me

मराठी मूळ

काय आह्मीं केलें ऐसें । नुद्धरीजेसें सांगावें ॥1॥
हरण कोल्हें वैकुंठवासी । कोण त्यासी अधिकार ॥ध्रु.॥
गजा नाडएा सरोवरीं । नाहीं हरी विचारिलें ॥2॥
तुका ह्मणे गणिका नष्ट। माझे कष्ट त्याहूनि ॥3॥

ENGLISH TRANSLATION

What have I done that is so terrible that You refuse to save me? Tell me. A deer and a jackal became dwellers of Vaikuntha; what special qualification did they possess? When the elephant Gajendra was trapped in the lake, Hari did not pause to deliberate.

Says Tuka, the courtesan was wretched, yet my sufferings are greater even than hers.

IN PLAIN WORDS

What have I done that is so terrible You refuse to save me? Tell me. A deer and a jackal became dwellers of Vaikuntha; what right did they have to it? When the elephant was trapped in the lake, Hari did not stop to think it over. Tuka says: the courtesan was a sinner, yet my hardships are greater than hers.

WHAT IT MEANS

Tukaram presses his case by holding up those God has already rescued. A deer, a jackal, the trapped elephant Gajendra, the fallen courtesan, none of them had any special merit, yet Hari saved them without hesitation. So he asks what crime of his could possibly be bad enough to make God hold back now. The argument is the bhakta's audacity again: he turns God's own record of unearned grace into a claim on it. Naming his suffering as worse than the courtesan's, he insists he has more reason, not less, to be reached for.

GATHA 4171 *Social Criticism*

Satire, the guru who brought ruin

मराठी मूळ

भाग्यासाटीं गुरु केला । नाहीं आह्मांसी फळला॥1॥
याचा मंत्र पडतां कानीं । आमच्या पेवांत गेलें पाणी ॥ध्रु.॥
गुरु केला घरवासी । आमच्या चुकल्या गाईम्हसी ॥2॥
स्वामी आपुली बुटबुट घ्यावी । आमुची प्रताप टाकुन द्यावी ॥3॥
तुका ह्मणे ऐसे नष्ट । त्यांसी दुणे होती कष्ट ॥4॥

ENGLISH TRANSLATION

I took a guru for the sake of good fortune, but it did not bear fruit for me. The moment his mantra entered my ears, water flooded into our granary.

I chose a householder guru, and our cows and buffaloes went astray. Master, you should keep your own faults to yourself and let go of your claim on my achievements.

Says Tuka, such worthless ones only bring redoubled misery.

IN PLAIN WORDS

I took a guru for good fortune. He bore me no fruit. The moment his mantra fell on my ears, water flooded into our granary. I took a householder guru, and our cows and buffaloes wandered off. Master, keep your own ruin to yourself; let go of your claim on what I gain. Tuka says: such worthless ones only double a person's troubles.

WHAT IT MEANS

Tukaram aims his wit at the worldly guru taken for profit rather than for God. He went looking for good fortune through a teacher, and the verse reports a string of comic disasters: the mantra arrived, the granary flooded, the livestock strayed. The complaint is that a guru who is himself sunk in household concerns has nothing real to give and yet claims credit for the disciple's gains. The criticism points at a pattern, the spiritual transaction entered for material reward, and warns that leaning on such a teacher only multiplies trouble. The self-examination is to ask why one sought a guru for fortune at all.

GATHA 4172 *Devotion to Vitthal*

Devotion, the tender feet on the brick

मराठी मूळ

गुणा आला ईटेवरी । पीतांबरधारी सुंदर जो ॥1॥
डोळे कान त्याच्या ठायीं । मन पायीं राहो हें ॥ध्रु.॥
निवारोनी जाय माया । ऐसी छाया जयासी ॥2॥
तुका ह्मणे समध्यान । हे चरण सकुमार ॥3॥

ENGLISH TRANSLATION

He has come to the edge of the brick, that beautiful one clad in a yellow garment. Let my eyes and ears be fixed upon Him.

Let this mind remain at His feet. His very shadow banishes illusion from all who are near.

Says Tuka, meditate evenly upon these tender and delicate feet.

IN PLAIN WORDS

He has come and stood upon the brick, that beautiful one in the yellow garment. Let my eyes and my ears rest on Him. Let this mind stay at His feet. His shadow alone drives illusion away. Tuka says: meditate steadily on these tender, delicate feet.

WHAT IT MEANS

Tukaram fixes his whole attention on Vitthal standing on the brick at Pandharpur, beautiful in his yellow silk. He gathers his senses, eyes and ears, onto that single form, and asks that his mind settle at the feet and not move. He names what the feet do: even their shadow scatters Maya, the illusion that ordinarily holds the soul. The closing instruction is plain and practical, to hold a steady meditation on those tender feet, making the standing image at the shrine the one resting place of the mind.

GATHA 4173 *Devotion to Vitthal*

The kirtan, lost in the Name

मराठी मूळ

रंगीं रंगें नारायण । उभा करितों कीर्त्तन ॥1॥
हातीं घेउनियां वीणा । कंठीं राहें नारायणा ॥ध्रु.॥
देखिलीसे मूर्ती । माझ्या हृदयाची विश्रांति ॥2॥
तुका ह्मणे देवा । देई कीर्त्तनाचा हेवा ॥3॥

ENGLISH TRANSLATION

With joy and color, Narayana stands as I perform kirtan. With the veena in my hands, let Him remain at my throat, O Narayana.

I have seen that form which is the repose of my heart. Says Tuka, O God, grant me the passion for kirtan.

IN PLAIN WORDS

I stand and sing kirtan, lost in the color of Narayana. I take the veena in my hands. Stay on my tongue, O Narayana. I have seen that form. It is the rest of my heart. Tuka says: O God, give me this hunger for kirtan.

WHAT IT MEANS

Tukaram is asking God for one gift, and the gift is the singing itself. He stands up with the veena and loses himself in the colour of the Name, and he prays that Narayana will live on his throat so the song keeps coming. The form he has seen is what gives his heart its only rest. So when he asks for the hunger for kirtan, he is asking not for liberation but for the love that makes him sing; the longing is already the reward.

GATHA 4174 *Faith and Trust*

Faith, demanding the promised treasure

मराठी मूळ

तुझा भरवसा आम्हां । फार होता पुरुषोत्तमा ॥1॥
भवसागरसंकटीं । तारिशील जगजेठी ॥ध्रु.॥
नाम आदित्याचें झाड। त्याचा न पडे उजड ॥2॥
सिलंगणीचें सोनें । त्यासीं गाहाण ठेवी कोण ॥3॥
तुका ह्मणे देवा । ि◌ब्रद सोडूनियां ठेवा ॥4॥

ENGLISH TRANSLATION

I had great faith in You, O Supreme Being. I trusted You would carry me across the perilous ocean of worldly existence, O Lord of the world.

The name is a tree planted by the sun itself; its shade will never be barren. Who would pawn gold that has been tested by the touchstone? Says Tuka, O God, set aside Your vow and show me Your hidden treasure.

IN PLAIN WORDS

I had great faith in you, Purushottama. I trusted you would carry me across the dangerous sea of this world, Lord of the world. The Name is a tree planted by the sun. Its shade never fails. Who pawns gold that has passed the touchstone? Tuka says: God, set aside your vow and give me the treasure.

WHAT IT MEANS

Tukaram presses his claim on God like a creditor calling in a debt. He has trusted God to ferry him across the ocean of birth and death, and he reminds God that the Name is no ordinary shelter: it is a tree planted by the sun, whose shade can never fail. His images all say the same thing, that what God has given is already proven true, like gold tested on the touchstone that no one would think to pawn. So he ends boldly, telling God to drop whatever reserve He keeps and hand over the hidden treasure He has promised.

GATHA 4175 *Prayers*

Prayer, the pilgrim's only wishes

मराठी मूळ

जालों आतां दास । माझी पुरवीं हे आस ॥1॥
पंढरीचा वारकरी । वारी चुकों नेदीं हरी ॥ध्रु.॥
संतसमागम । अंगीं भरोनियां प्रेम ॥2॥
चंद्रभागे स्नान । तुका ह्मणे हें चि दान ॥3॥

ENGLISH TRANSLATION

I have now become Your servant; fulfill this longing of mine. Let me be a pilgrim of Pandhari, and let Hari never allow me to miss the annual pilgrimage.

In the company of saints, may love fill my being. Says Tuka, bathing in the Chandrabhaga is all the gift I ask.

IN PLAIN WORDS

Now I have become your servant. Fulfill this longing of mine. Make me a pilgrim of Pandhari. Hari, never let me miss the pilgrimage. Let love fill my body in the company of the saints. Tuka says: a bath in the Chandrabhaga, that is the only gift I ask.

WHAT IT MEANS

Now that he belongs to God, Tukaram names the small, exact things he wants. He asks only to remain a Varkari, one of the pilgrims who walk to Pandharpur, and never to miss the yearly walk. The rest of his prayer is just as humble: the company of saints, love filling his body, a bath in the river Chandrabhaga that flows past the temple. He wants no heaven and no power; the pilgrimage, the saints, and the river are the whole of what he calls a gift.

GATHA 4176 *Prayers*

Surrender, no one else to turn to

मराठी मूळ

यासाटीं करितों निष्ठ भाषण । आहेसी तूं जाण सर्वदाता ॥1॥
ऐसें दुःख कोण आहे निवारिता । तें मी जाऊं आतां शरण त्यासी ॥ध्रु.॥
बैसलासे केणें करुनि एक घरीं । नाहीं येथें उरी दुस†याची ॥2॥
तुका ह्मणे आलें अवघें पायांपें । आतां मायबापें नुपेक्षावें ॥3॥

ENGLISH TRANSLATION

It is for this reason that I speak to You with urgency: You are the giver of all, I know. What other remover of sorrow is there that I should go and surrender to instead? You have taken up sole residence in my home; no room remains for anyone else.

Says Tuka, everything has come to Your feet. Now, O Mother and Father, do not neglect me.

IN PLAIN WORDS

This is why I speak to you so urgently: I know you are the giver of all. Who else can take away such sorrow, that I should go and surrender to him instead? You have come and settled alone in my house. There is no room left here for anyone else. Tuka says: everything has come to your feet. Now, mother and father, do not turn away from me.

WHAT IT MEANS

Tukaram explains why his speech to God is so insistent: there is simply no second address for his sorrow. He knows God is the one giver of all, so going elsewhere would be pointless; no other power can lift the grief he carries. He pictures God as having taken sole residence in his house, leaving no room for any rival refuge. Having laid everything at the feet of the one he calls mother and father, he asks the only thing left to ask, that God not neglect what has been wholly handed over.

GATHA 4177 *Autobiography*

The God-mad boy, the world's contempt

मराठी मूळ

पोरा लागलीसे चट । धरी वाट देवळाची ॥1॥
सांगितलें नेघे कानीं । दुजें मनी विठ्ठल ॥ध्रु.॥
काम घरीं न करी धंदा । येथें सदा दुश्चत्त ॥2॥
आमुचे कुळीं नव्हतें ऐसें । हें चि पिसें निवडलें ॥3॥
लौकिकाची नाहीं लाज । माझें मज पारिखें॥4॥
तुका ह्मणे नरका जाणें । त्या वचनें दुष्टाचीं ॥5॥

ENGLISH TRANSLATION

The boy has caught the obsession; he keeps running to the temple. He will not listen to anyone; his mind holds only Vitthal.

He does no work at home, always absent-minded here. Nothing like this ever happened in our family before; this peculiar madness has singled him out.

He has no shame before the world; what is mine feels foreign to me. Says Tuka, those who speak such words are the wicked ones who are bound for hell.

IN PLAIN WORDS

The boy has caught the obsession. He keeps to the road to the temple. He hears nothing you tell him. His mind holds only Vitthal. He does no work at home, no trade. Here he is always absent. No one in our family was ever like this. This madness has picked him out. He has no shame before the world. What is mine has become a stranger to me. Tuka says: it is the wicked who say he is bound for hell.

WHAT IT MEANS

Tukaram lets the worldly relatives speak, and then turns their verdict back on them. In their voice, the boy is a scandal: he runs to the temple, ignores everyone, neglects work and trade, brings a madness no one in the family ever had, and has lost all shame before society. The complaint that even his own people now feel foreign to him is meant as an insult to the devotee. But Tukaram's signature line flips it: those who condemn such a God-intoxicated boy as hell-bound are themselves the wicked ones. The poem asks the listener which side of that judgment they are standing on.

GATHA 4178 *Longing and Separation*

Longing, coaxing the silent God

मराठी मूळ

देवा बोलें आतां बोला । त्वां कां धरिला अबोला॥1॥
भेऊं नको देई भेटी । तूं कां पडिलासी संकटीं ॥ध्रु.॥
तुझ्या जीवींचें मी जाणें । ह्मणसी मुक्ती आह्मां देणें ॥2॥
तुका ह्मणे न लगे कांहीं । चित्त राहो तुझे पायीं ॥3॥

ENGLISH TRANSLATION

O God, speak now, say something. Why have You become silent? Do not be afraid; grant me Your meeting.

Why have You put Yourself in such a difficult position? I know what is in Your chitta: You think You will have to grant me liberation. Says Tuka, I need nothing of the sort. Just let my mind remain at Your feet.

IN PLAIN WORDS

God, speak now, say something. Why have you fallen silent? Do not be afraid. Grant me your meeting. Why have you put yourself in such a tight spot? I know what is in your heart. You think you will have to give me liberation. Tuka says: I want nothing of the kind. Just let my mind rest at your feet.

WHAT IT MEANS

Tukaram teases his silent God the way one coaxes a reluctant friend. He imagines that God has gone quiet out of a kind of worry, as if afraid that meeting Tukaram will oblige Him to hand over liberation. So Tukaram tells God to relax, because he is not after liberation at all. The whole point of the prayer is to release God from that supposed debt: all he asks is that his mind be allowed to stay at God's feet, which is the only gift he ever wanted.

GATHA 4179 *Devotion to Vitthal*

Humility, the smallest in God's court

मराठी मूळ

यमधर्म आणिक ब्रह्मादिक देव । त्यांचा पूर्ण भाव तुझे पायीं ॥1॥
करिती स्मरण पार्वतीशंकर । तेथें मी किंकर कोणीकडे॥ध्रु.॥
सहजरमुखेंसी घोष फणिवराचा । मज किंकराचा पाड काय ॥2॥
चंद्र सूर्य आणि सर्व तारांगणें । करिती भ्रमण प्रदिक्षणा ॥3॥
तुका ह्मणे त्यांसी स्वरूप कळेना । तेथें मज दीना कोण पुसे ॥4॥

ENGLISH TRANSLATION

Yama, Brahma, and all the gods hold perfect devotion at Your feet. Parvati and Shankara ceaselessly remember You.

Where do I, a mere servant, stand in that company? Shesha with his thousand mouths raises a constant hymn. What is the standing of this humble servant? The sun, moon, and all the stars revolve around You in circumambulation.

Says Tuka, when even they cannot fathom Your nature, who will pay attention to a wretch like me?.

IN PLAIN WORDS

Yama, Brahma, and all the gods hold full devotion at your feet. Parvati and Shankara remember you without stopping. Where do I, a servant, stand among them? Shesha with his many mouths sings your hymn without end. What weight does a servant like me carry? The moon, the sun, and all the host of stars go round you in circles. Tuka says: when even they cannot grasp your nature, who will ask after a wretch like me?

WHAT IT MEANS

Tukaram measures his own smallness against the grandest worshippers in creation. The death-lord Yama, the creator Brahma, Parvati and Shankara, the thousand-mouthed serpent Shesha, the sun and moon and all the stars, every one of them already adores God and circles Him in worship. Set beside that company, Tukaram counts for nothing, a servant of no weight. Yet the smallness is not despair: by confessing that even these mighty beings cannot fathom God's nature, he turns his own littleness into a plea, asking why the Lord would bother to notice a wretch like him, which is exactly the noticing he hopes for.

GATHA 4180 *Faith and Trust*

Faith, devotion makes God the debtor

मराठी मूळ

विठोबाचे पायीं जीव म्यां ठेविला । भक्तिभावें केला देव ऋणी ॥1॥
देव माझा ऋणी आहे सहाकारी । परसपरवारि भवभय ॥ध्रु.॥
भवभयडोहीं बुडों नेदी पाहीं । धरूनियां बाही तारी मज ॥2॥
तारियेले दास पडिल्या संकटीं । विष केलें पोटीं अमृतमय ॥3॥
अमृतातें सेवीतसे नामरसा । तोडियेला फांसा बंधनाचा ॥4॥
बंधनाचा फांसा आह्मीं कांहीं नेणों । पाय तुझे जाणों पद्मनाभा ॥5॥
पद्मनाभा नाभिकमळीं ब्रह्मादिक । त्रैलोक्यनायक ह्मणविसी ॥6॥
ह्मणविसी देवा दासाचा अंकित । मनाचा संकेत पाहोनियां ॥7॥
पाहोनियां दृढ निश्चय तयाचा । तो चि दास साचा जवळीक ॥8॥
जवळीक जाली ब्रह्मीं सुखावले । मार्ग दाखविले मूढा जना ॥9॥
मूढा जनामाजी दास तुझा मूढ । कास तुझी दृढ धरियेली ॥10॥
धरियेले तुझे पाय रे विठ्ठला । तुका सुखी जाला तुझ्या नामें ॥11॥

ENGLISH TRANSLATION

I placed my life at Vithoba's feet and made God my debtor through devotion. God is my debtor and my ally, saving me from the terror of worldly existence.

He does not let me drown in the well of worldly fear, but holds my arm and pulls me across. He has rescued His servants in times of distress, turning poison in their bellies into nectar.

I drink the nectar of His name-juice; the noose of bondage has been cut. I know nothing of bondage's snare; I know only Your feet, O Padmanabha.

From Your lotus-navel sprang Brahma; You are called the Lord of the three worlds. You call Yourself the servant of Your servants, watching the intent of their hearts.

The one whose resolve is firm is the true devotee, closest to You. In that closeness, the jiva rejoices in Brahman; the path has been shown to the ignorant.

Says Tuka, among the ignorant, I am Your ignorant servant, and I have held fast to Your waist.

IN PLAIN WORDS

I placed my life at Vithoba's feet. By devotion I made God my debtor. My God is my debtor and my helper. He keeps the fear of this world away. He does not let me drown in the deep well of worldly fear. He holds my arm and carries me across. He has saved his servants in their troubles. He turned the poison in their bellies into nectar. I drink the nectar of the Name. The noose of bondage is cut. I know nothing of the noose of bondage. I know only your feet, Padmanabha. Padmanabha, from your navel-lotus came Brahma and the rest. You are called the lord of the three worlds. You call yourself the slave of your slave, watching the secret of his mind. Seeing his firm resolve, that one is the true servant, close to you. In that closeness the jiva rejoices in Brahman, and the path is shown to the foolish people. Among the foolish people I am your foolish servant. I have held your support fast. I have held your feet, Vitthal. Tuka says: Tuka has grown happy through your Name.

WHAT IT MEANS

Tukaram makes a daring claim: by sheer devotion, the servant has put God in his debt. Having laid his life at Vithoba's feet, he says God now owes him rescue, and so God holds his arm above the deep well of worldly fear and carries him across, just as He once turned poison to nectar in the bellies of His devotees. The instrument of all this is the Name, whose sweetness cuts the noose of bondage so cleanly that Tukaram says he no longer even knows what bondage is. The poem then names the strange reversal at the heart of bhakti: the Lord of the three worlds, from whose navel-lotus Brahma was born, willingly calls Himself the slave of His slave, won over by a devotee's firm resolve. Tukaram places himself last in line, the most foolish among foolish people, and says that holding fast to those feet is exactly what has made him happy.

GATHA 4181 *Prayers*

Prayer, carry me to the far shore

मराठी मूळ

बहु क्लेशी जालों या हो नरदेहीं । कृपादृष्टी पाहीं पांडुरंगा ॥1॥
पांडुरंगा सर्वदेवांचिया देवा । घ्यावी माझी सेवा दिनानाथा ॥ध्रु.॥
दिनानाथ ि◌ब्रद त्रिभुवनीं तुझें । मायबापा ओझें उतरावें ॥2॥
उतरीं सत्वर पैलथडी नेई । पूर्णसुख देई पायांपाशीं॥3॥
पायांपाशीं मज ठेवीं निरंतर । आशा तुझी फार दिवस केली ॥4॥
केली आस तुझी वाट मी पाहातों । निशिदिनीं ध्यातों नाम तुझें॥5॥
नाम तुझें गोड स्वभक्ता आवडे । भक्तांलागीं कडे खांदा घेसी॥6॥
घेसी खांद्यावरी खेळविसी लोभें । पाउल शोभे विटेवरि ॥7॥
विटेवरि उभा देखिलासी डोळां । मनाचा सोहळा पुरविसी ॥8॥
पुरवीं सत्वर त्रैलोक्यस्वामिया । मिठी घाली पायां तुका भावें ॥9॥

ENGLISH TRANSLATION

I have suffered greatly in this human body. Look upon me with the eye of grace, O Panduranga.

O God of all gods, accept my service, O Lord of the lowly. Your name in the three worlds is "Protector of the afflicted," O Mother and Father; lift this burden from me.

Carry me swiftly to the far shore and grant me perfect joy at Your feet. Keep me near Your feet always; I have hoped for You for so many days.

I have set my hope on You and watch for You; day and night I meditate on Your name. Your name is sweet; Your devotees cherish it.

You carry Your devotees upon Your shoulders and caress them with love. Your feet shine upon the brick; You fulfill every desire of the chitta.

Says Tuka, fulfill this now, O Lord of the three worlds. I clasp Your feet with devotion.

IN PLAIN WORDS

I have suffered greatly in this human body. Look on me with the eye of grace, Panduranga. Panduranga, God of all the gods, take up my service, Lord of the lowly. Your name through the three worlds is Lord of the lowly, mother and father; lift this load from me. Lift me at once and carry me to the far shore. Give me full joy at your feet. Keep me always near your feet. I have hoped for you so many days. I have set my hope on you and I watch the road. Night and day I dwell on your Name. Your Name is sweet. Your devotees love it. You take your devotees up on your shoulder. You take them on your shoulder and play with them in love. Your foot is lovely on the brick. I have seen you standing on the brick with my own eyes. You fulfill the heart's festival. Fulfill it quickly, Lord of the three worlds. Tuka says: Tuka clasps your feet with love.

WHAT IT MEANS

Worn down by the suffering of human life, Tukaram presses his case on Panduranga by holding the Lord to His own title, Protector of the lowly. He treats the name as a promise that has to be kept: if God is called the refuge of the afflicted across the three worlds, then He must lift this burden and ferry Tukaram across the ocean to the far shore. The plea is woven with patience and intimacy, the long days of watching the road, the night and day repetition of the sweet Name, the picture of God lifting His devotees onto His shoulder to play with them in love. At the centre is the form he has actually seen, the feet standing on the brick at Pandharpur, and the whole poem ends by simply clasping those feet and asking that the long-hoped rescue come quickly.

GATHA 4182 *Longing and Separation*

Longing, homeward after many births

मराठी मूळ

एक वेळे तरी जाईन माहेरा । बहुजन्म फेरा जाल्यावरी॥1॥
चित्ता हे बैसली अविट आवडी । पालट ती घडी नेघे एकी ॥ध्रु.॥
करावें ते करी कारणशरीर । अंतरीं त्या धीर जीवनाचा ॥2॥
तुका ह्मणे तरि होइल विलंब । परि माझा लाभ खरा जाला ॥3॥

ENGLISH TRANSLATION

At least once let me go home to my true home, after so many cycles of birth. This undying love has settled in my chitta; not a single moment would I trade it.

The causal body does what it must, but within it the sustenance of true life abides. Says Tuka, there may be delay, but my gain is real and lasting.

IN PLAIN WORDS

At least once let me go home to my true home, after so many rounds of birth. An unfading love has settled in my heart. I would not trade it for a single moment. The causal body does what it must. Within it the strength of true life holds steady. Tuka says: there may be delay, but my gain is real and lasting.

WHAT IT MEANS

Tukaram speaks of returning home like a married daughter longing for her parents' house, except his true home lies beyond the long round of births. The love that has lodged in his heart is unfading, and he would not exchange it for anything even for an instant. He distinguishes between the outer life and the inner one: the causal body keeps running its course, but the real sustenance of life holds firm underneath it. So even if reaching home is delayed, he is content, because the gain itself is already real and will not be lost.

GATHA 4183 *The Saints*

The saints, God's credit is theirs

मराठी मूळ

सांग त्वां कोणासी तारिलें । संतांवेगळें उद्धरिलें॥1॥
संत शब्द उपदेशी । मग तूं हो ह्मणशी ॥2॥
तुका ह्मणे नाहीं तुझा उपकार । करूं संतांचा उच्चार ॥3॥

ENGLISH TRANSLATION

Tell me, whom have You saved apart from the saints? Whom have You liberated on Your own? The saints speak the word of guidance, and then You say, "Yes, I did it." Says Tuka, the credit is not Yours at all. Let us praise the saints instead.

IN PLAIN WORDS

Tell me, whom have you saved? Whom have you ever lifted up without the saints? The saints speak the teaching. Then you say, I did it. Tuka says: the favor is not yours at all. Let us speak the praise of the saints.

WHAT IT MEANS

Tukaram presses God with a blunt question and will not let Him take the credit. He claims that God has never saved a single soul on His own; it is always the saints who first speak the word of teaching that turns a person toward God. Only afterward, he says, does God step in and announce that He did the saving. The signature line drives the correction home: the favour belongs to the saints, not to God, so it is the saints whose praise should be sung. The poem is really about where a seeker should look for help, at the living teachers through whom grace actually arrives.

GATHA 4184 *Devotion to Vitthal*

Devotion, Pandhari is Kashi itself

मराठी मूळ

उमा रमा एके सरी । वाराणसी ते पंढरी ॥1॥
दोघे सारिखे सारिखे । विश्वनाथ विठ्ठल सखे ॥ध्रु.॥
तेथें असे भागीरथी। येथें जाणा भीमरथी ॥2॥
वाराणशी त्रिशुलावरी । सुदर्शनावरि पंढरी ॥3॥
मनकणिनका मनोहर । चंद्रभागा सरोवर ॥4॥
वाराणशी भैरवकाळ । पुंडलीक क्षेत्रपाळ ॥5॥
धुंडिराज दंडपाणी। उभा गरुड कर जोडुनी ॥6॥
गया ते चि गोपाळपुर । प्रयाग निरानरसिंपुर ॥7॥
तेथें असती गयावळ । येथें गाई आणि गोपाळ॥8॥
शमीपत्रपिंड देती । येथें काला निजसुखप्रिाप्त ॥9॥
संतसज्जनीं केला काला । तुका प्रसाद लाधला ॥10॥

ENGLISH TRANSLATION

Uma and Rama stand equal; Varanasi is the same as Pandhari. Both are alike: Vishwanath and Vitthal are friends.

The Ganga flows there; know that the Bhima flows here. Varanasi rests on the trident; Pandhari rests on the Sudarshana discus.

The beautiful Manikarnika ghat corresponds to the splendid Chandrabhaga. Bhairava guards Varanasi; Pundalika is the guardian of this sacred land.

Dhundiraja stands with his staff there; here stands Garuda with hands folded. Gaya is the same as Gopalpur; Prayag is the same as Narasimhapur.

Gayawals serve there; here, cows and cowherds serve. There, offerings are made with shami leaves; here, the offering is the attainment of true bliss.

Says Tuka, the saints and the good performed the rites, and Tuka received the grace.

IN PLAIN WORDS

Uma and Rama are equal. Varanasi and Pandhari are one. The two are alike, alike: Vishwanath and Vitthal are friends. The Ganga flows there. Know that the Bhima flows here. Varanasi rests on the trident. Pandhari rests on the Sudarshana discus. The lovely Manikarnika ghat is here the splendid Chandrabhaga. Bhairava guards Varanasi. Pundalika guards this holy place. Dhundiraja stands there with his staff. Here Garuda stands with folded hands. Gaya is this same Gopalpur. Prayag is this same Narasimhapur. Pilgrim-priests serve there. Here cows and cowherds serve. There they offer the rice-ball with shami leaves. Here the offering is the gaining of one's own bliss. Tuka says: the saints and the good made the shared meal, and Tuka received the grace.

WHAT IT MEANS

Tukaram answers the pilgrim who travels far to Kashi by mapping every holy thing of the north onto his own Pandharpur. Point by point he matches them: Uma to Rama, Vishwanath to Vitthal, the Ganga to the Bhima river, the Manikarnika ghat to the Chandrabhaga, Gaya and Prayag to local shrines, even the guardian deities and the serving priests. The claim is that one need not go anywhere, because Pandhari already holds all of it. The closing line lifts the comparison higher: where Kashi offers ritual rice-balls to the dead, Pandhari offers the attainment of one's own bliss, the shared meal of the saints, and that is the grace Tukaram says he has received.

GATHA 4185 *Social Criticism*

Social criticism, the empty boaster

मराठी मूळ

फटएाचे बडबडे चवी ना संवाद । आपुला चि वाद आपणासी ॥1॥
कोणें या शब्दाचे मरावें घाणी । अंतरें शाहाणी राहिजे हो ॥ध्रु.॥
तुका ह्मणे ज्यासी करावें वचन । त्याचे येती गुण अंगास ते ॥3॥

ENGLISH TRANSLATION

A braggart's chatter has neither flavor nor substance. It is just his own argument with himself.

Why should anyone suffer the stench of such words? Stay wise within and keep your distance. Says Tuka, the qualities of the one you choose to counsel will naturally come upon you.

IN PLAIN WORDS

A braggart's chatter has no flavor and no substance. It is only his own argument with himself. Why should anyone die in the stench of such words? Stay wise within, and keep your distance. Tuka says: the qualities of the one you choose to speak with come onto your own body.

WHAT IT MEANS

Tukaram is warning against the man who talks loudly and says nothing. His noise is just an argument he is having with himself; there is no flavor in it and no truth. So do not waste your breath answering him; stay quiet and wise inside and step back from the foul air of his words. The closing line names the real stake: whatever quality belongs to the person you keep talking with rubs off onto you, so choosing your company is choosing what you become.

GATHA 4186 *Social Criticism*

Social criticism, the wasted life

मराठी मूळ

दिवसा व्यापारचावटी । रात्री कुटुंबचिंता मोटी ॥1॥
काय करूं या मनासी । नाठवे हृषीकेशी ॥ध्रु.॥
वेश्येपाशीं रात्रीं जागे । हरिकीर्त्तनीं निद्रा लागे ॥2॥
तुका ह्मणे काय जालासी । वृथा संसारा आलासी ॥3॥

ENGLISH TRANSLATION

By day he is absorbed in business and gossip; by night he is weighed down by worry over his family. What shall I do with this mind? It never remembers Hrishikesha.

He stays awake all night at a courtesan's side, yet falls asleep the moment Hari's kirtan begins. Says Tuka, what has become of you? You have come into this world in vain.

IN PLAIN WORDS

By day he is busy with business and gossip. By night the family's worries weigh heavy on him. What shall I do with this mind? It never remembers Hrishikesha. He stays awake all night beside a courtesan. He falls asleep the moment Hari's kirtan begins. Tuka says: what have you become? You have come into this world for nothing.

WHAT IT MEANS

Tukaram lays out a single day and shows a life leaking away through it. The hours go to trade and chatter and household anxiety, and not one moment is given to God. He sharpens the charge with a pair of opposites: this man can stay awake all night for pleasure, yet sleep takes him the instant Hari's kirtan starts, which shows exactly where his heart is pointed. The closing question is aimed not at contempt but at self-examination: a human birth is the chance to remember God, and to spend it this way is to waste the chance entirely.

GATHA 4187 *Prayers*

Prayer, asking for true understanding

मराठी मूळ

अहो कृपावंता । हाई बुद्धीचा ये दाता ॥1॥
जेणें पाविजे उद्धार । होय तुझे पायीं थार ॥ध्रु.॥
तुका ह्मणे देवा । माझें अंतर वसवा ॥3॥

ENGLISH TRANSLATION

O Compassionate One, grant me the gift of true understanding, by which I may attain liberation and find a firm place at Your feet. Says Tuka, O God, come and dwell within my chitta.

IN PLAIN WORDS

O Compassionate One, give me the gift of true understanding. By it I may reach liberation and find a firm place at your feet. Tuka says: O God, come and dwell within me.

WHAT IT MEANS

This is a short, direct prayer for one thing: right understanding. Tukaram does not ask for comfort or fortune but for the discernment by which a soul is set free and finds steady footing at God's feet. He calls God compassionate because he is leaning entirely on that mercy to give what he cannot earn on his own. The last line turns the request inward: it is not enough to be granted the gift from outside; he asks God to come and live within him, so the understanding has its source there.

GATHA 4188 *Worldly Metaphors*

Satire, the slanderer as washerman

मराठी मूळ

निंदक तो परउपकारी । काय वणूप त्याची थोरी । जे रजकाहुनि भले परि । सर्व गुणें आगळा ॥1॥
नेघे मोल धुतो फुका। पाप वरच्यावरि देखा । करी साधका । शुद्ध सरते तिहीं लोकीं ॥ध्रु.॥
मुखसंवदणी सांगते । अवघें सांटविलें तेथें । जिव्हा साबण निरुतें । दोष काढी जन्माचे ॥2॥
तया ठाव यमपुरीं । वास करणें अघोरीं । त्यासी दंडण करी । तुका ह्मणे न्हाणी ते ॥3॥

ENGLISH TRANSLATION

The slanderer is truly a selfless benefactor. How can I describe his greatness? He is even better than a washerman in every way.

He charges no fee but washes away our sins for free. Just look: he takes our faults upon himself.

His tongue is the soap that scrubs out the stains of lifetimes. What is stored in his gossip-laden mouth cleanses everything.

Says Tuka, his dwelling is in Yama's city, where terrible suffering awaits. Yet that very suffering of his is what cleanses us.

IN PLAIN WORDS

The slanderer is truly a benefactor to others. How can I describe his greatness? He is even better than a washerman, finer in every quality. He takes no fee; he washes for free. Look how he takes our sins onto himself. His tongue is the soap that scrubs out the stains of many lifetimes. Everything stored up in his gossiping mouth cleanses us. Tuka says: his place is in Yama's city, his dwelling in that terrible suffering; that very suffering of his is the bath that washes us clean.

WHAT IT MEANS

Tukaram turns slander on its head with a mock-praise: the very man who runs you down is doing you a service. A washerman charges a fee, but the slanderer cleans you for nothing, scrubbing away the faults of lifetimes with the soap of his own tongue. The dark turn is that he pays the bill himself, because the man who lives on others' faults

earns the suffering of Yama's hell, and that suffering of his is what leaves the slandered one washed clean. The point for self-examination is to stop fearing or resenting the one who criticizes you; his words wear away your defects, and the harm of the habit falls on the one who indulges it, not on you.

GATHA 4189 *Appeals and Exhortations*

Exhortation, no time for the Name

मराठी मूळ

प्रपंचाची पीडा सोसिती अघोरी । जया क्षणभरी नाम नये ॥1॥
नाम नाठविती आत्मया रामाचें । धिग जिणें त्याचें भवा मूळ ॥ध्रु.॥
मूळ ते पापाचें आचरण तयाचें । नाहीं राघवाचें स्मरण त्या ॥2॥
स्मरण भजन नावडे जयासी । आंदणीया दासी यमदूतां॥3॥
चिंतन रामाचें न करी तो दोषी । एकांत तयासीं बोलों नये ॥4॥
नये त्याचा संग धरुं ह्मणे तुका । धरितां पातका वांटेकरी ॥5॥

ENGLISH TRANSLATION

Those who endure grievous worldly suffering yet cannot spare a moment for the Name are to be pitied. Cursed is the life of one who never remembers Rama, the Self.

Sin is the root of such a one's conduct; he has no remembrance of Raghava. One who has no love for remembrance, worship, or devotion is a gift-slave to Yama's messengers.

One who does not contemplate Rama is a wrongdoer; one should not even speak to such a person in private. Says Tuka, do not keep the company of such a one, for by associating with him, you become a partner in his sin.

IN PLAIN WORDS

They endure the terrible suffering of worldly life, yet cannot find a single moment for the Name. Cursed is the life of one who never remembers Rama, the Self; that life is the root of rebirth. The root of his conduct is sin; he has no remembrance of Raghava. One who has no love for remembrance, worship, or devotion is a gift-slave to Yama's messengers. One who does not contemplate Rama is a sinner; do not even speak with him in private. Tuka says: do not keep his company, for if you do, you become a sharer in his sin.

WHAT IT MEANS

Tukaram is struck by a strange refusal: people will bear endless worldly pain without complaint, yet cannot spare one moment to remember God. He names the cost plainly: a life without remembrance of Rama is the root of more rebirth, and such a person hands himself over to death's messengers as if he were a slave given away as a gift. The harsh counsel to avoid this person, and not even talk with him alone, is pointed at the pattern, not at hatred of the man, since the danger Tukaram names is contagious: keep company with a life built on forgetting God, and you take on a share of it yourself.

GATHA 4190 *The Necessity of Experience*

Experience, meaning over rote

मराठी मूळ

अथॉविण पाठांतर कासया करावें । व्यर्थ चि मरावें घोकूनियां ॥1॥
घोकूनियां काय वेगीं अर्थ पाहे । अर्थरूप राहे होऊनियां ॥2॥
तुका ह्मणे ज्याला अथाअ आहे भेटी । नाहीं तरी गोष्टी बोलों नका ॥3॥

ENGLISH TRANSLATION

Why memorize texts without understanding their meaning? One only dies in vain by rote learning. Instead of just memorizing, quickly seek the meaning.

Become the meaning itself. Says Tuka, one who has met the essence may speak. Otherwise, do not even talk about it.

IN PLAIN WORDS

Why memorize a text without its meaning? You only die in vain by reciting by rote. Instead of mere repetition, quickly look for the meaning. Stay in it, become the meaning itself. Tuka says: one who has met the meaning may speak; otherwise, do not even talk about it.

WHAT IT MEANS

Tukaram cuts at hollow learning, the kind that chants the words and never reaches what they say. To memorize a scripture without grasping its sense is to spend a life in vain. The real instruction is to go past repetition into the meaning, and then further still, to live it until you yourself become what the words point to. The closing line sets the right to speak by that test: only one who has actually met the meaning may talk about it; the rest should keep silent rather than recite what they have not understood.

GATHA 4191 *Appeals and Exhortations*

Exhortation, you become your company

मराठी मूळ

बसतां चोरापाशीं तैसी होय बुद्धि । देखतां चि चिंधी मन धांवे ॥1॥
व्यभिचा†यापासीं बैसतां क्षणभरी । देखतां चि नारी मन धांवे ॥ध्रु.॥
प्रपंचाचा छंद टाकूनियां गोवा । धरावें केशवा हृदयांत ॥2॥
सांडुनियां देई संसाराची बेडी । कीर्तनाची गोडी धरावी गा ॥23॥
तुका ह्मणे तुला सांगतों मी एक । रुक्मणीनायक मुखीं गावा ॥4॥

ENGLISH TRANSLATION

Sitting with a thief makes the mind think like a thief; the moment you see a rag, the mind races toward it. Sitting even for a moment with an adulterer, the mind runs at the sight of a woman.

Abandon the clinging web of worldly preoccupation and hold Keshava in your heart. Cast off the shackles of worldly life and cultivate a taste for kirtan.

Says Tuka, I tell you this one thing: sing of Rukmini's Lord with your lips.

IN PLAIN WORDS

Sit beside a thief and your mind turns like a thief's; the moment it sees a rag, the mind runs toward it. Sit even a moment beside an adulterer, and at the sight of a woman the mind runs. Throw off the tangle of worldly habit and hold Keshava in your heart. Cast off the shackles of worldly life, and grow a taste for kirtan. Tuka says: I tell you this one thing, sing of Rukmini's Lord with your lips.

WHAT IT MEANS

Tukaram shows how company shapes the mind by watching it borrow the habits of whoever sits near. Beside a thief the mind starts grabbing, even at a rag; beside an adulterer it chases at the first sight of a woman. The remedy is to change what you keep close: drop the tangled habits of worldly life, hold Keshava in the heart, and let a taste for kirtan grow where the old craving was. The single instruction he leaves you with is plain and doable, to keep the name of Rukmini's Lord on your lips, so the mind has something holy to keep company with.

GATHA 4192 *Surrender and Acceptance*

Surrender, bearing blows for the divine

मराठी मूळ

मस्तकीं सहावें ठांकियासी जाण । तेव्हां देवपण भोगावें गा ॥1॥
आपुलिये स्तुती निंदा अथवा मान । टाकावा थुंकोन पैलीकडे ॥ध्रु.॥
सद्गुसेवन तें चि अमृतपान । करुनी प्राशन बैसावें गा ॥2॥
आपुल्या मस्तकीं पडोत डोंगर । सुखाचें माहेर टाकुं नये ॥3॥
तुका ह्मणे आतां सांगूं तुला किती । जिण्याची फजीती करुं नये ॥4॥

ENGLISH TRANSLATION

When you can endure blows upon the head, then alone can you enjoy the state of divinity. Whether it is praise or blame or honor, spit it all to the other side.

The service of the Sadguru is the true nectar; drink it deeply and be at rest. Even if mountains fall upon your head, do not abandon the home of true joy.

Says Tuka, how much more shall I tell you? Do not make a disgrace of this life.

IN PLAIN WORDS

When you can bear blows upon your head, then alone may you taste the state of the divine. Praise or blame or honor, your own, spit it all to the far side. The service of the Sadguru is the true nectar; drink it and sit at rest. Though mountains fall upon your head, do not abandon the home of joy. Tuka says: how much more shall I tell you? Do not make a disgrace of this life.

WHAT IT MEANS

Tukaram sets a steep price on the divine state: you reach it only when you can take blows to the head without flinching, which means letting go of the self that needs defending. Praise, blame, and even honor are to be spat away, since all of them feed the very pride that must die. What replaces them is the service of the true teacher, which he calls nectar; drink that and rest in it. The warning at the end is for self-examination: the home of joy is worth keeping even if mountains fall on you, so do not throw a human life away in petty disgrace.

GATHA 4193 *Devotion to Vitthal*

Devotion, the mother and child

मराठी मूळ

स्वामिसेवा गोड । माते बाळकाचें कोड ॥1॥
जेंजें मागावें भातुकें । तेंतें पुरवी कौतुकें ॥ध्रु.॥
खेळविलें कोडें । हरुषें बोले कीं बोबडें ॥2॥
तुका ह्मणे लाड । तेथें पुरे माझें कोड ॥3॥

ENGLISH TRANSLATION

The service of the Lord is sweet. A mother delights in her child's play.

Whatever toy the child asks for, she provides it with delight. She plays with the child joyfully, smiling when it babbles.

Says Tuka, there my every desire is fulfilled in that tender love.

IN PLAIN WORDS

The service of the Lord is sweet, like a mother's delight in her child's play. Whatever toy the child asks for, she gives it gladly. She plays with it happily, smiling when it babbles. Tuka says: in that tender love every desire of mine is fulfilled.

WHAT IT MEANS

Tukaram describes serving God through the simplest tenderness there is, a mother with her small child. The work is not duty but delight: she gives the child whatever it asks, plays along, and smiles even at its babbling. He places himself as the child in this love, trusting that God indulges the devotee the way a mother indulges her little one. The closing line is the whole point: inside that love nothing more needs to be sought, because every desire is already met.

GATHA 4194 *Devotion to Vitthal*

Devotion, the Name needs only faith

मराठी मूळ

तुझें नाम पंढरिनाथा । भावेंविण नये हाता ॥1॥
दाहां नये विसां नये । पंनासां साटां नये ॥ध्रु.॥
शां नये सहस्रा नये। लक्षकोडीलागीं नये ॥2॥
तुका ह्मणे पंढरिनाथा । भावेंविण नये हाता ॥3॥

ENGLISH TRANSLATION

The name of the Lord of Pandhari cannot be obtained without true devotion. It cannot be bought for ten, twenty, fifty, or sixty coins.

It cannot be had for a hundred, a thousand, or even millions. Says Tuka, O Lord of Pandhari, without devotion it does not come into one's hands.

IN PLAIN WORDS

Your name, O Lord of Pandhari, does not come into the hand without faith. It cannot be bought for ten, nor for twenty, nor for fifty or sixty. Not for a hundred, not for a thousand, not for a million coins. Tuka says: O Lord of Pandhari, without faith it never comes into the hand.

WHAT IT MEANS

Tukaram insists that the Name has only one price, and it is not money. He runs the numbers upward, ten, twenty, fifty, a hundred, a thousand, millions, to show that no sum can purchase it. What it asks for instead is bhava, true faith or feeling of the heart; the Name comes into your hand only when that is present. The repetition that frames the poem drives the single claim home: spiritual treasure is not bought, it is received by the heart that believes.

GATHA 4195 *The Saints*

Saints, shun the company that turns from them

मराठी मूळ

संतांपायीं विन्मुख जाला । तो जरि संगति मागों आला ॥1॥
तरि त्याहुनि दुरी जावें । सुखें एकांतीं बैसावें ॥ध्रु.॥
आत्मचर्चा नाहीं जेथें । अगी लावुनि द्यावी तेथें ॥2॥
तुका ह्मणे नाहीं । चित्ता समाधान कांहीं ॥3॥

ENGLISH TRANSLATION

If one who turned his back on the saints comes seeking your company, move further away from him. Sit happily in solitude instead.

Where there is no discussion of the Self, set fire to that place and leave. Says Tuka, there is no peace of mind to be found there.

IN PLAIN WORDS

If one who has turned his back on the saints comes asking for your company, then move further away from him. Sit happily alone instead. Where there is no talk of the Self, set fire to that place and go. Tuka says: there is no peace of mind to be had there.

WHAT IT MEANS

Tukaram counsels how to guard your own spiritual life by choosing company. A person who has rejected the saints may still come seeking your fellowship, and the advice is to step back from him rather than be drawn along, choosing solitude over harmful closeness. He makes the test sharp: any gathering with no talk of the Self is worth burning down and leaving, an image aimed at the emptiness of the place, not at any person in it. The reason given is simple and practical: such company leaves the mind no peace, so it is no loss to walk away.

GATHA 4196 *The Saints*

Saints, the diamond keeps its worth

मराठी मूळ

हिरा ठेवितां काळें गाहाण । मोल न तुटे दुकाळीं जाण ॥1॥
तैसे संतजन पाहीं । विनटले श्रीहरिपायीं ॥2॥
तुका ह्मणे तैसे भक्त । तयांसी जन हें निंदित ॥3॥

ENGLISH TRANSLATION

A diamond placed in safekeeping, even in dark times, does not lose its value. Such are the saintly ones, devoted to the feet of Shrihari.

Says Tuka, such devotees may be slandered by the world, but their worth never diminishes.

IN PLAIN WORDS

A diamond left in safekeeping, even through dark times, does not lose its value, even in a famine. So look at the saints: they are joined wholly to the feet of Shrihari. Tuka says: such devotees the world may slander, yet their worth does not fall.

WHAT IT MEANS

Tukaram answers the slander that lands on holy people with a steady image. A diamond does not cheapen because times are hard or a famine comes; its worth is in itself, not in the world's mood. The saints are like that, fastened to the feet of Shrihari, so their value rests in that bond and nowhere else. The point for self-examination is to weigh the saints by what they are joined to, not by the world's opinion of them, since slander cannot lower what was never priced by the world.

GATHA 4197 *Worldly Metaphors*

Satire, the pilgrimage that never leaves home

मराठी मूळ

परिसें गे सुनेबाई । नको वेचूं दूध दहीं ॥1॥
आवा चालिली पंढरपुरा । वेसीपासुनि आली घरा ॥ध्रु.॥
ऐकें गोष्टी सादर बाळे । करीं जतन फुटकें पाळें ॥2॥
माझे हातींचा कलवडू । मजवाचुंनि नको फोडूं ॥3॥
वळवटिक्षरीचें लिंपन । नको फोडूं मजवांचून ॥4॥
उखळ मुसळ जातें । माझें मन गुंतलें तेथें ॥5॥
भिक्षुक आल्या घरा । सांग गेली पंढरपुरा ॥6॥
भक्षीं मपित आहारु । नको फारसी वरो सारुं ॥7॥
सून ह्मणे बहुत निकें । तुह्मी यात्रेसि जावें सुखें ॥8॥
सासूबाई स्वहित जोडा । सर्व मागील आशा सोडा ॥9॥
सुनमुखीचें वचन कानीं । ऐकोनि सासू विवंची मनीं ॥10॥
सवतीचे चाळे खोटे । म्यां जावेंसें इला वाटे॥11॥
अतां कासया यात्रे जाऊं । काय जाउनि तेथें पाहूं॥12॥
मुलें लेंकरें घर दार । माझें येथें चि पंढरपूर ॥13॥
तुका ह्मणे ऐसें जन । गोवियेलें मायेंकरुन ॥14॥

ENGLISH TRANSLATION

Listen, dear daughter-in-law, do not waste the milk and curds. Your mother-in-law has set out for Pandharpur but only got as far as the village gate before turning back home.

Listen carefully, child, and guard the cracked pot with care. Do not break my curd-stirrer without me.

Do not break the dried-dung coating on the grinding-stones without me. My mind is attached to the mortar, pestle, and grinding-stone.

If a mendicant comes to the house, tell him I have gone to Pandharpur. Eat simply and do not cook too elaborately.

The daughter-in-law says sweetly, go happily on your pilgrimage, mother; give up all backward-looking attachment. Hearing her daughter-in-law's words, the old woman thinks to herself: my rival wants me gone.

So why should I go on pilgrimage at all? What would I see there anyway? My children, grandchildren, house, and home are my Pandharpur right here. Says Tuka, such is the way of people, bound by the ropes of illusion.

IN PLAIN WORDS

Listen, daughter-in-law: do not waste the milk and the curds. Your mother-in-law has set out for Pandharpur. She got as far as the village gate, and then she came back home. Listen carefully, child, and guard the cracked pot. Do not break my curd-stirrer while I am gone. Do not break the dried-dung coating on the grinding-stones while I am gone. My mind is caught in the mortar, the pestle, the grinding-stone. If a beggar comes to the house, tell him I have gone to Pandharpur. Eat plainly. Do not cook elaborate food. The daughter-in-law says sweetly: this is very good, go on your pilgrimage happily. Mother-in-law, gather your own true welfare; let go of every backward longing. Hearing her daughter-in-law's words, the old woman thinks in her heart: my rival wants me gone. These are her false games; she only wishes I would leave. So why should I go on pilgrimage now? What would I go and see there anyway? My children, my grandchildren, my house and door, my Pandharpur is right here. Tuka says: this is how people are, bound fast by Maya.

WHAT IT MEANS

The whole abhanga is a comic portrait of a pilgrim who never makes it past the gate. The old woman announces she is leaving for Pandharpur, the holy town of Vitthal, but turns back before she has gone a step, fussing over the curds, the cracked pot, the stirrer, the grinding-stones. Her mind is glued to the kitchen, not to God. When the daughter-in-law urges her to go and let go of attachment, she hears only rivalry and convinces herself that her home, her children, her house, is itself Pandharpur. Tuka names the pattern without insult: this is how Maya binds an ordinary person, who mistakes the clutch of household things for piety and calls it pilgrimage. The mirror is turned toward anyone who plans the journey to God but cannot loosen a single grip to take it.

GATHA 4198 *Social Criticism*

Satire, the slanderer in human dress

मराठी मूळ

एक ते गाढव मनुष्याचे वेष । हालविती पुस पुढें दाढी ॥1॥
निंदा हें भोजन जेवण तयांसी । जोडी घरीं रासी पातकांच्या ॥2॥
तुका ह्मणे सुखें बैसोनियां खाती । कुंभपाकीं होती नर्कवासी ॥3॥

ENGLISH TRANSLATION

Some are donkeys in human form, wagging their whiskers and stroking their beards. Slander is their daily meal; they heap up stores of sin at home.

Says Tuka, they sit and eat contentedly, but they will dwell in the boiling hell of Kumbhapaka.

IN PLAIN WORDS

Some are donkeys dressed as men, wagging their tails and stroking their beards. Slander is their meal; that is what they eat. At home they pile up heaps of sins. Tuka says: they sit and eat in comfort now, but they will fall into the boiling hell of Kumbhapaka.

WHAT IT MEANS

Tuka strikes hard at people who make slander their daily food. Outwardly they look like men, grooming the beard, carrying themselves with dignity, but he calls them donkeys in disguise, because their real diet is the tearing-down of others. Each act of slander, he says, stacks up like stored grain into a hoard of sins inside the house. The

comfort they enjoy now is borrowed against a reckoning: the boiling hell named Kumbhapaka. The warning lands not as contempt for any one person but as a hard look at the habit of feeding on other people's faults.

GATHA 4199 *Longing and Separation*

Trust, God does not delay

मराठी मूळ

मागत्याची टाळाटाळी । झिंज्या वोढूनि कपाळीं॥1॥
ऐसा तंव मोळा । तुमचा नसेल गोपाळा ॥ध्रु.॥
नसेल ना नवें । ऐसें धरियेलें देवें ॥2॥
तुका ह्मणे जाला । उशीर नाहीं तो विठ्ठला॥3॥

ENGLISH TRANSLATION

He evades the one who asks, pulling wrinkles across his forehead. Surely, O Gopala, Yours is not such a disposition.

Or is it something new that God has adopted? Says Tuka, there has been no delay on Vitthal's part.

IN PLAIN WORDS

A man who is asked for something stalls and dodges, wrinkling his forehead. But O Gopala, surely Your way is not like that. Has God taken up some new habit? No, He has not. Tuka says: there has never been any delay on Vitthal's part.

WHAT IT MEANS

Tuka contrasts a tight-fisted human with the open hand of God. When you ask a grudging man for help, he frowns and puts you off; that is the way of the world. Then he turns to Gopala and insists that giving is not that kind of withholding nature. He even half-asks whether God has picked up some new, stingy habit, and answers his own doubt: no, nothing has changed. The settled conviction is that Vitthal has never once been slow to give; if there is a delay, it is not on God's side.

GATHA 4201 *Social Criticism*

Self-examination, the eye that misses its own faults

मराठी मूळ

संसार करिती मोठएा महत्वानें । दिसे लोका उणें न कळे त्या ॥1॥
पवित्रपण आपुलें घरच्यासी च दिसे । बाहेर उदास निंदिताती ॥ध्रु.॥
आपणा कळेना आपले अवगुण । पुढिलाचे दोषगुण वाखाणिती ॥2॥
विषयाचे ध्यासें जग बांधियेलें । ह्मणोनि लागले जन्ममृत्यु ॥3॥
तुका ह्मणे माझें संचित चि असें । देवाजीचें पिसे सहजगुण ॥4॥

ENGLISH TRANSLATION

Those who conduct worldly life with great self-importance appear deficient to others, yet cannot see it themselves. Their own purity is visible only to their household; outsiders see only their flaws and speak ill of them.

They cannot see their own faults, yet they readily enumerate the virtues and vices of others. The world is bound by the chains of sensory obsession, and therefore birth and death persist.

Says Tuka, such is my own accumulated destiny: a natural madness for God.

IN PLAIN WORDS

Those who run their worldly life with great self-importance look deficient to others, and cannot see it in themselves. Their purity is visible only to their own household; outside, people are cold and speak ill of them. They cannot see their own faults, but they freely list the virtues and faults of others. The world is bound by its craving for sense-objects, and so birth and death keep coming. Tuka says: this is simply what I have stored up, a natural madness for God.

WHAT IT MEANS

The abhanga sets a blind spot against a clear one. People who carry themselves with self-importance in worldly affairs cannot see how poorly they appear to others; their own family may call them pure, but outsiders see only the flaws. The sharper point is the double standard: they are expert at cataloguing everyone else's virtues and vices while staying blind to their own. Tuka names the engine underneath, the craving for sense-objects, as the very thing that keeps the round of birth and death turning. He closes by pointing at himself instead of at them: whatever he has been given to store up is just one thing, a natural madness for God, and the contrast is meant to turn the listener's eye back onto his own faults rather than his neighbour's.

GATHA 4202 *Worldly Life*

Counsel, keep good company

मराठी मूळ

गव्हाराचें ज्ञान अवघा रजोगुण । सुखवासी होऊन विषय भोगी ॥1॥
त्यासी ज्ञानउपदेश केला । संगेंविण त्याला राहावेना ॥2॥
तुका ह्मणे संग उत्तम असावा । याविण उपावा काय सांगों ॥3॥

ENGLISH TRANSLATION

The knowledge of the pleasure-seeker is all passion. He dwells in comfort and indulges in sensory enjoyments.

Even when spiritual teaching is offered to him, he cannot live without worldly company. Says Tuka, one must keep good company. Beyond this, what other remedy can I suggest?.

IN PLAIN WORDS

The pleasure-seeker's knowledge is all restless passion. He lives in comfort and feeds on the senses. Even when you give him spiritual teaching, he cannot stay away from worldly company. Tuka says: one must keep good company. Apart from this, what other remedy can I name?

WHAT IT MEANS

Tuka diagnoses the comfortable worldly man and prescribes one cure. Such a person's so-called knowledge is nothing but rajas, the drive toward enjoyment; he settles into ease and lives off sense-pleasures. Teaching alone will not move him, because the moment instruction ends he slides back into the company that holds him. So the remedy is not more doctrine but a change of company: surround yourself with the good, the satsang. Tuka offers it plainly as the one practical lever, asking what else there is to suggest, since the company we keep shapes us more than any lesson.

GATHA 4203

Social Criticism

Satire, the worldly heart and the stung conscience

मराठी मूळ

भाग्यालागी लांचावले । देवधर्म ते राहिले ॥1॥
कथे जातां अळसे मन । प्रपंचाचें मोटें ज्ञान ॥ध्रु.॥
अखंडप्रीति जाया । नेणे भजनाच्या ठाया ॥2॥
कथाकीर्त्तन धनाचें । सर्वकाळ विषयीं नाचे ॥3॥
तुका ह्मणे पंढरिराया । ऐसे जन्मविले वांयां॥4॥
पतिव्रतेची कीर्ती वाखाणितां । सिंदळईच्या माथां तिडिक उठे ॥2॥
आमुचें तें आहे सहज बोलणें । नाहीं विचारून केलें कोणीं ॥ध्रु.॥
अंगें उणें त्याच्या बैसे टाळक्यांत । तेणें ठिणग्या बहुत गाळीतसे ॥2॥
तुका ह्मणे आह्मी काय करणें त्यासी । ढका खवंदासी लागतसे ॥3॥

ENGLISH TRANSLATION

Lured by fortune, they have abandoned worship and dharma. The mind grows lazy at the thought of a sacred discourse, yet it possesses great expertise in worldly affairs.

One's constant love is for wife and children; one knows not the place of devotion. The kirtan they perform is for the sake of wealth; they dance to the tune of sense-objects at all times.

Says Tuka, O King of Pandhari, such people were born in vain. When the virtue of a faithful wife is praised, a wrinkle of irritation rises on the forehead of the unchaste.

Our speech is simply natural and straightforward; no one has stopped to consider it. The one who is deficient within gets a burning in his skull, and so he throws off sparks.

Says Tuka, what can we do about such people? The kicks land back on the one who kicks.

IN PLAIN WORDS

Bribed by fortune, they have left worship and dharma behind. The mind grows lazy at the thought of a sacred discourse, but it has great skill in worldly affairs. Their constant love is for wife and children; they do not know the place of devotion. The kirtan they perform is for the sake of money; they dance always to the tune of the senses. Tuka says: O King of Pandhari, such people were born in vain. When the virtue of a faithful wife is praised, a sharp pang rises in the head of the unchaste woman. Our speech is just plain and straight; no one stops to weigh it. The one who is lacking inside takes it into his own skull, and throws off many sparks. Tuka says: what can we do about such a one? The kick lands back on the one who kicked.

WHAT IT MEANS

Tuka describes hearts owned by the world and then explains why honest words enrage them. Such people skip worship and dharma, find sacred discourse tiresome but worldly business effortless, love only family, and even turn kirtan into a way to earn money, dancing all day to the senses. He says they were born in vain, then gives the telling image: praise a faithful wife and the unchaste woman feels the sting on her own forehead. His own speech, he insists, is simply plain and straight, aimed at no one in particular; if it burns someone, it is because that person recognizes the lack in himself and reacts with sparks of anger. The closing proverb turns it inward: the kick returns to the kicker, so the offence a listener takes is a measure of his own conscience, not of any malice in the words.

GATHA 4204 *The Necessity of Experience*

Experience, knowing God past words

मराठी मूळ

आहे ऐसा देव वदवावी वाणी । नाहीं ऐसा मनीं अनुभवावा ॥1॥
आवडी आवडी किळवराकिळवरी । वरिली अंतरी ताळी पडे ॥ध्रु.॥
अपूर्व दर्शन मातेपुत्रा भेटी । रडूं मागे तुटी हर्षयोगें ॥2॥
तुका ह्मणे एकें कळतें दुसरें । बरियानें बरें आहाचाचें आहाच ॥3॥

ENGLISH TRANSLATION

That God exists, let the tongue proclaim. That He does not exist, let the mind experience through direct realization.

Wave upon wave of longing and the cry of devotion arise, and when the inner being is satisfied, realization dawns. The rare meeting of mother and child brings tears that follow the burst of joy.

Says Tuka, one thing is understood, then another reveals itself. The good within the good is simply as it is.

IN PLAIN WORDS

That God exists, let the tongue say it. That He is not a mere thing, let the mind taste in direct experience. Wave on wave of longing rises, love calling to love, and when the inner being is filled, the chord falls into place. Like the rare meeting of mother and child, the tears come after the burst of joy. Tuka says: one thing is understood, and then the next reveals itself. The real is truly real; the shallow stays shallow.

WHAT IT MEANS

Tuka marks the line between saying God and tasting God. The tongue can declare that God exists, but the proof he wants is not a statement; it is direct realization in the mind, where what looked like nothing turns out to be everything. He describes how it comes: longing breaks over the heart in waves, love answering love, until the inner being is satisfied and everything tunes into harmony, like the overwhelming reunion of mother and child where the weeping follows the joy. Realization, he says, is progressive: grasp one thing and the next opens of itself. The closing line is a touchstone, what is genuinely real proves itself real, while the merely shallow shows up as shallow, so the only test is to taste it.

GATHA 4205

Prayers

Prayer, the Name above every gift

मराठी मूळ

हे चि माझे चित्तीं । राहो भावप्रीति । विठ्ठल सुषुप्ती। जागृति स्वप्नासी ॥1॥
आणिक नाहीं तुज मागणें । राज्यचाड संपित्त धन । जिव्हे सुख तेणें । घेतां देहीं नाम तुझें॥ध्रु॥
तुझें रूप सर्वाठायीं । देखें ऐसें प्रेम देई । न ठेवावा ठायीं । अनुभव चित्ताचा ॥2॥
जन्ममरणाचा बाध । समुळूनि तुटे कंद । लागो हा चि छंद। हरि गोविंद वाचेसी ॥3॥
काय पालटे दरुषणें । अवघें कोंदाटे चैतन्य । जीवशिवा खंडण । होय ते रे चिंतितां ॥4॥
तुका ह्मणे या चि भावें । आह्मीं धालों तुझ्या नामें । सुखें होत जन्म । भलते याती भलतैसीं ॥5॥

ENGLISH TRANSLATION

May this love and devotion for Vitthal remain in my chitta in waking, dreaming, and deep sleep. I ask You for nothing else: no kingdom, no wealth, no possessions.

The tongue finds its joy in taking Your name while in this body. Let me see Your form everywhere; grant me such love.

Let the mind's experience not be kept in one place but pervade all. May the root of birth and death be completely severed.

May this one passion cling to the tongue: Hari, Govinda. What is transformed by Your sight? All is flooded with pure consciousness.

The boundary between jiva and God is shattered in that contemplation. Says Tuka, with this very devotion we are sated by Your name. Let births come happily, in any caste, in any form.

IN PLAIN WORDS

Let only this stay in my heart: love and devotion. Vitthal in deep sleep, in waking, in dream. I ask You for nothing else: no craving for kingdom, no wealth, no possessions. The tongue's whole joy is taking Your name while I live in this body. Let me see Your form everywhere; grant me such love. Do not keep the mind's experience fixed in one place; let it spread through all. Let the root of birth and death be cut clean away. Let this one passion cling to my tongue: Hari, Govinda. What changes at Your sight? Everything is flooded with pure consciousness. The wall between jiva and God is shattered in that contemplation. Tuka says: with this very devotion we are filled full by Your name. Let births come gladly, in any caste, in any form.

WHAT IT MEANS

This is a prayer that refuses every prize except love of God. Tuka asks that devotion to Vitthal hold his heart through all three states, waking, dream, and deep sleep, and explicitly waves away kingdom, wealth, and possessions. What he wants instead is the Name on his tongue while he lives, the sight of God's form everywhere, and a realization that does not stay penned in one place but pervades everything. The stakes he names are the deepest ones: the very root of birth and death cut away, and the boundary between the individual soul and God shattered in contemplation, so that all is seen as one pure consciousness. So complete is this that he no longer fears rebirth; if births must come, let them come gladly, in any caste or form, because the Name has already made him full.

GATHA 4206

Longing and Separation

Longing, breaking God's silence

मराठी मूळ

मौन कां धरिलें विश्वाच्या जीवना । उत्तर वचना देई माझ्या ॥1॥
तूं माझें संचित तूं चि पूर्वपुण्य । तूं माझें प्राचीन पांडुरंगा ॥ध्रु.॥
तूं माझें सत्कर्म तूं माझा स्वधर्म । तूं चि नित्यनेम नारायणा ॥2॥
कृपावचनाची वाट पाहातसें । करुणा वोरसें बोल कांहीं ॥3॥
तुका म्हणे प्रेमळाच्या प्रियोत्तमा । बोल सर्वोत्तमा मजसवें ॥4॥

ENGLISH TRANSLATION

Why have You fallen silent, O Life of the universe? Answer my words. You are my destiny, You are my past merit, You are my ancient inheritance, O Panduranga.

You are my righteous action, You are my own dharma, You are my daily practice, O Narayana. I watch for a word of grace from You.

Speak something, overflowing with compassion. Says Tuka, O Beloved of the loving, O Supreme One, speak with me.

IN PLAIN WORDS

Why have You gone silent, O Life of the universe? Answer my words. You are my stored merit, You are my old good deeds, You are my ancient inheritance, O Panduranga. You are my good works, You are my own dharma, You are my daily practice, O Narayana. I am watching for a word of grace from You. Overflow with mercy; say something. Tuka says: O Beloved of those who love, O Highest of all, speak with me.

WHAT IT MEANS

The whole abhanga is one cry against God's silence. Tuka, the Life of the universe, has gone quiet, and Tuka pleads for a single word in answer. He then lays everything he has at God's feet: his merit, his past good deeds, his inheritance, his righteous works, his dharma, his daily discipline, all of it is not his own doing but Panduranga himself. Having no other ground to stand on, he simply waits, watching for one word of grace, asking God to overflow with compassion and speak. The longing is total because he has handed God his entire spiritual account and now needs only the reply.

GATHA 4207 *Autobiography*

Boldness, wrestling the Almighty in prayer

मराठी मूळ

काय करूं आतां धरुनियां भीड । निःशंक हें तोंड वाजविलें ॥1॥
नव्हे जगीं कोणी मुकियाचा जाण । सार्थक लाजोनी नव्हे हित ॥ध्रु.॥
आलें तें उत्तर बोलें स्वामीसवें । धीट नीट जीवें होऊनियां ॥2॥
तुका ह्मणे मना समर्थासीं गांठी । घालावी हे मांडी थापटूनि ॥3॥

ENGLISH TRANSLATION

What shall I do now, holding back out of shyness? I have opened my mouth without reservation. No one in this world recognizes the mute; remaining silent out of shame brings no good.

Whatever answer came, I spoke it to my Lord, boldly and straightforwardly. Says Tuka, O mind, when you have the chance to meet the Capable One, slap your thigh and wrestle Him.

IN PLAIN WORDS

What shall I do now, holding back out of shyness? I have opened my mouth without fear. No one in this world takes notice of the silent man; staying quiet out of shame brings no good. Whatever answer came to me, I spoke it to my Lord, plainly and boldly, putting my life into it. Tuka says: O my mind, when you get a chance to grapple with the Almighty, slap your thigh and close in.

WHAT IT MEANS

Tuka turns prayer into a wrestling match and argues against timidity before God. He asks why he should hold back out of shyness, and answers that the world ignores the man who stays mute; silence kept out of shame wins nothing. So he speaks his whole heart to his Lord, boldly and straight, staking his life on it rather than swallowing his words. The closing image is the bold one: he tells his own mind that when it gets the rare chance to take hold of the Almighty, it should slap its thigh like a wrestler entering the ring and grapple. Reverence, here, does not mean keeping a fearful distance; it means coming close enough to contend.

GATHA 4208 *Longing and Separation*

Longing, the child crying for the breast

मराठी मूळ

माझिया तो जीवें घेतला हा सोस । पाहें तुझी वास भेटावया ॥1॥
मातेविण बाळ न मनी आणिका । सर्वकाळ धोका स्तनपाना ॥ध्रु.॥
वोसंगा निघाल्या वांचूनि न राहे । त्याचें आर्त माय पुरवीते ॥2॥
तुका म्हणे माते भक्तां तूं कृपाळ । गिळियेले जाळ वनांतरीं ॥3॥

ENGLISH TRANSLATION

My jiva has taken up this longing to meet You; I watch and wait for You. A child does not accept anyone other than its mother; its only anxiety is for the breast.

Until it is taken into her lap, it will not rest; the mother fulfills its every cry. Says Tuka, O Mother, You are compassionate to Your devotees. You swallowed the forest fire for their sake.

IN PLAIN WORDS

My whole soul has taken up this longing: I watch and wait to meet You. A child wants no one but its mother; its only worry, all day long, is the breast. It will not rest until it is taken into her lap, and the mother answers its every cry. Tuka says: O Mother, You are merciful to Your devotees. You swallowed the forest fire to save them.

WHAT IT MEANS

Tuka prays to God as Mother and makes himself the nursing child. His whole being has fixed on one longing, to meet God, the way an infant accepts no substitute for its mother and frets all day for nothing but the breast. The child will not be quieted until it is gathered into her lap, and a true mother meets every cry; so Tuka asks the same nearness and the same response from God. He grounds his trust in the divine record of rescue, recalling that this Mother once swallowed the forest fire to save the cowherds and cattle, the deed of Krishna at Vrindavan. The plea is simple: be to me what a mother is to her child, and you have already proved you will.

GATHA 4209 *Krishna Leela*

Praise, Krishna swallows the forest fire

मराठी मूळ

ते काय पवाडे नाहीं म्यां ऐकिले । गोपाळ रिक्षले वनांतरीं ॥1॥
मावेचा वोणवा होऊनि राक्षस । लागला वनास चहूंकडे ॥ध्रु.॥
गगनासी ज्वाळा लागती तुंबळ । गोधनें गोपाळ वेडावलीं ॥2॥
तुका ह्मणे तेथें पळावया वाट । नाहीं वा निपट ऐसें जालें ॥3॥

ENGLISH TRANSLATION

Have I not heard those tales of valor? The cowherds were rescued in the forest. A demon took the form of a wildfire and set the forest ablaze on all sides.

Flames leapt up to the sky in towering pillars; the cattle and cowherds were bewildered. Says Tuka, there was absolutely no way to flee. That is how dire the situation had become.

IN PLAIN WORDS

Have I not heard those tales of His power? The cowherds were saved in the forest. A demon turned into a wildfire and set the forest blazing on every side. Towering flames rose to the sky; the cattle and the cowherds were lost in fear. Tuka says: there was no way at all to flee. That is how desperate it had become.

WHAT IT MEANS

Tuka recalls one of Krishna's deeds as the cowherd of Vrindavan to prove the reach of his power. He has heard the tale, he says, of how the gopas were rescued in the forest when a demon took the form of a wildfire and ringed the woods in flame. He sets the scene at its worst: pillars of fire reaching the sky, the cattle and cowherds dazed with terror, and absolutely no path of escape left. By stopping at the moment of total helplessness, he sharpens the point left implicit: when no human escape remained, deliverance came only from Krishna. The remembered miracle becomes ground for trust that the same Lord saves those who have no other way out.

GATHA 4210 *Krishna Leela*

Krishna lila, the cowherds' cry for rescue

मराठी मूळ

धडकला अग्न आह्मा येती वरी । गोपाळ श्रीहरी विनविती ॥1॥
अरे कृष्णा काय विचार करावा । आला रे वोणवा जळों आतां ॥ध्रु.॥
अरे कृष्णा तुझें नाम बिळवंत । होय कृपावंत राख आतां ॥2॥
तुका ह्मणे अरे कृष्णा नारायणा । गोपाळ करुणा भाकितिले ॥3॥

ENGLISH TRANSLATION

The fire raged and flames rose overhead. The cowherds pleaded with Shrihari.

O Krishna, what is to be done? The wildfire has come to burn us. O Krishna, Your name is mighty; be compassionate and protect us now.

Says Tuka, O Krishna, O Narayana, the cowherds cried out to You in anguish.

IN PLAIN WORDS

The fire has caught. Its flames leap up overhead. The cowherds plead with Shrihari. O Krishna, what should we do? The wildfire has come; we will burn now. O Krishna, your name is mighty. Be kind. Protect us now. Tuka says: O Krishna, O Narayana, the cowherds cried out to you in their anguish.

WHAT IT MEANS

This opens a sequence on the forest fire that surrounds Krishna and the cowherds. The danger is plain and immediate: the flames are already overhead and the boys know they will die. They do not look for water or a way to run; they turn to Krishna himself and to the power they trust in his name. The poem fixes the whole weight of the moment on that one appeal, calling for kindness and rescue right now. Tuka closes by naming what is really happening: this is a cry of anguish flung at God, not a plan.

GATHA 4211 *Krishna Leela*

Krishna lila, reminding the Lord of his deeds

मराठी मूळ

अरे कृष्णा आह्मी तुझे निज गडी । नवनीत आवडी देत होतों ॥1॥
अरे कृष्णा आतां राखेंराखें कैसें तरीं । संकटाभीतरीं पडियेलों ॥ध्रु.॥
वरुषला इंद्र जेव्हां शिळाधारीं । गोवर्धन गिरी उचलिला ॥2॥
तुका ह्मणे तुझे पवाडे गोपाळ । वणिनती सकळ नारायणा ॥3॥

ENGLISH TRANSLATION

O Krishna, we are Your true companions. We used to offer You fresh butter with love.

O Krishna, save us now somehow; we have fallen into grave danger. When Indra unleashed his deluge, You lifted the Govardhana mountain on Your fingertip.

Says Tuka, the cowherds recount all Your heroic deeds before You, O Narayana.

IN PLAIN WORDS

O Krishna, we are your own playmates. We used to give you fresh butter, and gladly. O Krishna, save us now somehow; we have fallen into a great danger. When Indra poured down rain in sheets, you lifted up the Govardhana mountain. Tuka says: the cowherds recount all your great deeds before you, O Narayana.

WHAT IT MEANS

The cowherds press their case by reminding Krishna who they are to him and what he has already done. They name their nearness, the playmates who fed him butter with love, and then his own past rescue, the lifting of Govardhana when Indra's storm threatened them. The logic is intimate, not theological: you saved us before, you are ours, save us again. Tuka points out that they are reciting his heroic deeds back to him, holding up his own record as their plea.

GATHA 4212 *Krishna Leela*

Krishna lila, the rescuer's record recited

मराठी मूळ

अरे कृष्णा तुवां काळया नाथिला । दाढे रगडिला रिठासुर ॥1॥
अरे कृष्णा तुवां पुतना शोषिली । दुर्बुद्धि कळली अंतरींची ॥ध्रु.॥
गोपाळ करुणा ऐसी नानापरी । भाकिती श्रीहरी तुजपुढें ॥2॥
तुझें नाम कामधेनु करुणेची । तुका ह्मणे त्यांची आली कृपा ॥3॥

ENGLISH TRANSLATION

O Krishna, You subdued the serpent Kaliya. You crushed the demon Rishtasura in Your jaws.

O Krishna, You destroyed Putana, discerning her wicked intent. The cowherds plead in many such ways before You, O Shrihari.

Your name is the wish-fulfilling cow of compassion. Says Tuka, His grace descended upon them.

IN PLAIN WORDS

O Krishna, you mastered the serpent Kaliya. You crushed the demon Rishtasura in your jaws. O Krishna, you dried up Putana, for you saw the wickedness hidden in her heart. In many such ways the cowherds plead before you, O Shrihari. Your name is the wish-granting cow of mercy. Tuka says: his grace came down upon them.

WHAT IT MEANS

The cowherds keep listing the times Krishna struck down what came to harm: the serpent, the demon, the murderous nurse whose hidden intent he saw through. Each memory says the same thing in a new way, that he has always destroyed the threat and protected his own. The poem then turns the recital into a claim about his name itself, calling it the wish-granting cow of mercy, the source that answers every need. Tuka closes by saying the plea worked: grace descended on them.

GATHA 4213 *Krishna Leela*

Krishna lila, the small child takes the terrible form

मराठी मूळ

चहुंकडूनियां येती ते कलोळ । सभोंवते जाळ जविळ आले ॥1॥
सकुमार मूतिन श्रीकृष्ण धाकुटी । घोंगडी आणि काठी खांद्यावरि ॥ध्रु.॥
लहान लेंकरुं होत ते सगुण । विक्राळ वदन पसरिलें ॥2॥
चाभाड तें एक गगनीं लागलें । एक तें ठेविलें भूमीवरि ॥3॥
तये वेळे अवघे गोपाळ ही भ्याले । तुकें ही लपालें भेऊनियां ॥4॥

ENGLISH TRANSLATION

From all four sides the fiery waves advanced; the ring of flame drew close. There stood the delicate form of little Krishna, with a blanket and a staff upon His shoulder.

That small child took on His divine form and opened His terrible, vast mouth. One jaw reached to the sky and the other rested on the earth.

At that moment, all the cowherds were terrified. Says Tuka, even I hid myself in fear.

IN PLAIN WORDS

From all four sides the waves of fire come on. The ring of flame draws near. There stands the delicate little Krishna, a blanket and a staff on his shoulder. That small child took on his divine form and opened his terrible, vast mouth. One jaw reached the sky; the other rested on the earth. At that moment all the cowherds were afraid. Tuka says: even I hid myself in fear.

WHAT IT MEANS

The rescue does not come as comfort but as terror. The fire closes in from every side, and the same little boy with his blanket and staff suddenly opens into a form whose mouth spans heaven and earth. The poem holds both pictures at once, the tender child and the engulfing immensity, so the reader feels how the saving power is itself overwhelming. Tuka places himself inside the scene, hiding with the frightened cowherds, refusing to stand at a safe distance and admire. The point is that meeting God's full reality is not soothing; it shakes you.

GATHA 4214 *Krishna Leela*

Krishna lila, the mouth swallows the fire

मराठी मूळ

श्रीमुख वोणवा गिळीत चालिलें । भ्यासुर वासिलें वदनांबुज ॥1॥
विक्राळ त्या दाढा भ्यानें पाहावेना । धाउनी रसना ज्वाळ गिळी ॥ध्रु.॥
जिव्हा लांब धांवे गोळा करी ज्वाळ । मोटें मुखकमळ त्यांत घाली ॥ 2॥
तुका ह्मणे अवघा वोणवा गिळला। आनंद जाहाला गोपाळांसी ॥3॥

ENGLISH TRANSLATION

The divine mouth advanced, swallowing the wildfire as it went. Fearsome and gaping was that lotus-face.

His terrible jaws were too dreadful to behold. His tongue raced out and gathered the flames in a mass, drawing them into that vast mouth.

Says Tuka, He swallowed the entire wildfire, and the cowherds were filled with joy.

IN PLAIN WORDS

The holy mouth moved forward, swallowing the wildfire as it went. That lotus-face gaped, fearsome. The terrible jaws were too dreadful to look at. His tongue raced out and swept the flames into a mass. The great lotus-mouth took them all in. Tuka says: he swallowed the whole wildfire, and the cowherds were filled with joy.

WHAT IT MEANS

Here the rescue is carried out in front of them. The vast mouth advances on the fire and the tongue gathers the flames like a heap and draws them in, until nothing of the wildfire is left. The poem keeps the image fearsome on purpose: the same gaping form that frightened them is what saves them. Tuka ends on the swing from dread to joy, the cowherds' relief once the danger is simply gone, swallowed whole.

GATHA 4215 *Krishna Leela*

Krishna lila, please be small again

मराठी मूळ

गोपाळ प्रीतीनें कैसे विनविती । विक्राळ श्रीपती होऊं नको ॥1॥
नको रे बा कृष्णा धरुं ऐसें रूप । आह्मां चळकांप सुटलासे ॥ध्रु.॥
होई बा धाकुटा शाम चतुर्भूज । बैसोनियां गुज सुखें बोलों ॥2॥
वोणव्याच्या रागें गिळशील आह्मां । तुका मेघशामा पायां लागे ॥3॥

ENGLISH TRANSLATION

The cowherds lovingly implored Him: Do not take this fearsome form, O Lord. Please, dear Krishna, do not hold such a shape; we are trembling all over.

Become small again, our dark four-armed friend, so we may sit together and talk in comfort. In Your fury against the fire, You might swallow us too.

Says Tuka, O dark-clouded Lord, I fall at Your feet.

IN PLAIN WORDS

The cowherds lovingly plead with him: Do not stay this fearsome shape, O Lord. Please, dear Krishna, do not hold such a form; we are trembling all over. Become the little dark four-armed one again, so we may sit together and talk happily. In your anger at the fire, you might swallow us too. Tuka says: O dark-clouded Lord, I fall at your feet.

WHAT IT MEANS

Now that the fire is gone, the cowherds want their friend back, not the engulfing immensity. Their love asks for nearness over majesty: come down to our size so we can sit and talk again. They even confess a fear that his fury, having swallowed the fire, might not stop at the fire and could swallow them. The prayer is tender and a little frightened at once. Tuka joins their plea, falling at the feet of the dark-clouded Lord, asking for the approachable face of God rather than the overwhelming one.

GATHA 4216 *Krishna Leela*

Krishna lila, the child returns, the boys wonder

मराठी मूळ

सांडियेलें रूप विक्राळ भ्यासुर । झालें सकुमार कोडिसवाणें ॥1॥
शाम चतुर्भुज मुकुट कुंडलें । सुंदर दंडलें नव बाळ ॥ध्रु.॥
गोपाळ ह्मणती कैसें रे बा कृष्णा । रूप नारायणा धरियेलें ॥2॥
कैसा वाढलासी विक्राळ जालासी । गटगटा ज्वाळांसी गिळियेलें ॥3॥
तुका ह्मणे भावें पुसती गोपाळ । अनाथवत्सल ह्मणोनियां ॥4॥

ENGLISH TRANSLATION

He set aside that fearsome, terrible form and became tender and beautiful once more. Dark, four-armed, with crown and earrings, a lovely new child, adorned and gentle.

The cowherds said, What was that, dear Krishna? What form did You assume, O Narayana? How You grew and became so enormous, gulping down the flames in great swallows. Says Tuka, the cowherds ask with innocent devotion, for He is the tender guardian of the helpless.

IN PLAIN WORDS

He let go of that fearsome, terrible form and became tender and lovely again. Dark, four-armed, with crown and earrings, a beautiful new child, gentle and adorned. The cowherds say: What was that, dear Krishna? What form did you take, O Narayana? How you grew, how terrible you became, gulping down the flames in great swallows. Tuka says: the cowherds ask with simple devotion, for he is the tender guardian of the helpless.

WHAT IT MEANS

Krishna grants the request and shrinks back into the gentle child, crowned and beautiful. But the boys cannot let the wonder go; they keep asking what they just saw, how their small friend swelled into something that swallowed fire. Their questions are not doubt but artless devotion, the awe of people who love him and have just glimpsed what he really is. Tuka names the reason he answers them at all: he is the tender guardian of the helpless, who lets the small and bewildered come close and ask.

GATHA 4217 *Krishna Leela*

Krishna lila, is your soft mouth burned

मराठी मूळ

बा रे कृष्णा तुझें मुख कीं कोमळ । कैसे येवढे ज्वाळ ग्रासियेले ॥1॥
बा रे कृष्णा तुझी जिव्हा कीं कोवळी । होईल पोळली नारायणा ॥ध्रु.॥
बैसें कृष्णा तुझें पाहूं मुखकमळ । असेल पोळलें कोणे ठायीं ॥2॥
घोंगडिया घालीं घालूनियां तळीं। वरी वनमाळी बैसविती ॥3॥
तुका ह्मणे भावें आकिळला देव । कृपासिंधुराव त्रैलोक्याचा ॥4॥

ENGLISH TRANSLATION

Dear Krishna, Your mouth is so soft. How did You swallow such mighty flames? Dear Krishna, Your tongue is so tender; surely it must be burned, O Narayana.

Sit down, Krishna; let us look at Your face. Is it scorched anywhere? They spread a blanket on the ground and seat Vanamali upon it.

Says Tuka, their devotion overwhelmed God, that ocean of mercy, Lord of the three worlds.

IN PLAIN WORDS

Dear Krishna, your mouth is so soft. How did you swallow such mighty flames? Dear Krishna, your tongue is so tender; surely it has been burned, O Narayana. Sit down, Krishna; let us look at your lotus-face. Has it been scorched anywhere? They spread a blanket on the ground and seat Vanamali on it. Tuka says: their devotion overcame God, that ocean of mercy, Lord of the three worlds.

WHAT IT MEANS

The cowherds' awe turns into tenderness for his body. They worry that the soft mouth and tender tongue that swallowed the fire must have been burned, and they sit him down to check his face for scorch marks. They treat the Lord of the three worlds as a child they must care for. The poem shows love reaching up and pulling God down into being looked after. Tuka says this devotion overcame him: the ocean of mercy lets himself be held and fussed over by those who love him.

GATHA 4218 *Krishna Leela*

Krishna lila, the sky inside his mouth

मराठी मूळ

एक ह्मणती मुख वासीं नारायणा । पाहों दे वदना डोळेभरि ॥1॥
वासुनियां मुख पहाती सकळ । अवघे गोपाळ व्योमाकार ॥ध्रु.॥
ह्मणती गोपाळ बेटे हो हा देव । स्वरूपाचा ठाव न कळे याच्या ॥2॥
तुका ह्मणे अवघे विठोबाभोंवते । मिळाले नेणते लहानथोर ॥3॥

ENGLISH TRANSLATION

One cowherd says, Open Your mouth, O Narayana; let us gaze upon Your face to their full satisfaction. He opens His mouth and they all look in: every cowherd sees the vast expanse of the sky within.

They say, This boy is really God in disguise. The depths of His true nature cannot be fathomed.

Says Tuka, they all gathered around Vithoba, young and old, not understanding at all.

IN PLAIN WORDS

One says: Open your mouth, O Narayana; let us look our fill at your face. He opens his mouth and they all look in, and every cowherd sees the whole expanse of the sky inside. They say: This boy is really God in disguise. We cannot reach the bottom of who he is. Tuka says: they all gathered round Vithoba, young and old, not understanding at all.

WHAT IT MEANS

When he opens his mouth at their asking, they see the entire sky within it, the whole universe inside the child. That sight tells them plainly what their friend is: God hidden in a boy, with a depth they cannot fathom. The poem lets the realization arrive through looking, not through being told. Tuka ends gently on the gap that remains, the crowd of young and old pressed around Vithoba, near to him and loving him, and still not understanding what they are near.

GATHA 4219 *Krishna Leela*

Krishna lila, the fortunate ones and the rest of us

मराठी मूळ

एक ह्मणती कृष्णा वासिलें त्वां मुख । तेव्हां थोर धाक पडिला आह्मां ॥1॥
गिळों लागलासी अग्नीचे कल्लोळ । आह्मी चळचळां कांपतसों ॥ध्रु.॥
ज्वाळांबरोबरि गिळशील आह्मां। ऐसें मेघशामा भय वाटे ॥2॥
तुका ह्मणे ऐसे भाग्याचे गोपाळ । फुटकें कपाळ आमुचें चि ॥3॥

ENGLISH TRANSLATION

One cowherd says, Krishna, when You opened Your mouth, a great terror fell upon us. As You began swallowing the torrents of flame, we were trembling all over.

We feared that along with the flames, You would swallow us too, O dark-clouded Lord. Says Tuka, how fortunate were those cowherds. The cracked forehead is only ours.

IN PLAIN WORDS

One says: Krishna, when you opened your mouth, a great fear fell on us. As you began swallowing the torrents of flame, we trembled and shook. We feared that along with the flames you would swallow us too, O dark-clouded Lord. Tuka says: how fortunate those cowherds were. The cracked forehead is only ours.

WHAT IT MEANS

The cowherds confess the terror they felt even while being saved, the fear that the swallowing might not spare them. Then Tuka turns the whole scene back on himself and on us. Those boys stood beside Krishna and saw him with their own eyes; their luck was complete. The cracked, unlucky forehead, he says, belongs to us who came too late and did not see. It is a sharp claim against his own fortune, naming the ache of the devotee who longs for a nearness the lila already gave to others.

GATHA 4220 *Krishna Leela*

Krishna lila, the Lord names what he is

मराठी मूळ

गोपाळांचें कैसें केलें समाधान । देउनि आलिंगन निवविले ॥1॥
ज्वाळाबरोबरि तुह्मां कां ग्रासीन । अवतार घेणें तुह्मांसाटीं ॥ध्रु.॥
निर्गुण निर्भय मी सर्वांनिराळा । प्रकृतिवेगळा गुणातीत ॥2॥
चिन्मय चिद्रूप अवघें चिदाकार । तुका ह्मणे पार नेणे ब्रह्मा ॥3॥

ENGLISH TRANSLATION

How He consoled the cowherds, giving them His embrace and comforting them. Why would I swallow you along with the flames? It is for your sake alone that I took birth.

I am without qualities, without fear, separate from all, beyond nature, beyond the three gunas. I am pure consciousness, pure awareness, all of the form of consciousness.

Says Tuka, even Brahma cannot fathom My depths.

IN PLAIN WORDS

See how he comforted the cowherds, giving them his embrace and quieting them. Why would I swallow you along with the flames? I took birth for your sake alone. I am without qualities, without fear, apart from everything, beyond nature, beyond the three gunas. I am all consciousness, all awareness, everything in the form of awareness. Tuka says: even Brahma does not know my limit.

WHAT IT MEANS

Krishna answers their fear with an embrace and then with the truth about himself. To the boys he speaks of love: I would never harm you; I came into this body only for your sake. Then the poem lifts into plain Vedanta from Krishna's own mouth: he is beyond qualities, beyond fear, beyond nature and the three gunas, pure consciousness taking every form. The two halves belong together, the tender protector and the formless absolute are one. Tuka seals it by saying even Brahma cannot measure that depth.

GATHA 4221 *Krishna Leela*

Krishna lila, the promise and the closed eyes

मराठी मूळ

ऐसा मी अपार पार नाहीं अंत । परि कृपावंत भाविकांचा ॥1॥
दुर्जनां चांडाळां करीं निदानळण । करीं संरक्षण अंकितांचें ॥ध्रु.॥
भक्त माझे सखे जिवलग सांगाती । सर्वांग त्यांप्रति वोडवीन ॥2॥
पीतांबरछाया करीन त्यांवरी । सदा त्यांचे घरीं दारी उभा ॥3॥
माझे भक्त मज सदा जे रातले । त्यांघरीं घेतलें धरणें म्यां ॥4॥
कोठें हें वचन ठेविलें ये वेळे । तुका ह्मणे डोळे झांकियेले ॥5॥

ENGLISH TRANSLATION

I am boundless, without end or limit, yet I am full of compassion for the faithful. I crush the wicked and protect those who are pledged to Me.

My devotees are My friends, My dear companions. I will extend My whole being to shield them.

I will spread the shade of My yellow garment over them and stand always at their door. My devotees who are always devoted to Me, in their homes I have taken up permanent residence.

Says Tuka, where has that promise gone now? You have simply closed Your eyes.

IN PLAIN WORDS

I am boundless; I have no edge, no end. Yet I am full of mercy for the faithful. I destroy the wicked and the cruel. I guard those who are pledged to me. My devotees are my friends, my dear companions; I will hold out my whole body to shield them. I will spread the shade of my yellow garment over them and stand always at their door. My devotees who are always given to me, in their houses I have settled to stay. Tuka says: where have you put that promise now? You have simply shut your eyes.

WHAT IT MEANS

Krishna lays out his side of the covenant in full: the limitless one binds himself to the faithful, destroying what threatens them and standing guard at their door, even taking up permanent residence in their homes. Then Tuka, in his own voice, turns the long promise into a complaint. If all that was sworn, where is it now; why does God seem absent and unmoved. The closing line, that he has simply closed his eyes, is the cry of a devotee holding the Lord to his own word. The poem does not soften the protest; it sets the grandeur of the promise against the silence the bhakta is feeling, and lets the ache stand.

GATHA 4222 *Worldly Metaphors*

Satire, the wife who rules a slave to lust

मराठी मूळ

भ्रतारेंसी भार्या बोले गुज गोष्टी । मज ऐसी कष्टी नाहीं दुजी ॥1॥
अखंड तुमचें धंद्यावरी मन । माझें तों हेळण करिती सर्व ॥ध्रु.॥
जोडितसां तुह्मी खाती हेरेंचोरें । माझीं तंव पोरें हळहळीती ॥2॥
तुमची व्याली माझे डाई हो पेटली । सदा दुष्ट बोली सोसवेना ॥3॥
दुष्टबुति नंदुली सदा द्वेष करी । नांदों मी संसारीं कोण्या सुखें ॥4॥
भावा दीर कांहीं धड हा न बोले । नांदों कोणां खालें कैसी आतां ॥5॥
माझ्या अंगसंगें तुह्मांसी विश्रांति । मग धडगति नाहीं तुमची ॥6॥
ठाकतें उमकतें जीव मुठी धरूनि। परि तुह्मी अजूनि न धरा लाज ॥7॥
वेगळे निघतां संसार करीन । नाहीं तरी प्राण देतें आतां ॥8॥
तुका ह्मणे जाला कामाचा अंकित। सांगे मनोगत तैसा वर्ते ॥9॥

ENGLISH TRANSLATION

A wife speaks intimately to her husband: there is no one as miserable as I. Your mind is always absorbed in business; everyone neglects me.

You earn, but thieves and pilferers consume it, while my children go hungry. Your mother, that demon, has turned against me; her harsh words are unbearable.

My wicked sister-in-law harbors constant malice; in what happiness shall I continue in this household? The brother-in-law speaks nothing straight. Under whose shelter shall I now live? Only in your embrace do I find rest, but then you lose all sense of propriety.

I hold my breath and clench my fists in anguish, yet even now you show no shame. Let us separate and set up our own home, or else I will end my life right now.

Says Tuka, one who has become a slave to desire speaks his mind and acts accordingly.

IN PLAIN WORDS

A wife speaks close to her husband, telling her woes. There is no one as wretched as I am. Your mind is always on your business. Everyone here treats me as nothing. You earn, and thieves and pilferers eat it up, while my children go hungry. Your mother, that demon, has turned on me; I cannot bear her cruel words. My wicked sister-in-law hates me without end. In what happiness am I to live in this house? The brother-in-law never says one straight word. Under whose shelter am I now to stay? Only in my arms do you find rest; after that you keep no sense of shame. I hold my breath and clench my fists in pain, and still you feel no shame. Set up a separate home, and I will keep house. If not, I will give up my life right now. Tuka says: a man who has become the servant of lust speaks her mind and acts just as she wishes.

WHAT IT MEANS

Tukaram stages a marital quarrel to expose what desire does to a man. The wife pours out grievance after grievance against his family and then issues the demand: break from your parents and siblings, set up a separate house for me alone, or I will die. The point lands in the signature line: the husband, enslaved to lust, has no mind of his own; he simply echoes whatever she wants and obeys. Examine the pattern, not the woman: when craving rules, a person surrenders their own judgment and is led wherever the desire points. The household here is the inner life that craving tears apart.

GATHA 4223 *Worldly Metaphors*

Satire, the husband led like a donkey by craving

मराठी मूळ

कामाचा अंकित कांतेतें प्राथिनत । तूं कां हो दुिश्चत्त निरंतर ॥1॥
माझीं मायबापें बंधु हो बहिण । तुज करी सीण त्यागीन मी ॥ध्रु.॥
त्यांचें जरि तोंड पाहेन मागुता । तरि मज हत्या घडो तुझी ॥2॥
सकाळ उठोन वेगळा निघेन । वाहातों तुझी आण निश्चयेंसी ॥3॥
वेगळें निघतां घडीन दोरे चुडा । तूं तंव माझा जोडा जन्माचा कीं ॥4॥
ताईत सांकळी गळांचि दुलडी । बाजुबंदजोडी हातसर ॥5॥
वेणीचे जे नग सर्व ही करीन । नको धरुं सीण मनीं कांहीं ॥6॥
नेसावया साडी सेलारी चुनडी । अंगींची कांचोळी जिाळया फुलें ॥7॥
तुका ह्मणे केला रांडेनें गाढव । मनासवें धांव घेतलीसे ॥8॥

ENGLISH TRANSLATION

Enslaved by desire, the husband pleads with his wife: why are you always so unhappy? My parents, brothers, and sisters, I will abandon all of them if they cause you grief. If I ever look upon their faces again, may the sin of your murder fall upon me.

Tomorrow morning I will move out on my own. I swear this oath to you with certainty.

When we set up our own home, I will have bangles and a necklace made for you, a gold chain, a pendant, arm-bands, and bracelets. I will have every ornament for your hair made as well.

Do not carry any sorrow in your mind. A silk sari, a fine shawl, a bodice, a net of flowers for your blouse.

Says Tuka, the woman has made a donkey of him, and he runs wherever his mind leads.

IN PLAIN WORDS

A man enslaved to lust pleads with his wife. Why are you unhappy all the time? My mother and father, my brothers and sister: if they cause you grief, I will abandon them all. If I ever look on their faces again, may the guilt of your murder fall on me. Tomorrow morning I will move out on my own. I swear this oath to you for certain. Once we set up our own home, I will have bangles and a necklace made for you. You are my partner for this whole life. An amulet, a chain, a double-stranded necklace, a pair of arm-bands, a bracelet. I will have every ornament for your hair made too. Do not carry any sorrow in your mind. A sari to wear, a fine shawl, a bodice, a net of flowers for your blouse. Tuka says: the woman has made a donkey of him, and he runs wherever his mind leads.

WHAT IT MEANS

This is the answering half of the quarrel, now from the man's side. To soothe his wife he renounces his own parents and siblings, swears terrible oaths, and promises an endless list of ornaments and fine clothes. Tukaram lets the cascade of bribes run long on purpose, because each gift is one more proof of how completely the man has surrendered. The signature line names it plainly: craving has made him a donkey, dragged along behind his own appetite. Look at the pattern in yourself: when desire takes the reins, a person will throw over every loyalty and promise anything to keep feeding it.

GATHA 4224 *Worldly Metaphors*

Discernment, the mark of Hari shows the true

मराठी मूळ

उजिळतां उजळे दीपकाची वाती । स्वयंभ ते ज्योति हि†या अंगीं ॥1॥
एकीं महाकष्टें मेळविलें धन । एकासी जतन दैवयोगें ॥ध्रु.॥
परिमळें केलें चंदनाचे चिन्ह । निवडी ते भिन्न गाढव तो ॥2॥
तुका ह्मणे जया अंगीं हरिठसा । तो तरे सहसा वंद्य होय ॥3॥

ENGLISH TRANSLATION

Trimming a lamp's wick makes it burn brighter, for the flame is inherently in the wick. One man acquires wealth with great labor, while another has it preserved by destiny.

Sandalwood is identified by its fragrance; the fool who cannot discern it is like a donkey. Says Tuka, one in whom the mark of Hari is stamped crosses over easily and becomes honored.

IN PLAIN WORDS

Trim the wick and the lamp burns brighter; the flame was already there, alive in the wick itself. One man gathers wealth with great toil; another keeps it by his good fortune. Sandalwood is known by its fragrance; only a donkey cannot tell it apart. Tuka says: the one who carries the mark of Hari on him crosses over easily and is honored everywhere.

WHAT IT MEANS

Tukaram is teaching how the genuine reveals itself and why some recognize it and some do not. The lamp's flame is not added from outside; trimming the wick only lets what is already there shine, just as discipline uncovers the light already in a person. Sandalwood announces itself by its scent; anyone who cannot tell it from ordinary wood is a fool. The whole point rests on the last line: a person stamped with the mark of Hari, the living presence of God, crosses the ocean of birth easily and is honored on his own. The fragrance is real devotion, and it cannot be faked.

GATHA 4225 *Appeals and Exhortations*

Exhortation, reckoning a wasted life

मराठी मूळ

बारावषॉ बाळपण । तें ही वेचलें अज्ञानें ॥1॥
ऐसा जन्म गेला वांयां । न भजतां पंढरिराया ॥ध्रु.॥
बाकी उरलीं आठएाशीं। तीस वेचलीं कामासी ॥2॥
बाकी उरलीं आठावन्न । तीस वेचली ममतेनें ॥3॥
बाकी उरलीं आठावीस । देहगेह विसरलास ॥4॥
तुका ह्मणे ऐसा झाडा । संसार हा आहे थोडा ॥5॥

ENGLISH TRANSLATION

Twelve years of childhood are spent in ignorance. Thus life has gone to waste without worshipping the Lord of Pandhari.

Of the remaining eighty-eight years, thirty were spent in the pursuit of desire. Of the remaining fifty-eight, thirty were consumed by attachment.

Of the remaining twenty-eight, you forgot even your own body and home. Says Tuka, do the reckoning: this span of worldly life is very brief.

IN PLAIN WORDS

Twelve years of childhood, and those went in ignorance. So this birth has gone to waste, never worshipping the King of Pandhari. Of eighty-eight years left, thirty went to lust and craving. Of fifty-eight left, thirty were eaten by attachment. Of twenty-eight left, you forgot your own body and home. Tuka says: do the accounts. This worldly life is very short.

WHAT IT MEANS

Tukaram does the arithmetic of a life out loud, subtracting year after year to show how little is actually left for God. Childhood goes to ignorance, the prime to lust, the next stretch to attachment, the last to mere maintenance of body and household, and Pandhari, the Lord, never once gets worshipped. By counting down to a small remainder, he forces the listener to feel how brief the span really is. The call is to face the ledger honestly while there is still time, and to spend what remains on the one thing the whole life kept postponing.

GATHA 4226 *Devotion to Vitthal*

Devotion, only the chosen are truly pure

मराठी मूळ

सोवळा तो जाला । अंगीकार देवें केला ॥1॥
येर करिती भोजन । पोट पोसाया दुर्जन ॥ध्रु.॥
चुकला हा भार । तयाची च येरझार ॥2॥
तुका ह्मणे दास । जाला तया नाहीं नास॥3॥

ENGLISH TRANSLATION

He alone is pure whom God has accepted. All others merely eat to sustain their bellies, the wretches.

The one who has missed this opportunity keeps going back and forth in vain. Says Tuka, the one who became God's servant never faces destruction.

IN PLAIN WORDS

He alone is pure whom God has taken as His own. The rest only eat to fill their bellies, poor wretches. The one who missed this gift just keeps going back and forth in vain. Tuka says: the one who has become God's servant never comes to ruin.

WHAT IT MEANS

Tukaram redefines purity, taking it away from ritual and giving it to God's choosing. The truly clean person is not the one who keeps the outward rules but the one God has accepted; everyone else, however busy, is merely feeding a body and going nowhere. Whoever lets that one chance slip is trapped in the round of birth and death, coming and going to no purpose. The blessing falls on the servant of God, who alone is beyond destruction. The point of self-examination: am I living to fill the belly, or have I given myself to be His?

GATHA 4227 *Confession and Sin*

Confession, anger is the only defilement

मराठी मूळ

आजि शिवला मांग । माझें विटाळलें आंग ॥1॥
यासी घेऊं प्रायिश्चत्त । विठ्ठलविठ्ठल हृदयांत ॥ध्रु.॥
जाली क्रोधासी भेटी । तोंडावाटे नर्क लोटी ॥2॥
अनुतापीं न्हाऊं । तुका ह्मणे रवी पाहूं ॥3॥

ENGLISH TRANSLATION

Today one I was taught to shun has touched me; my body has been defiled. For this I shall take atonement by chanting Vitthal, Vitthal from the heart.

I met with anger today, and through my mouth it poured forth hellish filth. Says Tuka, let me bathe in remorse and then look upon the sun.

IN PLAIN WORDS

Today an outcaste touched me; my body has been defiled. For this I will take my atonement: Vitthal, Vitthal in the heart. Today I met with anger, and my mouth poured out filth like hell. Tuka says: let me bathe in remorse, then look upon the sun.

WHAT IT MEANS

Tukaram seizes the language of ritual pollution and turns it inward against himself. The real defilement, he says, was not a person's touch but his own anger, which poured hellish filth out of his mouth. So the cleansing he prescribes is not a ritual bath but the name of Vitthal held in the heart and a sincere bath in remorse, after which he can again face the light. The poem rebukes the whole logic of caste pollution: blaming another for defiling you is itself the impurity. Watch your own anger, not your neighbor's touch.

GATHA 4228 *Ecstasy and Joy*

Ecstasy, safe at rest beside the Lord

मराठी मूळ

ठाव तुह्मांपाशीं । जाला आतां हृषीकेशी ॥1॥
न लगे जागावें सतत । येथें स्वभावें हे नीत ॥ध्रु.॥
चोरटएासी थारा। येथें कैंचा जी दातारा ॥2॥
तुका ह्मणे मनें । आह्मां जालें समाधान॥3॥

ENGLISH TRANSLATION

A place has been found beside You now, O Hrishikesha. There is no need to keep constant guard; this is the natural order here.

Where can a thief find shelter in such a place, O generous Lord? Says Tuka, our minds have found their peace.

IN PLAIN WORDS

A place beside you has become mine now, Hrishikesha. There is no need to keep watch all the time; here this is simply the nature of things. What shelter could a thief ever find in this place, O giver? Tuka says: in our mind we have found peace.

WHAT IT MEANS

Tukaram describes the rest of one who has found his place beside God. Once he is settled close to Hrishikesha, the Lord of the senses, he no longer has to stand guard, because safety is built into that place itself. No thief, no enemy of the soul, can find a foothold near the giver of all. The result is the line that closes it: the mind has found its peace. He is naming the security that comes only from nearness to God, where vigilance gives way to trust.

GATHA 4229 *Ecstasy and Joy*

Ecstasy, the child's whims indulged by grace

मराठी मूळ

पिाळयेले लळे । माझे विठ्ठले कृपाळे ॥1॥
बहुजन्माचें पोषणें । सरतें पायांपाशीं तेणें ॥ध्रु.॥
सवे दिली लागों । भातें आवडीचें मागों ॥2॥
तुका ह्मणे भिन्न । नाहीं दिसों दिलें क्षण॥3॥

ENGLISH TRANSLATION

My loving whims have been indulged by the gracious Vitthal. The nurturing of many births has come to fulfillment at His feet.

He has allowed me to follow Him and ask for the food of my chitta's desire. Says Tuka, He has not let me feel separate from Him for even a moment.

IN PLAIN WORDS

My little whims have been indulged by my merciful Vitthal. The care carried across many births reaches its end here at His feet. He let me come close and follow Him, and ask for the food I love. Tuka says: not for a moment has He let me feel apart from Him.

WHAT IT MEANS

Tukaram speaks as a beloved child whose every small wish the gracious Vitthal has granted. The nurturing of many lifetimes, all the seeking carried from birth to birth, finally comes to rest at the Lord's feet. God lets him draw near, walk behind Him, and even ask for the very things his heart craves. The closing line holds the whole grace: not for a single moment is he allowed to feel separate from God. This is union spoken in the tender idiom of a child indulged by a loving parent.

GATHA 4230 *Devotion to Vitthal*

Devotion, Pandhari is heaven on earth

मराठी मूळ

जो या गेला पंढरपुरा । आणीक यात्रा न मानी तो॥1॥
सुलभ माय पंढरिराणा । पुरवी खुणा अंतरींच्या ॥ध्रु.॥
जन्मांतरिंच्या पुण्यरासी । वारी त्यासी पंढरी ॥2॥
बाहेर येतां प्राण फुटे । रडें दाटे गहिवरें ॥3॥
दधिमंगळभोजन सारा । ह्मणती करा मुरडींव ॥4॥
मागुता हा पाहों ठाव । पंढरिराव दर्शनें ॥5॥
तुका ह्मणे भूवैकुंठ । वाळुवंट भींवरा ॥6॥

ENGLISH TRANSLATION

One who has been to Pandharpur accepts no other pilgrimage. The gentle Lord of Pandhari fulfills every secret longing.

The accumulated merit of many births draws one to the Pandhari pilgrimage. When it comes time to leave, the soul breaks; sobs of deep emotion well up.

After the farewell meal is finished, they plead, let us turn back once more. Let us behold the Lord of Pandhari one more time through His darshan.

Says Tuka, Pandhari is Vaikuntha on earth, and the sands of the Bhimra are its holy ground.

IN PLAIN WORDS

One who has gone to Pandharpur counts no other pilgrimage worth it. The gentle mother, the King of Pandhari, fills the secret longings of the heart. The piled-up merit of many births draws a soul to the Pandhari pilgrimage. When the time comes to leave, the heart breaks; sobs and tears well up. The farewell meal with curds is finished, and they cry, let us turn back. Let us see this place again, the Lord of Pandhari in his darshan. Tuka says: Pandhari is Vaikuntha on earth, and the sands of the Bhima are its holy ground.

WHAT IT MEANS

Tukaram exalts the pilgrimage to Pandharpur above every other holy journey. Reaching Vithoba there satisfies the longings a pilgrim cannot even put into words, and only the merit of many lifetimes brings one to that shrine. He dwells on the grief of departure, the breaking heart and welling tears, the pilgrims who have eaten the parting meal yet beg to turn back for one more look at the Lord. The final claim is the boldest: Pandhari is not a road to heaven but Vaikuntha itself set down on earth, with the riverbank sands of the Bhima as sacred ground. Place and presence are one.

