

Tukaram Gatha

तुकाराम गाथा

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

Volume 3: Gatha 1001-1500 - 463 abhangas

About This Edition

This reading edition brings together four layers for every abhanga: the original Marathi, an English translation, a rendering in plain words, and a short explanation of its meaning.

The English layers are devotional reading aids. No translation can fully carry Tukaram's Marathi music, wordplay, cultural setting, or spiritual force. Readers are encouraged to return to the original and to consult Marathi teachers and established scholarly editions.

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

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

Contents

Gatha 1001-1050

50 abhangas

Gatha 1051-1100

50 abhangas

Gatha 1101-1150

50 abhangas

Gatha 1151-1235

50 abhangas

Gatha 1236-1285

50 abhangas

Gatha 1286-1335

50 abhangas

Gatha 1336-1385

50 abhangas

Gatha 1386-1435

50 abhangas

Gatha 1436-1485

50 abhangas

Gatha 1486-1498

13 abhangas

GATHA 1001

*The Power of the Name**The Name, dance without shame*

मराठी मूळ

आह्मीं गावें तुह्मीं कोणीं कांहीं न ह्मणावें । ऐसें तंव आह्मां सांगितलें नाहीं देवें ॥1॥
 ह्मणा रामराम टाळी वाजवा हातें। नाचा डोला प्रेमें आपुलिया स्वहितें ॥धु.॥
 सहज घडे तया आळस करणें तें काई । अग्नीचें भातुकें हात पिळतां कां पायीं ॥2॥
 येथें नाहीं लाज भक्तिभाव लौकिक । हांसे तया घडे ब्रह्महत्यापातक ॥3॥
 जया जैसा भाव निरोपण करावा । येथें नाहीं चाड ताळविताळ या देवा ॥4॥
 सदैव ज्यां कथा काळ घडे श्रवण । तुका ह्मणे येर जन्मा आले पाषाण ॥5॥

ENGLISH TRANSLATION

*We shall sing, and let none object. God has not told us to hold back.**Chant Rama, Rama, clap your hands. Dance and sway with love, for your own highest good.**When something arises so naturally, why be lazy about it? A child plays at cooking with fire; why pull back the hand?**Here there is no shame, no outward show of devotion, no worldly decorum. Whoever laughs at this incurs the sin of brahmahatya.**Express your bhava however you feel it. This God has no interest in keeping beat or keeping count.**Says Tuka, blessed are those for whom hearing the sacred stories fills their days. All others have been born into this life as stones.*

IN PLAIN WORDS

We will sing, and let no one object; God has not told us to hold back. Say Rama, Rama, clap your hands. Dance and sway with love, for your own good. When something comes so naturally, why be lazy about it? A child plays at cooking with fire; why pull the hand back? Here there is no shame, no show of devotion, no worldly manners. Whoever laughs at this takes on the sin of killing a brahmin. Pour out your love however you feel it; this God does not care about keeping beat or keeping count. Tuka says: blessed are those whose days are filled with hearing the sacred stories. The rest are born into this life as stones.

WHAT IT MEANS

Tukaram is defending loud, bodily, unembarrassed devotion against anyone who would police it. He gives the marching orders directly: chant the Name, clap, dance, sway with love, because this is for your own highest good and God never asked you to restrain it. He brushes off the demand for polished form, saying this God cares nothing for keeping time or count; only the love matters. The warning is deliberately fierce: to mock devotees pouring out their hearts is treated as a grave sin, and a life with no taste for the sacred stories is no better than being born a stone. The harshness is aimed at the scorn that would shame open love, not at any one person.

GATHA 1002

The Power of the Name

Satire, God offered for free and refused

मराठी मूळ

देव घ्या कोणी देव घ्या कोणी । आइता आला घर पुसोनी ॥1॥
 देव न लगे देव न लगे । सांटवणेचे रुधले जागे ॥२॥
 देव मंदला देव मंदला । भाव बुडाला काय करुं ॥2॥
 देव घ्या फुका देव घ्या फुका । न लगे रुका मोल कांहीं ॥3॥
 दुबळा तुका भावेंविणें । उधारा देव घेतला रुणें ॥4॥

ENGLISH TRANSLATION

*Will someone take God? Will someone take God? He has come asking after the house, inquiring at every door.
 No one wants God, no one wants God. All the storage places are already full.
 God has gone slack, God has gone slack. Bhava has drowned. What shall I do?
 Take God for free, take God for free. No coin, no price is needed.
 Says Tuka the feeble, without bhava, I have taken God on debt.*

IN PLAIN WORDS

Will anyone take God? Will anyone take God? He has come ready, asking at every door. No one wants God, no one wants God; all their storage spaces are already full. God has gone slack, God has gone unwanted; faith has drowned, what shall I do? Take God for free, take God for free; no coin, no price is needed. Tuka says: feeble and without faith, I have taken God on credit.

WHAT IT MEANS

Tukaram stages God as a vendor going door to door, and the joke turns bitter: no one will take him even for free. The reason is given plainly: people's hearts are already crammed full of other things, with no room left, so God goes begging and unwanted while devotion itself has drowned. The price is nothing, not a single coin, which makes the refusal absurd and exposes how little the world actually wants God. At the close Tukaram puts himself in the picture too, calling himself feeble and faithless, saying he could only take God on debt, owning his own poverty rather than standing apart in judgment.

GATHA 1003

Faith and Trust

Faith, the secret found in devotion

मराठी मूळ

विष्णुमय सर्व वैष्णवांसी ठावें । येरांनीं वाहावे भार माथां ॥1॥
 भाव हा कठीण वज्र हें भेदवे । परि न छेदवे मायाजाळ ॥2॥
 तुका ह्मणे वर्म भजनें चि सांपडे । येरांसी तों पडे ओस दिशा ॥3॥

ENGLISH TRANSLATION

The Vaishnavas know that everything is pervaded by Vishnu. Others must carry the burden of ignorance upon their heads.

This bhava is hard; it can pierce even the thunderbolt. Yet even so, it cannot cut the net of maya.

Says Tuka, the secret is found only through devotion. For all others, the directions remain empty.

IN PLAIN WORDS

The Vaishnavas know that everything is filled with Vishnu. Others carry the load of ignorance on their heads. This faith is hard; it can pierce even the thunderbolt, yet even so it cannot cut the net of maya. Tuka says: the secret is found only through devotion. For everyone else, all directions stay empty.

WHAT IT MEANS

Tukaram contrasts two ways of standing in the world. Those who love Vishnu see him filling everything, while everyone else simply carries the dead weight of not-knowing on their heads. He admits faith is hard, strong enough to pierce a thunderbolt, yet he names its limit honestly: by sheer force it still cannot cut through the net of maya. The resolution is that the real opening is not force but devotion; that alone finds the secret, and without it every direction a person looks remains empty.

GATHA 1004

Devotion to Vitthal

Devotion, the debt cleared at God's feet

मराठी मूळ

कीर्तनाची गोडी । देव निवडी आपण ॥1॥
 कोणी व्हा रे अधिकारी । त्यासी हरि देईल ॥ध्रु॥
 वैराग्याचे बळें । साही खळ जिणावे ॥2॥
 उरेल ना उरी । तुका करी बोभाट ॥3॥
 अवघें आलें आंत पोटा पडिलें थीतें । सारुनि निश्चय जालों देवा ॥ध्रु॥
 घावयासी आतां नाहीं तोळा मासा । आधील मवेशा तुज ठावी ॥2॥
 तुझ्या रिणें गेले बहुत बांधोन । जाले मजहून थोरथोर ॥3॥
 तुका ह्मणे तुझे खतीं जें गुंतलें । करुनि आपुलें घेई देवा ॥4॥

ENGLISH TRANSLATION

The sweetness of kirtan is something God Himself selects. Let someone become worthy, and Hari will give Himself to that one.

Through the strength of detachment, conquer the six inner enemies.

Says Tuka, I shall make the proclamation. Nothing will remain in this chest.

Everything has entered and fallen into the belly, settled there. Having set it all aside, I have become certain, O God.

I have nothing left to give now, not a tola or a masa. You know my earlier account.

Many greater than I have gone, bound by their debt to You.

Says Tuka, whatever is entangled in Your ledger, make it Your own, O God.

IN PLAIN WORDS

The sweetness of kirtan is something God Himself chooses. Let someone become worthy, and Hari will give Himself to that one. By the strength of detachment, conquer the six inner enemies. Tuka says: I will cry it out; nothing will be left in my chest. Everything has gone in and settled in the belly; having set it all aside, I have grown certain, O God. I have nothing left to give now, not a tola, not a masa; You know my old account. Many greater than I have gone, bound by their debt to You. Tuka says: whatever is tangled in Your ledger, make it Your own and take it, O God.

WHAT IT MEANS

Tukaram moves from how devotion begins to how he settles his whole account with God. He says the joy of kirtan is God's own gift, given to whoever becomes fit, and that detachment is the weapon for conquering the six inner enemies of lust, anger and the rest. Then he turns to his own state: he has held nothing back, poured everything out, swallowed and absorbed it all, and so he stands certain, with nothing left to offer, not even the smallest weight of merit. He admits the debt openly, noting that even souls far greater have died still bound by what they owed. His final move is total surrender of the books: whatever is entangled in God's ledger, let God simply claim as His own and take.

GATHA 1005

Longing and Separation

Longing, the anxious questions of an unsure soul

मराठी मूळ

करिसी कीं न करिसी माझा अंगीकार । हा मज विचार पडिला देवा ॥1॥
 देसी कीं न देसी पायांचें दर्शन । ह्मणऊनि मन िस्थर नाहीं ॥ध्रु॥
 बोलसी कीं न बोलसी मजसवें देवा । ह्मणोनियां जीवा भय वाटे ॥2॥
 होईल कीं न होय तुज माझा आठव । पडिला संदेह हा चि मज ॥3॥
 तुका ह्मणे मी कमाईचे हीण । ह्मणऊनि सीण करीं देवा ॥4॥
 काय सेवा रुजु आहे सत्ताबळ । तें मज राउळ कृपा करी ॥ध्रु॥
 काय याती शुद्ध आहे कुळ कर्म । तेणें पडे वर्म तुझे ठायीं ॥2॥
 कोण तपोनिध दानधर्मसीळ । अंगीं एक बळ आहे सत्ता ॥3॥
 तुका ह्मणे वायां जालों भूमी भार । होईल विचार काय नेणों ॥4॥

ENGLISH TRANSLATION

Will You accept me or will You not? This question has come to me, O God.

Will You show me Your feet or will You not? My mind cannot be still.

Will You speak to me, O God, or will You not? Fear grips my jiva.

Will You remember me or will You not? This is the very doubt that sits with me.

Says Tuka, I am lacking in spiritual merit, and so I grow weary, O God.

Is my service upright, is there any power in it? O Temple, show me grace.

Is my birth pure, my family karma right? Through that, does the vital point of You become reachable?

Who possesses the wealth of austerity, the virtue of charity and dharma? Is there any strength or authority in my being?

Says Tuka, I have become a useless burden on the earth. What will come of this, I do not know.

IN PLAIN WORDS

Will You accept me or not? This question has come to me, O God. Will You show me Your feet or not? My mind cannot be still. Will You speak with me, O God, or not? Fear grips my life. Will You remember me or not? This is the very doubt that sits with me. Tuka says: I am poor in merit, and so I grow weary, O God. Is my service sound, is there any strength in it? O Temple, show me grace. Is my birth pure, my family's karma right, so that the heart of You becomes reachable? Who here has the wealth of austerity, the virtue of charity and dharma? Is there any strength or standing in me at all? Tuka says: I have become a useless burden on the earth. What will come of this, I do not know.

WHAT IT MEANS

This is the prayer of a soul who cannot get hold of any assurance. Tukaram presses God with a string of yes-or-no questions, will You accept me, show Your feet, speak to me, remember me, and confesses his mind will not stay still and that fear has hold of his life. Then he turns the doubt on himself, auditing everything he might offer: his service, his birth, his family's karma, his austerity, charity, and dharma, and finding nothing he can lean on. The honesty is the point: he refuses to claim merit he does not have, calling himself a useless burden on the earth. Stripped of every credential, he is left with the question itself and a plea to the Temple, Panduranga, for grace.

GATHA 1006

Prayers

Prayer, leaving the choice to God

मराठी मूळ

साच मज काय कळों नये देवा । काय तुझी सेवा काहे नव्हे ॥1॥
करावें तें बरें जेणें समाधान । सेवावें हें वन न बोलावें ॥२॥
शुद्ध माझा भाव होइल तुझे पायीं । तरि च हें देई निवडूनि ॥३॥
उचित अनुचित कळों आली गोष्टी । तुझे कृपादृष्टी पांडुरंगा ॥४॥
तुका ह्मणे मज पायांसवे चाड । सांगसी तें गोड आहे मज ॥५॥

ENGLISH TRANSLATION

Truly, why can I not come to know, O God? Why does Your service not come about for me?

Do what brings contentment. Serve this forest, and speak not.

If my bhava at Your feet becomes pure, then grant it, having discerned.

What is proper and what is not has become clear by Your gracious glance, O Panduranga.

Says Tuka, I care only for Your feet. Whatever You tell me is sweet to me.

IN PLAIN WORDS

Truly, why can I not understand, O God? Why does Your service not come about for me? Do whatever brings peace; let me serve in this forest and not speak. If my love at Your feet becomes pure, then grant it, having sorted it out. What is right and what is wrong has become clear by Your gracious glance, O Panduranga. Tuka says: I care only for Your feet. Whatever You tell me is sweet to me.

WHAT IT MEANS

Tukaram begins baffled, asking why understanding and true service keep eluding him, then stops pushing and hands the matter over. He tells God to do whatever brings real peace, even if that means quiet service in the forest with no words of his own. He asks only that, if his love at the feet is genuine, God himself sort it out and grant it. He credits whatever discernment he has of right and wrong to God's gracious glance, not his own wisdom. The ending settles the whole prayer: he wants nothing but the feet, and so whatever God tells him he receives as sweet.

GATHA 1007

Surrender and Acceptance

Surrender, the servant awaiting one word

मराठी मूळ

नाहीं कंटाळलों परि वाटे भय । करावें तें काय न कळतां ॥1॥
 जन वन आह्वां समान चि जालें । कामक्रोध गेले पावटणी ॥२॥
 षडूर्मी शत्रु जितिले अनंता । नामाचिया सत्ताबळें तुझ्या ॥३॥
 ह्मणऊनिं मुख्य धर्म आह्वां सेवकांचा ऐसा । स्वामी करी शिरसा पाळावें तें ॥४॥

ENGLISH TRANSLATION

I am not wearied, yet I feel afraid, for I do not know what to do.

Town and forest have become the same to me. Lust and anger have gone by the wayside.

The six waves as enemies have been conquered, O Ananta, by the power of Your name.

Therefore the chief duty of us servants is this: whatever the Master commands, we obey, placing it upon our heads.

Says Tuka, gazing upon Your feet, I wait for the scent of that one word.

IN PLAIN WORDS

I am not tired, yet I feel afraid, not knowing what to do. Town and forest have become the same to me; lust and anger have fallen away by the wayside. The six waves, my enemies, have been conquered, O Ananta, by the power of Your Name. So this is the chief duty of us servants: whatever the Master commands, we obey, placing it on our heads. Tuka says: gazing at Your feet, I wait for the trace of that one word.

WHAT IT MEANS

Tukaram describes a strange place in the path: he is not worn out, yet he is afraid, because he no longer knows what to do next. He has come far. Town and wilderness feel the same to him, lust and anger have dropped away, and the six inner waves have all been conquered, which he credits entirely to the power of God's Name, not his

own effort. Having reached this stillness, he names the servant's whole duty as simple obedience: to take whatever the Master commands and carry it on his head. So he waits, eyes fixed on the feet, listening for the single word of instruction that will tell him what to do.

GATHA 1008

Confession and Sin

Confession, hollow words and a lost foothold

मराठी मूळ

वांयांविण वाढविला हा लौकिक । आणिला लटिक वाद दोघां ॥1॥
 नाहीं ऐसा जाला देव माझ्या मतें । भुकेलें जेवितें काय जाणे ॥ध्रु॥
 शब्दज्ञानें गौरविली हे वैखरी । साच तें अंतरीं बिंबे चि ना ॥2॥
 जालों परदेशी गेले दोन्ही ठाय । संसार ना पाय तुझे देवा ॥3॥
 तुका ह्मणे मागें कळों येतें ऐसें । न घेतों हें पिसें लावूनियां ॥4॥

ENGLISH TRANSLATION

I built up this worldly reputation for nothing and brought a false quarrel upon us both.

God has not become real to me in the way I expected. What does the hungry one truly know while eating?

Through verbal cleverness I adorned my vaikhari, but the truth does not reflect itself within.

I have become a stranger in both places: the world and Your feet, O God, are both lost to me.

Says Tuka, had I known this beforehand, I would never have taken on this madness.

IN PLAIN WORDS

For nothing I built up this worldly name, and brought a false quarrel between us both. By my reckoning, God has not become real to me. What does the hungry one know while he is eating? With clever words I dressed up my speech, but the truth does not reflect inside me at all. I have become a stranger in both places; the world is gone, and Your feet too, O God. Tuka says: had I known this beforehand, I would never have taken on this madness.

WHAT IT MEANS

This is Tukaram turning on himself with hard honesty. He admits he built a reputation for piety that was worth nothing and in doing so set up a false quarrel between himself and God. He confesses that, by his own measure, God has not yet become real to him, and that his fine, clever speech was only ornament: the truth never actually settled inside. The result is a frightening in-between: he has let go of the world but has not reached the feet either, so he is a stranger in both places at once. The closing line is rueful, not self-pitying: if he had foreseen this state, he would never have set out on the path, and the verse names the cost rather than glamorizing the journey.

GATHA 1009

Surrender and Acceptance

Surrender, the dull mind that only meditates

मराठी मूळ

न कळे तत्त्वज्ञान मूढ माझी मती । परि ध्यातों चितीं चरणकमळ ॥1॥
 आगमाचे भेद मी काय जाणें । काळ तो चिंतनें सारीतसें ॥ध्रु॥
 कांहीं नेणें परि ह्यणवितों दास । होइल त्याचा त्यास अभिमान ॥2॥
 संसाराची सोय सांडिला मारग । दुराविलें जग एका घायें ॥3॥
 मागिल्या लागाचें केलेसे खंडण । एकाएकीं मन राखियेलें ॥4॥
 तुका ह्यणे अगा रखुमादेवीवरा । भक्तकरुणाकरा सांभाळावें ॥5॥

ENGLISH TRANSLATION

I do not understand the subtleties of philosophy; my intellect is dull. Yet I meditate on the lotus feet in my chitta.

I do not understand the distinctions of scripture. I pass my time in contemplation.

I know nothing, yet I call myself a servant. Whatever pride arises from this, let it rest with Him.

I have abandoned the ways of the world and cut off from society in one stroke.

The old attachments have been severed; I have kept my mind fixed on the One alone.

Says Tuka, O Lord of Rakhumai, O compassionate one toward Your devotees, protect me.

IN PLAIN WORDS

I do not understand philosophy; my mind is dull. Yet I meditate on the lotus feet in my heart. What do I know of the fine distinctions of scripture? I pass my time in contemplation. I know nothing, yet I call myself His servant; whatever pride comes from that, let it rest with Him. I have left the ways of the world and abandoned its road; in one stroke I have put the world far away. The old attachments I have cut off; all at once I have kept my mind fixed on the One. Tuka says: O Lord of Rakhumai, compassionate to Your devotees, protect me.

WHAT IT MEANS

Tukaram makes a virtue of admitting he is no scholar. He says philosophy is beyond his dull mind and the subtleties of scripture are closed to him; all he can do is meditate on the lotus feet and let his days pass in remembrance. He even hands the title of servant back to God, saying if there is any pride in calling himself one, let that be God's affair, not his. Then he reports a decisive break: in a single stroke he has dropped the world, cut its road, severed his old attachments, and fixed his mind on the One alone. Owning nothing but this surrender, he closes by appealing to the Lord of Rakhumai, the one compassionate to his devotees, to protect him.

GATHA 1010

Prayers

Prayer, burn the ego to its root

मराठी मूळ

इतुलें करीं देवा ऐकें हें वचन । समूळ अभिमान जाळीं माझा ॥1॥
 इतुलें करीं देवा ऐकें हे गोष्टी । सर्व समदृष्टी तुज देखें ॥धु॥
 इतुलें करीं देवा विनवितों तुज । संतांचे चरणरज वंदीं माथां ॥2॥
 इतुलें करीं देवा ऐकें हे मात । हृदयीं पंढरीनाथ दिवसरात्रीं ॥3॥
 भलतिया भावें तारीं पंढरीनाथा । तुका ह्मणे आतां शरण आलों ॥4॥

ENGLISH TRANSLATION

*Do this much for me, O God, hear this word: burn my ego-pride to its very roots.**Do this much, O God, hear this request: let me behold You with equal vision in all.**Do this much, O God, I implore You: let me bow my head to the dust of the saints' feet.**Do this much, O God, hear this plea: let the Lord of Pandhari dwell in my heart day and night.**Says Tuka, save me now in whatever way You will, O Lord of Pandhari. I have come to Your refuge.*

IN PLAIN WORDS

Do this much for me, O God. Hear this word: burn my pride to its very root. Do this much, O God. Hear this: let me see You, the same, in everyone. Do this much, O God. I beg You: let me bow my head to the dust of the saints' feet. Do this much, O God. Hear this: let the Lord of Pandhari live in my heart, day and night. Save me however You will, O Lord of Pandhari. Tuka says: I have come to Your refuge now.

WHAT IT MEANS

Tukaram asks for four things and nothing else, and each one is a request to be unmade. First, that his pride be burned out completely, not trimmed but pulled up by the root. Then that he be given equal sight, so he sees the same God in every person. Then the dust of the saints' feet on his head, and the Name of Pandhari kept in his heart around the clock. Having asked, he hands over the method too: save me in whatever way You choose. The prayer ends where it can only end, at the feet, in surrender.

GATHA 1011

Prayers

Surrender, hold up Your own name

मराठी मूळ

तुझा दास ऐसा ह्मणती लोकपाळ । ह्मणऊनि सांभाळ करीं माझा ॥1॥
 अनाथाचा नाथ पतितपावन । हें आतां जतन करीं नाम ॥ध्रु॥
 माझें गुण दोष पाहातां न लगे अंत । ऐसें माझें चित्त मज ग्वाही ॥2॥
 नेणें तुझी कैसी करावी हे सेवा । जाणसी तूं देवा अंतरीचें ॥3॥
 तुका ह्मणे तूं या कृपेचा सिंधु । तोडीं भवबंधु माझा देवा ॥4॥

ENGLISH TRANSLATION

*The guardians of the world call me Your servant. Therefore watch over me, O Lord.
 You are called the Lord of the helpless, the Purifier of the fallen. Uphold this name of Yours.
 If You examine my virtues and faults, there would be no end to them. My own chitta bears witness to this.
 I do not know how to serve You. But You, O God, know what lies within.
 Says Tuka, You are the ocean of mercy. Sever my bonds of worldly existence, O God.*

IN PLAIN WORDS

The guardians of the world call me Your servant. So watch over me, O Lord. You are called the Lord of the helpless, the one who lifts the fallen. Keep that name of Yours now. If You count my virtues and my faults, there is no end to them. My own heart tells me so. I do not know how to serve You. But You, O God, know what is inside me. Tuka says: You are the ocean of mercy. Cut my bonds to this world, O God.

WHAT IT MEANS

Tukaram makes God's reputation the basis of his plea: You are called Lord of the helpless and lifter of the fallen, so live up to Your own name by saving me. He admits he cannot pass an honest audit; his faults are endless and he says so himself. He also admits he does not even know how to serve, but leans on the fact that God already sees everything within him. The argument is that mercy, not merit, is the door. He asks for the one thing he cannot do himself: the cutting of his bondage to worldly existence.

GATHA 1012

Devotion to Vitthal

Devotion, only Your feet matter

मराठी मूळ

जाणावें ते काय नेणावें ते काय । ध्यावे तुझे पाय हें चि सार ॥1॥
 करावें तें काय न करावें तें काय । ध्यावें तुझे पाय हें चि सार ॥२॥
 बोलावें तें काय न बोलावें तें काय । ध्यावे तुझे पाय हें चि सार ॥2॥
 जावें तें कोठें न वजावे आतां । बरवें आठवितां नाम तुझें ॥3॥
 तुका ह्मणे तूं करिसी तें सोपे । पुण्यें होती पापें आमुच्या मतें ॥4॥

ENGLISH TRANSLATION

What is there to know, what is there not to know? To meditate on Your feet is the essence of all.

What is there to do, what is there not to do? To meditate on Your feet is the essence.

What to say, what not to say? To meditate on Your feet is the essence.

Where to go, where not to go? It is good simply to remember Your name.

Says Tuka, what You do becomes simple. By our own reckoning, merits turn to sins.

IN PLAIN WORDS

What is there to know, what is there not to know? To meditate on Your feet is the whole of it. What is there to do, what is there not to do? To meditate on Your feet is the whole of it. What to say, what not to say? To meditate on Your feet is the whole of it. Where to go, where not to go? It is good simply to remember Your name. Tuka says: whatever You do becomes easy. By my own reckoning, my merits turn into sins.

WHAT IT MEANS

Tukaram takes the great anxious questions, what to know, do, say, where to go, and dissolves every one of them into a single answer: meditate on the feet, remember the name. The poem is not lazy; it is choosing. He is saying the mind's endless sorting of right and wrong is beside the point next to that one fixed practice. The last line cuts deeper: when he scores himself, even his good deeds come out as sins, because they carry his pride. So he stops scoring and rests in what God does, which alone becomes easy.

GATHA 1013

Devotion to Vitthal

Devotion, refusing knowledge for the lover's God

मराठी मूळ

नको ब्रह्मज्ञान आत्मिस्थितिभाव । मी भक्त तूं देव ऐसें करीं ॥1॥
 दावीं रूप मज गोपिकारमणा । ठेवीन चरणांवरी माथा ॥ध्रु॥
 पाहोनि श्रीमुख देइन आलिंगन । जीवें निंबलोण उतरीन ॥2॥
 पुसतां सांगेन हितगुज मात । बैसोनि एकांत सुखगोष्टी ॥3॥
 तुका ह्मणे यासी न लावीं उशीर । माझें अभ्यंतर जाणोनियां ॥4॥

ENGLISH TRANSLATION

I do not want the knowledge of Brahman or the state of Self-realization. Simply make me the devotee and You the God.

Show me Your form, O beloved of the gopis, that I may lay my head upon Your feet.

Seeing Your blessed face, I shall embrace You, and with my very life I shall ward off the evil eye from You.

When You ask, I shall share my innermost confidences with You. We shall sit together in solitude and speak of joyful things.

Says Tuka, do not delay in this. You know what lies within me.

IN PLAIN WORDS

I do not want the knowledge of Brahman, nor the state of the Self. Make me the devotee and You the God; do this much. Show me Your form, O beloved of the gopis. I will lay my head on Your feet. Seeing Your blessed face, I will embrace You. With my very life I will ward off the evil eye from You. When You ask, I will tell You my heart's secrets. We will sit alone together and speak of happy things. Tuka says: do not be slow in this. You know what is within me.

WHAT IT MEANS

Tukaram openly refuses the highest goals of philosophy, knowledge of Brahman and absorption in the Self, because they erase the very thing he loves: the difference between worshipper and worshipped. He wants to stay the devotee so he can have a face to see, feet to touch, a body to embrace. The images are tender and domestic: shielding the beloved God from the evil eye, sitting alone to share secrets, like family. This is the bhakta's deliberate choice of intimacy over merger. He closes by pressing God for haste, trusting that God already knows the longing inside him.

GATHA 1014

The Nature of God

God's mercy, the long list of the rescued

मराठी मूळ

मार्गे शरणागत तारिले बहुत । ह्मणती दीनानाथ तुज देवा ॥1॥
 पाहिले अपराध नाहीं याती कुळ । तारिला अजामेळ गणिका भिल्ली ॥ध्रु॥
 अढळपदीं बाळ बैसविला धुरु । क्षीराचा सागरु उपमन्ये ॥2॥
 गजेंद्रपशु नाडियें जळचरें । भवसिंधुपार उतरिला ॥3॥
 प्रल्हाद अग्नींत राखिला जळांत । विषाचें अमृत तुझ्या नामें ॥4॥
 पांडवां संकट पडतां जडभारी । त्यांचा तू कैवारी नारायणा ॥5॥
 तुका ह्मणे तूं या अनाथाचा नाथ । ऐकोनियां मात शरण आलों ॥6॥

ENGLISH TRANSLATION

In the past You saved many who came to You for refuge. They call You the Lord of the wretched, O God.

You looked not at their sins, nor at their caste or lineage. You saved Ajamela, the courtesan, and the tribal woman.

You seated the child Dhruva on an eternal throne. You gave Upamanyu an ocean of milk.

The elephant, that creature of the earth, was seized by a creature of the water, and You brought him across the ocean of existence.

You protected Prahlada in fire and in water. By Your name, poison became nectar.

When the Pandavas were in grave danger, You became their advocate, O Narayana.

Says Tuka, You are the Lord of the helpless. Hearing this, I have come to Your refuge.

IN PLAIN WORDS

Long ago You saved many who came to You for refuge. They call You the Lord of the wretched, O God. You did not look at their sins, or their caste, or their family line. You saved Ajamela, the courtesan, the tribal woman. You seated the child Dhruva on an eternal throne. You gave Upamanyu an ocean of milk. The elephant, a creature of the land, was seized by a creature of the water, and You carried him across the ocean of existence. You kept Prahlada safe in fire and in water; by Your name the poison turned to nectar. When the Pandavas were in grave danger, You stood up for them, O Narayana. Tuka says: You are the Lord of the helpless. Hearing this, I have come to Your refuge.

WHAT IT MEANS

Tukaram recites a roll call of those God rescued and turns it into his own claim on grace. The point of the list is what God refused to weigh: not sins, not caste, not lineage. A fallen brahmin, a courtesan, a tribal woman, a frightened child, a trapped elephant, a boy thrown into fire and poison, a royal family in danger, all were lifted. If God saved them on no qualification but their need, then Tukaram, who has nothing better to offer, can come on the same terms. The whole poem is an argument that ends in arrival: hearing this record, I too have come to Your refuge.

GATHA 1015

Prayers

Surrender and the inner secret of conduct

मराठी मूळ

तुझा शरणागत जालों मी अंकित । करीं माझें हित पांडुरंगा ॥१॥
 पतितपावन तुझी ब्रीदावळी । ते आतां सांभाळीं मायबापा ॥२॥
 अनाथाचा नाथ बोलतील संत ऐकोनियां मात विश्वासलों ॥३॥
 न करावी निरास न धरावें उदास । देई याचकास कृपादान ॥४॥
 तुका ह्मणे मी तों पातकांची रासी । देई पायापासीं ठाव देवा ॥५॥
 सत्यवादी करी संसार सकळ । अलिप्त कमळ जळीं जैसैं ॥६॥
 घडे ज्या उपकार भूतांची दया । आत्मिस्थिति तया अंगीं वसे ॥७॥
 नो बोले गुणदोष नाइके जो कानीं । वतौनि तो जनीं जनादनन ॥८॥
 तुका ह्मणे वर्म जाणितल्याविण । पावे करितां सीण सांडीमांडी ॥९॥

ENGLISH TRANSLATION

*I have become Your surrendered servant, O Panduranga. Look after my welfare.**Purifier of the Fallen is Your banner of glory. Uphold it now, O Father and Mother.**The saints say You are the Lord of the helpless. Hearing their words, I have come to faith in You.**Do not leave me desolate; do not turn away in indifference. Give the gift of Your grace to this beggar.**Says Tuka, I am a heap of sins. Give me a place at Your feet, O God.**One who lives truthfully conducts the whole of life untouched, like a lotus in water.**One in whom compassion and service to all beings dwell, the state of abiding in the Self lives within that one.**One who neither speaks nor listens to the faults or virtues of others is Janardana himself, moving among the people.**Says Tuka, without knowing the inner secret, one only tires oneself out with starts and stops.*

IN PLAIN WORDS

I have become Your surrendered servant, O Panduranga. Look after my good. Purifier of the Fallen is the banner of Your glory. Hold it up now, O Mother and Father. The saints say You are the Lord of the helpless. Hearing this, I trusted You. Do not cast me off; do not turn away cold. Give this beggar the gift of Your grace. Tuka says: I am a heap of sins. Give me a place at Your feet, O God. The truthful one lives through the whole of worldly life untouched, like a lotus in water. The one in whom service and compassion for all beings happen, the state of the Self lives in that one's body. The one who neither speaks the faults and merits of others nor takes them in through the ear, that one is Janardana himself, moving among people. Tuka says: without knowing the inner secret, you only tire yourself with starting and stopping.

WHAT IT MEANS

This poem turns on a hinge. It opens as a pure surrender: Tukaram throws himself on Panduranga's title, Purifier of the Fallen, calling God to live up to His own banner for a beggar who is a heap of sins. Then it shifts to describe what a truly surrendered life looks like from inside. The truthful person lives in the world like a lotus on water, wetted but not soaked. Where compassion and service to all beings actually happen, the abiding in the Self is already there, and one who refuses to trade in others' faults and virtues is God walking among people. The closing warning is the key: without grasping this inner secret, all the outward starting and stopping of practice is just self-exhaustion.

GATHA 1016

The Moral Ideal

Moral ideal, one's own dharma as the whole path

मराठी मूळ

कुळधर्म ज्ञान कुळधर्म साधन । कुळधर्मे निधान हातीं चढे ॥१॥
 कुळधर्म भक्ति कुळधर्म गति । कुळधर्म विश्रांति पाववील ॥२॥
 कुळधर्म दया कुळधर्म उपकार । कुळधर्म सार साधनाचें ॥३॥
 कुळधर्म महत्त्व कुळधर्म मान । कुळधर्म पावन परलोकीचें ॥४॥
 तुका ह्मणे कुळधर्म दावी देवीं देव । यथाविध भाव जरीं होय ॥५॥

ENGLISH TRANSLATION

Family duty is knowledge; family duty is spiritual practice. Through family duty, the treasure comes into one's hands.

Family duty is devotion; family duty is the path forward. Family duty will grant the ultimate repose.

Family duty is compassion; family duty is service to others. Family duty is the very essence of all practice.

Family duty is honor; family duty is respect. Family duty purifies one for the world beyond.

Says Tuka, family duty reveals God in the divine, if one's inner disposition is true to the proper way.

IN PLAIN WORDS

Family duty is knowledge; family duty is the practice. Through family duty the treasure climbs into your hands. Family duty is devotion; family duty is the way forward. Family duty will bring you to rest. Family duty is compassion; family duty is service to others. Family duty is the essence of all practice. Family duty is greatness; family duty is honor. Family duty makes you fit for the world beyond. Tuka says: family duty shows God within the gods, if the inner feeling is true to the proper way.

WHAT IT MEANS

Tukaram presses one claim from every angle: the duty given to you by your own station in life is itself the complete path. He refuses to set ordinary obligation against high spirituality; faithfully kept, family duty is at once knowledge, devotion, practice, compassion, service, and the road to repose. Lived rightly, it is what makes a person fit for the world beyond. But the last line carries the condition that saves it from mere conformity: this only works if the inner disposition is true. Done with a real heart, ordinary duty reveals God shining inside the very forms of worship.

GATHA 1017

The Moral Ideal

Moral ideal, good and harm laid open

मराठी मूळ

पुण्य परउपकार पाप ते परपीडा । आणीक नाही जोडा दुजा यासी ॥1॥
 सत्य तो चि धर्म असत्य तें कर्म । आणीक हे वर्म नाहीं दुजें ॥ध्रु॥
 गति ते चि मुखीं नामाचें स्मरण । अधोगति जाण विन्मुखते ॥2॥
 संतांचा संग तो चि स्वर्गवास । नर्क तो उदास अनर्गळा ॥3॥
 तुका ह्याणे उघडें आहे हित घात । जयाचें उचित करा तैसें ॥4॥

ENGLISH TRANSLATION

Merit is helping others; sin is causing others pain. There is no second equal to these two.

Truth alone is dharma; falsehood is binding karma. There is no other secret than this.

Liberation comes through the name upon one's lips. Downfall comes from turning away from it.

The company of saints is heaven itself. Hell is indifference and lack of restraint.

Says Tuka, both benefit and harm lie open before you. Act as is fitting for you.

IN PLAIN WORDS

Merit is helping others; sin is causing others pain. There is no second pair to match these. Truth alone is dharma; falsehood is the karma that binds. There is no other secret than this. Liberation is the name on your lips; downfall, know it, is turning your face away from it. The company of saints is heaven itself. Hell is cold indifference and a life without restraint. Tuka says: benefit and harm both lie open before you. Do what is fitting for you.

WHAT IT MEANS

Tukaram strips morality down to its plainest core so no one can claim it is hidden or hard to find. Good is simply helping; evil is simply hurting; truth is the only real religious duty and lies are the only chains. Liberation is nothing more mysterious than the Name on the lips, and ruin is just turning your face from it. He locates heaven and hell not in other worlds but in present company and conduct: the saints' fellowship is heaven, while a cold, unrestrained life is already hell. Having made the choice this clear, he hands it back to you: it is all open, now act as befits you.

GATHA 1018

True Worship

True worship, nothing good is ever wasted

मराठी मूळ

न वजे वांयां कांहीं ऐकतां हरिकथा । आपण करितां वांयां न वजे ॥1॥
 न वजे वांयां कांहीं देवळासी जातां । देवासी पूजितां वांयां न वजे ॥धु॥
 न वजे वांयां कांहीं केलिया तीर्थ । अथवा कां व्रत वांयां न वजे ॥2॥
 न वजे वांयां जालें संतांचें दर्शन । शुद्ध आचरण वांयां न वजे ॥3॥
 तुका ह्मणे भाव असतां नसतां । सायास करितां वांयां न वजे ॥4॥

ENGLISH TRANSLATION

*Nothing is wasted by hearing the harikatha of Hari. Nothing goes in vain by performing it yourself.**Nothing is wasted by going to the temple. Nothing is wasted by worshipping God.**Nothing is wasted by visiting sacred places or by keeping a vow.**Nothing is wasted by the sight of saints, nor by righteous conduct.**Says Tuka, whether devotion is present or absent, nothing is wasted by making the effort.*

IN PLAIN WORDS

Nothing is lost by hearing the harikatha of Hari. Nothing is lost by telling it yourself. Nothing is lost by going to the temple. Nothing is lost by worshipping God. Nothing is lost by going on pilgrimage, or by keeping a vow. Nothing is lost by the sight of saints, nor by clean and righteous conduct. Tuka says: whether the feeling is there or not, nothing is lost by making the effort.

WHAT IT MEANS

Tukaram reassures the beginner who fears that worship without perfect feeling is wasted breath. He runs through the whole range of devotional acts, hearing and telling the stories of Hari, going to the temple, worshipping, pilgrimage, vows, the company of saints, upright living, and stamps each one: nothing here goes to waste. The bold closing line meets the real worry head on: even when the inward devotion is not yet present, the effort itself still counts. This is not a license for hollow ritual but an encouragement to begin; the doing draws the feeling along behind it, and nothing offered toward God is ever thrown away.

GATHA 1019

Devotion to Vitthal

Devotion, the mind clings like a child

मराठी मूळ

चितीं धरीन मी पाउलें सकुमारें । सकळ बिडार संपत्तीचें ॥१॥
 कंठीं धरिन मी नाम अमृताची वल्ली । होईल राहिली शीतळ तनु ॥२॥
 पाहेन श्रीमुख साजिरें सुंदर । सकळां अगर लावण्यांचें ॥३॥
 करिन अंगसंग बाळकाचे परी । बैसेन तों वरी नुतरीं कडिये ॥४॥
 तुका ह्याने हा केला तैसा होय । धरिली मनं सोय विठोबाची ॥५॥

ENGLISH TRANSLATION

In my chitta I shall hold those tender feet, the entire treasury of all blessings.

At my throat I shall hold the Name, the vine of nectar. My body shall remain cool with its touch.

I shall gaze upon that lovely, radiant face, the storehouse of all beauty.

Like a child, I shall cling to Him in embrace and not come down from His lap.

Says Tuka, He becomes as you fashion Him. My mind has found its bearing toward Vithoba.

IN PLAIN WORDS

In my heart I will hold those tender feet, the whole treasury of every blessing. At my throat I will hold the Name, the vine of nectar; my body will stay cool with it. I will gaze on that lovely, radiant face, the storehouse of all beauty. Like a child I will cling to Him in embrace, and once I am up I will not come down from His lap. Tuka says: He becomes whatever you make of Him. My mind has set its course toward Vithoba.

WHAT IT MEANS

Tukaram describes how he will hold his God in every part of himself: the feet in his heart, the Name at his throat like a cooling vine, the face before his eyes. The childlike image is the center of it; he means to climb into God's lap and simply refuse to get down, the way a small child clings and will not be put aside. The closing line carries the bhakta's quiet teaching: God takes the form your love gives Him, He becomes whatever you make of Him. So Tukaram fixes his whole mind on one bearing, toward Vithoba, and lets that loving thought shape the God he holds.

GATHA 1020

Prayers

Surrender, the child trusts its mother

मराठी मूळ

बाळ मातेपाशीं सांगे तानभूक । उपायाचें दुःख काय जाणे ॥1॥
 तयापरी करीं पाळण हें माझें । घेउनियां ओझें सकळ भार ॥२॥
 कासया गुणदोष आणिसील मना । सर्व नारायणा अपराधी ॥3॥
 सेवाहीन दीन पातकांची रासी । आतां विचारिसी काय ऐसें ॥4॥
 जेणें काळें पायीं अनुसरलें चित्त । निर्धार हें हित जालें ऐसें ॥5॥
 तुका ह्मणे तुम्ही तारिलें बहुतां । माझी कांहीं चिंता असों दे वो ॥5॥

ENGLISH TRANSLATION

*A child tells its mother of its hunger and thirst, knowing nothing of the remedy.**In the same way, look after me, taking upon Yourself all the weight and burden.**Why bring faults and merits to mind, O Narayana? All have erred before You.**I am without service, I am lowly, I am a heap of sins. What will You now reckon against me?**The moment my chitta turned to Your feet, I knew for certain that my good was assured.**Says Tuka, You have saved so many. Let my worry rest with You as well.*

IN PLAIN WORDS

A child tells its mother it is hungry and thirsty. It knows nothing of the remedy. Care for me like that, taking on Yourself all my weight and burden. Why call my faults and merits to mind, O Narayana? Everyone has erred before You. I have no service to show, I am lowly, I am a heap of sins. What is there now for You to weigh against me? The moment my mind turned to Your feet, I knew for certain my good was secured. Tuka says: You have saved so many. Let my worry, too, rest with You.

WHAT IT MEANS

Tukaram makes himself as helpless as he can: a baby that can cry its need but cannot lift a finger toward the cure. So he asks God to carry the whole load, the way a mother does for an infant. He waves away any accounting of his record; everyone falls short before God, and he openly calls himself a heap of sins with no service to his name, so what is left to judge? His one ground of confidence is the moment his mind turned to the feet, which he treats as the settled guarantee of his good. He ends by folding even his anxiety into God's keeping, leaning on the long record of others already saved.

GATHA 1021

Longing and Separation

Longing, the fish out of water

मराठी मूळ

जीवनावांचूनि तळमळी मासा । प्रकार हा तैसा होतो जीवा ॥1॥
 न संपडे जालें भूमिगत धन । चरफडी मन तयापरी ॥ध्रु॥
 मातेचा वियोग जालियां हो बाळा । तो कळवळा जाणा देवा ॥2॥
 सांगावे ते किती तुझांसी प्रकार । सकळांचें सार पाय दावीं ॥3॥
 ये चि चिंते माझा करपला भीतर । कां नेणों विसर पडिला माझा ॥4॥
 तुका ह्मणे तूं हें जाणसी सकळ । यावरि कृपाळ होई देवा ॥5॥

ENGLISH TRANSLATION

A fish writhes without water. Just so does my jiva feel.

Like a man who knows buried treasure lies near but cannot find it, my mind thrashes with longing.

It is like the anguish of a child separated from its mother. Know this pain, O God.

How many ways can I describe it to You? Show me the essence: Your holy feet.

This worry has scorched me within. I know not why You have forgotten me.

Says Tuka, You know all of this. Now be gracious, O God.

IN PLAIN WORDS

A fish writhes without water. That is how my soul feels. Like a man who knows treasure lies buried near but cannot reach it, my mind thrashes with longing. It is the anguish of a child torn from its mother. Know this pain, O God. How many ways can I describe it to You? Show me the essence of all: Your feet. This worry has scorched me inside. I do not know why You have forgotten me. Tuka says: You know all of this. Now be gracious, O God.

WHAT IT MEANS

Tukaram piles up images for a longing that has become physical pain: a fish flopping out of water, a man who knows where treasure is buried but cannot dig it up, a child wrenched from its mother. Each one says the same thing, that without God's nearness he cannot rest or even breathe easy. He stops trying to explain it and asks for the one thing that would end it, a sight of the feet. The ache has burned him from within, and he cannot tell why God seems to have forgotten him. He leaves it where the bhakta always does: You already know all of this, so now simply be gracious.

GATHA 1022

Prayers

Petition, do not turn away

मराठी मूळ

शरण आलें त्यासी न दावीं हे पाठी । ऐका जगजेठी विज्ञापना ॥1॥
 अळविती तयांसी उत्तर झडकरी । द्यावें परिसा हरी विज्ञापना ॥ध्रु॥
 गांजिलियाचें करावें धांवणें । विनंती नारायणें परिसावी हे ॥2॥
 भागलियाचा होई रे विसांवा । परिसावी केशवा विज्ञापना ॥3॥
 अंकिताचा भार वागवावा माथां । परिसावी अनंता विज्ञापना ॥4॥
 तुका ह्मणे आह्मां विसरावें ना देवा । परिसावी हे देवा विज्ञापना ॥5॥

ENGLISH TRANSLATION

*Do not turn Your back on one who has come seeking refuge. Hear this petition, O Lord of the universe.**Give a swift reply to those who call upon You. Hear this petition, O Hari.**Come running to the crushed and oppressed. Hear this petition, O Narayana.**Be the resting place of the weary. Hear this petition, O Keshava.**Bear the burden of Your devoted ones upon Your head. Hear this petition, O Ananta.**Says Tuka, never forget us, O God. Hear this petition, O God.*

IN PLAIN WORDS

I have come seeking refuge. Do not show me your back. Hear this petition, O Lord of the universe. When your people call you, answer them quickly. Give a swift reply, O Hari; hear this petition. Come running to the crushed and the oppressed. Hear this petition, O Narayana. Be the resting place of the weary. Hear this petition, O Keshava. Carry the burden of your devoted ones on your head. Hear this petition, O Ananta. Tuka says: never forget us, O God. Hear this petition, O God.

WHAT IT MEANS

This abhanga is one long plea, the same line returning at every turn: hear this petition. Tukaram comes as a refugee and asks God to do the things a refuge is for, answer the cry quickly, run to the oppressed, give rest to the weary, carry the devotee's burden. He calls God by a new name each verse, Hari, Narayana, Keshava, Ananta, as if pressing the same request against every face of the same God. The one thing he asks above all is not to be forgotten. The poem leaves God no room to be aloof: if he is Lord of the universe, then these are his obligations to the one who has surrendered.

GATHA 1023

Prayers

Helpless trust, no one else

मराठी मूळ

कोण आह्मां पुसे सिणलें भागलें । तुजविण उगलें पांडुरंगा ॥1॥
 कोणापार्शीं आह्मीं सांगावें सुखदुःख । कोण तानभूक निवारील ॥धु.॥
 कोण या तापाचा करील परिहार । उतरील पार कोण दुजा ॥2॥
 कोणापें इच्छेचें मागावें भातुकें । कोण कवतुकें बुझावील ॥3॥
 कोणावरी आह्मीं करावी हे सत्ता । होइल साहाता कोण दुजा ॥4॥
 तुका ह्मणे अगा स्वामी सर्व जाणां । दंडवत चरणां तुमच्या देवा ॥5॥

ENGLISH TRANSLATION

*Who asks after us, the weary and worn, if not You, O Panduranga?**To whom shall we tell our joys and sorrows? Who will quench our thirst and hunger?**Who will relieve the heat of this affliction? Who else can carry us to the far shore?**From whom shall we ask for the provisions our longing craves? Who will soothe us with gentle coaxing?**Upon whom shall we place our demands? Who else can bear them?**Says Tuka, O Master who knows all, I prostrate at Your feet, O God.*

IN PLAIN WORDS

Who asks after us, the weary and worn, if not you, O Panduranga? To whom can we tell our joys and our sorrows? Who else will quench our thirst and hunger? Who will cool the heat of this affliction? Who else can carry us to the far shore? From whom can we ask for the things our longing craves? Who will soothe us with gentle coaxing? On whom else can we lay our demands? Who else can bear them? Tuka says: O Master, you know everything. I bow down at your feet, O God.

WHAT IT MEANS

The whole abhanga is built out of one question asked over and over: who else, if not you? Tukaram lists everything a person needs, someone to ask after them, to hear their joys and sorrows, to feed them, to cool their fever, to ferry them across, to indulge and soothe them, and after each one he answers that there is no second who can do it. This is not flattery; it is the logic of total dependence, the deliberate stripping away of every other support until only God is left. The closing bow is what such helplessness becomes when it stops protesting: he simply lays himself at the feet of the One who already knows all of it.

GATHA 1024

Ecstasy and Joy

Ecstasy, the fullness has come

मराठी मूळ

तेव्हां धालें पोट बैसलों पंगती । आतां आह्मां मुक्तिपांग काई ॥1॥
 धांवा केला आतां होईल धांवणे । तया कायी करणें लागे सध्या ॥२॥
 गायनाचा आतां कोठें उरला काळ । आनंदें सकळ भरी आलें ॥३॥
 देवाच्या सख्यत्वे विषमासी ठाव । मध्यें कोठें वाव राहों सके ॥४॥
 तेव्हां जाली अवघी बाधा वाताहात । प्रेम हृदयांत प्रवेशलें ॥५॥
 तुका ह्मणे आहीं जितिलें भरवसा । देव कोठें दासा मोकलितो ॥५॥

ENGLISH TRANSLATION

*Our belly was filled the moment we sat in that assembly. What need have we now for the craving of liberation?
 The call has been made; the rescue will come. What else is there to do right now?
 Where is there any time left for singing? The fullness of joy has arrived.
 When God's friendship is present, where is there room for anything adverse?
 All obstacles were brought to ruin the moment love entered this heart.
 Says Tuka, we have won this trust. God does not abandon His servant anywhere.*

IN PLAIN WORDS

My belly was filled the moment I sat down in that company. Now what use have I for the craving after liberation? The cry was raised, and now the rescue is coming; what else is there left to do right now? Where is there any time left for singing? The whole of me has been flooded with joy. When God's friendship is here, where is there room for anything against me? The moment love entered this heart, every obstacle was blown to pieces. Tuka says: we have won, for certain. Where does God ever abandon his servant?

WHAT IT MEANS

Tukaram is describing the moment after the longing is answered, when the hunger itself is gone. Sitting in the company of God and his people has filled him so completely that he no longer even wants liberation, the goal that usually drives the seeker. He says the rescue is already on its way, joy has flooded everything, and there is no more room left for fear or for anything that opposes him. The arrival of love did not negotiate with the obstacles; it destroyed them. The closing line names the stake plainly: this is certainty, not hope, because a God who lets love in does not abandon his own.

GATHA 1025

The Nature of God

God's greatness is his bending to the devotee

मराठी मूळ

तरि कां पवाडे गर्जती पुराणें । असता नारायण शक्तिहीन ॥1॥
 कीर्तीविण नाही नामाचा डांगोरा । येर कां इतरां वाणीत ना ॥ध्रु॥
 तरि च ह्यणा तो आहे चिरंजीव । केलियाचा जीव सुखीं गुण ॥2॥
 चांगलेपण हें निरुपायता अंगीं । बाणलें श्रीरंगा ह्यणऊनि ॥3॥
 तरि च हा थोर सांगितलें करी । अभिमान हरीपाशीं नाही ॥4॥
 तुका ह्यणे तरि करिती याची सेवा । देवापाशीं हेवा नाही कुडें ॥5॥

ENGLISH TRANSLATION

Then why do the Puranas resound with His great deeds, if Narayana were truly without power?

Without glory, the Name would not be proclaimed far and wide. Of course it reaches all others.

Therefore, know that He is the eternal living One. The nature of the good deed done brings happiness to the jiva.

This excellence of character, this helplessness before devotion, has become part of Shrirang's very being.

This is why He is great: He does whatever His devotee asks. There is no pride in Hari.

Says Tuka, that is why they serve Him. There is no envy and no guile in God.

IN PLAIN WORDS

If Narayana were truly without power, why would the Puranas thunder with his great deeds? Without his glory the Name would never be cried far and wide; why else would everyone proclaim it? So know this: he is the eternal living One, and the good he does brings happiness to the jiva. This goodness, this helplessness before his devotees, has become part of Shrirang's very nature. This is why he is great: he does whatever his devotee asks. There is no pride in Hari. Tuka says: that is why they serve him. In God there is no envy and no guile.

WHAT IT MEANS

Tukaram argues, almost like a debater, from the evidence back to the truth: the scriptures resound with God's deeds and the whole world cries his Name, and that could not be so if he were powerless. But the proof he cares about is moral, not metaphysical. What makes God great, he says, is not raw power but a kind of willing helplessness before those who love him, that he does whatever his devotee asks, carries no pride, holds no envy or guile. The radical claim is that God's greatness is measured by how completely he bends to the devotee. That, and not fear, is why people serve him.

GATHA 1026

Devotion to Vitthal

Devotion, the milk of Hari-katha

मराठी मूळ

अविट हें क्षीर हरिकथा माउली । सेविती सेविली वैष्णवजनीं ॥1॥
 अमृत राहिलें लाजोनि माघारें । येणें रसें थोरें ब्रह्मानंदे ॥धु.॥
 पतित पातकी पावनपंगती । चतुर्भुज होती देवाऐसे ॥2॥
 सर्व सुखें तया मोहोरती ठाया । जेथें दाटणी या वैष्णवांची ॥3॥
 निर्गुण हें सोंग धरिलें गुणवंत । धरुनियां प्रीत गाये नाचे ॥4॥

ENGLISH TRANSLATION

The inexhaustible milk of Hari-katha is the Divine Mother. The Vaishnava people have drunk of it and continue to drink.

Even nectar has retreated in shame before this great bliss of Brahman.

The fallen and the sinful sit in the purifying assembly and become four-armed like God Himself.

All joys gather wherever the Vaishnavas press together.

The Nirguna has taken on the guise of the quality-bearing one, and with love, sings and dances.

IN PLAIN WORDS

The story of Hari is inexhaustible milk; she is the Divine Mother. The Vaishnava people have drunk of it and go on drinking. Even nectar drew back in shame before this, the great bliss of Brahman. The fallen and the sinful sit down in this purifying company and become four-armed, like God himself. All joys gather to the place where the Vaishnavas press close together. The formless one has put on the guise of the one with form and qualities, and holding love, he sings and dances.

WHAT IT MEANS

Tukaram praises the telling and hearing of Hari's story as the one food that never runs out, calling it the milk of the Divine Mother, sweeter even than the nectar of immortality. The stakes he names are who gets fed: the fallen and the sinful, who are not turned away but transformed in this company until they take on God's own form. Wherever devotees crowd together, every joy comes to that spot. The closing image is the boldest claim: the formless absolute has voluntarily taken shape and stepped into the gathering to sing and dance with them, as if God will not stay distant while his people make this music.

GATHA 1027

Faith and Trust

Faith, the burden is God's

मराठी मूळ

संसारसोहळे भोगितां सकळ । भक्तां त्याचें बळ विटोबाचें ॥१॥
 भय चिंता धाक न मनिती मनीं । भक्तां चक्रपाणि सांभाळीत ॥२॥
 पापपुण्य त्यांचें धरुं न शके अंग । भक्तांसी श्रीरंग सर्वभावे ॥३॥
 नव्हती ते मुक्त आवडे संसार । देव भक्तां भार सर्व वाहे ॥४॥
 तुका ह्मणे देव भक्तां वेळीत । भक्त ते निश्चिंत त्याचियानें ॥५॥

ENGLISH TRANSLATION

*While devotees enjoy all the celebrations of worldly life, their true strength comes from Vithoba.
 They harbor no fear, worry, or dread in their minds, for the discus-bearing Lord watches over them.
 Sin and merit cannot touch their being, for Shrirang is wholly theirs.
 Liberation is not their aim; they love this worldly life, for God carries all their burdens.
 Says Tuka, God waits upon His devotees, and by His power, the devotees dwell carefree.*

IN PLAIN WORDS

The devotees taste all the celebrations of worldly life, yet their true strength is Vithoba's. They carry no fear, no worry, no dread in their minds, for the discus-bearing Lord guards over them. Sin and merit cannot lay hold of their bodies, for Shrirang is wholly theirs. They are not after liberation; they love this worldly life, because God carries all of their burden. Tuka says: God waits upon his devotees, and by his power they live without a care.

WHAT IT MEANS

Tukaram describes the strange freedom of the true devotee, who lives fully inside ordinary worldly life yet is untouched by what usually rules it. Their security does not come from themselves; it is Vithoba's, which is why fear, worry, and even the accounting of sin and merit cannot get a grip on them. He pushes the claim further than most piety dares: such devotees do not even want liberation, because when God carries the whole burden there is nothing left to escape from. The closing reversal is the sharpest point: God waits upon the devotee, serves them, and it is by his power, not their own effort, that they are carefree.

GATHA 1028

The Nature of God

Nonduality, devotee is God

मराठी मूळ

देवासी अवतार भक्तांसी संसार । दोहींचा विचार एकपणें ॥1॥
 भक्तांसी सोहळे देवाचिया अंगें । देव त्यांच्या संगें सुख भोगी ॥२॥
 देवें भक्तां रूप दिलासे आकार । भक्तीं त्याचा पार वाखाणिला ॥3॥
 एका अंगीं दोन्ही जालीं हीं निर्माण । देवभक्तपण स्वामिसेवा ॥4॥
 तुका ह्मणे येथें नाहीं भिन्नभाव । भक्त तो चि देव देव भक्त ॥4॥

ENGLISH TRANSLATION

God takes incarnation; for devotees, there is worldly life. Both are considered as one.

The devotees experience joy through God's own being, and God savors bliss in their company.

God gave His devotees form and shape, and they in turn proclaimed His boundless nature.

From one body, both came into being: the state of being God-and-devotee, the way of Lord and service.

Says Tuka, here there is no sense of separation. The devotee is God, and God is the devotee.

IN PLAIN WORDS

God takes incarnation; the devotee takes worldly life. Look closely, and the two are one. The devotee feels joy through God's own being, and God tastes that joy through the devotee. God gave the devotee form and shape; the devotee proclaimed God's boundlessness. From one body both of these came into being: the state of being God-and-devotee, the way of Master and service. Tuka says: here there is no sense of separation. The devotee is the very God, and God is the devotee.

WHAT IT MEANS

Tukaram takes the relationship of God and devotee and collapses the distance in it. He sets the two side by side, God descending into incarnation, the devotee descending into worldly life, and says that on close inspection they are a single thing. Joy passes back and forth between them so completely that neither feels it alone; God even depends on the devotee to be given form and to have his greatness spoken aloud. The closing line is the full nondual claim, stated without hedging: the devotee is God and God is the devotee, with no real seam between them. Love has dissolved the very separation that made the relationship possible.

GATHA 1029

Krishna Leela

Krishna, the absolute become love-struck

मराठी मूळ

हुंवरती गाये तयांकडे कान । कैवल्यनिधान देउनि ठाके ॥१॥
 गोपाळांची पूजा उच्छष्ट कवळी । तेणें वनमाळी सुखावला ॥२॥
 चोरोनियां खाये दुध दहीं लोणी । भावें चक्रपाणि गोविला तो ॥३॥
 निष्काम तो जाला कामासी लंपट । गोपिकांची वाट पाहात बैसे ॥४॥
 तुका ह्मणे हें चि चैतन्यें सावळें । व्यापुनि निराळें राहिलेंसे ॥५॥

ENGLISH TRANSLATION

*The cows lowed for Him, and He, the treasury of kaivalya, stood ready to bestow.**He relished the leftover morsels of the cowherd boys, and the forest-garland-bearing Lord was delighted.**He stole and ate milk, curds, and butter; by devotion, the discus-bearing Lord was bound.**Though desireless by nature, He became love-struck, sitting and waiting for the gopis' path.**Says Tuka, this is the dark-hued Consciousness that, having pervaded all things, yet remains apart.*

IN PLAIN WORDS

The cows lowed, and he turned his ear to them, and the treasury of liberation stood ready to give. He ate the cowherd boys' leftover scraps, and the forest-garland-wearing Vanamali was delighted by it. He stole and ate the milk and curds and butter; by their love the discus-bearer let himself be bound. He who has no desire became hungry with desire, and sat watching the path for the gopis to come. Tuka says: this is the dark-hued Consciousness that fills all things and yet stays apart from them.

WHAT IT MEANS

Tukaram gathers the homely stories of Krishna's childhood and reads them as a single astonishing fact: the absolute let itself be made small by love. The very treasury of liberation answers a cow's lowing; he who needs nothing relishes the boys' leftovers, gets bound for stealing butter, and the desireless one sits aching with longing, watching for the gopis. Each scene is a deliberate scandal to philosophy, God behaving like a love-struck child. The closing line holds both truths at once: this is the dark-hued supreme Consciousness, which pervades everything and yet remains untouched, choosing out of love to play at being bound.

GATHA 1030

The Nature of God

Generosity, the host who refuses no one

मराठी मूळ

समर्थासी नाहीं वर्णावर्णभेद । सामग्री ते सर्व सिद्ध घरीं ॥१॥
 आदराचे ठायीं बहु च आदर । मागितलें फार तेथें वाढी ॥२॥
 न ह्मणे सोडरा सुहुदन आवश्यक । राजा आणि रंक सारिखा चि ॥३॥
 भाव देखे तेथें करी लडबड । जडा राखे जड निराळें चि ॥४॥
 कोणी न विसंभे याचकाचा ठाव । विनवुनी देव शंका फेडी ॥५॥
 तुका ह्मणे पोट भरुनी उरवी । धालें ऐसें दावी अनुभवं ॥६॥

ENGLISH TRANSLATION

*For the Capable One, there is no distinction of high or low station. All provision stands ready in His home.
 Where there is honor, He returns far greater honor. Where more is asked, He gives even more.
 He does not distinguish between friend and kin, between king and pauper; all are the same to Him.
 Where He sees sincere feeling, He bustles about with eager care. Where He finds dullness, He leaves it aside.
 No one forfeits the supplicant's place. The devotee implores, and God removes all doubt.
 Says Tuka, He fills the belly full and to overflowing, and by direct experience shows that one is truly satisfied.*

IN PLAIN WORDS

For the Capable One there is no high station and no low; every provision stands ready in his house. Where you bring him honor, he gives back far greater honor; where you ask for much, there he piles on more. He does not weigh whether you are friend or kin or stranger; king and pauper are the same to him. Where he sees real feeling, he bustles about with eager care; where he finds dullness, he leaves it aside. No one loses their place as a beggar at his door; the devotee pleads, and God clears away every doubt. Tuka says: he fills the belly full and over the brim, and by direct experience shows you what it is to be truly satisfied.

WHAT IT MEANS

Tukaram pictures God as a boundlessly capable host who keeps an open table and turns no one away by rank. The point is that God's giving is measured by the seeker's sincerity, not by their status: honor him and he returns far more, ask much and he gives more still, and king and pauper stand on equal ground at his door. The one thing he answers to is genuine feeling; where he meets only dullness he simply lets it be, not in scorn but because there is nothing there to feed. The closing claim is experiential, not theoretical: God does not fill you halfway, he fills you to overflowing, and you come to know real satisfaction by tasting it, not by being told.

GATHA 1031

Worldly Metaphors

Metaphor, Pandhari the marketplace

मराठी मूळ

आले भरा केणें । येरझार चुके जेणें ॥1॥
 उभें केलें विटेवरी । पेंठ इनाम पंढरी ॥घु॥
 वाहाती मारग । अवघें मोहोरलें जग ॥2॥
 तुका ह्मणे माप । खरें आणा माझे बाप ॥3॥

ENGLISH TRANSLATION

He came in fullness, He by whom the weary rounds of coming and going are cut off.

He was made to stand upon the brick. Pandhari, freely granted, is His market-town.

Paths stream toward it; the whole world has gathered.

Says Tuka, bring honest measure, O my father.

IN PLAIN WORDS

Come, load up your goods here, where the weary rounds of coming and going are cut off. He was made to stand upon the brick; Pandhari, given free, is his market-town. The roads all run toward it; the whole world has gathered here. Tuka says: bring honest measure, O my father.

WHAT IT MEANS

Tukaram turns Pandharpur into a marketplace and the devotee into a trader come to do business. The goods worth carrying are the only ones that end the endless cycle of birth and death, of coming and going; Vitthal stands on his brick as the merchant of that one commodity, and the market itself is given freely, no entry fee. Every road in the world leads to this town, and the whole world is already crowding in. The closing line is the catch and the moral: come to this trade, but come with honest measure, bring true devotion, not a rigged scale, for this is one market that cannot be cheated.

GATHA 1032

Prayers

Prayer, run to me quickly

मराठी मूळ

लक्ष्मीवल्लभा । दिनानाथा पद्मनाभा ॥1॥
 सुख वसे तुझे पायीं । मज ठेवीं ते चि ठायीं ॥घु॥
 माझी अल्प हे वासना । तूं तो उदाराचा राणा ॥2॥
 तुका ह्मणे भोगें । पीडा केली धांव वेगें ॥3॥

ENGLISH TRANSLATION

O Beloved of Lakshmi, Lord of the distressed, O Padmanabha.

Happiness dwells at Your feet. Keep me always in that place.

My desire is small, but You are the King of generosity.

Says Tuka, the pain of experience has struck me. Run swiftly.

IN PLAIN WORDS

O Beloved of Lakshmi, Lord of the helpless, O Padmanabha. Happiness lives at your feet; keep me always in that one place. My longing is a small thing, but you are the King of the generous. Tuka says: the suffering of this life has struck me hard. Come, run quickly.

WHAT IT MEANS

This is a short, direct cry for help. Tukaram names God by his titles of power and tenderness, Beloved of Lakshmi, Lord of the helpless, Padmanabha, and asks for only one thing: to be kept always at the feet where happiness lives. He frames the request shrewdly, calling his own desire small while calling God the King of generosity, as if to say that granting it would cost such a giver nothing. The last line drops the framing and lets the pain speak plainly: I am being crushed, so come, and come fast.

GATHA 1033

Prayers

Prayer, reckless love for God

मराठी मूळ

करिं ऐसं जागें । वेळोवेळां पायां लागें ॥१॥

प्रेम झोंबो कंठीं । देह धरणिये लोटीं ॥२॥

राहे लोकाचार पडे अवघा विसर ॥३॥

तुका ह्मणे ध्यावें । तुज विभीचारभावें ॥३॥

ENGLISH TRANSLATION

Grant me this: that I may fall at Your feet again and again, awake in devotion.

Let love seize me by the throat. Let this body be cast to the ground.

Let all worldly custom fall away; let all else be forgotten.

Says Tuka, I would worship You with the reckless, illicit ardour of one who has crossed every boundary for love.

IN PLAIN WORDS

Make me this awake: that I fall at your feet again and again. Let love seize me by the throat; let this body be flung down to the ground. Let worldly custom fall away; let everything else be forgotten. Tuka says: I would worship you with the reckless, illicit ardour of one who has crossed every boundary for love.

WHAT IT MEANS

Tukaram asks not for calm devotion but for a love that overwhelms him completely. He wants to be kept so awake to God that he falls at his feet over and over, to be gripped by love at the throat, to be thrown bodily to the ground, to lose all sense of propriety and forget everything that is not God. The startling image in the last line names the intensity exactly: he wants to love God the way an adulterous lover loves, with the reckless, all-risking ardour of one who has thrown decency and reputation to the wind. The claim is that respectable, measured worship is too small; only a love that breaks the rules is fierce enough for God.

GATHA 1034

Devotion to Vitthal

The pilgrim road, one word on the way

मराठी मूळ

टाळ दिडी हातीं । वैकुंठीचे सांगाती ॥१॥
 जाल तरी कोणा जा गा । करा सिदोरी ते वेगा ॥२॥
 जाती सादावीत । तेथें असों द्यावें चित्त ॥३॥
 तुका ह्मणे बोल । जाती बोलत विठ्ठल ॥३॥

ENGLISH TRANSLATION

With cymbals and hand-drum in hand, they become companions on the road to Vaikuntha.

If you would go, go with them. Prepare your provisions quickly.

They call out as they walk. Keep your mind fixed upon their words.

Says Tuka, as they walk, they speak only one word: Vitthal.

IN PLAIN WORDS

They carry cymbals and a hand-drum, and they become your companions on the road to Vaikuntha. If you want to go, then go with them; pack your provisions quickly. They call out as they walk; keep your mind fixed on what they say. Tuka says: as they walk, the one word they speak is Vitthal.

WHAT IT MEANS

Tukaram is pointing at the company of singing pilgrims and telling you how to join them. They walk to Vaikuntha with cymbals and drum, and the road is open to anyone willing to ready their provisions and set out now. The instruction is simple: keep your attention on their words while they walk. And the words are not many; the whole song reduces to one Name, Vitthal, repeated on the road.

GATHA 1035

Confession and Sin

Confession, empty-handed surrender

मराठी मूळ

वांयां जातों देवा । नेणें भक्ती करुं सेवा ॥१॥
 आतां जोडोनियां हात । उभा राहिलों निवांत ॥२॥
 करावें तें काय । न कळें अवलोकितों पाय ॥३॥
 तुका ह्मणे दान । दिलें पदरीं घेईन ॥३॥

ENGLISH TRANSLATION

I am going to waste, O God. I know not how to perform bhakti, how to serve You.

Now I simply stand with folded hands, quiet and still.

What should I do? I do not know. So I gaze upon Your feet.

Says Tuka, whatever grace You bestow, I shall receive and hold close.

IN PLAIN WORDS

I am going to waste, O God. I do not know how to do bhakti, how to serve you. So now I fold my hands and stand quiet and still. What should I do? I do not know; I gaze at your feet. Tuka says: whatever you give, I will receive it and hold it close.

WHAT IT MEANS

Tukaram confesses that he has no skill in devotion and no method of service, and that on his own his life is being wasted. He stops trying to perform and simply stands still with folded hands at the feet. The not-knowing is not laziness; it is the end of self-effort, where gazing at the feet is all that is left to do. What remains is pure receiving: he asks for nothing in particular and promises to keep whatever grace is placed in his hands.

GATHA 1036

Longing and Separation

Possession, the wedge between self and God

मराठी मूळ

जीव खादला देवत । माझा येणें महाभूतें । झोंबलें निरुतें । कांहीं करितां न सुटे ॥१॥
 आतां करुं काय । न चले करितां उपाय । तुह्यां आह्मां सय । विघडाविघड केली ॥२॥
 बोलतां दुश्चती । मी वो पडियेलें भ्रांती । आठव हा चितीं । न ये ह्मणतां मी माझें ॥३॥
 भलतें चि चावळे । जना अवघिया वेगळे । नाठवती बाळें । आपपर सारिखें ॥४॥
 तुह्यां आह्मां भेटी । नाहीं जाली जीवेंसाटीं । तुका ह्मणे दृष्टी । पाहा जवळी आहे तों ॥५॥

ENGLISH TRANSLATION

A divine force has devoured my life. This great elemental power has seized me entirely, and no effort can shake it loose.

What can I do now? No remedy avails. It has driven a wedge between You and me.

In my confusion I have fallen into delusion. The remembrance does not come to my chitta, try as I might to say "I" and "mine."

I babble at random, estranged from everyone. I forget my own children; self and other feel the same.

Says Tuka, we have not met, life meeting life. Look, while You are still near, open Your eyes and see.

IN PLAIN WORDS

A divine force has eaten my life. This great power has seized me completely, and nothing I do can shake it loose. What can I do now? No remedy works. It has driven a wedge between you and me. In my confusion I have fallen into delusion. The remembrance will not come to my mind, however hard I try to say "I" and "mine." I babble at random, cut off from everyone. I forget my own children; self and other feel the same to me. Tuka says: we have not yet met, life touching life. Look, while you are still near, open your eyes and see.

WHAT IT MEANS

Tukaram describes longing as a force that has devoured him, seized him so completely that no effort can pry it loose. He cannot even hold his old footing in the world: the words "I" and "mine" no longer take hold, he forgets his own children, and self and other have collapsed into one. Yet he names the ache honestly: the same seizure has wedged itself between him and God, so that full union, life meeting life, has not yet happened. The poem ends as a cry for God to look back while he is still within reach, before the gap becomes final.

GATHA 1037

Devotion to Vitthal

Adoration, Vitthal alone is God

मराठी मूळ

जीवीचा जिद्दाळा । पाहों आपुलिया डोळां ॥१॥
 आह्मां विठ्ठल एक देव । येर अवघे चि वाव ॥२॥
 पुंडलिकाचे पाठीं । उभा हात ठेवुनि कटी ॥३॥
 तुका ह्मणे चित्तीं । वाहूं रखुमाईचा पती ॥३॥

ENGLISH TRANSLATION

Let me see with my own eyes the warmth of my very life.

Vitthal alone is our God; everything else is empty.

He stands behind Pundalik, hands resting on His hips.

Says Tuka, I shall hold in my chitta the Lord of Rakhumai.

IN PLAIN WORDS

Let me see the warmth of my own life with my own eyes. For us, Vitthal alone is God; everything else is empty. He stands behind Pundalik, his hands resting on his hips. Tuka says: I will carry the Lord of Rakhumai in my mind.

WHAT IT MEANS

Tukaram asks for one thing: to see with his own eyes the One who is the warmth and dearness of his very life. He cuts everything else away as empty and lets Vitthal alone stand as God. He fixes the figure precisely: the Lord standing behind Pundalik with hands on his hips, the image at Pandharpur. To hold that single form in the heart, the Lord of Rakhumai, is the whole of his devotion.

GATHA 1038

Devotion to Vitthal

Devotion, sealed as his from the start

मराठी मूळ

माझें आराधन । पंढरपुरीचें निधान ॥१॥
 तया एकाविण दुजें । कांहीं नेणें पंढरीराजें ॥२॥
 दास विठ्ठलाचा । अंकित अंकिला ठायींचा ॥२॥
 तुका ह्मणे आतां । नव्हे पालट सर्वथा ॥३॥

ENGLISH TRANSLATION

My object of worship is the treasure of Pandharpur.

I know nothing other than the King of Pandhari.

I am a servant of Vitthal, marked and sealed as His from the very beginning.

Says Tuka, now there can be no change whatsoever.

IN PLAIN WORDS

What I worship is the treasure of Pandharpur. I know nothing other than the King of Pandhari. I am Vitthal's servant, marked and sealed as his from the very beginning. Tuka says: now there can be no change at all.

WHAT IT MEANS

Tukaram names his one object of worship, the treasure hidden in Pandharpur, and says he knows nothing besides the King of Pandhari. He calls himself a servant who was stamped as Vitthal's own from the start, not by recent choice but by an original seal. The point is that this belonging is settled and cannot be revised. Having been marked from the beginning, he declares there is now no possibility of any change.

GATHA 1039

*The Power of the Name**The Name, the burden laid on God's head*

मराठी मूळ

आतां आह्मां हें चि काम । न विसंभावें तुझें नाम । वाहुनियां टाळी । प्रेमसुखें नाचावें ॥१॥
 अवघी जाली आराणूक । मागें पुढें सकळक । त्रिपुटीचें दुःख । प्रारब्ध सारिलें ॥२॥
 गोदातटें निर्मळें । देव देवांचीं देवळें । संत महंत मेळें । दिवस जाय सुखाचा ॥३॥
 तुका ह्मणे पंढरीनाथा । आणिक नाहीं मज चिंता । योगक्षेम माथां । भार तुझ्या घातला ॥३॥

ENGLISH TRANSLATION

Now this alone is our work: never to forget Your name. Carrying the cymbal, we shall dance in the joy of love.

All hardship has ended, past and future both settled. The suffering of the triputi and the weight of prarabdha have been spent.

On the pure banks of the Godavari, amidst temples of gods, in the company of saints and sages, each day passes in joy.

Says Tuka, O Lord of Pandhari, I have no other worry. The burden of my welfare and provision I have placed upon Your head.

IN PLAIN WORDS

Now this alone is our work: never to forget your name. Carrying the cymbal, we dance in the joy of love. All hardship is over, past and future both settled. The suffering of the triputi and the weight of prarabdha have been spent. On the clean banks of the Godavari, among the temples of the gods, in the company of saints and sages, each day passes in joy. Tuka says: O Lord of Pandhari, I have no other worry. The burden of my keeping and my provision I have laid upon your head.

WHAT IT MEANS

Tukaram reduces his whole task to one thing: never to forget the Name, and to dance to the cymbal in the joy of love. With that, he says, hardship is finished on both sides of time; even the suffering of the triputi, the split of knower, knowing, and known, and the weight of past karma are spent. His days now pass in joy on the clean banks of the Godavari, among temples and in the company of saints. The release comes because he has set down the one burden that breeds worry: his own welfare and livelihood, which he places entirely on God's head.

GATHA 1040

Worldly Life

Social criticism, the incorrigible offender

मराठी मूळ

चोरटें सुनें मारिलें टाळे । केंउं करी परि न संडी चाळे ॥1॥
 ऐसें एक दुराचारी गा देवा । आपुलिया जीवा घात करी ॥ध्रु॥
 नाक गेलें तरि लाज ना विचार । हिंडे फजितखोर दारोदारीं ॥2॥
 तुका ह्याने कर्म बिळवंत गाढें । नेदी तया पुढेंमागें सरों ॥3॥

ENGLISH TRANSLATION

*A thief caught and beaten still cannot abandon his tricks.**There is one such evildoer, O God, who destroys his own life.**Even when his nose is gone, he feels no shame and no remorse, wandering disgraced from door to door.**Says Tuka, karma runs deep and holds firm. It does not let one move forward or backward.*

IN PLAIN WORDS

A thief who is caught and beaten still cannot give up his tricks. There is one such evildoer, O God, who destroys his own life. Even when his nose is cut off, he feels no shame and no second thought; he wanders disgraced from door to door. Tuka says: karma runs deep and holds firm. It will not let such a one move forward or back.

WHAT IT MEANS

Tukaram looks at the pattern of the incorrigible offender, the man who is caught and punished and still cannot drop his habit. The harm is turned inward: it is his own life he ruins. Even public disgrace, his nose cut off, the old mark of shame, does not stir shame or reflection in him, so he keeps wandering from door to door. The hard truth Tuka names is that deep-rooted karma can lock a person in place, unable to go forward or back; the warning is meant for our own examination, to catch the habit in ourselves before it sets that hard.

GATHA 1041

Devotion to Vitthal

Devotion, the easy path for Vishnu's servants

मराठी मूळ

मुनि मुक्त जाले भेणें गर्भवासा । आह्यां विष्णुदासां सुलभ तो ॥1॥
 अवघा चि संसार केला ब्रह्मरूप । विठ्ठलस्वरूप ह्याणोनियां ॥ध्रु॥
 पुराणीं उपदेश साधन उद्भट । आह्यां सोपी वाट वैकुंठीची ॥2॥
 तुका ह्याने जनां सकळांसहित । घेऊं अखंडित प्रेमसुख ॥2॥

ENGLISH TRANSLATION

Sages sought liberation for fear of the womb. For us, the servants of Vishnu, He is easily accessible.
We have made the entire world into Brahman, seeing everything as the form of Vitthal.
The Puranas prescribe arduous practices, but for us the path to Vaikuntha is simple.
Says Tuka, together with all people, we shall receive the unbroken joy of love.

IN PLAIN WORDS

Sages sought liberation out of fear of the womb. For us, the servants of Vishnu, he is easy to reach. We have made the whole world into Brahman, calling everything the form of Vitthal. The Puranas prescribe harsh practices, but for us the path to Vaikuntha is simple. Tuka says: together with all people, we will take the unbroken joy of love.

WHAT IT MEANS

Tukaram contrasts two ways. The sages strove for liberation out of fear of returning to the womb, treating God as hard to win and practice as severe. The servants of Vishnu, he says, have him within easy reach. By seeing the whole world as Brahman and everything as the form of Vitthal, the difficult prescriptions of the Puranas fall away and the road to Vaikuntha becomes simple. And the joy is not private: Tuka claims it for everyone, an unbroken joy of love taken in company with all people.

GATHA 1042

The Moral Ideal

Refusal of praise, the danger of pride

मराठी मूळ

न करावी स्तुति माझी संतजनीं । होईल या वचनीं अभिमान ॥१॥
 भारें भवनदी नुतरवे पार । दुरावती दूर तुमचे पाय ॥२॥
 तुका ह्मणे गर्व पुरवील पाठी । होईल माझ्या तुटी विठोबाची ॥३॥

ENGLISH TRANSLATION

O saints, do not praise me, for pride will arise from such words.
Under the weight of pride, one cannot cross the river of worldly existence, and your feet grow distant from me.
Says Tuka, pride will betray me in the end and sever my bond with Vithoba.

IN PLAIN WORDS

O saints, do not praise me, for pride will rise from such words. Under the weight of pride one cannot cross the river of worldly existence, and your feet grow far from me. Tuka says: pride will betray me in the end and break my bond with Vithoba.

WHAT IT MEANS

Tukaram asks the saints to stop praising him, because he knows what praise does: it breeds pride. He names the cost plainly. Pride is a weight that sinks a person, so that the river of worldly existence cannot be crossed and God's feet, the only support, drift out of reach. The real fear behind the request is the deepest loss: he sees that

pride, if it takes hold, will betray him and sever his bond with Vithoba.

GATHA 1043

Prayers

Prayer, servant of the servants

मराठी मूळ

तुमचिये दासींचा दास करुनि ठेवा । आशीर्वाद द्यावा हा चि मज ॥१॥
नवविधा काय बोलिली जे भक्ती । घ्यावी माझ्या हातीं संतजनीं ॥२॥
तुका ह्मणे तुमच्या पायांच्या आधारें। उत्तरेन खरें भवनदी ॥३॥

ENGLISH TRANSLATION

Make me the servant of the servants of Your servants. Grant me this one blessing.

The nine forms of devotion that are spoken of, let these be placed into my hands by the saints.

Says Tuka, relying on the support of Your feet, I shall truly cross the river of worldly existence.

IN PLAIN WORDS

Make me the servant of the servants of your servants; grant me this one blessing. The nine kinds of devotion that are spoken of, let the saints place them into my hands. Tuka says: leaning on the support of your feet, I will truly cross the river of worldly existence.

WHAT IT MEANS

Tukaram prays not for greatness but for the lowest place, to be servant of the servants of God's servants, and asks that single blessing. He wants the nine traditional forms of devotion handed to him by the saints, received from their hands rather than claimed on his own. His confidence rests entirely outside himself. With the support of God's feet to lean on, he is sure the river of worldly existence can truly be crossed.

GATHA 1044

Worldly Life

Social criticism, the witless company

मराठी मूळ

चोर टेंकाचे निघाले चोरी । आपलें तैसें पारखे घरीं ॥१॥
नाहीं नफा नागवे आपण । गमाविले कान हात पाय ॥२॥
बुद्धिहीन नये कांहीं चि कारणा । तयासवें जाणा तें चि सुख ॥३॥
तुका ह्मणे नाहीं ठाऊकें वर्म । तयासी कर्म वोडवलें ॥३॥

ENGLISH TRANSLATION

Thieves full of bluster set out to steal, but in the end they are robbed themselves.

There is no profit; one only loses ears, hands, and feet.

The witless person is fit for nothing. To go along with such a one is to share that same fate.

Says Tuka, one who does not know the secret: karma has overtaken him.

IN PLAIN WORDS

Boastful thieves set out to steal, but in the end they are robbed themselves. There is no profit; they only lose their ears, hands, and feet. The witless person is fit for nothing, and to go along with him is to share his very fate. Tuka says: one who does not know the secret has been overtaken by karma.

WHAT IT MEANS

Tukaram uses the figure of swaggering thieves who set out to rob and are stripped bare instead, losing ears, hands, and feet, the body's own punishments. The plain warning is about company: the witless person is good for nothing, and whoever walks with him inherits the same ruin. Behind the image is the spiritual point, the one who has missed the secret, the inner truth, is already in the grip of karma. The poem turns us to examine whose company we keep and whether we ourselves still lack that secret.

GATHA 1045

Faith and Trust

Faith, the marked child of the Capable One

मराठी मूळ

समर्थाचें बाळ कीविलवाणें दिसे । तरी कोणा हांसे जन देवा ॥१॥
 अवगुणी जरी जालें तें वोंगळ । करावा सांभाळ लागे त्याचा ॥२॥
 तुका ह्मणे तैसा मी एक पतित । परि मुद्रांकित जालों तुझा ॥३॥

ENGLISH TRANSLATION

Even if the child of the Capable One looks pitiful, who would dare to mock it?

Even if the child is full of faults and unclean, it must still be cared for and protected.

Says Tuka, in the same way I am a fallen one, yet I am stamped with Your seal.

IN PLAIN WORDS

Even if the child of the Capable One looks pitiful, who, O God, would dare to mock it? Even if the child is full of faults and unclean, it must still be cared for and protected. Tuka says: in the same way I am a fallen one, yet I have been stamped with your seal.

WHAT IT MEANS

Tukaram leans his whole case on belonging rather than worth. A great lord's child may look wretched, but no one dares mock it, and however faulty or unclean the child is, the parent is bound to care for it. He applies this to himself without softening his own state: he is a fallen one, full of faults. His security is not his merit but the seal stamped on him; because he bears God's mark, the care owed to a child is owed to him.

GATHA 1046

Social Criticism

Social criticism, nature does not change

मराठी मूळ

गाढवाचे अंगीं चंदनाची उटी । राख तया तेणें केलीसे भेटी ॥१॥
 सहज गुण जयाचे देहीं । पालट कांहीं नव्हे तया ॥२॥
 माकडाचे गळां मोलाचा मणि । घातला चावुनी टाकी थुंकोनि ॥३॥
 तुका ह्मणे खळा नावडे हित । अविद्या वाढवी आपुलें मत ॥३॥

ENGLISH TRANSLATION

*If you rub sandalwood paste on a donkey, it rolls in the ashes at once.**The inborn nature of a creature does not change.**If you hang a precious gem around a monkey's neck, it chews it and spits it out.**Says Tuka, the wicked have no taste for what is good. They only nurture their own ignorance.*

IN PLAIN WORDS

Rub sandalwood paste on a donkey, and at once it rolls in the ashes. A creature's inborn nature does not change at all. Hang a precious gem on a monkey's neck, and it chews it and spits it out. Tuka says: the wicked have no taste for what is good. They only nurture their own ignorance.

WHAT IT MEANS

Tukaram is naming a hard limit: goodness offered to one who has no appetite for it is wasted. He gives two pictures. Fine sandalwood on a donkey, and the donkey goes straight back to the dust. A jewel hung on a monkey, and the monkey chews and spits it out. The point is not the donkey or the monkey but the pattern in a person who cannot receive what is good, and who turns it back into the very ignorance he prefers. Read it as a warning against the same refusal in yourself, the part that throws away what would lift it.

GATHA 1047

Social Criticism

Social criticism, the indiscriminate one

मराठी मूळ

नेणे सुनें चोर पाहुणा मागता । देखून भलता भुंकतसे ॥१॥
 शिकविलें कांहीं न चले तया । बोलिलेले वांयां बोल जाती ॥२॥
 क्षीर ओकूनियां खाय अमंगळ । आपुली ते ढाळ जाऊं नेदी ॥३॥
 वंदूं निंदूं काय दुराचार । खळाचा विचार तुका ह्मणे ॥३॥

ENGLISH TRANSLATION

A dog cannot tell a thief from a guest or a supplicant. Seeing anyone at all, it barks.

No training takes hold in such a creature; all words spoken to it are wasted.

It vomits up milk and eats filth, never departing from its own ways.

Says Tuka, what is the use of praising or blaming such misconduct? This is the nature of the wicked.

IN PLAIN WORDS

A dog cannot tell a thief from a guest or a beggar. It sees anyone at all and barks. No training takes hold in such a creature. All words spoken to it are wasted. It throws up milk and eats filth, and never leaves its own ways. Tuka says: what use is praising or blaming such misconduct? This is the nature of the wicked.

WHAT IT MEANS

Tukaram draws the wicked person as a dog with no discernment: it barks at saint and thief alike, because it cannot tell them apart. Training does not stick; good words spoken to it fall away unused. Worse, it spits up the milk it is given and goes back to filth, never departing from its own habits. He ends by refusing the whole effort: praise or blame change nothing in such a one, because this is simply its nature. The mirror to hold up is the part of us that cannot distinguish what is holy from what is harmful, and keeps returning to what fouls it.

GATHA 1048

Confession and Sin

Confession, the gap between show and heart

मराठी मूळ

जन मानविलें वरी बाह्यात्कारी । तैसा मी अंतरीं नाहीं जालों ॥१॥
 ह्यणउनी पंढरीनाथा वाटतसे चिंता । प्रगट बोलतां लाज वाटे ॥२॥
 संतां ब्रह्मरूप जालें अवघें जन । ते माझे अवगुण न देखती ॥२॥
 तुका ह्यणे मी तों आपणांसी ठावा । आहें बरा देवा जैसा तैसा ॥३॥

ENGLISH TRANSLATION

I have pleased the world through outward show, but inwardly I have not truly changed.

Therefore, O Lord of Pandhari, I am filled with anxiety. I feel ashamed to speak of it openly.

The saints see all persons as of the form of Brahman. They do not see my faults.

Says Tuka, I am known to myself. I am before You, O God, exactly as I am.

IN PLAIN WORDS

I have pleased the world by outward show. Inwardly I have not truly changed. So, Lord of Pandhari, I am full of worry. I am ashamed to say it out loud. The saints see all people as the form of Brahman. They do not see my faults. Tuka says: I am known to myself. Before You, O God, I am exactly as I am.

WHAT IT MEANS

Tukaram confesses a split he cannot hide from himself. Outwardly he has won the world's approval, but his inner self has not changed to match, and this fills him with shame and anxiety before the Lord of Pandhari. He notes that the saints, seeing everyone as Brahman, look past his faults, so their kindness does not reach the problem.

The reckoning he insists on is the one with himself and with God: he is fully known to himself, and he stands before God exactly as he is, with nothing covered. It is the prayer of someone who refuses to let a good reputation stand in for a changed heart.

GATHA 1049

Confession and Sin

Confession, asking to be made real

मराठी मूळ

काम क्रोध माझे जीताती शरीरीं । कोवळें तें वरी बोलतसें ॥१॥
 कैसा सरतां जालों तुझ्या पायीं । पांडुरंगा कांहीं न कळे हें ॥२॥
 पुराणींची ग्वाही वदतील संत । तैसें नाहीं चित्त शुद्ध जालें ॥३॥
 तुका ह्मणे मज आणूनि अनुभवा । दाखवीं हें देवा साच खरें ॥३॥

ENGLISH TRANSLATION

Lust and anger are alive in my body. On the surface, I speak only tender words.

How have I come to be counted at Your feet, O Panduranga? I cannot understand this at all.

The saints will speak the testimony of the Puranas, yet my chitta has not truly become pure.

Says Tuka, bring me into experience. Show me what is real and true, O God.

IN PLAIN WORDS

Lust and anger are still alive in my body. On the surface I speak only tender words. How have I come to be counted at Your feet, Panduranga? I cannot understand it at all. The saints will quote the testimony of the Puranas, yet my mind has not truly become pure. Tuka says: bring me into real experience. Show me what is true, O God.

WHAT IT MEANS

Tukaram admits that lust and anger are not dead in him; they live on beneath his gentle speech. He cannot make sense of how someone like this has been granted a place at Panduranga's feet. He will not be consoled by scripture spoken over him: the saints may cite the Puranas in his favor, but he knows his own mind has not actually become pure. So he asks for the one thing words cannot give, real experience, the truth shown to him directly rather than asserted about him. It is a refusal to mistake borrowed testimony for genuine inner change.

GATHA 1050

Confession and Sin

Humility, living on God's remnants

मराठी मूळ

स्तुति करीं जैसा नाही अधिकार । न कळे विचार योग्यतेचा ॥१॥
 तुमचें मी दास संतांचें दुर्बळ । करुनि सांभाळ राखा पायीं ॥२॥
 रामकृष्णहरि मंत्र उच्चारणा । आवडी चरणां विठोबाच्या ॥२॥
 तुका ह्मणे तुमचें सेवितों उच्छष्ट । क्षमा करीं धीट होऊनियां ॥३॥

ENGLISH TRANSLATION

I offer praise for which I have no authority. I do not understand the measure of my own worthiness.

I am Your servant, the feeble one among the saints. Hold me, care for me, keep me at Your feet.

The mantra of Rama, Krishna, Hari is what I love to utter. My delight is in the feet of Vithoba.

Says Tuka, I live on Your blessed remnants. Forgive me for being so bold.

IN PLAIN WORDS

I offer praise I have no right to offer. I do not know the measure of my own worth. I am Your servant, the feeble one among the saints. Hold me, care for me, keep me at Your feet. The mantra of Rama, Krishna, Hari is what I love to say. My delight is in the feet of Vithoba. Tuka says: I live on Your leftovers. Forgive me for being so bold.

WHAT IT MEANS

Tukaram approaches praise as something he is not qualified to give, since he does not know his own worth. From that low place he asks only to be kept: held, cared for, kept at God's feet as the weakest among the saints. What he can claim is love, the names of Rama, Krishna, and Hari on his lips, and delight in Vithoba's feet. He calls himself one who lives on God's remnants, the leftover prasad, and asks forgiveness for the boldness of even speaking. The register is the smallness of the devotee set against the largeness of what he loves.

GATHA 1051

Ecstasy and Joy

Ecstasy, the burden lifted

मराठी मूळ

बहु दूरवरी । वेठी ओझें होतें शिरीं ॥१॥
 आतां उतरला भार । तुझीं केला अंगीकार ॥२॥
 बहु काकुलती । आलों मागें किती ॥२॥
 तुका ह्मणे देवा । आजि सफळ जाली सेवा ॥३॥
 पाईक - अभंग ११

ENGLISH TRANSLATION

For a long time the burden of veth weighed upon my head. I bore that heavy load.

Now the burden has been lifted. You have taken me as Your own.

Again and again I came before You, pleading. How many times, in the past.

Says Tuka, O God, today my service has borne its fruit.

IN PLAIN WORDS

For a long time a forced load weighed on my head. I carried that heavy burden. Now the burden is lifted. You have taken me as Your own. Again and again I came to You, pleading. So many times, in the past. Tuka says: O God, today my service has borne its fruit.

WHAT IT MEANS

Tukaram speaks as one freed from forced, unpaid labor, the weight that had pressed on his head for so long. Now that load is gone, because God has claimed him as His own. He recalls the long history behind this relief: how many times he came back, pleading, before this day. The poem lands on the moment of harvest: today the long service has finally borne fruit. It is the cry of someone who endured and begged for a long time and has now, at last, been received.

GATHA 1052

Worldly Metaphors

Metaphor, the soldier's joy in service

मराठी मूळ

पाईकपणें जोतिला सिद्धांत । सुर धरी मात वचन चित्तीं ॥१॥
 पाइकावांचून नव्हे कधीं सुख । प्रजामध्ये दुःख न सरे पीडा ॥२॥
 पाइकीचें सुख जयां नाहीं ठावें । धिग त्यांनीं ज्यावें वायांविण ॥३॥
 तुका ह्मणे एका क्षणांचा करार । पाईक अपार सुख भोगी ॥४॥

ENGLISH TRANSLATION

Through service as a paika, the proven truth becomes clear. He holds the tone and the word of command within his chitta.

Without the paika, there can never be happiness. Among the people, suffering and trouble do not end.

Those who do not know the joy of a paika's service: fie on their living in vain.

Says Tuka, by even a moment's pledge, the paika enjoys boundless joy.

IN PLAIN WORDS

Through service as a paik, the proven truth becomes clear. He holds the command and its word within his mind. Without the paik there is never any happiness. Among the people, suffering and trouble do not end. Those who do not know the paik's joy: shame on their living in vain. Tuka says: by even a moment's pledge, the paik enjoys boundless joy.

WHAT IT MEANS

Tukaram uses the figure of the paik, the loyal foot-soldier who serves a lord, as the image of true devotion. Such service is how the proven truth becomes clear, because the servant carries his master's command in his heart. Without that kind of devoted servant, he says, there is no real happiness, and the suffering among ordinary people never ends. Those who have never tasted the joy of such service have lived in vain. The closing line is the heart of it: even a moment's true pledge of self to the Lord opens boundless joy, far more than a life lived without it.

GATHA 1053

Worldly Metaphors

Metaphor, the soldier who pledges his life

मराठी मूळ

पाइकीचें सुख पाइकासी ठावें । ह्मणोनियां जीवें केली साटीं ॥1॥
 येतां गोळ्या बाण साहिले भडमार । वर्षातां अपार वृष्टि वरी ॥ध्रु॥
 स्वामीपुढें व्हावें पडतां भांडण । मग त्या मंडन शोभा दावी ॥2॥
 पाइकांनीं सुख भोगिलें अपार । शुद्ध आणि धीर अंतर्बाहीं ॥3॥
 तुका ह्मणे या सिद्धांताच्या खुणा । जाणे तो शाहाणा करी तो भोगी ॥4॥

ENGLISH TRANSLATION

The joy of paiki is known only to the paik; and so he has pledged his very life as its price.

He endures the volleys of arrows and the endless downpour of rain upon his body.

Before the Master, he steps forward when battle breaks out, and then his adornment and splendor are revealed.

The paiks have enjoyed immeasurable joy, pure and steadfast, within and without.

Says Tuka, these are the marks of this truth: the one who knows it is wise; the one who acts on it reaps the fruit.

IN PLAIN WORDS

The joy of the paik's service is known only to the paik. So he has pledged his very life as its price. He endures the volleys of arrows and the endless downpour of rain on his body. When battle breaks out he steps forward before the Master, and then his glory and splendor are shown. The paiks have enjoyed boundless joy, pure and steadfast, within and without. Tuka says: these are the marks of this truth. The one who knows it is wise. The one who acts on it reaps the fruit.

WHAT IT MEANS

Tukaram continues the soldier-image: only the paik himself knows the joy of his service, and that is why he stakes his very life on it. He stands under arrows and endless rain, enduring everything for his lord. The moment battle comes, he steps forward before the Master, and only then is his true splendor revealed. Such servants have known a joy that is pure and unshaken, inside and out. The verse closes with a test of seriousness: knowing this truth makes one wise, but only acting on it, only paying the price with one's life as the paik does, lets one actually taste the fruit.

GATHA 1054

Worldly Metaphors

Metaphor, the soldier who masters the field

मराठी मूळ

पाईक जो जाणे पाइकींनीं भाव । लाग पगें ठाव चोरवाट ॥1॥
 आपणां राखोनि ठकावें आणीक । घ्यावें सकळीक हरुनियां ॥ध्रु॥
 येऊं नेदी लाग लागों नेदी माग । पाईक त्या जग स्वामी मानी ॥2॥
 ऐसें जन केलें पाइकें पाईक । जया कोणी भीक न घलिती ॥3॥
 तुका ह्मणे ऐसे जयाचे पाईक । बिळया तो नाइक त्रैलोकींचा ॥4॥

ENGLISH TRANSLATION

*The paik who knows the inner bhav of paiki gains his footholds through hidden paths and secret trails.**Protecting himself, he outmaneuvers all others, stripping and taking everything.**He gives no opening for pursuit and lets no one follow his track. The world regards such a paik as Swami.**Such paiks, to whom no one would give even alms, have become lords of the world.**Says Tuka, the one whose paiks are such as these, that commander is the Lord of all three worlds.*

IN PLAIN WORDS

The paik who knows the inner heart of his service finds his footholds by hidden paths and secret trails. Guarding himself, he outmaneuvers all the rest, stripping and seizing everything. He gives no opening for pursuit and lets no one track him. The world regards such a paik as Master. Such paiks, to whom no one would give even alms, have become lords of the world. Tuka says: the one whose paiks are like this, that commander is the Lord of all three worlds.

WHAT IT MEANS

Tukaram pushes the soldier-figure into the language of skilled war: the paik who knows the inner heart of his service moves by hidden ways, protects himself, and overcomes all rivals, taking everything. He leaves no opening for pursuit and cannot be tracked, so the world comes to honor him as a master. The striking turn is the reversal of station: men so poor that no one would give them alms become lords of the world through this devoted skill. And the final line lifts the whole metaphor to God: the commander whose servants are such as these is the Lord of all three worlds. The hidden paths and seizing are the seeker's inwardness and total devotion, not literal plunder.

GATHA 1055

Worldly Metaphors

Metaphor, the soldiers who guard the way

मराठी मूळ

पाइकांनीं पंथ चालविल्या वाटा । पारख्याचा सांटा मोडोनियां ॥1॥
 पारखिये ठायीं घेउनियां खाणें । आपलें तें जन राखियेलें ॥ध्रु॥
 आधारेंविण जें बोलतां चावळे । आपलें तें कळे नव्हे ऐसें ॥2॥
 सांडितां मारग मारिती पाईक । आणिकांसी शीक लागावया ॥3॥
 तुका ह्मणे विश्वा घेऊनि विश्वास । पाईक तयास सुख देती ॥4॥

ENGLISH TRANSLATION

*The paiks have kept the paths and routes of tradition in motion, breaking open the outsiders' stores of supply.**Taking provisions from the outsider's camp, they have protected their own people.**Whatever is spoken without inner foundation merely chatters; what is truly one's own is not recognized in such speech.**Those who stray from the path, the paiks punish, so that others may take heed.**Says Tuka, having taken the trust of the whole world, these paiks give happiness to all.*

IN PLAIN WORDS

The paiks have kept the paths and routes of the tradition moving, breaking open the outsiders' stores. Taking provisions from the outsider's camp, they have protected their own people. Whatever is spoken without inner foundation only chatters. What is truly one's own is not found in such speech. Those who stray from the path the paiks punish, so that others may take heed. Tuka says: having won the trust of the whole world, these paiks give happiness to all.

WHAT IT MEANS

Tukaram's soldier-image now serves the keeping of a living tradition. The paiks hold the routes open and break into the outsiders' stores to provision and protect their own people. He cuts in with the test that runs through these verses: speech without inner ground is only chatter, and what is genuinely one's own is never found in empty words. Those who wander off the true path are corrected, hard, so others learn from it. The verse ends in trust earned across the whole world, and the joy these faithful servants then give to all. The plunder and punishment are figures for guarding the way of devotion and the discipline that keeps a seeker on it.

GATHA 1056

Worldly Metaphors

Metaphor, the soldier wholly the Master's

मराठी मूळ

पाईक तो प्रजा राखोनियां कुळ । पारखिया मूळ छेदी दुष्टा ॥1॥
 तो एक पाईक पाइकां नाईक । भाव सकळीक स्वामिकार्जी ॥धु॥
 तृणवत तनु सोनें ज्या पाषाण । पाइका त्या भिन्न नाहीं स्वामी ॥2॥
 विश्वासावांचूनि पाइकासी मोल । नाहीं मिथ्या बोल बोलिलिया ॥3॥
 तुका ह्मणे नये स्वामी उणेपण । पाइका जतन करी त्यासी ॥4॥

ENGLISH TRANSLATION

A true paik guards the people and their lineage, and cuts the outsider at the root, destroying the wicked.

That one supreme paik is the leader of all paiks, whose entire bhav is for the Master's work alone.

For one to whom the body is as grass and gold is as stone, there is no separation between that paik and the Swami.

Without trust, a paik has no value at all; words spoken falsely are mithya, they are nothing.

Says Tuka, the Master should never be diminished. The paik who tends to the Master, the Master tends to in return.

IN PLAIN WORDS

A true paik guards the people and their lineage, and cuts the outsider at the root, destroying the wicked. That one supreme paik is the leader of all paiks, whose whole heart is for the Master's work alone. For one to whom the body is grass and gold is stone, there is no separation between that paik and the Master. Without trust a paik has no value at all. Words spoken falsely are mithya, they are nothing. Tuka says: the Master should never be diminished. The paik who tends the Master, the Master tends in return.

WHAT IT MEANS

Tukaram describes the ideal servant: he protects his people and their line and cuts evil off at the root. The supreme paik, leader of all the rest, is the one whose entire heart is given to the Master's work alone. For such a one, the body counts as grass and gold as mere stone, and so no distance remains between him and his Lord. Trust is everything: without it the servant is worthless, and false words are mithya, empty and unreal. The closing promise is mutual: never let the Master be diminished, for the servant who cares for the Master is cared for by the Master in return. It is a portrait of devotion that holds nothing back and is answered in kind.

GATHA 1057

Worldly Metaphors

Metaphor, the servant the Master claims

मराठी मूळ

धनी ज्या पाइका मानितो आपण । तया भितें जन सकळीक ॥1॥
 जिवाचे उदार शोभती पाईक । मिरवती नाईक मुगुटमणि ॥धु.॥
 आपुलिया सत्ता स्वामीचें वैभव । भोगिती गौरव सकळ सुख ॥2॥
 कमाइचीं हीणें पडिलीं उदंडें । नाहीं तयां खंड येती जाती ॥3॥
 तुका ह्मणे तरि पाइकी च भली । थोडीबहुत केली स्वामिसेवा ॥4॥

ENGLISH TRANSLATION

The paik whom the Master acknowledges as His own is feared by all the world.

Those who are generous with their very lives shine as paiks; they are paraded as the crown-jewel of their commander.

Through the Master's own sovereignty, they enjoy His splendor, His honor, and every happiness.

Those of lesser merit come and go ceaselessly in great numbers, with no end to their coming and going.

Says Tuka, paiki is truly noble. Whether one has rendered much or little swami-seva, it is good.

IN PLAIN WORDS

The paik whom the Master acknowledges as His own is feared by all the world. Those who are generous with their very lives shine as paiks. They are paraded as the crown-jewel of their commander. Through the Master's own sovereignty they enjoy His splendor, His honor, and every happiness. Those of lesser merit come and go endlessly, in great numbers, with no end to their coming and going. Tuka says: paiki is truly noble. Whether one has rendered much or little service to the Master, it is good.

WHAT IT MEANS

Tukaram closes the soldier sequence with the dignity of the claimed servant. The paik whom the Master openly owns is held in awe by everyone. Those who give their very lives shine and are displayed as their commander's crown-jewel, and through the Master's own power they share in his splendor, honor, and joy. Against them he sets those of little merit, who keep coming and going without end, an image of unliberated rebirth, of lives spent without that bond. The verdict is generous: such loyal service is genuinely noble, and whether one offers much of it or little, it is good. The whole metaphor points to surrender to God as the one service worth giving.

GATHA 1058

Worldly Metaphors

The soldier's pledge, undivided service

मराठी मूळ

पाइकपणें खरा मुशारा । पाईक तो खरा पाइकीनें ॥१॥
 पाईक जाणें मारितें अंग । पाइकासी भंग नाहीं तया ॥२॥
 एके दोहीं घरीं घेतलें खाणें । पाईक तो पणें निवडला ॥३॥
 करुनि कारण स्वामी यश द्यावें । पाइका त्या नांव खरेपण ॥४॥
 तुका ह्मणे ठाव पाइकां निराळा । नाहीं स्वामी स्थळा गेल्याविण ॥५॥

ENGLISH TRANSLATION

The true paik earns his true wages through genuine service. The real paik is known by paiki.

The real paik knows his body must take blows. No breach ever touches him.

One who takes wages from two masters is exposed. The true paik is recognized by his undivided pledge.

Having accomplished the task, he gives the glory to the Master. For the paik, truthfulness is his very nature.

Says Tuka, the paik's station is distinct. Without reaching the Master's own ground, there is no station at all.

IN PLAIN WORDS

A true soldier earns his true wages by real service. You know the real one by his soldiering. The real soldier knows his body will take blows, and no breach ever touches him. The one who eats from two houses is found out. The true soldier is marked by his undivided pledge. He does the work, and gives the glory to his master. For him, this honesty is his very nature. Tuka says: the soldier's place is set apart. Without reaching the master's own ground, there is no place at all.

WHAT IT MEANS

Tukaram makes the soldier, the paik, a figure for the true servant of God. The genuine one is known not by his words but by his willingness to take the blows; he expects wounds and is not broken by them. The test is loyalty to one master alone: anyone who serves two, who eats from two houses, is exposed when the moment comes. The true servant does the work and hands the credit back to the master, and that honesty is simply who he is. The closing line names the stakes: the servant's standing is something distinct, and it is real only when he reaches the master's own ground; short of that there is no standing to speak of.

GATHA 1059

Worldly Metaphors

Testing the ranks, the few who are brave

मराठी मूळ

उंच निंच कैसी पाइकाची वोळी । कोण गांढे बळी निवडिले ॥१॥
 स्वामिकाजीं एक सर्वस्वें तत्पर । एक ते कुचर आशाबद्ध ॥२॥
 प्रसंगावांचूनि आणिती आयुर्भाव । पाईक तो नांव मिरवी वांयां ॥३॥
 गणतीचे एक उंच निंच फार । तयांमध्ये शूर विरळा थोडे ॥४॥
 तुका ह्मणे स्वामी जाणे त्यांचा मान । पाईक पाहोन मोल करी ॥५॥

ENGLISH TRANSLATION

*Among the paik's file, some stand high and some stand low. Who is truly brave, and who is a coward?**Some are utterly devoted to the Master's cause with their whole being. Others are crooked, bound by selfish hope.**Without a true crisis, some parade their vigor in vain. They wear the paik's name to no purpose.**Among the many counted in the ranks, high and low, the truly courageous are very few.**Says Tuka, the Master knows their worth. Seeing each paik, He sets the proper value.*

IN PLAIN WORDS

In the soldier's file, some stand high and some stand low. Who is truly brave, and who is the coward? Some give themselves wholly to their master's cause. Others are crooked, bound by their own hope of gain. Some, with no real crisis, parade their strength for nothing; they wear the soldier's name in vain. In the count there are many, high and low, but among them the brave are very few. Tuka says: the master knows their worth. Seeing each soldier, he sets the proper price.

WHAT IT MEANS

Tukaram looks down the ranks of those who claim to serve God and asks who is real. Some are devoted with their whole being; others are crooked, held by private hope of reward; and some only put on a show of vigor when nothing is at stake, wearing the name without the substance. The point is that the crowd is large but the genuinely brave are rare, and a parade of zeal in safe times proves nothing. The reassurance and the warning together: the master is not fooled. He sees each one for what he is and sets his value accordingly, so the verdict that matters is his, not the soldier's own boast.

GATHA 1060

Worldly Metaphors

One master, valued by your strength

मराठी मूळ

एका च स्वामीचे पाईक सकळ । जैसैं बळ तैसैं मोल तया ॥1॥
 स्वामिपदीं एकां ठाव उंच स्थळीं । एक तीं निराळीं जवळी दुरी ॥घु॥
 हीन कमाईचा हीन आन ठाव । उंचा सर्व भाव उंच पद ॥2॥
 पाइकपणें तो सर्वत्र सरता । चांग तरी परता गांढरा ठाव ॥3॥
 तुका ह्मणे मरण आहे या सकळां । भेणें अवकळा अभयें मोल ॥4॥

ENGLISH TRANSLATION

*All are paiks of one Master. Each is valued according to his strength.**Some have an elevated place near the Master's feet. Others are kept apart, some near, some far.**One of meaner service earns a meaner, humbler post. One of full-hearted devotion receives the highest station.**Through true paiki, one becomes worthy in all quarters. But even a good paik who turns back earns only a coward's place.**Says Tuka, death awaits all of them. Fear earns disgrace. Fearlessness earns worth.*

IN PLAIN WORDS

All are soldiers of one master. Each is valued as his strength deserves. Some have a high place near the master's feet. Others are kept apart, some near, some far. Mean service earns a mean, low place; full-hearted devotion receives the highest station. Through true soldiering a man becomes worthy everywhere. But even a good soldier who turns back earns only a coward's place. Tuka says: death waits for all of them. Fear earns disgrace; fearlessness earns worth.

WHAT IT MEANS

All who serve belong to one master, yet they are not all valued alike: the measure is the strength and wholeness each brings. Half-hearted service earns a low post, full-hearted devotion the place nearest the master's feet, and that closeness or distance is set by the servant's own giving. Tukaram adds a sharp line: a good soldier who turns back in the moment forfeits everything and is counted with the cowards. The frame underneath is mortality. Since death is coming for everyone alike, flinching from it only earns disgrace, while meeting it without fear is the very thing that earns worth.

GATHA 1061

Worldly Metaphors

Stand firm or be cut, the test is the deed

मराठी मूळ

प्रजी तो पाईक ओळीचा नाईक । पोटासाठीं एके जैशीं तैशीं ॥1॥
 आगळें पाऊल आणिकांसी तरी । पळती माघारीं तोडिजेती ॥धु.॥
 पाठीवरी घाय ह्मणती फटमर । धडा अंग शूर मान पावे ॥2॥
 घेईल दरवडा देहा तो पाईक । मारी सकळीक सर्व हरी ॥3॥
 तुका ह्मणे नव्हे बोलाचें कारण । कमाईचा पण सिद्धी पावे ॥4॥

ENGLISH TRANSLATION

*The foot-paik stands in the file as commanded. Some serve only for the belly, going and coming as it suits them.**Those who take a step out of line are pulled back and severed. A blow on the back marks a shirker; one who stands firm with body forward earns honor.**The true paik raids at the cost of his own body, slays all, and takes everything.**Says Tuka, this is not a matter of words. The wager of one's service alone reaches fulfillment.*

IN PLAIN WORDS

The foot-soldier stands in the file as he is ordered. Some serve only for the belly, coming and going as it suits them. Those who step out of line are pulled back and cut down. A blow on the back marks the shirker; the one who stands firm with his body forward earns honor. The true soldier raids at the cost of his own body, kills all, and takes everything. Tuka says: this is not a matter of words. Only the wager of real service reaches its goal.

WHAT IT MEANS

The picture is a battle line, and the figure is the servant of God under command. Some are there only to be fed, drifting in and out as it suits them, and those who break ranks are pulled back and destroyed. Tukaram reads the wounds: a blow on the back marks the man who turned to run, while the one who took it from the front, body forward, is the one honored. Real service is like a raid that risks the whole body and holds nothing back. The closing line lands the claim: this cannot be done with talk. Only service actually staked, like a wager of one's life, ever reaches its end.

GATHA 1062

Worldly Metaphors

A true soldier knows his own kind

मराठी मूळ

जातीचा पाईक ओळखे पाइका । आदर तो एका त्याचे ठायीं ॥१॥
 धरितील पोटासाठी हतियेरे । कळती तीं खरे वेठीचींसीं ॥२॥
 जीताचें तें असे खरें घायडाय । पारखिया काय पाशीं लोपे ॥३॥
 तुका ह्मणे नमूं देव ह्मण जना । जालियांच्या खुणा जाणतसों ॥३॥

ENGLISH TRANSLATION

A born paik recognizes another paik. His respect is reserved for that one alone.

Those who take up weapons for the belly are known for what they are: veth-men, not true paiks.

The living proof of the genuine one is in his wounds. Before a true discerner, nothing can be concealed.

Says Tuka, I bow to people, calling them God. Yet I know well the marks of those who have truly become this.

IN PLAIN WORDS

A born soldier recognizes another soldier. His respect is kept for that one alone. Those who take up weapons only for the belly are known for what they are: hired hands, not true soldiers. The living proof of the genuine one is in his wounds. Before a true judge, nothing can be hidden. Tuka says: I bow to people and call them God. Yet I know well the marks of those who have truly become this.

WHAT IT MEANS

Only one who is the real thing can recognize the real thing; the true servant reserves his respect for his own kind. The mercenary who carries weapons just to be fed gives himself away, and the proof of the genuine one is plain in his scars. No pretense survives a discerning eye. In the last lines Tukaram holds two things together. He bows to everyone and honors the God in all people, yet he is not naive: he knows the visible marks of those who have actually been transformed, and is not fooled by those who only wear the name.

GATHA 1063

Appeals and Exhortations

Exhortation, the human birth will not return

मराठी मूळ

बुद्धीचा पालट धरा रे कांहीं । मागुता नाही मनुष्यदेह ॥१॥
 आपुल्या हिताचे नव्हती सायास । गृहदाराआसधनवित्त ॥२॥
 अवचितें निधान लागलें हें हातीं । भोगावी विपत्ती गर्भवास ॥३॥
 यावें जावें पुढें ऐसें चि कारण । भोगावें पतन नरकवास ॥४॥
 तुका ह्मणे धरीं आठव या देहीं । नाहीतरि कांहीं बरें नव्हे ॥४॥

ENGLISH TRANSLATION

Change your buddhi; hold fast to something. This human body will not come again.

You make no effort for your own good, chasing home, family, and wealth.

A treasure has fallen into your hands by chance. Otherwise you will suffer the calamity of the womb again.

Coming and going endlessly, falling into the pit of hell: this is what awaits.

Says Tuka, remember the Lord while you still have this body, or else nothing good will come of it.

IN PLAIN WORDS

Change your mind; hold fast to something. This human body will not come to you again. You make no effort for your own good; you chase house, family, and wealth. A treasure has fallen into your hands by chance. Otherwise you must suffer the womb again. Coming and going without end, falling into the pit of hell: this is what waits. Tuka says: while you still have this body, remember the Lord, or else nothing good will come of it.

WHAT IT MEANS

Tukaram is shaking the listener awake. The human birth is a treasure that has come by chance and will not be given a second time, yet people spend it chasing house, family, and wealth and make no effort for the one thing that is actually their good. He names the stakes plainly: the alternative to waking up is to be born again through the suffering of the womb, to keep coming and going, to fall into hell. The whole abhanga turns on one urgent instruction. Use this body, while you still have it, to remember God, because this is the only window in which that effort can be made.

GATHA 1064

Prayers

Prayer of the fallen, mercy is your duty

मराठी मूळ

आह्मीं पतितांनीं घालावें सांकडें । तुह्मां लागे कोडें उगवणें ॥1॥
 आचरतां दोष न धरूं सांभाळ । निवाड उकल तुह्मां हातीं ॥ध्रु॥
 न घेतां कवडी करावा कुढावा । पाचारितां देवा नामासाठीं ॥2॥
 दयासिंधु नाम पतितपावन । हें आह्मां वचन सांपडलें ॥3॥
 तुका ह्मणे करूं अन्यायाच्या कोटी । कृपावंत पोटीं तूं चि देवा ॥4॥

ENGLISH TRANSLATION

It is the nature of the fallen to importune, and it is Your duty to resolve their plight, O God.

When I commit offenses, I cannot protect myself. The verdict and the settlement rest in Your hands alone.

Even without paying a single shell, I cry out to You for the sake of the Name.

The title "Ocean of Mercy" and "Purifier of the Fallen" has come into my possession.

Says Tuka, I shall commit wrongs by the million. You alone, O God, hold compassion deep within You.

IN PLAIN WORDS

It is for us, the fallen, to bring our troubles to you, and it is your work to untangle them, O God. When I do wrong I cannot save myself. The verdict and the settlement are in your hands alone. Without my paying a single shell, do my work; I call on you for the sake of the Name. The titles Ocean of Mercy and Purifier of the Fallen have come into my keeping. Tuka says: I will commit wrongs by the million. You alone, O God, hold compassion deep within you.

WHAT IT MEANS

This is a bold prayer that turns its own unworthiness into a claim on God. Tukaram says it is simply the nature of the fallen to bring their troubles, and it is therefore God's own work to resolve them; the broken cannot fix themselves, so the verdict rests entirely with God. He presses harder: he pays nothing, he comes only in the name's name, and he holds God to the titles God already wears, Ocean of Mercy and Purifier of the Fallen. The audacious closing line, that he will sin by the millions, is not a license to sin but a measuring of mercy: he is staking everything on the truth that God's compassion is deeper than any count of his offenses.

GATHA 1065

The Nature of God

The tenderness of God, carrying us across

मराठी मूळ

जो भक्तांचा विसावा । उभा पाचारितो धांवा ॥१॥
 हातीं प्रेमाचें भातुकें । मुखीं घाली कवतुकें । भवसिंधू सुखें । उतरी कासे लावूनि ॥२॥
 थोर भक्तांची आस । पाहे भोंवताली वास ॥३॥
 तुका ह्याने कृपादानी । फेडी आवडीची धणी ॥३॥

ENGLISH TRANSLATION

He who is the resting place of devotees stands calling out to them.

In His hands He holds the toy of love, placing it tenderly in their mouths. With joy He carries them across the ocean of worldly existence, lifting them to His hip.

He greatly longs for His devotees, looking all around for them.

Says Tuka, He is the Giver of grace who fills the full measure of the devotee's longing.

IN PLAIN WORDS

He who is the resting place of his devotees stands calling them, running to them. In his hands he holds the toy of love, and he tenderly puts it in their mouths. With joy he carries them across the ocean of the world, lifting them onto his hip. He longs greatly for his devotees, looking all around for them. Tuka says: he is the Giver of grace, who fills the whole measure of the devotee's longing.

WHAT IT MEANS

Tukaram paints God as a tender parent rather than a distant judge. He is the place his devotees come home to rest, and he does not wait for them: he stands calling, he runs out to meet them. The images are domestic and intimate, the toy of love put gently into the mouth, the child lifted onto the hip and carried, and that crossing is

over the whole ocean of worldly existence. The reversal is the heart of it: it is God who longs, scanning all around for his devotees. He gives grace freely and satisfies the devotee's longing to the full.

GATHA 1066

Prayers

Prayer, only the company of the saints

मराठी मूळ

अखंड तुझी जया प्रीति । मज दे त्यांची संगति । मग मी कमळापति । तुज नानीं कांटाळा ॥१॥
 पडोन राहेन ते ठायीं । उगा चि संतांचिये पायीं । न मगें न करीं कांहीं । तुझी आण विठोबा ॥२॥
 तुह्मी आह्मी पीडों ज्यानें । दोन्ही वारती एकानें । बैसलों धरणें । हाका देत दारेशीं ॥३॥
 तुका ह्मणे या बोला । चित्त द्यावें बा विठ्ठला । न पाहिजे केला । अवघा माझा आव्हेर ॥३॥

ENGLISH TRANSLATION

Grant me the company of those who love You without ceasing. Then, O Lord of Lakshmi, I shall never trouble You again.

I shall simply fall and lie still at the saints' feet, doing nothing, asking for nothing. I swear this by You, O Vithoba.

By this one remedy, the pain of both of us is resolved. I have sat down in protest at Your door, calling out.

Says Tuka, turn Your chitta to these words, O Vitthal. Do not reject me entirely.

IN PLAIN WORDS

Grant me the company of those who love you without ceasing. Then, O Lord of Lakshmi, I will never trouble you again. I will simply fall and lie still at the saints' feet, asking for nothing, doing nothing. I swear this to you, O Vithoba. By this one remedy the pain of us both is cured. I have sat down in protest at your door, calling out. Tuka says: turn your mind to these words, O Vitthal. Do not refuse me altogether.

WHAT IT MEANS

Tukaram asks God for only one gift, the company of those who love him without break, and he frames it as a bargain that would free God of him: give me this, and I will trouble you for nothing else. He pictures himself simply lying at the saints' feet, wanting nothing more, and swears it by Vithoba. The wit is that one remedy heals both sides, the devotee's ache and the demands he keeps making on God. The closing has the posture of a sit-down protest at the door, a refusal to leave until heard, ending in a plain plea: attend to these words, Vitthal, and do not turn me away entirely.

GATHA 1067

The Saints

The saints, who turn the earth into heaven

मराठी मूळ

पुनीत केलें विष्णुदासीं । संगें आपुलिया दोषी ॥१॥
 कोण पाहे तयांकडे । वीर विठ्ठलाचे गाढे । अशुभ त्यांपुढें शुभ होउनियां ठाके ॥२॥
 प्रेमसुखाचिया रासी । पाप नाहीं ओखदासी ॥३॥
 तुका ह्मणे त्यांनीं । केली वैकुंठ मेदिनी ॥३॥

ENGLISH TRANSLATION

*The servants of Vishnu have purified offenders by the power of their own company.**Who can stand against them? They are the mighty warriors of Vitthal. Before them, the inauspicious becomes auspicious and stands still.**In those heaps of the joy of love, there is no sin, not even as a remedy.**Says Tuka, they have turned this earth into Vaikuntha itself.*

IN PLAIN WORDS

The servants of Vishnu have made offenders pure by their own company. Who can stand against them? They are the mighty warriors of Vitthal. Before them the inauspicious turns auspicious and stops. In those heaps of the joy of love there is no sin, not even a trace of it for medicine. Tuka says: they have turned this earth into Vaikuntha itself.

WHAT IT MEANS

Tukaram praises the company of the Vaishnava saints as a purifying power; mere nearness to them makes the guilty clean. He calls them warriors, the strong men of Vitthal, because nothing inauspicious can hold its ground before them; what was ill-omened turns to blessing and is stilled. They are heaps of the joy of love, and in that joy there is not even a speck of sin left, not enough to use as medicine. The claim he lands is large and deliberate: by their presence the saints have made this ordinary earth into Vaikuntha, God's own heaven, here and now.

GATHA 1068

The Saints

Reverence with discernment, bow from a distance

मराठी मूळ

जन देव तरी पायां चि पडावें । त्याचिया स्वभावे चाड नाहीं ॥१॥
 अग्नीचें सौजन्य शीतनिवारण । पालवीं बांधोनि नेतां नये ॥२॥
 तुका ह्मणे विंचु सर्प नारायण । वंदावे दुरोन शिवों नये ॥३॥
 भक्त भागवत जीवन्मुक्त संत । महिमा अत्यद्भुत चराचरीं ।

ENGLISH TRANSLATION

If someone is divine, bow at their feet. Have no craving for their nature.

The grace of fire is the removal of cold, yet you cannot tie fire in your garment and carry it away.

Says Tuka, a scorpion and a snake are also forms of Narayana. Salute them from a distance; do not touch them.

The devotees, the Bhagavatas, the jivanmukta saints: their glory throughout creation is beyond all wonder.

IN PLAIN WORDS

If someone is divine, bow at their feet. Do not crave their nature for yourself. The kindness of fire is that it drives off cold, yet you cannot tie fire in your garment and carry it away. Tuka says: a scorpion and a snake are Narayana too. Salute them from a distance; do not touch them. The devotees, the Bhagavatas, the liberated saints: their glory through all creation is beyond wonder.

WHAT IT MEANS

Tukaram teaches reverence joined to discernment. Where there is true divinity, bow to it, but do not greedily want to possess its nature as your own. Fire shows the principle: it is good because it warms you, yet you cannot fold it into your clothes and carry it off; its blessing has its proper distance. So even a scorpion or a snake is a form of Narayana and deserves a salute, but from a safe distance, not a touch. The point is that honoring God in all things does not erase the differences between things; the right response to each is reverence shaped by what it actually is, and the glory of the true saints, set above all this, is beyond telling.

GATHA 1069

Devotion to Vitthal

Praise of the saint as God's working in the world

मराठी मूळ

ऐसिया अनंतामाजी तूं अनंत । लीलावेश होत जगत्राता ॥1॥
 ब्रह्मानंद तुकें तुळे आला तुका । तो हा विश्वसंख्या क्रीडे जनीं ॥ध्रु॥
 शास्त्रा श्रेष्ठाचार अविरोद्ध क्रिया । तुझी भक्तराया देखियेली ।
 देऊनि तिळाजुळी काम्य निषिद्धांसी । विधिविण योगेशी ब्रह्मार्पण ॥2॥
 संत ग्रहमेळीं जगधंदा गिळी । पैल उदयाचळीं भानु तुका ।
 संत वृंदें तीर्थ गौतमी हरिकथा । तुक्या नर सिंहस्ता भेटों आली ॥3॥
 शांति पतिव्रते जाले परिनयन । काम संतर्पण निष्कामता ।
 क्षमा क्षमापणें प्रसिद्ध प्रथा जगीं । तें तों तुझ्या अंगी मूतिनमंत ॥4॥
 दया दिनानाथा तुवा जीवविली । विश्वीं विस्तारली कीतिन तुझी ।
 वेदवाक्यबाहु उभारिला ध्वज । पूजिले देव द्विज सर्वभूतें ॥5॥
 अधर्म क्षयव्याधि धर्माशीं स्पर्शला । तो त्वां उपचारिला अनन्यभक्ति ।
 ब्रह्म ऐक्यभावे भक्ति विस्तारिली । वाक्यें सपळ केलीं वेदविहितें ॥6॥
 देहबुद्ध जात्या अभिमानें वंचलों । तो मी उपिक्खलों न पाहिजे ।
 न घडो याचे पायीं बुद्धीचा व्यभिचार । मागे रामेश्वर रामचंद्र ॥7॥

ENGLISH TRANSLATION

Among the infinite, You are the Infinite, O playful savior of the world. Says Tuka, who is one with the bliss of Brahman: he plays among the people like the sum of all the world. His conduct is irreproachable by scripture and tradition, and his devotion to You has been witnessed by all.

Having offered all desire and forbidden action as oblation, he performs only the rituals prescribed by Brahman. The saints, like a conjunction of planets, have swallowed up the world's noise.

Tuka rises like the sun on the eastern horizon. The saints form a holy gathering; the Godavari itself is the sacred story of Hari.

Peace and fidelity have been wedded; desire has been quenched by desirelessness. Forgiveness is famous in all the world as the mark of the forgiving.

Compassion, O Lord of the lowly, You have kept alive. Your glory has spread throughout the world.

You raised the banner of the Vedic word and honored God, the twice-born, and all creatures. The disease of irreligion had touched the body of righteousness; You cured it with the remedy of single-minded devotion.

You spread devotion in the spirit of oneness with Brahman and made the words of the Vedas bear fruit.

IN PLAIN WORDS

Among the infinite you are the Infinite, O playful savior of the world. Tuka says: he who is weighed equal to the bliss of Brahman plays among the people as the whole sum of the world. His conduct is beyond reproach by scripture and tradition, and your devotion has been seen in him. Offering up all selfish desire and forbidden acts, he keeps only what Brahman ordains, dedicating all to God without clinging to mere rule. The saints, like a gathering of planets, swallow up the world's noise. Tuka rises like the sun on the eastern hill. The throng of saints is itself the holy ford, and the story of Hari is the sacred Godavari. Peace and faithfulness are wedded; desire is quenched by desirelessness. Forgiveness is famous through the world, and in your body it takes living form. Compassion, O Lord of the lowly, you have kept alive, and your fame has spread through all the world. You raised the banner of the Vedic word and honored God, the twice-born, and every creature. The wasting disease of unrighteousness had touched the body of dharma; you healed it with the medicine of single-minded devotion. In the spirit of oneness with Brahman you spread devotion, and you made the words of the Vedas bear fruit. By the pride of body and birth I have been cheated; do not pass me by. Let my mind never betray these feet. Rameshwar asks this of Ramachandra.

WHAT IT MEANS

This long abhanga celebrates the true saint as the place where God's own work becomes visible in the world. The saint, here named with Tuka, is weighed equal to the bliss of Brahman yet moves among ordinary people, his conduct blameless by scripture and his devotion plainly God's doing; he gives up selfish and forbidden action and keeps only what is rightly ordained, offering all to God without clinging to rule for its own sake. The great virtues are spoken of as living in him: peace wedded to fidelity, desire quenched by desirelessness, forgiveness and compassion taking bodily form, so that the saints together make the whole earth a place of pilgrimage. The frame is a healing: the wasting disease of unrighteousness had infected dharma itself, and it is cured by single-minded devotion, which makes the Vedic word bear fruit. The closing turn is personal and humble: the speaker confesses he has been cheated by pride of body and birth, begs not to be passed over, and asks that his mind never stray from these feet, signing as Rameshwar pleading to Ramachandra.

GATHA 1070

Renunciation

Renunciation, the snare of powers

मराठी मूळ

भूत भविष्य कळों यावें वर्तमान । हें तों भाग्यहीन त्यांची जोडी ॥१॥
 आह्मीं विष्णुदासीं देव ध्यावा चित्तें । होणार तें होतें प्रारब्धें ॥२॥
 जगरूढीसाठीं घातलें दुकान । जातो नारायण अंतरोनि ॥३॥
 तुका ह्मणे हा हो प्रपंच गाढा । थोरली ते पीडा रिद्धिसिद्धी ॥३॥
 ॥ घोंगडणचे अभंग-॥१२॥

ENGLISH TRANSLATION

*Knowing past, present, and future belongs only to the fortune of the wretched.**We, the servants of Vishnu, meditate on God with the chitta. What is destined happens through prarabdha.**Setting up a shop for the sake of worldly convention only drives Narayana further away.**Says Tuka, this worldly entanglement runs deep. The greatest affliction is riddhi-siddhi, the powers of attainment.*

IN PLAIN WORDS

Knowing past, future, and present: that gift belongs only to the wretched. We, the servants of Vishnu, keep our mind on God. Whatever is destined happens through prarabdha. To set up a shop for the sake of worldly fashion only drives Narayana away from us. Tuka says: this worldly entanglement runs deep. The greatest affliction is riddhi and siddhi, the powers of attainment.

WHAT IT MEANS

Tukaram is refusing the very powers that most seekers crave. To foresee past, present, and future, he says, is no blessing but the lot of the unlucky, because it turns the eye away from God toward display. The servant of Vishnu does only one thing: he keeps his mind on the Lord and lets prarabdha, the ripened fruit of past action, run its course. To trade on such powers, to open a shop and draw a crowd, is to lose Narayana himself. So he names the real danger: riddhi and siddhi, the occult attainments that look like the summit of the path, are in truth its worst affliction.

GATHA 1071

The Necessity of Experience

Experience, casting off the body

मराठी मूळ

ठकिलें काळा मारिली दडी । दिली कुडी टाकोनियां ॥1॥
 पांघुरलों बहु काळें । घोंगडें बळें सांडवलें ॥ध्रु॥
 नये ऐसा लाग वरी । परते दुरी लपालें ॥2॥
 तुका ह्मणे आड सेवा । लाविला हेवा धांदली ॥3॥

ENGLISH TRANSLATION

I have tricked Kala himself and gone into hiding, casting off this body.

For long ages I wore that coarse blanket, but it has been shed by force.

It would pursue me still, but I have hidden far beyond its reach.

Says Tuka, envy and its commotion had blocked my service to the Lord.

IN PLAIN WORDS

I tricked Kala himself and slipped into hiding. I threw off this body and gave it away. For long ages I wore that coarse blanket; now it has been shed by force. It would chase me still, but I have hidden far beyond its reach. Tuka says: envy and its commotion had blocked my service to the Lord.

WHAT IT MEANS

Tukaram speaks of escaping death by ceasing to be the body. Kala, Time and death, can only seize what wears the flesh; by casting off the body he calls his own, he slips out of death's grasp. The coarse blanket he wore for ages is that body and the long habit of identifying with it, now stripped away by force rather than by his choosing. Death would still pursue him, but he has hidden somewhere it cannot follow. He ends by naming what had kept him from God: envy and its noisy disturbance had been blocking his service all along.

GATHA 1072

Worldly Metaphors

Metaphor, exchanged into God

मराठी मूळ

घोंगडियांचा पालट केला । मुलांमुलां आपुल्यांत ॥1॥
 कान्होबा तो मी च दिसें । लाविलें पिसें संवगडियां ॥ध्रु॥
 तो बोले मी उगाच बैसें । आनारिसें न दिसे ॥2॥
 तुका ह्मणे दिलें सोंग । नेदी वेंग जाऊं देऊं ॥3॥

ENGLISH TRANSLATION

The blankets were exchanged among the children, among their own.

*Kanhoba is who I now appear to be. He has set this madness among His companions.
He speaks; I sit silent. No difference is seen between us.
Says Tuka, He has given me His guise and leaves no gap for parting.*

IN PLAIN WORDS

The blankets were swapped among the children, among their own. Kanhoba is the one I now seem to be. He set this madness loose among His playmates. He speaks; I just sit silent. No difference can be seen between us. Tuka says: He has given me His own guise, and leaves no gap for us to part.

WHAT IT MEANS

Tukaram uses a children's game to tell of his union with Krishna. In the play, the boys trade blankets among themselves, and in the exchange Tukaram now looks like Kanhoba, the cowherd Krishna, himself. The Lord is the one who started this sweet madness among His companions. So complete is the swap that when He speaks Tukaram can stay silent, and no one can tell the two apart. The point is that the devotee has taken on God's own form, and God has joined them so closely that there is no longer any seam where they could be separated.

GATHA 1073

Worldly Metaphors

Metaphor, the loss in the game

मराठी मूळ

खेळों लागलों सुरकवडी । माझी घोंगडी हारपली ॥१॥
कान्होबाचे पडिलों गळों । घेई गोपाळा देई झाडा ॥२॥
मी तों हागे उघडा जालों । अवघ्या आलों बाहेरी ॥३॥
तुका ह्मणे बुद्ध काची । नाहीं ठायींची मजपाशीं ॥३॥

ENGLISH TRANSLATION

*While playing the gambling game, my blanket was lost.
I have flung myself around Krishna's neck, pleading: Give it back, O Gopala. Give me a full reckoning.
I was squatting to relieve myself when I was left bare, exposed to everyone, out in the open.
Says Tuka, my wits were thin clay; I never truly had them.*

IN PLAIN WORDS

I joined the gambling game, and my blanket was lost. I have flung myself around Kanhoba's neck and plead: Take it, Gopala, and give me a full reckoning. I was squatting to relieve myself when I was left bare, out in the open before everyone. Tuka says: my wits were thin clay; I never really had them.

WHAT IT MEANS

Tukaram stages his self-surrender as a child who gambled and lost. The blanket is what he called his own, his body and standing, and in the play of the world it has slipped from him. So he throws his arms around Krishna's neck and demands a settling of accounts, half claim and half clinging. The image of being caught bare and exposed

before all is his confession of helplessness, stripped of every covering he trusted. He closes by admitting his own foolishness: the cleverness he relied on was as fragile as unfired clay, and was never truly his to begin with.

GATHA 1074

Worldly Metaphors

Metaphor, pressing the claim on God

मराठी मूळ

घोंगडियांची एकी राशी । त्याचपाशीं तें ही होतें ॥1॥
 माझियाचा माग दावा । केला गोवा उगवों द्या ॥ध्रु॥
 व्हावें ऐसें निसंतान । घेइन आन तुजपाशीं ॥2॥
 तुका ह्मणे लाहाण मोठा । सांड ताठा हा देवा ॥3॥

ENGLISH TRANSLATION

All the blankets were piled in one heap, and His was among them too.

I press my own claim; let this tangle be sorted out.

May I be left without children, so solemn is this oath I shall swear before You.

Says Tuka, whether great or small, put aside Your stubbornness, O God.

IN PLAIN WORDS

All the blankets were piled in one heap, and His was among them too. I press my own claim; let this tangle be sorted out. Let me be left without children: that is how solemnly I will swear it before You. Tuka says: great or small, put aside this stubbornness, O God.

WHAT IT MEANS

Tukaram keeps pressing his suit with Krishna over the lost blanket. Now all the blankets, the Lord's own among them, lie in a single heap, the two parties mingled past telling apart. He insists his claim be heard and the knot untangled, and he backs it with the gravest oath a householder can take, to be left childless if he speaks falsely. Beneath the playful quarrel is a devotee who will not let go of God until the matter between them is settled. He ends by chiding the Lord directly: drop the stubbornness, whether the stake is great or small, and deal with me.

GATHA 1075

Worldly Metaphors

Metaphor, demanding an equal footing

मराठी मूळ

नाहीं तुझे उगा पडत गळां । पुढें गोपाळा जाऊं नको ॥1॥
 चाहाड तुझे दाविन घरीं । बोलण्या उरी नाहीं ऐसी ॥ध्रु॥
 तुझां आह्मां पडदा होता । सरला आतां सरोबरी ॥2॥
 तुका ह्मणे उरती गोठी । पडिली मिठी न सुटे ॥3॥

ENGLISH TRANSLATION

I will not simply fall silent at Your feet, O Gopala. Do not walk ahead of me.

I shall expose Your tricks at home, and no words will be left unsaid. The veil between You and me has fallen away.

Now we stand on equal ground. Says Tuka, the account remains open. This embrace, once given, will not be released.

IN PLAIN WORDS

I will not just fall silent at Your feet, Gopala. Do not walk on ahead of me. I will expose Your tricks at home, and no word will be left unspoken. The veil between You and me has fallen. Now we stand on equal ground. Tuka says: the account is still open. This embrace, once given, will not let go.

WHAT IT MEANS

Tukaram refuses the meek, distant posture of the ordinary worshipper. He will not simply bow and go quiet; he tells Gopala not to stride off ahead, and threatens to tell everyone at home of His cunning, holding nothing back. The veil that once kept God remote has dropped, so devotee and Lord now meet face to face as equals. This is the boldness of intimate bhakti, where love earns the right to argue and to demand. He ends holding fast: the reckoning between them is unfinished, and the embrace he has caught God in will never be released.

GATHA 1076

Worldly Metaphors

Metaphor, no deceit between us

मराठी मूळ

तुह्मां आह्मां उरी तोंवरी । जनाचारी ऐसें तैसी ॥१॥
माझें घोंगडें टाकुन देई । एके ठायीं मग असों ॥२॥
विरोधानें पडे तुटी । कपट पोटीं नसावें ॥३॥
तुका ह्मणे तूं जाणता हरी । मज वेव्हारीं बोलविसी ॥३॥

ENGLISH TRANSLATION

Between You and me, as long as something remains, we shall go on like this in the world's way.

Give me back my blanket, and then we shall be one.

Let no rift arise through quarreling. Let there be no deceit harbored in the belly.

Says Tuka, You are the knowing one, O Hari. You make me speak in this worldly tongue.

IN PLAIN WORDS

Between You and me, as long as anything is left owing, we will go on like this in the world's way. Give me back my blanket, and then we shall be one. Let no rift open through quarreling. Let no deceit be hidden in the belly. Tuka says: You are the knowing one, Hari. You are the one making me speak in this worldly tongue.

WHAT IT MEANS

Tukaram wants the dispute with God settled so that nothing stands between them. While any debt remains unpaid they must keep dealing with each other in worldly terms, claim and counterclaim; but once the blanket is returned, the two can become one. He pleads that their quarrel not harden into a real breach, and that no hidden deceit be carried in the heart on either side. The whole bargaining is the language of love insisting on honesty. He ends by handing the truth back to God: Hari is the all knowing one, and it is the Lord Himself who has put this worldly haggling on Tukaram's lips.

GATHA 1077

Worldly Metaphors

Metaphor, God the taker

मराठी मूळ

मुळींचा तुझां लागला चाळा । तो गोपाळा न संडा ॥१॥
 घ्यावें त्याचें देणें चि नाहीं । ये चि वाहिं देखतसों ॥२॥
 माझी तरी घोंगडी मोठी । गांडीची लंगोटी सोडिस ना ॥३॥
 तुका ह्मणे म्यां सांडिली आशा । हुंगिला फांसा येथुनियां ॥३॥

ENGLISH TRANSLATION

Your old habit clings to You from the very beginning. You will not give it up, O Gopala.

You only take; there is nothing You give back. This is all I ever see.

My blanket is a big one; You will not even loosen the rag over Your backside.

Says Tuka, I have abandoned all hope. I have sniffed out the trap from here.

IN PLAIN WORDS

Your old habit has clung to You from the very start; You will not give it up, Gopala. You only take; there is nothing You ever give back. This is all I have ever seen. My blanket is a big one, yet You will not even loosen the rag over Your backside. Tuka says: I have given up all hope. From here I have sniffed out the trap.

WHAT IT MEANS

Tukaram accuses Krishna, with a lover's tartness, of being a born taker. From the beginning the Lord has had this habit and will not break it: He seizes everything and returns nothing, and that, Tukaram says, is all he has ever witnessed of Him. The contrast is bitter and comic: Tukaram surrenders a whole blanket, while God will not part with so much as the loincloth covering Him. So he gives up hoping for any bargain on equal terms. What looks like complaint is really recognition: he has caught the scent of the trap, that to deal with God is to be taken wholly and given nothing of the old self back.

GATHA 1078

Worldly Metaphors

Metaphor, the thief who cannot be caught

मराठी मूळ

घोंगडियास घातली मिठी । न सोडी साटी केली जीवें ॥१॥
 हा गे चोर धरा धांवा कोणी । घरांत राहाटे चहू कोणी ॥२॥
 नोळखवे म्यां धरिला हातीं । देहएदिप माय लाविली वाती ॥३॥
 न पावे धांवणें मारितो हाका । जनाचारीं तुका नागवला ॥३॥

ENGLISH TRANSLATION

I have clutched the blanket tight and will not release it; I have staked my life on this.

Here is the thief, catch Him, someone run! He wanders through the four corners of the house.

I hold Him in my very hands, yet He cannot be recognized. My mother lit the lamp of this body.

My cries bring no rescue; I call out and call out. Says Tuka, in this worldly game, I have been stripped bare.

IN PLAIN WORDS

I have clutched the blanket tight and will not let go; I have staked my very life on it. Here is the thief, catch Him, somebody run! He moves through all four corners of the house. I hold Him in my own hands, yet He cannot be recognized. My mother lit the lamp of this body. No rescue comes for all my crying; I call out and call out. Tuka says: in this worldly game, Tuka has been stripped bare.

WHAT IT MEANS

Tukaram cries thief, and the thief is God. He grips the blanket, all he has, staking his life on keeping it, while raising the alarm that a robber roams every corner of the house. The deepest twist is that he is holding the thief in his own hands and still cannot recognize Him: God is nearer than anything, yet unseen. The lamp his mother lit is this body, the dim light by which he gropes after a presence he cannot make out. His shouts bring no help, because no outside rescuer can save him here. He ends owning the loss: in the world's game he has been robbed of everything, and that very stripping is God's doing.

GATHA 1079

Worldly Metaphors

Metaphor, robbed of the last possession

मराठी मूळ

आतां मी देवा पांघरों काई । भिकेचें तें ही उरे चि ना ॥१॥
 सदैव दुबळें नेणें चोर । देखोनि सुनाट फोडितो घर ॥२॥
 नाहीं मजपाशीं फुटकी फोडी । पांचांनीं घोंगडी दिली होती ॥३॥
 तुका ह्मणे जना वेगळें जालें । एक चि नेलें एकल्याचें ॥३॥

ENGLISH TRANSLATION

Now what shall I cover myself with, O God? I have nothing left, not even what I begged for.

He is always poor, this wretch, and the thief knows it. Seeing the house deserted, he breaks in.

I had nothing to my name, not even a cracked cowrie. The five had given me a blanket.

And even that one possession of this solitary soul has been carried away. Says Tuka, I have been set apart from everyone.

IN PLAIN WORDS

Now what shall I cover myself with, O God? Not even what I begged for is left. He is always poor, this wretch, and the thief knows it; seeing the house empty, he breaks in. I had nothing to my name, not even a cracked cowrie. The five had given me a blanket. Even that one thing of this lonely soul has been carried off. Tuka says: I have been set apart from everyone.

WHAT IT MEANS

Tukaram stands utterly destitute before God, asking what is left to cover his nakedness. Even his beggar's portion is gone. He casts himself as the perpetual poor man whom the thief, knowing his house is bare, robs precisely because there is nothing to guard. He owned not even a cracked cowrie shell; the one blanket he had was a gift of the five, the elders or the five elements that compose the body. Now that single possession of his solitary soul has been taken too. The closing line carries the cost of total surrender: stripped of all, he finds himself cut off and set apart from everyone, alone with the God who took it all.

GATHA 1080

Worldly Metaphors

Metaphor, the thief within

मराठी मूळ

मी माझें करित होतों जतन । भीतरिल्या चोरें घेतलें खानें ॥१॥
 मज आल्याविण आधीं च होता । मज न कळतां मज माजी ॥२॥
 घोंगडें नेलें घोंगडें नेलें । उघडें केलें उघडें चि ॥३॥
 तुका ह्मणे चोरटा चि जाला साव । सहज चि न्याय नाहीं तेथें ॥३॥

ENGLISH TRANSLATION

I was guarding what was mine, but the thief within took what I had stored.

He was there even before I arrived, dwelling within me without my knowing.

The blanket is gone, the blanket is gone. I have been left utterly naked.

Says Tuka, the thief Himself has become the honest one. In that place, ordinary justice does not hold.

IN PLAIN WORDS

I was guarding what was mine, but the thief inside took what I had stored. He was already there before I came, dwelling within me without my knowing. The blanket is gone, the blanket is gone. I have been left utterly naked. Tuka says: the thief Himself has become the honest one. In that place, ordinary justice does not hold.

WHAT IT MEANS

Tukaram discovers that the robber was never outside; the thief lives within. He kept watch over what he called his own, only to find that an inner presence had quietly emptied his store. That presence was there before he ever arrived, indwelling and unnoticed: God, the true Self closer than the self he guarded. With the blanket gone he stands wholly bare, every covering of ego stripped away. The final paradox is that the thief turns out to be the only honest one, and that where God is at work, the ordinary rules of justice and ownership simply do not apply.

GATHA 1081

Worldly Metaphors

Metaphor, crying out before the market closes

मराठी मूळ

घोंगडें नेलें सांगों मी कोणा । दुबळें माझें नाणीत मना ॥१॥
 पुढें तें मज न मिळे आतां । जवळी सत्ता दाम नाहीं ॥२॥
 सेटे महाजन ऐका कोणी । घोंगडियाची करा शोधणी ॥३॥
 घोंगडियाचा करा बोभाट । तुका ह्मणे जंव भरला हाट ॥३॥

ENGLISH TRANSLATION

My blanket has been stolen. To whom shall I complain? I am poor; no one brings my plight to mind.

I cannot get it back now. I have neither power nor a coin.

O moneylenders and elders, let someone hear me. Search for this blanket.

Says Tuka, raise a hue and cry about this blanket while the market is still full.

IN PLAIN WORDS

My blanket has been stolen. To whom shall I complain? I am poor; no one even brings my plight to mind. I cannot get it back now. I have neither power nor a coin. Merchants and elders, let someone hear me: search for this blanket. Tuka says: raise the hue and cry about this blanket while the market is still full.

WHAT IT MEANS

Tukaram is a poor man crying robbery in a crowded marketplace. The blanket, all he had, is gone, and being poor he has no one who will take up his cause or even keep his trouble in mind. He has neither the power nor the money to recover it himself, so he appeals to the merchants and town elders to hear him and hunt for it. The urgency is in the last line: he must raise the outcry now, while the market is still full and there are people to hear, before the chance is lost. Read as the soul's plea, it is the call to seek the lost self and cry out to God now, in this life, while there is still time.

GATHA 1082

Worldly Metaphors

Loss as gain, the holy thief

मराठी मूळ

माझें घोंगडें पडिलें ठायीं । माग तया पायीं सांपडला ॥1॥
 चोर तो भला चोर तो भला । पाठिसी घातला पुंडलिकें ॥ध्रु॥
 चोर कुठोरि एके चि ठायीं । वेगळें पाहावें नलगेच कांहीं ॥2॥
 आणिकांचीं ही चोरलीं आधीं । माझें तयामधीं मेळविलें ॥3॥
 आपल्या आपण शोधिलें तींहीं । करीन मी ही ते चि परी ॥4॥
 तुका ह्मणे माझें हित चि जालें । फाटकें जाउन धडकें चि आलें ॥5॥ ॥12॥
 सर्प भुलोन गुंतला नादा । गारुडियें फांदां घातलासे।

ENGLISH TRANSLATION

*My blanket has been found right where it was dropped. The trail leads straight to those feet.**That thief is a fine one, a fine one indeed. Pundalik has held Him there from behind.**The thief and his stolen goods are all in one place; there is no need to look anywhere else.**He had stolen others' blankets before mine; mine was mingled in with the rest.**They searched and found their own by their own effort. I too shall do the same.**Says Tuka, my loss has been my gain. The tattered blanket went, and a whole one has come back.*

IN PLAIN WORDS

My blanket lay right where it had dropped. The trail led straight to those feet. That thief is a fine one, a fine one indeed. Pundalik has held him there from behind. The thief and all he has stolen are in one place; there is no need to look anywhere else. He had stolen others' blankets before mine, and mine was mixed in with the rest. They searched and found their own by their own effort. I will do the same. Tuka says: my loss has become my gain. The tattered blanket went, and a whole one has come back.

WHAT IT MEANS

Tukaram plays on the image of God as a thief who steals the self. He finds the trail of all he has lost leads straight to Vitthal's feet, and he is glad of it, because Pundalik has pinned the thief in place at Pandhari, where he cannot run. Since the thief and all his loot sit in one spot, the seeker need search nowhere else: he goes to those feet and reclaims himself, as others have done before him. The whole point lands in the last line: what looked like theft and loss is the best thing that could happen, because the worn-out self was taken and a whole one given back.

GATHA 1083

Longing and Separation

Cry for rescue, snared by desire

मराठी मूळ

हिंडवुनि पोट भरी दारोदारीं । कोंडुनि पेटारी असेरया ॥1॥
 तैसी परी मज जाली पांडुरंगा । गुंतलों तो मी गा सोडीं आतां ।
 माझें मज कांहीं न चलेसें जालें । कृपा तुज न करितां ॥ध्रु॥
 आविसें मिनु लावियला गळीं । भक्ष तो गिळी म्हणउनियां ।
 काढूनि बाहेरी प्राण घेऊं पाहे । तेथे बापुमाये कवण रया ॥2॥
 पक्षी पिलयां पातलें आशा । देखोनियां फांसा गुंते बळें ।
 मरण नेणें माया धांवोनि वोसरे । जीवित्व ना जालीं बाळें ॥3॥
 गोडपणें मासी गुंतली लिगाडीं । सांपडे फडफडी अधिकाअधिक ।
 तुका म्हणे प्राण घेतला आशा । पंढरीनिवासा धाव घालीं ॥4॥

ENGLISH TRANSLATION

Like a performing animal led from door to door to fill its keeper's belly, then shut inside a box: just so has been my fate, O Panduranga.

I am entangled; release me now. Nothing of mine is in my own hands without Your grace.

Like a fish whose throat is hooked on bait it swallowed greedily, being drawn out with its very life being taken. Who is there as father or mother in that moment?

Like a bird that flies to feed its young and is caught in a snare by force; it does not know death is near, love drives it on, and it can save neither its own life nor its children.

Like a fly entangled in sweetness, struggling, sinking deeper and deeper. Says Tuka, desire has taken my very breath. O Dweller of Pandhari, come rushing to my aid.

IN PLAIN WORDS

Like a performing animal led door to door to fill its keeper's belly, then shut in a box: such is my fate, O Panduranga. I am entangled; release me now. Nothing of mine is in my own hands without your grace. Like a fish whose throat is hooked on the bait it greedily swallowed, being dragged out as its very life is taken: who is father or mother in that moment? Like a bird that flies to feed its young and is caught by force in a snare; it does not know death is near, love drives it on, and it can save neither its own life nor its children. Like a fly stuck in something sweet, struggling, sinking deeper and deeper. Tuka says: desire has taken my very breath. O Dweller of Pandhari, come rushing to my aid.

WHAT IT MEANS

Tukaram cries out that desire has trapped him, and he piles up images of creatures caught by their own appetites. The fish swallows the bait and is hauled out to die; the bird flies to feed its young and is snared; the fly lands on sweetness and sinks deeper the more it struggles. In each case the very thing that drew them is what kills them,

and no one can help them in that moment. He names his own state as exactly this: entangled, unable to free himself by his own strength. So he turns the whole weight of the poem into a single plea to Panduranga, the Dweller of Pandhari, to come and pull him out, because grace alone can do what his own hands cannot.

GATHA 1084

Autobiography

Humility, the world bows to God

मराठी मूळ

यातिहीन मज काय तो अभिमान । मानी तुज जन नारायणा ॥१॥
 काय सुख मज तयाची हे खंती । आपुलाला घेती गुणभाव ॥२॥
 द्रव्यामुळें माथां वाहियेली चिंधी । होन जयामधीं होता गांठी ॥३॥
 तुका ह्मणे जन वंदितो वेगळा । मजसी दुर्बळा काय चाड ॥३॥

ENGLISH TRANSLATION

I am of humble birth. What pride can I have? It is You the people honor, O Narayana.

What happiness can their esteem give me? Each one acts only from his own nature and self-interest.

It was for the sake of the gold coin tied within that one carried a rag upon his head.

Says Tuka, the world bows to something else entirely. What does a wretch like me care for their approval.

IN PLAIN WORDS

I am of humble birth. What pride could I have? It is you the people honor, O Narayana. What happiness would their esteem give me? Each one acts only from his own nature and his own interest. It was for the sake of the gold coin tied inside it that a man carried a rag upon his head. Tuka says: the world bows to something else entirely. What does a wretch like me care for their approval.

WHAT IT MEANS

Tukaram refuses to take any credit when people honor him. He says plainly that he is low-born and has nothing to be proud of: whatever respect comes his way is really directed at Narayana, the God within. He sees through the motive behind such respect with a sharp image: people only honor the wrapping for the sake of the gold tied inside it, the way a man would carefully carry a worthless rag because a coin is knotted in it. So their bowing is to the treasure, never to him. He wants none of their approval, because it is not his in the first place.

GATHA 1085

Devotion to Vitthal

Devotion, God as nursing mother

मराठी मूळ

शीतळ साउली आमुची माउली । विठाई वोळली प्रेमपान्हा ॥1॥
 जाऊनि वोसंगा वोरस । लागलें तें इच्छे पीइन वरी ॥धु.॥
 कृपा तनु माझा सांभाळी दुभूनि । अमृतजीवनी लोटलीसे ॥2॥
 आनंदाचा ठाव नाही माझा चित्ती । सागर तो किती उपमेसी ॥3॥
 सैर जाये पडे तयेसी सांकडें । सांभाळीत पुढें मागें आस ॥4॥
 तुका ह्याणे चिंता कैसी ते मी नेणें । लडिवाळ तान्हें विठाईचें ॥5॥
 रामचरित्र - अभंग ॥14॥

ENGLISH TRANSLATION

Our mother is a cool shade. Vitthal has come overflowing with the milk of love.