GATHA 4231 *Worldly Life*

Social criticism, flee the quarreling town

मराठी मूळ

न मिळती एका एक । जये नगरीचे लोक ॥1॥
भलीं तेथें राहूं नये । क्षणें होईल न कळे काय ॥ध्रु.॥
न करितां अन्याय । बळें करी अपाय ॥2॥
नाहीं पुराणाची प्रीति । ठायींठायीं पंचाइती ॥3॥
भल्या बु†या मारी । होतां कोणी न निवारी ॥4॥
अविचा†या हातीं । देऊनि प्रजा नागविती ॥5॥
तुका ह्मणे दरी । सुखें सेवावी ते बरी ॥6॥

ENGLISH TRANSLATION

In a city where people do not get along with one another, a good person should not stay. At any moment, something terrible may happen without warning.

Even without provocation, they resort to violence. There is no love for sacred discourse; only quarreling at every turn.

They beat the good and the gentle, and no one intervenes. The administration is handed to the unprincipled, who oppress the people.

Says Tuka, better to dwell happily in a cave in the wilderness.

IN PLAIN WORDS

The people of some town cannot get along with one another. A good person should not stay there. In a moment, who knows what will happen. Even when no wrong is done, they do harm by force. They have no love for the sacred stories; there are disputes at every turn. They beat the good and the gentle, and no one steps in to stop it. Power is handed to the reckless, who strip the people bare. Tuka says: better to live happily in a cave in the wilderness.

WHAT IT MEANS

Tukaram paints a town poisoned by strife and counsels the good to get out. Where people cannot live together, violence erupts without cause, there is no taste for sacred teaching, only endless quarrels, and the gentle are beaten while bystanders do nothing. Worst of all, authority falls to the unprincipled, who plunder those they should protect. His verdict is stark: a cave in the wild, lived in peace, is better than such a place. The poem is a judgment on the company we keep, that an environment ruled by malice and lawless power is no place to seek the good life.

GATHA 4232 *Social Criticism*

Social criticism, the obstinate heart cannot be taught

मराठी मूळ

शिकवणें नाक झाडी । पुढील जोडी कळेना ॥1॥
निरयगांवीं भोग देता । तेथें सत्ता आणिकांची ॥ध्रु.॥
अवगुणांचा सांटा करी । ते चि धरी जीवासी ॥2॥
तुका ह्मणे जडबुद्धि । कर्मशुद्धी सांडवीं ॥3॥

ENGLISH TRANSLATION

You wipe his nose and teach him manners, yet he cannot see the gain that lies ahead. In the realm of hell, others hold the power, not he.

He hoards a store of vices and clings to them with his very life. Says Tuka, his intellect is dull. Make him purify his actions.

IN PLAIN WORDS

You wipe his nose and try to teach him, and still he cannot see the gain that lies ahead. In the town of hell the suffering is dealt out, and there the power is in another's hands. He gathers a hoard of vices and holds onto them with his very life. Tuka says: his mind is dull. Make him purify his deeds.

WHAT IT MEANS

Tukaram describes a person too stubborn to learn even when patiently taught. You care for him like a child, yet he cannot grasp the reward that lies ahead, so he piles up faults and clings to them as if they were his life. He forgets that in the realm of suffering the power belongs to others, not to him, and there will be no escaping the account. The remedy Tukaram urges is not contempt but correction: get him to purify his actions. Look at the dullness as a pattern, the heart that hoards its vices and refuses the gain it cannot yet see.

GATHA 4233 *Devotion to Vitthal*

Devotion, the Vaishnava's badge of war

मराठी मूळ

गोपीचंदन मुद्रा धरणें । आह्मां लेणें वैष्णवां ॥1॥
मिरवूं अळंकार लेणें । हीं भूषणें स्वामीचीं ॥ध्रु.॥
विकलों ते सेवाजीवें । एक्या भावें एकविध ॥2॥
तुका ह्मणे शूर जालों । बाहेर आलों संसारा ॥3॥

ENGLISH TRANSLATION

To wear the sandal-paste marks and the sacred seal is our adornment as Vaishnavas. We parade these ornaments and jewels; they are the insignia of our Lord.

We have sold our lives in single-pointed service to Him alone. Says Tuka, I have become a warrior who has emerged victorious from the battlefield of worldly life.

IN PLAIN WORDS

To wear the sandal-paste mark and the sacred seal is our adornment, ours as Vaishnavas. We carry these ornaments and jewels; they are the insignia of our Lord. We have sold our very lives into service, with one feeling, single and undivided. Tuka says: I have become a warrior, and I have come out of worldly life victorious.

WHAT IT MEANS

Tukaram turns the outward signs of the devotee into the regalia of a soldier. The sandal-paste marks and the holy seal are not decoration but the insignia of the Lord whose army the Vaishnavas belong to. To wear them is to have sold one's life into single-pointed service, undivided in heart. The closing image names the stakes: worldly life is a battlefield, and the devotee who serves wholly is the warrior who walks off it victorious. Devotion here is not retreat but conquest, the sign worn openly as a banner.

GATHA 4234 *Social Criticism*

Social criticism, no rank saves you

मराठी मूळ

विषयांचे लोलिंगत । ते फजीत होतील ॥1॥
न सरे येथें यातिकुळ । शुद्ध मूळबीज व्हावें ॥ध्रु.॥
शिखासूत्र सोंग वरि । दुराचारी दंड पावे ॥2॥
तुका ह्मणे अभिमाना । नारायणा न सोसे॥3॥

ENGLISH TRANSLATION

Those who wallow in sensory pleasures will be put to shame. Caste and lineage will not avail them here; one must become pure from the root.

The outward marks of sacred thread and topknot are mere appearance; the one of corrupt conduct will be punished. Says Tuka, Narayana cannot endure pride.

IN PLAIN WORDS

Those who wallow in the pleasures of the senses will be put to shame. Caste and lineage will not help you here. You must become pure from the root. The sacred thread and the topknot are only an outward costume. The one whose conduct is corrupt is punished. Tuka says: Narayana cannot bear pride.

WHAT IT MEANS

Tukaram strips away every credential a person hides behind. Birth, caste, and family line carry no weight in the matter that counts; what is asked for is purity at the root, not on the surface. The sacred thread and topknot, the visible badges of religious status, are called a costume: they decorate the outside while the conduct beneath stays rotten, and that conduct is what gets punished. The poem ends on the deepest cause: Narayana cannot endure pride. The whole apparatus of rank is itself the pride that God will not abide, so the warning turns the listener inward to examine what they are actually leaning on.

GATHA 4235 *The Moral Ideal*

Moral ideal, the stolen gift of land

मराठी मूळ

वडिलें दिलें भूमिदान । तें जो मागे अभिळासून ॥1॥
अग्रपूजेचा अधिकारी । श्रेष्ठ दंड यमा घरीं ॥ध्रु.॥
उभयकुल समवेत । नकाअ प्रवेश अद्भुत ॥2॥
तप्तलोहें भेटी । तुका ह्मणे कल्पकोटी ॥3॥

ENGLISH TRANSLATION

If one reclaims the land that one's forefathers gave as a charitable donation, the one who held the honor of first worship will receive the harshest punishment in Yama's house. Together with both family lines, he enters a dreadful hell.

Says Tuka, for an entire cosmic age, he must embrace pillars of burning iron.

IN PLAIN WORDS

Land that the elders gave away in charity, and a man takes it back out of greed. He once held the honor of the first worship; now the worst punishment in Yama's house is his. Both family lines go with him. The descent into hell is terrible. Tuka says: for ten million ages he embraces pillars of burning iron.

WHAT IT MEANS

Tukaram names one specific betrayal and follows it all the way to its end. Land that ancestors donated as a sacred charity is reclaimed by a descendant out of pure covetousness, and the higher the man's former standing, the heavier the reckoning. The penalty is not his alone: both lineages are dragged down with him, and the entry into hell is dreadful. The closing image fixes the scale, embracing pillars of burning iron for ten million ages, so that a quiet act of greed is measured against an almost endless suffering. The poem asks the listener to weigh what a gift once consecrated really costs to take back.

GATHA 4236 *The Moral Ideal*

Moral ideal, the false witness

मराठी मूळ

लटिकी ग्वाही सभेआंत । देतां पतित आगळा॥1॥
कुंभपाकीं वस्ती करुं । होय धुरु कुळेसी ॥ध्रु.॥
रजस्वला रुधिर स्रवे । तें चि घ्यावें तृषेसी ॥2॥
तुका ह्मणे जन्मा आला । काळ जाला कुळासी ॥3॥

ENGLISH TRANSLATION

He who bears false witness in an assembly is the most fallen of all. He will dwell in the boiling hell of Kumbhapaka, and his entire family line is set ablaze.

Says Tuka, the day he was born became a dark day for his entire clan.

IN PLAIN WORDS

The man who gives false testimony in the assembly is the most fallen of all. He will live in the boiling hell of Kumbhapaka, and his whole family line is set on fire. Tuka says: the day he was born became a dark day for his clan.

WHAT IT MEANS

Tukaram fixes on the lie told under oath, the false witness in a public assembly, and calls it the lowest fall a person can take. The consequence is the boiling cauldron-hell of Kumbhapaka, and again the ruin is not contained to one man: his entire family is set ablaze with him. The final line lands the verdict at the very beginning of his life,

saying his birthday itself became a curse on his people. The point is not relish at his fate but the weight Tukaram puts on truthful speech: a single false word can be heavy enough to darken a whole lineage, which asks the hearer to guard their own tongue.

GATHA 4237 *The Moral Ideal*

Moral ideal, the fearless wrongdoer

मराठी मूळ

आचरे दोष न धरी धाक । परीपाक दुःखाचा ॥1॥
चांडाळ तो दुराचारी । अंगीकारी कोण त्या ॥ध्रु.॥
नव्हे संतान वोस घर । अंधकार कुळासी ॥2॥
तुका ह्मणे त्याचें दान । घेतां पतन दुःखासी ॥3॥

ENGLISH TRANSLATION

He commits faults without any fear; the result is only suffering. Who will accept such a wretched wrongdoer? He has no progeny; his house stands desolate, and darkness covers his lineage.

Says Tuka, accepting gifts from such a person leads only to a downfall of sorrow.

IN PLAIN WORDS

He does wrong and keeps no fear of it. The ripening of it is only sorrow. He is an outcaste in his conduct, a corrupt man. Who will take him in? He has no children; his house stands empty; darkness covers his line. Tuka says: take a gift from such a person and you fall into sorrow.

WHAT IT MEANS

Tukaram describes the person who sins without any inner dread, and traces what such fearlessness ripens into: only suffering. By his conduct, not his birth, he has made himself an outcaste, and the poem asks plainly who would shelter him. His house is left without children, desolate, his lineage swallowed in darkness. The closing turn widens the warning to the listener: even accepting a gift from such a person draws you down into his sorrow, so the verse cautions against being entangled with corruption, not just against committing it.

GATHA 4238 *Social Criticism*

Social criticism, a life gone to waste

मराठी मूळ

कीविलवाणा जाला आतां । दोष करितां न विचारी॥1॥
अभिळाषी नारी धन । झकवी जन लटिकें चि ॥ध्रु.॥
विश्वासिया करी घात । न धरी चित्ता कांटाळा ॥2॥
तुका ह्मणे नाहीं आला । वृथा गेला जन्मासी ॥3॥

ENGLISH TRANSLATION

He has become pitiable now, committing sins without a second thought. He lusts after women and wealth, deceiving people with lies.

He betrays those who trust him and feels no revulsion in his chitta. Says Tuka, he has not truly been born; his life has gone entirely to waste.

IN PLAIN WORDS

He has become a pitiful thing now, doing wrong without a second thought. He lusts after women and wealth and cheats people with plain lies. He destroys the one who trusted him and feels no disgust in his heart. Tuka says: he was never truly born; his whole life has gone to waste.

WHAT IT MEANS

Tukaram sketches a man so given over to wrongdoing that he no longer pauses before doing it, driven by craving for women and money and content to deceive openly. The sharpest charge is the betrayal of trust done without a flicker of revulsion in the heart, for the deadened conscience is worse than the act. The verdict is severe but pointed at the pattern: a person who lives this way has wasted the very gift of birth. Tukaram's measure of a human life is not its length or its gains but whether it was lived toward truth, and by that measure such a life never began. The listener is left to ask whether their own conscience can still feel that disgust.

GATHA 4239 *Social Criticism*

Social criticism, the religion that is sold

मराठी मूळ

घेऊं नये तैसें दान । ज्याचें धन अभिळाषी ॥1॥
तो ही येथें कामा नये । नकान जाय ह्मणोनि ॥ध्रु.॥
विकी स्नानसंध्या जप । करी तप पुढिलांचें ॥2॥
तुका ह्मणे दांभिक तो । नकान जातो स्वइच्छा ॥3॥

ENGLISH TRANSLATION

Do not accept improper gifts from one who covets your wealth. Such a person is of no use here either; he goes to hell because of it.

He sells his prayers, his rituals, and his austerities, performing them for others' benefit alone. Says Tuka, that hypocrite goes to hell of his own free will.

IN PLAIN WORDS

Do not take such a gift, given by one who covets your wealth. He too is of no use here; he goes to hell because of it. He sells his bathing and his prayers and his chanting; he does his austerities for someone else's sake. Tuka says: that hypocrite goes to hell of his own free will.

WHAT IT MEANS

Tukaram warns against a tangled exchange: a gift offered by someone who is really after your wealth, which corrupts both the giver and the taker. He then turns on the man who has made his religion a trade, selling his ritual bath, his prayers, his chanting, performing his austerities not for God but on commission for others. The verse names this hypocrisy as self-chosen ruin: he goes to hell of his own free will, because no one forced him to make devotion a business. The point lands on motive over form. Outwardly the rites are correct; inwardly they are for sale, and that hollow inside is the fall. It invites the listener to ask for whose sake their own practice is done.

GATHA 4240 *Ecstasy and Joy*

Ecstasy, become fire itself

मराठी मूळ

सदा नामघोष करूं हरिकथा । तेणें सदा चित्ता समाधान ॥1॥
सर्वसुख ल्यालों सर्व अलंकार । आनंदें निर्भर डुलतसों ॥ध्रु.॥
असों ऐसा कोठें आठव ही नाहीं । देहीं च विदेही भोगूं दशा ॥2॥
तुका ह्मणे आह्मी जालों अग्नरूप । लागों नेदूं पापपुण्य आतां ॥3॥

ENGLISH TRANSLATION

We will always raise the chant of the Name and perform Hari's sacred discourse. By that, the mind is forever at peace.

We have donned every ornament of joy and sway in bliss. We no longer even remember where we are; while in the body, we experience the state of the bodiless.

Says Tuka, we have become fire itself. We will not let either sin or merit cling to us now.

IN PLAIN WORDS

We will always raise the cry of the Name and tell the story of Hari. By that the heart is always at peace. We have put on every ornament of joy, and we sway, full of bliss. We do not even remember where we are; while in the body, we taste the state of the bodiless. Tuka says: we have become fire itself. We will let neither sin nor merit cling to us now.

WHAT IT MEANS

Tukaram describes a fullness reached through one practice: the constant chant of the Name and the telling of Hari's story, which keeps the heart steadily at peace. The joy is total enough to be worn like ornaments, swaying the whole body, and so complete that even the awareness of place dissolves; though still embodied, he tastes the freedom of one with no body. The closing image is the radical claim, holding firm rather than softened: we have become fire itself. As fire burns clean and lets nothing stick, this state lets neither sin nor merit cling, for the soul absorbed in the Name has passed beyond the whole ledger of good and bad deeds.

GATHA 4241 *Worldly Metaphors*

Metaphor, the boaster and the true saint

मराठी मूळ

वरिवरि बोले युद्धाचिया गोष्टी । परसैन्या भेटी नाहीं जाली ॥1॥
पराव्याचे भार पाहुनियां दृष्टी । कांपतसे पोटीं थरथरां ॥ध्रु.॥
मनाचा उदार रायांचा जुंझार । फिरंगीचा मार मारीतसे॥2॥
धन्य त्याची माय धन्य त्याचा बाप । अंगीं अनुताप हरिनामें ॥3॥
तुका ह्मणे साधु बोले खर्गधार । खोचती अंतरें दुर्जनाचें ॥4॥

ENGLISH TRANSLATION

On the surface he talks of war, but he has never actually faced the enemy's army. At the sight of the opposing forces, he trembles within.

He is generous only in his mind, a warrior only in his own imagination, wielding an imaginary sword. Blessed is the mother and father of the one whose body truly burns with remorse for Hari's sake.

Says Tuka, the words of a true saint cut like a sword's edge, piercing the inner darkness of the wicked.

IN PLAIN WORDS

On the surface he talks of battle, but he has never met the enemy's army. The moment he sees the opposing ranks, his belly trembles. He is generous only in his mind, a warrior only in his thoughts, swinging a sword that is not there. Blessed is the mother, blessed is the father, of the one whose body truly burns with longing for Hari's Name. Tuka says: the words of a true saint cut like the edge of a sword; they pierce the inner dark of the wicked.

WHAT IT MEANS

Tukaram contrasts the empty boaster with the genuine devotee. The boaster speaks loudly of war but has never faced an enemy; at the first sight of real ranks he shakes inside, generous and brave only in his own imagination, swinging an imaginary sword. Against him stands the one whose whole body burns with longing for Hari's Name, and Tukaram calls even that person's parents blessed for having brought him into the world. The closing turn redefines courage: the true saint's weapon is speech, words sharp as a sword's edge that cut straight through the inner darkness of the wicked. Real valor is not noise about battle but the burning sincerity that lets plain words pierce. The listener is asked which kind of warrior they are.

GATHA 4242 *Worldly Metaphors*

Metaphor, impossible images, all is illusion

मराठी मूळ

गंधर्वनगरीं क्षण एक राहावें । तें चि पैं करावें मुळक्षत्र ॥1॥
खपुष्पाची पूजा बांधोनि निर्गुणा । लक्ष्मीनारायणा तोषवावें ॥ध्रु.॥
वंध्यापुत्राचा लग्नाचा सोहळा । आपुलिया डोळां पाहों वेगीं ॥2॥
मृगजळा पोही घालुनि सज्ञाना । तापलिया जना निववावें ॥3॥
तुका ह्मणे मिथ्या देहेंिद्रयकर्म । ब्रह्मार्पण ब्रह्म होय बापा ॥4॥

ENGLISH TRANSLATION

Dwell for a moment in the city of illusion and then use it as your foundation. Worship the formless Lakshmi-Narayana with sky-flowers and see if He is pleased.

Witness with your own eyes the wedding celebration of a barren woman's son. Sprinkle the water of a mirage upon a scorched assembly and cool them.

Says Tuka, the body, senses, and their actions are all illusory. When all is offered to Brahman, one becomes Brahman, O child.

IN PLAIN WORDS

Stay a moment in the city of the sky-spirits, and make that your foundation. Worship the formless with flowers that grow in the sky, and try to please Lakshmi-Narayana. Watch with your own eyes the wedding feast of a barren woman's son. Pour the water of a mirage over a scorched crowd and cool them. Tuka says: the body, the senses, and their deeds are all unreal. Offered to Brahman, one becomes Brahman, O child.

WHAT IT MEANS

Tukaram strings together images that cannot exist: a city of sky-spirits used as solid ground, flowers grown in the empty sky, the son of a barren woman holding a wedding, a mirage that gives real water. Each is impossible, and that is the lesson: the world we take as solid is exactly as unreal as these. From this he draws the conclusion that the body, the senses, and all their actions are equally illusory, no more substantial than mirage-water. The closing turn is the release: when everything, including this unreal self, is offered up to Brahman, the offerer becomes Brahman. The tender address, O child, frames the whole thing as instruction, leading the listener from seeing through illusion to surrendering into the only thing that is real.

GATHA 4243 *Prayers*

Prayer, begging for the leftovers

मराठी मूळ

तुझा ह्मणविलों दास । केली उच्छिष्टासी आस॥1॥
मुखीं घालावा कवळ । जरी तूं होशील कृपाळ ॥2॥
सीण भाग माझा पुसें । तुका ह्मणे न करीं हांसें ॥3॥

ENGLISH TRANSLATION

I call myself Your servant and have set my hope on Your leftovers. Place a morsel in my mouth, if only You will be gracious.

Wipe away my weariness and fatigue. Says Tuka, do not laugh at me.

IN PLAIN WORDS

You let me be called Your servant. I have set my hope on Your leftovers. Put a morsel in my mouth, if You will be kind. Wipe away my weariness and my tiredness. Tuka says: do not laugh at me.

WHAT IT MEANS

Tukaram prays from the lowest place he can take, and keeps it there. He does not ask for a place at the table, only for the leftovers, and for a single morsel to be set in his mouth if God chooses to be gracious. He asks that his weariness and exhaustion be wiped away, the tiredness of a servant who has nothing of his own. The closing line is the rawest, do not laugh at me, the plea of someone who knows how small his request is and fears even that might be met with scorn. The prayer makes humility itself the whole of the devotee's claim on God: not merit, only need.

GATHA 4244 *Devotion to Vitthal*

Devotion, wanting nothing but to give

मराठी मूळ

काय मागें आह्मी गंुतलों काशानीं । पुढें वाहों मनीं धाक देवा ॥1॥
कीतिन चराचरीं आहे तैसी आहे । भेटोनियां काय घ्यावें आह्मां ॥ध्रु.॥
घेउनी धरणें बैसती उपवासी । हट आह्मांपासीं नाहीं तैसा ॥2॥
तातडी तयांनीं केली विटंबणा । आह्मां नारायणा काय उणें ॥3॥
नाहीं मुक्तिचाड वास वैकुंठींचा । जीव भाव आमुचा देऊं तुज ॥4॥
तुका ह्मणे काय मानेल तें आतां । तूं घेई अनंता सर्व माझें ॥5॥

ENGLISH TRANSLATION

What are we entangled in behind us? Why carry dread of what lies ahead, O God? Your fame pervades all creation as it is; what more is there for us to gain by meeting You? Some sit on hunger-strikes demanding Your audience, but we are not that stubborn. Those who pressed You in haste only brought humiliation upon

themselves.

We lack nothing, O Narayana. We have no craving for liberation or a seat in Vaikuntha.

We will give You our life and jiva. Says Tuka, whatever pleases You now, take everything of mine, O Infinite One.

IN PLAIN WORDS

What were we entangled in before? Why carry dread in the mind of what lies ahead, O God? Your fame fills all that moves and stands still, just as it is; what is there for us to gain by meeting You? Some sit in hunger-strikes, demanding Your audience; we have no such stubbornness. Those who pressed You in haste only brought shame on themselves. We lack nothing, O Narayana. We have no craving for liberation or for a seat in Vaikuntha. We give You our life and our soul. Tuka says: take whatever pleases You now; take everything of mine, O Infinite One.

WHAT IT MEANS

Tukaram lays down both fear and demand. He refuses to fret over past entanglements or future dread, and he notes that God's glory already fills the whole moving and unmoving world, so there is nothing extra to be won by forcing a meeting. He sets himself apart from those who try to coerce God, the ones who fast in protest demanding a vision, recalling that such pressure only humiliated them. Then comes the heart of it: he wants nothing, not even liberation, not even a place in Vaikuntha, the very goals most devotees chase. Having emptied himself of every demand, he offers the only thing left, his life and his soul, and tells the Infinite to take all of it on God's own terms. Love that asks for nothing becomes a love that can give everything.

GATHA 4245 *Surrender and Acceptance*

Surrender, plundering God's treasure

मराठी मूळ

जालों बिळवंत । होऊनियां शरणागत ॥1॥
केला घरांत रिघावा । ठायीं पाडियेला ठेवा ॥ध्रु.॥
हाता चढे धन । ऐसें रचलें कारण ॥2॥
तुका ह्मणे मिठी । पायीं देउनि केली लुटी॥3॥

ENGLISH TRANSLATION

I have become mighty by becoming a surrendered one. I gained entry into His home and found the treasure exactly where it was kept.

Wealth that comes easily into one's hands: such is the arrangement He has made. Says Tuka, I embraced His feet and plundered the entire store.

IN PLAIN WORDS

I have become mighty by becoming one who surrenders. I made my way into His house and found the treasure lying right where it was kept. Wealth comes easily into my hands; that is how He has arranged it. Tuka says: I clasped His feet and looted the whole store.

WHAT IT MEANS

Tukaram turns the language of weakness inside out: he became powerful precisely by giving up, by becoming one who has surrendered. Surrender is the entry; once inside God's house he finds the treasure waiting exactly where it was always kept, and the wealth falls into his hands without effort because God has arranged it that way. The closing image is gleeful and bold: clasping the Lord's feet, he plundered the entire store. The paradox is the whole teaching. What no force or striving can seize, total self-giving carries off completely, so the one who lays down all power walks away with all the riches.

GATHA 4246 *The Moral Ideal*

Warning, the wages of lust

मराठी मूळ

दासीचा जो संग करी । त्याचे पूर्वज नकान द्वारीं॥1॥
ऐसे सांगों जातां जना । नये कोणाचिया मना ॥ध्रु.॥
बरें विचारूनी पाहें । तुज अंतीं कोण आहे ॥2॥
तुका ह्मणे रांडलेंका । अंतीं जासिल यमलोका ॥3॥

ENGLISH TRANSLATION

The one who consorts with a maid-servant sends his ancestors to the gates of hell. When one tries to tell people this, it does not sit well with anyone.

Think carefully about who will stand by you in the end. Says Tuka, you slave of lust, in the end you will go to Yama's realm.

IN PLAIN WORDS

The man who beds a servant-girl sends his ancestors to the gates of hell. When you go and tell people this, it pleases no one. Think carefully: who will stand by you at the end? Tuka says: you slave of lust, in the end you will go to Yama's realm.

WHAT IT MEANS

Tukaram names a sin the world does not want named, and refuses to soften it. He says the man who uses a powerless servant-girl for his lust drags down even those who came before him, and warns that this plain truth makes everyone uncomfortable. He turns the listener to the only question that matters: when the body falls, who will actually be with you? The pleasure passes; the account remains, and he says it leads straight to the realm of death. The sting is aimed at the pattern of using the weak for appetite, not at one person to be despised.

GATHA 4247 *Renunciation*

Renunciation, the seed that will not sprout

मराठी मूळ

गुळ सांडुनि गोडी घ्यावी । मीठ सांडुनि चवि चाखावी ॥1॥
ऐसा प्रपंच सांडुनि घ्यावा । मग परमार्थ जोडावा॥ध्रु.॥
साकरेचा नव्हे ऊंस । आह्मां कैंचा गर्भवास ॥2॥
बीज भाजुनि केली लाही । जन्ममरण आह्मांसि नाहीं ॥3॥
आकारासी कैंचा ठाव । देह प्रत्यक्ष जाला वाव ॥4॥
तुका ह्मणे अवघें जग । सर्वां घटीं पांडुरंग ॥5॥

ENGLISH TRANSLATION

Abandon sugar, yet keep its sweetness. Discard salt, yet retain its flavor.

In the same way, renounce worldly life and then gain the spiritual treasure. Sugar does not revert to sugarcane; how then can we return to the womb? A seed once roasted into puffed grain will not sprout again; birth and death are no more for us.

Where can form find a foothold when the body itself has become empty? Says Tuka, the whole world is pervaded by Panduranga in every being.

IN PLAIN WORDS

Keep the sweetness, but let the sugar go. Keep the flavor, but let the salt go. In the same way, let worldly life go, and then take up the spiritual treasure. Sugar does not turn back into cane; so how can we return to the womb? A seed once roasted into puffed grain will not sprout again; for us there is no more birth and death. Where can form take hold, when the body itself has become empty? Tuka says: the whole world is full of Panduranga, in every single being.

WHAT IT MEANS

Tukaram describes a renunciation that keeps the essence and drops only the husk. You do not lose sweetness by letting go of the sugar, and you do not lose the truth by letting go of worldly life; you finally hold it cleanly. He gives two images for the change being irreversible: refined sugar never becomes cane again, and roasted grain never sprouts again, so for the one who has turned, birth and death are finished. With the body seen as empty, separate form has nowhere left to stand. What remains is the one presence, Panduranga, filling every being everywhere.

GATHA 4248 *Prayers*

Surrender, the babbling child

मराठी मूळ

आमुचें दंडवत पायांवरि डोई । व्हावें उतराई ठेवूनियां॥1॥
कराल तें काय नव्हे जी विठ्ठला । चित्त द्यावें बोला बोबडिया ॥2॥
तुका ह्मणे आह्मी लडिवाळें अनाथें । ह्मणोनि दिनानाथें सांभाळावें ॥3॥

ENGLISH TRANSLATION

My prostration places my head upon Your feet. Accept it and be free of any debt to me.

Is there anything You cannot do, O Vitthal? Lend Your ear to this babbling child's words. Says Tuka, we are Your helpless little ones. Therefore, O Lord of the lowly, You must look after us.

IN PLAIN WORDS

My bow lays my head on Your feet. Accept it, and let Yourself owe me nothing. Is there anything You cannot do, O Vitthal? Lend Your ear to these babbling words. Tuka says: we are Your spoiled helpless little ones; so, Lord of the destitute, You must look after us.

WHAT IT MEANS

Tukaram comes empty-handed and makes his very helplessness the claim. He bows so completely that his prostration cancels any debt God could owe him; the offering is total. Then he leans on God's unlimited power and asks only that his stammering, childlike words be heard. He calls himself and his fellow devotees spoiled, helpless children who have nothing to give. The whole appeal rests on God's own title, Lord of the destitute: if that is who You are, then caring for the helpless is simply what You do.

GATHA 4249 *Ecstasy and Joy*

Joy, sheltered by the Mother

मराठी मूळ

भाग्यवंत आह्मी विष्णुदास जगीं । अभंग प्रसंगीं धैर्यवंत ॥1॥
नाही तें पुरवीत आणुनि जवळी । गाउनी माउली गीत सुखें ॥ध्रु.॥
प्रीति अंगीं असे सदा सर्वकाळ । वोळली सकळ सुखें ठायीं ॥2॥
आपुल्या स्वभावें जैसे जेथें असों । तैसे तेथें दिसों साजिरे चि ॥3॥
वासनेचा कंद उपडिलें मूळ । दुरितें सकळ निवारिलीं ॥4॥
तुका ह्मणे भक्तजनाची माउली । करील साउली विठ्ठल आह्मां ॥5॥

ENGLISH TRANSLATION

We are the fortunate ones, servants of Vishnu in this world, steadfast and courageous in every trial. Our Mother provides what is lacking and brings it near, singing Her song of joy.

Love dwells in our being at all times; every happiness has settled in its place. In our natural state, wherever we are, we appear radiant and fresh.

The root of desire has been uprooted; all sins have been destroyed. Says Tuka, Vitthal will spread His shade over us, the children of His devotees.

IN PLAIN WORDS

We are the fortunate ones, servants of Vishnu in this world, unbroken and steady in every trial. Our Mother brings near whatever is missing, and sings Her song of joy. Love is in us always, all the time; every happiness has settled into its place. Just as we are, wherever we are, we look fresh and lovely. The root of desire has been pulled up; every sin has been cleared away. Tuka says: Vitthal, the Mother of His devotees, will spread His shade over us.

WHAT IT MEANS

Tukaram counts the wealth of those who belong wholly to God. He calls the devotees fortunate and steady in any trial, because the Lord, here named as Mother, supplies what they lack and fills them with song. With love settled in them and every joy in its place, they need no improvement: as they naturally are, wherever they happen to be, they shine. The transformation is described as desire torn out by the root and sin wiped clean. The poem ends in shelter: Vitthal, mothering His devotees, spreads His shade over them.

GATHA 4250 *The Saints*

The saints, one glance bears fruit at once

मराठी मूळ

तीर्थॉ फळती काळें जन्में आगिळया । संतदृष्टी पाया हेळामात्रें ॥1॥
सुखाचे सुगम वैष्णवांचे पाय । अंतरींचा जाय महाभेव ॥ध्रु.॥
काळें हि न सरे तपें समाधान । कथे मूढजन समाधिस्थ ॥2॥
उपमा द्यावया सांगतां आणीक । नाहीं तिन्ही लोक धुंडाळतां ॥3॥
तुका ह्मणे मी राहिलों येणें सुखें । संतसंगें दुःखें नासावया ॥4॥

ENGLISH TRANSLATION

Pilgrimages bear fruit over many lifetimes, but a single glance from a saint's eye bears fruit instantly. The feet of the Vaishnavas are the easy path to joy; the great dread within is dispelled.

Even over ages, austerities do not yield contentment, yet in a sacred discourse, even a dull person enters deep absorption. No comparison can be found for this in all three worlds, search as you may.

Says Tuka, I have remained in this joy, for the company of saints destroys all sorrow.

IN PLAIN WORDS

Pilgrimages bear fruit only over many lifetimes; a single glance from a saint bears fruit in an instant. The feet of the Vaishnavas are the easy road to joy; the great dread inside is gone. Even ages of austerity do not bring peace, yet in a holy discourse even a dull man falls into deep absorption. There is nothing in all three worlds to compare it to, search as you may. Tuka says: I have stayed in this joy, so that the company of saints may destroy my sorrow.

WHAT IT MEANS

Tukaram measures the saints against the hard, slow paths and finds them swifter. Sacred journeys may take lifetimes to ripen, but one look from a true saint ripens at once, and the feet of the devotees are the simple way into joy that lifts the deep fear within. Long austerities can fail to bring contentment, while a single holy discourse can carry even a slow-witted person into absorption. He insists nothing in the three worlds compares to this. So he has chosen to settle in this joy, letting the company of saints undo his sorrow.

GATHA 4251 *Confession and Sin*

Confession, the whole burden on Vithoba

मराठी मूळ

संतजना माझी यावया करुणा । ह्मणउनी दीन हीन जालों ॥1॥
नेणें योग युक्ती नाहीं ज्ञान मति । गातसें या गीती पांडुरंगा ॥ध्रु.॥
भाव भक्ती नेणें तप अनुष्ठान । करितों किर्त्तन विठ्ठलाचें ॥2॥
ब्रह्मज्ञान ध्यान न कळे धारणा । एका नारायणा वांचूनियां ॥3॥
तुका ह्मणे माझा विटोबासी भार । जाणे हा विचार तो चि माझा ॥4॥

ENGLISH TRANSLATION

I have become poor and lowly so that the saintly ones may show me compassion. I know no yoga, no technique, no wisdom, no intellect.

I sing these songs of Panduranga. I know neither devotion nor austerity nor ritual practice.

I perform Vitthal's kirtan alone. I understand neither Brahman-knowledge, nor meditation, nor concentration, except for Narayana alone.

Says Tuka, my entire burden is upon Vithoba. He alone knows what is right for me.

IN PLAIN WORDS

I have become poor and lowly so that the saints might take pity on me. I know no yoga, no technique, no wisdom, no quick mind; I just sing these songs of Panduranga. I do not know devotion, or austerity, or ritual; I only sing Vitthal's kirtan. I understand no knowledge of Brahman, no meditation, no holding the mind still, nothing but Narayana alone. Tuka says: my whole burden is on Vithoba; he alone knows what is right for me.

WHAT IT MEANS

Tukaram empties his hands of every credential before he asks for help. He says his low, poor condition is itself the appeal, drawing the saints' compassion; he claims no yoga, no learning, no sharp intellect. All he can do is sing the Name of Panduranga, and he denies even devotion, austerity, and ritual as his own achievements. Knowledge of Brahman, meditation, concentration: he disowns them all, holding only to Narayana. Stripped of every method, he sets the entire weight of his life on Vithoba, trusting that God alone knows what is good for him.

GATHA 4252 *Confession and Sin*

Confession, the unworthy servant

मराठी मूळ

ऐसें काय उणें जालें तुज देवा । भावेंविण सेवा घेसी माझी ॥1॥
काय मज द्यावा न लगे मुशारा । पहावें दातारा विचारूनि ॥ध्रु.॥
करितों पाखांडें जोडूनि अक्षरें । नव्हे ज्ञान खरें भक्तिरस ॥2॥
गुणवाद तुझे न बोलवे वाणी । आणिका छळणी वाद सांगें ॥3॥
तरी आतां मज राखें तुझे पायीं । देखसील कांहीं प्रेमरस ॥4॥
तुका ह्मणे तुज हांसतील लोक । निःकाम सेवक ह्मणोनियां ॥5॥

ENGLISH TRANSLATION

What is it that You lack, O God, that You will not accept my service without true devotion? Must I be paid wages? Consider this, O generous Lord. I compose verses by stringing together syllables in artifice; it is not genuine wisdom or the nectar of devotion.

My tongue cannot truly sing Your praises; I only know how to argue and wrangle with others. Even so, keep me at Your feet.

Perhaps You will find some trace of love there. Says Tuka, people will laugh at You, calling me Your selfless servant when I am no such thing.

IN PLAIN WORDS

What do You lack, O God, that You will not take my service unless it has real love in it? Must I be paid wages? Look closely and consider, O generous Lord. I make a sham, stringing syllables together; it is not real wisdom, not the nectar of devotion. My tongue cannot truly sing Your goodness; I only know how to argue and wrangle with others. Even so, now keep me at Your feet; perhaps there You will find some trace of love. Tuka says: people will laugh at You for calling me a selfless servant.

WHAT IT MEANS

Tukaram confesses the hollowness of his own service even as he clings to God. He asks why God, who lacks nothing, should refuse service that has no genuine love behind it, and whether he must somehow be paid for it. He admits his verses are clever artifice, not true wisdom or devotion, and that his tongue is better at quarreling than at praise. Yet he still begs to be kept at God's feet, hoping that nearness alone might grow some real love in him. The closing turn is self-mocking: if God claims him as a selfless servant, even the world will laugh at the claim.

GATHA 4253 *Social Criticism*

Social criticism, the false saint

मराठी मूळ

भोंदावया मीस घेऊनि संतांचें । करी कुटुंबाचें दास्य सदा ॥1॥
मनुष्याचे परी बोले रावा करी । रंजवी नरनारी जगामध्यें॥ध्रु.॥
तिमयाचा बैल करी सिकविलें । चित्रींचें बाहुलें गोष्टी सांगे ॥2॥
तुका ह्मणे देवा जळो हे महंती । लाज नाहीं चित्तीं निसुगातें ॥3॥

ENGLISH TRANSLATION

Under the guise of sainthood, he deceives others while serving his own family day and night. He speaks like a human being, puts on a show, and entertains men and women in the world.

He is like a ventriloquist's puppet or a painted doll that tells stories. Says Tuka, O God, cursed is such spiritual leadership. The shameless one feels no remorse.

IN PLAIN WORDS

He puts on the disguise of a saint to cheat others, while day and night he serves only his own household. He talks like a man, makes a show, and entertains the men and women of the world. He is a trained performing bull, a painted doll that tells stories. Tuka says: O God, let such sainthood burn; the shameless man feels nothing in his heart.

WHAT IT MEANS

Tukaram exposes the man who wears holiness as a costume. The robe and the title are a disguise for deceit, while in truth his whole devotion goes to feeding his own family. He performs piety for an audience, charming the crowd of men and women, but he is only a trained animal going through tricks or a painted puppet reciting borrowed tales. Tukaram curses this kind of religious leadership outright. The point falls on the pattern of using sanctity as a show: a heart so shameless that it feels no sting at the fraud.

GATHA 4254 *Social Criticism*

Social criticism, the fraudulent exorcist

मराठी मूळ

अंगीं घेऊनियां वारें दया देती । तया भक्ता हातीं चोट आहे ॥1॥
देव्हारा बैसोनि हालविती सुपें । ऐसीं पापी पापें लिंपताती ॥ध्रु.॥
एकीबेकीन्यायें होतसे प्रचित । तेणें लोक समस्त भुलताती ॥2॥
तयाचे स्वाधीन दैवतें असती । तरी कां मरती त्यांचीं पोरें ॥3॥
तुका ह्मणे पाणी अंगारा जयाचा । भक्त कान्होबाचा तो ही नव्हे ॥4॥

ENGLISH TRANSLATION

Those who take on a spirit and then give blessings while possessed hold deception in their hands. They sit at the shrine and wave a winnowing fan, and such sinful ones are smeared with sin.

By a trick of coincidence, something appears to come true, and the people are deluded. If the deities were truly under their control, why do their own children die? Says Tuka, one who deals in holy water and sacred ash is not even a devotee of God.

IN PLAIN WORDS

Those who let a spirit ride them and then hand out blessings have only deceit in their hands. They sit at the shrine and wave a winnowing fan, and such sinners smear themselves with sin. Once in a while a thing comes true by chance, and all the people are fooled. If the gods were really under their control, why do their own children die? Tuka says: a man who deals in holy water and sacred ash is not even a devotee of God.

WHAT IT MEANS

Tukaram strips the mask off the possession-priest who trades on people's fear. The man pretends a spirit possesses him, blesses from the shrine, waves his fan, and calls it power, but it is fraud, and he only piles sin on himself. A rare coincidence that comes true is enough to delude the crowd. Then Tukaram lands the test no fraud can pass: if you truly commanded the gods, your own children would not die. The verse aims at the trade in holy water and ash that preys on the credulous; the one who runs it is not even a devotee, let alone a holy man.

GATHA 4255 *Prayers*

Prayer, do not fob me off

मराठी मूळ

कोणा एकाचिया पोरें केली आळी । ठावी नाहीं पोळी मागें देखी ॥1॥
बुझाविलें हातीं देउनी खापर । छंद करकर वारियेली ॥ध्रु.॥
तैसें नको करूं मज कृपावंता । काय नाहीं सत्ता तुझे हातीं ॥2॥
तुका ह्मणे मायबापाचें उचित । करावें तें हित बाळकाचें ॥3॥
मनीं ध्यान करी अहंता धरूनी । तया चक्रपाणी दूर ठेला ॥ध्रु.॥
मान अभिमान सांडुनियां द्यावे । अवघ्यां नीच व्हावें तरी प्राप्त ॥2॥
तुका ह्मणे हें चि कोणासी सांगावें । सादर होउनि भावें भजें देवा ॥3॥

ENGLISH TRANSLATION

A child somewhere made a fuss, never having seen a proper flatbread. They calmed it by putting a potsherd in its hand and distracted it from its crying.

Do not do this with me, O Compassionate One. Is there nothing within Your power? Says Tuka, it is the duty of parents to do what is truly good for the child. One who meditates with ego in the mind finds God standing far away.

Abandon pride and self-importance; become humble before all. Only then is God attained.

Says Tuka, to whom should this be told? With devotion and sincerity, worship God.

IN PLAIN WORDS

Some child made a fuss, never having seen a real flatbread. They quieted it by putting a potsherd in its hand and stopped its endless crying. Do not do this to me, O Compassionate One. Is there nothing in Your power? Tuka says: it is the duty of a mother and father to do what is truly good for the child. The one who meditates while holding on to ego finds the Lord standing far off. Drop honor and self-importance; become lowest of all, and then He is reached. Tuka says: who can this even be told to? Become attentive, and worship God with love.

WHAT IT MEANS

Tukaram begs God not to pacify him with a worthless substitute. He gives the homely picture of a crying child fooled by a broken shard placed in its hand because it has never seen real food. He asks God not to fob him off that way, since nothing is beyond God's power, and reminds Him that true parents give the child what actually helps, not a distraction. Then the poem turns to the seeker: meditation done while clutching ego pushes the Lord far away. Only by laying down pride and self-importance, becoming the lowest of all, is God reached, and the one road is attentive, loving worship.

GATHA 4256 *Social Criticism*

Social criticism, counsel wasted on the proud

मराठी मूळ

अधमाचें चित्त अहंकारीं मन । उपदेश शीण तया केला ॥1॥
पापियाचें मन न करी आचार । विधवे शृंगार व्यर्थ केला ॥ध्रु.॥
अधमाचें चित्त दुश्चित्त ऐकेना । वांयां सीण मना करूं काय ॥2॥
गर्धबासी दिली चंदनाची उटी । केशर लल्हाटीं शुकराच्या॥3॥
पतिवंचकेसी सांगतां उदंड । परि तें पाषांड तिचे मनीं ॥4॥
तुका ह्मणे तैसें अभावीं सांगतां । वाउगा चि चित्ता सीण होय ॥5॥

ENGLISH TRANSLATION

The mind of the wicked is filled with ego; teaching him is a waste of effort. The mind of a wrongdoer will not follow righteous conduct; adorning a widow is equally pointless.

The mind of the wicked is restless and will not listen; why should we trouble our own minds in vain? It is like applying sandalwood paste to a donkey or saffron to a pig's forehead. No matter how much you tell an unfaithful woman, her mind remains steeped in deceit.

Says Tuka, preaching to the faithless brings only needless fatigue to the chitta.

IN PLAIN WORDS

The base man's mind is full of ego; teaching him only wears you out. The sinner's mind will not keep good conduct; dressing up a widow is just as useless. The base man's mind is restless and will not listen; why wear out your own mind for nothing? It is like rubbing sandalwood paste on a donkey, or saffron on a pig's forehead. Tell an unfaithful woman all you like; her mind stays steeped in deceit. Tuka says: preaching to the faithless brings only pointless tiredness to the heart.

WHAT IT MEANS

Tukaram warns that good counsel is wasted where there is no openness to receive it. A mind packed with ego cannot take teaching, and a heart set on wrongdoing will not keep to good conduct, so the effort exhausts the teacher for nothing. He piles on blunt images of misplaced effort: sandalwood paste on a donkey, saffron on a pig, finery on one who will not value it. However much you say, a mind steeped in deceit stays as it is. The lesson is about discernment, knowing where teaching can land, not about writing off a person; the warning is to spend your strength where the heart is willing.

GATHA 4257 *Social Criticism*

Social criticism, the man who will not listen

मराठी मूळ

किती उपदेश करावा खळासी । नावडे तयासी बरें कांहीं ॥1॥
शुद्ध हे वासना नाहीं चांडाळाची । होळी आयुष्याची केली तेणें ॥ध्रु.॥
नाहीं शुद्ध भाव नायके वचन । आपण्या आपण नाडियेलें ॥2॥
तुका ह्मणे त्यासी काय व्याली रांड । करितो बडबड रात्रदिस ॥3॥

ENGLISH TRANSLATION

How much counsel can one give to the wicked? Nothing good appeals to them. The wretch has no pure desire; he has made a bonfire of his own lifespan.

He has no genuine feeling and will not heed good words; he has only ruined himself. Says Tuka, what cursed woman bore such a one? He babbles senselessly day and night.

IN PLAIN WORDS

How much can you counsel a wicked man? Nothing good appeals to him. The wretch has no clean desire; he has made a bonfire of his own life. He has no true feeling and will not hear good words; he has ruined himself, by himself. Tuka says: what cursed woman gave birth to him? He babbles on, day and night.

WHAT IT MEANS

Tukaram describes the man who cannot be reached because he refuses to be reached. No amount of counsel takes hold, since nothing good attracts him and his desires are unclean; he is burning up his own lifespan like a bonfire. He has no genuine feeling and will not listen, so the ruin is self-inflicted, not done to him by anyone else. The harsh outburst about his birth is the cry of a teacher worn down by a heart that will not turn. The warning lands on the pattern of willful deafness and the empty noise it makes, day and night, in place of real listening.

GATHA 4258 *Social Criticism*

Social criticism, the false devotee

मराठी मूळ

संत देखोनियां स्वयें दृष्टी टाळी । आदरें न्याहाळी परस्त्रीसी ॥1॥
वीट ये कर्णासी संतवाक्यामृता । स्त्रीशब्द ऐकतां निवे कर्ण ॥ध्रु.॥
कथेमाजी निज वाटे नित्यक्षणीं । ◌ स्त्रयेचे कीर्त्तनीं प्रेमें जागे ॥2॥
तुका ह्मणे तुह्मी क्रोधासी न यावें । स्वभावा करावें काय कोणीं ॥3॥

ENGLISH TRANSLATION

At the sight of a saint, he averts his eyes, yet he gazes adoringly at another man's wife. The nectar of saints' words grates on his ears, but when a woman speaks, his ears are soothed.

He falls asleep every moment during a sacred discourse, yet at the performance of a woman, he is wide awake with passion. Says Tuka, do not be angry with such people. What can anyone do about their nature?.

IN PLAIN WORDS

When he sees a saint, he turns his eyes away. But he stares with longing at another man's wife. The nectar of a saint's words sickens his ears. When a woman speaks, his ears are soothed. During the sacred discourse he dozes off every moment. At a woman's performance he is wide awake with passion. Tuka says: do not be angry with such people. What can anyone do about their nature?

WHAT IT MEANS

Tukaram holds up a portrait of a man whose appetites have flipped the holy and the profane. Everything that should draw him, the saint, the saint's words, the sacred story, repels him; everything that should not hold him, another's wife, her voice, her dancing, wakes him fully. The poem names the pattern without softening it: the man is not asleep by accident, he is asleep only to what is good. Then Tukaram turns the blade back: do not waste anger on him, ask instead what a person's own nature is doing. The closing line is an examination of how the heart bends, not a license to despise the man caught in the bending.

GATHA 4259 *Worldly Metaphors*

Metaphor, grace where effort fails

मराठी मूळ

मणि पडिला दाढेसी मकरतोंडीं । सुखें हस्तें चि काढवेल प्रौढीं ॥1॥
परि मूर्खाचें चित्त बोधवेना । दुधें कूर्मीच्या पाळवेल सेना ॥ध्रु.॥
सकळ पृथ्वी हिंडतां कदाचित । ससीसिंगाची प्राप्त होय तेथें ॥2॥
अतिप्रयत्नें गाळतां वाळुवेतें । दिव्य तेलाची प्राप्त होय तेथें ॥3॥
अतिक्रोधें खवळला फणी पाही । धरूं येतो मस्तकीं पुष्पप्रायी ॥4॥
पहा ब्रह्मानंदें चि एकीं हेळा । महापातकी तो तुका मुक्त केला ॥5॥

ENGLISH TRANSLATION

A jewel caught in the jaws of a crocodile could still be removed with a steady, daring hand. But the mind of a fool simply cannot be enlightened.

An army of turtles could be nourished with milk, if one tried hard enough. If you scoured the whole earth, you might somehow find a hare's horn.

If you pressed sand hard enough, you might extract rare oil. Even a furious serpent could be subdued and have a flower placed upon its head.

Says Tuka, by the bliss of Brahman alone has this great wrongdoer been effortlessly set free.

IN PLAIN WORDS

A jewel that has fallen into a crocodile's jaws, a steady, daring hand can still pull it out. But the mind of a fool cannot be made to understand. An army of turtles could be raised on milk, if one tried hard enough. Wander the whole earth and you might somehow find a hare's horn. Press sand hard enough and you might draw out rare oil. Even a raging cobra can be tamed and have a flower laid on its head. Tuka says: by the bliss of Brahman alone, this one great sinner was set free without effort.

WHAT IT MEANS

Tukaram piles up impossibilities to measure one harder thing and then one easier thing. A jewel from a crocodile's mouth, an army of turtles fed on milk, a hare's horn, oil pressed from sand, a flower set on a furious serpent: all are absurd, yet he calls the fool's awakening harder still. The point is that no amount of clever effort can open a closed mind. Against all that strain he sets the last line, where the impossible happens without effort: the bliss of Brahman, sheer grace, freed even a great sinner. He puts himself in that place, naming himself the sinner, so the claim lands on his own life: what striving could never reach, grace did, and did it easily.

GATHA 4260 *Ecstasy and Joy*

Ecstasy, the fearless servant

मराठी मूळ

भोळे भाविक हे जुनाट चांगले । होय तैसें केलें भक्तिभावें ॥1॥
ह्मणउनि चिंता नाहीं आह्मां दासां । न भ्यों गर्भवासा जन्म घेतां ॥ध्रु.॥
आपुलिया इच्छा करूं गदारोळ । भोगूं सर्वकाळ सर्व सुखें ॥2॥

ENGLISH TRANSLATION

These innocent, devout, old-fashioned faithful ones are truly fine. Whatever happened, they accepted it with loving devotion.

Therefore we servants have no worry; we do not fear the womb or taking birth again. At our own pleasure we will raise a joyful uproar and enjoy every happiness at all times.

IN PLAIN WORDS

These simple, trusting, old-fashioned faithful ones are truly good. Whatever came, they took it with loving devotion. So we servants have no worry. We do not fear the womb, we do not fear taking birth again. As we please we will raise a joyful uproar and enjoy every happiness at all times.

WHAT IT MEANS

Tukaram praises the old, plain-hearted devotees who met whatever life brought them with love rather than complaint, and then claims their freedom for himself and his fellow servants. Because such trust has shut out fear, the thing people dread most, the womb and another birth, has lost its terror. Rebirth, the engine of worldly anxiety, becomes nothing to flee. What remains is not grim endurance but celebration: free of dread, the servants make a joyful noise and take every happiness as it comes. The fearlessness and the festivity are the same gift seen from two sides.

GATHA 4261 *Prayers*

Prayer, spare the erring child

मराठी मूळ

आतां तरी माझी परिसा वीनवती । रखुमाईच्या पति पांडुरंगा ॥1॥
चुकलिया बाळा न मारावें जीवें । हित तें करावें मायबापीं ॥2॥
तुका ह्मणे तुझा ह्मणताती मज । आतां आहे लाज हे चि तुह्मां ॥3॥

ENGLISH TRANSLATION

Now hear my humble plea, O Lord of Rakhumai, O Panduranga. Do not strike a wayward child to death; it is the duty of parents to seek the child's welfare.

Says Tuka, they call me Yours. The honor to uphold is Yours now.

IN PLAIN WORDS

Now hear my humble plea, O Lord of Rakhumai, O Panduranga. Do not strike a wayward child dead. Parents are meant to seek their child's good. Tuka says: they call me Yours. The honor to keep now is Yours.

WHAT IT MEANS

Tukaram comes as a child who knows he has gone wrong and pleads not for reward but for mercy. He invokes the relationship itself: a parent does not kill a straying child, a parent works for the child's welfare, so let God act as the parent he is. Then he presses the claim home by naming what is at stake for God, not for himself. The world calls him God's own; if God now lets him fall, it is God's name, God's honor, that suffers. He makes his own rescue a matter of the Lord's good name.

GATHA 4262 *Longing and Separation*

Longing, no skill but love

मराठी मूळ

नाही बळयोग अभ्यास कराया । न कळे ते क्रिया साधनाची ॥1॥
तुझिये भेटीचें प्रेम अंतरंगीं । नाहीं बळ अंगीं भजनाचें ॥ध्रु.॥
काय पांडुरंगा करूं बा विचार । झुरतें अंतर भेटावया ॥2॥
तुका ह्मणे सांगा वडिलपणें बुद्धी । तुजविण दयानिधी पुसों कोणां ॥3॥

ENGLISH TRANSLATION

I have no strength for yoga or spiritual practice; I do not understand the methods of discipline. Within my chitta there is longing to meet You, but I lack the strength for formal worship.

What shall I do, O Panduranga? My inner being yearns to meet You. Says Tuka, counsel me with the wisdom of an elder. Apart from You, O Treasure of mercy, whom shall I ask?.

IN PLAIN WORDS

I have no strength for yoga, no power to keep up the practice. I do not understand the methods of discipline. In my heart there is love that longs to meet You. But in my body there is no strength for formal worship. What shall I do, O Panduranga? My inner being pines to meet You. Tuka says: counsel me as an elder would. Apart from You, O Treasure of mercy, whom shall I ask?

WHAT IT MEANS

Tukaram lays out exactly what he lacks: no aptitude for yoga, no stamina for disciplined practice, no grasp of the formal methods that are supposed to reach God. What he does have is the only thing he cannot manufacture, a heart that aches to meet the Lord. The poem sets that pure longing against his complete incapacity and makes the incapacity the whole appeal. Then he asks God himself for the guidance a wise elder would give, because the usual sources of help are exactly what he has just confessed he cannot use. With no method and no teacher left, he has nowhere to turn but to the one he longs for.

GATHA 4263 *Longing and Separation*

Longing, the complaint of the overlooked

मराठी मूळ

जिहीं तुझी कास भावें धरियेली । त्यांची नाहीं केली सांड देवा ॥1॥
काय माझा भोग आहे तो न कळे । सुखें तुह्मी डोळे झांकियेले ॥ध्रु.॥
राव रंक तुज सारिके चि जन । नाहीं थोर लहान तुजपाशीं ॥2॥
तुका ह्मणे मागें आपंगिलें भक्तां । माझिया संचिता कृपा नये ॥3॥

ENGLISH TRANSLATION

Those who held fast to Your hem with sincere devotion were never abandoned by You, O God. What my own destiny holds, I do not know.

You have peacefully closed Your eyes. Rich and poor are the same to You; there is no great or small in Your sight.

Says Tuka, in the past You embraced other devotees, but Your grace has not come to my accumulated karma.

IN PLAIN WORDS

Those who held fast to Your hem with love, You never abandoned them, O God. What my own fate holds, I do not know. You have calmly closed Your eyes. Rich and poor are the same to You. With You there is no great and no small. Tuka says: in the past You took up other devotees. But Your grace has not come to my store of karma.

WHAT IT MEANS

Tukaram presses a grievance, but he argues it from God's own record. Others clung to God and were never cast off; God himself is famously even-handed, treating rich and poor, great and small, alike. So why, Tukaram asks, has that grace passed him by? The line that God has calmly closed His eyes is the sharp center: it can mean God is indifferent, or that God is overlooking faults, and Tukaram lets the ache sit there unresolved. He is not denying God's mercy; he is holding God to it, asking why the karma that weighs him down has not yet been met by the grace shown to everyone else.

GATHA 4264 *The Nature of God*

Nature of God, formless yet visible

मराठी मूळ

पहावया तुझा जरि बोलें अंत । तरि माझे जात डोळे देवा ॥1॥
स्तंबीं तुज नाहीं घातलें प्रल्हादें । आपुल्या आनंदें अवतार ॥ध्रु.॥
भक्ताचिया काजा जालासी सगुण । तुज नाहीं गुण रूप नाम ॥2॥
ऐसा कोण देवा अधम यातीचा । निर्धार हा साचा नाहीं तुझा ॥3॥
तुका ह्मणे बोले कवतुकें गोष्टी । नेदीं येऊं पोटीं राग देवा ॥4॥

ENGLISH TRANSLATION

If I try to test Your patience, O God, my own eyes will wear out first. It was not Prahlada who placed You in the pillar; You took incarnation of Your own delight.

For the sake of Your devotees You became visible, though You truly have no quality, form, or name. What person, O God, is so lowly in caste that Your firm resolve will not reach them? Says Tuka, I speak these words playfully. Do not harbor anger in Your heart, O Lord.

IN PLAIN WORDS

If I tried to find the end of You by speaking, my own eyes would give out first, O God. Prahlada did not put You inside the pillar. You took that form out of Your own delight. For the sake of Your devotees You took on form, though You have no quality, no shape, no name. What person is so low in birth that Your firm resolve will not reach him? Tuka says: I speak these things playfully. Do not let anger rise in Your heart, O Lord.

WHAT IT MEANS

Tukaram holds two truths together: God is endless and beyond all attributes, yet God takes form for love of His devotees. No one forces this; Prahlada did not conjure God into the pillar, God burst out of His own joy. The God who has no quality, shape, or name still puts on quality, shape, and name to be near those who need Him. From this Tukaram draws the radical reach of grace: no birth is too low for God's resolve to find. Then, having spoken so boldly about the nature of the Lord, he ends with a child's disarming caution, calling his own words play and asking God not to take offense.

GATHA 4265 *Prayers*

Prayer, dullness laid before mercy

मराठी मूळ

प्रगट व्हावें हे अज्ञानवासना । माझी नारायणा हीनबुिद्ध ॥1॥
खाणीवाणी होसी काष्टीं तूं पाषाणीं । जंतु जीवाजनीं प्रसिद्ध हा ॥ध्रु.॥
ज्ञानहीन तुज पाहें अल्पमति । लहान हा चित्तीं धरोनियां ॥2॥
परि तूं कृपाळ होसी देवराणा । िब्रदें तुझीं जना प्रसिद्ध हें ॥3॥
उतावीळ बहु भक्तांचिया काजा । होसी केशीराजा तुका ह्मणे ॥4॥

ENGLISH TRANSLATION

May this veil of ignorance and my dull intellect be made visible before You, O Narayana. You dwell in mines, in markets, in wood, in stone, in every creature and living being; this is well known.

I seek You with meager understanding, holding this small thought in mind. But You are compassionate, O King of gods; Your pledges are famous among all people.

Says Tuka, You are ever eager to rush to the aid of Your devotees, O Lord Keshi.

IN PLAIN WORDS

Let it be shown plainly, this craving born of ignorance, this poor wit of mine, O Narayana. You are found in mines, in markets, in wood and in stone, in every creature and living thing. This is well known. I look toward You with a small, dim understanding, holding only this little thought in mind. Yet You are compassionate, O King of gods. Your pledges are famous among all people. Tuka says: You are quick, so quick, to rush to Your devotees' aid, O Lord Keshi.

WHAT IT MEANS

Tukaram brings God not his merit but his deficiency, asking that his ignorance and dullness be laid bare before the Lord rather than hidden. He sets his smallness against God's vastness: the One who fills mines, markets, wood, stone, and every living thing is the One a feeble mind is trying to reach with a single faint thought. The prayer does not rest on the seeker's capacity but on God's character. God is known to be merciful, His promises are famous, He is eager, even impatient, to run to the help of His devotees. Tukaram offers his weakness precisely because he trusts that reputation.

GATHA 4266 *Faith and Trust*

Faith, the only support

मराठी मूळ

जरी तुझा मज नसता आधार । कैसा हा संसार दु÷हावला ॥1॥
ऐसा बळी कोण होइल पुरता । जो हे वारी चिंता आशापाश ॥ध्रु.॥
मायामोहफांसा लोकलाजबेडी । तुजवीण तोडी कोण एक ॥2॥
हें तों मज कळों आलें अनुभवें । बरें माझ्या जीवें पांडुरंगा ॥3॥
तुका ह्मणे यास तूं चि माझा गोही । पुरी भाव नाहीं जना लोका ॥4॥

ENGLISH TRANSLATION

If I did not have Your support, how could I have endured this worldly life? Who else is strong enough to ward off the anxiety of desire and attachment? The snare of illusion and the fetters of worldly shame: who but You can sever them? This I have come to know by experience, deep in my jiva, O Panduranga. Says Tuka, You alone are my witness in this. The world and its people do not fully understand.

IN PLAIN WORDS

If I did not have Your support, how could I have borne this worldly life? Who else is strong enough to drive off the dread of desire and attachment? The snare of illusion, the chain of worldly shame: who but You can cut them? This I have come to know from my own experience, deep in my life, O Panduranga. Tuka says: in this You alone are my witness. The people of the world do not truly understand.

WHAT IT MEANS

Tukaram testifies that God's support is the one thing that made his life in the world bearable. He names the forces that bind a person, the anxiety of desire and attachment, the snare of illusion, the chain of caring what others think, and asks who but God is strong enough to cut them. The claim is not borrowed from scripture but earned: he says he knows it from his own experience, deep in his being. Then he marks how private that knowledge is. The world cannot see it and does not understand, so God alone stands as witness to what God has done for him.

GATHA 4267 *Devotion to Vitthal*

Devotion, the settled heart

मराठी मूळ

तुजविण चाड आणिकांची कांहीं । धरीन हें नाहीं तुज ठावें ॥1॥
तरणउपाय योगक्षेम माझा । ठेवियेला तुझ्या पायीं देवा ॥ध्रु.॥
कोण मज आळी काय हे तांतडी । सोनियाची घडी जाय दिस ॥2॥
तुझिया नामाचें ल्यालोंसें भूषण । कृपा संतजन करितील ॥3॥
तुका ह्मणे जाला आनंदाचा वास । हृदया या नास नव्हे कधीं ॥4॥

ENGLISH TRANSLATION

That I would cherish anything other than You is something that will never happen, and You know it. My means of crossing over, my welfare, and my security have all been placed at Your feet, O God.

What complaint do I have, what is my hurry? Each day passes like a golden moment. I have worn the ornament of Your name.

The saintly ones will bestow their grace. Says Tuka, the home of bliss has been established in this heart. It shall never be destroyed.

IN PLAIN WORDS

That I would want anything besides You will never happen, and You know it. My way across, my welfare, my keeping, I have laid them all at Your feet, O God. What grievance have I, what is the hurry? Each day passes like a golden moment. I have put on the ornament of Your name. The saints will give their grace. Tuka says: the home of bliss has settled in this heart. It will never be destroyed.

WHAT IT MEANS

This is a poem of a heart that has stopped striving and started resting. Tukaram has handed over everything he might otherwise scramble to secure, his salvation, his well-being, his protection, and placed it all at God's feet. With nothing left to grasp at, there is no complaint and no rush; each day becomes golden simply because he wears the name of God like a jewel. He trusts the saints to add their grace. The closing claim is the calm that follows surrender: bliss has not visited but moved in, made its home in his heart, and that dwelling cannot be destroyed.

GATHA 4268 *Prayers*

Prayer, kept a servant forever

मराठी मूळ

हें चि सुख पुढे मागतों आगळें । आनंदाचीं फळें सेवादान ॥1॥
जन्मजन्मांतरीं तुझा चि अंकिला । करूनि विठ्ठला दास ठेवीं ॥ध्रु.॥
दुजा भाव आड येऊं नेदीं चित्ता । करावा अनंता नास त्याचा ॥2॥
अभय देऊनि करावें सादर । क्षण तो विसर पडों नेदीं ॥3॥
तुका ह्मणे आह्मी जेजे इच्छा करूं । ते ते कल्पतरू पुरविसी ॥4॥

ENGLISH TRANSLATION

This is the greater joy I ask for going forward: the fruit of bliss in service and self-offering. Birth after birth, make me Your own, O Vitthal; keep me as Your servant.

Do not let any second thought enter my mind; O Infinite One, destroy it at once. Grant me assurance and make me attentive.

Do not let me forget You for even a moment. Says Tuka, whatever desires we hold, You, like the wish-fulfilling tree, fulfill them all.

IN PLAIN WORDS

This is the greater joy I ask for from here on: the fruits of bliss that come from service and self-giving. Birth after birth, make me Your own, O Vitthal. Keep me as Your servant. Do not let a second thought come between my mind and You. O Endless One, destroy it at once. Give me Your assurance and make me attentive. Do not let me forget You for even a moment. Tuka says: whatever desires we hold, You, the wish-granting tree, fulfill them all.

WHAT IT MEANS

Tukaram asks for the one boon that does not end in rebirth's weariness but deepens it into joy: to be God's servant, life after life. The reward he wants is not release from service but the bliss that service itself gives. He prays against the one thing that could spoil it, the second thought, any rival attachment that comes between his mind and God, and asks God to destroy it instantly and keep him alert and unforgetting. The final line names why he dares ask so much: God is the wish-fulfilling tree, who grants whatever the heart truly desires. So Tukaram makes sure his deepest desire is only to belong to God.

GATHA 4269 *Prayers*

Prayer, jest withdrawn before the Lord

मराठी मूळ

तुज केलिया नव्हे ऐसें काई । डोंगराची राई क्षणमात्रें॥1॥
मज या लोकांचा न साहे आघात । देखणें प्रचित जीव घेती ॥ध्रु.॥
सहज विनोदें बोलियेलों गोष्टी । अरंभी तों पोटीं न धरावी ॥2॥
दीनरूप मज करावें नेणता । याहुनी अनंता आहें तैसा ॥3॥
तुका ह्मणे जेणें मज तूं भोगसी । तें करीं जनासीं चाड नाहीं ॥4॥

ENGLISH TRANSLATION

Is there anything that is impossible for You? You could reduce a mountain to mustard in an instant. I cannot endure the assaults of these people; their very gaze takes my life.

I spoke these words in simple jest; do not hold them against me. Regard me as lowly, as ignorant, even more so than I already am.

Says Tuka, do whatever pleases You with me. I have no need for what the world thinks.

IN PLAIN WORDS

Is there anything You cannot do? You could turn a mountain to mustard in an instant. I cannot bear the blows of these people. Their very gaze takes my life. I spoke those words in simple jest. Do not hold them against me from the start. Make me lowly, make me unknowing, even more than I already am. Tuka says: do with me whatever pleases You. I have no need of what the world thinks.

WHAT IT MEANS

Tukaram begins by confessing God's limitless power, that the One who could shrink a mountain to a mustard seed can surely do anything, and then admits his own small wound: he cannot endure the hostility of people, whose mere looks drain the life from him. The poem reads as a half-apology for words spoken too freely; he asks God not

to take his jesting to heart. Then comes the turn that resolves the hurt: instead of asking to be raised above his accusers, he asks to be made even lowlier and more ignorant than he is. He surrenders the whole matter to God's pleasure and lets go of the world's opinion altogether, which is exactly what frees him from the gazes that were killing him.

GATHA 4270 *Surrender and Acceptance*

Surrender, You already know my heart

मराठी मूळ

ऐसा सर्व भाव तुज निरोपिला । तूं मज एकला सर्वभावें ॥1॥
अंतरींची कां हे नेणसील गोष्टी । परि सुखासाटीं बोलविसी ॥ध्रु.॥
सर्व माझा भार तुज चालवणें । तेथें म्यां बोलणें काय एक ॥2॥
स्वभावें स्वहित हिताचें कारण । कौतुक करून निवडिसी ॥3॥
तुका ह्मणे तूं हें जाणसी गा देवा । आमुच्या स्वभावा अंतरींच्या ॥4॥

ENGLISH TRANSLATION

I have offered all my feelings to You. You are mine alone, with all my chitta.

Why do You not know these innermost matters? Yet for the sake of joy, You make me speak. All my burdens are Yours to carry; what need is there for me to say anything? By Your own nature, You bring about our true welfare, sorting things out with playful grace.

Says Tuka, You know all this, O God, the innermost nature of our chittas.

IN PLAIN WORDS

I have offered You all my feelings. You are mine alone, with my whole heart. Why do You act as if You do not know what is inside me? You make me say it only for the joy of it. The whole weight of me is Yours to carry. What is there left for me to say? By Your own nature You work my true good; You sort it all out as if in play. Tuka says: You know this, O God. You know the inmost nature of our hearts.

WHAT IT MEANS

Tukaram has handed his whole inner life over to Vitthal and knows the surrender is already complete. So he gently teases God: why pretend not to know what is in my heart, when You know it better than I do? He sees that God draws the prayer out of him not from need but for the sweetness of being asked. Once the whole burden is carried by God, the devotee has nothing left to plead; God arranges everything for the soul's good, lightly, as if at play. The poem rests in the certainty that the Lord already knows the inmost self, so words are only the overflow of love.

GATHA 4271 *The Nature of God*

Mercy, the mother loves the difficult child

मराठी मूळ

लोखंडाचे न पाहे दोष । शिवोन परीस सोनें करी॥1॥
जैसी तैसी तरीं वाणी । मना आणी माउली ॥ध्रु.॥
लेकराचें स्नेहे गोड । करी कोड त्यागुणें ॥ ॥
मागें पुढें रिघे लोटी । साहे खेटी करी तें ॥3॥
तुका विनंती पांडुरंगा । ऐसें सांगा आहे हें ॥4॥

ENGLISH TRANSLATION

The touchstone does not look at the faults of iron; by its touch, it turns iron into gold. Just so, a mother brings her child to mind, however the child may be.

Out of love for her child, she fulfills every wish. She pushes and pulls, endures every hardship the child causes.

Says Tuka, O Panduranga, tell me, is this not so?.

IN PLAIN WORDS

The touchstone does not look at the faults of the iron. It touches it and turns it to gold. However the child speaks, the mother takes it to heart. Out of love she grants its every wish. She pushes it forward, pulls it back, and bears every trouble it makes. Tuka says: O Panduranga, tell me, is it not so?

WHAT IT MEANS

Tukaram asks God to deal with him the way a touchstone deals with iron and a mother deals with her child. The touchstone never inspects the iron's flaws; one touch and the base metal is gold, faults and all. So too a mother takes whatever her child blurts out straight to her heart, fulfills its wishes, and endures every hardship it causes without turning away. Tukaram presses the comparison on Panduranga as a question, almost daring God to deny it: this is what real love does, so love me like that. The plea is for grace that does not weigh the devotee's worthiness first.

GATHA 4272 *Social Criticism*

Social criticism, the worldly hypocrite

मराठी मूळ

4274. पर्वकाळीं धर्म न करी नासरी । खर्ची राजद्वारीं द्रव्यरासी ॥1॥
सोइ†याची करी पाहुणेर बरा । कांडवी ठोंबरा संतांलागीं ॥ध्रु.॥
बाइलेचीं सर्व आवडीनें पोसी । मातापितरांसी दवडोनी ॥2॥
श्राद्धीं कष्टी होय सांगतां ब्राह्मण । गोवार मागून सावडीतो ॥3॥
नेतो पानें फुलें वेश्येला उदंड । ब्राह्मणासी खांड नेदी एक ॥4॥
हातें मो†या शोधी कष्ट करी नाना । देवाच्या पूजना कांटाळतो ॥5॥
सारा वेळ धंदा करितां श्रमेना । साधूच्या दर्शना जातां कुंथे ॥6॥
हरिच्या कीर्तनीं गुंगायासि लागे । येरवीं तो जागे उगला चि ॥7॥
पुराणीं बैसतां नाहीं रिकामटी । खेळतो सोंगटी अहोरात्रीं ॥8॥
देवाच्या विभुती न पाहे सर्वथा । करी पानवथा नेत्रभिक्षा ॥9॥
गाईला देखोनी बदबदां मारी । घोडएाची चाकरी गोड लागे ॥10॥
ब्राह्मणाचें तीर्थ घेतां त्रास मोटा । प्रेमें घेतो घोंटा घटघटां ॥11॥
तुका ह्मणे ऐसे प्रपंचीं गुंतले । जन्मोनि मुकले विठोबासी ॥12॥

ENGLISH TRANSLATION

He does no charity on holy days, but spends heaps of wealth at the royal court. He feasts his friends lavishly but turns away the saints with harsh words.

He lovingly maintains his wife's relatives but drives away his own parents. He grumbles when told to feed brahmins at the ancestral rites.

He brings abundant flowers and gifts to the courtesan but will not give a morsel of sugar to a brahmin. He labors hard searching for pearls by hand but is disgusted by the worship of God.

He toils all day in business without tiring but groans at the thought of visiting a saint. At Hari's kirtan he falls asleep, though otherwise he stays wide awake.

He says he has no free time to sit for a discourse, yet plays dice day and night. He never visits holy places of God but feasts his eyes at taverns.

He beats the cow on sight but delights in grooming his horse. He finds it a great burden to accept holy water from a brahmin but gulps down liquor with relish.

Says Tuka, such people, entangled in worldly life, are born only to lose Vitthoba.

IN PLAIN WORDS

On the holy day he gives no charity, but at the king's court he spends heaps of money. He feasts his cronies well, but serves the saints coarse gruel. He keeps his wife's relatives in comfort and drives his own parents away. At the ancestral rites he grumbles when told to feed a brahmin. He carries armfuls of flowers and gifts to the courtesan, but will not give a brahmin one lump of sugar. He digs for pearls with his hands and takes endless trouble, but the worship of God disgusts him. He works at business all day and never tires, but groans at the thought of going to see a holy man. At Hari's kirtan he grows drowsy; everywhere else he stays wide awake. He says he has no spare time to sit at a scripture reading, yet he plays dice day and night. He never looks on the holy sights of God, but feasts his eyes at the tavern. He sees a cow and beats it hard, but loves to groom his horse. Taking holy water from a brahmin is a great burden to him, but he gulps down liquor with relish. Tuka says: such people, tangled in worldly life, are born only to lose Vitthoba.

WHAT IT MEANS

This is a portrait of the man whose appetites and his devotions are exactly reversed. Tukaram lays the contradictions side by side: lavish at court but stingy with saints, generous to the courtesan but withholding from the brahmin, tireless at business but exhausted at the threshold of worship, wide awake everywhere except at kirtan. Each pairing exposes where the heart truly leans; the man has energy and money in abundance, just never for God. The point is not to despise this man but to recognize the pattern in oneself, the way we always find time, effort, and tenderness for what we actually want. Tukaram names the cost at the end: a whole human birth spent this way is a life that lets Vitthal slip away.

GATHA 4273 *The Power of the Name*

The Name, warriors of Rama

मराठी मूळ

आह्मी रामाचे राऊत । वीर जुंझार बहुत ॥1॥
मनपवनतुरंग । हातीं नामाची फिरंग ॥ध्रु.॥
वारू चालवूं चहूंखुरीं । घाला घालूं यमपुरी ॥2॥
तुका ह्मणे पेणें । आह्मां वैकुंठासी जाणें॥3॥

ENGLISH TRANSLATION

We are the horsemen of Rama, mighty warriors in battle. The mind and breath are our steed, and the Name is the sword in our hand.

We ride our horse on all four hooves and charge straight into the city of Death. Says Tuka, our destination is Vaikuntha itself.

IN PLAIN WORDS

We are the horsemen of Rama, many mighty warriors in battle. Mind and breath are our horse; the Name is the sword in our hand. We drive our steed at full gallop on all four hooves and charge straight into the city of Death. Tuka says: our resting place, the place we are going, is Vaikuntha itself.

WHAT IT MEANS

Tukaram turns the inner life into a battlefield and casts the devotees as Rama's mounted soldiers. The horse they ride is the mind joined to the breath; the weapon they wield is the Name. With these alone they charge fearlessly at Yama, the city of Death, the one enemy that defeats everyone else. The claim is bold: armed only with the Name, they ride past death itself. Their destination is not survival but Vaikuntha, the abode of God, so the war is already as good as won.

GATHA 4274 *Devotion to Vitthal*

Devotion, no caste at the feet of Hari

मराठी मूळ

पवित्र तें कुळ पावन तो देश । जेथें हरिचे दास घेती जन्म ॥1॥
कर्मधर्म त्याचे जाला नारायण । त्याचेनी पावन तिन्ही लोक ॥ध्रु.॥
वर्णअभिमानें कोण जाले पावन । ऐसें द्या सांगून मजपाशीं ॥3॥
अंत्यजादि योनि तरल्या हरिभजनें । तयाचीं पुराणें भाट जालीं ॥3॥
वैश्य तुळाधार गोरा तो कुंभार । धागा हा चांभार रोहिदास ॥4॥
कबीर मोमीन लतिब मुसलमान । शेणा न्हावी जाण विष्णुदास ॥5॥
काणोपात्र खोदु पिंजारी तो दादु । भजनीं अभेदू हरिचे पायीं ॥6॥
चोखामेळा बंका जातीचा माहार । त्यासी सर्वेश्वर ऐक्य करी ॥7॥
नामयाची जनी कोण तिचा भाव । जेवी पंढरीराव तियेसवें ॥8॥
मैराळा जनक कोण कुळ त्याचें । महिमान तयाचें काय सांगों ॥9॥
यातायातीधर्म नाहीं विष्णुदासा । निर्णय हा ऐसा वेदशास्त्रीं ॥10॥
तुका ह्मणे तुह्मी विचारावे ग्रंथ । तारिले पतित नेणों किती ॥11॥

ENGLISH TRANSLATION

Sacred is the family and holy is the land where the servants of Hari take birth. Narayana Himself has become their merit and dharma; through them, all three worlds are purified.

Tell me, who has ever been purified by mere pride of caste? The lowborn and all other beings have been saved by devotion to Hari; the Puranas themselves sing their praises. Tulsidhara the merchant, Gora the potter, Rohidas the cobbler.

Kabir the weaver, Latif the Muslim, Shena the barber, all servants of Vishnu. Kanopatra, Khodu the cotton-carder, Dadu: all equal at the feet of Hari in devotion.

Chokhamela and Banka, born as Mahars, yet the Lord of all made them one with Himself. Namdev's Jani, what was her status? Yet the Lord of Pandhari dined with her.

Janaka the king of Mithila, what was his lineage? How can one describe his greatness? For the servants of Vishnu there is no distinction of caste; this is the clear verdict of the Vedas and scriptures. Says Tuka, search the sacred texts; countless wrongdoers have been saved, beyond all counting.

IN PLAIN WORDS

Sacred is the family, holy is the land, where the servants of Hari are born. Narayana himself becomes their duty and their merit; through them all three worlds are made pure. Tell me, who was ever made holy by pride of caste? Say it to my face. The lowborn and every kind of birth have been carried across by devotion to Hari; the Puranas themselves became their bards. Tuladhara the merchant, Gora the potter, Rohidas the cobbler. Kabir the weaver, Latif the Muslim, Shena the barber, all servants of Vishnu. Kanopatra, Khodu, Dadu the cotton-carder: all undivided at the feet of Hari in their devotion. Chokhamela and Banka, Mahars by caste, and the Lord of all made them one with himself. Namdev's Jani, what was her standing? Yet the King of Pandhari ate with her. Janaka the king, what was his lineage? How can I tell his greatness? For the servants of Vishnu there is no rule of high birth and low; this is the verdict of the Vedas and the scriptures. Tuka says: search the books yourselves. The fallen ones who have been saved are past all counting.

WHAT IT MEANS

Tukaram throws down a direct challenge: name one person ever sanctified by caste pride alone. He answers with a roll call of saints drawn from every rank, a merchant, a potter, a cobbler, a weaver, a Muslim, a barber, Mahars, a serving woman, even a king, and insists that devotion to Hari, not birth, is what carried each of them across. The repeated point is that at the feet of God all these distinctions dissolve; the Lord himself dined with the maidservant Jani and made the outcaste Chokhamela one with him. To anyone who would defend the hierarchy of birth, Tukaram says: go check the scriptures, the verdict is already against you. The poem lands as a flat denial that caste has any standing in the life of God.

GATHA 4275 *The Power of the Name*

The Name, hold to Your own pledge

मराठी मूळ

4277. नामासारिखी करणी । हे तों न दिसे त्रिभुवनीं ॥1॥
सिलंगणीचें सोनें । ठेवूं नये तें गाहाण ॥ध्रु.॥
आदित्याचीं झाडें । काय त्याचा उजड पडे ॥2॥
तुका ह्मणे देवा । ि◌ब्रदें सोडोनियां ठेवा ॥3॥

ENGLISH TRANSLATION

There is nothing in the three worlds equal to the Name in its power. Gold from the touchstone should never be mortgaged.

Can the sun's trees ever cause darkness to fall? Says Tuka, O God, do not set aside Your own sacred pledges.

IN PLAIN WORDS

There is no act in all three worlds equal to the Name. Gold proved by the touchstone should never be pawned away. Can the sun, the tree of light, ever let darkness fall? Tuka says: O God, do not set aside Your own sacred pledges.

WHAT IT MEANS

Tukaram declares that nothing anywhere matches the power of the Name, then guards that claim with two images. Gold once tested true is never handed over as pawn; the Name, once known to be supreme, must not be treated as a mere bargaining chip. And the sun cannot produce darkness, because giving light is simply what it is. In the same way, God has bound himself by promises of mercy that belong to his very nature. So the closing line is half plea, half reminder: keep faith with the pledges You have made, for to break them would be to act against Yourself.

GATHA 4276 *Appeals and Exhortations*

Exhortation, the fire that fuel never quenches

मराठी मूळ

येऊनि संसारा काय हित केलें । आयुष्य नासिलें शिश्नोदरा ॥1॥
विषय सेवितां कोण तृप्त जाला । इंधनीं निवाला अग्न कोठें ॥ध्रु.॥
देखोनी मृगजळ भांबावलीं वेडीं । विचाराची थडी न टाकिती ॥2॥
ऐसियां जीवांसी सोय न लाविसी । निष्ठ कां होसी कृपाळुवा ॥3॥
तुका ह्मणे देवा अगाध पैं थोरी । सर्वांचे अंतरीं पुरलासी ॥4॥

ENGLISH TRANSLATION

Having come into this world, what good have you done? You have wasted your life on the belly and its appetites. Who has ever been satisfied by indulging in sense pleasures? When has fire ever been quenched by adding fuel? Seeing a mirage, the foolish are bewildered, yet they will not take shelter on the bank of discrimination.

O merciful One, why do You not set such jivas on the right path? Why do You remain indifferent? Says Tuka, O God, unfathomable is Your greatness; You dwell within the hearts of all.

IN PLAIN WORDS

You have come into this world; what good have you done? You have ruined your life on the belly and below it. Who was ever made full by feeding on sense pleasures? Where has fire ever been put out by adding fuel? The foolish see a mirage and run about bewildered; they will not stand on the bank of discrimination. O merciful one, why do You not set such souls on the road? Why do You stay so unmoved? Tuka says: O God, unfathomable is Your greatness; You fill the heart of every being.

WHAT IT MEANS

Tukaram opens by holding a life up to a single test: what good have you actually done with it, or did you spend it all on appetite? He answers with two plain images of an endless craving, sense pleasure that never satisfies and fire that only flares higher when you feed it. People chase these the way the deluded chase a mirage, never stepping onto the firm bank of viveka, of discrimination between the real and the unreal. Then the prayer turns to God: You are merciful and You dwell inside every heart, so why do You leave such souls wandering? The poem holds together the failure of the seeker and an appeal to the very God who lives within him to turn him around.

GATHA 4277 *Appeals and Exhortations*

Exhortation, serve the all-capable Lord

मराठी मूळ

समर्थाचे सेवे बहु असे हित । विचार हृदयांत करुनी पाहें ॥1॥
वरकडोऐसा नव्हे हा समर्थ । क्षणें चि घडित सृष्टी नाशें ॥ध्रु.॥
ज्याची कृपा होतां आपणा ऐसें करी । उरों नेदी उरी दारिद्राची ॥2॥
ऐशालागीं मन वोळगे अहनिशीं । तेणें वंद्य होशी ब्रह्मांदिकां ॥3॥
तुका ह्मणे हें चि आहे पैं मुद्दल । सत्य माझा बोल हा चि माना ॥4॥

ENGLISH TRANSLATION

There is great benefit in serving the Capable One; reflect on this in your chitta. This Lord is not like any ordinary master; in an instant He creates and destroys the universe.

When His grace descends, He makes you equal to Himself and leaves no trace of poverty. If you devote your mind to Him day and night, you become worthy of reverence even to Brahma and the gods.

Says Tuka, this alone is the true capital; accept my words as truth.

IN PLAIN WORDS

Great good lies in serving the Capable One. Turn it over in your heart and see. This Lord is not like any ordinary master; in a single moment he makes and unmakes the universe. When his grace comes, he makes you like himself; he leaves no remnant of poverty behind. Serve him with your mind day and night, and you become worthy of reverence even to Brahma and the gods. Tuka says: this alone is the real capital. Take my word for true.

WHAT IT MEANS

Tukaram urges the listener to weigh, in his own heart, where real benefit lies, and points to service of the all-capable Lord. He sharpens the point by contrast: an ordinary master can give only ordinary things, but this Master creates and destroys whole worlds in an instant. When such a Lord's grace falls on you, he raises you to his own state and burns away every trace of want; constant devotion makes even the gods bow to you. The closing image is mercantile: of all the wealth a person could gather, this is the only true capital. Everything else is spent and gone, but this is what actually pays.

GATHA 4278 *Ecstasy and Joy*

Ecstasy, the bitterness gone from the fruit

मराठी मूळ

पिकलिये सेंदे कडुपण गेलें । तैसें आह्मां केलें पांडुरंगें ॥1॥
काम क्रोध लोभ निमाले ठायीं चि । सर्व आनंदाची सृष्ट जाली ॥ध्रु.॥
आठव नाठव गेले भावाभाव । जाला स्वयमेव पांडुरंग ॥2॥
तुका ह्मणे भाग्य या नांवें ह्मणीजे । संसारीं जन्मीजे या चि लागीं ॥3॥

ENGLISH TRANSLATION

As the bitterness leaves a ripened wood-apple, so has Panduranga transformed us. Lust, anger, and greed have perished where they stood; all creation has become nothing but bliss.

Memory and forgetfulness, like and dislike, have all dissolved; Panduranga Himself has become everything. Says Tuka, this is what true fortune means; it is for this alone that one should take birth in this world.

IN PLAIN WORDS

As the bitterness leaves the wood-apple once it ripens, so Panduranga has done with us. Lust, anger, and greed died on the spot. Everything became a world of pure bliss. Remembering and forgetting are gone, and liking and disliking with them. Panduranga himself has become everything. Tuka says: this is what should be called good fortune. It is for this alone that one should be born into this world.

WHAT IT MEANS

Tukaram describes the change God has worked in him through one homely image: the wood-apple that is bitter while green turns sweet of itself once it ripens. So with him, lust, anger, and greed did not have to be fought down one by one; they simply died where they stood as everything turned to bliss. The pairs the mind lives by, remembering and forgetting, liking and disliking, fall away too, and Panduranga alone remains as all that is. Tukaram names this state the only thing that truly deserves to be called good fortune. A human birth, he says, is worth taking for this and nothing less.

GATHA 4279 *Appeals and Exhortations*

Exhortation, the human birth and the Name

मराठी मूळ

येऊनि नरदेहा विचारावें सार । धरावा पैं धीर भजनमागाअ ॥1॥
चंचळ चित्तासी ठेवूनियां ठायीं । संतांचिये पायीं लीन व्हावें ॥ध्रु.॥
नामापरतें जगीं साधन सोपें नाहीं । आवडीनें गाई सर्वकाळ ॥3॥
तुका ह्मणे धन्य वंश त्या नराचा । ऐसा निश्चयाचा मेरु जाला ॥4॥

ENGLISH TRANSLATION

Having obtained a human body, seek out the essence. Hold firm to the path of devotion.

Steady the restless mind and become humble at the feet of the saints. There is no easier spiritual practice in this world than the Name; sing it with love at all times.

Says Tuka, blessed is the lineage of that person who has become as firm as Mount Meru in this resolve.

IN PLAIN WORDS

You have come into a human body; now seek out the essence. Hold firm; take the path of devotion. Set the restless mind down in one place and grow humble at the feet of the saints. In all the world there is no practice easier than the Name; sing it with love at every hour. Tuka says: blessed is the family of the one who has grown as firm in this resolve as Mount Meru.

WHAT IT MEANS

Tukaram treats the human birth as a rare chance that must be used to find what is essential, not squandered. The path he names has three plain steps: take up devotion and hold steady, still the wandering mind and fix it in one place, and bow low at the feet of the saints. He then sets the Name above every other practice, not because it is lofty but because it is the easiest thing in the world, available to anyone who will sing it with love at all times. The closing blessing rests on firmness: the one who becomes as immovable as Mount Meru in this resolve sanctifies not only himself but his whole line.

GATHA 4280 *Renunciation*

Renunciation, the devotee leaves karma behind

मराठी मूळ

षडधसीं रांधिलें खापरीं घातलें । चोहोटा ठेविलें मध्यरात्रीं ॥1॥
त्यासी सदाचारी लोक न शिवती । श्वानासी निश्चती फावलें तें ॥ध्रु.॥
तैसें दुष्टकर्म जालें हरिभक्ता । त्यागिली ममता विषयासक्ति ॥2॥
इहपरलोक उभय विटाळ । मानिती केवळ हरिचे दास ॥3॥
तुका ह्मणे देवा आवडे हे सेवा । अनुदिनीं व्हावा पूर्ण हेतु ॥4॥

ENGLISH TRANSLATION

Food cooked in the six forbidden ways, placed in a broken pot, left at the crossroads at midnight: no virtuous person will touch it, but a dog surely finds it and eats it freely. Just so, when one becomes a devotee of Hari, all sinful karma is abandoned.

The pleasures of this world and the next are both considered defilement by the true servants of Hari. Says Tuka, O God, may this service be dear to You, and may my devotion be fulfilled day after day.

IN PLAIN WORDS

Food cooked in the six forbidden ways, dropped into a broken pot, left at the crossroads at midnight: no decent person will touch it, but a dog comes upon it and eats it freely. Just so, once a man becomes a devotee of Hari, his evil deeds are dropped behind him. He gives up the grip of attachment and the clinging to pleasures. This world and the next, both, the servants of Hari count as defilement. Tuka says: O God, may this service be dear to You, and may my whole purpose be fulfilled day after day.

WHAT IT MEANS

Tukaram uses a stark image to show what happens to sin once a person turns to God. Impure food set out at midnight is refused by everyone respectable and left for a stray dog; in the same way, the devotee simply walks away from his evil karma and lets it fall to whatever will take it. With it he lets go of attachment and of the hunger for sense pleasures. He goes further: the true servant of Hari treats both the rewards of this world and the heavens of the next as defilement, wanting neither. The poem ends not in boasting but in prayer, asking that this very renunciation be pleasing to God and that the devotee's one aim be fulfilled each day.

GATHA 4281 *The Necessity of Experience*

Experience, the seed that cannot sprout again

मराठी मूळ

बीज भाजुनि केली लाही । आह्मां जन्ममरण नाहीं॥1॥
आकाराशी कैंचा ठाव । देहप्रत्यक्ष जाला देव ॥ध्रु.॥
साकरेचा नव्हे उस । आह्मां कैंचा गर्भवास ॥2॥
तुका ह्मणे औघा योग । सर्वां घटीं पांडुरंग ॥3॥

ENGLISH TRANSLATION

The seed has been roasted into puffed grain; for us there is no more birth and death. Where can form find a foothold when the body itself has become God? Sugar cannot return to sugarcane; how then can we return to the womb? Says Tuka, by the common path of yoga, Panduranga dwells in every being.

IN PLAIN WORDS

The seed has been roasted into puffed grain; for us there is no more birth and death. Where can form find a place to stand, when the body itself has plainly become God? Sugar can never go back to being sugarcane. How then can there be any womb left for us? Tuka says: this is the whole of yoga. Panduranga is in every vessel.

WHAT IT MEANS

Tukaram states the fruit of his realization through two images of an irreversible change. A seed roasted into puffed grain can never sprout again, and sugar can never turn back into the cane it came from; in the same way, for him birth and death are finished, with no womb left to return to. He pushes the claim as far as it goes: form itself has nowhere to stand, because this very body has plainly become God. Then he closes by widening it past himself, saying this is the whole of yoga, the one thing it all comes to. The same Panduranga he has merged into dwells, he says, in every single being.

GATHA 4282 *Sacred Stories*

Praise of Pundalik, God brought to earth

मराठी मूळ

वैकुंठींचा देव आणिला भूतळा । धन्य तो आगळा पुंडलीक ॥1॥
धारिष्ट धैर्याचा वरिष्ठ भक्तांचा । पवित्र पुण्याचा एकनिष्ठ ॥ध्रु.॥
पितृसेवा पुण्यें लाधला निधान । ब्रह्म सनातन अंगसंगें ॥2॥
अंगसंगें रंगें क्रीडा करी जाणा । ज्या घरीं पाहुणा वैकुंठींचा ॥3॥
धन्य त्याची शक्ति भक्तीची हे ख्याति । तुका ह्मणे मुक्ति पायीं लोळे ॥4॥

ENGLISH TRANSLATION

The God of Vaikuntha was brought down to earth. Blessed beyond all others is Pundalik.

He is the foremost in fortitude and patience, the greatest among devotees, singularly devoted and holy in merit. Through the merit of serving his parents, he attained the supreme treasure: the eternal Brahman, close as his own body.

In that intimacy, God plays and delights, for Pundalik's home hosts the Guest from Vaikuntha. Blessed is his power, renowned is his devotion.

Says Tuka, even liberation rolls at his feet.

IN PLAIN WORDS

The God of Vaikuntha was brought down to earth. Blessed above all others is Pundalik. He is the foremost in fortitude and patience, the greatest among devotees, single in his devotion, holy in his merit. By the merit of serving his parents he won the supreme treasure: the eternal Brahman, close as his own body. In that closeness God plays and delights, for in his house stays the Guest from Vaikuntha. Blessed is his strength; his devotion is renowned. Tuka says: even liberation rolls at his feet.

WHAT IT MEANS

Tukaram is praising Pundalik, the devotee whose story stands behind Pandhari. By staying with his parents and serving them, Pundalik drew the Lord of Vaikuntha down to earth, where he waits even now on the brick. The poem names what made this possible: steady patience, single devotion, simple service of mother and father. Because he held God that close, in his own home, the highest goal that others strain for came to him on its own. Tuka ends with the measure of it: liberation itself, the thing seekers chase, lies down at the feet of one whose love was that plain and that whole.

GATHA 4283 *Worldly Metaphors*

The musk deer, worth unrecognized

मराठी मूळ

मृगाचिये अंगीं कस्तुरीचा वास । असे ज्याचा त्यास नसे ठाव ॥1॥
भाग्यवंत घेती वेचूनियां मोलें । भारवाही मेले वाहतां ओझें ॥ध्रु.॥
चंद्रामृतें तृप्तपारणें चकोरा । भ्रमरासी चारा सुगंधाचा ॥2॥
अधिकारी येथें घेती हातवटी । परीक्षावंता दृष्टी रत्न जैसें ॥3॥
तुका ह्मणे काय अंधिळया हातीं । दिले जैसें मोतीं वांयां जाय ॥4॥

ENGLISH TRANSLATION

The musk deer carries the fragrance of musk in its own body, yet it does not know where the scent resides. The fortunate purchase it at great price, while the beast of burden dies carrying the load.

The moon's nectar satisfies the chakor bird; the bee feeds on fragrance alone. Only those with the right capacity grasp the skill, just as a jeweler recognizes a gem.

Says Tuka, what use is it to place a pearl in the hand of a blind man? It only goes to waste.

IN PLAIN WORDS

The musk deer carries the scent of musk in its own body, yet it does not know where the scent lives. The fortunate buy it at a high price; the pack animal dies carrying its load. The moon's nectar fills the chakor bird; the bee feeds on fragrance alone. Those with the right capacity take up the skill, the way a jeweler knows a gem at sight. Tuka says: what use is a pearl placed in a blind man's hand? It only goes to waste.

WHAT IT MEANS

Tukaram is saying that the treasure can be carried and still be missed. The deer holds musk in its own body but does not know it, just as a soul can hold God within and never sense it. Worth answers only to capacity: the fortunate pay any price for the scent, while the beast of burden dies under a load it cannot value, and only the jeweler's eye knows the gem. The point turns back on the listener, not against the deer or the blind man: the Name and the Self are here, near as your own body, but they reach only the one ready to receive them. To stay unready is to be the hand that lets the pearl fall.

GATHA 4284 *Devotion to Vitthal*

Pilgrimage to Pandhari, the prayer to not return

मराठी मूळ

आलिया संसारीं देखिली पंढरी । कीतिन महाद्वारीं वानूं तुझी ॥1॥
पताकांचे भार नामाचे गजर । देखिल्या संसार सफळ जाला ॥ध्रु.॥
साधुसंतांचिया धन्य जाल्या भेटी । सांपडली लुटी मोक्षाची हे ॥2॥
तुका ह्मणे आतां हें चि पैं मागणें । पुढती नाहीं येणें संसारासी ॥3॥

ENGLISH TRANSLATION

Having come into this world, I have seen Pandhari. I sing Your glory at the great gateway.

Seeing the towering flags and hearing the resounding chant of the Name, this worldly life has become fruitful. Blessed were the meetings with saints and holy ones; the treasure of liberation was found.

Says Tuka, this alone is my prayer now: may I never have to return to this world again.

IN PLAIN WORDS

Having come into this world, I have seen Pandhari. At the great gateway I sing your glory. The weight of the banners, the roar of the Name: seeing this, my worldly life has borne fruit. Blessed were the meetings with saints and holy ones; the treasure of liberation was found. Tuka says: now this alone is my prayer, that I never come back to this world again.

WHAT IT MEANS

Tukaram counts his birth worthwhile only because it brought him to Pandhari. The flags over the temple and the thunder of the Name turn an ordinary life into one that has reached its purpose, and the company of saints he met along the way is itself the treasure others call liberation. Having found this, he wants one thing more, and it is not more of the world. His closing prayer is to be done with rebirth altogether: let this visit be the last arrival, so there is no further return to suffering. The pilgrimage is not a stop on the road of life; it is the whole point of having lived.

GATHA 4285 *Social Criticism*

Social criticism, the false ascetic

मराठी मूळ

ऐसे कैसे जाले भोंदू । कर्म करोनि ह्मणति साधु॥1॥
अंगा लावूनियां राख । डोळे झांकुनी करिती पाप ॥ध्रु.॥
दावुनि वैराग्याची कळा । भोगी विषयाचा सोहळा ॥2॥
तुका ह्मणे सांगों किती । जळो तयांची संगती ॥3॥

ENGLISH TRANSLATION

How have such imposters come to be, performing rituals and calling themselves saints? They smear ash on their bodies and close their eyes, yet commit sin. They display the art of renunciation while enjoying the pleasures of the senses.

Says Tuka, how much more can I say? Cursed be their company.

IN PLAIN WORDS

How did such frauds come to be, doing the rites and calling themselves saints? They smear ash on their bodies and shut their eyes, yet they go on sinning. They put on the show of renunciation while they feast on the pleasures of the senses. Tuka says: how much can I say? Let their company burn.

WHAT IT MEANS

Tukaram is exposing the gap between the costume of holiness and the conduct underneath it. The ash, the closed eyes, the performed detachment are all on display, while the senses are still being indulged in private. He is not mocking renunciation itself; he is naming the pattern of using its signs as cover for the same old appetites. The warning lands on the listener too: examine whether your own practice is real or a presentation. He refuses such company outright, because nearness to a fraud quietly teaches the fraud.

GATHA 4286 *Faith and Trust*

Faith, indifferent to praise or blame

मराठी मूळ

कोणी निंदा कोणी वंदा । आह्मां स्वहिताचा धंदा॥1॥
काय तुह्मांसी गरज । आह्मी भजूं पंढरिराज ॥ध्रु.॥
तुह्मांसारिखें चालावें । तेव्हां स्वहिता मुकावें ॥2॥
तुका ह्मणे हो कां कांहीं । गळ दिला विठ्ठल पायीं ॥3॥

ENGLISH TRANSLATION

Let some slander us, let some praise us; our business is our own spiritual welfare. What concern is it of yours? We worship the Lord of Pandhari.

If we were to follow your ways, we would lose our own good. Says Tuka, let whatever may happen; I have cast my anchor at Vitthal's feet.

IN PLAIN WORDS

Let some slander us, let some praise us; our work is our own good. What is it to you? We worship the Lord of Pandhari. If we walked your way, we would lose our own welfare. Tuka says: let whatever comes, come; I have dropped my anchor at Vitthal's feet.

WHAT IT MEANS

Tukaram sets the opinions of others aside as none of his concern. Praise and blame are treated as the same noise, because his real business is his own spiritual good, kept through worship of the Lord of Pandhari. To bend his path to please the crowd would be to trade away that good, and he refuses the bargain. The closing image is the

firm one: he has cast his anchor at Vitthal's feet, so the surface weather of approval or insult cannot move him. Whatever happens, he stays held.

GATHA 4287 *Prayers*

Prayer, holding God to his pledge

मराठी मूळ

तुझे नामें दिनानाथा । आह्मी उघडा घातला माथा॥1॥
आतां न धरावें दुरी । बोल येईल ब्रीदावरी ॥ध्रु.॥
पतित होतों ऐसा ठावा । आधीं कां न विचारावा ॥2॥
तुका ह्मणे तुझे पायीं । आह्मी मिरास केली पाहीं ॥3॥

ENGLISH TRANSLATION

O Lord of the lowly, in Your Name I have laid bare my head. Do not keep me at a distance now, or it will reflect on Your own pledges.

You knew I was a wrongdoer beforehand; why did You not consider that before? Says Tuka, I have staked my claim at Your feet; know this well.

IN PLAIN WORDS

O Lord of the lowly, in your Name I have laid my head bare before you. Do not keep me far off now, or the blame will fall on your own promise. You knew I was a fallen one; why did you not weigh that beforehand? Tuka says: at your feet I have made my claim; see this.

WHAT IT MEANS

Tukaram throws himself wholly on God's mercy and then presses the claim with surprising boldness. He has surrendered, head bared, trusting the title that names God the protector of the lowly. So he argues that to turn him away now would stain God's own reputation, the very pledge that drew him. His sharp question, why did you not consider my failings before accepting me, holds the Lord to the deal: you took me knowing what I was. The closing line states his right outright; the devotee's helplessness has become his standing ground, and he refuses to let God off the hook.

GATHA 4288 *The Necessity of Experience*

Realization, the eye of pure consciousness

मराठी मूळ

रक्त श्वेत कृष्ण पीत प्रभा भिन्न । चिन्मय अंजन सुदलें डोळां ॥1॥
तेणें अंजनगुणें दिव्यदृष्ट जाली । कल्पना निवाली द्वैताद्वैत ॥ध्रु.॥
देशकालवस्तुभेद मावळला । आत्मा निर्वाळला विश्वाकार ॥2॥
न जाला प्रपंच आहे परब्रह्म । अहंसोहं ब्रह्म आकळलें ॥3॥
तत्त्वमसि विद्या ब्रह्मानंद सांग । तें चि जाला अंगें तुका आतां ॥4॥

ENGLISH TRANSLATION

Red, white, black, yellow: the lights appear different, yet the collyrium of pure consciousness has been applied to my eyes. By the virtue of that collyrium, divine sight has arisen; the duality of dual and nondual has been extinguished.

The distinctions of place, time, and object have dissolved; the Self has been revealed in the form of the universe. The world has not come into being; what exists is the supreme Brahman.

The truth of 'I am That' has been grasped. Says Tuka, the wisdom of 'Thou art That,' the bliss of Brahman, has now become his very being.

IN PLAIN WORDS

Red, white, black, yellow: the lights look separate, yet the collyrium of pure consciousness has been laid on my eyes. By the power of that collyrium a divine seeing has risen; the very split of dual and nondual has gone quiet. The differences of place, time, and thing have set like the sun; the Self stands clear as the form of the whole universe. The world has not come into being; what is, is the supreme Brahman. 'I am That' is grasped: aham so'ham, I am Brahman. The knowing of 'Thou art That,' the bliss of Brahman, is whole. Tuka says: that very thing Tuka has now become, in his own being.

WHAT IT MEANS

This is Tukaram reporting a state of realization in the plain words of nondual seeing. Once the eye is anointed with pure consciousness, the many colored lights are seen as one; even the quarrel between dual and nondual falls silent, because both were ideas the new sight no longer needs. The ordinary frame of place, time, and separate objects dissolves, and the Self shows itself as the form of everything. He states the radical claim without softening it: the world never truly arose; only the supreme Brahman is, and the great sayings 'I am That' and 'Thou art That' are no longer phrases to learn but his very being now.

GATHA 4289 *Social Criticism*

Social criticism, the man without discipline

मराठी मूळ

नीत सांडोनि अवनीत चाले । भंडउभंड भलतें चि बोले ॥1॥
त्यांत कोणाचें काय बा गेलें । ज्याचें तेणें अनहित केलें ॥ध्रु.॥
ज्यासि वंदावें त्यासी निंदी । मैत्री सांडोनि होतसे दंदी॥2॥
आन यातीचे संगती लागे । संतसज्जनामध्यें ना वागे॥3॥
केल्याविण पराक्रम सांगे । जेथें सांगे तेथें चि भीक मागे ॥4॥
करी आपुला चि संभ्रम । परि पुढें कठीण फार यम ॥5॥
तुका ह्मणे कांहीं नित्यनेम । चित्तीं न धरी तो अधम ॥6॥

ENGLISH TRANSLATION

Abandoning what is right, he walks the path of wrong. He speaks recklessly without restraint.

In this, whose loss is it? Each one has harmed only himself. He slanders those who deserve reverence and, forsaking friendship, picks quarrels.

He keeps the company of lowly people but will not move among saints and good folk. He boasts of feats he never performed, yet begs at the very place he brags.

He makes a great show of himself, but ahead lies the terrible reckoning of Yama. Says Tuka, he who holds no daily discipline in his chitta is truly the lowest of all.

IN PLAIN WORDS

He drops what is right and walks the crooked way; he talks loosely, says whatever he likes. And whose loss is it? Each such man has only harmed himself. He slanders the one he ought to honor, and casting off friendship, he picks fights. He keeps the company of low people and will not move among saints and good folk. He brags of feats he never did, and he begs in the very place where he boasts. He makes a great show of himself, but ahead waits the hard reckoning of Yama. Tuka says: the man who holds no daily discipline in his heart is the lowest of all.

WHAT IT MEANS

Tukaram draws a portrait of the undisciplined man and lets the consequences speak. The loose tongue, the slander of those worthy of respect, the picking of quarrels, the boasting that collapses into begging: each is a way of harming no one so much as himself. He chooses low company and shuns the saints whose nearness might have steadied him, so nothing in his life pulls upward. The poem aims at the pattern, not at any one person to despise: a life with no fixed practice held in the heart drifts, and Tuka names the hard reckoning that waits to call it the lowest state. The remedy is implied in the charge: keep some daily discipline, and keep the company that holds it.

GATHA 4290 *Renunciation*

Renunciation, beyond honor and shame

मराठी मूळ

मानूं कांहीं आह्मी आपुलिया स्वइच्छा । नाहीं तरि सरिसा रंकरावो ॥1॥
आपुल्या उदास आहों देहभावीं । मग लज्जाजीवीं चाड नाहीं ॥2॥
तुका ह्मणे खेळों आह्मी सहजलीळे । ह्मणोनी निराळे सुख दुःख ॥3॥

ENGLISH TRANSLATION

If we honored our own desires, then rich and poor would be equal. We are indifferent to the sense of the body; we have no craving for honor or the fear of shame.

Says Tuka, we play in the natural ease of being; therefore joy and sorrow stand apart from us.

IN PLAIN WORDS

If we lived by our own wishes, then rich and poor would stand as one to us. We are indifferent to the sense of the body, so we have no greed for honor and no fear of shame. Tuka says: we play in the natural ease of being, and so joy and sorrow stand apart from us.

WHAT IT MEANS

Tukaram describes the freedom of one who has let go of the body's claims. When the sense of being this body falls away, the difference between rich and poor loses its grip, and with it both the hunger for honor and the dread of disgrace. What others spend their lives managing simply does not move him. He calls his way of living a play in the natural ease of being, sahaja, effortless and unforced. From that ground the pairs that rule ordinary life, pleasure and pain, gain and loss, no longer reach him; they stand apart while he plays free.

GATHA 4291 *The Saints*

Saints, reverence for the one who lives his words

मराठी मूळ

बोले तैसा चाले । त्याचीं वंदीन पाउलें ॥1॥
अंगें झाडीन अंगण । त्याचें दासत्व करीन ॥ध्रु.॥
त्याचा होईन किंकर। उभा ठाकेन जोडोनि कर ॥2॥
तुका ह्मणे देव । त्याचे चरणीं माझा भाव ॥3॥

ENGLISH TRANSLATION

One who walks as he talks, I will bow at his feet. I will sweep his courtyard with my own body and serve him as his servant.