Going to her lap, I cling there, and drink my fill of all that I desire.

She tends to my body with her grace, nourishing it; the nectar of immortal life pours forth.

There is no room in my chitta to hold this joy. What measure can even the ocean be?

Wherever she goes, if trouble presses, she watches over her child before and behind.

Says Tuka, I do not know what worry is. I am the suckling infant of Vitthal, my mother.

IN PLAIN WORDS

Our mother is a cool shade. Vitthal has come overflowing with the milk of love. Going to her lap, I cling there and drink my fill of all I want. She tends my body with her grace, nourishing it; the nectar of deathless life pours forth. There is no room in my heart to hold this joy. What measure could even the ocean be? Wherever she goes, if trouble presses, she watches over her child in front and behind. Tuka says: I do not know what worry is. I am the suckling infant of Vitthal, my mother.

WHAT IT MEANS

Tukaram speaks of Vitthal not as a distant lord but as a nursing mother, and of himself as the infant at her breast. He pictures her as cool shade and overflowing milk: he climbs into her lap, clings, and drinks his fill, and her grace nourishes him with the nectar of deathless life. The joy is more than his heart can hold; even the ocean is too small a measure for it. Because the mother watches her child front and back wherever danger comes, the seeker is left with nothing to fear: a suckling infant of God simply does not know what worry is.

GATHA 1086

Sacred Stories

The Name, even Rama wept

मराठी मूळ

रामा वनवास । तेणें वसे सर्व देश ॥1॥
 केलें नामाचें जतन । समर्थ तो नव्हे भिन्न ॥ध्रु॥
 वनांतरीं रडे । ऐसे पुराणीं पवाडे ॥2॥
 तुका ह्मणें ऋषिनेम । ऐसा कळोनि कां भ्रम ॥3॥

ENGLISH TRANSLATION

*Rama went to the forest, and by that exile He came to dwell in every land.**He preserved the power of His name; the Capable One is never truly separate.**He wept in the forest. Such are the heroic deeds recorded in the Puranas.**Says Tuka, knowing this to be the vow of the sages, why still be deluded?*

IN PLAIN WORDS

Rama went to the forest, and by that exile he came to dwell in every land. He kept the power of his name; the Capable One is never truly separate. He wept in the forest. Such are the heroic deeds the Puranas record. Tuka says: knowing this is the vow the sages keep, why still be deluded?

WHAT IT MEANS

Tukaram reads Rama's forest exile as something other than mere misfortune. By going into banishment, Rama came to dwell everywhere, and he held fast to the power of his Name, so the Capable One was never really cut off from his own strength. Tukaram does not hide that the Puranas record Rama weeping in the forest; even God in human form passed through grief. He takes this as the very example the sages hold to as a vow, and ends by asking the listener why, knowing all this, one should still stay deluded about one's own trials.

GATHA 1087

*The Power of the Name**The Name, liberated while living*

मराठी मूळ

राम ह्मणे ग्रासोग्रासीं । तो चि जेविला उपवासी ॥1॥
 धन्यधन्य तें शरीर । तीर्थाव्रतांचे माहेर ॥ध्रु॥
 राम ह्मणे करितां धंदा । सुखसमाधि त्या सदा ॥2॥
 राम ह्मणे वाटे चाली । यज्ञ पाउलापाउलीं ॥3॥
 राम ह्मणें भोगीं त्यागीं । कर्म न लिपें त्या अंगीं ॥4॥
 ऐसा राम जपे नित्य । तुका ह्मणे जीवन्मुक्त ॥5॥

ENGLISH TRANSLATION

One who says Rama with every morsel of food, that one has truly feasted even while fasting.

Blessed, blessed is that body. It is the very home of all pilgrimages and vows.

One who says Rama while going about daily work abides in sukha-samadhi always.

One who says Rama while walking the road performs a sacrifice with every step.

One who says Rama in pleasure or in renunciation: no karma clings to that one's being.

Says Tuka, the one who chants Rama without ceasing is a jivanmukta, liberated while still living.

IN PLAIN WORDS

One who says Rama with every morsel of food has truly feasted even while fasting. Blessed, blessed is that body. It is the very home of all pilgrimages and vows. One who says Rama while going about daily work abides always in sukha-samadhi. One who says Rama while walking the road performs a sacrifice with every step. One who says Rama in pleasure or in renunciation: no karma clings to that one's body. Tuka says: the one who chants Rama without ceasing is a jivanmukta, liberated while still living.

WHAT IT MEANS

Tukaram makes the Name of Rama the whole of religious practice, folded into ordinary life. Saying Rama at every mouthful turns even a fast into a feast; that body becomes the gathering-place of all pilgrimages and vows, so no journey or rite is needed elsewhere. Repeating the Name through daily work, walking, pleasure, or renunciation keeps a person in steady bliss, makes each step a sacrifice, and lets no karma stick. The claim he lands is the boldest one: such a constant chanter is a jivanmukta, free while still alive in the body, with nothing further to attain.

GATHA 1088

Sacred Stories

Mythology, why not bow

मराठी मूळ

तारी ऐसे जड । उदकावरी जो दगड ॥१॥
तो हा न करी तें काई । कां रे लीन नव्हां पायीं ॥२॥
सीळा मनुष्य जाली । ज्याच्या चरणाचे चाली ॥३॥
वानरां हातीं लंका । घेविली ह्मणे तुका ॥३॥

ENGLISH TRANSLATION

He floated heavy stones upon the water. What then can He not do?

Why have you not dissolved yourself at His feet?

A stone became a woman by the steps of His feet.

Says Tuka, Lanka was seized by the hands of monkeys.

IN PLAIN WORDS

He floated heavy stones upon the water. What then can he not do? Why have you not dissolved yourself at his feet? A stone became a woman by the steps of his feet. Tuka says: Lanka was seized by the hands of monkeys.

WHAT IT MEANS

Tukaram recalls Rama's deeds to shame the listener into surrender. He floated heavy stones on the sea, turned a stone into the woman Ahalya by the touch of his feet, and took the fortress of Lanka with nothing but an army of monkeys. The point of stacking up these impossibilities is a single question aimed at the hearer: if he can do all this, what can he not do, and why then have you not yet dissolved yourself at his feet? The marvels are not told for their own sake; they are an argument for self-surrender now.

GATHA 1089

The Power of the Name

The Name, become what you chant

मराठी मूळ

राम ह्मणतां राम चि होइजे । पदीं बैसोन पदवी घेइजे ॥१॥
 ऐसें सुख वचनीं आहे । विश्वासें अनुभव पाहें ॥२॥
 रामरसाचिया चवी । आन रस रुचती केवीं ॥३॥
 तुका ह्मणे चाखोनि सांगें । मज अनुभव आहे अंगें ॥३॥

ENGLISH TRANSLATION

By chanting Rama, one becomes Rama Himself. Sitting at His feet, one receives the supreme station.

Such bliss lies in the word itself. Test it with faith and see for yourself.

Once you have tasted the flavor of Rama's essence, how can any other taste appeal to you?

Says Tuka, I speak having tasted it myself. I carry this experience in my very being.

IN PLAIN WORDS

Saying Rama, you become Rama himself. Sitting at his feet, you receive the supreme station. Such bliss lies in the word itself. Test it with faith and see for yourself. Once you have tasted the flavor of Rama's essence, how could any other taste appeal to you? Tuka says: I speak having tasted it myself. I carry this experience in my own body.

WHAT IT MEANS

Tukaram makes a startling claim: the one who says Rama does not merely praise Rama but becomes Rama, and seated at his feet receives the highest station. He insists the bliss is in the word itself, not in some distant reward, and invites the listener to test it with faith and verify it firsthand. The image of taste carries the argument: once you have known the flavor of Rama, every lesser pleasure loses its savor. He closes by staking it on his own experience, saying he speaks not from hearsay but from what he carries in his own body.

GATHA 1090

The Power of the Name

The Name, syllables that save all

मराठी मूळ

रामराम उत्तम अक्षरें । कंठीं धरिलीं आपण शंकरें ॥1॥
 कैसीं तारक उत्तम तिहीं लोकां । हळाहळ शीतळ केलें शिवा देखा ॥ध्रु॥
 हा चि मंत्र उपदेश भवानी । तिच्या चुकल्या गर्भादियोनि ॥2॥
 जुन्हाट नागर नीच नवें । तुका ह्मणें म्यां धरिलें जीवें भावें ॥3॥

ENGLISH TRANSLATION

Rama, Rama: these supreme syllables were held in His own throat by Shankara Himself.

See how they carry all three worlds. They cooled the deadly poison within Shiva.

This very mantra was given as instruction to Bhavani, sparing her from the round of womb-births.

Old or new, high or low, cultured or plain: Says Tuka, I have embraced it with my whole jiva and devotion.

IN PLAIN WORDS

Rama, Rama: these supreme syllables Shankara himself held in his throat. See how they carry all three worlds. They cooled the deadly poison within Shiva. This very mantra was given as instruction to Bhavani, sparing her from the round of womb-births. Old or new, high or low, plain or refined: Tuka says: I have embraced it with my whole life and devotion.

WHAT IT MEANS

Tukaram exalts the two syllables of Rama's Name by pointing to who has relied on them. Shiva himself held them in his throat, and they cooled the deadly halahala poison he swallowed at the churning of the ocean; they are strong enough to carry all three worlds across. The same Name was the very teaching Shiva gave to Bhavani, freeing her from the cycle of birth in the womb. Tukaram says the Name works whatever one's standing, ancient or new, high or low, and ends by declaring that he has taken hold of it with his whole life and heart.

GATHA 1091

The Power of the Name

The Name, sins burned, death barred

मराठी मूळ

राम ह्मणतां तरे जाणता अणतां । हो का यातिभलता कुळहीन ॥1॥
 राम ह्मणतां न लगे आणीक सायास । केले महा दोष तेही जळती ॥ध्रु॥
 राम ह्मणे तया जवळी नये भूत । कैचा यमदूत ह्मणतां राम ॥2॥
 राम म्हणतां तरे भवसिंधुपार । चुके वेरझार म्हणतां राम ॥3॥
 तुका ह्मणें हें सुखाचें हें साधन । सेवीं अमृतपान एका भावें ॥4॥

ENGLISH TRANSLATION

By saying Rama, the knowing and the unknowing are both saved, whatever their caste or lineage.

By saying Rama, no other effort is needed. Even the greatest sins are burned away.

By saying Rama, no ghost or demon can approach. Where is the messenger of death when Rama is on one's lips?

By saying Rama, one crosses the ocean of worldly existence. The endless back-and-forth of rebirth comes to an end.

Says Tuka, this is the instrument of happiness. Drink this nectar with one-pointed devotion.

IN PLAIN WORDS

By saying Rama, the learned and the unlearned are both saved, whatever their caste or lineage. By saying Rama, no other effort is needed. Even the greatest sins are burned away. By saying Rama, no ghost or demon can come near. Where is the messenger of death when Rama is on the lips? By saying Rama, you cross the ocean of worldly existence. The endless coming and going of rebirth ends. Tuka says: this is the instrument of happiness. Drink this nectar with one-pointed devotion.

WHAT IT MEANS

Tukaram lays out the Name as a complete and equal path, open to everyone regardless of caste or lineage. Saying Rama needs no other discipline added to it: it burns away even the gravest sins, keeps every ghost and demon at bay, and leaves the messenger of death with no foothold. More than protection in this life, it carries a person across the whole ocean of worldly existence and ends the endless back-and-forth of rebirth. He calls it simply the instrument of happiness and urges the listener to drink this nectar with single-pointed devotion.

GATHA 1092

Sacred Stories

Mythology, surrender or fight

मराठी मूळ

पैल आला राम रावणासी सांगती । काय निदसुरा निजलासी भूपति ॥१॥
 अवघें लंकेमाजी जाले रामाचे दूत । व्यापिलें सर्वत्र बाहेरी भीतरी आंत ॥२॥
 अवघे अंगलग तुझे वधियेले वीर । होई शरणागत किंवा युद्धासी सादर ॥३॥
 तुका म्हणे ऐक्या भावें रामेसी भेटी । करुनि घेई आतां संवंधेसी तुटी ॥३॥

ENGLISH TRANSLATION

Rama has arrived, they tell Ravana. Why do you sleep, O king, lost in slumber?

All within Lanka have become Rama's messengers. He has pervaded everything, outside and inside.

All your closest warriors have been slain. Either surrender now, or come prepared for battle.

Says Tuka, meet Rama in the feeling of oneness, and sever your tie to the enemy within, once and for all.

IN PLAIN WORDS

Rama has arrived, they tell Ravana. Why do you sleep, O king, lost in slumber? All within Lanka have become Rama's messengers. He has filled everything, outside and inside. All your closest warriors have been slain. Either surrender now, or come ready for battle. Tuka says: meet Rama in the feeling of oneness, and cut your tie to the enemy within, once and for all.

WHAT IT MEANS

Tukaram retells the moment Rama reaches Lanka, but turns it inward. The warning shouted to the sleeping Ravana, that Rama has pervaded everything outside and inside and that all his champions are already dead, becomes a warning to the listener's own ego. Ravana is given only two choices, surrender or fight, and the poem clearly wants surrender. Tukaram makes the lesson explicit at the end: meet Rama in the felt sense of oneness, and use that meeting to sever, finally, the tie to the inner enemy, the proud self that resists God like Ravana resisting Rama.

GATHA 1093

Sacred Stories

Mythology, love's own arrows

मराठी मूळ

समरंगणा आला । रामें रावण देखिला ॥१॥
 कैसे भीडतील दोन्ही । नांव सारुनियां रणीं ॥२॥
 प्रेमसुखाचें संधान । बाणें निवारिती बाण ॥३॥
 तुकयास्वामी रघुनाथ । वर्म जाणोनि केली मात ॥३॥

ENGLISH TRANSLATION

On the field of battle, Rama beheld Ravana.

See how these two shall clash, having pushed their boats into the river of war.

With arrows born of love's own bliss, shaft wards off shaft.

Says Tuka, Raghunath is my master. Knowing the vital point, He delivered the final defeat.

IN PLAIN WORDS

On the field of battle, Rama beheld Ravana. See how these two will clash, having pushed their boats into the river of war. With arrows born of love's own bliss, shaft wards off shaft. Tuka says: Raghunath is my master. Knowing the vital point, he struck the final blow.

WHAT IT MEANS

Tukaram pictures the climactic battle between Rama and Ravana, but colors it with his own devotion. The two warriors face off and let their arrows fly, shaft meeting shaft, yet he calls Rama's arrows arrows of love's own bliss, so even the fight is touched by sweetness for the devotee watching it. The poem ends by naming Rama, Raghunath, as Tukaram's own master and crediting him with knowing the vital point and delivering the decisive, final blow. The single stroke that ends Ravana stands for the master's power to strike down whatever stands against him.

GATHA 1094

Sacred Stories

Praise of Rama, the bond cut

मराठी मूळ

केला रावणाचा वध । अवघा तोडिला संबंध ॥१॥
 लंकाराज्यें बिभीषणा । केली चिरकाळ स्थापना ॥२॥
 उदार्याची सीमा । काय वणूप रघुरामा ॥३॥
 तुका ह्मणे माझा दाता । रामें सोडविली सीता ॥४॥

ENGLISH TRANSLATION

Ravana was slain, and the entire web of bondage was cut away.

Bibhishana was established as king of Lanka for all time.

How shall I describe the measure of Raghurama's generosity?

Says Tuka, my Giver is Rama, who set Sita free.

IN PLAIN WORDS

Ravana was killed. The whole tangle of bondage was cut away. Bibhishana was made king of Lanka, and set there for all time. How can I tell the size of Raghurama's giving? Tuka says: my Giver is Rama, who set Sita free.

WHAT IT MEANS

Tukaram retells the close of the Rama story as a single act of liberation. The killing of Ravana is not only a battle won; it is the cutting of every bond, the freeing of what was held captive. He points to Rama's generosity by two gifts: a kingdom given to Bibhishana forever, and Sita set free. Calling Rama "my Giver," Tukaram folds himself into that same rescue, as if the freeing of Sita is the pattern of how Rama frees him too.

GATHA 1095

The Power of the Name

The Name, whoever holds Rama becomes Rama

मराठी मूळ

रामरूप केली । रामें कौसल्या माउली ॥१॥
 राम राहिला मानसीं । ध्यानीं चिंतनीं जयासी ।
 राम होय त्यासी । संदेह नाही हा भरवसा ॥२॥
 अयोध्येचे लोक । राम जाले सकळीक ॥३॥
 स्मरतां जानकी । रामरूप जाले कपि ॥४॥
 रावणेसी लंका । राम आपण जाला देखा ॥५॥
 ऐसा नित्य राम ध्याय । तुका वंदी त्याचे पाय ॥६॥

ENGLISH TRANSLATION

Rama made His mother Kausalya into His very own form.

Whoever holds Rama in the mind, in meditation and contemplation, becomes Rama. Of this there is no doubt. Hold to this conviction.

All the people of Ayodhya became Rama.

By remembering Janaki, even the monkeys took on Rama's form.

Even Ravana's Lanka: Rama Himself became it. See this.

Says Tuka, whoever meditates on Rama thus, without ceasing, I bow at his feet.

IN PLAIN WORDS

Rama made his mother Kausalya into his own form. Whoever holds Rama in the mind, in meditation, in thought, becomes Rama. There is no doubt in this; hold to it for certain. All the people of Ayodhya became Rama. By remembering Janaki, even the monkeys took on Rama's form. Even Ravana's Lanka: Rama himself became it. See this. Tuka says: whoever meditates on Rama like this, without stopping, I bow at his feet.

WHAT IT MEANS

Tukaram makes a sweeping claim: you become what you steadily hold in the mind, and what is held is Rama. He stacks instance on instance to leave no escape from it: the mother, the whole city, the monkeys, even enemy Lanka. Whatever touches Rama, in love or in remembrance, is turned into Rama's own form. The point is not mythology but the law inside it, that ceaseless contemplation of God remakes the one who contemplates. So he ends by bowing not to Rama alone but to anyone who lives that practice, since such a person has already become what they meditate on.

GATHA 1096

Sacred Stories

Rama's return to Ayodhya, public joy

मराठी मूळ

आनंदले लोक नरनारी परिवार । शंखभेरीतुरें वाद्यांचे गजर ॥१॥
 आनंद जाला अयोध्येसी आले रघुनाथ । अवघा जेजेकार आळंगिला भरत ॥२॥
 करिती अक्षवाणें ओंवाळती रघुवीरा । लक्ष्मीसहित लक्ष्मण दुसरा ॥३॥
 जालें रामराज्य आनंदलीं सकळें । तुका ह्मणे गाईवत्सें नरनारीबाळें ॥३॥

ENGLISH TRANSLATION

The people rejoiced, men and women and all their families, as conches, kettle-drums, and horns rang out together.

Great joy arose in Ayodhya when Raghunath returned. Cries of "Jai Jai!" filled the air, and Bharat was embraced.

They scattered akshata and waved the lamp before Raghuwira, who stood with Lakshmi on one side and Lakshmana on the other.

Rama's kingdom was established and all were filled with joy. Says Tuka, like cows with their calves, men, women, and children rejoiced together.

IN PLAIN WORDS

The people rejoiced, men and women and whole families, while conches, kettledrums, and horns rang out together. Joy rose in Ayodhya when Raghunath came home. Cries of "Jai, Jai" filled the air, and Bharat was embraced. They scattered grains of rice and waved the lamp before Raghuvira, who stood with Lakshmi on one side and Lakshmana on the other. Rama's kingdom was set up and everyone was filled with joy. Tuka says: like cows with their calves, men and women and children rejoiced together.

WHAT IT MEANS

Tukaram paints the homecoming of Rama to Ayodhya as pure shared gladness. The whole town turns out, every instrument sounds, and the long separation ends in Bharat's embrace and the welcoming rites of rice and lamp. He shows Rama flanked by Lakshmi and Lakshmana, the picture of a kingdom restored to its rightful order. The closing image, cows running to their calves, names what the joy actually is: not ceremony but the natural rush of love toward what was lost and is now returned.

GATHA 1097

Sacred Stories

Rama's kingdom, the womb-cycle ended

मराठी मूळ

जालें रामराज्य काय उणें आम्हांसी । धरणी धरी पीक गाई वोळल्या हौसी ॥१॥
 राम वेळोवेळां आम्ही गाऊं ओविये। दिळतां कांडितां जेवितां गे बाइये ॥२॥
 स्वर्णी ही दुःख कोणी न देखे डोळां । नामाच्या गजरें भय सुटलें काळा ॥३॥
 तुका ह्मणे रामें सुख दिलें आपुलें । तयां गर्भवासीं येणें जाणें खुंटलें ॥३॥

ENGLISH TRANSLATION

Rama's kingdom has come. What do we lack? The earth bears her harvest; cows and buffaloes yield freely.

Again and again we shall sing Rama's glory, while grinding, while husking, while eating, O sisters.

Not even in dreams does sorrow appear before anyone's eyes. By the resounding of the Name, fear was loosed even from Death.

Says Tuka, Rama has given His own bliss to all. For those who have received it, the coming and going through the womb is ended.

IN PLAIN WORDS

Rama's kingdom has come. What do we lack? The earth holds her harvest; cows and buffaloes give milk freely. Again and again we will sing Rama's praises, O sisters, while grinding, while pounding the grain, while eating. No one sees sorrow even in a dream. By the loud ringing of the Name, fear was loosed even from Death. Tuka says: Rama has given his own bliss to all. For those who have received it, the coming and going through the womb is ended.

WHAT IT MEANS

Tukaram describes life under Rama's rule as a world where lack itself has disappeared. The land yields, the cattle give freely, and the Name is sung not in a temple hour but woven into grinding, pounding, and eating, the plain labor of women's days. He raises the claim by stages: no sorrow even in dreams, then fear gone even from Death. The last line names the deepest stake. The bliss Rama gives ends rebirth itself, the endless coming and going through the womb, so the outward plenty is a sign of an inward release.

GATHA 1098

The Power of the Name

The Name, who it has saved

मराठी मूळ

अहल्या जेणें तारिली रामें । गणिका परलोका नेली नामें ॥1॥
 रामहरे रघुराजहरे । रामहरे महाराजहरे ॥ध्रु॥
 कंठ शीतळ जपतां शूळपाणी । राम जपतां अविनाश भवाणी ॥2॥
 तारकमंत्रश्रवण काशी । नाम जपतां वाल्मीक ऋषि ॥3॥
 नाम जपें बीज मंत्र नळा । सिंधु तरती ज्याच्या प्रतापें शिळा ॥4॥
 नामजप जीवन मुनिजना ॥ तुकयास्वामी रघुनंदना ॥5॥

ENGLISH TRANSLATION

Rama saved Ahalya; the Name carried the courtesan to the highest world.

Rama, Hari, Raghuraj, Hari.

Shiva's throat was cooled by chanting the Name; Bhavani became immortal by repeating it.

In Kashi, the dying receive it as the liberating mantra. By chanting, Valmiki became a great sage.

Nala received the seed-mantra of the Name, by whose power even stones floated across the sea.

The Name is the life-breath of the sages. Says Tuka, Raghunandan is my Lord.

IN PLAIN WORDS

Rama saved Ahalya; the Name carried the courtesan to the highest world. Rama, Hari, Raghuraj, Hari; Rama, Hari, great King, Hari. Shiva's throat was cooled by chanting the Name; Bhavani became deathless by repeating it. In Kashi the dying receive it as the mantra that frees. By chanting it, Valmiki became a great sage. Nala received the seed of the Name, and by its power even stones floated across the sea. The Name is the very life of the sages. Tuka says: Raghunandan is my Lord.

WHAT IT MEANS

Tukaram lists who the Name has rescued, and the list is built to show that no one is too low or too far gone. A woman turned to stone, a courtesan, the dying at Kashi, a former robber, and stones themselves that floated when the Name was written on them. The point is the reach of the Name, not the worth of those it reached. Even Shiva and Bhavani are named, so that the practice the poem urges is the same one the gods keep. He ends by claiming Rama as his own Lord, placing himself among the saved.

GATHA 1099

The Power of the Name

The Name, glory beyond my words

मराठी मूळ

मी तों अल्प मतिहीन । काय वणूष तुझे गुण । उदकीं तारिले पाषाण । हें महिमान नामाचें ॥1॥

नाम चांगलें चांगलें । माझे कंठीं राहो भलें । कपिकुळ उद्धरिलें । मुक्त केलें राक्षसां ॥ध्रु॥

द्रोणागिरि कपिहातीं । आणविला सीतापती । थोर केली ख्याति । भरतभेटीसमयीं ॥2॥

शिळा होती मनुष्य जाली । थोर कीतिन वाखाणिली । लंका दहन केली । हनुमंते काशानें ॥3॥

राम जानकीजीवन । योगियांचे निजध्यान । राम राजीवलोचन । तुका चरण वंदितो ॥4॥ ॥14॥

श्लोकरूपी अभंग - ॥6॥

तुजवाचुनी मागणें काय कोणा । महीमंडळीं विश्वव्यापकजना ।

ENGLISH TRANSLATION

*I am small and dull of wit. How can I describe Your glories? You made stones float upon the water. Such is the glory of the Name.**May the Name, beautiful and beautiful, remain well at my throat. Through it, the monkey race was uplifted and the demons were liberated.**The mountain Drona was brought by a monkey's hands, O Lord of Sita. Great was the glory at the time of reunion with Bharat.**A stone became a woman; that vast fame is told far and wide. Hanuman burned Lanka by his firebrand.**Rama, the life of Janaki, the yogis' own innermost meditation, the lotus-eyed One. Says Tuka, I bow at His feet.*

IN PLAIN WORDS

I am small and dull of mind. How can I tell your glories? You made stones float on the water. Such is the greatness of the Name. The Name is good, so good; let it stay well at my throat. Through it the monkey clan was lifted up and the demons were set free. The mountain Drona was carried in a monkey's hands, O Lord of Sita. Great was the fame at the meeting with Bharat. A stone became a woman; that vast fame is told everywhere. Hanuman burned Lanka with his firebrand. Rama, the life of Janaki, the yogis' own inward meditation, the lotus-eyed one. Tuka says: I bow at his feet.

WHAT IT MEANS

Tukaram opens by confessing he is too small to praise Rama, then praises by pointing to deeds rather than spinning words. Floating stones, the carried mountain, a stone made woman, burning Lanka: each is offered as proof of what the Name and the Lord can do. His one prayer is small and concrete, that the Name simply stay at his throat, since that is all a dull mind needs. The grand acts and the modest request meet in the same trust: the power belongs to Rama and the Name, and Tukaram's part is only to keep it on his lips and bow.

GATHA 1100

Prayers

Prayer, only You can carry me across

मराठी मूळ

जीवभावना पुरवूं कोण जाणे । तुजवांचुनी होत कां रावराणे ॥1॥
 नसे मोक्षदाता तिहींमाजि लोकां । भवतारकु तूजवांचुनि एका ।
 मनीं मानसीं चिंतितां रूपनाम । पळे पाप ताप भयें नास काम ॥2॥
 हरी नाम हें साच तुझें पुराणीं । हरीहातिचें काळगर्भादियोनी ।
 करुं मुखवाणी कैसी देशघडी । तुजवांचुनि वाणितां व्यर्थ गोडी ॥3॥
 भवभंजना व्यापक लोक तिन्ही । तुज वाणितां श्रमला शेषफणी ।
 असो भावें जीव तुझ्या सर्व पायीं । दुजें मागणें आणीक व्यर्थ काई ॥4॥
 दिनानाथ हे साक्ष तूझी जनासी । दिनें तारिलीं पातकी थोर दोषी ।
 तुका राहिला पायिं तो राख देव । असें मागतसे तुझी चरणसेवा ॥5॥
 उभा भींवरेच्या तिरी राहिलाहे । असे सन्मुख दिक्षणे मूख वाहे ।

ENGLISH TRANSLATION

From whom should I ask, if not from You, O all-pervading Lord of the world? Who but You can fulfill the longings of the jiva? Who else could, even among kings and emperors?

There is no giver of liberation in all three worlds save You, the one who carries beings across worldly existence. By contemplating Your name and form in mind and in manas, sin, suffering, and fear are all destroyed, and desire itself perishes.

Your name is proclaimed true in all the Puranas. From Your hands come death and the womb-cycle of rebirth.

How shall my tongue fashion words worthy enough? Without You, all speech and sweetness are empty. O Destroyer of worldly bonds, Pervader of three worlds, even Shesha with his thousand tongues grew weary praising You.

Let this jiva rest wholly at Your feet. Any other prayer is vain.

You are the Lord of the lowly; Your own record testifies: You have saved great offenders and the deeply fallen. Says Tuka, I remain at Your feet. Keep me, O God. I ask only for the service of Your feet.

IN PLAIN WORDS

From whom should I ask, if not from you, O all-pervading Lord of the world? Who but you can fill the longings of the jiva? Who could, even among kings and emperors? In all three worlds there is no giver of liberation but you, the one who carries beings across this existence. When I hold your name and form in the mind, sin, suffering, and fear are destroyed, and desire itself dies. Your name is told true in the Puranas; from your hands come death and the cycle of the womb. How can my tongue make words good enough? Without you all speech and all sweetness are empty. O breaker of worldly bonds, you who fill the three worlds, even Shesha with his thousand tongues grew tired praising you. Let this jiva rest wholly at your feet. Any other asking is in vain. You are the Lord of the lowly; your own record shows it: you have saved great offenders and the deeply fallen. Tuka says: I stay at your feet. Keep me, O God. I ask only for the service of your feet.

WHAT IT MEANS

This is a prayer that argues itself into one request. Tukaram asks who else there is to turn to, and answers that no king, no other god, no power in the three worlds can give liberation, only the Lord who carries beings across. He admits his own words are too weak, since even the thousand-tongued serpent Shesha tired of praising, so eloquence is not the offering. What he leans on instead is the Lord's own record of saving great sinners, which makes him a fit candidate rather than a hopeless one. He strips his asking down to a single thing: not gifts or escape, but to rest at the feet and serve there, which he calls the only request that is not vain.

GATHA 1101

The Power of the Name

Praise of Pandhari, Vitthal the mother of seekers

मराठी मूळ

महापातकांसी पळ कांप थोर । कैसे गर्जती घोष हे नामवीर ॥1॥
 गुणगंभीर हा धीर हास्यमुख । वदे वदनीं अमृत सर्वसुख ।
 लागलें मुनिवरां गोड चितीं । देहभावना तुटलियासि खंती ॥2॥
 ठसा घातला ये भूमिमाजी थोर । इच्छादाना हा द्यावयासी उदार ।
 जया वोळगतीं सिद्ध सर्वठायीं । तुझें नाम हें चांगलें गे विठाई ॥3॥
 असे उघडा हा विटेवरि उभा । कटसूत्र हें धरुनि भक्तिलोभा ।
 पुढें वाट दावी भवसागराची । विठो माउली हे सिद्धसाधकांची ॥4॥
 करा वेगु हा धरा पंथ आधीं । जया पार नाहीं सुखा तें च साधीं ।
 म्हणे तुका पंढरीस सर्व आलें । असे विश्व हें जीवनें त्याचि ज्यालें ॥5॥
 धना गुंतलें चित्त माझें मुरारी । मन घेउनी हिंडवी दारोदारीं ।

ENGLISH TRANSLATION

Before the mighty champions of the Name, great sins flee in terror, trembling with fear. How noble they are, these heroes: deep, poised, smiling, speaking nectar and perfect joy from their lips.

The sages have found it sweet in their chitta; all sorrow of body-consciousness is ended. They have left their deep imprint upon this earth.

This generous Lord gives whatever is desired. All powers attend Him everywhere.

Your name is beautiful, O Vitthal, mother of all. He stands openly upon the brick, holding the string at His waist for the sake of His devoted lovers.

He points the way across the ocean of worldly existence. This Vitthal is the mother of saints and seekers.

Come, make haste, take this path first. The joy at its end is without limit.

Says Tuka, all the world has come to Pandhari. This creation is nourished by His life alone.

IN PLAIN WORDS

Before the mighty champions of the Name, great sins flee in terror and tremble. How noble these heroes are: deep, steady, smiling, speaking nectar and all joy from their lips. The sages have found it sweet in the heart; all the sorrow of body-thought is ended. They have left their great mark on this earth. This generous Lord gives whatever is desired; all powers wait on him everywhere. Your name is good, O Vithai, mother of all. He stands openly upon the brick, holding the string at his waist, out of love for his devotees. He shows the way across the ocean of this world. This Vitthal is the mother of saints and seekers. Come, make haste, take this path first; the joy at its end has no limit. Tuka says: all the world has come to Pandhari. This whole creation is kept alive by his life alone.

WHAT IT MEANS

Tukaram praises the saints of the Name and the God they stand at, and turns the praise into a summons. The lovers of the Name are heroes before whom sin itself flees, calm and smiling, with sweetness on their lips and the weight of body-bound sorrow gone. Then he turns to Vitthal, standing plainly on the brick at Pandhari with the string at his waist, and calls him not a distant king but a mother to saints and seekers. The closing urgency is the point: hurry, take this path before any other, because the joy at its end is endless and all that lives is sustained by this one Lord.

GATHA 1102

Prayers

Prayer, cut my bondage to the inner enemies

मराठी मूळ

मरे हिंडतां न पुरे यासि कांहीं । मही ठेंगणी परी तें तृप्त नाही ॥१॥
 न दिसे शुद्ध पाहातां निजमती । पुढें पडिलों इंद्रियां थोर घातीं ।
 जिवा नास त्या संगती दंड बेडी । हरी शीघ्र या दुष्टसंगासि तोडीं ॥२॥
 असीं आणिकें काय सांगों अनंता । मोहो पापिणी दुष्टमायाममता ।
 क्रोध काम यातना थोर करी । तुजवांचुनी सोडवी कोण हरी ॥३॥
 निज देखतां निज हे दूर जाये । निद्रा आळस दंभ यी भीत आहे ।
 तयां विस्त देहीं नको देउं देवा । तुजवांचुनी आणिक निस्त हेवा ॥४॥
 करीं घात पात शंका लाज थोरी । असे सत्य भाव बहू भक्ति दूरी ।
 नको मोकलूं दीनबंधु अनाथा । तुका वीनवी ठेवुनी पायिं माथा ॥५॥
 पैल सांवळें तेज पुंजाळ कैसें । सिरीं तुबिनलीं साजिरीं मोरवीसें ।

ENGLISH TRANSLATION

The mind runs about and dies in its wandering, yet nothing is ever enough. The whole earth is too small, and yet it finds no satisfaction.

Looking closely at my own nature, I find no trace of purity. I have fallen into a great calamity before the senses.

Evil company brings ruin, chains, and punishment to the jiva. O Hari, swiftly cut this bond of evil association.

What more shall I tell You, O Ananta? Moha, sin, cruel illusion, and possessiveness oppress me. Lust and anger inflict great torment. Who but You, O Hari, can set me free?

Looking at my own self, the self flees far away. Sloth, laziness, and hypocrisy stand before me like walls. Do not let them take root in this body, O God. Besides You, I have no other longing.

Fear of harm, of falling, doubt, and great shame surround me. True feeling and devotion are still far away. Do not abandon this orphan, O friend of the lowly. Says Tuka, pleading with his head at Your feet.

IN PLAIN WORDS

The mind runs about and dies in its wandering, yet nothing is ever enough; the whole earth is too small, and still it is not satisfied. Looking closely at my own nature, I find no purity. I have fallen before the senses into great ruin. Evil company brings the jiva ruin, chains, and punishment. O Hari, quickly cut this bond of bad company. What more shall I tell you, O Ananta? Delusion, sin, cruel illusion, and possessiveness; anger and lust torment me terribly. Who but you, O Hari, can set me free? When I look for my true self, it flees far away. Sleep, sloth, and hypocrisy stand before me like walls. Do not let them take root in this body, O God; besides you I have no other longing. Fear of harm, of falling, doubt, and great shame surround me; true feeling and devotion are still far off. Do not abandon this orphan, O friend of the lowly. Tuka says: I plead with my head at your feet.

WHAT IT MEANS

Tukaram makes an honest inventory of his own inner enemies and asks God to do what he cannot. He sees that the restless mind can never be filled, that the whole earth is too small for it, and that searching himself he finds no purity, only the grip of the senses. He names the foes plainly: delusion, lust, anger, possessiveness, sloth, hypocrisy, doubt, shame. The poem does not pretend to defeat them; it confesses they stand like walls and that even devotion is still far away. So the whole prayer rests on God's mercy, not the seeker's strength, asking the friend of the lowly not to abandon an orphan who has nowhere else to turn.

GATHA 1103

Krishna Leela

Krishna, the dark form that steals the mind

मराठी मूळ

हरे त्यासि रे देखतां ताप माया । भजा रे भजा यादव योगिराया ॥1॥
 जया कामिनी लुब्धल्या सहस्रसोळा । सुकुमार या गोपिका दिव्य बाळा ।
 शोभे मध्यभागीं कळा चंद्रकोटी । रुपा मीनली साजिरी माळकंठी ॥2॥
 असे यादवां श्रेष्ठ हा चक्रपाणी । जया वंदिती कोटि तेहतीस तीन्ही ।
 महाकाळ हे कांपती दैत्य ज्यासी । पाहा सांवळें रूप हें पापनासी ॥3॥
 कसीं पाउलें साजिरीं कुंकुमाचीं । कसी वीट हे लाधली दैवांची ।
 जया चिंतितां अग्नि हा शांति नीवे । धरा मानसीं आपला देहभाव ॥4॥
 मुनी देखतां मूख हें चित्त ध्याय । देह मांडला भाव हा बापमाय ।
 तुक्या लागलें मानसीं देवपीसें । चित्त चोरटें सांवळें रूप कैसें ॥5॥
 असे नांदतु हा हरी सर्वजीवीं । असे व्यापुनी अग्नि हा काष्ठ तेवीं ।

ENGLISH TRANSLATION

At the sight of Him, all pain and illusion are destroyed. Worship Him, worship the Lord of the Yadavas, the King of yogis.

Sixteen thousand women were enamored of Him, the divine, tender cowherd girls. He shines in their midst like ten million moons, adorned with a garland upon His beautiful throat.

He is the greatest among the Yadavas, the Discus-bearer, whom the thirty-three crore gods revere. Even mighty Death and the demons tremble before Him. Behold this dark form that destroys all sin.

How lovely are His feet, touched with vermillion. How fortunate is the brick that has received Him. By meditating on Him, even fire becomes peaceful. Hold His form in the mind; let the body-sense be His.

The sages, upon seeing His face, are absorbed in meditation. Their whole being, in devotion, becomes both father and mother.

Says Tuka, the madness of God has seized my mind. How my chitta is stolen by this dark-complexioned thief.

This Hari dwells in all living beings, pervading them as fire pervades wood.

IN PLAIN WORDS

At the sight of him all pain and illusion are destroyed. Worship him, worship the Lord of the Yadavas, the King of yogis. Sixteen thousand women were drawn to him, the tender, divine cowherd girls. He shines in their midst like ten million moons, a lovely garland on his throat. He is the greatest of the Yadavas, the bearer of the discus, whom the thirty-three crore gods honor. Even great Death and the demons tremble before him. Look at this dark form that destroys all sin. How lovely are his feet, marked with vermillion. How fortunate is the brick that has received him. By meditating on him, even fire grows cool and still. Hold his form in the mind; let the body-sense be his. The sages, seeing his face, sink into meditation; their whole being, in love, becomes father and mother to him. Tuka says: the madness of God has seized my mind. How my heart is stolen by this dark-complexioned thief. This Hari lives in all beings, filling them as fire fills wood.

WHAT IT MEANS

Tukaram calls people to worship Krishna by showing how everything bends toward him. The gopis, the crores of gods, even Death and the demons, all are drawn or made to tremble before the dark form that destroys sin. He moves from this cosmic awe to a tender intimacy: lovely feet on the brick, fire growing calm at the thought of him, sages dissolving into meditation when they see his face. Then he turns it on himself and confesses the "madness of God," calling Krishna a thief who has stolen his heart. The last line lifts it back out: this same Krishna is no distant idol but the life dwelling in every being, as hidden and total as fire inside wood.

GATHA 1104

Worldly Metaphors

Metaphor, clean the mirror of the Name

मराठी मूळ

घटीं बिंबलें बिंब हें ठायिठायीं । तया संगती नासु हा त्यासि नाहीं ॥1॥
 तन वाटितां क्षीर हें होत नाहीं । पशू भिक्षतां पालटे तें चि देहीं ।
 तया वर्म तो जाणता एक आहे । असे व्यापक व्यापुनी अंतर्बाहे ॥2॥
 फळ कदनळीं सेवटीं येत आहे । असे शोधितां पोकळीमाजि काये ।
 धीर नाहीं त्यें वाउगें धीग जालें । फळ पुष्पना यत्न व्यर्थ गेले ॥3॥
 असे नाम हें दर्पणें सिद्ध केलें । असे बिंब तें या मळा आहे ठेलें ।
 कैसें शुद्ध नाहीं दिसे माजिरूप । नका वाढवूं सीण हा पुण्यपाप ॥4॥
 करा वर्म ठावें नका सोंग वांयां । तुका वीनवीतो पडों काय पायां ।
 तुज पुत्र दारा धन वासना हे । मग ऊरलें शेवटीं काय पाहें ॥5॥
 मना सांडिं हे वासना दुष्ट खोडी । मती मानसीं एक हे व्यर्थ गोडी ।

ENGLISH TRANSLATION

The sun reflects in every pot, yet it is never diminished by their breaking.

Though the body is distributed, the essence is not lessened. An animal grazes and what it eats transforms within that very body. Only the One who knows the secret truly exists, pervading everything inside and out.

The fruit of the plantain comes only at the very end. If you search within, you find only hollow emptiness. Those without patience lose heart in vain; their efforts toward fruit and flower come to nothing.

The Name is like a mirror made ready: the reflection is there, but a film of dirt clings to it. How can the inner form appear when the surface is not clean? Do not increase the torment of merit and sin.

Know the secret and stop this empty show. Says Tuka, what more can I say? Must I fall at your feet? Your children, spouse, wealth, and desires: when these are gone, what remains at the end?

O mind, abandon this wicked, stubborn habit. This longing for worldly sweetness in the buddhi and mind is utterly vain.

IN PLAIN WORDS

The sun is reflected in every pot, here and there, yet breaking the pots does not destroy it. Though the body is shared out, the essence is not lessened. An animal grazes, and what it eats is changed within that same body. Only the One who knows the secret truly exists, filling everything inside and out. The plantain's fruit comes only at the very end; search within and you find only hollow emptiness. Those without patience lose heart for nothing, and their striving for fruit and flower goes to waste. The Name is like a mirror made ready: the reflection is there, but a film of dirt clings to it. How can the inner form show when the surface is not clean? Do not pile up the torment of merit and sin. Know the secret; stop the empty show. Tuka says: what more can I say, must I fall at your feet? Children, wife, wealth, desire are yours; when these are gone, what is left at the end? See it. O mind, give up this wicked, stubborn habit; this longing for worldly sweetness in the mind is in vain.

WHAT IT MEANS

Tukaram strings together images to teach that the one Self is everywhere undivided and that the only work is to clean what hides it. The sun in many pots, unbroken when the pots break, says the essence is not lost when bodies pass; the plantain that fruits only at the end warns against impatience. His central figure is the Name as a mirror already prepared: the divine reflection is present, but a film of dirt, the chase after merit and sin and worldly sweetness, keeps the inner form from showing. He grows almost blunt, asking the mind to drop its stubborn habit and stop the empty show. The closing question is the sharp edge: children, wife, wealth, and desire all belong to God and fall away, so what will be left at the end if not the Self the mirror was meant to reveal?

GATHA 1105

Appeals and Exhortations

Exhortation, fix your love on Vitthal

मराठी मूळ

असे हीत माझें तुज कांहीं एक । धरीं विठलीं प्रेम हें पायिं सूख ॥1॥
 ऐसा सर्वभावे तुज शरण आलों । देहदुःख हें भोगितां फार भ्यालों ।
 भवतारितें दूसरें नाहिं कोणी । गुरु होत कां देव तेहतीस तीन्ही ॥2॥
 जना वासना हे धना थोरि आहे । तुज लागली संगती ते चि सोये ।
 करीं सर्व संगी परि त्यागु ठायीं । तुका विनवीतो मस्तक ठेवुनि पायीं ॥3॥ ॥6॥

ENGLISH TRANSLATION

*I have one thing to say for your benefit: fix your love on Vitthal, for joy lies at His feet.**With all my being, I have come to Your refuge. I have suffered greatly enduring the body's pain.**There is no other who can carry you across this world, be it a guru or all thirty-three crore of gods.**The world's longing for wealth is strong, and the company you have kept has shaped your way. Be engaged with everything, yet inwardly remain detached.**Says Tuka, I place my head upon Your feet and beg You.*

IN PLAIN WORDS

I have one thing to say for your good: fix your love on Vitthal, for joy lies at his feet. With all my being I have come to your refuge. I have suffered greatly bearing the body's pain. There is no other who can carry you across this world, not a guru, not all the thirty-three crore gods. People's craving for wealth is strong, and the company you keep has shaped your way. Be engaged with everything, yet stay detached within. Tuka says: I place my head at your feet and beg you.

WHAT IT MEANS

Tukaram speaks first to a listener, then to God, and the two halves hold one teaching. To the listener he gives a single counsel: place your love on Vitthal, because that is where joy actually lies, and no guru or crowd of gods can carry you across instead. He names the obstacle plainly, the strong pull of wealth and the shaping force of bad company. His practical instruction is the householder's path, to be fully engaged with everything outwardly while staying inwardly detached. Then he turns to God and shows what he asks for himself, the same refuge he urges on others, with his head laid at the feet.

GATHA 1106

Longing and Separation

Helpless prayer, entangled in karma

मराठी मूळ

सुटायाचा कांहीं पाहातो उपाय । तों हे देखें पाय गोवियेले ॥१॥
 ऐसिया दुःखाचे सांपडलों संदी । हारपली बुद्धि बळ माझें ॥२॥
 प्रारब्ध क्रियमाण संचिताचें । वोढत ठायींचे आलें साचें ॥३॥
 विधिनिषेधाचे सांपडलों चपे । एकें एक लोपे निवडेना ॥४॥
 सारावें तें वाढे त्याचिया चि अंगें । तृष्णेचिया संगें दुःखी जालों ॥५॥
 तुका ह्मणे आतां करीं सोडवण । सर्वशक्तिहीन जालों देवा ॥५॥

ENGLISH TRANSLATION

I was looking for a way to escape, but then I found my feet entangled.

Caught in this trap of sorrow, my buddhi and strength have both failed me.

The pull of prarabdha, kriyamana, and sanchita karma has come bearing down upon me in truth.

I am caught between injunction and prohibition; one suppresses the other, and nothing can be discerned.

The more I try to end it, the more it grows by its own force. Craving has made me miserable.

Says Tuka, now rescue me, O God. I have become utterly without strength.

IN PLAIN WORDS

I look for some way to escape. Then I see that my feet are already tied. I am caught in this trap of sorrow. My buddhi is gone; my strength is gone. The pull of prarabdha, of kriyamana, of sanchita karma has come bearing down on me, and it is real. I am pinned between what I must do and what I must not do; one cancels the other, and I cannot tell them apart. Whatever I try to clear away grows larger from its own root. Craving keeps company with me, and I am wretched. Tuka says: now set me free, O God. I have become utterly without strength.

WHAT IT MEANS

Tukaram describes the moment when self-effort runs out and only grace is left. He wanted to escape worldly bondage, but every attempt only showed him how tied he already was: his reason and willpower failed, and the three kinds of karma pressed down on him as solid fact. He is caught between rule and prohibition, unable to discern the right move, and discovers that the more he tries to end his trouble the more it grows from craving itself. So he stops struggling and simply hands the rescue over to God, admitting he has no strength of his own. The point is the limit of striving: when the knot tightens under your own hands, surrender is the only door.

GATHA 1107

Prayers

Fear, crying out for rescue

मराठी मूळ

भय वाटे पर । न सुटे हा संसार ॥1॥
 ऐसा पडिलों कांचणी । करीं धांवा ह्मणउनी ॥ध्रु॥
 विचारितों कांहीं । तों हें मन हातीं नाहीं ॥2॥
 तुका ह्मणे देवा । येथें न पुरे रिघावा ॥3॥

ENGLISH TRANSLATION

I am afraid that I shall never escape this worldly existence. I have fallen into such a trap; therefore I cry out for Your help.

Whenever I try to think, the mind is not in my hands.

Says Tuka, O God, even my entry here is not within my reach.

IN PLAIN WORDS

Fear takes hold of me. This worldly life will not release me. I have fallen into such a trap. So I cry out for You to come running. I try to think it through. Then I find the mind is not in my hands. Tuka says: O God, even my way in here is beyond my reach.

WHAT IT MEANS

Tukaram names plain fear and asks for help in the same breath. He sees that samsara will not let go of him, and that he has fallen into a snare he cannot work loose. When he tries to reason his way out, he finds even his own mind is not under his control. He confesses that he cannot manage so much as his entry here, which is why he calls on God to come running. The poem makes helplessness itself the prayer: the trap is real, the mind is unreliable, and the only move left is to cry out.

GATHA 1108

Longing and Separation

Longing, the stranger calling home

मराठी मूळ

येगा येगा पांडुरंगा । घेई उचलुनि वोसंगा ॥1॥
 ऐसी असोनियां वेसी । दिसतों मी परदेसी ॥ध्रु॥
 उगवूनि गोवा । सोडवूनि न्यावें देवा ॥2॥
 तुज आड कांहीं । बळ करी ऐसें नाहीं ॥3॥
 तुका ह्मणे हृषीकेशी । काय उशीर लाविसी ॥4॥

ENGLISH TRANSLATION

Come, O Panduranga, come! Take me up in Your arms.

Though I belong to You, I appear as a stranger.

Untangle this knot and carry me away, O God.

Nothing has the power to stand in Your way.

Says Tuka, O Hrishiksha, why do You delay?

IN PLAIN WORDS

Come, O Panduranga, come. Lift me up into Your lap. Even though I belong to Your house, I look like a stranger here. Untangle this knot, O God; loosen me and carry me away. There is nothing strong enough to stand in Your way. Tuka says: O Hrishiksha, why do You take so long?

WHAT IT MEANS

Tukaram calls God like a child reaching to be picked up. He insists he belongs to God's own household, yet finds himself wandering as if he were a foreigner, far from where he should be. He asks God to untie the knot that holds him and carry him home, reminding God that nothing has the power to block Him. The closing line presses the point with loving impatience: if no obstacle can stop You, then why the delay? The poem turns belonging into a claim, almost a demand, that grace not keep him waiting.

GATHA 1109

Devotion to Vitthal

Tenderness, God as nursing mother

मराठी मूळ

माझी विठ्ठल माउली । प्रेमें पान्हा पान्हायेली ॥1॥
 कृवाळूनि लावी स्तनीं । न वजे दुरी जवळूनि ॥ध्रु॥
 केली पुरवी आळी । नव्हे निष्ठ कोंवळी ॥2॥
 तुका ह्मणे घांस । मुखीं घाली ब्रह्मरस ॥3॥

ENGLISH TRANSLATION

*My Vitthal is a mother overflowing with the milk of love.
Holding me tenderly, she places me at her breast and will not let me go.
She fulfills every wish of mine; she is gentle, never harsh.
Says Tuka, she feeds me mouthfuls of the essence of Brahman.*

IN PLAIN WORDS

My Vitthal is my mother, her breasts full and flowing with the milk of love. She holds me close and lays me at her breast and will not let me move away from her. She grants every demand I make; she is gentle, never harsh. Tuka says: she puts the mouthful in, and it is the nectar of Brahman.

WHAT IT MEANS

Tukaram pictures Vitthal not as a distant lord but as a nursing mother. The milk is the milk of love, and the mother keeps the child pressed to her breast, refusing to let it stray. She indulges every wish and is never severe, the opposite of a god who tests and punishes. The last line lifts the image: what she feeds the child, mouthful by mouthful, is brahmarasa, the very essence of the Absolute. So ordinary mother-love becomes the channel of the highest reality, and devotion is fed like an infant, not earned.

GATHA 1110

Prayers

Devotion as claim on God's duty

मराठी मूळ

आह्मी उतराई । भाव निरोपूनि पायीं ॥१॥
तुह्मी पुरवावी आळी । करावी ते लडिवाळीं ॥२॥
आमचा हा नेम । तुह्मां उचित हा धर्म ॥३॥
तुका ह्मणे देवा । जाणों सांगितली सेवा ॥३॥

ENGLISH TRANSLATION

*We have paid our debt by offering our devotion at Your feet.
Now fulfill our wishes and indulge us as You would Your own children.
This is our practice; it is Your rightful duty too.
Says Tuka, O God, we know the service that has been asked of us.*

IN PLAIN WORDS

We have paid what we owe, laying our love and faith at Your feet. Now You must grant our wishes and indulge us like Your own children. This is our practice; granting it is Your rightful duty. Tuka says: O God, we know the service that has been asked of us.

WHAT IT MEANS

Tukaram speaks of the bond between devotee and God as a mutual settling of accounts. The devotees have cleared their debt by offering their whole devotion at God's feet; now they claim the other side of the bargain, that God indulge them as a parent indulges children. He frames this not as begging but as God's own dharma, the duty owed in return. The closing line says they have done the service that was asked of them, so the rest falls to God. The poem makes devotion a relationship of reciprocal obligation, holding God to His side of love.

GATHA 1111

The Moral Ideal

Moral warning, the guilt of silent consent

मराठी मूळ

केलें पाप जेणें दिलें आत्मोदन । दोघांसी पतन सारिके चि ॥१॥
 विष नवनीता विष करी संगें । दुर्जनाच्या त्यागें सर्व हित ॥२॥
 देखिलें ओढाळ निघालिया सेता । टाळावें निमित्या थैक ह्युण ॥३॥
 तुका ह्याणे जोडे केल्याविण कर्म । देखतां तो श्रम न मानितां ॥३॥

ENGLISH TRANSLATION

The one who commits a wrongdoing, and the one who approves of it, both fall equally.

Poison mixed with butter makes the butter poisonous. Safety lies in keeping far from the wicked.

When you see a stray animal entering the field, drive it away at once as a precaution.

Says Tuka, karma accrues even from witnessing a deed. One who sees and does not object still shares the burden.

IN PLAIN WORDS

The one who does a wrong, and the one who approves of it, both fall the same way. Poison mixed into butter turns the butter to poison. All good lies in keeping away from the wicked. When you see a stray animal getting into the field, drive it off at once, as a safeguard. Tuka says: karma gathers even without doing the deed. The one who sees it and lets it pass still carries the weight.

WHAT IT MEANS

Tukaram refuses the excuse of the bystander. He sets the doer of a wrong and its approver on the same level: both fall together, because consent is its own act. The image of poison ruining good butter shows how nearness to evil contaminates, so he counsels keeping clear of the wicked altogether and acting at once, like driving a stray beast out of a planted field before it ruins the crop. His sharp point is that karma accrues from witnessing too: to see wrong and not object is to share its burden. The poem turns the spotlight on our own habit of looking away, not on contempt for the wrongdoer.

GATHA 1112

Ecstasy and Joy

Ecstasy, the all-Vitthal life

मराठी मूळ

विठ्ठल गीतीं विठ्ठल चितीं । विठ्ठल विश्रांति भोग जया ॥1॥
 विठ्ठल आसनीं विठ्ठल शयनीं । विठ्ठल भोजनीं ग्रासोग्रासीं ॥धु.॥
 विठ्ठल जागृतिस्वप्नी सुषुप्ति । आन दुजे नेणती विठ्ठलेंविण ॥2॥
 भूषण अळंकार सुखाचे प्रकार । विठ्ठल निर्धार जयां नरां ॥3॥
 तुका ह्मणे ते ही विठ्ठल चि जाले । संकल्प मुराले दुजेपणें ॥4॥
 तेथें प्रेमाचा सुकाळ । टाळमृदंगकल्लोळ ।
 नासे दुष्टबुद्धि सकळ । समाधि हरिकीर्तनीं ॥धु.॥
 ऐकतां हरिकथा । भक्ति लागे त्या अभक्तां ॥2॥
 देखोनि कीर्तनाचा रंग । कैसा उभा पांडुरंग ॥3॥
 हें सुख ब्रह्मादिकां । ह्मणे नाहीं नाहीं तुका ॥4॥

ENGLISH TRANSLATION

Vitthal in one's songs, Vitthal in the chitta, Vitthal as one's rest and sustenance.

Vitthal at one's seat, Vitthal at one's bed, Vitthal in every morsel of food.

Vitthal in waking, dreaming, and deep sleep; those who know nothing other than Vitthal.

Vitthal is their ornament, their happiness, their everything.

Says Tuka, they too have become Vitthal. All sense of duality has dissolved.

Where their love abounds, cymbals and drums resound. All wicked buddhi is destroyed in the samadhi of Hari's kirtan.

Even the faithless, hearing Hari's story, find devotion stirring. Seeing the joy of kirtan, Panduranga Himself stands watching.

Says Tuka, this happiness is not available even to Brahma and the other gods.

IN PLAIN WORDS

Vitthal in their songs, Vitthal in their mind, Vitthal their rest and their nourishment. Vitthal in their sitting, Vitthal in their sleeping, Vitthal in every mouthful of food. Vitthal in waking, in dreaming, in deep sleep; they know nothing other than Vitthal. Vitthal is their ornament, their every kind of happiness, the one thing certain to them. Tuka says: they too have become Vitthal; every separate intention has dissolved into oneness. There the love overflows, cymbals and drums break into waves of sound. All wicked thought is destroyed; the kirtan of Hari is itself samadhi. Hearing the story of Hari, even the faithless feel devotion stir. Seeing the color of the kirtan, look how Panduranga Himself stands there. Tuka says: this joy is not had even by Brahma and the gods. No, not by them.

WHAT IT MEANS

Tukaram describes a life so soaked in Vitthal that nothing else is left. The Name fills song, mind, food, seat, bed, and runs through all three states of waking, dreaming, and dreamless sleep, until the devotees know nothing but Vitthal and at last become Vitthal, their sense of a separate self dissolving. He then turns to the kirtan itself: amid the surge of cymbals and drums, love overflows, every wicked thought burns away, and the singing becomes its own samadhi. The power of it reaches even the faithless, whose devotion stirs at hearing Hari's story, while Panduranga is said to stand present in the very joy of the chant. The closing claim is deliberately steep: this happiness surpasses what even Brahma and the high gods can reach.

GATHA 1113

Appeals and Exhortations

Exhortation, guard the mind

मराठी मूळ

गति अधोगति मनाची युक्ति । मन लावीं एकांतीं साधुसंगें ॥१॥
 जतन करा जतन करा । धांवतें सैरा ओढाळ तें ॥२॥
 मान अपमान मनाचें लक्षण । लाविलिया ध्यान तें चि करी ॥३॥
 तुका ह्मणे मन उतरी भवसिंधु । मन करी बंधु चौःयाशीचा ॥३॥

ENGLISH TRANSLATION

Elevation or downfall is the mind's own doing; it is the mind's own skill that governs all. Steady the mind in solitude and the company of the holy.

Guard it, guard it carefully. It runs wild, bolting and straying without restraint.

Honor and insult are both the mind's own making. Whatever it is trained upon, that is what it produces.

Says Tuka, the mind can carry you across the ocean of worldly existence. The same mind can bind you in the cycle of eighty-four lakh births.

IN PLAIN WORDS

Rising up or falling down is the mind's own work; it is the mind's skill that decides. Set the mind in solitude and in the company of the holy. Guard it, guard it well. It bolts and runs wild, straying off like an unruly beast. Honor and insult are both the mind's own making; whatever you fix it on, that is what it produces. Tuka says: the mind can carry you across the ocean of worldly life. The same mind can bind you to the cycle of eighty-four lakh births.

WHAT IT MEANS

Tukaram makes the mind the single hinge between liberation and ruin. Whether a person rises or sinks is decided by the mind alone, so he urges steadying it in solitude and in the company of the holy. He repeats the warning to guard it, because by nature it bolts and strays like an animal that will not stay in its pen. Honor and insult, he says, are the mind's own fabrications, and it manufactures whatever it is trained upon. The two-edged close is the lesson: this same mind can ferry you across samsara or chain you to countless rebirths, so everything turns on how you train it.

GATHA 1114

Devotion to Vitthal

Devotion, Pandhari the market of love

मराठी मूळ

पंढरीस दुःख न मिळे ओखदा । प्रेमसुख सदा सर्वकाळ ॥1॥
 पुंडलिकें हाट भरियेली पेंठ । अवघें वैकुंठ आणियेलें ॥ध्रु॥
 उदमासी तुटी नाहीं कोणा हानि । घेऊनियां धणी लाभ घेती ॥2॥
 पुरलें देशासी भरलें सिंगेसी । अवघी पंचक्रोशी दुमदुमीत ॥3॥
 तुका ह्मणे संतां लागलीसे धणी । बैसले राहोनि पंढरीस ॥4॥

ENGLISH TRANSLATION

In Pandhari, sorrow finds no remedy elsewhere; here the medicine is the joy of love, at all times and forever.

Pundalik has opened the market and set up a grand fair, bringing all of Vaikuntha to this place.

In this trade no one suffers loss; all who come take their fill and leave with profit.

The whole land is filled and overflowing; the five-krosha precinct rings with the sound.

Says Tuka, the saints have found their fill and have settled down to remain in Pandhari.

IN PLAIN WORDS

In Pandhari sorrow finds no medicine anywhere; here the joy of love is the cure, always, at every hour. Pundalik has filled the market and set up the stalls; he has brought the whole of Vaikuntha here. In this trade nothing is lost and no one is harmed; all who come take their fill and carry away the gain. It fills the whole country and brims to the brink; the five-krosha precinct rings and roars with it. Tuka says: the saints have taken their fill and have settled down to stay in Pandhari.

WHAT IT MEANS

Tukaram pictures Pandhari as a marketplace where the only goods on sale are the joy of love. There is no remedy for sorrow anywhere else, but here that joy is constantly available, because Pundalik has set up the stalls and drawn the whole of Vaikuntha down to this one town. He calls it a trade in which no one ever loses: everyone who comes takes their fill and leaves richer. The abundance overflows the whole land and fills the five-krosha sacred precinct with sound. The closing line gives the proof: the saints, having had their fill, have chosen to settle and stay, because nowhere else gives what this place gives.

GATHA 1115

Devotion to Vitthal

Devotion, the trade in trust

मराठी मूळ

द्वारकेचें केणें आलें या चि ठाया । पुढें भक्तराया चोजवीत ॥१॥
 गोविलें विसारें माप केलें खरें । न पाहे माघारें अद्यापवरी ॥२॥
 वैष्णव मापार नाहीं जाली सळे । पुढें ही न कळे पार त्याचा ॥३॥
 लाभ जाला त्यांनीं धरिला तो विचार । आहिक्य परत्र सांटविलें ॥४॥
 तुका ह्मणे मज मिळाली मजुरी । विश्वास या घरीं संतांचिया ॥५॥

ENGLISH TRANSLATION

The divine abundance of Dwaraka has come to this very place, as the Lord goes searching for His devotees.

He was bound here by love; the measure was weighed as true and full, and He has not looked back since.

The Vaishnavas who came to be measured were never shortchanged, nor will the full extent of this abundance ever be known.

Those who gained this profit held firm to this wisdom, storing up the wealth of both this world and the next.

Says Tuka, I too have received my wages, through the trust placed in the house of the saints.

IN PLAIN WORDS

The rich cargo of Dwaraka has come to this very place, the Lord moving ahead to seek out His devotees. He was bound here by love; the measure was weighed true and full, and to this day He has not turned back. The Vaishnavas who came to be measured were never shortchanged, and even now the full extent of this wealth is not known. Those who took this profit held firmly to that wisdom, storing up the wealth of both this world and the next. Tuka says: I too have been paid my wages, through the trust placed in this house of the saints.

WHAT IT MEANS

Tukaram keeps the marketplace image and casts God's grace as the priceless cargo of Dwaraka, now arrived at Pandhari with the Lord Himself going out to find His devotees. He says God was bound to this place by love and has never turned away, and that the measure dealt to the Vaishnavas was always honest and full, its abundance beyond reckoning. Those who took the profit clung to that insight and laid up wealth for both worlds, this life and the next. Tukaram ends by naming his own share: he has received his wages too, and the wage came through one thing, the trust he placed in the company of the saints. Devotion is drawn as honest commerce in which faith is the capital and grace the inexhaustible return.

GATHA 1116

Devotion to Vitthal

Praise of Pandhari, sins burned away

मराठी मूळ

सुरवर येती तीर्थो नित्यकाळ । पेंठ त्या निर्मळ चंद्रभागा ॥1॥
 साक्षभूत नव्हे सांगितली मात । महिमा अत्यद्भुत वर्णवेना ॥घु॥
 पंचक्रोशीमाजी रीग नाहीं दोषा । जळती आपैसा अघोर ते ॥2॥
 निविनषय नर चतुर्भुज नारी । अवघा घरोघरीं ब्रह्मानंदु ॥3॥
 तुका ह्मणे ज्यापें नाहीं पुष्पलेश । जा रे पंढरीस घेई कोटि ॥4॥

ENGLISH TRANSLATION

The gods come daily for pilgrimage to this holy place. The pure Chandrabhaga is the marketplace.

This is no hearsay; it is eyewitness testimony. The wonder is beyond all telling.

Within the five-krosha boundary, no sin can enter; all impurities are burned away of their own accord.

The men are free of all sense-objects; the women bear four divine arms. Every household rings with the bliss of Brahman.

Says Tuka, if you do not have so much as a fragment of a flower of merit, go to Pandhari and receive a crore in return.

IN PLAIN WORDS

The gods come here for pilgrimage every single day; the pure Chandrabhaga is their marketplace. This is not hearsay; it is what I have seen with my own eyes. The greatness of it is too wonderful to put into words. Within the five-krosha boundary no sin can enter; even the most dreadful sins burn up of their own accord. The men here are free of the pull of the senses; the women bear four divine arms. House after house rings with the bliss of Brahman. Tuka says: you who have not so much as a flower-petal of merit, go to Pandhari and receive ten million in return.

WHAT IT MEANS

Tukaram praises Pandhari as a place where the ordinary order is overturned by holiness. The gods themselves come daily, and the river Chandrabhaga is the meeting ground; he insists this is firsthand witness, not rumor, and its glory defeats words. Inside the sacred precinct no sin can take hold, and even the gravest sins burn away on their own. He paints the residents as transfigured: the men untouched by the senses, the women bearing Vishnu's four arms, every home filled with the bliss of Brahman. The closing call is generous and pointed: even one with not a petal's worth of merit should go there, for the place returns a fortune for nothing, grace far out of proportion to what is brought.

GATHA 1117

Social Criticism

Social criticism, the learned fool

मराठी मूळ

विचार नाही नर खर तो तैसा । वाहे ज्ञान पाठी भार लगड तैसा ॥१॥
 वादावाद करणें त्यासी तों च वरी । गुखाडीची चाड सरे तों च बाहेरी ॥२॥
 सौभाग्यसंपन्न हो कां वृद्ध प्रतिष्ठ । चिकरुनि सांडी पायां लागली ते विष्ठ ॥३॥
 नाही याति कुळ फांसे ओढी तयासी । तुका ह्मणे काय मुद्रासोंग जाळसी ॥३॥

ENGLISH TRANSLATION

A man without discernment is no better than a donkey, carrying the load of knowledge on his back like dead weight.

One may argue and debate with such a person, but only until the urge to defecate drags him away.

Even one blessed with fortune, age, and prestige still clings to the excrement that sticks to the feet.

No caste or clan can save such a one; the noose drags him down all the same.

Says Tuka, what will you gain by keeping up this pretense of sectarian marks and seals?

IN PLAIN WORDS

A man with no discernment is just like a donkey, carrying the load of knowledge on his back as dead weight. You can argue and debate with such a one, but only until the urge to relieve himself drags him outside. Even a man rich in fortune, old age, and prestige still clings to the filth stuck to his own feet. No caste, no clan can save him; the noose drags him down all the same. Tuka says: what will you gain by keeping up this costume of marks and seals?

WHAT IT MEANS

Tukaram attacks learning without discernment. He compares the undiscerning scholar to a donkey hauling a load it cannot use: knowledge sits on the back as dead weight, never digested. His earthy image deflates pretension, the great debater whose high talk lasts only until the body's plain needs pull him away, and the man of wealth, age, and status who still grasps at filth. He insists that caste and clan are no rescue when the end comes; the noose takes everyone the same. The closing question turns on the reader: the outward marks and seals of piety are a mere costume, so examine whether your own religion is discernment or just display.

GATHA 1118

The Moral Ideal

Moral law, the mirror

मराठी मूळ

देव होसी तरी आणिकांतें करिसी । संदेह येविशीं करणें न लगे ॥1॥
 दुष्ट होसी तरी अणिकांतें करिसी । संदेह येविशीं करणें न लगे ॥2॥
 तुका ह्मणे जें दर्पणीं बिंबलें । तें तया बाणलें निश्चयेसीं ॥3॥

ENGLISH TRANSLATION

If you are divine, you will make others divine. Of this there is no doubt.

If you are wicked, you will make others wicked. Of this there is no doubt.

Says Tuka, what is reflected in the mirror is what has lodged in that one, fixed and certain.

IN PLAIN WORDS

If you are divine, you will make others divine. There is no doubt about this; nothing more need be done. If you are wicked, you will make others wicked. There is no doubt about this; nothing more need be done. Tuka says: what is reflected in the mirror is exactly what has lodged in the one standing before it, fixed and certain.

WHAT IT MEANS

Tukaram states a law about how character spreads. What a person carries inside is what they pass on to others: the divine breed the divine, the wicked breed the wicked, with no exception to argue about. The closing image of the mirror seals it: the reflection shows only what is actually there, nothing added and nothing hidden. The point lands on self-examination. If you would know what you truly are, look at what you produce in the people around you.

GATHA 1119

Social Criticism

Social criticism, false piety

मराठी मूळ

कलिधर्म मागें सांगितले संतीं । आचार सांडिती द्विजलोक ॥1॥
 ते चि कळों आतां येतसे प्रचिती । अधर्मा टेंकती धर्म नव्हे ॥ध्रु॥
 तप व्रत करितां लागती सायास । पिळतां पिंडास गोड वाटे ॥2॥
 देव ह्मणऊनी न येती देऊळा । संसारा वेगळा तरी कां नव्हे ॥3॥
 तुका ह्मणे मज धरितां गुमान । ऐसे कोणी जन नरका जाती ॥4॥

ENGLISH TRANSLATION

The saints foretold the ways of the Kali age: the twice-born abandon righteous conduct.

That very thing is now plain in practice. They incline toward irreligion; this is not dharma.

Austerity and vows require effort, and feeding the body feels more pleasant.

They call themselves religious yet do not come to the temple. If they were truly devoted, why would they not stand apart from worldly life?

Says Tuka, those who carry such conceit go to naraka.

IN PLAIN WORDS

The saints foretold the ways of the Kali age: the twice-born would abandon right conduct. That very thing can now be seen in practice. They lean toward what is unholy; this is not dharma. Austerity and vows take effort, while feeding the body feels pleasant. They call themselves devout, yet they do not come to the temple. If they were truly given to God, why would they not stand apart from worldly life? Tuka says: those who carry such conceit go to naraka.

WHAT IT MEANS

Tukaram measures the religious people of his day against what they claim to be. The saints predicted that in the Kali age even the high-born custodians of dharma would drop right conduct, and he sees it happening: they choose comfort over discipline, feeding the body rather than keeping vow and austerity. The test he applies is simple. A man who calls himself devout but will not even come to the temple, who clings to worldly life, is wearing the name without the thing. The warning at the end is aimed not at birth or title but at that conceit, the self-deception of claiming a devotion one does not live.

GATHA 1120

Devotion to Vitthal

Adoration, beyond all praise

मराठी मूळ

नमो विष्णुविश्वरूपा मायबापा । अपरा अमुपा पांडुरंगा ॥१॥
 विनवितों रंक दास मी सेवक । वचन तें एक आइकावें ॥२॥
 तुझी स्तुति वेद करितां भागला । निवांत चि ठेला नेति नेति ॥३॥
 ऋषि मुनि बहु सिद्ध कविजन । वणितां ते गुण न सरती ॥४॥
 तुका ह्मणे तेथें काय माझी वाणी । जे तुझी वाखाणी कीर्ती देवा ॥५॥

ENGLISH TRANSLATION

I bow to You, O Vishnu, O Universal Form, Father and Mother, boundless and immeasurable Panduranga.

I, a lowly servant, implore You: hear this one word of mine.

Even the Vedas grew weary praising You and rested in stillness, saying "not this, not this."

Rishis, munis, siddhas, and poets have described Your virtues, yet their accounts never reach an end.

Says Tuka, what then is my small voice, that it should proclaim Your glory, O God?

IN PLAIN WORDS

I bow to you, Vishnu, Universal Form, Mother and Father, boundless and beyond measure, Panduranga. I, a poor servant, beg you: hear this one word of mine. Even the Vedas grew tired praising you and fell silent, saying "not this, not this." Rishis, munis, many siddhas, and poets have told your virtues, and still their telling never comes to an end. Tuka says: what then is my small voice, that it should proclaim your glory, O God?

WHAT IT MEANS

Tukaram opens with full prostration to Vishnu as Panduranga, calling him parent of all and beyond every limit. Then he names why praise can only be an act of love, never of measurement. The Vedas themselves wore out and could only say *neti neti*, not this, not this; the great sages and poets describe his qualities endlessly and never reach the end. Against all of them, Tukaram sets his own voice as nothing. The humility is the worship: he sings precisely because he knows he cannot contain what he sings about.

GATHA 1121

Devotion to Vitthal

Grateful surrender, fear undone

मराठी मूळ

अंतरीचा भाव जाणोनिया गुज । तैसे केले काज पांडुरंगा ॥1॥
 घातले वचन न पडेचि खाली । तू आह्मा माउली अनाथांची ॥ध्रु॥
 मज याचकाची पुरवावी आशा । पंढरीनिवासा मायबापा ॥2॥
 नाशिली आशंका माझिया जीवाची । उरली भेदाची होती काही ॥3॥
 तुका ह्मणे आतां केलो मी निर्भर । गाईन अपार गुण तुझे ॥4॥

ENGLISH TRANSLATION

Knowing the hidden feeling within, You have done what was needed, O Panduranga.

The word You have spoken never falls to the ground. You are the mother of the helpless.

Fulfill the hope of this beggar, O Dweller of Pandhari, Father and Mother.

The fear within this jiva is destroyed; whatever remnant of doubt and duality remained has gone.

Says Tuka, now I am unburdened. I shall sing Your boundless virtues.

IN PLAIN WORDS

Knowing the hidden feeling in my heart, you have done exactly what was needed, Panduranga. The word you speak never falls to the ground. You are the mother of the helpless. Fulfill the hope of this beggar, Dweller in Pandhari, Mother and Father. The fear in my soul is destroyed; whatever was left of doubt and division is gone. Tuka says: now I am unburdened. I shall sing your boundless virtues.

WHAT IT MEANS

Tukaram is giving thanks for a prayer already answered. He says Vitthal read the unspoken feeling in his heart and acted on it, and that God's given word never fails. The fruit is inward: the fear that gripped his soul is gone, and with it the last residue of doubt and the sense of separation between himself and God. Freed of that weight, he

is light, nirbhara, with nothing left to carry. So the song that follows is not a request but the overflow of relief, praise that comes because there is nothing more to fear.

GATHA 1122

The Nature of God

Trust, the guardian on the road

मराठी मूळ

उदार कृपाळ अनाथांचा नाथ । ऐकसी मात शरणागतां ॥1॥
 पाचारितां उभा राहासी जवळी । पाहिजे ते काळीं पुरवावें ॥2॥
 चालतां ही पंथ सांभाळिसी वाटे । वारिसील कांटे खडे हातें ॥3॥
 तुका ह्मणे चिंता नाहीं तुझ्या दासां । तूं त्यांचा कोवसा सर्वभावें ॥4॥

ENGLISH TRANSLATION

Generous, compassionate, Lord of the helpless, You hear the word of those who seek refuge.

When called, You stand near at once, providing what is needed in that very moment.

Even as we walk the road, You watch over us, clearing thorns and stones with Your own hands.

Says Tuka, Your servants carry no worry, for You are their tender guardian in every way.

IN PLAIN WORDS

Generous, merciful, Lord of the helpless, you hear the word of those who come for refuge. When you are called, you stand near at once and give what is needed in that very moment. Even as we walk the road, you watch over the path, clearing thorns and stones away with your own hands. Tuka says: your servants carry no worry, for you are their tender guardian in every way.

WHAT IT MEANS

Tukaram describes what it is like to be under God's care. Vitthal hears those who take refuge and comes the instant he is called, supplying the need in the moment it arises, not later. The road imagery makes the care concrete and continuous: God does not merely wait at the end but walks the way, clearing the thorns and stones with his own hands. The conclusion is the reason a devotee can live without anxiety. When the guardian is this near and this attentive, worry has nothing left to feed on.

GATHA 1123

Prayers

Prayer, fame against the feet

मराठी मूळ

काय कीर्ती करुं लोक दंभ मान । दाखवीं चरण तुझे मज ॥1॥
 मज आतां ऐसें नको करुं देवा । तुझा दास जावा वांयां विण ॥ध्रु॥
 होइल थोरपण जाणीवेचा भार । दुरावेन दूर तुझा पायीं ॥2॥
 अंतरींचा भाव काय कळे लोकां । एक मानी एकां देखोवेखीं ॥3॥
 तुका ह्मणे तुझे पाय आतुडती । ते मज विपित्त गोड देवा ॥4॥

ENGLISH TRANSLATION

*What use is fame, worldly respect, or pride? Show me Your feet, O God.**Do not let this happen, O Lord: that Your servant should go to waste for nothing.**If greatness and the burden of self-importance grow, I shall drift far from Your feet.**What do people know of the feeling within? They judge one another merely by appearances.**Says Tuka, even hardship is sweet to me, O God, if it brings me to Your feet.*

IN PLAIN WORDS

What use to me is fame, the world's respect, or pride? Show me your feet, O God. Do not let this happen, Lord: that your servant should be wasted for nothing. If greatness and the burden of self-importance grow in me, I shall drift far from your feet. What do people know of the feeling within? They judge one another only by appearances. Tuka says: even hardship is sweet to me, O God, if it brings me to your feet.

WHAT IT MEANS

Tukaram is praying against his own success. He sees that fame and the world's esteem are not rewards but dangers, because the swelling of self-importance is exactly what would carry him away from God's feet. He asks not to be lost that way, dismissing the crowd's judgment as mere reading of appearances, blind to the heart. The radical turn is at the end: he would rather have suffering than honor, because hardship can keep him close while praise pulls him off. The thing prayed for is nearness to the feet, and everything else, even good fortune, is weighed only by whether it helps or hinders that.

GATHA 1124

Surrender and Acceptance

Surrender, desire reined in

मराठी मूळ

मानावया जग व्हावी द्रव्यमाया । नाही ते माझिया जीवा चाड ॥1॥
 तुझ्या पायांसाठीं केली आराणूक । आतां कांहीं एक नको दुजें ॥धु॥
 करुनियां कृपा करीं अंगीकार । न लवीं उसीर आतां देवा ॥2॥
 नव्हे साच कांहीं कळों आलें मना । ह्मणोनि वासना आवरिली ॥3॥
 तुका ह्मणे आतां मनोरथ सिद्धी । माझे कृपानिधी पाववावे ॥4॥

ENGLISH TRANSLATION

To be honored by the world, one needs wealth and worldly illusion. My jiva has no taste for these.

I have made all my preparations for Your feet alone. Now I want nothing else.

Accept me graciously, O God; do not delay any further.

I have come to see that nothing in this world is real, and so I have reined in all desire.

Says Tuka, now bring my mind's longings to fulfillment, O Treasury of mercy.

IN PLAIN WORDS

To be honored by the world, one needs wealth and worldly illusion. My soul has no taste for these. I have made all my preparations for your feet alone. Now I want nothing else. Show your grace and accept me; do not delay any longer, O God. I have come to see that nothing here is real, and so I have reined in all desire. Tuka says: now bring my heart's longing to its fulfillment, O Treasury of mercy.

WHAT IT MEANS

Tukaram clears away what most people live for and names the one thing he keeps. Worldly honor runs on wealth and illusion, and he says plainly that his soul has lost the appetite for it. Having seen that nothing in this world is real, he has pulled in his desires and turned every preparation toward God's feet alone. What remains is a single petition, and an impatient one: accept me, do not delay. The surrender is complete enough that he can ask God to finish the work, bringing the one longing that is left to its fulfillment.

GATHA 1125

Devotion to Vitthal

Vow, shameless dancing love

मराठी मूळ

आतां माझा सर्वभावे हा निर्धार । न करीं विचार आणिकांसी ॥१॥
 सर्वभावे नाम गाईन आवडी । सर्व माझी जोडी पाय तुझे ॥२॥
 लोटांगण तुझ्या घालीन अंगणीं । पाहीन भरोनि डोळे मुख ॥३॥
 निर्लज्ज होऊनि नाचेन रंगणीं । येऊं नेदी मनीं शंका कांहीं ॥४॥
 अंकित अंकिला दास तुझा देवा । संकल्प हा जीवा तुका ह्मणे ॥५॥

ENGLISH TRANSLATION

Now my resolve, with all my being, is this: I shall not consult anyone else.

With all my being, I shall sing the Name with love. Your feet are my only gain.

I shall prostrate myself in Your courtyard and gaze upon Your face with eyes brimming full.

Without shame, I shall dance in the open arena, allowing no doubt to enter my mind.

Says Tuka, I am marked and sealed as Your servant, O God. This is the vow of my jiva.

IN PLAIN WORDS

Now my resolve, with my whole being, is this: I will consult no one else. With my whole being I will sing the Name in love. Your feet are my only gain. I will throw myself down in your courtyard and gaze at your face with my eyes brimming full. Without shame I will dance in the open arena and let no doubt enter my mind. Tuka says: I am marked and sealed as your servant, O God. This is the vow of my soul.

WHAT IT MEANS

Tukaram makes a vow and stakes his whole being on it. He will no longer take counsel anywhere else; the Name sung in love is now his single occupation, and God's feet his only treasure. The devotion he describes is unguarded and physical: prostration in the courtyard, eyes filled with looking at God's face, and dancing in the open without caring how it looks. The shamelessness is the proof of the vow. He calls himself marked and sealed, ankita, fully owned, and declares that this self-giving is settled in the depth of his soul, not a passing mood.

GATHA 1126

The Nature of God

Honest doubt, the unsolved riddle

मराठी मूळ

जनीं जनादनन ऐकतो हे मात । कैसा तो वृत्तांत न कळे आह्मां ॥1॥
 जन्म जरा मरण कवण भोगी भोग । व्याधि नाना रोग सुखदुःखें ॥ध्रु॥
 पापपुण्यें शुद्धाशुद्ध आचरणें । हीं कोणांकारणें कवणें केलीं ॥2॥
 आह्मां मरण नाश तूं तंव अविनाश । कैसा हा विश्वास साच मानूं ॥3॥
 तुका ह्मणे तूं चि निवडीं हा गुढार । दाखवीं साचार तें चि मज ॥4॥

ENGLISH TRANSLATION

I hear this teaching that God dwells in all beings. Yet how this can be so is not clear to me.

Who endures birth, old age, and death? Who suffers disease and countless ailments, joy and sorrow?

Sin and virtue, purity and impurity of conduct: for whom were these made, and by whom?

We are subject to death and destruction, while You are imperishable. How can I truly hold this faith as real?

Says Tuka, You alone can resolve this mystery. Show me what is true.

IN PLAIN WORDS

I hear the teaching that God dwells in all beings. Yet I cannot see how this can be. Who is it that bears birth, old age, and death? Who suffers disease and countless ailments, joy and sorrow? Sin and merit, pure and impure conduct: for whom were these made, and by whom? We are subject to death and decay, while you are imperishable. How can I hold this faith as truly real? Tuka says: you alone can untie this knot. Show me what is true.

WHAT IT MEANS

Tukaram lays out a real difficulty instead of pretending it away. He has heard that God lives in every being, but he cannot reconcile it with experience. If God is in all, then who exactly is the one suffering birth, age, sickness and death, and who bears the weight of sin and merit? The contradiction sharpens: we perish, God does not, so how can the two be one. Rather than force a glib answer, he hands the riddle back to God as the only one who can resolve it, asking to be shown the truth directly. The honesty is itself a form of devotion: he wants the real thing, not a comforting slogan.

GATHA 1127

The Moral Ideal

Moral law, false words punished

मराठी मूळ

यथार्थ वाद सांडूनि उपचार । बोलती ते अघोर भोगितील ॥१॥
 चोरा धरितां सांगे कुठोऱ्याचें नांव । दोघांचे ही पाव हात जाती ॥२॥
 तुका ह्मणे असे पुराणीं निवाड । माझी हे बडबड नव्हे कांहीं ॥३॥

ENGLISH TRANSLATION

Those who abandon honest, straightforward speech in favor of hollow ceremonial words shall suffer terrible consequences.

When a thief is caught, he names an innocent person, and both end up losing their hands and feet.

Says Tuka, this verdict is found in the Puranas. This is not just my own idle chatter.

IN PLAIN WORDS

Those who abandon honest, straight speech for hollow, fine-sounding words will suffer terrible things. When a thief is caught and names an innocent man, both of them lose their hands and feet. Tuka says: this verdict stands in the Puranas. This is not just my idle chatter.

WHAT IT MEANS

Tukaram warns about the cost of crooked speech. To trade plain honesty for impressive, empty words is not harmless; it brings real ruin. His example shows how the lie spreads the harm: a captured thief who falsely names an innocent man drags that innocent down with him, and both are maimed. The point is that false words do not stay private; they take other people down too. He closes by insisting this is not his own grumbling but a judgment already set down in the Puranas, so the hearer cannot dismiss it as one man's opinion.

GATHA 1128

The Necessity of Experience

Lived experience, the patient one

मराठी मूळ

धीर तो कारण साहे होतो नारायण । नेदी होऊं सीण वाहों चिंता दासांसी ॥१॥
 सुखें करावें कीर्तन हर्षो गावे हरिचे गुण । वारी सुदर्शन आपण चि किळकाळ ॥२॥
 जीव वेची माता बाळा जडभारी होतां । तो तों नव्हे दाता प्राकृतां यां सारिखा ॥२॥
 हें तों माझ्या अनुभवं अनुभवा आलें जीवें । तुका ह्मणे सत्य व्हावें आहाच नये कारणा ॥३॥

ENGLISH TRANSLATION

The one who endures with patience becomes Narayana Himself. He does not let His servants suffer or carry worry.

Sing kirtan joyfully; sing the glories of Hari with delight. Sudarshana, His discus, drives away the shrieking death-force.

A mother stakes her very life for her child when the danger is mortal. Yet He is no ordinary mortal, bound by such limits.

Says Tuka, this has come to me through direct experience, lived in this very life. One need not seek proof elsewhere; there is no call for that at all.

IN PLAIN WORDS

The one who holds steady with patience becomes Narayana himself. He does not let his servants grow weary or carry worry. Sing kirtan with joy; sing the virtues of Hari with delight. His discus, Sudarshana, drives away death itself. A mother spends her own life for her child when mortal danger comes. Yet God is no ordinary giver, limited like such people. Tuka says: this has come to me through my own experience, lived in this very life. It need not be made true by other proof; there is no call for that.

WHAT IT MEANS

Tukaram speaks from what he has lived, not from what he has read. The one who endures with patience is met by Narayana, who will not let his servants tire or sink into worry; the right response is joyful kirtan, the singing of Hari's virtues, while the Lord's discus keeps even death at bay. He reaches for the strongest human image of self-giving, a mother who would die for her child, only to say God surpasses it, because he is no ordinary giver bound by mortal limits. The weight of the abhanga rests on the last line: this is direct experience, anubhava, and Tukaram refuses to send the listener looking for outside proof, since the thing has already proved itself in his own life.

GATHA 1129

Faith and Trust

Faith, no more rebirth

मराठी मूळ

पुढें आतां कैचा जन्म । ऐसा श्रम वारेसा ॥१॥
 सर्वथाही फिरों नये । ऐसी सोय लागलिया ॥२॥
 पांडुरंगा ऐसी नाव । तारुं भाव असतां ॥३॥
 तुका ह्मणे चुकती बापा । पुन्हा खेपा सकळा ॥३॥

ENGLISH TRANSLATION

With such a path ahead, where is the question of rebirth? This is the fatigue that such a path removes.

Once this bearing is found, one must never, ever turn back.

Panduranga is the vessel; while devotion abides, the passage holds.

Says Tuka, all future rounds of birth and death are done, O my father.

IN PLAIN WORDS

With such a path now ahead, where is there any more birth? This is the labor that such a path takes away. Once this bearing is found, one must never turn back at all. Panduranga is the boat; while devotion is there, the crossing holds. Tuka says: all the journeys are over now, O father; there will be no more rounds.

WHAT IT MEANS

Tukaram announces that the cycle of rebirth has ended for him. Having found the path, he asks where rebirth could even come from now, since the path itself lifts off the long fatigue of repeated lives. The one condition is steadiness: once the right bearing is found it must never be abandoned. The crossing image carries the assurance, with Panduranga as the boat that holds as long as devotion, bhava, remains aboard. The final line states the result plainly: the journeys are finished, there will be no more rounds of birth and death.

GATHA 1130

Worldly Metaphors

The essence, holding Rama in the heart

मराठी मूळ

दुद दहीं ताक पशूचें पाळण । त्यांमध्ये कारण घृतसार ॥१॥
 हें चि वर्म आह्मां भाविकांचे हातीं । ह्मणऊनि चित्तीं धरिला राम ॥२॥
 लोहो कफ गारा अग्नीचिया काजें । येहवी तें ओझें कोण वाहे ॥३॥
 तुका ह्मणे खोरीं पाहारा जतन । जोंवरि हें धन हातीं लागे ॥३॥

ENGLISH TRANSLATION

Milk, curds, and buttermilk serve to nourish and sustain, but among all of these, clarified butter is the essence.

This is the secret in the hands of us devotees, and therefore we have held Rama in our chitta.

Iron ore, slag, and gravel serve the work of fire; without that purpose, who would bear such a load?

Says Tuka, one must watch and guard with care, until this great treasure comes into hand.

IN PLAIN WORDS

Milk, curds, buttermilk: these feed and keep an animal alive. But among them the clear butter is the essence. This secret is in the hands of us who have faith. So we have held Rama in the heart. Iron ore, slag, gravel: they all serve the work of fire. Otherwise, who would carry such a load? Tuka says: guard the mine, keep watch with your pickaxe, until this wealth comes into your hand.

WHAT IT MEANS

Tukaram works through homely images to name the one thing worth keeping. From milk you can draw curds and buttermilk, but the real essence is the ghee hidden inside it; from rough ore you smelt out the metal. In the same way, behind the whole spread of life there is one essence, and the secret of finding it lies in the hands of those who have faith. That is why he holds Rama in his heart. The closing image is mining: keep watch and dig with care, because the treasure does not come without guarding the work until it surfaces.

GATHA 1131

The Saints

The saints, weapons of mercy

मराठी मूळ

वीर विठ्ठलाचे गाढे । किळकाळ पायां पडे ॥१॥
 करिती घोष जेजेकार । जळती दोषांचे डोंगर ॥२॥
 क्षमा दया शांति । बाण अभंग ते हार्ती ॥३॥
 तुका ह्मणें बळी । ते चि एक भूमंडळीं ॥३॥

ENGLISH TRANSLATION

*The warriors of Vitthal are so mighty that the shrieking death-force itself falls prostrate at their feet.**They raise the cry of Jai Jai, and mountains of faults are burned to ashes.**Forgiveness, compassion, and peace: these are the indestructible weapons in their hands.**Says Tuka, they alone are truly powerful upon this earth.*

IN PLAIN WORDS

The warriors of Vitthal are mighty. The force of death falls at their feet. They raise the cry of victory, and mountains of faults burn away. Forgiveness, mercy, peace: these are the unbreakable arrows in their hands. Tuka says: they alone are the strong ones on this earth.

WHAT IT MEANS

Tukaram redefines strength by calling the devotees of Vitthal the true warriors. Their power is shown by what bows before them: even the dreaded force of death falls at their feet, and when they cry out the name in joy, whole mountains of sin are reduced to ash. Their weapons are not iron but forgiveness, compassion, and peace, and he calls these unbreakable. The poem overturns the usual measure of might: the one who can forgive and stay at peace, not the one who can strike, is the only powerful person on earth.

GATHA 1132

Appeals and Exhortations

Exhortation, the open door of the Name

मराठी मूळ

ऐकें रे जना तुझ्या स्वहिताच्या खुणा । पंढरीचा राणा मनामाजी स्मरावा ॥१॥
 मग कैचें रे बंधन वाचे गातां नारायण । भवसिंधु तो जाण ये चि तीरी सरेल ॥२॥
 दास्य करील किळकाळ बंद तुटेल मायाजाळ । होतील सकळ रिद्धिसिद्धी ह्मणियारीं ॥३॥
 सकळशास्त्रांचें सार हें वेदांचें गव्हर । पाहातां विचार हा चि करिती पुराणें ॥४॥
 ब्राह्मण क्षेत्री वैश्य शूद्र चांडाळां आहे अधिकार । बाळें नारीनर आदि करोनि वेश्या ही ॥५॥
 तुका ह्मणे अनुभवं आह्मीं पाडियलें ठावें । आणीक ही दैवें सुख घेती भाविकें ॥५॥

ENGLISH TRANSLATION

Listen, O people: here are the marks of your true welfare. Hold the Lord of Pandhari within your mind, and remember Him always.

Then what bondage can there be? Singing the name of Narayana, this ocean of worldly becoming will recede to this very shore.

The shrieking death-force will serve you as a slave. The net of illusion will be broken. All riddhi-siddhi will come at your bidding.

This is the essence of all the scriptures, the innermost core of the Vedas. All the Puranas arrive at this one conclusion.

Brahmin, warrior, merchant, laborer, the most shunned: all have authority here. Children, women, men, and even the courtesan.

Says Tuka, we have proven this through our own experience. Other fortunate souls too shall taste this joy, through devotion.

IN PLAIN WORDS

Listen, people, here are the marks of your own good. Remember the Lord of Pandhari in your mind. Then what bondage is left? Singing the name of Narayana, the ocean of worldly life drains away at this very shore. The force of death will serve you like a slave; the net of illusion will break; every power will come at your call. This is the essence of all scriptures, the inner core of the Vedas. Look, and the Puranas reach this same conclusion. Brahmin, warrior, merchant, laborer, the lowest outcaste: all have the right to it. Children, women, men, even the courtesan. Tuka says: we have proved it by our own experience. Other fortunate, faithful souls will taste this joy too.

WHAT IT MEANS

Tukaram is preaching the path of the Name and stripping away every barrier to it. Hold the Lord of Pandhari in mind and sing Narayana, he says, and the bondage of the world dissolves right here, not in some far heaven; death itself becomes a servant and illusion falls apart. He grounds the claim in authority, calling this the single point on which all the Vedas and Puranas converge. Then comes his most radical turn: this right belongs to everyone, naming caste by caste down to the most shunned, and including children, women, and even the courtesan, the people religion usually shuts out. He seals it not with citation but with witness: we know this because we have lived it, and others will too.

GATHA 1133

Faith and Trust

Faith, do not fret

मराठी मूळ

न करीं तळमळ राहें रे निश्चळ । आहे हा कृपाळ स्वामी माझा ॥1॥
 अविनाश सुख देईल निर्वाणी । चुकतील खाणी चौःयाशीच्या ॥घु॥
 आणिकिया जीवां होईल उद्धार । ते ही उपकार घडती कोटि ॥2॥
 तुका ह्याणे सांडीं संसाराचा छंद । मग परमानंद पावसील ॥4॥

ENGLISH TRANSLATION

Do not fret; remain steady and calm. My Master is compassionate.

In the end, He will give imperishable joy, and the cycle of eighty-four lakh births will cease.

Other jivas too will be uplifted; countless acts of grace will follow.

Says Tuka, abandon the pursuits of worldly life, and you shall attain the highest bliss.

IN PLAIN WORDS

Do not fret. Stay still. My Master is full of mercy. In the end he will give imperishable joy, and the eighty-four lakh wombs will be escaped. Other souls too will be lifted up, and countless acts of grace will follow. Tuka says: drop your craving for worldly life, and then you will reach the highest bliss.

WHAT IT MEANS

Tukaram is steadying an anxious heart with a promise about who God is. The cure for the inner trembling is not more effort but trust: the Master is merciful, so be still. What he promises is total, an imperishable joy and release from the long round of rebirths counted as eighty-four lakh wombs. He widens it beyond the self, saying other souls will be saved as well and grace will multiply. The one thing asked in return is to let go of the obsessive pull of worldly life, and the highest bliss follows.

GATHA 1134

Appeals and Exhortations

Exhortation, the donkey of the world

मराठी मूळ

कां रे दास होसी संसाराचा खर । दुःखाचे डोंगर भोगावया ॥१॥
 मिष्टान्नाची गोडी जिव्हेच्या अगरीं । मसक भरल्यावरी स्वाद नेणे ॥२॥
 आणीक ही भोग आणिकां इंद्रियांचे । नाहीं ऐसे साचे जवळी कांहीं ॥३॥
 रूप दृष्ट धाय पाहातां पाहातां । न घडे सर्वथा आणि तृष्णा ॥४॥

ENGLISH TRANSLATION

Why have you become the donkey of worldly life, O man, carrying mountains of sorrow upon your back?

The sweetness of fine food lingers only at the tip of the tongue. Once the leather bag is full, it knows no more taste.

So too with every other pleasure of the senses: nothing real, nothing lasting, remains close at hand.

The eye is never satiated, no matter how long you gaze at beauty. Craving remains.

Says Tuka, why, for the sake of what is perishable, do you sever your bond with God?

IN PLAIN WORDS

Why have you become the donkey of worldly life, carrying mountains of sorrow? The sweetness of fine food lasts only at the tip of the tongue; once the belly is full, it knows no taste. So with every other pleasure of the senses: nothing real, nothing close to lasting, stays. The eye is never filled, however long it gazes at beauty; the thirst stays. Tuka says: why, for the sake of what perishes, do you cut yourself off from God?

WHAT IT MEANS

Tukaram presses the listener to look hard at the bargain they have made with the senses. He pictures the worldly person as a pack-donkey, hauling loads of sorrow for a wage that never satisfies. Each pleasure he examines turns out hollow: food tastes only on the tongue and then nothing, and the eye that feasts on beauty is never full, so craving simply renews itself. The point is not that the senses are evil but that they cannot deliver what they promise. The closing question is the sting: it makes no sense to break with God, who is lasting, for the sake of things that are guaranteed to perish.

GATHA 1135

Surrender and Acceptance

Surrender, God the provider

मराठी मूळ

बैसोनि निश्चळ करीं त्याचें ध्यान । देईल तो अन्नवस्त्रदाता ॥१॥
 काय आह्मां करणें अधिक सांचुनी । देव जाला ऋणी पुरविता ॥२॥
 दयाळ मयाळ जाणे कळवळा । शरणागतां लळा राखों जाणे ॥३॥
 न लगे मागणें सांगणें तयासी । जाणे इच्छा तैसी पुरवी त्याची ॥४॥
 तुका ह्याने लेई अळंकार अंगीं । विठ्ठल हा जगीं तूं चि होसी ॥५॥

ENGLISH TRANSLATION

Sit still and meditate upon Him. He, the giver of food and clothing, will provide.

Why should we hoard more than we need? God has taken the debt upon Himself; He is the fulfiller.

He is tender-hearted, compassionate, knowing the distress of all. He knows how to keep faith with those who seek refuge.

There is no need to ask or to instruct Him. He knows each desire and fulfills it as it is.

Says Tuka, wear the Vaishnava marks upon your body. Vitthal in this world becomes none other than you yourself.

IN PLAIN WORDS

Sit still and meditate on him. He gives food and clothing; he will provide. Why should we hoard more than we need? God has made himself the debtor, the one who fulfills. He is kind, tender, he knows our distress; he knows how to keep faith with those who take refuge. There is no need to ask him or to instruct him. He knows each desire and fulfills it as it is. Tuka says: wear the marks of the devotee on your body. Vitthal in this world becomes you yourself.

WHAT IT MEANS

Tukaram counsels a surrender that lets go of anxious provision. Sit and meditate, he says, because the one who supplies food and clothing will not fail, so hoarding is needless. He turns the relation around in a daring image: God has taken the debt upon himself and become the one obliged to provide, the tender one who keeps faith with whoever seeks refuge. Because God already knows every desire, there is no need to ask or instruct him. The closing line lands the intimacy: take on the devotee's marks, and Vitthal in this world comes to live as your very self.

GATHA 1136

Worldly Metaphors

The hidden worth, gold and clay

मराठी मूळ

सोनियांचा कळस । माजी भरिला सुरारस ॥१॥
 काय करावें प्रमाण । तुह्मी सांगा संतजन ॥२॥
 मृत्तिकेचा घट । माजी अमृताचा सांट ॥३॥
 तुका ह्मणे हित । तें मज सांगावें त्वरित ॥३॥
 सेतावर - अभंग ३

ENGLISH TRANSLATION

A golden goblet filled with liquor. What measure of worth should one place on it? You tell me, O saints.

An earthen pot filled with nectar.

Says Tuka, tell me quickly what is truly beneficial.

IN PLAIN WORDS

A golden goblet, but filled with liquor. What worth should one give it? Tell me, O saints. An earthen pot, but holding nectar. Tuka says: tell me quickly what is truly good for me.

WHAT IT MEANS

Tukaram poses a riddle to the saints about where real worth lies. He sets two vessels side by side: gold filled with liquor, and plain clay filled with nectar. The outward value is reversed by the contents, so the costly cup is worth nothing and the humble pot holds what saves. The question is not idle; it is about himself, asking which to prize, the splendid surface or the life-giving inside. By handing the answer to the saints and asking them to be quick, he shows that this is the urgent thing he needs settled.

GATHA 1137

Worldly Metaphors

The farm of the Name, a free harvest

मराठी मूळ

सेत करा रे फुकाचें । नाम विठोबारायाचें ॥1॥
 नाहीं वेठी जेवा सारा । जाहाती नाहीं ह्मणियारा ।
 सरिक नाहीं रे दुसरा । धनी सारा तुझा तूं ॥ध्रु॥
 जपतप नांगरणी । न लगे आटी दुनवणी ॥2॥
 कर्म कुळवणी ॥ न लगे धर्मपाळी दोन्ही ॥3॥
 ज्ञानपाभारी ती फणी । न लगे करावी पेरणी ॥4॥
 बीज न लगे संचिताचें । पीक पिकलें ठायींचे ॥5॥
 नाहीं यमाचें चोरटें । विठ्ठल पागोःयाच्या नेटें ॥6॥
 पीक न वजे हा भरवसा । करी उद्वेग तो पिसा ॥7॥
 सराये सर्व काळ । वांयां न वजे घटिकापळ ॥8॥
 प्रेम पिकलें अपार । नाहीं सांटवावया थार ॥9॥
 ऐसीये जोडी जो चुकला । तुका ह्मणे धिग त्याला ॥10॥

ENGLISH TRANSLATION

Cultivate this free field: the Name of Vithoba.

There is no forced labor, no tax to pay, no intermediary to satisfy. There is no rival; you yourself are the sole owner.

No plowing of austerity or penance is needed, no toilsome double-tilling.

No cultivation of ritual action is required, nor the upkeep of religious duty.

No sowing of the seed of accumulated karma is necessary; the crop ripens in its own place.

There is no fear of the thief called death, for Vitthal's watchman stands guard.

The crop never fails; only a fool would worry. It yields at all times; not a moment goes to waste.

Love has ripened beyond measure; there is no barn large enough to store it.

Says Tuka, shame upon the one who misses such a harvest.

IN PLAIN WORDS

Plough this field that costs nothing: the Name of Vithoba. There is no forced labor, no tax, no overseer to please. There is no co-owner; you alone are the master. No ploughing of austerity, no toil of double tilling. No tilling of ritual works, no upkeep of the two religious duties. No need for the harrow of knowledge, no sowing to be done. No seed of stored-up karma is needed; the crop ripens of itself in its place. There is no thief named death here, for Vitthal's watchman stands guard. The crop never fails, be sure of it; only a madman frets. It yields at all times; not a moment is wasted. Love has ripened beyond measure; there is no barn big enough to store it. Tuka says: shame on the one who misses such a gain.

WHAT IT MEANS

Tukaram builds an extended parable of farming to show how unlike all other paths the Name is. Ordinary spiritual work is laid out as the labor of a farm, ploughing, tilling, sowing, watching, paying dues, but the field of Vithoba's Name asks none of it: no austerity, no ritual, no accumulated karma to plant, and no landlord or tax over you, for you alone own it. Best of all, death, the thief who robs every other harvest, cannot enter, because Vitthal himself sets a guard. The crop here is not grain but love, and it ripens so abundantly that no storehouse can hold it. Against such a free and certain harvest, he says, only a fool would worry, and shame falls on anyone who lets it slip.

GATHA 1138

Worldly Metaphors

Warning, the unwatched field

मराठी मूळ

वोनव्या सोंकरीं । सेत खादलें पांखरीं ॥१॥
 तैसा खाऊं नको दगा । निदसुरा राहुनि जागा ॥२॥
 चोरासवें वाट ॥ चालोनि केलें तळपट ॥
 २॥ डोळे झांकुनि राती ॥
 कूर्पी पडे दिवसा जोती ॥३॥
 पोसी वांज गाय । तेथें कैची दुध साय ॥४॥
 फुटकी सांगडी । तुका ह्मणे न पवे थडी ॥५॥

ENGLISH TRANSLATION

*Neglecting to watch the field, the birds ate the crop.**Do not be deceived like that; wake up from your heedless sleep.**Walking alongside a thief, you were utterly ruined.**Closing your eyes at night, you fall into a pit by day.**Nurturing a barren cow, where is the milk or the cream?**Says Tuka, a broken raft will never reach the shore.*

IN PLAIN WORDS

You did not watch the field, and the birds ate the crop. Do not be cheated like that. Wake up from your drowsy sleep. You walked the road with a thief, and you were ruined. You shut your eyes at night, and by day you fall into the pit. You feed a barren cow; where will the milk and cream come from? Tuka says: a broken raft never reaches the far shore.

WHAT IT MEANS

Tukaram warns against the heedlessness that throws away a whole life. Each image names the same failure: the unguarded field stripped by birds, the road walked beside a thief, eyes shut so that one stumbles into a pit. They all describe a soul too drowsy to keep watch over itself, letting the senses and bad company plunder it. The barren

cow is effort spent on what can never yield, devotion to things that give nothing back. The closing image is the verdict: a cracked raft will sink before it crosses, so a life left unguarded never reaches the other shore.

GATHA 1139

Worldly Metaphors

Watchfulness, guarding the ripe harvest

मराठी मूळ

सेत आलें सुगी सांभाळावे चारी कोण । पिका आलें परी केलें पाहिजे जतन ॥१॥
 सोंकरीं सोंकरीं विसावा तों वरा । नकोउभें आहे तों ॥२॥
 गोफणेसी गुंडा घालीं पागोःयाच्या नेटें । पळती हाहाकारें अवघीं पांखरांचीं थाटें ॥३॥
 पेटवूनि आगटी राहें जागा पालटूनि । पडिलिया मान बळ बुद्धि व्हावीं दोनी ॥४॥
 तुका ह्मणे मग नाहीं आपुलें कारण । निज आलें हातां भूस सांडिलें निकण ॥५॥ ॥३॥

ENGLISH TRANSLATION

The harvest has come; guard it on all four sides. The crop is ripe, but you must watch over it carefully.

Do not rest while the grain is still standing.

Load the sling and hurl the stone with full force; the whole flock of birds will flee in panic.

Light your fire and keep watch through the night. When sleep threatens, let both strength and buddhi come alive in you.

When the threshing is done and the world is fed from the harvest, clear the floor and give to each their rightful share.

Says Tuka, once what is truly your own comes into your hands, there is nothing more to be done. The chaff has been separated and cast away.

IN PLAIN WORDS

The harvest has come; guard it on all four sides. The crop is ripe, but it must be watched with care. Do not rest while the grain is still standing. Load the sling and hurl the stone with full force, and the whole flock of birds flees in panic. Light the fire and keep watch, changing your place. When sleep comes on, let both strength and buddhi wake in you. When the threshing is done and the world is fed from the heap, clear the floor and give each one their share. Tuka says: then there is nothing more for you to do. What is truly your own has come to hand; the chaff is cast away from the grain.

WHAT IT MEANS

Tukaram turns the farming image into counsel on the final, watchful stretch of the path. Ripeness is not safety: the crop is ready precisely when the birds come, so the seeker must stay alert on all sides and refuse to rest while the grain still stands. Strength alone is not enough; when drowsiness threatens, discernment, buddhi, must wake with it. He pictures the harvest as something shared, the world fed and each given a rightful portion, so the gain is not hoarded. The end is the separation of grain from chaff: once what is truly one's own is in hand and the husk is thrown away, the work is finished and nothing more remains to do.

GATHA 1140

The Saints

Longing, give what little you can

मराठी मूळ

नका घालूं दुध जयामध्ये सार । ताकाचे उपकार तरी करा ॥1॥
 नेदा तरी हें हो नका देऊं अन्न । फुकाचें जीवन तरी पाजा ॥2॥
 तुका ह्मणे मज सगुणाची चाड । पुरवा कोणी कोड दुर्बळाचें ॥3॥
 उत्तराधिपदे - 22

ENGLISH TRANSLATION

If you cannot offer milk, at least render the service of buttermilk. If not food, then at least offer a cup of plain water freely.

Says Tuka, I have a longing for saguna, for the Lord in manifest form. Will someone fulfill this helpless one's wish?

IN PLAIN WORDS

If you cannot pour out milk where the essence is, then at least do the kindness of buttermilk. If you will not give food, then at least give a cup of plain water freely. Tuka says: I have a longing for the Lord in his form, for saguna. Will someone fulfill this helpless one's wish?

WHAT IT MEANS

Tukaram pleads for grace and asks that it be given in whatever measure is possible. Using the language of hospitality, he says if the full gift of milk, the essence, is withheld, then even buttermilk will do; if not food, then at least free water. The graded request shows a man who will not demand much, only that he not be turned away empty. What he truly hungers for is darshan of the Lord in manifest form, saguna, God with a face and a name to love. He ends by naming himself helpless and casting the longing on the saints, asking simply that someone meet his need.

GATHA 1141

Autobiography

Singing for Rama alone

मराठी मूळ

क्या गाऊं कोई सुननवाला । देखें तों सब जग ही भुला ॥1॥
 खेलों आपणे राम इसातें । जैसी वैसी करहों मात ॥ध्रु॥
 काहांसे ल्यावों माधर वाणी । रीझे ऐसी लोक बिराणी ॥2॥
 गिरिधर लाल तो भावहि भुका । राग कला नहिं जानत तुका ॥3॥

ENGLISH TRANSLATION

What shall I sing? There is no one to listen. I see the whole world lost in delusion.

I play with my Rama on my own and let my words come as they will.

Why should I take on honeyed speech to please strangers? Giridhar, the mountain-lifter, hungers only for bhava.

Says Tuka, I know nothing of melody or the art of music.

IN PLAIN WORDS

What shall I sing? There is no one to listen. I look, and the whole world is lost in delusion. I play with my Rama on my own, and let my words come out as they will. Why should I borrow honeyed speech to please strangers? Giridhar, the lifter of the mountain, hungers only for bhava. Tuka says: I know nothing of melody or the art of music.

WHAT IT MEANS

Tukaram describes singing that is meant for God and no one else. He notes that the world around him is too lost in delusion to hear, so he sings not to win an audience but to play with his Rama, letting the words fall as they come. He refuses to dress his speech in sweet, crafted phrases to flatter strangers, because that is not what God wants. The reason is his whole point: Giridhar, the mountain-lifter, hungers only for bhava, for genuine feeling, not for polish. So he gladly admits he knows nothing of melody or musical art; the love behind the song, not its skill, is the only thing that matters.

GATHA 1142

The Saints

Praise of the renunciant, the begging saint

मराठी मूळ

छोडे धन मंदिर बन बसाया । मांगत टूका घरघर खाया ॥१॥
तीनसों हम करवों सलाम । ज्या मुखें बैठा राजाराम ॥२॥
तुलसीमाला बभूत चहावे । हरजीके गुण निर्मल गावे ॥३॥
कहे तुका जो साई हमारा । हिरनकश्यप उन्हें मारहि डारा ॥३॥

ENGLISH TRANSLATION

He left behind wealth and mansion to dwell in the forest; now he goes begging from door to door.

I bow to that mouth in which Raja Rama is ever seated.

He loves the tulsi garland and the sacred ash, and sings the pure virtues of Hari.

Says Tuka, our Sahib, our very own Master, once slew Hiranyakashipu.

IN PLAIN WORDS

He left his wealth and his mansion and went to live in the forest. He begs from door to door and eats what he is given. Three times over I bow to that mouth, the mouth in which Raja Rama is seated. He longs for the tulsi garland and the sacred ash, and he sings the pure virtues of Hari. Tuka says: He who is our Sahib, our own Master, is the one who once slew Hiranyakashipu.

WHAT IT MEANS

Tukaram is honoring the man who has given up everything for God and now lives by begging, and he is naming what makes that life worthy. The saint left wealth and a house behind and walks door to door, but his mouth holds Rama's name, his body bears the tulsi beads and sacred ash, and his voice sings Hari. So Tukaram bows three times to that mouth, not to the poverty but to what fills it. The closing line ties this Master to the God who once tore down the tyrant Hiranyakashipu: the same Lord who destroyed pride is the one the beggar-saint carries within.

GATHA 1143

The Saints

Devotion over caste, love over ritual

मराठी मूळ

मंत्रयंत्र नहिं मानत साखी । प्रेमभाव नहिं अंतर राखी ॥१॥
 राम कहे त्याके पगहूं लागूं । देखत कपट अमिमान दुर भागूं ॥२॥
 अधिक याती कुलहीन नहिं ज्यानु । ज्याणे नारायन सो प्राणी मानूं ॥३॥
 कहे तुका जीव तन डारु वारी । राम उपासिंहु बलियारी ॥३॥

ENGLISH TRANSLATION

He cares nothing for charms or spells; he does not keep love and bhava hidden within.

I bow at the feet of one who utters Rama's name. Seeing deceit and pride, I flee far away.

I make no distinction of high caste or no caste. Whoever knows Narayana, that living being I honor as truly alive.

Says Tuka, I would offer up jiva and body as a sacrifice for the sake of worshipping Rama, the powerful one.

IN PLAIN WORDS

He cares nothing for charms and spells, and he keeps no test of them. He does not hide love and feeling inside him. I fall at the feet of anyone who says Rama's name. When I see deceit and pride, I run far away from it. I make no measure of high caste or no caste. Whoever knows Narayana, that one I count as a living being. Tuka says: I would throw down my life and body as a sacrifice. I am devoted with all my strength to the worship of Rama.

WHAT IT MEANS

Tukaram is naming where worth truly lies and where it does not. Magic, spells, and shows of ritual mean nothing to him; what counts is open love and the name of Rama on the lips. He will bow at the feet of anyone, of any caste or none, who utters that name and knows Narayana, and he flees from deceit and pride wherever he meets them. The radical claim is that caste does not measure a person at all; knowing God does. He ends by offering his very life and body for the worship of Rama, holding nothing back.

GATHA 1144

Krishna Leela

Playful reproach of the butter-thief Krishna

मराठी मूळ

चुराचुराकर माखन खाया । गौळणीका नंद कुमर कन्हया ॥१॥
 काहे बडाई दिखावत मोहि । जाणत हुं प्रभुपणा तेरा खव हि ॥२॥
 और बात सुन उखळसुं गळा । बांधलिया आपना तूं गोपाळा ॥३॥
 फेरत वनबन गाऊ धरावतें । कहे तुकयाबंधु लकरी लेले हात ॥३॥

ENGLISH TRANSLATION

*Stealing and eating butter, bit by bit: this is Nandakumar, the child Krishna.**Why do You show off before me? I know Your lordship and all Your ways.**And hear this too: Your neck was bound to the mortar, and You tied it there Yourself, O Gopala.**Says Tuka's friend, You who wander through forests grazing cows, You have taken a stick in Your hand.*

IN PLAIN WORDS

Stealing butter and eating it, little by little: this is Nandakumar, the child Krishna. Why do you show off your greatness before me? I know your lordship and all your ways well enough. And hear this too: your own neck was tied to the mortar, and it was you, O Gopala, who let yourself be bound. You wander from forest to forest, making the cows graze. Tuka's friend says: you have taken a herding stick in your hand.

WHAT IT MEANS

Tukaram speaks to Krishna as a familiar, teasing the great Lord by reciting his childhood smallness. This is the same God of all greatness, yet here he is stealing butter, getting tied to a grinding mortar, and walking the woods behind cattle with a stick. The poet says, in effect, do not put on lordly airs with me, because I have seen you in these humble, human plays. The tenderness of the abhanga is the point: the supreme God chose to become a small cowherd boy who could be bound, and that nearness is what the devotee loves and claims to know.

GATHA 1145

Longing and Separation

Longing, the go-between and the bride

मराठी मूळ

हरिसुं मिल दे एक हि बेर । पाछे तूं फिर नावे घर ॥१॥
 मात सुनो दुति आवे मनावन । जाया करति भर जोबन ॥२॥
 हरिसुख मोहि कहिया न जाये । तव तूं बुझे आगोपाये ॥३॥
 देखहि भाव कछु पकरि हात । मिलाइ तुका प्रभुसात ॥३॥

ENGLISH TRANSLATION

O messenger, let me meet Hari just once; after that you may go home.

O mother, listen: the go-between has come to persuade me, and I who am in the full bloom of youth am ready to go.

The joy of Hari cannot be told by me in words. You will understand it only when you yourself have tasted it.

See my sincerity and take my hand. Unite Tuka with his Lord.

IN PLAIN WORDS

O messenger, let me meet Hari just once; after that you may turn and go home. O mother, listen: a go-between has come to win me over, and I, in the full bloom of my youth, am ready to go. The joy of Hari cannot be told by me in words. You will understand it only when you taste it yourself. See how sincere I am, and take my hand. Tuka says: unite me with my Lord.

WHAT IT MEANS

Tukaram sings as a young bride longing for her beloved, where the soul is the bride and Hari is the lord she aches to meet. A go-between, the saints or the inner pull toward God, has come to persuade her, and she is wholly ready to go. She tells her worried mother that the joy of God cannot be put into words; it can only be known by tasting it directly. The poem ends as a plea: see that my longing is real, take my hand, and bring me to my Lord. The sweetness of union is offered as something beyond report, available only to the one who goes.

GATHA 1146

Appeals and Exhortations

Exhortation, death and the clinging mind

मराठी मूळ

क्या कहूं नहीं बुझत लोका । लिजावे जम मारत धका ॥१॥
 क्या जीवनेकी पकडी आस । हातों लिया नहीं तेरा घांस ॥२॥
 किसे दिवाने कहता मेरा । कछु जावे तन तूं सब ल्या न्यारा ॥३॥
 कहे तुका तूं भया दिवाना । आपना विचार कर ले जाना ॥३॥

ENGLISH TRANSLATION

What can I say? These people will not understand. Death comes and carries them off with a shove.

Why do you cling to life? Death will not leave even a blade of grass in your hands.

Who is the madman who keeps calling things "mine"? When the body departs, everything you claimed is left behind.

Says Tuka, you have become a madman. Think it over before you go.

IN PLAIN WORDS

What can I say? These people will not understand. Death comes and drags them off with a shove. Why do you cling to the hope of living? Death will not leave even a blade of grass in your hands. Who is the madman that keeps calling things his own? When the body goes, everything you claimed is left behind. Tuka says: you have become a madman. Think it over before you go.

WHAT IT MEANS

Tukaram is warning the listener who lives as though life will not end. Death comes for everyone and takes them away with no gentleness, and it leaves nothing in the hand, not even a wisp of grass. To go on calling wealth and body and people mine is the act of a madman, because when the body falls all of it stays behind and only the soul departs empty. He turns the charge directly on the hearer: you are that madman. The point is not contempt but a shaking awake, so that one reckons with this truth while there is still time before the body goes.

GATHA 1147

Longing and Separation

Longing, death as sweet threshold

मराठी मूळ

कब मरुं पाऊं चरन तुम्हारे । ठाकुर मेरे जीवन प्यारे ॥1॥
 जग रडे ज्याकुं सो मोहि मीठा । मीठा दर आनंदमाहि पैठा ॥ध्रु॥
 भला पाऊं जनम इन्हे बेर । बस मायाके असंग फेर ॥2॥
 कहे तुका धन मानहि दारा । वोहिलिये गुंडलीये पसारा ॥3॥

ENGLISH TRANSLATION

When shall I die and find Your feet, O my Lord, my dearest life?

The death the world weeps over is sweet to me; that death is a sweet threshold into joy beyond.

Well have I received this birth, this one time. Enough of this entanglement with maya and its rounds.

Says Tuka, wealth, pride, and family: all of this is a bundle of baggage to be left behind.

IN PLAIN WORDS

When shall I die and reach your feet, O my Lord, my dearest life? The death the world weeps over is sweet to me; that death is a sweet door into joy beyond. Well have I received this birth, this one time. Enough of this entanglement with maya and its rounds. Tuka says: wealth, pride, and family are all a bundle of baggage to be left behind.

WHAT IT MEANS

Tukaram turns the common fear of death on its head and longs for it, because to him death is the moment of reaching God's feet. What the world mourns over is sweet to him; he calls it a doorway into a joy past anything here. He treats this human birth as the precious chance to finish with the endless turning of maya rather than to extend it. In the close he names what he is glad to drop at that door: wealth, pride, and family, all of it mere baggage. The claim is bold, that union with the Lord is worth more than the life everyone else clings to.

GATHA 1148

The Nature of God

The Lord who chases His servants

मराठी मूळ

दासों पाछें दौरे राम । सोवे खडा आपें मुकाम ॥1॥
 प्रेमरसडी बांधी गळे । खेंच चले उधर ॥ध्रु॥
 आपणे जनसु भुल न देवे । कर हि घर आघें बाट बसावे ॥2॥
 तुका प्रभु दीनदयाला । वारि रे तुज पर हुं गोपाला ॥3॥
 ऐसा कर घर आवे राम । और धंदा सब छोरे हि काम ॥ ध्रु॥

ENGLISH TRANSLATION

Rama runs after His servants. He stands guard while they sleep.

He ties the rope of love around their neck and draws them wherever He leads. He does not let His own people go astray. He goes ahead and sits on the road, waiting.

Says Tuka, the Lord is compassionate to the lowly. I offer myself up to You, O Gopala.

Make it so that Rama comes home. Leave behind all other business and work.

IN PLAIN WORDS

Rama runs after his servants. He stands guard while they sleep. He has tied the rope of love around my neck and pulls me along where he wills. He does not let his own people stray. He goes on ahead and sits down on the road, waiting. Tuka says: the Lord is kind to the lowly. I offer myself up to you, O Gopala. Make it so that Rama comes home. Leave behind all other business and work.

WHAT IT MEANS

Tukaram reverses the usual picture: it is not only the devotee who seeks God, but God who runs after the devotee. The Lord stands watch while his servants sleep, binds them with a rope of love, and even goes ahead to sit waiting on the road so they cannot lose their way. The mood is one of being held by a tenderness that will not let go. Tukaram offers himself wholly to Gopala and gives one instruction to the listener: set aside every other occupation, because the one work that matters is making room for Rama to come home.

GATHA 1149

The Power of the Name

The Name, the Indweller knows

मराठी मूळ

इतन गोते काहे खाता । जब तूं आपणा भूल न होता ॥1॥
 अंतरजामी जानत साचा । मनका एक उपर बाचा ॥2॥
 तुकाप्रभु देसबिदेस । भरिया खाली नहिं लेस ॥3॥
 मेरे रामको नाम जो लेवे बारोंबार । त्याके पाऊं मेरे तनकी पैजार ॥ध्रु॥

ENGLISH TRANSLATION

Why do you keep drowning when you could never truly be lost?

The Indweller knows the truth. The mind holds one thing; the mouth speaks another.

Says Tuka, the Lord pervades every land, every place. He fills all; not the slightest spot is empty.

Whoever takes my Rama's name again and again, I would lay my body as sandals at their feet.

IN PLAIN WORDS

Why do you keep drowning, when you could never truly be lost? The Indweller knows the truth. The mind holds one thing and the mouth speaks another. Tuka says: the Lord fills every land and every place; he fills all, and not the smallest spot is empty. Whoever takes my Rama's name again and again, I would lay my body as sandals at their feet.

WHAT IT MEANS

Tukaram asks why a person flounders in despair when, with God filling everything, they were never really lost. The trouble is the split between mind and mouth: saying one thing while holding another inside, when the Indweller sees straight through to the truth. He insists that the Lord pervades all places without leaving the least gap, so there is no nook where one is truly abandoned. The closing devotion is extreme on purpose: for anyone who repeats Rama's name constantly, Tukaram would make his own body the sandals at their feet. The Name, sincerely spoken, is what raises a person above the drowning.

GATHA 1150

The Power of the Name

The Name above all caste

मराठी मूळ

हांसत खेलत चालत बाट । खाणा खाते सोते खाट ॥1॥
जातनसुं मुजे कछु नहिं प्यार । असते की नही हेंदु घेड चंभार ॥2॥
ज्याका चित लगा मेरे रामको नाव । कहे तुका मेरा चित लगा त्याके पाव ॥3॥
आपे तरे त्याकी कोण बराई । औरनकुं भलो नाम घराई ॥ध्रु॥

ENGLISH TRANSLATION

Laughing, playing, walking the road, eating, sleeping on the cot.

I have no love for caste. I do not distinguish between Hindu, the excluded, or any other.

Whoever fixes their chitta on my Rama's name, says Tuka, my chitta is fixed upon their feet.

To save oneself is no great virtue. To bring others to the Name is the true glory.

IN PLAIN WORDS

Laughing, playing, walking the road, eating food, sleeping on the cot. I have no love for caste. I draw no line between Hindu, the outcaste, or the leatherworker. Whoever fixes their mind on my Rama's name, Tuka says, my mind is fixed upon their feet. To save oneself alone is no great virtue; to bring others to the Name is the true glory.

WHAT IT MEANS

Tukaram describes a faith that lives inside ordinary life, in laughing, walking, eating, and sleeping, not apart from it. He flatly refuses caste as a measure, naming the most despised groups and saying he makes no distinction among them. What he honors is one thing only: whoever holds Rama's name in their mind, and to such a person his own mind bows at their feet. The sharp social claim is that birth counts for nothing while devotion counts for everything. He ends by raising the bar past private salvation: the real glory is to lead others to the Name, not merely to save yourself.

GATHA 1151

The Moral Ideal

Moral ideal, all creation serves

मराठी मूळ

काहे भूमि इतना भार राखे । दुभत धेनु नहिं दुध चाखे ॥1॥
 बरसतें मेघ फलतेंहें बिरखा । कोन काम अपनी उन्होति रखा ॥2॥
 काहे चंदा सुरज खावे फेरा । खिन एक बैठन पावत घेरा ॥3॥
 काहे परिस कंचन करे धातु । नहिं मोल तुटत पावत घातु ॥4॥
 कहे तुका उपकार हि काज । सब कररहिया रघुराज ॥5॥
 जग चले उस घाट कोन जाय । नहिं समजत फिरफिर गोदे खाय ॥धु॥॥

ENGLISH TRANSLATION

Why does the earth bear so great a burden? The milch cow does not taste her own milk.

The clouds rain and the trees bear fruit. Why do they keep up this giving without ceasing?

Why do the moon and the sun make their circuits? If they stopped for even a moment, they would be overwhelmed.

Why does the philosopher's stone turn metal to gold? Its value is never diminished, even when it is struck.

Says Tuka, service is the only work. The Lord of the Raghus makes all of them do it.

The world follows this path; who would go any other way? Those who do not understand keep stumbling again and again.

IN PLAIN WORDS

Why does the earth carry so great a weight? The milk-cow does not taste her own milk. The clouds rain and the trees bear fruit. What use do they keep of their own yield? Why do the moon and the sun go round and round? If they sat still for one moment, the whole order would be overwhelmed. Why does the philosopher's stone turn metal into gold? Its worth is never lost, even when it is struck. Tuka says: service is the only true work. The Lord of the Raghus makes them all do it. The world moves along this path; who would go any other way? Those who do not understand keep stumbling, again and again.

WHAT IT MEANS

Tukaram reads the whole of nature as a single lesson in selfless service. The earth bears every burden, the cow gives milk she never drinks, the clouds and trees give without keeping, the sun and moon never stop their rounds, and the philosopher's stone enriches others without losing its own worth. He gathers all these and names the

moral: service is the one real work, and it is Rama, the Lord of the Raghus, who sets every creature to it. This is offered as the natural path the world itself follows. The ones who go astray are those who refuse to understand it, and they keep stumbling because they have stepped off the road that everything else walks.

GATHA 1152

Appeals and Exhortations

Exhortation, mount Krishna or be ruined

मराठी मूळ

नहिं एकदो सकल संसार । जो बुझे सो आगला स्वार ॥१॥
 उपर श्वार बैठे कृष्णापीठ । नहिं बाचे कोइ जावे लूठ ॥२॥
 देख हि डर फेर बैठा तुका । जोवत मारग राम हि एका ॥३॥
 भले रे भाई जिन्हें किया चीज । आछा नहिं मिलत बीज ॥ध्रु॥

ENGLISH TRANSLATION

It is not one or two; the whole world is in the same boat. Whoever truly understands is the foremost rider.

The one who has mounted Krishna as their carrier is safe. All others go to ruin.

Says Tuka, seeing this danger, I have sat down in one place, watching the road, waiting for Rama alone.

Blessed, O brothers, are those who made something of their lives. Otherwise, a worthy seed is not easily come by.

IN PLAIN WORDS

It is not one or two; the whole world is in the same boat. Whoever truly understands is the foremost rider. The one who has climbed onto Krishna as his mount is safe. All the rest go to ruin. Tuka says: seeing this danger, I have sat down in one place, watching the road, waiting for Rama alone. Blessed, O brothers, are those who made something of their lives. A worthy seed is not easily found again.

WHAT IT MEANS

Tukaram says the danger of being lost is universal; the whole world rides toward it together, not just a few. The one who understands this becomes the foremost, and his safety is in having mounted Krishna himself as his carrier, while everyone who has not is heading for ruin. Seeing the peril clearly, Tukaram has stopped running about and instead sits still, watching the road for Rama alone. He blesses those who used this life well and warns that a human birth, the worthy seed, is not easily come by again. The call is to climb onto God now, because the chance does not return readily.

GATHA 1153

The Necessity of Experience

Experience, the end of seeking

मराठी मूळ

फीरतफीरत पाया सारा । मीटत लोले धन किनारा ॥1॥
 तीरथ बरत फिर पाया जोग । नहिं तलमल तुटति भवरोग ॥2॥
 कहे तुका में ताको दासा । नहिं सिरभार चलावे पासा ॥3॥
 लाल कमलि वोढे पेनाये । मोसु हरिथें कैसें बनाये ॥ध्रु॥

ENGLISH TRANSLATION

Wandering and wandering, I traversed the whole path. At the shore, all greed for wealth dissolves away.

Pilgrimage, vows, austerity, and yoga I tried again. None of it stilled the restlessness of worldly disease.

Says Tuka, I am the servant of the one who does not cast away the burden He has taken on His head. The Lord is wrapped in a red blanket.

O, how has He arranged all this with me through Hari?

IN PLAIN WORDS

Wandering and wandering, I crossed the whole path. At the shore, all my greed for wealth dissolved away. I tried pilgrimage, vows, austerity, and yoga again. None of it stilled the restless ache of worldly disease. Tuka says: I am the servant of the one who does not throw off the burden he has taken on his head. He is wrapped in a red blanket. O, how has he arranged all this with me, through Hari?

WHAT IT MEANS

Tukaram tells the story of his own long search and where it finally rested. He wandered the whole road of seeking, and only at the far shore did his greed for wealth fall away. Pilgrimages, vows, austerities, and yoga he tried over and over, but none of them quieted the restless sickness of worldly life. What gave him peace was becoming the servant of the Lord, the one who, once he takes a devotee's burden on his own head, never sets it down. He marvels at the end that God, wrapped in his red blanket, has somehow worked all this out with him through Hari, as a wonder he did not engineer himself.

GATHA 1154

Krishna Leela

Adoration of the cowherd, the call to the Name

मराठी मूळ

कहे सखि तुम्हें करति सोर । हिरदा हरिका कठिन कठोर ॥1॥
 नहिं क्रिया सरम कछु लाज । और सुनाउं बहुत हे भाज ॥2॥
 और नामरूप नहिं गोवलिया । तुकाप्रभु माखन खाया ॥3॥
 राम कहो जीवना फल सो ही । हरिभजनसुं विलंब न पाई ॥ध्रु॥

ENGLISH TRANSLATION

O friend, you make so much noise. The heart of Hari is hard and unyielding.

He shows no deed, no modesty, no shame. How much more of His mischief shall I tell you?

He has no name or form other than that of the cowherd. Says Tuka, this Lord has eaten the butter.

Say Rama. That alone is the fruit of life. Do not delay in the worship of Hari.

IN PLAIN WORDS

O friend, you make so much noise. The heart of Hari is hard and unyielding. He shows no deed, no modesty, no shame. How much more of his mischief shall I tell you? He has no name or form other than the cowherd's. Tuka says: this Lord has eaten the butter. Say Rama. That alone is the fruit of life. Do not delay in the worship of Hari.

WHAT IT MEANS

A gopi answers a friend who has been complaining about Hari, and her complaint is really praise. She lists his faults like a lover: he is stubborn, he keeps no rules, he has no shame; she could go on about his mischief, the butter he stole. But the teasing settles into the one thing that matters. This sweet thief has no form except the cowherd, and the same Lord is reached by saying Rama. So Tukaram turns from the play to the practice: the fruit of being alive is to speak the Name, and there is no reason to put it off.

GATHA 1155

Appeals and Exhortations

Exhortation, all is hollow without Rama

मराठी मूळ

कवनका मंदर कवनकी झोपरी । एकारामबिन सब हि फुकरी ॥१॥

कवनकी काया कवनकी माया । एकारामबिन सब हि जाया ॥२॥

कहे तुका सब हि चेलनहार । एकारामविन नहिं वासार ॥३॥

काहे भुला धनसंपत्तीघोर । रामराम सुन गाउ हो बाप रे ॥ध्रु॥

ENGLISH TRANSLATION

Whose is the palace and whose the hut? Without Rama alone, everything is hollow.

Whose is the body and whose the illusion? Without Rama alone, all is in vain.

Says Tuka, all these are but a garland of passing things. Without Rama alone, not a single day has meaning.

Why are you lost in the frenzy of wealth and possessions? Listen, O father, and sing Rama, Rama.

IN PLAIN WORDS

Whose is the palace and whose the hut? Without Rama alone, everything is hollow. Whose is the body and whose the illusion? Without Rama alone, all is in vain. Tuka says: all these are a garland of passing things. Without Rama alone, not a single day has meaning. Why are you lost in the frenzy of wealth and possessions? Listen, O father, and sing Rama, Rama.

WHAT IT MEANS

Tukaram strips ownership of its weight by asking who really owns anything. Palace or hut, the body, the whole show of the world: none of it is yours, and without Rama all of it is empty. He calls the things people prize a garland of passing things, beads strung on a thread that breaks. The stakes are time itself, for without the Name no day of your life counts for anything. So he speaks gently to the listener as a father, naming the trap, the frenzy over wealth, and pointing past it to the one thing that lasts: sing Rama.

GATHA 1156

Appeals and Exhortations

Exhortation, death undoes ownership

मराठी मूळ

राजे लोक सब कहे तूं आपना । जब काल नहीं पाया ठाना ॥१॥
 माया मिथ्या मनका सब धंदा । तजो अभिमान भजो गोविंदा ॥२॥
 राना रंग डोंगरकी राई । कहे तुका करे इलाहि ॥३॥
 काहे रोवे आगले मरना । गंधार तूं भुला आपना ॥ध्रु॥

ENGLISH TRANSLATION

Kings and all people call everything their own. When death comes, nothing remains to stand on.

All the mind's busyness, all worldly illusion, is false. Abandon pride and worship Govinda.

The Rana's splendor, the queen of the mountains. Says Tuka, all of it is God's doing alone.

Why do you weep over what must always pass? O foolish one, you have forgotten your own self.

IN PLAIN WORDS

Kings and all people call everything their own. When death comes, nothing remains to stand on. All the mind's busyness, all worldly illusion, is false. Abandon pride and worship Govinda. Tuka says: all of it is God's doing alone. Why do you weep over what must always pass? O foolish one, you have forgotten your own self.

WHAT IT MEANS

Tukaram sets the claim of ownership against the fact of death. Kings and ordinary people alike call things their own, but when death arrives there is no ground left to stand on. He names the whole inner bustle of the mind as false, and gives the cure in one line: drop pride and worship Govinda. The splendor people grasp at is not theirs in the first place; it is God's doing alone. So grief over what was always going to pass is misplaced, and the real loss is deeper: in chasing all this you have forgotten who you are.

GATHA 1157

Appeals and Exhortations

Exhortation, white hair and the prayer for the highest good

मराठी मूळ

केते मालुम नहिं पडे । नन्हे बडे गये सो ॥१॥
 बाप भाई लेखा नहिं । पाछें तूं हि चलनार ॥२॥
 काले बाल सिपत भये । खबर पकडो तुका कहे ॥३॥
 क्या मेरे राम कवन सुख सारा । कहकर दे पुछूं दास तुझारा ॥ध्रु॥

ENGLISH TRANSLATION

*How many have gone of whom nothing is now known, both the small and the great?**There is no count of fathers and brothers who went before. You too shall follow after them.**Black hair has turned white. Seize this awareness, says Tuka.**O my Rama, what is the highest happiness? Tell me. I ask as Your servant.*

IN PLAIN WORDS

How many have gone of whom nothing is now known, both the small and the great? There is no count of fathers and brothers who went before. You too shall follow after them. Black hair has turned white. Tuka says: seize this awareness. O my Rama, what is the highest happiness? Tell me. I ask as your servant.

WHAT IT MEANS

Tukaram counts the dead to wake the living. Countless people, low and high, have gone and left no trace; the line of fathers and brothers before you cannot even be numbered, and you are next in that line. He points to the plainest sign on your own body, hair gone white, and says: take hold of what it is telling you. The poem turns from warning to prayer in its refrain. Having faced death squarely, he asks Rama directly what the highest happiness is, and asks it humbly, as a servant who wants the true answer.

GATHA 1158

Appeals and Exhortations

Self-examination, why the false world is not yet let go

मराठी मूळ

तनजोबनकी कोन बराई । ब्याधपीडादि स काटहि खाई ॥१॥
 कीर्त बधाऊं तों नाम न मेरा । काहे झुटा पछतऊं घेरा ॥२॥
 कहे तुका नहिं समज्यात मात । तुझारे शरन हे जोडहि हात ॥३॥
 देखत आखों झुटा कोरा । तो काहे छोरा घरंबार ॥ध्रु॥

ENGLISH TRANSLATION

The world is seen with open eyes to be false and hollow. Then why have you not abandoned home and household?

What pride is there in the body and its youth? Disease and affliction will gnaw it all away.

I would build a name for myself, yet my name is nowhere. Why should I grieve over this false entanglement?

Says Tuka, O Lord, I cannot bring this home to you. I join my hands and take shelter at Your feet.

IN PLAIN WORDS

The world is seen with open eyes to be false and hollow. Then why have you not abandoned home and household? What pride is there in the body and its youth? Disease and affliction will gnaw it all away. I would build a name for myself, yet my name is nowhere. Why should I grieve over this false entanglement? Tuka says: O Lord, I cannot bring this home to myself. I join my hands and take shelter at your feet.

WHAT IT MEANS

Tukaram turns the question on himself. You can see plainly that the world is hollow, so why are you still clinging to home and household? He punctures the two things people lean on, the body and its youth, by naming what waits for them: disease and decay will eat them up. He admits his own folly too, wanting a lasting name when no name endures, and asks why he keeps grieving over an entanglement he knows is false. The honesty ends in surrender: seeing all this, he still cannot make himself act on it, so he folds his hands and takes refuge at Rama's feet, where knowing alone could not carry him.

GATHA 1159

Renunciation

Renunciation, inward not outward

मराठी मूळ

मनसुं किया चाहिये पाख । उपर खाक पसारा ॥१॥
 कामक्रोधसो संसार । वो सिरभार चलावे ॥२॥
 कहे तुका वो संन्यास । छोडे आस तनकी हि ॥३॥
 रामभजन सब सार मिठाई । हरि संताप जनमदुख राई ॥ध्रु॥

ENGLISH TRANSLATION

The devotion of Rama is the sweetest essence of all. It removes the affliction and the sorrow of birth and death.

True renunciation must be made within the mind. Outward show is nothing but dust spread over the surface.

The world of lust and anger is the burden upon the head, and it drives one endlessly forward.

Says Tuka, that is true renunciation: to give up even the longing for one's own body.

IN PLAIN WORDS

The worship of Rama is the sweetest essence of all. It removes the affliction and the sorrow of birth and death. True renunciation must be made within the mind. Outward show is nothing but dust spread over the surface. The world of lust and anger is the burden upon the head, and it drives one endlessly forward. Tuka says: that is true renunciation, to give up even the longing for one's own body.

WHAT IT MEANS

Tukaram measures renunciation by where it happens. The real work is in the mind; robes and outward signs are only dust scattered on the surface, hiding nothing underneath. What actually weighs a person down is lust and anger, a load carried on the head that keeps driving them on through life after life. So he sets the bar at its highest: true renunciation is to let go even of the longing for your own body, the last and deepest attachment. And he frames the whole thing in sweetness rather than grimness, because the Name of Rama is itself the sweetest essence, and it is what dissolves the sorrow of birth and death.

GATHA 1160

The Power of the Name

The Name, the rasa that ends rebirth

मराठी मूळ

दुधभात घृत सकरपारे । हरते भुक नहि अंततारे ॥१॥
 खावते जुग सब चलिजावे । खटमिठा फिर पचतावे ॥२॥
 कहे तुका रामरस जो पावे । बहुरि फेरा वो कबहु न खावे ॥३॥
 बारंबार काहे मरत अभागी । बहुरि मरन संक्या तोरेभागी ॥ध्रु॥

ENGLISH TRANSLATION

Why do you keep dying again and again, O unfortunate one? The count of your deaths is your own portion.

Milk, rice, ghee, and shakarpara remove hunger for a time, but they do not carry you across in the end.

Eat and enjoy through all the ages, yet time passes away. The sour-and-sweet of it all turns in the end to regret.

Says Tuka, the one who attains the rasa of Rama never again enters the rounds of samsara.

IN PLAIN WORDS

Why do you keep dying again and again, O unfortunate one? The count of your deaths is your own portion. Milk, rice, ghee, and shakarpara remove hunger for a time, but they do not carry you across in the end. Eat and enjoy through all the ages, yet time passes away. The sour-and-sweet of it all turns in the end to regret. Tuka says: the one who attains the rasa of Rama never again enters the rounds of samsara.

WHAT IT MEANS

Tukaram contrasts food that fills you for an hour with the one taste that frees you forever. Milk, rice, ghee, sweet shakarpara: they ease hunger now, but they cannot ferry you across death. You can feast through age after age, yet time still runs out, and the rich sour-and-sweet of all that pleasure leaves only regret behind. He names the cost of refusing the cure with stark pity: you die again and again, and that endless count is your own portion, the harvest of your choices. The way out is a different taste entirely, the rasa of Rama, and whoever truly drinks it is never pulled back into the rounds of birth and death.

GATHA 1161

*The Power of the Name**The Name, this body can reach Vaikuntha*

मराठी मूळ

ये हि तन करते क्या ना होय । भजन भगति करे वैकुंठे जाय ॥१॥
 रामनाम मोल नहिं वेचे कबरि । वो हि सब माया छुरावत झगरी ॥२॥
 कहे तुका मनसुं मिल राखो । रामरस जिह्वा नित्य चाखो ॥३॥
 हम दास तीन्हके सुनाहो लोकां । रावणमार विभीषण दिई लंका ॥ध्रु॥

ENGLISH TRANSLATION

*I am the servant of those who hear this truth. Listen, O people: He who slew Ravana gave Lanka to Vibhishana.**What is it that this body cannot accomplish? Through bhajan and bhakti, one reaches Vaikuntha.**The Name of Rama has no price and is never put up for sale. All else is maya, the cause of strife and entanglement.**Says Tuka, stay joined with your own mind. Let your tongue taste the rasa of Rama every day.*

IN PLAIN WORDS

I am the servant of those who hear this truth. Listen, O people: he who slew Ravana gave Lanka to Vibhishana. What is it that this body cannot accomplish? Through bhajan and bhakti, one reaches Vaikuntha. The Name of Rama has no price and is never put up for sale. All else is maya, the cause of strife and entanglement. Tuka says: stay joined with your own mind. Let your tongue taste the rasa of Rama every day.

WHAT IT MEANS

Tukaram insists that this very human body is enough to reach God. He offers proof from the story: the Rama who killed Ravana then handed the whole of Lanka to Vibhishana, so the Lord's generosity is past measuring. There is nothing this body cannot do once it turns to bhajan and bhakti; the goal is Vaikuntha, and it is in reach. The Name is the one thing that has no price and cannot be bought or sold, while everything else is maya that only breeds conflict. So the instruction is simple and daily: keep your mind gathered and let your tongue taste Rama's rasa every single day.

GATHA 1162

Sacred Stories

Mythology, the rescuing deeds of the Lord

मराठी मूळ

गोबरधन नखपर गोकुल राखा । बर्सन लागा जब मेंहुं फत्तरका ॥1॥
 वैकुंठनायक काल कौंसासुरका । दैत डुबाय सब मंगाय गोपिका ॥2॥
 स्तंभ फोड पेट चिरीया कसेपका । प्रल्हाद के लिये कहे भाई तुकयाका ॥3॥ ॥22॥
 ॥ साख्या ॥ 30 ॥
 तुका बस्तर बिचारा क्यों करे रे । अंतर भगवा न होय।

ENGLISH TRANSLATION

*He lifted Mount Govardhan on His fingernail and sheltered Gokul when the rain of stones came pouring down.
 The Lord of Vaikuntha, the destroyer of Kansa the demon: He drowned the demons and called the gopis back.
 He split the pillar and tore open the belly of Hiranyakashipu for the sake of Pahlada. Says Tuka's brother, hold this in your heart.*

IN PLAIN WORDS

He lifted Mount Govardhan on his fingernail and sheltered Gokul when the rain of stones came pouring down. The Lord of Vaikuntha, the destroyer of Kansa the demon: he drowned the demons and called the gopis back. He split the pillar and tore open the belly of Hiranyakashipu for the sake of Pahlada. Tuka's brother says: hold this in your heart.

WHAT IT MEANS

Tukaram gathers three rescues into a single litany of the Lord's protective power. He held Govardhan on one fingernail to shelter Gokul from the storm of stones; he is the Lord of Vaikuntha who destroyed the demon Kansa, drowned the demons, and brought the gopis back; he burst from the pillar and tore open Hiranyakashipu to save the child Pahlada. The pattern across all three is the same: when the devotee is in danger, God acts, and acts without limit. The closing line names the purpose of the recital, to keep these deeds in the heart as the ground of trust.

GATHA 1163

The Power of the Name

The Name, garland of sayings on inner truth and the hero of bhakti

मराठी मूळ

भीतर मैला केंव मिटे रे । मरे उपर धोय ॥१॥
 रामराम कहे रे मन । औरसुं नहिं काज ।
 बहुत उतारे पार । आघे राख तुकाकी लाज ॥१॥
 लोभीकें चित धन बैठे । कामीन चित काम ।
 माताके चित पुत बैठें । तुकाके मन राम ॥१॥
 तुका पंखिबहिरन मानुं । बोई जनावर बाग ।
 असंतनकुं संत न मानूं । जे वर्मकुं दाग ॥१॥
 तुका राम बहुत मिठा रे । भर राखूं शरीर ।
 तनकी करुं नावरि । उतारुं पैल तीर ॥१॥
 संतन पन्हयां लें खडा । राहूं ठाकुरद्वार ।
 चलत पाछेंहुं फिरों । रज उडत लेऊं सीर ॥१॥
 तुकाप्रभु बडो न मनूं न मानूं बडो । जिसपास बहु दाम ।
 बलिहारि उस मुखकी । जीसेती निकसे राम ॥१॥
 राम कहे सो मुख भलारे । खाये खीर खांड ।
 हरिबिन मुखमो धूल परी रे । क्या जनि उस रांड ॥१॥
 राम कहे सो मुख भला रे । बिन रामसें बीख ।
 आव न जानूं रमते बेरों । जब काल लगावे सीख ॥१॥
 कहे तुका में सवदा बेचूं । लेवेके तन हार ।
 मिठा साधुसंतजन रे । मुरुखके सिर मार ॥१॥
 तुका दास तिनका रे । रामभजन निरास ।
 क्या बिचारे पंडित करो रे । हात पसारे आस ॥१॥
 तुका प्रीत रामसुं । तैसी मिठी राख ।
 पतंग जाय दीप परे रे । करे तनकी खाक ॥१॥
 कहे तुका जग भुला रे । कहए न मानत कोय ।
 हात परे जब कालके । मारत फोरत डोय ॥१॥
 तुका सुरा नहि सबदका रे । जब कमाइ न होये ।
 चोट साहे घनकि रे । हिरा नीबरे तोये ॥१॥
 तुका सुरा बहुत कहावे । लडत विरला कोये ।
 एक पावे उंच पदवी । एक खौंसां जोये ॥१॥
 तुका माया पेटका । और न जाने कोये ।
 जपता कछु रामनाम । हरिभगतनकी सोये ॥१॥
 काफर सोही आपण बुझे । आला दुनियां भर ।
 कहे तुका तुम्हें सुनो रे भाई । हिरिदा जिन्होका कठोर ॥१॥
 भीस्त न पावे मालथी । पढीया लोक रिझाये ।

निचा जथें कमतरिण । सो ही सो फल खाये ॥1॥
 फल पाया तो खुस भया । किन्होसुं न करे बाद ।
 बान न देखे मिरगा रे । चित्त मिलाया नाद ॥1॥
 तुका दास रामका । मनमे एक हि भाव ।
 तो न पालटू आव । ये हि तन जाव ॥1॥
 तुका रामसुं चित बांध राखूं । तैसा आपनी हात ।
 धेनु बछरा छोर जावे । प्रेम न छुटे सात ॥1॥
 चितसुं चित जब मिले । तब तनु थंडा होये ।
 तुका मिलनां जिन्होसुं । ऐसा विरला कोये ॥1॥
 चित मिले तो सब मिले । नहिं तो फुकट संग ।
 पानी पाथर येक ही ठोर । कोरनभिगे अंग ॥1॥
 तुका संगत तीन्हसैं कहिये । जिनथें सुख दुनाये ।
 दुर्जन तेरा मू काला । थीतो प्रेम घटाये ॥1॥
 तुका मिलना तो भला । मनसुं मन मिल जाय ।
 उपर उपर माटि घसनी । उनकि कोन बराई ॥1॥
 तुका कुटुंब छोरे रे । लरके जोरों सिर गुंदाय ।
 जबथे इच्छा नहिं मुई । तब तूं किया काय ॥1॥
 तुका इच्छा मीटइ तो । काहा करे चट खाक ।
 मथीया गोला डारदिया तो । नहिं मिले फेरन ताक ॥1॥
 ब्रीद मेरे साइंयाके । तुका चलावे पास ।
 सुरा सो हि लरे हमसैं । छोरे तनकी आस ॥1॥
 कहे तुका भला भया । हुं हुवा संतनका दास ।
 क्या जानूं केते मरता । जो न मिटती मनकी आस ॥1॥
 तुका और मिठाई क्या करूं रे । पाले विकारपिंड ।
 राम कहावे सो भली रुखी । माखन खांडखीर ॥1॥ ॥30॥
 ह्यणसी नाहीं रे संचित । न करीं न करीं ऐसी मात ॥1॥
 लाहो घेई हरिनामाचा । जन्म जाऊं नेदीं साचा ॥ध्रु॥
 गळां पडेल यमफांसी । मग कैचा हरि ह्यणसी ॥2॥
 पुरलासाटीं देहाडा । ऐसैं न ह्यणें न ह्यणें मूढा ॥3॥
 नरदेह दुबळा । ऐसैं न ह्यणें रे चांडाळा ॥4॥
 तुका ह्यणे सांगों किती । सेको तोंडीं पडेल माती ॥5॥

ENGLISH TRANSLATION

What can a poor garment do if the wearer's inside is not dyed with God? Outward washing cannot remove inner filth. Say Rama, Rama with your mind; you have no business with anything else.

The Name has ferried many across; uphold the honor of Tuka now. The greedy man's mind is fixed on wealth, the lustful one's mind on desire.

A mother's mind rests on her son. Tuka's mind rests upon Rama.

I call Tuka a bird-animal, a speaking creature of the garden. I shall not call the unholy ones saints, for they bear the brand of falseness.

Rama is very sweet, says Tuka; let me fill my whole body with Him. I shall make this body a boat and cross to the far shore.

I would stand at the doorstep of the saints, picking up the pebbles from their path. Walking behind them, I would gather the dust that rises from their feet upon my head.

Says Tuka's Lord: I do not honor the one who has much wealth. I am devoted to the mouth from which Rama's name comes forth.

A mouth that says Rama is a blessed mouth, as if it has eaten fine butter and sugar. A mouth without Hari is a mouth full of dust.

What caste is such a wretch? A mouth that says Rama is good; without Rama it is poison. I do not recognize comings and goings; one day death will teach its lesson.

Says Tuka, I sell a true commodity; the buyer must give his whole self. Sweet are the saints; for the fool, it is a blow upon the head.

I am the servant of those who worship Rama without expectation. What can the poor scholar do, stretching out his hands in want? Keep your love for Rama just as close and sweet, like the moth that goes to the flame and turns its body to ash.

Says Tuka, the world is deluded; no one heeds what is told. When death catches them by the hand, it twists and crushes them.

The true hero is not one of empty boasts, but one whose inner effort bears fruit. He endures the hammer's blow; the diamond emerges from its test.

Many claim to be heroes, but very few truly fight. One attains a high station; another finds only the scaffolds.

Says Tuka, illusion is a box that nobody recognizes. Only those who chant Rama's name walk the devotee's path.

A faithless one is one who thinks himself wise but has filled the world with harm. Says Tuka, listen, brothers: their hearts are hard as stone. Heaven is not won by a rosary used merely to impress people.

Even the lowly spider, spinning its humble web, eats the fruit of its labor. The one who found the fruit is glad and argues with nobody.

The deer does not see the arrow; its mind is captivated by music. Tuka is Rama's servant, with one unwavering feeling within.

That will not change, whether this body lives or goes. Says Tuka, bind your mind to Rama as tightly as a cow tied to a post. Though the calf runs free, the bond of love is never broken.

When heart meets heart, the body becomes cool. Says Tuka, to meet such a one is very rare. When hearts meet, everything meets.

Otherwise, companionship is useless, like water poured on stone; the body beneath is never wetted. Says Tuka, keep company only with those who double your happiness. The wicked one's face is blackened; his presence only diminishes love.

True meeting is when mind merges with mind. Rubbing surfaces together outwardly is of no worth.

Says Tuka, even if you abandon family, children, and spouse and shave your head, until desire itself has died, what have you accomplished? Says Tuka, when desire is extinguished, what does it matter if everything turns to dust? Once the churning-rod has yielded the butter, who keeps churning the buttermilk? The title of my Lord endures, and Tuka follows His decree. Only the true hero fights with me: the one who has given up all attachment to the body.

Says Tuka, it is well that I became a servant of the saints. Who knows how many deaths I would have died, had the mind's desires not been quenched? Says Tuka, what do I want with other sweets that fatten the body of vice? A dry roti with Rama's name is better than butter, sugar, and cream. Do not say you have no store of merit.

Do not say such a thing. Take the profit of Hari's name and do not let this birth go to waste.

When the noose of death falls upon your neck, how will you utter Hari's name? Do not think, O fool, that your days are fully spent. Do not say the human body is weak, O wretch.

Says Tuka, how many times shall I tell you? In the end, only dirt will fill your mouth.