I will become his attendant, standing before him with folded hands. Says Tuka, such a one is God Himself; my devotion rests at his feet.

IN PLAIN WORDS

The one who walks as he talks, I will bow at his feet. With my own body I will sweep his courtyard; I will be his servant. I will become his attendant, standing before him with folded hands. Tuka says: such a one is God; my heart rests at his feet.

WHAT IT MEANS

Tukaram sets a single test for the saint: that he lives what he speaks, word and deed as one. To such a person he offers not polite respect but full service, sweeping the courtyard with his own body, standing ready with folded hands like a servant. The lowliness is the point; he wants to serve, not be served. The closing line says why the bowing is no exaggeration: in the one whose life and teaching are one, God himself is present, so Tuka's whole devotion rightly rests at his feet.

GATHA 4292 *Worldly Metaphors*

Metaphor, attention held while the hands work

मराठी मूळ

पाण्या निघाली गुजरी । मन ठेविलें दो घागरीं । चाले मोकळ्या पदरीं । परी लक्ष तेथें ॥1॥
वावडी उडाली अंबरीं। हातीं धरोनियां दोरी । दिसे दुरिच्या दुरी । परी लक्ष तेथें॥ध्रु.॥
चोर चोरी करी । ठेवी वनांतरीं । वर्ततसे चराचरीं । परी लक्ष तेथें ॥2॥
व्यभिचारिणी नारी । घराश्रम करी । परपुरुष जिव्हारीं । परी लक्ष तेथें ॥3॥
तुका ह्मणे असों भलतिये व्यापारीं। लक्ष सर्वेश्वरीं । चुकों नेदी ॥4॥

ENGLISH TRANSLATION

A water-carrier woman goes to fetch water, her mind fixed on the two pots on her head. She walks with her sari loose, yet her attention is there.

A kite soars high in the sky, held by a string in the hand. It appears far, far away, yet the attention is there.

A thief commits theft and hides his loot in the forest. He moves about in the world, yet his attention is there.

An unfaithful woman runs her household, but her chitta belongs to another man, and her attention is there. Says Tuka, let us be engaged in any occupation; let our attention never stray from the Lord of all.

IN PLAIN WORDS

The water-carrier woman sets out for water, her mind kept on the two pots on her head. Her sari hangs loose as she walks, but her attention is there. The kite flies up into the sky, the string held in the hand. It looks far, far away, but the attention is there. The thief commits his theft and hides the loot in the forest; he moves about in the world, but his attention is there. The unfaithful woman runs her household, but her heart is with another man, and her attention is there. Tuka says: let us be busy in whatever work; let the attention stay on the Lord of all, and never lose it.

WHAT IT MEANS

Tukaram is teaching how to keep God in mind through a working life. He gathers four ordinary figures, the woman balancing pots, the flyer holding the kite string, the thief minding his hidden loot, the unfaithful wife, and finds in each the same trait: the hands are busy with one thing while the attention stays fixed elsewhere, unbroken. He uses even the thief and the adulteress without flinching, because the lesson is about the power of held attention, not about their morality. The point lands on the seeker: you do not need to abandon your work; you need only fix your attention on the Lord of all and keep it there as steadily as these people keep theirs. Remembrance, not idleness, is the practice.

GATHA 4293 *Devotion to Vitthal*

Devotion, Pandhari greater than every holy place

मराठी मूळ

जनाचिया मना जावें कासियेसी । माझी वाराणसी पांडुरंग ॥1॥
तेथें भागीरथी येथें भीमरथी । अधिक ह्मणती चंद्रभागा॥ध्रु.॥
तेथें माधवराव येथें यादवराज । जाणोनियां भाव पुंडलिकाचा ॥2॥
विष्णुपद गया ते चि येथें आहे । प्रत्यक्ष हें पाहे विटेवरी ॥3॥
तुका ह्मणे हे चि प्रपंच उद्धरी । आतां पंढरपुरी घडो बापा ॥4॥

ENGLISH TRANSLATION

Let the minds of the people go to Kashi if they wish. My Varanasi is Panduranga.

There flows the Ganges; here flows the Bhimrathi. The Chandrabhaga, they say, is even greater.

There is Madhavarao; here is Yadavaraj, who recognized Pundalik's devotion. The Vishnupada of Gaya is right here; see it for yourself on the brick.

Says Tuka, this alone will deliver our worldly existence; may a visit to Pandharpur be granted, dear father.

IN PLAIN WORDS

Let the minds of people go to Kashi if they want. My Varanasi is Panduranga. There flows the Bhagirathi; here flows the Bhimrathi, and they say the Chandrabhaga is greater still. There is Madhavarao; here is Yadavaraj, who knew the love of Pundalik. The Vishnupada of Gaya is right here; see it with your own eyes on the brick. Tuka says: this alone will lift our worldly life; now, dear father, let a visit to Pandharpur be granted to me.

WHAT IT MEANS

Tukaram answers the pull of the famous pilgrimage places by setting them all aside for Pandhari. Let others travel to Kashi and Gaya; his Varanasi is Panduranga himself, his sacred river the Chandrabhaga, his holy site the brick where the Lord stands. He matches each great place point for point and claims his own is greater, because here God is present in plain sight, not merely commemorated. The reason he gives is Pundalik, whose love drew the Lord to this very spot. So he ends not with more travel but with a plain prayer: this place alone will carry his worldly life across, so let him simply be granted the visit to Pandharpur.

GATHA 4294 *Renunciation*

Driving off shame, Rama my master

मराठी मूळ

नको येऊं लाजे होय तूं परती । भजों दे श्रीपती सखा माझा ॥1॥
तुझे संगतीनें मोटा जाला घात । जालों मी अंकित दुर्जनाचा ॥2॥
तुका ह्मणे रांडे घेइन काठीवरी । धनी सहाकारी राम केला ॥3॥

ENGLISH TRANSLATION

Do not come, O shame, turn back. Let me worship my friend Shripati in peace.

By your company, great harm has been done; I have become enslaved to the wicked. Says Tuka, O wretched shame, I will take a stick to you; I have made Rama my master and protector.

IN PLAIN WORDS

Do not come near me, shame. Turn back. Let me worship Shripati, my friend, in peace. Your company has done me great harm. Because of you I became the servant of the wicked. Tuka says: I will take a stick to you, you wretch. I have made Rama my master and my helper.

WHAT IT MEANS

Tukaram turns on the social shame that keeps him from open worship and treats it as a person to be driven out. He says that shame, the fear of how others see him, has been ruinous: by obeying it he ended up enslaved to bad company instead of serving God. So he refuses it outright and even threatens it with a stick, naming Rama as his real master and protector. The point is that worry about reputation is itself the wicked master that must be beaten back before one can love God freely.

GATHA 4295 *Worldly Metaphors*

Devotion as a loan, settle the account

मराठी मूळ

भक्तिऋण घेतलें माझें । चरण गाहाण आहेत तुझे॥1॥
प्रेम व्याज देई हरी । माझा हिशेब लवकरी करीं ॥ध्रु.॥
माझें मी न सोडीं धन । नित्य करितों कीर्त्तन ॥2॥
तुझें नाम आहे खत । सुखें करी पंचाईत ॥3॥
तुका ह्मणे गरुडध्वजा । यासी साक्ष श्रीगुरुराजा ॥4॥

ENGLISH TRANSLATION

I have taken a loan of devotion, and Your feet are my collateral. Pay me the interest of divine love, O Hari; settle my account quickly.

I will not let go of my wealth; daily I perform kirtan. Your Name is my written bond; hold the tribunal at Your pleasure.

Says Tuka, O Lord of the Garuda banner, the Guru Himself is witness to this.

IN PLAIN WORDS

I have taken a loan, and the loan is mine. Your feet are the pledge I hold against it. Pay me the interest, Hari: pay me in love. Settle my account quickly. I will not give up my wealth; every day I sing your kirtan. Your Name is the written bond. Hold the court whenever you please. Tuka says: Lord of the Garuda banner, the Guru himself is witness to this.

WHAT IT MEANS

Tukaram presses his claim on God in the language of a moneylender's ledger. The loan is his devotion; the collateral he holds is God's own feet; the interest he demands is divine love, and he wants the account settled now. His daily kirtan is the capital he refuses to surrender, and God's Name is the signed bond that makes the debt legally binding. By turning love into a contract with the Guru as witness, he makes grace something he can rightfully insist on rather than only beg for.

GATHA 4296 *Sacred Stories*

The Lord who rescued his devotees

मराठी मूळ

फिरविलें देऊळ जगामाजी ख्याति । नामदेवा हातीं दुध प्याला ॥1॥
भरियेली हुंडी नरसी महत्याची । धनाजीजाटाचींसेतें पेरी ॥ध्रु.॥
मिराबाईसाटीं घेतों विष प्याला । दामाजीचा जाला पाढेवार ॥2॥
कबीराचे मागीं विणूं लागे सेले । उठविलें मूल कुंभाराचें ॥3॥
आतां तुह्मी दया करा पंढरिराया । तुका विनवी पायां नमीतसे ॥4॥

ENGLISH TRANSLATION

He turned the temple around, making Namdev famous throughout the world, and drank milk from Namdev's hands. He honored the promissory note of Narsi Mehta and sowed the fields of Dhanaji Jat.

For Mirabai's sake He drank poison. He became Damaji's guarantor.

He wove cloth for Kabir and revived the potter Gora's dead child. Now, O Lord of Pandhari, show us the same mercy.

Tuka bows at Your feet in supplication.

IN PLAIN WORDS

He turned the temple around and made Namdev famous through the world; he drank the milk from Namdev's hand. He paid the promissory note for Narsi Mehta, and he sowed the fields of Dhanaji Jat. For Mirabai's sake he took the poison and drank it. He became Damaji's surety. He wove cloth at Kabir's loom and brought the potter's dead child back to life. Now show us the same mercy, Lord of Pandhari. Tuka begs, bowing at your feet.

WHAT IT MEANS

Tukaram lists the famous rescues God performed for earlier saints and then asks plainly for the same. Each line names a debt God paid or a danger he turned aside: he honored Narsi Mehta's bond, drank the poison meant to kill Mirabai, stood surety for Damaji, wove cloth at Kabir's loom, revived the potter's child. The piling up of stories is an argument: a Lord with this record cannot refuse the one bowing now. Tukaram puts himself in that same line of helpless devotees and asks Panduranga to act in character once more.

GATHA 4297 *Prayers*

Plea for grace, do not withdraw it

मराठी मूळ

हे चि वेळ देवा नका मागें घेऊं । तुह्मांविण जाऊं शरण कोणा ॥1॥
नारायणा ये रे पाहें विचारून । तुजविण कोण आहे मज ॥ध्रु.॥
रात्रहि दिवस तुज आठवूनि आहें । पाहातोसी काये सत्त्व माझें ॥2॥
तुका ह्मणे किती येऊं काकुलती । कांहीं माया चित्तीं येऊं द्यावी ॥3॥

ENGLISH TRANSLATION

O God, do not withdraw this moment of grace. Without You, to whom shall I go for refuge? O Narayana, come, consider this: who do I have besides You? Day and night I remember You ceaselessly.

What are You testing in my sincerity? Says Tuka, how many more times must I plead? Let some compassion arise in Your chitta.

IN PLAIN WORDS

This is the very moment, God; do not take it back. Without you, to whom would I go for refuge? Come, Narayana, and think it over: who do I have besides you? Day and night I remember you, without stopping. What are you weighing in me? What are you testing? Tuka says: how many more times must I plead? Let a little tenderness for me come into your heart.

WHAT IT MEANS

Tukaram catches God in a moment of grace and begs him not to withdraw it. He has nowhere else to turn, so he reasons with God directly: if there is no other refuge, why hold back? He has kept God in mind night and day, and he cannot understand what is still being tested or weighed in him. The poem is the prayer of someone worn out by waiting, asking not for proof but simply for a little mercy to rise in God's heart.

GATHA 4298 *Worldly Metaphors*

The crooked stay crooked, harming the good

मराठी मूळ

इंद्रावणा केलें साकरेचें आळें । न सांडी वेगळें कडुपण ॥1॥
कावळ्याचें पिलूं कौतुकें पोशिलें । न राहे उगलें विष्ठेविण ॥ध्रु.॥
क्षेम देतां अंगा गांधेलाची पोळी । करवी नादाळी महाशब्द ॥2॥
तुका ह्मणे ऐसे न होती ते भले । घालिती ते घाले साधुजना ॥3॥

ENGLISH TRANSLATION

Even if you raise the bitter gourd in a bed of sugar, it will not give up its bitterness. Even if you lovingly raise a crow's chick, it will not stop eating filth.

If you embrace a branded bull, it will kick and make a terrible noise. Says Tuka, those who are not truly good will not become so; they will only cause harm to the saintly.

IN PLAIN WORDS

Raise a bitter gourd in a bed of sugar; it will not give up its bitterness. Lovingly raise a crow's chick; it still will not leave off eating filth. Embrace a branded bull and it kicks and bellows a fearful noise. Tuka says: such people do not turn good. They only strike blows at the holy.

WHAT IT MEANS

Tukaram uses three plain images to say that some natures will not be reformed by kindness. The bitter gourd keeps its bitterness even when grown in sugar; the crow's chick still feeds on filth no matter how well it is raised; the vicious bull kicks even at an embrace. He applies this to people whose hearts are set against goodness: gentleness does not soften them, and they repay the saintly with injury. The point is sober rather than contemptuous, a warning to recognize a hardened pattern and not expect it to change of itself.

GATHA 4299 *Worldly Metaphors*

What cannot be forced, no effort makes Brahman

मराठी मूळ

मुसळाचें धनु नव्हे हो सर्वथा । पाषाण पिळतां रस कैंचा ॥1॥
वांझे बाळा जैसें दुध नाहीं स्तनीं । गारा त्या अधणीं न सिजती ॥ध्रु.॥
नवखंड पृथ्वी पिके मृगजळें । डोंगर भेटे बळें असमानासी ॥2॥
नैश्वर ब्रह्म तेव्हां होय ब्रह्म । तुका ह्मणे श्रम करुनी काय ॥3॥

ENGLISH TRANSLATION

A pestle can never become a bow. You cannot extract juice by crushing a stone.

A barren woman has no milk in her breasts; pebbles will not soften in boiling water. The whole earth will not be irrigated by a mirage, nor will a mountain meet the sky by force.

When the perishable body becomes Brahman, then it truly becomes Brahman. Says Tuka, until then, what is the use of laboring?.

IN PLAIN WORDS

A pestle can never be a bow. You cannot squeeze juice out of a stone. A barren woman has no milk in her breast. Pebbles will not soften, however long you boil them. The mirage will not water the nine lands of the earth, and no force makes a mountain touch the sky. Only when the perishable becomes Brahman is it truly Brahman. Tuka says: until then, what is all this labor worth?

WHAT IT MEANS

Tukaram lines up impossible things to expose effort that cannot reach its goal. A pestle will not become a bow, a stone yields no juice, a mirage waters nothing: each is a thing trying to be what it is not. He turns this on spiritual striving itself. The perishable self becomes Brahman only when it actually becomes Brahman, by grace and realization, not by piling up technique. Mere labor without that inner change is as futile as boiling pebbles soft, and he asks the reader to see this clearly rather than trust effort alone.

GATHA 4300 *Worldly Metaphors*

Robbery at the deathbed, only the Name stands

मराठी मूळ

धन्या आतां काय करूं । माझें तान्हुलें लेकरूं॥1॥
धन्या अवचित मरण आलें । मज कोणासी निरविलें ॥ध्रु.॥
माझें दारवंड नका पाडूं । त्याचे हात पाय तोडूं ॥2॥
एके हातीं धरली दाढी । घे कु÷हाडी दुजे हातीं ॥3॥
येरी घाव घालूं पाहे । तंव तो उठोनि उभा राहे ॥4॥
तुका ह्मणे अवघीं चोरें । सेकी रामनाम सोइरें ॥5॥

ENGLISH TRANSLATION

A woman cries out, 'Husband, what shall I do? My little infant child!' She laments that death has come suddenly and wonders to whom she has been entrusted. She begs the intruders not to break down her door and threatens to break their hands and feet.

One holds the old man by his beard while the other raises an axe. Just as the blow is about to fall, the old man rises and stands.

Says Tuka, in the end, all these thieves are vanquished; the Name of Rama is the only true friend.

IN PLAIN WORDS

Husband, what shall I do now? My little nursing child! Husband, death has come without warning. To whom have you left me? Do not break down my door, she cries; I will cut off their hands and their feet. One robber grips the old man by the beard. The other lifts the axe in his hand. As the blow is about to fall, the old man rises and stands up. Tuka says: in the end all these are thieves. At the last, only the Name of Rama is your kin.

WHAT IT MEANS

Tukaram stages a household robbery as a picture of how death and attachment plunder a person. The wife wails over her infant and her sudden widowhood; the thieves break in, seize the old man, and raise the axe. The frightened defenses and the bonds of family are shown to be helpless at the moment of crisis. He names the lesson at the end: everything we lean on, possessions, kin, even the body, behaves like a thief in the final hour, and the one true relative who stays is the Name of Rama.

GATHA 4301 *The Necessity of Experience*

Merged in the formless, no ego left

मराठी मूळ

निरंजनीं आह्मीं बांधियेलें घर । निराकारीं निरंतर राहिलों आह्मी ॥1॥
निराभासीं पूर्ण जालों समरस । खंड ऐक्यास पावलों आह्मी ॥2॥
तुका ह्मणे आतां नाहीं अहंकार । जालों तदाकार नित्य शुद्ध ॥3॥

ENGLISH TRANSLATION

We have built our home in the stainless void. We dwell forever in the formless.

We have become fully merged in the untainted essence, attaining the wholeness of unity. Says Tuka, now there is no ego left. We have become one with That, eternally pure.

IN PLAIN WORDS

We have built our house in the stainless void. We live there always, in the formless. We are wholly merged in the unblemished essence; we have reached the unbroken oneness. Tuka says: now there is no ego left. We have become one with That, forever pure.

WHAT IT MEANS

Tukaram describes the settled end of the path as a dwelling rather than a passing experience. He has made his home in the formless, stainless ground and stays there without leaving. There he is fully merged into the pure essence, no longer a separate self standing apart from it. The closing claim is the heart of it: the ego that did the seeking is simply gone, and what remains is unbroken oneness with That, eternally pure.

GATHA 4302 *Ecstasy and Joy*

Lulled to sleep in the Self, grace bestowed

मराठी मूळ

पांडुरंगें सत्य केला अनुग्रह । निरसोनि संदेह बुद्धभेद॥1॥
जीवशिवा सेज रचिली आनंदें । औठावे पदीं आरोहण॥2॥
निजीं निजरूपीं निजविला तुका । अनुहाते बाळका हलरु गाती ॥3॥
माझ्या विठोबाचें वर्म आहे दुरी । कैंची तेथें उरी देहभावा ॥ध्रु.॥
यज्ञ याग जप तप अनुष्ठान । राहे ध्येय ध्यान आलीकडे ॥2॥
तुका ह्मणे होय उपरति चित्ता । अंगीं सप्रेमता येणें लागें ॥3॥

ENGLISH TRANSLATION

Panduranga has truly bestowed His grace, dispelling all doubt and confusion of the intellect. A bed of bliss was prepared for the union of the individual jiva and Shiva, an ascent to the eighth state.

Tuka was lulled to sleep in his own true nature, as parents sing a lullaby to their infant child. My Vitthoba's secret is beyond reach; how can the sense of body survive there? Sacrifices, chanting, austerities, and rituals all remain on this side, unable to reach where meditation and its object merge.

Says Tuka, let the mind turn inward in dispassion; for that, genuine love must arise within.

IN PLAIN WORDS

Panduranga has truly given his grace, clearing away every doubt and the splitting of the mind. A bed of bliss was made for the joining of jiva and Shiva, a climbing to the eighth state. Tuka was put to sleep in his own true nature, while the unstruck sound sang a lullaby to the child. My Vithoba's secret lies far off; what room is there, there, for the sense of being a body? Sacrifice and rite, chanting, penance, and observance, with their goal and their meditation, all stay on the near side. Tuka says: let the mind turn back and rest; for that, true love must rise in you.

WHAT IT MEANS

Tukaram says the union he longed for was given, not earned: Panduranga's grace dissolved his doubts and the divided mind. He pictures the joining of the individual soul and Shiva as a bed of bliss and an ascent to the highest state, where he is rocked to sleep in his own true nature while the inner unstruck sound hums a lullaby. In that place the very sense of being a body has no room, and all the outward disciplines, sacrifice, chanting, penance, even meditation and its object, are left behind on the near shore. The final word names the one thing still asked of us: genuine love, which alone lets the mind turn back and rest.

GATHA 4303 *The Necessity of Experience*

Beyond words and ritual, bliss in dissolving the body

मराठी मूळ

नाहीं शब्दाधीन वर्म आहे दुरी । नव्हे तंत्रीं मंत्रीं अनुभव तो ॥1॥
हर्षामषॉ अंगीं आदळती लाटा । कामक्रोधें तटा सांडियेलें ॥ध्रु.॥
न सरे ते भक्ति विठोबाचे पायीं । उपरति नाहीं जेथें चित्ता ॥2॥
तुका ह्मणे सुख देहनिरसनें । चिंतनें चिंतन तद्रूपता ॥3॥

ENGLISH TRANSLATION

The secret is not subject to words; it lies far beyond. True experience cannot be gained through mantras or tantras.

Waves of joy and ecstasy crash against the body; the shores of lust and anger have been abandoned. That devotion at Vitthoba's feet never runs dry, for there the mind finds no restlessness.

Says Tuka, the bliss lies in dissolving the sense of the body; through contemplation upon contemplation, one becomes That.

IN PLAIN WORDS

The secret is not under the rule of words; it lies far off. That experience does not come by tantra or mantra. Waves of joy and rapture break over the body. The shores of lust and anger have been left behind. That devotion at Vithoba's feet never runs dry, and there the mind finds no restlessness. Tuka says: the bliss is in dissolving the sense of the body. By contemplation upon contemplation, one becomes That.

WHAT IT MEANS

Tukaram insists the highest truth cannot be reached through language or technique; mantras and tantras do not deliver it. What he knows instead is direct: waves of joy break over him, and the old pulls of lust and anger have been left on the far bank. Devotion at Vithoba's feet is the inexhaustible spring where the mind stops being restless. He locates the bliss precisely in letting the sense of being a body dissolve, and says that sustained, repeated contemplation is how one finally becomes That rather than merely thinking about it.

GATHA 4304 *The Power of the Name*

The Name through the lineage, the servant enthroned

मराठी मूळ

शोधूनि अन्वय वंश वंशावळी । परस्परा कुळीं उच्चारण ॥1॥
ह्मणविलें मागें पुढें चाले कैसें । केला सामरस्यें अभिषेक ॥ध्रु.॥
एकछत्र झळके उन्मनी निशाणी । अनुहाताच्या ध्वनी गगन गर्जे ॥2॥
तुकया स्वामी स्थापी निजपदीं दासा । करूनि उल्हासा सप्रेमता ॥3॥

ENGLISH TRANSLATION

Tracing the lineage from one generation to the next, the Name is uttered through each family line. What was proclaimed in the past, how does it continue forward? The anointing was performed in the spirit of complete oneness.

A single royal canopy gleams with the banner of the transcendent state. The unstruck sound reverberates through the sky.

The Master of Tuka establishes His servant on the highest seat, with joyful and loving exuberance.

IN PLAIN WORDS

Tracing the line, the family and the long descent, the Name is spoken from house to house in turn. What was handed down before, how does it carry on ahead? The anointing was done in pure oneness. A single canopy shines with the banner of the mind beyond mind. The unstruck sound roars through the sky. Tuka says: the Master of Tuka seats his servant on the highest place, doing it with joy and with love.

WHAT IT MEANS

Tukaram sees the Name passed down a living lineage of teachers and devotees, spoken from household to household across the generations. He wonders at how that inheritance keeps moving forward, and answers that the consecration is sealed not by blood but by complete inner oneness. The royal canopy and the banner stand for the transcendent state of mind beyond mind, with the inner unstruck sound filling the sky like thunder. The close turns personal: the Master crowns his servant on the highest seat, and does it gladly, out of love, so that the lineage of grace lands on Tuka himself.

GATHA 4305 *The Necessity of Experience*

Alchemy of the Self, perfect health in the soul

मराठी मूळ

प्रवृत्तनिवृत्तीचे आटूनियां भाग । उतरिलें चांग रसायण॥1॥
ज्ञानिाग्नहुताशीं कडशिले वोजा । आत्मसिद्धकाजा लागूनियां ॥ध्रु.॥
ब्रह्मीं ब्रह्मरस शीघ्र जाला पाक । घेतला रुचक प्रतीतीमुखें ॥2॥
स्वानुभवें अंगीं जाला समरस । साधनी निजध्यास ग्रासोग्रासीं ॥3॥
अरोग्यता तुका पावला अष्टांगीं । मिरविला रंगीं निजात्मरंगें ॥4॥

ENGLISH TRANSLATION

The aspects of worldly engagement and renunciation were distilled, and a perfect elixir was extracted. In the fire of wisdom, the raw material was refined for the sake of Self-realization.

The essence of Brahman was swiftly cooked in the Brahman itself, and its flavor was tasted through direct experience. Through Self-realization, the whole being became saturated, the practice infused into every morsel.

Says Tuka, perfect health of all eight limbs was attained, and he was adorned in the radiance of the true Self.

IN PLAIN WORDS

The parts of action and renunciation were boiled down, and a fine elixir was drawn off. In the fire of wisdom the raw stuff was refined, for the work of knowing the Self. In Brahman the essence of Brahman was cooked quickly, and its taste was taken in by direct knowing. By his own experience the whole being was made one essence; the practice fed it, mouthful by mouthful. Tuka says: full health was reached in all eight limbs, and he shone, colored through with the color of his own true Self.

WHAT IT MEANS

Tukaram describes Self-realization as a work of alchemy, distilling a pure elixir from the raw life of action and renunciation. The fire is wisdom, the crucible is Brahman, and the cooking yields an essence whose taste is direct knowing rather than secondhand report. He says this experience saturated his whole being, fed steadily as if mouthful by mouthful, until he was wholly one essence. The closing image is of perfect health reaching every limb and of a man dyed through with the color of his own true Self, fully restored in God.

GATHA 4306 *True Worship*

True worship, the unclean mind

मराठी मूळ

काय बा करिशी सोवळें ओवळें । मन नाहीं निर्मळ वाउगें चि ॥1॥
काय बा करीसी पुस्तकांची मोट । घोकितां हृदयस्फोट हाता नये ॥ध्रु.॥
काय बा करीसी टाळ आणि मृदंग । जेथें पांडुरंग रंगला नाहीं ॥2॥
काय बा करीसी ज्ञानाचिया गोष्टी । करणी नाहीं पोटीं बोलण्याची ॥3॥
काय बा करीसी दंभलौकिकातें। हित नाहीं मातें तुका ह्मणे ॥4॥

ENGLISH TRANSLATION

What use is your ritual purity and impurity when the mind is not clean? It is all in vain. What use is carrying a load of books when, despite memorizing them, the heart's truth eludes your grasp? What use are cymbals and drums where Panduranga has not been moved to delight? What use are talks of knowledge when there is no practice behind the words? What use is pretense and worldly show? Says Tuka, there is no benefit in it.

IN PLAIN WORDS

What is the use of your clean and unclean, your ritual purity, when the mind itself is not clean? It is all in vain. What is the use of carrying a load of books? You memorize them till your heart bursts, and still the truth does not come into your hand. What is the use of cymbals and the drum where Panduranga has not been moved to delight? What is the use of talk about knowledge when there is no doing behind the words? What is the use of pretense and show before the world? Tuka says: there is no good in it for me.

WHAT IT MEANS

Tukaram strips off the outer marks of religion one by one and asks the same question of each: what good is it. Ritual purity is empty when the mind is foul; books are empty when the heart's truth never reaches your hand; cymbals and drum are empty where God is not delighted; learned talk is empty when no living practice stands

behind it. The test he applies is always inward: has the mind been cleaned, has Panduranga been moved, is there doing under the words. He ends by naming the worst of these, the religion kept up only for show before others, and says plainly it benefits him nothing.

GATHA 4307 *Longing and Separation*

Longing, asking to see the form

मराठी मूळ

स्वामी तूं ही कैसा न पडसी डोळां । सुंदर सांवळा घवघवीत ॥1॥
चतुर्भुज माळा रुळे एकावळी । कस्तुरी निडळीं रेखिलीसे ॥ध्रु.॥
शंख चक्रा गदा रुळे वैजयंती । कुंडलें तळपती श्रवणीं दोन्ही ॥2॥
तुका ह्मणे स्वामी आतां दावीं पाय । पांडुरंग माय कृपावंते ॥3॥

ENGLISH TRANSLATION

O Lord, how is it that You do not appear before my eyes, You who are so beautiful, dark, and radiant? Four-armed, with a garland swinging on a single string, with musk drawn upon Your forehead. Conch, discus, and mace, the Vaijayanti garland swaying, and two earrings gleaming at Your ears.

Says Tuka, O Lord, show me Your feet now. O Panduranga, my compassionate Mother.

IN PLAIN WORDS

Lord, how is it that You do not fall before my eyes? You are beautiful, dark, and shining. Four-armed, a single garland swinging on its string, with musk drawn upon Your forehead. The conch, the discus, the mace; the Vaijayanti garland sways; two earrings glitter at Your ears. Tuka says: Lord, show me Your feet now. Panduranga, my mother, full of mercy.

WHAT IT MEANS

Tukaram is aching to see Vitthal's form and complains, tenderly, that it will not appear before his eyes. He then describes that form in detail anyway, dark and radiant, four-armed, garlanded, musk on the brow, conch and discus and mace in the hands, earrings flashing, as if longing has already painted what the eyes have not been granted. The vision in the mind only sharpens the hunger for the real darshan. So he closes by asking for the simplest, nearest gift, just the sight of the feet, and calls Panduranga his mother, leaning on God's mercy the way a child leans on a parent.

GATHA 4308 *Prayers*

Prayer, nowhere else to turn

मराठी मूळ

आणीक कोणापुढें वासूं मुख सांग । कीं माझें अंतरंग कोण जाणे ॥1॥
पाहें तुजकडे येऊनि जाऊनी । पांडुरंगा मनीं विचारावें ॥ध्रु.॥
भय चिंता अवघे उद्योग सांडिले । आठवुनी पाउलें असें तुझीं ॥2॥
नका विसरुं मज वैकुंठनायका । विनवितो तुका बंदीजन ॥3॥

ENGLISH TRANSLATION

Before whom else shall I open my mouth, tell me? Who else knows my innermost mind? I look toward You, coming and going. O Panduranga, consider this in Your mind.

I have abandoned all fear, worry, and every undertaking, remembering only Your feet. O Lord of Vaikuntha, do not forget me.

Tuka, Your humble servant, beseeches You.

IN PLAIN WORDS

Before whom else shall I open my mouth, tell me? Who else knows my inmost heart? I keep looking toward You, coming and going. Panduranga, weigh this in Your mind. I have thrown down fear, worry, and every undertaking, remembering only Your feet. Do not forget me, Lord of Vaikuntha. Tuka says: I am Your prisoner, and I beg You.

WHAT IT MEANS

Tukaram prays out of having no one else: only God knows his innermost heart, so to whom else could he even speak. He describes a soul that keeps turning back toward God, coming and going, and asks God to take that to heart. Then he names what he has staked on this: he has let go of fear, of worry, of every other effort, and holds onto the feet alone. With nothing left in reserve, his one request becomes a plea not to be forgotten, and he signs himself God's bound captive, dependent and unashamed of it.

GATHA 4309 *Surrender and Acceptance*

Surrender, the Guru raises the head

मराठी मूळ

सद्गूचे चरणीं ठेविला मस्तक । देउनियां हस्तक उठविलें ॥1॥
उठविलें मज देऊनियां प्रेम । भावाथॉ सप्रेमे नमस्कारीं॥2॥
नमस्कारीं त्याला सद्गुरायाला । तुका ह्मणे बोला नाम वाचें ॥3॥

ENGLISH TRANSLATION

I placed my head at the feet of the Sadguru. He raised me up, offering me his hand.

He lifted me by giving me divine love. I bow with genuine devotion.

Bow to him, to the Sadguru. Says Tuka, speak the Name with your voice.

IN PLAIN WORDS

I laid my head at the feet of the Sadguru. He gave me his hand and raised me up. He raised me up by giving me love. With true feeling and full of love, I bow. Bow to him, to the Sadguru. Tuka says: speak the Name with your tongue.

WHAT IT MEANS

Tukaram tells the moment of surrender to the true teacher: he lays his head at the Guru's feet, and the Guru reaches down a hand and lifts him. What lifts him is not correction but love freely given, and that love draws a fresh bow of genuine devotion in return. The whole movement is downward in humility and then upward by grace. He turns to the listener and gives the simple instruction that follows from it: bow to the Sadguru, and let your tongue keep speaking the Name.

GATHA 4310 *Ecstasy and Joy*

Ecstasy, the Guru's blessing

मराठी मूळ

सद्गुने मज आशीर्वाद दिला । हरुष भरला हृदयीं माझे ॥1॥
हृदयींचा भाव कळला गुरूसी । आनंदउल्हासीं बोले मज ॥2॥
बोले मज गुरु कृपा तो करूनि । तुका ह्मणे मनीं आनंदलों ॥3॥

ENGLISH TRANSLATION

The Sadguru gave me his blessing, and joy filled my mind. The Guru understood the feeling in my mind and spoke to me with delight and exuberance.

The Guru spoke to me with grace. Says Tuka, my mind is overflowing with bliss.

IN PLAIN WORDS

The Sadguru gave me his blessing, and joy filled my heart. The Guru understood the feeling in my heart and spoke to me with delight and gladness. The Guru spoke to me, showing his grace. Tuka says: in my mind I have become full of bliss.

WHAT IT MEANS

This is the joy that follows the surrender: the Guru gives his blessing, and Tukaram's heart fills up at once. He marks that the Guru did not need to be told anything; he read the feeling in the heart and answered it with his own delight. The grace is mutual and wordless before it is spoken. Tukaram ends simply reporting his state, that his mind has overflowed with bliss, leaving the cause squarely with the Guru's grace and not with anything he himself did.

GATHA 4311 *The Necessity of Experience*

Experience, the root of bliss seen within

मराठी मूळ

आनंदाचा कंद गाइयेला गीतीं । पाहियेला चित्तीं देवराव ॥1॥
देवराव तो ही आहे निश्चयेसीं । अखंड नामासी बोलवितो ॥2॥
बोलवितो मज कृपा तो करूनि । तुका ह्मणे मनीं धरा भाव ॥3॥

ENGLISH TRANSLATION

The root of all bliss has been sung in song. The Lord has been seen within the chitta.

That Lord is truly present; He continually inspires the chanting of the Name. He makes me speak, bestowing His grace.

Says Tuka, hold this devotion in your chitta.

IN PLAIN WORDS

The root of all bliss has been sung in song. The Lord has been seen within the heart. That Lord is truly there, beyond doubt; He keeps the unbroken Name speaking. He makes me speak, showing me His grace. Tuka says: hold this feeling in your heart.

WHAT IT MEANS

Tukaram reports an inward seeing: the source of all joy, which he has been singing about, has now been beheld within his own heart, not somewhere far off. He insists this presence is certain, not imagined, and that it is what keeps the Name flowing on his lips without break. He even credits his own speech to God's grace working through him, so the singing is itself a gift. He turns to the listener with the only instruction that fits such an experience: hold this same feeling in your own heart.

GATHA 4312 *The Power of the Name*

The Name, never stop the kirtan

मराठी मूळ

सातादिवसांचा जरी जाला उपवासी । तरीं कीर्तनासी टाकुं नये ॥1॥
फुटो हा मस्तक तुटो हें शरीर । नामाचा गजर सोडूं नये ॥ध्रु.॥
शरीराचे होत दोनी ते ही भाग । परि कीर्त्तनाचा रंग सोडों नये ॥2॥
तुका ह्मणे ऐसा नामीं ज्या निर्धार । तेथें निरंतर देव असे ॥3॥

ENGLISH TRANSLATION

Even if you have fasted for seven days, do not abandon the kirtan. Let this head crack open, let this body fall apart, but never stop the chanting of the Name.

Even if the body breaks into two pieces, do not give up the joy of kirtan. Says Tuka, wherever there is such firm resolve in the Name, God is ever present there.

IN PLAIN WORDS

Even if you have fasted for seven days, do not give up the kirtan. Let this head split, let this body break, but do not let go of the loud singing of the Name. Even if the body breaks into two pieces, do not give up the joy of kirtan. Tuka says: where there is such firm resolve in the Name, God is there without break.

WHAT IT MEANS

Tukaram pushes the singing of the Name above every other claim, even the claims of the body. Seven days of fasting, a splitting head, a body falling apart: none of these is reason enough to stop the kirtan. He states it in the most extreme terms, the body broken in two, to make the resolve unmistakable. The point is not to harm the body but to show that nothing outside should be allowed to break the Name. And he names the reward of such firmness: wherever a person holds to the Name with this resolve, God is continuously, unbrokenly present there.

GATHA 4313 *The Saints*

Saints, the pilgrimage to Alandi

मराठी मूळ

चला आळंदीला जाऊं । ज्ञानदेवा डोळां पाहूं ॥1॥
होतिल संताचिया भेटी । सुखाचिया सांगों गोष्टी ॥ध्रु.॥
ज्ञानेश्वर ज्ञानेश्वर । मुखीं ह्मणतां चुकती फेर ॥2॥
तुह्मां जन्म नाहीं एक । तुका ह्मणे माझी भाक ॥3॥

ENGLISH TRANSLATION

Come, let us go to Alandi and behold Dnyandev with our own eyes. There we shall meet the saints and share words of happiness.

By simply repeating 'Dnyaneshwar, Dnyaneshwar,' the cycles of birth and death are broken. Says Tuka, I give you my word: you will not take another birth.

IN PLAIN WORDS

Come, let us go to Alandi and see Dnyandev with our eyes. There the saints will meet us, and we will share words of happiness. Dnyaneshwar, Dnyaneshwar: say it with your mouth, and the rounds of birth are escaped. Tuka says: I give you my word, you will not be born again.

WHAT IT MEANS

Tukaram calls the listener to a pilgrimage to Alandi, the seat of the saint Dnyaneshwar, to take darshan and to meet the company of saints there. The journey is framed as joy and shared good company, not duty. Then he raises the stakes: merely saying the name Dnyaneshwar breaks the cycle of repeated birth. He stands behind this with a personal pledge, giving his word that the one who does so will not be born again, which is how strongly he holds the saint and his name to be liberating.

GATHA 4314 *Devotion to Vitthal*

Devotion, the Name on the lips

मराठी मूळ

चरणीं नमन सद्गूच्या पूर्ण । नित्य हरिगुण गाऊं सदा ॥1॥
गोवर्धन जेणें नखीं हो धरिला । काळ्या नाथिला महाबळी ॥ध्रु.॥
ऐसे हरिगुण गातो वाचेवरि । पतितासी तारी जनादनन ॥2॥
तुका ह्मणे हें चि सज्जना जीवन । वाचेसी स्मरण गोविंदाचें ॥3॥

ENGLISH TRANSLATION

I bow at the feet of the Sadguru with complete reverence. Let us always sing the glories of Hari.

He who lifted Govardhan on His fingertip, who subdued the mighty Bali. I sing such glories of Hari with my voice.

Janardana saves even the fallen. Says Tuka, this is the very life of the good: the remembrance of Govinda on their lips.

IN PLAIN WORDS

I bow at the feet of the Sadguru with full reverence. Let us always sing the virtues of Hari, day after day. He held up Govardhan on a fingernail; He tamed the mighty Bali. I sing such virtues of Hari with my voice. Janardana saves the fallen. Tuka says: this very thing is the life of the good, the remembrance of Govinda on the tongue.

WHAT IT MEANS

Tukaram opens by bowing to the Guru and then sets the daily task: to keep singing the glories of Hari. He recalls God's deeds, lifting Govardhan on a fingertip, subduing the mighty Bali, as the deeds he means to sing. The point of recalling them is that this same God, Janardana, is the one who saves even the fallen. So the conclusion is practical and warm: for a good person, life itself is just this, keeping the remembrance of Govinda always on the lips.

GATHA 4315 *Appeals and Exhortations*

Exhortation, no liberation without a Guru

मराठी मूळ

सद्गूवांचूनि प्रेतरूप वाणी । बोलती पुराणीं व्यासऋषि॥1॥
ह्मणोनि तयाचें पाहूं नये तोंड । निगुरा अखंड सुतकाळा ॥ध्रु.॥
कोणे परी तया नव्हे चि सुटका । देह त्याचा लटिका जाणा तुह्मी ॥2॥
तुका ह्मणे ऐसीं बोलती पुराणें । संतांचीं वचनें मागिलां हो ॥3॥

ENGLISH TRANSLATION

Without the Sadguru, all speech is like a corpse; so say the sage Vyasa and the Puranas. Therefore, do not even look upon the face of one without a Guru; such a person is forever in a state of impurity.

By no means can such a one find liberation. Know that his body is illusory.

Says Tuka, this is what the Puranas declare; these are the words of the saints of old.

IN PLAIN WORDS

Without the Sadguru, speech is a corpse; so the sage Vyasa and the Puranas say. Therefore do not even look at the face of one who has no Guru; such a person is unbroken impurity. By no means is there any release for him. Know this: his body is a false thing. Tuka says: this is what the Puranas declare; these are the words of the saints of old.

WHAT IT MEANS

Tukaram presses how indispensable a true teacher is by setting the highest authorities behind the claim: the sage Vyasa and the Puranas. Speech without the guidance of a Sadguru, he says, is dead matter, a corpse. He then states the warning in its sharpest form, that the guru-less life is mere defilement and cannot reach liberation, and that such a body is hollow and unreal. The harshness is aimed at the condition, the state of having no living guidance, not at scorn for the person; the cure named throughout is simply to take a true Guru. He grounds it all in the Puranas and the saints of old, claiming nothing as his own opinion.

GATHA 4316 *Worldly Metaphors*

Metaphor, judge by the holy, not the harmless

मराठी मूळ

डिवेना डसेना बुझेना निर्मळ । परि अमंगळ स्वीकारीना॥1॥
परंतु गर्धब अपवित्र जाणा । पर्वकाळीं दाना देऊं नये ॥ध्रु.॥
डिवी लात्री बुजे बहु नेदी दुध । मुखीं नाहीं शुद्ध विष्ठा खाय ॥2॥
परंतु ते गाय पवित्र हो जाणा । पर्वकाळीं दाना देऊजेते॥3॥
ब्राह्मणें ब्राह्मणा सद्गू करावा । परि न करावा शूद्रादिक ॥4॥
तुका ह्मणे देवें सांगितली सोय । ह्मणोनि त्याचे पाय धरिले जीवें ॥5॥

ENGLISH TRANSLATION

A donkey does not kick, does not bite, and is docile and clean, yet it is considered impure and should not be given as a gift on holy occasions. A cow kicks, charges, is stubborn, and does not give milk easily.

Its mouth is not clean; it eats anything. Yet the cow is considered sacred and fit to be given as a gift on holy days.

A brahmin should accept as Sadguru only a brahmin, not one of lower caste. Says Tuka, this is the path God has prescribed; therefore I have held fast to His feet with all my life.

IN PLAIN WORDS

A donkey does not kick, does not bite, is calm and clean; yet it is held impure, and you must not give it as a gift on a holy day. The cow kicks, charges, is stubborn, gives milk only with trouble. Its mouth is not clean; it eats filth. Yet know the cow is holy and is given as a gift on holy days. Tuka says: God told me this is the right way, and so I have held His feet with my whole life.

WHAT IT MEANS

Tukaram uses two animals to overturn judgment by surface behavior. The donkey is mild, clean, and well-mannered, yet counts as unfit; the cow is rough, stubborn, and unclean in its habits, yet is held sacred and given on holy days. His point is that worth is not read off outward tidiness or temper but off a deeper holiness that the surface can hide. The reader does best to take the lesson at this level, that what looks well-behaved is not automatically what is holy, and to test things by their true sacredness rather than their manners. Tukaram presents it as a way God showed him, and says it is why he has clung to God's feet with all his life.

GATHA 4317 *The Nature of God*

Nature of God, the one who carries all

मराठी मूळ

संसारींचें ओझें वाहता वाहाविता । तुजविण अनंता नाहीं कोणी ॥1॥
गीतेमाजी शब्द दुंदुभीचा गाजे । योगक्षेमकाज करणें त्याचें ॥ध्रु.॥
चतुर्भुजा करीं वारू शृंगारावे । सारथ्य करावें अर्जुनाचें ॥2॥
श्वपच अंत्यज भक्तिस्नेहें जाला । अचळपदीं केला ध्रुव तुका ॥3॥

ENGLISH TRANSLATION

The burden of worldly life, whether borne or caused to be borne, no one but You can carry it, O Ananta. In the Gita, the words thunder like a great drum: it is He who provides and protects.

With four arms, He adorned the horses and drove Arjuna's chariot. The excluded and the overlooked were embraced through devotion.

Says Tuka, Dhruva was established on the imperishable seat.

IN PLAIN WORDS

The burden of worldly life, whether You carry it or have it carried, no one but You can bear it, Ananta. In the Gita the words sound like a great drum: it is He who provides and protects. With four arms He decked the horses and drove Arjuna's chariot. The outcast and the lowborn were made His own through love. Tuka says: Dhruva was set on the unmoving seat.

WHAT IT MEANS

Tukaram names God, Ananta, as the only one who can truly carry the weight of worldly existence, whether He bears it directly or arranges for it to be borne. He points to the Gita, whose promise of providing for and protecting His own thunders like a war drum, and to its scene of the four-armed Lord stooping to drive Arjuna's

chariot. The thread running through his examples is that this great God comes low for the lowly: the outcast and the despised are taken in through devotion, and the child Dhruva is fixed on the unshakable, eternal place. The point is that God's care reaches exactly those the world counts as least.

GATHA 4318 *Worldly Life*

Impermanence, fortune's fall

मराठी मूळ

कवणदिस येइल कैसा । न कळे संपत्तीचा भरंवसा॥1॥
चौदा चौकडिया लंकापति । त्याची कोण जाली गती ॥ध्रु.॥
लंकेसारिखें भुवन । त्याचें त्यासी पारखें जाण ॥2॥
तेहतीस कोटि बांदवडी । राज्य जातां न लगे घडी ॥3॥
ऐसे अहंतेनें नाडिले । तुका ह्मणे वांयां गेले ॥4॥

ENGLISH TRANSLATION

Who knows what turn fortune may take and when? Consider Ravana, the lord of Lanka with his fourteen powers. Even a realm like Lanka became foreign to him.

He had imprisoned thirty-three crore gods, yet when his kingdom fell, it took not even a moment. Says Tuka, all such people were ruined by ego and went to waste.

IN PLAIN WORDS

Who knows what day it will come, or how. There is no trusting in wealth. Ravana was lord of Lanka with his fourteen powers. What became of him? A realm like Lanka, and it turned strange to its own master. He held thirty-three crore gods in prison; yet the kingdom fell in less than an hour. Pride ruined them all. Tuka says: they went to waste.

WHAT IT MEANS

Tukaram uses Ravana as the warning. No wealth, no power, no kingdom can be trusted to last; the day of its loss comes without notice. He takes the largest case he can name, the lord of Lanka who imprisoned even the gods, and shows how fast the whole thing collapsed: not even an hour. The cause is not bad luck but ego, the swelling pride that makes a person think the empire is his to keep. If even that ruined the mightiest, examine where your own pride leans on what you own.

GATHA 4319 *The Necessity of Experience*

Nondual seeing, world as appearance

मराठी मूळ

लटिका प्रपंच वांजेची संतति । तत्वज्ञा हे भ्रांति बाधूं नेणे ॥1॥
सूर्यबिंबीं काय अंधार रिघेल । मृगजळें तिंबेल नभ काई ॥ध्रु.॥
तैसा दृश्यभास नाडळे चि डोळा । प्रकाशसोहळा भोगीतसे ॥2॥
भोग भोग्य भोक्ता नाडळे चि कांहीं । चैतन्यविग्रहीं पूर्णकाम ॥3॥
तुका ब्रह्मानंदीं आहे तुकब्रह्म । प्रपंचाचें बंड न देखे डोळां ॥4॥

ENGLISH TRANSLATION

This world is false, its offspring barren. One who knows the truth is not troubled by this illusion.

Can darkness enter the orb of the sun? Can a mirage soak the sky? Just so, the appearance of the visible world does not delude the eye. One revels in the splendor of pure light.

Enjoyer, enjoyed, and enjoyment are nowhere to be found; in the body of pure consciousness, one is perfectly fulfilled. Tuka abides in the bliss of Brahman; the tumult of the world does not appear before his eyes.

IN PLAIN WORDS

This world is false, like the children of a barren woman. One who knows the truth is not harmed by this confusion. Can darkness get into the disc of the sun? Can a mirage wet the sky? So too the look of the visible world does not catch the eye. I taste only the joy of pure light. Enjoyer, thing enjoyed, enjoying: none of it is found. In the body of pure consciousness, every want is full. Tuka says: Tuka is Brahman, abiding in the bliss of Brahman. The uproar of the world does not appear before my eyes.

WHAT IT MEANS

Tukaram speaks from inside realization, not toward it. He calls the world false in the strong sense: as real as the offspring of a barren woman, that is, never born at all. For one who has seen the truth this is no threat, just as darkness cannot enter the sun and a mirage cannot soak the sky. The whole structure of experience, the one who enjoys, the thing enjoyed, the act of enjoying, dissolves; in pure consciousness nothing is lacking. The closing claim is deliberately radical: he does not say he worships Brahman but that he is Brahman, and from there the world's tumult simply does not register.

GATHA 4320 *Renunciation*

Renunciation, no fondness for the senses

मराठी मूळ

न ह्मणे वो आह्मी आपुलेनि चित्तीं । निःशेष अतिप्रीति विषयीं तो ॥1॥
खोटा तो विटाळ । ह्मणोनि गाबाळ सांडियेले॥ध्रु.॥
भांगतमाखूचा चित्ताचा आदर । कोरडें उत्तर चाटावें तें ॥2॥
तुका ह्मणे आह्मी नव्हों फजितखोर । तुटीचा व्यापार करावया ॥3॥

ENGLISH TRANSLATION

We do not say that we have any fondness in our chittas for sense pleasures. That defilement is false; therefore we have cast aside all that worthless clutter.

The mind's craving for intoxicants deserves only dry, hollow words. Says Tuka, we are not the ones to be shamed; we are not here to do business at a loss.

IN PLAIN WORDS

We do not say in our own minds that we keep any love for the senses; that love is wholly gone. That defilement is false. So we threw the worthless trash away. The mind's longing for intoxicants deserves only dry, empty words to lick. Tuka says: we are not ones to be shamed. We will not trade at a loss.

WHAT IT MEANS

Tukaram is stating plainly that he keeps no secret fondness for sense pleasures; the attachment is gone, root and all. He names such craving a defilement and a lie, fit only to be discarded as clutter. The line about intoxicants is contemptuous of the appetite, not the addict: a mind hungry for such things gets nothing but dry, hollow words to chew on. He closes like a shrewd merchant who refuses a losing bargain, because to trade lasting peace for fleeting pleasure is to do business at a loss and end up disgraced.

GATHA 4321 *Longing and Separation*

Refuge, the Name and Pandhari

मराठी मूळ

अनाथाचा नाथ पतितपावन । दीनाचें रक्षण करीतसे॥1॥
ऐसें जाणोनियां नामीं विश्वासलों । भीमातिरा आलों धांवत चि ॥ध्रु.॥
स्नान हें करितां त्रिताप निवाले । महाद्वारा आलें मन माझें ॥2॥
तेथें अनुमात्र रीग नव्हे याचा । परतलों साचा तेथूनियां ॥3॥
पुंडलिकापाशीं येऊनि पुसिलें । चिन्मय दाटलें जनादनन ॥4॥
तुका ह्मणे आतां दुजा देव नाहीं । बाप तरी आई तो चि विठो ॥5॥

ENGLISH TRANSLATION

He is the Lord of the destitute, the Purifier of the Fallen, the Protector of the helpless. Knowing this, I placed my faith in the Name and came running to the banks of the Bhima.

Bathing there, the three afflictions were cooled. My mind arrived at the great gateway.

But there, not even an atom of sin could enter; I turned back from that point, truly purified. Coming to Pundalik, I asked, and the radiant presence of Janardana filled everything.

Says Tuka, now there is no other god. Mother, father: Vittho alone is all.

IN PLAIN WORDS

He is the Lord of the orphaned, the Purifier of the fallen. He guards the helpless. Knowing this, I trusted the Name and came running to the bank of the Bhima. I bathed there, and the three torments cooled. My mind reached the great gateway. Not even an atom of sin could enter there. I turned back from that place, truly cleansed. I came to Pundalik and asked, and the radiant Janardana filled everything. Tuka says: now there is no other god. Mother and father, both, are Vittho alone.

WHAT IT MEANS

Tukaram traces a pilgrim's path that is also an inner one. He starts from who God is to the helpless, an orphan's lord and a purifier of the fallen, and that knowledge sends him running to the river at Pandhari. The bath cools the three afflictions, and at the temple's great gate he finds sin cannot follow him a single atom further. Coming to Pundalik, the devotee whose love drew Vitthal to Pandhari, he sees the divine presence fill all things. The conclusion is total: there is no second god, and Vitthal is at once mother and father to him.

GATHA 4322 *Worldly Metaphors*

Metaphor, the warrior who calls his armor a curse

मराठी मूळ

ढालतलवारे गुंतले हे कर । ह्मणे जुंझणार कैसा जुंझे ॥1॥
पेटी पडदळे सिले टोप ओझें । हें तों जालें दुजें मरणमूळ ॥ध्रु.॥
बैसविलें मला येणें अश्वावरी । धावूं पळूं तरी कैसा आतां ॥2॥
असोनि उपाय ह्मणे हे अपाय । ह्मणे हायहाय काय करूं ॥3॥
तुका ह्मणे हा तों स्वयें परब्रह्म । मूर्ख नेणे वर्म संतचरण ॥4॥

ENGLISH TRANSLATION

His hands are bound by shield and sword. He says, 'How can a warrior fight like this?' The armor, helmet, and baggage have become a second cause of death.

'They seated me on this horse; how can I now run or flee?' Though he has every means at hand, he calls them obstacles, crying 'Alas, alas, what shall I do?' Says Tuka, this man is the supreme Brahman itself, yet the fool does not know the secret that lies at the saints' feet.

IN PLAIN WORDS

His hands are full of shield and sword. He says, how can a fighter fight like this? The breastplate, the chain mail, the helmet, all this weight: he calls it a second cause of death. They set me on this horse, he says; now how can I run, how can I flee? Every weapon is in his hands, and he calls it a danger. He cries, alas, alas, what shall I do? Tuka says: this man is the supreme Brahman himself, yet the fool does not know the secret that lies at the saints' feet.

WHAT IT MEANS

The picture is a soldier given everything he needs to win, and treating each gift as a burden that will get him killed. The shield and sword tie up his hands, the armor weighs him down, the horse traps him; he wails that he is helpless when in truth he is fully equipped. Tukaram turns the image on us: the man is the supreme Brahman, complete and lacking nothing, yet he stands paralyzed and complaining. The secret he is missing is plain and near, lying at the feet of the saints, and only his own foolishness keeps him from seeing that what he calls his ruin is his rescue.

GATHA 4323 *The Nature of God*

God's mercy, He keeps His word

मराठी मूळ

किडा अन्नाचें मानुस । त्याचा ह्मणविल्या दास॥1॥
तें ही त्यासी उपेक्षीना । बोल आपुला सांडीना ॥ध्रु.॥
तो तूं नराचा नरेंद्र । तुजपासूनि इंद्र चंद्र ॥2॥
तुका ह्मणे विश्वंभर । तुज वर्णी फणीवर ॥3॥

ENGLISH TRANSLATION

Even an insect born of food becomes human. And yet, having called Himself the servant of such beings, God does not neglect them.

He does not abandon His own word. You are the King of kings among men.

From You come Indra and Chandra. Says Tuka, O Lord of the Universe, even the serpent Shesha sings Your praises.

IN PLAIN WORDS

An insect bred in food becomes a man. Having called Himself the servant of such a one, He does not neglect him. He does not abandon His own word. You are the King of kings among men. From You come Indra and Chandra. Tuka says: O Bearer of the worlds, even the serpent Shesha sings Your praise.

WHAT IT MEANS

Tukaram is praising God's faithfulness to the lowest of creatures. He starts from how mean a beginning can be, a worm born in food, and then makes the astonishing claim: God has bound Himself by calling Himself the servant of such beings, and He will not break that word. The wonder is the contrast: the same Lord from whom Indra and Chandra take their being, whom even the cosmic serpent Shesha praises, stoops to keep faith with the smallest. The point is that no creature is too low to be held by His promise.

GATHA 4324 *Devotion to Vitthal*

Devotion, the God-lover called mad

मराठी मूळ

कोटिजन्म पुण्यसाधन साधिलें । तेणें हाता आलें हरिदास्य ॥1॥
ऐसिया प्रेमळा ह्मणताती वेडा । संसार रोकडा बुडविला ॥2॥
एकवीस कुळें जेणें उद्धरिलीं । हे तों न कळे खोली भाग्यमंदा ॥3॥
तुका ह्मणे त्याची पायधुळी मिळे । भवभय पळे वंदितां चि ॥4॥

ENGLISH TRANSLATION

Through the merit of countless births, the service of Hari came into one's hands. People call such a lover of God a madman, saying he has drowned his worldly prospects.

Yet he has liberated twenty-one generations of his family. This depth is beyond the understanding of the unfortunate.

Says Tuka, if one obtains the dust of his feet, the fear of worldly existence flees at the mere act of bowing.

IN PLAIN WORDS

Through the merit gathered over countless births, the service of Hari came into his hands. People call such a lover of God mad and say he has drowned his worldly future right before their eyes. Yet he has lifted up twenty-one generations of his family. The unlucky cannot see this depth. Tuka says: if you get the dust of his feet, the fear of this world flees the moment you bow.

WHAT IT MEANS

Tukaram answers the world's verdict on the devotee. To outsiders the man who gives himself to Hari looks insane, throwing away his livelihood and prospects. But Tukaram reverses the account: that service was earned across countless lifetimes of merit, and far from ruining himself, the devotee redeems twenty-one generations of his line. Those who call him mad are simply too unfortunate to see how deep this goes. The closing turn makes the devotee himself a means of grace: merely bowing to take the dust of his feet drives off the fear of worldly existence.

GATHA 4325 *Appeals and Exhortations*

Exhortation, death sits close by

मराठी मूळ

उपजला प्राणी न राहे संसारीं । बैसला सेजारी काळ उसां ॥1॥
पाहा तो उंदीर घेउनि जाय बोका । तैसा काळ लोका नेत असे ॥ध्रु.॥
खाटिकाचे घरीं अजापुत्र पाहें । कसाबाची गाय वांचे कैसी ॥2॥
तुका ह्मणे कांहीं करा काढाकाढी । जाती ऐसी घडी पुन्हा नये ॥3॥

ENGLISH TRANSLATION

Every being that is born does not remain in this world forever. Death sits close by, watching for its moment.

See how a cat seizes a mouse and carries it away; just so, Death carries people off. Look at the goat's kid in the butcher's house.

How can the slaughterhouse cow survive? Says Tuka, do something quickly; such a moment, once gone, never returns.

IN PLAIN WORDS

Every being that is born does not stay in this world. Death sits at the bedside, its head on the same pillow. Look how the cat picks up the mouse and carries it off; just so death is carrying people away. Look at the goat's kid in the butcher's house. How will the slaughterhouse cow survive? Tuka says: do something quickly, set it right. The moment that goes like this does not come again.

WHAT IT MEANS

Tukaram drives home that no one born stays, and death is not far off but lying right beside us, sharing the pillow. He piles up images of the doomed: the mouse already in the cat's mouth, the kid and the cow in the butcher's yard, all of them living out their last moments without escape. We are no different, carried off the same way. So the urgency is practical: do something now, while you still can, because this present moment, once spent, will never return to be used for your liberation.

GATHA 4326 *Devotion to Vitthal*

Pilgrimage, the road to Pandhari

मराठी मूळ

पंढरीस जाऊं ह्मणती । यम थोर चिंता करि ती ॥1॥
या रे नाचों ब्रह्मानंदें । विठ्ठलनामाचिया छंदें ॥ध्रु.॥
धरिली पंढरीची वाट । पापें रिगालीं कपाट ॥2॥
केलें भीमरेचें स्नान । यमपुरी पडिले खान ॥3॥
दुरोनि देखिली पंढरी । पापें गेलीं दुरच्यादुरी ॥4॥
दुरोनि देखिलें राउळ । हरुषें नाचती गोपाळ ॥5॥
तुका ह्मणे नाहीं जाणें । अखंड पंढरिराहणें ॥6॥

ENGLISH TRANSLATION

Those who say they will go to Pandhari cause great worry to Yama. Come, let us dance in the bliss of Brahman, in the joyful chanting of Vitthal's Name.

The moment one sets foot on the road to Pandhari, sins retreat behind closed doors. Bathing in the Bhimra river, the realm of Yama crumbles.

Seeing Pandhari from afar, sins flee far, far away. Seeing the temple from a distance, the cowherds dance with delight.

Says Tuka, there is no need to leave; one should dwell in Pandhari forever.

IN PLAIN WORDS

When people say they will go to Pandhari, Yama himself worries greatly. Come, let us dance in the bliss of Brahman, in the joy of Vitthal's Name. The moment one takes the road to Pandhari, sins shut themselves behind doors. Bathe in the Bhimra, and the city of Yama crumbles. See Pandhari from far off, and sins flee far, far away. See the temple from a distance, and the cowherds dance with delight. Tuka says: there is no need to go away. Stay in Pandhari forever.

WHAT IT MEANS

Tukaram makes the pilgrimage to Pandhari a rout of death itself. Yama, the lord of death, grows anxious the moment a soul sets out, because each step on that road slams the door on sin and each act of worship dismantles his kingdom. The call is to dance now in the Name of Vitthal rather than wait. He builds the relief in stages: setting out, bathing in the Bhima, the first far sight of the town and the temple, with sins fleeing further at each step. The closing line turns the journey inward: the true goal is not to arrive and leave but to dwell in Pandhari without ever departing.

GATHA 4327 *The Nature of God*

Nonduality, the one and the many

मराठी मूळ

पय दधि घृत आणि नवनीत । तैसें दृश्यजात एकपणें ॥1॥
कनकाचे पाहीं अलंकार केले । कनकत्वा आले एकपणें ॥ध्रु.॥
मृत्तकेचे घट जाले नानापरी । मृत्तका अवधारीं एकपणें ॥2॥
तुका ह्मणे एक एक ते अनेक । अनेकत्वीं एक एकपणा ॥3॥

ENGLISH TRANSLATION

Milk, curd, ghee, and butter are all one in essence, just as all visible things share a single nature. Ornaments made of gold, when examined, are all gold in their oneness.

Pots made of clay come in many forms, yet it is all clay in its oneness. Says Tuka, the One appears as the many, and within the many there is only the One.

IN PLAIN WORDS

Milk, curd, ghee, and butter: just so the whole visible world is one. Look at the ornaments made of gold; in being gold they are one. Pots of clay are made in many shapes; know that as clay they are one. Tuka says: the one is these many, and within the many there is the oneness of the one.

WHAT IT MEANS

Tukaram teaches nonduality through plain household substances. Milk that becomes curd, ghee, and butter is one thing throughout; gold worked into many ornaments is still only gold; clay shaped into countless pots is still only clay. By this he says the whole visible world, in all its variety, has a single nature underneath. The forms are real enough as forms, but they add nothing to the substance and take nothing from it. The conclusion holds both sides together: the one appears as the many, and the many never stops being the one.

GATHA 4328 *Autobiography*

Realization, the body burned away

मराठी मूळ

पंधरा दिवसांमाजी साक्षात्कार जाला । विठोबा भेटला निराकार ॥1॥
भांबगिरिपाठारीं विस्त जाण केली । वृत्त थिरावली परब्रह्मीं ॥ध्रु.॥
निर्वाण जाणोनि आसन घातलें । ध्यान आरंभिलें देवाजीचें ॥2॥
सर्प विंचू व्याघ्र आंगासी झोंबले । पीडूं जे लागले सकिळक ॥3॥
दीपकीं कर्पूर कैसा तो विराला । तैसा देह जाला तुका ह्मणे ॥4॥

ENGLISH TRANSLATION

Within fifteen days, direct realization came to pass. The formless Vitthoba was met.

On the plateau of Bhambanath, the inner quest was undertaken, and the mind became steady in the supreme Brahman. Knowing the final truth, the seat of meditation was established, and contemplation on the Lord began.

Serpents, scorpions, and tigers clung to the body, tormenting it in every way. As camphor dissolves entirely in flame, so did the body dissolve.

Says Tuka, just so was this body consumed.

IN PLAIN WORDS

Within fifteen days the vision came. I met the formless Vithoba. On the plateau of Bhambanath I made my search, and my awareness grew steady in the supreme Brahman. Knowing the final end, I set my seat and began meditation on the Lord. Snakes, scorpions, and tigers seized my body and set about tormenting it in every way. As camphor melts away in a flame, so did this body become. Tuka says: just so was this body consumed.

WHAT IT MEANS

Tukaram reports an intense passage of his own practice. Going to the Bhambanath hill, he sat for meditation as one ready for the end, and within a short span the formless Vitthal was directly seen, his attention fixed steady in Brahman. He does not hide the ordeal: snakes, scorpions, and tigers came at the body and tormented it. The closing image carries the meaning, for camphor set alight leaves nothing behind. So the body, and the self bound up with it, was burned away entirely in the fire of that realization, consumed without remainder.

GATHA 4329 *The Necessity of Experience*

Realization, the mind at rest in the Self

मराठी मूळ

अज्ञान हा देह स्वरूपीं मीनला । सर्व वोसावला देहपात ॥1॥
ज्ञानस्वरूपाची सांगड मिळाली । अंतरीं पाहिली ज्ञानज्योती ॥2॥
तुका ह्मणे चित्त स्वरूपीं राहिलें । देह विसावलें तुझ्या पायीं ॥3॥

ENGLISH TRANSLATION

The ignorant body has merged into the true Self. All bodily consciousness has come to rest.

The support of the nature of pure knowledge has been found, and the inner light of wisdom has been seen. Says Tuka, the mind has settled in its true nature; the body has found rest at Your feet.

IN PLAIN WORDS

This ignorant body has merged into the true Self. All falling away of the body is over. The bond with the nature of knowledge has been found. Within, I have seen the light of knowledge. Tuka says: the mind has stayed in its own true nature. The body has come to rest at Your feet.

WHAT IT MEANS

Tukaram describes the settling that follows realization. The body, which he calls ignorant because it is the seat of not-knowing, has dissolved into the true Self, and with it ends all the anxiety of bodily decline. He has found his union with knowledge itself and seen the inner light of wisdom directly. The result is quiet rather than dramatic: the restless mind simply stays put in its own real nature and stops wandering. He gives the rest a direction, laying the body down at God's feet, so that knowledge and devotion close as one.

GATHA 4330 *Sacred Stories*

Legend, God settles the account

मराठी मूळ

दामाजीपंताची रसद गुदरली । लज्जा सांभिाळली देवरायें ॥1॥
तयाचें चरित्र परिसा हो सादरें । करितों नमस्कार संतजना ॥ध्रु.॥
मंगळवेढा असे विस्त कुटुंबेंसी । व्यापारी सर्वांसी मान्य सदा ॥2॥
कर्म काय करी ठाणाचा हवाला । तों कांहीं पडला कठिण काळ ॥3॥
धान्याचीं भांडारें होतीं तीं फोडिलीं । पंढरी रिक्षली दुष्काळांत ॥4॥
दुबळें अनाथ तें हि वांचविलें । राष्टधांत ते जाली कीर्त्त मोठी ॥5॥
मुजुम करीत होता कानडा ब्राह्मण । फिर्याद लिहून पाठविली ॥6॥
अविंदाचें राज्य बेदरीं असतां । कागद पाहतां तलब केली ॥7 ॥
दामाजीपंतासी धरोनि चालविलें । इकडे या विठ्ठलें माव केली ॥8॥
विकते धारणे सवाईचें मोल । धान्याचें सकळ द्रव्य केलें ॥9॥
दामाजीपंताच्या नांवें अर्जदास्त । लिहून खलेती मुद्रा केली ॥10॥
विठो पाडेवार भक्तां साहए जाला । वेदरासी गेला रायापासीं ॥11॥
जोहार मायबाप पुसती कोठील । तंव तो ह्मणे स्थळ मंगळवेढें ॥12॥
दामाजीपंतांनीं रसद पाठविली । खलेती ओतिली अर्जदास्त ॥13॥
देखोनियां राजा संतोष पावला । ह्मणे व्यर्थ त्याला तलब केली॥14॥
काय तुझें नांव पुसती यंत्रधारी । तो ह्मणे बेगारी विठा कां जी॥15॥
पावल्याचा जाब द्यावा मायबाप । करोनि घेतों माप ह्मणती ते॥16॥
पावल्याचा जाब दिधला लिहून । तसरीफ देऊन पाठविला ॥17॥
छत्री घोडा शिबिका आभरणांसहित । दिला सवें दूत पाठवूनि॥18॥
वाटे चुकामुक जाली याची त्यांची । ते आले तैसे चि मंगळवेढा॥19॥
दामाजीपंतासी बेदरासी नेलें । राजा ह्मणे जालें कवतुक ॥20॥
काल गेला विठा बेगारी देऊन । तसरीफ देऊन जाब दिला ॥21॥
काय तुमचें काज बोला जी सत्वर । बोलाजी निर्धार वचनाचा॥22॥
कैंचा विठा कोण पाठविला कधीं । काढोनियां आधीं जाब दिला॥23॥
पहातां चि जाब हृदय फुटलें । नयन निडारले राजा देखे ॥24॥
सावळें सकुमार रूप मनोहर । माथां तेणें भार वाहियेला ॥25॥
दामाजीपंतासी रायें सन्मानिलें । तो ह्मणे आपुलें कर्म नव्हे ॥26॥
आतां तुमची सेवा पुरे जी स्वामिया । शिणविलें सखया विठोबासी॥27॥
निरोप घेऊनि आला स्वस्थळासी । उदास सर्वासीं होता जाला ॥28॥
दामाजीपंतांनीं सेविली पंढरी । ऐसा त्याचा हरि निकटवृत्त ॥29॥
तुका ह्मणे विठो अनाथ कैवारी । नुपेक्षी हा हरि दासालागीं ॥30॥

ENGLISH TRANSLATION

Damajipant's revenue account was settled, and the Lord Himself preserved his honor. Listen with attention to his story.

I bow to the holy ones. Damajipant lived at Mangalvedha with a large family, a merchant respected by all.

His duty was to manage the revenue of the district, but hard times befell him. He broke open the grain stores and fed the people of Pandhari during the famine.

He saved the poor and the destitute, and great fame spread throughout the land. The Kannada brahmin who was auditing the accounts wrote a complaint and sent it to the court.

The kingdom of the Bahmani sultan was at Bidar. Upon reading the letter, a summons was issued.

Damajipant was seized and taken away. Meanwhile, Vitthal assumed a disguise.

He sold grain at the market rate plus a surcharge and converted it all into cash. He wrote a receipt in Damajipant's name with a sealed document.

Vittho became the guarantor and went to Bidar before the king. 'Greetings, my lord,' they ask, 'where are you from?' He replies, 'From Mangalvedha.' 'Damajipant has sent the revenue, with receipts and documents.' Seeing this, the king was pleased and said, 'We summoned him for nothing.' 'What is your name?' asks the officer.

He replies, 'Vitha the laborer, sir.' They ask him to certify the receipt with measurement. He gave a written acknowledgment, and the king honored him with a robe, a parasol, a horse, a palanquin, and ornaments, sending an escort with him.

On the road, they missed each other. The escorts arrived at Mangalvedha as they were.

Damajipant was taken to Bidar, and the king said, 'A marvel has occurred. Yesterday a man named Vitha the laborer came and settled the accounts.' 'State your business quickly; speak your conviction plainly.' 'What Vitha? Who sent him? The accounts were already settled before I arrived.' When he examined the receipt, his heart burst with emotion; his eyes filled with tears.

The king saw a dark, tender, beautiful form. That One had carried the burden on His own head.

The king honored Damajipant, who said, 'This is not my doing.' 'Enough of your service now, my lord. You have exhausted my dear Vitthoba.' Taking leave, he returned home and became detached from all worldly things.

Damajipant devoted himself to Pandhari. Such is the closeness of his Hari.

Says Tuka, Vittho is the champion of the helpless; Hari never forsakes His devotee.

IN PLAIN WORDS

Damajipant's revenue account came due, and the Lord himself kept his honor. Listen with care to his story. I bow to the holy ones. Damajipant lived in Mangalvedha with a large family, a merchant whom all respected. His duty was to manage the district's grain. Then a hard time fell. He broke open the grain stores and fed the people of Pandhari through the famine. He saved the poor and the helpless, and his fame spread through the land. The Kannada brahmin auditing the accounts wrote a complaint and sent it on. The sultan's kingdom was at Bidar. When the king read the letter, a summons was issued. Damajipant was seized and led away. Meanwhile Vitthal put on a disguise. He sold grain at the market rate with a surcharge and turned it all into cash. He wrote a receipt in Damajipant's name and sealed the document. Vittho became the guarantor and went to Bidar before the king. They greet him and ask where he is from. He says, from Mangalvedha. Damajipant has sent the revenue, with receipts and papers. The king was pleased and said, I summoned him for nothing. The officer asks his name. He says, Vitha the laborer, sir. They ask him to certify the receipt with the measure. He gave a written acknowledgment, and was sent off honored with a robe, a parasol, a horse, a palanquin, and ornaments, with an escort. On the road they missed each other; the escort arrived at Mangalvedha. Damajipant was brought to Bidar. The king said, a marvel has happened. Yesterday Vitha the laborer came and settled the accounts. State your business quickly; speak plainly. What Vitha? Who sent him, and when? The accounts were settled before I arrived. When he looked at the receipt, his heart broke open; his eyes filled. The king saw a dark, tender, lovely form: that One had carried the burden on his own head. The king honored Damajipant, who said, this is not my doing. Enough of your service now, my lord; I have worn out my dear Vithoba. He took his leave, came home, and grew detached from everything. Damajipant gave himself to Pandhari. So near is his Hari. Tuka says: Vittho is the champion of the helpless; this Hari never forsakes his servant.

WHAT IT MEANS

This is a telling of the Damajipant legend, and Tukaram lets the story carry the claim. A revenue officer opens the state granaries to feed famished people and is summoned to answer for the loss. While he is dragged toward the king's court, Vitthal himself takes the form of a low laborer, sells the grain, pays the account in full, and gets it sealed and acknowledged before the officer ever arrives. The point lands when Damajipant sees the receipt and recognizes who paid: the dark, tender form that bore the burden on his own head. The frame the poem leaves unspoken is that God does not stay above the ledger; he steps in disguised as a servant to cover the debt of one who served his people, then disappears. Tuka closes by naming the law he draws from it: Hari is the protector of the helpless and never abandons the one who is his.

GATHA 4331 *Devotion to Vitthal*

Grinding-songs, God everywhere

मराठी मूळ

पहिली माझी ओवी ओवीन जगत्र । गाईन पवित्र पांडुरंग ॥1॥
दुसरी माझी ओवी दुजें नाहीं कोठें । जनीं वनीं भेटे पांडुरंग ॥ध्रु.॥
तिसरी माझी ओवी तिळा नाहीं ठाव । अवघा चि देव जनीं वनीं ॥2॥
चवथी माझी ओवी वैरिलें दळण । गाईन निधान पांडुरंग ॥3॥
पांचवी माझी ओवी ते माझिया माहेरा । गाईन निरंतरा पांडुरंगा ॥4॥
साहावी माझी ओवी साहा ही आटले। गुरुमूर्त्त भेटले पांडुरंग ॥5॥
सातवी माझी ओवी आठवे वेळोवेळां। बैसलासे डोळां पांडुरंग ॥6॥
आठवी माझी ओवी आठावीस योग। उभा चंद्रभागे पांडुरंग ॥7॥
नववी माझी ओवी सरलें दळण। चुकलें मरण संसारीचें ॥8॥
दाहावी माझी ओवी दाहा अवतारा । न यावें संसारा तुका ह्मणे ॥9॥

ENGLISH TRANSLATION

My first ovi I shall weave for the whole world: I shall sing of the holy Panduranga. My second ovi says there is no second anywhere; in village and forest, Panduranga is met.

My third ovi says there is not a sesame seed's space without Him; God is everywhere, in field and forest. My fourth ovi: the grinding has been assigned, and I shall sing of the treasure, Panduranga.

My fifth ovi is for my mother's home: I shall sing ceaselessly of Panduranga. My sixth ovi: the six philosophies have been exhausted, and I have met the Guru incarnate, Panduranga.

My seventh ovi I remember again and again: Panduranga is seated before my eyes. My eighth ovi unites the twenty-eight yogas: Panduranga stands on the bank of the Chandrabhaga.

My ninth ovi: the grinding is done and the death of worldly life is ended. Says Tuka, my tenth ovi: O Ten Incarnations, may there be no more returning to this world.

IN PLAIN WORDS

My first ovi I weave for the whole world: I will sing of the holy Panduranga. My second ovi: there is no second anywhere; in village and forest, Panduranga is met. My third ovi: there is not a sesame seed's space without him; it is all God, in field and forest. My fourth ovi: the grinding has been set before me, and I will sing of the treasure, Panduranga. My fifth ovi is for my mother's home; I will sing of Panduranga without ceasing. My sixth ovi: the six schools are spent, and I have met the Guru in person, Panduranga. My seventh ovi I remember again and again: Panduranga is seated before my eyes. My eighth ovi joins the twenty-eight yogas: Panduranga stands on the bank of the Chandrabhaga. My ninth ovi: the grinding is done, and the death of worldly life is ended. Tuka says: my tenth ovi, O Ten Incarnations, let me not come back to this world again.

WHAT IT MEANS

This is a grinding-song, an ovi sung at the millstone, and Tukaram counts the verses one to ten while turning each number into a confession of where God is. He moves from singing for the whole world, to there being no second anywhere, to not a seed's width of space without God, until the very labor and the household become places God fills. The frame the plain layer holds back is that the count is also a ladder: the six philosophies wear out, the Guru is met in person, the twenty-eight yogas converge, and the milling of ordinary life turns out to be the end of rebirth. By the tenth verse the song is no longer about grinding grain but about the grinding of worldly existence coming to a stop. Tuka's last line names the stake plainly: let this be the last return to this world.

GATHA 4332 *Devotion to Vitthal*

Praise of Ganesha, remover of obstacles

मराठी मूळ

धरोनियां फरश करी । भक्तजनाचीं विघ्नें वारी॥1॥
ऐसा गजानन महाराजा । त्याचें चरणीं हालो लागो माझा ॥ध्रु.॥
सेंदुर शमी बहिप्रय ज्याला । तुरा दुर्वांचा शोभला ॥2॥
उंदिर असे जयाचें वहन । माथां जडितमुगुट पूर्ण ॥3॥
नागयज्ञोपवीत रुळे । शुभ्र वस्त्र शोभित साजिरें ॥4॥
भावमोदक हराभरी । तुका भावें हे पूजा करी ॥5॥

ENGLISH TRANSLATION

Wielding the axe in hand, He removes the obstacles of His devotees. Such is the great Lord Gajanan.

May my allegiance rest forever at His feet. He is fond of vermilion and shami leaves; a tuft of durva grass adorns Him.

A mouse is His mount, and a jeweled crown graces His head. The sacred thread of a serpent hangs across His chest, and bright garments shine beautifully upon Him.

Says Tuka, I worship Him with modakas of pure devotion, offered in abundance.

IN PLAIN WORDS

He holds the axe in his hand and clears away the obstacles of his devotees. Such is the great Lord Gajanan. Let my allegiance rest at his feet. He loves vermilion and shami leaves; a tuft of durva grass adorns him. A mouse is his mount; a jeweled crown is full upon his head. The serpent's sacred thread hangs across him; bright, lovely garments shine on him. Tuka says: I offer him modakas of pure feeling, in plenty, and worship him with love.

WHAT IT MEANS

Tukaram praises Gajanan, the elephant-faced Ganesha, the one called on to remove obstacles before any undertaking. He names the god by his familiar marks: the axe that clears the way, the vermilion and shami and durva offerings, the mouse he rides, the jeweled crown, the serpent worn as a sacred thread. The frame the plain layer withholds is that this is itself an act of worship, an invocation at a beginning. The closing turn is the heart of it: the true offering is not the ritual modaka but the modaka of feeling, devotion shaped into the sweet placed before God. Tuka asks only that his allegiance stay fixed at those feet.

GATHA 4333 *The Power of the Name*

The Name, who has been saved by it

मराठी मूळ

नाम आहे जयापाशीं । जेथें राहे तेथें चि काशी॥1॥
ऐसा नामाचा महिमा । जाणे वाल्मीक शंकर उमा ॥ध्रु.॥
नाम प्र†हादबाळ । जाणे पापी आजामेळ ॥2॥
नाम जाणे तो नारद । नामें ध्रुवा अक्षय पद ॥3॥
नाम गणिकेतें तारी । पशु गजेंद्र उद्धारी॥4॥
नाम जाणे हणुमंत । जाणताति महासंत ॥5॥
नाम जाणे शुकमूतिन । जाणे राजा परिक्षती ॥6॥
नाम जाणे तुका । नाहीं संसाराचा धोका ॥7॥

ENGLISH TRANSLATION

Wherever the Name resides, that place itself becomes Kashi. Such is the greatness of the Name; Valmiki, Shankara, and Uma know it well.

The child Prahlad knew the Name; so did the wrongdoer Ajamila. Narada knew the Name; through the Name, Dhruva attained an imperishable seat.

The Name delivered the courtesan and delivered the elephant Gajendra. Hanuman knew the Name; the great saints know it.

The sage Shuka knew it; so did King Parikshit. Says Tuka, I too know the Name; there is no fear of worldly existence.

IN PLAIN WORDS

Wherever the Name lives, that place itself becomes Kashi. Such is the greatness of the Name; Valmiki, Shankara, and Uma know it. The child Prahlad knew the Name; so did the sinner Ajamila. Narada knew the Name; through the Name Dhruva won an undying seat. The Name saved the courtesan; it lifted up the elephant Gajendra. Hanuman knows the Name; the great saints know it. The sage Shuka knew it; so did King Parikshit. Tuka says: I too know the Name; there is no fear of worldly life for me.

WHAT IT MEANS

Tukaram makes his case for the Name by calling a long roll of witnesses. He says the Name carries Kashi within it: wherever it is spoken, that spot becomes the holy city, so a pilgrimage is not needed where the Name is. Then he lists who has been carried by it, deliberately mixing the great and the fallen: sages like Valmiki, Narada, and Shuka stand beside a wrongdoer like Ajamila and a courtesan, even an animal like Gajendra. The unspoken frame is that the Name does not check your record before it saves you; it reached a child, a king, a sinner, and a beast alike. Tuka places himself last in the line and draws the only conclusion he needs: he too holds the Name, so worldly existence holds no fear for him.

GATHA 4334 *Appeals and Exhortations*

Exhortation, the rare human birth

मराठी मूळ

बहुतां जन्मां अंतीं जन्मलासी नरा । देव तूं सोइरा करीं आतां ॥1॥
करीं आतां बापा स्वहिताचा स्वार्थ । अनर्थाचा अर्थ सांडीं आतां ॥ध्रु.॥
सांडि आतां कुडी कल्पनेची वाट । मार्ग आहे नीट पंढरीचा ॥2॥
पंढरीस जावें सर्व सुख घ्यावें । रूप तें पाहावें विटेवरि ॥3॥
विटेवरि नीट आनंदाचा कंद । तुका नाचे छंद नामघोषें ॥4॥

ENGLISH TRANSLATION

After countless births, you have at last been born as a human. Now make God your true companion.

Now, dear one, pursue the goal of your own welfare; abandon the pursuit of what leads to ruin. Give up the crooked path of false imagination.

The road to Pandhari is straight and clear. Go to Pandhari and receive all happiness.

Behold that form standing on the brick, the root of all bliss. Says Tuka, I dance in the joy of the Name's resounding chant.

IN PLAIN WORDS

After many births, at last you are born a human, man. Now make God your kin. Now, dear one, work for your own true good; let go of the pursuit that ends in ruin. Give up the crooked road of false imagining. The road to Pandhari is straight. Go to Pandhari and take all happiness. Look at that form standing on the brick, the root of all joy. Tuka says: I dance to the rhythm, in the loud chant of the Name.

WHAT IT MEANS

Tukaram speaks straight to the listener about how rare this moment is. A human birth has come only after countless lives, and he treats it as a narrow opening that must not be wasted on what leads to ruin. The frame he names is the choice between two roads: the crooked path of false imagining, and the straight road to Pandhari. He tells the person to drop the first and take the second, because the form standing on the brick at Pandhari is the root of all happiness and is there to be received. The poem ends not in argument but in example, with Tuka himself dancing in the loud chant of the Name, showing what taking that road looks like.

GATHA 4335 *Appeals and Exhortations*

Warning, the company you keep

मराठी मूळ

किती सांगों तरि नाइकति बटकीचे । पुढें सिंदळीचे रडतील ॥1॥
नका नका करुं रांडेची संगती । नेवोनी अधोपाती घालिल यम ॥2॥
तुका ह्मणे जरी देवीं नाहीं चाड । हाणोनि थोबाड फोडिल यम ॥3॥

ENGLISH TRANSLATION

No matter how much I tell them, the stubborn ones will not listen. In the end they will weep over their own ruin.

Do not, do not keep the company of wickedness; Yama will drag you down to the lowest depths. Says Tuka, if there is no longing for God, Yama will smash your face and cast you down.

IN PLAIN WORDS

However much I tell them, the stubborn ones will not listen. Later the loose ones will weep. Do not, do not keep wicked company; Yama will carry you down and throw you into the lowest place. Tuka says: if there is no longing for God in you, Yama will strike your mouth and break it.

WHAT IT MEANS

This is a blunt warning, and Tukaram does not soften it. He has spoken again and again, and the people set in their ways still will not hear, so he says plainly where their course ends: in grief, and in Yama, the lord of death, dragging them down to the lowest place. The harshness is aimed at the pattern, not at scorn for the person: it is the refusal to listen and the clinging to corrupt company that he is striking at. The hinge of the whole poem is its last line, that the real danger is having no longing for God at all. The threat is meant to wake that longing before it is too late, not to consign anyone to contempt.

GATHA 4336 *Worldly Metaphors*

Satire, the show outshines the wedding

मराठी मूळ

उधानु काटीवरि चोपडुची आस । नवरा राजस मिरवतसे ॥1॥
जिव्हाळ्याचा काठी उबाळ्याच्या मोटा । नवरा चोहटा मिरवतसे ॥ध्रु.॥
तुळसीची माळ नवरीचे कंठीं । नोवरा वैकुंठीं वाट पाहे ॥2॥
तुका ह्मणे ऐसी नोव†याची कथा । परमार्थ वृथा बुडविला ॥3॥

ENGLISH TRANSLATION

The groom rides on a mare, hoping for sweets, parading himself as a handsome bridegroom. Bundles of firewood and rolls of bedding: the bridegroom parades through the crossroads.

A tulsi garland hangs at the bride's neck, while the groom waits at the gates of Vaikuntha. Says Tuka, this is the story of the groom whose spiritual life was drowned in worldly show.

IN PLAIN WORDS

The groom rides up hoping for sweets, parading himself as a fine bridegroom. With sticks for the tongue and bundles for show, the groom struts through the crossroads. A tulsi garland hangs at the bride's neck, while the groom stands waiting at the gate of Vaikuntha. Tuka says: this is the tale of the groom whose spiritual life was drowned in show.

WHAT IT MEANS

Tukaram tells a small wedding scene as a parable and lets the irony do the work. A groom parades through the crossroads making a great display, hungry for sweets and praise, all surface and noise. The contrast the poem sets up is the quiet bride wearing the tulsi garland of devotion while the showy groom is left waiting at the gate of liberation, never entering. The frame left unspoken is that the groom stands for a life that turns religion into spectacle: busy with appearances, it loses the thing it was for. Tuka names the loss plainly at the end, that the man's whole spiritual life was drowned in show. The warning is pointed at the impulse to perform devotion rather than live it.

GATHA 4337 *The Nature of God*

God's greatness, the child and the Mother

मराठी मूळ

न कळे महिमा वेद मोनावले । जेथें पांगुळले मनपवन ॥1॥
चंद्र सूर्य ज्याचें तेज वागविती । तेथें माझी मती कोणीकडे ॥ध्रु.॥
काय म्यां वाणावें तुझ्या थोरपणा । सहस्रवदना वर्णवेना ॥2॥
तुका ह्मणे आह्मी बाळ तूं माउली । कृपेची साउली करीं देवा ॥3॥

ENGLISH TRANSLATION

His greatness cannot be known; the Vedas have fallen silent before it. The mind and breath falter and grow lame.

The sun and moon carry His radiance; where then does my small intellect stand? How can I describe Your greatness when even the thousand-headed Shesha cannot express it? Says Tuka, I am a child and You are my Mother. Spread the shade of Your grace over me, O God.

IN PLAIN WORDS

His greatness cannot be known; the Vedas fall silent before it, where mind and breath go lame. The sun and moon only carry his light; what is my small wit beside that? How can I describe your greatness, when even thousand-mouthed Shesha cannot tell it? Tuka says: we are children and you are the Mother. Spread the shade of your grace over me, O God.

WHAT IT MEANS

Tukaram admits at the start that praise has a limit. He stacks up the greatest witnesses he knows, the Vedas, the mind and breath, the sun and moon, the thousand-mouthed serpent Shesha, and shows that all of them fall silent or come up short before God's greatness. The frame is the gap between an immeasurable God and a small human intellect that cannot hope to describe him. Rather than despair at that gap, the poem turns it into intimacy: if I cannot reach you with words, let me come as a child to a mother. The closing prayer changes the whole key, asking not for understanding but simply for the shade of grace, which a child receives without needing to comprehend it.

GATHA 4338 *The Saints*

The saints, grace through the dust of their feet

मराठी मूळ

संतचरणरज लागतां सहज । वासनेचें बीज जळोन जाय ॥1॥
मग रामनामीं उपजे आवडी । सुख घडोघडी वाढों लागे ॥ध्रु.॥
कंठीं प्रेम दाटे नयनीं नीर लोटे । हृदयीं प्रगटे रामरूप॥2॥
तुका ह्मणे साधन सुलभ गोमटें । परि उपतिष्ठे पूर्वपुण्यें ॥3॥

ENGLISH TRANSLATION

When the dust of the saints' feet touches one spontaneously, the very seed of desire is burned away. Then love for Rama's Name arises, and happiness grows moment by moment.

Emotion chokes the throat, tears stream from the eyes, and the form of Rama appears in the heart. Says Tuka, this path is simple and beautiful, but it comes only through the merit of past lives.

IN PLAIN WORDS

When the dust of the saints' feet touches you of its own accord, the very seed of desire burns away. Then love for Rama's Name is born, and happiness grows moment by moment. Love swells in the throat, tears stream from the eyes, the form of Rama appears in the heart. Tuka says: this path is easy and lovely, yet it comes only by the merit of past lives.

WHAT IT MEANS

Tukaram describes the chain of grace that begins with the saints. He says the touch of the dust of their feet, when it comes on its own, burns the very seed of craving, so the change does not start with effort but with contact. From that follows a sequence the plain layer simply reports: love for Rama's Name arises, joy grows, the throat chokes with feeling, tears come, and Rama's form shows itself in the heart. The frame he adds at the end holds two truths together without softening either: the path is easy and beautiful, and yet it is not had on demand. He says it ripens only through the merit of past lives, which is his way of marking such an encounter as grace, not as something one can simply seize.

GATHA 4339 *Devotion to Vitthal*

Devotion, hold me as your only one

मराठी मूळ

विधवेसि एक सुत । अहनिनशीं तेथें चित्त ॥1॥
तैसा तूं मज एकला । नको मोकलूं विठ्ठला ॥ध्रु.॥
सुपुत्रालागीं बाप । अवघे तेथें चि संकल्प ॥2॥
तुका ह्मणे चित्तीं । पतिव्रते जैसा पति॥3॥

ENGLISH TRANSLATION

A widow has but one son, and day and night her chitta is fixed on him. Just so, You are my only one; do not abandon me, O Vitthal.

As a father devotes all his hopes to a worthy son, so is my devotion to You. Says Tuka, as a faithful wife holds her husband in her chitta, so do I hold You.

IN PLAIN WORDS

A widow has one son, and day and night her chitta is fixed on him. So are you to me, my only one: do not let me go, O Vitthal. As a father puts all his hopes in a worthy son, so my whole intent rests there. Tuka says: as a faithful wife holds her husband in her chitta, so I hold you.

WHAT IT MEANS

Tukaram prays by piling up images of single-hearted attachment. He compares his hold on Vitthal to a widow with one son, a father pledged to a worthy child, and a faithful wife fixed on her husband, three bonds in which the whole heart is given to one and there is no second to fall back on. The frame the plain layer leaves unspoken is that each image is also a claim of dependence: the widow has no one else, so the loss would be total. That is why the refrain turns into a plea not to be let go. Tuka is asking God to honor the same exclusiveness he himself feels, to be to him what these undivided loves are to their object.

GATHA 4340 *Devotion to Vitthal*

Indignation, defending God's devotees

मराठी मूळ

ह्मणे विठ्ठल पाषाण । त्याच्या तोंडावरि वाहाण॥1॥
नको नको दर्शन त्याचें । गलितकुष्ट भरो वाचे ॥ध्रु.॥
शिाळग्रामासि ह्मणे धोंडा । कोड पडो त्याच्या तोंडा ॥2॥
भावी सद्गु मनुष्य । त्याचें खंडो का आयुष्य ॥3॥
हरिभक्ताच्या करी चेष्टा । त्याचे तोंडीं पडो विष्ठा ॥4॥
तुका ह्मणे किती ऐकों । कोठवरी मर्यादा राखों ॥5॥

ENGLISH TRANSLATION

He who calls Vitthal a mere stone deserves a shoe across his face. May I never see the face of such a person; may his mouth rot with leprosy.

He who calls the Shaligrama a rock, may sores cover his mouth. He who considers the true Guru a mere mortal, may his life be cut short.

He who mocks the devotees of Hari, may filth fall upon his tongue. Says Tuka, how much more can I hear? How long can I endure such insults to the Lord?.

IN PLAIN WORDS

Whoever calls Vitthal a mere stone, a shoe belongs across his face. I do not want the sight of such a one; let his mouth fill with rotting sores. Whoever calls the Shaligram a rock, let sores break out on his mouth. Whoever takes the true Guru for an ordinary man, let his life be cut short. Whoever mocks the devotees of Hari, let filth fall on his tongue. Tuka says: how much am I to hear? How long am I to keep my patience?

WHAT IT MEANS

This is one of Tukaram's fiercest poems, and it is the cry of a man whose limit has been reached by those who jeer at God, the sacred image, the Guru, and the devotees. The curses are violent on the surface, but the target is a pattern of speech: the habit of reducing the holy to dead stone and mocking those who love it. The honest way to read it is to feel the heat as the measure of his devotion rather than as a sentence on any soul; the final lines, asking how much he can bear and how long he can hold his patience, show a man at the edge, not a man dispensing judgments calmly. It is a warning against the contempt in oneself, the easy sneer that empties the sacred of meaning, more than a wish of harm on a neighbor. The stakes Tuka names are how much insult to the Lord a lover of God can stand to hear.

GATHA 4341 *The Power of the Name*

The Name, even gods envy human birth

मराठी मूळ

स्वगाअचे अमर इच्छताति देवा । मृत्युलोकीं व्हावा जन्म आह्मां ॥1॥
नारायणनामें होऊं जिवनमुक्त । किर्त्तनीं अनंत गाऊं गीती ॥ध्रु.॥
वैकुंठींचे जन सदा चिंतिताति । कइं येथें येती हरिचे दास ॥2॥
यमधर्म वाट पाहे निरंतर । जोडोनियां कर तिष्ठतसे ॥3॥
तुका ह्मणे पावावया पैल पार । नामंत्र सार भाविकासि॥4॥

ENGLISH TRANSLATION

The immortals of heaven desire, O God, to take birth in the mortal world. Through Narayana's Name we shall become liberated while alive, singing the songs of the Infinite in kirtan.

The beings of Vaikuntha constantly wonder when the servants of Hari will come among them. Yama himself waits ceaselessly, standing with folded hands.

Says Tuka, for crossing to the far shore, the mantra of the Name is the essence for the faithful.

IN PLAIN WORDS

The immortals of heaven long, O God, to be born in the mortal world. Through Narayana's Name we become liberated while still alive, and sing the songs of the Infinite in kirtan. The people of Vaikuntha keep wondering when the servants of Hari will come among them. Yama himself waits without end, standing with folded hands. Tuka says: to reach the far shore, the mantra of the Name is the essence for the faithful.

WHAT IT MEANS

Tukaram turns the usual ranking of worlds upside down. The immortals in heaven, who are supposed to be the lucky ones, actually long to be born here in the mortal world, because only here can one sing the Name and become liberated while still alive. The frame the plain layer holds back is why earth is the privileged place: the Name and kirtan are available to a living body, and through them one is freed now, not after death. He sharpens it with two images, the residents of Vaikuntha eagerly awaiting Hari's servants, and Yama, the lord of death, standing with folded hands before such a devotee instead of dragging him off. Tuka's closing line states the means simply: for the faithful, the mantra of the Name is the one essential thing that carries them across.

GATHA 4342 *The Nature of God*

Nondual vision, hold the feet

मराठी मूळ

व्यापक हा विश्वंभर । चराचर याचेनी ॥1॥
पंढरिराव विटेवरि । त्याचींच धरीं पाउलें ॥ध्रु.॥
अवघियांचा हा चि ठाव । देवोदेवीं सकळ ॥2॥
तुका ह्मणें न करीं सोस । भेदें दोष उफराटे॥3॥

ENGLISH TRANSLATION

The Lord pervades all; He sustains all that moves and is still. The Lord of Pandhari stands upon the brick; hold fast to His feet alone.

He is the refuge of all, present in every god and goddess. Says Tuka, do not exhaust yourself in vain; making distinctions only leads to error.

IN PLAIN WORDS

The Lord fills everything. He holds up all that moves and all that stays still. The Lord of Pandhari stands on the brick. Hold onto those feet alone. He is the one resting place of all. He is in every god and every goddess. Tuka says: do not wear yourself out. To see things as separate is the upside-down error.

WHAT IT MEANS

Tukaram begins from the widest claim and brings it down to one point. The Lord is not somewhere far off: he pervades all that moves and is still, and lives inside every god and goddess people run to. So there is no need to scatter your effort across many objects of worship. The single resting place of everything is standing right there on the brick at Pandhari; hold those feet alone. To treat things as separate, as if devotion must be spread among rival deities, is the error turned upside down.

GATHA 4343 *Ecstasy and Joy*

Ecstasy, the secret sweetness

मराठी मूळ

पसरोनि मुखें । कैसे धालों बा हारीखें ॥1॥
ब्रह्मादिका दुर्लभ वांटा । आह्मां फावला राणटां ॥ध्रु.॥
गोड लागे काय तरि। कृपावंत जाला हरि ॥2॥
उडती थेंबुटें । अमृताहुनि गोमटें ॥3॥
गोडाहुनि गोड । जिव्हा नाचे वाटे कोड ॥4॥
खुणावुनि तुका । दावी वर्म बोलों नका ॥5॥

ENGLISH TRANSLATION

With mouths wide open, how happily we are satisfied. What is rare even for Brahma and the gods has been freely granted to us, the simple folk.

Why does it taste so sweet? Because Hari has become gracious. The drops that splash are sweeter than nectar itself.

Sweeter than sweet, the tongue dances with delight. Says Tuka, making a sign: know the secret, but do not speak of it.

IN PLAIN WORDS

Our mouths are open wide. How happily we are filled. The share that is hard for Brahma and the gods to get has fallen freely to us, the simple ones. Why does it taste so sweet? Because Hari has turned gracious. Even the splashing drops are sweeter than nectar. Sweeter than sweet; the tongue dances with wonder. Tuka says, making a sign: know the secret, but do not speak it.

WHAT IT MEANS

Tukaram is describing the taste of grace and guarding it at the same time. What the highest gods can barely earn has been handed freely to ordinary people, and the only reason is that Hari chose to be kind. The poem keeps reaching for the flavor and failing to hold it: sweeter than nectar, sweeter than sweet, until the tongue itself dances. The last line turns to a gesture instead of words. Some things in this taste can be pointed to but not explained; Tuka signals to keep the secret rather than cheapen it by talking.

GATHA 4344 *Devotion to Vitthal*

Belonging, Pandhari as home

मराठी मूळ

आमुचि मिरास पंढरी । आमुचें घर भीमातिरीं ॥1॥
पांडुरंग आमुचा पिता । रकुमाबाई आमुचि माता ॥ध्रु.॥
भाव पुंडलीक मुनि । चंद्रभागा आमुची बहिणी ॥2॥
तुका जुन्हाट मिराशी । ठाव दिला पायांपाशीं ॥3॥

ENGLISH TRANSLATION

Pandhari is our ancestral estate. Our home is on the banks of the Bhima.

Panduranga is our father, and Rukmini is our mother. The sage Pundalik is our brother, and the Chandrabhaga is our sister.

Says Tuka, ours is an ancient inheritance; a place has been given at His feet.

IN PLAIN WORDS

Pandhari is the land we have inherited. Our house stands on the bank of the Bhima. Panduranga is our father. Rakhumai is our mother. The sage Pundalik is our brother. The Chandrabhaga is our sister. Tuka says: ours is an old inheritance. A place has been given at his feet.

WHAT IT MEANS

Tukaram claims the holy town not as a place he visits but as the family estate he was born into. He names each member of that household: Panduranga as father, Rakhumai as mother, the saint Pundalik as brother, the river Chandrabhaga as sister. By doing this he turns devotion into kinship; belonging at Pandhari is not earned by merit but received like a birthright. The closing line names the gift plainly: an ancient inheritance, and within it a place granted at the Lord's feet.

GATHA 4345 *Longing and Separation*

Longing, the cry against God's silence

मराठी मूळ

गंगा गेली सिंधुपाशीं । जरी तो ठाव नेदी तिशी॥1॥
तिणें जावें कवण्या ठाया । मज सांगा पंढरिराया ॥ध्रु.॥
जळ क्षोभलें जलचरां । माता बाळा नेदी थारा ॥2॥
तुका ह्मणे आलों शरण । देवा त्वां कां धरिलें मौन्य ॥3॥

ENGLISH TRANSLATION

If the Ganga goes to the ocean and the ocean refuses her a place, where shall she go? Tell me, O Lord of Pandhari. If the water turns hostile to the fish, if a mother denies shelter to her child, what then? Says Tuka, I have come seeking refuge. O God, why have You maintained this silence?

IN PLAIN WORDS

The Ganga goes down to the ocean. If the ocean will not give her a place, where is she to go? Tell me that, Lord of Pandhari. If the water turns against the fish that live in it, if a mother gives her child no shelter, then what? Tuka says: I have come to you for refuge. God, why have you kept silent?

WHAT IT MEANS

Tukaram presses his complaint as a string of impossible refusals. The river belongs in the ocean, the fish belong in the water, the child belongs with its mother; if even these last refuges turned someone away, there would be nowhere left to go. He sets himself in that place: he has come to the only one who could shelter him, and the Lord has answered with silence. The poem is not doubt so much as a wounded demand, holding God to the bond a refuge owes whoever runs to it.

GATHA 4346 *The Moral Ideal*

Integrity, inner and outer as one

मराठी मूळ

बैसो आतां मनीं । आले तैसें चि वदनीं ॥1॥
मग अवघें चि गोड । पुरे सकळ हि कोड ॥ध्रु.॥
बाहेरील भाव । तैसा अंतरीं हि वाव ॥2॥
तुका ह्मणे मणि । शोभा दाखवी कोंदणीं॥3॥

ENGLISH TRANSLATION

Let what is within settle in the mind; let it come out through the lips just as it is. Then everything becomes sweet, and all longing is fulfilled.

Let the outer feeling be the same as the inner space. Says Tuka, a gem reveals its beauty when set in the right mounting.

IN PLAIN WORDS

Let it settle in the mind now, and let it come to the lips exactly as it is. Then everything turns sweet, and every longing is satisfied. Let the feeling you show outside be the same as the space within. Tuka says: a gem shows its beauty when it is set in the right mounting.

WHAT IT MEANS

Tukaram is teaching that words are sweet only when they match the heart behind them. Let what truly rests in the mind be what comes out of the mouth, with nothing added or staged. When the inner and the outer agree, speech itself becomes sweet and the heart's longing is met. The closing image makes the standard concrete: a gem needs its proper setting to shine, and a feeling needs honest expression to show its real worth. The opposite, saying one thing while feeling another, is the flaw the poem warns against.

GATHA 4347 *Devotion to Vitthal*

Devotion, vigilant nearness

मराठी मूळ

वेठी ऐसा भाव । न करी अहाच उपाव ॥1॥
रूप डसवी न जिवा । अवघा ये च ठायीं हेवा ॥ध्रु.॥
कृपणाचेपरि । लेखा पळनिमिषेवरि ॥2॥
तुका ह्मणे आस । संनिध चि जगदीशा॥3॥

ENGLISH TRANSLATION

Do not approach devotion as forced labor; do not practice it merely as a calculated remedy. Let the divine form be fixed in the soul.

Let all desire be concentrated at this one place. Like a miser who counts every passing moment, so should one watch over one's devotion.

Says Tuka, longing for the Lord of the world, keep Him ever near.

IN PLAIN WORDS

Do not take to devotion as forced labor. Do not work it like a clever bargain. Let the form take root in your soul, and let every desire gather at this one place. Like a miser who counts each passing moment, watch over it that closely. Tuka says: keep your longing for the Lord of the world right beside you.

WHAT IT MEANS

Tukaram warns against two cheap ways of approaching God: dragging through devotion as though it were a chore, and treating it as a calculated trade for some return. Instead the Lord's form should sink into the soul until every other desire is drawn to that single point. He borrows the miser as a model, not for greed but for attentiveness: a miser guards each moment of his hoard, and devotion deserves that same unbroken watch. The aim is nearness, keeping the longing for God close at every instant rather than setting it aside.

GATHA 4348 *The Power of the Name*

The Name, the one assurance

मराठी मूळ

सर्वसुखा अधिकारी । मुखें उच्चारी हरिनाम ॥1॥
सर्वांगें तो सवौत्तम । मुखीं नाम हरीचें ॥ध्रु.॥
ऐशी उभारिली बाहे। वेदीं पाहें पुराणीं ॥2॥
तुका ह्मणे येथें कांही । संदेह नाहीं भरवसा॥3॥

ENGLISH TRANSLATION

He who utters Hari's Name with his mouth is entitled to all happiness. He who has Hari's Name on his lips is supreme among all.

The Vedas and Puranas raise their arms and declare this truth. Says Tuka, in this matter there is not the slightest doubt; you may be fully assured.

IN PLAIN WORDS

Whoever says Hari's Name with his mouth has a claim to every joy. With Hari's Name on his lips, he is best of all, through and through. The Vedas and the Puranas raise their arms and tell it so. Tuka says: in this there is no doubt at all. You can rest sure of it.

WHAT IT MEANS

Tukaram makes the spoken Name the whole qualification for blessedness. The one who utters Hari's Name is entitled to all happiness and counts as supreme, no other credential required. He calls the Vedas and Puranas as witnesses, picturing them raising their arms to proclaim the same thing. The closing line removes any hedging: there is no doubt here, and the listener can rest fully assured. The teaching levels the field, since the Name is open to anyone who will speak it.

GATHA 4349 *Krishna Leela*

Krishna, the formless takes form

मराठी मूळ

जो का निर्गुण निराकार । तेथें धरियेले अवतार॥1॥
निर्गुण होता तो सगुणासि आला । भक्तिसाटीं प्रगटला ॥ध्रु.॥
जो का त्रिभुवनचाळक । तो हा नंदाचा बाळक ॥2॥
सोडविलें वसुदेवदेवकीसि । अवतार धरिला तिचे कुशी ॥3॥
मारियेला कंसराणा । राज्यीं स्थापिलें उग्रसेना ॥4॥
तुका ह्मणे देवादिदेव । तो हा उभा पंढरिराव ॥5॥

ENGLISH TRANSLATION

He who is formless and without qualities took on an incarnation. The One without attributes came into the world of form, manifesting for the sake of His devotees.

He who governs all three worlds became Nanda's little child. He freed Vasudeva and Devaki, taking birth from her womb.

He slew the tyrant Kamsa and established Ugrasena on the throne. Says Tuka, this God of gods stands here in Pandhari.

IN PLAIN WORDS

The one who has no qualities and no form took on a body here. The one beyond attributes came into form. For his devotees he appeared. The one who governs all three worlds became the little child of Nanda. He set Vasudeva and Devaki free, taking birth from her womb. He killed the tyrant king Kamsa and set Ugrasena on the throne. Tuka says: this God of gods is the one who stands here in Pandhari.

WHAT IT MEANS

Tukaram tells the descent of the formless into form and then names where it ends. The one without qualities or shape, the ruler of all three worlds, became Nanda's small child for the sake of his devotees. The poem runs through the story: birth from Devaki's womb, the release of his imprisoned parents, the killing of the tyrant Kamsa, the restoring of Ugrasena to the throne. Then it lands the claim that matters for the worshipper: that same God of gods is the figure standing on the brick at Pandhari. The far-off absolute and the near, visible Lord are one.

GATHA 4350 *The Power of the Name*

The Name, the treasure that never runs out

मराठी मूळ

जुनाट हें धन अंत नाहीं पार । खात आले फार सरलें नाहीं ॥1॥
नारद हा मुनि शुक सनकादिक । उरलें आमुप तुह्मां आह्मां ॥ध्रु.॥
येथूनियां धना खाती बहु जन । वाल गुंज उणें जालें नाहीं ॥2॥

ENGLISH TRANSLATION

This is an ancient treasure without end or limit. So many have partaken of it, yet it has never been exhausted.

The sage Narada, Shuka, and the Sanakadiks have all drawn from it. What remains is enough for you and for us.

Says Tuka, though countless people feed from this treasure, not even a grain has diminished.

IN PLAIN WORDS

This is an old treasure with no end and no edge. Many have fed on it for a long time, and it has not run out. The sage Narada, Shuka, the Sanaka brothers, all took from it, and there is still plenty left for you and for us. Many people feed from this treasure, yet not a grain of it has grown less.

WHAT IT MEANS

Tukaram pictures the Name, the wealth of God, as a treasure that cannot be spent. It is ancient and without limit; ages of people have drawn on it and it has never been depleted. He names great seekers, Narada, Shuka, the sons of Brahma, who all fed from it, and notes that the supply for ordinary people like us is undiminished. The point is reassurance: no matter how many partake, this riches loses nothing, so no one need fear arriving too late or finding the store empty.

GATHA 4351 *Social Criticism*

Social criticism, the proud man's rot

मराठी मूळ

कोडियाचें गोरेपण । तैसें अहंकारीज्ञान ॥1॥
त्यासि अंतरीं रिझे कोण । जवळी जातां चिळसवाण ॥ध्रु.॥
प्रेतदेह गौरविलें। तैसें विटंबवाणें जालें ॥2॥
तुका ह्मणे खाणें विष्ठा । तैशा देहबुद्धचेष्टा॥3॥
पाया जाला नारू । तेथें बांधला कापूरु ।

ENGLISH TRANSLATION

The fairness of a leper is only skin-deep; just so is the knowledge of the egotist. Who in their chitta is pleased with him? Coming close, one feels only revulsion.

Adorning a corpse does not lend it dignity; it only becomes more grotesque. Says Tuka, eating filth is what the body-bound intellect amounts to.

IN PLAIN WORDS

A leper's fair skin is only on the surface. The knowledge of a proud man is just like that. Who is pleased with him at heart? Go near him and you feel only disgust. Dress up a corpse and it gains no dignity; it only grows more grotesque. Tuka says: the schemes of a body-bound mind are like eating filth. A sore opens on the foot, and there they bind camphor over it.

WHAT IT MEANS

Tukaram attacks the hollowness of learning carried by an egotist. Knowledge worn for show is like the fair skin of a diseased man: pleasant only at first glance, repellent once you come close. Decorating it is as futile as dressing a corpse, which only makes the ruin more obvious. The harshness aims at the pattern, not at any person's worth: when the mind is bound to the body and to pride, even its cleverness is foul, like binding fragrant camphor over a festering sore. The poem asks the listener to check whether their own learning serves truth or only feeds the ego.

GATHA 4352 *Worldly Metaphors*

Social criticism, caste as self-degradation

मराठी मूळ

तेथें बिबव्याचें काम । अधमासि तों अधम ॥1॥
रुसला गुलाम । धणी करीतो सलाम ।
तेथें चाकराचें काम । अधमासि तों अधम ॥ध्रु.॥
रुसली घरची दासी । धणी समजावी तियेसि ।
तेथें बटकीचें काम। अधमासि तों अधम ॥2॥
देव्हा†यावरि विंचू आला । देवपूजा नावडे त्याला ।
तेथें पैजारेचें काम । अधमासि तों अधम ॥3॥
तुका ह्मणे जाती । जातीसाटीं खाती माती ॥4॥

ENGLISH TRANSLATION

Where a shoe is the remedy, one worse than the lowest is at work. When a slave sulks, the master bows to him; there, a servant's work is needed.

When the household maid is offended, the master must console her; there, a handmaid's work is needed. When a scorpion climbs onto the altar, the worship of God becomes impossible; there, a sandal is what is needed.

Says Tuka, those who cling to caste end up eating dirt for the sake.

IN PLAIN WORDS

Where a beating is the cure, the lowest gets something lower still. When a slave sulks, the master bows to him; there a servant's handling is what is needed. When the house maid takes offense, the master must coax her; there a handmaid's handling is what is needed. When a scorpion climbs onto the shrine, worship cannot go on; there a sandal is what is needed. Tuka says: those who live for caste end up eating dirt for the sake of it.

WHAT IT MEANS

Tukaram lines up cases where the right response is plain force or correction, not flattery. A sulking slave or an offended maid may have to be coaxed by a soft master, but a scorpion on the altar gets the sandal, because it only blocks the worship. He is naming people who, out of pride, insist on being handled gently when what they truly need is to be put in their place. The closing turns the blade on caste-pride itself: those who cling to caste and live by its rankings end up degraded, eating dirt for the sake of a thing that lifts no one. The poem invites self-examination about the pride one defends as honor.

GATHA 4353 *The Power of the Name*

The Name, the final weapon

मराठी मूळ

ब्राह्मणा न कळे आपुलें तें वर्म । गंवसे परब्रह्म नामें एका ॥1॥
लहानथोरासि करितों प्रार्थना । दृढ नारायणा मनीं धरा॥ध्रु.॥
सर्वांप्रति माझी हे चि असे विनंती । आठवा श्रीपती मनामाजी ॥2॥
केशव नारायण करितां आचमन । ते चि संध्या स्नान कर्म क्रिया ॥3॥
नामें करा नित्य भजन भोजन । ब्रह्मकर्म ध्यान याचे पायीं ॥4॥
तुका ह्मणे हें चि निर्वाणींचें शस्त्र । ह्मणोनि सर्वत्र स्मरा वेगीं ॥5॥

ENGLISH TRANSLATION

The brahmin does not know his own true essence. The supreme Brahman is found through the Name alone.

I entreat all, young and old: hold Narayana firmly in your minds. This is my humble prayer to everyone: remember Shripati in the depths of your mind.

Uttering 'Keshava, Narayana' while performing the daily rituals, that itself becomes the evening prayer, the bathing, and every observance. Let the Name be your daily worship, your sustenance, your meditation at His feet.

Says Tuka, this is the ultimate weapon; therefore, remember it everywhere without delay.

IN PLAIN WORDS

The brahmin does not know his own secret. The supreme Brahman is found through the one Name. I pray to small and great alike: hold Narayana firmly in your mind. This is my one request to all of you: remember Shripati within your mind. Say Keshava, Narayana while you sip the water, and that itself is your evening prayer, your bath, your every rite. Make the Name your daily worship and your daily food, and let your sacred duty and your meditation be at his feet. Tuka says: this is the weapon for the last hour. So remember it everywhere, and quickly.

WHAT IT MEANS

Tukaram tells even the learned brahmin that the essence he searches for in ritual is reached only through the Name. He pleads with everyone, high and low, to hold Narayana fast in the mind. Then he folds all the prescribed observances into the Name: utter Keshava and Narayana, and that single act stands in for the twilight prayer, the ritual bath, and every duty, becoming worship, food, and meditation at once. He calls the Name the weapon for the moment of death, the one thing that holds when nothing else can. The closing urgency, remember it everywhere and without delay, makes the practice immediate rather than something saved for later.

GATHA 4354 *Appeals and Exhortations*

Exhortation, the body's one use

मराठी मूळ

नरदेह वांयां जाय । सेवीं सद्गूचे पाय ॥1॥
सांडोनियां अहंभाव । धरीं भक्ती पूजीं देव ॥ध्रु.॥
थोराचिये वाटे। जातां भवशोक आटे ॥2॥
प्रल्हादातें तारी । तुका ह्मणे तो कंठीं धरीं ॥3॥

ENGLISH TRANSLATION

This human body will go to waste without serving the Sadguru's feet. Abandon the ego and worship God with devotion.

Walking the path of the great ones, the sorrow of worldly existence is consumed. Says Tuka, He who saved Prahlad, hold Him close to your chitta.

IN PLAIN WORDS

This human body goes to waste if you do not serve the Sadguru's feet. Let go of the ego. Hold to devotion and worship God. Walk the path of the great ones, and the sorrow of this world burns away. He saved Prahlad. Tuka says: hold that One close in your heart.

WHAT IT MEANS

Tukaram tells you what a human birth is for and what wastes it. The body is not an end in itself; if it never bends to serve the teacher's feet, it is thrown away. The way through is plain: drop the ego, worship God with devotion, and follow the road the great souls already walked, for on that road the grief of worldly existence is consumed. He grounds the promise in fact, the same Lord who rescued the child Prahlad, and tells you to keep that Lord pressed close in your heart.

GATHA 4355 *Worldly Life*

Worldly life, character and destiny

मराठी मूळ

संचित तैशी बुद्धि उपजे मनामधीं । सांगितलें सिद्ध नव जाय ॥1॥
ज्याचा जैसा ठेवा तो त्यापाशीं धांवे । न लगती करावे उपदेश ॥2॥
घेऊन उठती आपुलाले गुण । भविष्याप्रमाणें तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

As is one's accumulated karma, so does the intellect arise in the mind. What has been foretold cannot be undone by advice.

Whatever treasure lies within a person, it runs toward him on its own; no teaching is needed. Says Tuka, people rise carrying their own inherent qualities, according to their destiny.

IN PLAIN WORDS

As your accumulated karma is, so the intellect rises in your mind. What is already written cannot be undone by advice. Whatever treasure lies inside a person runs toward him on its own; no teaching is needed for it. People stand up carrying their own inborn qualities. Tuka says: it goes according to what is to come.

WHAT IT MEANS

Tukaram is naming how stubbornly a person's nature follows them. The mind you think with is shaped by the karma you have stored, so the kind of intellect that arises is already set, and counsel from outside cannot reverse what is fixed. He pushes the point further: whatever a person carries within, good or bad, comes to them by itself, without anyone needing to teach it. Each one rises into life bearing their own inherent traits, unfolding as destiny requires. It is a sober look at how character runs ahead of advice.

GATHA 4356 *Longing and Separation*

Longing, the exiled fawn

मराठी मूळ

कुरंगीपाडस चुकलेसे वनीं । फुटे दुःखेंकरोनि हृदय त्याचें ॥1॥
तैसा परदेशी जालों तुजविण । नको हो निर्वाण पाहूं माझें ॥ध्रु.॥
अपराध्याच्या कोटि घालीं सर्व पोटीं । नको या शेवटीं उपेक्षूं गा ॥2॥
तुका ह्मणे असों द्यावी माझी चिंता । कृपाळु अनंता पांडुरंगा ॥3॥

ENGLISH TRANSLATION

Like a fawn separated from its mother in the forest, my heart breaks with anguish. Just so have I become an exile without You.

Do not look on at my final destruction, O Lord. Forgive millions of offenses; put them all into Your belly.

Do not forsake me at this end. Says Tuka, let my worry remain with You, O merciful Ananta, O Panduranga.

IN PLAIN WORDS

Like a fawn that has lost its mother in the forest, its heart breaking with grief, so I have become an exile without You. Do not stand and watch my final ruin. I have committed millions of offenses; take them all into Your belly. Do not forsake me at this end. Tuka says: let my care be Yours to carry, O merciful Ananta, O Panduranga.

WHAT IT MEANS

Tukaram cries out from the pain of feeling cut off from God. He compares himself to a fawn that has lost its mother in the forest, its heart splitting with anguish, and says that without the Lord he is exactly that lost and that homeless. He begs God not to be a bystander to his destruction, and asks Him to swallow up the millions of wrongs he has done, to take them inside and make them disappear. The final plea is total surrender: do not abandon me now, and let my worry no longer be mine but Yours, merciful Ananta, Panduranga.

GATHA 4357 *Devotion to Vitthal*

Devotion, the free gift at Pandhari

मराठी मूळ

धन्य जालों हो संसारीं । आह्मी देखिली पंढरी ॥1॥
चंद्रभागे करुं स्नान । पुंडलीकाचें दर्शन ॥ध्रु.॥
करुं क्षेत्रप्रदिक्षणा। भेटूं सत या सज्जनां ॥2॥
उभे राहूं गरुडपारीं । डोळेंभरुनी पाहों हरी ॥3॥
तुका ह्मणे वाळवंटीं । महालाभ फुकासाटीं ॥4॥

ENGLISH TRANSLATION

Blessed am I in this world, for I have seen Pandhari. Let us bathe in the Chandrabhaga and take darshan of Pundalik.

Let us circumambulate the holy place and meet the true saints. Let us stand at the Garuda pillar and gaze upon Hari to our full satisfaction.

Says Tuka, in the sand-bed of Pandhari, the greatest gain comes freely.

IN PLAIN WORDS

Blessed am I in this world, for I have seen Pandhari. Let us bathe in the Chandrabhaga and take darshan of Pundalik. Let us walk around the holy place and meet the true saints. Let us stand at the Garuda pillar and look at Hari until our eyes are full. Tuka says: on the sand-bed of Pandhari the great gain costs nothing.

WHAT IT MEANS

Tukaram is overflowing at the pilgrimage town and counting its blessings one by one. To have simply seen Pandhari makes a life worthwhile, and he calls others to share the round of it: bathe in the river Chandrabhaga, take darshan of Pundalik, circle the holy ground, and meet the saints gathered there. The heart of the visit is to stand at the Garuda pillar and gaze at Hari until the eyes are satisfied. He ends with the wonder of it: the highest gain a soul can win is handed out free on the sand of Pandhari, with no price asked.

GATHA 4358 *Devotion to Vitthal*

Devotion, the pilgrim bound for Vaikuntha

मराठी मूळ

पंढरीचा वारकरी । खेपा वैकुंठबंदरीं ॥1॥
तया नाहीं आणखी पेणें । सदा वैकुंठीं राहाणें ॥ध्रु.॥
आला गेला केल्या यात्रा । उद्धरिलें कुळा सर्वत्रा ॥2॥
तुका ह्मणे नाहीं । यासि संदेह कल्पांतीं ही ॥3॥

ENGLISH TRANSLATION

The pilgrim of Pandhari makes his journeys to the port of Vaikuntha. He needs no other destination; his dwelling is forever in Vaikuntha.

By coming and going on pilgrimage, he has delivered his entire lineage. Says Tuka, there is not the slightest doubt about this, even at the end of time.

IN PLAIN WORDS

The pilgrim of Pandhari makes his trips to the port of Vaikuntha. He needs no other destination; he dwells in Vaikuntha forever. By coming and going on pilgrimage, he has saved his whole lineage. Tuka says: there is not the slightest doubt about this, even at the end of time.

WHAT IT MEANS

Tukaram makes the Pandhari pilgrim's repeated journey mean something far larger than a road trip. Each visit, he says, is really a voyage to the harbor of Vaikuntha, God's own abode, so the pilgrim has no other goal and already lives there always. The merit does not stop at the pilgrim: by his comings and goings he lifts up his entire family line. Tukaram seals it with full certainty, saying there is no doubt in this at all, not even when the ages dissolve at the end of time.

GATHA 4359 *Krishna Leela*

Krishna, the cowherd dawn

मराठी मूळ

सोडियेल्या गाई नवलक्ष गोपाळीं । सवें वनमाळी चालियेला ॥1॥
सुदीन समय भाग्याचा उदय । चारावया गाई वनामाजी ॥ध्रु.॥
गाईगोपाळांच्या संगें चाली हरि । क्रीडा नानापरि खेळताति ॥2 ॥
काठी कांबळीया मोहरीया पोंवा । सिदोरी गांजिवा खांद्यावरि ॥3॥
गोधनें संवगडे खेळे नानापरी । आले भीमातीरीं वेणुनादा ॥4॥
तेथें उभा ठेला गोपाळांसहित । सिदोरिया सोडीत बैसे तेथें ॥5॥
तुका ह्मणे ज्यांनीं आणिल्या भाकरी । नेऊनियां हरीपुढें देती ॥6॥

ENGLISH TRANSLATION

The nine hundred thousand cowherds released their cows, and the Lord Vanamali walked along with them. It was the blessed dawn of good fortune, going to graze the cows in the forest.

Hari walked with the cows and cowherds, playing games of every kind. Staffs, blankets, nose-rings, scarves, and lunch bundles and quivers slung over their shoulders.

The cattle and friends played in every way, coming to the banks of the Bhima, drawn by the sound of the flute. There He stood with the cowherds.

They untied their bundles and sat down together. Says Tuka, those who had brought their bread offerings placed them before Hari.

IN PLAIN WORDS

The cowherds let loose nine hundred thousand cows, and Vanamali walked along with them. It was a blessed dawn, a rising of good fortune, going out to graze the cows in the forest. Hari walked among the cows and cowherds, playing games of every kind. Staffs, blankets, nose-flutes, panpipes, lunch bundles and pouches were slung over their shoulders. The cattle and the friends played in every way, and they came to the bank of the Bhima, drawn by the sound of the flute. There He stood with the cowherds. They untied their bundles and sat down. Tuka says: those who had brought their bread carried it forward and laid it before Hari.

WHAT IT MEANS

Tukaram is painting the simple morning when Krishna goes out herding with the cowherd boys. A vast number of cows are turned loose and Vanamali walks among them; the poet calls the hour itself blessed, a sunrise of good fortune, just because the Lord is going to the forest. He fills in the homely detail: the boys carry their staffs and blankets, their nose-flutes and panpipes, their lunch bundles over their shoulders, romping with the cattle until the flute draws them to the river Bhima. The scene closes in tender reverence: they sit, open their food, and the ones who brought bread bring it first to Hari, the meal turned into an offering.

GATHA 4360 *Krishna Leela*

Krishna, the meal that astonishes heaven

मराठी मूळ

ज्यां जैसी आवडी त्यां तैसा विभाग । देत पांडुरंग तृप्त जाली ॥1॥
मुखींचें उच्छिष्ट हिरोनियां खात । विस्मित विधाता देखोनियां ॥ध्रु.॥
दिलें जें गोपाळां तें नाहीं कोणासि । विस्मित मानसीं सुरवर ॥2॥
देव ऋषि मुनि सिद्ध हे चारण । शिव मरुद्गण चंद्र सूर्य ॥3॥
तुका ह्मणे आले सकळ हि सुरवर । आनंदें निर्भर पाहावया ॥4॥

ENGLISH TRANSLATION

To each according to their desire, Panduranga distributed portions, and all were satisfied. He snatched morsels from their mouths and ate them, astonishing even the Creator who watched.

What He gave the cowherds is available to no one else; the gods themselves were amazed in mind. Gods, sages, munis, siddhas, celestials, Shiva, the Maruts, the sun and moon, all came, filled with bliss, just to watch.

Says Tuka, all the divine hosts arrived, overflowing with joy, to behold this sight.

IN PLAIN WORDS

To each as he liked, Panduranga handed out portions, and everyone was satisfied. He snatched the half-eaten morsels from their mouths and ate them, and the Creator was amazed to see it. What He gave the cowherds is given to no one else; the gods were astonished in their hearts. Gods, sages, munis, siddhas, celestial singers, Shiva, the Maruts, the moon and the sun, all came, full of bliss, just to watch. Tuka says: every one of the divine hosts arrived, brimming with joy, to behold it.

WHAT IT MEANS

Tukaram is marveling at how God shares food with His cowherd friends. Panduranga gives each boy the portion he wants and even eats the leftover, spit-touched morsels straight from their mouths, an intimacy so far beyond ceremony that the Creator Himself is stunned to watch. The point is that this nearness, this eating from the cowherds' hands, is granted to no one else, and the whole of heaven knows it. So gods, sages, siddhas, Shiva, the wind-gods, the sun and moon all gather, not to be served, but simply to witness a love that the highest beings can only stand and admire.

GATHA 4361 *Krishna Leela*

Krishna, the gods begging the leftovers

मराठी मूळ

आले सुरवर नानापक्षी जाले । सकळ अवतरले श्वापदवेषें ॥1॥
श्वानखररूपी होऊनियां आले । उच्छिष्ट कवळ वेचिताति ॥ध्रु.॥
होऊनियां दीन हात पसरिती । मागोनियां घेती उष्टावळी ॥2॥
अभिमान आड घालोनि बाहेरि । तयां ह्मणे घ्या रे धणी ॥3॥
तुका ह्मणे धणी लाधली अपार । तया सुखा पार काय सांगों ॥4॥

ENGLISH TRANSLATION

The gods came disguised as birds of many kinds, some incarnating as wild beasts. Taking the forms of dogs and donkeys, they arrived to gather the leftover morsels.

Becoming humble beggars, they stretched out their hands, asking for the leavings of the meal. Casting aside their pride, they stood outside, and He called out, 'Take your fill!' Says Tuka, they received an abundance beyond measure. How can one describe the extent of that joy?.

IN PLAIN WORDS

The gods came as birds of many kinds, and some came down in the shapes of wild beasts. Taking the forms of dogs and donkeys, they came to pick up the leftover morsels. Becoming lowly beggars, they stretched out their hands and asked for the leavings of the meal. Setting their pride aside, they stood outside, and He called to them, take your fill. Tuka says: they received an abundance beyond measure. How can I tell the limit of that joy?

WHAT IT MEANS

Tukaram drives home what the gods will lower themselves to do for a taste of Krishna's grace. They cannot share the cowherds' meal as themselves, so they slip in disguised as birds, as beasts, even as dogs and donkeys, just to scavenge the scraps left from the boys' plates. They make themselves into beggars with outstretched hands and lay down the pride that is the very mark of a god, standing humbly outside until the Lord calls, take your fill. The reversal is the teaching: heaven's mighty ones gladly trade rank for leftovers, and what they then receive is a joy so vast the poet says he cannot measure it.

GATHA 4362 *Krishna Leela*

Krishna, the cowherds at rough play

मराठी मूळ

एकमेकीं घेती थडका । पाडी धडका देऊनि ॥1॥
एकमेका पाठीवरि । बैसोनि करिती ढवाळी ॥ध्रु.॥
हाता हात हाणे लाही । पळतां घाई चुकविती ॥2॥
तुका ह्मणे लपणी चपणी । एका हाणी पाठीवरी ॥3॥

ENGLISH TRANSLATION

They bump into one another, pushing and jostling each other. They ride on each other's backs, tussling and roughhousing.

They slap hands, playing tag, dodging blows while running. Says Tuka, they play hide and seek, one of them slapping another on the back.

IN PLAIN WORDS

They bump into one another, knocking each other down with the blow. They climb on each other's backs and wrestle and tussle. Hand smacks hand in a game of tag, and they dodge the blows as they run. Tuka says: they play hide and seek, one of them slapping another on the back.

WHAT IT MEANS

Tukaram lingers on the plain rough-and-tumble of Krishna and the cowherd boys at play. They shove and bump and topple each other, ride piggyback, and wrestle in the dirt like any band of children. There is hand-slapping tag, dodging as they sprint, and hide and seek with a smack on the back when someone is caught. The poet records it without a lesson tacked on, and the wonder is exactly that: God in the thick of ordinary boyish games, fully one of the gang.

GATHA 4363 *Krishna Leela*

Krishna, calling the cows home

मराठी मूळ

चला वळूं गाई । दूर अंतरल्या भाई ॥1॥
खेळ खेळतां जाला शीण । कोण करी वणवण ॥ध्रु.॥
गाई हकारी कान्हया । ह्मणोनि लागती ते पायां ॥2॥
तुका ह्मणे द्यावें । नाम संकीर्तन बरवें ॥3॥

ENGLISH TRANSLATION

Come, let us round up the cows; they have wandered far away, brothers. Playing all these games has been tiring; who wants to keep searching? Krishna calls the cows, and they come to His feet.

Says Tuka, offer the Lord the beautiful gift of singing the Name in kirtan.

IN PLAIN WORDS

Come, brothers, let us round up the cows; they have strayed far off. All this playing has worn us out; who wants to go wandering after them? Krishna calls the cows, and they come to His feet. Tuka says: offer the Lord the good gift of singing His Name in kirtan.

WHAT IT MEANS

Tukaram closes the herding day with the boys tired and the cows scattered. They are spent from their games and reluctant to tramp around searching, so the work falls to Krishna, who simply calls and the cows come straight to His feet, the herd answering its master with no chase needed. On that small picture the poet turns to us with the one thing he always wants offered: the way to come to the Lord's feet ourselves is to give Him the beautiful gift of singing His Name in kirtan.

GATHA 4364 *Devotion to Vitthal*

Devotion, the Name over the world

मराठी मूळ

नाहीं संसाराची चाड । गाऊं हरिचें नाम गोड ॥1॥
हो का प्राणाचा ही घात । परि हा न सोडीं अनंत ॥ध्रु.॥
जन्मोजन्मीं हा चि धंदा । संतसंग राहो सदा ॥2॥
तुका ह्मणे भाव । तो हा जाणा पंढरिराव ॥3॥

ENGLISH TRANSLATION

I have no desire for worldly life; let me sing the sweet Name of Hari. Even if it costs my very life, I will not let go of this Infinite One.

Birth after birth, let this be my occupation: may the company of saints remain with me always. Says Tuka, this devotion, know it well, is the Lord of Pandhari Himself.

IN PLAIN WORDS

I have no appetite for worldly life; let me sing the sweet Name of Hari. Even if it costs my very life, I will not let go of this Infinite One. Birth after birth let this be my one trade; let the company of saints stay with me always. Tuka says: know that this devotion itself is the Lord of Pandhari.

WHAT IT MEANS

Tukaram weighs worldly life against the Name and chooses the Name without hesitation. He has no hunger left for the world and wants only to sing the sweet Name of Hari, and he swears he will not release this Infinite One even if holding on costs him his life. His prayer reaches past this birth: let singing the Name be his occupation through every lifetime, and let the company of saints never leave him. The closing line lands the claim, that this very devotion is not a means to reach God but is itself the Lord of Pandhari, Vitthal present in the loving.

GATHA 4365 *Appeals and Exhortations*

Exhortation, a corpse in ornaments

मराठी मूळ

हरीविण जिणें व्यर्थ चि संसारीं । प्रेत अळंकारीं मिरवत ॥1॥
देवाविण शब्द व्यर्थ चि कारण । भांड रंजवण सभेसि गा ॥ध्रु.॥
आचार करणें देवाविण जो गा । सर्पाचिया अंगा मृदुपण ॥2॥
तुका ह्मणे काय बहु बोलों फार । भक्तीविण नर अभाग्य कीं ॥3॥

ENGLISH TRANSLATION

Life without Hari is worthless in this world, like a corpse adorned with ornaments being paraded about. Words spoken without reference to God are futile, like a jester entertaining a crowd.

Performing rituals without devotion to God is like the smoothness of a serpent's skin. Says Tuka, what more need I say? Without devotion, a human being is truly unfortunate.

IN PLAIN WORDS

Life without Hari is worthless in this world, a corpse paraded about in ornaments. A word that does not point to God is wasted breath, a jester amusing the crowd. Doing your rituals without God is like the smoothness of a snake's skin. Tuka says: what more should I say? Without devotion a person is wretched.

WHAT IT MEANS

Tukaram strips the shine off a religious life that has no real love of God in it. A lifetime without Hari, however decorated, is a dead body dressed up and carried in procession; words that never point to God are empty noise, like a clown working a crowd for a laugh. Even careful ritual, done without devotion, he likens to the smooth skin of a snake, sleek on the surface and poison underneath. The warning is turned at the pattern, not at any one person: pile up observance all you like, but without bhakti the human being is left genuinely poor, and Tukaram says there is nothing more to add.

GATHA 4366 *Autobiography*

Self-knowledge over learning

मराठी मूळ

जालासि पंडित पुराण सांगसी । परि तूं नेणसी मीं हें कोण ॥1॥
गाढवभरी पोथ्या उलथिशी पानें । परि गुरुगम्यखुणे नेणशी बापा ॥2॥
तुका कुणबियाचा नेणे शास्त्रमत । एक पंढरीनाथ विसंबेना ॥3॥

ENGLISH TRANSLATION

You have become a scholar and expound the Puranas, yet you do not know 'Who am I?' You load books on a donkey and turn the pages, but you do not know the Guru's secret, dear one. Says Tuka, I am a farmer's son and know nothing of scriptural learning, yet I never part from the Lord of Pandhari.

IN PLAIN WORDS

You have become a scholar. You expound the Puranas. But you do not know who I am. You pile books on a donkey and turn the pages, dear one, but you do not know the Guru's secret sign. Tuka says: I am a farmer's son. I know nothing of the doctrines of the scriptures. Yet I never let go of Panduranga, the Lord of Pandhari, for a moment.

WHAT IT MEANS

Tukaram sets two kinds of knowing against each other and chooses the smaller-looking one. The learned man can recite the Puranas, yet he has missed the one question they exist for: who is the self that knows. Stacking books on a donkey is the image he gives for learning carried but not lived; the beast bears the weight and understands none of it. Against that he places his own poverty of learning, a farmer's son with no scriptural standing, and one thing he does have: he never parts from the Lord of Pandhari. The poem's point is that the Guru's secret is held in the heart, not on the page.

GATHA 4367 *The Necessity of Experience*

Satire, knowledge sold for the belly

मराठी मूळ

स्वप्नींच्या व्यवहारा काळांतर लेखा । जागृतीसि रुका गांठ नाहीं ॥1॥
तेवीं शब्दज्ञानें करिती चावटी । ज्ञान पोटासाटीं विकों नये ॥ध्रु.॥
बोलाची च कढी बोलाचा ची भात । जेवूनियां तृप्त कोण जाला ॥2॥
कागदीं लिहिली नांवाची साकर। चाटितां मधुर केवीं लागे ॥3॥
तुका ह्मणे जळो जळो त्याचें ज्ञान। यमपुरी कोण दंड साहे ॥4॥

ENGLISH TRANSLATION

One who does business in a dream reckons up great accounts, but upon waking has not a single coin in hand. Just so, those who boast through mere verbal knowledge are peddling wisdom for their belly's sake; true knowledge should not be sold.

A curry made of words, rice made of words: who has ever been satisfied by eating that meal? If you write the word 'sugar' on paper and lick it, how can it taste sweet? Says Tuka, burn, burn such knowledge. Who can endure the punishment in the city of Yama?.

IN PLAIN WORDS

A man does business in a dream and reckons up huge accounts. He wakes, and there is not one coin in his hand. So it is with those who chatter from mere word-knowledge. Knowledge should not be sold for the belly's sake. Curry made of words, rice made of words: who was ever filled by eating that meal? Write the word sugar on paper and lick it. How can it taste sweet? Tuka says: burn, burn such knowledge. Who can bear the punishment in the city of Yama?

WHAT IT MEANS

Tukaram attacks the trade in spiritual talk that has no living taste behind it. The dream-merchant is his picture of it: vast accounts that vanish the moment you wake, because nothing real ever changed hands. Words about food do not feed you, and the word sugar licked off paper stays bitter; knowledge recited but not realized is exactly that empty. The sharp turn is that he says such selling of wisdom for one's belly is not merely useless but dangerous, drawing punishment in Yama's city. The examination he presses is on the pattern of trading in borrowed words, not on any one teacher; the test is whether your knowing has ever actually nourished you.

GATHA 4368 *Sacred Stories*

Pandharpur, Pundalik's power

मराठी मूळ

भूत नावरे कोणासी । पुंडलीकें खिळलें त्यासी॥1॥
समचरण असे विटे । कटिकर उभें नीट ॥ध्रु.॥
वाळुवंटीं नाचती संत । प्रेमामृतें डुल्लत ॥2॥
तुका ह्मणे पुंडलीका । भक्तिबळें तूं चि निका ॥3॥

ENGLISH TRANSLATION

This spirit could not be controlled by anyone, yet Pundalik nailed Him to that spot. With even feet on the brick He stands, hands on hips, perfectly still.

In the sand-bed the saints dance, swaying in the nectar of divine love. Says Tuka, O Pundalik, by the power of your devotion, you alone are truly great.

IN PLAIN WORDS

This spirit could be controlled by no one. Pundalik nailed Him to that spot. He stands with even feet on the brick, hands on His hips, perfectly still. On the sand by the river the saints dance, swaying in the nectar of love. Tuka says: O Pundalik, by the strength of your devotion, you alone are truly great.

WHAT IT MEANS

The poem celebrates how love held God still. The wild, ungraspable spirit that no one could master was fixed in place at Pandharpur, and Tukaram credits the devotee Pundalik for it: love, not force, pinned the unpinnable. So Vitthal stands waiting on the brick, hands on hips, while the saints dance on the riverbank drunk on the sweetness of that love. The closing turn gives the glory not to the God who stands but to the devotee whose longing made Him stand, naming devotion itself as the greatness worth praising.

GATHA 4369 *Longing and Separation*

Complaint of love, the withholding God

मराठी मूळ

आपुले वरदळ नेदा । एवढी गोविंदा कृपणता ॥1॥
यावर बा तुमचा मोळा । हा गोपाळा कळेना ॥ध्रु.॥
सेवा तरी घेतां सांग । चोरिलें अंग सहावेना ॥2॥
तुका जरी क्रियानष्ट । तरी कां कष्ट घेतसां ॥3॥

ENGLISH TRANSLATION

He will not give even His own leftover garland. Is this Your miserliness, O Govinda? This stubbornness of Yours is beyond my understanding, O Gopala.

You do accept our service, that much is clear; yet You cannot bear to give even a bit of Yourself. Says Tuka, even if I am unworthy in action, then why do You keep laboring over me?.

IN PLAIN WORDS

You will not give even Your leftover garland. Is this Your stinginess, O Govinda? This way of Yours, O Gopala, I cannot make out. You do accept our service, that much is plain. Yet You cannot bear to hand over even a scrap of Yourself. Tuka says: if I am ruined in my conduct, then why do You keep taking such trouble over me?

WHAT IT MEANS

This is the lover's grievance, half scolding and half pleading. Tukaram accuses God of meanness: He takes all the service offered and gives back not even His worn garland, withholding His own self. The complaint sharpens into a logical trap he springs on God: if I am truly worthless, why do You bother laboring over me at all. The hidden frame is that God's continued effort is itself the proof of love the poet pretends not to receive, so the charge of stinginess is really a way of begging to be given more.

GATHA 4370 *Devotion to Vitthal*

Devotion, the divine enchanter

मराठी मूळ

भीमातिरींचा नाटक । यानें लावियेलें चेटक ॥1॥
मन बुद्धि जाली ठक । नेणे संसाराची टुक ॥ध्रु.॥
कैशी प्रसंगीक वाणी । प्रत्यादर कडसणी ॥2॥
तुका ह्मणे मोठा ठक । जेथें तेथें उभा ठाके ॥3॥

ENGLISH TRANSLATION

The enchanter of the Bhima's banks has cast His spell upon me. My mind and intellect have been bewitched; I no longer know the tricks of worldly life.

How timely are His words, how masterful His engagement. Says Tuka, He is the supreme trickster; wherever you look, there He stands.

IN PLAIN WORDS

The actor on the banks of the Bhima has cast His spell on me. My mind and intellect are tricked; I no longer know the smallest bit of worldly life. How timely His speech is, how skillful His handling. Tuka says: He is a great trickster. Wherever you look, there He stands.

WHAT IT MEANS

Tukaram describes being captured by God with delight, calling Him a player and a cheat. The Lord who stands at Pandharpur on the Bhima's bank has, like a magician, bewitched the poet's mind and intellect so that ordinary worldly cleverness has fallen away. He marvels at how perfectly timed God's word is and how deftly He works His charm. The affectionate insult, great trickster, names the way grace overtakes a person against his calculation and then turns out to be everywhere at once, standing wherever the freed mind happens to look.

GATHA 4371 *The Nature of God*

Nondual presence, no you and I

मराठी मूळ

कां रे दाटोन होतां वेडे । देव आहे तुह्मांपुढें ॥1॥
ज्यास पाठ नाहीं पोट । करी त्रैलोक्याचा घोंट ॥ध्रु.॥
तुमची तुह्मां नाहीं सोय । कोणाचें काय जाय ॥2॥
तुका गातो नामीं । तेथें नाहीं आह्मी तुह्मी ॥3॥

ENGLISH TRANSLATION

Why do you crowd about in confusion? God is standing right before you. He who has no back or front can swallow all three worlds in a gulp.

You cannot find your own way; what does anyone else lose by that? Says Tuka, I sing the Name. There, there is no 'you' or 'I.'.

IN PLAIN WORDS

Why do you crowd about in confusion? God is standing right before you. He who has no back and no front swallows all three worlds in one gulp. You cannot find your own way. What does anyone else lose by that? Tuka says: I sing the Name. There, there is no you and no I.

WHAT IT MEANS

Tukaram rebukes the bewildered crowd and points straight at the obvious: God is already standing in front of them. The God he names is beyond shape, with no back or front, large enough to drink down all three worlds at a swallow, so the seeking that runs in every direction is the very confusion that hides Him. He notes drily that

people lose only themselves by missing the way, no one else. The resolving claim is in the Name: when he sings it the separation between worshipper and worshipped dissolves, and there is no you and I left to stand apart.

GATHA 4372 *Autobiography*

The poet's gift, forced upon God

मराठी मूळ

नव्हे हें कवित्व टांकसाळी नाणें । घेती भले जन भले लोक ॥1॥
लागलासे झरा पूर्ण नवनीतें । सेविलियां हित फार होय ॥2॥
तुका ह्मणे देवा केला बलात्कार । अंगा आलें फार महंतपण ॥3॥

ENGLISH TRANSLATION

This is not mere poetry; it is coin minted in the royal mint. Good and worthy people accept it gladly.

A spring of pure butter has begun to flow; consuming it brings great benefit. Says Tuka, I forced myself upon God, and the mantle of a great saint descended on me of its own accord.

IN PLAIN WORDS

This is not poetry; it is coin struck in the royal mint. Good and worthy people take it gladly. A spring of pure butter has begun to flow. Whoever takes it gains great good. Tuka says: I forced myself upon God, and great sainthood came upon me of itself.

WHAT IT MEANS

Tukaram speaks plainly about the worth of his own verse and where it came from. He insists his words are not mere literature but true coin from the king's mint, currency that good people accept at full value, and he likens them to a flowing spring of fresh butter that nourishes whoever takes it. The striking admission is in the last line: he did not earn this by qualification but seized God by force, pressing his demand until it was granted. The sainthood that resulted, he says, descended on its own, a gift answering insistence rather than a reward for merit.

GATHA 4373 *Appeals and Exhortations*

Address to the mind, keep holy company

मराठी मूळ

सांवळें सुंदर पाहे दृष्टभरि । ऐसें कांहीं करीं मन माझें ॥1॥
मना तुज ठाव दिला त्याचे पायीं । राहें विठाबाईसवें सदा ॥ध्रु.॥
मना नको धरूं आणिकांचा संग । नाहीं पांडुरंग जयां मनीं ॥2॥
वरपंग भाव नको ह्मणे तुका । करीं प्राणसखा नारायणा॥3॥

ENGLISH TRANSLATION

O my mind, gaze upon that beautiful dark form until your eyes are filled. I have given you a place at His feet; stay always with Vitthabai.

O mind, do not keep the company of those who do not hold Panduranga in their minds. Says Tuka, do not settle for shallow devotion; make Narayana the beloved friend of your very life.

IN PLAIN WORDS

Gaze on that beautiful dark form until your eyes are full. Do this for me, my mind. O mind, I have given you a place at His feet. Stay always with Vithabai. O mind, do not keep the company of others, of those who do not hold Panduranga in their hearts. Tuka says: do not settle for surface devotion. Make Narayana the friend of your very life.

WHAT IT MEANS

Tukaram turns and instructs his own mind, treating it as a wayward companion he must direct. He tells it to drink in the dark beautiful form of Vitthal until satisfied, and reminds it that he has already lodged it at the Lord's feet, so it should stay there always. The warning is about company: do not consort with people who have no place for Panduranga in their hearts, since their company pulls the mind away. The closing demand raises the standard from outward, show devotion to inward bond, asking the mind to make Narayana not a habit but the dearest friend of one's life.

GATHA 4374 *Longing and Separation*

Longing, the soul's lone journey

मराठी मूळ

एकली वना चालली राना । चोरुनि जना घराचारी॥1॥
कोणी नाहीं संगीसवें । देहभावें उदास ॥ध्रु.॥
जाउनि पडे दुर्घटवनीं। श्वापदांनीं वेढिली ॥2॥
मार्ग न चले जातां पुढें । भय गाढें उदेलें॥3॥
मागील मागें अंतरलीं । पुढील चाली खोळंबा ॥4॥
तुका ह्मणे चित्तीं यासि । हृदयस्थासी आपुल्या ॥5॥

ENGLISH TRANSLATION

She set out alone into the wilderness, stealing away from her household and family. No one is with her as companion; she is indifferent to the body's concerns.

She enters a dense, impassable forest, surrounded by wild beasts. The path ahead will not yield to her steps; a great fear has arisen.

Those behind have fallen far away; the way forward is blocked. Says Tuka, at such a time, let this soul call upon the One who dwells within its own chitta.

IN PLAIN WORDS

She set out alone into the forest, into the wilds, stealing away from household and family. No one goes with her. She is indifferent to the body and its concerns. She comes to a dense, trackless forest, ringed by wild beasts. The path ahead will not yield as she goes on. A great fear has risen. Those behind have fallen far away. The way forward is blocked. Tuka says: at such a time let this soul call, in its heart, on the One who dwells within its own chitta.

WHAT IT MEANS

Tukaram tells the soul's journey as the tale of a woman who slips away alone from home into the wilderness. The flight from family and the indifference to the body mark a turn away from worldly attachment; she wants God enough to leave everything. But the path grows dark and impassable, wild beasts close in, what she left is gone for good and what lies ahead is shut, the exact terror of one who has renounced the old life and not yet reached the new. The resolution is inward: with every outward road blocked, the only way left is to call on the One already dwelling within her own heart.

GATHA 4375 *Longing and Separation*

Longing, the dark night of abandonment

मराठी मूळ

पडली घोर रजनी । संगी कोणी नसे चि ॥1॥
पहा हो कैसें चालविलें । पिसें गोवलें लावूनि ॥ध्रु.॥
कोठें लपविलें तें अंग । होता संग दिला तो ॥ ।2॥
मज कधीं नव्हतें ठावें । दोही भावें वाटोळें ॥3॥
तुका ह्मणे कैंची उरी । दोहीपरि नाडिलें ॥4॥

ENGLISH TRANSLATION

A deep, dark night has fallen, and there is no one for company. See how He has led me along, attaching me to this madness.

Where has He hidden His form? The companionship He once gave is gone. I never knew it would come to this: ruin from both sides.

Says Tuka, what chance is left? I have been deceived in every way.

IN PLAIN WORDS

A deep, dark night has fallen. There is no one for company. See how He has led me along, fastening this madness on me. Where has He hidden His form? The companionship He once gave is gone. I never knew it would come to this: ruined on both sides. Tuka says: what chance is left to me? I have been cheated every way.

WHAT IT MEANS

This is the cry from the dark night, when the love God once gave is withdrawn. Tukaram looks back and sees that the Lord led him on, fastening on him a madness for the divine, and now hides His form and takes away the nearness he had known. He feels ruined from both sides: he gave up the world for God's sake, and now God too

has vanished, so he is left with neither. The poem does not resolve the abandonment; it lets the complaint stand, the bewildered grief of one who feels deceived by the very love that drew him.

GATHA 4376 *Longing and Separation*

Plea, hold God to His own name

मराठी मूळ

उदार कृपाळ पतितपावन । ि◌ब्रदें नारायणा जाती वांयां ॥1॥
वणिनलासि श्रुति नेणे तुझा पार । राहे मौनाकार नेति ऐसें ॥ध्रु.॥
तेथें माझा धांवा पावे कोणीकडे । अदृष्ट हें पुढें वोडवलें ॥2॥
कोण ऐसा भक्त लाधला भाग्यासी । आठवण ऐसी द्यावी तुज ॥3॥
तुका ह्मणे नको पाहों माझा अंत । जाणोनि हे मात उडी घालीं ॥4॥

ENGLISH TRANSLATION

Generous, compassionate, Purifier of the Fallen: are these pledges of Yours, O Narayana, to go to waste? The Vedas, having tried to describe You, remain silent, saying 'not this, not this,' unable to know Your extent. So how can my cry reach You from here? Misfortune has overtaken me.

What devotee has been so blessed as to be able to remind You of Yourself? Says Tuka, do not test my limits. Knowing my plight, take the leap and come to me.

IN PLAIN WORDS

Generous, compassionate, Purifier of the fallen: are these names of Yours, O Narayana, to go to waste? The Vedas tried to describe You and fell silent, saying not this, not this, unable to reach Your end. Then where can my cry reach You from here? This misfortune has risen up before me. What devotee was ever so blessed that he could remind You of Your own self? Tuka says: do not test how far I can go. Knowing my state, leap in and save me.

WHAT IT MEANS

Tukaram prays by holding God to His own titles. He names Him generous, compassionate, the Purifier of the fallen, and then presses the point: if these names are true, they cannot be allowed to go empty, for then God Himself is at stake. He measures the distance honestly, that the Vedas themselves could only say not this, not this and stop short, so his small cry seems to have no way of reaching across. His boldness is to remind God of His own nature, then plead that God not see how far his endurance can be stretched but instead, knowing his plight, leap down and save him.

GATHA 4377 *The Nature of God*

Nature of God, He meets each devotion

मराठी मूळ

ज्याचें जैसें भावी मन । त्यासि देणें दरुषण ॥1॥
पुरवूं जाणे मनिंची खूण । समाधान करोनि ॥ध्रु.॥
आपणियातें प्रगट करी । छाया वरी कृपेची ॥2॥
तुका ह्मणे केले दान । मन उन्मन हरिनामीं ॥3॥

ENGLISH TRANSLATION

According to the devotion in one's chitta, He grants His vision. He knows how to fulfill the innermost longing and bring contentment.

He reveals Himself and spreads the shade of His grace. Says Tuka, He has given this gift: the mind has become absorbed in Hari's Name.

IN PLAIN WORDS

As the devotion in a heart is, so He grants His vision. He knows how to fulfill the inmost longing and to bring it peace. He makes Himself plain and spreads the shade of His grace over it. Tuka says: He has given the gift; the mind, beyond mind, rests in Hari's Name.

WHAT IT MEANS

Tukaram describes how God answers each devotee according to that devotee's own heart. The form of the vision matches the form of the love that seeks it, and God knows exactly how to meet the secret longing within and settle it into peace. He does not stay hidden but reveals Himself and lays the cool shade of His grace over the one who longs. The gift named at the end is the highest: the mind passes beyond its restless thinking state into the stillness of unmani and comes to rest in Hari's Name.

GATHA 4378 *Sacred Stories*

Wonder, Pundalik's bold love

मराठी मूळ

कां रे पुंडए मातलासी । उभें केलें विठ्ठलासि ॥1॥
विस्त क्षीरसागरवासीं । आला उभा पंढरीसि ॥ध्रु.॥
भक्ती देखोनि निकट । देवें सोडिलें वैकुंठ ॥2॥
तुका ह्मणे बळी । तूं चि एक भूमंडळीं ॥3॥

ENGLISH TRANSLATION

O Pundalik, why did you become so bold as to make Vitthal stand? He who resided in the ocean of milk has come to stand in Pandhari. Seeing such intimate devotion, God left Vaikuntha behind.

Says Tuka, you alone are the mightiest one on this earth.

IN PLAIN WORDS

O Pundalik, why did you grow so bold? You made Vitthal stand still. He who lives in the ocean of milk has come and stands here in Pandhari. He saw devotion this close, and for it God left Vaikuntha behind. Tuka says: you alone, Pundalik, are the mightiest on this whole earth.

WHAT IT MEANS

Tukaram is marveling at Pundalik, the devotee whose love first drew Vitthal to Pandhari. The story is that God, who dwells in the milk-ocean, came down and simply stood on the brick, waiting, because one man's love held Him there. Tukaram turns this into a claim about the power of devotion: it can pull the Lord out of His own heaven and fix Him in place. So he calls Pundalik the strongest being on earth, not for any feat of arms, but because his nearness of heart moved God Himself.

GATHA 4379 *Prayers*

Prayer, the Name on the lips

मराठी मूळ

शेवटींची विनंती । ऐका ऐका कमळापती ॥1॥
जीवपरमात्मा ऐक्यासि। सदा वसो हृदयेंसीं ॥2॥
तुका ह्मणे देवा । कंठीं वसावें केशवा॥3॥

ENGLISH TRANSLATION

This is my final supplication. Listen, O Lord of Lakshmi.

May the jiva and the Supreme Self remain united, dwelling forever in my chitta. Says Tuka, O Keshava, please reside in my throat so Your Name may always be on my lips.

IN PLAIN WORDS

This is my last request. Listen, listen, Lord of Lakshmi. Let the jiva and the Supreme Self be one, and stay forever in my heart. Tuka says: O God, O Keshava, live in my throat, so Your Name is always on my lips.

WHAT IT MEANS

Tukaram offers what he calls his final petition, and it has two parts. First he asks that the soul and the Supreme Self be joined and never leave his heart, the union the scriptures point toward. Then he names a homelier wish: that Keshava live in his throat itself, so the Name keeps rising even without effort. The high goal of oneness and the simple practice of constant remembrance are asked for together, as if one carries the other.

GATHA 4380 *Prayers*

Prayer, God already knows

मराठी मूळ

माझें परिसावें गा†हाणें । चित्त द्यावें नारायणें ॥1॥
माझे हृदयींचें वर्म । देवा जाणशी तूं कर्म ॥ध्रु.॥
सबाहएअंतरसाक्ष। ऐसा वेदीं केला पक्ष ॥2॥
तुका ह्मणे नेणां । काय सांगों नारायणा॥3॥

ENGLISH TRANSLATION

Hear my plea, O Narayana; give me Your attention. You know the secret of my chitta, O God; You know all my deeds.

You are the witness both within and without; the Vedas affirm this truth. Says Tuka, I am at a loss for words. What more can I tell You, O Narayana?.

IN PLAIN WORDS

Hear my complaint; give it Your attention, Narayana. You know the secret of my heart, O God; You know what I have done. You are the witness within and without; the Vedas have said so. Tuka says: You know it already. What is there for me to tell You, Narayana?

WHAT IT MEANS

Tukaram comes to lay out his case before God and then stops short. The reason is that God already knows the inmost secret of his heart and every deed he has done; the Vedas call Him the witness inside and outside all things. So the prayer collapses into honesty: there is nothing to confess, nothing to explain, because the listener sees it all anyway. What is left is not a report but a surrender to being fully known.

GATHA 4381 *The Necessity of Experience*

Experience, love past intellect

मराठी मूळ

गुरुचिया मुखें होइल ब्रह्मज्ञान । न कळे प्रेमखुण विठोबाची ॥1॥
वेदातें विचारा पुराणातें पुसा । विठोबाचा कैसा प्रेमभाव ॥2॥
तुका ह्मणे सांडा जाणिवेचा शीण । विठोबाची खूण जाणती संत ॥3॥

ENGLISH TRANSLATION

Through the Guru's mouth one may gain knowledge of Brahman, but the secret of Vitthoba's love cannot be known that way. Examine the Vedas, inquire of the Puranas: what is the nature of Vitthoba's love? Says Tuka, abandon the weariness of intellectual knowing. Only the saints truly know the secret of Vitthoba.

IN PLAIN WORDS

From the Guru's mouth you may come to know Brahman. But the secret of Vithoba's love cannot be known that way. Search the Vedas; ask the Puranas: what is Vithoba's love really like? Tuka says: drop the weariness of trying to know with the mind. Only the saints know the secret of Vithoba.

WHAT IT MEANS

Tukaram draws a sharp line between knowledge and love. A teacher can hand you knowledge of Brahman, and the Vedas and Puranas can be studied, but none of that reaches the actual secret of Vithoba's love. That secret is not information; it is a relationship, tasted not analyzed. So he tells the seeker to set down the exhausting effort to grasp it intellectually, because only the saints, those who have loved, hold the key.

GATHA 4382 *Surrender and Acceptance*

Surrender, single-minded devotion

मराठी मूळ

देव आतां आह्मीं केला असे ऋणी । आणिका वांचूनि काय गुंता ॥1॥
एकाचें आर्जव करू एकनिष्ठ । आणिकांचा बोभाट कामा नये ॥ध्रु.॥
बहुतांचे आर्जव केलिया खटपट । नाहीं हा शेवट शुद्ध होत ॥2॥
पुरता विचार आणोनी मानसीं । अंतरलों सर्वांसि पई देखा ॥3॥
तुका ह्मणे देवा चरणीं असो भाव । तेणें माझा जीव संतोष हा ॥4॥

ENGLISH TRANSLATION

I have now placed God in my debt. What other entanglement is there? I devote myself single-mindedly to the One; the clamor of others is of no use.

Trying to please many only leads to confusion and never reaches a pure conclusion. Having thought it over thoroughly, I have distanced myself from all else.

Says Tuka, let my devotion rest at God's feet; that alone is my contentment.

IN PLAIN WORDS

I have now made God my debtor. Apart from Him, what else should tie me down? Let me serve the One alone, with a single heart; the noise of others is no use to me. Trying to please many is only trouble; it never comes to a clean end. I have thought it through fully, and so I have stepped back from everything else. Tuka says: let my love rest at God's feet. That alone is my soul's contentment.

WHAT IT MEANS

Tukaram argues for undivided devotion by weighing it against the alternative. Serving many masters only breeds confusion and never reaches a clean conclusion, so after thinking it through he withdraws from all of them. He keeps one bond: single-minded service to God, whom his love has, in a sense, placed in his debt. The payoff he names is not gain but peace: with his heart fixed at God's feet, his soul is content.

GATHA 4383 *Prayers*

Prayer, guard the senses

मराठी मूळ

पापाची वासना नको दावूं डोळां । त्याहुनि अंधळा बराच मी ॥1॥
निंदेचें श्रवण नको माझे कानीं । बधिर करोनि ठेवीं देवा ॥ध्रु.॥
अपवित्र वाणी नको माझ्या मुखा । त्याजहुनि मुका बराच मी ॥2॥
नको मज कधीं परस्त्रीसंगति । जनांतुन माती उठतां भली ॥3॥
तुका ह्मणे मज अवघ्याचा कांटाळा । तूं एक गोपाळा आवडसी ॥4॥

ENGLISH TRANSLATION

Do not let my eyes see sinful sights; I would rather be blind than that. Let my ears not hear slander; make me deaf instead, O God.

Let no impure speech come from my mouth; I would rather be mute than that. Never let me fall into the company of another's wife; let the earth swallow me rather than that.

Says Tuka, I am weary of everything else. You alone, O Gopala, are dear to me.

IN PLAIN WORDS

Do not show my eyes the desire for sin; I would rather be blind than that. Let no slander reach my ears; make me deaf instead, O God. Let no impure speech leave my mouth; I would rather be mute than that. Never let me near another man's wife; let the earth swallow me before that. Tuka says: I am sick of everything else. You alone, Gopala, are dear to me.

WHAT IT MEANS

Tukaram prays for protection by way of his own senses, and he means it starkly: he would sooner lose a faculty than misuse it. Better blind than to look with sinful longing, better deaf than to hear slander, better mute than to speak impurely, better dead than to go near another's wife. The harshness is aimed at the temptations themselves, not at the body, which he is willing to sacrifice to stay clean. Underneath it all is one positive wish: he is weary of everything that is not God, and Gopala alone is dear.

GATHA 4384 *Social Criticism*

Social criticism, selling the kirtan

मराठी मूळ

कीर्त्तनाचा विकरा मातेचें गमन । भाड खाई धन विटाळ तो ॥1॥
हरिभक्ताचि माता हे हरिगुणकिर्त्त । इजवर पोट भरिती चांडाळ ते ॥ध्रु.॥
अंत्यज हा ऐसें कल्पांतीं करीना । भाड हे खाईना जननीची ॥2॥
तुका ह्मणे त्याचें दर्शन ही खोटें । पूर्वजांसि नेटें नरका धाडी ॥3॥

ENGLISH TRANSLATION

Selling kirtan for profit is like trafficking in one's own mother. The glory of Hari's devotion is the mother of all devotees, and those who make a living from her are the lowest of the low.

Even one cast out by society would never, until the end of time, do such a thing as selling his own mother for gain. Says Tuka, even the sight of such a person is inauspicious; he sends his own ancestors to hell.

IN PLAIN WORDS

To sell kirtan for money is to traffic in your own mother. You eat the wage; that is filth. The praise of Hari's virtues is the devotee's mother; the lowest wretches fill their bellies off her. Even an outcast would never, to the end of time, do such a thing; he would not eat a wage taken from his own mother. Tuka says: even the sight of such a man is false and foul; he drives his own ancestors into hell.

WHAT IT MEANS

Tukaram attacks the practice of turning sacred song into a trade. He calls the glory of Hari the very mother of every devotee, so to charge a fee for kirtan is, in his image, to live off the sale of one's mother. The point is the pattern, not contempt for any person: selling what should be given freely poisons the singer and even, he says, his lineage. The verse is a warning to examine whether devotion is being kept pure or quietly turned into income.

GATHA 4385 *Devotion to Vitthal*

Devotion, the generous Lord

मराठी मूळ

पंढरी पावन जालें माझें मन । आतां करूं ध्यान विठोबाचें ॥1॥
आतां ऐसें करूं नाम गाऊं गीतीं । सुखाचा सांगाती विठो करूं ॥ध्रु.॥
संग करूं त्याचा तो सखा आमचा । अनंतां जन्मांचा मायबाप ॥2॥
परतोनि सोई धरीं कां रे मना । विठ्ठलचरणा घालीं मिठी ॥3॥
घातलीसे मिठी नाही भक्तिभाव । उदार पंढरिराव तुका ह्मणे ॥4॥

ENGLISH TRANSLATION

My mind has been purified by Pandhari. Now let me meditate on Vitthoba.

Now let me sing the Name in song and make Vittho my companion of happiness. Let me keep His company, for He is my friend, my parent through countless births.

Turn your attention inward, O mind, and embrace the feet of Vitthal. I have embraced His feet.

The devotion may not yet be perfect, but the Lord of Pandhari is generous. Says Tuka.

IN PLAIN WORDS

Pandhari has made my mind clean. Now let me meditate on Vithoba. Now let me do this: sing the Name in song, and make Vittho my companion in joy. Let me keep His company, for He is my friend, my mother and father through countless births. Turn back inward, O my mind, and throw your arms around the feet of Vitthal. I have thrown my arms around them. My devotion may not be true and full, yet the Lord of Pandhari is generous. Tuka says.

WHAT IT MEANS

Tukaram describes a mind washed clean by Pandhari and the simple resolve that follows: meditate on Vithoba, sing His Name, take Him as friend and companion in joy. He calls the mind back from its wandering and tells it to embrace Vitthal's feet, then reports that he has done so. He is honest that his own devotion is not yet perfect. His confidence rests not on the quality of his love but on the generosity of the Lord of Pandhari, who accepts even an imperfect embrace.

GATHA 4386 *Longing and Separation*

Longing, come and embrace me

मराठी मूळ

येई गे विठ्ठले विश्वजीवनकले । सुंदर घननीळे पांडुरंगें ॥1॥
येई गे विठ्ठले करुणाकल्लोळे । जीव कळवळे भेटावया ॥ध्रु.॥
न लगती गोड आणीक उत्तरें । तुझें प्रेम झुरे भेटावया ॥2॥
तुका ह्मणे धांव घालीं कृष्णाबाई । क्षेम चाहूंबाही देई मज ॥3॥

ENGLISH TRANSLATION

Come, O Vitthale, the life-giving art of the universe. O beautiful dark-hued Panduranga.

Come, O Vitthale, O tide of compassion. My jiva yearns to meet You.

No other words taste sweet to me. My love longs to meet You.

Says Tuka, rush to me, O Krishnabai. Give me an embrace of welcome with both arms.

IN PLAIN WORDS

Come, O Vitthale, life of the whole world. Beautiful dark cloud-blue Panduranga. Come, O Vitthale, You wave of compassion. My soul aches to meet You. No other words taste sweet to me. My love pines to meet You. Tuka says: come running, O Krishnabai. Give me a welcoming embrace with both Your arms.

WHAT IT MEANS

This is a cry of longing addressed straight to the Lord, here called Vitthale and Krishnabai in tender, almost motherly terms. Tukaram names God as the life of the universe and a wave of compassion, then turns from praise to ache: his soul yearns only to meet Him, and no other words are sweet. The verse ends not with theology but with a plain physical request, that God come running and hold him with both arms. The whole abhanga is the impatience of one who wants only the meeting.

GATHA 4387 *Longing and Separation*

Longing, when will You meet me

मराठी मूळ

कटावरी कर कासया ठेविले । जननी विठ्ठले जीवलगे॥1॥
शंखचक्रगदाकमळमंडित । आयुधें मंडित कृष्णाबाई॥ध्रु.॥
क्षण एक धीर होत नाहीं चित्ता । केव्हां पंढरिनाथा भेटशील ॥2॥
तुका ह्मणे हें चि करीं देई । तई च विश्रामा पावईन॥3॥

ENGLISH TRANSLATION

Why have You placed Your hands on Your hips, O Mother Vitthale, O beloved one? Adorned with conch, discus, mace, and lotus, arrayed with sacred weapons, O Krishnabai. Not for a moment can my heart find peace.

When will You meet me, O Lord of Pandhari? Says Tuka, grant me this one thing, and only then shall I find rest.

IN PLAIN WORDS

Why have You set Your hands upon Your hips, Mother Vitthale, dear one? Adorned with conch and discus and mace and lotus, arrayed with Your weapons, O Krishnabai. Not for a single moment can my heart hold steady. When will You meet me, Lord of Pandhari? Tuka says: grant me just this one thing, and only then will I find rest.

WHAT IT MEANS

Tukaram gazes at the standing image of Vitthal, hands on hips, holding the conch, discus, mace, and lotus, and addresses Him as Mother. The beauty of the form only sharpens his impatience: his heart cannot stay calm even for a moment while the meeting is withheld. So the prayer narrows to a single question and a single request, when will You meet me, and grant me only this. He says his rest depends on nothing else; until the meeting comes, there is no peace.

GATHA 4388 *Longing and Separation*

Longing, hold the merciful to His word

मराठी मूळ

आतां मोकलावें नव्हे हें उचित । तरी कृपावंत ह्मणवावें ॥1॥
पूवाअ भक्त जाले सर्व आपंगिले । नाहीं उपेक्षले तुह्मीं कोणी ॥ध्रु.॥
माझिया वेळेसि कां गा लपालासी । विश्व पोसितोसि लपोनियां ॥2॥
करावी ह्मणावी सर्वां भूतीं दया । तरी भेटावया येईन मी ॥3॥
तरी माझे हाती देई मनबुद्धि । जरि दयानिधि येशील तूं ॥4॥
तुका ह्मणे तूं चि अवघा सूत्रधारी । माझी सत्ता हरी काय आहे ॥5॥

ENGLISH TRANSLATION

It is not right to abandon me now; if You are to be called compassionate, prove it. All previous devotees were accepted by You; You never neglected any of them.

Why do You hide when it is my turn? You sustain the whole world, yet You hide from me. You say one must show compassion to all beings.

Then come and meet me. But give my mind and intellect into my own hands, if You, the treasure of mercy, will truly come.

Says Tuka, You alone are the master of all strings. What power do I have, O Hari?.

IN PLAIN WORDS

It is not right to abandon me now; not if You are to be called merciful. All the devotees before me were taken in by You; You neglected none of them. So why, when my turn comes, do You hide? You feed the whole world, and yet You hide from me. You yourself say one must show mercy to all beings. Then come and meet me. But put my mind and intellect into my own hands, if You, the treasure of mercy, will really come. Tuka says: You alone pull every string. What power, Hari, is mine?

WHAT IT MEANS

Tukaram presses God with God's own reputation. If He is truly called compassionate, and if He took in every devotee before and neglected none, then to hide now, on Tukaram's turn, breaks His own word and His own teaching that mercy is owed to all. So he demands the meeting, half complaint and half plea. Yet at the close he undercuts his own bargaining: he admits he has no power of his own, that God alone moves every string, so even his mind and intellect must be given back into his hands by grace before anything can happen.

GATHA 4389 *Prayers*

Surrender, make me Your own

मराठी मूळ

माझें कोण आहे तुजविण देवा । मुकुंदा केशवा नारायणा ॥1॥
वाट पाहतसें कृपेच्या सागरा । गोपीमनोहरा पांडुरंगा॥ध्रु.॥
साच करीं हरी आपुली िब्रदावळी । कृपेनें सांभाळीं महाराजा ॥2॥
क्षमा करीं सर्व अपराध माझा । लडिवाळ मी तुझा पांडुरंगा ॥3॥
साहए होसी तरी जाती साही वैरी । मग सुखें अंतरीं ध्यान तुझें ॥4॥
कृपा करोनि देई दया क्षमा शांती । तेणें तुझी भक्ति लाभईल ॥5॥
माझें हें सामर्थ्य नव्हे नारायणा । जरी कांहीं करुणा येइल तुज ॥6॥
तुका ह्मणे मज कैसें आपंगा जी । आपुलेंसें करा जी पांडुरंगा ॥7॥

ENGLISH TRANSLATION

Who do I have besides You, O God? O Mukunda, Keshava, Narayana. I await You with folded hands, O ocean of mercy, O enchanter of the gopis, O Panduranga.

Make Your own pledges come true, O Hari. Protect me with Your grace, O great King.

Forgive all my offenses. I am Your spoiled child, O Panduranga.

If You come to my aid, the six inner enemies will depart. Then I shall meditate on You in peace.

Grant me compassion, forgiveness, and tranquility, so that devotion to You may flourish. This is not within my own power, O Narayana.

Only if some mercy arises in You can it happen. Says Tuka, accept me as Your own. Make me Yours, O Panduranga.

IN PLAIN WORDS

Who is mine but You, O God? Mukunda, Keshava, Narayana. I am watching the road for You, ocean of mercy, charmer of the gopis, Panduranga. Make Your own promises true, Hari; keep me with Your grace, great King. Forgive all my offenses. I am Your spoiled child, Panduranga. If You stand by me, my six enemies leave; then in peace my heart can dwell on You. By Your grace give me mercy, forgiveness, and peace, so that devotion to You can grow. This is not in my own strength, Narayana; only if some pity rises in You. Tuka says: somehow take me in. Make me Your own, Panduranga.

WHAT IT MEANS

Tukaram throws himself wholly on God, saying he has no one else, and waits like a watcher on the road. He asks God to honor His own pledges, forgive his faults, and treat him as a spoiled child who can presume on a parent's love. He is clear that everything he wants, the routing of the six inner enemies of lust, anger, greed and the rest, and the growth of devotion itself, is beyond his own strength and can come only if mercy rises in God. The whole prayer ends in surrender: not I will earn You, but You make me Your own.

GATHA 4390 *Prayers*

Pleading on the Name, a spoiled child

मराठी मूळ

अपराध जाले जरी असंख्यात । तरी कृपावंत नाम तुझें ॥1॥
तुझें लडिवाळ तुज कृपा यावी । म्यां वाट पाहावी कवणाची ॥ध्रु.॥
मायबाप माझा रुक्मादेवीवर । हा दृढ निर्धार अंतरींचा ॥2॥
तुका ह्मणे कोणे गोष्टीचें संकष्ट । न घालीं मज भेट नारायणा ॥3॥

ENGLISH TRANSLATION

Even if my offenses are beyond counting, Your Name is still compassionate. I am Your spoiled child; You should show mercy.

Whose path shall I look to, if not Yours? My mother and father is the husband of Rukmadevi. This is the firm conviction within my chitta.

Says Tuka, do not put me through any ordeal. Simply grant me Your presence, O Narayana.

IN PLAIN WORDS

Even if my offenses are beyond counting, your Name is still full of mercy. I am your spoiled child; the mercy should come to me. Whose path should I watch for, if not yours? My mother and father is the husband of Rukmadevi. This is the firm resolve inside my heart. Tuka says: do not put me through any ordeal. Just come and meet me, Narayana.

WHAT IT MEANS

Tukaram brings his sins forward on purpose and then sets the Name against them, betting that the Name's mercy is larger than his failings. He does not plead innocence; he pleads relationship, calling himself a spoiled child who has nowhere else to look. Naming Vitthal, the husband of Rukmadevi, as his own mother and father, he makes God responsible for him the way a parent is responsible for a child. The closing ask is small and total at once: skip the testing, just show up and meet me.

GATHA 4391 *Longing and Separation*

Longing, you taught me this need

मराठी मूळ

आधीं कां मज लावियेली सवे । आतां न राहावे तुजविण ॥1॥
पहिलें चि तोंडक कां गा नाहीं केलें । आतां उपेक्षलें न सोडीं मी ॥ध्रु.॥
कृपेच्या सागरा न पाहें निर्वाण । जालों तुजवीण कासावीस ॥2॥
तुका ह्मणे कोठें गुंतलेति हरी । येई झडकरी पांडुरंगा ॥3॥

ENGLISH TRANSLATION

Why did You accustom me to You in the first place? Now I cannot bear to be without You. Why did You not reject me at the very start? Now that I am neglected, I will not let go.

O ocean of compassion, do not wait for my final ruin. I am desperate without You.

Says Tuka, where are You entangled, O Hari? Come quickly, O Panduranga.

IN PLAIN WORDS

Why did you get me used to you in the first place? Now I cannot stay without you. Why did you not turn me away at the very start? Now that you have left me, I will not let go. Ocean of mercy, do not wait for my final ruin. Without you I am in agony. Tuka says: where have you gotten caught, Hari? Come quickly, Panduranga.

WHAT IT MEANS

Tukaram turns the longing back on God as a complaint: you are the one who created this dependence, so the abandonment is your doing. He refuses the easy exit; having been made to need God, he will not now release his grip. Calling Vitthal an ocean of mercy, he warns that mercy delayed until he is destroyed is no mercy at all. The half-teasing final line, where have you gotten entangled, treats God as a friend who is late, and demands he hurry.

GATHA 4392 *Longing and Separation*

Longing, when will you come

मराठी मूळ

बा रे पांडुरंगा केव्हां येशी भेटी । जाहालों हिंपुटी तुजवीण ॥1॥
तुजवीण सखें न वटे मज कोणी । वाटतें चरणीं घालूं मिठीं ॥ध्रु.॥
ओवाळावी काया चरणांवरोनि । केव्हां चक्रपाणी भेटशील ॥2॥
तुका ह्मणे माझी पुरवीं आवडी । वेगीं घालीं उडी नारायणा ॥3॥

ENGLISH TRANSLATION

O dear Panduranga, when will You come to meet me? I have grown weary and forlorn without You. Without You, no one feels like a true friend.

I long to throw my arms around Your feet. I would offer my body over and over at Your feet.

When will You meet me, O Chakrapani? Says Tuka, fulfill my chitta's desire. Leap to me swiftly, O Narayana.

IN PLAIN WORDS

Dear Panduranga, when will you come to meet me? I have grown weary and forlorn without you. Without you, no one feels like a friend to me. I want to throw my arms around your feet. I would wave my body over your feet again and again. When will you meet me, Chakrapani? Tuka says: fulfill my desire. Leap to me quickly, Narayana.

WHAT IT MEANS

This is the lover's question asked of an absent God: when, and how long. Tukaram measures everything by Vitthal's absence; without him even other people stop feeling like company. The body itself becomes an offering, waved over the feet the way a lamp is waved in worship, spent gladly for the sake of contact. The plea ends in motion, asking God not merely to arrive but to leap, as if the longing has run out of patience for a slow approach.

GATHA 4393 *Longing and Separation*

Longing, naming the price of meeting

मराठी मूळ

पंचाग्निसाधन करूं धूम्रपान । काय तीर्थाटण करूं सांग ॥1॥
सांग कोणे देशीं आहे तुझें गांव । घेऊनियां धांव येऊं तेथें ॥ध्रु.॥
सांग कांहीं वृत्त कोण करूं व्रत । जेणें कृपावंत होशील तूं ॥2॥
वाटतें सेवटीं जालासि निष्ठ । न देसी उत्तर तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

Shall I perform the five-fire penance, or inhale smoke in austerity? Shall I go on pilgrimages? Tell me. Tell me in which land Your abode lies, and I will run there at once.

Tell me what vow or observance I should undertake to make You gracious. Says Tuka, it seems that in the end You have become indifferent. You give me no answer.

IN PLAIN WORDS

Should I do the five-fire penance, or breathe in smoke as austerity? Should I go on pilgrimages? Tell me. Tell me in what land your village is, and I will run there at once. Tell me what observance, what vow I should keep, so that you will become merciful. Tuka says: it seems that in the end you have become hard. You give me no answer.

WHAT IT MEANS

Tukaram lays out the whole catalogue of effort, the harshest penances and the longest pilgrimages, and offers to do any of it, if only God will name the price of meeting. The questions are real offers, not boasts; he is ready to run to whatever land holds God's village. But the offers meet silence, and that silence is the real subject. The ending names the wound plainly: I have asked you everything and you have turned hard and given no answer, leaving the seeker holding a willingness God will not receive.

GATHA 4394 *Longing and Separation*

Longing, the God who is everywhere but here

मराठी मूळ

तुजवीण तीळभरी रिता ठाव । नाहीं ऐसें विश्व बोलतसे ॥1॥
बोलियेले योगी मुनी साधु संत । आहेसि या आंत सर्वांठायीं ॥ध्रु.॥
मी तया विश्वासें आलों शरणागत । पूवाअचें अपत्य आहें तुझें ॥2॥
अनंत ब्रह्मांडें भरोनि उरलासि । मजला जालासि कोठें नाहीं ॥3॥
अंतपार नाहीं माझिया रूपासि । काय सेवकासि भेट देऊं ॥4॥
ऐसें विचारिलें ह्मणोनि न येशी । सांग हृषीकेशी मायबापा ॥5॥
तुका ह्मणे काय करावा उपाय । जेणें तुझे पाय आतुडति ॥6॥

ENGLISH TRANSLATION

They say there is not a sesame seed's space anywhere without You. Yogis, munis, saints, and sages have all declared that You are present within everything.

Trusting their word, I have come as a surrendered one. I am Your child from ages past.

You fill infinite universes and remain beyond them, yet for me alone You seem to have vanished. You have no end or limit to Your being.

How can You offer a meeting to this servant? Thinking thus, You do not come to me. Tell me then, O Lord, O my Father and Mother.

Says Tuka, what remedy can I find by which Your feet may be reached?.

IN PLAIN WORDS

There is not a sesame seed of space anywhere without you; the whole world says so. Yogis, sages, holy ones and saints have all said you are inside everything, in every place. Trusting that, I have come to you for refuge; I am your child from long ago. You fill endless universes and remain beyond them, yet to me you have become a nowhere. There is no end or limit to your form. So how can you give a meeting to your servant? Thinking like that, you do not come. Tell me, Hrishikesha, my mother and father. Tuka says: what means should I use, so that your feet come within my reach?

WHAT IT MEANS

Tukaram presses the teaching of God's all-pervadingness until it turns into an accusation. Everyone, the yogis and the saints, swears God fills every speck of space, and he came to refuge trusting exactly that word. Yet the God who is everywhere has become, for him, a nowhere; the limitless form seems to use its very limitlessness as an excuse not to show up for one small servant. He does not abandon the claim, he holds God to it, calling him mother and father, and asks the practical question that closes the poem: by what means can I actually reach the feet of a God who is supposed to be already here?

GATHA 4395 *Longing and Separation*

Longing, mountains of passion in the way

मराठी मूळ

काम क्रोध आड पडले पर्वत । राहिला अनंत पलीकडे ॥1॥
नुलंघवे मज न सांपडे वाट । दुस्तर हा घाट वैरियांचा ॥ध्रु.॥
आतां कैंचा मज सखा नारायण । गेला अंतरोन पांडुरंगा ॥2॥
तुका ह्मणे व्यर्थ मोलाचें शरीर । गेलें हा विचार कळों आला ॥3॥
नव्हे निष्ठावंत तुज काय बोल । सेवेविण मोल मागतसें ॥ध्रु.॥
न घडे भजन शुद्ध भावनिष्ठा । आपुल्या अदृष्टावरी बोल ॥ध्रु.॥
पूवाअ जाले भक्त असंख्य विरक्त । काम क्रोध अहंते निदानिळलें ॥2॥
ऐसी अंगवण नाहीं मज देवा । करीतसें हेवा भेटावयाचा ॥3॥
कृपा करोनियां पुरवीं असोसी । आपुल्या िब्रदासी राखावया ॥4॥
तुका ह्मणे एक बाळक अज्ञातें । त्यासि हे पोसित मायबापें ॥5॥
अगा ये मधुसूदना माधवा । अगा ये कमळापती यादवा ।

ENGLISH TRANSLATION

The mountains of lust and anger stand in the way. The Infinite One remains on the other side.

I cannot cross over; I cannot find the path. This is a treacherous pass guarded by enemies.

How can Narayana now be my friend? He has gone beyond my reach, O Panduranga. Says Tuka, this precious body has gone to waste; this truth has become clear. I am not a person of steady faith.

What claim can I make on You? I have not served You, yet I ask for reward. Devotion and pure conviction do not come to me.

I can only blame my own fate. Previous devotees, countless and detached, conquered lust, anger, and ego.

I do not have such strength, O God, yet I long to meet You. Show mercy and fulfill my longing, for the sake of Your own pledges.

Says Tuka, I am an ignorant infant; my parents must nourish me. O come, Madhusudana, Madhava.

O come, Lord of Lakshmi, Yadava.

IN PLAIN WORDS

Lust and anger stand in the way like mountains. The Infinite One has stayed on the far side. I cannot cross over; I cannot find the path. This is a treacherous pass held by enemies. How can Narayana be my friend now? Panduranga has gone out of my reach. Tuka says: this precious body has gone to waste; this much has become clear. I am not a person of steady faith; what claim can I make on you? I ask for reward without having served. Pure devotion and firm feeling do not happen in me. I can only blame my own fate. In the past, countless devotees, free of attachment, put down lust, anger and pride. I do not have that strength, God, yet I am jealous for the meeting. Show mercy and fill up my craving, for the sake of your own pledges. Tuka says: there is one helpless infant; the mother and father feed it. Come, Madhusudana, Madhava. Come, Lord of Lakshmi, Yadava.

WHAT IT MEANS

Tukaram pictures his own passions as a mountain range that walls God off on the far side, with no path through and enemies holding the pass. Then he turns the blame inward and confesses he has no standing: no service done, no steady faith, no renunciation, only the demand for reward. He measures himself against the old detached devotees who conquered lust, anger and pride, and admits flatly that he lacks their strength. So he drops the claim of merit entirely and asks God to act for the sake of God's own promises, taking the place of a helpless infant whose parents must feed it precisely because it can do nothing for itself.

GATHA 4396 *Devotion to Vitthal*

Adoration, a litany of holy names

मराठी मूळ

अगा श्रीधरा केशवा । अगा बांधवा द्रौपदीच्या ॥1॥
अगा विश्वव्यापका जनादनना । गोकुळवासी गोपिकारमणा ।
अगा गुणनिधि गुणनिधाना । अगा मदनना कंसाचिया ॥ध्रु.॥
अगा सवौत्तमा सर्वेश्वरा । गुणातीता विश्वंभरा ।
अगा निर्गुणा निराकारा । अगा आधारा दीनाचिया ॥2॥
अगा उपमन्यसहाकारा । अगा शयना फणिवरा ।
अगा काळकृतांत असुरा । अगा अपारा अलक्षा ॥3॥
अगा वैकुंठनिवासा । अगा अयोध्यापति राजहंसा ।
अगा ये पंढरिनिवासा। अगा सर्वेशा सहजरूपा ॥4॥
अगा परमात्मा परमपुरुषा। अगा अव्यया जगदीशा ।
अगा कृपाळुवा आपुल्या दासा । तोडीं भवपाशा तुका ह्मणे ॥5॥
कैसी करूं तुझी सेवा । ऐसें सांगावें जी देवा ।

ENGLISH TRANSLATION

O Shridhara, Keshava. O brother of Draupadi.

O all-pervading Janardana, dweller in Gokul, beloved of the gopis. O treasure of virtues, O Destroyer of Kamsa.

O Supreme One, Lord of all, transcender of qualities, sustainer of the universe. O formless, shapeless One, O support of the helpless.

O protector of Upamanyu, O One who reclines on the great serpent. O Death to the demons, O boundless, imperceptible One.

O dweller of Vaikuntha, O sovereign of Ayodhya, O royal swan. O resident of Pandhari, O Lord of all, whose nature is effortless.

O supreme Self, O imperishable Lord of the world. O merciful One to Your servants, cut the bonds of worldly existence.

Says Tuka. Tell me, how shall I serve You? Instruct me, O God.

IN PLAIN WORDS

O Shridhara, Keshava. O brother of Draupadi. O all-pervading Janardana, dweller in Gokul, beloved of the gopis. O treasure of virtues, O destroyer of Kamsa. O highest of all, Lord of all, beyond the qualities, holder of the universe. O without quality, without form, O support of the helpless. O helper of Upamanyu, O one who lies on the great serpent. O death to the demons, O boundless, unseeable one. O dweller in Vaikuntha, O king of Ayodhya, royal swan. O dweller in Pandhari, O Lord of all, of natural form. O supreme Self, supreme Person. O changeless Lord of the world. O merciful one to your servant, cut the bonds of worldly life. Tuka says: how should I serve you? Tell me that, God.

WHAT IT MEANS

This abhanga is one long calling, heaping Vitthal's names from every story and every level of the tradition into a single breath of address. The names move across opposites on purpose: the cowherd of Gokul and the Lord beyond all qualities, the slayer of demons and the support of the helpless, the form that lies on the serpent and the formless Self. By gathering Krishna, Rama and Vitthal into one stream of names, Tukaram insists they are one God answering to all of them. The piling of titles ends in two plain requests, and that is the point of the litany: cut my worldly bonds, and tell me how I am to serve you.

GATHA 4397

Confession and Sin

Confession, no qualification but mercy

मराठी मूळ

कैसा आणूं अनुभवा । होशी ठावा कैशापरी ॥1॥
कर्मभ्रष्ट माझें मन । नेणें जप तप अनुष्ठान ।
नाहीं इंद्रियांसि दमन । नव्हे मन एकविध॥ध्रु.॥
नेणे यातीचा आचार । नेणें भक्तीचा विचार ।
मज नाहीं संतांचा आधार । नाहीं स्थिर बुद्धि माझी ॥2॥
न सुटे मायाजाळ । नाहीं वैराग्याचें बळ ।
न जिंकवती सबळ । काम क्रोध शरीरीं ॥3॥
आतां राख कैसें तरि । मज नुपेक्षावें हरी ।
तुझीं ब्रदें चराचरीं । तैसीं साच करीं तुका ह्मणे ॥4॥

ENGLISH TRANSLATION

How shall I bring You into experience? How shall I know You? My mind is fallen from right conduct; it knows no chanting, austerity, or discipline. My senses are not controlled; my mind is not one-pointed.

I do not know the customs of my caste. I do not know the path of devotion.

I have no support from the saints; my intellect is not steady. The net of illusion will not release me.

I have no strength of renunciation. The mighty forces of lust and anger in my body will not be conquered.

Even so, protect me somehow, O Hari. Do not forsake me.

Your pledges are proclaimed throughout creation; make them true. Says Tuka.

IN PLAIN WORDS

How shall I bring you into my experience? In what way will you become known to me? My mind has fallen from right action; it knows no chanting, no austerity, no discipline. My senses are not controlled; my mind is not one-pointed. I do not know the conduct of my caste. I do not know the way of devotion. I have no support of the saints; my intellect is not steady. The net of illusion will not let me go. I have no strength of renunciation. The strong forces of lust and anger in my body cannot be conquered. Even so, save me somehow; do not pass me over, Hari. Your pledges are proclaimed through all that moves and is still. Tuka says: make them true.

WHAT IT MEANS

Tukaram empties out every credential a seeker might offer and finds he has none of them: no austerity, no controlled senses, no caste observance, no steady mind, no renunciation, not even the support of the saints. The honest inventory leaves him with a single line of appeal. Having nothing of his own to bargain with, he points to God's reputation instead, the pledges to rescue that are proclaimed across all of creation. The closing demand is sharp: those promises are spoken everywhere, so now make them true on me.

GATHA 4398 *Devotion to Vitthal*

Praise of Pandharpur, Kashi is here

मराठी मूळ

भीमातीरवासी । तेथें निश्चयेंसी काशी ॥1॥
मुख्यमुक्तीचें माहेर । ऐसें जाणा पंढरपुर ॥ध्रु.॥
घडे भींवरेशीं स्नान । त्यासि पुन्हा नाहीं जन्म ॥2॥
भाव धरोनि नेटका । मोक्ष जवळी ह्मणे तुका ॥3॥

ENGLISH TRANSLATION

Dwelling on the banks of the Bhima, Kashi is assuredly present there. Know Pandharpur as the very birthplace of the highest liberation.

One who bathes in the Bhimra river shall never take birth again. Says Tuka, hold a firm and pure devotion, and liberation is close at hand.

IN PLAIN WORDS

He lives on the bank of the Bhima; Kashi is surely present there. Know Pandharpur as the very home of the highest liberation. Whoever bathes in the Bhima river takes no birth again. Tuka says: hold a clean, firm devotion, and liberation is near.

WHAT IT MEANS

Tukaram folds the great pilgrim city of Kashi into Pandharpur, where Vitthal stands by the Bhima river, claiming the whole power of pilgrimage is already present at his own home shrine. Pandharpur is named the birthplace of the highest liberation, so that the devotee need not travel elsewhere to find release. A bath in the Bhima is said to end rebirth itself. The condition is set quietly at the end: the prize stays near only for one who keeps a clean and steady devotion.

GATHA 4399 *Worldly Metaphors*

Social criticism, nature does not change

मराठी मूळ

जाली गाढवी दुधाळ । महिमा गाईची पावेल ॥1॥
श्वान जालेंसे चांगलें । तरी कां सांगातें जेवील ॥ध्रु.॥
जाली सिंदळा चांगली । तरि कां पतिव्रता जाली ॥2॥
तुका ह्मणे ऐशा जाति । काय उंचपण पावती ॥3॥

ENGLISH TRANSLATION

If a she-donkey gives milk, will it attain the status of a cow's? If a dog is groomed nicely, will it be invited to dine at the table? If a fallen woman becomes refined, does that make her a chaste wife? Says Tuka, can such natures ever attain true nobility?

IN PLAIN WORDS

If a she-donkey gives milk, will she reach the dignity of a cow? If a dog is groomed well, will it be invited to eat at the table with you? If a loose woman is made refined, does that make her a faithful wife? Tuka says: can such natures ever reach true high standing?

WHAT IT MEANS

Tukaram lines up three blunt images to argue that an inner nature is not changed by surface improvement. The point is not contempt for the donkey, the dog or the woman; it is a warning about the gap between appearance and reality, polish on the outside while the disposition stays what it was. Read against himself and the reader, the question turns into self-examination: am I trusting in grooming and pretense rather than a real change of heart. The poem leaves the question open and pointed, asking whether any merely cosmetic fix can buy genuine worth.

GATHA 4400 *Devotion to Vitthal*

Praise of Pandharpur, darshan alone frees

मराठी मूळ

काशीयात्रा पांच द्वारकेच्या तीन । पंढरीची जाण एक यात्रा ॥1॥
काशी देह विटंबणें द्वारकें जाळणें । पंढरीशी होणें ब्रह्मरूप ॥ध्रु.॥
अठरापगडयाती सकळ हि वैष्णव । दुजा नाहीं भाव पंढरीसि ॥2॥
तुका ह्मणे असो अथवा नसो भाव । दर्शनें पंढरिराव मोक्ष देतो ॥3॥

ENGLISH TRANSLATION

Five pilgrimages to Kashi equal three to Dwarka, but one pilgrimage to Pandhari surpasses them all. At Kashi there is mortification of the body; at Dwarka, burning of the self; but at Pandhari, one becomes Brahman.

All eighteen castes and sub-castes become Vaishnavas there; no other distinction exists in Pandhari. Says Tuka, whether devotion is present or absent, the Lord of Pandhari grants liberation through His mere darshan.

IN PLAIN WORDS

Five pilgrimages to Kashi, three to Dwarka, but Pandhari is one single pilgrimage. At Kashi the body is tormented, at Dwarka the self is burned, but at Pandhari one becomes the form of Brahman. All eighteen castes and sub-castes become Vaishnavas there; no other distinction holds in Pandhari. Tuka says: whether you have devotion or not, the Lord of Pandhari gives liberation just by his darshan.

WHAT IT MEANS

Tukaram ranks the famous holy places and sets Pandharpur above them all, because the others ask for hard mortification while Pandhari simply makes one Brahman. The second claim is social as much as spiritual: at Pandhari the eighteen castes dissolve into one community of Vaishnavas, with no rank left standing before Vitthal. The last line pushes furthest of all, saying the Lord of Pandhari grants liberation by sight alone, with or without the worshipper's devotion. It places the whole weight of release on God's freely given grace rather than on anything the pilgrim brings.

GATHA 4401 *Prayers*

Prayer for inward gifts

मराठी मूळ

हें चि मागणें विठाबाई । पायीं ठेवूनियां डोई ॥1॥
शांति दया अंतःकरणीं । रंगो रामनामीं वाणी ॥ध्रु.॥
मूळ द्वंद्वाचें विघडो । निजानंदीं वृत्त जडो ॥2॥
तुका ह्मणे हरी । आतां आपुलेंसें करीं ॥3॥

ENGLISH TRANSLATION

This alone is my prayer, O Vitthabai, placing my head at Your feet. May peace and compassion fill my chitta.

May my speech be dyed in Rama's Name. May the root of duality be severed.

May my attention be firmly fixed in the bliss of the Self. Says Tuka, O Hari, now make me Your own.

IN PLAIN WORDS

This alone is my asking, Vithabai, as I lay my head at your feet. Let peace and compassion be in my heart. Let my speech be steeped in Rama's Name. Let the root of duality break apart. Let my attention settle in the bliss of the Self. Tuka says: Hari, now make me your own.

WHAT IT MEANS

Tukaram asks for nothing outward, no relief, no fortune, only a changed inner state. The gifts he names build on one another: peace and compassion in the heart, the tongue dyed through with Rama's Name, the very root of dividedness cut, and the mind coming to rest in the bliss of the Self. The closing line gathers all of it into a single surrender, asking Hari to take possession of him. The whole prayer treats union, not benefit, as the only thing worth begging for.

GATHA 4402 *Devotion to Vitthal*

Adoration, all acts for the One

मराठी मूळ

करोनि स्नानविधि आणि देवधर्म । क्रिया नित्यनेम तुजसाटीं ॥1॥
तुजलागीं दानें तुजलागीं तीर्थॉ । सकळ ही व्रतें तुजलागीं ॥ध्रु.॥
सकळ चित्तवृत्त दिवस आणि राती । आवडशी प्रीती नारायणा ॥2॥
तुका ह्मणे याहो पवित्राच्या राया । प्राणविसावया पांडुरंगा ॥3॥

ENGLISH TRANSLATION

All my bathing rituals, worship, and religious observances are for You alone. For You are my charities, for You my pilgrimages, for You all my vows.

All the movements of my chitta, by day and by night, are drawn toward You in love, O Narayana. Says Tuka, O King of the Pure, O Panduranga, You are the resting place of my very life.

IN PLAIN WORDS

My baths and rites, my worship and observances, my daily duties: they are all for You. My gifts are for You. My pilgrimages are for You. All my vows are for You. Every movement of my mind, by day and by night, is drawn to You in love, Narayana. Tuka says: You are the King of the Pure, Panduranga. You are the resting place of my very life.

WHAT IT MEANS

Tukaram gathers up the whole apparatus of religion, bathing, worship, charity, pilgrimage, vows, and hands all of it to one address. None of it is an end in itself; each act is only a way of reaching Vitthal. He goes further than outward acts: even the constant motion of his mind, waking and sleeping, leans toward God in love. The benediction names the stakes plainly. Panduranga is not one item among his practices but the rest in which his life finally lies down.

GATHA 4403 *Longing and Separation*

Longing, the hidden God

मराठी मूळ

पहावा नयनीं विठ्ठल चि एक । कांहीं तरी सार्थक संसाराचें ॥1॥
कोठें पाहों तुज कां गा लपालासि । कांहीं बोल मशीं नारायणा ॥ध्रु.॥
वाटते उदास मज दाही दिशा । तुजविण हृषीकेशा वांचोनियां ॥2॥
नको ठेवूं मज आपणा वेगळें । बहुत कळवळें तुजलागीं ॥3॥
तुका ह्मणे भेटी देई नारायणा । घडी कंठवेना तुजविण ॥4॥

ENGLISH TRANSLATION

Let my eyes see Vitthal and Vitthal alone; let there be some meaning to this worldly life. Where shall I look for You? Why do You hide? Speak something to me, O Narayana.

All ten directions feel desolate to me, living without You, O Hrishikesha. Do not keep me separate from Yourself; I long for You with great intensity.

Says Tuka, grant me Your presence, O Narayana. Without You, I cannot endure even a moment.

IN PLAIN WORDS

Let my eyes see Vitthal, only Vitthal. Then this worldly life has some meaning. Where shall I look for You? Why do You hide? Say something to me, Narayana. All ten directions feel empty to me, living without You, Hrishikesha. Do not keep me apart from Yourself. I long for You with all my heart. Tuka says: give me Your presence, Narayana. Without You I cannot bear even a moment.

WHAT IT MEANS

Tukaram makes seeing God the one thing that would justify being alive at all; without it, the round of worldly life is empty. He speaks to a God who is present but withheld, and he protests that silence directly: why do You hide, say something. The complaint is not doubt but ache. The whole of space feels deserted because the one face he wants is missing. The closing line sets the measure of his need: not years or days, but a single moment is too long to spend apart from Narayana.

GATHA 4404 *Longing and Separation*

Complaint, You saved others

मराठी मूळ

पूवाअ बहुतांचे केले प्रतिपाळ । तें मज सकळ श्रुत आहे ॥1॥
अज अविनाश निर्गुण निरामय । विचारिलें काय त्यांचे वेळे ॥ध्रु.॥
तयांचियें वेळे होशी कृपावंत । माझा चि कां अंत पहातोसि ॥2॥
नारद प्र†हाद उपमन्य धुरु । त्यांचा अंगीकारु कैसा केला ॥3॥
अंबऋषीसाटीं गर्भवास जाले । कां गा मोकलिलें कृपासिंधु ॥4॥
धर्माचें उच्छिष्ट अर्जुनाचीं घोडीं । आणीक सांकडीं कितीएक ॥5॥
जालासि लुगडीं तया द्रौपदीचीं । न ये कां आमुची कृपा कांहीं ॥6॥
तुका ह्मणे कां गा जालासि कठीण । माझा भाग सीण कोण जाणे ॥7॥

ENGLISH TRANSLATION

In the past You protected so many devotees. I am well aware of all that.

Unborn, imperishable, formless, and beyond sickness, did You consider any of this at their time of need? At their hour You became compassionate. Why then do You test only me to the end? Narada, Prahlad, Upamanyu, Dhruva: how did You embrace them? For Ambarisha's sake, You entered the womb.

Why then have You abandoned me, O ocean of mercy? You ate the leftovers of Dharma and groomed Arjuna's horses, and bore countless other hardships. You became Draupadi's saris.

Why does no mercy come for me? Says Tuka, why have You become so hard? Who knows the weight of my suffering?.

IN PLAIN WORDS

In the past You protected many. I know all of it well. You are unborn, imperishable, formless, free of all sickness. Did You weigh any of that when their hour came? At their hour You grew kind. Why then do You test only me to the end? Narada, Prahlad, Upamanyu, Dhruva: how You took them up. For Ambarisha You entered the womb. Why then have You abandoned me, ocean of mercy? You ate the leftovers of Dharma and groomed Arjuna's horses, and bore countless hardships. You became Draupadi's saris. Why does no mercy come for me? Tuka says: why have You turned so hard? Who knows the weight of my suffering?

WHAT IT MEANS

Tukaram argues with God by reciting God's own record. He knows the stories: Narada, Prahlad, Dhruva lifted up, the Lord taking births and even menial service for the sake of devotees, becoming the cloth that covered Draupadi. The list is not praise but evidence in a case. If You acted then, why not now; why is my hour the one where You stand back and watch. The harshness is aimed at the apparent silence, and it rests on faith, not its loss. Only someone certain of God's mercy would dare to charge Him with withholding it, and the last line insists that the depth of his own suffering is being overlooked.

GATHA 4405 *Longing and Separation*

Longing, life without the meeting

मराठी मूळ

कासयासि व्यर्थ घातलें संसारीं । होतें तैसें जरी तुझे चित्तीं ॥1॥
तुझिये भेटीची थोर असे आस । दिसोनी निरास आली मज ॥ध्रु.॥
आतां काय जिणें जालें निरर्थक । वैकुंठनायक भेटे चि ना ॥2॥
आडलासि काय कृपेच्या सागरा । रकुमादेवीवरा सोइरिया॥3॥
तुका ह्मणे देई चरणाची सेवा । नुपेक्षीं केशवा मायबापा ॥4॥

ENGLISH TRANSLATION

Why did You cast me into this world for nothing, if this was Your intention all along? I had such great longing for Your meeting, but now it seems hopeless. What is the use of living now? Life has become meaningless if the Lord of Vaikuntha will not meet me.

Are You obstructed somehow, O ocean of grace, O husband of Rukmadevi, O my dear One? Says Tuka, grant me the service of Your feet. Do not forsake me, O Keshava, my parent.

IN PLAIN WORDS

Why did You cast me into this world for nothing, if this was Your plan all along? I had such great hope of meeting You, and now it looks hopeless. What use is living now? Life is meaningless if the Lord of Vaikuntha will not meet me. Are You blocked somehow, ocean of grace, husband of Rukmadevi, my own dear One? Tuka says: give me the service of Your feet. Do not forsake me, Keshava, my father and mother.

WHAT IT MEANS

Tukaram measures his whole birth against one outcome: the meeting with God. If that was never to come, then being thrown into the world was pointless, and the protest carries an edge of accusation. He confesses that his great hope now looks like despair, and he says outright that a life without this meeting is empty. Half teasing, half pleading, he asks whether something is obstructing the ocean of grace itself. The prayer narrows to its smallest form: not a vision, just the service of those feet, and the cry of a child to a parent not to be left behind.

GATHA 4406 *Faith and Trust*

Faith, God feeds the helpless

मराठी मूळ

पक्षीयाचे घरीं नाहीं सामुगरी । त्यांची चिंता करी नारायण ॥1॥
अजगर जनावर वारुळांत राहे । त्याजकडे पाहे पांडुरंग ॥ध्रु.॥
चातक हा पक्षी नेघे भूमिजळ । त्यासाटीं घननीळ नित्य वर्षे ॥2॥
तुका ह्मणे आह्मी पिप्पलिकांची जात । पुरवीं मनोरथ पांडुरंगा ॥3॥

ENGLISH TRANSLATION

The bird has no provisions in its home, yet Narayana takes care of its needs. The python and other creatures dwell in anthills, yet Panduranga watches over them.

The chataka bird refuses to drink earthly water; for its sake the dark-hued Lord rains from the clouds. Says Tuka, we are of the race of ants. Fulfill our heart's desire, O Panduranga.

IN PLAIN WORDS

The bird keeps no store in its nest, yet Narayana cares for its needs. The python and other creatures live in anthills, and Panduranga watches over them. The chataka bird will not drink water from the earth; for its sake the dark Lord rains from the clouds. Tuka says: we are of the race of ants. Fulfill our heart's desire, Panduranga.

WHAT IT MEANS

Tukaram makes his case for trust from the plainest evidence in nature. The bird with no granary, the creatures hidden in anthills, are all provided for by a care they neither earn nor arrange. The chataka, which by legend drinks only rain and refuses standing water, is the sharpest image: for one creature's stubborn need, the very clouds are moved to pour. He then places himself lowest of all, among ants, and lets the argument finish itself. If God tends the smallest and most helpless, then his own heart's desire is safe to ask for.

GATHA 4407 *The Power of the Name*

The Name, a free shop

मराठी मूळ

रामनाम हा चि मांडिला दुकान । आहे वानोवाण घ्यारे कोणी ॥1॥
नका कोणी करुं घेता रे आळस । वांटितों तुह्मांस फुकाचें हें ॥ध्रु.॥
संचितासारिखे पडे त्याच्या हाता । फारसें मागतां तरी न ये ॥2॥
तुका ह्मणे आह्मीं सांठविलें सार । उरलिया थार विचारितां ॥3॥

ENGLISH TRANSLATION

I have set up a shop of Rama's Name. There are goods in plenty; come, take what you will.

Let no one be lazy about taking them; I am distributing this free of charge. Each receives according to their merit; if you ask for too much, it cannot be given.

Says Tuka, we have stored the essence. What remains, upon examination, is of the highest quality.

IN PLAIN WORDS

I have set up a shop, and the only goods are the Name of Rama. There is plenty; come, anyone, take it. Do not be lazy about taking. I am giving it away for free. Each one receives according to what they have stored up; ask for too much and it will not come. Tuka says: I have laid in the essence. Look it over: what is left is the best.

WHAT IT MEANS

Tukaram casts himself as a shopkeeper whose single stock is the Name of Rama, and he is not selling it but giving it away. The only barrier is the customer's own sloth in coming to take. There is one honest condition: what each person can receive matches the merit they bring, so greed that demands more than it is ready for goes unfilled. The point is that the supply itself is endless and unpriced; the limit lies in us, not in him. And the essence he has stored, the Name, is offered as the finest thing on the shelf.

GATHA 4408 *Ecstasy and Joy*

Reunion, after many births

मराठी मूळ

बहुजन्मां शेवटीं स्वामी तुझी भेटी । बहु मोह पोटीं थोर जाला ॥1॥
बहु पुरें पाहिलीं बहु दिशा शोधिली । बहु चिंता वाहिली दुर्भराची ॥ध्रु.॥
बहु काळ गेले अनुचित केलें । बहु नाहीं गाइलें नाम तुझें ॥2॥
ऐसा मी अपराधी अगा कृपानिधि । बहु संतां संनिधि ठेवीं तुका ॥3॥

ENGLISH TRANSLATION

After so many births, at last, O Lord, Your meeting has come. Much delusion had grown great within my chitta.

I wandered through many cities and searched in every direction, carrying the heavy burden of unbearable anxiety. Much time passed in wrongdoing; Your Name was not sung enough.

Such a sinner am I, O treasure of mercy. Says Tuka, keep me always in the company of the saints.

IN PLAIN WORDS

After many births, at last, Lord, the meeting with You has come. Great delusion had grown large inside me. I wandered through many cities, searched in every direction, carried a heavy weight of unbearable worry. Much time passed in wrong deeds; I did not sing Your Name enough. Such a sinner I am, treasure of mercy. Tuka says: keep me always near the saints.

WHAT IT MEANS

Tukaram looks back from the moment of meeting across the long road that led to it. Birth after birth was spent in delusion, in restless searching from city to city, and under a load of anxiety he calls unbearable. He owns the waste plainly: time misspent, the Name left unsung, and names himself a sinner without softening it. Yet the confession opens into a single request that protects the gain. Keep me with the saints, because their company is what holds a wandering heart in place.

GATHA 4409 *Longing and Separation*

Longing, urgent for the sight

मराठी मूळ

कोण उपाव करूं भेटावया । जाळावी हे काया ऐसें वाटे ॥1॥
सोडोनियां गांव जाऊं वनांतरा । रुकुमादेवीवरा पहावया॥ध्रु.॥
करूं उपवास शोधूं हें शरीर । न धरवे धीर नारायणा॥2॥
जाती आयुष्याचे दिवस हे चारी । मग केव्हां हरी भेटशील ॥3॥
तुका ह्मणे कांहीं सांगा विचारोनि । विठो तुझे मनीं असेल तें ॥4॥

ENGLISH TRANSLATION

What remedy shall I try to meet You? I feel like burning this body. Leaving the village, I would go to the wilderness to see the husband of Rukmadevi.

I will fast and discipline this body. I cannot hold my patience, O Narayana.

These few days of life are passing; when then will You meet me, O Hari? Says Tuka, tell me something after due thought, O Vittho. Whatever is in Your mind, let it be.

IN PLAIN WORDS

What remedy can I try to meet You? I feel like burning this body. I would leave the village and go into the forest to see the husband of Rukmadevi. I will fast and discipline this body. I cannot hold my patience, Narayana. These few days of life are passing. When then will You meet me, Hari? Tuka says: think and tell me something, Vittho. Whatever is in Your mind, let it be.

WHAT IT MEANS

Tukaram is past calm waiting; he casts about for any means and reaches for extremes, even the wish to burn the body that keeps him from God. He would abandon home for the forest, fast, drive the body hard, anything to force the meeting. Under the impatience lies a real fear: life is short, the days are running out, and the encounter still has not come. So he presses for an answer, asking God to speak a verdict. The last line bends the urgency back into surrender. After all the demands, he hands the outcome over: whatever is in Your mind, let that be.

GATHA 4410 *Surrender and Acceptance*

Surrender, the only kin

मराठी मूळ

माय बाप बंधु सोयरा सांगाती । तूं चि माझी प्रीति गण गोत ॥1॥
शरण आलीं त्यांचीं वारिलीं दुरितें । तारिले पतित असंख्यात ॥ध्रु.॥
इतर कोण जाणे पावलें विश्रांति । न येतां तुजप्रति शरणागत ॥2॥
तयामध्यें मज ठेवीं नारायणा । लक्षुमीरमणा सोइरिया ॥3॥
तुका ह्मणे देई दर्शनाचा लाभ । जे पाय दुर्लभ ब्रह्मादिकां ॥4॥

ENGLISH TRANSLATION

Mother, father, brother, kinsman, companion: You alone are my beloved, my clan, my family. Those who came to You for refuge had their sins removed.

Countless wrongdoers have been saved. Who else can give true rest unless one comes to You as a surrendered soul? Place me among them, O Narayana, O husband of Lakshmi, O dear One.

Says Tuka, grant me the gift of Your darshan, those feet that are rare even for Brahma and the gods.

IN PLAIN WORDS

Mother, father, brother, kinsman, companion: You alone are my love, my clan, my family. Those who came to You for refuge had their sins taken away. Countless fallen ones have been saved. Who else gives true rest, unless one comes to You as a surrendered soul? Place me among them, Narayana, husband of Lakshmi, my dear One. Tuka says: grant me the gift of Your sight, those feet that are rare even for Brahma and the gods.

WHAT IT MEANS

Tukaram dissolves every ordinary tie into one. Mother, father, brother, friend, the whole web of kinship is replaced by God alone. The ground for this is God's record with those who surrender: their sins lifted, countless fallen ones rescued, a rest that nothing else can give. So the prayer is simply to be counted among the surrendered, not singled out. The closing line marks how great the gift is. The sight of these feet is rare even for Brahma and the gods, yet it is offered to one who comes empty-handed and admits he has no other family.

GATHA 4411 *Prayers*

Prayer, drive out the enemies

मराठी मूळ

पाप ताप माझे गुणदोष निवारीं । कृष्णा विष्णु हरी नारायणा ॥1॥
काम क्रोध वैरी घालोनि बाहेरी । तूं राहें अंतरीं पांडुरंगा ॥ध्रु.॥
करिशील तरी नव्हे कांइ एक । निमिनलें त्रैलोक्य हेळामात्रें ॥2॥
समर्थासि काय आह्मीं शिकवावें । तुका ह्मणे यावें पांडुरंगा ॥3॥

ENGLISH TRANSLATION

Remove my sins, afflictions, virtues, and faults, O Krishna, Vishnu, Hari, Narayana. Drive out the enemies of lust and anger, and dwell within me, O Panduranga.

If You will it, nothing is impossible. You created the three worlds with a mere glance.

What need is there for the Capable One to be instructed by us? Says Tuka, simply come, O Panduranga.

IN PLAIN WORDS

Take away my sins, my afflictions, my virtues and my faults, Krishna, Vishnu, Hari, Narayana. Throw out the enemies, lust and anger, and come live within me, Panduranga. If You will it, nothing is impossible. You made the three worlds with a single glance. What can we teach the One who is able to do all? Tuka says: only come, Panduranga.

WHAT IT MEANS

Tukaram asks God to clear out not only his sins and faults but his virtues too, since clinging to one's own goodness is itself a tie; he wants the inner room emptied so God can live there. The enemies he names by name, lust and anger, are to be thrown out so the heart can become a dwelling. His confidence rests on God's power: One who made three worlds with a glance can surely do this small thing. He refuses to dictate the method, since instructing the all-able would be absurd. The whole prayer shrinks to one word of trust. Just come.

GATHA 4412 *Longing and Separation*

Longing, home of the homeless

मराठी मूळ

ये गा महाविष्णु अनंतभुजाच्या । आह्मां अनाथांच्या माहेरा ये ॥1॥
भेटावया तुज ओढे माझा जीव । एकवेळा पाय दावीं डोळां ॥ध्रु.॥
आणीक हे आर्त नाहीं नारायणा । ओढे हे वासना भेटावया ॥2॥
वाटे चित्तीं काय करावा विचार । चरण सुंदर पहावया ॥3॥
तुका ह्मणे माझे पुरवीं मनोरथ । येई गा न संवरीत पांडुरंगा ॥4॥

ENGLISH TRANSLATION

Come, O great Vishnu of infinite arms, come to us, the home of the homeless. My jiva strains to meet You.

Show me Your feet just once before my eyes. I have no other longing, O Narayana.

This desire, this yearning, is only to meet You. I keep wondering in my chitta what to do, how to behold those beautiful feet.

Says Tuka, fulfill my chitta's desire. Come without restraint, O Panduranga.

IN PLAIN WORDS

Come, great Vishnu of countless arms, come to us, the home of the homeless. My life strains toward meeting You. Show me Your feet just once before my eyes. I have no other longing, Narayana. This desire, this yearning, is only to meet You. I keep wondering in my mind what I should do to see those beautiful feet. Tuka says: fulfill my heart's desire. Come without holding back, Panduranga.

WHAT IT MEANS

Tukaram calls on the vast cosmic Vishnu and asks Him to become something small and intimate: a home for those who have none. His whole life pulls toward one encounter, and he keeps the request modest, just one sight of the feet. He is careful to say there is no second wish hidden behind it; this single yearning has no rival. The restless turning of his mind, wondering what act could earn the vision, is part of the ache. The final plea asks God to drop all reserve and come fully, without measuring what He gives.