IN PLAIN WORDS

What can a garment do if the wearer is not dyed within with God? Outward washing cannot remove inner filth. Say Rama, Rama with your mind; you have no business with anything else. The Name has ferried many across; uphold the honor of Tuka now. The greedy mind is fixed on wealth, the lustful on desire, the mother's on her son. Tuka's mind rests on Rama. I shall not call the unholy ones saints, for they bear the brand of falseness. Rama is very sweet, says Tuka; let me fill my body with him and make it a boat to cross to the far shore. I would stand at the saints' doorstep, gather the dust of their feet upon my head. Tuka's Lord says: I do not honor the one who has much wealth; I am devoted to the mouth from which Rama's name comes. A mouth that says Rama has eaten butter and sugar; a mouth without Hari is full of dust. Tuka says: I sell a true commodity, and the buyer must give his whole self; sweet to the saints, it is a blow on the fool's head. I am the servant of those who worship Rama without expectation. Keep your love for Rama close, like the moth that flies to the flame and turns its body to ash. The world is deluded; no one heeds what is told, until death catches them by the hand and crushes them. The true hero is not one of empty boasts; he endures the hammer's blow, and the diamond emerges from its test. Many claim to be heroes, but few truly fight. Illusion is a box that nobody recognizes; only those who chant Rama's name walk the devotee's path. The faithless one thinks himself wise but fills the world with harm; their hearts are hard as stone. Heaven is not won by a rosary used only to impress people. Even the lowly spider eats the fruit of its own labor. The deer does not see the arrow; its mind is captivated by the music. Tuka is Rama's servant with one unwavering feeling, and that will not change whether this body lives or goes. Bind your mind to Rama as a calf is bound to the cow; though the calf runs free, the bond of love is never broken. When heart meets heart, the body grows cool; such meeting is rare. When hearts meet, everything meets; otherwise company is useless, like water poured on stone that never wets what lies beneath. Keep company only with those who double your happiness. True meeting is mind merging with mind; rubbing surfaces together outwardly is worth nothing. Even if you leave family and children and shave your head, until desire itself dies, what have you done? Once the churning-rod has yielded the butter, who keeps churning the buttermilk? The title of my Lord endures, and Tuka follows his decree; only the true hero fights with me, the one who has given up all attachment to the body. It is well that I became a servant of the saints; who knows how many deaths I would have died had my mind's desires not been quenched? What do I want with other sweets that fatten the body of vice? A dry roti with Rama's name is better than butter, sugar, and cream. Do not say you have no store of merit. Take the profit of Hari's name and do not let this birth go to waste. When the noose of death falls on your neck, how will you utter Hari's name? Do not think, O fool, that your days are fully spent. Do not say the human body is weak, O wretch. Tuka says: how many times shall I tell you? In the end, only dirt will fill your mouth.

WHAT IT MEANS

This is a long garland of short sayings, all circling one center: only the Name dyed into the inside of a person is real, and everything outward is dust. Tukaram measures worth not by wealth, learning, robes, or a shown-off rosary, but by the mouth that speaks Rama and the mind bound to him like a calf to its cow. He keeps testing devotion against its counterfeits: the boaster who calls himself a hero but will not fight, the renunciate who shaves his head while desire lives on, the rosary worn to impress. The real hero is the one who takes the hammer-blow and comes out a diamond, who gives up attachment to the very body. He warns plainly that the world ignores all this until death seizes it by the hand, so the work is now, today: prize the company of saints, drink the rasa of Rama, and do not waste this birth, because in the end only dirt fills the mouth that stayed silent.

GATHA 1164

The Saints

Saints, glory known only by becoming it

मराठी मूळ

संतांचा महिमा तो बहु दुर्गम । शिब्दकांचे काम नाहीं येथें ॥१॥
 बहु धड जरी जाली द्वैस गाय । तरी होईल काय कामधेनु ॥२॥
 तुका ह्मणे अंगें व्हावें तें आपण । तरी च महिमान येईल कळों ॥३॥

ENGLISH TRANSLATION

The greatness of the saints is truly unfathomable. Those who traffic in mere words have no place here.

Even if a buffalo became full and well-formed, would it become a kamadhenu?

Says Tuka, you must become that very thing yourself. Only then will its true glory come to be known.

IN PLAIN WORDS

The greatness of the saints is truly unfathomable. Those who traffic in mere words have no place here. Even if a buffalo became full and well-formed, would it become a kamadhenu? Tuka says: you must become that very thing yourself. Only then will its true glory come to be known.

WHAT IT MEANS

Tukaram says the greatness of saints cannot be reached by talk. Clever speech has no standing here, because words describe from the outside and the thing itself is inward. His image makes the point sharp: a buffalo may grow fat and well-formed, but it will never become the wish-granting cow Kamadhenu, for likeness on the surface is not the same nature. The only path to knowing what a saint is, is to become one. Glory of this kind is not observed; it is lived, and revealed only from within.

GATHA 1165

The Saints

Saints, not for sale at any price

मराठी मूळ

नाहीं संतपण मिळतें हें हाटीं । हिंडतां कपाटीं रानीं वनीं ॥1॥
 नये मोल देतां धनाचिया राशी । नाहीं तें आकाशीं पाताळीं तें ॥1॥
 तुका ह्मणे मिळे जिवाचिये साटीं । नाहीं तरी गोष्टी बोलों नये ॥3॥

ENGLISH TRANSLATION

Saintliness cannot be bought in the marketplace. It is not found by wandering through shops, forests, or wildernesses.

It cannot be purchased for heaps of gold. It is not in the sky above or in the netherworld below.

Says Tuka, it is obtained only at the cost of the jiva. Otherwise, it is better not even to speak of it.

IN PLAIN WORDS

Saintliness cannot be bought in the marketplace. It is not found by wandering through shops, forests, or wildernesses. It cannot be purchased for heaps of gold. It is not in the sky above or in the netherworld below. Tuka says: it is obtained only at the cost of the jiva. Otherwise, it is better not even to speak of it.

WHAT IT MEANS

Tukaram denies every easy route to saintliness. It is not a thing on a stall to be bought, not found by roaming through shops or forests, not had for piles of gold, not hidden somewhere in the heavens or the underworld to be fetched. He names the one true price plainly: it costs the jiva, the very life or self of the seeker, who must give himself wholly. The closing line draws the line of seriousness. If you are not ready to pay that price, you should not even talk about it, because cheap words about saintliness are themselves a kind of falseness.

GATHA 1201

The Power of the Name

The Name, the lover is God

मराठी मूळ

नामाची आवडी तोचि जाणा देव । न धरी संदेह कांहीं मनीं ॥1॥
 ऐसें मी हें नाहीं बोलत नेणता । आनुनि संमता संतांचिया ॥धु.॥
 नाम ह्मणे तया आणीक साधन । ऐसें हें वचन बोलो नये ॥2॥
 तुका ह्मणे सुख पावे या वचनीं । ज्याचीं शुद्ध दोन्ही मायबापें ॥3॥

ENGLISH TRANSLATION

Know that one who loves the Name is truly God. Hold no doubt in your mind about this.

I do not speak this without understanding; I speak with the agreement and authority of the saints.

One should not say that other practices are needed for the one who chants the Name.

Says Tuka, joy is attained through these words by one whose both parents are pure.

IN PLAIN WORDS

Know this: the one who loves the Name is himself God. Hold no doubt of it in your mind. I do not say this without understanding. I say it with the agreement and authority of the saints. Do not say that such a one, who chants the Name, still needs some other practice. Do not speak that word. Tuka says: joy comes through these words to the one whose father and mother are both pure.

WHAT IT MEANS

Tukaram makes a sharp claim and then defends it as something he has the right to say. The lover of the Name is not merely on the way to God; he is God. To forestall the obvious objection, Tukaram insists this is not careless talk but the settled verdict of the saints. He then closes the door on any add-on: for the one who chants the Name, no further practice is needed, and to say otherwise is forbidden. The blessing of his words reaches the one of pure descent, the heart ready to receive it.

GATHA 1202

Worldly Metaphors

Lament, the self-made trap

मराठी मूळ

सुखें होतो कोठे घेतली सुती । बांधविला गळा आपुले हातीं ॥1॥
 काय करूं बहु गुंतलों आतां । नये सरतां मागें पुढें ॥ध्रु॥
 होते गांठी तें सरलें येतां । आणीक माथां रीण जालें ॥2॥
 सोंकरिलियाविण गमाविलें पिक । रांडापोरें भिके लावियेलीं ॥3॥
 बहुतांचीं बहु घेतलीं घरें । न पडे पुरें कांहीं केल्या ॥4॥
 तुका ह्मणे काही न धरावी आस । जावे हे सर्वस्व टाकोनिया ॥5॥
 न मनावे तैसे गुरुचे वचन । जेणें नारायण अंतरे ते।

ENGLISH TRANSLATION

I was living in peace somewhere when I bound the noose around my own neck with my own hands.

What shall I do now? I am deeply entangled. There is no going forward or backward.

Whatever savings I had are spent, and a new debt has piled upon my head.

Without tending the field, the crop was lost. Wife and children have been driven to begging.

I have borrowed from many and taken many homes, yet nothing ever suffices.

Says Tuka, hold no longing for anything. Leave everything behind, cast it all away.

Do not follow any teaching that keeps you apart from Narayana.

IN PLAIN WORDS

I was living happily somewhere when I tied the noose around my own neck with my own hands. What can I do now? I am deeply tangled. I cannot go back or forward. Whatever I had saved is spent, and a new debt has piled on my head. I did not tend the field, so the crop was lost. My wife and children have been sent out to beg. I borrowed from many and took many houses, yet nothing is ever enough. Tuka says: hold no longing for anything. Leave it all behind; cast everything away. Do not heed any teaching that keeps you apart from Narayana.

WHAT IT MEANS

Tukaram speaks in the voice of a man who ruined his own peace and is naming the wreckage honestly. The noose, the debts, the lost crop, the family driven to beg: these are the worldly entanglements a person ties for himself out of craving and never finds enough. Then he turns the picture into instruction. The way out is not more borrowing or more managing but letting go of longing altogether and casting the whole burden away. The final test he gives is simple: any teaching that separates you from Narayana is the wrong rope to pick up.

GATHA 1203

Sacred Stories

God answers the cry of love

मराठी मूळ

आड आला ह्युन फोडियेला डोळा । बिळनें आंधळा शुक्र केला ॥1॥
 करी देव तरी काय नव्हे एक । कां तुह्मी पृथक सिणा वांयां ॥धु.॥
 उलंघुनि भ्रताराची आज्ञा । अन्न ऋषिपत्न्या घेउनि गेल्या ।
 अवघे चि त्यांचें देवें केलें काज । धर्म आणि लाज राखियेली ॥2॥
 पितियासी पुत्रें केला वैराकार । प्रल्हादें असुर मारविला ।
 बहुत विघ्नें केलीं तया आड । परि नाहीं कैवाड सांडियेला ॥3॥
 गौळणी करिती देवाशीं व्यभिचार । सांडुनी आचार भ्रष्ट होती ।
 तया दिले ते कोणासी नाही । अवघा अंतर्बाही तोचि जाला ॥4॥
 देव जोडे ते करावे अधर्म । अंतरे तें कर्म नाचरावें ।
 तुका ह्मणे हा जाणतो कळवळा । ह्मणोनि अजामेळा उद्धरिलें ॥5॥

ENGLISH TRANSLATION

Shukra's eye was destroyed because he stood in the way. One who obstructs is made blind.

If God wills it, what is impossible? Why then do you exhaust yourself in vain, trying to stay separate?

The sages' wives disobeyed their husbands and carried food to Krishna. God accomplished all their work and preserved both duty and honor.

Prahlada turned against his own father, and the demon was slain. Though many obstacles were placed in the way, the devotee did not abandon his resolve.

The gopis committed vyabhichar, abandoning all propriety. Yet what they received, no one else has ever received: He became the inner-and-outer of their very existence, nothing held back.

Practice that which brings you nearer to God; shun the action that separates you from Him. Says Tuka, He knows the anguish of longing within you. That is why even Ajamela was saved.

IN PLAIN WORDS

Shukra's eye was put out because he stood in the way; the one who obstructs is made blind. If God wills a thing, what cannot be done? Why do you wear yourself out in vain trying to stay separate? The sages' wives disobeyed their husbands and carried food to Krishna; God did all their work and kept their duty and their honor safe. Prahlada turned against his own father, and the demon was killed; many obstacles were thrown in his path, but he did not let go of his resolve. The gopis broke with all propriety to be with God; yet what they received, no one else has ever received: He became their inner and outer being, holding nothing back. Do whatever brings you near to God; shun the act that takes you from Him. Tuka says: He knows the anguish of your longing. That is why even Ajamela was saved.

WHAT IT MEANS

Tukaram stacks up the old stories to show one thing: God measures the heart's longing, not the outward keeping of rules. Across his examples the people who reach God all break some boundary, the sages' wives, Prahlada, the gopis, and what saves them is not propriety but the single-minded pull toward Him. Read carelessly this could sound like license; Tukaram is careful to give the real rule in the last lines. The standard is direction, not transgression: do what draws you near, drop what pulls you away. And the reason it can work at all is that God reads the cry inside, which is how even Ajamela, no saint, was lifted up.

GATHA 1204

Appeals and Exhortations

Exhortation, save the human birth

मराठी मूळ

अरे गिळले हो संसारें । कांहीं तरि राखा खरें । दिला करुणाकरें । मनुष्यदेह सत्संग ॥१॥
येथें न घलीं न घलीं आड । संचितसा शब्द नाड । उठाउठीं गोड । बीजें बीज वाढवा ॥२॥
केलें ते क्रियमाण । जालें तें संचित ह्मण । प्रारब्ध जाण । उरवरित उरले तें ॥३॥
चित्त खोटें चालीवरि । रोग भोगाचे अंतरीं । रसने अनावरी । तुका ह्मणे दुंग वाहे ॥४॥
अग्न तापलिया काया चि होमे । तापत्रयें संतप्त होती । संचित क्रियमाण प्रारब्ध तेथें ।
न चुके संसारिस्थिति । राहाटघटिका जैसी फिरतां चि राहिली । भरली जाती एके रितीं ।

ENGLISH TRANSLATION

O people, the world has swallowed you whole! At least save something real. The compassionate Lord has given you a human body and the gift of holy company.

Do not place any obstacle here; do not speak the hollow word of fate. At once, with joy, plant the seed and let seed grow from seed.

What is done now becomes kriyaman. What is accumulated becomes sanchit. What remains is prarabdha: the leftover balance, the destiny already in motion.

When the chitta is crooked, following mere habit, and disease and unrestrained appetite rule the inner life, Says Tuka, the tongue carries the whole body behind it, right down to the rear.

When the body burns like a fire-offering, scorched by the three-fold miseries, sanchit, kriyaman, and prarabdha all converge there. The cycle of worldly existence never breaks. Like a water-wheel that goes on turning, one jar fills while the other empties.

IN PLAIN WORDS

O people, the world has swallowed you whole. At least save something real. The merciful Lord has given you a human body and the company of the holy. Do not raise an obstacle here; do not lean on the hollow word of fate. Right now, gladly, plant the seed and let seed grow from seed. What you do now becomes the action in motion; what you have stored up is the accumulated store; what is left over and already set going is your destiny. When the mind is crooked and runs on mere habit, when disease and appetite rule within, Tuka says: the tongue drags the whole body behind it, down to the backside. When the body burns like a fire-offering, scorched by the threefold misery, the stored, the present, and the destined all meet there. The round of worldly life never breaks. Like a water wheel turning, one jar fills while another empties.

WHAT IT MEANS

Tukaram is shaking people awake before the chance is gone. The human body and the company of the holy are the rare gifts, and the great temptation is to waste them by hiding behind fate as an excuse to do nothing. So he says plant the seed now: act, do not stall. He sets out the three kinds of karma plainly, what you do, what you have stored, what is already fixed, to show that an undisciplined life keeps all three turning. The crooked mind, the runaway appetite, the burning body: these keep the water wheel of birth and death spinning, one jar emptying as the next fills, until the seed of right action is finally planted.

GATHA 1205

The Power of the Name

The Name, the easy way through

मराठी मूळ

साधीं हा प्रपंच पंचाय अग्न । तेणें पावसील निजशांती रे ॥१॥
 नारायणनाम नारायणनाम । नित्य करीं काम जिह्वामुखें ।
 जन्मजराव्याधि पापपुण्य तेथें । नासती सकळ ही दुःखें ॥२॥
 शीत उष्ण वन सेवितां कपाट । आसनसमाधी साधीं । तप तीर्थ दान व्रत आचरण ।
 यज्ञ नाना मन बुद्धी । भोगाभोग तेथें न चुकती प्रकार जन्मजरादुःखव्याधि ।
 साहोनि काम क्रोध अहंकार । आश्रमीं अविनाश साधीं ॥३॥
 घोकितां अक्षर अभिमानविधि । निषेध लागला पाठी । वाद करितां निंदा घडती दोष होय वज्रलेपो भविष्यति ।
 दूषणाचें मूळ भूषण तुका ह्मणे । सांडीं मिथ्या खंती । रिघोनि संतां शरण सर्वभावें । राहें भलतिया िस्थती ॥४॥

ENGLISH TRANSLATION

Master this worldly life as the five fires of austerity. By doing so, you will attain your own innate peace.

Chant the name Narayana, Narayana; make this the constant work of tongue and lips. By this, birth, old age, disease, sin, virtue: all miseries are destroyed.

Through enduring heat and cold, forest austerities, posture and samadhi, through penance, pilgrimage, charity, vows and observances, through sacrifice and the disciplines of mind and intellect: the suffering of worldly existence is not escaped, nor the misery of birth, aging, disease and death. Endure lust, anger and pride, and through these hermitage-disciplines, realize the Imperishable.

But the pride of memorized learning breeds prohibitions and their shadows. Debate leads to slander and sin, and these will set like vajra-cement, impossible to remove.

Fault-finding at its root is nothing but pride wearing an ornament. Says Tuka, abandon this false anxiety. Surrender completely to the saints and abide in whatever state life brings.

IN PLAIN WORDS

Master this worldly life as the five fires of austerity, and through it you will reach your own deep peace. The name Narayana, the name Narayana: do this work always, with tongue and mouth. By it birth, old age, disease, sin and merit, all sorrows are destroyed. By bearing heat and cold, by forest penance, by posture and trance, by penance, pilgrimage, charity, vows and observances, by sacrifice and the disciplines of mind and intellect, the round of worldly life is still not escaped, nor the misery of birth, aging, disease and death. Endure lust, anger and pride, and through these disciplines realize the Imperishable. But the pride of memorized learning breeds prohibitions and their shadows behind it. Debate breeds slander and fault, and these set hard as stone, never to be removed. The root of fault-finding, Tuka says, is pride wearing an ornament. Drop this false anxiety. Take refuge in the saints with your whole heart, and stay in whatever state life gives you.

WHAT IT MEANS

Tukaram weighs the whole apparatus of austerity against the simple Name and finds the austerity wanting. Penance, pilgrimage, sacrifice, the disciplines of posture and intellect: he grants their effort but says they do not by themselves break the cycle of birth and death. The Name, spoken constantly, does the work the harder paths cannot. He then warns against the trap the learned fall into: memorized scripture breeds rules, debate, slander, and a fault-finding that hardens like cement. He names the root of all of it as pride dressed up as discernment, and points instead to whole-hearted surrender to the saints and contentment with whatever state life brings.

GATHA 1206

The Power of the Name

The Name, easier than every discipline

मराठी मूळ

नव्हे गुरुदास्य संसारियां । वैराग्य तरी भेणें कांपे विषयां । तैसें नाम पंढरीराया । जया सायास न लगती ॥१॥
ह्यणोनि गोड सर्वभावे । आंघोळी न लगे तोंड धुवावे । अर्थचाड जीवे । न लगे भ्यावे संसारा ॥२॥
कर्मा तंव न पुरे संसारिक । धर्म तंव फळदायक । नाम विठ्ठलाचें एक । नाशी दुःख भवाचें ॥३॥
न लगे सांडणें मांडणें । आगमनिगमाचें देखणें । अवघें तुका ह्यणे । विठ्ठलनामं आटलें ॥३॥

ENGLISH TRANSLATION

Serving a guru is not possible for the worldly-minded. The renunciant trembles at the sight of sense pleasures. But the Name of Pandhari's Lord requires no such effort.

Therefore it is sweet in every way: no bathing or rinsing of the mouth is required, no craving of self-interest in the soul, no need to fear the world.

Worldly action is never enough for the householder. Religious duty yields only limited fruit. The one Name of Vitthal alone destroys the sorrow of worldly existence.

There is no need to take up or put down anything, no need to study the scriptural traditions. Says Tuka, through the Name of Vitthal, all is resolved.

IN PLAIN WORDS

Serving a guru is beyond the worldly-minded. The renunciant trembles with fear at the senses. But the Name of Pandhari's Lord asks no such struggle. So it is sweet in every way: no need to bathe, no need to rinse the mouth, no craving of gain in the soul, no need to fear the world. Worldly action is never enough for the householder. Religious duty gives only limited fruit. The one Name of Vitthal alone destroys the sorrow of worldly life. There is nothing to take up and nothing to put down, no scripture and tradition to study. Tuka says: through the Name of Vitthal, all of it is dissolved.

WHAT IT MEANS

Tukaram sets the Name beside the recognized paths and shows how much each one demands. Serving a guru is too much for the worldly; the renunciant lives in dread of the senses; ritual action and duty bind the householder and pay out only limited fruit. The Name of Vitthal asks none of this: no bathing, no purifying, no fear, no study, no taking up and putting down of practices. It is sweet precisely because it has no entry fee. The whole machinery of merit and discipline simply dissolves in the one Name.

GATHA 1207

Surrender and Acceptance

Surrender, serve without self-will

मराठी मूळ

नये इच्छूं सेवा स्वइच्छा जगाची । अवज्ञा देवाची घडे तेणें ॥१॥
 देहाचा निग्रही त्याचें तो सांभाळी । मग नये किळ अंगावरी ॥२॥
 आपलिया इच्छा माता सेवा करी । न बाधी ते थोरी येणें क्षोभें ॥३॥
 तुका ह्मणे सांडा देखीचे दिमाख । मोडसीचें दुःख गांड फाडी ॥३॥

ENGLISH TRANSLATION

One should not desire the world's service on one's own terms. Doing so is an act of contempt toward God's command.

God takes care of the one who disciplines the body. Then one should feel no revulsion at whatever comes.

A mother serves the child of her own accord. That service does not become harmful because of the child's tantrums.

Says Tuka, abandon the vanity of outward show. The pain of stubbornness tears the arse open.

IN PLAIN WORDS

Do not seek to serve the world on your own terms; to do so is contempt toward God's command. God guards the one who disciplines the body; then no disgust at whatever comes should rise in you. A mother serves her child of her own accord; her greatness is not harmed by the child's tantrums. Tuka says: drop the vanity of outward show. The pain of stubbornness tears the backside open.

WHAT IT MEANS

Tukaram is correcting how service is done, not whether to do it. Service offered on your own terms, to be seen and admired, is really self-will, and he calls that an affront to God's command. The right kind of service is like a mother's care for her child: given freely, undisturbed by the child's tantrums, never lessened by ingratitude. The discipline is to give up the craving for show and to accept whatever comes without revulsion. His blunt closing line warns that stubborn self-importance brings its own crude and painful undoing.

GATHA 1208

Surrender and Acceptance

Surrender, truth needs no force

मराठी मूळ

सत्य सत्यें देतें फळ । नाहीं लागत चि बळ ॥१॥
 ध्यावे देवाचे ते पाय । धीर सकळ उपाय ॥२॥
 करावी च चिंता । नाहीं लागती तत्वता ॥३॥
 तुका ह्मणे भावें । शरण ह्मणवितां बरवें ॥३॥

ENGLISH TRANSLATION

*Truth itself bears fruit through truth. No force is needed.**Contemplate God's feet; patience is the remedy above all.**Worry need not be carried at all; it does not reach the essence of things.**Says Tuka, it is good to be called one who has taken refuge, with sincere devotion.*

IN PLAIN WORDS

Truth bears its fruit through truth; no force is needed. Contemplate God's feet; patience is the remedy above all. There is no need to carry worry at all; it never reaches the heart of things. Tuka says: with sincere love, it is good to be called one who has taken refuge.

WHAT IT MEANS

Tukaram is quieting the anxious effort that people bring to the spiritual life. Truth does its own work and ripens on its own; you do not have to push it. The single practice he names is to rest the mind on God's feet, with patience as the whole method. Worry is useless because it never touches the real nature of things. What is good, he says, is simply to be one who has truly taken refuge, with sincere love.

GATHA 1209

Social Criticism

Social criticism, the fraud guru

मराठी मूळ

साधक जाले कळी । गुरुगुडीची लांब नळी ॥1॥
 पर्ची पडे मद्यपान । भांगभुकान हें साधन ॥धु.॥
 अभेदाचें पाठांतर । अति विषयीं पडिभर ॥2॥
 चेल्यांचा सुकाळ । पिंड दंड भंगपाळ ॥3॥
 सेवा मानधन । बरे इच्छेनें संपन्न ॥4॥
 सोंगाच्या नरकाडी । तुका बोडोनियां सोडी ॥5॥

ENGLISH TRANSLATION

The seekers of this age have become like the long pipe of a smoking vessel.

Their practice is intoxication, cannabis, and liquor.

Parading the lesson of non-duality, they are enslaved to sense pleasures.

They have a surplus of disciples and a regime of begging-bowl, staff, and cannabis.

Their service and honor are merely wages earned for their own desires.

Says Tuka, I will shave these frauds bare and drive them out.

IN PLAIN WORDS

The seekers of this age have become like the long pipe of a smoking vessel. Their practice is intoxication, cannabis, and liquor. They parade the lesson of non-duality while they are slaves to the senses. They have a surplus of disciples and a regime of begging bowl, staff, and cannabis. Their service and their honor are only wages earned for their own desires. Tuka says: I will shave these frauds bare and drive them out.

WHAT IT MEANS

Tukaram aims his scorn at a hollow kind of religion that was thriving in his time. The man who calls himself a seeker is really living on the smoking pipe, on intoxicants, while mouthing the high doctrine of non-duality to cover a life enslaved to the senses. The marks of the role, the disciples, the begging bowl, the staff, become a business run for the holder's own appetite and honor. The pattern he attacks is the use of spiritual language and trappings as a livelihood for the ego, and his harsh closing image is meant to strip that disguise off it.

GATHA 1210

The Nature of God

Nature of God, the net of illusion

मराठी मूळ

मज पाहातां हें लटिकें सकळ । कोठें मायाजाळ दावीं देवा ॥1॥
 कोणाचा कोणासीं न धरे संबंध । आहे शुद्धबुद्ध ठायींचे ठायीं ॥ध्रु॥
 काढा काढा जी मोह बुंधा जाळ । नका लावूं बळें वेड आह्मां ॥2॥
 जीव शिव कां ठेवियेलीं नांवें । सत्य तुह्मां ठावें असोनियां ॥3॥
 सेवेच्या अभिळासें न धरा चि विचार । आह्मां दारोदार हिंडविलें ॥4॥
 आहे तैसें आतां कळलियावरी । परतें सांडा दुरी दुजेपण ॥5॥
 तुका ह्मणे काय छायेचा अभिलाष । हंस पावे नाश तारागणीं ॥6॥

ENGLISH TRANSLATION

To me, all this appears false. Where do You show me this net of illusion, O God?

No one truly holds connection with anyone else. All is shuddha-buddh, right where it always was.

Remove this veil, this net of delusion. Do not force this madness upon us.

Why have You set up the names "jiva" and "Shiva" when You know the truth?

Out of longing for Your service, I do not pause to reason. You have led me wandering from door to door.

Now that the truth has become clear, cast aside all duality and separateness far away.

Says Tuka, why cling to shadows? The swan perishes chasing the reflection of stars.

IN PLAIN WORDS

When I look, all of this is false. Where is this net of illusion You show me, O God? No one truly holds any bond with anyone else. Everything is pure and awake, just where it always was. Take away, take away this veil, this net of delusion. Do not force this madness upon us. Why have You set up the names jiva and Shiva, when You yourself know the truth? Out of longing for Your service, I do not stop to reason; You have led me wandering from door to door. Now that the truth is clear, throw away all this duality and separateness, far off. Tuka says: why long for a shadow? The swan dies chasing the reflection of the stars.

WHAT IT MEANS

Tukaram speaks from the side of one who has seen through the world and turns, half in complaint, to ask God why the illusion was ever set up. To him every separate bond looks false and everything is already pure and awake exactly as it stands. The names jiva and Shiva, soul and Lord, he treats as labels God himself laid over a single reality. He admits his own longing made him chase after God from door to door without stopping to think. The closing image is the warning: chasing the appearance of separateness is like the swan that dives at the stars reflected in water and perishes for a shadow.

GATHA 1211

The Nature of God

Nature of God, the body is time's toy

मराठी मूळ

पंचभूतांचा गोंधळ । केला एकेठायीं मेळ । लाविला सबळ । अहंकार त्यापाठीं ॥1॥
 तेथें काय मी तें माझें । कोण वागवी हें ओझें । देहा केवीं रिझे । हें काळाचें भातुकें ॥धु॥
 जीव न देखे मरण । धरी नवी सांडी जीर्ण । संचित प्रमाण । भोगा शुभा अशुभा ॥2॥
 इच्छा वाढवी ते वेल । खुंटावा तो खरा बोल । तुका ह्याने मोल । झाकलें तें पावेल ॥3॥

ENGLISH TRANSLATION

The five elements have been gathered in tumult, thrown together in one place. Behind them, a powerful ahamkar has been set.

What is "I" or "mine" in all this? Who carries this burden? Why should one delight in a body that is merely time's plaything?

The jiva does not see death. It sheds the worn and takes up the new. Accumulated karma is the measure: whether experience is auspicious or inauspicious.

Desire keeps extending its vine. The true word is what cuts it at the root. Says Tuka, what lies hidden shall be attained.

IN PLAIN WORDS

The five elements were gathered in a tumult and joined together in one place, and behind them a strong sense of I was set. What in this is I or mine? Who carries this burden? Why delight in a body that is only time's plaything? The soul does not see death; it takes a new body and drops the worn-out one. The stored-up karma is the measure of what it must undergo, good or bad. Desire keeps stretching out its vine. The true word is what cuts it at the root. Tuka says: what lies hidden shall be reached.

WHAT IT MEANS

Tukaram looks at the body as a temporary heap and asks who is really there to claim it. The five elements were thrown together and an ego attached behind them, so the I and the mine have no solid owner; the body is only time's toy. The soul, not seeing its own death, simply trades the old body for a new one, and the karma it has stored decides what it will suffer or enjoy. The one thing worth doing is to cut the climbing vine of desire at the root with the true word. When that craving is cut, what was hidden, the real self, is finally reached.

GATHA 1212

Longing and Separation

Longing, asking everyone for God

मराठी मूळ

पुसावेंसें हें चि वाटे । जें जें भेटे तयासी ॥१॥
 देव कृपा करील मज । काय लाज राखील ॥२॥
 अवधियांचा विसर जाला । हा राहिला उदेग ॥३॥
 तुका ह्मणे चिंता वाटे । कोण भेटे सांगेसें ॥४॥

ENGLISH TRANSLATION

I feel the urge to ask everyone I meet: will God show me His grace? Will He guard my honor?

All other concerns have been forgotten; only this restless yearning remains.

Says Tuka, worry fills me. Who is there that I might meet and ask?

IN PLAIN WORDS

I feel I must ask this of everyone I meet: will God show me His grace? Will He guard my honor? I have forgotten every other concern; only this restless yearning is left. Tuka says: worry fills me. Who is there I can meet and ask?

WHAT IT MEANS

Tukaram is in the grip of a single longing and lets it show without dressing it up. The one question he wants to put to everyone he meets is whether God will be gracious to him and keep his honor safe. That ache has crowded out every other concern in his life, leaving only the restlessness of waiting. The poem ends on the loneliness of such longing; he is full of worry and cannot find anyone who can answer the only question that matters to him.

GATHA 1213

Prayers

Prayer to be unmade, the burdensome "I"

मराठी मूळ

जाळा तुझी माझें जाणतें मीपण । येणें माझा खुण मांडियेला ॥१॥
 खादलें पचे तरि च तें हित । ओकलिया थीत पिंड पीडी ॥२॥
 तरि भलें भोगे जोडिलें तें धन । पडिलिया खानें जीवनासी ॥३॥
 तुका ह्मणे मज तारीं गा विठ्ठला । नेणतां चि भला दास तुझा ॥४॥

ENGLISH TRANSLATION

O Lord, burn away this knowing "I" of mine. It has set itself up as my very mark and measure.

What is eaten must be digested; only then is it beneficial. If it is vomited out, the undigested lump torments the body.

It is good to spend the wealth one has earned. Hoarding it becomes a pit that swallows one's very life.

Says Tuka, save me, O Vitthal. Your servant is better off not knowing too much.

IN PLAIN WORDS

Burn away this knowing "I" of mine, O Lord. It has set itself up as my mark and measure. What you eat does you good only when it is digested. Vomited up, the undigested lump torments the body. It is good to spend the wealth you earn. Hoarded, it becomes a pit that swallows your life. Tuka says: save me, O Vitthal. Your servant is better off not knowing too much.

WHAT IT MEANS

Tukaram prays for God to destroy the very thing most people work to build: the self-aware "I" that takes itself as the measure of everything. He gives two homely figures for why this knowing harms him. Food only nourishes once it is digested; left as an undigested lump it sickens you, and so a cleverness you cannot absorb only torments you. Earned wealth is good only when spent; hoarded, it becomes a pit that swallows your life, and so does hoarded self-importance. He ends by asking to be kept simple: he would rather be God's servant who does not know too much than a man undone by his own knowing.

GATHA 1214

Autobiography

Gratitude, the lowly one God claimed

मराठी मूळ

याती मतिहीन रूपें लीन दीन । आणीक अवगुण जाणोनियां ॥१॥
केला त्या विठ्ठलें माझा अंगीकार । ऐसा हा विचार जाणोनियां ॥२॥
जें कांहीं करितों तें माझे स्वहित । आली हे प्रचित कळों चित्ता ॥३॥
जालें सुख जीवा आनंद अपार । परमानंदें भार घेतला माझा ॥३॥

ENGLISH TRANSLATION

Knowing me to be of humble birth, dull of wit, plain of appearance, and full of every other fault, Vitthal still accepted me as His own.

Whatever I do works for my own good; this recognition has become clear in my chitta.

The jiva is flooded with immeasurable joy, for the Supreme Bliss has taken up my burden.

IN PLAIN WORDS

I am of humble birth, dull of wit, plain to look at, and full of every other fault. Knowing all this, Vitthal still took me as his own. Knowing this, I see it clearly: whatever I do works for my own good. This recognition has become plain in my chitta. My jiva is flooded with measureless joy. The Supreme Bliss has taken up my burden. Tuka says: this is the whole of it.

WHAT IT MEANS

Tukaram looks honestly at himself and finds nothing to recommend him: low birth, a slow mind, plain looks, every fault. The wonder of the abhanga is that none of this disqualified him; Vitthal accepted him exactly as he was. Out of that acceptance comes a settled trust that whatever he does now turns to his own good, because God is

the one steering it. He names the felt result without inflating it: a joy too large to contain, and the relief of a man whose burden has been picked up and carried by the Supreme Bliss itself.

GATHA 1215

Devotion to Vitthal

Devotion, trust that lets go of asking

मराठी मूळ

बहु उतावीळ भक्तीचिया काजा । होसी केशीराजा मायबापा ॥१॥
 तुझ्या पायीं मज जालासे विश्वास । ह्मणोनियां आस मोकलिली ॥२॥
 ऋषि मुनि सिद्ध साधक अपार । कळला विचार त्यांसी तुझा ॥३॥
 नाहीं नास तें सुख दिलें तयांस । जाले जे उदास सर्वभावें ॥४॥
 तुका ह्मणे सुख न माये मानसीं । धरिले जीवेंसी पाय तुझे ॥५॥

ENGLISH TRANSLATION

You are most eager for the cause of devotion, O Keshiraja, Father and Mother.

I have placed my trust at Your feet, and so I have let go of all expectations.

Sages, mystics, the perfected, and seekers beyond number have understood Your nature.

To those who became wholly detached in every way, You gave imperishable joy.

Says Tuka, the happiness cannot be contained in the manas. I have clasped Your feet with my very jiva.

IN PLAIN WORDS

You are so eager for the work of devotion, O Keshiraja, my Mother and Father. I have placed my trust at your feet, and so I have let go of every expectation. Sages, mystics, the perfected, and seekers beyond counting have understood your nature. To those who grew wholly detached, in every way, you gave joy that does not perish. Tuka says: the happiness will not fit inside my manas. I have clasped your feet with my very jiva.

WHAT IT MEANS

Tukaram addresses Vitthal as the God who is keenest of all to help the devotee, and as both mother and father at once. Because he trusts those feet completely, he can stop asking for anything: the trust replaces the petition. He recalls that countless sages and seekers came to know God's nature, and that the gift God gave them, an imperishable joy, went to those who had let go of everything else. Then he points to his own state: a happiness too large for the mind to hold, born not of clever effort but of clasping God's feet with his whole life.

GATHA 1216

*The Necessity of Experience**Awe, watching Maya from the shore*

मराठी मूळ

माया मोहोजाळीं होतों सांपडलों । परि या विठ्ठला कृपा आली ॥१॥
 काढूनि बाहेरि ठेविलों निराळा । कवतुक डोळां दाखविलें ॥२॥
 नाचे उडे माया करी कवतुक । नासिवंत सुखें साच केलीं ॥३॥
 रडे कुंपदे दुःखें कुटितील माथा । एकासी रडतां तें ही मरे ॥४॥
 तुका ह्मणे मज वाटतें नवल । मी माझे बोल ऐकोनियां ॥५॥

ENGLISH TRANSLATION

*I was caught in the net of illusion, but Vitthal's grace descended upon me.**He pulled me out and set me apart, letting me watch the spectacle with my own eyes.**Illusion dances and performs its tricks, making perishable joys seem real.**Some weep and beat their heads in grief. While mourning for one, the mourner also perishes.**Says Tuka, wonder arises in me as I hear my own words.*

IN PLAIN WORDS

I was caught in the net of delusion. But Vitthal's grace came to me. He pulled me out and set me apart, and let my own eyes watch the show. Maya dances and leaps and plays her tricks, making perishable joys seem real. Some weep and beat their heads in grief. Mourning for one, the mourner himself dies too. Tuka says: wonder rises in me as I hear my own words.

WHAT IT MEANS

Tukaram describes being snared in the net of delusion and then lifted clear of it by Vitthal's grace, set apart so that he now watches Maya as a spectator rather than a captive. From that vantage he sees the whole performance for what it is: an illusion that dances and dazzles, dressing perishable things up as real and worth grieving. He notes the cruelty of the trick, that a mourner is so bound to what dies that he dies along with it. The last line is the awe of a man surprised by his own clarity, hearing words come out of him that he could not have spoken from inside the net.

GATHA 1217

Surrender and Acceptance

Surrender, the burden laid on God

मराठी मूळ

देहभाव आह्मी राहिलों ठेवूनि । निवांत चरणीं विठोबाच्या ॥1॥
 आमुच्या हिताचा जाणोनि उपाव । तो चि पुढें देव करीतसे ॥ध्रु॥
 ह्मणउनी नाहीं सुख दुःख मनीं । ऐकिलिया कानीं वचनाचें ॥2॥
 जालों मी निःसंग निवांत एकला । भार त्या विठ्ठला घालूनियां ॥3॥
 तुका ह्मणे जालों जयाचे अंकित । तो चि माझें हित सर्व जाणे ॥4॥

ENGLISH TRANSLATION

I have set aside the body-sense and rest quietly at the feet of Vithoba.

Knowing what is good for me, God Himself takes care of what lies ahead.

Therefore, neither joy nor sorrow arises in the manas when words reach my ears.

I have become detached, at ease, and alone, having placed my entire burden upon Vitthal.

Says Tuka, He to whom I belong, He alone knows my true welfare.

IN PLAIN WORDS

I have set aside the body-sense and rest quietly at Vithoba's feet. Knowing what is good for me, God himself takes care of what lies ahead. So neither joy nor sorrow rises in my manas when words reach my ears. I have become unattached, at ease, alone, having laid my whole burden on Vitthal. Tuka says: the one I belong to, he alone knows my true good.

WHAT IT MEANS

Tukaram lets go of identifying with the body and settles, quiet, at Vithoba's feet. Once he trusts that God knows his welfare and is managing whatever is to come, the future stops being his to worry over. The practical fruit is evenness: praise or blame, pleasant or harsh words, no longer swing his mind, because he is no longer the one in charge of outcomes. Having handed the entire burden to Vitthal, he can be detached, at peace, and alone, content that the one he belongs to is the only one who truly knows what is good for him.

GATHA 1218

Faith and Trust

Faith, the ripe fruit holding its stem

मराठी मूळ

आलें फळ तेव्हां राहिलें पिकोन । जरी तें जतन होय देंठीं ॥१॥
 नामें चि सिद्ध नामें चि सिद्ध । व्यभिचारबुद्धि न पवतां ॥२॥
 चालिला पंथ तो पावईल ठाया । जरि आड तया नये कांहीं ॥३॥
 तुका ह्मणे मध्ये पडती आघात । तेणें होय घात हाणी लाभ ॥३॥

ENGLISH TRANSLATION

*The fruit, once ripe, has only to hold fast to its stem.**Through the Name alone, all is accomplished, so long as the buddhi does not turn faithless.**The one who walks the path will reach the destination, if nothing obstructs the way.**Says Tuka, the blows that fall in the middle are what determine loss and gain.*

IN PLAIN WORDS

The fruit, once ripe, has only to hold fast to its stem. By the Name alone, all is accomplished; by the Name alone, all is accomplished, so long as the buddhi does not turn unfaithful. The one who walks the path will reach the destination, if nothing blocks the way. Tuka says: it is the blows that fall along the road that decide the loss and the gain.

WHAT IT MEANS

Tukaram gives a single steady image for the spiritual life: a ripe fruit need do nothing but keep its hold on the stem until it falls in its own time. In the same way the Name accomplishes everything by itself, and the devotee's only task is not to let the buddhi turn faithless and let go. He says plainly that whoever stays on the road will arrive, provided nothing obstructs him. The warning lands in the last line: the real test is the blows that come midway, for it is how you meet them, not the destination itself, that decides whether you gain or lose.

GATHA 1219

Renunciation

Renunciation, the sweetness of solitude

मराठी मूळ

निरोधाचें मज न साहे वचन । बहु होतें मन कासावीस ॥१॥
 ह्मणऊनि जीवा न साहे संगति । बैसतां एकांतीं गोड वाटे ॥२॥
 देहाची भावना वासनेचा संग । नावडे उबग आला यांचा ॥३॥
 तुका ह्मणे देव अंतरे ज्यामुळें । आशामोहोजाळें दुःख वाटे ॥३॥

ENGLISH TRANSLATION

I cannot bear words of restraint. My mind grows deeply troubled.

That is why the jiva cannot bear company. Sitting alone feels sweet.

I am weary of the body-identification and the company of desire. They have become repellent to me.

Says Tuka, whatever causes God to recede, whatever multiplies through the net of craving and delusion, that only increases sorrow.

IN PLAIN WORDS

I cannot bear words of restraint. My mind grows deeply troubled by them. So my jiva cannot bear company. Sitting alone feels sweet to me. The body-sense, the company of desire: I no longer want them. I have grown sick of them. Tuka says: whatever causes God to recede, whatever multiplies through the net of craving and delusion, that only increases sorrow.

WHAT IT MEANS

Tukaram describes a turning point where the ordinary pulls of life have become unbearable to him. Talk that hems him in agitates his mind, and company itself has lost its appeal, while solitude has begun to taste sweet. He has grown weary of identifying with the body and of keeping company with his own desires; they now repel rather than attract him. The closing line names the principle behind the recoil: anything that pushes God further away, anything that feeds the net of craving and delusion, can only enlarge sorrow, so he turns from it toward the solitude where God draws near.

GATHA 1220

Longing and Separation

Complaint, the unreachable God

मराठी मूळ

तुजशीं संबंध चि खोटा । परता परता रे थोंटा ॥१॥
 देवा तुझें काय घ्यावें । आप आपणां ठकावें ॥२॥
 जेथें मुदल न ये हातां । व्याज मरावें लेखितां ॥३॥
 तुका ह्मणे ऐसा । त्रिभुवनीं तुझा ठसा ॥३॥

ENGLISH TRANSLATION

This relationship with You is simply false. Keep retreating, again and again, O Incomplete One.

What is there to receive from You, O God? One only ends up deceiving oneself.

Where the principal itself cannot come to hand, one only exhausts oneself calculating the interest.

Says Tuka, such is Your imprint across all three worlds.

IN PLAIN WORDS

This bond with you is simply false. Keep backing away, again and again, O Incomplete One. What is there to receive from you, O God? You only end up cheating yourself. Where the principal itself never comes to hand, you wear yourself out reckoning the interest. Tuka says: such is your imprint across the three worlds.

WHAT IT MEANS

Tukaram speaks in the voice of a wounded lover and a frustrated creditor at once, calling the whole arrangement with God false because God keeps withdrawing. He pushes the complaint to its edge, even naming God "the Incomplete One," the one who never fully gives himself. His ledger image carries the sting: if you cannot even lay hold of the principal, the original promised presence, then counting up the interest is wasted effort that only exhausts you. The closing line widens the charge from his own case to all three worlds, saying this elusiveness is simply God's mark everywhere. Read against itself, the harshness is a goad: it points at the soul's own grasping, calculating relationship to God, which can never reach a Presence that refuses to be possessed.

GATHA 1221

Longing and Separation

Reproach, the debtors at God's door

मराठी मूळ

या चि हाका तुझे द्वारीं । सदा देखों रिणकरी ॥१॥
 सदा करिसी खंड दंड । देवा बहु गा तूं लंड ॥२॥
 सुखें गोविसी भोजना । लपवूनियां आपणां ॥३॥
 एके एक बुझाविसी । तुका ह्मणे ठक होसी ॥३॥

ENGLISH TRANSLATION

*At Your door I see only debtors, calling out again and again.**You always impose cuts and penalties. O God, what a thorough scoundrel You are.**You lure with the promise of a feast, all while hiding Yourself away.**You put one off, then the next. Says Tuka, You are a cheat through and through.*

IN PLAIN WORDS

At your door I see only debtors, calling out again and again. You are always cutting and fining what is owed. O God, what a thorough rogue you are. You lure people with the promise of a feast, all while hiding yourself away. You put one off, then the next. Tuka says: you are a cheat through and through.

WHAT IT MEANS

Tukaram piles up scolding names for God, picturing Vitthal's door crowded with debtors who keep crying out and never get paid in full. God, he says, behaves like a hard moneylender who docks and penalizes every claim, dangles the promise of a feast, and then keeps himself out of sight. The complaint is a lover's, not an unbeliever's: only someone certain God is real and worth waiting on would protest this loudly at being kept waiting. Aimed inward, it exposes the bargaining mind that comes to God as a creditor expecting payout, and meets instead a God who will not be reduced to a transaction.

GATHA 1222

Longing and Separation

Holy stubbornness, refusing every payoff

मराठी मूळ

आह्मी जाणों तुझा भाव । दृढ धरियेले पाव ॥१॥
 फांकुं नेदूं चुकावितां । नेघों थोडें बहु देतां ॥२॥
 बहुता दिसाचें लिगाड । आलें होत होत जड ॥३॥
 तुका ह्मणे आतां । नेघें सर्वस्व ही देतां ॥३॥

ENGLISH TRANSLATION

*We know Your nature. We have seized Your feet firmly.**We will not be shaken loose when You try to slip away; we will not accept the little, even when You offer much.**This entanglement has gone on for many days and grown heavy.**Says Tuka, now I will not accept even all that You have to give.*

IN PLAIN WORDS

We know your nature. We have seized your feet and hold them firm. We will not be shaken loose when you try to slip away. We will not take the little, even when you offer much. This entanglement has dragged on for many days and grown heavy. Tuka says: now I will not accept even everything you have to give.

WHAT IT MEANS

Tukaram and his companions have caught on to God's evasive ways and decided to outlast them, gripping his feet and refusing to be shaken off no matter how he tries to slip free. They will not be bought off with small consolations, even generous ones, because those are not what they came for. The long entanglement has become heavy, and so the demand sharpens to its extreme: he wants neither little nor much, not even all that God could give. What he is holding out for is God himself, the giver and not the gifts, and nothing less than that will release his grip.

GATHA 1223

Longing and Separation

Reckoning, the debt God must settle

मराठी मूळ

रिण वैर हत्या । हें तों न सुटे नेंदितां ॥१॥
 हें कां नेणां पांडुरंगा । तुह्मी सांगतसां जगा ॥२॥
 माझा संबंध तो किती । चुकवा लोकाची फजिती ॥३॥
 तुका ह्मणे या चि सार्थी । मज न घेतां नये तुटी ॥३॥

ENGLISH TRANSLATION

Debt, enmity, and bloodshed: these do not end without being discharged.

You know this well, O Panduranga; You Yourself teach it to the world.

My claim upon You is clear enough. Clear it and spare me the shame before the world.

Says Tuka, this is precisely why there can be no severance without Your taking me in.

IN PLAIN WORDS

Debt, enmity, bloodshed: these do not end until they are discharged. Do you not know this, O Panduranga? You yourself teach it to the world. How large is my claim on you? Settle it, and spare me the shame before the world. Tuka says: this is the very reason there can be no parting until you take me in.

WHAT IT MEANS

Tukaram presses a legal and moral argument onto God: certain debts, like enmity and bloodshed, cannot simply be waved away; they must be settled before they release you. He reminds Panduranga that this is God's own teaching to the world, so God cannot pretend not to know it. He casts his bond with God as just such an outstanding account and asks God to clear it and spare him public disgrace. The conclusion turns the logic into a claim on grace: because the debt is real and unsettled, God is not free to part from him until God has taken him fully in. The harshness points at the devotee's own insistence that God honor the relationship he has staked his life on.

GATHA 1224

Longing and Separation

Aggrieved love, the honor never sought

मराठी मूळ

नाहीं मागितला । तुझां मान म्यां विठ्ठला ॥१॥
जे हे करविली फजिती । माझी एवढी जना हातीं ॥२॥
नाहीं केला पोट । पुढें घालूनि बोभाट ॥३॥
तुका ह्मणे धरुनि हात । नाहीं नेले दिवानांत ॥३॥

ENGLISH TRANSLATION

I never asked You for any honor, O Vitthal.

Yet what humiliation You have brought upon me, placing me in the hands of the people.

I never made a public uproar, throwing myself before You with my complaints.

Says Tuka, I never took You by the hand and hauled You into court.

IN PLAIN WORDS

I never asked you for any honor, O Vitthal. Yet look at the humiliation you have brought on me, handing me over into the hands of the people. I never made a public uproar, throwing myself before you with my complaints. Tuka says: I never took you by the hand and dragged you into court.

WHAT IT MEANS

Tukaram protests that whatever exposure and shame he now suffers, he never went looking for it. He asked God for no honor and no status, yet finds himself delivered into the hands of the crowd, made a public spectacle. He insists he behaved with restraint throughout: he did not throw a loud scene before God, did not seize God by the hand and haul him before a court to force a judgment. The grievance is the wounded protest of a devotee who feels mishandled by the very God he trusted, and it quietly turns the listener toward examining how much of our own exposure we blame on God while claiming clean hands ourselves.

GATHA 1225

The Nature of God

The mirror God, you see your own dealing

मराठी मूळ

तूं पांढरा स्पटिक मणी । करिसी आणि कां त्याहुनि ॥१॥
 ह्मणोनि तुझ्या दारा । न येत ठकती दातारा ॥२॥
 तुझी ठावी नांदनूक । अवघा बुडविला लोक ॥३॥
 तुका ह्मणे ज्याचें घेसी । त्यास हें चि दाखविसी ॥३॥

ENGLISH TRANSLATION

You are a white crystal, and You make others even more so than Yourself.

That is why those who do not come to Your door are the ones who are cheated, O Generous One.

Your way of dwelling is well known: You have submerged the entire world.

Says Tuka, whoever You take something from, You show them exactly this.

IN PLAIN WORDS

You are a white crystal. You make others into your own color. So those who never come to your door are the ones who get cheated, generous Lord. Your way of living is well known: you have drowned the whole world. Tuka says: whatever you take from a person, that is exactly what you show them back.

WHAT IT MEANS

Tukaram is teasing out a hard truth about how God deals with us. He calls God a clear crystal that takes on and returns whatever color is placed against it: God gives back to each person what that person brings. So the loss falls on those who never approach God's door at all, because they never offer anything to be returned. The line about drowning the whole world points at how this same law sweeps everyone along. The closing turn is the key: God shows you your own dealing, mirrors your own measure back to you, so the quality of what you receive is set by the quality of what you give.

GATHA 1226

Longing and Separation

Bold prayer, indignant at others' pain

मराठी मूळ

बोलतों निकुरें । नव्हेत सलगीचीं उत्तरें ॥१॥
 माझे संतापलें मन । परपीडा ऐकोन ॥२॥
 अंगावरि आलें । तोंवरि जाईल सोसिलें ॥३॥
 तुज भक्तांची आण देवा । जरि तुका येथें ठेवा ॥३॥

ENGLISH TRANSLATION

*I speak with bluntness. These are not the easy words of familiarity.**My mind is enraged at hearing of the suffering of others.**Whatever has fallen upon me, I have endured until now.**Says Tuka, I swear by Your devotees, O God: if You mean to keep Tuka here, then You must act.*

IN PLAIN WORDS

I am speaking bluntly. These are not the soft words of friendship. My mind is on fire when I hear of the suffering of others. Whatever has come upon me, I have borne it until now. Tuka says: I swear to you by your devotees, God: if you mean to keep Tuka here, then act.

WHAT IT MEANS

Tukaram drops the easy tone of a familiar friend and speaks to God without softening. What enrages him is not his own pain, which he has endured in silence, but the suffering of other people. He makes that the ground of a demand: he will not stay quiet and polite while others are crushed. The oath sworn by God's own devotees is his most binding form of pleading, and the stakes are plain: if God wants Tuka to keep living and serving here, then God must intervene and end the suffering he cannot bear to watch.

GATHA 1227

Devotion to Vitthal

Devotion, the small God we set before us

मराठी मूळ

बुद्धीचा जनिता लक्ष्मीचा पति । आठवितां चित्तीं काय नव्हे ॥१॥
 आणिकां उपायां कोण वांटी मन । सुखाचें निधान पांडुरंग ॥२॥
 गीत गावों नाचों छंदें वावों टाळी । वैष्णवांचे मेळीं सुखरूप ॥३॥
 अनंत ब्रह्मांडें एके रोमावळी । आह्मी केला भोळीं भावें उभा ॥४॥
 लडिका हा केला संवसारसिंधु ॥ मोक्ष खरा बंधु नाही पुढें ॥५॥
 तुका ह्मणे ज्याच्या नामाचे अंकित । राहिलों निश्चिंत त्याच्या बळें ॥५॥

ENGLISH TRANSLATION

He is the source of buddhi and the lord of Lakshmi. What is impossible when He is recalled in the chitta?

Why would the mind scatter itself after other remedies? Panduranga is the treasure of all happiness.

Let us sing, let us dance, let us clap our hands in rhythm, blissful in form, in the company of the Vaishnavas.

Infinite universes rest in a single hair on His body. We, with artless devotion, have made Him stand before us.

This ocean of worldly existence has been made into a mere toy. Moksha is the true companion; there is none other beyond.

Says Tuka, I am marked by the Name of that One. I remain undisturbed by His strength.

IN PLAIN WORDS

He is the source of wisdom and the husband of Lakshmi. When he is held in the heart, what cannot be done? Why scatter the mind after other remedies? Panduranga is the treasure of all joy. Let us sing, let us dance, let us clap in rhythm, full of bliss in the company of the Vaishnavas. Countless universes rest in a single hair of his body, yet with simple love we made him stand before us. This ocean of worldly life has been turned into a plaything. Liberation is the true kinsman; there is nothing beyond it. Tuka says: I am marked by his Name. By his strength I rest with nothing to fear.

WHAT IT MEANS

Tukaram sets the immensity of God beside the intimacy of devotion and lets the two press against each other. The same one who is the source of all intelligence and consort of Lakshmi, in whom infinite universes hang from a single hair, is the one whom artless devotees have coaxed into standing on the brick at Pandhari. That is the marvel he points at: the simple love of the Vaishnavas brings the boundless God down to a form you can sing and dance before. Once he is held in the heart, the whole frightening ocean of worldly life shrinks to a toy. The closing claim names where Tukaram stands: he belongs to the Name, and on that strength alone he rests without fear.

GATHA 1228

The Nature of God

God as mother, no need to plan

मराठी मूळ

न लगे मायेसी बाळें निरवावें । आपुल्या स्वभावें ओढे त्यासी ॥1॥
 मज कां लागला करणें विचार । ज्याचा जार भार त्याचे मायां ॥२॥
 गोड धड त्यासी ठेवी न मगतां । समाधान खातां नेदी मना ॥३॥
 खेळतां गुंतलें उमगूनी आणी । बैसोनियां स्तनीं लावी बळें ॥४॥
 त्याच्या दुःखेंपणें आपण खापरिं । लाही तळीं वरी होय जैसी ॥५॥
 तुका ह्मणे देह विसरे आपुला । आघात तो त्याला लागों नेदी ॥५॥

ENGLISH TRANSLATION

A mother need not send her child an invitation; the child is drawn to her by its own nature.

Why then should I make any plans? Whoever is God's own, God as Mother bears that one's every burden.

She keeps the good and nourishing food ready for the child without being asked, and does not let the child's mind be unsettled while eating.

When the child wanders off in play, she notices and brings it back, sits it down, and presses it to her breast by force.

When the child is in pain, she herself suffers; she turns and leaps like grain popping in the fire.

Says Tuka, she forgets her own body and does not let any harm touch the child.

IN PLAIN WORDS

A mother does not need to be invited by her child. By her own nature she is drawn to it. So why should I make plans? Whoever is God's own, God as mother carries their whole burden. She keeps the good, sweet food ready without being asked, and does not let the child's mind be troubled while it eats. When the child wanders off in play, she notices, brings it back, sits it down, and presses it to her breast by force. When the child is in pain, she suffers too; she leaps and turns like grain popping in the fire. Tuka says: she forgets her own body, and lets no harm touch the child.

WHAT IT MEANS

Tukaram answers the anxious habit of planning our own rescue by changing the picture: God is not a master to be petitioned but a mother who comes by her own nature. A child does not arrange for its mother's care; she is already drawn to it, already feeding it, already chasing it down when it strays. So the devotee's striving and scheming is beside the point, because God carries the whole burden of the one who belongs to God. The image of the mother leaping like grain bursting in the fire when her child hurts is the heart of it: God's love is not cool and managerial but anguished, self-forgetting, fiercely protective. The teaching is to stop calculating and rest in that care.

GATHA 1229

Social Criticism

Social criticism, the Brahmin who scorns the Name

मराठी मूळ

ब्राह्मण तो नव्हे ऐसी ज्यासी बुद्ध । पाहा श्रुतीमधीं विचारुनि ॥१॥
जयासी नावडे हरिनामकीर्तन । आणीक नृत्य न वैष्णवांचें ॥२॥
सत्य त्याचे वेळे घडला व्यभिचार । मातेसी वेव्हार अंत्यजाचा ॥३॥
तुका ह्मणे येथें मानी आनसारिखें । तात्काळ तो मुखें कुष्ठ होय ॥३॥

ENGLISH TRANSLATION

He is no true Brahmin who holds such notions. Look into the scriptures and consider carefully.

One who does not love the kirtan of Hari's name, and does not love the dancing of the Vaishnavas:

at the very moment of his conception, his mother committed adultery with one cast out by society.

Says Tuka, whoever thinks otherwise about what is said here, let leprosy appear on his face at once.

IN PLAIN WORDS

He is no true Brahmin who holds such notions. Look into the scriptures and think it through. One who does not love the kirtan of Hari's name, who does not love the dancing of the Vaishnavas: at the very moment he was conceived, his mother lay with an outcast. Tuka says: whoever thinks otherwise about what is said here, let leprosy break out on his face at once.

WHAT IT MEANS

Tukaram takes the proudest claim of birth, Brahmin status, and stakes it entirely on love of God rather than on lineage. The pattern he attacks is the man who wears the rank yet feels no love for Hari's kirtan and no joy in the dancing of devotees. Against him Tukaram hurls the most violent insult available in his world, denying the man's very pedigree, and tops it with a curse on anyone who would soften the claim. The intensity is deliberate provocation: he is shattering the assumption that the sacred thread makes a man holy. What makes a Brahmin, he insists, is not blood but a heart that loves the Name.

GATHA 1230

Social Criticism

True caste is devotion, not birth

मराठी मूळ

ब्राह्मण तो याती अंतेज असतां । मानावा तत्वता निश्चयेसी ॥१॥
 रामकृष्णें नाम उच्चारी सरळें । आठवी सांवळें रूप मनीं ॥२॥
 शांति क्षमा दया अलंकार अंगीं । अभंग प्रसंगीं धैर्यवंत ॥३॥
 तुका ह्याने गेल्या शडऊर्मी अंगें । सांडुनियां मग ब्रह्मं चि तो ॥३॥

ENGLISH TRANSLATION

Even if one is born into a family the world despises, he should be considered a true Brahmin in spirit and in truth.

If he sincerely chants the names Rama and Krishna and holds that beautiful dark form in his mind, if peace, forgiveness, and compassion adorn his being, if he is unshakable and courageous in every situation, Says Tuka, once the six waves of bodily existence are cast aside and conquered, such a one is Brahman itself.

IN PLAIN WORDS

Even a man born into a family the world despises should be held a true Brahmin, truly and for certain, if he chants the names Rama and Krishna with a clean heart and keeps that dark, beautiful form in his mind. If peace, forgiveness, and compassion adorn him, if he stays unbroken and brave in every situation, Tuka says: once the six waves of bodily life are thrown off and conquered, he is Brahman itself.

WHAT IT MEANS

This is the bright half of Tukaram's teaching on caste, the mirror of his attack on the false Brahmin. He says plainly that birth into a despised family is no bar at all: the lowest-born devotee who loves Rama and Krishna with a sincere heart is to be honored as a true Brahmin. The marks he names are inward, peace, forgiveness,

compassion, steadfast courage, not ritual or descent. And he carries it to its limit: when such a one masters the six surges of bodily existence, he is not merely worthy but is Brahman itself. Devotion and conquered passion, not the accident of birth, decide who is holy.

GATHA 1231

Social Criticism

Social criticism, the false guru

मराठी मूळ

एक करिती गुरु गुरु । भोंवता भारु शिष्यांचा ॥१॥
 पुंस नाहीं पाय चारी । मनुष्य परी कुतरीं तीं ॥२॥
 परस्त्री मद्यपान । पेंडखान माजविलें ॥२॥
 तुका ह्याणे निर्भर चित्तीं । अधोगती जावया ॥३॥

ENGLISH TRANSLATION

Some go about proclaiming themselves guru upon guru, with a crowd of disciples surrounding them.

They walk on two feet like men, yet they are dogs.

They have nurtured adultery, drunkenness, and gluttony.

Says Tuka, they proceed toward the lower realms with chitta utterly carefree.

IN PLAIN WORDS

Some keep proclaiming themselves guru, guru, with a crowd of disciples around them. They have no tails, they walk on two feet; they look like men, but they are dogs. They have nursed adultery, drinking, and gluttony. Tuka says: their minds are perfectly at ease as they head for the lower realms.

WHAT IT MEANS

Tukaram aims this at the pattern of the self-appointed teacher who collects followers while feeding his own appetites. The sting of the image, men who are really dogs, is that the title and the crowd are mistaken for holiness when the inner life is given over to lust, drink, and greed. The most damning stroke is the last: such teachers feel no unease at all, their conscience untroubled even as they sink. The warning is for anyone tempted to measure a guide by the size of his following rather than by how he lives, and to examine whether one's own untroubled ease might itself be a sign of a downward road.

GATHA 1232

The Moral Ideal

Moral teaching, sin lives close at hand

मराठी मूळ

एका पुरुषा दोघी नारी । पाप वसे त्याचे घरीं ॥1॥
 पाप न लगे धुंडावें । लागेल तेणें तेथें जावें ॥ध्रु॥
 कांहीं दुसरा विचार । न लगे करावा चि फार ॥2॥
 असत्य जे वाणी । तेथें पापाची च खाणी ॥3॥
 सत्य बोले मुखें । तेथें उचंबळती सुखें ॥4॥
 तुका ह्मणे दोन्ही । जवळी च लाभहानी ॥5॥

ENGLISH TRANSLATION

*Where a man has two wives, sin dwells in that house.**One need not search for sin; wherever sin resides, one must go there to meet it.**No further deliberation is needed on this.**A tongue that speaks falsehood is itself a mine of sin.**But where truth is spoken from the mouth, happiness overflows.**Says Tuka, both profit and loss are always near at hand.*

IN PLAIN WORDS

Where a man keeps two wives, sin lives in that house. You need not go hunting for sin; where it lives, go there and you will meet it. There is nothing more to work out about this. A tongue that speaks falsehood is itself a mine of sin. But where the mouth speaks truth, joy overflows. Tuka says: both gain and loss are always near at hand.

WHAT IT MEANS

Tukaram makes moral cause and effect concrete and close, not abstract or far off. He names a divided household and a lying tongue as places where harm simply dwells, so that one need not search for trouble; go where the wrong is and you will find its consequence. Set against the lying mouth is the truthful one, from which happiness overflows of its own accord. The closing line is the frame: profit and loss are not distant rewards and punishments but stand right beside every word and choice. How you live this moment is already the gain or the loss you are storing up.

GATHA 1233

Devotion to Vitthal

The Name burns karma away

मराठी मूळ

जळातें संचित । ऐसी आहे धर्म नीत ॥१॥
 माझ्या विठोबाचे पाय । वेळोवेळं मनीं ध्याय ॥२॥
 नेदी कर्म घडों । कोठें आडराणें पडों ॥२॥
 तुका ह्मणे मळ । राहों नेदी ताप जाळ ॥३॥

ENGLISH TRANSLATION

*Accumulated karma is burned away: such is the way of dharma.**Meditate upon the feet of my Vithoba again and again, in the mind.**He does not let wrongful action arise, nor let one fall into any wilderness of obstruction.**Says Tuka, He will not allow impurity to remain. He burns away the blaze of affliction.*

IN PLAIN WORDS

Stored-up karma is burned away: this is the law of dharma. Meditate on the feet of my Vithoba again and again in your mind. He does not let wrong action arise, nor let you fall into any wilderness of confusion. Tuka says: he will not let the stain remain; he burns away the blaze of affliction.

WHAT IT MEANS

Tukaram offers a single practice as the whole of dharma: hold the feet of Vithoba in the mind, again and again. He promises that this remembrance works on three fronts at once. It burns away the karma already accumulated; it keeps fresh wrongdoing from arising and keeps you from straying into confusion; and it does not let the stain of impurity settle or the fire of suffering keep burning. The claim is that constant remembrance of God is not one duty among many but the thing that cleans the past, guards the present, and quenches affliction altogether.

GATHA 1234

*The Moral Ideal**Social criticism, the loose tongue among saints*

मराठी मूळ

संतापाशीं बहु असावें मर्यादा । फलकटाचा धंदा उर फोडी ॥१॥
 वासर तो भुंके गाढवाचेपरी । उडे पाठीवरि दंड तेणें ॥२॥
 समय नेणें तें वेडें चाहाटळ । अवगुणाचा ओंगळ मान पावे ॥२॥
 तुका ह्मणे काय वांयां चाळवणी । पिटपिटघाणी हागवणेची ॥३॥

ENGLISH TRANSLATION

One should observe great restraint in the company of saints. The business of idle chatter only bursts one's own chest.

That one barks like a donkey, and for that it receives blows upon its back.

One who does not know the proper time or place is a prattling wanderer who earns only the foul dishonor that vice brings.

Says Tuka, why this useless babbling? It is nothing but the clacking stench of shit.

IN PLAIN WORDS

In the company of saints you must keep great restraint. The trade of idle chatter only splits your own chest open. Such a one barks like a donkey, and for that, blows land on his back. The one who does not know the right time or place is a babbling fool who earns only the foul shame that vice brings. Tuka says: what is the use of this empty prattle? It is nothing but the clattering stench of diarrhea.

WHAT IT MEANS

Tukaram is blunt about the discipline of speech in holy company. The pattern he attacks is the person who cannot hold his tongue, who chatters and shows off and times his words badly in a gathering meant for restraint. He piles on coarse images, braying like a donkey, earning blows, the clatter and stench of loose bowels, to make idle talk feel as ugly as it is. The point is self-examination, not contempt for any one person: empty babble gains nothing but disgrace, and even one's own chest is wounded by it. In the presence of the holy, silence and measured speech are themselves a practice.

GATHA 1235

The Saints

Saints, seek only their company

मराठी मूळ

घेसी तरी घेई संताची भेटी । आणीक ते गोष्टी नको मना ॥1॥
 सर्वभावे त्यांचे देव भांडवल । आणीक ते बोल न बोलती ॥घु॥
 करिसील तो करीं संतांचा सांगत । आणीक ते मात नको मना ॥2॥
 बैससी तरी बैस संतां च मधीं । आणीक ते बुद्धि नको मना ॥3॥
 जासी तरि जाई संतांचिया गांवां । होईल विसावा तेथें मना ॥4॥
 तुका ह्मणे संत सुखाचे सागर । मना निरंतर धणी घेई ॥5॥

ENGLISH TRANSLATION

If you would seek anything, seek the company of saints. Let no other thought enter your mind.

God is their only treasure; they speak of nothing else.

If you would keep company, keep it only with saints. Let no other counsel enter your mind.

If you would sit, sit only among saints. Let no other buddhi enter your mind.

If you would go anywhere, go to the village of saints. There alone will your mind find rest.

Says Tuka, the saints are the ocean of joy. O mind, drink your fill of them without ceasing.

IN PLAIN WORDS

If you would take anything, take the company of the saints. Let no other thought into your mind. With their whole being God is their wealth; they speak of nothing else. Whatever you do, keep the company of saints. Let no other talk into your mind. If you would sit, sit only among the saints. Let no other thinking into your mind. If you would go anywhere, go to the village of the saints. There your mind will find rest. Tuka says: the saints are oceans of joy. O mind, drink your fill of them without end.

WHAT IT MEANS

Tukaram turns every ordinary choice, what to seek, whom to keep company with, where to sit, where to go, into a single instruction: choose the saints. The refrain that no other thought should enter the mind makes it a discipline of attention, not just good advice. He gives the reason in passing: the saints' whole treasure is God, and they speak of nothing else, so to be near them is to be steeped in God. The promise at the end is rest and joy without limit, the mind drinking endlessly from an ocean. The path he describes is not a private effort but a matter of company: become what you stay near.

GATHA 1236

The Saints

Saints, a beggar in their village

मराठी मूळ

संतांचिये गांवीं प्रेमाचा सुकाळ । नाहीं तळमळ दुःखलेश ॥१॥
 तेथें मी राहीन होऊनि याचक । घालितील भीक ते चि मज ॥२॥
 संतांचिये गांवीं वरो भांडवल । अवघा विठ्ठल धन वित्त ॥३॥
 संतांचे भोजन अमृताचे पान । करिती कीर्तन सर्वकाळ ॥४॥
 संतांचा उदीम उपदेशाची पेठ । प्रेमसुख साटीं घेती देती ॥५॥
 तुका ह्मणे तेथें आणिक नाहीं परी । ह्मणोनि भिकारी जालों त्यांचा ॥५॥

ENGLISH TRANSLATION

In the village of the saints, love is in abundance. There is no trace of sorrow or suffering.

I shall dwell there as a beggar; whatever alms they give, I shall accept.

In the village of the saints, the chief treasure is Vitthal Himself, their only wealth and property.

The saints' food is the drink of nectar. They sing kirtan at all hours.

The saints' trade is the market of instruction. They buy and sell the joy of love.

Says Tuka, there is nothing else there. That is why I have become their beggar.

IN PLAIN WORDS

In the village of the saints, love is in plenty. There is no anguish, not a trace of sorrow. There I will live as a beggar; whatever alms they give, that is enough for me. In the village of the saints the chief wealth is Vitthal himself, their only riches. The saints' food is the drinking of nectar; they sing kirtan at every hour. The saints' trade is the marketplace of teaching; they buy and sell the joy of love. Tuka says: there is nothing else there, and so I have become their beggar.

WHAT IT MEANS

Tukaram pictures the company of saints as a whole village with its own economy, and asks for the lowest place in it. Its abundance is love, and it holds no sorrow at all; its single wealth is Vitthal himself, so there is nothing else to possess. He chooses to enter not as a peer but as a beggar, content with whatever alms of grace the saints hand down. The images of nectar-food, ceaseless kirtan, and a market where the only goods traded are teaching and the joy of love describe a life wholly given over to God. Because that village deals in nothing but God, Tukaram wants nothing but to live there on its charity.

GATHA 1237

The Saints

Praise of the saints, God serves them

मराठी मूळ

संतांचें सुख जालें या देवा । ह्मणऊनि सेवा करी त्यांची ॥1॥
 तेथें माझा काय कोण तो विचार । वर्णावया पार महिमा त्यांचा ॥ध्रु॥
 निर्गुण आकार जाला गुणवंत । घाली दंडवत पूजोनियां ॥2॥
 तीर्थ त्यांची इच्छा करिती नित्यकाळ । व्हावया निर्मळ आपणांसी ॥3॥
 अष्टमा सिद्धींचा कोण आला पाड । वागों नेदी आड कोणी तया ॥4॥
 तुका ह्मणे ते बिळया शिरोमणी । राहिलों चरणीं निकटवासें ॥5॥

ENGLISH TRANSLATION

God Himself is delighted by the saints. That is why He serves them.

Who am I, and what is my capacity to describe their glory?

The formless One took form and became the quality-bearing One. He prostrates before them and worships them.

The holy places long to visit them at all hours, in order to purify themselves.

What does the prestige of the eight supernatural powers matter? None of them can stand in the saints' way.

Says Tuka, they are the crown jewels of all the powerful. I have remained at their feet in intimate nearness.

IN PLAIN WORDS

The saints have become God's own happiness. That is why he serves them. Who am I to weigh it? What capacity have I to tell the limit of their glory? The formless One took on form and quality; he bows down full length before them and worships them. The holy places long, at every hour, to visit the saints, so that they themselves may be made clean. What weight do the eight powers carry next to them? None of those powers can stand in their way. Tuka says: they are the crown jewels of all who are strong. I have stayed at their feet, living close.

WHAT IT MEANS

Tukaram lifts the saints above everything else by pointing at who waits on them: God himself. The formless takes form and prostrates before them, and the holy tirthas come to them to be purified, so the saints are the source rather than the receivers of holiness. Even the eight siddhis, the supernatural powers most seekers crave, cannot block or overshadow them. Against that height Tukaram refuses to rank himself; he only claims the one thing he wants, to live pressed close to their feet. The poem makes nearness to the saints, not power or status, the true treasure.

GATHA 1238

Surrender and Acceptance

Surrender, praise and insult touch nothing

मराठी मूळ

जो मानी तो देईल काई । न मनी तो नेईल काई ॥१॥
 आह्मां विठ्ठल सर्वभूतीं । राहो चितीं भलतैसा ॥२॥
 आध्येन तें जना काई । जल्पें वांयांविण ठायीं ॥३॥
 वंदी निंदी तुज तो गा। तुका ह्मणे पांडुरंगा ॥३॥

ENGLISH TRANSLATION

The one who honors You gives You nothing lasting. The one who insults You takes nothing real away.

For us, Vitthal dwells in all beings. Let Him remain in the chitta, however He will.

What can idle prattle do to anyone? Words spoken in vain settle nowhere.

Says Tuka, whether they praise or revile You, O Panduranga, it is You they touch.

IN PLAIN WORDS

The one who honors you gives you nothing that lasts. The one who insults you takes nothing real away. For us, Vitthal lives in every being. Let him stay in the heart however he wishes. What can idle chatter do to anyone? Words spoken for nothing settle nowhere. Tuka says: whether they praise you or revile you, O Panduranga, it is you they touch.

WHAT IT MEANS

Tukaram is steadying himself against the noise of human opinion. Praise adds nothing to God and insult subtracts nothing, so neither should rule a devotee's heart. Because Vitthal dwells in all beings, every word, kind or cruel, lands on God and not on a separate self. The point is not to silence others but to stop staking your peace on their

verdict; empty talk has no place to settle when the heart is fixed on Panduranga. Surrender here means letting God remain in the chitta on his own terms, untouched by reputation.

GATHA 1239

Longing and Separation

Longing, asking to see and embrace the feet

मराठी मूळ

भावबळें कैसा जालासी लाहान । मागें संतीं ध्यान वणिनयेलें ॥1॥
 तें मज उचित करुनियां देवा । दाखवीं केशवा मायबापा ॥ध्रु॥
 पाहोनियां डोळां बोलेन मी गोष्टी । आळंगुनि मिठी देइन पांयीं ॥2॥
 चरणीं दिष्ट उभा राहेन समोर । जोडोनियां कर पुढें दोन्ही ॥3॥
 तुका ह्मणे उत्कंठित वासना । पुरवीं नारायणा आर्त माझें ॥4॥

ENGLISH TRANSLATION

By the power of devotion, You became small. The saints of old have described Your meditation.

Show me that vision now, O Keshava, Father and Mother, in a form befitting me.

Let me see You with my own eyes and speak to You. Let me embrace Your feet and cling to them.

Let me stand before You with my gaze fixed upon Your feet and my two hands folded.

Says Tuka, my longing is desperate. Fulfill this yearning, O Narayana.

IN PLAIN WORDS

By the strength of devotion you became small. The saints of long ago described how you meditate. Make that fitting for me now, O God; show it to me, Keshava, my mother and father. Let me see you with my eyes and speak to you. Let me embrace your feet and cling to them. Let me stand before you, my gaze on your feet, my two hands folded in front. Tuka says: my longing is desperate. Fulfill this ache of mine, O Narayana.

WHAT IT MEANS

Tukaram is asking for the personal, embodied vision that bhakti makes possible. He recalls that devotion drew the vast God down into a small, approachable form, the form the old saints contemplated, and he begs for that same nearness shaped to his own capacity. His requests are concrete and bodily: to see, to speak, to embrace the feet, to stand with folded hands before God. This is not an abstract realization he wants but a face-to-face meeting. He closes by naming the intensity plainly, calling his longing desperate and laying the whole ache before Narayana to satisfy.

GATHA 1240

Longing and Separation

Longing, the servant calls in the debt

मराठी मूळ

कृपाळु ह्यणोनि बोलती पुराणें । निर्धार वचनें यांचीं मज ॥1॥
 आणीक उपाय नेणें मी कांहीं । तुझें वर्म ठायीं पडे तैसें ॥ध्रु॥
 नये धड कांहीं बोलतां वचन । रिघालों शरण सर्वभावे ॥2॥
 कृपा करिसी तरि थोडें तुज काम । माझा तरि श्रम बहु हरे ॥3॥
 तुका ह्यणे मज दाखवीं श्रीमुख । हरेल या भूक डोळ्यांची ॥4॥
 आणीक दुसरें नये माझ्या मना । राहिली वासना तुझ्या पायीं ॥ध्रु॥
 माझिये वारचें कांहीं जडभारी । तुजविण वारी कोण एक ॥3॥
 तुझे आह्मी दास आमुचा तूं ऋणी । चालत दूरुनी आलें मागें ॥3॥
 तुका ह्यणे आतां घेतलें धरणें । हिशोबाकारणें भेटी देई ॥4॥

ENGLISH TRANSLATION

The Puranas say You are merciful. Their words are my certainty.

I know no other strategy. I simply fall where Your secret lies.

I cannot even speak a coherent sentence. I have taken refuge with all my being.

If You are gracious, it is a small matter for You, yet it removes my great burden of suffering.

Says Tuka, show me Your blessed face. The hunger of my eyes will be stilled.