GATHA 4413 *Prayers*

The Name, the glory of Rama

मराठी मूळ

काय पाहतोसि कृपेच्या सागरा । नराच्या नरेंद्रा पांडुरंगा ॥1॥
नामाचा प्रताप िब्रदाचा बडिवार । करावा साचार नारायणा ॥ध्रु.॥
कलीमाजी देव बौध्यरूप जाला । जगाचिया बोला लागूं नका ॥2॥
माय पुत्रा काय मारुं पाहे कळी । जगाची ढवाळी काय काज ॥3॥
तुका ह्मणे या हो कृपेच्या सागरा । रुकुमादेवीवरा मायबापा ॥4॥
धन्य तो एक संसारीं । रामनाम जो उच्चारी ॥ध्रु.॥
तुका ह्मणे रामनामीं । कृतकृत्य जालों आह्मीं ॥3॥

ENGLISH TRANSLATION

What are You waiting for, O ocean of grace, O King of kings, O Panduranga? Make the glory of the Name and the honor of Your pledges come true, O Narayana. In this age of Kali, God has taken the form of Buddha.

Do not heed the words of the world. Can Kali, the dark age, truly destroy a mother's son? What business is the world's gossip? Says Tuka, come, O ocean of mercy, O husband of Rukmadevi, O my parent. Blessed is that one in this world who utters the Name of Rama.

Says Tuka, through Rama's Name, we have become perfectly fulfilled.

IN PLAIN WORDS

What are You waiting for, ocean of grace, King of kings, Panduranga? Make the glory of the Name and the honor of Your pledges come true, Narayana. In this age of Kali, God took the form of Buddha. Do not listen to the talk of the world. Can the dark age really kill a mother's son? What is the world's gossip to us? Tuka says: come, ocean of mercy, husband of Rukmadevi, my father and mother. Blessed is the one in this world who speaks the Name of Rama. Tuka says: through Rama's Name, we have become wholly fulfilled.

WHAT IT MEANS

Tukaram presses God to act on God's own reputation. The Name has a glory and the Lord has standing pledges; let them be proved true rather than left as words. He treats the dark age of Kali as a threat that cannot finally harm one who belongs to God, a mother's son, and tells God to ignore the chatter of the world that says otherwise. The same dismissal is his own freedom: the world's gossip is no business of the devotee. The poem then resolves into pure assurance. To speak Rama's Name is blessedness, and through it Tukaram declares himself already complete, with nothing left to win.

GATHA 4414 *Faith and Trust*

Faith, God comes to your door

मराठी मूळ

येइल घरा देव न धरीं संदेहा । फकिराचा यावा व्हावा जेव्हां ॥1॥
होइल फकीर योगी महानुभाव । घडीघडी देव सांभाळील ॥2॥
तुका ह्मणे ऐसें बोलती बहुत । येणे गुणें संत जाले राम ॥3॥

ENGLISH TRANSLATION

God will come to your home; do not hold any doubt about it. When one becomes a true fakir, a yogi, a great soul, then God will watch over you at every moment.

Says Tuka, many speak thus, and by this truth the saints have become one with Rama.

IN PLAIN WORDS

God will come to your home. Do not hold any doubt about it. When a man becomes a true fakir, a yogi, a great soul, then God will watch over him at every moment. Tuka says: many speak this way; and by this very thing the saints have become one with Rama.

WHAT IT MEANS

Tukaram is making a flat promise and naming what it costs. God comes to your house; do not waste energy doubting it. But the coming is tied to a condition: you must become inwardly poor and surrendered, a fakir, a yogi, a great soul, someone with nothing left to guard. To such a one God gives constant, moment by moment care. Tukaram adds that this is not his private idea: many have said it, and it is by exactly this that the saints crossed over into Rama.

GATHA 4415 *Appeals and Exhortations*

Exhortation, the wasted human birth

मराठी मूळ

भक्तीवीण जिणें जळो लाजिरवाणें । संसार भोगणें दुःखमूळ ॥1॥
वीसलक्ष योनि वृक्षामाजी घ्याव्या । जलचरीं भोगाव्या नवलक्ष ॥ध्रु.॥
अकरालक्ष योनि किडएंमाजी घ्याव्या । दशलक्ष भोगाव्या पक्ष्यांमध्ये ॥2॥
तीसलक्ष योनि पशूंचीये घरीं । मानवाभीतरीं चारलक्ष ॥3॥
एकएक योनि कोटिकोटि फेरा । मनुष्यदेहाचा वारा मग लागे ॥4॥
तुका ह्मणे तेव्हां नरदेह नरा । तयाचा मातेरा केला मूढें ॥5॥

ENGLISH TRANSLATION

Life without devotion is shameful and fit to be burned. Enduring worldly existence is the root of all suffering.

Twenty lakh forms of life must be endured among trees; nine lakh among water creatures. Eleven lakh forms among insects and worms; ten lakh among birds.

Thirty lakh forms among animals, and four lakh in the human species. Each form must be passed through crores and crores of times before the breeze of a human birth reaches one.

Says Tuka, when at last the human body is obtained, the fool squanders it to ruin.

IN PLAIN WORDS

A life without devotion is shameful; let it be burned. To go on enduring the world is the root of suffering. Twenty lakh wombs must be passed among the trees. Nine lakh among the creatures of the water. Eleven lakh among insects and worms. Ten lakh among the birds. Thirty lakh in the houses of the animals. Four lakh among human kinds. Each form is taken crores upon crores of times, and only then does the breeze of a human birth touch you. Tuka says: and when at last the human body is reached, the fool grinds it to dust.

WHAT IT MEANS

Tukaram is counting the price of a human birth so you will not throw it away. He stacks up the old reckoning of the wombs: lakhs upon lakhs of forms among trees, water creatures, worms, birds, animals, each entered crores of times, before a soul is finally born as a human being. The number is meant to land as weight, not arithmetic: a human life is the rarest opening in an almost endless circuit. To live that life without devotion is to burn the one chance, and the suffering of going round again is the result. The sharp word is for the pattern in any of us that treats this birth as cheap, not for any particular person.

GATHA 4416 *Prayers*

Prayer, the only refuge

मराठी मूळ

तुजवांचून कोणा शरण । जाऊं आतां कर जोडून॥1॥
कोण करील माझें साहे । चित्तीं विचारूनि पाहें ॥ध्रु.॥
तूं तंव कृपेचा सागर । दीनबंधु जगदोद्धार ॥2॥
तुका ह्मणे निका । भवसिंधु तारक नौका ॥3॥

ENGLISH TRANSLATION

Without You, to whom shall I go for refuge, with folded hands? Who will come to my aid? Consider this carefully in Your chitta. You are the ocean of compassion, the Friend of the lowly, the Redeemer of the world.

Says Tuka, You are the pure and trustworthy boat for crossing the ocean of worldly existence.

IN PLAIN WORDS

Without You, to whom shall I go for refuge, with folded hands? Who will be my help? Consider it carefully in Your heart and see. You are the ocean of compassion, the friend of the lowly, the lifter of the whole world. Tuka says: You are the good and trusty boat that carries me across the sea of this worldly life.

WHAT IT MEANS

Tukaram is closing every other door so that only one remains. He asks where else he could go: with folded hands he can find no second refuge, no one else to come to his aid. Then he turns the question on God, telling Him to look in His own heart and see that there is no one else either. He names what God is, ocean of mercy, friend of the lowly, redeemer of the world, and so makes the plea unrefusable. The poem ends in a single image: God is the one seaworthy boat across the ocean of birth and death.

GATHA 4417 *Prayers*

Prayer, the honor of the one held

मराठी मूळ

हातीं धरिलियाची लाज । देवा असोंदे गा तुज॥1॥
आहें अमंगळ दुर्बळ । होई दीन तूं दयाळ ॥ध्रु.॥
बाळ सेंबडें मातेसि । काय नावडे तियेसि ॥2॥
तुका ह्मणे जाणें । करोनि देहाचें सांडणें ॥3॥

ENGLISH TRANSLATION

Honor the one You have taken by the hand, O God; let that dignity remain with You. I am inauspicious and weak; I am lowly, and You are merciful.

Does a mother not love her child even when it is dirty and covered with snot? Says Tuka, I know I must let go of this body in the end.

IN PLAIN WORDS

The honor of the one You have taken by the hand is Yours, O God; let it rest with You. I am unholy and weak; I am lowly, and You are merciful. Does a mother turn away from her own child because it is dirty and runny-nosed? Tuka says: I know this, that in the end I must lay down this body and go.

WHAT IT MEANS

Tukaram is handing God the responsibility for his own worth. Once God has taken him by the hand, his reputation is no longer his to defend; it has become God's honor to keep. He freely admits he is unclean and weak, and sets that against God's mercy. The mother and the snot-nosed child is the whole argument: love does not wait for the child to be clean, so his filth is no reason for God to let go. And he knows the stakes are final, since the body itself will soon be set down; the hand that holds him must be the one that does not.

GATHA 4418 *Social Criticism*

Social criticism, guru and disciple for hire

मराठी मूळ

जळोजळो तें गुरुपण । जळोजळो तें चेलेपण ॥1॥
गुरु आला वेशीद्वारीं । शिष्य पळतों खिंडोरीं ॥ध्रु.॥
काशासाटीं जालें येणें । त्याचें आलें वर्षासन ॥2॥
तुका ह्मणे चेला । गुरू दोघे हि नरकाला ॥3॥

ENGLISH TRANSLATION

Cursed be such guruhood, cursed be such discipleship. When the guru arrives at the village gate, the disciple runs away by the back lane.

Why did this guru come? Only because his annual stipend was due. Says Tuka, both disciple and guru are headed for hell.

IN PLAIN WORDS

Burn such guruhood; burn such discipleship. The guru comes to the village gate, and the disciple runs off down the back lane. What did this coming amount to? His yearly stipend had fallen due. Tuka says: disciple and guru, both of them, are bound for hell.

WHAT IT MEANS

Tukaram is attacking a teaching that runs on money instead of truth. The guru arrives, and the disciple, who should be running toward him, slips away by the back alley; the warmth is gone. The visit was never for the soul: the guru showed up because his annual payment was owed, so the bond is a transaction wearing holy clothes. Tukaram sends both to hell to mark how empty it is when the teacher comes for his fee and the student dodges the debt. The verse points at the hollow pattern of a relationship without devotion, asking us to test our own teaching and following, not to despise any one teacher.

GATHA 4419 *Prayers*

Prayer, come quickly Lord of Pandhari

मराठी मूळ

अगा पंढरीच्या राया । वेगीं येई तूं सावया ॥1॥
दीनबंधु तुझें नाम । देई आपुलें आह्मां प्रेम ॥ध्रु.॥
जीवनकळा तूं विश्वाची । तूं चि माउली अनाथाची ॥2॥
तुका ह्मणे पुंडलिका । ठेवीं मस्तकीं पादुका ॥3॥

ENGLISH TRANSLATION

O Lord of Pandhari, come quickly to my aid. 'Friend of the lowly' is Your Name; give me Your divine love.

You are the life-giving art of the whole world, the Mother of the orphaned. Says Tuka, O Pundalik, place the Lord's sandals upon my head.

IN PLAIN WORDS

O King of Pandhari, come quickly to my aid. Friend of the lowly is Your Name; give us Your own love. You are the living power of the universe; You alone are the mother of the orphan. Tuka says: O Pundalik, place the Lord's sandals upon my head.

WHAT IT MEANS

Tukaram is calling the Lord of Pandhari to come at once and is reminding Him of His own Name. If Vitthal is called the friend of the lowly, then the lowly may demand the love that the Name promises. He widens the appeal: this is the one who is the life of all the world and the mother of every orphan, so the orphaned have a claim on Him. At the close he turns to Pundalik, the devotee who first drew Vitthal to Pandhari, and asks for the simplest blessing: the Lord's sandals set on his head, surrender made visible.

GATHA 4420 *Devotion to Vitthal*

Devotion, the Name holds all

मराठी मूळ

विटेवरी समचरण । तो हा रुक्मणीरमण ॥1॥
वेदशास्त्रा माहेर । केले दासा उपकार ॥ध्रु.॥
नामापाशीं चारी मुक्ति। पहा हृदयीं प्रतीति ॥2॥
तुका ह्मणे कळा । अंगीं जयाच्या सकळा ॥3॥

ENGLISH TRANSLATION

He stands with even feet upon the brick, Rukmini's Beloved. The Vedas and scriptures find their home in Him.

He has blessed His servants with great grace. The four kinds of liberation reside near the Name; experience this truth within your heart.

Says Tuka, all sacred arts reside in His being.

IN PLAIN WORDS

He stands with even feet upon the brick, the Beloved of Rukmini. In Him the Vedas and the scriptures find their home. He has done His servants this great kindness. The four kinds of liberation wait close beside the Name; look, and feel the proof of it in your own heart. Tuka says: every sacred power lives in His body.

WHAT IT MEANS

Tukaram is gathering everything into the figure on the brick at Pandhari. The Lord stands with feet set level, the Beloved of Rukmini, and the Vedas and scriptures are not above Him but find their source, their home, in Him. His kindness to his servants is to put the whole of that within reach of the Name. The four kinds of liberation that seekers strain after are not far off; they stand beside the Name, and the proof is not in argument but in the heart of anyone who tests it. So all sacred power is present in this one form, and the Name is the door to it.

GATHA 4421 *Worldly Life*

Worldly life, the snares of maya

मराठी मूळ

सकळ हे माया नागवे कवणा । भांबाविलें जना दाही दिशा ॥1॥
आशा तृष्णा दंभ लागलीं हीं पाठी । नेदी बैसों हाटीं मोह ठायीं ॥ध्रु.॥
काम क्रोध घरा लावितील आगी । निंदा हिंसा दोघी पळतां खाती ॥2॥
लाज पुढें उभी राहिली आडवी । ते करी गाढवी थोर घात ॥3॥
तुका ह्मणे चिंता घाली गर्भवासीं । ओढोनियां पाशीं चहूंकडे ॥4॥

ENGLISH TRANSLATION

This maya deceives everyone, bewildering people in all ten directions. Desire, greed, and pretense follow close behind; delusion does not let one rest anywhere.

Lust and anger set the house on fire; slander and malice devour you even as you flee. Shame stands before you, blocking the way, and it causes the greatest ruin.

Says Tuka, worry drags you into the womb again, pulling you from every side.

IN PLAIN WORDS

All this is maya; whom does it not strip bare? It throws people into confusion in all ten directions. Hope, craving, and pretense cling close at your back; delusion will not let you sit still anywhere. Lust and anger set fire to the house; slander and malice devour you even as you run. Shame plants itself across your path and works the greatest ruin. Tuka says: worry casts you back into the womb, dragging you by the noose from every side.

WHAT IT MEANS

Tukaram is naming the trap so plainly that you can feel it close. Maya leaves no one untouched; it spins people about in every direction. Then he lists the agents one by one: hope and craving and show that follow at your heels, lust and anger that burn the home down, slander and malice that eat you while you flee, and shame that blocks the

road and ruins you. The point of the catalogue is that there is no exit while these run you. The end names the cost: worry itself drags you back into another birth, a noose pulling from all sides, which is why the soul must turn to God rather than fight the trap on its own terms.

GATHA 4422 *Devotion to Vitthal*

Devotion, Pandhari the crowning jewel

मराठी मूळ

सकळतीर्थाहुनि । पंढरी हें मुगुटमणि ॥1॥
काय सांगों तेथिल शोभा । रमावल्लभ जेथें उभा ॥ध्रु.॥
न लभे व्रततीर्थदानीं। तें या विठ्ठलदर्शनीं ॥2॥
साधु संत गाती नाम । सकळ भूतांचा विश्राम ॥3॥
तुका ह्मणे स्तुती । करूं काय सांगों किती ॥4॥

ENGLISH TRANSLATION

Among all sacred places, Pandhari is the crowning jewel. How can I describe the beauty of the place where the beloved of Lakshmi stands? What cannot be obtained through vows, pilgrimages, and charity is gained by the mere sight of Vitthal.

Saints sing the Name there, bringing peace to all beings. Says Tuka, how much praise can I offer? How much can I say?.

IN PLAIN WORDS

Of all holy places, Pandhari is the crown jewel. How can I tell its beauty, where the Beloved of Lakshmi stands? What no vow, no pilgrimage, no gift can win is gained here in the sight of Vitthal. Holy men and saints sing the Name here, and all beings find their rest. Tuka says: how much praise can I make? How much can I tell?

WHAT IT MEANS

Tukaram is setting Pandhari above every other sacred place and saying why. It is the crowning jewel of all tirthas, because there the Beloved of Lakshmi himself stands waiting. The claim is sharp: what years of vows, pilgrimages, and charity cannot earn is given freely just by laying eyes on Vitthal. There the saints sing the Name, and that singing brings rest to every creature. He ends overwhelmed, admitting his praise can never reach the size of the thing he is praising.

GATHA 4423 *Worldly Metaphors*

Metaphor, be what you are

मराठी मूळ

गव्हांच्या घुग†या । नाचण्यांच्या पु†या । ब†या त्या चि ब†या । पाधाणी त्या पाधाणी ॥1॥
काय थोरपण । वांयां जाळावा तो शीण । कारणापें भिन्न । निवडे तें निराळें ॥ध्रु.॥
रुचि वोजेपाशी । गरज ते जैशीतैशी । करूं नका नाशी । खावें खाणें जालें तें ॥2॥
तुका ह्मणे मोठा । काय करावा तो ताटा । नाहीं वीण निटा । पाविजेत मारग ॥3॥

ENGLISH TRANSLATION

Wheat makes wheat cakes, and millet makes millet bread. The staples remain staples and the side dishes remain side dishes.

What is the use of pretending to a greatness that only wastes effort? What differs from the ordinary stands apart on its own. The real taste lies with the substance; the need is what it is.

Do not destroy what is; eat the food that has been prepared. Says Tuka, what use is a big platter if one cannot find the straightforward path?.

IN PLAIN WORDS

Wheat makes wheat dumplings; millet makes millet bread. A staple stays a staple; a side dish stays a side dish. What good is pretending to greatness? It only burns up effort for nothing. What truly differs stands apart on its own. The taste lies with the real substance; the need is whatever it is. Do not throw it away; eat the food that has been cooked. Tuka says: what use is a great platter if you cannot find the plain, straight road?

WHAT IT MEANS

Tukaram is using kitchen plainness to puncture pretense. Wheat yields wheat cakes and millet yields millet bread; each thing is what it is, staple or side dish, and putting on airs of being more only wastes your effort. Real worth shows itself without being claimed. So he says: stop straining after a borrowed greatness, take the food actually cooked in front of you, do not waste it. The closing line is the lesson: a grand platter is worthless if you have lost the simple, direct path, and the straight road matters more than any show.

GATHA 4424 *Renunciation*

Renunciation, company shapes you

मराठी मूळ

आपुलिया ऐसें करी । संग धरी ज्याचा हो ॥1 ॥
ह्मणउनि परपरते । वरवरते पळतसें ॥ध्रु.॥
लोभिक तें लोभा लावी। बांधल्या गोवी वांचूनि ॥2॥
तुका ह्मणे नामगोठी । पुरे भेटी तुझी देवा ॥3॥

ENGLISH TRANSLATION

Whoever you keep company with makes you like himself. That is why I flee from the worldly and the superficial.

The greedy one infects others with greed. He traps all who are caught in his net.

Says Tuka, let our conversation be of the Name alone. Your meeting, O God, is enough for me.

IN PLAIN WORDS

Whoever you keep company with makes you into himself. That is why I flee from the worldly and the shallow, keeping well away. The greedy man fastens his greed onto others; he ties up everyone caught in his net. Tuka says: let our talk be of the Name alone. Your meeting, O God, is enough for me.

WHAT IT MEANS

Tukaram is explaining why he keeps his distance from certain company. Whoever you sit with remakes you in his own likeness, so company is not a small matter; it is a kind of fate. That is why he runs from the worldly and the superficial, staying at the edges. He gives the clearest case: a greedy man passes his greed to those around him, binding them in his own net. So he sets the one company he wants, talk of the Name, and the one meeting that satisfies him completely, the meeting with God.

GATHA 4425 *Worldly Life*

Worldly life, the two-faced world

मराठी मूळ

बरें जालीयाचे अवघें सांगाती । वाइटाचे अंतीं कोणी नाहीं ॥1॥
नोहे मातापिता नोहे कांतासुत । इतरांची मात काय सांगों ॥2॥
तुका ह्मणे जन दुतोंडी सावज । सांपडे सहज तिकडे धरी ॥3॥

ENGLISH TRANSLATION

When times are good, everyone is your companion. When things go wrong, no one remains.

Neither mother nor father, neither spouse nor child stands by you. What can be said of others? Says Tuka, the world is a two-faced beast; it seizes whatever prey falls easiest to hand.

IN PLAIN WORDS

When things go well, everyone is your companion. When things go wrong, at the end no one is there. Not mother, not father, not wife, not son. What is there to say of the rest? Tuka says: the world is a two-faced beast; it seizes whatever prey falls easiest to hand.

WHAT IT MEANS

Tukaram is stripping the comfort out of human company so you will look elsewhere for refuge. In good times the companions crowd around; the moment trouble comes, they are gone. He names the closest ties to make the point sting: even mother, father, wife, and child do not finally stand by you, so the rest matter even less. The closing image is hard: the world is a two-faced animal that simply takes whatever victim is nearest and easiest. The unspoken turn is that only God is the companion who does not desert, which is why such company cannot be trusted with your soul.

GATHA 4426 *Prayers*

Helplessness, surrender at the feet

मराठी मूळ

मिथ्या आहे सर्व अवघें हें मायिक । न कळे विवेक मज कांहीं ॥1॥
सर्व बाजागिरी वाटती ही खरी । पहातां येथें उरी कांहीं नाहीं ॥ध्रु.॥
आतां मज दुःख वाटतें अंतरीं । उपाय झडकरी सांग कांहीं ॥2॥
पुढें कोण गति न कळे सर्वथा । तुझे पायीं माथा ठेवियेला ॥3॥
करणें तें करीं सुखें आतां हरी । तुज म्यां निर्धारीं धरियेलें ॥4॥
स्वहित तें काय न कळे सर्वथा । तारीं तूं अनंता तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

All of this is false, all of it illusory. I do not understand any discrimination.

All the tricks of the world seem real, yet upon examination, nothing remains. Now my chitta is heavy with sorrow.

Tell me some swift remedy. I cannot foresee what lies ahead.

I have placed my head at Your feet. Do with me as You will, O Hari.

I have firmly chosen You. Says Tuka, I do not know what is truly good for me. Save me, O Ananta.

IN PLAIN WORDS

All of this is false. All of it is illusion. I do not understand any discernment. The tricks of the world all seem real to me, yet when I look closely, nothing remains here. Now sorrow weighs in my heart. Tell me some swift remedy. I cannot see at all what lies ahead. I have laid my head at Your feet. Do whatever You must do, gladly now, O Hari. I have firmly taken hold of You. Tuka says: I do not know at all what is good for me. You save me, O Ananta.

WHAT IT MEANS

Tukaram admits he has lost the ability to tell the real from the false. The world's tricks look solid, yet they dissolve under any honest look, and that leaves him heavy with sorrow and blind to what comes next. So he stops trying to manage his own rescue: he puts his head at God's feet and tells Hari to do whatever needs doing. The confession is the point. He does not even know what is good for him, so he hands that knowing over too, and asks Ananta simply to save him.

GATHA 4427 *Autobiography*

Defiance, lion to the wicked

मराठी मूळ

अवघ्या कोल्हएांचें वर्म अंडीं । धरितां तोंडीं खीळ पडे ॥1॥
भुंकुं नका भुंकुं नका । आला तुका विष्णुदास ॥ध्रु.॥
कवणे ठायीं सादर व्हावें । नाहीं ठावें गाढवा ॥2॥
दुर्जनासि पंचानन । तुका रजरेणु संतांचा ॥3॥

ENGLISH TRANSLATION

The secret weakness of all jackals lies in their litters. Seize that, and they are silenced.

Stop barking, stop barking. Tuka, the servant of Vishnu, has arrived.

A donkey does not know when to show respect. Says Tuka, I am a lion to the wicked, and a grain of dust at the feet of the saints.

IN PLAIN WORDS

The weak spot of all the jackals is in their litter. Take hold of that, and a peg drops into their mouths and silences them. Stop barking, stop barking. Tuka, the servant of Vishnu, has come. Where should you bow with respect? A donkey does not know. Tuka says: to the wicked I am a lion; to the saints I am the dust at their feet.

WHAT IT MEANS

Tukaram answers his attackers with a barnyard image: jackals can be silenced if you seize what they are most attached to. He calls his critics barking dogs and tells them to stop, because the servant of Vishnu has arrived and will not be cowed. The donkey that does not know when to show respect is the pattern he names: a heart so coarse it cannot recognize what is holy. He sets his own two faces against each other. Toward arrogant wickedness he is a lion; toward the saints he is willing to be nothing, mere dust at their feet.

GATHA 4428 *Longing and Separation*

Longing, no lack at God's feet

मराठी मूळ

तुझे ह्मणों आह्मां । मग उणें पुरुषोत्तमा ॥1॥
ऐसा धर्म काय । अमृतानें मृत्यु होय ॥ध्रु.॥
कल्पवृक्षा तळीं । गांठी बांधलिया झोळी ॥2॥
तुका ह्मणे परीस । सांपडल्या उपवास॥3॥

ENGLISH TRANSLATION

If we call ourselves Yours, O Supreme Being, should there then be any lack? What kind of justice is it that ambrosia should bring death? Sitting beneath the wish-fulfilling tree, one ties a knot in an empty bag. Says Tuka, having found the philosopher's stone, one should not go hungry.

IN PLAIN WORDS

If we call ourselves Yours, O Purushottama, should there still be any lack? What kind of law is this, that nectar should bring death? Sitting under the wish-granting tree, a man ties up his empty bag with a knot. Tuka says: having found the philosopher's stone, he goes on fasting.

WHAT IT MEANS

Tukaram presses God with a complaint shaped as a question. If they truly belong to the Supreme Being, then any want they still feel is a kind of contradiction, like the nectar of immortality somehow dealing out death. He sharpens it with two images of self-defeat: a man sits beneath the tree that grants every wish, yet ties his bag shut as if afraid to receive; a man holds the stone that turns iron to gold, yet stays hungry. The fault he names is not God's stinginess but the devotee's failure to draw on a nearness that is already given.

GATHA 4429 *Longing and Separation*

Longing, the form not the void

मराठी मूळ

कोरडिया गोष्टी नावडती मना । नाहीं ब्रह्मज्ञानाविण चाड ॥1॥
दाखवीं आपुलें सगुण रूपडें । वंदीन मी कोडें पाय तुझे ॥ध्रु.॥
न लगे तो मोक्ष मज सायुज्यता । नावडे हे वार्ता शून्याकारी ॥2॥
तुका ह्मणे चाड धरीन श्रीमुखें । येशिल कवतुकें जवळीक ॥3॥

ENGLISH TRANSLATION

Dry, empty talk does not please the mind. Without the direct knowledge of Brahman, I have no interest.

Show me Your form in its fullness; I will bow at Your feet with delight. I do not want mere liberation or formless union.

The talk of the void does not appeal to me. Says Tuka, I will be satisfied only when You come near me with playful affection, and I behold Your face.

IN PLAIN WORDS

Dry talk does not please my mind. Without the knowledge of Brahman I have no desire. Show me Your form with all its qualities; I will gladly bow at Your feet. I do not want that liberation, that merging into You. I do not like this talk of the void. Tuka says: I will keep my longing for Your blessed face. You will come near me in play.

WHAT IT MEANS

Tukaram refuses dry doctrine and the bare abstractions that promise union by erasing the lover. He asks instead for the saguna form, the Lord with shape and qualities, so that he can bow and behold a face. The radical turn is that he sets aside even moksha and sayujya, absorption into God, which most seekers treat as the highest prize. Talk of the void leaves him cold because it dissolves the very relationship he wants. He holds out for the personal: the blessed face, the God who comes near in playful affection rather than swallowing the devotee into formlessness.

GATHA 4430 *Devotion to Vitthal*

Adoration, beyond the gods' reach

मराठी मूळ

गणेश सारजा करिती गायना । आणि देवांगना रंभे ऐशा ॥1॥
तेथें आह्मीं मानवांहीं विनवावें तें काय । सुरवर पाय वंदिति जेथें ॥ध्रु.॥
ज्याच्या गायनासी तटस्थ शंकर । त्या हि परि पार न कळे तुझा ॥2॥
तुका ह्मणे आह्मी किंकर ते किती । इंद्राची हि मति नागविशी ॥3॥

ENGLISH TRANSLATION

Ganesha and Saraswati sing before Him, along with divine maidens like Rambha. What can we mere mortals offer there, where the gods themselves bow at His feet? Even Shankara, who stands entranced by such singing, cannot fathom Your depths.

Says Tuka, we are the humblest of servants. You bewilder even the intellect of Indra.

IN PLAIN WORDS

Ganesha and Saraswati sing before Him, and divine women like Rambha as well. There, where the gods themselves bow at His feet, what is there for us mortals to offer? Even Shankara stands still, lost in that singing, and still he cannot find Your far shore. Tuka says: how small are we, His servants. You confound even the mind of Indra.

WHAT IT MEANS

Tukaram measures God's greatness by who fails to reach it. The high gods sing in His presence and bow at His feet; Shiva himself is frozen in wonder by that music and still cannot fathom the depth. If the foremost beings cannot find God's limit, the poet asks what a mere mortal servant could possibly add. The closing line lands it: even Indra, king of the gods, has his intellect baffled. The smallness Tukaram claims is not despair but the proper posture before a One that overflows every measure the cosmos can bring.

GATHA 4431 *Ecstasy and Joy*

Ecstasy, becoming what he beholds

मराठी मूळ

डोळयांचें दैव आजि उभें ठेलें । निधान देखिलें पंढरीये ॥1॥
काय ते वानावें वाचेचे पालवें । वेदा न बोलवे रूप ज्याचें ॥ध्रु.॥
आनंदाच्या रसें ओंतीव चांगलें । देखतां रंगलें चित्त माझें ॥2॥
तुका ह्मणे मी तों सगळाच विरालों । विठ्ठल चि जालों दर्शनानें ॥3॥

ENGLISH TRANSLATION

The fortune of my eyes has today stood before me. I have beheld the treasure of Pandhari.

How can the tongue describe it, when even the Vedas cannot speak of that form? Cast in the mold of bliss, that beautiful form captured my chitta the moment I saw it. Says Tuka, I have been utterly dissolved. Through that darshan, I myself have become Vitthal.

IN PLAIN WORDS

Today the fortune of my eyes has stood before me. I have seen the treasure at Pandhari. How can the tongue praise it, when even the Vedas cannot speak of that form? It is poured out of the very juice of bliss, so beautiful; seeing it, my mind was steeped in its color. Tuka says: I have wholly melted away. By that darshan I have myself become Vitthal.

WHAT IT MEANS

Tukaram describes the moment of sight at Pandharpur as good fortune made visible, the treasure his eyes were always meant to see. The form is past speech, beyond even the Vedas, because it is cast from bliss itself, and his mind is soaked through with it like cloth in dye. Then comes the boldest claim: he does not merely admire Vitthal, he dissolves. In true darshan the seer is consumed into the seen, so that he can say he has himself become Vitthal. It is the language of nondual union spoken from inside love, not theory.

GATHA 4432 *Krishna Leela*

Krishna's deeds, wonder past the Vedas

मराठी मूळ

भोगियेल्या नारी । परि तो बाळब्रह्मचारी ॥1॥
ऐसी ज्याचें अंगीं कळा । पार न कळे वेदाला ॥ध्रु.॥
वळीवळी थोरथोर। मोडोनियां केले चूर ॥2॥
वांकडी कुबज्या । सरसी आणियेली वोजा ॥3॥
मल्ल रगडिला पायीं । गज झुगारिला बाहीं ॥4॥
जिवें मारियेला मामा । धांवें भक्ताचिया कामा ॥5॥
तुका ह्मणे पूर्ण । दावी भक्तीचीं विंदानें ॥6॥

ENGLISH TRANSLATION

He consorted with women, yet He remained an eternal celibate. Such is the art within Him; even the Vedas cannot fathom its extent.

He defeated mighty wrestlers one after another, crushing them to pieces. He straightened the hunchbacked Kubja and made her beautiful.

He trampled the great wrestler beneath His feet and flung the elephant aside with His arms. He killed His own uncle Kamsa, always rushing to fulfill His devotees' needs.

Says Tuka, the One who is complete reveals the wonders of devotion.

IN PLAIN WORDS

He took His pleasure with women, yet He stayed an unbroken celibate. Such is the power in Him that even the Vedas cannot find its limit. One after another He broke the mighty ones and ground them to dust. He took the crooked, hunchbacked Kubja and made her straight and lovely. He crushed the wrestler under His feet and flung the elephant aside with His arm. He killed His own uncle, and He runs to do His devotees' work. Tuka says: the One who is full reveals the wonders of devotion.

WHAT IT MEANS

Tukaram piles up Krishna's deeds to show a power that holds opposites together. He moves among women yet remains the eternal celibate, a paradox the Vedas cannot resolve. He overpowers wrestlers and elephants, straightens the bent Kubja, and slays the tyrant uncle Kamsa, and in the same breath He comes running to do small things for His devotees. The point is not a list of feats but the kind of being who performs them: complete in Himself, owing nothing, He still bends to serve those who love Him. That stooping is the real wonder the deeds are meant to reveal.

GATHA 4433 *Appeals and Exhortations*

Old age, remember Hari now

मराठी मूळ

वृद्धपणीं आली जरा । शरीर कांपे थरथरा ॥1॥
आयुष्य गेलें हें कळेना । स्मरा वेगीं पंढरिराणा ॥ध्रु.॥
दांत दाढा पडिल्या ओस । हनुवटि भेटे नाकास ॥2॥
हात पाय राहिलें कान। नेत्रा पाझर हाले मान ॥3॥
अंगकांति परतली । चिरगुटा ऐसी जाली ॥4॥
आड पडे जिव्हा लोटे । शब्द नये मुखा वाटे॥5॥
लांब लोंबताती अंड । भरभरा वाजे गांड ॥6॥
तुका ह्मणे आतां तरी । स्मरा वेगीं हरी हरी ॥7॥

ENGLISH TRANSLATION

In old age, the body trembles and shakes. You do not realize that your lifespan has gone.

Remember the Lord of Pandhari quickly. Teeth and molars have fallen out; the chin now meets the nose.

Hands and feet have weakened, ears have failed; the eyes water and the head shakes. The complexion has faded, the skin hangs in folds like old cloth.

The tongue gets stuck and lolls about; words will not come from the mouth as they should. Says Tuka, at least now, at least now, remember Hari quickly.

IN PLAIN WORDS

Old age has come, and the body shakes and trembles. You do not see that your life is gone. Remember the Lord of Pandhari quickly. The teeth and molars have fallen and left the gums bare; the chin meets the nose. The hands, the feet, the ears have stopped; the eyes run, the head wobbles. The skin's glow has turned; it has become like an old rag. The tongue gets caught and lolls; the words will not come out of the mouth. The testicles hang long and loose; the backside breaks wind in bursts. Tuka says: at least now, remember Hari, Hari, quickly.

WHAT IT MEANS

Tukaram refuses to let old age be dignified or hidden. He lists the body's collapse without flinching, the lost teeth, the running eyes, the slack skin, the failing control of the body's lowest functions, precisely so the reader cannot look away. The unsparing catalogue is not mockery of the old; it is a mirror held up to every body, since this is where each one is headed. The shaking hand is also the hand that did nothing while life slipped past. So the refrain hammers in: while the mouth can still form a word, remember Hari, because the time to begin is shrinking with each named decay.

GATHA 4434 *Appeals and Exhortations*

Old age, remember now and be freed

मराठी मूळ

वृद्धपणी न पुसे कोणी । विटंबणी देहाची ॥1॥
नव द्वारें जाली मोकळीक । गांड सरली वाजती ॥ध्रु.॥
दंत दाढा गळे थुंका । लागे नाका हनुवटी ॥2॥
शब्द नये मुखावाटा । करिती चेष्टा पोरें ती ॥3॥
तुका ह्मणे अजूनि तरी । स्मरें श्रीहरी सोडवील ॥4॥

ENGLISH TRANSLATION

In old age, no one inquires about you. The body is humiliated.

The nine doors of the body have become loose and uncontrolled. Teeth and gums drip saliva; the chin touches the nose.

Words will not come from the mouth; children mock and tease you. Says Tuka, at least now remember Shri Hari; He will set you free.

IN PLAIN WORDS

In old age no one asks after you. The body is put to shame. The nine doors have gone loose; the backside has lost its hold and sounds. The teeth and molars are gone, the spit drips, the chin meets the nose. The words will not come out of the mouth; the children make sport of you. Tuka says: even now, remember Shri Hari, and He will set you free.

WHAT IT MEANS

Tukaram returns to the indignities of age, the body that no one tends, the nine openings that no longer obey, the dribbling mouth, the children who jeer. He names these things plainly so the comfortable will feel how thin their dignity is. The harshness is aimed at complacency, not at the elderly, who are simply showing what awaits all. Against this slow humiliation he sets one door still open: remembrance of Shri Hari, available even now, late as it is. That remembrance is the one thing that loosens the deeper bondage the failing body only makes visible.

GATHA 4435 *The Moral Ideal*

Moral warning, hospitality and rage

मराठी मूळ

अतित्याई देतां जीव । नये कींव देवासि ॥1॥
थोडएासाटीं राग आला । जीव दिला गंगेंत ॥ध्रु.॥
त्यासि परलोकीं नाहीं मुक्ति । अधोगति चुकेना ॥2॥
तुका ह्मणे कृष्णराम । स्मरतां श्रम वारती ॥3॥

ENGLISH TRANSLATION

When a guest arrives and you give grudgingly, God takes no pity on you. For a small matter you flew into a rage and threw your life away in the river.

For such a person there is no liberation in the next world; the downward path cannot be avoided. Says Tuka, by remembering Krishna and Rama, all sorrows are removed.

IN PLAIN WORDS

When a guest comes and you give grudgingly, no pity for you stirs in God. Over a small thing anger rose, and he threw his life away in the river. For such a one there is no release in the world beyond; the downward path is not escaped. Tuka says: by remembering Krishna and Rama, the toil is taken away.

WHAT IT MEANS

Tukaram sets two failures side by side. To feed a guest with a closed hand forfeits God's compassion, because grudging giving is no giving at all. To throw one's life away in a fit of rage over some small matter is worse, and it does not buy release; the soul that ends so falls, not rises. He is naming the patterns of stinginess and unchecked anger, not condemning a particular person, and the warning turns each reader back on his own heart. Then he offers the way out he always offers: the steady remembrance of Krishna and Rama, which lifts the very weariness these faults create.

GATHA 4436 *Ecstasy and Joy*

Ecstasy, joy at the sight

मराठी मूळ

तुझें रूप पाहतां देवा । सुख जालें माझ्या जीवा॥1॥
हें तों वाचे बोलवेना । काय सांगों नारायणा ॥ध्रु.॥
जन्मोजन्मींचे सुकृत । तुझे पायीं रमे चित्त ॥2॥
जरी योगाचा अभ्यास । तेव्हां तुझा निजध्यास ॥3॥
तुका ह्मणे भक्त । गोड गाऊं हरिचें गीत॥4॥

ENGLISH TRANSLATION

Seeing Your form, O God, joy has filled my jiva. This cannot be expressed in words.

What can I tell You, O Narayana? Through the merit of many births, my mind delights at Your feet. When the practice of yoga was undertaken, it became the constant contemplation of You.

Says Tuka, let us devotees sweetly sing the song of Hari.

IN PLAIN WORDS

Seeing Your form, O God, joy has come to my life. This cannot be spoken by the tongue. What can I tell, O Narayana? By the good deeds of birth after birth, my mind delights at Your feet. If there was any practice of yoga, it was this: the constant inward thought of You. Tuka says: we devotees will sweetly sing the song of Hari.

WHAT IT MEANS

Tukaram traces a clear line from sight to surrender. Beholding God's form fills his very life with a joy too large for speech. He reads his arrival at this moment as the ripening of merit gathered across many lifetimes, so that his mind now rests gladly at God's feet. Then he quietly redefines yoga: not a technique he mastered, but the single unbroken remembrance of God that became his whole practice. The poem ends not in solitary rapture but in company, devotees together turning the joy into song, which is for Tukaram the natural form that such gladness takes.

GATHA 4437 *Prayers*

Surrender, guard my honor

मराठी मूळ

तुजवीण मज कोण आहे देवा । मुकुंदा केशवा नारायणा ॥1॥
जोडोनियां कर कृपेच्या सागरा । गोपीमनोहरा पांडुरंगा ॥ध्रु.॥
साच करीं हरी आपुली ि◌ब्रदावळी । कृपेनें सांभाळीं मायबापा ॥2॥
साहए होसी जरी जाती सहा वैरी । मग ध्यान करीं आवडीनें ॥3॥
सर्व अपराध क्षमा करीं माझा । लडिवाळ तुझा पांडुरंगा ॥4॥
कृपा करोनियां द्यावी क्षमा शांति । तेणें तुझी भक्ति घडेल देवा ॥5॥
ऐसें तों सामर्थ्य नाहीं नारायणा । जरी तुज करुणा येइल कांहीं ॥6॥
तुका ह्मणे आतां आपंगावें मज । राखें माझी लाज पांडुरंगा ॥7॥

ENGLISH TRANSLATION

Who do I have besides You, O God? O Mukunda, Keshava, Narayana. With folded hands I pray to You, O ocean of grace, O enchanter of the gopis, O Panduranga.

Make Your pledges come true, O Hari. Protect me with Your grace, O my parent.

If You come to my aid, the six inner enemies will depart. Then I will meditate on You with love.

Forgive all my offenses, O Panduranga. I am Your spoiled child.

Grant me mercy, forbearance, and peace, so that devotion to You may truly blossom, O God. Such strength is not in me, O Narayana.

Only if some compassion stirs in You can it come to be. Says Tuka, embrace me now. Guard my honor, O Panduranga.

IN PLAIN WORDS

Whom do I have but You, O God? O Mukunda, Keshava, Narayana. With folded hands I pray to You, ocean of grace, charmer of the gopis, O Panduranga. Make Your promise true, O Hari; protect me with Your grace, O mother and father. If You become my help, the six enemies will leave; then I will meditate on You with love. Forgive all my faults, O Panduranga. I am Your spoiled child. Give me, in mercy, forgiveness and peace, so that devotion to You may take shape, O God. I have no such strength, O Narayana, unless some compassion stirs in You. Tuka says: now take me up. Guard my honor, O Panduranga.

WHAT IT MEANS

Tukaram prays from a place of having no one else to turn to, calling on God by name after name as ocean of grace and as both mother and father. He asks God to keep His own pledge to protect those who are His, since that promise, not the devotee's worth, is what he leans on. He is honest about the order of things: only when God helps do the six inner enemies, the passions, lose their grip, and only then can he meditate in peace. He calls himself a spoiled child to be forgiven, and admits he has no strength of his own; everything waits on God's compassion stirring first. The last plea, guard my honor, places his whole standing in God's hands.

GATHA 4438 *The Power of the Name*

The Name at death, only blessing

मराठी मूळ

नको विद्या वयसा आयुष्य फारसें । नाहीं मज पिसें मुक्तीचें ही ॥1॥
रामकृष्ण ह्मणतां जावो माझा प्राण । हें चि कृपादान मागतसें ॥ध्रु.॥
नको धन मान न वाढे संतान । मुखीं नारायण प्राण जावा ॥2॥
तुका ह्मणे दीन काकुलती येतों । तुज निरवितों पांडुरंगा ॥3॥

ENGLISH TRANSLATION

I do not want learning, youth, or a long life. I have no craving even for liberation.

Let my life depart while uttering the names Rama and Krishna. This is the only blessing I seek.

I do not want wealth or prestige or a growing family. Let Narayana be on my lips when my breath leaves.

Says Tuka, I am helpless and I plead with You. I entrust myself to You, O Panduranga.

IN PLAIN WORDS

I do not want learning. I do not want youth. I do not want a long life. I have no craving even for liberation. Let my breath leave while I am saying the names Rama and Krishna. This alone is the blessing I beg for. I do not want wealth. I do not want honor. I do not want a growing family. Let Narayana be on my lips when my breath goes. Tuka says: I am helpless and I come pleading. I hand myself over to You, Panduranga.

WHAT IT MEANS

Tukaram strips away every prize a person could ask for, low and high alike: learning, youth, long life, wealth, honor, children, and even liberation itself. He sets one wish above all of them, that the names Rama and Krishna, Narayana, be in his mouth at the moment his breath leaves. That is the single blessing he asks for. The poem ends in surrender, not in bargaining: he calls himself helpless and entrusts his whole self to Panduranga, leaving the dying breath in God's hands.

GATHA 4439 *Social Criticism*

Social criticism, the false guru

मराठी मूळ

शिष्या सांगे उपदेश । गुरुपूजा हे विशेष ॥1॥
दावी आचार सोवळे । दंड कमंडलु माळे ॥ध्रु.॥
छाटी भगवी मानसीं ।व्यर्थ ह्मणवी संन्यासी ॥2॥
तुका ह्मणे लोभ । न सुटे नाहीं लाभ ॥3॥

ENGLISH TRANSLATION

He gives his disciples teachings and demands elaborate worship of the guru. He displays his ritual purity, his staff, water-pot, and prayer beads.

He wears the saffron robes and pretends to be a renunciant, but it is all empty show. Says Tuka, as long as greed does not leave, there is no true gain.

IN PLAIN WORDS

He gives teachings to his disciples. He demands special worship of the guru. He shows off his ritual purity, his staff, his water-pot, his beads. He wears the saffron robe and calls himself a renunciant. It is all empty. Tuka says: while greed has not left, there is no gain.

WHAT IT MEANS

Tukaram describes a man who has all the marks of a holy teacher and none of the substance. He teaches, demands honor as a guru, and displays the staff, water-pot, beads, and saffron robe that signal renunciation. The poem names the rot at the center: he still has not let go of greed, so the renunciation is only costume. The test is not the outward gear but whether grasping has actually loosened; where it has not, there is no real gain, however convincing the show. The warning is worth turning on oneself, since the same props can dress up the same hidden greed in anyone.

GATHA 4440 *The Necessity of Experience*

God seen everywhere

मराठी मूळ

जिकडे पाहें तिकडे उभा । अवघ्या गगनाचा गाभा॥ 1 ॥
डोळां बैसलें बैसलें । रूप राहोनि संचलें ॥ध्रु.॥
न वजिनतां दाही दिशा । जिकडे पाहें तिकडे सरिसा ॥2॥
तुका ह्मणे समपदीं । उभा दिठीचिये आधीं ॥3॥

ENGLISH TRANSLATION

Wherever I look, He stands. He is the very essence of the entire sky.

He has settled into my eyes and remains there, pervading all. Without excluding any of the ten directions, He is equally present wherever I gaze.

Says Tuka, He stands at the level of perfect equality, right before my sight.

IN PLAIN WORDS

Wherever I look, He is standing. He is the very core of the whole sky. He has settled into my eyes and stays there, filling everything. He leaves out none of the ten directions; wherever I look, He is right there with me. Tuka says: He stands in perfect evenness, there before my sight even begins.

WHAT IT MEANS

Tukaram is reporting what he sees once vision has changed. He does not find God in one place but standing everywhere he turns, the inner essence of the entire sky, leaving out none of the ten directions. He says God has lodged in his very eyes, so the seeing and the seen are no longer separate. The last line presses this further: God stands in perfect evenness, present before the act of looking even starts, which means He is not an object the gaze finds but is already there ahead of it.

GATHA 4441 *Worldly Metaphors*

Metaphor, worth borrowed from another

मराठी मूळ

आपटा संवदड रानचारा । दस†याचा होय तुरा॥1॥
तैसा देवामुळें मान । नाहीं तरी पुसें कोण ॥ध्रु.॥
मृत्तकेची ते घागरी । पाण्यासाटीं बैसे शिरी ॥2॥
तुका ह्मणे माप जाण । दाण्यासवें घेणें देणें ॥3॥

ENGLISH TRANSLATION

The apta tree is just a wild shrub, but on Dussehra day it becomes a crown of honor. Just so, one gains respect through God's grace; without Him, who would care? An earthen pot is just clay, yet for the sake of water it is placed upon one's head.

Says Tuka, a measuring vessel is valued only because of the grain it holds.

IN PLAIN WORDS

The apta is only a wild shrub of the forest. On Dussehra it becomes a crown of honor. So it is with honor that comes from God: without Him, who would ask after you? The pot is only baked clay. For the sake of the water it carries, it is set upon the head. Tuka says: know this, the measuring vessel matters only for the grain it holds.

WHAT IT MEANS

Tukaram gives three plain images to make one point: a thing's honor is borrowed, not its own. The apta is just a roadside shrub, prized only because the festival of Dussehra makes its leaves a crown for a day. A clay pot is carried on the head only because of the water inside it, and a measuring vessel is valued only for the grain that

passes through it. In each case the worth belongs to what is held or given, not to the container. So with a person: any respect we enjoy is on loan from God, and without Him no one would bother to ask after us, which is a quiet rebuke to pride in standing we did not author.

GATHA 4442 *Devotion to Vitthal*

Devotion, time well spent in the Name

मराठी मूळ

काळ सार्थक केला त्यांणी । धरिला मनीं विठ्ठल॥1॥
नाम वाचे श्रवण कीर्त्त । पाउलें चित्तीं समान ॥ध्रु.॥
कीर्त्तनाचा समारंभ । निदपभ सर्वदा ॥2॥
तुका ह्मणे स्वरूपसिद्ध । नित्य समाधि हरिनामीं ॥3॥

ENGLISH TRANSLATION

They have made good use of their time who have held Vitthal in their chitta. The Name is on their lips, glory fills their ears, and His feet rest steadily in their minds.

They conduct kirtan ceaselessly and without blemish, at all times. Says Tuka, the realization of the true Self, the unbroken samadhi, is found in Hari's Name.

IN PLAIN WORDS

They have made their time worth something who have held Vitthal in the heart. The Name is on their lips, His glory in their ears, His feet steady in their minds. They keep up kirtan always, without blemish, at every hour. Tuka says: the realization of the true Self, the unbroken samadhi, is in the Name of Hari.

WHAT IT MEANS

Tukaram answers what it means to have lived a life well: not by any worldly measure, but by having kept Vitthal fixed in the heart. He sketches a life saturated with the Name, on the lips, His glory in the ears, His feet steady in the mind, with kirtan going on without break or blemish. Then he makes the large claim plain: the goal that others seek by hard discipline, realization of the true Self and unbroken samadhi, is found right here, inside Hari's Name. The Name is not a beginner's step toward the depth; it is the depth.

GATHA 4443 *Autobiography*

Farewell, Tuka departs for Vaikuntha

मराठी मूळ

आह्मी जातों आपुल्या गांवा । आमुचा रामराम घ्यावा ॥1॥
तुमची आमची हे चि भेटी । येथुनियां जन्मतुटी॥ध्रु.॥
आतां असों द्यावी दया । तुमच्या लागतसें पायां ॥2॥
येतां निजधामीं कोणी । विठ्ठलविठ्ठल बोला वाणी ॥3॥
रामकृष्ण मुखीं बोला । तुका जातो वैकुंठाला ॥4॥

ENGLISH TRANSLATION

I am going to my own village. Accept my farewell greetings.

This meeting of ours is the last; from here, the cycle of birth is broken. Now please bestow your kindness.

I touch your feet. When I arrive at my true home, let the words 'Vitthal, Vitthal' be on every tongue.

Speak Rama Krishna with your mouths. Tuka is going to Vaikuntha.

IN PLAIN WORDS

I am going to my own village. Take my farewell greeting. This meeting of ours is the last; from here the round of births is cut. Now show me your kindness. I touch your feet. When I reach my true home, let the words Vitthal, Vitthal be on every tongue. Say Rama Krishna with your mouths. Tuka is going to Vaikuntha.

WHAT IT MEANS

Tukaram speaks as one leaving, calling death a journey back to his own village and his true home. He tells those around him that this is their last meeting, because for him the cycle of birth and death is now broken; he is not coming back. He asks one thing of them in parting: keep the Name going, Vitthal, Vitthal and Rama Krishna on their tongues, after he is gone. The poem turns the terror of dying into a homecoming and hands the survivors not grief to nurse but the Name to carry on.

GATHA 4444 *Longing and Separation*

Longing, the calf that cannot feed

मराठी मूळ

कामधेनूचें वासरूं । खाया न मिळे काय करूं ॥1॥
ऐसें आह्मां मांडियेलें । विठो त्वां कां सांडियेलें ॥ध्रु.॥
बैसोनि कल्पद्रुमातळीं । पोटासाटीं तळमळीं ॥2॥
तुका ह्मणे नारायणा । बरें लोकीं हें दीसेना ॥3॥

ENGLISH TRANSLATION

I am the calf of the wish-fulfilling cow, yet I cannot find anything to eat. O Vittho, why have You set things up this way and then abandoned me? Sitting beneath the wish-fulfilling tree, I agonize over my hunger.

Says Tuka, O Narayana, this does not look good to the world.

IN PLAIN WORDS

I am the calf of the wish-granting cow, and still I find nothing to eat. What am I to do? This is what has been set up for me. Vittho, why have You thrown me aside? I sit at the foot of the wish-granting tree and writhe over an empty stomach. Tuka says: Narayana, this does not look good in front of people.

WHAT IT MEANS

Tukaram makes his complaint sharp by setting hunger right next to abundance. He is the calf of the cow that grants every wish, sitting under the tree that gives whatever is asked, and yet he starves; the very source of plenty is at hand and he is left out. He puts the contradiction to God as a blunt question: why set things up this way and then abandon me? The closing line is half plea, half dare, that God's own reputation is at stake, since it looks bad before the world for the wish-granting Lord to let His own devotee go hungry. It is the bold, intimate scolding of one who trusts enough to argue.

GATHA 4445 *The Power of the Name*

The Name, refuge of the fallen

मराठी मूळ

तुझें नाम माझे मुखी असो देवा । विनवितों राघवा दास तुझा ॥1॥
तुझ्या नामबळें तरले पतित । ह्मणोनि माझें चित्त तुझे पायीं ॥2॥
तुका ह्मणे तुझें नाम हें सादर । गातां निरंतर सुख वाटे ॥3॥

ENGLISH TRANSLATION

May Your Name ever be on my lips, O God. I beseech You, O Raghava; I am Your servant.

By the power of Your Name, wrongdoers have been delivered. Therefore my chitta rests at Your feet.

Says Tuka, singing Your Name continuously brings me such joy.

IN PLAIN WORDS

Let Your Name be always on my lips, God. I beg You, Raghava; I am Your servant. By the power of Your Name the fallen have been carried across. So my heart rests at Your feet. Tuka says: when I sing Your Name without stopping, joy keeps rising in me.

WHAT IT MEANS

Tukaram asks for one steady gift: that God's Name never leave his mouth. He grounds the request in what the Name has already done, that even the fallen and the wrongdoing have been ferried across by its power, and that is exactly why he trusts it and lays his heart at God's feet. The Name is offered here as the refuge that does not check your record first. The poem closes on the felt result: singing it without break brings a joy that does not run dry, so the practice is its own reward, not only a means to rescue.

GATHA 4446 *Worldly Life*

Worldly life, ties without warmth

मराठी मूळ

उभय भाग्यवंत तरी च समान । स्थळीं समाधान तरी च राहे ॥1॥
युक्तीचें गौरव नसतां जिव्हाळा । सांचवणी जळा परी नाश ॥ध्रु.॥
तुका ह्मणे अवघे विनोदाचे ठाव । एकात्मक भाव नाहीं तेथें ॥3॥

ENGLISH TRANSLATION

Both parties must be fortunate for true harmony to prevail; contentment endures only when there is genuine affection. Without real warmth behind the formal courtesies, the bond is like stored water that eventually spoils.

Says Tuka, all such places are for amusement only. True unity of spirit is absent there.

IN PLAIN WORDS

Both sides must be fortunate for things to be equal. Only then does contentment stay in a place. Without the warmth behind the polite respect, it is like stored-up water: it spoils in the end. Tuka says: all such places are only for amusement. There is no real oneness of heart there.

WHAT IT MEANS

Tukaram looks at the bonds that hold worldly relationships together and weighs what makes them last. Outward courtesy is not enough; without real affection behind the polite respect, a tie is like water kept too long, it goes stagnant and turns bad. True harmony needs both sides to bring genuine warmth, not just manners. His verdict is cool and clear: gatherings built only on form are for passing pleasure, and the unity of spirit that would make them real is simply not present. The point is not to scorn company but to see honestly how thin a bond without love actually is.

GATHA 4447 *Appeals and Exhortations*

Exhortation, the two-day guest

मराठी मूळ

दो दिवसांचा पाहुणा चालतो उताणा । कां रे नारायणा न भजसी ॥1॥
तूं अखंड दुश्चित्ता तुज नेती अवचिता । मग पंढरीनाथा भजसी केव्हां ॥2॥
तुका ह्मणे ऐसे आहेत उदंड । तया केशव प्रचंड केवीं भेटे ॥3॥

ENGLISH TRANSLATION

You are a guest of but two days, lying about carelessly. Why do you not worship Narayana? Your mind is forever restless, and death may seize you at any moment.

When then will you worship the Lord of Pandhari? Says Tuka, there are plenty of such people, but how will the mighty Keshava ever meet them?.

IN PLAIN WORDS

You are a guest of just two days, lying about as if it were nothing. Why, then, do you not worship Narayana? Your mind never settles, and death may carry you off without warning. So when will you ever worship the Lord of Pandhari? Tuka says: there are crowds of such people. How is the mighty Keshava ever to meet them?

WHAT IT MEANS

Tukaram wakes the listener with a hard fact: this life is a two-day stay, a guest's visit, not a permanent home, and you are spending it sprawled in idle ease. He presses the urgency by joining a restless mind to a sudden death that can come at any moment, which leaves no safe later for the devotion you keep postponing. The closing line widens the rebuke to a whole crowd who live this way and then wonders aloud how the great Keshava could ever come near such distracted, unready hearts. The sting is meant to turn the hearer toward worship now, while there is still time, rather than to write anyone off.

GATHA 4448 *Prayers*

Prayer, Pandhari and nothing else

मराठी मूळ

तुझे पाय माझें भाळ । एकत्रता सर्वकाळ ॥1॥
हें चिं देई विठाबाई । पांडुरंगे माझे आई ॥ध्रु.॥
नाहीं मोक्ष मुक्ति चाड । तुझी सेवा लागे गोड ॥2॥
सदा संग सज्जनांचा । नको वियोग पंढरीचा ॥3॥
नित्य चंद्रभागे स्नान । करीं क्षेत्रप्रदक्षण॥4॥
पुंडलीक पाहोन दृष्टी । हषॉ नाचों वाळवंटीं ॥5॥
तुका ह्मणे पांडुरंगा । तुझें स्वरूप चंद्रभागा ॥6॥

ENGLISH TRANSLATION

Let Your feet rest upon my forehead at all times. Grant me this, O Vitthabai, O Panduranga, my Mother.

I have no desire for liberation or heavenly rewards. Your service alone is sweet to me.

May I always have the company of the saints. Let there be no separation from Pandhari.

Let me bathe daily in the Chandrabhaga and circumambulate the sacred precincts. Let me behold Pundalik with my eyes and dance with joy in the sand-bed of Pandhari.

Says Tuka, O Panduranga, the Chandrabhaga itself is Your very form.

IN PLAIN WORDS

Let Your feet rest on my forehead at all times. Give me only this, Vithabai, Panduranga, my Mother. I have no longing for liberation or release. Your service alone tastes sweet to me. Let me always have the company of the good. Let there be no separation from Pandhari. Let me bathe each day in the Chandrabhaga and walk around the holy ground. Let me see Pundalik with my own eyes and dance with joy in the sand by the river. Tuka says: Panduranga, the Chandrabhaga itself is Your own form.

WHAT IT MEANS

Tukaram lays out a whole life of devotion as a single prayer, addressing Panduranga tenderly as Vithabai and Mother. He refuses the usual goal, liberation, saying God's service alone is sweet to him, and asks instead for the things of Pandhari: the saints' company, the daily bathe in the Chandrabhaga, the walk around the holy precinct, the sight of Pundalik, the dance in the riverside sand. Every wish keeps him at the shrine rather than carrying him beyond it. The last line shows why these are not lesser things: the river Chandrabhaga is God's own form, so to want Pandhari is already to want God, and union is sought in the place itself, not somewhere past it.

GATHA 4449 *Worldly Metaphors*

Metaphor, the cart that overturns

मराठी मूळ

बाईल चालिली माहेरा । संगें दिधला ह्मातारा ॥1॥
सिधा सामग्री पोटाची । सवें स्वारी बइलाची ॥ध्रु.॥
जाता पाडिली ढोरानें । सिव्या देती अन्योविन्ये ॥2॥
न सावरी आपणातें । नग्न सावलें वरतें ॥3॥
फजित केलें जनलोकीं । मेला ह्मणे पडे नरकीं॥4॥
गोहाची हे गेली लाज । गांजितां कां तुह्मी मज ॥5॥
तुका ह्मणे जनीं । छी थू केली विटंबणी ॥6॥

ENGLISH TRANSLATION

The wife set off for her mother's home, taking the old husband along. Provisions for the journey and a bullock cart were arranged.

On the way, the bullocks threw them off, and curses flew between them. The old man could not control himself; his clothes fell off, leaving him naked and exposed.

He was humiliated before all the people. He cursed himself, saying he would fall into hell.

All modesty and dignity were lost. 'Why do you torment me so?' he cried.

Says Tuka, shame was heaped upon them before the whole world.

IN PLAIN WORDS

The wife set out for her mother's home and took the old man along. Food for the road was packed, and a bullock to ride. On the way the beast threw them down, and they hurled curses at each other. The old man could not steady himself; his clothes came off and he was left bare. He was shamed in front of everyone. He cursed himself and said he would fall into hell. All his modesty was gone. Why do you torment me so, he cried. Tuka says: before the whole world, people spat and jeered at the disgrace.

WHAT IT MEANS

Tukaram tells a small, brutal story: a journey set out with care, with food packed and a bullock to ride, that ends in the cart overturning, the old man thrown down, stripped bare, and jeered at in public. Like his other tales it works as a parable of worldly ventures, undertakings begun with confidence and provisions that collapse and leave a person exposed and humiliated. The cursing back and forth, the lost dignity, and the cry of why are you

tormenting me show how quickly a comfortable plan turns to shame when the supports give way. The point is the fragility of any journey through the world that leans on its own arrangements, and the verse leaves the reader to feel the exposure rather than to mock the man.

GATHA 4450 *Social Criticism*

Social criticism, birth without devotion

मराठी मूळ

तुळसीवृंदावनीं उपजला कांदा । नावडे गोविंदा कांहीं केल्या ॥1॥
तैसे वंशामध्यें जाले जे मानव । जाणावे दानव अभक्त ते ॥ध्रु.॥
केवडएामधील निगपध कणसें । तैशीं तीं माणसें भक्तिहीन ॥2॥
तुका ह्मणे जेवीं वंदनांतिल आळी । न चढे निढळीं देवाचिया ॥3॥

ENGLISH TRANSLATION

If an onion sprouts in a tulsi garden, Govinda will never accept it, no matter what you do. Just so, those who are born into a good lineage but lack devotion should be known as demons.

Like worthless husks growing amid fine grain, such are the people devoid of devotion. Says Tuka, just as a worm from a sandalwood tree cannot be placed upon the brow of the deity.

IN PLAIN WORDS

If an onion sprouts in a tulsi garden, Govinda will not accept it, no matter what you do. So too: those born into a good lineage who have no devotion, know them as demons, the unworthy. Like worthless husks growing among fine grain, such are the people without devotion. Tuka says: it is like a worm from the sandalwood tree; it cannot be set upon the deity's brow.

WHAT IT MEANS

Tukaram is striking at the idea that good birth alone makes a person holy. He uses things that grow in a holy place yet remain useless: an onion in the tulsi garden, husks among the grain, a worm bred in sandalwood. Each one shares the location and even the soil of something sacred, but cannot be offered to God. The point turns on devotion, not lineage: without bhakti, a high birth is just an onion in the wrong bed. The harshness is aimed at the assumption that pedigree substitutes for love of God, and it asks the listener to check which one he is trusting in.

GATHA 4451 *Devotion to Vitthal*

Devotion, surrender to Govinda alone

मराठी मूळ

शिव शक्ति आणि सूर्य गणपति । एक चि ह्मणती विष्णूस ही ॥1॥
हिरा गार दोनी मानिती समान । राजस भजनें वांयां जाती ॥ध्रु.॥
अन्य देवतांसि देव ह्मणऊन । तामस जीवन तमोयोग्या ॥2॥
वांयां जायासाठीं केलासे हव्यास । अन्य देवतांस देवपण ॥3॥
आपुलिया मुखें सांगतसे धणी । नव्हे माझी वाणी पदरींची ॥4॥
धन्य ते वैष्णव भजती केशव । सित्वक हे जीव मोक्षा योग्य ॥5॥
तुका ह्मणे मोक्ष नाहीं कोणापासीं । एका गोविंदासी शरण व्हा रे ॥6॥

ENGLISH TRANSLATION

Those who say Shiva, Shakti, Surya, Ganapati, and Vishnu are all the same treat a diamond and a pebble as equal. Their rajasic worship goes to waste.

Those who call other deities equal to God follow the tamasic path, fit only for darkness. All effort spent on elevating other deities to the status of the supreme God is wasted.

The Lord Himself declares this through His own mouth; these are not my own words. Blessed are those Vaishnavas who worship Keshava.

They are sattvic souls, worthy of liberation. Says Tuka, liberation does not reside with any other. Surrender to Govinda alone.

IN PLAIN WORDS

Those who say Shiva, Shakti, Surya, Ganapati, and Vishnu are all the same treat a diamond and a pebble as equal. Their rajasic worship goes to waste. To call other deities equal to God is the tamasic way, fit only for darkness. All effort spent raising other deities to the highest place is wasted. The Lord says this through his own mouth; these are not my own words. Blessed are the Vaishnavas who worship Keshava. They are sattvic souls, fit for liberation. Tuka says: liberation rests with no other; surrender to Govinda alone.

WHAT IT MEANS

This abhanga makes an exclusive claim and does not soften it. Tukaram says that flattening all deities into one sameness is not large-heartedness but a failure to tell a diamond from a pebble, and such worship bears no fruit. He grades the paths by the three gunas: such leveling is rajasic or tamasic, while devotion to Keshava alone is sattvic and leads to release. To guard against pride, he insists the claim is not his own invention but the Lord's own word. The stakes are liberation itself, which he says is found in surrender to Govinda and nowhere else.

GATHA 4452 *The Saints*

Saints, the unworthy supplicant

मराठी मूळ

तुह्मी साधु संत कैवल्यसागर । मोक्षाचे आगर तुह्मां घरीं ॥1॥
तेथें मतिमंद काय बोलों वाणी । अमृताचे धणी पाणी कां घ्या ॥ध्रु.॥
कोटी भानु तेजीं खद्योत बापुडें । तैसा तुह्मांपुढें काय बोलों ॥2॥
तुह्मी अवघे चिंतामणि कल्पतरूचीं वनें । त्यापुढें धांवणें मषकांनीं ॥3॥
वाराणशीक्षेत्र गंगा वाहे कोड । का तेथें पाड कोकणाचे ॥4॥
समुद्राची तृषा हरी ऐसा कोण । जगाची जी तान्ह निववितो ॥6॥
मेरूचा पाठार अवघी ते िक्षति । मषकाचे हातीं मुिष्ट फावे ॥7॥
सिंहापुढें काय जंबूक आरोळी । मोतियांचे वोळी कांच काय ॥8॥
कापुरासि काय लावूनि उटावें । काय ओवाळावें दीपकासि ॥9॥
तैशी तुह्मी निरे ज्ञानाचे भरींव । तेथें म्यां बोलावें पाड काय ॥10॥
कृपानिधि तुह्मीं बोलविलें बोला । सुखें न्याय केला तुमचा मीं ॥11॥
अज्ञान मी वेडें ह्मणवितों बाळ । माझा प्रतिपाळ करणें तुह्मां ॥12॥
बोबडें बोलणें न धरावा कोप । क्षमा करा बाप कृपासिंधु ॥13॥
तुका ह्मणे तुह्मी संत बापमाय । भयें धरिले पाय कृपानिधि ॥14॥

ENGLISH TRANSLATION

You saints are the ocean of spiritual freedom, the storehouse of liberation. Before you, what can a dull mind offer in words? Why should the masters of nectar drink mere water? Before the blaze of a billion suns, the firefly is nothing.

What can I say before you? You are all wish-fulfilling gems, forests of wish-fulfilling trees. Before you, what can a fly accomplish by running? You are like the holy field of Varanasi where the Ganga flows in delight.

What significance has the Konkan coast beside that? Who can quench the ocean's own thirst, that which slakes the thirst of the whole world? The plateau of Mount Meru covers the whole earth, yet a gnat can grasp only a fistful. Before a lion, what is the jackal's roar? Beside a string of pearls, what is glass? Should one apply sandalwood paste to camphor? Should one wave a lamp before the sun? You are solid blocks of wisdom; what right have I to speak before you? O treasure of compassion, you have made me speak.

I have gladly served your cause. I am an ignorant child who calls himself small.

It is yours to nourish me. Forgive my babbling; do not be angry.

You saints are my mother and father. Says Tuka, in fear I have grasped your feet, O ocean of mercy.

IN PLAIN WORDS

You saints are the ocean of freedom, the storehouse of liberation. Before you, what can a dull mind say in words? Why should the masters of nectar drink mere water? Before a billion suns, the firefly is nothing; so what can I say before you? You are wish-fulfilling gems, forests of wish-granting trees; what can a fly do by running before you? You are Varanasi where the Ganga flows in joy; what is the Konkan coast beside that? Who can quench the ocean's own thirst, the ocean that slakes the world? Meru covers the whole earth, yet a gnat grasps only a fistful. Before a lion, what is a jackal's howl? Beside a string of pearls, what is glass? Should one rub sandal paste on camphor? Should one wave a lamp before the sun? You are solid blocks of wisdom; what right have I to speak before you? Treasure of mercy, you yourselves have made me speak. I have gladly served your cause. I am an ignorant child who calls himself small. It is yours to nourish me. Forgive my babbling; do not be angry. You saints are my mother and father. Tuka says: in fear I have grasped your feet, ocean of mercy.

WHAT IT MEANS

This is a poem of self-abasement before the saints, piling up image after image to measure his own smallness against their greatness. Each comparison sets a tiny thing against a vast one: firefly and suns, gnat and Meru, glass and pearls, a lamp waved at the sun. The point of the cascade is not despair but the right posture of a seeker: he has nothing to offer such people and no standing to instruct them. He even disowns his own speaking, saying the saints themselves have drawn the words out of him. He ends as a frightened child clinging to the feet of those he calls his mother and father, asking only to be forgiven and kept.

GATHA 4453 *Appeals and Exhortations*

Exhortation, God within the body

मराठी मूळ

देहीं असोनियां देव । वृथा फिरतो निद।व ॥1॥
देव आहे अंतर्यामीं । व्यर्थ हिंडे तीर्थग्रामीं ॥ध्रु.॥
नाभी मृगाचे कस्तुरी। व्यर्थ हिंडे वनांतरीं ॥2॥
साखरेचें मूळ ऊंस । तैसा देहीं देव दिसे॥3॥
दुधीं असतां नवनीत । नेणे तयाचें मथित ॥4॥
तुका सांगे मूढजना । देहीं देव कां पाहाना ॥5॥

ENGLISH TRANSLATION

God dwells within the body, yet one wanders about aimlessly and mercilessly. God is present within; yet one roams uselessly among pilgrimage places.

The musk deer carries kasturi in its own navel, yet wanders the forests in vain. Sugar's root lies in the sugarcane; just so, God is visible within the body.

Butter already exists within milk, yet one does not know how to churn it out. Says Tuka, I tell the foolish: why do you not see God within your own body?.

IN PLAIN WORDS

God dwells within the body, yet you wander about for nothing. God is in the inmost self, yet you roam uselessly from shrine to shrine. The musk deer carries the musk in its own navel, yet wanders the forest in vain. Sugar's root is the cane; just so, God is to be seen within the body. Butter is already in the milk, but you do not know how to churn it out. Tuka says to the foolish: why do you not see God within your own body?

WHAT IT MEANS

Tukaram is correcting the search that runs outward when the thing sought is already inside. He says God lives in the inmost self, so all the wandering to pilgrimage places is misplaced effort. His three images each carry the treasure within and miss it: the musk deer chasing the scent that comes from its own navel, sugar that is already in the cane, butter already hidden in the milk. The fault is not absence but ignorance of how to find what is present, like not knowing how to churn the milk. He ends bluntly, calling the listener foolish and asking why he will not simply look within.

GATHA 4454 *The Power of the Name*

The Name, the effortless mantra

मराठी मूळ

जयजय ह्मणा राम । हातें टाळी वाचे नाम ॥1॥
आटाआटी नाहीं ज्यास । न वेचे मोल न पडे खांस ॥ध्रु.॥
आपण ह्मणे आणिकां हातीं । यज्ञादिकीं नये ते गति ॥2॥
आसन भोजन करितां काम । ध्यानसमाधि ह्मणतां राम ॥3॥
मंत्र जपा हा चि सार। वर्णा याती जयजयकार ॥4॥
ह्मणतां राम ह्मणे तुका । वेळोवेळां चुकों नका ॥5॥

ENGLISH TRANSLATION

Say 'Victory, victory' to Rama. Clap your hands and speak the Name aloud.

There is no strain in this, no cost, no hardship. Say it yourself and help others say it too.

The state attained by this cannot be reached through rituals and sacrifices. Whether sitting, eating, or going about your work, let saying Rama be your meditation and samadhi.

This is the essence of all mantras and chanting, the victorious cry for all castes and communities. Says Tuka, keep saying Rama; do not miss a single opportunity.

IN PLAIN WORDS

Say 'Victory, victory' to Rama. Clap your hands and speak the Name aloud. There is no strain in this, no cost, no hardship. Say it yourself, and put it into the hands of others too. The state this gives cannot be reached by sacrifices and rites. Sitting, eating, working: let saying Rama be your meditation and your samadhi. This is the very essence of all mantras and chanting, the victory cry for every caste and community. Tuka says: keep saying Rama; do not miss it, time after time.

WHAT IT MEANS

This abhanga presses the Name as the easiest and highest practice at once. Tukaram emphasizes that it asks nothing hard: no expense, no strain, only the voice and the clapping hands, so anyone can do it anywhere. He sets it above ritual and sacrifice, saying it reaches a state those cannot, and that repeating Rama through ordinary activity is itself meditation and samadhi. He calls it the essence of all mantras and, pointedly, the cry open to every caste and community, which removes the gatekeeping of ritual. The closing urging is simply not to let any moment slip past unfilled by the Name.

GATHA 4455

Appeals and Exhortations

Exhortation, the reckoning of Death

मराठी मूळ

शिकवणेसाटीं वाटते तळमळ । पुढें येईल काळा फोडों डोई ॥1॥
तेव्हां त्यासि काय देशील उत्तर । मेळउनि अंतर ठेवितोसि ॥ध्रु.॥
येथींचिया सोंगें भोरपियाचे परि । होईल तें दुरि शृंगारिलें ॥2॥
तुका ह्मणे कां रे राखिलें खरकटें । रागेल्याचे तंट रागेलें का ॥3॥

ENGLISH TRANSLATION

I feel anguish trying to instruct you, for when Death comes and knocks upon your head, what answer will you give? You accumulate dirt within while keeping up appearances like a scarecrow. The adornment of worldly show will be stripped away at that hour.

Says Tuka, why have you clung to these scraps? When the angry one is enraged, it is the angry one who suffers.

IN PLAIN WORDS

I burn with anguish trying to teach you, for Death will come and split your head open. What answer will you give him then? You gather filth inside while keeping up the show. This costume of yours, like a mummer's, will be stripped away when that hour comes, and all your finery falls far off. Tuka says: why have you held on to these scraps? When the angry man rages, it is the angry man himself who suffers.

WHAT IT MEANS

Tukaram speaks as a teacher in genuine pain over a listener who will not learn. He names the stake directly: Death is coming, and at that hour the man will have no answer, because inwardly he has stored up filth while outwardly keeping up appearances. The image of the mummer or scarecrow says the whole performance is a costume that will be torn off, leaving nothing. The scraps he clings to are the small worldly attachments not worth the loss. The closing line turns the warning inward: rage at the rebuke harms only the one who rages, so the listener's resistance is itself the trap.

GATHA 4456 *Surrender and Acceptance*

Surrender, handing over good and bad

मराठी मूळ

होई आतां माझ्या भोगाचा भोगिता । सकळ अनंता शुभाशुभ ॥1॥
आठवुनी पाय राहिलों हृदयीं । निवारली तई सकळ चिंता ॥ध्रु.॥
अचळ न चळे देहाचें चळण । आहे हें वळण प्रारब्धें चि ॥2॥
तुका ह्मणे जालें एक चि वचन । केलिया कीर्त्तन आराणुक ॥3॥
लेखी दुखण्यासमान । वेचला नारायणीं क्षण ।

ENGLISH TRANSLATION

Now, O Ananta, become the one who experiences all my fortunes, good and bad. Remembering Your feet, I have anchored them in my heart.

All worry has thereby been removed. The body's movements are unsteady, but this is the course of destiny.

Says Tuka, having spoken one word at kirtan, all weariness is dispelled.

IN PLAIN WORDS

Now, Ananta, become the one who undergoes all my fortunes, the good and the bad alike. Remembering your feet, I have set them in my heart, and so all my worry is gone. The body's movements stay unsteady; this swaying is only the course of destiny. Tuka says: it has come down to one word. Once kirtan is done, all weariness is dispelled.

WHAT IT MEANS

This is an act of handing the whole of one's life over to God. Tukaram asks Ananta to become the very experiencer of his fortunes, both pleasant and painful, so that the weight no longer rests on him. With the Lord's feet held in the heart, his anxiety simply drops away. He distinguishes the self from the body, whose unsteady movements he assigns to prarabdha, the course already set by past action, not to himself. What remains is a single thing: the Name spoken in kirtan, which dissolves all weariness.

GATHA 4457 *Appeals and Exhortations*

Exhortation, weigh the profit before death

मराठी मूळ

उद्यांचें आजि च मरण । आणोनि ह्मणे हरि भोक्ता ॥1॥
नाहीं कांहीं पडों येत तुटी । जाणें तो आहे सेवटीं ।
लाभ विचारोनि पोटीं। होई सेवटीं जागृत ॥ध्रु.॥
आहे ते उरे कटा । लावुनि चळ आपुला फाटा ।
पुरे हें न पुरे सेवटा । तरण्या बळकटा सदा वास॥2॥
ह्मणोनि मोडावा कांटाळा । अविद्यात्मक कोंवळा ।
होतील प्रबळा । आशा तृष्णा माया ॥3॥
क्षण या देहाच्या अंतीं। जड होउनि राहेल माती ।
परदेश ते परवर होती । चिळसविती नाकडोळे ॥4॥
जंव या नाहीं पातल्या विपित्त । आयुष्य भविष्य आहे हातीं ।
लाभ विचारोनि गुंती । तुका ह्मणे अंतीं सर्व पिसुनें॥5॥

ENGLISH TRANSLATION

Bring the thought of tomorrow's death into today and say that Hari is the one who sustains. There is no loss in this.

Since the end is certain, consider the profit wisely and stay alert at the last hour. What you have, keep it; cut off the trailing tendrils of attachment.

It will not suffice in the end, so hold firmly to the strong vessel of faith. Therefore, cast off the weariness of the ignorant, tender self.

Desire, craving, and illusion will grow powerful if allowed. At the moment of the body's end, it will lie as inert clay.

Those who were near will become strangers, covering nose and eyes in revulsion. While calamity has not yet struck, while the breath of life is still in your hands, weigh the gain and invest wisely.

Says Tuka, in the end, everything is madness.

IN PLAIN WORDS

Bring tomorrow's death into today, and say that Hari is the one who provides. Then nothing is lost. Since the end is certain, weigh the profit in your heart and stay awake at the last. Keep what you truly have; cut away the trailing tendrils of attachment. It will not be enough at the end, so hold fast to the strong vessel of faith that always carries one across. So break the laziness of the ignorant, tender self; or else desire, craving, and illusion will grow strong. At the body's last moment it lies as inert clay. Those who were near become strangers, covering nose and eyes in disgust. While calamity has not yet struck, while breath and future are still in your hands, weigh the gain and invest wisely. Tuka says: in the end, all of it is madness.

WHAT IT MEANS

Tukaram urges a sober accounting done now, while there is still time. He tells the listener to picture death as if it were today, which clarifies what is worth keeping and what is mere attachment to be cut away. The profit to seek is faith in Hari, the strong vessel that carries one across; everything else proves insufficient at the end. He paints the moment of death plainly: the body becomes inert clay and even those who loved you turn away in revulsion, so nothing worldly survives the crossing. The warning is that delay lets desire, craving, and illusion grow strong, and that without this reckoning the whole of a life spent otherwise is madness.

GATHA 4458 *Prayers*

Prayer, the touchstone and the iron

मराठी मूळ

आसावलें मन जीवनाचें ओढी । नामरूपीं गोडी लावियेली ॥1॥
काय तुझे पायीं नाहीं भांडवल । माझे मिथ्या बोल जाती ऐसे ॥ध्रु.॥
काय लोखंडाचे पाहे गुणदोष । सिवोन परीस सोनें करी ॥2॥
तुका ह्मणे माझें अवघें असों द्यावें । आपुलें करावें ब्रीद साच ॥3॥

ENGLISH TRANSLATION

My mind thirsts and is drawn to the water of life. You have made me taste the sweetness of the Name and the divine form.

Are Your feet lacking in some treasure, that my words should prove false? The touchstone does not examine the faults of iron; it simply touches and turns it to gold. Says Tuka, let all my failings remain as they are. Make Your own pledge come true.

IN PLAIN WORDS

My mind thirsts and is drawn to the water of life. You have made me taste the sweetness of the Name and the form. Are your feet short of treasure, that my false words should win out? Does the touchstone weigh the faults of iron? It only touches it and turns it to gold. Tuka says: let all that is mine stay as it is; only make your own pledge come true.

WHAT IT MEANS

This is a prayer that rests the whole weight on God's nature rather than the devotee's worth. Tukaram admits his own thirst and his false words, then asks whether God's feet are so poor that such failings could defeat them. His central image is the touchstone, which does not inspect the rusty iron's flaws but simply transforms it into gold by contact. So he asks God not to wait for him to become worthy. He even leaves his own faults untouched, throwing the responsibility back on God: keep your own pledge to save, and let that, not my merit, be what decides.

GATHA 4459 *The Saints*

Saints, longing for the dust of their feet

मराठी मूळ

पंढरीची वारी जयांचिये घरीं । पायधुळी शिरीं वंदिन त्यांची ॥1॥
दासाचा मी दास पोसणा डोंगर । आतां बहु फार काय बोलों ॥ध्रु.॥
जातीचें मी हीन न कळे भजन । ह्मणोनि संतचरण इच्छीतसें ॥2॥
तुका ह्मणे मज ह्मणावें आपुलें । बहुता तारिलें संतजनीं ॥3॥

ENGLISH TRANSLATION

In the homes of those who make the pilgrimage to Pandhari, I will bow my head to the dust of their feet. I am a servant of servants, sheltered by the mountain of their grace.

What more can I say? I am lowly by birth and know nothing of devotion. Therefore I long for the feet of the saints.

Says Tuka, call me Your own. Many have been saved by the holy ones.

IN PLAIN WORDS

In the homes of those who make the Pandhari pilgrimage, I will bow my head to the dust of their feet. I am the servant of servants, sheltered by the mountain of their grace. What more can I say now? I am low by birth and know nothing of devotion, so I long for the feet of the saints. Tuka says: call me your own. The holy ones have saved a great many.

WHAT IT MEANS

Tukaram lowers himself entirely before the company of the saints, the people who make the yearly pilgrimage to Pandhari. He wants nothing but to honor the dust of their feet and calls himself the servant of their servants. He names his own disqualifications openly, his low birth and his lack of any skill in devotion, and turns these very lacks into the reason he clings to the saints rather than to his own merit. His one request is to be claimed as their own. The hope behind it is plain: the saints have rescued many already, so their grace, not his worth, is what he counts on.

GATHA 4460 *The Power of the Name*

The Name, the one true friend

मराठी मूळ

नाम पावन पावन । त्याहून पवित्र आहे कोण ॥1॥
शिव हालाहालें तापला । तो ही नामें शीतळ जाला ॥ध्रु.॥
शिवास नामाचा आधार । केला किळकाळ किंकर ॥2॥
मरण जालें काशीपुरी। तेथें नाम चि उद्धरी ॥3॥
तुका ह्मणे अवघीं चोरें। एक हरिनाम सोइरें ॥4॥

ENGLISH TRANSLATION

The Name is sacred, supremely sacred. Who is holier than the Name? Shiva was scorched by the deadly poison, yet the Name made Him cool.

The Name gave Shiva His power and made Death itself His servant. Even when death occurs at Kashi, it is the Name alone that liberates.

Says Tuka, when all else proves false and treacherous, the Name of Hari is the one true friend.

IN PLAIN WORDS

The Name is sacred, supremely sacred. Who is holier than the Name? Shiva was scorched by the deadly poison, yet the Name made him cool. The Name gave Shiva his strength and made Death itself his servant. Even when one dies at Kashi, it is the Name alone that liberates. Tuka says: when all else is a thief, the one Name of Hari is your true kin.

WHAT IT MEANS

This abhanga places the Name above everything, even above the great deities and the great holy places. Tukaram points to Shiva, scorched by the world-poison and cooled only by the Name, to show that the Name is what gives even Shiva his power and his mastery over death. He then names Kashi, the famous place to die for release, and says it is still the Name, not the location, that actually liberates. The closing line sharpens the stakes: everything else, even what we trust to save us, is finally a thief that takes and gives nothing back. The Name of Hari alone stands as true kin.

GATHA 4461 *Social Criticism*

Social criticism, the proud slanderer of saints

मराठी मूळ

अल्प विद्या परि गर्वशिरोमणि । मजहुनि ज्ञानी कोणी आहे ॥1॥
अंगीं भरे ताठा कोणासी मानीना । साधूची हेळणा स्वयें करी ॥ध्रु.॥
सज्जनाच्या देहीं मानी जो विटाळ । त्रैलोकीं चांडाळ तो चि एक ॥2॥
संतांची जो निंदा करी मुखीं जप। खतेलें तें पाप वज्रलेप ॥3॥
तुका ह्मणे ऐसे मावेचे मइंद । त्यांपाशीं गोविंद नाहीं नाहीं ॥4॥

ENGLISH TRANSLATION

He has but little learning, yet he is the crest-jewel of pride, fancying that no one is wiser than he. His body is stiff with arrogance; he respects no one and himself insults the saints.

He who considers a saint's body impure is the vilest wretch in all three worlds. He who slanders the saints while performing rituals with his lips is smeared with sin as hard as diamond.

Says Tuka, such pretenders and imposters are far, far from Govinda.

IN PLAIN WORDS

He has little learning, yet he is the crest-jewel of pride, sure that no one is wiser than he. His body is stiff with arrogance; he honors no one and himself mocks the saints. He who holds a good person's body to be impure is the one true outcaste in all three worlds. He who slanders the saints while muttering prayers with his lips piles up sin set hard as diamond. Tuka says: such frauds and imposters, with them there is no Govinda, none at all.

WHAT IT MEANS

Tukaram is exposing a pattern: a little knowledge swollen into towering pride. The man knows almost nothing yet is certain he is the wisest, so stiff with arrogance that he respects no one and turns to mocking the saints. The poem names the worst form of this as treating a holy person's body as polluted, which inverts true purity and makes the proud man himself the real outcaste. Worse still is the hypocrite who slanders the saints with the same mouth that chants prayers, layering on a sin that sets hard as diamond. The warning is that wherever such pretense and contempt for the saints live, God is simply absent; the danger Tukaram is pointing at is the proud, scornful pattern itself, which any of us can fall into.

GATHA 4462 *Social Criticism*

Social criticism, devotion without mercy

मराठी मूळ

नाहीं संतांशीं शरण । काय वाचोनि पुराण ॥1॥
ह्मणे विठ्ठलाचा दास । देखोनी परनारीस हांसे ॥ध्रु.॥
करिती विठोबाची भक्ति । दयाधर्म नाहीं चित्तीं ॥2॥
तेथें नाहीं माझा देव। व्यर्थ श्रमवी हा जीव ॥3॥
अंगीं नाहीं क्षमा दया । ह्मणती भेट पंढरीराया ॥4॥
नाहीं धर्माची वासना । काय करोनि प्रदिक्षणा॥5॥
ऐसें नव्हे भक्तिवर्म । तेथें नाहीं माझा राम ॥6॥
नये कृपा कांहीं केल्या । नये घाम जीव गेल्या ॥7॥
जैसी खड्गाची धार । विठ्ठलचरणीं तुका शूर ॥8॥

ENGLISH TRANSLATION

Without surrendering to the saints, what use is reading the Puranas? He calls himself Vitthal's devotee but leers at other men's wives. They worship Vitthoba outwardly but have no compassion or righteousness in their chitta.

My God does not dwell there; such a one exhausts his jiva for nothing. He has no patience or mercy in him, yet claims to have met the Lord of Pandhari.

Without the desire for dharma, what use are circumambulations? This is not the essence of true devotion; my Rama is not there. Grace will not come to such a one no matter what he does, even if he sweats his life away.

Says Tuka, like the edge of a sword, the path to Vitthal's feet demands a warrior's courage.

IN PLAIN WORDS

If you do not surrender to the saints, what use is reading the Puranas? He calls himself Vitthal's servant, and he leers at other men's wives. They worship Vithoba on the outside, but there is no compassion, no right conduct, in the heart. My God is not there. Such a one wears out his life for nothing. There is no patience in him, no mercy, yet he says he has met the Lord of Pandhari. There is no longing for dharma in him. What use is his walking around the shrine? This is not the truth of devotion; my Rama is not there. No matter what he does, grace will not come; it will not come even if he sweats his life away. Tuka says: like the edge of a sword, the path to Vitthal's feet asks for a warrior's courage.

WHAT IT MEANS

Tukaram is testing devotion by its fruit, not its display. He names a man who carries the labels, servant of Vitthal, worshipper of Vithoba, who walks the circuit of the shrine, yet keeps no mercy, no patience, no longing for right living in his heart. To such conduct Tukaram says God simply is not present, and no amount of outward effort or sweat will buy the grace that is missing. The point is turned at the pattern, not at any one person: ritual without compassion is empty. He closes with the cost: this path is a sword's edge, and only courage, the willingness to be inwardly true, can walk it.

GATHA 4463 *The Nature of God*

Reassurance, the heart's intent is enough

मराठी मूळ

नाहीं रिकामीक परी वाहे मनीं । तया चक्रपाणि साहए होय ॥1॥
उद्वेग जीवासि पंढरीचें ध्यान । तया नारायण साहए करी ॥ध्रु.॥
शरीरासि बळ नाहीं स्वता भाव । तया पंढरिराव साहए करी ॥2॥
असो नसो बळ राहे पराधीन । तरी अनुमान करूं नका ॥3॥
तुका ह्मणे येणें करोनि चिंतनीं । तया नारायण जवळीक ॥4॥

ENGLISH TRANSLATION

Even one who has no leisure but carries devotion in the heart is aided by the Lord. One whose soul is restless with longing for Pandhari is helped by Narayana.

One whose body lacks strength but whose spirit remains surrendered is helped by the Lord of Pandhari. Whether strength is present or not, if one remains dependent on God, do not hesitate.

Says Tuka, through such constant remembrance, Narayana stays always near.

IN PLAIN WORDS

One who has no free time, but carries God in the mind, is helped by Chakrapani. One whose soul is restless with the thought of Pandhari is helped by Narayana. One whose body has no strength but whose heart is true is helped by the Lord of Pandhari. Strength or no strength, stay surrendered; do not doubt this. Tuka says: by this much remembrance, Narayana stays near.

WHAT IT MEANS

Tukaram is answering the person who fears they have neither time nor strength enough for devotion. His reply is that God measures the heart's intent, not the hours or the body's power. The one with no leisure who still carries God, the weak one whose spirit stays surrendered, the soul restless with longing for Pandhari, each is helped by Narayana. So the instruction is to stop calculating whether you qualify and simply remain dependent; remembrance, however small, keeps God close.

GATHA 4464 *Sacred Stories*

Story, the child who cried to God

मराठी मूळ

दारिद्रानें विप्र पीडिला अपार । तया पोटीं पोर एक असे ॥1॥
बाहेरी मिष्टान्न मिळे एके दिशीं । घेऊनी छंदासि त्या चि बैसे ॥ध्रु.॥
क्षुधाकाळीं रडे देखिलें तें मागे । कांहीं केल्या नेघे दुजें कांहीं ॥2॥
सहज कौतुकें बोले बापमाये । देवापाशीं आहे मागशी तें ॥3॥
तेव्हां तुजलागीं स्मरे नारायणा । जीवींच्या जीवना पांडुरंगा॥4॥
लागली हे क्षुधा जात असे प्राण । काय हें निर्वाण पाहातोसि ॥5॥
प्राण हा उत्कर्ष जाहला विव्हळ । तेव्हां तो कृपाळ धांव घाली ॥7॥
सांडूनि वैकुंठ धांव घाली तई । आळंगिला बाहीं कृपावंतें ॥8॥
तुका ह्मणे दिला क्षीराचा सागर । राहे निरंतर तयापासीं ॥9॥

ENGLISH TRANSLATION

A brahmin was tormented by dire poverty. He had one child.

The child would occasionally find sweets somewhere and become fixated on them. When hungry, the child would cry and demand those very sweets, refusing everything else.

In playful innocence, the parents said, 'Ask God for what you want.' From that moment the child remembered You, O Narayana, O life of my life, O Panduranga. 'I am starving; my life is ebbing away.

What final end are You waiting for?' When the child's distress became unbearable and overwhelming, the compassionate Lord rushed to help. Leaving Vaikuntha behind, He came running and embraced the child with His gracious arms.

Says Tuka, He gave the child an ocean of milk and stayed with that family forever.

IN PLAIN WORDS

A brahmin was crushed by deep poverty. He had one small child. One day the child found sweets somewhere outside and grew fixed on them. When hunger came, the child cried and begged for those sweets, and would take nothing else. In simple play, the mother and father said: God has them; ask God for what you want. From then the child remembered You, O Narayana, life of my life, O Panduranga. The child cried: this hunger is on me, my life is leaving; what final end are you waiting to see? When the child's distress rose and overwhelmed him, the merciful One ran. He left Vaikuntha and ran at once; the compassionate One gathered the child in his arms. Tuka says: he gave an ocean of milk, and he stays near that family forever.

WHAT IT MEANS

Tukaram tells a small story to show what God answers. A starving child, told in passing to ask God for the sweets he craves, takes the words at face value and calls on Narayana with his whole life on the line. That literal, total trust is the point: the child does not perform devotion, he simply cries from need, and the cry empties him out.

Tukaram says the Lord leaves Vaikuntha and runs, embraces the child, and pours out an ocean of milk. The teaching held inside the story is that helpless, single-hearted calling, the kind a child makes, is what brings God running.

GATHA 4465 *Prayers*

Prayer, asking for the strength to love

मराठी मूळ

अनाथाचा सखा ऐकिला प्रताप । होसि कृपावंत मजवरि ॥1॥
माझिया गा चित्ता करिं शिकवण । जेणें तुझे चरण जोडतील ॥ध्रु.॥
जोडोनियां कर येतों काकुलती । रकुमाईच्या पति कृपावंता ॥2॥
हरुषें निर्भर करीं माझें मन । दाखवीं चरण पांडुरंगा॥3॥
तुझे भेटीविण जन्म गेलां वांयां । भजन कराया शक्ति नाहीं ॥4॥
न घडे तुझी सेवा न घडे पूजन । जन्मोनि निष्कारण जाऊं पाहे ॥5॥
तुका ह्मणे हरि करावें या काय । भजनासि साहए होई बापा ॥6॥

ENGLISH TRANSLATION

I have heard of the glory of the Friend of the helpless. Be gracious to me as well.

Teach my mind the way by which Your feet may be reached. With folded hands I come pleading, O husband of Rukmini, O compassionate One.

Fill my mind with overflowing joy. Show me Your feet, O Panduranga.

Without meeting You, my births have gone to waste. I have no strength for devotion.

I cannot perform Your worship or Your service. This birth seems destined to pass in vain.

Says Tuka, O Hari, what is to be done? Come to my aid in devotion, O Father.

IN PLAIN WORDS

I have heard your glory, Friend of the helpless. Be gracious to me too. Teach my mind the lesson by which I may reach your feet. With folded hands I come pleading, husband of Rukmini, merciful One. Fill my mind to overflowing with joy. Show me your feet, O Panduranga. Without meeting you, my births have gone to waste. I have no strength to do devotion. I cannot do your service; I cannot do your worship. This birth seems set to pass for nothing. Tuka says: Hari, what is to be done about this? Come to my aid in devotion, O Father.

WHAT IT MEANS

This is a prayer that confesses its own emptiness. Tukaram does not boast of his devotion; he says plainly that he has no strength to worship or serve, and that birth after birth has gone to waste without meeting God. So instead of offering devotion, he asks God to give it: teach my mind the way to your feet, come to my aid in devotion. The radical move is to make even the capacity for love a gift he must beg for, leaning entirely on the One known as Friend of the helpless rather than on his own effort.

GATHA 4466 *Worldly Metaphors*

Married-life metaphor, the mismatched soul

मराठी मूळ

हीनवर बीजवर दोघी त्या गडणी । अखंड कहाणी संसाराची ॥1॥
माझे पति बहु लहान चि आहे । खेळावया जाय पोरांसवें ॥ध्रु.॥
माझें दुःख जरी ऐकशील सई । ह्मातारा तो बाई खोकतसे ॥2॥
खेळे सांजवरी बाहेरी तो राहे । वाट मी पाहें सेजेवरी ॥3॥
पूर्व पुण्य माझें नाहीं वा नीट । बहु होती कष्ट सांगो कांही ॥4॥
जवळ मी जातें अंगा अंग लावूं । नेदी जवळ येऊं कांटाळतो ॥5॥
पूर्व सुकृताचा हा चि बाई ठेवा । तुका ह्मणे देवा काय बोल ॥6॥

ENGLISH TRANSLATION

A young wife and an old wife, both companions, share the unending tale of married life. The young wife says, 'My husband is still so little; he goes off to play with the other children.' The old wife says, 'If you will hear my sorrow, sister, my old husband just coughs and wheezes.' The young wife says, 'He plays outside till evening and stays out late.

I wait for him on the bed.' 'My past merits are not in order; what great troubles I must endure.' When the young wife goes near and tries to embrace him, he will not let her close and turns away in annoyance. Says Tuka, this is the inheritance of past karma, dear sister. What can be said to God about it?.

IN PLAIN WORDS

A young wife and an old wife, two companions, tell the endless tale of married life. The young one says: my husband is still so little; he goes off to play with the other children. The old one says: if you will hear my sorrow, sister, my old husband only coughs and wheezes. The young one says: he plays outside till evening and stays out late, and I wait for him on the bed. My past merit is not set right; so much trouble has come, what can I say of it. When I go near to press my body to his, he will not let me close; he turns away in disgust. Tuka says: this is the store of past deeds, sister. What can be said to God about it?

WHAT IT MEANS

Tukaram dresses a spiritual complaint in a homely scene of two ill-matched wives. The young wife's husband is a child who would rather play, the old wife's husband only coughs and shrinks from her touch; in both, the longing for union meets a partner who cannot meet it. Read as the soul and God, it voices the ache of one who reaches for union and feels held off, and Tukaram traces that frustration to the account of past deeds rather than to any cruelty in God. The closing line shrugs the whole thing back to heaven: this is karma's inheritance, so what is there to argue with God about? It names the soul's restless longing and its sense of being kept at a distance, without pretending to resolve it.

GATHA 4467 *Faith and Trust*

Faith, God's strength behind you

मराठी मूळ

स्वामीच्या सामथ्यॉ । चाले बोलिला पुरुषार्थ ॥1॥
पाठी देवाचें हें बळ । मग लाभे हातीं काळ ॥ध्रु.॥
देव ज्यासी साहए । तेणें केलें सर्व होय ॥2॥
तुका ह्मणे स्वामीसत्ता । मग नाहीं भय चित्ता ॥3॥

ENGLISH TRANSLATION

By the master's power, one's stated purpose prevails. With God's strength behind you, even Death comes into your hands.

Whatever one attempts with God's support will succeed. Says Tuka, when the Lord is your sovereign, there is no fear in the chitta.

IN PLAIN WORDS

By the master's power, the purpose you speak of moves forward. With God's strength at your back, even Death falls into your hands. The one God helps, that one has everything done for him. Tuka says: when the Lord is your sovereign, then there is no fear in the heart.

WHAT IT MEANS

Tukaram is locating all real power outside the self and in God. Whatever you set out to do succeeds not by your own force but because the master's strength stands behind it, and with that backing even Death, the last terror, becomes something you can master. The claim he lands is about fear: once you take God as your sovereign, the ground of all fear is gone, because the outcome no longer rests on your weakness. The instruction is to lean on that strength rather than your own.

GATHA 4468 *The Power of the Name*

The Name, its power to deliver

मराठी मूळ

नामांचा डांगोरा फिरवीं घरोघरीं । ह्मणा हरीहरी सर्वभावें ॥1॥
नामें हरती कर्में वैकुंठींची पै विस्त । संनिध श्रीपति सदोदित ॥ध्रु.॥
नामाचा महिमा बहुतां कळला । नामें उद्धरिला अजामेळ ॥2॥
गजेंद्राची ि◌स्थति पुराणीं बोलती । नामें चि श्रीपति पावलासे ॥3॥
तुका ह्मणे घेतां मुक्ति आहे । नामें सर्व पाहें आकिळलें॥4॥

ENGLISH TRANSLATION

Proclaim the Name from door to door. Say 'Hari, Hari' with your whole being.

The Name removes all karma and opens the way to Vaikuntha. Shripati is always near.

The greatness of the Name has been known to many. The Name delivered even the wrongdoer Ajamila.

The Puranas tell the story of Gajendra: through the Name alone, Shripati came to his rescue. Says Tuka, by taking the Name, liberation is assured. The Name holds everything within its power.

IN PLAIN WORDS

Carry the Name from door to door like a town crier. Say Hari, Hari with your whole heart. The Name burns away karma and spreads the wealth of Vaikuntha; Shripati is always near. Many have come to know the greatness of the Name. The Name lifted up even Ajamila. The Puranas tell of Gajendra's plight: by the Name alone Shripati came to him. Tuka says: take the Name and liberation is yours. The Name holds everything within its grasp.

WHAT IT MEANS

Tukaram is preaching the Name as the one accessible, all-sufficient practice. Said with the whole heart, repeated like a crier going door to door, it burns off karma and keeps God close at hand. He grounds the claim in two well-known rescues: Ajamila, a sinner saved when he called a holy name at death, and Gajendra the elephant, lifted from the crocodile when he cried out. The stakes he names are total: by simply taking the Name, liberation is assured, because the Name holds everything within its grasp.

GATHA 4469 *The Saints*

The saints, freedom from Yama's noose

मराठी मूळ

यमाचे हे पाश नाटोपती कोणातें । आह्मां दिनानाथें रिक्षयेलें ॥1॥
यम नेतां तुह्मां रक्षील हें कोण । तुह्मां धन्यधन्य कोण ह्मणती ॥ध्रु.॥
संतसज्जनमेळा पवित्र संतकीतिन । त्यांनीं उत्तम ि्स्थति सांगितली ॥2॥
तें चि धरोनि चित्तीं तुका हित करी। यमासि पांपरी हाणे आतां ॥3॥

ENGLISH TRANSLATION

The noose of Yama cannot be resisted by anyone, yet the Lord of the lowly has freed us from it. When Yama comes to take you, who will protect you? Who will call you blessed then? The company of saints and the glory of their virtue have shown the noblest path.

Holding this truth in my chitta, Tuka works for the good of all and now kicks Yama's messengers aside.

IN PLAIN WORDS

Yama's noose cannot be thrown off by anyone, yet the Lord of the lowly has freed us from it. When Yama comes to take you, who will protect you? Who will call you blessed then? The gathering of saints and good people, the pure glory of the saints, have shown the highest state. Holding that very thing in the heart, Tuka works for the good of all, and now he kicks Yama's messengers aside.

WHAT IT MEANS

Tukaram contrasts a fear no one escapes with a rescue he has already received. Yama's noose, death and its reckoning, binds everyone, and he presses the reader with the question: when it comes, who will save you, who will call you blessed? His answer is the company of saints, whose pure example pointed him to the highest state, and the Lord of the lowly who acts through them. Holding that in his heart, he says he can now kick aside the messengers of death, not as a boast over a person but as the confidence the saints' path gives against the one fear that masters all.

GATHA 4470 *Longing and Separation*

Longing, holy defiance toward God

मराठी मूळ

देवासी पैं भांडों एकचित्त करूनि । आह्मांसि सज्जनीं सांगितलें ॥1॥
आह्मां काय आतां देवें आडो परी । भेटी नेदी तरी सुखें नेदो ॥ध्रु.॥
तो चि नांदो सदा हरि पैं वैकुंठीं । आह्मां देशवटी देवो सुखें ॥2॥
देवें अभिमान चित्तांत धरिला । तरी तो एकला राहो आतां ॥3॥
चित्तीं धरोनि नाम असों सुखें येथें । हषॉ गाऊं गीत गोविंदाचें ॥4॥
तुका ह्मणे सर्व देवाची नष्टाई । आह्मी सुखें डुलतसों ॥5॥

ENGLISH TRANSLATION

The saints have told us to argue with God, to be single-minded in our appeal to Him. What can God do to obstruct us now? If He will not grant us a meeting, let Him keep His happiness to Himself.

Let Him remain forever in Vaikuntha. Let Him gladly banish us if He wishes.

If God has chosen to be stubborn, then let Him stay alone. We will hold the Name in our chitta and dwell here in contentment, singing the songs of Govinda with joy.

Says Tuka, all this is God's own mischief. We continue to sway blissfully in His Name.

IN PLAIN WORDS

Let us quarrel with God, single-minded in it; this is what the good people told us. What can God do to block us now? If he will not give us a meeting, then let him keep his happiness. Let Hari live forever in Vaikuntha; let him gladly send us into exile. If God has set his pride against us, then let him stay alone now. Holding the Name in the heart, we will stay here content, and with joy we will sing the song of Govinda. Tuka says: all this is God's own mischief, and we keep swaying happily in his Name.

WHAT IT MEANS

This is the bold, lover's quarrel of bhakti, which Tukaram says the saints themselves taught. Stung that God withholds his presence, he answers pride with mock pride: keep your Vaikuntha, keep your happiness, send us into exile, stay alone. But the defiance turns out to be a deeper trust, not a rejection. Even refused a meeting, he finds he already holds the Name in his heart and can sing of Govinda with joy, so the whole standoff is God's playful mischief, and the devotee keeps swaying in delight regardless. The radical claim is that the Name in the heart is itself the presence, so even God's withdrawal cannot rob the lover.

GATHA 4471 *The Power of the Name*

The Name, the open market for all

मराठी मूळ

भरणी आली मुक्त पेठा । करा लाटा व्यापार ॥1॥
उधार घ्या रे उधार घ्या रे । अवघे या रे जातीचे ॥ध्रु.॥
येथें पंक्तिभेद नाहीं । मोठें कांहीं लहान ॥2॥
तुका ह्मणे लाभ घ्यावा। मुद्दल भावा जतन ॥3॥

ENGLISH TRANSLATION

The fair is open and the market is free. Trade now and reap the profit.

Take on credit, take on credit. Come, all of you, all castes together.

Here there is no distinction of status, no high or low. Says Tuka, take this profit. Guard the capital of pure devotion.

IN PLAIN WORDS

The shipment has come, the market is open. Strike your trade now. Take it on credit, take it on credit. Come, all of you, every caste. Here there is no ranking by rank, nothing greater, nothing smaller. Tuka says: take the profit. Guard the capital, which is devotion.

WHAT IT MEANS

Tukaram pictures the Name as a market thrown open to everyone. The goods have arrived, the trade is free, and he calls all castes in together, declaring that here there is no high and low, no ranking by status. That leveling is the radical point: the wealth of God is sold to anyone on credit, regardless of birth or standing. The profit is liberation, freely available; and the one thing to protect is the capital that makes the trade, which he names as pure devotion.

GATHA 4472 *True Worship*

True worship, God at the daily meal

मराठी मूळ

ग्रासोग्रासीं भाव । तरी देहिं च जेवी देव ॥1॥
धरीं स्मरण तें सार । नाहीं दुरी तें अंतर ॥ध्रु.॥
भोगितां तूं भावें । देव जेऊं बैसे सवें ॥2॥
तुज पावो देवा । भावें अंतरींची सेवा ॥3॥
गुंतला साधनीं । देव नाहीं त्रिभुवनीं ॥4॥
तुका ह्मणे हातीं । न धरितां गमाविती ॥5॥

ENGLISH TRANSLATION

If with every morsel you hold devotion, then God Himself dines with you in the body. Hold to that remembrance which is the essence; the distance is not great.

When you eat with that feeling, God sits beside you at the meal. Through inner devotion, God reaches you.

But one who is tangled in rituals alone will not find God in all three worlds. Says Tuka, those who do not hold Him in their hands will lose Him.

IN PLAIN WORDS

If devotion is in every mouthful, then God eats with you in the body itself. Hold that remembrance; it is the essence. The distance is not far. When you eat with that feeling, God sits and eats beside you. Through the heart's inner service, you reach God. One tangled only in techniques will not find God in the three worlds. Tuka says: those who do not hold him in their hands lose him.

WHAT IT MEANS

Tukaram is moving worship out of the ritual hall and into the ordinary meal. If you eat with devotion in every mouthful, he says, God is not far off but sits beside you, dining in your own body; the inner service of the heart is what reaches him. Against this he sets mere technique: one caught up in the machinery of practice will not find God anywhere in the three worlds. The point he lands is that God is held by living remembrance, present in daily acts, and is lost the moment you let go of him in favor of method.