My mind desires nothing other than You. My longing rests only at Your feet.

Whatever is heavy and burdensome upon me, who but You can relieve it?

We are Your servants, and You are our debtor. This claim has been running for a long time.

Says Tuka, I have sat down in protest now. Grant me an audience, that the account may be settled.

IN PLAIN WORDS

The Puranas say you are merciful; their words are my one certainty. I know no other strategy. I just fall where your secret lies. I cannot even speak a whole sentence straight. I have taken refuge with all my being. If you are kind, it is a small thing for you, yet it lifts my heavy burden of suffering. Tuka says: show me your blessed face, and the hunger of my eyes will be stilled. My mind wants nothing else. My longing rests only at your feet. Whatever lies heavy and crushing on me, who but you can lift it? We are your servants and you are our debtor; this claim has been running a long time from far back. Tuka says: now I have sat down in protest. Give me an audience, so the account can be settled.

WHAT IT MEANS

Tukaram leans his whole case on one fact the scriptures repeat, that God is merciful, since he has no method or eloquence of his own. He admits he cannot argue or perform; he can only fall at the spot where God's mercy hides and take refuge completely. Then he presses a bold claim: a servant has served, so the master has become a

debtor, and the debt is overdue. He stages a dharna, the old practice of sitting down at someone's door and refusing to leave until justice is given, and demands a face-to-face meeting to settle the books. The harshness is aimed at God in intimacy, not irreverence; longing has grown into a claim of right that only the sight of God's face can answer.

GATHA 1241

Longing and Separation

Longing, waiting for the word of acceptance

मराठी मूळ

1242. कई मात माझे ऐकती कान । बोलतां वचन संतां मुखीं ॥1॥
 केला पांडुरंगें तुझा अंगीकार । मग होइल धीर माझ्या जीवा ॥२॥
 ह्मणऊनि मुख अवलोकितों पाय । हे चि मज आहे थोरी आशा ॥३॥
 माझिया मनाचा हा चि विश्वास । न करीं सायास साधनांचे ॥४॥
 तुका ह्मणे मज होईल भरवसा । तरलों मी ऐसा साच भाव ॥५॥

ENGLISH TRANSLATION

*When will my ears hear the saints speak the word: that Panduranga has accepted me?**Only then will my jiva find courage.**Therefore I keep my gaze upon Your feet, waiting for that word. This alone is my great hope.**This one trust holds my mind. I seek no other practice.**Says Tuka, when I receive that assurance, I will know in truth that I have crossed over.*

IN PLAIN WORDS

When will my ears hear the news, the word spoken from the saints' mouths: that Panduranga has taken you for his own? Only then will my life find courage. So I keep looking toward your face and your feet. This alone is my great hope. This one trust holds my mind. I attempt no other practice. Tuka says: when that assurance comes to me, I will know in truth, this is real, that I have crossed over.

WHAT IT MEANS

Tukaram is waiting for a single confirmation: word from the saints that God has accepted him. He treats their voice as the trustworthy channel, the place where God's acceptance would be made known. Until that word comes his heart cannot rest, so he keeps his gaze on God's feet and stakes everything on this one hope. He sets aside every other spiritual technique, trusting that acceptance, not effort, is what carries a soul across. The poem captures the suspense of grace: the seeker has done all he can and now simply watches for the sign that he has been received.

GATHA 1242

Devotion to Vitthal

Adoration, the God caught by devotion

मराठी मूळ

दोन्ही हात ठेवुनि कटीं । उभा भीवरेच्या तटीं । कष्टलासी साटीं । भक्तिकाजें विठ्ठला ॥१॥
 भागलासी मायबापा । बहु श्रम केल्या खेपा । आह्मालागीं सोपा । दैत्या काळ कृतांत ॥२॥
 होतासी क्षीरसागरीं । मही दाटली असुरीं । ह्मणोनियां घरीं । गौळ्यांचे अवतार ॥३॥
 केला पुंडलिकें गोवा । तुज पंढरीसि देवा । तुका ह्मणे भावा । साटीं हातीं सांपडसी ॥३॥

ENGLISH TRANSLATION

With both hands placed upon His hips, He stands on the bank of the Bhima. You have wearied Yourself, O Vitthal, laboring for the sake of devotion.

O Father and Mother, You have toiled through many journeys for our sake. The fierce destroyer of demons has become gentle and easy for us.

You were resting in the ocean of milk, but the earth was overrun by demons. That is why You took birth in the house of cowherds.

Pundalik caught You in his snare and kept You in Pandhari. Says Tuka, You are caught by the hand of devotion.

IN PLAIN WORDS

Both hands resting on his hips, he stands on the bank of the Bhima. You have worn yourself out, O Vitthal, laboring for the sake of devotion. O mother and father, you have toiled through many journeys for our sake. The fierce destroyer of demons has become gentle and easy for us. You were resting in the ocean of milk, but the earth was crowded with demons; that is why you took birth in the house of the cowherds. Pundalik caught you in his snare and held you here in Pandhari. Tuka says: you are caught in the hand of devotion.

WHAT IT MEANS

Tukaram pictures Vitthal in his familiar pose, hands on hips at Pandharpur by the river, and reads tenderness into it: God has tired himself out for love of his devotees. He gathers the avatars into one thought, the Lord who slays demons made gentle for ordinary people, descending from the milk ocean into a cowherd's home because the earth needed him. The hinge is the story of Pundalik, whose devotion to his parents kept God standing and waiting at Pandhari. Tukaram turns the whole sweep of divine power into proof of one thing: the almighty God is willingly bound, caught and held in the hand of a devotee's love.

GATHA 1243

*The Power of the Name**The Name, the formless made visible*

मराठी मूळ

गोड जालें पोट धालें । अवचित वाचे आलें । ह्मणतां पाप गेलें । विठ्ठलसें वाचेसी ॥१॥
 सत्य माना रे सकळ । उद्धरिला अजामेळ । पातकी चांडाळ । नामासाठीं आपुलिया ॥२॥
 चित्त पावलें आनंदा । सुखसमाधीतें सदा । ह्मणतां गोविंदा । वेळोवेळें वाचेसी ॥३॥
 हें जाणती अनुभवी । जया चाड तो चोजवी । तुका ह्मणे दावी । रूप तें चि अरुपा ॥३॥

ENGLISH TRANSLATION

The belly is full and satisfied. The word came to the lips unbidden. By merely saying Vitthal, sin departed from the tongue.

Believe this truth, all of you: Ajamela, sinner and fallen one, was redeemed for the sake of His Name alone.

The chitta has reached bliss and abides in samadhi always. By saying Govinda, again and again, at the lips.

Those who have tasted know this. The one who truly desires it cherishes it deeply. Says Tuka, He reveals that very form which is the formless.

IN PLAIN WORDS

The belly is full and content. The word came to my lips unasked. Just by saying Vitthal, sin left my tongue. Believe this truth, all of you: Ajamela, a sinner, a fallen chandala, was saved for the sake of His Name alone. The heart has reached joy and rests always in the bliss of samadhi, just by saying Govinda, again and again, at the lips. Those who have tasted it know this; the one who truly wants it cherishes it. Tuka says: He shows that very form which is the formless.

WHAT IT MEANS

Tukaram is praising the Name as complete nourishment that needs no preparation. To utter Vitthal is enough to clear sin and fill the heart, and he cites Ajamela, the great sinner saved at death simply by calling a divine name, to insist that the Name's power has no limit and no precondition. Saying Govinda over and over keeps the chitta steadily in bliss, a samadhi reached by the tongue rather than by hard technique. Only those who have actually tasted this can confirm it; it is verified in experience, not argument. The closing claim is the boldest: through the Name the formless God makes himself visible in form.

GATHA 1244

Ecstasy and Joy

Ecstasy, surrounded by Hari

मराठी मूळ

आंत हरि बाहेर हरि । हरिनें घरीं कोंडिलें ॥१॥
 हरिनें कामा घातला चिरा । वित्तवरा मुकविलें ॥२॥
 हरिने जीवें केली साटी । पाडिली तुटी सकळांसी ॥३॥
 तुका ह्मणे वेगळा नव्हे । हरि भोवे भोंवताला ॥४॥

ENGLISH TRANSLATION

Hari is within, Hari is without. Hari has enclosed me inside the house.

Hari drove a wedge through desire and freed me from wealth's mastery.

Hari staked this very life in the transaction and severed all other ties.

Says Tuka, Hari is not separate from me. Hari surrounds me on every side.

IN PLAIN WORDS

Hari within, Hari without. Hari has shut me up inside the house. Hari drove a wedge through my desire and freed me from the rule of wealth. Hari staked my very life in the bargain and cut off all my other ties. Tuka says: Hari is not separate from me. Hari is all around me, on every side.

WHAT IT MEANS

Tukaram describes being completely enclosed by God, inside and outside, with no exit left. He frames this takeover as a series of decisive acts by Hari: desire split open with a wedge, the grip of wealth broken, life itself put on the table and every competing attachment severed. What sounds like confinement is really liberation, since the bonds cut are the ones that held him captive. The closing line names the state plainly: Hari is no longer an other to be reached but the presence surrounding him on all sides and inseparable from him.

GATHA 1245

Ecstasy and Joy

Ecstasy, stolen by Hari and unfit for the world

मराठी मूळ

हरिनें माझें हरिलें चित्त । भार वित्त विसरलें ॥१॥
 आतां कैसी जाऊं घरा । नव्हे बरा लौकिक ॥२॥
 पारख्यांसी सांगतां गोटी । घरची कुटी खातील ॥३॥
 तुका ह्मणे निवांत राहीं । पाहिलें पाहीं धणीवरि ॥४॥
 ॥ भुपाळ्या ॥ अभंग ॥ ८ ॥

ENGLISH TRANSLATION

Hari has stolen my chitta. I have forgotten all burdens and wealth.

Now how shall I go home? It would not look right to the world.

If I tell this tale to strangers, my own household will thrash me.

Says Tuka, stay quiet, remain still. Gaze upon the Master to your fill.

IN PLAIN WORDS

Hari has stolen my heart. I have forgotten every burden and all wealth. Now how can I go home? It would not look right to the world. If I tell this tale to strangers, my own household will beat me. Tuka says: stay quiet, stay still; gaze your fill upon the Master.

WHAT IT MEANS

Tukaram describes the helpless condition of one whose heart God has carried off: ordinary cares and possessions simply slip from mind. This leaves him unfit for normal life, unable to face the world's expectations or return to household duties as if nothing had happened. He knows the experience cannot be explained to outsiders, who would think him mad, so even his own people would scold him. His resolution is not to argue or perform but to fall silent and keep gazing at the Master until he is satisfied. The poem honors an inwardness that society cannot measure and chooses quiet absorption over reputation.

GATHA 1246

Prayers

Prayer, the lost child and the mother

मराठी मूळ

बोलोनि दाऊं कां तुह्मी नेणा जी देवा । ठेवाल तें ठेवा ठायीं तैसा राहेन ॥१॥
 पांगुळलें मन कांहीं नाठवे उपाय । ह्मणऊनि पाय जीवीं धरुनि राहिलों ॥२॥
 त्यागें भोगें दुःख काय सांडावें मांडावें । ऐसी धरियेली जीवें माझ्या थोरी आशंका ॥३॥
 तुका ह्मणे माते बाळा चुकलिया वनीं । न पवतां जननी दुःख पावे विठ्ठले ॥३॥

ENGLISH TRANSLATION

Should I speak, or do You not already know, O God? Whatever You place before me, I shall remain there as You set me.

My mind has grown lame; I can think of no remedy. That is why I hold Your feet within my very jiva and remain.

In renunciation there is suffering, in enjoyment there is suffering. What is there to abandon or adopt? A great anxiety has seized my jiva.

Says Tuka, O Vitthal, when a child is lost in the forest and the mother cannot reach it, the child suffers.

IN PLAIN WORDS

Should I speak it out, or do you not already know, O God? Whatever place you put me in, there I will stay, just so. My mind has gone lame; no remedy comes to it. So I have caught your feet within my life and stayed there. There is suffering in giving up, and suffering in enjoying; what is there to drop, what to take up? This great doubt has gripped my life. Tuka says: O Vitthal, when a child is lost in the forest and cannot reach its mother, the child suffers.

WHAT IT MEANS

Tukaram lays his helplessness openly before God, admitting he has run out of remedies and even out of clear sentences. He has tried the two usual paths, renunciation and enjoyment, and found suffering waiting in both, so he no longer knows what to abandon or pursue. Stuck in that doubt, he stops choosing and simply clings to God's feet, willing to remain wherever God places him. The closing image names the stakes: he is a child lost in the forest, and the pain is the pain of not reaching the mother. The prayer leaves the whole burden of finding with God.

GATHA 1247

Longing and Separation

Longing, kept dangling by God

मराठी मूळ

ऐसी वाट पाहे कांहीं निरोप कां मूळ । कंा हे कळवळ तुज उमटे चि ना ॥१॥
 आवो पांडुरंगे पंढरीचे निवासे । लावूनियां आस चाळवूनी ठेविलें ॥२॥
 काय जन्मा येवूनियां केली म्यां जोडी । ऐसं घडीघडी चित्तां येतें आठवूं ॥३॥
 तुका ह्मणे खरा न पवे चि विभाग । धिकारितें जग हें चि लाहों हिशोबें ॥३॥

ENGLISH TRANSLATION

I wait like this, watching for some message, some word from You. Does no compassion stir in You at all?

O Panduranga, Dweller of Pandhari, You stirred my longing and kept me dangling.

What have I truly gained by coming into this life? This question returns to the chitta again and again.

Says Tuka, the true portion never arrives. The world reviles me; this alone is what I have earned by the reckoning.

IN PLAIN WORDS

I keep watching the road like this. Why no message, why no word? Why does no tenderness for me stir in you at all? O Panduranga, you who dwell in Pandhari, you woke my longing and then left me hanging. What have I really gained by coming into this life? This question comes back to my heart again and again. Tuka says: the true share never reaches me. The world scorns me; by the reckoning, this is all I have earned.

WHAT IT MEANS

Tukaram voices the bitterness of unanswered longing, the dark side of devotion. God himself stirred this thirst and then went silent, and Tukaram dares to ask whether any compassion moves in him at all. Left waiting, he questions the worth of his whole life and feels he has gained nothing real by being born. He even counts his

account in the negative: the true portion never arrives, and the only thing his devotion has earned him is the world's contempt. The poem does not resolve the complaint; its honesty lies in addressing the protest straight to God rather than turning away from him.

GATHA 1248

Longing and Separation

Longing, shamed by the saints who were answered

मराठी मूळ

कां गा किविलवाणा केलों दीनाचा दीन । काय तुझी हीन शक्ति जालीसी दिसे ॥१॥
 लाज येते मना तुझा ह्मणवितां दास । गोडी नाही रस बोलिली यासारिखी ॥२॥
 लाजविलीं मागें संतांची हीं उत्तरें । कळों येतें खरें दुजें एकावरुनि ॥३॥
 तुका ह्मणे माझी कोणें वदविली वाणी । प्रसादावांचूनि तुमचिया विठ्ठला ॥३॥

ENGLISH TRANSLATION

Why have You made me so pitiable, the lowliest of the low? Has Your power itself grown less?

Shame comes to my mind when I call myself Your servant. There is no sweetness, no flavor, in words such as these.

Before me the replies of the saints have been put to shame. By one thing, the truth of another becomes clear.

Says Tuka, who has made my tongue speak? None but Your grace, O Vitthal.

IN PLAIN WORDS

Why have you made me so pitiable, the lowest of the low? Has your own power somehow grown weak? Shame comes to my mind when I call myself your servant. There is no sweetness, no flavor, in words like these. The answers you gave the saints before me are now put to shame. By one case the truth of another becomes clear. Tuka says: who has made my tongue speak at all? Nothing but your grace, O Vitthal.

WHAT IT MEANS

Tukaram presses God with a sharp argument from his own track record. God answered the earlier saints, so to leave Tukaram in misery makes those past rescues look unreliable, as if God's power had run out. He feels the shame of calling himself a servant of a master who does not act, and finds no sweetness in such an empty title. The logic is pointed: one unanswered case throws doubt on every answered one, so God's reputation is at stake. Yet the protest folds back into humility at the end, as Tukaram admits even his voice and complaint are themselves gifts of God's grace, leaving the appeal squarely with Vitthal.

GATHA 1249

Confession and Sin

Confession, surrender to His care

मराठी मूळ

जळो माझें कर्म वायां केली कटकट । जालें तैसें तंट नाहीं आलें अनुभवा ॥१॥
 आता पुढें धीर काय देऊं या मना। ऐसें नारायणा प्रेरिलें तें पाहिजे ॥१॥
 गुणवंत केलों दोष जाणायासाठीं। माझें माझें पोटीं बळकट दूषण ॥२॥
 तुका ह्मणे अहो केशीराजा दयाळा । बरवा हा लळा पिळयेला शेवटीं ॥३॥

ENGLISH TRANSLATION

Let my deeds burn. All the fuss I made was in vain. Whatever dispute I raised never came to fruition in experience.

How now can I give patience to this mind? O Narayana, what You have ordained must simply be accepted.

I was made virtuous only to recognize my own faults. The fault of "mine, mine" sits stubborn and strong within.

Says Tuka, O compassionate Keshiraja, how beautiful this tender care You have kept for me until the very end.

IN PLAIN WORDS

Let my deeds burn. All the fuss I made was for nothing. Whatever quarrel I raised never came true in my own experience. How can I steady this mind now? O Narayana, whatever You have set in motion, that must be accepted. I was made virtuous only so that I would see my own faults. The fault of "mine, mine" sits stubborn and strong inside me. Tuka says: O compassionate Keshiraja, how beautifully You have tended this love of mine, right to the very end.

WHAT IT MEANS

Tukaram is owning that all his striving and arguing came to nothing in actual experience, and he stops fighting it. He hands the steadying of his restless mind over to Narayana, accepting whatever God has ordained. Then he names the sharp turn: the very virtue he was given was a tool to expose his own fault, the deep, stubborn grip of "mine, mine." He ends not in despair but in gratitude, seeing that God's tender care held him all the way to the end.

GATHA 1250

Longing and Separation

Longing, the soul as captive bride

मराठी मूळ

कामें नेलें चित्त नेदी अवलोकुं मुख । बहु वाटे दुःख फुटों पाहे हृदय ॥१॥
 कां जी सासुरवासी मज केलें भगवंता । आपुलिया सत्ता स्वाधीनता ते नाहीं ॥१॥
 प्रभातेसि वाटे तुमच्या यावें दर्शना । येथें न चले चोरी उरली राहे वासना ॥२॥
 येथें अवघे वायां गेले दिसती सायास । तुका ह्मणे नास दिसे जाल्या वेचाचा ॥३॥

ENGLISH TRANSLATION

Desire has stolen my chitta and will not let me gaze upon Your face. Great sorrow wells up. The heart is ready to burst.

Why, O Lord, have You made me into this bride at the in-laws' house, where I have no freedom, no sovereignty of my own?

At dawn I long to come for Your darshan, but no stealth works here. The desire lingers and remains.

All my labors here appear to have gone to waste. Says Tuka, the ruin of everything spent is plain to see.

IN PLAIN WORDS

Desire has carried off my chitta and will not let me look upon Your face. Great sorrow rises in me. My heart is ready to burst. Why, O Lord, have You made me a bride sent to her in-laws, where I have no freedom and no power of my own? At dawn I long to come for Your darshan, but no stealth works here. The desire stays and will not leave. Here all my labors seem to have gone to waste. Tuka says: I can plainly see the ruin of everything I spent.

WHAT IT MEANS

Tukaram speaks as a young bride trapped in her in-laws' house, a figure for the soul bound to worldly life with no freedom of its own. Desire has stolen his attention and keeps him from even seeing God's face, and the ache is so sharp the heart could burst. He longs at dawn for darshan, but there is no way to slip free; the craving simply stays. The poem lands on the loss: all his effort feels wasted, and he can see plainly that what he spent has come to ruin, which is itself the cry that turns the soul back toward God.

GATHA 1251

Prayers

Prayer, renouncing the world's ways

मराठी मूळ

जळोत तीं येथें उपजविती अंतराय । सायासाची जोडी माझी तुमचे पाय ॥१॥
 आतां मज साहे येथें करावें देवा । तुझी घेई सेवा सकळ गोवा उगवूनि ॥२॥
 भोगें रोगा जोडोनियां दिलें आणीकां । अरुचि ते हो कां आतां सकळांपासूनि ॥३॥
 तुका ह्याने असो तुझें तुझे मस्तकीं । नाहीं ये लौकिकीं आतां मज वर्तनें ॥३॥

ENGLISH TRANSLATION

Let those things that give rise to obstacles here be burned. The fruit of all my labors is Your feet alone.

O God, help me to endure this now. Let me serve You by unraveling this whole tangle.

Through indulgence I joined disease to myself and gave it to others. Let there now be distaste for all of this.

Says Tuka, let what is Yours remain upon Your head. I shall no longer conduct myself in worldly ways.

IN PLAIN WORDS

Let the things that raise obstacles here be burned. The fruit of all my labor is Your feet alone. Now, O God, help me to bear this. Let me serve You and untangle this whole knot. Through indulgence I joined disease to myself and passed it on to others. Let there now be distaste for all of it. Tuka says: let what is Yours stay upon Your head. I will no longer live in the worldly way.

WHAT IT MEANS

Tukaram prays for everything that obstructs him to be burned away, declaring that the only fruit he wants from all his effort is God's feet. He asks God to help him endure and to untangle the whole knot of his entanglements. He confesses that his own indulgence bred a disease he then spread to others, and he asks now for nothing but distaste for all of it. He places the burden back on God and resolves to stop conducting himself in the ordinary worldly way.

GATHA 1252

Longing and Separation

Longing, the love that will not be reined in

मराठी मूळ

न संगतां तुह्मां कळों येतें अंतर । विश्वीं विश्वंभर परिहार चि न लगे ॥1॥
 परि हे अनावर आवरितां आवडी । अवसान ते घडी पुरों देत नाहीं ॥ध्रु॥
 काय उणें मज येथें ठेविलिये ठायीं । पोटा आलों तईपासूनिया समर्थ ॥2॥
 तुका ह्मणे अवघी आवरिली वासना । आतां नारायणा दुसरियापासूनि ॥3॥

ENGLISH TRANSLATION

Without my telling You, You know my inner state. Before the one who pervades the universe, no defense is needed.

Yet this love-longing is uncontrollable. Even as I try to restrain it, it will not let a single moment of composure hold.

What do I lack in the place where You have kept me? I have been strong since the day I was born.

Says Tuka, I have reined in all desires from everything else. Now, O Narayana, from all others.

IN PLAIN WORDS

Without my telling You, You already know my inner state. Before the one who fills the whole universe, no defense is needed. Yet this love-longing will not be held back. Even as I try to restrain it, it will not let one moment of calm hold. What do I lack in the place where You have kept me? I have been strong from the day I was born. Tuka says: I have reined in every desire toward all other things. Now, O Narayana, I turn from everything else.

WHAT IT MEANS

Tukaram begins by admitting there is no point pretending before Vishvambhara, who pervades all things and already knows his heart. But the very love he feels is the one thing he cannot govern: it allows him no moment of composure. He examines himself and finds he lacks nothing in the station God has placed him in, and that his

strength was given from birth. So he closes by gathering up every desire that scatters toward other things and turning it, single-pointed, toward Narayana alone.

GATHA 1253

Prayers

Surrender, the helpless take refuge

मराठी मूळ

तुजसवें आह्मीं अनुसरलों अबळा । नको अंगीं कळा राहों हरी हीन देऊं ॥१॥
 सासुरवासा भीतों जीव ओढे तुजपाशीं । आतां दोहळिवशीं लज्जा राखें आमुची ॥२॥
 न कळतां संग जाला सहज खेळतां । प्रवर्तली चिंता मागिलांचियावरि ॥३॥ ॥४॥

ENGLISH TRANSLATION

We helpless ones have followed You. O Hari, do not let Your skill remain hidden from us or leave us destitute.

We dread the life at the in-laws' house, and our jivas are drawn toward You. Now, in our vulnerable state, protect our honor.

Without knowing it, our bond with You was formed while playing innocently, and now anxiety about the future has set in.

Says Tuka, as long as You are present, all is well. With this faith, I have spent my words and surrendered myself.

IN PLAIN WORDS

We helpless ones have followed You. O Hari, do not keep Your power hidden from us; do not leave us destitute. We dread the life at the in-laws' house, and our jivas are drawn toward You. Now, in our fragile state, guard our honor. Without knowing it, our bond with You was formed while we played innocently, and now worry about the future has set in. Tuka says: as long as You are present, all is well. With this faith I have spent my words and given myself over.

WHAT IT MEANS

Speaking again as helpless brides, the souls who have followed Hari, Tukaram begs God not to hold back his saving power or abandon them. The dread of the in-laws' house is the dread of worldly bondage, while the heart is pulled toward God, and he asks that their honor be protected in this vulnerable hour. He notes that the bond with God was formed almost unknowingly, in innocent play, and only later did fear for the future arise. He rests it all on one assurance: while God is present, all is well, and on that faith he surrenders himself completely.

GATHA 1254

The Saints

Praise of the saints, the unseen made seen

मराठी मूळ

रवि दीप हीरा दाविती देखणे । अदृश्य दर्शने संतांचे नी ॥1॥
 त्यांचा महिमा काय वणूप मी पामर । न कळे तो साचार ब्रह्मादिकां ॥ध्रु॥
 तापली चंदन निववितो कुडी । त्रिगुण तो काढी संतसंग ॥2॥
 मायबापें पिंड पाळीला माया । जन्ममरण जाया संतसंग ॥3॥
 संतांचें वचन वारी जन्मदुःख । मिष्टान्न तें भूकनिवारण ॥4॥
 तुका हाणे जवळी न पाचारितां जावें । संतचरणीं भावें रिघावया ॥5॥

ENGLISH TRANSLATION

*The sun, the lamp, and the diamond reveal what is visible, but the darshan of the saints reveals what is invisible.**How can I, a lowly one, describe their greatness? Even Brahma and the other gods cannot fully know it.**As sandalwood cools the heated body, the company of saints removes the three gunas.**Parents nourish the body with love, but the company of saints ends birth and death.**The words of the saints relieve the suffering of birth, just as fine food satisfies hunger.**Says Tuka, one should go to the saints' feet without even being called, surrendering there with devotion.*

IN PLAIN WORDS

The sun, the lamp, and the diamond show what can be seen, but the darshan of the saints shows what cannot be seen. How can I, a lowly one, describe their greatness? Even Brahma and the other gods do not truly know it. As sandalwood cools a body that burns, the company of saints draws out the three gunas. Parents nourish the body with love, but the company of saints ends birth and death. The words of the saints relieve the suffering of birth, the way good food satisfies hunger. Tuka says: one should go to the saints' feet without even being called, and take refuge there with devotion.

WHAT IT MEANS

Tukaram raises the company of saints above every ordinary light: the sun, lamp, and diamond reveal only visible things, but the saints reveal the invisible Reality. He confesses their greatness is beyond his power to describe, beyond even Brahma's full knowing. Through plain images he names what their company actually does: it cools the burning soul like sandalwood, draws out the three gunas, and unlike parents who feed only the body, it ends the whole cycle of birth and death. The conclusion is a directive to himself and the listener, go to the saints uninvited and surrender at their feet, because that refuge is where liberation is found.

GATHA 1255

Appeals and Exhortations

The Name, exhortation to all

मराठी मूळ

हरि हरि तुझीं ह्मणा रे सकळ । तेणें मायाजाळ तुटईल ॥१॥
 आणिका नका कांहीं गाबाळाचे भरी । पडों येथें थोरी नागवण ॥२॥
 भावें तुळसीदळ पाणी जोडा हात । ह्मणावा पतित वेळोवेळां ॥३॥
 तुका ह्मणे ही तंव कृपेचा सागर । नामासाठीं पार पाववील ॥३॥

ENGLISH TRANSLATION

*All of you, say Hari, Hari. By doing so, the web of maya will be torn apart.**Do not load yourselves with useless burdens, for great deception lies in that direction.**With devotion, offer a tulsi leaf and water with folded hands, and call yourself a fallen one again and again.**Says Tuka, He is an ocean of grace and will carry you across for the sake of His Name alone.*

IN PLAIN WORDS

All of you, say Hari, Hari. By that, the web of maya will be torn. Do not load yourselves with useless burdens; great ruin lies in that direction. With devotion, offer a tulsi leaf and water; fold your hands; call yourself fallen, again and again. Tuka says: He is an ocean of grace and will carry you across for the sake of His Name alone.

WHAT IT MEANS

Tukaram calls everyone to the simplest practice: just say the Name, Hari, Hari, and the net of maya is cut. He warns against piling on useless burdens, because that road leads only to ruin. The path he points to costs almost nothing: a tulsi leaf, water, folded hands, and the honest admission "I am fallen," repeated again and again. The reassurance that lands it is that God is an ocean of grace who will ferry the soul across purely for the sake of His own Name.

GATHA 1256

Social Criticism

Social criticism, the ruinous son

मराठी मूळ

ऐसे कुळीं पुत्र होती । बुडविती पूर्वजा ॥१॥
 चाहाडी चोरी भांडवला । वांटा आला भागासी ॥२॥
 त्याचियानें दुःखी मही । भार तेही न साहे ॥३॥
 तुका ह्मणे ग्रामपशु । केला नाशु अयुषा ॥३॥

ENGLISH TRANSLATION

Such are the sons born in certain families: they drown their own ancestors.

Tale-bearing, theft, and quarreling have become their inheritance.

The earth is made sorrowful by them and can scarcely bear their weight.

Says Tuka, these village-beasts have destroyed their own life spans.

IN PLAIN WORDS

Such are the sons born in some families: they drown their own ancestors. Tale-bearing, theft, and quarreling have become their inheritance. The earth is made wretched by them and can barely bear their weight. Tuka says: these village-beasts have wasted their own lifespans.

WHAT IT MEANS

Tukaram turns a hard eye on a familiar pattern: a son whose conduct disgraces the very ancestors who should be honored, dragging their name down. Instead of a worthy inheritance, all such a person carries forward is slander, theft, and constant quarreling. The image of the earth scarcely able to bear his weight names the stakes: a life that is pure burden, useless to everyone. The point is not contempt for one man but a warning against the pattern, a life squandered and turned into ruin, and an invitation to examine whether one is living that way.

GATHA 1257

Social Criticism

Social criticism, the false devotee

मराठी मूळ

गांठोळीस धन भाकावी करुणा । दावूनि सज्जना कीव पीडी ॥१॥
 नाठेळाची भक्ति कुचराचें बळ । कोरडें वोंगळ मार खाय ॥२॥
 सांडोव्यासी घाली देवाची करंडी । विल्हाळ त्या धोंडी पूजा दावी ॥३॥
 तुका ह्मणे ऐसे माकडाचे छंद । अवघे धंदधंद सिंदलीचे ॥३॥

ENGLISH TRANSLATION

The miser begs for mercy while hoarding wealth knotted tight, and by displaying pity to good people, he torments them.

The rogue's devotion is a bully's strength: hollow and filthy, it earns only blows.

He puts God's basket over a decoy and worships stones as if they were sacred.

Says Tuka, such are the monkey's antics; all of it is the trickster's trade.

IN PLAIN WORDS

The miser begs for mercy while hoarding wealth knotted tight, and by putting on a show of pity before good people, he torments them. The rogue's devotion is a bully's strength: hollow, filthy, it earns only blows. He covers God's basket over a decoy and worships mere stones as if they were holy. Tuka says: such are a monkey's antics; all of it is the trickster's trade.

WHAT IT MEANS

Tukaram exposes the religion of pretense: a man who guards his hoarded wealth yet whines for mercy, and wears a mask of piety that only wears down sincere people. He calls this kind of devotion a bully's bluff, hollow inside, fit only to be struck down. The man performs worship that is all surface, hiding the real and bowing to dead stones for show. The closing image, a monkey's restless antics and a swindler's trade, points at the pattern of hollow display, asking the listener to check whether their own devotion is inward and real or just a performance.

GATHA 1258

Appeals and Exhortations

Exhortation, wake before the road runs out

मराठी मूळ

कैसें असोनि ठाउकें नेणां । दुःख पावाल पुढिले पेणा ॥१॥
 आतां जागें रे भाई जागें रे । चोर निजल्या नाडूनि भागे रे ॥२॥
 आतां नका रे भाई नका रे । आहे गांठीं तें लुटवूं लोकां रे ॥३॥
 तुका ह्मणे एकांच्या घायें । कां रे जाणोनि न घरा भये ॥३॥

ENGLISH TRANSLATION

How is it that, knowing full well where you stand, you act as though you do not? You will suffer at the next halt on the road.

Wake up now, O brothers, wake up! The thief has tricked the sleeping ones and fled.

Do not, brothers, do not let what you still hold in your hands be plundered by others.

Says Tuka, seeing another fall by a single blow, why do you not take heed and feel fear?

IN PLAIN WORDS

How is it that, knowing exactly where you stand, you act as though you do not? You will suffer at the next stop on the road. Wake up now, O brothers, wake up. The thief has cheated the sleeping ones and run off. Do not, brothers, do not let what you still hold in your hands be plundered by others. Tuka says: when you see another felled by a single blow, why do you not take heed and feel afraid?

WHAT IT MEANS

Tukaram shakes the listener awake: you know your true situation, so why live as if you do not, when the next halt on this journey will bring suffering? Spiritual life is treated as a road, and the wealth in hand is the time and devotion still left; the "thief" robs whoever stays asleep. He urges them not to let that remaining store be plundered through carelessness. The final question turns it personal: people fall around you in a single stroke, so let that be the warning that wakes a healthy fear in you before it is your turn.

GATHA 1259

Worldly Life

Worldly life, the counterfeit gain

मराठी मूळ

मुदल जतन जालें । मग लाभाचें काय आलें ॥1॥
 घरीं देउनि अंतर गांठी । राख्या पारख्यां न सुटे मिठी ॥ध्रु॥
 घाला पडे थोडें च वाटे । काम मैदाचें च पेटे ॥2॥
 तुका ह्याणे वरदळ खोटें । फांसे अंतरिंच्या कपटें ॥3॥

ENGLISH TRANSLATION

*When the principal has been kept intact, what profit has actually come?**One hands over the valuables at home and cannot free oneself from the grip of keepers and appraisers. Though the loss seems small, the fire of soft desire keeps smouldering.**Says Tuka, the surface is counterfeit, and the deceit within lays its traps.*

IN PLAIN WORDS

When the principal has only been kept intact, what profit has really come? You hand over the valuables in your house and cannot pull free from the grip of the keepers and appraisers. The loss looks small, yet the fire of soft desire keeps smouldering. Tuka says: the surface is counterfeit, and the deceit within sets its traps.

WHAT IT MEANS

Tukaram uses the language of trade and lending to expose worldly life as a bad deal. Merely preserving your capital, the bare span of your life, yields no real profit if you gain nothing of God. You surrender your true valuables and find yourself unable to escape the grip of the people and appetites that hold them. The danger is that the loss seems trivial while a quiet smouldering desire keeps burning; he warns that the whole attractive surface is counterfeit and the deceit hidden inside it is what lays the traps.

GATHA 1260

*The Necessity of Experience**Experience, ready to leave with God*

मराठी मूळ

मज अंगाच्या अनुभवं । काई वाईट बरें ठावें ॥1॥
 जालों दोहींचा देखणा । नये मार्गे पुढें ही मना ॥ध्रु॥
 वोस वसती ठावी । परि हे चाली दुःख पावी ॥2॥
 तुका ह्याणे घेऊं देवा । सर्वें करुनि बोळावा ॥3॥

ENGLISH TRANSLATION

By direct experience of my own being, I have come to know what is good and what is bad.

*I have seen both sides, and the mind no longer turns back or forward.
I know the abandoned settlements, yet this habitual path brings only suffering.
Says Tuka, let us take God as our companion and bid farewell to all of this.*

IN PLAIN WORDS

By the direct experience of my own being, I now know what is bad and what is good. I have seen both sides, and my mind no longer turns back or forward. I know the deserted settlements well, yet this same old path brings only suffering. Tuka says: let us take God as our companion and bid farewell to all of this.

WHAT IT MEANS

Tukaram speaks from firsthand experience, not hearsay: he has tasted both good and bad and now sees them clearly, so his mind no longer swings backward in regret or forward in craving. The image of abandoned settlements names how he knows where the familiar worldly road leads, places already emptied out, and that this same path yields only suffering. Having weighed it all, he makes his choice: take God as the one companion for the journey and say goodbye to everything else.

GATHA 1261

The Moral Ideal

Moral counsel, truth and no gap

मराठी मूळ

पाववावें ठाया । ऐसें सवें बोलों तया ॥१॥
भावा ऐसी क्रिया राखे । खोटएा खोटेपणें वाखे ॥२॥
न ठेवूं अंतर । कांहीं भेदाचा पदर ॥३॥
तुका ह्मणे जीवें भावें । सत्या मानविजे देवें ॥३॥

ENGLISH TRANSLATION

*Speak only such words as would lead him to the true destination.
Let your actions accord with your bhava, and falsehood will be known for what it is by its own falseness.
Keep no gap, no fold of separation between you and the other.
Says Tuka, with one's whole jiva and devotion, let God be honored by truth alone.*

IN PLAIN WORDS

Speak to him only words that carry him to the true place. Let your acts match what is in your heart. A false thing shows its own falseness. Keep no distance. Let no fold of separation come between you and the other. Tuka says: with the whole soul and with love, let God be honored by truth, and by truth alone.

WHAT IT MEANS

Tukaram is laying down a rule for how to deal with another person and with God at once. Speak only what leads the other toward the truth, and let your conduct line up with your inner devotion, because anything false will betray itself in time. He then asks for closeness with no screen between self and other, no fold of separation held

back. The whole teaching lands on one demand: honor God with the entire living soul, and let that honoring be made of truth, nothing else.

GATHA 1262

Social Criticism

Social criticism, spectacle over service

मराठी मूळ

मोल देऊनियां सांटवावे दोष । नटाचे ते वेश पाहोनियां ॥१॥
 हरिदासां मुखें हरिकथाकीर्तन । तेथें पुण्यें पुण्य विशेषता ॥२॥
 हरितील वस्त्रें गोपिकांच्या वेशें । पाप त्यासरिसें मात्रागमन ॥३॥
 तुका ह्मणे पाहा ऐसें जालें जन । सेवाभक्तीहीन रसीं गोडी ॥३॥

ENGLISH TRANSLATION

People pay to see the actor's costumes and store up his vices along with the viewing.

But when devotees sing Hari's name and katha-kirtan, there merit piles upon merit, in full measure.

They steal garments and dress in the gopis' guise; with that disguise comes the sin of forbidden transgression.

Says Tuka, see what people have become: devoid of seva, they seek only the sweetness of rasa in mere spectacle.

IN PLAIN WORDS

People pay money to watch the actor's costumes, and they store up his vices as they watch. But where Hari's devotees sing his name and his story, merit piles on merit, in full measure. Men steal the women's clothes and dress in the gopis' guise; with that disguise comes the sin of forbidden union. Tuka says: look what people have become. Empty of service, they crave only the sweetness of the show.

WHAT IT MEANS

Tukaram sets two ways of looking at devotion side by side and names the difference. Paying to watch a performer play the divine drama only loads you with the watcher's appetites; true merit comes when devotees actually sing Hari's name and tell his story. He turns sharp on men who dress up as the gopis, costume that carries the sin it imitates rather than the love. The pattern he attacks is craving the sweetness of the spectacle while skipping the service that alone makes it holy, and the examination is meant for our own hunger for show over substance.

GATHA 1263

Longing and Separation

Longing, the worn pilgrim at the feet

मराठी मूळ

बहुक्षीदक्षीण । आलों सोसुनियां वन ॥१॥
 विठोबा विसांवया विसांवया । पडों देई पायां ॥ध्रु॥
 बहुतां काकुलती । आलों सोसिली फजिती ॥२॥
 केली तुजसाठीं । तुका ह्मणे येवढी आटी ॥३॥

ENGLISH TRANSLATION

*I have come exhausted, worn thin through many wastes, having endured the wilderness.**O Vithoba, rest, rest. Let me fall at Your feet.**I have come with desperate supplication, having endured humiliation after humiliation.**Says Tuka, all this grinding toil I have borne only for Your sake.*

IN PLAIN WORDS

I have come worn thin, exhausted, having endured the wilderness. O Vithoba, rest, rest. Let me fall at your feet. I have come with desperate pleading, having borne humiliation after humiliation. Tuka says: all this grinding labor I have carried, and I carried it only for your sake.

WHAT IT MEANS

Tukaram arrives at God like a traveler at the end of a hard road and asks for one thing: to lay himself down at Vithoba's feet. He does not hide the cost of the journey, naming the exhaustion, the wilderness, the repeated humiliation he has swallowed to get here. The word he uses for the feet is rest itself, the place where the toil finally stops. The whole poem turns on the last line: every bit of that suffering was endured for God's sake, and so it has a single destination.

GATHA 1264

Prayers

Prayer, hold me with no gap

मराठी मूळ

कां गा धर्म केला । असोन सत्तेचा आपुला ॥१॥
 उभाउभीं पाय जोडीं । आतां फांकों नेदीं घडी ॥ध्रु॥
 नको सोडूं ठाव । आतां घेऊं नेदीं वाव ॥२॥
 तुका ह्मणे इच्छा । तैसा करीन सरिसा ॥३॥

ENGLISH TRANSLATION

O God, why did You ordain dharma as law over me, when Your own authority was already total?

I stand here, face to face, hands joined. Do not let me be parted from You even for a moment.

Do not abandon this place; do not give me a gap, not even the room to stray.

Says Tuka, whatever Your wish, I will act in exact measure with it.

IN PLAIN WORDS

O God, why did you set dharma as a law over me, when your own power was already complete? I stand here, face to face, hands joined. Do not let me be parted from you for even a moment. Do not leave this place. Do not give me even the room to stray. Tuka says: whatever you wish, I will do, in exact measure with it.

WHAT IT MEANS

Tukaram half-protests and half-pleads: if God's authority over him is already total, why lay down dharma as a separate rule he must keep? Standing with joined hands, he asks not for guidance but for nearness so close that no moment and no gap is left for him to wander. He wants God to occupy the very space where straying could happen, so that drifting becomes impossible. His surrender is complete in the final line, where he hands over his own will entirely, promising to act exactly in step with God's wish.

GATHA 1265

Longing and Separation

Longing, dry knowledge and the ache for darshan

मराठी मूळ

तुमची तों भेटी नव्हे ऐसी जाली । कोरडी च बोली ब्रह्मज्ञान ॥१॥
 आतां न बोलावें ऐसें वाटे देवा । संग न करावा कोणांसवें ॥२॥
 तुम्हां निमित्यासी सांपडले अंग । नेदावा हा संग विचारिलें ॥३॥
 तुका ह्मणे माझी राहिली वासना । आवडी दर्शनाची च होती ॥३॥

ENGLISH TRANSLATION

Your meeting, O Lord, has become what is no meeting at all. All talk of Brahman-knowledge is dry words.

Now, O God, I feel I should speak no more, and should keep no one's company.

My body has become an occasion for others; upon reflection, I have decided not to give this company.

Says Tuka, my longing remains; it was always only the love of Your darshan.

IN PLAIN WORDS

Your meeting, Lord, has turned into what is no meeting at all. All this talk of Brahman-knowledge is dry words. Now, O God, I feel I should speak no more, and keep no one's company. My body has become an occasion others use; on reflection, I have decided not to give this company. Tuka says: my longing stays. It was always only the love of seeing you.

WHAT IT MEANS

Tukaram is grieving that what passes for union with God has gone hollow, and that high talk of Brahman-knowledge tastes dry to him because it is not the thing he wants. He resolves to withdraw into silence and solitude, having noticed that his own body and presence have become a stage for other people's use. So he decides

to give that company no longer. Underneath the withdrawal one desire is left untouched: he never wanted abstract knowledge, only the living sight of God, the darshan that his whole longing was always aimed at.

GATHA 1266

Prayers

Devotional counsel, guard what is yours

मराठी मूळ

आहे तें चि आह्मी मागों तुजपाशीं । नव्हों तुज ऐसीं क्रियानष्टें ॥१॥
 न बोलावीं तों च वर्मे बरें दिसे । प्रकट ते कैसे गुण करूं ॥२॥
 एका ऐसें एका द्यावयाचा मोळा । कां तुह्मां गोपाळा नाहीं ऐसा ॥३॥
 तुका ह्मणे लोकां नाहीं कळों आलें । करावें आपुलें जतन तों ॥३॥

ENGLISH TRANSLATION

I ask of You only what already is. We are not among those whose practice has come to ruin.

Before one speaks, the inner truth is visible. How can I make such qualities openly manifest?

One passes the bundle to another; do even You, O Gopala, not have such a one?

Says Tuka, people have not come to understand this. Guard what is your own, while it may still be guarded.

IN PLAIN WORDS

I ask of you only what already is. We are not among those whose practice has fallen into ruin. Before a word is spoken, the inner truth is already seen. How should I make such qualities openly on display? One hands the bundle on to another; have you too, Gopala, not such a one? Tuka says: people have not come to understand this. Guard what is your own, while it can still be guarded.

WHAT IT MEANS

Tukaram insists he asks God for nothing strange, only for what is already true, and he sets himself apart from those whose spiritual practice has collapsed. He resists putting his inner state on public show, since the truth in the heart is seen before any word is spoken. There is a quiet warning that devotion can be passed off lightly from hand to hand, like a bundle handed on, and he asks whether even God keeps such a one. The poem ends as counsel pointed at our own carelessness: most people never grasp this, so guard your inner treasure while it can still be guarded.

GATHA 1267

Surrender and Acceptance

Surrender, let things be and keep patience

मराठी मूळ

आह्मीं याची केली सांडी । कोठें तोंडीं लागावें ॥१॥
 आहे तैसा असो आतां चिंतें चिंता वाढते ॥२॥
 बोलिल्याचा मानी सीण । भिन्न भिन्न राहावें ॥३॥
 तुका ह्मणे आह्मांपाशीं । धीराऐसी जतन ॥३॥

ENGLISH TRANSLATION

*We have already abandoned all that. Where now is there anything to attach ourselves to?**Let things remain as they are. Worry only breeds more worry.**I find weariness in everything already said. Let each remain separate.**Says Tuka, what we carry with us is patience itself, and that is our safeguard.*

IN PLAIN WORDS

We have already given all that up. What is left now to attach ourselves to? Let things stay as they are. Worry only breeds more worry. I find weariness in everything already said. Let each thing stay separate. Tuka says: what we carry with us is patience, and that is our safeguard.

WHAT IT MEANS

Tukaram speaks from a place of having let go, where there is nothing left to grasp at. He counsels leaving things exactly as they are, because anxiety only feeds on itself and multiplies. Tired of going over old words and arguments, he chooses to let each matter rest apart rather than tangle them together. What remains as his only possession and protection is patience itself, the steady endurance that keeps the surrendered soul safe.

GATHA 1268

Faith and Trust

Faith, staking life on the meeting

मराठी मूळ

आह्मांपाशीं याचें बळ । कोण काळवरी तों ॥१॥
 करुनि ठेलों जीवेंसाठीं । होय भेटी तोंवरि ॥२॥
 लागलों तों न फिरें पाठी । पडिल्या गांठी वांचूनि ॥३॥
 तुका ह्मणे अवकाशें । तुमच्या ऐसें होवया ॥३॥

ENGLISH TRANSLATION

*This strength is with us. Who can hold off Time until then?**I have staked my very life on this and will keep at it until the meeting happens.*

Once I have set out, I will not turn back without the knot being tied.

Says Tuka, grant me this spaciousness of Yours so that I may become as You are.

IN PLAIN WORDS

This strength is with us. Who can hold off Time until then? I have staked my very life on this, and I will keep at it until the meeting comes. Once I have set out, I will not turn back without the knot being tied. Tuka says: grant me this spaciousness of yours, so that I may become as you are.

WHAT IT MEANS

Tukaram declares the strength he leans on is already his, and asks who could keep Time at bay until the moment he longs for arrives. He has wagered his whole life on reaching God and will not stop until that meeting happens. He swears not to turn back until the bond is sealed, the knot tied that joins him to the Lord. The prayer rises to its boldest reach in the last line: give me your own spaciousness, so that I may become as you are.

GATHA 1269

Faith and Trust

Faith, the mother of many

मराठी मूळ

बोलिलें चि बोलें पडपडताळूनि । उपजत मनीं नाहीं शंका ॥१॥
 बहुतांची माय बहुत कृपाळ । साहोनि कोल्हाळ बुझाविसी ॥२॥
 बहुतांच्या भावें वांटिसी भातुकें । बहु कवतुकें खेळविसी ॥३॥ ॥१२॥
 तुका ह्मणे ऐसें जाणतसों वर्म । करणें तो श्रम न वजे वायां॥३॥ ॥१२॥

ENGLISH TRANSLATION

I say the same words over and over, testing and re-testing them. No doubt arises in my mind.

You are the mother of many, supremely merciful. You endure their clamor and comfort them.

You distribute gifts to all according to their devotion and playfully set them all to play.

Says Tuka, I know this secret well: the effort spent is never wasted.

IN PLAIN WORDS

I say the same words over and over, testing them again and again, and no doubt rises in my mind. You are the mother of many, full of mercy. You bear their clamor and comfort them. You hand out gifts to each by their devotion, and playfully you set them all to play. Tuka says: I know this secret well. The effort spent is never wasted.

WHAT IT MEANS

Tukaram has turned his faith over and over, examining it until no doubt is left. He pictures God as a mother to countless children, patient with all their noise and quick to soothe them. This mother gives each child a portion measured to its own love and arranges the whole play in which they all take part. The settled conviction at the end is his secret: in serving such a God, no effort is ever thrown away.

GATHA 1270

Ecstasy and Joy

Ecstasy, delusion gone at the feet

मराठी मूळ

कोठें भोग उरला आतां । आठवितां तुज मज ॥१॥
 आड कांहीं नये दुजें । फळ बीजें आणिलें ॥२॥
 उद्वेग ते वांयांविण। कैचा सीण चिंतनें ॥३॥
 तुका ह्मणे गेला भ्रम । तुमच्या धर्मे पायांच्या ॥३॥

ENGLISH TRANSLATION

*What experience remains now when I remember You?**Nothing else can come between us. The fruit has brought back the seed.**That agitation is now rendered empty. Where is the weariness in contemplation?**Says Tuka, all delusion has departed by the grace of Your feet.*

IN PLAIN WORDS

What experience is left now, when I remember you? Nothing else can come between us. The fruit has brought back the seed. That old restlessness is now empty. Where is the weariness in contemplation? Tuka says: all delusion has gone, by the grace of your feet.

WHAT IT MEANS

Tukaram describes a state where remembering God leaves no separate experience to be had, because nothing can wedge itself between him and the Lord. The fruit has brought back the seed, the end and the beginning folded into one, with nothing further owed. The agitation that once drove him has emptied out, and contemplation now costs him no fatigue. He credits the whole release to one source: the grace of God's feet, by which delusion has simply departed.

GATHA 1271

Ecstasy and Joy

Ecstasy, the world unnoticed

मराठी मूळ

संसार तो कोण देखे । आह्मां सखे हरिजन ॥१॥
 काळ ब्रह्मानंदें सरे । आवडी उरे संचली ॥२॥
 स्वप्नीं ते ही नाहीं चिंता । रात्री जातां दिवस ॥३॥
 तुका ह्मणे ब्रह्मरसें । होय सरिसें भोजन ॥३॥

ENGLISH TRANSLATION

Who notices worldly life? We have the friendship of Hari's devotees.

*Time passes in brahmananda, and the gathered love remains, ever accumulating.
Not even in dreams is there anxiety as nights give way to days.
Says Tuka, nourished by brahmarasa, the meal is made whole.*

IN PLAIN WORDS

Who even notices worldly life? We have the friendship of Hari's people. Time passes in the bliss of Brahman, and the gathered love stays, always growing. Not even in dreams is there anxiety, as the nights give way to the days. Tuka says: fed on the nectar of Brahman, the meal is made whole.

WHAT IT MEANS

Tukaram says that for one held in the company of Hari's devotees, ordinary worldly life simply goes unnoticed. The days fill with the bliss of Brahman, and the love among them keeps accumulating rather than fading. There is no anxiety left, not even in sleep, as night turns to day without strain. The image at the close is of a complete feast: nourished by the nectar of Brahman, the soul is fully fed and lacks nothing.

GATHA 1272

Longing and Separation

Longing, the abandoned child crying out

मराठी मूळ

पडियेलों वनीं थोर चिंतवनी । उसीर कां आझूनि लावियेला ॥१॥
येई गा विठ्ठला येई गा विठ्ठला । प्राण हा फुटला आळवितां ॥२॥
काय तुज नाहीं लौकिकाची शंका । आपुल्या बाळका मोकलितं ॥३॥
तुका ह्मणे बहु खंती वाटे जीवा । धरियेलें देवा दुरी दिसे ॥३॥

ENGLISH TRANSLATION

*I have fallen in the forest in great anguish. Why have You delayed so long?
Come, O Vitthala, come! My very prana breaks as I call to You.
Have You no regard for what the world will say, abandoning Your own child like this?
Says Tuka, great sorrow weighs upon this jiva. O God, You who were held so close now appear far away.*

IN PLAIN WORDS

I have fallen in the forest in great anguish. Why have you delayed so long? Come, O Vitthala, come! My very breath breaks as I call to you. Have you no fear of what the world will say, abandoning your own child like this? Tuka says: great sorrow weighs on this soul. O God, you who were held so close now seem far away.

WHAT IT MEANS

Tukaram cries out as one lost in a wilderness of anguish, asking why God has stayed away so long. He calls Vitthala's name until his breath itself seems to break with the strain of calling. Then he presses God with a sharp question, like a child to a parent: does the Lord not care how it looks for him to abandon his own child? The grief lands in the last line, where the God he once held close now appears unbearably far, and the soul is left weighed down with sorrow.

GATHA 1273

Longing and Separation

Longing, the exile waiting for word

मराठी मूळ

आपुले गांवींचें न देखेसैं जालें । परदेसी एकलें किती कंठूं ॥१॥
 ह्मणऊनि पाहें मूळ येतां वाटे । जीवलग भेटे कोणी तरी ॥२॥
 पाहातां अवघ्या दिसतील दिशा । सकळ ही वोसा दृष्टीपुढें ॥३॥
 तुका ह्मणे कोणी न संगे वारता । तुझी वाटे चिंता पांडुरंगा ॥३॥

ENGLISH TRANSLATION

*Nothing of my own homeland can be seen anymore. How long shall I endure this foreign land alone?**Therefore I watch the road back home, hoping some life-dear one will come to meet me.**Looking in all directions, everything appears desolate before my eyes.**Says Tuka, no one brings me tidings of You. I feel only anxiety for You, O Panduranga.*

IN PLAIN WORDS

I can no longer see anything of my own homeland. How long can I endure this foreign land, all alone? So I keep watching the road back home, hoping some dear one will come to meet me. I look in every direction, and all I see before my eyes is desolation. Tuka says: no one brings me any news of You. I am sick with worry for You, O Panduranga.

WHAT IT MEANS

Tukaram speaks as one stranded far from where he belongs, and his true home is God. The world he lives in is the foreign land; nothing of his real country, Panduranga, is in sight, and he asks how long a soul can bear that separation alone. So he watches the road, longing for some life-dear one to come with word of the Beloved. The poem turns the usual fear around: he is not anxious for himself but anxious for God, aching because no message comes, and that ache is itself the proof of his love.

GATHA 1274

Worldly Life

Recoil from the world, the forest of ruin

मराठी मूळ

जन तरी देखें गुंतलें प्रपंचें । स्मरण तें त्याचें त्यासी नाही ॥१॥
 ह्मणऊनि मागें परतलें मन । घालणीचें रान देखोनियां ॥२॥
 इंद्रियांचा गाजे गोंधळ ये ठायीं । फोडीतसे डोई अहंकार ॥३॥
 तुका ह्मणे देवा वासनेच्या आटें । केलीं तळपटें बहुतांचीं ॥३॥

ENGLISH TRANSLATION

The world is entangled in its affairs and has no remembrance of Him.
Seeing this forest of destruction, my mind turns back in retreat.
The senses raise a tumult here, and ego splits the head with its blows.
Says Tuka, O God, by the driving force of vasana, many have been brought to ruin.

IN PLAIN WORDS

I look at people and see them tangled in worldly affairs, with no remembrance of Him at all. So my mind turns back and retreats, seeing this forest of destruction. Here the senses raise a loud uproar, and ego splits the head with its blows. Tuka says: O God, driven by craving, many have been brought to ruin.

WHAT IT MEANS

Tukaram is describing why he pulls back from ordinary life. He sees people swallowed up in their affairs, with no room left to remember God, and the sight makes his own mind retreat as from a forest where one gets lost and destroyed. In that forest the senses make a deafening din and the ego batters the head, so there is no quiet in which to hold the Name. The closing line names the engine behind it all: vasana, blind craving, has dragged countless people down, and Tukaram is warning himself first of all.

GATHA 1275

Devotion to Vitthal

Devotion, fill the house and be done with rebirth

मराठी मूळ

धांवे त्यासी फावे । दुजे उगवूनि गोवे ॥१॥
 घ्यावें भरुनियां घर । मग नाहीं येरझार ॥२॥
 धणी उभें केलें । पुंडलिकें या उगलें ॥३॥
 तुका ह्मणे ठसा । गेला पडोनियां ऐसा ॥३॥

ENGLISH TRANSLATION

He who runs forward seizes it, while others, having set out, get entangled and bound.
Fill your house completely with Him, and then there will be no more coming and going.
Pundalik made the Lord stand still, freely, as an open gift.
Says Tuka, such an impression has been stamped upon the world.

IN PLAIN WORDS

The one who runs forward seizes Him; others set out but only get tangled and bound. Fill your whole house with Him, and then there is no more coming and going. Pundalik made the Lord stand still, freely, as an open gift. Tuka says: such an imprint has been left upon the world.

WHAT IT MEANS

Tukaram contrasts two ways of seeking: the one who runs straight to God lays hold of Him, while those who hesitate and complicate things only entangle themselves further. To fill the whole house with God is to leave no room for anything else, and that, he says, ends the endless coming and going of birth and death. He points to Pundalik, the devotee who, by his single-minded service, made the Lord stand waiting on the brick at Pandhari, freely given. That standing form is the lasting stamp left on the world: proof that wholehearted devotion makes God stay.

GATHA 1276

The Moral Ideal

The path of smallness, lower than the lowest

मराठी मूळ

लाहानपण दे गा देवा । मुंगी साखरेचा रवा ॥१॥
 ऐरावत रत्न थोर । तया अंकुशाचा मार ॥२॥
 ज्याचे अंगी मोठेपण । तया यातना कठीण ॥३॥
 तुका ह्मणे जाण । व्हावें लाहनाहुनि लाहन ॥३॥

ENGLISH TRANSLATION

O God, grant me smallness. The ant carries away a grain of sugar.

Airavata, great jewel of elephants, suffers the blow of the goad.

Whoever carries greatness in their being endures harsh torment.

Says Tuka, know this: one should become smaller than the smallest.

IN PLAIN WORDS

Give me smallness, O God. The ant carries off its grain of sugar. Airavata, the great jewel of elephants, takes the blow of the goad. Whoever carries greatness in himself endures harsh torment. Tuka says: know this, become smaller than the smallest.

WHAT IT MEANS

Tukaram prays not for power but for littleness, and gives a plain picture of why. The tiny ant carries off its sweet grain in peace, while Airavata, the mightiest of elephants, is the one struck and driven by the goad. Greatness, he says, brings hard punishment, because the larger you make yourself the more you are weighed, watched, and hurt. The teaching he draws out is to keep going lower, to become smaller than the smallest, since it is the small who eat the sugar and escape the goad.

GATHA 1277

The Moral Ideal

Humility, the reed that the flood spares

मराठी मूळ

निंचपण बरवें देवा । न चले कोणाचा ही दावा ॥1॥
 महा पुरें झाडें जाती । तेथें लव्हाळे राहाती ॥ध्रु॥
 येतां सिंधूच्या लहरी । नम्र होतां जाती वरि ॥2॥
 तुका ह्मणे कळ । पाय धरिल्या न चले बळ ॥3॥

ENGLISH TRANSLATION

*Humility is beautiful, O God. No one's claim can stand against it.**Great floods carry away the trees, yet the tender reeds remain.**When the waves of the ocean come, those who bow humbly rise above them.**Says Tuka, when one takes to the feet in surrender, no force can prevail against that.*

IN PLAIN WORDS

Humility is beautiful, O God. No one's claim can stand against it. Great floods carry away the trees, yet the tender reeds remain. When the ocean's waves come, those who bow let them pass over and rise again. Tuka says: when you take hold of the feet, no force can prevail.

WHAT IT MEANS

Tukaram praises lowliness as a strength, not a weakness. He says no rival claim can defeat the humble, because there is nothing rigid in them to break. The floodwater snaps and sweeps off the tall trees, but the soft reeds bend and survive; the ocean's waves crash, yet whoever bows lets them pass and comes up unharmed. The point lands in the last line: the one who clings to God's feet in surrender cannot be overpowered by any force, for yielding is exactly what saves.

GATHA 1278

Social Criticism

Social criticism, poetry for scraps

मराठी मूळ

उष्टए पत्रावळी करुनियां गोळा । दाखविती कळा कवित्वाची ॥1॥
 ऐसे जे पातकी ते नरकीं पचती । जोंवरी भ्रमती चंद्रसूर्य ॥2॥
 तुका ह्मणे एक नारायण घ्याई । वरकडा वाहीं शोक असे ॥3॥

ENGLISH TRANSLATION

*They gather leftover leaf-plates and with them display their so-called poetic art.**Such transgressors will be cooked in naraka for as long as the sun and moon continue to revolve.*

Says Tuka, take hold of the one Narayana. All else is lamentation and nothing more.

IN PLAIN WORDS

They scrape together leftover leaf-plates, and with that they show off their so-called art of poetry. Such sinners will be cooked in naraka for as long as the sun and moon keep turning. Tuka says: take hold of the one Narayana. Everything else is only grief.

WHAT IT MEANS

Tukaram is attacking a corruption of the poet's gift: making verse to beg leftovers and to parade one's cleverness rather than to praise God. He calls this a grave fault, condemned to long torment, because it turns a holy thing into a tool for the belly and for vanity. The contrast is the cure he names: lay hold of the one Narayana, the single true aim. Measured against that, every other use of one's words and life is wasted and ends in sorrow. The warning is aimed at the pattern of self-display, not at any one person's worth.

GATHA 1279

Social Criticism

Social criticism, the false renouncer

मराठी मूळ

आवडीच्या मतें करिती भजन । भोग नारायणें ह्मणती केला ॥1॥
 अवघा देव ह्मणे वेगळें तें काय । अर्थासाठीं डोय फोडूं पाहे ॥धु.॥
 लाजे कमंडल धरितां भोपळा । आणीक थीगळा प्रावरणा ॥2॥
 शाला गडवे धातुद्रव्यइच्छा चित्तीं । नैश्वर्य बोलती अवघें मुखें ॥3॥
 तुका ह्मणें यांस देवा नाहीं भेटी । ऐसे कल्पकोटि जन्म घेतां ॥4॥

ENGLISH TRANSLATION

They worship according to their own inclination and claim that Narayana has ordained their indulgence.

They say everything is God, so what is separate? Yet for the sake of gain they would gouge out eyes.

They feel shame holding a gourd-vessel or patched garments, yet in their chitta they covet metal objects and wealth, while their mouths proclaim renunciation.

Says Tuka, such people will never meet God, even if they take birth for crores of kalpas.

IN PLAIN WORDS

They worship however they please, and say Narayana himself ordained their indulgence. They say all is God, so what is separate? Yet for the sake of gain they would gouge out eyes. They are ashamed to hold a gourd-bowl or wear patched cloth, but in their hearts they crave metal vessels and wealth, while their mouths preach renunciation. Tuka says: such people will never meet God, even if they take birth for crores of kalpas.

WHAT IT MEANS

Tukaram exposes a gap between teaching and life. These people use lofty doctrine, all is God, nothing is separate, as a license to do whatever they want and call it divinely sanctioned, even while they would ruin others for profit. They are embarrassed by the real marks of the renouncer, the simple gourd and the patched robe, yet they secretly

hunger for fine vessels and money, all the while preaching detachment. The verse names the cost bluntly: such doubleness keeps God forever out of reach, for no length of time can buy what only sincerity opens. The target is the pattern of hypocrisy, a mirror for any seeker to check his own heart against his words.

GATHA 1280

Social Criticism

Social criticism, the begging singer's shame

मराठी मूळ

ह्यणतां हरिदास कां रे नाहीं लाज । दीनास महाराज ह्यणसी हीना ॥१॥
 काय ऐसें पोट न भरे तें गेलें । हालविसी कुले सभेमाजी ॥२॥
 तुका ह्यणे पोटें केली विटंबना । दीन जाला जना कींव भाकी ॥३॥

ENGLISH TRANSLATION

Why are you not ashamed to call yourself a haridasa? You call yourself a great lord of the poor while being lowly yourself.

Is your belly not filled that you must shake your lineage before the assembly?

Says Tuka, for the belly's sake you have brought disgrace upon yourself, becoming pitiable before all people.

IN PLAIN WORDS

Why are you not ashamed to call yourself a haridasa? You are lowly yourself, yet you call yourself a great lord of the poor. Is your belly so empty that you must shake your pedigree before the assembly? Tuka says: for the belly's sake you have brought disgrace on yourself, made yourself pitiable before everyone.

WHAT IT MEANS

Tukaram challenges a man who wears the title of haridasa, servant of Hari, while using it to puff himself up. He calls himself a great patron of the poor though he is hollow inside, and parades his family name in the assembly to win standing. Tukaram traces it all to hunger: the man does this for his belly, to be fed and honored, and in doing so cheapens the sacred name he claims. The result is the opposite of dignity, he becomes an object of pity. The rebuke is aimed at the impulse to trade God's name for status and a meal, a temptation any performer of devotion can fall into.

GATHA 1281

Renunciation

Renunciation, the kingless king who owns nothing

मराठी मूळ

रिद्धसिद्धी दासी कामधेनु घरीं । परि नाहीं भाकरी भक्षावया ॥१॥
 लोडें वालिस्ते पलंग सुपति । परि नाहीं लंगोटी नेसावया ॥२॥
 पुसाल तरि आह्मां वैकुंठीचा वास । परि नाहीं राहणस ठाव कोठें ॥२॥
 तुका ह्यणे आह्मी राजे त्रैलोक्याचे । परि नाहीं कोणाचें उणे पुरें ॥३॥

ENGLISH TRANSLATION

Riddhi and siddhi are our maidservants, and Kamadhenu dwells in our home, yet we have no bread to eat.

We have cushions, bolsters, and fine beds, yet we have no loincloth to wear.

If you ask, we dwell in Vaikuntha, yet we have no shelter anywhere.

Says Tuka, we are the kings of the three worlds, yet we owe nothing to anyone and need nothing from anyone.

IN PLAIN WORDS

Riddhi and siddhi are our maidservants, and Kamadhenu lives in our house, yet we have no bread to eat. We have cushions, bolsters, and fine beds, yet we have no loincloth to wear. If you ask, we live in Vaikuntha, yet we have no shelter anywhere. Tuka says: we are kings of the three worlds, yet we owe nothing to anyone and need nothing from anyone.

WHAT IT MEANS

Tukaram speaks in riddles that hold both halves of the devotee's life at once. By God's grace all powers and treasures are his, riddhi and siddhi as servants, the wish-cow at home, the seat of Vaikuntha, the kingship of the three worlds, yet in plain fact he has no bread, no cloth, no roof. The two sides do not cancel out; they describe one state. Having God, he is utterly rich; wanting nothing of the world, he is utterly poor, and free. The last line is the resolution: needing nothing and owing nothing, he is a king precisely because he possesses nothing.

GATHA 1282

Social Criticism

Social criticism, talk of Brahman, no purity

मराठी मूळ

घरोघरीं अवघें जालें ब्रह्मज्ञान । परि मेळवण बहु माजी ॥1॥
 निरें कोणापार्शीं होय एक रज । तरि द्या रे मज दुर्बळासी ॥ध्रु॥
 आशा तृष्णा माया कालवूनि दोन्ही । दंभ तो दूरोनि दिसतसे ॥2॥
 काम क्रोध लोभ सिणवी बहुत । मेळवूनि आंत काळकूट ॥3॥
 तुका ह्मणे तेथें कांहीं हातां नये । आयुष्य मोलें जाये वांयांविण ॥4॥

ENGLISH TRANSLATION

In every household, Brahman-knowledge has supposedly dawned, yet all one finds is adulteration in their mix.

If anyone truly possesses even a grain of purity, please give it to me, a poor man.

Desire and greed, maya and ambition are churned together, and hypocrisy stands visible from afar.

Lust, anger, and greed exhaust one greatly, mixing deadly poison within.

Says Tuka, nothing of value comes from all that. Life is spent uselessly for nothing.

IN PLAIN WORDS

In every house, knowledge of Brahman has supposedly dawned, yet all you find in the mix is adulteration. If anyone holds even a single grain of pure stuff, give it to me, a poor man. Desire and craving, maya and ambition are stirred in together, and hypocrisy is visible from far off. Lust, anger, and greed wear people out, churning deadly poison within. Tuka says: nothing of worth comes from all that. Life is spent uselessly, for nothing.

WHAT IT MEANS

Tukaram mocks an age when everyone talks of having realized Brahman while their lives are wholly impure. He begs, half in irony, for even one grain of the genuine article, since none of it is real. What is actually mixed into these people is craving, illusion, and ambition, with hypocrisy so thick it shows from a distance. Inside, lust, anger, and greed grind away and brew a poison that exhausts them. The conclusion is stark: such hollow knowledge yields nothing, and a whole life goes to waste on it. The verse measures cheap spiritual talk against the cost of a life thrown away, and asks the listener to weigh his own.

GATHA 1283

Surrender and Acceptance

Surrender, all rites fulfilled in the offering

मराठी मूळ

अवघ्या भूतांचें केलें संतर्पण । अवघी च दान दिली भूमि ॥१॥
 अवघा चि काळ दिनरात्रशुद्धी । साधियेली विधि पर्वकाळ ॥२॥
 अवघीं च तीर्थो व्रतें केले याग । अवघें चि सांग जालें कर्म ॥३॥
 अवघें चि फळ आलें आह्मां हातां । अवघें चि अनंता समपिनलें ॥३॥

ENGLISH TRANSLATION

All beings have been fed in full; the entire earth has been given in charity.

Every hour, day and night, has been devoted in purity; every auspicious observance and sacred occasion has been fulfilled.

All pilgrimages, vows, and sacrifices have been performed; every action has been completed in its entirety.

All fruits have come into our hands, and everything has been offered to You, O Ananta.

IN PLAIN WORDS

All beings have been fed in full; the whole earth has been given away in charity. Every hour, day and night, has been spent in purity; every holy day and sacred season has been observed. All pilgrimages, all vows, all sacrifices have been performed; every act has been completed entire. All the fruit has come into our hands, and the whole of it has been offered to You, O Ananta.

WHAT IT MEANS

Tukaram sings of a single act that contains every act of merit. To feed all beings, give away the earth, keep every hour pure, observe every holy day, complete every pilgrimage, vow, and sacrifice: he claims all of it as done. The secret is in the last line. By offering the whole of it, and himself, to Ananta, the endless One, the surrender gathers

up and fulfills every separate rite at once. He need not perform them piece by piece; love laid wholly at God's feet is the completion of them all, and so all their fruit returns to his hands only to be given back to God.

GATHA 1284

Worldly Life

Worldly life, few fruits ripen, few cross over

मराठी मूळ

महुरा ऐसीं फळें नाहीं । आलीं कांहीं गळती ॥1॥
 पक्वदशे येती थोडीं । नास आढी वेचे तो ॥ध्रु॥
 विरुळा पावे विरुळा पावे । अवघड गोवे सेवटाचे ॥2॥
 उंच निंच परिवार देवी । धन्या ठावी चाकरी ॥3॥
 झळके तेथें पावे आणी । ऐसे क्षणी बहु थोडे ॥4॥
 पावेल तो पैल थडी । ह्मणों गडी आपुला ॥5॥
 तुका ह्मणे उभाःयानें । कोण खरें मानितसे ॥6॥

ENGLISH TRANSLATION

Fruits like the mahua are rare to find; some fall before they ripen.

Few reach full maturity, and most are lost along the way.

Only the rare one attains the goal; the final obstacles are the hardest.

High and low servants serve their master, and the master knows their service well.

Only a few reach the flash of grace in that instant. Whoever crosses to the far shore, we may call our true companion.

Says Tuka, who among them truly believes in both sides of the journey?

IN PLAIN WORDS

Fruits like the mahua are hard to find; some fall before they ripen. Few reach full ripeness, and most are lost on the way. Only the rare one reaches the goal; the last obstacles are the hardest. High and low servants serve the master, and the master knows each one's service. Only a few catch the flash of grace in that instant. Whoever crosses to the far shore, him we may call our true companion. Tuka says: of both kinds, who truly believes?

WHAT IT MEANS

Tukaram uses the orchard to speak about the spiritual journey. Like fruit that mostly drops before ripening, few seekers reach maturity; most are lost along the road, and the final stretch is the hardest of all. Servants high and low all serve, and the master sees each one's work, but only a rare few catch the flash of grace at the right moment. The one who actually crosses to the far shore, that is the companion worth keeping. The closing question turns it on the listener: among all who set out, who really has faith that carries them through to the end?

GATHA 1285

True Worship

True worship, the mind alone

मराठी मूळ

अवध्या उपचारा । एक मनं चि दातारा ॥१॥
 घ्यावी घ्यावी हे चि सेवा । माझी दुर्बळाची देवा ॥२॥
 अवधियाचा ठाव । पायांवरि जीवभाव ॥३॥
 चित्ताचें आसन । तुका करितो कीर्तन ॥३॥

ENGLISH TRANSLATION

*All worship is rendered through the mind alone, O Generous One.**Accept this seva of mine, a poor man's offering to You, O God.**The foundation of everything rests upon Your feet, where the jiva-sense itself is placed.**Says Tuka, kirtan is the seat of chitta; this is where I perform my worship.*

IN PLAIN WORDS

All worship happens in the mind alone, O Generous One. Take this seva, take it. It is the offering of a poor man, O God. The ground of everything is here: my life-sense laid upon Your feet. My seat is my own attention. Tuka says: there I sing Your kirtan; there I worship.

WHAT IT MEANS

Tukaram redraws what worship even is. He says all real worship is done in the mind, not in props or ritual show, and he hands over the one thing a poor man has to give: his whole attention. He places his very sense of being alive at Vitthal's feet and makes his own steadied mind the altar he sits at. The kirtan he sings is not a performance somewhere else; it is the worship itself, offered from inside.

GATHA 1286

Surrender and Acceptance

Surrender, nowhere else to go

मराठी मूळ

आली सलगी पायांपाशीं । होइल तैसी करीन ॥१॥
 आणीक आह्मीं कोठें जावें । येथें जीवें वेचलों ॥२॥
 अवध्या निरोपणा भाव । हा चि ठाव उरलासे ॥३॥
 तुका ह्मणे पाळीं लळे । कृपाळुवे विठ्ठले ॥३॥

ENGLISH TRANSLATION

*Having found intimacy at Your feet, I will act however You will it.**Where else should I go? I have poured out my life here.*

After letting go of everything, only this refuge remains.

Says Tuka, nurture my childlike ways, O merciful Vitthala.

IN PLAIN WORDS

I have come close to Your feet now; I will do whatever You want. Where else would I go? I have spent my whole life here. Once I have let go of everything, this is the only refuge left. Tuka says: indulge my childish ways, merciful Vitthal.

WHAT IT MEANS

Tukaram describes surrender as the end of options, not a grand gesture. Having come near Vitthal's feet, he hands over his own will: he will do whatever God wants. The blunt question, where else would I go, names the truth that he has poured his entire life into this one place and has nothing held back. With everything else released, only this refuge remains, and he asks the merciful Vitthal to put up with his childlike demands like a parent with a small child.

GATHA 1287

Renunciation

Renunciation, drop 'I' and 'mine'

मराठी मूळ

देह आणि देहसंबंधें निंदावीं । इतरें वंदावीं श्वानशूकरें ॥१॥
येणें नांवें जाला मी माझ्याचा झाडा । मोहा नांवें खोडा गर्भवास ॥२॥
गृह आणि वित्त स्वदेशा विटावें । इतरा भेटावें श्वापदझाडां ॥३॥
तुका ह्मणे मी हें माझें न यो वाचे । येणें नांवें साचे साधुजन ॥३॥

ENGLISH TRANSLATION

The body and all bodily relations should be condemned, while even dogs and pigs who are devoted should be honored.

By this understanding, the entanglement of "I" and "mine" is cleared away. Attachment is the fetter that binds the jiva to womb-dwelling.

One should feel disgust for home, wealth, and homeland, and embrace even wild beasts and trees.

Says Tuka, those holy ones who do not let "I" and "mine" cross their lips are the true saints.

IN PLAIN WORDS

Condemn the body and all the ties of the body. Honor instead even the dogs and pigs who love God. By this, the whole account of 'I' and 'mine' is wiped clean. Attachment is the very fetter that drags the soul back into the womb. Turn away in disgust from house and wealth and homeland; meet instead the beasts and trees of the wild. Tuka says: those whose mouths never say 'I' and 'mine' are the true saints.

WHAT IT MEANS

Tukaram inverts the ordinary scale of high and low. He tells you to scorn the body and its relations, and to bow instead before even dogs and pigs if they are turned toward God, because devotion outranks birth. The point of all this is to clear the ledger of 'I' and 'mine,' since that attachment is the chain that keeps pulling the soul back into birth after birth. He pushes it to the edge: prefer the wild over home, wealth, and country, and read the closing line as the test, the true saint is simply the one in whom 'I' and 'mine' have gone silent.

GATHA 1288

*Surrender and Acceptance**Surrender, lay down the burden*

मराठी मूळ

देवाचिये माथां घालुनियां भार । सांडीं किळवर ओंवाळूनि ॥1॥
 नाथिला हा छंद अभिमान अंगीं । निमित्याचे वेगीं सारीं ओझें ॥ध्रु॥
 करुणावचनीं लाहो एकसरें । नेदावें दुसरें आड येऊं ॥2॥
 तुका ह्मणे सांडीं लटिक्याचा संग । आनंद तो मग प्रगटेल ॥3॥

ENGLISH TRANSLATION

*Place your burden upon God's head and cast off the carcass as an offering.**This pointless vanity clings to your body; swiftly surrender its weight to the one appointed.**With words of compassion, gain everything in a single stroke, and let nothing else come in the way.**Says Tuka, abandon the company of falsehood, and joy will then reveal itself.*

IN PLAIN WORDS

Lay your burden on God's head; cast off this carcass like an offering waved away. This useless craving, this pride, clings to your body; quickly hand its weight to the One appointed to carry it. With words asking for mercy, win everything in a single stroke, and let nothing else come between. Tuka says: drop the company of what is false, and then joy will show itself.