GATHA 4473 *Longing and Separation*

Longing, desire turned toward God

मराठी मूळ

कामिनीसी जैसा आवडे भ्रतार । इच्छीत चकोर चंद्र जैसा ॥1॥
तैसी हे आवडी विठ्ठलाचे पायीं । लागलिया नाहीं गर्भवास ॥ध्रु.॥
दुष्काळें पीडिल्या आवडे भोजन । आणिक जीवन तृषाक्रांता ॥2॥
कामातुर जैसा भय लज्जा सांडोनि । आवडे कामिनी सर्वभावें ॥3॥
तुका ह्मणे तैसी राहिली आवडी । पांडुरंग थडी पाववील ॥4॥

ENGLISH TRANSLATION

As a wife loves her husband, as the chakor bird longs for the moon, let such longing attach itself to Vitthal's feet, and there shall be no more birth in the womb. As the famished crave food, as the parched crave water, as the lustful abandon all shame and fear, desiring the beloved with every fiber of being, so let longing persist.

Says Tuka, Panduranga will carry such a one to the shore.

IN PLAIN WORDS

As a wife loves her husband, as the chakor bird longs for the moon, let this longing fasten on Vitthal's feet; once it does, there is no more birth in the womb. As the famine-struck crave food, as the thirst-struck crave water, as the lustful one throws off fear and shame and desires the beloved with his whole being, so let the longing stay. Tuka says: when such longing stays, Panduranga will bring you to the far shore.

WHAT IT MEANS

Tukaram takes the most consuming human desires and tells you to turn them, whole and undiluted, toward God. The wife's love, the chakor's pining for the moon, the starving man's craving, the thirsty man's thirst, the lover who flings off shame, each is a picture of total, single-minded wanting. He does not soften that intensity; he asks you to fasten exactly that much hunger onto Vitthal's feet. The promise is that longing of this order ends rebirth and that Panduranga himself carries such a one across to the far shore.

GATHA 4474 *Devotion to Vitthal*

The sacred formula, Panduranga as its root

मराठी मूळ

ॐ तत्सदिति सूत्राचें सार । कृपेचा सागर पांडुरंग॥1॥
हरिःॐ सहित उदत अनुदत । प्रचुरीश्वरासहित पांडुरंग ॥2॥
गोब्राह्मणहिता होऊनि निराळे । वेदाचें तें मूळ तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

Om Tat Sat: this is the essence of the sacred formula. Panduranga is the ocean of grace.

Hari Om, with the rising and falling tones of the Vedic chant, Panduranga is one with the Supreme Lord. Says Tuka, the root of the Vedas stands apart, devoted to the welfare of cows and brahmins.

IN PLAIN WORDS

Om Tat Sat: this is the heart of the sacred word. Panduranga is the ocean of grace. Hari Om, with the rising and falling tones of the chant, Panduranga is one with the Supreme Lord. Tuka says: he stands apart, the root of the Vedas, set on the good of cows and brahmins.

WHAT IT MEANS

Tukaram takes the highest Vedic formula, Om Tat Sat, and says its whole meaning is one person: Panduranga, the form of Vitthal at Pandhari. He is the ocean of grace, and he is one with the Supreme that the chant rises and falls toward. The closing line gives him a double place: he is the very root the Vedas grow from, and yet he stands apart, turned outward toward the welfare of cows and brahmins. The point is that the abstract sacred sound and the living, caring Lord are not two things.

GATHA 4475 *Sacred Stories*

A mother's abandonment, the turn of fate

मराठी मूळ

सांडियेला गर्भ उबगोनि माउली । नाहीं सांभाळली भूमि शुद्ध ॥1॥
उष्ण तान भूक एवढिये आकांतीं । ओसंगा लाविती काय ह्मुण ॥ध्रु.॥
खांद्यावरि शूळ मरणाचिये वाटे । अन्याय ही मोठे केले साच ॥2॥
हातींचा हिरोनि घातला पोटासी। तुका ह्मणे ऐसी परी जाली ॥3॥
ओंव्या प्रारंभ 231 अभंग 3

ENGLISH TRANSLATION

The mother, weary and in distress, abandoned the child at birth, not caring whether the ground was clean. In such a crisis of heat, thirst, and hunger, who can be expected to hold the infant to her bosom? With death's trident upon her shoulders, on the road to execution, grave wrongs had truly been committed.

What was snatched from her hands was thrust into the belly of another. Says Tuka, such was the turn of fate.

IN PLAIN WORDS

The mother, worn out and in distress, left the child at birth. She did not see whether the ground was clean. In such heat and thirst and hunger, who can hold the infant to her breast? With death's trident on her shoulders, on the road to execution, great wrongs had truly been done. What was torn from her hands was thrust into another's belly. Tuka says: such was the turn of fate.

WHAT IT MEANS

Tukaram looks at an act that horrifies, a mother abandoning her newborn, and refuses to flatten it into simple blame. He sets it inside her crisis: she is half dead herself, driven by heat, thirst, hunger, and a sentence of death already on her shoulders. The wrong is real and named as wrong, yet the verse asks what such a crushed person can be expected to do. The last image is bleak, what was hers torn away and given to another's hunger, and Tukaram leaves it as fate's turning, pointing the eye at the whole machinery of suffering rather than at one ruined woman.

GATHA 4476 *Autobiography*

The Name alone, God runs to the singer

मराठी मूळ

पांडुरंगा करुं प्रथम नमन । दुसरें चरणा संतांचिया॥1॥
याच्या कृपादानें कथेचा विस्तार । बाबाजीसद्गुदास तुका ॥2॥
काय माझी वाणी मानेल संतांसी । रंजवूं चित्तासी आपुलिया ॥3॥
या मनासी लागो हरिनामाचा छंद । आवडी गोविंद गावयासी ॥4॥
सीण जाला मज संवसारसंभ्रमें । सीतळ या नामें जाली काया॥5॥
या सुखा उपमा नाहीं द्यावयासी । आलें आकारासी निविनकार ॥6॥
नित्य धांवे तेथें नामाचा गजर । घोष जयजयकार आइकतां ॥7॥
तांतडी ते काय हरिगुण गाय । आणीक उपाय दुःखमूळ ॥8॥
मूळ नरकाचें राज्यमदेंमाते । अंतरे बहुत देव दुरी ॥9॥
दुरी अंतरला नामनिंदकासी । जैसें गोंचिडासी क्षीर राहे ॥10॥
हे वाट गोमटी वैकुंठासी जातां । रामकृष्णकथा दिंडी ध्वजा ॥11॥
जाणतयांनीं सांगितलें करा । अंतरासी वारा आडूनियां ॥12॥
यांसी आहे ठावें परि अंध होती । विषयाची खंती वाटे जना ॥13॥
नाहीं त्या सुटलीं द्रव्य लोभ माया । भस्म दंड छाया तरुवराची ॥14॥
चित्त ज्याचें पुत्रपत्नीबंधूवरी । सुटल हा परि कैसें जाणा ॥15॥
जाणत नेणत करा हरिकथा । तराल सर्वथा भाक माझी ॥16॥
माझी मज असे घडली प्रचित । नसेल पतित ऐसा कोणी ॥17॥
कोणीं तरी कांहीं केलें आचरण । मज या कीर्तनेंविण नाहीं ॥18॥
नाहीं भय भक्ता तराया पोटाचें । देवासी तयाचें करणें लागे ॥19॥
लागे पाठोवाटी पाहे पायांकडे । पीतांबर खडे वाट सांडी ॥20॥
डिंकोनियां कां रे राहिले हे लोक । हें चि कवतुक वाटे मज ॥21॥
जयानें तारिले पाषाण सागरीं । तो ध्या रे अंतरीं स्वामी माझा॥22॥
माझिया जीवाची केली सोडवण । ऐसा नारायण कृपाळु हा ॥23॥
हा चि माझा नेम हा चि माझा धर्म । नित्य वाचे नाम विठोबाचें ॥24॥
चेतवला अग्न तापत्रयज्वाळ । तो करी शितळ रामनाम ॥25॥
मना धीर करीं दृढ चित्तां धरीं । तारील श्रीहरि मायबाप ॥26॥
बाप हा कृपाळु भक्ता भाविकांसी । घरीं होय दासी कामारी त्या ॥27॥
त्याचा भार माथां चालवी आपुला। जिहीं त्या दिधला सर्व भाव ॥28॥
भावेंविण त्याची प्रिाप्त । पुराणें बोलती ऐसी मात ॥29॥
मात त्याची जया आवडे जीवासी। तया गर्भवासीं नाहीं येणें ॥30॥
यावें गर्भवासीं तरी च विष्णुदासीं। उद्धार लोकांसी पूज्य होती ॥31॥
होती आवडत जीवाचे ताइत। त्यां घडी अच्युत न विसंभे ॥32॥
भेदाभेद नाहीं चिंता दुःख कांहीं । वैकुंठ त्या ठायीं सदा वसे ॥33॥
वसे तेथें देव सदा सर्वकाळ । करिती निर्मळ नामघोष ॥34॥

संपदा तयांची न सरे कल्पांतीं । मेळविला भक्ती देवलाभ ॥35॥
लाभ तयां जाला संसारा येऊनी । भगवंत ऋणी भक्ती केला ॥36॥
लागलेंसे पिसें काय मूढजनां । काय नारायणा विसरलीं ॥37॥
विसरलीं तयां थोर जाली हाणी । पचविल्या खाणी चौ†यासी ॥38॥
शिकविलें तरी नाहीं कोणा लाज । लागलीसे भाज धन गोड ॥39॥
गोड एक आहे अविट गोविंद । आणीक तो छंद नासिवंत ॥40॥
तळमळ त्याची कांहीं तरी करा । कां रे निदसुरा बुडावया ॥41॥
या जनासी भय यमाचें नाहीं । सांडियेलीं तिहीं एकराज्यें ॥42॥
जेणें अग्नमाजी घातलासे पाव । नेणता तो राव जनक होता॥43॥
तान भूक जिहीं साहिले आघात । तया पाय हात काय नाहीं॥44॥
नाहीं ऐसा तिहीं केला संवसार । दुःखाचे डोंगर तोडावया ॥45॥
याच जन्में घडे देवाचें भजन । आणीक हें ज्ञान नाहीं कोठें ॥46॥
कोठें पुढें नाहीं घ्यावया विसांवा । फिरोनि या गांवा आल्याविण॥47॥
विनवितां दिवस बहुत लागती । ह्मणउनि चित्तीं देव धरा ॥48॥
धरा पाय तुह्मी संतांचे जीवासी । वियोग तयांसी देवा नाहीं ॥49॥
नाहीं चाड देवा आणीक सुखाची । आवडी नामाची त्याच्या तया॥50॥
त्याची च उच्छिष्ट बोलतों उत्तरें । सांगितलें खरें व्यासादिकीं ॥51॥
व्यासें सांगितलें भक्ति हे विचार । भवसिंधु पार तरावया ॥52॥
तरावया जना केलें भागवत । गोवळ गोपी भक्त माता पिता ॥53॥
तारुनियां खरे नेली एक्यासरें । निमित्तें उत्तरें रुसिया ॥54॥
यासी वर्म ठावें भक्तां तरावया । जननी बाळ माया राख तान्हें ॥55॥
तान्हेलें भुकेलें ह्मणे वेळोवेळां । न मगतां लळा जाणोनियां ॥56॥
जाणोनियां वर्म देठ लावियेला । द्रौपदीच्या बोलासवें धांवे ॥57॥
धांवे सर्वता धेनु जैसी वत्सा । भक्तालागीं तैसा नारायण ॥58॥
नारायण व्होवा हांव ज्याच्या जीवा । धन्य त्याच्या दैवा पार नाहीं ॥59॥
पार नाहीं सुखा तें दिलें तयासी । अखंड वाचेसी रामनाम ॥60॥
रामनाम दोनी उत्तम अक्षरें । भवानीशंकरें उपदेशिलीं ॥61॥
उपदेश करी विश्वनाथ कानीं । वाराणसी प्राणी मध्यें मरे ॥62॥
मरणाचे अंतीं राम ह्मणे जरी । न लगे यमपुरी जावें तया ॥63॥
तयासी उत्तम ठाव वैकुंठीं । वसे नाम चित्तीं सर्वकाळ ॥64॥
सर्वकाळ वसे वैष्णवांच्या घरीं । नसे क्षणभरी थिर कोठें ॥65॥
कोठें नका पाहों करा हरिकथा । तेथें अवचिता सांपडेल ॥66॥
सांपडे हा देव भाविकांचे हातीं । शाहाणे मरती तरी नाहीं ॥67॥
नाहीं भलें भक्ती केलियावांचूनि। अहंता पापिणी नागवण ॥68॥
नागवलों ह्मणे देव मी आपणा । लाभ दिला जना ठकलों तो ॥69॥

तो चि देव येर नव्हे ऐसें कांहीं। जनादनन ठायीं चहूं खाणी ॥70॥
खाणी भरूनियां राहिलासे आंत । बोलावया मात ठाव नाहीं ॥71॥
ठाव नाहीं रिता कोणी देवाविण । ऐसी ते सज्जन संतवाणी ॥72॥
वाणी बोलूनियां गेलीं एक पुढें । तयासी वांकुडें जातां ठक ॥73॥
ठका नाहीं अर्थ ठाउका वेदांचा । होऊनि भेदाचा दास ठेला ॥74॥
दास ठेला पोट अर्थ दंभासाटीं । ह्मणउनि तुटी देवासवें ॥75॥
सवें देव द्विजातीही दुराविला । आणिकांचा आला कोण पाड ॥76॥
पाड करूनियां नागविलीं फार । पंडित वेव्हार खळवादी ॥77॥
वादका निंदका देवाचें दरुशन । नव्हे जाला पूर्ण षडकमाअ ॥78॥
षडकमाअ हीन रामनाम कंठीं । तयासवें भेटी सवें देवा ॥79॥
देवासी आवड भाविक जो भोळा । शुद्ध त्या चांडाळा करुनि मानी ॥80॥
मानियेल्या नाहीं विश्वास या बोला । नाम घेतां मला युक्ति थोडी॥81॥
बोलतां पांगल्या श्रुति नेति नेति । खुंटलिया युक्ति पुढें त्यांच्या॥83॥
पुढें पार त्याचा न कळे चि जातां । पाउलें देखतां ब्रह्मादिकां॥84॥
काय भक्तीपिसें लागलें देवासी । इच्छा ज्याची जैसी तैसा होय॥85॥
होय हा सगुण निर्गुण आवडी । भक्तिप्रय गोडी फेडावया ॥86॥
या बापासी बाळ बोले लाडें कोडें । करुनि वांकुडें मुख तैसें॥87॥
तैसें याचकाचें समाधान दाता । होय हा राखता सत्त्वकाळीं ॥88॥
सत्त्वकाळीं कामा न येती आयुधें । बळ हा संबंध सैन्यलोक॥89॥
सैन्यलोक तया दाखवी प्रताप । लोटला हा कोप कोपावरी ॥90॥
कोपा मरण नाहीं शांत होय त्यासी । प्रमाण भल्यासी सत्त्वगुणीं॥91॥
सत्त्वरजतमा आपण नासती । करितां हे भक्ति विठोबाची ॥92॥
चित्त रंगलिया चैतन्य चि होय । तेथें उणें काय निजसुखा ॥93॥
सुखाचा सागरु आहे विटेवरी । कृपादान करी तो चि एक ॥94॥
एक चित्त धरुं विठोबाचे पायीं । तेथें उणें कांहीं एक आह्मां ॥95॥
करुं हरिकथा सुखाची समाधि । आणिकाची बुद्धी दुष्ट नास ॥97॥
नासे संवसार लोकमोहो माया । शरण जा रे तया विठोबासी॥98॥
सिकविलें मज मूढा संतजनीं । दृढ या वचनीं राहिलोंसे ॥99॥
राहिलोंसे दृढ विठोबाचे पायीं । तुका ह्मणे कांहीं न लगे आंता॥100॥

ENGLISH TRANSLATION

First I bow to Panduranga, then to the feet of the saints. By their gift of grace, this narrative expands.

Tuka is the servant of the Sadguru Babaji. Will my words find favor with the saints? Let me at least please my own chitta.

May this mind be seized by the passion of Hari's Name, the love of singing of Govinda. I am weary from the toil of worldly life; this body has been cooled by the Name.

No comparison exists for this happiness. The formless has taken form.

Wherever the chanting of the Name resounds, wherever the cry of 'Victory!' is heard, God runs to that place. What urgency can there be other than singing the glories of Hari? All other efforts are the root of sorrow.

The pride of power and kingdom is the root of hell; it makes God distant. One who slanders the Name is as far from God as a tick is from milk.

This is the beautiful road to Vaikuntha: the procession of Rama Krishna's story, with banners and flags. The wise have taught us: bar the door against the wandering mind.

People know this, yet they become blind. The sorrow of sense-pleasures grips them.

They have not freed themselves from wealth, greed, and illusion; they carry the staff and ashes, resting in the shade of a tree. One whose mind is fixed on wife, children, and relatives, know that such a one is not liberated.

Whether knowing or unknowing, sing the story of Hari; you will surely be saved. This is my solemn word.

I have experienced it myself. There has been no greater wrongdoer than I.

Others at least performed some spiritual practice; I had nothing but kirtan. The devotee need not worry about filling his belly; God Himself takes care of it.

God follows behind His devotee, watching his steps, dropping His yellow garment and stumbling in His haste. Why do these people remain frozen, stuck in place? This wonder amazes me.

He who made stones float across the ocean, contemplate Him within your chitta, my Lord. He liberated my very soul.

Such is Narayana, the compassionate One. This is my vow, this is my dharma: the Name of Vitthoba always on my lips.

The fire of the three afflictions has been kindled, but the Name of Rama makes it cool. Take courage, O mind; hold firm.

Shri Hari, our parent, will save us. This Father is gracious to His faithful devotees; He becomes a servant in their homes.

He carries their burden on His own head, for those who have given Him their whole being. Without devotion, He cannot be attained; so the Puranas declare.

Whoever loves to hear His story will never enter the womb again. If one must enter the womb, let it be as a servant of Vishnu, to uplift the world and be honored.

Such souls become the darlings of God's own chitta, His cherished talismans; the Lord never parts from them for a moment. There is no duality, no sorrow or anxiety; Vaikuntha dwells wherever they are.

God resides there at all times, where they chant His Name in purity. Their wealth never diminishes, even at the end of time; through devotion they have won God Himself.

Blessed are they who, having come into this world, have made God their debtor through devotion. What madness has seized these foolish folk? Have they forgotten Narayana? Those who have forgotten Him have suffered a great blow, ground through the eighty-four lakh species.

Though taught, none of them feels any shame; the allure of wealth tastes too sweet. There is one sweetness that never palls: Govinda.

All other passions are perishable. Feel some urgency for Him.

Why do you sleep, headed for drowning? These people have no fear of Yama; they have thrown away their single greatest treasure. King Janaka, not knowing, once thrust his foot into fire.

Those who endured hunger, thirst, and hardship, did they lack hands and feet? Yet they did not make their worldly life a comfortable settlement; they strove to cut through mountains of sorrow. Devotion to God is possible only in this human birth; there is no other wisdom anywhere.

There is no resting place ahead without returning to this village once more. To speak of all this would take many days; therefore hold God within your chitta.

Grasp the feet of the saints with all your life; they never suffer separation from God. God has no desire for any other pleasure.

The love of the Name is all He craves. I speak only the leftovers of those saints; the truth was told by Vyasa and others.

Vyasa taught the path of devotion to cross the ocean of worldly existence. For the deliverance of people, the Bhagavata was composed: the cowherds, the gopis, devotees, mothers, and fathers.

Saving them all, He carried them across in one stroke, using the pretext of feigned anger. The saints know the secret of saving their devotees: as a mother protects her infant, sheltering the hungry child.

The hungry, thirsty child cries out again and again, and the mother, knowing its needs without being asked, responds. Knowing the secret, God ran at the mere words of Draupadi.

He runs as a cow runs to her calf; so does Narayana run to His devotees. Blessed beyond measure is the fortune of one whose soul yearns for Narayana.

The joy given to such a one has no end: the Name of Rama always on the lips. The two syllables of Rama's Name are the supreme and excellent; Shiva and Parvati themselves taught them.

Vishwanath whispers the teaching into the ear of every being who dies at Varanasi. If at the moment of death one says 'Rama,' one need not go to the city of Yama.

Such a jiva receives the finest place in Vaikuntha, where the Name dwells in the chitta at all times. God dwells forever in the homes of the Vaishnavas; He does not stay still for a moment elsewhere.

Do not search anywhere else; do the story of Hari, and He will appear suddenly. God is caught in the hands of the simple and faithful; the clever may die trying and still not find Him.

Nothing good comes without devotion. Ego, the sinful one, is the great deceiver.

God says, 'I have been tricked by My own devotees. The profit went to the people, and I was the one outwitted.' That one alone is God; there is no other.

Janardana is present in all four mines of creation. He fills all creation and remains within; there is no space left to describe Him.

There is no place empty of God. Such is the testimony of saints and scripture.

The great ones spoke and went ahead. To go against their words is to be deceived.

The deceiver does not understand the meaning of the Vedas; enslaved by the sense of difference, he remains trapped. Enslaved to his belly, to wealth, and to pride, he is therefore cut off from God.

Even the twice-born caste has been estranged from God. What chance then for others? Scholars and debaters who argue and slander will never see God, even if they complete all the six prescribed duties.

But one who is without those duties yet carries Rama's Name on his lips, God will embrace and walk alongside. God loves the simple and faithful; He purifies even the excluded and honors them.

If you do not believe these words, if you think chanting the Name is too simple a method, consider that the scriptures themselves fell silent, saying 'not this, not this,' their logic exhausted. They could not reach the end of His mystery.

Even Brahma and the gods could only glimpse His feet. What madness of devotion has seized this God? He becomes whatever His devotee desires.

He becomes both with form and formless, to satisfy the longing of His beloved. Like a child who speaks lisping, loving words and makes a sulky face to his father, so does God respond.

Like a patron who fulfills the supplicant's needs, He remains the protector at all times. Weapons, armies, and allies are useless for eternal protection.

He shows His might to those who show theirs, sending wave after wave of wrath against wrath. Anger has no death; it subsides only through peace.

For the good, the measure is goodness. The three gunas, sattva, rajas, and tamas, are themselves destroyed when one practices devotion to Vitthoba.

When the mind is steeped in devotion, it becomes pure consciousness itself. What then is lacking for the experience of the inner bliss? The ocean of bliss stands upon the brick.

He alone bestows the gift of grace. Let us fix our minds upon Vitthoba's feet alone; nothing more is needed for us.

Let us do Hari's kirtan, the samadhi of happiness. All other counsel is wicked and destructive.

Worldly existence, delusion, and maya are destroyed. Go, take refuge in Vitthoba.

The saints taught me, a fool, and I have remained firm in their words. I remain firm at Vitthoba's feet.

Says Tuka, nothing more is needed now.

IN PLAIN WORDS

First I bow to Panduranga, then to the feet of the saints. By their grace this telling grows. Tuka is the servant of the Sadguru Babaji. Will my words please the saints? Let me at least gladden my own heart. May this mind be seized by love of Hari's Name, the joy of singing Govinda. I was worn out by the toil of the world; this body has been cooled by the Name. There is no comparison for this joy. The formless has taken form. Wherever the Name resounds, wherever the cry of victory is heard, God runs to that place. What hurry is there but to sing Hari's praise? Every other effort is the root of sorrow. The pride of power and kingdom is the root of hell; it pushes God far off. One who slanders the Name is as far from God as a tick is from milk. This is the lovely road to Vaikuntha: the procession of the Rama Krishna story, with banners and flags. The wise have taught us to bar the door against the wandering mind. People know this, yet they go blind; the sorrow of the senses grips them. They have not freed themselves from wealth, greed, and illusion; they carry the staff and ashes and rest in the shade of a tree. One whose mind is fixed on wife, children, and kin, know that one is not free. Whether you know or do not know, sing the story of Hari; you will surely be saved. This is my solemn word. I have learned it on myself. There has been no greater wrongdoer than I. Others did at least some practice; I had nothing but kirtan. The devotee need not worry about his belly; God himself sees to it. God follows behind his devotee, watching his steps, dropping his yellow garment and stumbling in his haste. Why do these people stay frozen in place? This wonder amazes me. He who made stones float across the sea, hold him within your heart, my Lord. He set my very soul free. Such is Narayana, the compassionate one. This is my vow, this is my dharma: the Name of Vithoba always on my lips. The fire of the three afflictions has been lit, and the Name of Rama makes it cool. Take courage, my mind; hold firm. Shri Hari, our mother and father, will save us. This Father is kind to his faithful; he becomes a servant in their homes. He carries their burden on his own head, for those who have given him their whole being. Without devotion he is not won; so the Puranas say. Whoever loves to hear his story will not enter the womb again. If he must enter the womb, let it be as a servant of Vishnu, to lift up the world and be honored. Such souls are the darlings of God's heart, his cherished talismans; the Lord never leaves them for a moment. There is no division there, no sorrow, no fear; Vaikuntha lives wherever they are. God stays there always, where they chant his Name in purity. Their wealth does not run out, even at the end of time; through devotion they have won God himself. Blessed are they who, coming into this world, have made God their debtor through devotion. What madness has seized these foolish folk? Have they forgotten Narayana? Those who forgot him suffered a great loss, ground through the eighty-four lakh wombs. Though taught, none feels any shame; the taste of wealth is too sweet. There is one sweetness that never palls: Govinda. Every other passion perishes. Feel some longing for him. Why do you sleep while you head toward drowning? These people have no fear of Yama; they have thrown away their one great treasure. King Janaka, not knowing, once thrust his foot into fire. Those who bore hunger, thirst, and blows, did they lack hands and feet? They did not turn the world into a soft settlement; they strove to cut through mountains of sorrow. Devotion to God is possible only in this human birth; there is no other wisdom anywhere. There is no resting place ahead without coming back to this village again. To say all of it would take many days; so hold God in your heart. Grasp the feet of the saints with all your life; they are never parted from God. God wants no other pleasure; he craves only the love of his Name. I speak only the leavings of those saints; the truth was told by Vyasa and the rest. Vyasa taught the path of devotion, to cross the ocean of the world. For the saving of people the Bhagavata was made: the cowherds, the gopis, the devotees, the mothers and fathers. He carried them all across in one stroke, using feigned anger as the pretext. The saints know the secret of saving devotees: as a mother shelters her hungry infant. The hungry child cries out again and again, and the mother, knowing its need without being asked, comes. Knowing the secret, God ran at the mere words of Draupadi. He runs as a cow runs to her calf; so does Narayana run to his devotees. Blessed beyond measure is the fortune of one whose soul yearns for Narayana. The joy given to such a one has no end: the Name of Rama always on the lips. The two syllables of Rama's Name are the best; Shiva and Parvati themselves taught them. Vishwanath whispers the teaching into the ear of every being who dies at Varanasi. If at the end one says Rama, that one need not go to the city of Yama. That soul gets the finest place in Vaikuntha, where the Name lives in the heart always.

God lives forever in the homes of the Vaishnavas; he does not rest a moment anywhere else. Do not search elsewhere; do the story of Hari, and he will appear all at once. God is caught in the hands of the simple and faithful; the clever may die trying and still not find him. Nothing good comes without devotion. Ego, the sinful one, is the great robber. God says, I have been tricked by my own devotees; the profit went to them, and I was the one outwitted. That one alone is God; there is no other. Janardana is present in all four kinds of birth. He fills all creation and stays within; there is no room left to describe him. There is no place empty of God. So speak the saints and the scriptures. The great ones spoke and went on ahead. To go against their words is to be deceived. The deceiver does not grasp the meaning of the Vedas; enslaved to difference, he stays trapped. A slave to his belly, to wealth, and to pride, he is cut off from God. Even the twice-born has been estranged from God; what chance then for others? Scholars and debaters who argue and slander will never see God, even if they finish all six prescribed duties. But one who lacks those duties, yet carries Rama's Name on his lips, God will embrace and walk beside. God loves the simple and faithful; he purifies even the outcaste and honors him. If you do not believe these words, if you think the Name too easy a way, remember that the scriptures themselves fell silent, saying not this, not this, their logic spent. They could not reach the end of his mystery. Even Brahma and the gods could only glimpse his feet. What madness of love has seized this God? He becomes whatever his devotee wants. He becomes both with form and formless, to satisfy his beloved's longing. Like a child who lisps loving words and pulls a sulky face at his father, so God answers. Like a giver who meets the beggar's need, he is the protector at all times. Weapons, armies, and allies are useless for lasting safety. He shows his might to those who show theirs, sending wave on wave of wrath against wrath. Anger does not die; it stills only through peace. For the good, the measure is goodness. The three gunas, sattva, rajas, and tamas, are themselves destroyed when one does devotion to Vithoba. When the mind is steeped in devotion, it becomes pure consciousness itself. What then is lacking for the bliss within? The ocean of bliss stands on the brick. He alone gives the gift of grace. Let us fix our minds on Vithoba's feet alone; nothing more is needed for us. Let us do Hari's kirtan, the samadhi of joy; all other counsel is wicked and ruins. The world, the snare of people, and maya are destroyed. Go, take refuge in Vithoba. The saints taught me, a fool, and I have held firm to their word. Tuka says: I stand firm at Vithoba's feet; nothing more is needed now.

WHAT IT MEANS

This is a long teaching-poem that lays out Tukaram's whole creed in one breath: the Name is everything, and everything else is the root of sorrow. He opens by bowing to Panduranga and the saints and confessing he is the lowest wrongdoer, with nothing to his credit but kirtan, so that the path he names can carry anyone. The single claim, repeated from every angle, is that singing Hari's Name saves you whether you understand it or not, while rituals, austerities, scholarship, wealth, and pride only keep the cycle of birth turning and push God away. He stacks proof on proof, that God runs to where the Name is sung as a cow runs to her calf, that he came at Draupadi's word, that he is caught by simple milkmaids and eludes the clever, that even Yama and the Vedas confirm the Name's power, and warns that the slanderer of the Name is as far from God as a tick from milk. The point of self-examination is sharp: knowing all this, people still go blind for the sweetness of wealth and the love of wife, children, and kin, so the verse keeps asking why you sleep while heading toward drowning. The close is the whole abhanga in miniature: fix on Vithoba's feet, do his kirtan, and nothing more is needed.

GATHA 4477 *Devotion to Vitthal*

The Name as the only gain, the world as drowning

मराठी मूळ

गाईन ओंविया पंढरिचा देव । आमुचा तो जीव पांडुरंग ॥1॥
रंगलें हें चित्त माझें तया पायीं । ह्मणउनि घेई हा चि लाहो ॥2॥
लाहो करीन मी हा चि संवसारीं । राम कृष्ण हरि नारायण ॥3॥
नारायण नाम घालितां तुकासी । न येती या रासी तपतीथॉ ॥4॥
तीथॉ रज माथां वंदिती संतांचे । जे गाती हरिचे गुणवाद ॥5॥
गुणवाद ज्याचे गातां पूज्य जाले । बडिवार बोले कोण त्यांचा ॥6॥
त्याचा नाहीं पार कळला वेदांसी । आणीक ही ऋषि विचारितां ॥7॥
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ENGLISH TRANSLATION

I shall sing ovis of the God of Pandhari. Panduranga is our very life.

My chitta has been dyed at His feet; therefore let me reap this blessed harvest. This alone shall be my gain in this world: Rama, Krishna, Hari, Narayana.

No amount of austerity or pilgrimage can equal what comes from chanting Narayana's Name to Tuka. The dust of the saints' feet is honored as holy by all the sacred sites; those who sing Hari's glories are venerated everywhere.

They who sing His praises have become worthy of worship; who can measure their greatness? Even the Vedas could not fathom His extent, nor could the sages with all their inquiry. As one contemplates, He becomes whatever their devotion makes Him; yet no one truly knows the bliss of the Self.

No one grasps this wonder, this divine play. While souls sleep, He conducts the business of creation.

He plays His sport as a game, pervading all yet standing apart, watching. In the end, He alone is real.

All this display is but an actor's costume. He has set the world spinning with the sense of 'I' and 'mine.' Who causes beings to experience what they experience? Entangled in sense pleasures, they have forgotten You, lost in children, wealth, and greed.

Greed swallows the hook of desperate hope; the fish, having taken the bait, writhes in agony. Their agony would cease if they would only remember this Vitthal.

But such remembrance comes only through the company of saints, or through the merit of past lives. The fruits of past actions across three lifetimes are realized through experience.

What one has done, one receives; what one does next shapes the future. Knowing what lies ahead, accumulate good merit; honor the guests, the gods, and the brahmins.

The cycle of birth does not break so easily for worldly people; practice dharma for the sake of a better future. Perform chanting, austerity, rituals, and worship.

The saints have established this path. The prescribed actions and pure conduct, through them one will reach God in time.

The selfless and generous one arrives swiftly. He who has conquered the great enemy of desire prevails.

Unless the root of desire is severed, do not claim to be liberated. Do not claim to be a scholar or a reciter just because you chant mantras and syllables.

Worldly people have been led astray by their own preferences, by the pride of the body, by vanity and pretense. True happiness comes only through the essence of devotion: the Name of Rama always on the lips.

The utterance of Rama settles on the tongue only through the merit of countless births. What merit can stand before the Name of Rama? What are those petty rituals and sacrifices? Rituals, sacrifices, and austerities only perpetuate the world; without the Name, they cannot cut through it.

Without the Name, how can the ocean of existence be crossed? There is no other wisdom. The great devotees and sages know this: the Name is the treasury of nectar's joy.

The essence of nectar, the seed of the highest truth, the innermost secret of secrets is Rama's Name. The Name has delivered countless wrongdoers beyond all measure.

This is the well-known truth of the Puranas. This joy we shall take at all times, performing the pure story of Hari.

During the kirtan, everyone attains samadhi; at once the wicked mind is destroyed. Greed, delusion, desire, craving, and illusion all perish when one sings the glories of Vitthoba.

The virtues of Vitthoba are dear to me. Nothing else attracts my chitta.

Let no one suggest any other remedy to me. My chitta holds no second allegiance.

Knowing this, I have given my whole being. I have firmly grasped His feet.

Having grasped them, I will not let go even at the cost of my life. My resolve is fixed in this alone.

I have severed my ties with worldly existence and settled firmly here. Panduranga has accepted me and dyed me in His own color.

He has spread His wing of protection over me; God Himself takes care of us. When God protects you, what can others do? Their schemes have no power there.

Not even Death can enter when one is called the servant of Vitthoba. We are the cherished little ones of Vitthoba.

The demons and Death tremble in dread of His devotees. The fear and authority of the Lord span all three worlds.

Remember Him, all of you. Do not lie sleeping, anyone.

Wake up and escape the mines of rebirth and the agonies of the womb. The suffering of the womb and the punishment of Yama bring great torment in the coming and going.

Hunger, thirst, and pain afflict the living. After death, the messengers of Yama torment.

You say, who has ever witnessed this? The Kauravas plunged headlong into hell. Duryodhana was cast into the boiling cauldron of Kumbhipaka and could not show his face to Dharma.

Dharma, the compassionate one, came near and sat in the nether world, unable to rise. He cannot rise, no matter what is tried.

God makes each one reap what they have sown. Those who have forgotten Narayana in this world truly dwell in the most terrible hells.

Accept the words of the saints as truth and go, all of you, to Narayana for refuge. Do not put your trust in anything else: not in sons, wife, hopes, or wealth.

Wealth, greed, and the snares of attachment are traps set by the messengers of Yama. Their agents have muzzled your mouths so that the word Narayana cannot escape your lips.

They do not let pure wisdom touch your chitta; all manner of karmic burdens keep God far away. Many who considered themselves wise have been estranged by slander, ego, disputation, and divisiveness.

Strife, division, and slander are the tricks of Death. They entrap the idle tongue with pointless words.

The idle mind wanders, unable to decide whether God exists or not, and is yoked to the mill of worry. In the end, Death places a rope around your neck and tidies up the loose ends of desire.

If desire's company persists at the hour of death, one takes birth again, even if endowed with the power of austerity. Those who have held God in their chitta will remember their former states.

Remember God at the hour of death. That is why the courageous ones have given their lives for this purpose.

The sages gave up all pleasures and ate roots and tubers in the forest. The root of happiness lies in God; without Him, one is dragged to the lowest state even for the smallest lapse.

The best path and the best effort is this: hold the feet of Vitthoba. Once settled at Vitthoba's feet with devotion, there is no need to go anywhere else, not even to the forest.

Even the weak are saved by Vitthoba's Name, even those who have no store of pure merit. If the chitta is pure, what marvel is it? Simply saying 'Vitthal' again and again is enough.

No one holds the hour of their death in their own hands. The course of destiny cannot be known.

Destiny cannot be escaped without experiencing it. Knowing this, purify your store of merit.

Strive for your own welfare during this human birth. If you use the human birth to find Narayana, well and good.

Otherwise you are lower than a beast. Animals know nothing of sin or merit.

Humans, however, are aware of such things. People know what sin and merit are, for they see others experiencing the results.

Some will suffer the sorrows of worldly life. The varieties of misery are beyond telling.

They want to eat well, dress well, and live in comfort. This is the only ambition of their worldly existence.

The world has swallowed everyone whole, feeding them the fruit of rebirth. Unless the root of desire is cut, the cycle of the womb cannot be ended.

Without effort, nothing is gained. One should not passively ride the current of fate.

Do not force your body upon thorns. Do not carelessly grasp a serpent.

What lies in one's own hands can be worked for one's benefit. Therefore the sages have spoken.

They teach these people, even if it means embarrassing them, for they themselves are the ones who crossed over. They raised their arms in the sand-bed of Pandhari.

The ocean of grace is Panduranga. At His feet, the river of sins is washed clean, when those sacred feet are contemplated in the chitta.

By whose contemplation stones were made to float, He liberates by the mere touch of His feet. Clap your hands and there is no need to sit in rigid meditation.

Take the joy of divine love in the company of saints. In the company of saints, do kirtan and tell the sacred story.

The joyful path is simply Rama, Rama. Then God can go nowhere far.

He settles within and stays in your throat. He pervades the entire body and does not let you forget Him.

He does not let His servants see suffering. He wards off rebirth and the messengers of Yama.

He does not let hunger, thirst, or worry touch His devotees. All anxieties are dispelled by taking the Name.

All living beings are also souls, yet they are bound by their accumulated actions. Those who were puffed up with body-pride were shown Narayana's grace.

This God is compassionate, the shelter of the helpless. We are attached to His hope.

Panduranga has yoked us to Himself. Says Tuka, through the company of the saints.

IN PLAIN WORDS

I will sing ovis of the God of Pandhari. Panduranga is our very life. My heart has been dyed at his feet; so let me reap this blessed harvest. This alone shall be my gain in this world: Rama, Krishna, Hari, Narayana. When Tuka chants the Name of Narayana, no heaps of austerity or pilgrimage can equal it. The pilgrimage sites honor on their heads the dust of the saints' feet, the saints who sing Hari's praise. Those who sing his praise have become worthy of worship; who can tell their greatness? The Vedas did not reach the end of him, nor the sages with all their inquiry. He becomes whatever their devotion makes him; yet no one truly knows the bliss of the Self. No one grasps this wonder, this play. While souls sleep, he carries on the work of creation. He plays his sport as a game, filling all things yet standing apart and watching. In the end he alone is real; all this show is an actor's costume. He has set the world spinning with the sense of I and mine. Who makes beings taste what they taste? Tangled in the senses, they have forgotten you, lost in daughters, sons, kin, and the greed for wealth. Greed swallows the hook of desperate hope; the fish, having taken the bait, writhes. Its writhing would grow still if only it remembered this Vitthal. But such remembering comes through the company of saints, or through the merit of past lives. The fruits of three lifetimes are known through what one tastes; what you have done you receive, and what you do now shapes what comes. Knowing what lies ahead, gather good merit; honor the guests, the gods, the brahmins. The chain of birth does not break so easily for worldly people; do dharma for the sake of a better future. Do chanting, austerity, ritual, and worship; the saints have laid down this road. Through the prescribed acts and pure conduct, one reaches God in time. The selfless and generous one comes swiftly; he who has conquered the great enemy of desire prevails. Until the root of desire is cut, let no one claim to be freed. Do not claim to be a scholar or reciter just because you chant mantras and syllables. Worldly people have been led astray by their own likings, by pride of body, by show and vanity. True joy comes only through the heart of devotion: the Name of Rama always on the lips. The utterance of Rama settles on the tongue only through the merit of countless births. What merit can stand before the Name of Rama? What are those poor little rituals and sacrifices? Rituals, sacrifices, austerities only keep the world going; without the Name they cannot cut through it. Without the Name, how is the ocean of existence crossed? There is no other wisdom. The great devotees and sages know this: the Name is the treasury of nectar's joy. The essence of nectar, the seed of the highest truth, the secret of secrets, is Rama's Name. By the Name countless wrongdoers beyond measure have been saved; this is the known truth of the Puranas. This joy we shall take at all times, doing the pure story of Hari. During the kirtan everyone falls into samadhi; at once the wicked mind is destroyed. Greed, delusion, hope, craving, and illusion all perish when one sings the praise of Vithoba. The virtues of Vithoba are dear to me; nothing else holds my heart. Let no one suggest any other remedy to me; my heart holds no second love. Knowing this, I have given my whole being and firmly grasped his feet. Having grasped them, I will not let go even at the cost of my life; my resolve is fixed in this alone. I have cut my ties with the world and settled firmly here. Panduranga has accepted me and dyed me in his own color. He has spread his wing of shelter over me; God himself takes care of us. When God guards you, what can others do? Their schemes have no power there. Death cannot enter when one is called the servant of Vithoba. We are the cherished little ones of Vithoba; the demons and Death tremble in dread of his devotees. His fear and authority span the three worlds. Remember him, all of you. Do not lie sleeping. Wake and escape the wombs of rebirth and the agonies of the womb. The pain of the womb, the rod of Yama, the great weariness of coming and going. Hunger, thirst, and pain strike the living; after death the messengers of Yama torment. You ask, who has ever seen this? The Kauravas plunged into hell. Duryodhana was cast into the boiling cauldron and could not show his face to Dharma. Dharma, the kind one, came near and sat in the lower world, unable to rise. He cannot rise, no matter what is tried; God makes each reap what he has sown. Those who forgot Narayana in the world truly dwell in the most terrible hells. Take the saints' words as true, and go, all of you, to Narayana for refuge. Do not put your trust in anything else: not sons, wife, hopes, wealth. Wealth, greed, the snares of attachment, these are the traps set by Yama's messengers. His agents have gagged your mouths so the word Narayana cannot escape. They do not let pure wisdom touch your heart; all kinds of karma keep God far off. Many who thought themselves wise have been estranged by slander, ego, dispute, and division. Strife,

division, and slander are the tricks of Death; they trap the idle tongue with empty words. The idle mind cannot decide whether God is or is not, and is yoked to the mill of worry. In the end Death puts a rope around your neck and tidies up the loose ends of desire. If desire's company stays at the hour of death, one takes birth again, even with the power of austerity. Those who held God in their hearts will remember their former states. Remember God at the hour of death. That is why the brave ones gave their lives for this. The sages gave up all pleasures and ate roots and tubers in the forest. The root of joy is God; for a small lapse one is dragged to the lowest state. The best path, the best effort, is this: hold the feet of Vithoba. Once settled at Vithoba's feet with love, there is no need to go anywhere, not even to the forest. Even the weak are saved by Vithoba's Name, even those with no store of pure merit. If the merit is pure, what marvel is that? Simply saying Vitthal again and again is enough. No one holds the hour of death in his own hands; the course of destiny cannot be known. Destiny cannot be escaped without being lived through; knowing this, purify your store of merit. Strive for your own good in this human birth. If you use this human birth to find Narayana, well and good; otherwise you are lower than a beast. Animals know nothing of sin or merit; humans know these things. People know what sin and merit are, for they see others reap their results. Some will suffer the sorrows of the world; the kinds of misery are beyond telling. To eat well, dress well, live in comfort, that is their only ambition in the world. The world has swallowed everyone whole, feeding them the fruit of rebirth. Until the root of desire is cut, the cycle of the womb cannot end. Without effort nothing is won; do not passively ride the current of fate. Do not throw your body on thorns; do not carelessly grasp a serpent. What is in your own hands can be worked for your good; so the sages have said. They teach these people even at the cost of shaming them, for they themselves are the ones who crossed. They raised their arms in the sand-bed of Pandhari: Panduranga, the ocean of grace. At his feet the river of sins is washed clean, when those feet are held in the heart. By whose contemplation stones were made to float, he lifts you up by the touch of his feet. Clap your hands; you need not sit in rigid meditation. Take the joy of love in the company of saints. In the company of saints do kirtan and tell the sacred story; the joyful means is Rama, Rama. Then God cannot go anywhere far; he settles within and stays in your throat. He fills the whole body and does not let you forget him. He does not let his servant see suffering; he wards off the womb and the messengers of Yama. He does not let hunger, thirst, or worry touch them; all cares go when the Name is taken. They too are living beings, all of them, yet bound by their gathered karma. Those who woke from body-pride, on them Narayana showed his grace. This God is kind, the shelter of the helpless; we have set our hope on him. Tuka says: Panduranga has yoked us to himself, through the company of the saints.

WHAT IT MEANS

This is a sweeping teaching-poem whose single insistence is that the Name of God, taken in the company of saints, is the only real gain a human birth offers. Tukaram opens by saying his heart is already dyed at Panduranga's feet, then argues that no austerity or pilgrimage can match the Name, because even the Vedas and sages never reached the end of God, who plays the whole world as a sport while remaining the one reality behind it. He names the trap plainly: people are hooked like a fish on the bait of wealth, sons, and wife, and forget Vitthal, so the cycle of wombs and the rod of Yama keep turning. Against this he sets a stark warning, illustrated by the Kauravas and Duryodhana fallen into hell, that to forget Narayana is to dwell in terrible suffering, while desire clinging at the hour of death drags one back into birth. The call to self-examination is urgent and double: this human birth is the one chance, lower than a beast if wasted, so do not sleep, do not trust wife or wealth, but cut the root of desire and take refuge. The resolution is mercy: God shelters even the weak and merit-less who simply say Vitthal, runs after his devotee, fills his very body, and yokes him to himself, so the whole effort comes down to kirtan in the company of saints.

GATHA 4478 *Krishna Leela*

The gopis' longing, Krishna comes to the ardent

मराठी मूळ

विचार करिती बैसोनि गौळणी । ज्या कृष्णकामिनी कामातुरा ॥1॥
एकांत एकल्या एका च सुखाच्या । आवडती त्यांच्या गोष्टी त्यांला ॥2॥
तर्कवितकिर्णी दुराविल्या दुरी । मौन त्या परिचारी आरंभिलें ॥3॥
कुशळा कवित्या कथित्या लोभिका । त्या ही येथें नका आह्मांपाशीं ॥4॥
भेऊनियां जना एकी सवा जाल्या । वाती विझविल्या दाटोबळें ॥6॥
कृष्णसुख नाहीं कळलें मानसीं । निंदिती त्या त्यासी कृष्णरता ॥7॥
तो नये जवळी देखोनि कोल्हाळ । ह्मणउनि समेळ मेळविला ॥8॥
अंतरीं कोमळा बाहेरी निर्मळा । तल्लीन त्या बाळा कृष्णध्यानीं ॥9॥
हरिरूपीं दृिष्ट कानीं त्या च गोष्टी । आळंगिती कंठीं एका एकी ॥10॥
न साहे वियोग करिती रोदना । भ्रमिष्ट भावना देहाचिया ॥11॥
विसरल्या मागें गृह सुत पती । अवस्था याचिती गोविंदाची ॥12॥
अवस्था लागोनि निवळ चि ठेल्या । एका एकी जाल्या कृष्णरूपा॥13॥
कृष्णा ह्मणोनियां देती आलिंगन । विरहताप तेणें निवारेना ॥14॥
ताप कोण वारी गोविंदावांचूनि । साच तो नयनीं न देखतां ॥15॥
न देखतां त्यांचा प्राण रिघों पाहे । आजि कामास ये उसिर केला ॥16॥
रित्या ज्ञानगोष्टी तयां नावडती । आिंळगण प्रीती कृष्णाचिया ॥17॥
मागें कांहीं आह्मी चुकलों त्याची सेवा । असेल या देवा राग आला ॥18॥
आठविती मागें पापपुण्यदोष । परिहार एकीस एक देती ॥19॥
अनुतापें जाल्या संतप्त त्या बाळा । टाकुनि विव्हळा धरणी अंग ॥20॥
जाणोनि चरित्र जवळी च होता । आली त्या अनंता कृपा मग ॥21॥
होउनी प्रगट दाखविलें रूप । तापत्रय ताप निवविले ॥22॥
निवालेया देखोनि कृष्णाचें श्रीमुख । शोक मोह दुःख दुरावला॥23॥
साच भाव त्यांचा आणुनियां मना । आळंगितो राणा वैकुंठींचा॥24॥
हरिअंगसंगें हरिरूप जाल्या । बोलों विसरल्या तया सुखा ॥25॥
व्यभिचारभावें भोगिलें अनंता । वतौनि असतां घराचारी ॥26॥
सकळा चोरोनि हरि जयां चित्तीं । धन्य त्या नांदती तयामध्यें॥27॥
उणें पुरें त्यांचें पडों नेंदी कांहीं । राखे सर्वां ठायीं देव तयां ॥28॥
न कळे लाघव ब्रह्मादिकां भाव । भक्तिभावें देव केला तैसा ॥29॥
तुका ह्मणे त्यांचा धन्य व्यभिचार । साधिलें अपार निजसुख ॥30॥

बाळक्रीडा प्रारंभ अभंग - 100

ENGLISH TRANSLATION

The gopis, consumed with longing for Krishna, gathered in solitude to deliberate. Alone, each devoted to one joy, they spoke of Him and delighted in the telling.

Those given to argument and speculation were kept at a distance. Those cunning, eloquent, narrative, and calculating ones were told, 'Do not come near us.' In fear of the people, they merged together as one and forcefully extinguished every lamp.

The bliss of Krishna is not known to the mind; those who do not know it slander the Krishna-devoted ones. Krishna does not come near where there is noise and commotion.

Therefore they gathered in silent harmony. Inwardly tender, outwardly pure, those maidens were absorbed in Krishna's meditation.

Their eyes were fixed on Hari's form, their ears on His stories alone. They embraced one another, each clasping the other to her chitta.

They could not endure separation and wept aloud, bewildered, forgetful of their own bodies. They forgot their homes, their children, and their husbands, calling out for Govinda's presence.

Lost in that state, they became still and clear. Each one became the very form of Krishna.

Crying 'Krishna!' they gave one another embraces, yet the fire of separation was not quenched. Who can cool this fever except Govinda Himself, when He is not seen with one's own eyes? Without seeing Him, their life-breath threatened to depart.

'He has made us wait too long,' they said. Empty philosophical talk did not please them; they craved only Krishna's embrace.

'Perhaps we have failed in some past service to Him. Perhaps God is angry.' They searched their past deeds for sins and merits, each offering the other consolation.

Overcome with remorse, those maidens burned with anguish and threw their bodies down upon the earth. Knowing their devotion, Krishna, who had been near all along, was moved to compassion.

He appeared and revealed His form, cooling the triple fire of their suffering. Seeing Krishna's blessed face, all grief, delusion, and sorrow vanished.

Perceiving the truth of their devotion, the Lord of Vaikuntha embraced them. Through union with Hari's body, they became Hari's form.

Words fell silent before that joy. Though outwardly living as householders, they had secretly embraced the Infinite through love.

Blessed are those who, while concealing Hari in their chitta, dwell among the people. God does not let them lack for anything.

He protects them in every place. The subtlety of this devotion is beyond even Brahma's grasp.

Through devotion, God is shaped to the devotee's vision. Says Tuka, blessed is their so-called transgression. Through it, they attained the supreme bliss.

IN PLAIN WORDS

The gopis, burning with longing for Krishna, sat together in secret to deliberate. Alone, each one fixed on a single joy, they spoke of him and delighted in the telling. Those given to argument and clever talk they kept at a distance, and began their silent service. The skilled, the eloquent, the calculating ones, those too they told: do not come near us. In fear of the people they merged into one and forcefully put out every lamp. The bliss of Krishna is not known to such minds; those who do not know it slander the ones who love Krishna. He does not come near where there is noise; so they gathered in silent harmony. Tender within, pure without, those young women were absorbed in the meditation of Krishna. Their eyes fixed on Hari's form, their ears on his stories alone, they embraced one another, each clasping the other to her heart. They could not bear separation; they wept aloud, bewildered, forgetful of their own bodies. They forgot their homes, their children, their husbands, crying out for Govinda's presence. Lost in that state, they grew still and clear; one by one they became the very form of Krishna. Crying Krishna, they gave one another embraces, yet the fire of separation was not quenched. Who can cool this fever but Govinda himself, when he is not seen with the eyes? Without seeing him their life-breath was ready to leave. He has made us wait too long, they said. Empty philosophical talk did not please them; they craved only Krishna's embrace. Perhaps we failed in some past service to him; perhaps God is angry. They searched their past deeds for sins and merits, each consoling the other. Overcome with remorse, those young women burned with anguish and threw their bodies to the ground. Knowing their devotion, Krishna, who had been near all along, was moved to pity. He appeared and showed his form, cooling the triple fire of their suffering. Seeing Krishna's blessed face, all grief and delusion and sorrow went far away. Seeing the truth of their devotion, the Lord of Vaikuntha embraced them. Through union with Hari's body they became Hari's form; words fell silent before that joy. Through love they enjoyed the Infinite, though they lived outwardly as householders. Blessed are those who hide Hari in their hearts and dwell among the people. God does not let them lack anything; he guards them in every place. The subtlety of this is beyond even Brahma's grasp; through devotion God is made to take that shape. Tuka says: blessed is their so-called transgression; through it they won the supreme bliss.

WHAT IT MEANS

Tukaram reads the gopis' love for Krishna as the model of total, single-pointed devotion. He shows them deliberately shutting out the arguers, the clever, and the calculating, because Krishna does not come where there is noise and disputation; only the tender and silent heart can hold him. Their longing is so complete that they forget home, husband, and children, weep, lose their own bodies, and dissolve until each becomes the very form of Krishna, and even then the fire of separation only burns hotter. The turn comes through their remorse and self-searching, after which Krishna, who was near all along, reveals himself and cools the threefold fire by his mere face. The closing line is the radical claim: their love looked like transgression by worldly measure, yet Tukaram blesses it, because longing that abandons everything for God is itself the highest attainment, and the householder who hides Hari in the heart is guarded everywhere.

GATHA 4479 *Prayers*

Prayer, the Name that burns karma

मराठी मूळ

देवा आदिदेवा जगत्रया जीवा । परियेसीं केशवा विनंती माझी ॥1॥
माझी वाणी तुझे वर्णी तुझे वर्णी गुण नाम । ऐसी देई प्रेम कांहीं कळा ॥2॥
कळा तुजपाशीं आमचें जीवन । उचित करून देई आह्मां ॥3॥
आह्मां शरणागतां तुझा चि आधार। तूं तंव सागर कृपासिंधु ॥4॥
सिंधु पायावाट होय तुझ्या नामें । जाळीं महाकर्में दुस्तरें तीं ॥5॥
तीं फळें उत्तमें तुझा निजध्यास । नाहीं गर्भवास सेविलिया ॥6॥
सेविंलिया राम कृष्ण नारायण । नाहीं त्या बंधन संसाराचें ॥7॥
संसार तें काय तृणवतमय । अग्न त्यासी खाय क्षणमात्रें ॥8॥
क्षणमात्रें जाळी दोषांचिया रासी । निंद्य उत्तमासी वंद्य करी ॥9॥
करीं ि◌ब्रदें साच आपलीं आपण । पतितपावन दिनानाथ ॥10॥
नाथ अनाथाचा पति गोपिकांचा । पुरवी चित्तींचा मनोरथ ॥11॥
चित्तीं जें धरावें तुका ह्मणे दासीं । पुरविता होसी मनोरथ ॥12॥

ENGLISH TRANSLATION

O God of gods, O Life of the three worlds, hear my prayer, O Keshava. Let my speech ever sing Your virtues and Your Name.

Grant me some art of love for this. The art of our life resides with You.

Grant us what is fitting. We who have surrendered have no support but You.

You are the ocean, the sea of compassion. By Your Name, the ocean itself makes way.

Your Name burns the greatest, most impassable karmas. The finest fruit of steadfast contemplation on You is freedom from the womb.

One who serves Rama, Krishna, and Narayana has no bonds of worldly existence. What is this world but a thing of straw? Fire devours it in an instant.

In a moment it burns away heaps of sins, transforming the despised into the honored. Make Your own pledges come true.

O Purifier of the Fallen, Lord of the humble. Lord of the helpless, Husband of the gopis, You fulfill the chitta's desire.

Says Tuka, whatever the servants hold in their chitta, You fulfill their every wish.

IN PLAIN WORDS

O God of gods, O Life of the three worlds, hear my prayer, O Keshava. Let my speech sing your virtues and your Name. Grant me some art of love for this. The art of our life rests with you. Grant us what is fitting. We who have surrendered have no support but you. You are the ocean, the sea of compassion. By your Name the ocean itself makes way. Your Name burns the greatest, most impassable karmas. The finest fruit of steady contemplation on you is freedom from the womb. One who serves Rama, Krishna, and Narayana has no bonds of the world. What is this world but a thing of straw? Fire eats it up in a moment. In a moment it burns away heaps of sins, turning the despised into the honored. Make your own pledges come true, O Purifier of the Fallen, Lord of the humble. Lord of the helpless, Husband of the gopis, you fulfill the heart's desire. Tuka says: whatever your servants hold in their heart, you fulfill their every wish.

WHAT IT MEANS

This is a direct prayer, and its one request is small in words and large in stakes: let my speech be given over to singing God's Name. Tukaram surrenders entirely, saying the surrendered have no support but Keshava, the sea of compassion. He then names what the Name does: it parts the impassable ocean of existence, burns the heaviest karmas in a moment, and frees one from the cycle of the womb. He calls the whole world a thing of straw that fire eats up at once, so that the despised sinner is turned into the honored. The close holds God to his own titles, Purifier of the Fallen and Lord of the helpless, asking him to make his pledges true and fulfill what the devotee holds in the heart.

GATHA 4480 *Krishna Leela*

Krishna's birth, chains fall on their own

मराठी मूळ

मनोरथ जैसे गोकुळींच्या जना । पुरवावी वासना तयापरी ॥1॥
रिण फेडावया अवतार केला । अविनाश आला आकारासी ॥2॥
सीण जाला वसुदेवदेवकीस । वधी बाळें कंस दुराचारी ॥3॥
दुराचारियासी नाहीं भूतदया । आप पर तया पाप पुण्य ॥4॥
पुण्यकाळ त्याचा राहिलासे उभा । देवकीच्या गर्भा देव आले ॥5॥
गर्भासी तयांच्य आला नारायण । तुटलें बंधन आपेंआप॥6॥
आपेंआप बेडए तुटल्या शंकळा । बंदाच्या आगळा किलिया कोंडे ॥7॥
कोंडमार केला होता बहु दिस । सोडवी निमिष्य नलगतां ॥8॥
न कळे तो त्यासी सांगितला भाव । आपणासी ठाव नंदाघरीं ॥9॥
नंदाघरीं जातां येतां वसुदेवा । नाहीं जाला गोवा सवें देव ॥10॥
सवें देव तया आड नये कांहीं । तुका ह्मणे नाहीं भय चिंता ॥11॥

ENGLISH TRANSLATION

As the wishes of Gokul's people were fulfilled, so may our desires be granted. To repay a debt, the Incarnation was taken.

The Imperishable One came into form. Vasudeva and Devaki had suffered long.

The wicked Kamsa slaughtered infants. One without compassion, knowing neither sin nor merit, held sway.

But the holy hour arrived, and God entered Devaki's womb. God came to that womb as Narayana.

The chains and shackles fell apart on their own. The bolts and bars of the prison opened by themselves.

The captivity had been long and harsh, yet liberation came in an instant. The plan was whispered without Kamsa's knowledge.

God found His place at Nanda's home. As Vasudeva traveled to and from Nanda's house, God went along without any obstacle.

Says Tuka, with God alongside, nothing stands in the way. There is no fear, no worry.

IN PLAIN WORDS

As the wishes of Gokul's people were fulfilled, so may our longing be granted. To repay a debt, the Incarnation was taken; the Imperishable came into form. Vasudeva and Devaki had suffered long. The wicked Kamsa slaughtered their infants. The cruel one has no compassion for any creature; for him there is no self and other, no sin and merit. But his holy hour came to a stand, and God entered Devaki's womb. Narayana came to that womb, and the chains broke of themselves. By themselves the fetters and shackles fell apart; the bolts and bars of the prison opened. The captivity had lasted many days; he set them free in less than a breath. Without Kamsa's knowing, the plan was told: God's own place was at Nanda's home. As Vasudeva went to and came from Nanda's house, there was no obstacle, for God went with him. Tuka says: with God alongside, nothing stands in the way; there is no fear, no worry.

WHAT IT MEANS

Tukaram retells the night of Krishna's birth to show how God's presence dissolves every barrier. He frames the avatara as the repaying of a debt: the Imperishable takes form to end the long suffering of Vasudeva and Devaki under the merciless Kamsa, who kills infants and recognizes no line between sin and merit. The moment Narayana enters Devaki's womb, the holy hour arrives and the prison undoes itself, chains, shackles, bolts, and bars opening with no human effort. The closing teaching draws the point out of the story: when God goes with you, as he went with Vasudeva carrying the child to Nanda's house, no obstacle can hold, and fear and worry simply have no place.

GATHA 4481 *Krishna Leela*

Krishna comes to Gokul, knowledge without austerity

मराठी मूळ

चिंता ते पळाली गोकुळाबाहेरी । प्रवेश भीतरी केला देवें ॥1॥
देव आला घरा नंदाचिया गांवा । धन्य त्याच्या दैवा दैव आलें ॥2॥
आलें अविनाश धरूनि आकार । दैत्याचा संहार करावया ॥3॥
करावया भक्तजनाचें पालण । आले रामकृष्ण गोकुळासी ॥4॥
गोकुळीं आनंद प्रगटलें सुख । निर्भर हे लोक घरोघरीं ॥5॥
घरोघरीं जाला लक्ष्मीचा वास । दैन्यदिाळद्रास त्रास आला ॥6॥
आला नारायण तयांच्या अंतरा । दया क्षमा नरा नारीलोकां ॥7॥
लोकां गोकुळींच्या जालें ब्रह्मज्ञान । केलियावांचून जपतपें ॥8॥
केलीं नारायणें आपुलीं अंकित । तो चि त्यांचें हित सर्व जाणे ॥10॥
सर्व जाणे एक विष्णु साच खरा । आणीक दुसरा नाहींनाहीं ॥11॥
नाहीं भक्ता दुजें तिहीं त्रिभुवनीं । एका चक्रपाणीवांचूनियां ॥12॥
याच्या सुखसंगें घेती गर्भवास । तुका ह्मणे आस त्यजूनियां ॥13॥

ENGLISH TRANSLATION

Worry fled beyond the borders of Gokul. God entered within.

God came to the home of Nanda in Gokul. Blessed was their destiny; fortune itself arrived.

The Imperishable took on a form to destroy the demons. To nurture and protect His devotees, Rama and Krishna came to Gokul.

Joy was born in Gokul; happiness overflowed. Every household was filled with delight.

In every home, Lakshmi took up residence. Poverty and misery were driven away.

Narayana entered the hearts of all. Compassion and forgiveness filled the men and women.

The people of Gokul attained the knowledge of Brahman without performing any austerities. Narayana made them all His own.

He alone knows their true welfare. Says Tuka, Vishnu alone is the one true reality. There is nothing else.

IN PLAIN WORDS

Worry fled beyond the borders of Gokul; God entered within. God came to the home of Nanda, to his village. Blessed was their destiny; fortune itself arrived. The Imperishable came, taking a form, to destroy the demons. To nurture and protect his devotees, Rama and Krishna came to Gokul. Joy was born in Gokul; happiness broke open. The people overflowed, house by house. In every home Lakshmi took up dwelling; poverty and misery were driven off. Narayana entered their hearts; compassion and forgiveness filled the men and women. The people of Gokul gained the knowledge of Brahman without doing any chanting or austerity. Narayana made them all his own; he alone knows their true welfare. Vishnu alone is the one true reality, and there is no other, none. For the devotee there is no second in the three worlds, except the one who holds the discus. With the joy of his company they take birth in the womb, Tuka says, casting off all longing.

WHAT IT MEANS

Tukaram celebrates Krishna's coming to Gokul as a flood of grace that needs no spiritual technique. God enters, worry flees, and the village fills with joy, with Lakshmi dwelling in every house and poverty driven out. The striking claim is that the cowherds gained the knowledge of Brahman without any chanting or austerity, simply because Narayana entered their hearts and made them his own. From this Tukaram lifts a teaching of strict oneness: Vishnu alone is real, there is no second in the three worlds, and the holder of the discus is the devotee's only refuge. The closing line says that for such joy of his company even rebirth in the womb is worth taking, once all other longing is cast aside.

GATHA 4482 *Krishna Leela*

The gopis' merit, Krishna the unchanging crystal

मराठी मूळ

यांच्या पूर्वपुण्या कोण लेखा करी । जिंहीं तो मुरारी खेळविला ॥1॥
खेळविला जिंहीं अंतर्बाहएसुखें । मेळवूनि मुखें चुंबन दिलें ॥2॥
दिलें त्यांसी सुख अंतरीचें देवें । जिंहीं एका भावें जाणितला ॥3॥
जाणितला तिहीं कामातुर नारी । कृष्णभोगावरी चित्त ज्यांचें ॥4॥
ज्यांचें कृष्णीं तन मन जालें रत । गृह पति सुत विसरल्या ॥5॥
विष तयां जालें धन मान जन । वसविती वन एकांतीं त्या ॥6॥
एकांतीं त्या जाती हरीसी घेउनि । भोगइच्छाधणी फेडावया ॥7॥
वयाच्या संपन्ना तैसा त्यांकारणें । अंतरींचा देणें इच्छाभोग ॥8॥
भोग त्याग नाहीं दोन्ही जयापासीं । तुका ह्मणे जैसी स्पटिकशिळा ॥9॥

ENGLISH TRANSLATION

Who can count the past merits of those who played with Murari? They played with Him in both inner and outer delight, pressing their faces to His and kissing Him. God gave them the joy of His innermost chitta, for they knew Him with single devotion.

Those passion-filled women who knew Him, whose minds were fixed on the delight of Krishna, whose every thought was absorbed in Krishna, forgot their homes, husbands, and children. Wealth, honor, and people became poison to them.

They went to the forest seeking solitude. They took Hari with them into seclusion to satisfy the hunger of their longing.

He gave them the inner fulfillment they desired, matching the fullness of their youth. Says Tuka, neither enjoyment nor renunciation exists as two in His presence. He is like a crystal, clear and unchanged.

IN PLAIN WORDS

Who can count the past merits of those who played with Murari? They played with him in inner and outer delight, pressing their faces to his and giving him kisses. God gave them the joy of his innermost heart, for they knew him with single love. Those passion-filled women knew him, their minds fixed on the delight of Krishna. Their body and mind grew absorbed in Krishna; they forgot home, husband, and children. Wealth, honor, and people became poison to them; they made the forest their dwelling, in solitude. Into that solitude they go, taking Hari with them, to satisfy the hunger of their longing. Matching the fullness of their youth, he gives them the inner enjoyment they desire. He in whom enjoyment and renunciation are not two, Tuka says, is like a slab of crystal.

WHAT IT MEANS

Tukaram praises the gopis' immense store of past merit, which let them play with Krishna in body and soul, and reads their passion as the highest knowing love. Their absorption is total: home, husband, children forgotten, and wealth, honor, and society turned to poison, so that they carry Hari into the forest's solitude to satisfy a longing that is finally for God himself. The point he draws is about God's nature, not theirs: he meets each one exactly according to her desire, giving the inner enjoyment she craves. The closing image of the crystal slab says God himself is unchanged by what passes through him; in him enjoyment and renunciation are not two opposing things but one clear, untouched reality.

GATHA 4483 *Krishna Leela*

God the crystal, guileless, runs to the faithful

मराठी मूळ

शिळा स्फटिकाची न पालटे भेदें । दाउनियां छंदे जैसी तैसी ॥1॥
जैसा केला तैसा होय क्षणक्षणा । फेडावी वासना भक्तिभावें ॥2॥
फेडावया आला अवघियांची धणी । गोपाळ गौळणी मायबापा ॥3॥
मायबापा सोडविलें बंदीहुनि । चाणूर मदुननी कंसादिक ॥4॥
दिक नाहीं देणें अरिमित्रा एक । पूतना कंटक मुक्त केली ॥5॥
मुक्त केला मामा कंस महादोषी । बाळहत्या रासी पातकांच्या ॥6॥
पाप कोठें राहे हरी आठवितां । भक्ती द्वेषें चिंता जैसा तैसा ॥7॥
साक्षी तयापाशीं पूर्वीलकर्माच्या। बांधला सेवेच्या रुणी देव ॥8॥
देव भोळा धांवे भक्ता पाठोवाठी। उच्चारितां कंठीं मागेंमागें ॥9॥
मानाचा कंटाळा तुका ह्मणे त्यासी। धांवे तो घरासी भाविकांच्या ॥10॥

ENGLISH TRANSLATION

The crystal does not change its nature through reflections. It displays colors yet remains as it is.

He becomes whatever one makes of Him, moment by moment, fulfilling desire through devotion. He came to satisfy the longing of all: cowherds, milkmaids, parents.

He freed the parents from captivity and slew Chanura, Mardana, Kamsa, and the rest. He treats friend and foe the same.

He liberated the demoness Putana and all other tormentors. He freed His uncle Kamsa, the great wrongdoer burdened with the massacre of infants.

Where does sin remain when Hari is remembered? Through devotion or even through enmity, He is present just the same. The record of past deeds lies with Him.

God is bound by the debt of service. God, being guileless, runs after His devotees.

When they call His Name, He follows close behind. Says Tuka, He is repelled by pride. He runs to the homes of the faithful.

IN PLAIN WORDS

The crystal slab does not change with what falls on it; it shows colors yet stays as it is. He becomes whatever one makes of him, moment by moment, fulfilling desire through devotion. He came to satisfy the longing of all: cowherds, milkmaids, parents. He freed the parents from prison and slew Chanura, Mardana, Kamsa, and the rest. He gives no different treatment to friend and foe alike. He liberated the thorn-like demoness Putana; he freed his own uncle Kamsa, the great sinner, heaped with the killing of infants. Where can sin remain when Hari is remembered? Through devotion or even through enmity, he is present just the same. The record of past deeds lies with him; God is bound by the debt of service. God, being guileless, runs after his devotee; when they chant his Name, he follows close behind. Tuka says: he is wearied by pride, and he runs to the homes of the faithful.

WHAT IT MEANS

Tukaram extends the crystal image: God is like a crystal that takes on every color yet is never altered, becoming whatever the devotee's love shapes him into without losing himself. The startling teaching is his evenhandedness, he gives the same to friend and foe, even liberating the demoness Putana and the infant-killing Kamsa, because in his presence the question of sin dissolves the moment Hari is remembered. He is present whether one comes through devotion or even through hatred, and he keeps the account of every deed. The close names the heart of Tukaram's God: he is guileless and runs after his devotee the instant the Name is chanted, but he is repelled by pride, so he comes to the homes of the simple and faithful, not the self-important.

GATHA 4484

Krishna Leela

God bound by milkmaids, caught by the simple

मराठी मूळ

चारी वेद ज्याची कीर्ती वाखाणिती । बांधवी तो हातीं गौळणीच्या ॥1॥
गौळणिया गळा बांधिती धारणीं । पायां चक्रपाणी लागे तया ॥2॥
तयाघरीं रिघे चोरावया लोणी । रितें पाळतूनि शिरे माजी ॥3॥
माजी शिरोनियां नवनीत खाये । कवाड तें आहे जैसें तैसें ॥4॥
जैसा तैसा आहे अंतर्बाहएात्कारीं । ह्मणउनि चोरी नसंपडे ॥5॥
नसंपडे तयां करितां खटपट । वाउगे बोभाट वर्माविण ॥6॥
वर्म जाणती त्या एकल्या एकटा । बैसतील वाटा निरोधूनि ॥7॥
निवांत राहिल्या निःसंग होऊनि । निश्चळ ज्या ध्यानीं कृष्णध्यान ॥8॥
न ये क्षणभरी योगियांचे ध्यानीं । धरिती गौळणी भाविका त्या ॥9॥
भाविका तयांसी येतो काकुलती। शाहाण्या मरती नसंपडे ॥10॥
नलगे वेचावी टोळी धनानांवें । तुका ह्मणें भावें चाड एका ॥11॥

ENGLISH TRANSLATION

The four Vedas sing His praises, yet He is bound by the hands of milkmaids. The milkmaids tie Him by the waist, and the Lord of the discus bows at their feet.

He enters their homes to steal butter, slipping in through any gap He finds. He enters and eats the fresh butter, leaving the doors exactly as they were.

Inside and outside, He is the same. Therefore His thievery is never detected.

Those who try and try cannot catch Him by cunning. Only those who know the secret can catch Him: single-minded women waiting alone in ambush.

When they are still, empty of self, and absorbed in Krishna's meditation, He who cannot be held even for a moment by the yogis' concentration is held by those simple milkmaids. He comes pleading to them.

The clever may die trying, yet He eludes them. Says Tuka, there is no need to spend armies of wealth. Only one thing is needed: pure devotion.

IN PLAIN WORDS

He whose fame the four Vedas recount is bound by the hands of the milkmaids. The milkmaids tie him by the waist, and the Lord of the discus bows at their feet. He enters their homes to steal butter, slipping in through any gap. He goes in and eats the fresh butter, and the door stays just as it was. Inside and outside he is the same; so his theft is never caught. Those who try and try cannot catch him by scheming; the outcry without knowing the secret is useless. Only those who know the secret can catch him: single women waiting alone in ambush. When they stay quiet, free of self, still in the meditation of Krishna, he who cannot be held for a moment in the yogis' meditation is held by those faithful milkmaids. He comes pleading to them. The clever may die trying, yet he is not caught. There is no need to spend armies of wealth. Tuka says: through devotion, only one thing is wanted.

WHAT IT MEANS

Tukaram sets the Lord whom the four Vedas cannot exhaust against the milkmaids who tie him by the waist and make him bow at their feet. The butter-thief images carry the teaching: God is the same inside and outside, so cunning and clamor can never catch him, and the clever may die in the attempt. He is caught only by the woman who waits in still ambush, emptied of self and absorbed in Krishna; what no yogi's meditation can hold for a moment, simple loving devotion holds fast, until God himself comes pleading. The close states the lesson plainly: no wealth or technique is required, only single-hearted love. The way to seize the unseizable God is to stop scheming and simply long for him.

GATHA 4485 *Surrender and Acceptance*

Surrender, Yama's rod for the faithless

मराठी मूळ

चाड अनन्याची धरी नारायण । आपणासमान करी रंका ॥1॥
रंक होती राजे यमाचिये घरीं । आचरणें बरी नाहीं ह्मणवोनि ॥2॥
नसंपडे इंद्रचंद्रब्रह्मादिकां । अभिमानें एका तिळमात्रें॥3॥
तिळमात्र जरी होय अभिमान । मेरु तो समान भार देवा ॥4॥
भार पृथिवीचा वाहिला सकळ । जड होती खळ दुष्ट लोक ॥5॥
दुष्ट अभक्त जे निष्ठ मानसीं । केली हे तयांसी यमपुरी ॥6॥
यमदूत त्यांसी करिती यातना । नाहीं नारायणा भजिजेलें ॥7॥
जे नाहीं भजले एका भावें हरी । तयां दंड करी यमधर्म ॥8॥
यमधर्म ह्मणे तयां दोषियांसी । कां रे केशवासी चुकलेती ॥9॥
चुकलेती कथा पुराणश्रवण । होते तुह्मां कान डोळे मुख ॥10॥
कान डोळे मुख संतांची संगति । न धरा च चित्तीं सांगितलें ॥11॥
सांगितलें संतीं तुह्मां उगवूनि । गर्भाद येऊनि यमदंड ॥12॥
दंडूं आह्मीं रागें ह्मणे यमधर्म । देवा होय श्रम दुर्जनाचा ॥13॥
दुर्जनाचा याणें करूनि संहार । पूर्णअवतार रामकृष्ण ॥14॥
रामकृष्णनामें रंगले जे नर । तुका ह्मणे घर वैकुंठी त्यां ॥15॥

ENGLISH TRANSLATION

Narayana cherishes the one who is utterly surrendered and makes even a pauper equal to Himself. Kings become beggars in Yama's domain because their conduct was not righteous.

He cannot be grasped by Indra, Chandra, or Brahma, not even through a sesame seed's worth of pride. If there is even a sesame seed's pride, that pride weighs as heavy as Mount Meru upon God.

God bears the burden of the whole earth, yet the wicked and the faithless are heavy to Him. For those who are cruel, faithless, and hard of chitta, the city of Yama was made.

The messengers of Yama torment those who never worshiped Narayana. Those who did not worship Hari with single devotion are punished by Yama.

Yama says to those wrongdoers, 'Why did you stray from Keshava? You had ears, eyes, and a mouth. You had the company of saints.

Yet you did not hold to what was taught.' The saints explained everything, from the womb onward, about the rod of Yama. 'We shall punish them severely,' says Yama.

God Himself is wearied by the burden of the wicked. To destroy such evildoers, the full incarnation of Rama and Krishna was taken.

Those who are dyed in the Name of Rama and Krishna, says Tuka, have their home in Vaikuntha.

IN PLAIN WORDS

Narayana cherishes the one who is wholly surrendered and makes even a pauper equal to himself. Kings become beggars in Yama's house, because their conduct was not good. He is not caught by Indra, Chandra, or Brahma if there is even a sesame seed of pride. If there is a sesame seed of pride, that pride weighs as heavy as Mount Meru upon God. God bears the whole weight of the earth, yet the wicked and faithless are heavy to him. For the cruel and faithless, hard of heart, the city of Yama was made. Yama's messengers torment those who never worshiped Narayana. Those who did not worship Hari with single love are punished by Yama's law. Yama says to those wrongdoers: why did you stray from Keshava? You had ears, eyes, a mouth; you had the company of saints. Yet you did not hold in your heart what was taught. The saints explained it all, from the womb onward, the rod of Yama. We shall punish them in our anger, says Yama's law. God himself is wearied by the burden of the wicked. To destroy such evildoers, the full incarnation of Rama and Krishna was taken. Those who are dyed in the Name of Rama and Krishna, Tuka says, have their home in Vaikuntha.

WHAT IT MEANS

Tukaram contrasts two destinies that turn entirely on pride and surrender. The wholly surrendered one is raised to God's own level, even from beggary, while kings of bad conduct are reduced to beggars in Yama's house. The hard teaching is that the smallest pride, a sesame seed's worth, weighs on God like Mount Meru, so that not even Indra or Brahma can grasp him through it. The middle of the poem stages Yama's interrogation of the faithless: they had ears, eyes, mouth, and the company of saints, and were warned from the womb itself, yet did not hold the teaching, and so they meet the rod. The point is not gloating over the damned but self-examination, since the warning was always available; the resolution is that the avatara of Rama and Krishna came precisely to destroy this burden of wickedness, and those dyed in the Name find their home in Vaikuntha.

GATHA 4486 *Devotion to Vitthal*

Gokul love, God serves devotees

मराठी मूळ

वैकुंठीच्या लोकां दुर्लभ हरिजन । तया नारायण समागमें ॥1॥
समागम त्यांचा धरिला अनंतें । जिहीं चित्तवित्त समपिनलें ॥2॥
समथॉ तीं गाती हरीचे पवाडे । येर ते बापुडे रावराणे॥3॥
रामकृष्णें केलें कौतुक गोकुळीं । गोपाळांचे मेळीं गाई चारी ॥4॥
गाई चारी मोहोरी पांवा वाहे पाठीं । धन्य जाळी काठी कांबळीचें ॥5॥
काय गिौळयांच्या होत्या पुण्यरासी । आणीक त्या ह्मैसी गाई पशु ॥6॥
सुख तें अमुप लुटिलें सकळीं । गोपिका गोपाळीं धणीवरि ॥7॥
धणीवरि त्यांसी सांगितली मात । जयाचें जें आर्त तयापरी ॥8॥
परी याचि तुह्मी आइका नवळ । दुर्गम जो खोल साधनासि ॥9॥
शिक लावूनियां घालिती बाहेरी । पाहाती भीतरी सवें चि तो ॥10॥
तोंडाकडे त्यांच्या पाहे कवतुकें । शिव्या देतां सुखें हासतुसे ॥11॥
हांसतसे शिव्या देतां त्या गौळणी । मरतां जपध्यानीं न बोले तो ॥12॥
तो जेंजें करिल तें दिसे उत्तम । तुका ह्मणे वर्म दावी सोपें ॥13॥

ENGLISH TRANSLATION

The people of Vaikuntha consider the company of Hari's devotees a rare treasure. Ananta embraced those who surrendered their chitta and wealth to Him.

They are the truly powerful, singing Hari's heroic deeds. All other kings and rulers are mere wretches beside them.

Rama and Krishna performed wonders in Gokul, herding cows among the cowherds. He herded cows, carried a flute on His back.

Blessed were His staff, His blanket, His stick. He who is beyond even the contemplation of the three worlds runs to round up the cattle.

He wears the garlands they offer on His own head. The food offering He desires is a morsel begged from their hands.

He snatches morsels from their mouths and eats their leftovers with relish. He weaves peacock feathers into His crown and dances, clapping to their rhythms.

Those with whom Hari dances have forgotten all body-consciousness. Says Tuka, the worship of the faithful is received by God unknowingly. Without being asked, He reveals His true abode.

To reach that abode, He wanders behind them, in the company of His devotees.

IN PLAIN WORDS

Even the people of Vaikuntha rarely reach the company of Hari's devotees; with those devotees Narayana keeps company. Ananta holds close those who gave Him their whole heart and all they own. They are the truly strong ones, who sing Hari's great deeds; beside them, kings and rulers are only poor wretches. Rama and Krishna made their play in Gokul, herding the cattle among the cowherds. He herds the cattle, carries a flute on His back. Blessed is His staff, His stick, His coarse blanket. What store of merit did the cowherds have? And their buffaloes too, their cows, their beasts. They all plundered boundless joy, the gopis and the cowherds, to their fill. He told each one according to her own longing, and satisfied her to the full. But hear this wonder, He says: He is hard to reach by hard practice. They scold Him and push Him outside; He looks in and stays right with them. He watches their faces with delight; when they curse Him He only laughs, glad. Those cowherd women curse Him and He laughs; the man who will not come for chanting and meditation at the hour of death. Whatever He does looks good to them. Tuka says: He shows the secret, and it is easy.

WHAT IT MEANS

Tukaram is inverting the usual ladder of holiness. The heavenly beings of Vaikuntha envy the simple cowherds of Gokul, because God keeps company not with the high but with those who hand Him their whole heart and all they own. He measures greatness by that surrender: the cowherds who sing Hari's deeds outrank every king. The point of the herding and the flute and the rough blanket is that God who is unreachable by hard discipline comes close to people who simply scold Him, push Him out, and live with Him like family. The closing contrast is sharp: the devotee who curses Him familiarly is nearer than the man who only remembers God formally, in chanting and meditation, at the end. Tuka calls this the secret, and says it is easy: love, not technique, is the door.

GATHA 4487 *Krishna Leela*

Gopi love, answered in kind

मराठी मूळ

दावी वर्म सोपें भाविकां गोपाळां । वाहे त्यांच्या गळां पाले माळा ॥1॥
मान देती आधीं मागतील डाव । देवा तें गौरव माने सुख ॥2॥
मानती ते मंत्र हमामा हुंबरी । सिंतोडिती वरि स्नान तेणें ॥3॥
वस्त्रें घोंगडिया घालुनियां तळीं । वरी वनमाळी बैसविती ॥4॥
तिंहीं लोकांसी जो दुर्लभ चिंतना । तो धांवे गोधना वळतियां ॥5॥
यांच्या वचनाचीं पुष्पें वाहे शिरीं । नैवेद्य त्यांकरीं कवळ मागे ॥6॥
त्यांचिये मुखींचें हिरोनियां घ्यावें। उच्छिष्ट तें खावें धणीवरी ॥7॥
वरी माथां गुंफे मोरपिसांवेटी । नाचे टाळी पिटी त्यांच्या छंदें ॥8॥
छंदें नाचतील जयासवें हरी । देहभाव वरी विसरलीं ॥9॥
विसरली वरी देहाची भावना । ते चि नारायणा सर्वपूजा ॥10॥
पूजा भाविकांची न कळतां घ्यावी । न मागतां दावी निज ठाव ॥11॥
ठाव पावावया हिंडे मागें मागें । तुका ह्मणे संगें भक्तांचिया ॥12॥

ENGLISH TRANSLATION

God gave His devotees the bliss of His own Self. The gopis, those virtuous women, were embraced by Him.

God owed them a debt across many births. When they sulked, He soothed them, taking oaths and performing acts of atonement.

He told all the gopis, 'I shall never leave you.' 'You are in My heart with your whole being.' 'Let your devotion toward Me be as Mine is toward you. I am truly the same for you.' 'Let your own hearts be your witness.

Narayana is the guarantee for us both.' He pledges His own oath. God speaks truth according to each one's devotion, bringing it into experience.

He consoles each one in a different way. What one knows, the other does not.

No two share the same devotion. God receives each one's offering distinctly.

He does not let it be known that He is equally present everywhere. To all of them, in all conditions, He is the same.

Whatever desire each one holds in her heart, the Dark-Hued Lord fulfills it. He fulfilled the heart's desire of each gopi, and of all the people of Gokul.

He planted the seed of longing in Gokul's people, settling Govinda in their hearts. He even stole away their minds, every one of them.

The love they bore for their cowherds was beyond measure. Says Tuka, they loved the Lord of Vaikuntha. They forgot everything else.

IN PLAIN WORDS

He shows the easy secret to the simple cowherds; He wears the garlands they offer around His own neck. They claim their turn first, and He gives them honor; God takes their demand as a joy. Their crude shouts and teasing He counts as sacred chants; the water they splash on Him He counts as His bath. They spread their clothes and coarse blankets on the ground and seat Vanamali, the Lord of the Forest, on top. He whom the three worlds cannot reach even in thought, He runs to round up their cattle. He wears the flowers of their words on His head; the food He asks of them is a morsel from their hands. He snatches the morsels from their mouths and eats their leavings to the full. He weaves a crest of peacock feathers, and dances and claps to their tune. Those with whom Hari dances forget the body. When the body's sense is forgotten, that itself is the whole worship of Narayana. He takes the faithful one's worship without their knowing; unasked, He shows His own dwelling. To give them that place He goes wandering after them. Tuka says: He goes in the company of His devotees.

WHAT IT MEANS

Tukaram is showing how God receives love on the lover's own terms. The cowherds offer no formal ritual; their rough teasing becomes His sacred chants, their splashed water becomes His bath, their blanket becomes His seat. He who cannot be reached by the three worlds' contemplation gladly takes a half-eaten morsel from their hands and dances to their rhythm. The hinge of the poem is the line that forgetting the body is itself the whole worship of Narayana: self-forgetful love is the real offering, not the correct procedure. And the direction of seeking is reversed: God takes their worship unasked and goes wandering after them, rather than waiting to be sought.

GATHA 4488 *Krishna Leela*

Each gopi loved her own way

मराठी मूळ

भक्तजनां दिलें निजसुख देवें । गोपिका त्या भावें आळंगिल्या ॥1॥
आळंगिल्या गोपी गुणवंता नारी । त्यांच्या जन्मांतरीं हरि ऋणी ॥2॥
रुसलिया त्यांचें करी समाधान । करविता आण क्रिया करी ॥3॥
क्रिया करी तुह्मां न वजे पासुनि । अवघियाजणी गोपिकांसी ॥4॥
गोपिकांसी ह्मणे वैकुंठींचा पति । तुह्मीं माझ्या चित्तीं सर्वभावें ॥5॥
भाव जैसा माझ्याठायीं तुह्मी धरा । तैसा चि मी खरा तुह्मांलागीं ॥6॥
तुह्मां कळों द्या हा माझा साच भाव । तुमचा चि जीव तुह्मां ग्वाही ॥7॥
ग्वाही तुह्मां आह्मां असे नारायण। आपली च आण वाहातसे ॥8॥
सत्य बोले देव भक्तिभाव जैसा। अनुभवें रसा आणूनियां ॥9॥
यांसी बुझावितो वेगळाल्या भावें । एकीचें हें ठावें नाहीं एकी ॥10॥
एकी क्रिया नाहीं आवघियांचा भाव । पृथक हा देव घेतो तैसें ॥11॥
तैसें कळों नेदी जो मी कोठें नाहीं । अवघियांचे ठायीं जैसा तैसा ॥12॥
जैसा मनोरथ जये चित्तीं काम । तैसा मेघशाम पुरवितो ॥13॥
पुरविले मनोरथ गोपिकांचे । आणीक लोकांचे गोकुळींच्या ॥14॥
गोकुळींच्या लोकां लावियेला छंद । बैसला गोविंद त्याचा चित्तीं ॥15॥
चित्तें ही चोरुनि घेतलीं सकळा । आवडी गोपाळांवरी तयां ॥16॥
आवडे तयांसी वैकुंठनायक । गेलीं सकिळक विसरोनि ॥17॥
निंदा स्तुती कोणी न करी कोणाची । नाहीं या देहाची शुद्ध कोणा॥18॥
कोणासी नाठवे कन्या पुत्र माया । देव ह्मणुनि तया चुंबन देती ॥19॥
देती या टाकून भ्रतारांसी घरीं । लाज ते अंतरीं आथी च ना ॥20॥

ENGLISH TRANSLATION

Absorbed in Hari's form, the desires of the gopis became transcendent. These daughters-in-law of the cowherds were indifferent to all else.

Krishna assumed the forms of their husbands and consorted with each in her own home. He performed wonders according to each one's nature.

Some saw Him as Hari, others as their child. The devotion of each was unique, and so His form appeared accordingly.

They regarded their mantras to be the sounds of joking and teasing. Their ritual bath was the water splashed upon each other in play.

They spread out their shawls and blankets beneath Him and seated the Lord of the Forest upon them. Those three worlds found Him unattainable in contemplation, yet He ran to round up their cattle.

He wore their garlands of flowers on His head. The food He craved was a morsel begged from their hands.

He snatched morsels from their mouths and ate them. He wove peacock feathers into His crest and danced, clapping and swaying to their rhythms.

Those with whom Hari danced forgot all sense of the body. Says Tuka, the worship of the faithful is accepted by God without their knowing. Unasked, He reveals His own dwelling.

He wanders after them, seeking their company.

IN PLAIN WORDS

God gave His devotees the joy of His own Self; with love He embraced those gopis. He embraced the gopis, those women rich in virtue; Hari is in debt to them across their births. When they sulk He soothes them; He swears oaths and does whatever it takes. He swears: I will never leave you, He tells all the gopis. The Lord of Vaikuntha says to the gopis: you are in My heart with your whole being. Hold the same love toward Me, and I am just as true toward you. Let this true love of Mine become clear to you; your own life is your witness. Narayana stands as witness for you and for us; He swears His own oath. God speaks the truth as each one's love is, bringing it into living experience. He consoles each with a different feeling; what one knows, another does not. There is no single act, no single love for all; God receives each one apart, as she is. So He does not let it be known that there is nowhere He is not; He is the same in all of them, just as He is. Whatever the wish, whatever the longing in a heart, the dark cloud-hued one fulfills it. He fulfilled the gopis' wishes, and the wishes of the people of Gokul. He set a longing in the people of Gokul; Govinda settled in their hearts. He stole away the hearts of them all; their love went out to the cowherd boys. The Lord of Vaikuntha is dear to them; they have forgotten everything. No one praises or blames anyone; no one keeps any sense of the body. No one remembers daughter, son, or worldly bond; they call Him God and give Him kisses. They leave their husbands at home and go; there is no shame left in their hearts at all.

WHAT IT MEANS

The claim here is that God meets each devotee exactly as that devotee loves Him, and even calls Himself indebted to that love. He gives oaths, mirrors back each gopi's feeling, and fulfills the precise wish each heart holds, consoling each in her own way so that no two share the same experience. Tukaram says God hides the fact that He is equally everywhere, because love wants its own particular Beloved, not a general presence. The strong ending, gopis leaving husbands and shame behind to kiss Him, is not literal scandal but the measure of a love that has burned away every lesser attachment and self-consciousness; the test it sets for the reader is whether anything in us is still held back from God.

GATHA 4489 *Krishna Leela*

Many forms, one Lord at play

मराठी मूळ

मनें हरिरूपीं गुंतल्या वासना । उदास या सुना गौळयांच्या ॥1॥
यांच्या भ्रतारांचीं धरूनियां रूपें । त्यांच्या घरीं त्यांपें भोग करी ॥2॥
करी कवतुक त्याचे तयापरी । एकां दिसे हरि एकां लेंक ॥3॥
एक भाव नाहीं सकळांच्या चित्तीं । ह्मणऊनि प्रीति तैसें रूप ॥4॥
रूप याचें आहे अवघें चि एक । परि कवतुक दाखविलें ॥5॥
लेंकरूं न कळे स्थूल कीं लहान । खेळे नारायण कवतुकें ॥6॥
कवतुक केलें सोंग बहुरूप । तुका ह्मणे बाप जगाचा हा ॥7॥

ENGLISH TRANSLATION

The gopis' desires were wholly absorbed in Hari's form, and the daughters-in-law of the cowherds were indifferent to all else. Taking the forms of their husbands, Krishna went to their homes and enjoyed with each one.

He played each marvel according to its kind. To some He appeared as Hari, to others as their child.

The devotion of each was different, and so was His form. His form is in reality one, yet He displayed this wonder.

The child does not know large from small. Narayana plays with innocent delight.

Says Tuka, what a spectacle He created: the many-formed disguise of the Father of the world.

IN PLAIN WORDS

Their minds, their desires, are caught up in Hari's form; these daughters-in-law of the cowherds are cold to all else. Taking the forms of their husbands, He goes to their homes and gives them His company there. He plays each wonder according to its kind; to some He looks like Hari, to some like their child. The same love is not in everyone's heart; so as their love is, such is the form. His form is in truth only one, yet He showed this wonder. The child does not know large from small; Narayana plays with simple delight. He made this play, this disguise of many forms. Tuka says: He is the Father of the world.

WHAT IT MEANS

Tukaram is explaining why the one God appears in many shapes. The form a devotee sees is shaped by the love she brings: to one He is the Beloved, to another the child, because no two hearts hold the same feeling. He insists the form is in reality single; the variety is His play, His chosen disguise. The image of the child who does not know large from small points to a God who delights without calculation, giving Himself wholly into each relationship. The closing line keeps this from becoming mere whimsy: this many-faced player is the Father of the whole world, holding all those forms at once.

GATHA 4490 *Krishna Leela*

Greed blinds, God stands near

मराठी मूळ

जगाचा हा बाप दाखविलें माये । माती खातां जाये मारावया ॥1॥
मारावया तिणें उगारिली काठी । भुवनें त्या पोटीं चौदा देखे ॥2॥
देखे भयानक झांकियेले डोळे । मागुता तो खेळे तयेपुढे ॥3॥
पुढें रिघोनियां घाली गळां कव । कळों नेदी माव मायावंता ॥4॥
मायावंत विश्वरूप काय जाणे । माझें माझें ह्मणे बाळ देवा ॥5॥
बाळपणीं रीठा रगडिला दाढे । मारियेले गाढे कागबग ॥6॥
गळां बांधऊनि उखळासी दावें । उन्मळी त्या भावें विमळार्जुन ॥7॥
न कळे जुनाट जगाचा जीवन । घातलें मोहन गौळयांसी ॥8॥
सिंकीं उतरूनि खाय नवनीत । न कळे बहुत होय तरी ॥9॥
तरीं दुधडेरे भरले रांजण । खाय ते भरून दावी दुणी ॥10॥
दुणी जालें त्याचा मानिती संतोष दुभत्याची आस धरूनियां ॥11॥
आशाबद्धा देव असोनि जवळी । नेणती ते काळीं स्वार्थामुळें ॥12॥
मुळें याच देव न कळे तयांसी । चित्त आशापाशीं गोवियेलें ॥13॥
लेंकरूं आमचें ह्मणे दसवंती । नंदाचिये चित्तीं तो चि भाव ॥14॥
भाव जाणावया चरित्र दाखवी। घुसिळतां रवी डेरियांत ॥15॥
डेरियांत लोणी खादलें रिघोनि । पाहे तों जननी हातीं लागे ॥16॥
हातीं धरूनियां काढिला बाहेरी। देखोनियां करी चोज त्यासी ॥17॥
सिकवी विचार नेणे त्याची गती । होता कोणे रीती डेरियांत ॥18॥
यांसी पुत्रलोभें न कळे हा भाव । कळों नेदी माव देव त्यांसी ॥19॥
त्यांसी मायामोहजाळ घाली फांस । देर आपणास कळों नेदी ॥20॥
नेदी राहों भाव लोभिकांचे चित्तीं । जाणतां चि होती अंधळीं तीं ॥21॥
अंधळीं तीं तुका ह्मणे संवसारीं । जिहीं नाहीं हरि ओळखिला ॥22॥

ENGLISH TRANSLATION

He is the Father of the world, yet His mother came to punish Him for eating dirt. She raised a stick to beat Him, and in His mouth she saw all fourteen worlds.

Terrified by that fearful vision, she shut her eyes. And there He was again before her, playing as before.

He ran ahead and threw His arms around her neck, concealing His divine illusion from the Great Enchanter's mother. She, the mother of the Cosmic Illusionist, knew nothing of His universal form.

'Mine, mine,' she said, claiming the infant God. In infancy He crushed the demoness Putana with His teeth.

He slew the mighty demons Kaga and Baka. His mother tied Him to a mortar with a rope, and He uprooted the twin Arjuna trees.

The ancient Lord of the universe, the life of all creation, cast His spell upon the cowherds. He climbed down from the hanging pot and ate the butter; no matter how much He consumed, there was always more.

The churning pots and milk vessels stayed full. He ate them full and showed them doubled over.

The people counted themselves fortunate in their increasing yield, holding on to hopes of still more butter. Yet, though God stood beside them, they did not recognize Him, their minds tethered to worldly desires.

Because of this, God remained unknown to them, for their chitta were snared by hope. 'This child is ours,' said Yashoda.

Nanda's chitta held the same feeling. To reveal their blindness, He let Himself be caught.

Entering the butter pot to eat, His mother found Him and pulled Him out. She saw the marvel but could not make sense of it.

How had He gotten inside with the doors shut? Their love for their son blinded them to the truth. God concealed His mystery from them.

He cast the net of maya and illusion over them, not letting them know His true identity. He does not allow devotion to remain in the chittas of the greedy.

The knowing become blind. Says Tuka, blind are those in this world who have not recognized Hari.

IN PLAIN WORDS

He is the Father of the world, yet He showed it to His mother: He ate dirt, and she came to strike Him. She raised the stick to beat Him, and in His mouth she saw the fourteen worlds. She saw that fearful sight and shut her eyes; and again He was playing there before her. He runs ahead and throws His arms around her neck; the Lord of Maya lets none of His magic be known. How could she know the universal form of the Lord of Maya? Mine, mine, says the infant God's mother. As a child He crushed the demoness with His teeth; He killed the strong demons Kaga and Baka. Tied by the neck to the mortar with a rope, with that He uprooted the twin Arjuna trees. The ancient one, the life of the world, is not known; He cast His spell over the cowherds. He takes down the hanging pot and eats the butter; however much He eats, it is not noticed, there is still more. The milk pots and jars stay full; He eats them and shows them doubled again. They count it good fortune that the yield is doubled, holding on to their hope of more milk. Bound by hope, with God right beside them, in that hour they do not know Him, because of their own gain. For this reason God is not known to them; the heart is tangled in the noose of hope. This is our child, says Yashoda; in Nanda's heart is the same feeling. To make their feeling known, He shows His play: while she churns the curd in the pot. He slips in and eats the butter in the pot; when she looks, the mother catches Him by the hand. She takes Him by the hand and pulls Him out; seeing it, she marvels at Him. She tries to make sense of it, but cannot grasp His way: how was He inside the pot? Their love for their son blinds them to this truth; God lets none of His magic be known to them. He throws the net of maya and delusion over them like a snare, and lets none of it be known. He does not let true feeling stay in the hearts of the greedy; even the knowing become blind. Tuka says: blind in this world are those who have not recognized Hari.

WHAT IT MEANS

Tukaram threads the childhood miracles into a single point about seeing and not seeing. Yashoda glimpses the fourteen worlds in the infant's mouth, then shuts her eyes and goes back to mothering Him, because God deliberately covers His own greatness so that her love can stay love. The same veiling falls on the cowherds whose butter never runs out: they read the abundance only as good luck and more profit, and so, with God standing beside them, they miss Him. The named danger is the noose of hope and gain, which tangles the heart and blinds even the clever. The closing turn aims the lesson at us, not at Yashoda's tender blindness: the truly blind are those caught in greed who never recognize Hari at all.

GATHA 4491 *Devotion to Vitthal*

Single-pointed devotion, the cowherds' rare joy

मराठी मूळ

ओळखी तयांसी होय एका भावें । दुसरिया देवें न पविजे ॥1॥
न पविजे कदा उन्मत्त जालिया । डंबु तो चि वांयां नागवण ॥2॥
वनवास देवाकारणें एकांत । करावीं हीं व्रततपें याग॥3॥
व्रत याग यांसी फळलीं बहुतें । होतीं या संचितें गौळयांची ॥4॥
यांसी देवें तारियेलें न कळतां । मागील अनंता ठावें होतें ॥5॥
होतें तें द्यावया आला नारायण । मायबापां रीण गौळयांचें ॥6॥
गौळयांचें सुख दुर्लभ आणिकां । नाहीं ब्रह्मादिकां तुका ह्मणे ॥7॥

ENGLISH TRANSLATION

He can be known only through single-pointed devotion. By no other means can God be reached.

He can never be attained by the intoxicated and the proud. Pretense and ego are only self-deception.

The purpose of solitude, of forest-dwelling, of vows, austerities, and rituals, is to reach God. All these bore fruit for the cowherds through their accumulated merit.

God saved them without their even knowing it; their past was known to the Infinite One. He came as Narayana to give what was due, to repay His debt to the parents and cowherds.

Says Tuka, the joy of the cowherds is beyond the reach of even Brahma and the gods.

IN PLAIN WORDS

He is recognized only by single-pointed love; by no other god is He reached. He is never reached by the drunk and proud; their show is only useless ruin. Forest-dwelling for God's sake, solitude, the keeping of vows and austerities and sacrifices: vow and sacrifice bore much fruit for the cowherds; this was their store of merit. God saved them without their knowing; the Infinite One knew their past. Narayana came to give what was theirs, to repay His debt to the cowherd parents. Tuka says: the joy of the cowherds is hard for others to reach; even Brahma and the gods do not have it.

WHAT IT MEANS

This poem names the one thing that reaches God and the one thing that bars the way. He is recognized only by undivided love; pride and intoxicated self-display, even when dressed as devotion, end in nothing but ruin. Tukaram does not throw away vows, austerities, and forest discipline; he says their whole purpose is to reach God, and that the cowherds' simpler love already carried the merit such practices aim at. The striking claim is that God saved them before they even knew it and came as if repaying a debt He owed them. The verse ends by ranking their joy above Brahma and the gods, putting humble single-hearted love higher than any cosmic station.

GATHA 4492 *Krishna Leela*

Two homes, parents drowned in Him

मराठी मूळ

नेणतियांसाटीं नेणता लाहान । थिंकोनि भोजन मागे माये ॥1॥
माया दोनी यास बाप नारायणा । सारखी भावना तयांवरी ॥2॥
तयांवरी त्याचा समचित्त भाव । देवकीवसुदेव नंद दोघे ॥3॥
घेउनियां एके ठायीं अवतार । एकीं केला थोर वाढवूनि॥4॥
उणा पुरा यासी नाहीं कोणी ठाव । सारिखा चि देव अवघियांसी॥5॥
यासी दोनी ठाव सारिखे अनंता । आधील मागुता वाढला तो ॥6॥
वाढला तो सेवाभक्तिचिया गुणें । उपचारमिष्टान्नें करूनियां ॥7॥
करोनियां सायास मेळविलें धन । तें ही कृष्णार्पण केलें तीहीं ॥8॥
कृष्णासी सकळ गाई घोडे ह्मैसी । समर्पिनल्या दासी जीवें भाव॥9॥
जीवें भावें त्याची करितील सेवा । न विसंबती नांवा क्षणभरी॥10॥
क्षणभरी होतां वेगळा तयांस । होती कासावीस प्राण त्यांचे ॥11॥
त्यांचे ध्यानीं मनीं सर्वभावें हरि । देह काम करी चित्त त्यापें ॥12॥
त्याचें चि चिंतन कृष्ण कोठें गेला । कृष्ण हा जेविला नाहीं कृष्ण॥13॥
कृष्ण आला घरा कृष्ण गेला दारा । कृष्ण हा सोयरा भेटों कृष्णा ॥14॥
कृष्ण गातां ओंव्या दळणीं कांडणीं । कृष्ण हा भोजनीं पाचारिती ॥15॥
कृष्ण तयां ध्यानीं आसनीं शयनीं । कृष्ण देखे स्वपनीं कृष्णरूप ॥16॥
कृष्ण त्यांस दिसे आभास दुश्चतां । धन्य मातापिता तुका ह्मणे ॥17॥

ENGLISH TRANSLATION

For the sake of the innocent, He became small and innocent, crying and begging His mother for food. He had two sets of parents, Narayana's love equal for both.

His regard was balanced and impartial: Devaki and Vasudeva on one side, Nanda and Yashoda on the other. He was born in one place, raised to greatness in another.

He shows neither more nor less to anyone; God is the same to all. Both homes were equal to Him.

What grew from before continued growing. He grew through the nourishment of devoted service, through lovingly prepared offerings.

Through their efforts and earnings, they offered their wealth, and all of it was surrendered to Krishna. They gave Krishna everything: cows, horses, buffaloes, servants, their very lives.

They served Him with all their being and did not leave His Name for even a moment. Even a moment apart from Him made their jivas frantic and distressed.

Their thoughts, meditations, and entire being were devoted to Hari. The body went through its work, but the chitta was with Him.

Their constant thought was: 'Where has Krishna gone? Has Krishna eaten? Has Krishna not?' 'Krishna has come home, Krishna has gone out. Krishna is our kinsman.

Let us meet Krishna.' Singing ovis of Krishna while grinding and pounding, calling Krishna at mealtimes. Krishna in their waking, in their sitting, in their sleeping.

Krishna in their dreams, Krishna's form everywhere. Krishna appeared to them even in passing shadows and fleeting worries.

Says Tuka, blessed are the mother and father of such a child.

IN PLAIN WORDS

For the simple ones He became small and simple; crying, He begs His mother for food. He has two mothers and Narayana for father; His feeling is the same toward them. Toward them His heart is even and equal: Devaki and Vasudeva, and Nanda, the two pairs. He took birth in one place; in the other He was raised to greatness. He has no place for more or less; God is the same to all. Both homes are equal to the Infinite One; He grew where He was raised, the latter home. He grew through the strength of their loving service, through their care and the sweet food they made. With great effort they gathered wealth, and all of it they offered to Krishna. To Krishna they gave their cows, horses, buffaloes; the servant-women gave their very lives in love. With heart and soul they serve Him; they cannot bear to be apart from His Name for a moment. To be parted from Him even a moment makes their breath gasp in distress. In their meditation and mind, with their whole being, is Hari; the body does its work, the heart is with Him. Their one thought: where has Krishna gone? Has Krishna eaten or not? Krishna has come home, Krishna has gone out; Krishna is our kinsman, let us meet Krishna. Singing songs of Krishna while grinding and pounding, they call on Krishna at their meals. Krishna in their meditation, their sitting, their lying down; Krishna they see in dreams, the form of Krishna. Krishna they see even in a passing shadow when distracted. Tuka says: blessed are that mother and father.

WHAT IT MEANS

The verse holds two truths together: God is impartial, and God lets Himself be utterly possessed by love. He gives equal regard to both his birth parents and his foster parents, showing no more or less to anyone; yet He grows up in Gokul fed by service and love, accepting all they own and even their lives. Tukaram then paints constant remembrance as the form their love takes: the hands grind and pound while the heart is wholly on Krishna, His name spoken at meals, His form seen in sleep and even in a passing shadow. This is the picture of a mind so saturated with God that nothing else fully registers. The benediction at the end blesses Nanda and Yashoda, holding up such absorbed, all-day remembrance as the life worth envying.

GATHA 4493 *Krishna Leela*

Taste Him once, never return

मराठी मूळ

कृष्ण हा परिचारी कृष्ण हा वेव्हारी । कृष्ण घ्या वो नारी आणिकी ह्मणे ॥1॥
ह्मणे कृष्णाविण कैसें तुह्मां गमे । विळ हा करमे वांयांविण ॥2॥
वांयांविण तुह्मीं पिटीत्या चाकटी । घ्या गे जगजेठी क्षणभरी ॥3॥
क्षणभरी याच्या सुखाचा सोहळा । पहा एकवेळा घेऊनियां ॥4॥
याचें सुख तुह्मां कळलियावरि । मग दारोदारीं न फिराल ॥5॥
लटिकें हें तुह्मां वाटेल खेळणें । एका कृष्णाविणें आवघें चि ॥6॥
अवघ्यांचा तुह्मीं टाकाल सांगात । घेऊनि अनंत जाल राना ॥7॥
नावडे तुह्मांस आणीक बोलिलें । मग हें लागलें हरिध्यान ॥8॥
न करा हा मग या जीवा वेगळा । टोंकवाल बाळा आणिका ही ॥9॥
आणिका ही तुह्मा येती काकुलती। जवळी इच्छती क्षण बैसों ॥10॥
बैसों चला पाहों गोपाळाचें मुख। एकी एक सुख सांगतील ॥11॥
सांगे जंव ऐसी मात दसवंती । तंव धरिती चित्तीं बाळा ॥12॥
बाळा एकी घरा घेउनियां जाती । नाहीं त्या परती तुका ह्मणे ॥13॥

ENGLISH TRANSLATION

The women say, 'Krishna is our attendant, Krishna is our dealer. Take Krishna, O women, give Him to one another.' Yashoda says, 'How do you pass the time without Krishna? How does the day go by?' 'Why do you stand empty-handed, clapping in vain? Take the Lord of the World for even a moment.' 'Once you taste His joy, you will never wander door to door again.' 'All this play will seem false to you, everything except Krishna.' 'You will abandon every companion and go with Krishna alone to the wilderness.' 'No other words will please you once this Hari-meditation has taken root.' 'You will not then make Him separate from your jiva.