WHAT IT MEANS

Tukaram tells you to stop carrying what was never yours to carry. The burden is the load of self-will and self-importance, and the body itself is called a carcass to be offered up, not clutched. He says vanity and craving stick to us, so set the weight down on the One whose job it is to bear it, and ask for mercy plainly, in one stroke, with nothing else allowed to interfere. The last line names the condition: as long as we keep company with the false, joy stays hidden; let that go, and it appears on its own.

GATHA 1289

*The Necessity of Experience**Realization, only Vitthal remains*

मराठी मूळ

देह नव्हे मी हें सरे । उरला उरे विठ्ठल ॥१॥
 ह्मणऊनि लाहो करा । काळ सारा चिंतनें ॥२॥
 तुका ह्मणे जीवासाठीं । देव पोटी पडेल ॥३॥

ENGLISH TRANSLATION

*When the realization dawns that "I am not this body," only Vitthala remains.**Therefore take this profit and spend your entire time in contemplation.**Says Tuka, for the sake of the jiva, God will enter the belly.*

IN PLAIN WORDS

When 'I am not this body' becomes true, the body falls away and Vitthal alone is left. So make your profit of it; spend all your time in remembrance. Tuka says: for the sake of the soul, God will come to rest in your heart.

WHAT IT MEANS

Tukaram states the whole turn in one line: the moment the conviction 'I am not this body' is real, the body drops out of the way and only Vitthal remains. He treats this as the one worthwhile gain, so he urges you to use your time well and pour it into constant remembrance. The closing promise is intimate, for the soul's sake God will come and settle within you, taking up residence in the heart.

GATHA 1290

*Devotion to Vitthal**Devotion, the one essence*

मराठी मूळ

पृथक मी सांगों किती । धर्म नीती सकळां ॥१॥
 अवधियांचा एक ठाव । शुद्ध भाव विठ्ठलीं ॥२॥
 क्षराअक्षराचा भाग । करा लाग पंदरीये ॥३॥
 तुका ह्मणे आगमींचें । मथिलें साचें नवनीत ॥४॥

ENGLISH TRANSLATION

*How long shall I explain separately the dharma and ethics for everyone?**The one foundation for all is pure bhava toward Vitthala.**For the sake of the perishable and the imperishable, set your course toward Pandhari.**Says Tuka, this is the fresh butter churned from all the scriptures.*

IN PLAIN WORDS

How long should I spell out separately the duty and the right conduct for everyone? There is one ground for all: pure love toward Vitthal. For the perishable and the imperishable alike, set your steps toward Pandhari. Tuka says: this is the fresh butter churned out of all the scriptures.

WHAT IT MEANS

Tukaram cuts through the endless lists of rules. Rather than reciting a different dharma for each person and case, he points to one foundation that holds for everyone: pure-hearted love for Vitthal. Whatever you are after, the passing things or the lasting, he says the road runs through Pandhari. The final image makes the claim plainly, this single teaching is the butter churned from the whole ocean of scripture, the essence left when all the rest is set aside.

GATHA 1291

Social Criticism

Social criticism, selling merit

मराठी मूळ

पुण्यविकरा तें मातेचें गमन । भाडी ऐसें धन विटाळ तो ॥१॥
 आत्महत्यारा हा विषयांचा लोभी । ह्मणावें तें नाभी करवी दंड ॥२॥
 नागवला अल्प लोभाचिये साटीं । घेऊनि कांचवटि परिस दिला ॥३॥
 तुका ह्मणे हात झाडिले परत्रीं । श्रम तो चि श्रोत्रीं वेठी केली ॥३॥

ENGLISH TRANSLATION

Selling merit is like trafficking one's own mother. Such wealth earned by hire is a defilement.

He who is greedy for sense-pleasures is a self-murderer; his punishment cannot even be properly named.

The foolish one is cheated for a trifle, giving up the philosopher's stone for glass beads.

Says Tuka, he has shaken off all claims to the next world. The very effort meant for scripture has been turned into forced labor.

IN PLAIN WORDS

To sell your merit is like trafficking your own mother. Wealth earned that way is defilement. The man greedy for pleasures is his own murderer; his punishment can hardly be named. The fool is robbed for a trifle: he hands over the philosopher's stone and takes glass beads in return. Tuka says: he has washed his hands of the next world, and the very labor meant for scripture he has turned into drudgery.

WHAT IT MEANS

Tukaram attacks the practice of trading spiritual merit for money, and he makes the comparison deliberately shocking: it is like selling your own mother, and the gain is pure defilement. The greed for sense-pleasure is self-murder, a slow killing of one's own life, deserving a penalty too great to name. His sharpest image is the bad bargain, giving away the stone that turns iron to gold and accepting worthless glass in exchange, which is exactly what trading the eternal for a trifle amounts to. Read it as a warning to examine the pattern in oneself: when effort that could go toward the scriptures gets bent into mere money-labor, the next world is forfeited.

GATHA 1292

True Worship

True worship, inward meditation

मराठी मूळ

अंतरींचें ध्यान । मुख्य या नांवें पूजन ॥१॥
 उपाधि तें अवघें पाप । गोड निरसतां संकल्प ॥२॥
 आज्ञा पाळावी हा धर्म । जाणते हो जाणा वर्म ॥३॥
 तुका ह्मणे वृत्त । अविट हे सहज िस्थिति ॥३॥

ENGLISH TRANSLATION

*Inward meditation is the truest worship by this name.**All disturbance is sin; it is sweet when mental resolve dissolves.**To obey God's command is the real dharma. O knowing ones, know this secret well.**Says Tuka, this effortless natural state is an inexhaustible abiding condition.*

IN PLAIN WORDS

Meditation within: that is what truly deserves the name worship. Every added trapping is sin; it turns sweet the moment the scheming mind dissolves. To keep God's command is the real duty. You who understand, understand this secret. Tuka says: this is the steady state, an unspoiled, natural abiding.

WHAT IT MEANS

Tukaram locates worship inside, in steady inward meditation, and says that alone earns the name. The outer trappings and contrivances he calls sin, not because ritual objects are evil but because the busy, scheming mind they feed is the obstacle; the moment that resolve-making mind quiets, everything turns sweet. He reframes duty too: real dharma is simply obeying God's will, and he calls out the ones who already know to actually grasp this. The end names the goal, an effortless, natural condition that does not stale or break, abiding on its own.

GATHA 1293

Surrender and Acceptance

Surrender, no service is enough

मराठी मूळ

मूळ करणें संतां । नाहीं मिळत उचिता ॥१॥
 घडे कासयानें सेवा । सांग ब्रह्मांडाच्या जीवा ॥२॥
 सागर सागरीं । सामावेसी कैची थोरी ॥३॥
 तुका ह्मणे भावें । शरण ह्मणवितां बरवें ॥३॥

ENGLISH TRANSLATION

How can one serve the saints at their very root? What is truly fitting is not easily found.

Tell me, O Jiva of the universe, how is such service even to be done?

The ocean merging into the ocean: where is the greatness in that?

Says Tuka, it is beautiful to take refuge and call oneself surrendered.

IN PLAIN WORDS

How can I serve the saints at their very root? What would truly be fitting is not to be found. By what means is such service even done? Tell me, O Soul of the universe. When the ocean merges into the ocean, where is the greatness in that? Tuka says: with true feeling, it is good simply to take refuge and call oneself surrendered.

WHAT IT MEANS

Tukaram confesses that he cannot repay the saints; nothing he could offer would be adequate to what they are. He asks the Soul of the universe, the very God who lives in the saints, how such service is even possible, since the giver is so small beside the gift. The image of the ocean pouring into the ocean undercuts any pride: when you merge into something infinitely greater, you add no greatness of your own. So the honest move, he says, is the humble one, with sincere feeling simply to take refuge and let yourself be called surrendered, and that is enough.

GATHA 1294

The Power of the Name

The Name, a bonfire of faults

मराठी मूळ

बरवी नामावळी । तुझी महादोषां होळी ॥१॥
जालें आह्मांसी जीवन । धणीवरि हें सेवन ॥२॥
सोपें आणि गोड । किती अमृता ही वाड ॥३॥
तुका ह्मणे अच्युता । आमचा कल्पतरु दाता ॥३॥

ENGLISH TRANSLATION

Beautiful is the garland of Your Name; it makes a bonfire of the greatest faults.

It has become our very life and water, and we drink it to full satiation.

It is simple and sweet, surpassing even amrita in its abundance.

Says Tuka, O Achyuta, You are our wish-fulfilling tree, our giver.

IN PLAIN WORDS

Beautiful is the roll of Your names; it makes a bonfire of the greatest sins. It has become our life, our water; we drink it to the full. It is simple and it is sweet, more abundant than even the nectar of immortality. Tuka says: O Achyuta, You are our wish-granting tree, our giver.

WHAT IT MEANS

Tukaram praises the Name as both purifier and sustenance. Reciting the string of God's names burns up even the gravest faults the way fire consumes a heap, leaving nothing. More than a cure, the Name has become his very life and his drinking-water, taken to satisfaction. He marvels that it is at once easy to use and sweet, and richer than

amrita, the nectar of the gods, and closes by calling Achyuta the wish-granting tree, the giver who supplies all this freely.

GATHA 1295

The Saints

Saints, water to the thirsty

मराठी मूळ

त्रुशाकाळें उदकें भेटी । पडे मिठी आवडीची ॥१॥
 ऐसियाचा हो कां संग । जिवलग संतांचा ॥२॥
 मिष्टान्नाचा योग भुके । ह्यणतां चुके पुरेसें ॥३॥
 तुका ह्यणे माते बाळा । कळवळा भेटीचा ॥३॥

ENGLISH TRANSLATION

When a thirsty person finds water, an embrace of love follows at once.

Seek such company: the company of saints, intimate and dear to the jiva.

When fine food meets true hunger, there is fullness; no need to say more.

Says Tuka, like a mother meeting her child, there is a deep tenderness in that reunion.

IN PLAIN WORDS

When a thirsty man finds water, he embraces it with longing. Keep that kind of company: the company of saints, dear and close to the soul. When real hunger meets good food, it is filled; there is no more to say.

Tuka says: like a mother meeting her child, there is a deep ache of tenderness in that meeting.

WHAT IT MEANS

Tukaram describes why the company of saints matters by pointing to plain bodily need. A thirsty man does not weigh whether to drink; he seizes the water with longing, and that is the love we should feel for the saints, who are as close to the soul as life itself. The second image says the same: true hunger meeting good food is simply satisfied, no argument needed. He ends on the tenderest note, a mother reunited with her child, to show that meeting the saints is not cool approval but a warm, aching gladness.

GATHA 1296

Social Criticism

Social criticism, the absent listener

मराठी मूळ

कुचराचे श्रवण । गुणदोषांवरि मन ॥1॥
 असोनियां नसे कथे । मूर्ख अभाग्य तें तेथें ॥घु॥
 निरर्थक कारणीं । कान डोळे वेची वाणी ॥2॥
 पापाचे सांगाती । तोंडीं ओढाळांचे माती ॥3॥
 हिताचिया नांवें । वोस पडिले देहभावे ॥4॥
 फजीत करुनि सांडीं । तुका करी बोडाबोडी ॥5॥

ENGLISH TRANSLATION

*The crooked one's hearing is base; his mind dwells on the faults and virtues of others.**Though present at the sacred katha, the foolish and unfortunate one is truly absent.**He wastes his ears, eyes, and speech on worthless matters.**Companions of sin, their mouths are filled with the filth of the unrestrained.**In the name of welfare, they are hollow, emptied out by body-identification.**Says Tuka, expose them, shame them, and have done with the wrangling.*

IN PLAIN WORDS

The crooked man's listening is mean: his mind runs on other people's faults and merits. He sits in the holy telling and is not there at all; the fool, the luckless one, is absent in his own seat. He spends his ears, his eyes, his speech on worthless things. Companions of sin, their mouths are full of the dirt of the unbridled. In the name of doing good, they are hollow, emptied out by clinging to the body. Tuka says: shame them, expose them, and have done with the wrangling.

WHAT IT MEANS

Tukaram describes a person who is physically present at the sacred story but spiritually absent, because his mind is busy auditing everyone else's faults and virtues instead of listening. Such a one wastes the very faculties given for devotion, ears, eyes, and tongue, on worthless chatter, keeps the company of the reckless, and lets his mouth fill with their filth. He looks as if he is pursuing the good, but he is hollowed out by attachment to the body. The blunt close, expose and shame and be done, points at the pattern of distracted, fault-finding hearing; hold it up to yourself and stop the endless quarreling that feeds it.

GATHA 1297

Autobiography

Honest reproof, no enemy in it

मराठी मूळ

जग तरि आह्मां देव । परि हे निंदितों स्वभाव ॥1॥
येतो हिताचा कळवळा । पडती हातीं ह्युन काळा ॥ध्रु॥
नाहीं कोणी सखा । आह्मां निपराध पारिखा ॥2॥
उपक्रमें वदे । तुका वर्मासी तें भेदे ॥3॥

ENGLISH TRANSLATION

*The world is God to us, yet we must criticize its ways.**A deep concern for welfare arises within us: they are falling into the hands of Death.**We have no personal enemy; we are blameless and impartial toward all.**Says Tuka, through earnest speech, one pierces to the vital point.*

IN PLAIN WORDS

The whole world is God to us. Yet we still criticize its ways. A deep concern for what is good rises in us, because people are falling into the hands of Death. We have no friend we favor and no enemy we hate; we are blameless and even toward all. We speak by trying to help. Tuka says: such speech pierces to the vital point.

WHAT IT MEANS

Tukaram answers the charge that his rebukes are unkind. He holds two things at once: the world is God to him, and its conduct still has to be named for what it is. The concern that drives his criticism is that people are sliding toward death while they live badly. He insists he has no personal target, no favorite and no foe; he is impartial. His words cut to the quick precisely because they aim at the fault, not at the person, and because their only motive is the listener's good.

GATHA 1298

Devotion to Vitthal

Kirtan, the simple secret of joy

मराठी मूळ

सोपें वर्म आह्मां सांगितलें संतीं । टाळ दिंडी हातीं घेउनि नाचा ॥1॥
समाधीचें सुख सांडा ओंवाळून । ऐसें हें कीर्तन ब्रह्मरस ॥ध्रु॥
पुढती घडे चढतें सेवन आगळें । भक्तिभाग्यबळें निर्भरता ॥2॥
उपजों चि नये संदेह चित्तासी । मुक्ति चारी दासी हरिदासांच्या ॥3॥
तुका ह्मणे मन पावोनि विश्रांती । त्रिविध नासती ताप क्षणें ॥4॥

ENGLISH TRANSLATION

*The saints taught us a simple secret: take cymbals and the dindi-flag in your hands and dance.
Wave away even the bliss of samadhi as an offering, for kirtan is itself the essence of Brahman.
In its progression, devotion only deepens, and by the power of devotional fortune comes utter fulfillment.
No doubt should arise in the chitta, for the four kinds of mukti are maidservants to the devotees of Hari.
Says Tuka, when the mind finds rest, the threefold afflictions are destroyed in an instant.*

IN PLAIN WORDS

The saints told us a simple secret: take cymbals and the dindi-flag in your hands, and dance. Wave away even the bliss of samadhi like an offering you give up; this kirtan is itself the essence of Brahman. As it goes on, the practice only rises higher, and by the strength of devotional fortune comes full contentment. Let no doubt arise in the mind: the four kinds of liberation are maidservants to the servants of Hari. Tuka says: when the mind finds rest, the threefold afflictions are destroyed in a moment.

WHAT IT MEANS

Tukaram passes on what the saints handed him: the way is not hard. You pick up cymbals and flag and dance in kirtan, and that singing is the very taste of Brahman, higher than the silent bliss of samadhi, which you can wave away as a lesser offering. He says the practice keeps deepening of itself, and that liberation is no longer something to chase: the four classic kinds of mukti wait like servants on those who serve Hari. The point is to drop doubt and let the mind rest in the Name, and when it does, the threefold suffering of life burns off in an instant.

GATHA 1299

Social Criticism

Social criticism, caste cannot stain the divine

मराठी मूळ

गंगा न देखे विटाळ । तें चि रांजणीं ही जळ ॥१॥
अल्पमहदा नव्हे सरी । विटाळ तो भेद धरी ॥२॥
काय खंडिली भूमिका । वर्णा पायरिकां लोकां ॥३॥
तुका ह्याने अगीविण । बीजें वेगळीं तों भिन्न ॥३॥

ENGLISH TRANSLATION

*The Ganga does not see pollution; it is the same water whether in the river or in a pot.
The small and the great cannot be equated; it is division itself that perceives defilement.
Has the earth been broken into separate pieces for people of different castes and ranks?
Says Tuka, until they are separated from the fire, the seeds remain distinct.*

IN PLAIN WORDS

The Ganga sees no pollution. It is the same water whether it flows in the river or sits in a clay pot. The small and the great are not equal, and it is division itself that sees defilement. Has the earth been cut into separate pieces for people of different castes and ranks? Tuka says: it is only before they meet the fire that the seeds stay separate.

WHAT IT MEANS

Tukaram attacks the logic of caste pollution. The Ganga does not register impurity; its water is one water, river or pot, so what is truly holy cannot be stained by the vessel that holds it. The sense of defilement, he says, lives in the mind that insists on ranking high over low, not in reality. The earth was never carved into separate plots for separate castes. His closing image asks the listener to look at the destination: distinct seeds look different now, but in the fire they all come to one end, and so do all people.

GATHA 1300

Surrender and Acceptance

Surrender, leave the burden on God

मराठी मूळ

देवावरिल भार । काढूं नये कांहीं पर ॥१॥
 तानभुके आठवण । घडे तें बरें चिंतन ॥२॥
 देखावी निश्चिती । ते चि अंतर श्रीपती ॥३॥
 वैभव सकळ । तुका मानितो विटाळ ॥३॥

ENGLISH TRANSLATION

The burden placed upon God should not be taken back for any reason.

When hunger and thirst remind us of Him, that itself is good contemplation.

Let unwavering faith be seen, for that alone is closeness to God.

Says Tuka, I regard all worldly grandeur as defilement.

IN PLAIN WORDS

Do not take back the burden once it is laid on God; do not take it back for any reason. When hunger and thirst remind you of Him, that remembering is good. Let unwavering trust be what shows; that alone is closeness to Shripati. Tuka says: I count all worldly grandeur as defilement.

WHAT IT MEANS

Tukaram describes what true surrender requires. Once you hand your cares to God, you do not quietly reclaim them; reaching for control again undoes the trust. He turns even bodily need to use: when hunger and thirst make you think of God, that is good contemplation, not a distraction. The proof of surrender is steady faith, and that faith itself is nearness to God. He ends by refusing the rival to surrender, treating all worldly splendor as something defiling rather than something to want.

GATHA 1301

Renunciation

Renunciation, pride spat out for the Name

मराठी मूळ

थुंकोनियां मान । दंभ करितों कीर्तन ॥1॥
 जालों उदासीन देहीं । एकाविण चाड नाही ॥ध्रु॥
 अर्थ अनर्थ सारिखा । करुनि ठेविला पारिखा ॥2॥
 उपाधिगेळा । तुका राहिला सोंवळा ॥3॥

ENGLISH TRANSLATION

*Spitting upon pride, I devote myself to kirtan, abandoning all pretense.**I have become indifferent to this body; I have no attachment to anything but the One.**Gain and loss have become equal to me; I have made all worldly things foreign.**Says Tuka, free from all disturbance, I remain pure.*

IN PLAIN WORDS

I spit on honor and give myself to kirtan, throwing away all pretense. I have grown indifferent to the body; I care for nothing but the One. Gain and loss have become the same to me; I have made all worldly things strangers. Tuka says: free of every disturbance, I stay pure.

WHAT IT MEANS

Tukaram lays out the inner cost and reward of his path. He despises social honor and the urge to perform, so he sings kirtan with the pretense stripped out. He has stopped caring about the body and wants nothing but God alone. With that, gain and loss flatten into one indifferent thing, and the whole world becomes foreign to him. Cut loose from these entanglements, he says he is left clean and undisturbed, the purity here being inward freedom, not ritual cleanness.

GATHA 1302

Social Criticism

Social criticism, the Name turned into trade

मराठी मूळ

काय हएचें घ्यावें । नित्य नित्य कोणें गावें ॥1॥
 केलें हरिकथेनें वाज । अंतरोनी जाते निज ॥ध्रु॥
 काम संसार । अंतरीं हे करकर ॥2॥
 तुका ह्मणे हेंड । ऐसे मानिती ते लंड ॥3॥

ENGLISH TRANSLATION

What can be gained from such people? Who should sing daily for them?

They have turned the telling of Hari into a trade, while their true nature retreats within.

Worldly desire and household life churn noisily within them.

Says Tuka, those who honor such people are shameless wretches.

IN PLAIN WORDS

What is there to gain from such people? Who should sing for them, day after day? They have made the telling of Hari into a trade, while their true self slips away inside. Worldly desire and household life churn and grate within them. Tuka says: those who honor such people are shameless wretches.

WHAT IT MEANS

Tukaram condemns the pattern of using devotion as a business. He asks what a sincere singer gains by performing for people who have turned the telling of Hari's story into a paid trade, since their real self drains away even as they perform. Inside them desire and household concern keep grinding; the kirtan is only a front. His harshest line falls on those who praise and prop up such performers. The target is the corruption of selling the Name and the flattery that rewards it, a warning to examine one's own motive in worship.

GATHA 1303

Autobiography

Autobiography, speech given by the Giver

मराठी मूळ

वदे साक्षत्वेसीं वाणी । नारायणीं मिश्रित ॥१॥
न लगे कांहीं चाचपावें । जातों भावें पेरीत ॥२॥
भांडार त्या दातियाचें । मी कैचें ये ठायीं ॥३॥
सादावीत गेला तुका । येथें एकाएकीं तो ॥३॥

ENGLISH TRANSLATION

My speech flows merged in witness-nature, blended into Narayana.

I need not fumble for anything; I go sowing with devotion.

That treasury belongs to the Giver; what place do I have here?

Says Tuka, he went calling out, and there, suddenly, alone with the One.

IN PLAIN WORDS

My speech speaks as a witness, blended into Narayana. I need not grope for anything; I go on sowing with love. The treasury belongs to that Giver; what claim have I here? Tuka says: he went on calling out, suddenly here, alone with the One.

WHAT IT MEANS

Tukaram disowns himself as the author of his words. He speaks as a witness whose voice is merged with Narayana, so he never has to fumble or strain; he simply scatters the seed in devotion. The whole store he draws from is God's, the Giver's, not his own, and he asks what standing he could possibly claim over it. The poem ends

with him still calling out the Name, surprised to find himself set down here alone with the One, the giver of the very speech he is using.

GATHA 1304

Appeals and Exhortations

Exhortation, why not chant Vitthal

मराठी मूळ

ऐसी जिह्वा नकी । विठ्ठल विठ्ठल कां न घोकी ॥१॥
 जेणें पाविजे उद्धार । तेथें राखावें अंतर ॥ध्रु॥
 गुंपोनि चावटी । तेथें कोणा लाभें भेटी ॥२॥
 तुका ह्मणे कळा । देवाविण अमंगळा ॥३॥

ENGLISH TRANSLATION

Such a fine tongue you have; why does it not chant Vitthala, Vitthala?

Where salvation is to be found, one should preserve the inner distance.

By getting entangled in idle chatter, what meeting brings any gain?

Says Tuka, without God, all skill is inauspicious.

IN PLAIN WORDS

You have such a fine tongue; why does it not chant Vitthal, Vitthal? Where deliverance is to be found, there keep your mind. By tangling yourself in idle chatter, what meeting gives you any gain? Tuka says: without God, all cleverness is foul.

WHAT IT MEANS

Tukaram presses a simple question on the listener. You have been given a tongue, so why waste it on anything but the Name, Vitthal, Vitthal? He tells you to keep your attention fixed where rescue actually lies, on God, not on gossip and empty talk that lead to no worthwhile meeting. The closing line is the edge of it: skill, eloquence, talent, whatever you are proud of, is inauspicious and unclean if God is left out of it. The invitation is to redirect a good faculty toward its true use.

GATHA 1305

Worldly Metaphors

Metaphor, ornaments need a true marriage

मराठी मूळ

साजे अळंकार । तरि भोगितां भ्रतार ॥१॥
 व्यभिचारा टाकमटिका । उपहास होती लोकां ॥ध्रु॥
 शूरत्वाची वाणी । रूप मिरवे मंडणीं ॥२॥
 तुका ह्मणे जिणें । शर्तीविण लाजिरवाणें ॥३॥

ENGLISH TRANSLATION

Ornaments befit a woman who is with her husband.

On an adulteress, they are misplaced and bring ridicule from all.

To speak of bravery, to display one's beauty in adornments:

Says Tuka, without proper discipline, such a life is shameful.

IN PLAIN WORDS

Ornaments look right on a woman who is with her husband. On an unfaithful woman they are out of place and bring her the scorn of all. To boast of bravery, to show off your beauty in fine adornments: Tuka says: without true discipline, such a life is shameful.

WHAT IT MEANS

Tukaram uses a marriage image to test the worth of outward show. Jewelry fits a faithful wife but looks absurd on one who has betrayed the bond, and it earns her mockery rather than admiration. He reads spiritual life the same way: parading your courage or decking yourself in fine display means nothing if the underlying fidelity is missing. The point lands on discipline and faithfulness as what gives the outward signs their value; without that inner commitment, the whole performance is a shameful pretense, an invitation to examine whether one's display rests on anything real.

GATHA 1306

Social Criticism

Social criticism, the false giver of powers

मराठी मूळ

मानामान किती । तुझ्या कुल्लुका संपत्ती ॥१॥
जा रे चाळवीं बापुडीं । कोणी धरिती तीं गोडी ॥२॥
रिद्धिसिद्धी देसी । आह्मीं चुंभळें नव्हों तैसीं ॥३॥
तुका ह्मणे ठका । ऐसें नागविलें लोकां ॥३॥

ENGLISH TRANSLATION

How much honor do you claim from your petty wealth?

Go and impress the gullible; let those who like such things be charmed by them.

Even if you offer riddhis and siddhis, we are not like innocents to be won over.

Says Tuka, O deceiver, this is how you have cheated the world.

IN PLAIN WORDS

How much honor do you claim from your petty wealth? Go, charm the helpless; let whoever likes such things be sweetened by them. Even if you hand out riddhis and siddhis, we are not simpletons to be won that way. Tuka says: O cheat, this is how you have robbed the world.

WHAT IT MEANS

Tukaram refuses a tempter who offers worldly status and occult powers. He mocks the small wealth and honor being dangled, telling the man to go beguile the gullible who still find such things sweet. Even the famous powers, riddhis and siddhis, do not move him; he is not naive enough to be bought by them. He names the dealer a cheat, saying this very bait of powers and prestige is how he has stripped and fooled the world. The warning is against trading the goal of God for spiritual or material trinkets.

GATHA 1307

Longing and Separation

Longing, come forward, Vitthal

मराठी मूळ

पाहातोसी काय । आतां पुढें करीं पाय ॥१॥
 वरि ठेवूं दे मस्तक । ठेलों जोडूनि हस्तक ॥२॥
 बरवें करीं सम । नको भंगों देऊं प्रेम ॥३॥
 तुका ह्याणे चला । पुढती सामोरे विठ्ठला ॥३॥

ENGLISH TRANSLATION

*What are you gazing at? Now step forward.**I stand here with hands folded, waiting to place my head upon Your feet.**Set things right and balanced; do not let love be broken.**Says Tuka, come, Vitthala, come forward to face me.*

IN PLAIN WORDS

What are you looking at? Now step forward. Let me set my head on your feet; I stand here with hands joined. Make things right and level; do not let love be broken. Tuka says: come, Vitthal, come forward to meet me.

WHAT IT MEANS

This is a lover's direct address to God in the midst of longing. Tukaram asks Vitthal why he merely gazes and stays distant; he wants God to take the step forward. He is already in position, hands folded, waiting only to lay his head on those feet. His plea is for things to be set right between them, for the love not to be allowed to break off. The whole abhanga is an ache for closeness fulfilled, calling the God of Pandhari to come face to face.

GATHA 1308

The Saints

Saints, who is truly a devotee

मराठी मूळ

भक्त ऐसे जाणा जे देहीं उदास । गेले आशापाश निवारुनि ॥१॥
 विषय तो त्यांचा जाला नारायण । नावडे धन जन माता पिता ॥२॥
 निर्वाणीं गोविंद असे मागेपुढें । कांहीं च सांकडें पडों नेदी ॥३॥
 तुका ह्याने सत्य कर्मा व्हावें साहे । घातलिया भये नकान जाणें ॥३॥

ENGLISH TRANSLATION

Know these as devotees: those who are indifferent to the body and have cast off all bonds of hope and desire.
 For them, sense-objects have themselves become Narayana. Wealth, people, mother, and father are no longer dear to them.
 At the final hour, Govinda stands before and behind them, allowing no hardship to befall.
 Says Tuka, one must hold to truth in one's actions and not turn away even when fear strikes.

IN PLAIN WORDS

Know these as devotees: those who are indifferent to the body, who have cut away the snares of hope and desire. For them, the objects of the senses have themselves become Narayana; wealth, people, mother and father are no longer dear. At the last hour, Govinda stands before them and behind them, and lets no hardship touch them. Tuka says: hold fast to truth in your acts, and do not turn away even when fear strikes.

WHAT IT MEANS

Tukaram defines who really counts as a devotee. They sit loose to the body and have cut the binding cords of hope and craving. For them the world of the senses is no longer a snare but is seen as Narayana himself, so money, relations, even mother and father lose their grip. He promises that at the final, deathward moment Govinda guards such a one front and back, letting no hardship break through. The closing line turns it into a charge: stay true in what you do and do not flinch when fear comes, for that is the devotee's mark.

GATHA 1309

The Nature of God

Discernment, the lamp and the sun

मराठी मूळ

तों च हीं क्षुल्लकें सखीं सहोदरें । नाहीं विश्वंभरें वोळखी तों ॥१॥
 नारायण विश्वंभर विश्वपिता । प्रमाण तो होतां सकळ मिथ्या ॥२॥
 रवि नुगवे तों दीपिकाचें काज । प्रकाशें तें तेज सहज लोपे ॥३॥
 तुका ह्याने देहसंबंध संचितें । कारण निरुतें नारायणीं ॥३॥

ENGLISH TRANSLATION

These petty friends and relatives hold sway only so long as the Lord of all has not been recognized.

Narayana, the sustainer, the father of the universe: once He becomes the true measure, all else is illusion.

Until the sun rises, the lamp has its work to do; but in that greater radiance, its light is naturally extinguished.

Says Tuka, all bodily relations are the fruit of accumulated karma. The true cause lies in Narayana alone.

IN PLAIN WORDS

These petty friends and kinsmen hold their sway only while the Lord of all has not been recognized.

Narayana is the sustainer, the father of the universe. Once He becomes the one measure, everything else is false. Until the sun rises, the lamp has its work. In that greater light, the lamp goes out on its own. Tuka says: bodily relations are the fruit of past karma. The true cause is in Narayana alone.

WHAT IT MEANS

Tukaram sets ordinary family ties against the one reality and shows which one is borrowed. Petty friends and relatives feel central only as long as Narayana, the sustainer and father of all, has not been recognized; once He is taken as the true measure, everything else shows itself as illusion. He gives the homely image of a lamp: useful in the dark, but the moment the sun rises it is naturally extinguished, not blown out. So too our bodily relations are real enough as fruits of accumulated karma, but they are effects, not the cause. The cause, the thing that does not pass when the light comes, is Narayana alone.

GATHA 1310

The Nature of God

The one goal, the rare walker

मराठी मूळ

यज्ञ भूतांच्या पाळणा । भेद कारीये कारणा । पावावया उपासना । ब्रह्मस्थानीं प्रस्थान ॥१॥
 एक परी पडिलें भागीं । फळ बीजाचिये अंगीं । धन्य तो चि जगीं । आदि अंत सांभाळी ॥२॥
 आवश्यक तो शेवट । मागें अवघी खटपट । चालों जाणे वाट । ऐसा विरळा एखादा ॥३॥
 तुका होवोनि निराळा । क्षराअक्षरावेगळा । पाहे निगमकळा । बोले विठ्ठलप्रसादें ॥३॥

ENGLISH TRANSLATION

For the nurturing of all beings, distinctions have been made, so that through worship one may set out toward the seat of Brahman.

What falls to each one's share bears fruit from its own seed. Blessed is the one in this world who safeguards both the beginning and the end.

The final goal alone is essential; all the striving that came before is struggle. Rare is the one who knows the way to walk it.

Says Tuka, standing apart, beyond both the perishable and the imperishable, Tuka looks upon the art of the Vedas and speaks by the grace of Vitthala.

IN PLAIN WORDS

For the keeping of all beings, distinctions are made, so that through worship one may set out toward the seat of Brahman. What falls to each one's share bears fruit from its own seed. Blessed in this world is the one who guards both the beginning and the end. The final goal alone is what matters; all the striving before it is struggle. Rare is the one who knows how to walk the way. Tuka says: standing apart, beyond the perishable and the imperishable, Tuka looks upon the art of the Vedas and speaks by the grace of Vitthala.

WHAT IT MEANS

Tukaram is explaining why the world is full of differences and what to do with them. The distinctions among beings are not random; they are arranged so that through worship a soul can set out toward Brahman, and what each person reaps grows from the seed they themselves sowed. The point he keeps returning to is the end: only the final goal is essential, and all the prior effort is mere struggle until it arrives. He honors how rare it is to actually walk that path through to its end, and he claims his own words come not from cleverness but from a place beyond the perishable and imperishable, spoken by Vitthala's grace.

GATHA 1311

The Nature of God

Holy complaint, why the division

मराठी मूळ

वेदपुरुष तरि नेती कां वचन । निवडूनि भिन्न दाखविलें ॥1॥
 तुझीं वर्मे तूं चि दावूनि अनंता । होतोसी नेणता कोण्या गुणें ॥घु॥
 यज्ञाचा भोक्ता तरि कां नव्हे सांग । उणें पडतां अंग क्षोभ घडे ॥2॥
 वससी तूं या भूतांचे अंतरीं । तरि कां भेद हरी दावियेला ॥3॥
 तपतिर्थाटणें तुझे मूतिनदान । तरि कां अभिमान आड येतो ॥4॥
 आतां क्षमा कीजे विनवितो तुका । देऊनियां हाका उभा द्वारीं ॥5॥

ENGLISH TRANSLATION

*If the Vedas are the Purusha, why did speech divide and distinguish things, setting them apart as different?
 You Yourself revealed Your own secrets, O Ananta, yet by what quality do You now act as though unknowing?
 If You are the enjoyer of sacrifice, tell me why: when offerings fall short, why does perturbation arise in You?
 You dwell within all these beings, O Hari, yet why have You shown division?
 If austerities, pilgrimages, and offerings of Your own image all exist, why does pride still stand in the way?
 Says Tuka, I am standing at Your door, calling out to You. Please forgive me now.*

IN PLAIN WORDS

If the Vedas are the Purusha, why did speech divide things and set them apart as different? You revealed Your own secrets, O Ananta. By what quality do You now act as if You do not know? If You are the enjoyer of sacrifice, tell me: when the offering falls short, why does anger rise in You? You live inside all these beings, O Hari. Then why have You shown division? If austerities and pilgrimages and offerings of Your own image are all real, why does pride still stand in the way? Tuka says: I am standing at Your door, calling out to You. Forgive me now.

WHAT IT MEANS

Tukaram turns prayer into honest argument, pressing God with the contradictions God seems to permit. If scripture is one with the Purusha, why does its speech keep dividing reality into separate things; if Hari truly dwells inside every being, why has He let division appear at all? He even points at God's apparent moods: a Lord who claims to enjoy sacrifice yet is perturbed when offerings fall short, and a path of austerity and pilgrimage that still leaves pride in the way. The questions are not mockery but a lover's complaint, and Tukaram ends by dropping the case: he is simply standing at the door, calling out, asking to be forgiven.

GATHA 1312

Autobiography

Cry from the fire, run to me

मराठी मूळ

लोहागांवीं स्वामींच्या अंगावर ऊन पाणी घातलें - तो अभंग ॥१॥
 जळें माझी काया लागला वोणवा । धांव रे केशवा मायबापा ॥१॥
 पेटली सकळ कांति रोमावळी । नावरे हे होळी दहन जालें ॥२॥
 फुटोनियां दोन्ही भाग होऊं पाहे । पाहातोसी काय हृदय माझें ॥२॥
 घेऊनि जीवन धावें लवलाहीं । कवणाचें काहींहीं न चले येथें ॥३॥

ENGLISH TRANSLATION

Composed when hot water was poured over the Swami at Lohagaon.

My body is burning; a wildfire has caught hold of me. Run to me, O Keshava, my mother and father!

My entire skin and every hair is ablaze. This conflagration cannot be contained; I am consumed.

My body is on the verge of splitting in two. What are You gazing at, as my heart breaks apart?

Take up life-giving water and run here without delay, for nothing of anyone else can avail here.

IN PLAIN WORDS

Composed when hot water was poured over him at Lohagaon. My body is burning; a wildfire has caught me. Run to me, O Keshava, my mother and father. My whole skin and every hair is ablaze. This fire cannot be held back; I am being consumed. My body is about to split in two. What are You gazing at, while my heart breaks apart? Take up the life-giving water and run here at once. Here nothing of anyone else can help.

WHAT IT MEANS

This is a cry torn out of real bodily agony, scalded by hot water, and turned straight toward God. Tukaram calls Keshava his mother and father and begs Him to run, because the burning has caught his whole skin and every hair and cannot be held back. The sharpest line is the reproach in the middle: what are You merely watching for, while my heart breaks. He insists that in this extremity no human help avails; only God can bring the water that saves, so the pain itself becomes the most direct possible prayer.

GATHA 1313

Prayers

Refuge, You are my mother

मराठी मूळ

तुका ह्याने माझी तूं होसी जननी । आणीक निर्वाणीं कोण राखे ॥४॥ ॥१॥

ENGLISH TRANSLATION

Says Tuka, you are my mother. At the final hour, who else will protect me?

IN PLAIN WORDS

Tuka says: You are my mother. At the final hour, who else will protect me?

WHAT IT MEANS

This single surviving line closes a prayer of utter dependence. Tukaram names God not as master or king but as mother, the one who holds a child who cannot hold itself. The question is not rhetorical despair but the logic of refuge: when death comes, every other support falls away, so there is no one else who can protect him. By stating it as a question he leaves the answer to God, which is itself the act of surrender.

GATHA 1314

Social Criticism

Social criticism, bhakti over birth

मराठी मूळ

अभक्त ब्राह्मण जळो त्याचें तोंड । काय त्यासी रांड प्रसवली ॥१॥

वैष्णव चांभार धन्य त्याची माता । शुद्ध उभयतां कुळ याती ॥२॥

ऐसा हा निवाडा जालासे पुराणीं । नव्हे माझी वाणी पदरींची ॥३॥

तुका ह्याने आगी लागो थोरपणा । दृष्ट त्या दुर्जना न पडो माझी ॥४॥

नामदेव व पांडुरंग यांनी स्वप्नांत येऊन स्वामींस आज्ञा केली कीं कवित्व करणें - ते अभंग ॥५॥

ENGLISH TRANSLATION

Let the face of a devotionless Brahmin be burned! What whore gave birth to him?

Blessed is the Vaishnava, even if born a cobbler. Blessed is his mother; both his lineage and caste are purified.

This verdict has been established in the Puranas; these are not my own words from my own pocket.

Says Tuka, let fire consume all claims to greatness. May my eyes never fall upon such a wicked person.

IN PLAIN WORDS

Let the face of a Brahmin without devotion be burned. What woman gave birth to him? Blessed is the Vaishnava, even if born a cobbler. Blessed is his mother; both his lineage and his caste are made pure. This verdict is set down in the Puranas; these are not my own words from my own pocket. Tuka says: let fire take all claims to greatness. May my eyes never fall on such a wicked person.

WHAT IT MEANS

Tukaram overturns the whole ranking of caste and stakes everything on devotion. A Brahmin with no love for God he treats as worthless, while a devotee born a cobbler he calls blessed, his very lineage and birth made pure by his bhakti. He guards himself against the charge of merely venting by insisting the verdict is scriptural, not his private opinion. The fire he calls down is aimed not at any person's body but at the pattern of hollow pride in high birth, the impulse to claim greatness from status while the heart stays empty; the warning is one we are meant to turn first on ourselves.

GATHA 1315

Autobiography

Autobiography, the command to sing

मराठी मूळ

नामदेवें केलें स्वप्नामाजी जागें । सवें पांडुरंगें येऊनियां ॥१॥
सांगितलें काम करावें कवित्व । वाउगें निमित्त बोलों नको ॥२॥
माप टाकी सळ धरिली विठ्ठलें । थापटोनि केलें सावधान ॥३॥
प्रमाणाची संख्या सांगे शत कोटी । उरले शेवटीं लावी तुका ॥३॥

ENGLISH TRANSLATION

Namdev awakened me within a dream, and Panduranga came along with him.

They told me to compose poetry and not to speak idle words.

Vitthala struck his measuring rod and, clapping, made me alert. The prescribed count was told: a hundred crores.

Says Tuka, whatever remains at the end, I shall complete.

IN PLAIN WORDS

Namdev woke me inside a dream, and Panduranga came along with him. They told me to compose poetry and not to speak idle words. Vitthala struck His measuring rod and, clapping, made me alert. The set count was told: a hundred crores. Tuka says: whatever is left at the end, I shall complete.

WHAT IT MEANS

Tukaram tells the dream that he received as his calling to write. Namdev, the old saint, wakes him within the dream and comes accompanied by Panduranga himself, and the charge is simple and strict: make poetry, and speak no idle words. The image of Vitthala striking a measuring rod and clapping him awake makes the

commission feel like an assignment with a fixed measure, a hundred crores of verses. Tukaram accepts the debt as his own, vowing to finish whatever portion of that count remains undone.

GATHA 1316

Autobiography

Longing, a place at the saints' feet

मराठी मूळ

द्याल ठाव तरि राहेन संगती । संतांचे पंगती पायांपाशीं ॥१॥
 आवडीचा ठाव आलोंसें टाकून । आतां उदासीन न धरावें ॥२॥
 सेवटील स्थळ निंच माझी वृत्ति । आधारें विश्रांती पावईन ॥३॥ ॥२॥
 नामदेवापायीं तुक्या स्वप्नीं भेटी । प्रसाद हा पोटीं राहिलासे ॥३॥ ॥२॥

ENGLISH TRANSLATION

If You will give me a place, I shall remain in the company of the saints, at the feet of their assembly.

I have come, drawn by love, having cast everything aside. Now, do not remain indifferent toward me.

My nature is humble, seeking the lowest seat; with Your support, I shall find rest.

Namdev appeared at Tuka's feet in a dream, and that blessing remains lodged within my belly.

IN PLAIN WORDS

If You give me a place, I will stay in the company of the saints, at the feet of their gathering. Drawn by love, I have come, having thrown everything aside. Now do not stay cold toward me. My nature is low; I seek the lowest seat. With Your support I will find rest. Namdev met Tuka in a dream, at his feet, and that blessing has stayed inside me.

WHAT IT MEANS

Tukaram asks for one thing only: a place among the saints, and the lowest place at that. He has already left everything behind out of love, so he pleads with God not to turn indifferent now that he has come empty-handed. There is no claim of merit here; he calls his own nature humble and wants the seat at the very feet of the assembly, where with God's support he can finally rest. He seals the prayer by recalling the dream-meeting at Namdev's feet, a blessing he says still lives within him.

GATHA 1317

Worldly Life

Time and grace, carried across

मराठी मूळ

त्रिपुटीच्या योगें । कांहीं नव्हे कोणां जोगें । एक जातां लागें । एक पाठीं लागतें ॥१॥
 मागें पुढें अवघा काळ । पळों नये न चले बळ । करितां कोल्हाळ । कृपे खांदां हरि वाहे ॥२॥
 पापपुण्यात्मयाच्या शक्ती । असती योजिल्या श्रीपती । यावें काकुलती । तेथें सत्तानायेका ॥३॥
 तुका उभा पैल थडी । तरि हे प्रकाश निवडी । घातल्या सांगडी । तापे पेटिं हाकारी ॥३॥

ENGLISH TRANSLATION

Bound by the triputi, nothing is fully within anyone's grasp. When one passes, another follows at your heels.

Before and behind, Time looms everywhere. One cannot flee, and force is of no use. Even amid the clamor, compassionate Hari carries you upon His shoulders.

The powers of sin and virtue are arranged by God Himself. One must plead before the sovereign Lord.

Says Tuka, I stand on the farther shore. By the light of discernment and the raft He provides, He calls out from within the burning chest.

IN PLAIN WORDS

Bound by the three, nothing is fully in anyone's hold. When one thing passes, another follows at your heels. Behind and ahead, Time stands everywhere. You cannot run, and force does no good. Even in the uproar, compassionate Hari carries you on His shoulders. The powers of sin and virtue are arranged by God Himself. One must plead before the sovereign Lord. Tuka says: I stand on the far shore. By the light of discernment and the raft He gives, He calls out from within the burning chest.

WHAT IT MEANS

Tukaram lays out the trap of conditioned existence and then names the only way out. Caught in the triputi of knower, knowing, and known, no one truly owns anything; one trouble passes only for the next to take its place, and Time hems us in front and back so that neither flight nor force can save us. Since even the workings of sin and virtue are set up by God, the sane response is not struggle but pleading before the sovereign Lord. The rescue is entirely grace: compassionate Hari lifts you onto His own shoulders, gives the raft of discernment, and calls out to you even from inside the burning heart of your distress, until you reach the far shore.

GATHA 1318

*The Necessity of Experience**Discernment, three kinds of seeing*

मराठी मूळ

देखण्याच्या तीन जाती । वेठी वार्ता अत्यंतीं ॥१॥
 जैसा भाव तैसें फळ । स्वातीतोय एक जळ ॥२॥
 पाहे सांगे आणि जेवी । अंतर महदांतर तेवी ॥३॥
 तुका ह्मणे हिरा । पारख्यां मूढां गारा ॥३॥

ENGLISH TRANSLATION

*There are three kinds of seeing: by forced conscription, by hearsay, and by direct tasting.**As is the inner disposition, so is the fruit; the rain of the Swati star is one water, yet not one result.**One who sees, one who speaks, and one who partakes: the distance between them is vast beyond measure.**Says Tuka, a diamond is a diamond to the jeweler; to the ignorant, it is gravel.*

IN PLAIN WORDS

There are three kinds of seeing: by forced labor, by hearsay, and by direct tasting. As the inner feeling is, so is the fruit. The rain of the Swati star is one water, yet not one result. One who only looks, one who only talks, and one who actually eats: the distance between them is vast. Tuka says: to the jeweler a diamond is a diamond; to the fool it is gravel.

WHAT IT MEANS

Tukaram sorts knowing into ranks and asks which one we actually have. There is seeing under compulsion, seeing by mere report, and seeing by direct tasting, and only the last is real possession. His images make the point: the same Swati rain yields pearl or poison depending on what receives it, and the gap between someone who only looks or talks about a thing and someone who has truly eaten it is immense. The closing line turns it on the reader: the same diamond is treasure to the one with the eye to know it and worthless gravel to the one without, so the difference lies not in the truth but in our capacity to receive it.

GATHA 1319

*The Necessity of Experience**Realization, the dross burned off*

मराठी मूळ

अनुभवे अनुभव अवघा चि साधिला । तरि िस्थरावला मनु ठायीं ॥१॥
 पिटूनियां मुसे आला अळंकार । दग्ध ते असार होऊनियां ॥२॥
 तुका ह्मणे आह्मी जिंकिला संसार । होऊनि किंकर विठोबाचे ॥३॥

ENGLISH TRANSLATION

Through experience upon experience, everything has been accomplished. Then the mind grew still, settled in its place.

Hammered in the crucible, the ornament emerges; what was dross has been burned away.

Says Tuka, we have conquered this world of becoming by becoming servants of Vithoba.

IN PLAIN WORDS

Through experience upon experience, the whole thing was won. Then the mind grew still and settled in its place. Hammered in the crucible, the ornament comes out; what was dross has been burned away. Tuka says: we have conquered this world of becoming by becoming servants of Vithoba.

WHAT IT MEANS

Tukaram describes arrival, not theory: it was direct experience piled on direct experience that finally accomplished everything, and the proof is a mind that has gone quiet and come to rest. He reaches for the goldsmith's image: the metal is hammered and fired in the crucible until the worthless dross burns off and only the true ornament remains, which is what happens to a life passed through devotion. The closing turn is his characteristic paradox: the way they conquered samsara was not by mastering it but by surrendering, by becoming servants of Vithoba.

GATHA 1320

Ecstasy and Joy

Ecstasy, desire turned to worship

मराठी मूळ

ऐसिया संपत्ती आह्मां संवसारी । भोगाचिया परि काय सांगों ॥१॥

काम तो कामना भोगीतसे देवा । आंळगणें हेवा चरण चुंबीं ॥२॥

शांतीच्या संयोगें निरसला ताप । दुसरें तें पाप भेदबुद्धि ॥३॥

तुका ह्मणे पाहें तिकडे सारिखें । आपुलें पारिखें निरसलें ॥३॥

ENGLISH TRANSLATION

How can I describe the wealth of this household and the nature of its enjoyments?

O God, desire itself becomes devotion; I embrace Your feet and kiss them with longing.

Through union with peace, all suffering has dissolved. The bheda-buddhi alone is the remaining blemish.

Says Tuka, when I look in any direction, all is the same. The distinction between self and other has been erased.

IN PLAIN WORDS

How can I tell the wealth of this household and how its joys are tasted? O God, desire itself becomes longing for You; I hold Your feet and kiss them with love. Through union with peace, all the burning has dissolved. The one sin left is the mind that still sees difference. Tuka says: wherever I look, all is the same. The line between mine and another's has been wiped away.

WHAT IT MEANS

Tukaram reports the strange riches of a life given to God, where the very faculties that once chased the world now serve devotion. Desire has not been killed but redirected: the same craving that pulled outward now reaches only for God's feet, which he embraces and kisses. Resting in peace, the old fever of suffering has dissolved, and he names the single remaining flaw with precision, the *bheda-buddhi*, the mind that still divides reality into separate things. As even that dissolves, he sees sameness in every direction, and the wall between self and other simply disappears.

GATHA 1321

Ecstasy and Joy

Ecstasy, all is Rama alone

मराठी मूळ

राम राज्य राम प्रजा लोकपाल । एक चि सकळ दुजें नाही ॥१॥
 मंगळावांचूनि उमटेना वाणी । अखंड चि खाणी एकी रासी ॥२॥
 मोडलें हें स्वामी ठावाठाव सेवा । वाढवा तो हेवा कोणा अंगें ॥३॥
 तुका ह्मणे अवघें दुमदुमिलें देवें । उरलें तें गावें हें चि आतां ॥३॥

ENGLISH TRANSLATION

Rama is the king, Rama is the people, Rama is the guardian of the world. All is one; there is no second.

Nothing but auspiciousness issues from the tongue; the entire mine is a single treasure.

All posts and stations of service have been dissolved, O Lord. By whose effort could that longing now increase?

Says Tuka, God has pervaded and resounded through all things. What remains now is simply to sing of this.

IN PLAIN WORDS

Rama is the king. Rama is the people. Rama is the keeper of the world. All is one; there is no second. Nothing but blessing comes from my tongue now; the whole mine is one single treasure. The posts and stations of service are all dissolved, O Lord. By whose effort could that old longing grow now? Tuka says: God has filled and resounded through everything. All that is left is to sing of this.

WHAT IT MEANS

Tukaram is reporting a state where the seer has stopped seeing two of anything. He names king, people, and protector, the whole order of the world, and says each one is Rama; there is no second thing anywhere. Because of that, his speech can produce nothing but auspiciousness, and the ranks and tasks of devotional service collapse, since service needs a servant set apart from a master. With no separate self left to crave, the only act remaining is to sing the God who fills it all.

GATHA 1322

*The Necessity of Experience**Experience, only the doer tastes it*

मराठी मूळ

निवडोनि वाण काढिले निराळे । प्रमाण डोहळे यावरि ते ॥१॥
 जयाचा विभाग तयासी च फळे । देखणें निराळें कौतुकासी ॥२॥
 शूर तो ओळखे घायडायहात । येरां होइल मात सांगायासी ॥३॥
 तुका ह्मणे माझी केळवते वाणी । केला निजस्थानीं जाणवसा ॥३॥

ENGLISH TRANSLATION

*The choice grain has been sorted and set apart; let their longings be the final measure.**Each one's share bears fruit for that one alone; to watch it unfold is a separate wonder.**The warrior recognizes the blow and the hand that delivers it, while for the rest it becomes merely a tale to tell.**Says Tuka, my speech now beckons with refinement. Awareness of the abode within has been established.*

IN PLAIN WORDS

The good grain has been sorted out and set apart. Let their own longing be the measure of it. Each one's portion bears fruit for that one alone. To watch it unfold is its own wonder. The warrior knows the blow and the hand that struck it; for everyone else it is only a story to retell. Tuka says: my speech is ripening now. Awareness of the home within me has been set firm.

WHAT IT MEANS

Tukaram is saying that spiritual realization cannot be borrowed; it is tasted only by the one who lives it. He compares it to grain already sorted: each person reaps the fruit of their own share, no one else's. The warrior who has actually been in the fight knows the wound and the hand behind it, while bystanders can only repeat the tale. He ends by saying his own words have ripened because awareness has settled in its own native place inside him.

GATHA 1323

*Ecstasy and Joy**Ecstasy, the sweet last day*

मराठी मूळ

याजसाठीं केला होता आटाहास्ये । शेवटाचा दिस गोड व्हावा ॥१॥
 आतां निश्चितीनें पावलों विसांवा । खुंटलिया धांवा तृष्णेचिया ॥२॥
 कवतुक वाटे जालिया वेचाचें । नांव मंगळाचें तेणें गुणें ॥३॥
 ह्मणे मुक्ति परिणिली नोवरी । आतां दिवस चारी खेळीमेळीं ॥३॥

ENGLISH TRANSLATION

For this very end all the toil was undertaken: that the last day might be sweet. Now, with certainty, I have found rest, for the race of craving has come to a halt.

Looking back, even the cost of it all seems a delight, and so it earns the name of blessing. Says Tuka, liberation has been wedded like a bride. Now let the remaining days be spent in joyful celebration.

IN PLAIN WORDS

It was for this that all the effort was made: that the last day should be sweet. Now, with certainty, I have reached rest. The running of craving has stopped. Looking back, even the cost of it all feels like a delight; for that reason it earns the name of blessing. Tuka says: liberation has been wedded like a bride. Now let the few days that remain be spent in play and good company.

WHAT IT MEANS

Tukaram looks back over a whole life of striving and says it was all aimed at one thing: that the end should be sweet. He has arrived at that rest, and the thirst that kept him running has finally halted. From here even the price he paid looks like a gift, so he calls the whole thing a blessing. He pictures liberation as a marriage already completed, and asks only that the days still left be lived lightly, in joy and company.

GATHA 1324

Devotion to Vitthal

Devotion, the master becomes the servant

मराठी मूळ

भक्तीचिया पोटीं रत्नाचिया खाणी । बह्नींची ठेवणी सकळ वस्तु ॥1॥
 माउलीचे मागे बाळकांची हरी । एका सूत्रे दोरी ओढतसे ॥ध्रु॥
 जेथील जें मागे तें रायासमोर । नाहीसैं उत्तर येत नाही ॥2॥
 सेवेचिये सत्ते धनी च सेवक । आपुलें तें एक न वंची कांहीं ॥3॥
 आदिअंताठाव असे मध्यभाग । भोंवतें भासे मग उंचासनी ॥4॥
 भावारूढ तुका जाला एकाएकीं । देव च लौकिकीं अवघा केला ॥5॥

ENGLISH TRANSLATION

In the womb of devotion lie mines of jewels: all treasures, the very store of Brahman.

Like children following their mother, Hari draws all beings along on a single thread.

Whatever is asked before the King is never refused. By the power of service, the master himself becomes the servant and withholds nothing of his own.

The middle station abides between beginning and end; from the high seat, all appears to radiate outward.

Says Tuka, lifted at once into devotion, becoming one with the One, he has made everything in the world into God.

IN PLAIN WORDS

In the womb of devotion lie mines of jewels: every treasure, the whole store of Brahman. Like children walking behind their mother, Hari draws all beings along on a single thread. Whatever is asked before the King is never refused. By the power of service the master himself becomes the servant, and withholds nothing of his own. The middle station stands between beginning and end; from the high seat everything seems to shine outward. Tuka says: lifted all at once into devotion, becoming one with the One, he has made everything in the world into God.

WHAT IT MEANS

Tukaram says devotion is not the poor relation of knowledge; it holds every treasure, the whole wealth of Brahman, in its lap. He pictures Hari pulling all creatures along like a mother her trailing children, on one unbroken thread. The startling claim is in the middle: before this King no request is denied, and the power of pure service is so great that the Lord himself takes the servant's place and holds nothing back. At the peak of it the devotee is lifted into oneness and sees God in everything there is.

GATHA 1325

Devotion to Vitthal

Devotion, the easy path of the Name

मराठी मूळ

सांगतां दुर्लभ ज्ञानाचिया गोष्टी । अनुभव तो पोटीं कैचा घडे ॥१॥
 भजनाचे सोई जगा परिहार । नेणत्यां सादर चित्त कथे ॥२॥
 नाइकवे कानीं साधन उपाय । ऐकतो गाय हरुषें गीत ॥३॥
 नव्हे आराणूक जावयासी वना । वेध कामिमना हरिकथेचा ॥४॥
 काळाच्या साधना कोणा अंगीं बळ । चिंतना मंगळ अष्टप्रहर ॥५॥
 तुका ह्मणे आह्मी खेळों भातुकुलें । विभागासी मुलें भोळीं येथें ॥५॥

ENGLISH TRANSLATION

Talking about the matters of knowledge is difficult; how can true experience arise inwardly from words alone?

For the world, the easier path is devotion: even the ignorant find their chitta turning attentively to the sacred story.

The ear does not wish to hear of austere means and methods, but it gladly listens to joyful songs of praise.

There is no comfort in retreating to the forest; the devoted mind is absorbed in Hari's katha.

Who has the strength for Time's harsh discipline? Better to spend every watch of the day in auspicious contemplation.

Says Tuka, we play with simple toys; here, innocent children, we accept whatever share is given.

IN PLAIN WORDS

Talking about knowledge is hard; how can real experience arise inside from words alone? For the world the easier way is bhajan; even the ignorant find their mind turning to the sacred story. The ear does not want to hear of austere methods, but it gladly listens to glad songs of praise. There is no comfort in running off to the forest; the loving mind is absorbed in Hari's katha. Who has the strength for Time's harsh discipline? Better to spend every watch of the day in blessed remembrance. Tuka says: we play with little toys here; like simple children, we take whatever share we are given.

WHAT IT MEANS

Tukaram weighs the dry path of knowledge against the path of loving song and chooses the second for ordinary people. Abstract teaching rarely turns into lived experience, but a sung story of God draws in even the unlearned and the inattentive. He admits the plain truth that the ear recoils from hard ascetic technique yet opens to joyful praise, and that fleeing to the forest brings no peace. Since few can endure the brutal disciplines that conquer time and death, he commends simple, day-long remembrance, and calls himself and his fellows children content to play with small things and accept whatever God gives.

GATHA 1326

Surrender and Acceptance

Surrender, leave the knowing to God

मराठी मूळ

जाणपण बरें देवाचे शिरीं । आह्मी ऐसीं बरीं नेणतीं च ॥१॥
 देखण्यांपुढें रुचे कवतुक । उभयतां सुख वाढतसे ॥२॥
 आशंकेचा बाधा नाही लडिवाळां । चित्त वरि खेळा समबुद्ध ॥३॥
 तुका ह्मणे दिशा मोकळ्या सकळा । अवकाशीं खेळा ठाव जाला ॥३॥

ENGLISH TRANSLATION

*Let the knowing rest upon God's head; we are better off remaining innocent and unlearned.**Before discerning eyes, the play delights, and joy grows for both sides.**No affliction of doubt touches the beloved child; the chitta rests upon the play with equanimity.**Says Tuka, all directions have been set free, and in the open expanse, a place for play has been found.*

IN PLAIN WORDS

Let the knowing rest on God's head; it is better for us to stay innocent and unlearned. Before watching eyes the play delights, and joy grows on both sides. No bite of doubt touches the beloved child; with an even mind it rests upon the play. Tuka says: all the directions have been set free, and in the open space a place for play has been found.

WHAT IT MEANS

Tukaram hands the burden of knowing back to God and chooses to remain like an unschooled child. He uses the image of a child playing under its parent's watchful eye: the play delights the watcher, and the joy passes both ways. Because the child trusts completely, no anxiety can reach it; it stays even and untroubled while it plays. In that trust the whole horizon opens up, and the open space itself becomes the ground for free, fearless play.

GATHA 1327

*The Necessity of Experience**Experience, words are only sweet-cakes*

मराठी मूळ

वचनांचे मांडे दावावे प्रकार । काय त्या साचार कौतुकाचे ॥१॥
जातां घरा मागे । उरों नेणें खंती । मिळाल्या बहुतीं फांकलिया ॥१॥
उदयीं च अस्त उदयो संपादला । कल्पनेचा केला जागेपणें ॥२॥
जाणवूनि गेला हांडोरियां पोरां । सावध इतरां करुनी तुका ॥३॥
स्वामीस संतांनीं पुसलें कीं तुह्यांस वैराग्य कोण्या प्रकारें जालें तें सांगा - ते अभंग ॥ ३ ॥

ENGLISH TRANSLATION

What manner of delight are these sweet-cakes of words laid out on display? What genuine wonder is there in them?

When you return home, no sorrow lingers behind; what gathered in multitude scatters again.

In the dawn itself, sunset was already accomplished; all that imagination conceived was done while still awake.

Says Tuka, he went ahead, having alerted the wandering children and made the rest watchful.

IN PLAIN WORDS

These are sweet-cakes of words laid out for show; what real wonder is in them? When you go home, no sorrow stays behind; what gathered in a crowd scatters again. In the dawn itself the sunset was already done; all that imagining built was finished while still awake. Tuka says: he went on ahead, having warned the wandering children and made the rest watchful.

WHAT IT MEANS

Asked by the saints how his detachment came about, Tukaram first warns that fine words are like ornamental sweets, pretty to display but empty of real substance. He notices that gatherings disperse and leave nothing behind, the way a crowd scatters when you turn for home. The heart of it is the line about dawn already holding sunset: he saw, while wide awake, that everything imagination builds is already finished, already passing. Having seen this through, he moves on ahead and leaves a warning for those still caught up in the play.

GATHA 1328

Autobiography

Autobiography, how detachment came

मराठी मूळ

याति शूद्र वैश केला वेवसाव । आदि तो हा देव कुळपूज्य ॥1॥
 नये बोलों परि पिळलें वचन । केलियाचा प्रश्न तुझीं संतीं ॥ध्रु॥
 संवसारें जालों अतिदुःखें दुखी । मायबाप सेखीं कर्मलिया ॥2॥
 दुष्काळें आटिलें द्रव्यें नेला मान । स्त्री एकी अन्न अन्न करितां मेली ॥3॥
 लज्जा वाटे जीवा त्रासलों या दुःखें । वेवसाय देख तुटी येतां ॥4॥
 देवाचें देऊळ होतें तें भंगलें । चित्तासी जें आलें करावेंसें ॥5॥
 आरंभीं कीर्तन करीं एकादशी । नव्हतें अभ्यासीं चित्त आधीं ॥6॥
 कांहीं पाठ केलीं संतांचीं उत्तरें । विश्वासें आदरें करोनियां ॥7॥
 गाती पुढें त्यांचें धरावें धृपद । भावें चित्त शुद्ध करोनियां ॥8॥
 संताचें सेविलें तीर्थ पायवणी । लाज नाहीं मनीं येऊं दिली ॥9॥
 टाकला तो कांहीं केला उपकार । केलें हें शरीर कष्टवूनि ॥10॥
 वचन मानिलें नाहीं सहुदानचें । समूळ प्रपंचें वीट आला ॥11॥
 सत्यअसत्यासी मन केलें ग्वाही । मानियेलें नाहीं बहुमतां ॥12॥
 मानियेला स्वप्नीं गुरुचा उपदेश । धरिला विश्वास दृढ नामीं ॥13॥
 यावरि या जाली कवित्वाची स्फूर्तिन । पाय धरिले चितीं विठोबाचे ॥14॥
 निषेधाचा कांहीं पडिला आघात । तेणें मध्ये चित्त दुखविलें ॥15॥
 बुडविल्या वहणा बैसलों धरणें । केलें नारायणें समाधान ॥16॥
 विस्तारीं सांगतां बहुत प्रकार । होईल उशीर आतां पुरे ॥17॥
 आतां आहे तैसा दिसतो विचार । पुढील प्रकार देव जाणे ॥18॥
 भक्ता नारायण नुपेक्षी सर्वथा । कृपावंत ऐसा कळों आलें ॥19॥
 तुका ह्याने माझें सर्व भांडवल । बोलविले पांडुरंगें ॥20॥

ENGLISH TRANSLATION

I am of humble birth; trade was my family's occupation. Our ancestral deity has been God from the very beginning.

It is not proper for me to speak of this, but you saints have asked, so I honor your question. Worldly life made me exceedingly sorrowful.

My parents died in hard times. Famine seized our wealth and honor; my wife died crying for food.

Shame gripped my soul, and I grew weary of suffering when the trade began to fail. God's temple was in ruins, and my heart felt the urge to restore it.

I began doing kirtan on Ekadashi, though my mind had no prior practice in it. I memorized some teachings of the saints with faith and reverence.

I would sing their compositions and hold the refrain, purifying my chitta with devotion. I drank the sacred water from the saints' feet and let go of all shame.

Whatever small good I did was earned by toiling with this body. I did not heed the advice of easy-going people, for complete disgust with worldly life had taken hold.

I made my own mind the witness of truth and falsehood and did not bow to popular opinion. In a dream, I received my Guru's instruction and held firm faith in the Name.

After that came the inspiration for poetry, and I held Vithoba's feet in my chitta. There was some persecution that caused me grief in between.

When my manuscripts were drowned, I sat in protest, and Narayana comforted me. To describe it all in detail would take too long; let this suffice.

Things stand now as you see them; what lies ahead, only God knows. The Lord never forsakes his devotee; this much I have come to understand.

Says Tuka, my entire capital is Panduranga, who made me speak.

IN PLAIN WORDS

I am of low birth; trade was my family's work. From the very start our family deity has been God. It is not right for me to speak of this, but you saints have asked, so I answer. Worldly life made me deeply sorrowful. My parents died in hard times. Famine ate up our wealth and our standing; one wife died crying for food. Shame gripped me, and I grew sick of suffering when the trade failed. God's temple lay in ruins, and my heart wanted to restore it. I began doing kirtan on Ekadashi, though my mind had no practice in it before. I memorized some sayings of the saints, with faith and reverence. I would sing their songs and hold the refrain, purifying my mind with devotion. I took the water from the saints' feet and let no shame come into my mind. Whatever small good I did, I did by wearing out this body. I did not heed the advice of easy-going people; complete disgust with the world had taken hold of me. I made my own mind the witness of true and false, and did not bow to popular opinion. In a dream I received my Guru's teaching, and held firm faith in the Name. After that came the rising of poetry, and I held Vithoba's feet in my mind. Some persecution struck me and grieved me in between. When my manuscripts were drowned, I sat in protest, and Narayana brought me peace. To tell it all in detail would take too long; let this be enough. Things stand now as you see them; what comes next, only God knows. Narayana never forsakes his devotee; this much I have come to know. Tuka says: my whole capital is Panduranga, who made me speak.

WHAT IT MEANS

The saints have asked Tukaram how renunciation came to him, and this is his answer, told straight. He traces it through loss: a trader's son, he watched famine kill his parents, swallow his wealth and standing, and take a wife who died crying for food, until shame and exhaustion broke his hold on the world. Out of that ruin he turned to rebuilding God's temple, to kirtan on Ekadashi, to memorizing and singing the saints' words and taking the dust of their feet without shame. He insists he trusted his own conscience over public opinion, received his Guru's teaching in a dream, fixed his faith on the Name and on Vithoba's feet, and even when persecuted and made to drown his own manuscripts, found that Narayana never abandoned him. He ends by giving all the credit away: his only capital is Panduranga, who put the words in his mouth.

GATHA 1329

Autobiography

Autobiography, do not honor me

मराठी मूळ

ऐका वचन हें संत । मी तों आगळा पतित । काय काजें प्रीत । करीतसां आदरें ॥1॥
 माझें चित्त मज ग्वाही । सत्य तरलों मी नाहीं । एकांचिये वांहीं । एक देखीं मानिती ॥धु॥
 बहु पीडिलों संसारें । मोडीं पुसें पिटीं ढोरें । न पडतां पुरें । या विचारें राहिलों ॥2॥
 सहज सरलें होतें कांहीं । द्रव्य थोडें बहु तें ही । त्याग केला नाहीं । दिलें द्विजां याचकां ॥3॥
 प्रियापुत्रबंधु । यांचा तोडिला संबंधु । सहज जालों मंदु । भाग्यहीन करंटा ॥4॥
 तोंड न दाखवे जना । शिरें सांदी भरें राणां । एकांत तो जाणां । तयासाठीं लागला ॥5॥
 पोटे पिटिलों काहारें । दया नाहीं या विचारें । बोलावितां बरें । सहज ह्मणें यासाठीं ॥6॥
 सहज वडिलां होती सेवा । ह्मणोनि पूजितों या देवा । तुका ह्मणे भावा । साटीं झणी घ्या कोणी ॥7॥

ENGLISH TRANSLATION

Listen to this, O saints. I am the most fallen among all.

Why do you honor me with such affection? My own chitta bears me witness: I have truly not been liberated. Some believe in me because others do.

I was greatly tormented by worldly life, beaten and burdened like a pack animal. I stayed on only because I had no other recourse.

Whatever little wealth I had, much or small, I did not truly renounce; it was given to Brahmins and beggars. I severed bonds with wife, sons, and brothers, having naturally become destitute, a pitiable, luckless soul.

I could not show my face to anyone and took to hiding in forests and ravines; solitude was all I sought. My belly was beaten by hard labor; there is no mercy in that fate.

When people call me good, I accept it simply because it comes naturally. I served my elders as was our family custom, and so I worship this God.

Says Tuka, do not take me on the basis of mere sentiment.

IN PLAIN WORDS

Listen to this, O saints. I am the most fallen of all. Why do you honor me with such love? My own mind is my witness: I have truly not crossed over. Some believe in me only because others do. Worldly life tormented me badly; I was beaten and loaded like a pack animal. I stayed on only because I had no other way out. Whatever little wealth I had, much or small, I did not really renounce; it was given away to Brahmins and beggars. I cut my bonds with wife, sons, and brothers, having simply become destitute, a luckless, wretched soul. I could not show my face to people and took to hiding in forests and ravines; solitude was all I wanted. My belly was beaten by hard labor; there is no mercy in such a fate. When people call me good, I take it only because it comes easily. I served my elders as was our family custom, and so I worship this God. Tuka says: do not take me up on the strength of mere feeling.

WHAT IT MEANS

Tukaram pushes back hard against being honored, calling himself the most fallen and refusing the saints' affection. He strips the romance out of his own story: he says his detachment was not noble renunciation but forced destitution, that he gave away his little wealth and broke family ties because he had been beaten down by loss, not because he had conquered desire. Even his solitude in forests and ravines he traces to shame and having nowhere else to go. The point of the harshness is honesty, turned on himself: he warns the saints not to trust him on sentiment, and grounds his worship in plain family custom rather than any claim to be liberated.

GATHA 1330

Autobiography

Autobiography, it was good I was ruined

मराठी मूळ

बरें जालें देवा निघालें दिवाळें । बरी या दुष्काळें पीडा केली ॥1॥
 अनुतापें तुझें राहिलें चिंतन । जाला हा वमन संवसार ॥ध्रु॥
 बरें जालें जगीं पावलों अपमान । बरें गेलें धन ढोरें गुरें ॥3॥
 बरें जालें नाही धरिली लोकलाज । बरा आलों तुज शरण देवा ॥4॥
 बरें जालें तुझें केलें देवाईल । लेकरें बाईल उपिक्षलीं ॥5॥
 तुका ह्मणे बरें व्रत एकादशी । केलें उपवासीं जागरण ॥6॥ ॥3॥

ENGLISH TRANSLATION

It was good, O God, that I went bankrupt. It was good that the famine afflicted me.

Through remorse, your remembrance took root, and worldly life became repulsive. It was good that I was humiliated before the world.

It was good that wealth and cattle were lost. It was good that I abandoned all concern for public opinion.

It was good that I came to you, O God, in surrender. It was good that I devoted myself to your service and let go of wife and children.

Says Tuka, it was good that I kept the Ekadashi vow, fasting and staying awake through the night.

IN PLAIN WORDS

It was good, O God, that I went bankrupt. It was good that the famine afflicted me. Through that remorse, the remembrance of you took root, and worldly life became something to spit out. It was good that I was shamed before the world. It was good that wealth and cattle were lost. It was good that I let go of all concern for what people think. It was good that I came to you in surrender, O God. It was good that I gave myself to your service and let go of wife and children. Tuka says: it was good I kept the Ekadashi vow, fasting and staying awake through the night.

WHAT IT MEANS

Tukaram turns every disaster of his life into a thanksgiving. Bankruptcy, famine, public shame, the loss of wealth and cattle, even the letting go of wife and children, he names each one and calls it good. The hinge is the second line: the remorse those losses caused was exactly what made him remember God and grow sick of the world. He is

not minimizing the pain; he is saying that ruin emptied his hands so completely that surrender became possible, and so the fasting and night vigil of Ekadashi are the last good thing on a list that began with catastrophe.

GATHA 1331

Ecstasy and Joy

Ecstasy, the house emptied of desire

मराठी मूळ

1331. बोलावा विठ्ठल पाहावा विठ्ठल । करावा विठ्ठल जीवभाव ॥१॥
 येणें सोसें मन जालें हांवभरी । परती माघारी घेत नाहीं ॥२॥
 बंधनापासूनि उकलली गांठी । देतां आली मिठी सावकाशें ॥३॥
 तुका ह्मणे देह भारिला विठ्ठलें । कामक्रोधें केलें घर रितें ॥३॥

ENGLISH TRANSLATION

Speak of Vitthala, behold Vitthala, make Vitthala your jiva-bhava.

With this fervent longing the mind has overflowed, and it will not turn back again.

The knot of bondage has come undone, and a lasting embrace has been granted at leisure.

Says Tuka, Vitthala has filled this body, and desire and anger have been evicted from the house.

IN PLAIN WORDS

Speak Vitthala. See Vitthala. Make Vitthala your very life and feeling. With this longing the mind has overflowed, and it will not turn back again. The knot of bondage has come loose, and a long, unhurried embrace has been given. Tuka says: Vitthala has filled this body, and desire and anger have been thrown out of the house.

WHAT IT MEANS

Tukaram lays out a single practice in three strokes: speak Vitthal, look at Vitthal, make Vitthal the very feeling of your life. He describes what that does: the mind brims over with longing and loses all wish to turn back. As the practice deepens, the knot that tied him to bondage simply slips open and he is held in an unhurried embrace. He ends with the result inside the body itself, Vitthal has moved in so fully that desire and anger have been evicted from the house like unwanted tenants.

GATHA 1332

Ecstasy and Joy

Ecstasy, born of myself, dead to myself

मराठी मूळ

मीचि मज व्यालों । पोटा आपुलिया आलों ॥१॥
 आतां पुरले नवस । निरसोनी गेली आस ॥२॥
 जालों बरा बळी । गेलों मरोनि तेकाळीं ॥३॥
 दोहींकडे पाहे । तुका आहे तैसा आहे ॥३॥

ENGLISH TRANSLATION

I have given birth to myself; I have emerged from my own womb. Now all vows are fulfilled, and all hope has dissolved.

I have grown truly strong, for at that moment I died to my old self. Says Tuka, looking in both directions, I am as I have always been.

IN PLAIN WORDS

I have given birth to myself; I have come out of my own womb. Now all my vows are fulfilled, and all hope has dissolved. I have grown truly strong, for in that moment I died. Tuka says: looking on both sides, Tuka is just as he has always been.

WHAT IT MEANS

Tukaram describes awakening as being born from himself, as if he were both mother and child of his own new life. With that birth every vow he made is met and every hope falls away, since there is nothing left to hope for. He says this strength came through a death: the old self died at the very moment the new one was born. Looking back at who he was and forward at who he is, he finds no real difference, because what he truly is was never born and never lost.

GATHA 1333

The Nature of God

Nonduality, the self must die

मराठी मूळ

जग अवघें देव । मुख्य उपदेशाची ठेव ॥१॥
 आधीं आपणयां नासी । तरि उतरे ये कसीं ॥२॥
 ब्रह्मज्ञानाचें कोठार । तें हें निश्चयें उत्तर ॥३॥
 तुका ह्मणे ते उन्मनी । नास कारया कारणीं ॥३॥

ENGLISH TRANSLATION

The whole world is God: this is the essence of the highest teaching.

First annihilate the self, and it will prove true on the touchstone.

This is the storehouse of Brahman-knowledge; this is the final, certain answer.

Says Tuka, the unmani state brings the destruction of cause and effect.

IN PLAIN WORDS

The whole world is God. This is the heart of the highest teaching. First put an end to yourself. Then it holds up on the touchstone. This is the storehouse of the knowledge of Brahman. This is the final, sure answer. Tuka says: in the unmani state, the place beyond mind, cause and effect are destroyed.

WHAT IT MEANS

Tukaram states the whole teaching in one line: everything is God. But he names what it costs to see it. The self has to be annihilated first; only then does the claim hold up when tested, the way gold proves true on a touchstone. He calls this the storehouse of the knowledge of Brahman, the certain answer where seeking ends. In the unmani state, the silence beyond the working mind, the whole machinery of cause and effect falls away.

GATHA 1334

The Necessity of Experience

Practice and grace, the drop and the flood

मराठी मूळ

साधनांच्या कळा आकार आकृति । कारण नवनीतीं मथनाचें ॥१॥
पिक्षयासी नाहीं मारगीं आडताळा । अंतराक्षी फळासी चि पावे ॥२॥
भक्तीची जोडी ते उखत्या चि साटीं । उणें पुरें तुटी तेथें नाहीं ॥३॥
तुका ह्मणे आलें सांचत सांचणी । आजि जाली क्षणी एकसरें ॥३३॥

ENGLISH TRANSLATION

The arts and forms of spiritual practice are necessary, just as churning is needed to obtain butter.

For the bird, there is no barrier on its path through the sky; it flies straight to the fruit.

The wealth of devotion is meant precisely for this purpose; there is no shortage or loss in it.

Says Tuka, what has been accumulating drop by drop has today, in a single instant, been received all at once.