You will urge even others toward Him.' 'Others too will come pleading to you, longing to sit near Him for a moment.' 'Come, let us sit and gaze at Gopala's face,' they tell each other, sharing news of their joy. Says Tuka, some women take the child home. They do not bring Him back.

IN PLAIN WORDS

Krishna is our helper, Krishna is our companion in work; take Krishna, O women, says one to another. How do you pass the time without Krishna? she says; the hour goes by in waste. For nothing you sit clapping your hands; take the Lord of the World for even a moment. For just a moment look upon the joy of Him; take Him once and see. Once you know His joy you will not wander door to door again. This play will seem false to you; everything is empty except Krishna alone. You will leave the company of everyone and take the Infinite One and go to the forest. No other talk will please you once this meditation on Hari has taken hold. Then you will not let Him be apart from your life; you will draw even others toward the child. Others too will come begging to you, longing to sit by Him a moment. Come, let us sit and look at Gopala's face, they tell one another, sharing their joy. While Yashoda is speaking such words, they take the child to their hearts. Some women take the child home. Tuka says: they do not bring Him back.

WHAT IT MEANS

This is one devotee urging another to taste God just once, sure that one taste will change everything. The argument runs through the poem: try Him for a moment, and you will stop wandering door to door, every other pleasure will look hollow, and you will want to draw others in too. The drift is toward total claim: the lover ends up leaving all company for the Infinite One alone. The quiet final line, that the women who take the child home do not bring Him back, lands the stakes plainly. Once God is truly received into the heart, He is not handed back; that is the cost and the gift of the first taste.

GATHA 4494

Krishna Leela

Lost in Krishna, distinctions forgotten

मराठी मूळ

तुका ह्मणे पुन्हा न येती मागुत्या । कृष्णासीं खेळतां दिवस गमे ॥1॥
दिवस राती कांहीं नाठवे तयांसी । पाहातां मुखासी कृष्णाचिया ॥2॥
याच्या मुखें नये डोळयासी वीट । राहिले हे नीट ताटस्थ चि ॥3॥
ताटस्थ राहिलें सकळ शरीर । इंिद्रयें व्यापार विसरलीं ॥4॥
विसरल्या तान भुक घर दार । नाहीं हा विचार आहों कोठें ॥5॥
कोठें असों कोण जाला वेळ काळ । नाठवे सकळ विसरल्या ॥6॥
विसरल्या आह्मीं कोणीये जातीच्या। वर्णा ही चहूंच्या एक जाल्या ॥7॥
एक जाल्या तेव्हां कृष्णाचिया सुखें । निःशंकें भातुकें खेळतील ॥8॥
खेळता भातुकें कृष्णाच्या सहित । नाहीं आशंकित चित्त त्यांचें ॥9॥
चित्तीं तो गोविंद लटिकें दळण । करिती हें जन करी तैसें ॥10॥
जन करी तैसा खेळतील खेळ । अवघा गोपाळ करूनियां ॥11॥
करिती आपला आवघा गोविंद । जना साच फंद लटिका त्या ॥12॥
त्याणीं केला हरि सासुरें माहेर । बंधु हे कुमर दीर भावें ॥13॥
भावना राहिली एकाचिये ठायीं । तुका ह्मणे पायीं गोविंदाचे ॥14॥

ENGLISH TRANSLATION

Says Tuka, once gone, they do not return. Playing with Krishna, the day passes unnoticed.

Day and night mean nothing to them, gazing upon Krishna's face. Looking at Him, the eyes never tire.

They remain motionless and still. The whole body becomes transfixed.

The senses forget their functions. They forgot hunger, thirst, home, and threshold.

They did not think about where they were. They forgot what time it was, what moment had passed.

They forgot everything. They forgot what caste they belonged to.

All four varnas became one. Becoming one in Krishna's joy, they played house without a care.

They played house together with Krishna, free of any hesitation. Govinda was in their chitta.

The grinding was only a pretense. The world took it for real, but they played it as a game.

What the world took as serious, they played as sport, making Govinda the center of it all. They made Hari their in-laws' home and their mother's home.

Brothers, husbands, kinsmen, all were cast in the role by that devotion. Says Tuka, all feeling settled at the feet of Govinda.

IN PLAIN WORDS

Tuka says: once gone, they do not come back again; the day passes while they play with Krishna. Day and night mean nothing to them, gazing on Krishna's face. The eyes never tire of His face; they stand fixed and still. The whole body stands transfixed; the senses forget their work. They forget thirst and hunger, home and door; there is no thought of where they are. Where are we, what hour, what time has passed, they remember nothing, they have forgotten. We have forgotten what caste we are; all four classes have become one. Become one, then, in Krishna's joy, they play house without a care. They play house together with Krishna; their hearts hold no doubt. In their hearts is Govinda; the grinding is only a pretense. The world does this for real; they play at it as the world does. The play the world takes as serious, they play as sport, making Gopala the whole of it. They make Govinda their everything; what the world takes as true is false to them. They made Hari their husband's home and their mother's home; brothers, sons, kinsmen, all by their love. All their feeling settled in one place. Tuka says: at the feet of Govinda.

WHAT IT MEANS

Tukaram describes what total absorption in God does to ordinary life. Time, hunger, place, even the body's sense all drop away under the gaze on Krishna's face, and with them drops caste: all four classes become one in His joy. The poem then draws the line between the world and the devotee through the same daily chores. The world grinds and keeps house in deadly earnest; these lovers do the very same acts as play, because Govinda, not the work, is the real center. Every relation, husband's home, mother's home, brother, son, has been recast as a way of holding Him. The closing image gathers it all: their whole feeling has come to rest at one place, the feet of Govinda.

GATHA 4495 *Krishna Leela*

Play wedding, One in every role

मराठी मूळ

गोविंद भ्रतार गोविंद मुळहारी । नामें भेद परि एक चि तो ॥1॥
एकाचीं च नामें ठेवियेलीं दोनी । किल्पतील मनीं यावें जावें ॥2॥
जावें यावें तिहीं घरळिचया घरीं । तेथिची सिदोरी तेथें न्यावी ॥3॥
विचारितां दिसे येणें जाणें खोटें । दाविती गोमटें लोका ऐसें ॥4॥
लोक करूनियां साच वर्तताती । तैशा त्या खेळती लटिक्याची ॥5॥
लटिकीं करिती मंगळदायकें । लटिकीं च एकें एकां व्याही ॥6॥
व्याही भाई हरि सोयरा जावायी । अवघियांच्या ठायीं केला एक ॥7॥
एकासि च पावे जें कांहीं करिती । उपचार संपित्त नाना भोग ॥8॥
भोग देती सर्व एका नारायणा । लटिक्या भावना व्याही भाई ॥9॥
लटिका च त्यांणीं केला संवसार । जाणती साचार वेगळा त्या ॥10॥
त्यांणीं मृित्तकेचें करूनि अवघें । खेळतील दोघें पुरुषनारी ॥11॥
पुरुषनारी त्यांणीं ठेवियेलीं नावें । कवतुकभावें विचरती ॥12॥
विचरती जैसे साच भावें लोक । तैसें नाहीं सुख खेळतीया ॥13॥
यांणीं जाणितलें आपआपणया । लटिकें हें वांयां खेळतों तें ॥14॥
खेळतों ते आह्मीं नव्हों नारीनर । ह्मणोनि विकार नाहीं तयां ॥15॥
तया ठावें आहे आह्मी अवघीं एक । ह्मणोनि निःशंक खेळतील ॥16॥
तयां ठावें नाहीं हरिचिया गुणें । आह्मी कोणकोणें काय खेळों ॥17॥
काय खातों आह्मी कासया सांगातें । कैसें हें लागतें नेणों मुखी॥18॥
मुखीं चवी नाहीं वरी अंगीं लाज । वरणा याती काज न धरिती॥19॥
धरितील कांहीं संकोच त्या मना । हांसतां या जना नाइकती॥20॥
नाइकती बोल आणिकांचे कानीं । हरि चित्तीं मनीं बैसलासे ॥21॥
बैसलासे हरि जयांचिये चित्तीं । तयां नावडती मायबापें ॥22॥
मायबापें त्यांचीं नेती पाचारुनि । बळें परि मनीं हरि वसे ॥23॥
वसतील बाळा आपलाले घरीं । ध्यान त्या अंतरीं गोविंदाचें ॥24॥
गोविंदाचें ध्यान निजलिया जाग्या । आणीक वाउग्या न बोलती॥25॥
न बोलती निजलिया हरिविण । जागृति सपन एक जालें ॥26॥
एकविध सुख घेती नित्य बाळा । भ्रमर परिमळालागीं तैशा ॥27॥
तैसा त्यांचा भाव घेतला त्यांपरी । तुका ह्मणे हरि बाळलीला॥28॥

ENGLISH TRANSLATION

Govinda as husband, Govinda as the one to whom the bride is given: different names, but one and the same. They gave Him two names but imagined Him coming and going between homes.

They would go and come between their households, carrying provisions from one place to the other. Upon reflection, all this coming and going is false.

They showed the world a lovely appearance. The world takes life seriously; those women played at life as make-believe.

They performed mock-auspicious ceremonies, pretending to arrange marriages among themselves. The in-laws, brothers, husbands, sons-in-law: all these roles were filled by the One alone.

Whatever they offered, whatever rituals they performed, all the offerings, ceremonies, and pleasures went to the one Narayana. The entire household was a beautiful pretense.

In-laws and brothers were make-believe. Says Tuka, they knew what was truly different. Their so-called married life was a knowing game.

They fashioned everything from clay: pots, vessels, cooking utensils. They played as man and woman, naming things in playful sport.

They played as worldly folk do, but their joy was nothing like the world's. They knew within themselves that their play was an illusion.

'We are playing; we are not really man and woman.' Therefore there was no confusion or desire among them. They knew, 'We are all one.' Therefore they played without any inhibition.

They did not know, by Hari's grace, who was who or what they were playing. They did not know what they ate or why they kept company.

They did not know how this taste came to their mouths. They had no taste for anything else, yet no sense of modesty about it.

They cared nothing for distinctions of caste or status. They held to whatever came, without any self-consciousness.

They did not listen to outsiders' words. Hari was seated in their chitta and minds.

Says Tuka, in those whose chittas Hari has entered, mothers and fathers are not even loved.

IN PLAIN WORDS

Govinda the husband, Govinda the one who gives the bride: the names differ, but He is one and the same. They set two names on the one, and imagine in their minds a coming and going. They go and come between those make-believe homes, carrying provisions from one to the other. Looked at closely, all this going and coming is false; they show the people a lovely sight. The people live it as real; those women play it as make-believe. They make mock auspicious rites; in play one becomes the other's in-law. In-law, brother, kinsman, son-in-law, Hari is made all of them in every place. Whatever they do reaches the One alone: the rites, the wealth, the many offerings. All the offerings go to the one Narayana; in-law and brother are make-believe feeling. They made the whole household a pretense; they truly know that He is apart from it. They make everything out of clay, and the two play, man and woman. They set names of man and woman, and move about in playful delight. They move about as worldly people do in earnest, yet their joy is not like the world's. They know within themselves: this play is empty, we play it for nothing. We who play are not really woman and man; so there is no lust in them. They know we are all one; so they play without any fear. By Hari's grace they do not know who is who, or who plays what. They do not know what they eat or why they keep company; they do not know how this taste comes to their mouths. There is no taste in their mouths, yet no shame on their bodies; they hold no care for class or caste. If their minds feel any shyness, when people laugh they do not hear it. They do not let others' words into their ears; Hari is seated in their hearts and minds. In those whose hearts Hari has entered, mother and father are no longer dear. Their mothers and fathers call and take them away by force, but Hari stays in the mind. The children sit in their own homes, with the meditation of Govinda within. The meditation of Govinda, asleep or awake; they speak nothing else, nothing idle. Asleep, they speak nothing but Hari; waking and dream have become one. The children take this single joy always, as the bee goes for the fragrance. Just so He took their love in their own way. Tuka says: Hari, the child's play.

WHAT IT MEANS

The children's game of pretend weddings becomes Tukaram's picture of a heart that sees through the whole world to the One. Every role they assign, husband, in-law, brother, son-in-law, is secretly filled by Hari alone, and every mock offering reaches Narayana; they perform the household earnestly outside while knowing inside it is play. Because they know they are all one and not really man and woman, the play carries no lust and no shame, and the laughter of onlookers cannot touch them. The deeper turn is that even the players forget who is who, swallowed in a single joy, so that waking and dream become one. Tukaram offers this as the model: like the bee drawn only to fragrance, give the world its outward forms but let the heart rest wholly in Hari, until even mother and father grow distant before that one love.

GATHA 4496 *Krishna Leela*

Cosmic infant, the leaf of devotion

मराठी मूळ

लीलाविग्रही तो लेववी खाववी । यशोदा बैसवी मांडीवरी ॥1॥
मांडीवरी भार पुष्पाचिये परी । बैसोनियां करी स्तनपान ॥2॥
नभाचा ही साक्षी पाताळापरता । कुर्विाळते माता हातें त्यासि ॥3॥
हातें कुर्वाळुनी मुखीं घाली घांस । पुरे ह्मणे तीस पोट धालें ॥4॥
पोट धालें मग देतसे ढेंकर । भक्तीचें तें फार तुळसीदळ ॥5॥
तुळसीदळ भावें सहित देवापाणी । फार त्याहुनि क्षीरसागरा ॥6॥
क्षीराचा कांटाळा असे एकवेळ । भक्तीचें तें जळ गोड देवा ॥7॥
देवा भक्त जिवाहुनि आवडती । सकळ हि प्रीति त्यांच्याठायीं ॥8॥
त्यांचा हा अंकित सर्व भावें हरि । तुका ह्मणे करी सर्व काज ॥9॥

ENGLISH TRANSLATION

He who fills the universe with His play, He lets Yashoda seat Him on her lap, feed Him, and dress Him. She sits Him in her lap, light as a flower, and He suckles at her breast.

He who is the witness of the sky and reaches beyond the netherworld, that One she pats and caresses with her hands. She feeds Him morsels by hand, and He says, 'Enough, my belly is full,' and gives a little belch.

But what fills Him is the tulsi leaf of devotion, offered with faith and water. That is more to Him than the ocean of milk.

He may tire of the milk-ocean at times, but the water offered by a devotee is always sweet to God. Devotees are dearer to God than His own life.

All His love rests with them. Says Tuka, He is entirely in their service. He does their every task.

IN PLAIN WORDS

He who holds the whole play in His form, He lets Yashoda dress Him and feed Him and seat Him on her lap. Light as a flower He is on her lap; sitting there He drinks at her breast. He who is the witness of the sky and beyond the netherworld, that one His mother caresses with her hands. With her hand she caresses Him and puts a morsel in His mouth; He says, enough, my belly is full. His belly full, then He gives a little belch; but a leaf of devotion is much more to Him. A tulsi leaf offered with love and water is far more to Him than the ocean of milk. He may grow weary of milk at times, but the water of devotion is sweet to God. Devotees are dearer to God than His own life; all His love rests with them. Hari is wholly bound to them with His whole heart. Tuka says: He does their every task.

WHAT IT MEANS

Tukaram sets the infinite and the intimate side by side: the One who witnesses the whole cosmos lets Yashoda dress Him, feed Him by hand, and burp Him like any baby. The turn comes with His full belly: the milk that fills Him matters less than a single tulsi leaf offered with love. He can tire of the ocean of milk, but the plain water of a

devotee's faith is always sweet to Him. The point is that God measures an offering by the love in it, not its size or richness. The poem ends in the most personal claim of all: devotees are dearer to Him than His own life, and He binds Himself to them so completely that He does their every task.

GATHA 4497 *Krishna Leela*

Krishna is all, Brahma bows

मराठी मूळ

जयेवेळीं चोरूनियां नेलीं वत्सें । तयालागीं तैसें होणें लागे ॥1॥
लागे दोहीं ठायी करावें पाळण । जगाचा जीवन मायबाप ॥2॥
माय जाल्यावरी अवघ्या वत्सांची । घरीं वत्सें जीचीं तैसा जाला ॥3॥
जाला तैसा जैसे घरिंचे गोपाळ । आणिक सकळ मोहरी पांवे ॥4॥
मोहरी पांवे सिंगें वाहिल्या काहाळा । देखिला सोहाळा ब्रह्मादिकीं ॥5॥
ब्रह्मांदिकां सुख स्वपनीं ही नाहीं । तैसें दोहीं ठायीं वोसंडलें ॥6॥
वोसंडल्या क्षीर अमुप त्या गायी । जैसी ज्याची आई तैसा जाला ॥7॥
लाघव कळलें ब्रह्मयासी याचें । परब्रह्म साचें अवतरलें ॥8॥
तरले हे जन सकळ ही आतां । ऐसें तो विधाता बोलियेला ॥9॥
लागला हे स्तुती करूं अनंताची । चतुर्मुख वाची भक्ती स्तोत्रें ॥10॥
भक्तिकाजें देवें केला अवतार। पृथ्वीचा भार फेडावया ॥11॥
पृथिवी दाटीली होती या असुरीं । नासाहावे वरीभार तये ॥12॥
तया काकुलती आपल्या दासांची । तयालागीं वेची सर्वस्व ही ॥13॥
स्वहित दासांचें करावयालागीं । अव्यक्त हें जगीं व्यक्ती आलें ॥14॥
हरी नाममात्रें पातकांच्या रासी । तो आला घरासि गौळयांच्या ॥16॥
गौळये अवघीं जालीं कृष्णमय । नामें लोकत्रय तरतील ॥17॥
तरतील नामें कृष्णाचिया दोषी । बहुत ज्यांपाशीं होइल पाप ॥18॥
पाप ऐसें नाहीं कृष्णनामें राहे । धन्य तो चि पाहे कृष्णमुख ॥19॥
मुख माझें काय जो मी वणूप पार । मग नमस्कार घाली ब्रह्मा ॥20॥
ब्रह्मा नमस्कार घाली गोधनासी । कळला तयासि हा चि देव ॥21॥
देव चि अवगा जालासे सकळ । गाई हा गोपाळ वत्सें तेथें ॥22॥
तेथें पाहाणें जें आणीक दुसरें । मूर्ख त्या अंतरें दुजा नाहीं ॥23॥
दुजा भाव तुका ह्मणे जया चित्ती । रवरव भोगिती कुंभपाक ॥24॥

ENGLISH TRANSLATION

When Brahma stole the calves, God had to become the same to maintain both sides. He became the mother of every calf.

In every home where a calf belonged, He became that very calf. He became every cowherd in every household, complete with flutes and horns and trumpets.

Brahma and the gods witnessed this spectacle. Such joy had never come to them even in dreams, yet now it overflowed in both directions.

The cows gave torrents of milk. He became each one's own mother.

This subtlety became known to Brahma: the supreme Brahman had truly incarnated. 'All these people are now saved,' the Creator declared.

He began to praise the Infinite One, the four-faced one chanting hymns of devotion. It was for the sake of devotees that God took incarnation, to relieve the burden of the earth.

The earth had been oppressed by demons, unable to bear their weight. God spends all He has for the sake of His servants who cry to Him.

The Unmanifest became manifest in this world for the welfare of His devotees. By the mere power of Hari's Name, heaps of sins are destroyed.

That God has come to the homes of cowherds. The cowherds have all become one with Krishna.

The three worlds shall be saved by His Name. Even the sinful shall be saved by Krishna's Name, no matter how great their sins.

No sin can survive before the Name of Krishna. Blessed is the one who beholds Krishna's face.

'What is my mouth that I should describe His extent?' said Brahma, and then bowed before the cattle. He recognized that this was God Himself.

God was everything: the cows, the cowherds, the calves. To look for anything second there was the mark of a fool; there was no 'other.' Says Tuka, those who hold duality in their chitta will suffer the torments of hell.

IN PLAIN WORDS

When the calves were stolen away, He had to become the same as them. He had to keep the herd on both sides, He the life and the mother-father of the world. He became the mother of all the calves; where a calf belonged to a house, He became that calf. He became just like the cowherd boys of the houses, with all their flutes and reed-pipes. Flutes and pipes, horns and trumpets they sounded; Brahma and the gods saw the festival. Such joy was not given to Brahma and the gods even in dreams; so it overflowed on both sides. The cows poured out boundless milk; as each one's own mother, so He became. Brahma came to know His skill: the supreme Brahman had truly come down. All these people are saved now, so the Creator spoke. He began to praise the Infinite One; the four-faced one chanted hymns of devotion. God took birth for the sake of His devotees, to lift the burden of the earth. The earth was crowded with these demons; their weight upon her could not be borne. He pities His own servants who cry to Him; for them He spends all He has. To do good for His servants, the Unmanifest came into the world manifest. By Hari's Name alone the heaps of sins are gone; He came to the homes of the cowherds. The cowherds all became filled with Krishna; by the Name the three worlds will cross over. Even sinners will cross over by Krishna's Name, those with great sin upon them. No sin can stay before Krishna's Name; blessed is the one who beholds Krishna's face. What is my mouth, that I could measure His extent, said Brahma, and bowed down. Brahma bowed down before the cattle; he had understood that this very thing is God. God had become everything, all of it: the cows, the cowherd boys, the calves were there. To look for any second thing there, the fool has no other within him. Tuka says: those who hold a second feeling in the heart suffer the torments of hell.

WHAT IT MEANS

Tukaram retells how Krishna, when Brahma hid the calves and boys, became every missing calf and every missing cowherd Himself, mothering each so perfectly that no home noticed and the cows poured out milk in joy. The marvel teaches Brahma the lesson: the one Brahman has truly become all of it, and so the four-faced creator, who

could not measure God's extent, bows down before mere cattle, recognizing God in them. This grounds the poem's wider claim that God incarnates for His devotees' sake and to ease the earth, and that His Name alone burns away even the greatest heaps of sin. The closing line states the nondual stakes bluntly: where God has become everything, to keep seeing a second, separate reality is the fool's error, and that divided seeing is itself the torment of hell. The warning points at the habit of dividing the world from God, not at any particular person.

GATHA 4498 *Krishna Leela*

Seeing God in all, the cowherds' merit

मराठी मूळ

कुंभपाक लागे तयासि भोगणें । अवघा चि नेणे देव ऐसा ॥1॥
देव ऐसा ठावा नाहीं जया जना । तयासि यातना यमकरी ॥2॥
कळला हा देव तया साच खरा । गाई वत्सें घरा धाडी ब्रह्मा ॥3॥
ब्रह्मादिकां ऐसा देव अगोचर । कैसा त्याचा पार जाणवेल ॥4॥
जाणवेल देव गौळयांच्या भावें । तुका ह्मणे सेवे संचित हें ॥5॥

ENGLISH TRANSLATION

One who does not see everything as God must suffer the torments of the lowest hells. He to whom God is not known is punished by Yama's tortures.

When Brahma recognized God for certain, he sent the cows and calves back home. If God is beyond even Brahma's comprehension, how can His extent be known by anyone? Says Tuka, God is known through the devotion of the cowherds. Their accumulated merit made it possible.

IN PLAIN WORDS

The one who does not see everything as God must boil in the lowest hells. The one to whom God is unknown is tortured by Yama. Brahma knew this God for what he truly is, and sent the cows and calves back home. If God is hidden even from Brahma, how can anyone measure him? God is known through the cowherds' love. Tuka says: such devotion is their stored-up merit.

WHAT IT MEANS

Tukaram sets the seeing of God in everything against the failure to see it, and names what hangs on each. The one who cannot see God in all suffers Yama and the cycle of birth; the one who can is free. He recalls that even Brahma, who once tried to test the boy by stealing the calves, finally recognized him and gave them back, which shows that God lies beyond the reach of the learned. The plain cowherds reach him instead through love, and Tukaram calls that love their accumulated merit. The point is that devotion, not intellect, is what opens the eyes to God present everywhere.

GATHA 4499 *Worldly Metaphors*

God the true master, the open field

मराठी मूळ

संचित उत्तम भूमि कसूनियां । जाऊं नेणे वांयां परि त्याचें ॥1॥
त्याचिया पिकासि आलिया घुमरी । आल्या गाईवरी आणिक गाई ॥2॥
गाई दवडुनि घालिती बाहेरी । तंव ह्मणे हरि बांधा त्या ही ॥3॥
त्याही तुह्मी बांधा तुमच्या सारिख्या । भोवंडा पारिख्या वाडएांतुनि ॥4॥
पारिख्या न येती कोणाचिया घरा । सूत्रधारी खरा नारायण ॥5॥
नारायण नांदे जयाचिये ठायीं । सहज तेथें नाहीं घालमेली ॥6॥
मेलीं हीं शाहाणीं करितां सायास । नाहीं सुखलेश तुका ह्मणे ॥7॥

ENGLISH TRANSLATION

Like a well-tilled, fertile field that never fails, so is good merit. When the harvest is abundant, neighboring cows wander over to graze.

They drive the cows away, but Hari says, 'Tie them up too.' 'Tie them also; they are as good as yours. Let the strangers share the pasture.' Strangers do not come to anyone's door by accident.

The true master is Narayana, who directs everything. Where Narayana dwells, there is no turmoil or strife.

Says Tuka, the clever who labor without God know no happiness at all.

IN PLAIN WORDS

Good merit is like a fertile, well-tilled field that never fails. When the harvest is thick, the neighbors' cows wander in to graze. They drive the strange cows out, but Hari says, tie them up too. Tie them as if they were your own; let the strangers share the pasture. Strangers do not arrive at anyone's door by accident. Narayana is the true master who works it all. Where Narayana lives, there is no quarrel. Tuka says: the clever who toil without God find no happiness at all.

WHAT IT MEANS

Tukaram makes one image carry the whole teaching: merit is a field that bears, and what it draws is not only your own but the stranger too. When the cowherds want to drive off the outsiders' cows, Hari overturns them and says welcome them, treat them as your own, for no stranger comes to your door by chance. The deeper claim is that Narayana is the one who arranges everything, the hidden master of the field, and where he is present there is no strife or grasping. By contrast the clever who labor on their own strength, leaving God out, get no peace from all their cleverness. He is teaching open-handedness and trust in God as the real worker behind the harvest.

GATHA 4500 *Krishna Leela*

The cowherds' artless dance, God in their midst

मराठी मूळ

तुका ह्मणे सुख घेतलें गोपाळीं । नाचती कांबळीं करुनि ध्वजा ॥1॥
करूनियां टिरी आपुल्या मांदळ । वाजविती टाळ दगडाचे ॥2॥
दगडाचे टाळ कोण त्यांचा नाद । गीत गातां छंद ताल नाहीं ॥3॥
नाही ताळ गातां नाचतां गोपाळां । घननीळ सावळा तयामध्यें ॥4॥
मधीं जयां हरि तें सुख आगळें । देहभाव काळें नाहीं तयां ॥5॥
तयांसि आळंगी आपुलिया करीं । जाती भूमीवरी लोटांगणीं ॥6॥
निजभाव देखे जयांचिये अंगीं । तुका ह्मणे संगीं क्रीडे तयां ॥7॥

ENGLISH TRANSLATION

Says Tuka, the cowherds tasted that bliss to the full. They danced, making flags of their blankets.

They fashioned their own drums and clapped stones together for cymbals. What kind of rhythm did those stone cymbals produce? They sang without melody and danced without keeping time.

The cowherds danced and sang without proper beat, yet the dark, beautiful Lord was in their midst. Those who have Hari in their midst have a joy beyond all others; body-consciousness does not exist for them.

He embraces them in His own arms. They fall to the ground in ecstatic prostrations.

He sees the sincerity in their being. Says Tuka, He plays in the company of such souls.

IN PLAIN WORDS

Tuka says: the cowherds tasted joy to the full, dancing with their blankets raised like flags. They slapped their thighs for drums and clashed stones for cymbals. What sound do stone cymbals make? They sang with no tune and danced with no beat. Yet there, among them, was the dark and beautiful Lord. Those who have Hari among them have a joy beyond all joys; body-sense is gone for them. He gathers them into his own arms. They throw themselves flat on the ground before him. He sees the honest love in their bodies. Tuka says: he plays in the company of such souls.

WHAT IT MEANS

Tukaram celebrates worship that has no polish and lacks nothing. The cowherds drum on their own thighs, clash stones for cymbals, sing off-key and dance out of time, and Tukaram openly admits there is no skill in it. What makes it complete is that the dark Lord stands in their midst, so their bodies forget themselves in joy. He is saying that God answers the heart, not the technique: he embraces these unschooled cowherds and plays among them precisely because he sees the sincerity in them. The poem quietly rebukes any worship that prizes correctness over love.

GATHA 4501 *Krishna Leela*

The shared feast, God who hoards nothing

मराठी मूळ

तयांसवें करी काला दहींभात । सिदो†या अनंत मेळवुनी ॥1॥
मेळवुनी अवघियांचे एके ठायीं । मागें पुढें कांहीं उरों नेदी ॥2॥
नेदी चोरी करूं जाणे अंतरींचें । आपलें हीं साचें द्यावें तेथें ॥3॥
द्यावा दहींभात आपले प्रकार । तयांचा वेव्हार सांडवावा ॥4॥
वांटी सकळांसि हातें आपुलिया । जैसें मागे तया तैसें द्यावें ॥5॥
द्यावें सांभाळुनी सम तुकभावें । आपण हि खावें त्यांचें तुक ॥6॥
तुक सकळांचे गोविंदाचे हातीं । कोण कोणे गति भला बुरा ॥7॥
राखे त्यासि तैसें आपलाल्या भावें । विचारुनि द्यावें जैसें तैसें ॥8॥
तैसें सुख नाहीं वैकुंठींच्या लोकां । तें दिलें भाविकां गोपाळांसि ॥9॥
गोपाळांचे मुखीं देउनी कवळ । घांस माखे लाळ खाय त्यांची ॥10॥
त्यांचिये मुखींचे काढूनियां घांस। झोंबतां हातांस खाय बळें ॥11॥
बळें जयाचिया ठेंगणें सकळ । तयातें गोपाळ पाडितील ॥12॥
पाठी उचलूनि वाहातील खांदीं । नाचतील मांदीं मेळवुनी ॥13॥
मांदीं मेळवुनी धणी दिली आह्मां। तुका ह्मणे जमा केल्या गाई ॥14॥

ENGLISH TRANSLATION

With them He shared the feast of curds and rice, combining the packed lunches of all the cowherds. He gathered everything together in one place, not allowing anyone to hoard or hide anything.

He would not tolerate any secret keeping; He knows the inner hearts. One must offer one's own portion honestly there.

He told them to set aside their usual ways. He distributed to all with His own hands, giving each one exactly what was asked.

He shared attentively, in equal measure, eating the same portion Himself. All accounts were in Govinda's hands: who was good, who was wanting, and the nature of each.

He provided to each according to their faith, giving thoughtfully and justly. Such happiness is not found even among the people of Vaikuntha.

This was the gift He gave to the faithful cowherds. He placed morsels into the cowherds' mouths with His own hand.

He ate the morsels smeared with their saliva. He snatched morsels from their mouths and ate them with delight.

The One before whose might everything bows, the cowherds would wrestle to the ground. They would lift Him on their shoulders and carry Him.

They would dance in a ring, gathered together. Says Tuka, dancing in that circle, He gave them their fill. Then they rounded up the cows.

IN PLAIN WORDS

With them he makes the kala of curds and rice, mixing the lunches of all the cowherds into one. He gathers everything in one place and lets nothing be held back, before or behind. He allows no hiding; he knows each inner heart. Each must give his own portion honestly there. Set out your curds and rice in your own way and give up your private keeping. He shares it to all with his own hands, giving each one just what he asks. He shares it carefully, in equal weight, and eats his own measure too. All the weighing is in Govinda's hands: who is good, who is bad, the way of each. He keeps each one according to his own love, and gives, after thought, exactly as is fitting. Even the people of Vaikuntha have no such joy as this; he gave it to the faithful cowherds. He puts the morsel into the cowherds' mouths with his own hand. He eats the morsels smeared with their spit, eats their leavings with delight. He snatches the morsel from their mouths and eats it by force as their hands clutch at it. The one before whose strength all things are small, the cowherds wrestle to the ground. They lift him onto their shoulders and carry him, and dance gathered in a crowd. Tuka says: gathered in a crowd, he gave us our fill; then they rounded up the cows.

WHAT IT MEANS

Tukaram describes the cowherds' picnic, the kala, where every boy's lunch is poured into one common heap, and reads it as a picture of God's way with the heart. No one is allowed to hide a private portion, because Govinda knows each inner heart and weighs each life himself; honesty before him is the price of the feast. The astonishing turn is the intimacy: God who is too vast to measure puts food into their mouths with his own hand, eats their saliva-smeared leavings, snatches morsels from them, lets them pin him to the ground and carry him on their shoulders. Tukaram says this joy is greater than anything the dwellers of Vaikuntha have, because it is given to plain, faithful cowherds. The teaching is that nearness to God is for the open-hearted who keep nothing back, and that he repays such love by becoming utterly familiar.

GATHA 4502 *Krishna Leela*

Going home behind God, no joy apart from him

मराठी मूळ

केला पुढें हरि अस्तमाना दिसा । मागें त्यासरिसे थाट चाले ॥1॥
थाट चाले गाई गोपाळांची धूम । पुढें कृष्ण राम तयां सोयी ॥2॥
सोयी लागलिया तयांची अनंती । न बोलवितां येती मागें तया ॥3॥
तयांचिये चित्तीं बैसला अनंत । घेती नित्यनित्य तें चि सुख ॥4॥
सुख नाहीं कोणा हरिच्या वियोगें । तुका ह्मणे जुगें घडी जाय ॥5॥

ENGLISH TRANSLATION

With the setting of the sun, Hari led the way home, the whole troop of cows and cowherds following behind. The cows and cowherds streamed forward, with Krishna and Rama leading in the right direction.

Once their course was set toward the Infinite, they followed without needing to be called. The Infinite One sat firmly in their chitta.

Day after day they drank the same bliss. No one knows happiness apart from Hari.

Says Tuka, without Him, a single moment feels like an age.

IN PLAIN WORDS

At sundown Hari led the way home, and the whole troop came on behind him. The cows and cowherds streamed forward in a noisy crowd, with Krishna and Rama ahead to set their course. Once their course was set toward the Infinite, they followed without being called. The Infinite One sat firmly in their minds; day after day they drank that same joy. No one knows happiness apart from Hari. Tuka says: without him a single moment stretches into an age.

WHAT IT MEANS

Tukaram takes the simple evening scene, the herd walking home behind Krishna at dusk, and reads it as the soul following God. Once the cowherds are turned toward the Infinite, they no longer need to be called; they go because he goes ahead, and he stays seated in their minds so the joy renews itself each day. The closing line names the stake plainly: there is no happiness anywhere except in Hari, and to be without him even for a moment feels like an age. He is describing the pull of a heart that has found its direction and can no longer bear separation.

GATHA 4503 *Krishna Leela*

Parting at the gates, longing in separation

मराठी मूळ

जाय फाकोनियां निवडितां गाई । आपलाल्या सोयी घराचिये ॥1॥
घराचिये सोयी अंतरला देव । गोपाळांचे जीव गोविंदापे॥2॥
गोविंदे वेधिलें तुका ह्मणे मन । वियोगें ही ध्यान संयोगाचें ॥3॥

ENGLISH TRANSLATION

As the cows are sorted and separated, each heading toward its own home, God too fades from sight, each cowherd going his own way. The cowherds' souls remain with Govinda.

Says Tuka, Govinda has captured their minds. Even in separation, they meditate on reunion.

IN PLAIN WORDS

The cows scatter as they are sorted out, each turning toward its own home. As they head for home, God slips out of sight; each cowherd goes his own way, but their souls stay with Govinda. Tuka says: Govinda has caught their minds. Even in separation, they keep meditating on reunion.

WHAT IT MEANS

Tukaram catches the moment the day's company breaks up, when the cows are sorted and each boy turns toward his own house and Krishna passes from sight. Outwardly they separate, but their souls do not leave Govinda; he has captured their minds, so distance changes nothing inward. The closing claim is that even in separation they are meditating on reunion, which is the mark of true love. He is showing that once the heart is bound to God, parting only turns into longing, and longing is itself a form of communion.

GATHA 4504 *Krishna Leela*

The mother wards off the eye, God becomes small

मराठी मूळ

संयोग सकळां असे सर्वकाळ । दुश्चत्त गोपाळ आला दिसे ॥1॥
गोपाळ गुणाचा ह्मणे गुणमय । निंबलोण माये उतरिलें ॥2॥
उतरूनि हातें धरि हनूवठी । ओवाळूनि दिठी सांडियेली॥3॥
दिठी घाली माता विश्वाच्या जनका । भक्तिचिया सुखा गोडावला ॥4॥
लहान हा थोर जीवजंत भूतें । आपण दैवतें जाला देवी ॥5॥
देवी ह्मैसासुर मुंजिया खेचर । लहान हि थोर देव हरि ॥6॥
हरि तुका ह्मणे अवघा एकला । परि या धाकुला भक्तासाटीं ॥7॥

ENGLISH TRANSLATION

Union is with them at all times. The cowherd came home looking worried.

His mother, seeing the precious cowherd-boy, performed a ritual warding off the evil eye and cast it away. She waved the charm and then held his chin.

She cast the glance of protection and threw it aside. The mother cast her eyes upon the Father of the universe.

Relishing the sweetness of devotion, He who is greater than the greatest became small. Among all the small and great living things, He became the child of His own divine power.

The goddess slew the buffalo-demon and other celestial beings. Both small and great are all God, all Hari.

Says Tuka, Hari is all in all, but for the sake of His devotees, He becomes small.

IN PLAIN WORDS

Union with them is always there, yet the cowherd came home looking troubled. His mother, calling the dear boy full of virtue, waved the salt and mustard about him to ward off the evil eye and threw it away. She lifted her hand, held his chin, waved the charm before his eyes and cast it off. The mother casts the glance of protection on the Father of the universe. He has grown sweet on the joy of his devotee. Among all things, small and great, the living and the dead, he himself became the deities, the goddess. The goddess who slew the buffalo-demon, the spirits, the sky-rangers, the small and the great, all are God, all are Hari. Tuka says: Hari is all of it, alone, yet for the sake of his devotees he becomes small.

WHAT IT MEANS

Tukaram lingers on a tender household scene: a worried boy comes home and his mother performs the common rite to ward off the evil eye, waving salt and mustard, holding his chin. The wonder he points to is who is letting her do it, for this is the Father of the universe submitting to a mother's care because he has grown sweet on her love. Tukaram then widens the frame: the same Hari is everything, the goddess who slew the buffalo-demon, every spirit and being, small and great alike. The last line lands the paradox: the one who is all things, and is alone, willingly shrinks himself into a child for the sake of those who love him. The teaching is that God's greatness and his smallness are one act of love toward the devotee.

GATHA 4505 *Krishna Leela*

The universe in his mouth, I alone am real

मराठी मूळ

भक्तीसाटीं केली यशोदेसी आळी । थिंकोनिया चोळी डोळे देव ॥1॥
देव गिळुनियां धरिलें मोहन । माय ह्मणे कोण येथें दुजें ॥2॥
दुजें येथें कोणी नाहीं कृष्णाविण । निरुते जाणोन पुसे देवा ॥3॥
देवापाशीं पुसे देव काय जाला । हांसें आलें बोला याचें हरि ॥4॥
यांचे मी जवळी देव तो नेणती । लटिकें मानिती साच खरें ॥5॥
लटिकें तें साच साच तें लटिके । नेणती लोभिकें आशाबद्ध ॥6॥
सांग ह्मणे माय येरु वासी तोंड । तंव तें ब्रह्मांड देखे माजी ॥7॥
माजी जया चंद्र सूर्य तारांगणें । तो भक्तांकारणें बाळलीला ॥8॥
लीळा कोण जाणे याचें महिमान । जगाचें जीवन देवादिदेव ॥9॥
देवें कवतुक दाखविलें तयां । लागतील पायां मायबापें ॥10॥
मायबाप ह्मणे हा चि देव खरा । आणीक पसारा लटिका तो ॥11॥
तो हि त्यांचा देव दिला नारायणें । माझें हें करणें तो हि मी च ॥12॥
मीं च ह्मणउनि जें जें जेथें ध्याती । तेथें मी श्रीपति भोगिता तें ॥13॥
तें मज वेगळें मी तया निराळा । नाहीं या सकळा ब्रह्मांडांत ॥14॥
ततभावना तैसें भविष्य तयाचें । फळ देता साचें मी च एक ॥15॥
मी च एक खरा बोलें नारायण । दाविलें निर्वाण निजदासां ॥16॥
निजदासां खूण दाविली निरुती । तुका ह्मणे भूतीं नारायण ॥17॥

ENGLISH TRANSLATION

For the sake of devotion, He threw tantrums with Yashoda, rubbing His eyes and demanding food. He swallowed the universe and held it under His spell.

His mother said, 'Who else is here?' There was no one besides Krishna. She asked the child, knowing the answer intuitively.

She asked God what had happened to God, and Hari smiled at the absurdity of her question. 'God is right beside them, yet they do not know Him.

They believe the false to be true.' They take the false for real and the real for false. The hope-bound and greedy cannot see.

'Open your mouth,' said His mother. He opened His mouth wide, and she saw the entire universe inside.

Within Him were the moon, the sun, and the stars. He who contains all this performs His child's play for the devotees' delight.

Who can know the mystery of His greatness? He is the life of the world, the God of gods. God showed them this wonder, and the parents fell at His feet.

The parents said, 'This alone is the true God. All else is illusion.' Yet that God too was given to them by Narayana.

'My doing and that are also Me,' He said. 'Whatever is contemplated anywhere, I am the one who experiences it.' 'Nothing is separate from Me, and I am not separate from anything, in all these universes.' 'As is the feeling, so is the destiny.

I alone am the one who gives the fruit.' 'I alone am real,' says Narayana. 'I have shown My servants the ultimate truth.' Says Tuka, He revealed the certain sign to His own servants: Narayana is present in all beings.

IN PLAIN WORDS

For his devotees' sake he threw a tantrum with Yashoda, rubbing his eyes, the God himself crying. He had swallowed the universe and held it under his spell. The mother said, who else is here? There was no one but Krishna. She asked the child, knowing the truth within. She asks God what has become of God, and Hari smiles at her words. I am right beside them, and they do not know me; they take the false for true. The false is taken for true and the true for false; the greedy and the desire-bound cannot tell. Open your mouth, says his mother. He opens it wide, and she sees the whole cosmos inside. Within it are moon, sun, and the fields of stars; he who holds all this plays the child for his devotees' delight. Who can know the measure of his greatness? He is the life of the world, the God of gods. God showed them this wonder, and the parents fell at his feet. The parents said, this alone is the true God; all the rest is false. Yet that very God was given to them by Narayana. My doing, and that too, are myself, he said. Whatever is contemplated, wherever, I am the one who enjoys it there. It is not separate from me, and I am not apart from it, in all these universes. As the feeling is, so is the destiny; I alone am the one who gives the fruit. I alone am real, says Narayana. He has shown his servants the final truth. Tuka says: he has shown his own servants the sure sign, that Narayana lives in all beings.

WHAT IT MEANS

Tukaram retells the scene where the child Krishna is accused of eating dirt and, told to open his mouth, shows Yashoda the entire universe inside it, with the moon, the sun and the stars. He reads it as God deliberately playing the child for his devotees while secretly holding all things under his spell. The hard saying is in the middle: God is right beside people and they do not know him, because the desire-bound take the false for the real and the real for the false. The vision in the mouth is meant to break that error, and the parents fall at his feet confessing this alone is the true God. The poem closes with God's own claim, that he is the doer of everything, the one who experiences and gives the fruit of every act, nothing apart from him, and the sure sign he reveals to his servants is that Narayana dwells in every being.

GATHA 4506 *Appeals and Exhortations*

Seeing God in all, the wildfire swallowed

मराठी मूळ

नारायण भूतीं न कळे जयांसि । होय गर्भवासीं येणें जाणें ॥1॥
येणें जाणें होय भूतांच्या मत्सरें । न कळतां खरें देव ऐसा ॥2॥
देव ऐसा जया कळला सकळ । गेली तळमळ द्वेषबुद्धि॥3॥
बुद्धीचा पालट नव्हे कोणे काळीं । हरि जळीं स्थळीं तया चित्तीं ॥4॥
चित्त तें निर्मळ जैसें नवनीत । जाणिजे अनंत तयामाजी ॥5॥
तयामाजी हरि जाणिजे त्या भावें । आपलें परावें सारिखें चि ॥6॥
चिंतनें तयाच्या तरती आणीक । जो हें सकिळक देव देखे ॥7॥
देव देखे तो ही कसा देव नव्हे । उरला संदेहे काय त्यासि ॥8॥
यांसि कवतुक दाखविलें रानीं । वोणवा गिळूनि गोपाळांसि ॥10॥
गोपाळांसि डोळे झांकविले हातें । धरिलें अनंतें विश्वरूप ॥11॥
पसरूनि मुख गिळियेलें ज्वाळ । पहाती गोपाळ बोटां सांदी ॥12॥
संधि सारूनियां पाहिलें अनंता । ह्मणती ते आतां कळलांसी ॥13॥
कळला हा तुझा देह नव्हे देवा । गिळला वोणवा आणीक तो ॥14॥
तो तयां कळला आरुषां गोपाळां । दुर्गम सकळां साधनांसि ॥15॥
सीण उरे तुका ह्मणे साधनाचा । भाविकांसि साचा भाव दावी ॥16॥

ENGLISH TRANSLATION

Those who do not see Narayana in all beings must continue coming and going through the cycle of birth. Coming and going is caused by ill will toward other beings, when the truth is not recognized.

But one to whom God is known in everything is freed of all restlessness and hostility. That change of vision, once it occurs, is irreversible.

Such a one sees Hari in water, on land, and in the chitta. That chitta is as pure as fresh butter.

Know that the Infinite resides within it. Know Him within through the right devotion.

One's own and another's become the same. Through the contemplation of such a being, others too are saved, for such a one sees God in everything.

One who sees God, how can that one not be God? What doubt remains for such a person? God showed them a wonder in the forest, swallowing the wildfire for the cowherds' sake. God told the cowherds to cover their eyes with their hands, and then assumed His cosmic form.

He spread His mouth wide and swallowed the flames. The cowherds peeked through the gaps between their fingers.

When it was over, they said, 'Now we know You.' Says Tuka, the effort of spiritual practices leaves one exhausted. God reveals the easy truth to the faithful.

IN PLAIN WORDS

Those who cannot see Narayana in all beings keep coming and going through the womb. The coming and going comes of ill will toward other beings, when the truth is not known. But the one to whom God is known in everything, his restlessness and hatred are gone. That turn of mind never reverses; Hari is in his heart, in water and on land. The heart is then as clean as fresh butter, and the Infinite is known within it. There Hari is known by that love; one's own and the stranger become the same. Through such a one's remembrance others too cross over, for he sees God in everything. The one who sees God, how is he himself not God? What doubt is left to him? He showed them a wonder in the forest, swallowing the wildfire for the cowherds' sake. He had the cowherds cover their eyes with their hands, and the Infinite took on the cosmic form. He opened his mouth wide and swallowed the flames; the cowherds peeked through the cracks of their fingers. Looking through the gaps they watched the Infinite, and said, now we have known you. Tuka says: the labor of practices only leaves you tired; to the faithful he shows the truth simply.

WHAT IT MEANS

Tukaram makes the test sharp before he tells the story: not seeing Narayana in all beings keeps you in birth and death, because that blindness breeds the ill will that drives the cycle, while seeing God everywhere ends restlessness and hatred and never reverses. Such a heart becomes clean as fresh butter, treats stranger and self alike, and even carries others across by its remembrance, so that one who truly sees God is not other than God. He then grounds this in the forest fire, where Krishna has the cowherds shut their eyes and swallows the wildfire, and they peek through their fingers to see and cry, now we know you. The closing line points at self-examination: straining at spiritual techniques only exhausts you, while God shows the plain truth to those who simply trust. The teaching is that vision of God in all things, won by faith rather than effort, is what frees.

GATHA 4507 *Krishna Leela*

God credits his servants, the wildfire survived

मराठी मूळ

भाव दावी शुद्ध देखोनियां चित्त । आपल्या अंकित निजदासां ॥1॥
सांगे गोपाळांसि काय पुण्य होतें । वांचलों जळते आगी हातीं ॥2॥
आजि आह्मां येथें राखियेलें देवें । नाहीं तरी जीवें न वंचतों ॥3॥
न वंचत्या गाई जळतों सकळें । पूर्वपुण्यबळें वांचविलें ॥4॥
पूर्वपुण्य होतें तुमचिये गांठी । बोले जगजेठी गोपाळांसि ॥5॥
गोपाळांसि ह्मणे वैकुंठनायक । भले तुह्मी एक पुण्यवंत ॥6॥
करी तुका ह्मणे करवी आपण । द्यावें थोरपण सेवकांसि ॥7॥

ENGLISH TRANSLATION

God reveals the pure truth to those whose chittas are clean, to His own devoted servants. He tells the cowherds, 'What good fortune you must have had! We were saved from that burning fire.' 'Today God has protected us here.

Otherwise, we would not have survived.' 'The cows and all of us would have perished. It was the power of your past merits that saved us.' 'You had great merit stored within you,' says the Lord of Vaikuntha to the cowherds.

'You are truly blessed and virtuous,' He tells them. Says Tuka, He acts and He makes others act. He gives the credit to His servants.

IN PLAIN WORDS

Seeing the heart clean, he shows the truth to his own marked servants. He says to the cowherds, what merit you must have had; we have come alive out of the burning fire. Today God has saved us here; otherwise we would not have escaped with our lives. The cows and all of us were burning; the strength of your past merit saved us. You had past merit stored in your bundle, says the Lord of the world to the cowherds. You cowherds are good, each one of you full of merit, says the Lord of Vaikuntha. Tuka says: he does it and he makes it done himself, yet he gives the greatness to his servants.

WHAT IT MEANS

Tukaram shows God's humility after the fire he himself put out. Krishna, who swallowed the wildfire, turns to the cowherds and tells them it was their own past merit that saved them, calling them blessed and good. The point is in the last line: God is the one who acts and the one who makes everything happen, yet he hands the credit to his servants. Tukaram is naming a pattern in how God treats those he loves, lifting them up rather than claiming the glory. It invites the devotee to recognize that even our merit and our rescue are finally his doing, given back to us as a gift.

GATHA 4508 *Krishna Leela*

The cowherds answer, inner sight was open

मराठी मूळ

काय आह्मां चाळविसी वायांविण । ह्मणसी दुरून देखिलासि ॥1॥
लावूनियां डोळे नव्हतों दुिश्चत । तुज परचित्त माव होती ॥2॥
होती दृिष्ट आंत उघडी आमची । बाहेरी ते वांयां चि कुंची झाकुं ॥3॥
आगी खातो ऐसा आमचा सांगाती । आनंदें नाचती भोंवताली ॥5॥
भोंवतीं आपणा मेळविलीं देवें । तुका ह्मणे ठावें नाहीं ज्ञान ॥6॥

ENGLISH TRANSLATION

The cowherds say, 'Why do You deceive us for nothing? You say You saw the fire from afar.' 'Our eyes were open inside. We were not distracted.

The illusion was Yours alone.' 'Our inner sight was open, though outwardly we pretended to close our eyes.' 'Our companion eats fire!' they cry, and dance around Him in delight. Says Tuka, God surrounded Himself with them, yet they did not possess true knowledge.

IN PLAIN WORDS

Why do you put us off for nothing, the cowherds say; you say you saw the fire from far off. We shut our eyes but we were not blind inside; the illusion was yours alone. Our inner sight stayed open; only outwardly, for nothing, did we cover it with our hands. Our companion eats fire, they cry, and dance around him in delight. Tuka says: God gathered them about himself, though they had no learned knowledge.

WHAT IT MEANS

Tukaram lets the cowherds talk back to Krishna with the freedom of love. He had told them to close their eyes and pretended he only saw the fire from a distance, but they tease him that the trick was his, since their inner sight never closed even when their hands covered their faces. Then, delighted rather than awed, they shout that their playmate eats fire and dance around him. The closing line is the quiet teaching: God drew these boys close to himself even though they had no formal knowledge, no scripture or learning. He is showing that intimacy and inner sight come through love, not through schooling.

GATHA 4509

Krishna Leela

Trust against argument, Hari's company is the only journey

मराठी मूळ

नाहीं त्याची शंका वैकुंठनायका । नेणती ते एकाविण दुजा ॥1॥
जाणतियां सवें येऊं नेदी हरि । तर्कवादी दुरी दुराविले॥2॥
वादियासि भेद निंदा अहंकार । देऊनियां दूर दुराविले ॥3॥
दुरावले दूर आशाबद्ध देवा । करितां या सवा कुटुंबाची ॥4॥
चित्तीं द्रव्यदारा पुत्रादिसंपत्ती । समान ते होती पशु नर ॥5॥
नरक साधिले विसरोनि देवा । बुडाले ते भवा नदीमाजी ॥6॥
जीहीं हरिसंग केला संवसारीं । तुका ह्मणे खरी खेप त्यांची ॥7॥

ENGLISH TRANSLATION

They had no suspicion about the Lord of Vaikuntha. They knew no one besides Him.

God does not let the argumentative and disputatious come near. He keeps them far away.

To those given to dispute, He gives divisiveness, slander, and pride, keeping them at a distance. Those bound by desire are kept far from God, entangled as they are in family concerns.

Those whose chittas are occupied with wealth, women, children, and possessions become no different from beasts. Those who forget God and sink into the river of worldly existence have earned their place in hell.

Those who kept Hari's company in this world, says Tuka, theirs was the only journey that mattered.

IN PLAIN WORDS

They had no doubt about the Lord of Vaikuntha; they knew no one but the One. Hari does not let the clever come along with him; the arguers he keeps far off. To the men of dispute he hands division, slander, and pride, and pushes them away. Far off are kept the desire-bound, busy with the affairs of the household. With wealth, wife, children and property in their hearts, men become no different from beasts. They have built their own hell, forgetting God, and have drowned in the river of the world. But those who kept Hari's company in this world: Tuka says: theirs was the journey that was real.

WHAT IT MEANS

Tukaram sets the trusting cowherds against the clever arguers. The cowherds had no suspicion of the Lord and knew no one but him, and that simple trust is what lets them stay near, while the disputatious are kept at a distance and left with the very division, slander and pride their arguing breeds. He widens it to all who are bound

by desire, whose hearts are full of wealth, wife and children, saying such people become no better than beasts and drown in the river of worldly life, building their own hell by forgetting God. The point lands in the final line: only those who kept Hari's company made a journey that was real. The poem aims its sharpness at the pattern of grasping cleverness, and calls the reader to plain trust instead.

GATHA 4510 *Krishna Leela*

Krishna at home, the veil lifting

मराठी मूळ

खेळींमेळीं आले घरा गोपीनाथ । गोपाळांसहित मातेपाशीं ॥1॥
मातेपाशीं एक नवल सांगती । जाली तैसी ख्याती वोणव्याची ॥2॥
ओविाळलें तिनें करूनि आरती । पुसे दसवंती गोपाळांसि ॥3॥
पुसे पडताळुनी मागुती मागुती । गोपाळ सांगती कवतुक ॥4॥
कवतुका कानीं आइकतां त्यांचे । बोलतां ये वाचे वीट नये ॥5॥
नयन गुंतले श्रीमुख पाहतां । न साहे लवतां आड पातें ॥6॥
तेव्हां कवतुक कळों आलें कांहीं । हळुहळु दोहीं मायबापां ॥7॥
हळुहळु त्यांचें पुण्य जालें वाड । वारलें हें जाड तिमिराचें ॥8॥
तिमिर हें तेथें राहों शके कैसें । जालियां प्रकाशें गोविंदाच्या ॥9॥
दावी तुका ह्मणे देव ज्या आपणा । पालटे तें क्षणामाजी एका ॥10॥

ENGLISH TRANSLATION

Krishna returned home with the cowherds, coming to His mother's side. Yashoda asked Nanda and the cowherds to tell her the news of the wildfire.

She waved the ritual lamp of protection and asked the cowherds to confirm the tale. She asked again and again, and they told the wondrous story.

The delight of hearing their account never grew stale. Her eyes were fixed on His blessed face, and she could not bear to blink.

Then, little by little, both parents began to glimpse the truth. Little by little, their merit grew; the thick veil of ignorance lifted.

How could darkness remain where the light of Govinda shone? Says Tuka, when God reveals Himself to someone, everything changes in a single moment.

IN PLAIN WORDS

Gopinath comes home from play, the cowherds with Him, to His mother's side. They tell Yashoda a wonder: how the wildfire was put out. She waves the lamp of protection, and asks the cowherds again. She asks once more, and again, and they tell the marvel. Hearing it never grows stale; her words never tire of telling it. Her eyes are caught on His blessed face, and she cannot bear to blink. Then, little by little, both parents begin to see something. Little by little their merit grows large, and the thick darkness is driven off. How can darkness stay where the light of Govinda has dawned? Tuka says: when God shows Himself to someone, everything turns over in a single moment.

WHAT IT MEANS

This opens a long retelling of Krishna's childhood deeds, here the homecoming after the wildfire. Yashoda listens to the cowherds' account over and over, and her gaze locks on His face so completely that she will not even blink. Tukaram marks the slow turning in the parents: as they keep looking, their inner merit ripens and the darkness of not-knowing lifts. The point is that no darkness can stand once Govinda's light has dawned. The closing claim is the whole frame: when God truly reveals Himself, the change is not gradual but instant, complete in one moment.

GATHA 4511 *Krishna Leela*

The child who is Lord of all

मराठी मूळ

काय आतां यासि ह्मणावें लेंकरूं । जगाचा हा गुरु मायबाप ॥1॥
माया याची यासि राहिली व्यापून । कळों नये क्षण एक होतां ॥2॥
क्षण एक होतां विसरलीं त्यासि । माझेंमाझें ऐसें करी बाळा ॥3॥
करी कवतुक कळों नेदी कोणा । योजूनि कारणा तें चि खेळे ॥4॥
तें सुख लुटिलें घरिचिया घरीं । तुका ह्मणे परी आपुलाल्या ॥5॥

ENGLISH TRANSLATION

How can this one be called a mere child? He is the Guru and parent of the whole world. His maya keeps the world in its grip, yet for one moment it may lift, and then it falls again.

In one moment they forget Him, and the sense of 'mine, mine' takes over in the child. He plays His wonders without letting anyone know, designing each event for its hidden purpose.

Says Tuka, that bliss was tasted right there at home, each one in their own way.

IN PLAIN WORDS

What can you call this one, a mere child? He is the Guru, the mother and father of the whole world. His own maya keeps the world wrapped up; it lifts for a moment, and you cannot tell. In one moment they forget Him, and the child takes up its 'mine, mine.' He works His wonders and lets no one know, planning each event and so playing it out. Tuka says: that bliss was plundered right there at home, each one taking their own share.

WHAT IT MEANS

Tukaram refuses the surface: the one Yashoda dandles is no ordinary infant but the Guru and parent of all worlds. His maya is exactly what hides this from those nearest Him; it lifts for an instant and falls again, so they keep forgetting and slipping back into 'mine, mine.' He stages His every play deliberately while letting no one catch the design. The note Tukaram lands is intimate: the bliss of God is not far off in some heaven but tasted right at home, each devotee taking it in their own measure.

GATHA 4512 *Krishna Leela*

The ballgame, follow the Lord or stray

मराठी मूळ

आपुलाल्यापरी करितील सेवा । गीत गाती देवा खेळवूनि ॥1॥
खेळु मांडियेला यमुने पाबळीं । या रे चेंडुफळी खेळूं आतां ॥2॥
आणविल्या डांगा चवगुणां काठी । बैसोनिया वांटी गडिया गडी ॥3॥
गडी जंव पाहे आपणासमान । नाहीं नारायण ह्मणे दुजा ॥4॥
जाणोनि गोविंदें सकळांचा भाव । तयांसि उपाव तो चि सांगे ॥5॥
सांगे सकळांसि व्हा रे एकीकडे । चेंडू राखा गडे तुह्मी माझा ॥6॥
मज हा न लगे आणीक सांगाती । राखावी बहुतीं हाल माझी ॥7॥
माझे हाके हाक मेळवा सकळ । नव जा बरळ एकमेकां ॥8॥
एका समतुकें अवघेचि राहा । जाईल तो पाहा धरा चेंडू ॥9॥
चेंडू धरा ऐसें सांगतो सकळां । आपण निराळा एकला चि ॥10॥
चिंडुनियां चेंडू हाणे ऊर्ध्वमुखें । ठेलीं सकिळक पाहात चि ॥11॥
पाहात चि ठेलीं न चलतां कांहीं । येरू लवलाहीं ह्मणे धरा ॥12॥
धरावा तयानें त्याचें बळ ज्यासि। येरा आणिकांसि लाग नव्हे ॥13॥
नव्हे काम बळ बुिद्ध नाहीं त्याचें । न धरवे निंचें उंचाविण ॥14॥
विचारीं पडिले देखिले गोपाळ । या ह्मणे सकळ मजमागें ॥15॥
मार्ग देवाविण न दिसे आणिका । चतुर होत का बहुत जन ॥16॥
चतुर चिंतिती बहुत मारग । हरि जाय लाग पाहोनियां ॥17॥
या मागें जे गेले गोविंदा गोपाळ । ते नेले सीतळ पंथ ठायां ॥18॥
पंथ जे चुकले आपले मतीचे । तयांमागें त्यांचे ते चि हाल ॥19॥
हाल दोघां एक मोहरां मागिलां । चालतां चुकलां वाट पंथ ॥20॥
पंथ पुढिलांसी चालतां न कळे । मागिलांनीं डोळे उघडावे ॥21॥
वयाचा प्रबोध विचार ज्या नाहीं । समान तो देहीं बाळकांसी ॥22॥
सिकविलें हित नायिके जो कानीं । त्यामागें भल्यांनीं जाऊं नये ॥23॥
नये तें चि करी श्रेष्ठाचिया मना । मूर्ख एक जाणा तो चि खरा ॥24॥
रानभरी जाले न कळे मारग । मग तो श्रीरंग आठविला ॥25॥
लाज सांडूनियां मारितील हाका । कळलें नायका वैकुंठींच्या ॥26॥
चारी वेद ज्याची कीर्ती वाखाणीती । तया अति प्रीति गोपाळांची॥27॥
गोपाळांचा धांवा आइकिला कानीं । सोयी चक्रपाणि पालविलें॥28॥
साया धरूनियां आले हरिपासीं । लहान थोरांसी सांभिाळलें ॥29॥
सांभिाळलें तुका ह्मणे सकळ हि । सुखी जाले ते ही हरिमुखें॥30॥

ENGLISH TRANSLATION

Each one served God in their own way, singing songs as they played with Him. A game was organized on the banks of the Yamuna.

'Come, let us play ball now.' They brought long sticks and poles of four lengths and sat down to divide themselves into teams. When Govinda looked for someone equal to Himself as a partner, He said, 'There is no second player like Me.' Knowing the disposition of each one, He devised the plan Himself.

He told them all, 'All of you stand on one side. Guard my ball, my teammates.' 'I need no other companion.

All of you together must match my skill.' 'Join your cries to my shout. Do not scatter in confusion.' 'Stay together, all of you.

Watch where the ball goes and catch it.' He tells everyone this, yet He stands apart, alone. He struck the ball upward with His bat.

Everyone stood frozen, just watching. They stood watching, unable to move.

He cried, 'Catch it!' They could not. Only one whose strength matches His can catch it.

No one else has the speed. The cowherds fell into confusion.

He said, 'Come, follow Me.' Without God, no other path appears, no matter how clever the crowd. The clever devise many routes, but Hari waits and watches for the right moment.

Those cowherds who followed Govinda were led along the cool and safe path. Those who strayed on their own suffered the consequences.

The hardship is the same for those in front and those behind, for leaders and followers who have lost the way. The path ahead is unknown to the leaders; those behind must open their eyes.

One who lacks the discernment that comes with maturity is no better than a child in a grown body. One who will not listen to sound advice, the wise should not follow such a person.

The fool insists on doing what offends the good. Such a one alone is the true fool.

They wandered through the whole forest and lost the path. Then they remembered the Lord.

Casting aside all pride, they cried out to Him. The Lord of Vaikuntha heard their call.

The four Vedas sing His praises, yet His deepest love is for these cowherds. God heard the cowherds' cry and signaled to them.

Holding His hand, they all came to Hari's side. He comforted the small and the great and took care of all.

Says Tuka, they were all sheltered, and they rejoiced in Hari's presence.

IN PLAIN WORDS

Each one serves Him in their own way, singing as they play with Him. A game is set up on the bank of the Yamuna. 'Come, let us play ball now.' They bring the long sticks and bats of four lengths and sit to choose sides, friend with friend. When Govinda looks for a partner equal to Himself, He says there is no second like Narayana. Knowing the heart of each one, He Himself tells them the way. He tells them all: stand on one side; guard my ball, friends. 'I need no other companion. All of you together must match my skill. Join your shout to my shout. Do not scatter and babble at each other. Stay all together, as one. Watch where it goes, and catch the ball.' He tells everyone this, yet He Himself stands apart, alone. He strikes the ball upward with His bat. They all stand still, only watching. They stand watching, unable to move, while He cries, catch it. Only one whose strength matches His own can catch it; no one else can keep up. It is not within their power; they have not His strength or wit; the low cannot reach the high. The cowherds fall into doubt. He says, all of you, come behind Me. Without God no other path appears, however many clever people there are. The clever think out many roads, but Hari waits and watches for His moment. The cowherds who went behind Govinda were led along the cool, safe path. Those who strayed by their own cleverness, behind them came their own ruin. The hardship is one for those ahead and those behind, for leaders and followers who have lost the way. The path ahead is not known to the leaders; those behind must open their eyes. One without the discernment that comes with age is, in the body, the same as a child. The one who will not hear good counsel in his ear, the good should not walk behind such a one. The fool insists on doing what offends a worthy mind; know that one alone for the true fool. They wandered the whole forest and lost the path; then they remembered Shrirang. Casting off shame they will raise a cry, and the Lord of Vaikuntha hears. The four Vedas sing His fame, yet His deep love is for the cowherds. Chakrapani hears the cowherds' cry and signals them His way. Holding His robe they come to Hari's side; small and great, He keeps them safe. Tuka says: He sheltered them all, and through Hari's face they were made happy.

WHAT IT MEANS

Tukaram turns the children's ballgame into a teaching about guidance. Krishna will take no equal partner; He stands alone and tells them only one thing will work, stay together, match your cry to mine, follow Me. When He hits the ball up and they cannot field it, the lesson lands: no one's own strength or cleverness reaches that height. The poem then widens to a flat rule, that without God no road opens however clever the crowd, and that leaders who have lost the way drag their followers into the same ruin. Real maturity is discernment, not age; the true fool is the one who will not hear good counsel and offends the wise, and the good should not walk behind him. Only when the cowherds drop their pride and cry out is the Lord of Vaikuntha, whom the Vedas praise, moved to come and shelter great and small alike.

GATHA 4513 *Krishna Leela*

The real and its reflection

मराठी मूळ

मुखें सांगे त्यांसि पैल चेंडू पाहा । उदकांत डोहाचिये माथां ॥1॥
माथां कळंबाचे अवघडा ठायीं । दावियेला डोहीं जळामाजी ॥2॥
जळांत पाहातां हाडति या दृष्ट । ह्मणे जगजेठी ऐसें नव्हे ॥3॥
नव्हे साच चेंडू छाया दिसे आंत । खरा तेथें चित्त लावा वरी ॥4॥
वरी देखियेला अवघ्यांनीं डोळां । ह्मणती गोपाळा आतां कैसें ॥5॥
कैसें करूनियां उतरावा खालीं । देखोनियां भ्यालीं अवघीं डोहो ॥6॥
डोहो बहु खोल काळया भीतरी । सरलीं माघारीं अवघीं जणें ॥7॥
जयाचें कारण तयासी च ठावें । पुसे त्याच्या भावें त्यास हरि ॥8॥
त्यासि नारायण ह्मणे राहा तळीं । चढे वनमाळी झाडावरी ॥9॥
वरि जातां वरि पाहाती गोपाळ । ह्मणति सकळ आह्मी नेणों ॥10॥
नेणों ह्मणती हें करितोसि काई। आह्मां तुझी आई देइल सिव्या ॥11॥
आपुलिया कानां देउनियां हात । सकळीं निमित्य टाळयेलें ॥12॥
निमित्याकारणें रचिलें कारण । गेला नारायण खांदीवरी ॥13॥
खांदीवरी पाव ठेवियेला देवें । पाडावा त्या भावें चेंडू तळीं ॥14॥
तळील नेणती तुका ह्मणे भाव । अंतरींचा देव जाणों नेदी ॥15॥

ENGLISH TRANSLATION

Krishna pointed and said, 'Look, the ball is over there, on top of the deep pool, at the crown of the kadamba tree.' He showed them the ball reflected in the water of the deep pool. Looking into the water dizzied their sight.

The Lord of the World said, 'This will not do.' 'The ball in the water is only a shadow. Fix your attention upward, on the real one.' They all looked up and saw the real ball in the tree.

'O Gopala, what shall we do now?' they cried. 'How can we bring it down?' The pool was terrifyingly deep and dark.

They all shrank back in fear. The One for whose purpose all this was arranged knows the secret.

Hari asks each one, according to their understanding, what should be done. Narayana told them to wait below.

He climbed the tree Himself. As He climbed higher, the cowherds watched from below.

They said, 'We do not understand what You are doing.' 'Our mothers will scold us,' they protested. They covered their own ears and washed their hands of it.

Says Tuka, beneath the surface they do not know the true intent. God within does not let them see.

IN PLAIN WORDS

He tells them with His own mouth: look, the ball is over there, on the deep pool, at the top of the kadamba tree. At the crown, in a hard place, He shows it reflected down in the water. Looking into the water makes their sight reel. The Lord of the World says, this will not do. The ball in the water is not the true one; it is only a shadow seen inside; the real one is up there, fix your attention on it. They all see it overhead with their eyes, and cry, O Gopala, what now? How to bring it down? Seeing the pool, they are all afraid. The pool is very deep, with Kaliya inside; every one of them shrinks back. The one for whose purpose this is done, He alone knows it; Hari asks each according to their feeling. Narayana tells them, wait below, and Vanamali climbs the tree. As He goes up the cowherds watch from below and say, we know nothing of this. They say, what are You doing? Your mother will scold us. They put their hands over their own ears and wash their hands of it. For the sake of a pretext He has made the whole occasion, and Narayana goes up onto a branch. He set His foot on the branch, meaning to drop the ball below. Tuka says: those below do not know His intent; the God within does not let them see.

WHAT IT MEANS

Tukaram makes the lost ball a lesson in real and apparent. The boys look down at the ball's reflection in the dark pool and grow dizzy; Krishna corrects them, that is only a shadow, the true one is above, look up. Yet the whole episode is staged: He has arranged a pretext, and the deep pool He sends the ball toward is Kaliya's lair. The cowherds, frightened, cover their ears and disown the deed, protesting their mothers will scold them. The closing line names the frame the boys cannot see: God hides His own purpose from those nearest the action, letting the design unfold while they remain in the dark.

GATHA 4514 *Krishna Leela*

The Lord leaps in, the grief begins

मराठी मूळ

नेदी कळों केल्याविण तें कारण । दाखवी आणून अनुभवा ॥1॥
न पुरेसा हात घाली चेंडूकडे । ह्मणीतलें गडे सांभाळावें ॥2॥
बरें विचारुनी करावें कारण । ह्मणे नारायण ब†या बरें ॥4॥
बरें ह्मणउनि तयांकडे पाहे । सोडविला जाय चेंडू तळा ॥5॥
तयासवें उडी घातली अनंतें । गोपाळ रडते येती घरा ॥6॥
येतां त्यांचा लोकीं देखिला कोल्हाळ । सामोरीं सकळ आलीं पुढें ॥7॥
पुसतील मात आपआपल्यासि । हरिदुःखें त्यांसी न बोलवे ॥8॥
न बोलवे हरि बुडालासें मुखें । कुटितील दुःखें उर माथे ॥9॥
मायबापें तुका ह्मणे न देखती । ऐसें दुःख चित्तीं गोपाळांच्या ॥10॥
जालें काय ऐसें न कळे कोणासी । ह्मणती तुह्मांपासीं देव होता ॥2॥
देवासवें दुःख न पवते ऐसें । कांहीं अनारिसें दिसे आजी ॥3॥
आजि दिसे हरि फांकला यांपाशीं । ह्मणउनि ऐशी परि जाली ॥4॥
जाणविल्याविण कैसें कळे त्यांसि। शाहाणे तयांसि कळों आले ॥5॥
कळों आलें तीहीं कुंफ्द शांत केला । ठायींचा च त्यांला थोडा होता ॥6॥
होता तो विचार सांगितला जना । गोपाळ शाहाणा होता त्याणें ॥7॥
सांगे आतां हरि तुह्मां आह्मां नाहीं । बुडाला तो डोहीं यमुनेच्या ॥8॥
यासी अवकाश नव्हे चि पुसतां । जालिया अनंता कोण परि ॥9॥
परि त्या दुःखाची काय सांगों आतां । तुका ह्मणे माता लोकपाळ॥10॥

ENGLISH TRANSLATION

God does not reveal the purpose until the deed is done. He brings everything to experience directly.

He reached for the ball but His arm fell short. 'Watch out, friends,' He called, 'take care.' He said, 'Think carefully before you act.' Narayana said, 'All right, very well.' Saying 'very well,' He looked toward them.

The ball was freed and fell. Along with it, the Infinite One leaped into the pool.

The cowherds came home weeping. The people saw their distress and rushed forward.

Each parent asked their own child for news. In their grief for Hari, the children could not speak.

They said Hari had drowned, and they beat their chests and heads. Says Tuka, the grief of the parents who could not find their children was beyond any comparison. No one knew what had really happened.

People said, 'God was with you.' 'When God is with you, such sorrow does not come. Something different has happened today.' 'Today Hari seems to have parted from them; that is why this has happened.' Only when told could they understand.

The wiser ones among them grasped it. The one who understood calmed the others.

He had always been the thoughtful one. 'Hari is no longer with us,' he told them.

'He drowned in the pool of the Yamuna.' There was no time for further questions. The situation with Ananta was beyond remedy.

Says Tuka, the grief of those mothers and people was indescribable.

IN PLAIN WORDS

He does not let the purpose be known until the deed is done; He brings it out into plain experience. His arm falls short reaching toward the ball. Watch out, friends, He calls, take care. Think well before you act, says Narayana, all right, very well. Saying very well, He looks toward them; the ball is loosed and falls below. With it the Infinite One leaps in. The cowherds come home weeping. As they come, the people see the uproar, and all rush out to meet them. Each one asks their own child for news; in grief for Hari, they cannot speak. They cannot speak the words: Hari has drowned; and they beat their breasts and heads with sorrow. Tuka says: the parents who could not see their boys, such grief was in the cowherds' hearts. No one can tell what has happened. They say, God was with you. With God along, such sorrow does not come; something strange has happened today. Today it seems Hari has parted from them, and so this has come about. Without being told, how could they know? The wise among them came to understand. They understood and quieted the outcry; in themselves it was already small. The one who had the thought told the people; that cowherd was the wise one. He says, now Hari is not with you or us; He has drowned in the pool of the Yamuna. There was no time even to ask; once it has befallen Ananta, what can be done? Tuka says: as for that grief, what can I tell now, the grief of the mothers and the people.

WHAT IT MEANS

Here the staged play turns to anguish. Krishna sends the ball down and leaps into the pool after it, and the weeping cowherds carry the news home, unable even to say the words, Hari has drowned. Tukaram lingers on the raw grief: parents who cannot find their boys, breasts and heads beaten. The villagers reason aloud that sorrow could never touch them while God was with them, so He must have parted from them today. Notice the quiet thread Tukaram keeps, that God reveals the purpose only after the deed; the people grieve precisely because the meaning is still hidden from them. The wise one among them states the bare fact and there is no time even to question it.

GATHA 4515 *Krishna Leela*

Gokul empties out in grief

मराठी मूळ

पाषाण फुटती तें दुःख देखोनि । करितां गौळणी शोक लोकां ॥1॥
काय ऐसें पाप होतें आह्मांपासीं । बोलती एकासी एक एका ॥2॥
एकांचिये डोळां असुं बाहएात्कारी । नाहीं तीं अंतरीं जळतील ॥3॥
जळतील एकें अंतर्बाहएात्कारें । टाकिलीं लेकुरें कडियेहूनि ॥4॥
निवांत चि एकें राहिलीं निंश्चत । बाहेरी ना आंत जीव त्यांचे ॥5॥
त्यांचे जीव वरी आले त्या सकळां । एका त्या गोपाळांवांचूनियां ॥6॥
वांचणें तें आतां खोटें संवसारीं । नव्हे भेटी जरी हरिसवें ॥7॥
सवें घेऊनियां चालली गोपाळां । अवघीं च बाळा नर नारी ॥8॥
नर नारी नाहीं मनुष्याचें नावें । गोकुळ हें गांव सांडियेलें ॥9॥
सांडियेलीं अन्नें संपदा सकळ । चित्तीं तो गोपाळ धरुनि जाती ॥10॥
तिरीं माना घालूनियां उभ्या गाई । तटस्थ या डोहीं यमुनेच्या ॥11॥
यमुनेच्या तिरीं झाडें वृक्ष वल्ली। दुःखें कोमाइलीं कृष्णाचिया ॥12॥
यांचें त्यांचें दुःख एक जालें तिरीं । मग शोक करी मायबाप ॥13॥
मायबाप तुका ह्मणे सहोदर । तोंवरी च तीर न पवतां ॥14॥

ENGLISH TRANSLATION

Stones would crack at the sight of that grief. The milkmaids and all the people lamented.

'What terrible sin must we have committed?' they asked one another. Some wept openly, tears streaming; inwardly they burned.

Others burned both inside and out, throwing their children from their arms. Some stood still and silent, as if their jivas had departed.

Every soul among them had risen to the brink, all except the cowherds who had been with Him. Life itself now seemed false in this world, for without meeting Hari, what was the use of living? Taking the cowherds with them, everyone set out: men, women, children, all.

The word 'human' no longer applied; the whole village of Gokul was abandoned. They left behind food, wealth, and everything, holding only the image of that cowherd-boy in their chitta.

The cows stood at the water's edge with lowered heads, staring silently into the pool of the Yamuna. The trees, plants, and creepers along the Yamuna had wilted with grief for Krishna.

The sorrow of all became one on that bank. Then the parents began to wail.

Says Tuka, the parents and siblings, they had been untroubled until they reached the water's edge.

IN PLAIN WORDS

Stones would split at the sight of that grief, as the milkmaids and the people wail. What sin was in us, they say to one another, each to each. In the eyes of some there are outward tears; those without them burn inside. Some burn within and without and throw their children down from their arms. Some stay quite still, settled, their jivas neither inside nor out. The very souls of them all rise to the brink, all but those cowherds who had been with Him. To live on now is false in this world, if there is to be no meeting with Hari. Taking the cowherds with them, they all set out, children, men, women, all. They are men and women in name no longer; the village of Gokul is abandoned. They leave behind food and all their wealth, holding only that cowherd in their hearts as they go. The cows stand at the bank with lowered necks, motionless at the pool of the Yamuna. On the Yamuna's bank the trees and plants and creepers have withered with grief for Krishna. The grief of these and those becomes one at the bank, and then the parents wail. Tuka says: the parents and the kin, only until they had not yet reached the bank.

WHAT IT MEANS

The whole of Gokul empties out toward the pool. Tukaram piles the grief high: some weep outwardly, some burn within, some drop their own children, some sit as if their life has already left. Living seems worthless if Hari cannot be met again, so the village abandons food and wealth and walks out, carrying only His image in the heart, while even cows, trees and creepers wilt in sorrow. The point under the lament is the measure of love, the loss of God felt as the loss of life itself. The last line is a hinge, that their grief had held them only up to the bank; what waits there will change everything.

GATHA 4516 *Krishna Leela*

Fear at the brink, the flaw in love

मराठी मूळ

तीर देखोनियां यमुनेचें जळ । कांठीं च कोल्हाळ करिताती ॥1॥
कइवाड नव्हे घालावया उडी । आपणासि ओढी भय मागें ॥2॥
मागें सरे माय पाउला पाउलीं । आपल्या च घाली धाकें अंग ॥3॥
अंग राखोनियां माय खेद करी । अंतरीचें हरी जाणवलें ॥4॥
जाणवलें मग देवें दिली बुडी । तुका ह्मणे कुडी भावना हे ॥5॥

ENGLISH TRANSLATION

Seeing the water of the Yamuna, they raised a great outcry on the bank. They could not bring themselves to leap in.

Fear held them back. The mother stepped back, foot by foot, instinctively protecting her own body.

She mourned outwardly while guarding her body. Hari saw what lay in her heart.

Seeing that, God dove deeper. Says Tuka, this was the falseness in their devotion.

IN PLAIN WORDS

Seeing the water of the Yamuna, they raise a great cry at the bank. None has the daring to leap in; fear drags each one back. The mother steps back, foot by foot, and in her fright shields her own body. Guarding her body, the mother grieves; Hari knows what is in her heart. Knowing it, God dives deeper down. Tuka says: this was the falseness in their feeling.

WHAT IT MEANS

At the water's edge the great love meets its limit. They wail, but no one dares jump in; even the mother backs away step by step, instinctively protecting her own body while she mourns. Tukaram says Hari reads exactly this in her heart, and in response He dives deeper, withdrawing further. The hard word he lands is kudi bhavana, a falseness in the feeling: grief that still guards the self is not yet surrender. The aim here is self-examination, the test of whether our devotion will actually risk the self or only weep from the safe bank.

GATHA 4517 *Krishna Leela*

Empty words, God withdraws

मराठी मूळ

भावनेच्या मुळें अंतरला देव । शिरला संदेह भयें पोटीं ॥1॥
पोटीं होतें मागें जीव द्यावा ऐसें । बोलिल्या सरिसें न करवे ॥2॥
अंतरला बहु बोलतां वाउगें । अंतरींच्या त्यागेंविण गोष्टी ॥4॥
गोष्टी सकळांच्या आइकिल्या देवें । कोण कोण्याभावें रडती तीं ॥5॥
तीं गेलीं घरास आपल्या सकळ । गोधनें गोपाळ लोक माय ॥6॥
मायबापांची तों ऐसी जाली गति । तुका ह्मणे अंतीं कळों आलें ॥7॥

ENGLISH TRANSLATION

Because of this false feeling, God distanced Himself. Doubt and fear had entered their hearts.

They had earlier declared they would give their lives, but when the moment came, they could not match their words with action. God had been greatly estranged by empty talk and gestures without inner surrender.

God heard everyone's lamentations, noting who wept and for what reason. They all went home: people, cattle, cowherds, mothers.

Says Tuka, such was the state of the parents. In the end, the truth became clear.

IN PLAIN WORDS

Because of that feeling God drew away; doubt and fear entered their hearts. They had said before that they would give their lives, but when it came, they could not do as they had spoken. He drew far off; much was said in vain, talk without any giving up within. God heard the talk of all of them, who wept and in what spirit. They all went home, the cattle, the cowherds, the people, the mothers. Tuka says: such was the state the parents came to; in the end it became clear.

WHAT IT MEANS

Tukaram names the gap between word and deed. They had vowed to give their lives for Hari, but at the brink they could not match the vow with action, and so God draws away and doubt fills them. He weighs not the loud talk but the inner giving, the tyaga, the surrender that was missing; lamenting without it is empty. The line points at our own pattern, the easy promise that collapses when it is tested. In the end the truth of where each one stood becomes plain, which is itself the deed's purpose, to reveal the real measure of their love.

GATHA 4518 *Krishna Leela*

The hidden purpose, subduing Kaliya

मराठी मूळ

आला यांचा भाव देवाचिया मना । अंतरीं कारणांसाठीं होता ॥1॥
होता भाव त्यांचा पाहोनि निराळा । नव्हता पाताळा गेला आधीं ॥2॥
आधीं पाठीमोरीं जालीं तीं सकळें । मग या गोपाळें बुडी दिली ॥3॥
दिली हाक त्याणें जाऊनि पाताळा । जागविलें काळा भुजंगासि ॥4॥
भुजंग हा होता निजला मंदिरीं । निर्भर अंतरीं गर्वनिधि ॥5॥
गर्व हरावया आला नारायण । मिस या करून चेंडुवाचें ॥6॥
चेंडुवाचे मिसें काळया नाथावा । तुका ह्मणे देवा कारण हें ॥7॥

ENGLISH TRANSLATION

Their true feelings reached God's awareness. He had been holding back, waiting for the right moment.

He had seen that their devotion was mixed. He had not actually gone to the nether world at first.

Only after they turned away did the Cowherd-Boy dive deep. He went down to the nether world and called out to the serpent.

He roused the Kaliya serpent who had been sleeping in his palace. That serpent was deep in slumber, full of arrogant pride.

Narayana came to crush that pride, using the ball as His pretext. Says Tuka, subduing Kaliya was the Lord's true purpose.

IN PLAIN WORDS

Their true feeling reached God's mind; in His heart He had a purpose. Seeing their feeling held back and apart, He had not in fact gone down to the nether world at first. Only after they all turned their backs did the Cowherd-Boy dive in. Diving, He went down to the nether world and woke Kaliya the serpent. The serpent had been lying asleep in his palace, full to the brim within, a hoard of pride. Narayana came to take away that pride, making the ball His pretext. Under cover of the ball, He came to master Kaliya. Tuka says: this was the Lord's true purpose.

WHAT IT MEANS

Now Tukaram lifts the curtain on the whole episode. The lost ball and the dive were never the point; Krishna's true aim was to crush the pride of Kaliya, the great serpent sleeping in his pool swollen with arrogance. He did not even go down at first; only when the people turned away did He descend, reading their inner feeling. The ball was

a pretext, a setting arranged for the real work. The teaching is that God stages the visible drama for a hidden purpose, and pride, here the serpent's hoard, is what He comes to break.

GATHA 4519 *Krishna Leela*

Kaliya's wife beholds the beauty

मराठी मूळ

काळयाचे मागे चेंडु पत्नीपाशीं । तेजःपुंज राशी देखियेला ॥1॥
लावण्यपूतळा मुखप्रभाराशी । कोटि रवि शशी उगवले ॥2॥
उघवला खांब कदनळीचा गाभा । ब्रीदें वांकी नभा देखे पायीं ॥3॥
पाहिला सकळ तिनें न्याहाळूनि । कोण या जननी विसंबली ॥4॥
विसरु हा तीस कैसा याचा जाला । जीवाहुनि वाल्हा दिसतसे ॥5॥
दिसतसे रूप गोजिरें लाहान । पाहातां लोचन सुखावले ॥6॥
पाहिलें पतौनि काळा दुष्टाकडे । मग ह्मणे कुडें जालें आतां ॥7॥
आतां हा उठोनि खाईल या बाळा । देईल वेल्हाळा माय जीव ॥8॥
जीव याचा कैसा वांचे ह्मणे नारी । मोहिली अंतरीं हरिरूपें ॥9॥
रूपे अनंताचीं अनंतप्रकार । न कळे साचार तुका ह्मणे ॥10॥

ENGLISH TRANSLATION

He asked Kaliya's wife for the ball. She beheld a radiant being, blazing with light.

A figure of perfect beauty, a flood of facial radiance, as if ten million suns and moons had risen. He gleamed like the core of a golden plantain stem, His glory reaching beyond the sky, visible even at His feet.

She examined Him from head to toe. 'What mother could have parted from this child?' she wondered.

'How could anyone forget one so dear, more precious than life itself?' His form was exquisitely small and beautiful. Her eyes drank in the sight with satisfaction.

She glanced warily at the sleeping Kaliya and thought, 'Trouble is coming.' 'When he wakes, he will devour this child, and the child's tender mother will die of grief.' 'How can this little one survive?' she wondered, her heart captivated by Hari's beauty. Says Tuka, the forms of the Infinite are beyond all reckoning.

IN PLAIN WORDS

Behind Kaliya, near his wife, He goes for the ball; she sees a heap of pure radiance. A figure of perfect loveliness, a flood of light from His face, as if ten million suns and moons had risen. He shines like the core of a golden plantain stem; His emblems and anklets, His feet seem to touch the sky. She looks Him over from head to foot. What mother could have let go of this child, she wonders. How could she ever forget Him? He looks dearer than life itself. His form is lovely and small; her eyes are gladdened just looking. She glances over at wicked Kaliya, and then says, now trouble has come. Now when he wakes he will eat this child, and the tender mother will give up her life. How can this little one live, she says, her heart taken within by Hari's beauty. Tuka says: the forms of the Infinite are of endless kinds; their truth is not known.

WHAT IT MEANS

The scene softens at the serpent's wife, who comes upon the child Krishna blazing like ten million suns and moons, beautiful past telling. She drinks in His form head to foot and her heart is captured; she cannot imagine the mother who could part from such a child. Then dread breaks in, that when her husband Kaliya wakes he will devour the boy and break his mother's heart. Tukaram lets her wonder carry the awe of the Lord's beauty even as danger looms. The closing line names the mystery directly, that the Infinite wears endless forms and their true nature cannot be grasped.

GATHA 4520 *Krishna Leela*

The serpents close in, calling Garuda

मराठी मूळ

ह्मणे चेंडू कोणें आणिला या ठाया । आलों पुरवाया कोड त्याचें ॥1॥
त्याचें आइकोन निष्ठ वचन । भयाभीत मन जालें तीचें ॥2॥
तिची चित्तवृत्ती होती देवावरी । आधीं ते माघारी फिरली वेगीं ॥3॥
वेगीं मन गेलें भ्रताराचे सोयी । विघ्न आलें कांहीं आह्मांवरीं ॥4॥
वरि उदकास अंत नाहीं पार । अक्षोभ सागर भरलासे ॥5॥
संचार करूनि कोण्या वाटे आला । ठायीं च देखिला अवचिता ॥6॥
अवचिता नेणों येथें उगवला । दिसे तो धाकुला बोल मोठे ॥7॥
मोठएानें बोलतो भय नाहीं मनीं । केला उठवूनी काळ जागा ॥8॥
जागविला काळसर्प तये वेळीं । उठिला कल्लोळीं विषाचिये ॥9॥
यमुनेच्या डोहावरी आला ऊत । काळ्याकृतांतधूदकारें ॥10॥
कारणें ज्या येथें आला नारायण । जालें दरुषण दोघांमधीं ॥11॥
दोघांमध्यें जाले बोल परस्परें । प्रसंग उत्तरें युद्धाचिया ॥12॥
चिंतावला चित्तीं तोंडे बोले काळ । करीन सकळ ग्रास तुझा ॥13॥
जाला सावकाश झेंप घाली वरी। तंव ह्मणे हरि मुिष्टघातें ॥14॥
तेणें काळें त्यासि दिसे काळ तैसा। हरावया जैसा जीव जाला ॥15॥
आठवले काळा हाकारिलें गोत । मिळालीं बहुतें नागकुळें ॥16॥
कल्हारीं संधानीं धरियेला हरि । अवघा विखारीं व्यापियेला ॥17॥
यांस तुका ह्मणे नाहीं भक्तीविण । गरुडाचें चिंतन केलें मनीं ॥18॥

ENGLISH TRANSLATION

Krishna said, 'Who brought the ball to this place? I have come to fulfill his wish.' Hearing His fearless words, terror filled her mind. Her chitta, which had been drawn to God, now turned back in alarm toward her husband.

Her mind rushed back to her husband's side: 'Some calamity has come upon us.' Above, the water stretches without end, a bottomless ocean brimming full. 'By what path did He come here? He appeared suddenly, out of nowhere.' 'He looks small, but His words are mighty.' He spoke boldly and without fear.

He woke the Kaliya serpent from sleep. The serpent rose in billowing coils of venom.

The waters of the Yamuna boiled and overflowed, with Death-like fury roaring. The purpose for which Narayana had come was fulfilled: the two faced each other.

Words were exchanged between them, leading to the confrontation of battle. Kaliya, brooding and enraged, snarled, 'I will swallow you whole.' He lunged, but Hari struck him with His fists.

Then Kaliya saw death before his eyes, as though his very life was being torn away. Kaliya summoned his kin.

Hordes of serpents gathered from every side. They coiled around Hari and saturated Him with their venom.

Says Tuka, against those without devotion, Krishna summoned the thought of Garuda.

IN PLAIN WORDS

He says, who brought the ball to this place? I have come to satisfy his wish. Hearing His hard, fearless words, her mind was filled with fear. Her chitta had been on God; now first it turned quickly back. Quickly her mind ran to her husband: some calamity has come on us. Above, the water has no end, no shore; a vast unshaken sea is brimming. By what path did He come and pass? She saw Him there all at once. All at once, who knows, He has appeared here; He looks small, but his words are big. He speaks boldly, no fear in his mind, and he has roused Kaliya awake. The death-serpent was wakened then, and rose in billows of venom. A flood came over the Yamuna's pool, with the roar of Death itself. The purpose for which Narayana came was met: the two stood face to face. Words passed between the two, the speech that leads to battle. Brooding and enraged, Kaliya snarls with his mouth, I will swallow you whole. At leisure he rears up to strike from above; then Hari answers with a blow of His fist. By that blow death looms before the serpent, as if his life is being torn away. Kaliya remembers and calls his kin, and many serpent clans gather. In the joining of the fray they seize Hari, and He is wholly wrapped in venom. Tuka says: against these there is nothing but devotion; in His mind He called the thought of Garuda.

WHAT IT MEANS

The confrontation breaks open. Krishna speaks with such fearless force that the serpent's wife turns from devotion back to dread for her husband, and Kaliya wakes in coils of venom while the Yamuna boils with the roar of death. This was exactly the purpose for which Narayana came: the two face each other, words turn to battle, and when Kaliya boasts he will swallow Him whole, Hari answers with His fist. The serpent calls his whole clan, and they coil around Hari and drown Him in poison. The closing line is the key the poem hands over, that against such venom nothing avails but devotion, and so even Krishna in play turns His mind to Garuda, His own carrier and the serpents' natural dread.

GATHA 4521 *Krishna Leela*

Garuda comes, Kaliya subdued

मराठी मूळ

निजदास उभा तात्काळ पायापें । स्वामी देखे सर्पें विष्टयेला ॥1॥
लहानथोरें होतीं मिळालीं अपारें । त्याच्या धुदकारें निवारिलीं ॥2॥
निघतां आपटी धरूनि धांवामधीं । एकाचें चि वधी माथें पायें ॥3॥
एकीं जीव दिले येतां च त्या धाकें । येतील तीं एकें काकूलती ॥4॥
यथेष्ट भिक्षलीं पोट धाये वरी । तंव ह्मणे हरि पुरे आतां ॥5॥
आतां करूं काम आलों जयासाटीं । हरी घाली मिठी काळयासि ॥6॥
यासि नाथूनियां नाकीं दिली दोरी । चेंडू भार शिरीं कमळांचा ॥7॥
चालविला वरी बैसे नारायण । गरुडा आळंगुन बहुडविलें ॥8॥
विसरु न पडे संवगडएा गाई । यमुनेच्या डोहीं लक्ष त्यांचें ॥9॥
त्याच्या गोष्टी कांठीं बैसोनि सांगती । बुडाला दाविती येथें हरि ॥10॥
हरीचें चिंतन करितां आठव । तुका ह्मणे देव आला वरी ॥11॥

ENGLISH TRANSLATION

His true servant stood at His feet in an instant. The Lord saw Himself surrounded by serpents.

Small and great, they had gathered in countless numbers. At Garuda's thunderous roar, they were scattered.

He seized them in his talons as they fled, crushing the head of one beneath his feet. Some died of fright at his mere approach.

Others came pleading for mercy. He devoured them to his full satisfaction, until Hari said, 'Enough now.' 'Let me do what I came for.' Hari seized Kaliya and placed a bridle on his nose, loading his head with lotuses and the ball.

He climbed upon Kaliya's back. Narayana then embraced Garuda and sent him on his way.

The cowherds never forgot their companion and the cows. Their attention was fixed on the Yamuna's pool.

They sat on the bank telling stories of Krishna, pointing, 'Here is where Hari dove in.' As they remembered and spoke of Hari, says Tuka, God arose from the water.

IN PLAIN WORDS

His own servant stands at His feet in an instant; the Lord sees Himself wrapped in serpents. Small and great, they had gathered without number; at his roar they were driven off. As they flee he catches and dashes them down in his rush, killing one with his head, one with his feet. Some give up their lives at his mere approach; some come pleading for mercy. He feeds to his fill, till his belly is full, until Hari says, enough now. Now let me do the work I came for; Hari throws His arms around Kaliya. He bridles him and puts a rope through his nose, and loads his head with the ball and with lotuses. He drives him up, and Narayana sits on him; embracing Garuda, He sends him back. The cowherds and the cows are not forgotten; their gaze is on the Yamuna's pool. Sitting on the bank they tell stories of Him, pointing here, this is where Hari drowned. As they remember Hari and call Him to mind, Tuka says: God comes up from the water.

WHAT IT MEANS

Garuda arrives the instant Krishna calls, and the eagle scatters and devours the serpent hordes until Hari tells him, enough. Then Krishna does the work He came for: He embraces Kaliya, bridles him through the nose, crowns his head with the ball and lotuses, and rides him up, sending Garuda home. The deed done, the poem returns to the grieving cowherds still fixed on the pool, telling stories, pointing to where He went under. The closing turn is the reward of remembrance, that as they keep Hari in mind and call on Him, God Himself rises out of the water to them. Devotion that does not let go is what draws the Lord back into sight.

GATHA 4522 *Krishna Leela*

Krishna-lila, rescue from the serpent

मराठी मूळ

अवचित त्यांणीं देखिला भुजंग । पळतील मग हाउ आला ॥1॥
आला घेऊनियां यमुनेबाहेरी । पालवितो करीं गडियांसि॥2॥
गडियांसि ह्मणे वैकुंठनायक । या रे सकिळक मजपाशीं ॥3॥
मजपाशीं तुह्मां भय काय करी । जविळ या दुरी जाऊं नका ॥4॥
कानीं आइकिले गोविंदाचे बोल । ह्मणती नवल चला पाहों ॥5॥
पाहों आले हरीजवळ सकळ । गोविंदें गोपाळ आंळगिले ॥6॥
आल्या गाई वरी घालितील माना । वोरसलें स्तना क्षीर लोटें ॥7॥
लोटती सकळें एकावरी एक । होउनि पृथक कुर्वाळलीं ॥8॥
कुर्वाळलीं आनंदें घेती चारापाणी । तिहीं चक्रपाणी देखियेला ॥9॥
त्यां च पाशीं होता परि केली माव । न कळे संदेह पडलिया ॥10॥
याति वृक्ष वल्ली होत्या कोमेलिया । त्यांसि कृष्णें काया दिव्य दिली ॥11॥
दिलें गोविंदें त्या पदा नाहीं नाश। तुका ह्मणे आस निरसली ॥12॥

ENGLISH TRANSLATION

Suddenly they saw the great serpent. They began to flee in terror.

Krishna came out of the Yamuna, waving to His companions. The Lord of Vaikuntha said, 'Come to Me, all of you.' 'What harm can anything do in My presence? Come close.

Do not go away.' Their ears heard Govinda's voice. They said, 'What a wonder! Let us go and see.' They came near Hari, all of them.

Govinda embraced the cowherds. The cows came and lowered their heads upon Him.

Milk flooded from their udders. They all rushed upon each other, one on top of another, each nuzzling and caressing the others.

Amid this joy they began eating and drinking. They saw their Chakrapani.

He had been with them all along, but His illusion had hidden Him. When confusion falls, He cannot be seen.

The trees, plants, and creepers that had wilted were given divine new bodies by Krishna. Says Tuka, Govinda gave them an imperishable state. All longing was fulfilled.

IN PLAIN WORDS

All at once they saw the great serpent. They began to flee in terror. Then Krishna came out of the Yamuna. He waved His hand to His friends. The Lord of Vaikuntha said to His companions: come here, all of you, come to Me. What harm can anything do while you are with Me? Come close; do not go far away. Their ears heard Govinda's words. They said: what a wonder, let us go and see. They all came near Hari. Govinda embraced the cowherd boys. The cows came and laid their heads upon Him. Their udders overflowed; milk poured out. They all pressed together, one upon another, each nuzzling and caressing the rest. In that joy they began to eat and drink. They saw their Chakrapani. He had been there with them all along, but His maya had hidden Him. When doubt falls, He cannot be seen. The trees and plants and creepers had wilted; Krishna gave them divine new bodies. Govinda gave them a state that does not perish. Tuka says: every longing was satisfied.

WHAT IT MEANS

This abhanga sings the close of the Kaliya episode, when Krishna rises unharmed from the Yamuna and gathers His terrified friends back to Him. The teaching is folded into the story: when fear and doubt fall over the mind, God can stand right beside you and you will not see Him; the same Lord who was always present only seems to appear once the confusion lifts. His maya is what hides Him, not any distance on His part. The wilted plants given imperishable new bodies say the rest: contact with Him does not merely comfort, it transfigures, granting a state that does not pass away. So the closing line lands every longing satisfied, because what was wanted all along was this presence.

GATHA 4523 *Krishna Leela*

Krishna-lila, separation deepens love

मराठी मूळ

आस निरसली गोविंदाचे भेटी । संवसारा तुटी पुढिलिया ॥1॥
पुढें पाठविलें गोविंदें गोपाळां । देउनि चपळां हातीं गुढी ॥2॥
हाका आरिोळया देउनि नाचती । एक सादाविती हरि आले ॥3॥
आरंधीं पडिलीं होतीं तयां घरीं । संकीर्ण त्या नारी नरलोक ॥4॥
लोका भूक तान नाहीं निद्रा डोळा । रूप वेळोवेळां आठविती ॥5॥
आहाकटा मग करिती गेलिया । आधीं ठावा तयां नाहीं कोणा ॥6॥
आधीं चुकी मग घडे आठवण । तुका ह्मणे जन परिचयें ॥7॥

ENGLISH TRANSLATION

All longing was fulfilled by meeting Govinda. The cycle of future births was broken.

Govinda sent the cowherds ahead, placing victory-banners in the hands of those lively ones. They shouted, cheered, and danced.

Some called out, 'Hari has come!' The homes they had left in turmoil, the anxious women and men, knew no hunger, thirst, or sleep. Again and again they remembered that beautiful form.

When He was gone, they cried out, 'Alas!' Before that, none had known how much He meant. Says Tuka, first comes separation, then comes the depth of remembrance.

IN PLAIN WORDS

Every longing was satisfied by meeting Govinda. The chain of births to come was broken. Govinda sent the cowherds on ahead. He put victory-banners in the hands of those lively boys. They shouted and cheered and danced. Some called out: Hari has come. The homes they had left were in turmoil; the women and men there were full of fear. Those people felt no hunger, no thirst, no sleep on their eyes. Again and again they kept remembering His form. When He had gone, then they cried out: alas. Before that, none of them had known how much He was. First comes the missing, then comes the remembering. Tuka says: people only know by what they have lost.

WHAT IT MEANS

Here the cowherds run home as heralds of Krishna's return, while at home the families have been sick with worry over Him. Tukaram catches the strange arithmetic of love in the last lines: while Krishna was present and safe, no one measured what He meant to them; it is His absence that woke the ache of remembrance. Separation is not punishment here but a teacher, the thing that finally makes the heart see how much it holds. The everyday truth, people only know by what they have lost, is pointed inward: do not wait for the loss to learn the worth of what is near.

GATHA 4524 *Krishna Leela*

Krishna-lila, the mother's grief and the omen

मराठी मूळ

जननी हे ह्मणे आहा काय जालें । शरीर रिक्षलें काय काजें ॥1॥
काय काज आतां हरिविण जिणें । नित्य दुःख कोणें सोसावें हें ॥2॥
हें दुःख न सरे हरि न भेटे तों । त्यामागें चि जातों एका वेळे ॥3॥
एकवेळ जरी देखतें मी आतां । तरी जीवापरता न करितें ॥4॥
करितां हे मात हरीचें चिंतन । शुभ तो शकुन तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

The mother says, 'Oh, what has happened? My body has wasted away. What is the use of living without Hari? Who can endure this constant sorrow?' 'This grief will not end until Hari is found.

I will follow Him at once.' 'If only I could see Him one more time, I would never let Him go.' While she spoke these words, remembering Hari, says Tuka, a good omen appeared.

IN PLAIN WORDS

The mother says: oh, what has happened? My body has wasted away. What was the use of keeping it? What is the use of living now, without Hari? Who can bear this endless sorrow? This grief will not end until Hari is found. I will go straight after Him, this very time. If I could see Him just once now, I would never let Him leave my life again. While she said these words, her thought was on Hari. Tuka says: that was a good omen.

WHAT IT MEANS

This is the cry of a mother (the longing devotee in a mother's voice) who feels she cannot live another moment without the Lord. Tukaram lets the grief run all the way to its edge, even to the wish to follow Him into death, and does not soften it. Then he turns it: the very fact that, in her sorrow, her whole mind has fastened on Hari is itself the good sign. The point is that longing fixed entirely on God is not a dead end but the doorway; remembrance born of separation is auspicious, because the heart that can think only of Him is already near Him.

GATHA 4525 *Krishna Leela*

Krishna-lila, Gokul's joyful welcome

मराठी मूळ

शुभ मात तिहीं आणिली गोपाळीं । चेंडू वनमाळी घेउनि आले ॥1॥
आली दारा देखे हरुषाची गुढी । सांगितली पुढी हरुषें मात ॥2॥
हरुषलीं माता केलें निंबलोण । गोपाळांवरून कुरवंडी ॥3॥
गोपाळां भोवतें मिळालें गोकुळ । अवघीं सकळ लहान थोरें ॥4॥
थोर सुख जालें ते काळीं आनंद । सांगती गोविंद वरि आला ॥5॥
आले वरि बैसोनियां नारायण । काळया नाथून वहन केलें ॥6॥
नगराबाहेरी निघाले आनंदें । लावूनियां वाद्यें नाना घोष ॥7॥
नारायणापुढें गोपाळ चालती । आनंदें नाचती गाती गीत ॥8॥
तंव तो देखिला वैकुंठींचा पती । लोटांगणीं जाती सकळ ही ॥9॥
सकळ ही एका भावें आलिंगिले । अवघियां जाले अवघे हरि ॥10॥
हरि आलिंगनें हरिरूप जालीं । आप विसरलीं आपणास ॥11॥
सकळांसी सुख एक दिलें देवें । मायबापां भावें लोकपाळां ॥12॥
मायबाप देवा नाहीं लोकपाळ । सारिखीं सकळ तुका ह्मणे ॥13॥

ENGLISH TRANSLATION

The cowherds brought the joyful news. The Lord had come back with the ball.

At the door she saw the banner of joy. They told the happy news with great excitement.

The mothers were overjoyed and performed the ritual warding off the evil eye, waving offerings over the cowherds. All of Gokul gathered around the cowherds, everyone, young and old.

Great joy and celebration arose. They told how Govinda had risen from the pool.

Narayana came up from the water, seated upon the subdued Kaliya. They marched out of the village in a festive procession, with instruments and all manner of joyful sounds.

The cowherds walked ahead of Narayana, dancing and singing in ecstasy. Then they beheld the Lord of Vaikuntha.

All fell to the ground in prostration. Everyone was embraced with one feeling, and all became Hari.

Through Hari's embrace they became Hari's form, forgetting themselves entirely. God gave the same bliss to all: to parents, to the guardians of the world.

Says Tuka, God has no favorites among parents and guardians. All are the same to Him.

IN PLAIN WORDS

The cowherds brought the joyful news. Vanamali came back, bringing the ball. She came to the door and saw the banner of joy. They told the happy news first of all. The mothers were overjoyed. They made the warding ritual against the evil eye and waved the offering over the cowherds. All of Gokul gathered around the boys, every one, young and old. Great happiness arose then, great joy. They told how Govinda had risen from the pool. Narayana came up from the water, seated on the subdued Kaliya. They went out of the town in a glad procession, with instruments and many sounds. The cowherds walked ahead of Narayana, dancing and singing in joy. Then they saw the Lord of Vaikuntha. They all fell flat on the ground before Him. With one feeling He embraced them all, and all of them became Hari. By Hari's embrace they took Hari's own form; they forgot themselves entirely. God gave one and the same bliss to all, to parents, to the guardians of the world. Tuka says: God keeps no favorites among parents or guardians. To Him all are the same.

WHAT IT MEANS

The whole of Gokul pours out to meet Krishna risen from the river riding the tamed Kaliya, and the homecoming becomes a festival. The heart of it is the embrace: when the Lord holds them, with one feeling toward all, they lose themselves and become His very form. That is the abhanga's claim about union, that nearness to God does not leave the self standing apart but dissolves it into Him. The closing lines name the stake plainly: this grace plays no favorites. God gives the same bliss to parent and protector alike, and before Him no rank or relation counts for more than another.

GATHA 4526 *Krishna Leela*

Krishna-lila, grace beyond caste, the debt of devotion

मराठी मूळ

नेणें वर्ण धर्म जीं आलीं सामोरीं । अवघीं च हरी आिंळगिलीं ॥1॥
हरि लोकपाळ आले नगरांत । सकळांसहित मायबाप ॥2॥
पारणें तयांचें जालें एका वेळे । देखिलें सावळें परब्रह्म ॥3॥
ब्रह्मानंदें लोक सकळ नाचती । गुढिया उभविती घरोघरीं ॥4॥
घरोघरीं सुख आनंद सोहळा । सडे रंग माळा चौकदारीं ॥5॥
दारीं वृंदावनें तुळसीचीं वनें । रामकृष्णगाणें नारायण॥6॥
नारायण तिहीं पूजिला बहुतीं । नाना पुष्पयाती करूनियां ॥7॥
यांचें ऋण नाहीं फिटलें मागील । पुढें भांडवल जोडिती हीं ॥8॥
हीं नव्हतीं कधीं या देवा वेगळीं । केला वनमाळी सेवाऋणी ॥9॥
सेवाऋणें तुका ह्मणे रूपधारी । भक्तांचा कैवारी नारायणा ॥10॥

ENGLISH TRANSLATION

Without asking about caste or creed, Hari embraced all who came forward. Hari and the guardians of the world entered the village, together with all the parents.

The fast of all those people was broken at once: they beheld the dark, beautiful Supreme Brahman. In the bliss of Brahman, everyone danced.

Victory banners were raised in every home. In every home there was happiness, joy, and festivity.

Colored powders, garlands, and decorations adorned every doorstep. Tulsi gardens and vrindavan shrines stood at every door, with songs of Rama, Krishna, and Narayana.

They worshiped Narayana with many kinds of flowers. Yet the debt of their past merit was not repaid.

More capital was being added for the future. They had never been separate from this God.

They made the Lord of the Forest indebted through their service. Says Tuka, it is because of the debt of devotion that Narayana takes form. He is the champion of His devotees.

IN PLAIN WORDS

He did not ask about caste or creed. Whoever came forward, Hari embraced them all. Hari and the world-guardians entered the town, together with all the parents. The fast of those people was broken all at once: they saw the dark, beautiful Supreme Brahman. In the bliss of Brahman all the people danced. They raised victory-banners in house after house. In every home there was happiness, joy, and festival. Colored powders, garlands, and decorations lay at every doorstep. At every door stood tulsi groves and vrindavan shrines, with songs of Rama, Krishna, Narayana. They worshipped Narayana with many kinds of flowers. Yet their old debt was not paid off; they kept adding more capital for what was to come. These ones were never apart from this God. They made Vanamali a debtor through their service. Tuka says: it is for the debt of their service that Narayana takes a form. He is the champion of His devotees.

WHAT IT MEANS

Tukaram opens with Krishna's refusal to ask caste or creed before He embraces anyone, and that refusal is the teaching, not a footnote: the dark beautiful boy is the Supreme Brahman, and He gives Himself to all who come without sorting them. The villagers' worship is figured as accounts, and Tukaram flips the ledger we expect: their devotion does not merely repay a debt to God, it puts God in their debt. He frames the boldest claim last, that Narayana takes a form at all because of the love His devotees pour out; the formless one consents to a body for their sake, and stands as their champion. Love, not merit owed upward, is what draws God down.

GATHA 4527 *Krishna Leela*

Krishna-lila, the world resumes its pull

मराठी मूळ

नारायण आले निजमंदिरासि । जाले या लोकांसि बहुडविते ॥1॥
बहुडविले बहु केलें समाधान । विसरु तो क्षण नका माझा ॥2॥
मात सांगितली सकळ वृत्तांत । केलें दंडवत सकळांनीं ॥3॥
सकळां भातुकें वांटिल्या साखरा । आपलाल्या घरा लोक गेले ॥4॥
लोक गेले कामा गाईपें गोपाळ । वारली सकळ लोभापाठी ॥5॥
लोभ दावुनियां आपला विसर । पाडितो कुमर धनआशा ॥6॥
आशेचे बांधले तुका ह्मणे जन । काय नारायण ऐसा जाणे ॥7॥

ENGLISH TRANSLATION

Narayana returned to His own home, bidding farewell to all the people. He comforted them and said, 'Do not forget Me, not even for a moment.' He told them everything that had happened.

Everyone bowed in reverence. Sweets and treats were distributed to all.

The people went to their homes. The people went about their work, the cowherds to their cattle.

The lure of worldly life resumed its pull. Showing the bait of desire and then vanishing from sight, youth and hope for wealth lead everyone astray.

Says Tuka, the people are bound by hope. What does Narayana know of such bondage?.

IN PLAIN WORDS

Narayana came back to His own home. He took His leave of all those people. He comforted them and said: do not forget Me, not even for a moment. He told them everything that had happened. They all bowed low before Him. Sweets and treats were shared out to everyone. The people went off to their own homes. They went back to their work, the cowherds to their cattle. The old grip of worldly life took hold again. Showing the bait of desire and then slipping out of sight, the longing for sons and the hope of wealth lead people astray. Tuka says: people are bound by hope. What does Narayana know of such bondage?

WHAT IT MEANS

The festival ends, Krishna goes home, and ordinary life closes back over the villagers like water. Tukaram names the mechanism by which it happens: desire is a bait that is shown and then withdrawn, and the cravings for children and for wealth quietly pull a heart away from the God it had just held. The hook is hope itself, the endless leaning toward a next thing. The closing question is the sharp point: people are bound by this, but Narayana is not, He has no part in such bondage. The line invites self-examination, not contempt, asking the listener to notice the bait still working in their own life even after the vision has passed.

GATHA 4528 *Krishna Leela*

Krishna-lila, the divine sport that breaks rules

मराठी मूळ

जाला कवतुक करितां रोकडें । आणीक ही पुढें नारायण ॥1॥
येउनियां पुढें धरिला मारग । हरावया भाग इंद्रापाशीं॥2॥
इंद्रा दहीं दुध तूप नेतां लोणी । घेतलें हिरोनि वाटे त्यांचें ॥3॥
हिरोनि घेतल्या कावडी सकळा । ह्मणती गोपाळा बरें नव्हे ॥4॥
नव्हे तें चि करी न भे किळकाळा । तुका ह्मणे लीळा खेळे देव ॥5॥

ENGLISH TRANSLATION

Having worked these wonders openly, Narayana planned still more. He went ahead and blocked the road, intending to take away the offerings meant for Indra.

He intercepted the loads of curds, milk, ghee, and butter meant for Indra, seizing them all on the road. When their baskets were taken, the people said, 'This is not right, O little Cowherd.' Says Tuka, what should not be done, He does. He fears no one.

God plays His divine sport.

IN PLAIN WORDS

Having openly worked these wonders, Narayana planned still more. He went ahead and held the road. He meant to take away the share owed to Indra. He snatched away the curds, milk, ghee, and butter that were being carried to Indra. He seized it all on the road. When all their loads were taken, the people said: this is not good, O cowherd boy. Tuka says: what should not be done, He does. He fears no one. God plays His sport.

WHAT IT MEANS

This abhanga opens the Govardhana episode: Krishna deliberately intercepts the offerings the villagers carry to Indra. The point is in His freedom. He does what convention says should not be done, and He answers to no one. Where the people see a rule broken and worry, Tukaram sees lila, the divine play that is not bound by what fear and custom permit. The teaching held inside the mischief is that God is not under our notions of right procedure; His sport can overturn the very arrangements we think He must respect, and that fearlessness is itself a sign of who He is.

GATHA 4529 *Krishna Leela*

Krishna-lila, fear from not knowing Him

मराठी मूळ

खेळ नव्हे बरा इंद्र कोपलिया । देव ह्मणे तयां भेऊं नका ॥1॥
नका धरू भय धाक कांहीं मनीं । बोले चक्रपाणि गौळयांसि ॥2॥
गौळयांसि धीर नाहीं या वचनें । आशंकितमनें वेडावलीं ॥3॥
वेडावलीं त्यांसि न कळतां भाव । देवआदिदेव नोळखतां ॥4॥
नोळखतां दुःखें वाहाती शरीरीं । तुका ह्मणे वरि भारवाही ॥5॥

ENGLISH TRANSLATION

The cowherds said, 'This game is not good if Indra becomes angry.' God told them, 'Do not be afraid.' 'Do not hold any fear or dread in your minds,' said the Lord of the Discus to the cowherds. But His words did not reassure the cowherds.

Their minds were anxious and bewildered. They were bewildered because they did not know His nature, not recognizing Him as the God of gods.

Says Tuka, those who do not recognize the Infinite One carry a needless burden of sorrow.

IN PLAIN WORDS

The cowherds said: this game is not good if Indra grows angry. God said to them: do not be afraid. Do not hold any fear or dread in your minds, said Chakrapani to the cowherds. But these words gave the cowherds no steadiness. Their minds were anxious and confused. They were confused because they did not grasp His nature. They did not recognize Him as the God of gods. Tuka says: not recognizing Him, they carry sorrow on their bodies for nothing.

WHAT IT MEANS

The cowherds are frightened that Indra will retaliate, and Krishna's plain reassurance, do not be afraid, fails to calm them. Tukaram puts His finger on why: their fear comes from not knowing who is standing in front of them. They take Him for a reckless boy and not for the God of gods, so His word cannot land. The teaching is that fear is the symptom of unrecognized presence. When you do not know that the Infinite is with you, you go on shouldering a weight of dread that has no real cause, a needless burden carried only because the eyes have not opened to Him.

GATHA 4530 *Krishna Leela*

Krishna-lila, the greedy mind cannot steady

मराठी मूळ

भारवाही नोळखती या अनंता । जवळी असतां अंगसंगें ॥1॥
अंगसंगें तया न कळे हा देव । कळोनि संदेह मागुताला ॥2॥
मागुती पडती चिंतेचिये डोहीं । जयाची हे नाहीं बुद्धि स्थिर ॥3॥
बुद्धि स्थिर होउं नेदी नारायण । आशबद्ध जन लोभिकांची ॥4॥
लोभिकां न साहे देवाचें करणें । तुका ह्मणे तेणें दुःखी होती ॥5॥

ENGLISH TRANSLATION

They are burden-bearers who do not recognize this Infinite One, even though He walks beside them. Even in His intimate company, they do not see that He is God.

Doubt returns again and again for those whose intellect is unsteady. Narayana does not let the intellect of the greedy become steady.

The greedy cannot bear what God does. Says Tuka, that is why they remain in sorrow.

IN PLAIN WORDS

They are burden-bearers who do not know this Infinite One, though He is right beside them, touching them. Even in His close company they do not see that He is God. Doubt comes back to them again and again, for their intellect is not steady. Narayana does not let the intellect of the greedy grow steady. The greedy cannot bear what God does. Tuka says: that is why they stay in sorrow.

WHAT IT MEANS

Tukaram pushes the previous abhanga deeper, into why some hearts cannot rest even when God is at arm's length. The trouble is greed, the grasping that keeps the mind unsettled and full of returning doubt. He makes the striking claim that Narayana Himself does not let the greedy mind become steady, because a mind clutching at gain cannot bear what God actually does, His rule-breaking, unpredictable play. The intimacy is real (He touches them) yet wasted on them. The lesson, aimed at self-examination, is that craving is what keeps God unrecognized at close range, and unrecognized presence leaves a person in sorrow.

GATHA 4531 *Krishna Leela*

Krishna-lila, anger at God forfeits the feast

मराठी मूळ

दुःखी होती लोभें करावें तें काई । उडतील गाई म्हैसी आतां ॥1॥
आणीकही कांहीं होईल अरिष्ट । नायिके हा धीट सांगितलें ॥2॥
सांगों चला याच्या मायबापांपाशीं । निघाले घरासि देवा रागें ॥3॥
रागें काला देतां न घेती कवळ । टोकवी गोपाळ क्रोधियांसि ॥4॥
क्रोध देवावरि धरियेला राग । तुका ह्मणे भाग न लभती ॥5॥

ENGLISH TRANSLATION

When people suffer through their own greed, what can be done? 'Our cows and buffaloes will be swept away now. Some other disaster will surely come.

This bold one will not listen to what he is told.' They said, 'Let us go and tell His parents.' They left for home, angry at God. In their anger, they refused to eat the feast He had prepared.

He tried to coax the angry ones, but they refused every morsel. Says Tuka, those who are angry at God forfeit their share of bliss.

IN PLAIN WORDS

They suffer through their own greed; what can be done with it? They said: our cows and buffaloes will be carried off now. Some other disaster will come too. This bold boy will not listen to what we tell him. Come, let us go and tell His parents. They set off home, angry at God. In their anger, when He offered the feast, they would not take a mouthful. He coaxed the angry ones. They refused every morsel. Tuka says: those who hold anger against God do not get their share.

WHAT IT MEANS

The frightened villagers turn from fear to resentment: they blame the boy, threaten to report Him to His parents, and storm off. The sharp moment is the food. Krishna has made the kala, the shared feast, and offers it, even coaxing them, but in their anger they refuse to eat a single bite. Tukaram reads this as the plain consequence of being angry at God: the grace is held out, and the resentful hand pushes it away. They do not get their share, not because it was withheld, but because anger closed them to it. The mirror is for the listener: resentment toward God locks the door from the inside on the very bliss being offered.

GATHA 4532 *Krishna Leela*

Krishna-lila, the feast belongs to the trusting

मराठी मूळ

भाग त्या सुखाचे वांकडएां बोबडएां । आपलिया गडएां भाविकांसि ॥1॥
भारवाही गेले टाकुनि कावडी । नवनीतगोडी भाविकांसि ॥2॥
काला करूनियां वांटिलां सकळां । आनंदें गोपाळांमाजी खेळे ॥3॥
खेळेंमेळें दहीं दुध तूप खाती । भय नाहीं चित्तीं कवणाचें ॥4॥
कवणाचें चाले तुका ह्मणे बळ । जयासी गोपाळ साहए जाला ॥5॥

ENGLISH TRANSLATION

The share of that joy belongs to the stammering, the lisping, the simple, and the faithful. The burden-bearers who left their baskets behind missed out.

The faithful cowherds feasted on the butter's sweetness. He prepared the feast and distributed it among all.

He played joyfully among the cowherds. They ate curds, milk, and ghee without a care.

No one's chitta held any fear. Says Tuka, whose strength can prevail when the Cowherd-Boy is your ally?.

IN PLAIN WORDS

That share of joy belongs to the stammering, the lisping, the simple, His own faithful playmates. The burden-bearers who left their baskets behind lost it. He made the feast and shared it out among them all. He played joyfully among the cowherd boys. In play and company they ate curds and milk and ghee. In their hearts there was no fear of anyone. Tuka says: whose strength can prevail, when the Cowherd-Boy himself is your ally?

WHAT IT MEANS

Set against the angry ones who refused, this abhanga gives the feast to the simple and trusting playmates, the stammering and the lisping, the ones with no cleverness and no suspicion. Their reward is exactly what the proud and fearful forfeited: they eat freely, with no fear of anyone in their hearts. Tukaram draws the line between the two kinds of devotee not by knowledge or status but by trust. The closing question carries the whole assurance: when the Cowherd-Boy himself stands with you, no power anywhere can prevail against you, so fear in His company was always misplaced.

GATHA 4533 *Krishna Leela*

Krishna-lila, pride keeps God far

मराठी मूळ

जाणवलें इंद्रा चरित्र सकळ । वांकुल्या गोपाळ दाविताती ॥1॥
तातडिया मेघां आज्ञा करी राव । गोकुळींचा ठाव उरों नेदा ॥2॥
नेदाविया काई म्हसी वांचों लोक । पुरा सकिळक सिळाधारीं ॥3॥
धाक नाहीं माझा गोविळयां पोरां । सकिळक मारा ह्मणे मेघां ॥4॥
ह्मणविती देव आपणां तोंवरी । जंव नाहीं वरी कोपलों मी ॥5॥
मीपणें हा देव न कळे चि त्यांसी । अभिमानें रासि गर्वाचिया ॥6॥
अभिमानरासि जयाचिये ठायीं । तुका ह्मणे तई देव दुरी ॥7॥

ENGLISH TRANSLATION

Indra learned of the whole affair. The cowherds were mocking him openly.

Indra commanded the clouds of deluge: 'Do not leave a single survivor in Gokul.' 'Do not let cattle or people live. Bury them all under a hail of boulders.' 'These little cowherds and their children have no fear of me.

Kill them all,' he told the clouds. 'They call themselves gods only until I am roused.' In his arrogance, God remained unknown to him.

Mountains of pride had piled up. Says Tuka, wherever there is a mountain of pride, God remains far away.

IN PLAIN WORDS

Indra came to know the whole affair: the cowherds were openly mocking him. The king commanded the storm-clouds in haste: do not leave a single place standing in Gokul. Do not let cattle or people live; bury them all under a hail of stones. These little cowherd boys have no dread of me. Kill them all, he told the clouds. They call themselves gods, he said, only until I am roused. In his I-ness this God stayed unknown to him; his arrogance was a heap of pride. Tuka says: wherever there is a heap of pride, there God stays far away.

WHAT IT MEANS

Stung that the cowherds have stopped honoring him, Indra orders the deluge to wipe out Gokul, all from wounded pride. Tukaram uses Indra as the pattern to examine, not a person to despise: the very God who could undo him stays hidden from his eyes precisely because he is so full of himself. His mipana, his I-ness, is a wall. The closing line states the law of the heart that the whole episode illustrates: where pride piles up, God keeps His distance, not as a punishment imposed from outside but because a swollen self leaves no room to recognize Him. The warning is turned toward us, to watch for the same heap forming within.

GATHA 4534 *Krishna Leela*

Trust over pride, God hides

मराठी मूळ

देव त्यां फावला गोपाळां । नाहीं तेथें कळा अभिमान॥1॥
नाडलीं आपल्या आपण चि एकें । संदेहदायकें बहुफारें ॥2॥
फारें चाळविलीं नेदी कळों माव । देवाआदिदेव विश्वंभर ॥3॥
विश्वासावांचुनि कळों नये खरा । अभक्तां अधीरा जैसा तैसा ॥4॥
जैसा भाव तैसा जविळ त्या दुरि । तुका ह्मणे हरि देतो घेतो ॥5॥

ENGLISH TRANSLATION

God was won by the cowherds because there was no pride in them. Those who deceived themselves through doubt and conjecture were many.

Many were deluded and could not perceive the truth. The God of gods, the Sustainer of the universe, concealed His identity.

Without trust, the real God cannot be known. To the faithless and the impatient, He appears as they expect.

Says Tuka, as is the devotion, so is the nearness or distance. Hari gives and takes accordingly.

IN PLAIN WORDS

God let himself be won by the cowherds, because there was no pride in them. Many others tricked themselves with their own doubts and guesses. They were led astray and could not see through the veil. He is the God of gods, the one who holds the world, and he keeps his real form hidden. Without trust you cannot know the true one. To the faithless and the impatient, he appears just as they expect. Tuka says: as your love is, so he is near or far. Hari gives and takes to match it.

WHAT IT MEANS

The poem reads the Govardhan story as a lesson in how God is known. The cowherds had no learning and no pride, so God let himself be caught by them; the clever, full of doubt and conjecture, missed him entirely. Tukaram names the rule under it: the real God stays veiled, and trust, not cleverness, is the only door. The closing line makes it exact. Your nearness to him is the exact measure of your faith, and Hari simply gives back what you bring.

GATHA 4535 *Krishna Leela*

Pride punished, fear turns to memory

मराठी मूळ

तो या साच भावें न कळे चि इंद्रा । ह्मणउनि धारा घाली सिळा ॥1॥
घाली धारा मेघ कडाडिला माथा । वरि अवचिता देखियेला ॥2॥
देखती पाऊस वोळला गोपाळ । भ्याले हे सकळ विचारिती ॥3॥
विचार पडला विसरले खेळ । अन्याय गोपाळ ह्मणती केला ॥4॥
लागलेंसे गोड न कळे ते काळीं । भेणें वनमाळी आठविती ॥5॥
आतां कायकैसा करावा विचार । गोधनासि थार आपणिया ॥6॥
यांचिया विचारें होणार ते काई । तुका ह्मणे ठायीं वेडावलीं ॥7॥

ENGLISH TRANSLATION

This truth was not grasped by Indra, blinded by pride. Therefore he sent the deluge of stones.

The clouds thundered and crashed overhead, and a sudden storm broke upon them. The cowherds saw the rain bearing down and were afraid.

They considered their plight. Worry overtook them, and they forgot their play.

'The cowherd-boy has done wrong,' they said. 'It tasted sweet at the time, and we did not think.' In their fear they now remembered the Lord.

'What shall we do now? Where can we and our cattle find shelter?' But their deliberation could not prevent what was coming. Says Tuka, they were bewildered and did not know what to do.

IN PLAIN WORDS

Indra, blinded by pride, could not grasp this truth. So he sent down a rain of stones. The clouds thundered and crashed overhead, and a storm broke on them all at once. The cowherds saw the rain bearing down and were afraid. Worry took hold of them and they forgot their play. They said, the cowherd-boy has done wrong. It felt sweet at the time, and we did not stop to think. In their fear they now remembered the Lord. What shall we do now? Where can we and our cattle find shelter? But all their thinking could not stop what was coming. Tuka says: they were bewildered and did not know what to do.

WHAT IT MEANS

This is the storm that opens the Govardhan story, and Tukaram frames it through pride and its undoing. Indra, stung in his pride, hurls down stones, and the cowherds who had cheerfully gone along now panic and blame the boy who led them. The turn is in their fear: only when their own planning fails completely do they remember the Lord. The poem watches how trouble strips a person of self-reliance and pushes the mind, finally, toward the one it had forgotten.

GATHA 4536 *Krishna Leela*

The lifted mountain, do not fear

मराठी मूळ

वेडावलीं काय करावें या काळीं । ह्मणे वनमाळी गोपाळांसि ॥1॥
शिरी धरूं गोवद्धनन उचलूनि । ह्मणे तुह्मी कोणी भिऊं नका ॥2॥
नका सांडूं कोणी आपला आवांका । मारितां या हाका आरिोळया ॥3॥
अशंकित चित्तें न वटे त्यां खरें । धाकें च ते बरें ह्मणती चला ॥4॥
चित्ती धाक परि जवळी अनंत । तुका ह्मणे घात होऊं नेदी ॥5॥

ENGLISH TRANSLATION

The Lord said to the bewildered cowherds, 'What should be done at such a time?' 'Let us lift Govardhan mountain and hold it overhead. Let none of you be afraid.' 'Do not lose chitta.

Shout and cheer together.' Their minds were not at ease; it did not seem possible. But out of fear they said, 'Very well, let us go.' Fear was in their chitta, yet the Infinite One was beside them.

Says Tuka, He does not let His own come to harm.

IN PLAIN WORDS

The cowherds were bewildered. What is to be done now? Vanamali said to them, we will lift Govardhan and hold it up overhead. None of you be afraid. Do not lose heart, any of you. Shout and call out together. Their minds were not at ease; it did not seem possible. But out of fear they said, very well, let us go. Fear was in their hearts, yet the Infinite One stood beside them. Tuka says: he does not let his own come to harm.

WHAT IT MEANS

Vanamali answers the panic of the last poem with a plan that sounds impossible: lift the whole mountain. He tells the cowherds not to lose heart and to shout together, drawing them into the act. They do not really believe it can be done, but their fear pushes them to obey anyway. Tukaram lets that gap stand. They go forward on shaky trust, and the line that holds them up is not their confidence but the simple fact that the Infinite One is beside them and will not let his own be harmed.

GATHA 4537 *Krishna Leela*

The hidden doer, grace to the humble

मराठी मूळ

नेदी दुःख देखों दासा नारायण । ठेवी निवारून आल्या आधीं ॥1॥
आधीं पुढें शुद्ध करावा मारग । दासांमागें मग सुखरूप ॥2॥
पर्वतासि हात लाविला अनंतें । तो जाय वरतें आपेंआप ॥3॥
आपल्याआपण उचलिला गिरी । गोपाळ हे करी निमित्यासि ॥4॥
निमित्य करूनि करावें कारण । करितां आपण कळों नेदी ॥5॥
दिनाचा कृपाळु पतितपावन । हें करी वचन सांच खरें ॥6॥
सांगणें न लगे सुखदुःख दासा । तुका ह्मणे ऐसा कृपावंत ॥7॥

ENGLISH TRANSLATION

Narayana does not let His servants see suffering. He clears the obstacles before they arrive.

He cleans the path ahead and then follows behind His servants, keeping them safe. The Infinite One put His hand to the mountain, and it rose upward of its own accord.

He lifted the mountain by Himself, using the cowherds only as a pretense. He uses instruments while doing the work Himself, never revealing that He alone is the doer.

He is gracious to the humble, the Purifier of the Fallen. He makes these words come true.

A servant need not tell God his joys and sorrows. Says Tuka, such is the Compassionate One.

IN PLAIN WORDS

Narayana does not let his servants see suffering. He sets the danger aside before it ever arrives. First he makes the road ahead clean, then walks behind his servants to keep them safe. The Infinite One laid his hand on the mountain, and it rose up of its own accord. He lifted the hill himself, using the cowherds only for show. He does the work himself and uses others as the instrument, never letting it be known that he alone is the doer. He is kind to the lowly, the one who purifies the fallen. He makes these words come true. A servant need not tell God his joys and sorrows. Tuka says: such is the Compassionate One.

WHAT IT MEANS

The poem looks behind the spectacle and names who is really doing the lifting. The cowherds seem to hold the mountain, but it rises on its own under his hand; they are only the instruments he uses to keep himself hidden. Tukaram draws out the pattern. God clears the danger before it lands, walks behind his own to guard them, and works in secret so the credit never falls to him. The last lines land the comfort: you do not even have to recite your troubles to him, because such is his compassion that he has already acted.

GATHA 4538 *Krishna Leela*

Imaginary burden, pride exposed

मराठी मूळ

कृपावंतें हाक दिली सकिळकां । माजिया रे नका राहों कोणी ॥1॥
निघाले या भेणे पाउसाच्या जन । देखे गोवद्धनन उचलिला ॥2॥
लाविले गोपाळ फेरीं चहूंकडे । हांसे कुंफ्दे रडे कोणी धाकें ॥3॥
धाकें हीं सकळ निघालीं भीतरी । उचलिला गिरी तयाखालीं ॥4॥
तयाखालीं गाई वत्सें आलीं लोक । पक्षी सकिळक जीवजाति ॥5॥
जिहीं ह्मणविलें हरीचे अंकित । जातीचे ते होत कोणी तरी ॥6॥
जाति कुळ नाहीं तयासि प्रमाण । अनन्या अनन्य तुका ह्मणे ॥7॥
त्यांसि राखे बळें आपुले जे दास । किळकाळासि वास पाहों नेदी ।1॥
पाउस न येतां केली यांची थार । लागला तुषार येऊं मग ॥2॥
येउनि दगड बैसतील गिरी । वरुषला धारीं शिळांचिये ॥3॥
शिळांचिये धारीं वरुषला आकांत । होता दिवस सात एक सरें ॥4॥
एक सरें गिरि धरिला गोपाळीं । होतों भाव बळी आह्मी ऐसे ॥5॥
ऐसें कळों आलें देवाचिया चित्ता । ह्मणे तुह्मीं आतां हात सोडा ॥6॥
हांसती गोपाळ करूनि नवल । आइकोनि बोल गोविंदाचे ॥7॥
दावितील डोया गुडघे कोपर । फुटले ते भार उचलितां ॥8॥
भार आह्मांवरि घालुनि निराळा । राहिलासी डोळा चुकवुनि ॥9॥
निमित्य अंगुळी लावियेली बरी । पाहों कैसा गिरी धरितोसि ॥10॥
सिणले हे होते ठायींच्या त्या भारें । लटिकें चि खरें मानुनियां ॥11॥
बळें हुंबरती सत्य त्यां न कळे । नुघडती डोळे अंधळ्यांचे ॥2॥
आसुडिल्या माना हात पाय नेटें । तंव भार बोटें उचलिला ॥3॥
लटिका चि आह्मीं सीण केला देवा । कळों आलें तेव्हां सकळांसि ॥4॥
आलें कळों तुका ह्मणे अनुभवें । मग अहंभावें सांडवलीं ॥5॥

ENGLISH TRANSLATION

The Compassionate One called out to everyone: 'Come under the mountain, all of you. Let no one remain outside.' The people, terrified of the rain, emerged and saw the mountain lifted.

The cowherds were stationed all around the rim. Some laughed, some cried, some trembled with fear.

All of them came beneath the mountain: the people, the cows, the calves, the birds, all living creatures. All who called themselves Hari's own, of whatever kind.

Says Tuka, God recognizes no caste or clan. He embraces whatever is surrendered.

He protects His own with all His might. He does not let even Death look their way.

The rain did not reach them; instead hail and boulders began to fall. Stones rained down upon the mountain for seven days without end.

The cowherds held up the mountain for that time, believing themselves truly strong. Then God sensed their growing pride and said, 'You may let go now.' The cowherds laughed at the absurdity.

'Show us your blistered knees and elbows from carrying the load,' they said. 'You put the burden on us and stood aside, out of sight.' 'You barely touched it with a fingertip.

Let us see how you hold this mountain.' They had been straining under an imaginary weight, believing the illusion to be real. They bragged in their pride, unable to see the truth.

When they finally shook out their arms and legs, they found the mountain resting on a single finger. 'We labored for nothing, O God.' Then, at last, everyone understood.

Says Tuka, they understood through direct experience, and their pride was laid aside.

IN PLAIN WORDS

The Compassionate One called out to everyone: come under the mountain, all of you, let no one stay outside. The people, terrified of the rain, came out and saw the mountain lifted. The cowherds were set all around the rim. Some laughed, some wept, some shook with fear. All of them came in beneath the mountain, the hill held up over their heads. Under it came the people, the cows, the calves, the birds, every living kind. All who called themselves Hari's own, of whatever sort they were. Caste and clan are no measure to him; to the wholly surrendered he is wholly given. Tuka says. He guards his servants with all his strength and will not let even Death look their way. The rain did not reach them; then hail and boulders began to fall. Stones came down and struck the mountain, raining in sheets of rock. The downpour of stones was a terror, and it went on seven days without a break. All that time the cowherds held the hill, sure they themselves were strong. God saw this pride rising in their minds and said, you may let go now. The cowherds laughed and thought it strange to hear Govinda's words. Show us, they said, your knees and elbows blistered from carrying the load. You put the weight on us and stood apart, slipping out of sight. You barely set a fingertip to it. Let us see how you hold this mountain. They had been straining under a weight that was never there, taking the false for the real. They boasted in their strength, blind to the truth, their eyes would not open. When at last they shook out their necks, arms and legs and looked, the mountain was resting on a single finger. We labored for nothing, O God, they said, and then it dawned on every one of them. Tuka says: they understood it by direct experience, and their pride was laid down.

WHAT IT MEANS

This is the heart of the Govardhan story told as a parable about the ego. God shelters every creature under the hill without asking caste or clan, requiring only surrender, and he guards them so completely that even Death cannot look their way. But the cowherds, holding the mountain for seven days, come to believe their own arms are bearing it. When God tells them to let go, they mock him, sure he never carried his share. Then they look: the whole weight was resting on one finger, and their straining had been against a burden that was never theirs. Tukaram points the lesson at our own self-importance. What we are sure we are carrying by our own strength, God has been holding all along, and only direct experience, not argument, finally lays the pride down.

GATHA 4539 *Krishna Leela*

Surrender after pride, You alone are strong

मराठी मूळ

सांडवले सकळांचे अभिमान । आणिले शरण लोटांगणीं॥1॥
लोटांगणीं आले होऊनियां दीन । मग नारायण ह्मणे भलें ॥2॥
भला आजि तुह्मी केला साच पण । गिरि गोवर्धन उचलिला ॥3॥
लागती चरणा सकळ ते काळीं । आह्मांमध्यें बळी तूं चि एक ॥4॥
एका तुजविण न यों आह्मी कामा । कळों कृष्णा रामा आलें आजी ॥5॥
आजिवरि आह्मां होता अभिमान । नेणतां चरणमहिमा तुझा ॥6॥
तुझा पार आह्मी नेणों नारायणा । नखीं गोवद्धनना राखियेलें ॥7॥
राखियेलें गोकुळ आह्मां सकळांसि । दगडाच्या राशी वरुषतां ॥8॥
वर्णावें तें काय तुझें महिमान । धरिती चरण सकिळक ॥9॥
सकळ ही तान विसरलीं भूक । सकळ ही सुख दिलें त्यांसि ॥10॥
त्यासि कळों आला वैकुंठनायका। तुका ह्मणे लोक निर्भर ते ॥11॥

ENGLISH TRANSLATION

The pride of all was dissolved, and they fell prostrate in surrender. They came as humble supplicants, and Narayana said, 'Well done.' 'Today you have truly kept your pledge.

You have lifted the Govardhan mountain.' They all fell at His feet. 'Among us, You alone are the strong One.' 'Without You, we are of no use.

Today we have understood, O Krishna, O Rama.' 'Until now we were full of pride, not knowing the greatness of Your feet.' 'We do not know Your depths, O Narayana. You held Govardhan upon Your fingertip.' 'You saved Gokul and all of us when boulders rained from the sky.' 'How can we describe Your greatness?' Everyone held His feet.

They all forgot hunger and thirst. They were given complete happiness.

Says Tuka, they recognized the Lord of Vaikuntha, and the people were filled with perfect peace.

IN PLAIN WORDS

The pride of all of them was broken, and they were brought low in surrender. They came and fell flat on the ground as humble ones, and then Narayana said, well done. You have truly kept your word today; you have lifted up Govardhan. They all fell at his feet then. Among us, you alone are the strong one. Without you we are good for nothing. Today we have understood, O Krishna, O Rama. Until today we carried our pride, not knowing the greatness of your feet. We do not know your limits, O Narayana; on your nail you held up Govardhan. You saved Gokul and all of us when heaps of stones rained down. How can we put your greatness into words? Every one of them held his feet. They all forgot their thirst and hunger; he gave them every joy. They came to know the Lord of Vaikuntha. Tuka says: the people were filled to the brim.

WHAT IT MEANS

This poem is the answer to the cowherds' boasting: now that the trick is exposed, their pride collapses into worship. They fall flat, confess that they alone are nothing, and that he alone is the strong one who held the hill on a fingernail. Tukaram catches the exact moment of waking. Up to today we carried our pride, not knowing the greatness of your feet. The recognition is not grim; it overflows into joy, hunger and thirst forgotten, the whole crowd filled to the brim once they truly know who has been with them.

GATHA 4540 *Krishna Leela*

God among them, the world forgotten

मराठी मूळ

लोकां कळों आला देव आह्मांमधीं । टाकिली उपाधि तिहीं शंका ॥1॥
शंका नाहीं थोरां लाहानां जीवांसि । कळला हा हृषीकेशी मग ॥2॥
मग मनीं जाले निर्भर सकळ । संगें लोकपाळ कृष्णाचिया ॥3॥
कृष्णाचिया ओंव्या गाणें गाती गीत । कृष्णमय चित्त जालें त्यांचें ॥4॥
त्यांसि ठावा नाहीं बाहेरिल भाव । अंतरीं च वाव सुख जालें ॥6॥
सुखें तया दीस न कळे हे राती । अखंड या ज्योती गोविंदाची ॥6॥
चिंतनें चि धालीं न लगे अन्नपाणी । तुका ह्मणे मनीं समाधान ॥7॥

ENGLISH TRANSLATION

The people realized that God was among them. They cast aside all doubt and suspicion.

Neither the great nor the small nor any creature harbored any uncertainty. They recognized Hrishikesha.

Then all chittas became filled with peace, dwelling in the company of Krishna. They sang ovis and songs about Krishna.

Their minds became entirely absorbed in Krishna. They had no awareness of the outside world; within, the space was all joy.

In that joy, they could not distinguish day from night, for the light of Govinda shone unbroken. Through contemplation alone they were satisfied; food and water were no longer needed.

Says Tuka, contentment filled their minds.

IN PLAIN WORDS

The people came to know that God was among them, and they threw off the load of all their doubt. Great souls and small, every living thing, had no more uncertainty: they had recognized Hrishikesha. Then all of them were filled with peace, in the company of Krishna. They sang verses about Krishna and sang their songs, and their minds turned entirely into Krishna. They had no awareness left of any outer thing; within, the empty space had become joy. In that joy they could not tell day from night, for the light of Govinda never went out. Through remembrance alone they were full; they needed no food or water. Tuka says: their minds were at rest.

WHAT IT MEANS

Once the cowherds know who is among them, doubt simply drops away, in the great and the small alike, and the whole village settles into Krishna. Tukaram describes a mind so absorbed that the outer world falls silent and the inner space fills with joy. The marks he names are old signs of deep absorption: day and night blur, hunger and thirst fade, and remembrance alone keeps them full. What began as a storm has ended in steady inner peace.

GATHA 4541 *Krishna Leela*

Senses at peace, no mine or yours

मराठी मूळ

समाधान त्यांचीं इंद्रियें सकळ । जयां तो गोपाळ समागमें ॥1॥
गोविंदाचा जाला प्रकाश भीतरी । मग त्यां बाहेरी काय काज ॥2॥
काज काम त्यांचें सरले व्यापार । नाहीं आप पर माझें तुझें ॥3॥
माया सकळांची सकळां ही वरी । विषय तें हरि दिसों नेदी ॥4॥
दिसे तया आप परावें सारिखें । तुका ह्मणे सुखें कृष्णाचिया ॥5॥

ENGLISH TRANSLATION

All their senses were at peace, for the Cowherd was with them. The light of Govinda blazed within.

What need then for anything outside? All their needs and occupations ceased. There was no mine or yours, no self or other.

The illusion that veils everyone could not make them see anything other than Hari. Says Tuka, to them, one's own and another's were the same, through the joy of Krishna.

IN PLAIN WORDS

All their senses were at peace, for the Cowherd was in their company. The light of Govinda had risen within them, so what work was left outside? Their tasks and their dealings were finished; there was no mine, no yours, no self, no other. The illusion that covers everyone, that covers all, could not let them see anything but Hari. Tuka says: to them their own and the stranger looked the same, in the joy of Krishna.

WHAT IT MEANS

This poem describes what is left after the world has fallen away: senses quiet, the inner light steady, all ordinary business done. Tukaram names the deepest mark of it, the dropping of mine and yours, self and other. The same Maya that keeps everyone divided cannot work on them now, because they see only Hari wherever they look. In the joy of Krishna the line between one's own people and strangers simply dissolves.

GATHA 4542 *Krishna Leela*

No hunger, no count of days

मराठी मूळ

कृष्णाचिया सुखें भुक नाहीं तान । सदा समाधान सकळांचें ॥1॥
कळलें चि नाहीं जाले किती दिस । बाहेरिल वास विसरलीं ॥2॥
विसरु कामाचा तुका ह्मणे जाला । उद्वेग राहिला जावें यावें ॥3॥

ENGLISH TRANSLATION

In the bliss of Krishna there was no hunger or thirst. All were perfectly content.

They did not notice how many days had passed. They had forgotten the world outside.

Says Tuka, desire itself had been forgotten. The restless urge to come and go had ceased.

IN PLAIN WORDS

In the joy of Krishna there was no hunger, no thirst; all of them were always at peace. They did not even notice how many days had gone by; they had forgotten the world outside. Tuka says: desire itself had been forgotten. The restless urge of coming and going had stopped.

WHAT IT MEANS

A short poem holding the state at its quietest. Lost in the joy of Krishna, the cowherds lose track of hunger, thirst, and time alike. Tukaram puts his finger on the root of it: not just the world but desire itself is forgotten. With wanting gone, the constant restless motion of coming and going, of chasing one thing after another, simply comes to a stop.

GATHA 4543 *Krishna Leela*

God known through devotees, shun the slanderer

मराठी मूळ

जावें बाहेरी हा नाठवे विचार । नाहीं समाचार ठावा कांहीं ॥1॥
कांहीं न कळे तें कळों आलें देवा । मांडिला रिघावा कवतुक ॥2॥
कवतुकासाठीं भक्त देहावरि । आणिताहे हरि बोलावया॥3॥
यासि नांव रूप नाहीं हा आकार । कळला साचार भक्ता मुखें ॥4॥
मुखें भक्तांचिया बोलतो आपण । अंगसंगें भिन्न नाहीं दोघां ॥5॥
दोघे वेगळाले लेखिल जो कोणी । तयाचा मेदिनी बहु भार ॥6॥
तयासी घडलीं सकळ ही पापें । भक्तांचिया कोपें निंदा द्वेषें ॥7॥
द्वेषियाचा संग न घडावा कोणा । विष जेंवी प्राणां नाश करी ॥8॥
करितां आइके निंदा या संतांची । तया होती ते चि अधःपात ॥9॥
पतन उद्धार संगाचा महिमा । त्यजावें अधमा संत सेवीं ॥10॥
संतसेवीं जोडे महालाभरासी । तुका ह्मणे यासि नाश नाहीं ॥11॥

ENGLISH TRANSLATION

The thought of going outside did not occur to them. They had no awareness of what was happening in the world.

What they did not know became known to God, and He began to stir them with a new wonder. For the sake of wonder, God brings His devotees back into bodily awareness, calling them to speak.

He who has no name, form, or shape is truly known through the mouths of His devotees. God speaks through the mouths of His devotees.

He and they are never separate. Whoever considers the two as distinct, that one is a heavy burden upon the earth.

All sins accumulate for such a person, who through slander and hatred offends the devotees. One should never keep the company of the envious; it is like poison that destroys life.

Those who hear or participate in the slander of saints suffer the same downfall. The company one keeps determines one's rise or fall.

Abandon the wicked and serve the saints. In the service of saints, great treasures are gathered.

Says Tuka, this treasure knows no decay.

IN PLAIN WORDS

The thought of going outside never crossed their minds; they had no news of anything. What they did not know became known to God, and he set up a new wonder to draw them out. For the sake of that wonder, Hari brings his devotees back into the body and calls them to speak. He who has no name, no form, no shape is truly known through the mouths of his devotees. He speaks through his devotees' mouths himself; in being joined to them, the two are not separate. Whoever counts the two as distinct is a heavy weight on the earth. Every sin gathers on such a one, who through slander and hatred offends the devotees. Keep no one company with the hateful man; he is like poison that destroys your life. Those who speak or even listen to the slander of saints fall the same way down. Rise and fall hang on the company you keep. Leave the base ones, serve the saints. Tuka says: in serving the saints a great gain is gathered, and this gain never decays.

WHAT IT MEANS

Here Tukaram turns from the absorbed cowherds to a hard teaching about the devotees themselves. God, who has no name or form, becomes known in the world through the mouths of his saints, and he is so joined to them that to treat God and his devotee as two separate things is a grave error. From this he draws a sharp warning, aimed not at any person but at a pattern: slander and hatred of saints heap up sin, and merely keeping company with such talk or even listening to it pulls a person down the same way. The remedy is plain. Watch the company you keep, leave the corrupting kind, and serve the saints, where the one gain that never rots is found.

GATHA 4544 *Krishna Leela*

Remembrance fills, rain stops unnoticed

मराठी मूळ

नाहीं नाश हरि आठवितां मुखें । जोडतील सुखें सकळ ही ॥1॥
सकळी ही सुखें वोळलीं अंतरीं । मग त्याबाहेरी काय काज ॥2॥
येऊं विसरलीं बाहेरी गोपाळें । तल्लीन सकळें कृष्णसुखें ॥3॥
सुख तें योगियां नाहीं समाधीस । दिलें गाई वत्स पशु जीवां ॥4॥
वारला पाऊस केव्हां नाहीं ठावा । तुका ह्मणे देवावांचूनियां ॥5॥

ENGLISH TRANSLATION

There is no decay when Hari is remembered with the lips. All joys come flooding in.

When all joys have gathered within, what need is there for anything outside? The cowherds forgot to go outside, absorbed entirely in the bliss of Krishna. The bliss that yogis cannot find even in deep samadhi was given to cows, calves, and all creatures.

Says Tuka, when the rain stopped, no one knew, except God Himself.

IN PLAIN WORDS

There is no decay when Hari is remembered with the lips; every joy will be gained. When all joys have gathered within, what work is left outside? The cowherds forgot to step outside, wholly sunk in the joy of Krishna. The joy that yogis do not find even in their deepest samadhi was given here to cows, calves, and all the creatures. When the rain stopped, no one knew. Tuka says: no one but God himself.

WHAT IT MEANS

The poem holds two things side by side. First, simply remembering Hari with the lips brings every joy and nothing fades, so that once joy gathers within there is no reason to look outside. Second, and more startling, the bliss that yogis cannot reach even in deep samadhi was here handed freely to ordinary cows and calves. Tukaram lets the contrast make his point: grace does not wait on spiritual achievement. They were so absorbed that the rain ended without anyone noticing, no one but God, who had ordered the whole thing.

GATHA 4545 *Krishna Leela*

The danger lifted, time to go home

मराठी मूळ

यांसि समाचार सांगतों सकळा । चलावें गोकुळा ह्मणे देव ॥1॥
देव राखे तया आडलिया काळें । देव सुखफळें देतो दासां ॥2॥
दासां दुःख देखों नेदी आपुलिया । निवारी आलिया न कळतां ॥3॥
नाहीं मेघ येतां जातां देखियेला । धारीं वरुषला शिळांचिये ॥4॥
एवढें भक्तांचें सांकडें अनंता । होय निवारिता तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

God told them the news. 'Let us go to Gokul,' He said.

God protects His own when danger comes and gives the fruit of happiness to His servants. He does not let His servants see suffering; He removes it before it arrives, without their knowing.

The clouds were not seen coming or going. The rain of boulders had fallen in torrents.

Says Tuka, the Infinite One removes such great calamities from the path of His devotees.

IN PLAIN WORDS

God told them all the news: let us go to Gokul, he said. God guards his own when the time turns against them, and gives his servants the fruit of joy. He does not let his servants see suffering; he removes the trouble before it comes, without their knowing. No one saw the clouds come or go, yet the rain of stones had poured down in sheets. So great was the danger to his devotees, Tuka says, and the Infinite One lifted it away.

WHAT IT MEANS

The cycle closes with the storm gone and God calling everyone home to Gokul. Tukaram gathers the whole episode into one steady claim about how God treats his own: he stands guard when the times turn hostile and clears away the trouble before it can touch them, often without their even noticing. The clouds came and went unseen, yet a rain of boulders had fallen; the danger was real and enormous. The point is that the Infinite One quietly carried it, and his servants were kept safe through it without ever having to bear the weight.

GATHA 4546 *Krishna Leela*

Govardhan lifted, the rain of joy

मराठी मूळ

काकुलती एकें पाहाती बाहेरी । तया ह्मणे हरि वोसरला ॥1॥
वोसरला मेघ आला होता काळ । बाहेरी सकळ आले लोक ॥2॥
कवतुक जालें ते काळीं आनंद । कळला गोविंद साच भावें ॥3॥
भावें तयापुढें नाचती सकळें । गातील मंगळें ओंव्या गीत ॥4॥
गीत गाती ओंव्या रामकृष्णावरी । गोपाळ मोहोरी वाती पांवे ॥5॥
वत्सें गाई पशू नाचती आनंदें । वेधलिया छंदें गोविंदाच्या ॥6॥
चित्त वेधियेलें गोविंदें जयाचें । कोण तें दैवाचें तयाहुनि ॥7॥
तयाहुनि कोणी नाहीं भाग्यवंत । अखंड सांगात गोविंदाचा ॥8॥
गोविंदाचा संग तुका ह्मणे ध्यान । गोविंद ते जन गोकुळींचे ॥9॥

ENGLISH TRANSLATION

A few of them peeked outside and saw the storm had passed. Hari said it had cleared.

The dark clouds that had gathered were gone. Everyone came out.

Wonder and joy arose at that moment. Govinda was known in His true form.

They danced and sang before Him, chanting auspicious ovis and songs. They sang ovis and songs about Rama and Krishna.

The cowherds blew their flutes and horns. Calves, cows, and all creatures danced in delight, captivated by the spell of Govinda.

One whose chitta has been captured by Govinda, who is more fortunate than that one? Says Tuka, no one is more blessed than the one who has the constant company of Govinda.

IN PLAIN WORDS

A few of them peeked outside and saw the storm had passed. Hari said it had cleared. The dark clouds that had gathered were gone. Everyone came out. Wonder and joy rose in that moment. Govinda was known in his true form. They danced and sang before him, chanting auspicious ovis and songs. They sang ovis and songs about Rama and Krishna. The cowherds blew their flutes and horns. The calves, the cows, all the creatures danced in delight, caught in the spell of Govinda. Whose mind has been caught by Govinda: who is more fortunate than that one? Tuka says: no one is more blessed than the one who has the constant company of Govinda.

WHAT IT MEANS

This opens the aftermath of the Govardhan rescue: the storm is over, the people step out, and they recognize who Krishna truly is. The whole village erupts into song and dance, and even the animals are swept into it. Tukaram then turns the scene into a single claim about fortune. The most blessed person alive is not the powerful or the rich one, but the one whose attention has been captured by Govinda. He names the prize plainly: unbroken company with God is the highest luck a soul can have.

GATHA 4547 *Krishna Leela*

Krishna lila, the boasting clouds

मराठी मूळ

गोकुळींची गती कोण जाणे परि । पाहों आला वरी इंद्रराव ॥1॥
इंद्रापाशीं मेघ बोलती बडिवार । सकळ संहार करुनि आलों ॥2॥
आतां जीव नाहीं सांगाया ते रानीं । पुरिलें पाषाणीं शिळाधारीं ॥3॥
रिता कोठें नाहीं राहों दिला ठाव । जल्पती तो भाव न कळतां ॥4॥
न कळतां देव बळें हुंबरती । साच ते पावती अपमान ॥5॥
माव न कळतां केली तोंडपिटी । इंद्र आला दृष्टी पाहावया ॥6॥
पाहतां तें आहे जैसें होतें तैसें । नाचती विशेषें तुका ह्मणे ॥7॥

ENGLISH TRANSLATION

Indra came from above to see the state of Gokul for himself. The clouds boasted to Indra, 'We have destroyed everything.

We have come back from a total annihilation.' 'There is not a jiva left to tell the tale in that forest. We buried them all under boulders.' 'Not a spot was left uncovered.' They bragged, not knowing the truth.

Those who boast without knowing God suffer humiliation. The clouds had boasted and beaten their chests in vain.

Indra came down to see for himself. Says Tuka, everything was exactly as it had been. The people danced with even greater joy.

IN PLAIN WORDS

Who can know the ways of Gokul? Indra came down from above to see for himself. The clouds boasted before Indra: we have destroyed everything. We have come back from a total annihilation. There is not a single living thing left in that forest to tell the tale. We buried them all under boulders. We left no spot uncovered. They bragged, not knowing the truth. Not knowing God, they bellowed loudly, and so they truly earned their disgrace. Not knowing the trick, they beat their own mouths in vain. Indra came down to look with his own eyes. He looked, and everything was just as it had been. Tuka says: they were dancing, more joyfully than ever.

WHAT IT MEANS

Tukaram tells the comic turn that follows Govardhan. The storm-clouds, sent to drown Gokul, report back to Indra that they have wiped the place out, certain of their success. But their boast is empty, because they did not know that God himself was sheltering the village. When Indra comes to verify, he finds Gokul untouched and the people dancing harder than before. The lesson sits in line five: those who brag without knowing God earn their own humiliation, and the boaster who cannot see the larger hand at work beats his own mouth for nothing.

GATHA 4548 *Krishna Leela*

Indra's awe, division dissolved

मराठी मूळ

नाचतां देखिलीं गाई वत्सें जन । विस्मित होऊन इंद्र ठेला ॥1॥
लागला पाऊस शिळांचिये धारीं । वांचलीं हीं परी कैसीं येथें ॥2॥
येथें आहे नारायण संदेह नाहीं । विघ्न केलें ठायीं निविनघ्न तें ॥3॥
विचारितां उचलिला गोवद्धनन । अवतार पूर्ण कळों आला ॥4॥
आला गौळयांच्या घरा नारायण । करितो स्तवन इंद्र त्यांचें ॥5॥
त्यांच्या पुण्या पार कोण करी लेखा । न कळे चतुर्मुखा ब्रह्मयासि ॥6॥
सीणतां जो ध्याना न ये एकवेळा । तो तया गोपाळां समागमें ॥7॥
समागमें गाई वत्स पुण्यवंता । देह कुर्विाळतां अंगसंग ॥8॥
संग जाला मायबापां लोकपाळां । आिंळगिती गळा कंठाकंठ ॥9॥
करिते हे जाले स्तुती सकिळक । देव इंद्रादिक गोविंदाची ॥10॥
करितील वृष्टी पुष्पवरुषाव । देवआदिदेव पूजियेला॥11॥
पुष्पांजुळी मंत्र घोष जयजयकार । दुमदुमी अंबर नेणें नादें ॥12॥
नामाचे गजर गंधर्वांचीं गाणीं । आनंद भुवनीं न माये तो ॥13॥
तो सुखसोहळा अनुपम्य रासी । गोकुळीं देवासी दोहीं ठायीं ॥14॥
दोहीं ठायीं सुख दिलें नारायणें । गेला दरुषणें वैरभाव ॥15॥
भावना भेदाची जाय उठाउठी । तुका ह्मणे भेटी गोविंदाचे ॥16॥

ENGLISH TRANSLATION

When Indra saw the cows, the calves, and the people dancing, he was struck with wonder. 'A rain of boulders fell upon them.

How have they survived?' 'Narayana must be here. There is no doubt.

The obstacle was turned into no obstacle at all.' Upon reflection, the lifting of Govardhan made it clear: a full incarnation had arrived. Narayana had come to the home of the cowherds.

Indra now praised their merit. 'Who can count their store of virtue? Not even Brahma with his four faces.' 'He who cannot be reached even once through the exhaustion of meditation is with these cowherds always.' 'With the cows, the calves, and these blessed ones, He touches their bodies and caresses them.' Their parents and guardians embraced Him, throat to throat.

All beings, including the gods led by Indra, began to praise Govinda. The gods showered a rain of flowers.

The God of gods was worshiped. Handfuls of flowers, sacred chants, and cries of 'Victory!' rang out.

The sky thundered with the sound. The chanting of the Name, the songs of the celestial musicians, the joy that could not be contained in all the worlds.

That unmatched festival of happiness took place in Gokul, for both God and the people. In both domains, Narayana gave the same joy.

Through His darshan, all enmity dissolved. Says Tuka, at the meeting with Govinda, the sense of division is instantly destroyed.

IN PLAIN WORDS

When Indra saw the cows, the calves, and the people dancing, he stood struck with wonder. A rain of boulders fell on them; how have they survived here? Narayana is here, there is no doubt. The obstacle was made into no obstacle at all. As he thought it over, the lifting of Govardhan made it clear: a full incarnation had come. Narayana had come to the home of the cowherds. Indra now praised their merit. Who can reckon their store of virtue? Not even four-faced Brahma can. He who cannot be reached even once through the exhaustion of meditation is with these cowherds always. With the cows, the calves, and these blessed ones, he touches their bodies and caresses them. Their parents and guardians embraced him, throat to throat. All beings, the gods led by Indra among them, began to praise Govinda. The gods showered down a rain of flowers. The God of gods was worshiped. Handfuls of flowers, sacred chants, cries of victory rang out. The sky thundered with the sound. The chanting of the Name, the songs of the celestial musicians, a joy too great to fit in all the worlds. That unmatched festival of happiness took place in Gokul, for both God and the people. In both places Narayana gave the same joy. Through his darshan, all enmity dissolved. Tuka says: at the meeting with Govinda, the sense of division is destroyed at once.

WHAT IT MEANS

Here Indra, who sent the flood, becomes the witness who understands. Seeing Gokul whole after a rain of boulders, he reasons his way to the truth: only a full incarnation of Narayana could have turned that disaster into nothing. His pride collapses into praise, and he marvels that the God whom even Brahma and the hardest meditation cannot reach is here, casually touching and caressing simple cowherds. The poem then widens into a festival of flowers, chant, and song shared by gods and villagers alike. Tukaram lands the point at the end: the very darshan of Govinda burns off enmity, and at the true meeting the feeling of being separate from God is destroyed in an instant.

GATHA 4549 *Krishna Leela*

The sweet Name, ecstasy unrestrained

मराठी मूळ

गोविंदाचें नाम गोड घेतां वाचे । तेथें हे कइंचे वैरभाव ॥1॥
भावें नमस्कार घातले सकळीं । लोटांगणें तळीं महीवरि ॥2॥
वरि हातबाहे उभारिली देवें । कळलीया भावें सकळांच्या॥3॥
सकळ ही वरि बहुडविले स्थळा । चलावें गोपाळा ह्मणे घरा ॥4॥
राहिलीं हीं नाचों गोविंदाच्या बोलें । पडिलीया डोलें छंदें हो तीं ॥5॥
छंद तो नावरे आपणा आपला । आनंदाचा आला होता त्यांसि ॥6॥
त्यांच्या तुका ह्मणे आनंदें सकळ । ठेंगणें गोपाळ समागमें ॥7॥

ENGLISH TRANSLATION

Govinda's Name is sweet upon the lips. Where it is spoken, how can enmity remain? All bowed in devotion, prostrating on the ground.

God raised His hands and arms, seeing the true feelings of all. He sent everyone back to their own places.

'Come, cowherds, let us go home,' He said. They would not stop dancing at Govinda's words, swaying and reeling in the grip of ecstasy.

That ecstasy could not be restrained. The tide of bliss had overtaken them.

Says Tuka, in their joy, everything seemed small beside the company of the Cowherd-Boy.

IN PLAIN WORDS

Govinda's Name is sweet on the lips. Where it is spoken, how can enmity remain? In devotion they all bowed, prostrating flat on the ground. God raised his hands and arms, seeing the true feeling in all of them. He sent everyone back to their own places. Come, cowherds, let us go home, he said. But they would not stop dancing at Govinda's words, swaying and reeling in the grip of joy. The ecstasy could not be held back by anyone, not even by themselves. The tide of bliss had taken them over. Tuka says: in their joy, everything seemed small beside the company of the Cowherd-Boy.

WHAT IT MEANS

Tukaram dwells on what the sweetness of the Name does to a heart. Where Govinda's Name is spoken, enmity cannot stand, so the people fall in worship before him. Even when Krishna gently tells them to go home, they cannot stop dancing, because the bliss has overflowed their own control. The closing line names the measure of that bliss: once you have tasted the company of the Cowherd-Boy, everything else in the world looks small.

GATHA 4550 *Krishna Leela*

God with his own, no fear in the village

मराठी मूळ

समागमें असे हरि नेणतियां । नेदी जाऊं वांयां अंकितांसि ॥1॥
अंकितां सावध केलें नारायणें । गोपाळ गोधनें सकिळकां ॥2॥
सकळही जन आले गोकुळासि । आनंद मानसीं सकळांच्या ॥3॥
सकळांचा केला अंगीकार देवें । न कळतां भावें वांचवी त्यां ॥4॥
त्यां जाला निर्धार हरि आह्मांपासीं । निवांत मानसीं निर्भर तीं ॥5॥
निर्भर हे जन गोकुळींचे लोक । केले सकिळक नारायणें ॥6॥
नारायण भय येऊं नेदी गांवा । तुका ह्मणे नांवा अनुसरे त्या ॥7॥

ENGLISH TRANSLATION

Hari is with the unknowing, in their very company. He does not let His own ones come to grief.

Narayana awakened them: the cowherds, the cattle, everyone. All the people returned to Gokul.

Joy filled every heart. God embraced every one of them, saving them by their devotion even when they did not understand it.

Now they were certain: Hari is with us. Their minds rested in perfect peace.

The people of Gokul were made whole by Narayana. Says Tuka, Narayana does not let fear enter the village. He comes to all who call upon His Name.

IN PLAIN WORDS

Hari is with the unknowing, right there in their company. He will not let his own ones come to ruin. Narayana woke them up: the cowherds, the cattle, every one of them. All the people returned to Gokul. Joy was in every heart. God took up the cause of them all, saving them through their devotion even when they did not understand it. Now they were certain: Hari is with us. Their minds rested, calm and full. The people of Gokul, all of them, were made whole by Narayana. Tuka says: Narayana lets no fear come into the village; he comes to all who turn to his Name.

WHAT IT MEANS

This abhanga states the protective heart of the Govardhan story. God stays beside even those who do not yet understand who he is, and he will not let his own people be destroyed. The villagers, saved without fully grasping how, come away with one settled conviction: Hari is with us, and so their minds rest. Tukaram makes the closing promise general: God keeps fear out of the village, and he comes to anyone who turns to him by his Name.

GATHA 4551 *Krishna Leela*

The lila as a stage, dharma to be set up

मराठी मूळ

ये दशे चरित्र केलें नारायणें । रांगतां गोधनें राखिताहे॥1॥
हें सोंग सारिलें या रूपें अनंतें । पुढें हि बहु तें करणें आहे ॥2॥
आहे तुका ह्मणे धर्म संस्थापणें । केला नारायणें अवतार॥3॥

ENGLISH TRANSLATION

Such were the deeds Narayana performed while still crawling and herding cattle. This chapter of His play was concluded in this form, but much more remained ahead.

Says Tuka, the incarnation was taken for the establishment of dharma.

IN PLAIN WORDS

In this stage of life Narayana did his deeds, guarding the cattle while still crawling as a child. This act of the play was finished in this form, but much more was still to be done ahead. Tuka says: the incarnation was taken by Narayana to establish dharma.

WHAT IT MEANS

Tukaram pauses the narrative to mark a scene change. The childhood deeds, done even as the infant crawled and herded, were only one act of a larger play, and more remains to come. He names the purpose behind it all in his signature line: Narayana took this incarnation to set dharma back on its feet. The verse frames Krishna's whole life as a single drama with a stated aim.

GATHA 4552 *Krishna Leela*

Krishna lila, even hatred becomes the Name

मराठी मूळ

अवतार केला संहारावे दुष्ट । करिती हे नष्ट परपीडा॥1॥
परपीडा करी दैत्य कंसराव । पुढें तो ही भाव आरंभिला ॥2॥
लाविलें लाघव पाहोनियां संधी । सकळांही वधी दुष्टजना ॥3॥
दुष्टजन परपीडक जे कोणी । ते या चक्रपाणी न साहति ॥4॥
न साहवे दुःख भक्तांचें या देवा । अवतार घ्यावा लागे रूप ॥5॥
रूप हें चांगलें रामकृष्ण नाम । हरे भवश्रम उच्चारितां ॥6॥
उच्चारितां नाम कंस वैरभावें । हरोनियां जीवें कृष्ण केला ॥7॥
कृष्णरूप त्यासि दिसे अवघें जन । पाहे तों आपण कृष्ण जाला ॥8॥
पाहिलें दर्पणीं आधील मुखासि । चतुर्भुज त्यासि तो चि जाला ॥9॥
जालीं कृष्णरूप कन्या पुत्र भाज । तुका ह्मणे राज्य सैन्य जन ॥10॥

ENGLISH TRANSLATION

The incarnation was taken to destroy the wicked who tormented others. The demon-king Kamsa inflicted suffering on the innocent, and the next chapter of that divine play began.

Watching for the right moment, God applied His skill and destroyed every evildoer. Those who cause suffering to others cannot be endured by the Lord of the Discus.

God cannot bear to see His devotees in pain; He must take form to relieve them. His form is beautiful; the Name is Rama Krishna.

Merely uttering it destroys the weariness of worldly existence. By uttering the Name in enmity, Kamsa was absorbed into Krishna.

Consumed by hatred, everything appeared as Krishna to him: his children, his wife, his army, his kingdom. He looked in the mirror and saw a four-armed form.

He himself had become Krishna. Says Tuka, his kingdom, his army, and all his people had turned into Krishna before his eyes.

IN PLAIN WORDS

The incarnation was taken to destroy the wicked who torment others. The demon-king Kamsa kept inflicting suffering on the innocent, and now that next part began. Watching for the right moment, God used his skill and struck down every evildoer. Those who cause others pain cannot be borne by the Lord of the Discus. God cannot bear to see his devotees in pain; he must take form to relieve them. The form is beautiful; the Name is Rama Krishna. Merely uttering it destroys the weariness of worldly life. Uttering the Name in enmity, Kamsa was absorbed into Krishna. Consumed by hatred, everything looked like Krishna to him: his children, his wife, his army, his kingdom. He looked in the mirror and saw a four-armed form. He himself had become Krishna. Tuka says: his kingdom, his army, and all his people had turned into Krishna before his eyes.

WHAT IT MEANS

Here Tukaram moves to Kamsa and makes his strangest, sharpest point about the Name. God takes form to relieve his devotees and to destroy the wicked, and Kamsa is the chief tormentor. But Kamsa thinks about Krishna constantly, even though only in hatred and fear. Because his whole mind is fixed on Krishna, he begins to see Krishna everywhere, in his family, his army, even his own reflection. The claim Tukaram refuses to soften is that even attention given in pure enmity, if it is total, draws a soul into God; the Name does its work regardless of the mood that carries it.

GATHA 4553 *Krishna Leela*

Each sees by their own faith

मराठी मूळ

सैन्य जन हांसे राया जालें काई । वासपे तो ठायीं आपणासि ॥1॥
आपणा आपण जयास तीं तैसीं । वैरभाव ज्यांसि भक्ति नाहीं ॥2॥
नाहीं याचा त्याचा भाव एकविध । ह्मणउनि छंद वेगळाले ॥3॥
वेगळाल्या भावें ती तया हांसती । तयास दिसती अवघीं हरि ॥4॥
हरिला कंसाचा जीव भाव देवें । द्वेषाचिया भावें तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

The army and the people laughed. 'What has happened to the king?' He could not recognize himself.

To each and to all, everything appeared as it did according to their faith. Those without devotion held enmity, and so their experience was different.

With different feelings, they laughed at him, while to him everything appeared as Hari. Says Tuka, through the vision of enmity, Kamsa's soul was absorbed by God.

IN PLAIN WORDS

The army and the people laughed: what has happened to the king? He could no longer recognize himself. To each and to all, everything appeared as their own faith made it appear. Those without devotion held only enmity, so what they saw was different. Their feeling was not single-pointed like his, so their experience went its separate way. With those scattered feelings they laughed at him, while to him everything appeared as Hari. Tuka says: through the vision of enmity, Kamsa's soul was absorbed by God.

WHAT IT MEANS

Tukaram explains why the same scene looks different to different people. Kamsa, whose whole mind is fixed on Krishna, sees Krishna in everything, while the courtiers around him, scattered and without devotion, see only a king gone mad and laugh. The teaching is that we each meet the world according to the faith we bring to it; what fills the mind shapes what the eyes find. The unsettling conclusion stands: because Kamsa's attention was undivided, even his hatred carried him into God, while the mockers, having no single focus, gained nothing.

GATHA 4554 *Krishna Leela*

Single-pointed mind, even in hatred

मराठी मूळ

द्वेषाचिया ध्यानें हरिरूप जाले । भाव हारपले देहादिक॥1॥
देहादिक कर्में अभिमान वाढे । तया कंसा जोडे नारायण ॥2॥
नारायण जोडे एकविध भावें । तुका ह्मणे जीवें जाणें लागे ॥3॥

ENGLISH TRANSLATION

Through the meditation of hatred, he became Hari's form. All sense of body, deeds, and ego dissolved.

By deeds and ego, one only accumulates more. But through single-pointed focus, even in hatred, Kamsa attained Narayana.

Says Tuka, Narayana is attained through single-minded devotion alone. One must give one's entire being.

IN PLAIN WORDS

Through the meditation of hatred, he took on Hari's form. The sense of body and the rest dissolved. By bodily deeds and ego, one only piles up more. But to that Kamsa, Narayana was joined. Narayana is joined through a single-pointed feeling. Tuka says: one must come to know it with one's whole being.

WHAT IT MEANS

This short abhanga states the principle behind Kamsa's strange fate. Constant fear and hatred of Krishna worked on Kamsa like a fierce meditation, until his ordinary sense of body and ego fell away and he was joined to Narayana. Tukaram contrasts this with the usual path of busy deeds and ego, which only adds to bondage. The point he presses is about the mind's singleness: God is reached through undivided attention, and that union must finally be known with the whole being, not merely thought about.

GATHA 4555 *Krishna Leela*

Self dissolved, God in every being

मराठी मूळ

जीवभाव त्याचा गेला अभिमान । ह्मणऊनि जन हांसे कंसा ॥1॥
सावध करितां नये देहावरि । देखोनियां दुरि पळे जन ॥2॥
जन वन हरि जालासे आपण । मग हे लोचन झांकियेले॥3॥
झांकुनि लोचन मौन्यें चि राहिला । नाहीं आतां बोलायाचें काम ॥4॥
बोलायासि दुजें नाहीं हें उरलें । जन कृष्ण जाले स्वयें रूप ॥5॥
रूप पालटलें गुण नाम याति । तुका ह्मणे भूतीं देव जाला ॥6॥

ENGLISH TRANSLATION

His ego and sense of self were gone. Therefore the people laughed at Kamsa.

No matter how they tried to rouse him to bodily awareness, he could not return. Seeing this, people fled from him.

Everything, people and forest alike, had become Hari to him. He closed his eyes and sat in silence.

There was nothing left to say. Nothing second remained to be spoken of.

The people had all become Krishna in his eyes, becoming that very form. Names, forms, qualities, and castes had all been transformed.

Says Tuka, God became manifest in every being.

IN PLAIN WORDS

His sense of self and his ego were gone, so the people laughed at Kamsa. However much they tried to rouse him back to bodily awareness, he would not return. Seeing this, people fled from him. Everything, people and forest alike, had become Hari to him. He closed his eyes and sat in silence. Now there was no need to speak. Nothing second was left to be spoken of. The people had all become Krishna in his eyes, become that very form. Names, forms, qualities, and castes had all been transformed. Tuka says: God became manifest in every being.

WHAT IT MEANS

Tukaram describes the final state into which Kamsa's obsession carries him. His ego dissolves so completely that he cannot be roused, and the onlookers, who see only a man undone, laugh and flee. But within him there is no longer any second thing to point at: people, forest, all of it has become Hari, so he falls silent because speech needs duality and duality is gone. The verse ends on the wider truth glimpsed in that extreme: when name, form, quality, and caste fall away, God is seen present in every being.

GATHA 4556 *Krishna Leela*

The trap of I and thou, surrender required

मराठी मूळ

जालों स्वयें कृष्ण आठव हा चित्तीं । भेद भयवृत्त उरली आहे ॥1॥
उरली आहे रूप नांव दिसे भिन्न । मी आणि हा कृष्ण आठवतो ॥2॥
तोंवरि हा देव नाहीं तयापासीं । आला दिसे त्यासि तो चि देव ॥3॥
देवरूप त्याची दिसे वरी काया । अंतरीं तो भयाभीत भेदें ॥4॥
भेदें तुका ह्मणे अंतरे गोविंद । साचें विण छंद वांयां जाय ॥5॥

ENGLISH TRANSLATION

'I have become Krishna,' he thought. Yet the awareness of separateness, the fear and duality, still lingered.

Name and form still appeared distinct. The thought 'I and this Krishna' persisted.

As long as this sense of separateness remained, God was not truly with him. Though his outer body appeared divine, within he was still shaken by duality and fear.

Says Tuka, through the sense of difference, Govinda remains distant. Without genuine surrender, all longing is in vain.

IN PLAIN WORDS

I have myself become Krishna: this thought stayed in his mind. The sense of separateness, the fearful state, was still left. It was still left; form and name still appeared distinct. The thought I, and this Krishna, kept returning. As long as that remained, God was not truly with him; only then would the one who came appear to him as God himself. His outward body looked divine, but inside he was still afraid, shaken by the sense of difference. Tuka says: through the sense of difference, Govinda stays distant; without the real thing, all this longing goes to waste.

WHAT IT MEANS

Here Tukaram refines the lesson with great care so it cannot be misread. Even after Kamsa is filled with Krishna, a residue clings: the thought I have become Krishna still keeps an I standing apart from a Krishna, and with it come fear and a sense of two. As long as that split survives, God is not truly present, however divine the outer scene may look. The closing line is the warning to every seeker: where the feeling of difference remains, Govinda stays at a distance, and without genuine surrender even intense longing is wasted.

GATHA 4557 *Krishna Leela*

Face to face, the last duality struck down

मराठी मूळ

वांयां तैसे बोल हरिशीं अंतर । केले होती चार भयभेदें ॥1॥
भेदभय गेलें नोळखे आपणा । भेटी नारायणा कंसा जाली ॥2॥
जाली भेटी कंसा हरिशीं निकट । सन्मुख चि नीट येरयेरां ॥3॥
येरयेरां भेटी युद्धाच्या प्रसंगीं । त्याचें शस्त्र अंगीं हाणितलें ॥4॥
त्याचें वर्म होतें ठावें या अनंता । तुका ह्मणे सत्तानायक हा ॥5॥

ENGLISH TRANSLATION

Those were empty words, keeping Hari at arm's length. Four walls of fear and duality had been built.

When fear and duality dissolved, he no longer recognized himself. Then the meeting with Narayana took place for Kamsa.

Kamsa met Hari face to face, close and direct, each standing before the other. They met in the encounter of battle, and God struck him with his own weapon.

God knew his vulnerable point. Says Tuka, He is the sovereign master of all power.

IN PLAIN WORDS

Empty as such words were, they kept Hari at a distance. Four walls of fear and difference had been raised. When that fear and difference fell, he no longer knew himself. Then the meeting with Narayana came to Kamsa. The meeting came; Kamsa stood close to Hari, the two of them straight and face to face. They met in the moment of battle, and God struck him with his own weapon. God knew his vulnerable point. Tuka says: he is the sovereign master of all power.

WHAT IT MEANS

This closes the Kamsa sequence at the moment of death, and reads it as the breaking of the last barrier. Kamsa's protesting words and his fear had built walls of separation around him; only when those collapse and his self-knowledge dissolves does the true meeting with Narayana come. That meeting takes the outward shape of combat, with God striking Kamsa down using his own vulnerable point. Tukaram ends by naming who holds the final say: God is the sovereign master of all power, and the very enemy who fought him is delivered through that fatal encounter.

GATHA 4558 *Krishna Leela*

Krishna's deeds, the rescuer arms himself

मराठी मूळ

नारायणें कंस चाणूर मदिला । राज्यीं बैसविला उग्रसेन ॥1॥
उग्रसेन स्थापियेला शरणागत । पुरविला अंत अभक्ताचा॥2॥
अवघें चि केलें कारण अनंतें । आपुलिया हातें सकळ ही ॥3॥
सकळ ही केलीं आपुलीं अंकित । राहे गोपीनाथ मथुरेसि ॥4॥
मथुरेसि आला वैकुंठनायक । जालें सकिळक एक राज्य ॥5॥
राज्य दिलें उग्रसेना शरणागता । सोडविलीं माता पिता दोन्हीं ॥6॥
सोडवणे धांवे भक्ताच्या कैवारें । तुका ह्मणे करें शस्त्र धरी ॥7॥

ENGLISH TRANSLATION

Narayana slew Kamsa and Chanura. He installed Ugrasena on the throne.

Ugrasena, who had sought refuge, was established. The destruction of the faithless was complete.

The Infinite One accomplished everything by His own hand. He made all of them His own.

The Lord of the Gopis dwelt in Mathura. A single undivided rule was established.

The kingdom was given to the surrendered Ugrasena. Both parents, mother and father, were freed.

He rushes to rescue His devotees. Says Tuka, He takes up weapons in His hands for their sake.

IN PLAIN WORDS

Narayana killed Kamsa and Chanura. He set Ugrasena on the throne. Ugrasena had come for refuge, and Narayana made him secure. He brought the faithless to their end. The Infinite One did all of it. He did it all with his own hand. He made everyone his own. The Lord of the gopis stayed in Mathura. One undivided rule was set up. He gave the kingdom to Ugrasena, who had surrendered. He freed both the parents, mother and father. He runs to rescue his devotees. Tuka says: he takes up weapons in his hands for their sake.

WHAT IT MEANS

Tukaram tells the Mathura story to show what God does for those who turn to him. Krishna kills the tyrant Kamsa and his wrestler, then puts the surrendered Ugrasena on the throne and frees his own imprisoned parents. The point Tukaram draws is the rhythm of it: God acts with his own hand, finishes the work of the faithless, and makes everyone his own. The closing line is the sharp one. The same Infinite One who needs no weapon will take up weapons himself when a devotee is in danger; rescue is not theory, he comes running and armed.

GATHA 4559 *Krishna Leela*

Krishna's two homes, the hidden heart

मराठी मूळ

धरी दोही ठायीं सारखा चि भाव । देवकी वसुदेव नंद दोघे ॥1॥
दोन्ही एके ठायीं केल्या नारायणें । वाढविला तिणें आणि व्याली ॥2॥
व्याला वाढला हा आपल्या आपण । निमित्या कारणें मायबापा ॥3॥
माय हा जगाची बाप नारायणा । दुजा करी कोण यत्न यासि ॥4॥
कोण जाणे याचे अंतरींचा भाव । कळों नेदी माव तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

He held the same love for both sets of parents: Devaki and Vasudeva, Nanda and Yashoda. Narayana united them both.

One gave birth, the other raised Him. He was born and grew by His own will, using parents as the instrument.

He is the Mother and Father of the world, O Narayana. Who else can make any effort for Him? Says Tuka, who can know the feeling within His heart? He does not reveal His mystery.

IN PLAIN WORDS

He holds the same love for both. Devaki and Vasudeva, Nanda and Yashoda, both pairs. Narayana made the two into one. One gave him birth, the other raised him. He was born and he grew up by his own will. The parents were only the occasion. He is the mother of the world; he is its father, O Narayana. Who else can do anything for him? Who knows the feeling inside his heart? Tuka says: he does not let his mystery be known.

WHAT IT MEANS

Tukaram looks at Krishna's two sets of parents and refuses to rank them: the same love goes to both the birth-parents and the foster-parents. Then he overturns the picture. Krishna is not really a child who needs a mother and father; he is himself the mother and father of the whole world, and his birth and growing-up happen by his

own will, with the parents only as the occasion. So no one can do anything for him, and no one can read what moves inside him. The verse lands on the limit of all our knowing: God keeps his own mystery, and will not let it be measured.

GATHA 4560 *The Nature of God*

Nature of God, the lover who waits

मराठी मूळ

दिनाचा कृपाळु दुष्टजना काळ । एकला सकळ व्यापक हा ॥1॥
हांसे बोले तैसा नव्हे हा अनंत । नये पराकृत ह्मणों यासि ॥2॥
यासि कळावया एक भक्तिभाव । दुजा नाहीं ठाव धांडोळतां ॥3॥
धांडोळतां श्रुति राहिल्या निंश्चत । तो करी संकेत गोपींसवें ॥4॥
गोपिकांची वाट पाहे द्रुमातळीं । मागुता न्याहाळी न देखतां ॥5॥
न देखतां त्यांसि उठे बैसे पाहे । वेडावला राहे वेळोवेळां ॥6॥

ENGLISH TRANSLATION

He is gracious to the humble and Death to the wicked. He alone pervades everything.

He smiles and speaks, yet He is not what He appears. He should not be called ordinary.

To know Him, devotion is the only way. There is no other place to search.

Even the Vedas, having searched, rested in silence. Yet He keeps His tryst with the gopis.

He waits for them beneath the trees. When they do not come, He looks about restlessly.

Not seeing them, He rises, sits, and gazes again and again, distracted at every moment.

IN PLAIN WORDS

He is kind to the lowly and death to the wicked. He alone fills everything. He laughs and talks, but the Infinite is not what he seems. Do not call him an ordinary thing. To know him there is one way: love, the heart turned toward him. Search and you will find no other place. The Vedas searched and fell silent. Yet he keeps his meeting with the gopis. He waits for them under the tree. When they do not come, he looks around for them again. Not seeing them, he gets up, sits down, looks again. Again and again he stands there, out of his senses.

WHAT IT MEANS

Tukaram joins two things that seem opposite: God is the all-pervading Infinite whom even the Vedas cannot reach, and God is the lover waiting under a tree, restless when the gopis are late. The point is that this vast One cannot be grasped by learning or by treating him as an ordinary object; the single road to him is bhava, the loving heart. Where the scriptures search and go quiet, love keeps its appointment. The image of Krishna rising, sitting, and looking again and again, lost in longing, says that the Infinite makes himself small and helpless for the sake of those who love him.

GATHA 4561 *Krishna Leela*

Krishna's care, the unworried guardian

मराठी मूळ

तो बोले कोमळ निष्ठ साहोनि । कोपतां गौळणी हास्य करी ॥1॥
करावया दास्य भक्तांचें निर्लज्ज । कवतुकें रज माथां वंदी ॥2॥
दिलें उग्रसेना मथुरेचें राज्य । सांगितलें काज करी त्याचें ॥3॥
त्यासि होतां कांहीं अरिष्टनिर्माण । निवारी आपण शरणागता ॥4॥
शरणागतां राखे सर्व भावें हरि । अवतार धरी तयांसाटीं ॥5॥
तयांसाटीं वाहे सुदर्शन गदा । उभा आहे सदा सांभिाळत ॥6॥
तळमळ नाहीं तुका ह्मणे चित्ता । भक्तांचा अनंता भार माथां ॥7॥

ENGLISH TRANSLATION

He endures their harsh and stern words with gentleness. When the milkmaids scold Him, He only smiles.

To serve His devotees, He is shamelessly eager, joyfully bowing to the dust at their feet. He gave Ugrasena the kingdom of Mathura, fulfilling every task that was asked.

Whenever danger threatened, He stepped in to protect the surrendered ones. Hari protects those who take refuge with all His being.

He takes incarnation for their sake. For their sake He carries the Sudarshana discus and the mace.

He stands ever watchful, guarding them. Says Tuka, there is no worry in the chitta when the burden of the devotees rests upon Ananta's head.

IN PLAIN WORDS

He speaks gently and bears their harsh words. When the milkmaids scold him, he only laughs. To serve his devotees he is shameless. For sport he bows his head to the dust of their feet. He gave Ugrasena the kingdom of Mathura. He did whatever task was asked of him. When any danger arose for them, he himself turned it away from those who had surrendered. Hari guards those who take refuge, with all his being. He takes birth for their sake. For their sake he carries the Sudarshana disc and the mace. He stands always, watching over them. Tuka says: there is no anxiety in his mind. The weight of his devotees rests on Ananta's head.

WHAT IT MEANS

Tukaram paints God as a guardian who lowers himself without shame for those who are his. Krishna takes the gopis' scolding with a laugh, bows to the dust of their feet, and does whatever his devotees ask, from giving Ugrasena a kingdom to turning away every danger that comes near them. He even takes birth and bears weapons only for their sake. The last lines are the consolation: because the burden of protecting his devotees rests on the Infinite's own head, the devotee can be free of worry; the watching is his work, not ours.

GATHA 4562 *Krishna Leela*

Krishna's justice, the cost of refusing the Name

मराठी मूळ

मारिले असुर दाटले मेदिनी । होते कोणाकोणी पीडित ते ॥1॥
ते हा नारायण पाठवी अघोरा । संतांच्या मत्सरा घातावरी ॥2॥
वरिले ते दूतीं यमाचिया दंडीं । नुच्चरितां तोंडीं नारायण ॥3॥
नारायण नाम नावडे जयासि । ते जाले मिरासी कुंभपाकीं ॥4॥

ENGLISH TRANSLATION

The demons who had oppressed the earth were slain. They had tormented everyone in sight.

Narayana sent them to the terrible realms, striking down those who persecuted the saints. Those who did not utter the Name of Narayana were seized by the messengers of Yama.

Says Tuka, those to whom the Name of Narayana was hateful have become permanent residents of the boiling hells.

IN PLAIN WORDS

He killed the demons who had crowded the earth. They had been tormenting people everywhere. Narayana sent them to the dreadful realms, those who struck at the saints out of malice. The messengers of Yama took them under the rod, because they did not speak Narayana's name with their mouths. Tuka says: those to whom the name of Narayana was hateful have become settled tenants of the boiling hell.

WHAT IT MEANS

Tukaram reads the slaying of the demons as a plain moral fact, not just a story. Those who oppress others and attack the saints out of spite are brought to their end, and after death Yama's officers seize them. The deciding mark is the mouth: they never uttered the Name. The harsh closing image of the boiling hell is aimed at a pattern, not a person, the refusal to let God's name even cross the lips. The warning turns back on the listener: examine whether the Name has any place in your own speech and heart, since that is what the verse says hangs in the balance.

GATHA 4563 *Krishna Leela*

Krishna in Mathura, the past forgotten in his face

मराठी मूळ

वास नारायणें केला मथुरेसि । वधूनि दुष्टांसि तये ठायीं ॥1॥
ठायीं पितियाचे मानी उग्रसेना । प्रतिपाळ जनांसहित लोकां ॥2॥
लोकां दुःख नाहीं मागील आठव । देखियेला देव दृष्टी त्यांणीं ॥3॥
देखोनियां देवा विसरलीं कंसा । ठावा नाहीं ऐसा होता येथें ॥4॥
ध्यान गोविंदाचें लागलें या लोकां । निर्भर हे तुका ह्मणे चित्तीं ॥7॥

ENGLISH TRANSLATION

Narayana settled in Mathura, having destroyed the wicked of that place. He honored Ugrasena as a father and cared for the people and their welfare.

The people felt no sorrow, no memory of the past. They had seen God with their own eyes.

Seeing God, they forgot Kamsa entirely. It was as if he had never existed.

Says Tuka, the meditation on Govinda captivated these people. They were at perfect peace within.

IN PLAIN WORDS

Narayana made his home in Mathura, after he had killed the wicked of that place. There he honored Ugrasena as a father. He cared for the people and all the folk. The people had no sorrow, no memory of what was past. They had seen God with their own eyes. Having seen God, they forgot Kamsa. It was as if he had never been here at all. The meditation on Govinda took hold of these people. Tuka says: they were full and at peace within.

WHAT IT MEANS

Tukaram describes Mathura after Krishna settles there: he honors the freed Ugrasena like a father and looks after the whole city. The change in the people is the heart of it. Once they have seen God directly, their old grief and even the memory of the tyrant Kamsa simply drop away, as if the years of fear never happened. The verse names what does this: their minds become fixed on Govinda, and that meditation leaves them full and at peace. Seeing God, Tukaram suggests, does not argue the past away; it makes the past lose its grip.

GATHA 4564 *Devotion to Vitthal*

Devotion, only Krishna ends the round of births

मराठी मूळ

चिंतले पावलीं जयां कृष्णभेटी । एरवीं ते आटी वांयांविण ॥1॥
वासना धरिती कृष्णाविणें कांहीं । सीण केला तिहीं साधनांचा ॥2॥
चाळविले डंबें एक अहंकारें । भोग जन्मांतरें न चुकती ॥3॥
न चुकती भोग तपें दानें व्रतें । एका त्या अनंतेंवांचूनियां॥4॥
चुकवुनि जन्म देईल आपणा । भजा नारायणा तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

Those who longed for Krishna's meeting attained what they desired. All other efforts without Him were struggles in vain.

Those who harbored any desire apart from Krishna wearied themselves with futile practices. Those deluded by ego and pretense must continue experiencing the fruits of birth after birth.

Austerities, gifts, and vows cannot end the cycle without the One Infinite Lord. Says Tuka, He alone can break the cycle of birth and grant you Himself. Worship Narayana.

IN PLAIN WORDS

Those who longed for it reached the meeting with Krishna. For everyone else the effort was wasted. Those who hold any desire apart from Krishna wear themselves out with their practices. Some are fooled by show, some by pride. They do not escape the suffering of birth after birth. Penance, gifts, and vows do not let you escape that suffering. Nothing does, except the one Infinite. Tuka says: he can end your births and give you himself. So worship Narayana.

WHAT IT MEANS

Tukaram weighs two paths against each other. Those who truly long for Krishna meet him and reach their goal; those who keep some other desire, or are caught in display and ego, only tire themselves and stay bound to one birth after another. He goes further and says even the respected works, austerity, charity, and vows, cannot by themselves break the cycle. The one thing that can is the Infinite Lord himself, and what he gives is not a reward but his own self. The verse ends as a direct instruction: drop the side-desires and worship Narayana, because he alone both ends the round and is the prize.

GATHA 4565 *Krishna Leela*

Krishna and the gopis, single-hearted love

मराठी मूळ

भजल्या गोपिका सर्व भावें देवा । नाहीं चित्तीं हेवा दुजा कांहीं ॥1॥
दुजा छंदु नाहीं तयांचिये मनीं । जागृति सपनीं कृष्णध्यान ॥2॥
ध्यान ज्यां हरीचें हरीसि तयांचें । चित्त ग्वाही ज्यांचें तैशा भावें ॥3॥
भाग्यें पूर्वपुण्यें आठविती लोक । अवघे सकिळक मथुरेचे ॥4॥
मथुरेचे लोक सुखी केले जन । तेथें नारायण राज्य करी ॥5॥
राज्य करी गोपीयादवांसहित । कमिनलें बहुतकाळ तेथें ॥6॥
तेथें दैत्यीं उपसर्ग केला लोकां । रचिली द्वारका तुका ह्मणे ॥7॥

ENGLISH TRANSLATION

The gopis worshiped God with their whole being, harboring no second desire in their chitta. No other longing existed in their minds.

Waking or sleeping, they contemplated Krishna. Those whose meditation is on Hari, Hari's meditation is on them.

Their chittas are their own witness, sealed by mutual devotion. Through the merit of past lives, all the people of Mathura remembered God.

The people of Mathura were made happy. There Narayana ruled.

He ruled alongside the gopis and Yadavas for a long time. Then the demons troubled the people, and so, says Tuka, Dwaraka was built.

IN PLAIN WORDS

The gopis worshiped God with their whole being. There was no envy, no second thing, in their hearts. No other longing was in their minds. Awake or in sleep, they meditated on Krishna. Those whose meditation is on Hari, on them Hari meditates. Their own hearts are the witness of such love. By the merit of past lives, the people remembered God, all the people of Mathura. The people of Mathura were made happy. There Narayana ruled. He ruled along with the gopis and the Yadavas. He stayed there a long time. Then the demons troubled the people. Tuka says: and so Dwaraka was built.

WHAT IT MEANS

Tukaram holds up the gopis as the measure of devotion: they want nothing besides Krishna, waking or sleeping, with no rival desire and no envy. He states the reciprocity plainly, that the one who meditates on Hari is meditated on by Hari in turn, and the only proof needed is the lover's own heart. From this he widens out to Mathura, where past merit lets the whole city remember God and live in happiness under Krishna's rule. The verse closes by turning the story forward: when the demons threaten the people, Krishna moves them to safety and Dwaraka is built, showing again that his rule is always bent toward sheltering those who are his.

GATHA 4566 *Krishna Leela*

Krishna at Dwaraka, the city of no distinctions

मराठी मूळ

रचियेला गांव सागराचे पोटीं । जडोनि गोमटीं नानारत्नें ॥1॥
रत्न खणोखणी सोनियाच्या भिंती । लागलिया ज्योति रविकळा ॥2॥
कळा सकळ ही गोविंदाचे हातीं । मंदिरें निगुतीं उभारिलीं ॥3॥
उभारिलीं दुर्गा दारवंठे फांजी । कोटी चर्या माजी शोभलिया ॥4॥
शोभलें उत्तम गांव सागरांत । सकळांसहित आले हरि ॥5॥
आला नारायण द्वारका नगरा । उदार या शूरा मुगुटमणि ॥6॥
निवडीना याति समान चि केलीं । टणक धाकुलीं नारायणें ॥7॥
नारायणें दिलीं अक्षई मंदिरें । अभंग साचारें सकळांसि॥8॥
सकळ ही धर्मशीळ पुण्यवंत । पवित्र विरक्त नारीनर ॥9॥
रचिलें तें देवें न मोडे कवणा । बिळयांचा राणा नारायण ॥10॥
बळबुद्धीनें तीं देवा च सारिखीं । तुका ह्मणे मुखीं गाती ओंव्या ॥11॥

ENGLISH TRANSLATION

A city was built in the belly of the ocean, studded with every kind of gem. Gems adorned every corner.

The walls were of gold, catching the sun's rays. All art and craft lay in Govinda's hands.

The mansions were raised with care. Fortresses, gates, and galleries were erected, beautified with ramparts and watchtowers.

The city shone, splendid in the ocean. Narayana came there with all His people.

Narayana, the generous and valiant, the crowning jewel among warriors, came to the city of Dwaraka. He made no distinctions of caste; He treated all as equal.

The strong and the small were the same to Narayana. He gave imperishable dwellings to all, real and unbreakable.

All were virtuous, pious, pure, and devoted, men and women alike. What God has built, no one can destroy.

The Lord of strength is Narayana. In might and wisdom, they were like God Himself.

Says Tuka, they sang ovis with their lips.

IN PLAIN WORDS

A city was built in the belly of the ocean, set with all kinds of fine gems. Gems in every corner, walls of gold, catching the light of the sun. All the craft was in Govinda's hands. The mansions were raised with care. Forts, gateways, and walkways were put up, fine with ramparts and towers. The city stood splendid in the ocean. Hari came there with all his people. Narayana came to the city of Dwaraka, the generous, the brave, the crown-jewel of warriors. He made no choice of caste; he made all equal. The strong and the small were the same to Narayana. He gave everyone undying homes, real and unbreakable. All were righteous and full of merit, pure and devoted, women and men alike. What God has built, no one can break. Narayana is the lord of the strong. In strength and wisdom they were like God himself. Tuka says: they sang ovis with their mouths.

WHAT IT MEANS

Tukaram describes Dwaraka, the city Krishna raises in the sea, jeweled and golden and made entirely by his own craft. But the splendor is not the point he dwells on. The thing he marks is that Krishna makes no distinction of caste there: high and low, strong and weak, all are treated as equal and all are given lasting homes. Under his rule the whole population becomes righteous and pure, men and women alike, and even comes to resemble God in strength and wisdom. The closing note, that they sang ovis as they lived, says the city's true wealth was a life of constant praise, not its gold.

GATHA 4567 *Krishna Leela*

Krishna's company, God makes them into God

मराठी मूळ

गाती ओंव्या कामें करितां सकळें । हालवितां बाळें देवावरि ॥1॥
ऋद्धसिद्धी दासी दारीं ओळंगती । सकळ संपित्त सर्वां घरीं ॥2॥
घरीं बैसलिया जोडलें निधान । करिती कीर्त्तन नरनारी ॥3॥
नारीनर लोक धन्य त्यांची याति । जयांसि संगति गोविंदाची ॥4॥
गोविंदें गोविंद केले लोकपाळ । चिंतनें सकळ तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

They sang ovis while doing all their work, while rocking their children, singing of God. The powers of prosperity and accomplishment served as handmaids at their doors.

Every home was blessed with abundance. Sitting at home, they found treasures.

Men and women performed kirtan. Blessed was the lineage of those who had the company of Govinda.

Govinda made the people into Govindas themselves. Says Tuka, through contemplation, all were transformed.

IN PLAIN WORDS

They sang ovis while doing all their work, rocking their children, singing of God. The powers and the perfections waited at their doors like servant-girls. There was every kind of wealth in every house. Sitting at home, they had found the treasure. Men and women did kirtan. Blessed were the people, blessed their birth, who had the company of Govinda. Govinda made the people into Govindas. Tuka says: through that remembrance, all of them were changed.

WHAT IT MEANS

Tukaram shows what the company of God does to ordinary life. The people of Dwaraka sing of God while they work and rock their children, and the very powers and attainments that others chase through hard practice wait on them like maids at the door. The real wealth, he says, was found just by sitting at home in remembrance. The last line is the boldest claim: by keeping his company and holding him in mind, the people are not merely blessed but made into Govinda themselves. Constant remembrance, in this telling, does not only bring God near; it remakes the one who remembers into his likeness.

GATHA 4568 *Krishna Leela*

Krishna's rule, the king who keeps no pride

मराठी मूळ

कांहीं चिंता कोणा नाहीं कोणेविशीं । करी द्वारकेसि राज्य देव ॥1॥
द्वारकेसि राज्य करी नारायण । दुष्ट संहारून धर्म पाळी ॥2॥
पाळी वेदआज्ञा ब्राह्मणांचा मान । अतीतपूजन वैष्णवांचें॥3॥
अतीत अलिप्त अवघियां वेगळा । नाहीं हा गोपाळा अभिमान ॥4॥
अभिमान नाहीं तुका ह्मणे त्यासि । नेदी आणिकांसि धरूं देव ॥5॥

ENGLISH TRANSLATION

No one had any worry about anything. God ruled Dwaraka.

Narayana ruled Dwaraka, having destroyed the wicked and upheld dharma. He honored the commands of the Vedas, the dignity of brahmins, and the worship of Vaishnavas and holy guests.

He Himself remained detached and apart from all, yet this Cowherd-Boy held no pride. Says Tuka, He has no pride Himself, yet He does not let others cling to it either.

IN PLAIN WORDS

No one had any worry about anything. God ruled in Dwaraka. Narayana ruled Dwaraka. He destroyed the wicked and kept dharma. He kept the command of the Vedas and the honor of the brahmins, and the worship of holy guests and of the Vaishnavas. Detached and untouched, apart from all of it, this Cowherd holds no pride. Tuka says: he has no pride himself, and he does not let others hold on to theirs either.

WHAT IT MEANS

Tukaram ends the Dwaraka sequence with the character of the ruler. Krishna keeps order, upholds dharma, and gives each thing its due, the Vedas, the brahmins, the holy guests, so that no one in the city carries any worry. Yet the king who does all this stands detached and untouched by it, and the Cowherd takes no pride in his own

greatness. The final turn is the teaching: he is not only free of pride himself, he does not let pride take root in those around him either. The verse points the listener at the same self-examination, that nearness to God is meant to dissolve the ego, not feed it.

GATHA 4569 *The Power of the Name*

The Name, Brahman descends to carry us across

मराठी मूळ

धरियेलें रूप कृष्ण नाम बुंथी । परब्रह्म ि◌क्षती उतरलें॥1॥
उत्तम हें नाम राम कृष्ण जगीं । तरावयालागीं भवनदी॥2॥
दिनानाथिब्रदें रुळती चरणी । वंदितील मुनि देव ऋषि ॥3॥
ऋषीं मुनीं भेटी दिली नारायणें । आणीक कारणें बहु केलीं ॥4॥
बहु कासावीस जाला भक्तांसाटीं । तुका ह्मणे आटी सोसियेली ॥5॥

ENGLISH TRANSLATION

He assumed a form and took the Name of Krishna, and the supreme Brahman descended to earth. This glorious Name, Rama Krishna, exists in the world for the sake of crossing the river of existence.

The pledges of the Friend of the Lowly trail at His feet. Sages, gods, and seers bow before them.

God gave audience to sages and seers and performed countless other deeds. Says Tuka, He endured great hardship for the sake of His devotees.

IN PLAIN WORDS

He took on a form and put on the name of Krishna as a cloak. The supreme Brahman came down to earth. This is the best of names in the world, Rama, Krishna, for crossing the river of becoming. The vows of the Friend of the Lowly hang at his feet. Sages, gods, and seers will bow to them. Narayana gave his meeting to the sages and the seers. He did many other things besides. He was greatly troubled for the sake of his devotees. Tuka says: he took the hardship on himself.

WHAT IT MEANS

Tukaram says the form and the name of Krishna are a covering that the formless supreme Brahman puts on to come within our reach. The name itself, Rama, Krishna, is the boat for crossing the river of birth and death, and it carries the standing promise of the Friend of the Lowly. He recalls that God gave himself in audience to the sages and did countless deeds for others. The verse ends on what such a descent costs: the Infinite let himself be troubled and bore real hardship for the sake of his devotees. The Name we are given so cheaply was paid for by God's own willingness to suffer for us.

GATHA 4570 *The Nature of God*

God's vow, He carries His servants

मराठी मूळ

सोसियेला आटी गर्भवास फेरे । आयुधांचे भारे वागवितां ॥1॥
वाहोनि सकळ आपुलिये माथां । भार दासां चिंता वाहों नेदी ॥2॥
नेदी काळाचिये हातीं सेवकांसि । तुका ह्मणे ऐसी ि◌ब्रदावळी॥3॥

ENGLISH TRANSLATION

He endured the ordeal of entering the womb again and again, bearing the weight of weapons upon Himself. He carries everything upon His own head and does not let His servants bear the burden of worry.

He does not give His servants over to the hands of Death. Says Tuka, such is His legacy of pledges.

IN PLAIN WORDS

He endured the ordeal of the womb, born again and again. He took up the weight of His weapons and carried them. He carries everything upon His own head. He does not let His servants bear the burden of worry. He does not hand His servants over to the hands of Death. Tuka says: such are His standing pledges.

WHAT IT MEANS

Tukaram is naming what kind of God this is, by what He does for those who are His. The incarnations, the births into the womb, the weapons taken up: all of that weight He puts on His own head, so His servants do not have to carry it. The point of each line is the same exchange: the burden moves from the servant to God. He keeps His devotees out of the hands of Death itself. Tukaram calls this God's biruda, His standing vow, the thing He has bound Himself to do.

GATHA 4571 *Devotion to Vitthal*

Devotion, bees at the footprints

मराठी मूळ

ि◌ब्रदावळी ज्याचे रुळते चरणीं । पाउलें मेदिनी सुखावे त्या ॥1॥
सुखावे मेदिनी कृष्णाचिये चालीं । कुंकुमें शोभलीं होय रेखा ॥2॥
होउनि भ्रमर पाउलांचें सुख । घेती भक्त मुख लावूनियां ॥3॥
याचसाटीं धरियेला अवतार । सुख दिलें फार निजदासां ॥4॥
निज सुख तुका ह्मणे भक्तां ठावें । तींहीं च जाणावें भोगूं त्यासि ॥5॥

ENGLISH TRANSLATION

His sacred pledges trail at His feet. The earth rejoices beneath His footsteps.

The earth delights in Krishna's stride, made beautiful with the marks of vermilion. Becoming bees, His devotees press their faces to His footprints and drink the nectar there.

For this very purpose He took incarnation: to give supreme joy to His own servants. Says Tuka, that bliss of the Self is known only to the devotees. Only they may taste it.

IN PLAIN WORDS

His pledges trail at His feet. The earth grows glad wherever His feet fall. The earth delights in Krishna's walk; His steps shine like lines drawn in vermilion. His devotees become bees. They press their faces to His footprints and drink the sweetness there. For just this He took birth: to give great joy to His own servants. Tuka says: this joy of the Self is known only to the devotees. Only they can taste it.

WHAT IT MEANS

Tukaram is saying what the incarnation is actually for, and who gets to know it. Krishna's footsteps make the very earth glad, marked bright as if with vermilion, and the devotees turn into bees at those footprints, drinking the sweetness. He names the purpose plainly: God took a body so that His servants could have this joy. But the joy is not on offer to everyone. It is the bliss of the Self, and only the devotee who loves Him can taste it; describing it from outside is not the same as drinking it.

GATHA 4572 *The Necessity of Experience*

Union, devotee and God are not two

मराठी मूळ

भोगिला गोपिकां यादवां सकळां । गौळणीगोपाळां गाईवत्सां ॥1॥
गाती धणीवरी केला अंगसंग । पाहिला श्रीरंग डोळेभरि ॥2॥
भक्ति नवविधा तयांसि घडली । अवघीं च केली कृष्णरूप ॥3॥
रूप दाखविलें होतां भिन्न भाव । भक्त आणि देव भिन्न नाहीं ॥4॥
नाहीं राहों दिलें जातां निजधामा । तुका ह्मणे आह्मांसहित गेला ॥5॥

ENGLISH TRANSLATION

That bliss was tasted by the gopis, the Yadavas, the milkmaids, the cowherds, and the cows and calves. They sang to their full satisfaction and held Him close.

They gazed upon Shrirangam to the full. The ninefold devotion was fulfilled in them.

All were made into the form of Krishna. He revealed His form even through the appearance of separation.

Devotee and God are not two. When He departed for His eternal abode, says Tuka, He did not leave us behind.

He took us with Him.

IN PLAIN WORDS

That joy was tasted by the gopis, by all the Yadavas, by the milkmaids and the cowherds, by the cows and the calves. They sang to their heart's fill and held Him close. They gazed their fill on Shrirang. The ninefold devotion was made whole in them. All of them were turned into the form of Krishna. Even in the look of being separate, He showed His own form. Devotee and God are not two. When He left for His eternal home, Tuka says: He did not leave us behind. He took us with Him.

WHAT IT MEANS

Tukaram is describing how complete the union with Krishna can be, using the company at Gokul as the proof. The gopis, the cowherds, even the cows and calves did not just worship from a distance; they sang, embraced Him, gazed at Him, and through that the ninefold path of devotion came to its fullness. The result he names is startling: all of them were made into the form of Krishna. So the apparent gap between worshipper and worshipped dissolves, and devotee and God turn out not to be two. The last claim seals it: when Krishna returned to His own abode, He did not abandon His people but carried them with Him.

GATHA 4573 *The Nature of God*

Nature of God, the all-pervading One

मराठी मूळ

गेला कोठें होता कोठुनियां आला । सहज व्यापला आहे नाहीं ॥1॥
आहे साच भावें सकळव्यापक । नाहीं अभाविक लोकां कोठें ॥2॥
कोठे नाहीं ऐसा नाहीं रिता ठाव । अनुभवी देव स्वयें जालें ॥3॥
जातों येतों आह्मी देवाचे सांगातें । तुका ह्मणे गात देवनाम ॥4॥

ENGLISH TRANSLATION

Where did He go? Where did He come from? He naturally pervades everything, present and absent at once. He is truly present for those who believe.

For the faithless, He is nowhere to be found. There is no place empty of Him; those who have experienced Him have become God themselves.

Says Tuka, we come and go in God's company, singing His Name.

IN PLAIN WORDS

Where did He go? Where did He come from? He simply pervades everything; He is both present and not. For those who truly believe, He is really there. For the faithless, He is nowhere to be found. There is no spot anywhere that is empty of Him. Those who have tasted Him have become God themselves. We come and go in God's company. Tuka says: singing God's Name.

WHAT IT MEANS

Tukaram answers the question that the bhakti story leaves hanging: if God came and went, where is He now? His reply is that the coming and going was never the whole truth, because God pervades all things and is everywhere at once. Whether you find Him depends on you: the believer meets a God who is truly present, the faithless person looks and finds nothing, though no place is actually empty of Him. He pushes the claim to its edge, saying those who have actually experienced Him have themselves become God. For Tukaram this is not theory but a way of walking through life, moving in God's company while singing the Name.

GATHA 4574 *Autobiography*

Humility, the unworthy poet's surrender

मराठी मूळ

मना वाटे तैसीं बोलिलों वचनें । केली धिटपणें सलगी देवा ॥1॥
वाणी नाहीं शुद्ध याति एक ठाव । भक्ति नेणें भाव नाहीं मनीं ॥2॥
नाहीं जालें ज्ञान पाहिलें अक्षर । मानी जैसें थोर थोरी नाहीं ॥3॥
नाहीं मनीं लाज धरिली आशंका । नाहीं भ्यालों लोकां चतुरांसि ॥4॥
चतुरांच्या राया मी तुझें अंकित । जालों शरणागत देवदेवा ॥5॥
देवा आतां करीं सरतीं हीं वचनें । तुझ्या कृपादानें बोलिलों तीं ॥6॥
तुझें देणें तुझ्या समर्पूनि पायीं । जालों उतरायी पांडुरंगा ॥7॥
रंकाहुनि रंक दास मी दासांचें । सामर्थ्य हें कैचें बोलावया ॥8॥

ENGLISH TRANSLATION

I have spoken as my heart moved me, taking liberties with God out of boldness. My speech is not refined; my birth has no distinction.

I know nothing of devotion; there is no real feeling in my mind. I have not gained knowledge or studied the scriptures.

I presume to speak of greatness, though greatness is not in me. I have held no shame or hesitation.

I have not feared the judgment of the learned. O King of the wise, I am Your marked one.

I have come surrendered, O God of gods. O God, make these words bear fruit.

I spoke them through Your grace. I offer Your own gift back at Your feet.

I have thus discharged my debt, O Panduranga. I am humbler than the humblest, a servant of servants.

What power do I have to speak?.

IN PLAIN WORDS

I have spoken as my heart moved me. In my boldness I took liberties with God. My speech is not pure; my birth has no standing. I do not know devotion; there is no real feeling in my mind. I have gained no knowledge; I have not even looked at the letters. I act as if I were great, but greatness is not in me. I held no shame in my heart, no hesitation. I was not afraid of clever people. O King of the wise, I am Your marked servant. I have come to You for refuge, O God of gods. God, now make these words bear fruit. I spoke them by the gift of Your grace. What was Your giving, I offer back at Your feet. So my debt is cleared, O Panduranga. I am lower than the lowest, a servant of servants. What power do I have to speak?

WHAT IT MEANS

Tukaram strips away every claim he might make for himself before God. He admits he wrote as he pleased, took liberties with God, has no pure speech, no high birth, no learning, no real devotion in his own mind, and no fear of the clever critics who might mock him. Having confessed all of that, he hands everything over: he is Panduranga's marked one, come for refuge, asking only that God make these words bear fruit. The turn that matters is his

account of where the words came from: they were God's own gift of grace, so he is simply offering God's giving back at God's feet. By that move he says his debt is settled, and he names himself a servant of servants, with no power of his own to speak at all.

GATHA 4575 *Devotion to Vitthal*

Praise, Vitthal seen with the eyes

मराठी मूळ

चारी वेद ज्याची कीर्ती वाखाणिती । प्रत्यक्ष ये मूतिन विठोबाची ॥1॥
चहुंयुगांचें हें साधन साधिलें । अनुभवा आलें आपुलिया ॥2॥
एवढें करूनि आपण निराळा । प्रत्यक्ष डोळां दाखविलें ॥3॥
दावुनि सकळ प्रमाणाच्या युक्ति । जयजयकार करिती अवघे भक्त ॥4॥
भक्ति नवविधा पावली मुळची । जनादननामाची संख्या जाली ॥5॥
नवसें ओंव्या आदरें वाचितां । त्याच्या मनोरथा कार्यसिद्ध ॥6॥
सीमा न करवे आणीक ही सुखा। तुका ह्मणे देखा पांडुरंगा ॥7॥

ENGLISH TRANSLATION

The four Vedas sing His praises. This very form of Vitthoba stands here in truth.

The spiritual practice of all four ages has been perfected and brought into one's own experience. Having done all this, He stands apart, revealed directly before the eyes.

Showing every proof and argument, all the devotees raise the cry of 'Victory!' The ninefold devotion has reached its source. The count of Janardana's Names is now complete.

Nine hundred ovis, recited with devotion, bring the fulfillment of every heart's desire. Says Tuka, there is no limit to the joy that remains. Behold, O Panduranga.

IN PLAIN WORDS

The four Vedas sing His glory. Here Vithoba's very form stands before us in truth. The practice of all four ages has been brought to its fruit, and come into one's own experience. Having done all this, He stands apart, shown plainly to the eyes. Showing every proof and argument, all the devotees raise the cry of victory. The ninefold devotion has reached its source. The count of Janardana's Names is complete. These verses, recited with devotion, fulfill every heart's desire. Tuka says: there is no end to the joy that remains. Behold, O Panduranga.

WHAT IT MEANS

Tukaram is closing a long stretch of song by pointing at what it was all for. The God whom the four Vedas only praise from afar stands here as Vithoba, a form you can see with your own eyes, and the spiritual labor of all the ages has ripened into direct experience. He notes that God does all this and yet remains apart, shown openly, while every proof and argument is answered and the devotees simply cry victory. The ninefold path of devotion has returned to its source, and the telling of God's Names is now full. He ends by promising that these verses, said with love, fulfill the heart's longing, and that the joy left over has no limit; the last word is simply an invitation to look at Panduranga.