IN PLAIN WORDS

The arts and forms of practice are needed, the way churning is needed to get butter. But the bird meets no wall on its road through the sky; it flies straight to the fruit. The wealth of devotion is meant for just this; there is no shortage in it, no loss. Tuka says: what was gathering drop by drop has today, in one instant, come all at once.

WHAT IT MEANS

Tukaram holds two truths side by side. Spiritual practice is real and necessary, like the churning that draws butter from milk; you cannot skip the work. Yet the goal is also direct, like a bird that meets no barrier in the open sky and goes straight to its fruit. Devotion is the wealth made exactly for this, and it never runs short. The point is the last line: what looked like slow accumulation, drop by patient drop, can arrive whole in a single instant, as grace.

GATHA 1335

The Necessity of Experience

Beyond speech, the mirror shows your own face

मराठी मूळ

नाहीं येथें वाणी । सकळां वणाअ घ्यावी धणी ॥१॥
 जालें दर्पणाचें अंग । ज्याचा त्यासी दावी रंग ॥२॥
 तुका खळे दाणीं । करी बैसोनी वांटणी ॥३॥

ENGLISH TRANSLATION

*Here, speech itself falls silent; no voice can satisfy all who hear.**It has become like a mirror: it shows each person their own color.**Says Tuka, I sit at the threshing floor and give out the grain to each according to their measure.*

IN PLAIN WORDS

Here speech falls silent. No words can satisfy everyone who listens. This has become like a mirror: it shows each person their own color. Tuka says: I sit at the threshing floor and hand out the grain, to each according to their measure.

WHAT IT MEANS

Tukaram is pointing at what cannot be told. Words run out, and no single explanation will fill every listener, because what each person receives is what they bring. The teaching works like a mirror: it gives you back your own face, your own color. So he likens himself to a man at the threshing floor, sitting and portioning out grain to each by their capacity, not forcing more than they can hold.

GATHA 1336

The Necessity of Experience

Discernment, keeping the one true wealth

मराठी मूळ

ठेविलें जतन । करुनियां निज धन ॥१॥
 जयापासाव उत्पित्त । तें हें बीज धरिलें हातीं ॥२॥
 निवडिलें वरळा भूस । सार आइन जिनस ॥३॥
 तुका ह्मणे नारायण । भाग संचिताचा गुण ॥४॥

ENGLISH TRANSLATION

*That which is one's true wealth has been kept carefully preserved.**The seed from which everything originates has been grasped in hand.**The chaff has been winnowed away, and the genuine article, the pure grain, has been secured.**Says Tuka, Narayana is the fruit of all accumulated merit.*

IN PLAIN WORDS

My true wealth has been kept safe, carefully stored away. The seed from which everything springs is now held in my hand. The chaff has been winnowed off; the real thing, the pure grain, is secured. Tuka says: Narayana is the fruit of all the merit gathered across lives.

WHAT IT MEANS

Tukaram describes the moment of having sorted true from false. He has set aside his real treasure and is holding the very seed that everything grows from. The image is winnowing: blow off the chaff, keep only the genuine grain. And he names what that grain is. Narayana, God himself, is the fruit ripening out of all the merit a soul has gathered over many lives. The one thing worth keeping is God.

GATHA 1337

Devotion to Vitthal

The one doorway, Vithoba's feet within

मराठी मूळ

भ्रमना पाउलें वेचिलीं तीं वाव । प्रवेशतां ठाव एक द्वार ॥१॥
 सार तीं पाउलें विठोबाचीं जीवीं । कोणीं न विसंभावीं क्षणभरि ॥२॥
 सुलभ हें केलें सकळां जीवन । कुंफ्कावें चि कान न लगेसैं ॥३॥
 तुका ह्मणे येथें सकळ ही कोड । पुरे मूळ खोड विस्ताराचें ॥३॥

ENGLISH TRANSLATION

*The steps of wandering were all in vain; the single doorway is found only when one enters the true place.
 Those essential steps are the feet of Vithoba, held within the jiva. Let no one forget them even for a moment.
 He has made the water of life easily accessible to all, so that none need even strain their ears.
 Says Tuka, here all curiosity is satisfied; the root flaw of endless expansion is ended.*

IN PLAIN WORDS

All the steps of wandering were wasted. The one doorway is found only when you enter the true place. The essential steps are Vithoba's feet, held inside the living soul. Let no one forget them, even for a moment. He has made the water of life easy for everyone; you need not even strain your ears. Tuka says: here every longing is met; the root flaw of endless spreading out is over.

WHAT IT MEANS

Tukaram contrasts restless seeking with arrival. All the wandering led nowhere; there is one door, and it opens only when you reach the true place. That place is Vithoba's feet, carried within the soul itself, and he warns against forgetting them for even a moment. God has made the water of life simple and within reach of all, no straining required. The closing line names the disease being cured: the mind's endless branching and expansion, which finally ends here, where every longing is satisfied.

GATHA 1338

Devotion to Vitthal

Devotion, call God by any name

मराठी मूळ

कांहीं जाणों नये पांडुरंगाविण । पाविजेल सीण संदेहानें ॥१॥
 भलतिया नावें आळविला पिता । तरि तो जाणता कळवळा ॥२॥
 अळंकार जातो गौरवितां वाणी । सर्वगात्रा धणी हरिकथा ॥३॥
 तुका ह्मणे उपज विल्हाळे आवडी । करावा तो घडी घडी लाहो ॥३॥

ENGLISH TRANSLATION

*One should know nothing apart from Panduranga. Doubt will only bring suffering.
 By whatever name you call upon the Father, He, the knowing one, responds with tender care.
 Adornment flows when the tongue utters praise; Hari-katha is the satiation of every limb.
 Says Tuka, that love wells up and overflows. Take its profit moment by moment.*

IN PLAIN WORDS

Know nothing apart from Panduranga. Doubt will only bring you pain. Call upon the Father by any name you like; he is the knowing one, and he answers with tender care. Praise adorns the tongue that speaks it; the telling of Hari's story fills every limb. Tuka says: that love wells up and overflows. Take its profit moment by moment.

WHAT IT MEANS

Tukaram's counsel is single-minded: hold to Panduranga and nothing else, because doubt only multiplies suffering. He frees the listener from anxiety about getting it right. Call God Father by whatever name; the one who knows your heart will respond with tenderness. Praising him is itself an ornament, and reciting Hari's deeds nourishes the whole body. The love rises and spills over on its own, so he urges you to seize its gain again and again, hour by hour.

GATHA 1339

Worldly Life

Worldly folly, fruit without tending

मराठी मूळ

बीजापोटीं पाहे फळ । विध न करितां सकळ ॥१॥
 तया मूर्ख ह्मणावें वेडें । कैसें तुटेल सांकडें ॥२॥
 दावितिया वाट । वेठी धरूं पाहे चाट ॥३॥
 पुढिल्या उपाया । तुका ह्मणे राखे काया ॥३॥

ENGLISH TRANSLATION

He who seeks fruit within the seed without tending it at all: call such a one a fool, a madman. How will he ever escape his straits?

He who is shown the way by a guide then tries to press that guide into forced labor.

Says Tuka, for the remedy that lies ahead, keep the body whole.

IN PLAIN WORDS

He looks for the fruit inside the seed but does no work at all to tend it. Call such a one a fool, a madman. How will he ever escape his trouble? Someone shows him the road, and then he tries to force that guide into labor. Tuka says: for the help that lies ahead, keep the body whole.

WHAT IT MEANS

Tukaram aims this at a familiar self-deception: wanting the harvest while refusing the labor that grows it. Expecting fruit from a seed you never plant or water is madness, and it leaves you stuck. Worse is the one who, when shown the way, tries to drag the very guide into doing the work for him. The point turns on us, not on contempt: do not lean on others to carry what is yours, and keep the body sound, for the real remedy and effort still lie ahead.

GATHA 1340

Social Criticism

Social criticism, the man who slanders the Veda

मराठी मूळ

मातेचीं जो थानें फाडी । तया जोडी कोण ते ॥१॥
 वेदां निंदी तो चांडाळ । भ्रष्ट सुतकिया खळ ॥२॥
 अगी लावी घरा । मग वसती कोठें थारा ॥३॥
 तुका ह्मणे वर्म । येरा नाचवितो भ्रम ॥३॥

ENGLISH TRANSLATION

He who tears at his own mother's breasts: who can restore him?

He who slanders the Vedas is a chandal, fallen and ritually impure, a villain.

One who sets fire to his own house: where then will he find shelter and rest?

Says Tuka, here is the vital point: it is delusion that makes all the others dance.

IN PLAIN WORDS

He who tears at his own mother's breasts: who can mend such a man? He who slanders the Vedas is an outcaste, fallen, defiled, a wretch. He who sets fire to his own house: where will he then find shelter and rest? Tuka says: here is the vital point. It is delusion that makes all of them dance.

WHAT IT MEANS

Tukaram stacks up images of self-destruction to expose one pattern. To revile the Vedas is like a child tearing at the mother who fed it, or a man burning down the very house meant to shelter him; you destroy the thing that sustains you and are left with nowhere to stand. He calls such a person fallen and defiled, harsh words aimed at the act, not at any soul beyond saving. The closing line names the real culprit: delusion is the puppeteer that makes all these self-wounding people dance. The warning is to watch for that delusion in oneself.

GATHA 1341

Social Criticism

Social criticism, who is a true Brahmin

मराठी मूळ

वेश वंदाया पुरते । कोण ब्राह्मण निरुते ॥१॥
 ऐसें सांगा मजपाशीं । संतां निरवितों येविशीं ॥२॥
 असा जी प्रवीण । ग्रंथीं कळे शुद्धहीण ॥३॥
 तुका ह्याने लोपें । सत्याचिया घडती पापें ॥३॥

ENGLISH TRANSLATION

Who truly deserves the name Brahmin, beyond the outward form that earns a greeting?

Tell me this. I wish to lay the question before the saints for them to settle.

Let such a learned one come forward and show it. Scripture itself reveals who is devoid of purity.

Says Tuka, by concealing the truth, sins are made.

IN PLAIN WORDS

Who truly deserves the name Brahmin, past the outward dress that earns a bow? Tell me this. I am laying the question before the saints to decide. Let the learned one come forward and show it. Scripture itself reveals who is empty of purity. Tuka says: by hiding the truth, sins are made.

WHAT IT MEANS

Tukaram challenges the gap between the title and the life. A costume may earn an automatic greeting, but he asks who has earned the name by what they actually are, and he submits the question to the saints rather than ruling on it alone. Let any learned person prove it from scripture, which itself exposes who lacks inner purity. The closing line is the sharp turn: covering up the truth, pretending the badge is the reality, is not neutral. It manufactures sin. The aim is the pretense, and the call is to honest self-examination.

GATHA 1342

Surrender and Acceptance

Surrender, only Vitthal remains

मराठी मूळ

ज्या ज्या आह्मांपाशीं होतील ज्या शक्ति । तेणें हा श्रीपती अळंकारुं ॥१॥
 अवघा पायांपाशीं दिला जीवभाव । जन्ममरणाठाव पुसियेला ॥ध्रु॥
 ज्याचें देणें त्यासी घातला संकल्प । बंधनाचें पाप चुकविलें ॥२॥
 तुका ह्मणे येथें उरला विठ्ठल । खाये बोले बोल गाये नाचे ॥३॥

ENGLISH TRANSLATION

With whatever capacities I have, I will adorn the Lord.

At His feet I have laid the jiva-bhava entire. The ground of birth and death has been erased.

What was His to begin with, I have offered back to Him with solemn resolve. The sin of bondage has been averted.

Says Tuka, only Vitthala remains here now. He eats, He speaks, He sings, He dances.

IN PLAIN WORDS

With whatever powers I have, I will adorn this Lord of Lakshmi. The whole sense of being a separate self I have laid at his feet. The ground of birth and death is wiped away. What was always his, I have given back to him with a firm vow. The sin of bondage is escaped. Tuka says: only Vitthal is left here now. He eats, he speaks the words, he sings, he dances.

WHAT IT MEANS

Tukaram describes total self-surrender and what remains after it. He offers every ability he has to honor God, and he lays the whole sense of being a separate self, the jiva-bhava, down at the feet. With that, the very ground of birth and death is erased. He frames it as returning what was never his to begin with, sealed by a vow, and this is what breaks the sin of bondage. The end is radical: with the separate self gone, only Vitthal is left, and it is now God who eats, speaks, sings, and dances through him.

GATHA 1343

Devotion to Vitthal

Devotion, the spoiled children of love

मराठी मूळ

आह्मी आळीकरें । प्रेमसुखाचीं लेंकुरें ॥१॥
 पायीं गोविली वासना । तुश केलें ब्रह्मज्ञाना ॥ध्रु॥
 येतां पाहें मुळा । वाट पंदरीच्या डोळां ॥२॥
 तुका ह्मणे स्थळें । मग मी पाहेन सकळें ॥३॥

ENGLISH TRANSLATION

We are the beloved children, born of love's delight.

Our desires are bound to Your feet; we have made even Brahman-knowledge into mere chaff.

I watch the road, my eyes set on Pandhari, pressing toward the source.

Says Tuka, once I reach that place, I will behold all things entire.

IN PLAIN WORDS

We are children spoiled with love, born of the joy of love itself. Our every desire is tied to your feet. We have turned even the knowledge of Brahman into chaff. I watch the road, my eyes fixed on Pandhari, pressing toward the source. Tuka says: once I reach that place, then I will see everything entire.

WHAT IT MEANS

Tukaram speaks as a child secure in a parent's love, even a little willful with it, born of sheer delight rather than effort. Every wish he has is bound to God's feet, and from that vantage he treats even the lofty knowledge of Brahman as mere husk next to the living presence. His eyes stay on the road to Pandhari, straining toward the source. The last line holds the promise: arrival at that place is what will finally let him see all things whole.

GATHA 1344

Worldly Metaphors

Metaphor, the feast already cooked

मराठी मूळ

आइत्याची राशी । आली पाकसिद्धीपाशीं ॥१॥
 आतां सांडोनि भोजन । भिके जावें वेडेपणें ॥२॥
 उसंतिली वाट । मार्गे परतावें फुकट ॥३॥
 तुका ह्मणे वाणी । वेचों बैसोन ठाकणीं ॥३॥

ENGLISH TRANSLATION

A ready harvest has arrived at the kitchen, the cooking complete.

Should one now abandon the feast and go begging like a madman?

The road has been cleared and laid before you; to turn back now would be to go back empty.

Says Tuka, let me sit and spend my words at my appointed station.

IN PLAIN WORDS

A whole harvest of ready food has arrived, the cooking already done. Should you now leave the meal and go begging like a madman? The road has been cleared and laid out before you. To turn back now is to go back for nothing. Tuka says: let me sit at my appointed place and spend my words there.

WHAT IT MEANS

Tukaram mocks the folly of refusing what is already given. The meal is cooked and set; to walk away from it and go begging would be madness. The road is cleared and ready, so turning back gains you nothing but loss. The image points at the seeker who has been handed everything needed for the journey to God and still hesitates or wanders off. His own resolve is in the last line: he will stay at his appointed station and spend his words, his singing of God, right there, not chase elsewhere for what he already has.

GATHA 1345

Appeals and Exhortations

Exhortation, let it ripen

मराठी मूळ

धन्ये शुद्ध जाती । धरीं लौकरी परती ॥१॥
 ऐकिलें तें चि कानीं । होय परिपाक मनीं ॥२॥
 कळवळा पोटीं । सावधान हितासाठीं ॥३॥
 तुका ह्याने भाव । त्याचा तो चि जाणां देव ॥३॥

ENGLISH TRANSLATION

Blessed is the pure lineage; quickly turn and come back.

Let what you have heard with your ears ripen within the mind.

Let concern well up deep within, wakeful for your own welfare.

Says Tuka, know that one's devotion itself is one's God.

IN PLAIN WORDS

Blessed is the pure lineage; turn around quickly and come back. Let what you have heard with your ears ripen inside the mind. Let concern well up deep in you, wakeful for your own good. Tuka says: know that a person's own devotion is itself that person's God.

WHAT IT MEANS

Tukaram is urging the listener to act on what they already know. Hearing the teaching is not enough; he wants it to settle and ripen in the mind until it changes you. The inner stir he calls for is a wakeful care for your own true welfare, not a vague feeling. His closing line lands the whole point: God is not somewhere outside waiting to be reached; the faith you carry is itself where God is found.

GATHA 1346

Appeals and Exhortations

Exhortation, ready cash of grace

मराठी मूळ

जीवित्त तें किती । हें चि धरितां बरें चित्तीं ॥1॥
 संत सुमनें उत्तरें । मृदु रसाळ मधुरें ॥ध्रु॥
 विसांवतां कानीं । परिपाक घडे मनीं ॥2॥
 तुका ह्मणे जोडी । हाय जतन रोकडी ॥3॥

ENGLISH TRANSLATION

How long is this life? Hold this firmly in your chitta.

The words of the saints are flowers: gentle, rasa-filled, and sweet.

When they settle in the ears, they ripen in the mind.

Says Tuka, this is a ready gain; it is immediate cash. Guard it well.

IN PLAIN WORDS

How long is this life? Hold this firmly in your mind. The words of the saints are flowers: gentle, full of sweetness, sweet to the taste. When they rest in your ears, they ripen in the mind. Tuka says: this is a gain ready in hand; it is cash you can spend now. Guard it well.

WHAT IT MEANS

Tukaram opens by making life's shortness the reason to listen now. He likens the saints' words to flowers, soft and sweet, and says that once they settle in you they ripen into something living in the mind. The force of the poem is in the last line: he calls this a ready gain, like cash in hand rather than a promise for later. So he tells you to guard it, because what is immediately available is also easily lost.

GATHA 1347

The Moral Ideal

Moral ideal, peace over ego

मराठी मूळ

अभिमानाची स्वामिनी शांति । महत्त्व घेती सकळ ॥1॥
 कळोनि ही न कळे वर्म । तरि श्रम पावती ॥ध्रु॥
 सर्व सत्ता करितां धीर । वीर्या वीर आगळा ॥2॥
 तुका ह्मणे तिखट तिखें । मृदसखें आवडी ॥3॥

ENGLISH TRANSLATION

Peace is the sovereign over ego; it draws all greatness to itself.

Even among those who know the secret, if the vital core is not truly grasped, all their effort is mere toil.

Patience holds dominion over all powers; in virility, this warrior stands above all others.

Says Tuka, the sharp remains sharp, but the gentle companion wins by love.

IN PLAIN WORDS

Peace is the master over pride; it draws all greatness to itself. Even those who seem to know miss the secret, and so their effort is only toil. Patience rules over every power; in true strength this warrior stands above the rest. Tuka says: the sharp thing stays sharp, but the gentle companion wins by love.

WHAT IT MEANS

Tukaram sets calm against ego and gives calm the crown. Peace, he says, is what actually commands greatness, while a person who has missed the living core of the teaching wears himself out for nothing. He reframes strength: patience is the real power, and the one who holds it is the higher warrior, not the loud or forceful one. The closing image makes the choice plain: sharpness keeps its edge, but it is gentleness, won through love, that prevails.

GATHA 1348

The Moral Ideal

The meal of peace, no division

मराठी मूळ

भोजन तें पाशांतीचें । निचें उंचें उसाळी ॥१॥
जैशी कारंज्याची कळा । तो जिद्दाळा स्वहिता ॥२॥
कल्पना ते देवाविण । न करी भिन्न इतरां ॥३॥
तुका ह्मणे पावे भूती । ते निश्चिती मापली ॥३॥

ENGLISH TRANSLATION

The meal of peace tosses the low high and the high low, like the play of a fountain.

That tender warmth is one's own true welfare.

Let all imagination, apart from God, make no division elsewhere.

Says Tuka, the certainty that reaches into all beings has been measured out and settled.

IN PLAIN WORDS

The meal of peace tosses the low up high and the high down low, like the play of a fountain. That tender warmth is your own true welfare. Let no imagining, apart from God, make any division anywhere else. Tuka says: the certainty that reaches into all beings has been measured out and settled.

WHAT IT MEANS

Tukaram pictures peace as a feeding fountain that overturns the usual ranking of high and low, lifting what was low and lowering what was high. That tender warmth, he says, is what truly serves you. The instruction at the center is to let the mind invent no divisions except as it rests in God. He closes with a settled certainty: the same reality reaches into every being, and this has already been measured out and fixed, not left in doubt.

GATHA 1349

Appeals and Exhortations

Exhortation, only enough for the belly

मराठी मूळ

पोटापुरतें काम । परि अगत्य तो राम ॥१॥
 कारण तें हें चि करीं । चित्तीं पांडुरंग धरीं ॥२॥
 प्रारब्धी हेवा । जोडी देवाची ते सेवा ॥३॥
 तुका ह्मणे बळ । बुद्धी वेचूनि सकळ ॥३॥

ENGLISH TRANSLATION

*Work only as much as the belly requires, but let your true urgency be for Rama.**This alone is the essential task: hold Panduranga in the chitta.**Let destiny handle the rest; invest your effort in the service of God.**Says Tuka, spend all your strength and buddhi on this service.*

IN PLAIN WORDS

Work only as much as the belly needs, but let your real urgency be for Rama. This alone is the task that matters: hold Panduranga in the mind. Leave destiny to handle the rest; invest yourself in the service of God. Tuka says: spend all your strength and all your understanding on this.

WHAT IT MEANS

Tukaram is ordering priorities, not abolishing work. He grants that one must labor enough to feed the body, but he reserves real urgency for Rama, naming devotion as the one task that counts. He tells you to stop wrestling with outcomes and let destiny carry what it will, putting your effort instead into serving God. The close raises the demand: not a portion but the whole of your strength and intelligence is to be spent here.

GATHA 1350

Appeals and Exhortations

The human birth, a refuge found

मराठी मूळ

बहुतां जन्मां अंतीं । जोडी लागली हे हातीं ॥१॥
 मनुष्यदेहा ऐसा ठाव । धरीं पांडुरंगीं भाव ॥२॥
 बहु केला फेरा । येथें सांपडला थारा ॥३॥
 तुका ह्मणे जाणे । ऐसे भले ते शाहाणे ॥३॥

ENGLISH TRANSLATION

*After countless births, this great fortune has at last come into our hands.**There is no place like the human body; fix your devotion on Panduranga.*

After so much wandering, a refuge has at last been found here.

Says Tuka, those who recognize this are good. They are the truly wise.

IN PLAIN WORDS

After countless births, this great fortune has at last come into our hands. There is no place like the human body; fix your devotion on Panduranga. After so much wandering, a refuge has at last been found here. Tuka says: those who recognize this are good. They are the truly wise.

WHAT IT MEANS

Tukaram names the human birth as a rare prize won only after long wandering through many lives. He treats the body not as a burden but as the one place from which devotion to Panduranga becomes possible, a refuge reached at last. The whole poem turns on not squandering this chance. To recognize what the human birth is for, and to act on it, is what he calls true wisdom.

GATHA 1351

The Nature of God

Nature of God, form is maya's stage

मराठी मूळ

रूप नावें माया बोलावया ठाव । भागा आले भाव तयावरि ॥१॥
 सीव वाटे परी न खंडे पृथिवी । शाहाणे ते जीवीं समजती ॥२॥
 पोटा आलें तिच्या लोळे मांडांवरि । पारखी न करी खंतीं चितीं ॥३॥
 तुका ह्मणे भक्तीसाठीं हरिहर । अरूपीचें क्षरविभाग हें ॥३॥

ENGLISH TRANSLATION

Name and form are maya, a stage on which devotion plays its part.

Boundaries and paths appear, yet the earth is never truly divided. The wise understand this within the jiva itself.

The child born from her womb rolls and plays in her lap. The mother makes no distinctions, no grief lodged in the chitta.

Says Tuka, for the sake of devotion, Hari and Hara both appear. This is how the Formless divides itself into perishable forms.

IN PLAIN WORDS

Name and form are maya, a stage where devotion plays its part. Borders and paths seem to appear, yet the earth is never really divided; the wise see this within the jiva itself. The child born from her womb rolls and plays in her lap, and the mother makes no distinctions, holds no grief in her heart. Tuka says: for the sake of devotion, Hari and Hara both appear. This is how the Formless divides itself into perishable forms.

WHAT IT MEANS

Tukaram explains why God takes shape at all. Name and form belong to maya, he says, yet they are the very stage on which devotion can be played out. The borders we draw, like lines on the earth, are real to the eye but do not actually cut the one ground apart, and a mother makes no such divisions among her children. So the many divine forms, Hari and Hara alike, arise for the sake of devotion: the Formless lets itself be divided into perishable shapes so that love has something to hold.

GATHA 1352

Faith and Trust

Faith, the child's stubborn claim

मराठी मूळ

लेकराची आळी न पुरवी कैसी । काय तयापाशीं उणें जालें ॥१॥
 आह्मां लडिवाळां नाहीं तें प्रमाण । कांहीं ब्रह्मज्ञान आत्मिस्थिति ॥२॥
 वचनाचा घेईन अनुभव पदरीं । जें हें जनाचारीं मिरवलें ॥३॥
 तुका ह्याने माझी भोळवेची आटी । दावीन शेवटीं कौतुक हें ॥३॥

ENGLISH TRANSLATION

*How can a mother not fulfill a child's demands? What is lacking in her?**For us, the dear and playful children, that is not the criterion: neither Brahman-knowledge nor abidance in the Self.**I will take the proof of Your words as my own experience, for You have displayed it openly before the world.**Says Tuka, this stubbornness of mine is born of simplicity. I will show this wonder at the very end.*

IN PLAIN WORDS

How can a mother not meet a child's demand? What is lacking in her? For us, the dear and playful children, that is not the test: not knowledge of Brahman, not abiding in the Self. I will take the proof of Your words as my own experience, since You have shown it openly before the world. Tuka says: this stubbornness of mine comes from simplicity. I will show this wonder at the very end.

WHAT IT MEANS

Tukaram refuses to approach God through learning and presses a child's claim instead. A mother cannot deny her child, he reasons, and as God's playful children we are not measured by knowledge of Brahman or steadiness in the Self. He intends to hold God to God's own promises, treating them as something he will live and prove, not merely believe, because God has displayed them openly. He names his own insistence as simplicity rather than cleverness, and trusts that the wonder of it will be shown in the end.

GATHA 1353

The Moral Ideal

Moral ideal, serve the suffering

मराठी मूळ

आर्तभूतांप्रति । उत्तम योजाव्या त्या शक्ति ॥१॥
 फळ आणि समाधान । तेथें उत्तम कारण ॥२॥
 अल्पें तो संतोषी । स्थळीं सांपडे उदेसीं ॥३॥
 सहज संगम । तुका ह्मणे तो उत्तम ॥३॥

ENGLISH TRANSLATION

*One's best powers should be directed toward the welfare of suffering beings.**The highest fruit and contentment are found precisely there.**The one who is content with little finds God readily in any place.**Says Tuka, that spontaneous union is the most excellent.*

IN PLAIN WORDS

Your best powers should be turned toward the good of suffering beings. The highest fruit and the deepest contentment are found right there. The one content with little finds God readily in any place. Tuka says: that effortless union is the most excellent of all.

WHAT IT MEANS

Tukaram tells you where to aim your finest abilities: at the welfare of beings who suffer. He claims that the highest reward and real contentment are not found elsewhere but precisely in that service. He pairs this with a small, demanding condition, that the one satisfied with little meets God easily wherever he is. The poem ends by exalting a union that comes naturally out of such a life, rather than one forced or sought after.

GATHA 1354

Worldly Life

Worldly life, still the chitta

मराठी मूळ

मुळाचिया मुळें । दुःखें वाढती सकळे ॥१॥
 ऐसा योगियांचा धर्म । नव्हे वाढवावा श्रम ॥२॥
 न कळे आवडी । कोण आहे कैसी घडी ॥३॥
 तुका ह्मणे थीत । दुःख पाववावें चित्त ॥३॥

ENGLISH TRANSLATION

*From the root cause, all sufferings multiply.**It is not the way of the yogi to increase this effort.*

One does not know what love is, or what form the next moment may take.

Says Tuka, the chitta should be brought to a state of steady stillness in the face of suffering.

IN PLAIN WORDS

From the root cause, all sufferings multiply. It is not the yogi's way to add to this toil. One does not know what one loves, nor what the next moment will hold. Tuka says: in the face of suffering, the chitta should be brought to steady stillness.

WHAT IT MEANS

Tukaram traces all sorrow back to a single root and warns against piling on more striving, which only feeds it; that, he says, is not the yogi's path. He underlines how little we actually control: we do not truly know our own desires, nor what shape the coming moment will take. Given that uncertainty, the answer he offers is not more effort but inner stillness. When suffering comes, the work is to settle the mind into steadiness rather than thrash against it.

GATHA 1355

The Power of the Name

The Name, the shared feast

मराठी मूळ

भाग्यवंतां हें चि काम । मापी नाम वैखरी ॥१॥
आनंदाची पुष्ट अंगीं । श्रोते संगीं उद्धरती ॥२॥
पिकविलें तया खाणें किती । पंगतीस सुकाळ ॥३॥
तुका करी प्रणिपात । दंडवत आचारियां ॥३॥

ENGLISH TRANSLATION

The fortunate ones have but one task: to measure out the Name in vaikhari.

The body is nourished in the joy of it, and the listeners in their company are also uplifted.

When one has harvested a rich crop, how much can one eat alone? The whole assembly feasts in abundance.

Says Tuka, I bow down and prostrate before such teachers.

IN PLAIN WORDS

The fortunate ones have only one task: to measure out the Name aloud. The body is nourished in its joy, and the listeners gathered around are lifted up too. When you have harvested a rich crop, how much can you eat alone? The whole assembly feasts in plenty. Tuka says: I bow down and prostrate before such teachers.

WHAT IT MEANS

Tukaram describes the one work of the blessed: to speak the Name aloud and keep it flowing. The joy of it nourishes the speaker, but he insists the gift cannot stay private, for those who listen are raised along with him. His image of the harvest makes the point: a rich crop is too much for one mouth, so the whole gathering is fed. He ends by bowing to the teachers who do exactly this, sharing the Name rather than hoarding it.

GATHA 1356

The Moral Ideal

Social criticism, counsel wasted on the proud

मराठी मूळ

लटिकें तें रुचे । साच कोणां ही न पचे ॥1॥
 ऐसा माजल्याचा गुण । भोगें कळों येइल सीण ॥ध्रु॥
 वाढवी ममता । नाहीं वरपडला तो दूतां ॥2॥
 कांहीं न मनी माकड । तुका उपदेश हेकड ॥3॥

ENGLISH TRANSLATION

Falsehood is relished easily, but truth is hard for anyone to digest.

Such is the character of the arrogant; they will learn its futility through suffering.

He who feeds his attachments and has not yet been caught by Death's messengers lives in false security.

Says Tuka, a monkey heeds nothing. Counsel to the unyielding is wasted.

IN PLAIN WORDS

Falsehood is relished easily; truth is hard for anyone to digest. Such is the nature of the arrogant; they will learn its emptiness only through suffering. He who keeps feeding his attachments, not yet seized by Death's messengers, lives in false safety. Tuka says: a monkey heeds nothing. Counsel given to the stubborn is wasted.

WHAT IT MEANS

Tukaram observes how readily people swallow flattery and falsehood while truth goes down hard. The arrogant person, he warns, will only discover the hollowness of his way through the suffering it brings, not through advice. He points at the pattern of feeding one's attachments while imagining oneself safe, simply because Death's reckoning has not yet arrived. The closing line names the trap of stubbornness itself: counsel slides off a mind that will not receive it, the way it would off a restless monkey, so the warning is finally a call to examine whether you are that closed.

GATHA 1357

The Nature of God

Creation as God's play

मराठी मूळ

कौतुकाची सृष्टी । कौतुकें चि केलें कष्टी ॥1॥
 मोडे तरी भलें खेळ । फांके फांकिल्या कोल्हाळ ॥ध्रु॥
 जाणणियासाठीं । भय सामावलें पोटीं ॥2॥
 तुका ह्मणे चेता । होणें तें तूं च आइता ॥3॥

ENGLISH TRANSLATION

This creation was made for sport, and through that sport, suffering was also created.

If the game breaks, so be it; when it scatters, there is a great commotion.

For the one who knows, fear itself is contained within the belly.

Says Tuka, wake up! That which is to happen, you yourself have brought about.

IN PLAIN WORDS

This whole creation was made for play. And through that play, suffering was made too. If the game breaks, that is fine. When it scatters, there is a great uproar. For the one who knows, fear is held inside the belly.

Tuka says: wake up. Whatever is to happen, you yourself have already brought it about.

WHAT IT MEANS

Tukaram looks at the world and sees it as God's sport, and he refuses to pretend that the sport is gentle. The same play that makes the world also makes its pain. He stays calm about this: if the game falls apart, so be it, even when others raise a great commotion. The one who truly knows keeps fear contained instead of being ruled by it. His closing call, wake up, points to the hard truth that what comes to us is already shaped by our own doing, so the place to look is inward.

GATHA 1358

The Nature of God

The one and the apparent

मराठी मूळ

भोवंडीं सरिसें । अवघें भोंवत चि दिसे ॥१॥
ठायीं राहिल्या निश्चळ । आहे अचळीं अचळ ॥२॥
एक हाकेचा कपाटीं । तेथें आणीक नाद उठी ॥३॥
अभ्रें धांवे शशी । तुका असे ते तें दुसरें भासी ॥३॥

ENGLISH TRANSLATION

When one is spinning, everything seems to whirl.

But when one stands still, the immovable is seen as immovable.

From one clap in the canyon, many echoes arise. The clouds run, and the moon seems to move.

Says Tuka, what exists is one thing, but what appears is something else.

IN PLAIN WORDS

When you are spinning, everything seems to spin. When you stand still in one place, the unmoving is seen as unmoving. From one shout in the canyon, more sounds rise up. The moon seems to run because the clouds are moving. Tuka says: what truly exists is one thing, and what appears is something else.

WHAT IT MEANS

Tukaram is explaining why the world looks the way it does, and where the error lives. The whirling is in the watcher, not the watched; stop spinning and the steady thing shows itself as steady. He gives two homely proofs: one clap in a canyon throws back many echoes, and the moon looks like it is running only because the clouds drift across it. The lesson is that motion and multiplicity are appearances thrown up by our own restlessness. What is real is single and still; what we see is the second thing, the seeming.

GATHA 1359

Faith and Trust

Belonging wholly to God

मराठी मूळ

नव्हों आह्मी आजिकालीचीं । काचीं कुचीं चाळवणी ॥१॥
 एके ठायीं मूळडाळ । ठावा सकळ आहेसी ॥२॥
 तुमचें आमचेंसं कांहीं । भिन्न नाहीं वांटलें ॥३॥
 तुका ह्मणे जेथें असें । तेथें दिसें तुमचासा ॥३॥

ENGLISH TRANSLATION

We are not the kind to be shaken by petty provocations.

Root and branch, we are planted in one place, and You know us entirely.

What is Yours and what is ours is not divided or parceled out.

Says Tuka, wherever I am, I appear as Yours.

IN PLAIN WORDS

We are not the kind who are shaken by today's little tricks and provocations. Root and branch, we are planted in one place, and you know all of us. What is yours and what is ours is not divided up or parceled out. Tuka says: wherever I am, there I appear as yours.

WHAT IT MEANS

Tukaram is declaring a settled belonging that no small provocation can disturb. He is not a sapling of the moment, easily uprooted; root and branch he is fixed in one place, fully known to God. From that footing he erases the line between mine and yours: nothing has been divided between them. The claim he lands is total. Wherever he happens to be, he shows up as God's own, with no separate self held back.

GATHA 1360

Renunciation

Renunciation, the worthy one's wealth

मराठी मूळ

योग्याची संपदा त्याग आणि शांति । उभयलोकीं कीर्तिन सोहळा मान ॥१॥
 येरयेरांवरी जायांचें उसिणें । भाग्यस्थळीं देणें झाडावेसीं ॥२॥
 केलिया फावला ठायींचा तो लाहो । तृष्णेचा तो काहो काढवितो ॥३॥
 तुका ह्मणे लाभ अकर्तव्या नांवें । शिवपद जीवें भोगिजेल ॥३॥

ENGLISH TRANSLATION

*The true wealth of the worthy is renunciation and peace; it brings honor and celebration in both worlds.**All else is borrowed from one another; at the place of fortune, debts must be cleared.**The gain from what one has already earned comes of itself, while the sting of craving only brings torment.**Says Tuka, the profit that comes by doing nothing is named liberation, and by it the jiva enjoys Shivpad.*

IN PLAIN WORDS

The true wealth of the worthy is renunciation and peace. It brings honor and celebration in both worlds. Everything else is only borrowed from one another. At the place of fortune, debts must be cleared. The gain from what you have already earned comes on its own. The fever of craving only torments you. Tuka says: the profit that comes by doing nothing is named liberation, and by it the jiva enjoys Shivpad.

WHAT IT MEANS

Tukaram redefines wealth so that the truly rich person is the one who has let go. Renunciation and peace are the only holdings that bring honor in this world and the next; everything else is borrowed and must be repaid when the accounts are settled. What you have rightly earned arrives by itself, while craving for more only burns you. He names the strange profit at the center of the path: the gain that comes from doing nothing, from grasping at nothing, is liberation itself, and through it the soul comes to enjoy the state of Shiva.

GATHA 1361

The Necessity of Experience

Experience, freedom from death

मराठी मूळ

मरणा हातीं सुटली काया । विचारें या निश्चयें ॥१॥
 नासोनियां गेली खंती । सहजिस्थिति भोगाचे ॥२॥
 न देखें सें जालें श्रम । आलें वर्म हाता हें ॥३॥
 तुका ह्मणे कैची कींव । कोठें जीव निराळा ॥३॥

ENGLISH TRANSLATION

*The body has been released from the hands of Death by the strength of discernment.
Sorrow has vanished, and the sahaj-sthiti, the natural state of enjoyment, remains.
What once appeared as toil is no longer visible, for the secret has come into hand.
Says Tuka, where is the question of pity? Where is the jiva as something apart?*

IN PLAIN WORDS

The body has been freed from the hands of death by the firm strength of discernment. Sorrow has been destroyed and is gone. The natural state of enjoyment remains. What once looked like toil can no longer be seen, for the secret has come into my hand. Tuka says: where is the question of pity now? Where is the jiva as something apart?

WHAT IT MEANS

Tukaram describes the inner shift after the truth becomes his own, not just a teaching. Clear discernment has loosened death's grip on the body, and the sorrow that fed on that fear has simply ended. What is left is the natural, effortless state, and the old sense of life as toil has vanished now that the secret is in hand. The two closing questions are the point: there is no one to pity and no separate self left over. The jiva that seemed to stand apart is not found anywhere.

GATHA 1362

Renunciation

Renunciation, the false ascetic

मराठी मूळ

नव्हे ब्रह्मचर्य बाइलेच्या त्यागें । वैराग्य वाउगें देशत्यागें ॥१॥
काम वाढे भय वासनेच्या द्वारें । सांडावें तें धीरें आचावाचे ॥२॥
कांपवूनि टिरी शूरत्वाची मात । केलें वाताहात उचित काळें ॥३॥
तुका ह्मणे करी जिद्देसी विटाळ । लटिक्याची मळ स्तुति होतां ॥३॥

ENGLISH TRANSLATION

*True celibacy is not mere renunciation of one's wife, nor is true detachment simply leaving one's homeland.
Desire grows through the door of craving, and what must be dropped should be dropped with patient resolve.
One who trembles when tested yet boasts of valor has already squandered his opportunity.
Says Tuka, the tongue is defiled when it offers praise to what is false.*

IN PLAIN WORDS

Celibacy is not just giving up your wife. Detachment is not just leaving your homeland. Desire grows through the door of craving. What must be dropped should be dropped with patient resolve. The man who trembles when he is tested, yet boasts of his courage, has wasted his chance when the time came. Tuka says: the tongue is defiled when it praises what is false.

WHAT IT MEANS

Tukaram strips the disguise off outward renunciation. Leaving a wife behind or wandering far from home proves nothing; desire enters through craving in the mind, and only steady inner resolve actually drops it. He points at the pretender who shakes with fear when truly tested and then brags of his valor, who let the real opportunity pass while posing as a hero. The closing line turns the examination onto speech itself: to praise such false courage, in oneself or another, is to defile the very tongue that speaks it. The warning is against the boast we are tempted to make, not contempt for the person.

GATHA 1363

Worldly Life

Worldly life, God in all enjoyment

मराठी मूळ

नको सांडूं अन्न नको सेवूं वन । चिंतीं नारायण सर्व भोगीं ॥१॥
 मातेचिये खांदीं बाळ नेणे सीण । भावना त्या भिन्न मुंडाविया ॥२॥
 नको गुंपों भोगीं नको पडों त्यागीं । लावुनि सरें अंगीं देवाचिया ॥३॥
 तुका ह्मणे नको पुसों वेळोवेळां । उपदेश वेगळा उरला नाहीं ॥३॥

ENGLISH TRANSLATION

Do not abandon food, and do not retire to the forest. Contemplate Narayana through all your daily enjoyments.

A child on its mother's shoulder knows no weariness.

Do not get entangled in pleasures, and do not fall into austere renunciation. Simply lean upon God's support.

Says Tuka, do not keep asking again and again. There is no instruction left beyond this.

IN PLAIN WORDS

Do not give up your food. Do not run off to the forest. Think of Narayana in all your enjoyments. A child on its mother's shoulder knows no weariness. Do not get tangled in pleasures, and do not fall into harsh renunciation. Just lean your whole body on God's support. Tuka says: do not keep asking again and again. There is no instruction left beyond this.

WHAT IT MEANS

Tukaram cuts away the false choice between indulgence and flight. You need not starve yourself or escape to the forest; remember Narayana right inside your ordinary meals and pleasures. He gives the image of a child carried on its mother's shoulder, feeling no tiredness because it is wholly held. So lean your full weight on God and avoid both traps, being snared by pleasure and being proud of austerity. The closing line is firm. Stop asking for more techniques; this surrender is the whole of the teaching, and nothing else remains to be told.

GATHA 1364

The Power of the Name

The Name, alertness of mind

मराठी मूळ

अवघी मिथ्या आटी । राम नाही तंव कंठी ॥१॥
 सावधान सावधान । उगवीं संकल्पीं हें मन ॥२॥
 सांडिलें तें मांडे। आघ्र उरल्या काळें दंडे ॥३॥
 तुका ह्मणे आलें भागा । देउनि चिंतीं पांडुरंगा ॥३॥

ENGLISH TRANSLATION

All effort is futile as long as Rama is not in your throat.

Be alert, be alert! Untangle the mind from its own projections.

What you abandoned will pile up again, and remaining karma will punish you in due time.

Says Tuka, accept what has come to your lot.

IN PLAIN WORDS

All your effort is false as long as Rama is not in your throat. Be alert, be alert. Untangle this mind from its own plans and projections. What you set aside will pile up again, and the karma that is left will punish you in time. Tuka says: take what has fallen to your lot, give it over, and think of Panduranga.

WHAT IT MEANS

Tukaram makes the Name the test of whether anything we do is real. Without Rama on the tongue, all our striving is empty. So he calls for alertness and for untangling the mind from its own schemes, since whatever we merely push aside without uprooting will gather again, and the karma we left unfinished will come back to strike when its time comes. His resolution is to stop fighting fate and instead accept the lot that has come, hand it over, and keep the mind fixed on Panduranga.

GATHA 1365

The Necessity of Experience

Experience guarded, not preached

मराठी मूळ

न संगारें वर्म । जनीं असों द्यावा भ्रम ॥१॥
 उगींच लागतील पाठी । होतीं रितीं च हिंपुटीं ॥२॥
 सिकविल्या गोटी । शिकोनि धरतील पोटीं ॥३॥
 तुका ह्मणे सीण । होइल अनुभवाविण ॥३॥

ENGLISH TRANSLATION

Do not reveal the secret to the crowd; let the world remain in its delusion.

Otherwise, the undeserving will simply follow you, remaining empty and helpless.

They will memorize the phrases you teach and store them in their bellies.

Says Tuka, without actual experience, there will only be weariness.

IN PLAIN WORDS

Do not tell the secret to the crowd. Let the world stay in its delusion. Otherwise the unworthy will simply trail after you, staying empty and helpless. They will memorize the phrases you teach and store them in their bellies. Tuka says: without real experience, there will only be weariness.

WHAT IT MEANS

Tukaram counsels keeping the inmost truth from being handed out cheaply to a crowd. If you parade it, the unready merely attach themselves to you and remain as empty as before. Worse, they collect your phrases by heart and carry them around as borrowed words, mistaking memorized teaching for the thing itself. His warning lands on the difference between knowing and parroting: without lived experience, all that learning produces is exhaustion. The point is self-examination, asking whether what we hold is our own or merely stored words.

GATHA 1366

Worldly Life

Discernment before action

मराठी मूळ

जातिविजातीची व्हावयासि भेटी । संकल्प तो पोटीं वाहों नये ॥१॥
होणार तें घडो होणाराच्या गुणें । होइल नारायणें निमिनलें तें ॥२॥
व्याघ्राचिये भुके वधावी ते गाय । याचें नांव काय पुण्य असे ॥३॥
तुका ह्मणे न करी विचार पुरता । गरज्याची माता पिता खर ॥३॥

ENGLISH TRANSLATION

One should not carry the intention of mingling the pure with the impure in one's belly.

Whatever is to happen will happen by its own nature; whatever Narayana has ordained will come to pass.

Should a cow be slaughtered to feed a tiger? What kind of merit is that?

Says Tuka, the one who does not think things through fully is like a donkey serving as father and mother to the desperate.

IN PLAIN WORDS

Do not carry in your belly the intention of mixing what is fitting with what is not. Whatever is to happen will happen by its own nature. Whatever Narayana has ordained will come to pass. Should a cow be killed to feed a tiger? What kind of merit is that? Tuka says: the one who does not think a matter through fully is like a donkey serving as father and mother to the desperate.

WHAT IT MEANS

Tukaram warns against acting from a confused intention that blends the proper with the improper. Outcomes unfold by their own nature, and what Narayana has ordained will arrive, so scheming to force things only muddies us. He drives it home with a sharp question: killing a cow to satisfy a tiger's hunger is no act of merit, however it dresses itself up. The closing image mocks the well-meaning fool who refuses to think a thing through and then exhausts himself playing both father and mother to every desperate demand. The aim is to examine our own undiscerning rush to help.

GATHA 1367

Appeals and Exhortations

Exhortation, take the teaching in

मराठी मूळ

शाहाण्यां पुरे एक चि वचन । विशारती खुण ते चि त्यासी ॥१॥

उपदेश असे बहुतांकारणें । घेतला तो मनें पाहिजे हा ॥ध्रु॥

फांसावेना तरिं दुःख घेतें वाव । मग होतो जीव कासावीस ॥२॥

तुका ह्मणे नको राग धरूं झोंडा । नुघडितां पीडा होइल डोळे ॥३॥

ENGLISH TRANSLATION

For the wise, a single word is enough; that very sign opens everything to them.

Teaching exists for many kinds of people, but what has been received must be taken into the mind.

If it does not take hold, suffering only grows, and the jiva becomes tormented.

Says Tuka, do not hold a grudge obstinately. If you refuse to open your eyes, the pain will only worsen.

IN PLAIN WORDS

For the wise, one word is enough. That single sign opens everything to them. Teaching is given for many kinds of people, but what is received must be taken into the mind. If it does not take hold, suffering grows in vain, and then the jiva becomes tormented. Tuka says: do not hold a stubborn grudge. If you refuse to open your eyes, the pain will only get worse.

WHAT IT MEANS

Tukaram contrasts the ready listener with the one who resists. A single word unlocks everything for the wise, while teaching meant for all kinds of people does nothing unless it is actually taken into the mind. When it fails to take hold, the suffering it was meant to end only grows, and the soul is left in torment. His final appeal is direct and personal: drop the stubborn grudge against the teaching, because refusing to open your eyes does not protect you. It simply lets the pain deepen. The hard word is aimed at the obstinacy itself, urging the listener to relent.

GATHA 1368

The Necessity of Experience

Experience, joy of contemplation

मराठी मूळ

अभिन्नव सुख तरि या विचारें । विचारावें बरें संतजनीं ॥१॥
 रूपाच्या आठवें दोन्ही ही आपण । वियोगें तो क्षीण होत नाही ॥२॥
 पूजा तरि चित्तें कल्पा तें ब्रह्मांड । आहाच तो खंड एकदेसी ॥३॥
 तुका ह्याने माझा अनुभव यापरि । डोई पायांवरि ठेवीतसें ॥३॥

ENGLISH TRANSLATION

There is a wondrous joy in this contemplation; let it be considered well among the holy.

In the memory of His form, both states are one's own; through separation, one does not actually diminish.

True worship is to conceive the entire universe within the chitta; anything partial falls short.

Says Tuka, such is my experience. I place my head upon His feet.

IN PLAIN WORDS

There is a wondrous joy in this contemplation. Let it be weighed well among the holy. In the memory of his form, both states are my own, and through separation I do not truly grow less. True worship is to hold the whole universe within the chitta. Anything partial falls short, broken into one region only. Tuka says: such is my experience. I lay my head upon his feet.

WHAT IT MEANS

Tukaram shares the fruit of dwelling on God and invites the holy to test it. Holding the memory of God's form, he finds that union and separation are both his own, so that even apartness does not actually diminish him. He raises worship beyond any single shrine or rite: real worship conceives the whole universe within the heart, and anything confined to one place or fragment falls short of it. He offers all this not as theory but as his own experience, sealing it with the simplest gesture of surrender, laying his head on God's feet.

GATHA 1369

The Nature of God

Nondual play, the spectacle of forms

मराठी मूळ

नटनाटए तुह्मी केलें याच साटीं । कवतुकें दृष्टी निववावी ॥१॥
 नाहीं तरि काय कळलें चि आहे । वाघ आणि गाय लांकडाची ॥२॥
 अभेद चि असे मांडियेलें खेळा । केल्या दीपकळा बहुएकी ॥३॥
 तुका ह्याने रूप नाहीं दर्पणांत । संतोषाची मात दुसरें तें ॥३॥

ENGLISH TRANSLATION

You have staged this drama and pageant so that our eyes might be delighted by the spectacle.

Otherwise, we already know the truth: the tiger and the cow are both made of wood.

The undivided is set forth as play, and one light has been displayed as many lamps.

Says Tuka, the image in the mirror is not the reality; the joy it brings is something else altogether.

IN PLAIN WORDS

You staged this whole drama and pageant for one reason: so our eyes would delight in the show. Otherwise we already know the truth. The tiger and the cow are both carved of wood. The undivided One is set out as a game. One light is shown as many lamps. Tuka says: the image in the mirror is not the thing itself. The joy of watching it is something else.

WHAT IT MEANS

Tukaram looks at the whole created world as a play God puts on for the pleasure of seeing it, not because it is finally separate from God. He gives the carver's image: the fierce tiger and the gentle cow are different shapes, but the same wood. So with all forms; one undivided reality is displayed as many, the way a single flame is shown in many lamps. The point is not to despise the spectacle but to know what it is: a reflection in a mirror, beautiful, yet not the substance. Knowing this, the delight remains, but you no longer mistake the show for the real.

GATHA 1370

The Necessity of Experience

Indwelling Lord, the inner sun

मराठी मूळ

रवीचा प्रकाश । तो चि निशी घडे नाश । जाल्या बहुवस । तरि त्या काय दीपिका ॥१॥
 आतां हा चि वसो जीवीं । माझे अंतरी गोसावीं । होऊं येती ठावीं । काय वर्म याच्यानें ॥२॥
 सवें असतां धणी । आड येऊं न सके कोणी । न लगे विनवणी । पृथकाची करावी ॥३॥
 जन्माचिया गति । येणें अवघ्या खुंटती । कारण ते प्रीति । तुका ह्याने जवळी ॥३॥

ENGLISH TRANSLATION

The sun's own light destroys the night. However many lamps there may be, what can they do before it?

Let only this dwell within the jiva, this Master dwelling within. Through Him, all secrets are revealed.

When the Master is present, no one else can interfere, and no separate entreaty is necessary.

Says Tuka, the cycles of birth are ended by this. The reason is that love keeps Him near.

IN PLAIN WORDS

The sun's light destroys the night. However many lamps there are, what can they do once it rises? Let only this live in me now: the Master dwelling in my heart. Through Him all the hidden things become known. When the Master is with me, no one can come between us. I need make no separate plea. Tuka says: the rounds of birth all stop here. The reason is love, which keeps Him near.

WHAT IT MEANS

Tukaram contrasts the indwelling Lord with every lesser help, the way the sun outshines any number of lamps. He asks for one thing: that this inner Master be all that lives in his heart, because through that presence every secret stands revealed. When the Lord is already within and beside you, nothing can intrude and no separate petition is needed. He ends by naming the stakes: this presence ends the cycle of birth and rebirth, and the thing that holds the Lord close is simply love.

GATHA 1371

Appeals and Exhortations

Exhortation, the cheap and waiting Lord

मराठी मूळ

ऐसे सांडुनियां घुरे । किविलवाणी दिसां कां रे । कामें उर भरे । हातीं नुरे मृत्तका ॥१॥
 उदार हा जगदानी । पांडुरंग अभिमानी । तुळसीदळ पाणी । चिंतनाचा भुकेला ॥२॥
 न लगे पुसावी चाकरी । कोणी वकील ये घरीं । त्याचा तो चाकरी । पारपत्य सकळ ॥३॥
 नाहीं आडकाटी । तुका ह्मणे जातां भेटी । न बोलतां मिठी । उगी च पायीं घालावी ॥३॥

ENGLISH TRANSLATION

Why do you look so pitiful, abandoning such treasure? Desire fills the chest, yet only dust remains in your hands.

Panduranga is the generous Lord of the world; He longs for nothing but a tulsi leaf, a little water, and your remembrance.

You need not formally request His service; He comes to your door on His own, taking charge of all your affairs.

Says Tuka, there is no obstacle in going to meet Him. Without even speaking, simply fall at His feet in silent embrace.

IN PLAIN WORDS

Why do you look so wretched, throwing away such treasure? Desire fills your chest, but only dust is left in your hands. Panduranga is generous, the giver to the whole world, and proud to own His own. He hungers only for a tulsi leaf, a little water, and your remembrance. You do not have to ask for His service. He comes to your door on His own and takes charge of all your affairs. Tuka says: there is no barrier to going and meeting Him. Without a word, just fall silent at His feet and hold them.

WHAT IT MEANS

Tukaram scolds the listener for chasing desires that leave the hands full of dust while the real treasure goes ignored. He sets the price of God absurdly low: Panduranga is generous and asks only a tulsi leaf, some water, and remembrance, not elaborate offerings. More than that, you need not even apply for His help; He comes to your door unbidden and manages your affairs Himself. The closing image names what is actually required: not eloquence or ritual, but to go, fall silent at His feet, and cling. The poem turns self-examination toward the false poverty of a heart that hoards desire while the door stands open.

GATHA 1372

The Saints

The saint, generous and unbroken

मराठी मूळ

उपकारी असे आरोगि उरला । आपुलें तयाला पर नाहीं ॥१॥
 लाभावरी घ्यावें सांपडलें काम । आपला तो श्रम न विचारी ॥२॥
 जीवा ऐसें देखे आणिकां जीवांसी । निखळ चि रासि गुणांची च ॥३॥
 तुका ह्मणे देव तयांचा पांगिला । न भंगे संचला धीर सदा ॥४॥

ENGLISH TRANSLATION

*The truly generous one has given everything and still remains full. He sees nothing as his own or as another's.
 He seizes whatever beneficial work comes to hand and does not consider his own labor.
 He sees all other jivas as he sees his own jiva: a pure treasury of virtues alone.
 Says Tuka, God Himself is devoted to such a one, whose steadfast courage never breaks.*

IN PLAIN WORDS

The truly generous one has given everything away and is still full. To him nothing is his own, and nothing is another's. Whatever good work falls to his hand, he takes it up; he does not weigh his own labor. He sees every other living being just as he sees his own life: a pure heap of virtues, nothing else. Tuka says: God Himself is bound to such a one, whose gathered courage never breaks.

WHAT IT MEANS

Tukaram describes the mark of a real saint by the way he holds self and others. He gives without depleting, because he has dropped the line between mine and yours, so giving costs him nothing. He takes up whatever good work comes without calculating his own effort, and he looks at every other person as he looks at his own life, seeing only a treasury of virtue. The closing claim names the stakes: God becomes indebted, even devoted, to a person whose steadiness never cracks. It is a portrait offered for the listener's own self-measurement.

GATHA 1373

The Saints

Longing for the saints, the rare meeting

मराठी मूळ

कोणा पुण्यें यांचा होईन सेवक । जींहीं द्वंदादिक दुराविलें ॥१॥
 ऐसें वर्म मज दावीं नारायणा । अंतरीं च खुणा प्रकटोनि ॥२॥
 बहु अवघड असे संतभेटी । तरि जगजेठी करुणा केली ॥३॥
 तुका ह्मणे मग नयें वृत्तीवरी । सुखाचे शेजारीं पडुडईन ॥४॥

ENGLISH TRANSLATION

By what merit might I become the servant of those who have overcome all duality?

O Narayana, reveal this secret to me, making the mark within manifest.

The meeting with a true saint is exceedingly rare; yet, O Lord of the universe, You have shown compassion.

Says Tuka, after that, I shall no longer be swept by the vrittis; I will recline at ease in the lap of bliss.

IN PLAIN WORDS

By what merit could I become the servant of those who have driven off all duality? Show me this secret, Narayana; make the sign clear within my heart. Meeting a true saint is very hard. Yet, Lord of the world, You have shown mercy. Tuka says: after that I will not be dragged by the mind's moods. I will lie down at ease in the lap of bliss.

WHAT IT MEANS

Tukaram prays not to meet God directly but to be allowed to serve the saints, those who have overcome the pull of opposites. He asks Narayana to plant the inner mark that would make him fit for such service. He admits that the company of a true saint is exceedingly rare, then thanks the Lord, whose compassion grants it anyway. The reward he names is freedom from the restless turning of the mind, the vrittis, and a settled rest in bliss. The poem locates liberation in service to the saints rather than in any effort of his own merit.

GATHA 1374

The Moral Ideal

Vigilance, the self as witness

मराठी मूळ

क्षणक्षणां सांभिळतों । साक्षी होतों आपुला ॥१॥

न घडावी पायीं तुटी । मन मुठी घातलें ॥२॥

विचारतों वचनां आधीं । धरुनि शुद्धी ठेविली ॥३॥

तुका ह्मणे मार्गे भ्यालों ॥ तरीं जालों जागृत ॥३॥

ENGLISH TRANSLATION

Moment by moment I guard myself, becoming my own witness.

I must not allow any break in my devotion to His feet; I have placed the mind under firm control.

I weigh my words before I speak and keep a steady awareness at all times.

Says Tuka, I was frightened by what happened before, and since then I have remained vigilant.

IN PLAIN WORDS

Moment by moment I watch over myself; I have become my own witness. There must be no break in my hold on His feet, so I have taken my mind in my fist. I test my words before I speak and keep my awareness clean. Tuka says: I was frightened by what happened before. Since then I have stayed awake.

WHAT IT MEANS

Tukaram describes the discipline of constant inner watchfulness, standing as witness over his own mind. The aim is single: never to let the grip on God's feet slip, so he keeps the mind clenched in his fist and weighs each word before it leaves him. He is honest about the source of this vigilance; an earlier fall, or near-fall, frightened him, and fear became the spur. The poem makes self-examination practical: liberation is not a one-time gain but a wakefulness held moment by moment, lest the old slippage return.

GATHA 1375

Devotion to Vitthal

Contemplation, the King of Pandharpur

मराठी मूळ

आणूनियां मना । आवड्या धांडोळल्या खुणा । देखिला तो राणा । पंढरपूरनिवासी ॥१॥
 यासी अनुसरल्या काय । घडे ऐसें वांयां जाय । देखिले ते पाय । सम जीवीं राहाती ॥२॥
 तो देखावा हा विध । चिंतनें तें कार्य सिद्ध । आणिकां संबंध । नाहीं पर्वकाळासी ॥३॥
 तुका ह्मणे खळ । हो क्षणे चि निर्मळ । जाऊनियां मळ । वाळवंटीं नाचती ॥३॥

ENGLISH TRANSLATION

Gathering the mind inward, I searched all signs and directions and beheld the King, the one who dwells in Pandharpur.

For those who follow Him, nothing goes in vain. The sight of those feet abides steadfast in the jiva.

The method of seeing Him is this: through contemplation, the purpose is fulfilled. No other observance or auspicious season is needed.

Says Tuka, even the wicked are purified in an instant, their impurities washed away, and they dance in the open sands of Pandhari.

IN PLAIN WORDS

I drew my mind inward, searched through every sign and direction, and saw the King, the one who lives in Pandharpur. For those who give themselves to Him, nothing is wasted. The sight of those feet stays steady in the heart. This is the way to see Him: through contemplation the work is done. No other rite, no special holy day, is needed. Tuka says: even the wicked become spotless in a moment, their filth washed off, and they dance on the open sands of Pandhari.

WHAT IT MEANS

Tukaram reports the fruit of turning the mind inward: searching through all outer signs, he finds the King of Pandharpur within. He insists that self-surrender to this Lord is never wasted and that the vision of His feet, once seen, holds firm in the heart. Then he names the method plainly and strips away the alternatives: contemplation alone accomplishes the goal, and no special ritual or auspicious calendar day is required. He closes with the radical reach of this path; even the worst person is purified in an instant and ends up dancing in joy on the riverbank sands of Pandhari.

GATHA 1376

Devotion to Vitthal

Pilgrimage, the road to Pandhari

मराठी मूळ

धरितां ये पंढरीची वाट । नाहीं संकट मुक्तीचें ॥१॥
 वंदूं येती देव पदे । त्या आनंदें उत्साहें ॥२॥
 नृत्यछंदें उडती रज । जे सहज चालतां ॥३॥
 तुका ह्याने गरुड टके । वैष्णव निके संप्रम ॥३॥

ENGLISH TRANSLATION

When you set foot on the path to Pandhari, the difficulty of liberation vanishes.

The gods themselves come to bow at those feet with joy and celebration.

As pilgrims walk, the dust rises like a spontaneous dance.

Says Tuka, the Garuda-banner gleams, and the Vaishnavas move forward in beautiful procession.

IN PLAIN WORDS

Once you set foot on the road to Pandhari, the hardship of liberation is gone. The gods themselves come to bow at those feet, with joy and eagerness. As the pilgrims walk, the dust rises like a dance of its own. Tuka says: the Garuda-banner shines, and the Vaishnavas move on in their beautiful crowd.

WHAT IT MEANS

Tukaram makes the pilgrimage road itself the easy door to liberation; what is hard by other means becomes effortless once you simply start walking toward Pandhari. He raises the stakes by saying the gods come down to bow at the pilgrims' path, sharing their joy. The dust kicked up by the walking feet becomes a spontaneous dance, the whole road celebrating. The closing image is the moving procession of the Vaishnavas under the Garuda-banner, a picture meant to draw the listener onto the same road.

GATHA 1377

The Power of the Name

The Name, the taste of nectar

मराठी मूळ

नाम घेतां मन निवे । जिद्धे अमृत चि जरवे । होताती बरवे । ऐसे शकुन लाभाचे ॥१॥
 मन रंगलें रंगलें । तुझ्या चरणीं िस्थरावलें । केलिया विठ्ठलें । ऐसी कृपा जाणावी ॥२॥
 जालें भोजनसें दिसे । चिरा पडोनि ठेला इच्छे । धालियाच्या ऐसें । अंगा येती उद्गार ॥३॥
 सुख भेटों आलें सुखा । निध सांपडला मुखा । तुका ह्याने लेखा । आतां नाहीं आनंदा ॥३॥

ENGLISH TRANSLATION

When I take Your Name, the mind is cooled and the tongue tastes nothing but nectar. Such are the auspicious omens of gain.

The mind is absorbed, absorbed in Your feet, made steady. Know that Vitthala has bestowed this grace.

It feels as though a great feast has been enjoyed; the appetite for desire has been satisfied, and words of contentment arise naturally from the body.

Joy has come to meet joy; a treasure has landed right in our mouths. Says Tuka, from now on, there is no measure to this bliss.

IN PLAIN WORDS

When I take Your Name, the mind grows cool and the tongue tastes only nectar. These are the good omens of true gain. My mind is soaked, soaked, and made steady at Your feet. Know that Vitthala has given this grace. It feels as if a full meal has been eaten; the hunger of desire is satisfied, and words of contentment rise on their own from the body. Joy has come to meet joy; a treasure has dropped right into my mouth. Tuka says: from now on there is no measuring this bliss.

WHAT IT MEANS

Tukaram describes what taking God's Name actually does to a person from the inside. The mind cools, the tongue tastes nectar, and these sensations are the reliable signs that something real has been received. He attributes the steadiness of his absorbed mind not to his own effort but to Vitthala's grace. The Name satisfies like a full meal, quieting the hunger of craving so that contentment speaks by itself. He closes by naming the result: joy meeting joy, a treasure arriving unbidden, and a bliss past all measure.

GATHA 1378

Devotion to Vitthal

Devotion as feast, time not wasted

मराठी मूळ

रुची रुची घेऊं गोडी । प्रेमसुखें जाली जोडी ॥१॥
 काळ जाऊं नेदुं वायां । चिंतितां विठोबाच्या पायां ॥२॥
 करुं भजन भोजन । धणी घेऊं नारायण ॥३॥
 तुका ह्मणे जीव धाला । होय तुझ्यानें विठ्ठला ॥३॥

ENGLISH TRANSLATION

Let us taste the sweetness, morsel by morsel. Through love's delight, a true gain has been made.

Let not a moment be wasted while contemplating Vithoba's feet.

Let devotion become our meal; let us take our fill of Narayana.

Says Tuka, the jiva is filled, O Vitthala.

IN PLAIN WORDS

Let us taste the sweetness, bit by bit. Through the joy of love a true gain is made. Let us waste no moment, contemplating Vithoba's feet. Let devotion be our meal; let us eat our fill of Narayana. Tuka says: the soul is satisfied, Vitthala, by You.

WHAT IT MEANS

Tukaram speaks in the warm plural of shared practice, inviting others to savor devotion like food taken mouthful by mouthful. The gain he points to is the joy of love itself, not some later reward. He presses the urgency lightly: let no moment slip while the mind can rest on Vithoba's feet. Turning devotion into a meal and the Name into nourishment, he ends by naming the fruit; the soul is filled and satisfied, and that fullness comes from Vitthala alone.

GATHA 1379

The Power of the Name

The Name, urgent appeal to the world

मराठी मूळ

वेळोवेळां हें चि सांगें । दान मार्गे जगासि ॥१॥
 विठ्ठल हे मंगळवाणी । घेऊं धणी पंगती ॥२॥
 वेचतसे पळें पळ । केलें बळ पाहिजे ॥३॥
 तुका ह्यागे दिशत नका । राहों फुका नाड हा ॥३॥

ENGLISH TRANSLATION

Again and again I say this, asking the world for this one gift: let the blessed word Vitthala be spoken.

Let us feast on it together in abundance.

Every moment is being spent; we must muster our strength.

Says Tuka, do not remain doubtful or idle, for this opportunity is slipping away.

IN PLAIN WORDS

Again and again I say only this; I beg the world for one gift. Let the blessed word Vitthala be spoken. Let us feast on it together, our fill, seated in a row. Every moment is being spent; you must put your strength into it. Tuka says: do not stay doubtful, do not sit idle. This chance is slipping away for nothing.

WHAT IT MEANS

Tukaram turns outward and pleads with everyone, asking the whole world for a single gift: that the name Vitthala be said. He pictures it as a shared feast, all seated together and eating their fill of the Name. Then he names the pressure honestly; time is draining away moment by moment, so this calls for real effort, not drift. The closing warning is for self-examination: doubt and idleness let a priceless opportunity, the human chance to take the Name, leak away to nothing.

GATHA 1380

Devotion to Vitthal

Praise of Panduranga, sin cannot stay

मराठी मूळ

आणीक ऐसें कोठें सांगा । पांडुरंगा सारिखें ॥1॥
 दैवत ये भूमंडळीं । उद्धार कळी पावितें ॥ध्रु॥
 कोठें कांहीं कोठें कांहीं । शोध ठायीं स्थळासी ॥2॥
 आनेत्रीचें तीथाअ नासे । तीथाअ वसे वज्रलेप ॥3॥
 पांडुरंगींचें पांडुरंगीं । पाप अंगीं राहेना ॥4॥
 ऐसें हरें गिरिजेप्रति । गुह्य स्थिती सांगितली ॥5॥
 तुका ह्मणे तीर्थ क्षेत्र । सर्वत्र हें दैवत ॥6॥

ENGLISH TRANSLATION

Tell me, is there anywhere in this world a deity like Panduranga? He is the one who uplifts the age of Kali.

In every place there is something or other, but one must search each sacred site to know.

The merit of ordinary pilgrimages fades, but the holiness of Pandharpur stands firm like vajrlep, the diamond-seal.

Whatever sin touches Panduranga's domain simply cannot remain there.

Thus did Hara tell Girija this hidden truth.

Says Tuka, this deity is the pilgrimage, the sacred field, and everything in between.

IN PLAIN WORDS

Tell me, where is there another deity anywhere on earth like Panduranga? He is the one who lifts up this age of Kali. Here something, there something; you must search each place to know. The merit of ordinary holy places wears away, but the holiness of Pandharpur holds firm like a diamond-seal. Whatever sin touches Panduranga's domain cannot stay there. This is the hidden truth Hara told Girija. Tuka says: this deity is the pilgrimage, the sacred field, and everything at once.

WHAT IT MEANS

Tukaram exalts Panduranga above every other deity by what He does: He is the rescuer of the present dark age. Other sacred places offer this or that partial merit, and one must hunt from site to site, but their virtue fades, while the holiness of Pandharpur is permanent, sealed like diamond. The strong claim is that no sin can survive contact with Panduranga's domain. He grounds this in the tradition that Shiva, here called Hara, taught it as a secret to Parvati, called Girija. The close gathers it all: this one deity is itself the pilgrimage, the holy field, and every sacred thing in one.

GATHA 1381

Appeals and Exhortations

Exhortation, go to Pandhari now

मराठी मूळ

पुराणींचा इतिहास । गोड रस सेविला ॥1॥
 नव्हती हे आहाच बोल । मोकळें फोल कवित्व ॥ध्रु॥
 भावें घ्या रे भावें घ्या रे । येगदा जा रे पंढरिये ॥2॥
 भाग्यें आलेति मनुष्यदेहा । तो हा पाहा विठ्ठल ॥3॥
 पापपुण्या करील झाडा । जाइल पीडा जन्माची ॥4 ॥
 घ्यावी हातीं टाळदिंडी । गावे तोंडीं गुणवाद ॥5॥
 तुका ह्मणे घटापटा । न लगे वाटा शोधाव्या ॥6॥

ENGLISH TRANSLATION

I have savored the sweet essence of the histories told in the Puranas. These are not hollow, empty words or loose and pointless poetry.

Take it with devotion, take it with devotion, and go at least once to Pandhari.

By good fortune you have obtained a human body; behold Vitthala.

He will settle the account of sin and merit and end the suffering of birth.

Take the cymbals and the dindi-flag in hand and sing His praises with your mouth.

Says Tuka, you need not search for remote paths or philosophies.

IN PLAIN WORDS

I have tasted the sweet essence of the old stories the Puranas tell. These are not idle words. This is not loose, empty poetry. Take it with faith, take it with faith, and go just once to Pandhari. By good fortune you have come into a human body. Now look: here is Vitthal. He will settle the account of your sin and merit. He will end the suffering of birth. Take cymbals and the dindi flag in hand, and sing his praises aloud. Tuka says: you need not go searching for far paths or clever philosophies.

WHAT IT MEANS

Tukaram is pressing the listener toward one simple act before the human body is wasted. He insists his words are not poetry for its own sake; they carry the tested essence of the Puranas, so they should be received with faith, not weighed as literature. The chance is rare: a human birth is the one form in which you can stand before Vitthal at Pandhari, and that meeting settles the whole ledger of sin and merit and ends the round of birth. The method he names is plain and bodily, cymbals, the pilgrim flag, the Name sung aloud, not subtle argument. The point is that the high road of abstract philosophy is unnecessary when the direct road of devotion is open to anyone.

GATHA 1382

The Power of the Name

The Name, easy where ritual fails

मराठी मूळ

कर्म धर्म नव्हती सांग । उण्या अंगें पतन ॥१॥
 भलत्या काळें नामावळी । सुलभ भोळी भाविकां ॥२॥
 प्रायश्चित्तें पडती पायां । गाती तयां वैष्णवां ॥३॥
 तुका ह्मणे नुपजे दोष करा घोष आनंदे ॥३॥

ENGLISH TRANSLATION

Rituals and duties cannot be performed perfectly; any flaw leads to a fall.

But the chanting of God's Name is easy and gentle, accessible to the devout at all times.

Even the penances themselves bow down before those Vaishnavas who sing.

Says Tuka, no fault arises from it. Sing the Name with joy.

IN PLAIN WORDS

Rituals and duties can never be done perfectly. One small flaw, and you fall. But chanting God's Name is easy and gentle, open to the simple-hearted at any hour. The penances themselves come and fall at the feet of the Vaishnavas who sing. Tuka says: from this no fault can arise. Sing the Name with joy.

WHAT IT MEANS

Tukaram is setting two paths side by side and showing why one is safe. Ritual and prescribed duty demand exactness, and a single defect undoes the whole act, so the careful path is always near to failure. The Name asks no such precision; it is available to the unlettered and the trusting at any time and in any condition. He goes further: the very penances meant to repair ritual error bow before those who simply sing, because the singing has already done what penance was for. The closing point is that chanting carries no risk of fault at all, so it can be done freely and with joy.

GATHA 1383

The Nature of God

The nature of God, mad for His devotees

मराठी मूळ

पाहा रे हें दैवत कैसें । भक्तिपिसें भाविक ॥१॥
 पाचारिल्या सरिसें पावे । ऐसें सेवे बराडी ॥२॥
 शुल्क काष्ठीं गुरुगुरी । लाज हरि न धरी ॥३॥
 तुका ह्मणे अर्धनारी । ऐसीं धरी रूपडीं ॥३॥

ENGLISH TRANSLATION

See what this deity is like: He is mad with love for His devotees.

The moment you call, He comes running, just like that, as if drawn by a loud cry.

He rumbles along with a rough wooden beam, carrying loads. Hari bears no shame in this.

Says Tuka, He even assumes the form of Ardhanarishvara, taking on such forms as these.

IN PLAIN WORDS

See what kind of God this is: he is mad with love for those who love him. The moment you call, he comes, just like that, as if he were a servant answering a shout. He will groan under a load on a rough wooden beam. Hari feels no shame in this. Tuka says: he even takes the form of half-woman, half-man. He puts on such forms as these.

WHAT IT MEANS

Tukaram is marvelling at a God whose greatness shows itself as lowliness toward those who love him. This deity is not distant or proud; he is besotted with his devotees and comes the instant he is called, behaving like a hired servant rather than a sovereign. He will stoop to carry burdens like a laborer, and Hari counts no such humility as beneath him. The reference to Ardhanarishvara, the half-woman half-man form, shows that he freely takes on any shape, refusing to be fixed in a single dignified image. The wonder of the poem is that divine power expresses itself as willing servitude to love.

GATHA 1384

Appeals and Exhortations

Exhortation, fix on the One

मराठी मूळ

बहुत सोसिले मागें न कळतां । पुढती काय आतां अंध व्हावें ॥१॥
एकाचिये अंगीं हें ठेवावें लावून । नये भिन्न भिन्ना चांचपडो ॥२॥
कोण होईल तो ब्रह्मांडचाळक । आपणें चि हाके देईल हाके ॥३॥
तुका ह्मणे दिलीं चेतवूनि सुणीं । कौतुकावांचूनि नाहीं छळ ॥३॥

ENGLISH TRANSLATION

I have suffered much in the past through ignorance. Now, going forward, should I remain blind?

Fix your attention on the One alone; do not grope about among many different things.

The one who moves the entire cosmos will Himself respond when called.

Says Tuka, He has roused the hounds and set them running. Without the sport of it, there is no tormenting.

IN PLAIN WORDS

I have suffered much in the past, not knowing better. Should I stay blind from here on? Fix yourself on the One alone. Do not go groping among many separate things. The one who turns the whole universe will himself answer when you call him. Tuka says: he has roused the hounds and set them running. Without his play, there is no torment.

WHAT IT MEANS

Tukaram looks back on a life of suffering caused by ignorance and refuses to repeat it going forward. The remedy he names is single-pointedness: rest your attention on the one God rather than scattering it among many divided objects and concerns. He trusts that the very power that moves the cosmos will personally respond to a call, so the seeker is not abandoned. The closing image is harder: the hardships that chase us are themselves set in motion by God, like hounds loosed by their master. The point for self-examination is that even the torment is part of his sport, so it can be borne by turning to him rather than fleeing it.

GATHA 1385

The Nature of God

The nature of God, wonder at the play

मराठी मूळ

आश्चर्य या वाटे नसत्या छंदाचें । कैसें दिलें साचें करोनियां ॥१॥
 दुजियासी तंव अकळ हा भाव । करावा तो जीव साक्ष येथें ॥२॥
 एकीं अनेकत्व अनेकीं एकत्व । प्रकृतिस्वभाव प्रमाणें चि ॥३॥
 तुका ह्मणे करूं उगवूं जाणसी । कुशळ येविशीं तुह्मी देवा ॥३॥

ENGLISH TRANSLATION

I am filled with wonder at this play and how You have made it so convincingly real.

This devotion is unfathomable to another; here, the jiva itself stands as witness.

In the One You show the many, and in the many You show the One, each according to its own nature.

Says Tuka, You know how to create and how to resolve. In this, O God, You are supremely skillful.

IN PLAIN WORDS

I am full of wonder at this strange game. How have you made it feel so truly real? To anyone else this devotion is beyond grasp; here the living soul itself stands as the witness. In the One you show the many; in the many you show the One, each according to its own nature. Tuka says: you know how to set the knot and how to undo it. In this, O God, you are the skillful one.

WHAT IT MEANS

Tukaram is gazing at creation as a deliberate play and is astonished at how convincing the illusion is. He admits that this inner devotion cannot be proved to an outsider; the only witness to it is the soul that actually lives it. He sees God working both ways at once, hiding the many inside the One and revealing the One inside the many, fitting each form to its own nature. The closing image is of a knot: God alone knows how to tie up the world in apparent bondage and how to loosen it again. The poem rests in trust that the same hand that bound the soul is skillful enough to free it.

GATHA 1386

Ecstasy and Joy

Ecstasy, no setting, only dawn

मराठी मूळ

अस्त नाहीं आतां एक चि मोहोरा । पासूनि अंधारा दुरि जालों ॥1॥
 साक्षत्वे या जालों गुणाचा देखणा । करीं नारायणा तरी खरें ॥ध्रु॥
 आठवें विसरु पडियेला मागें । आलें तें चि भागें यत्न केलें ॥2॥
 तुका ह्मणे माझा विनोद देवासी । आह्मी तुह्मां ऐसीं दोन्ही नव्हों ॥3॥

ENGLISH TRANSLATION

*Now there is no setting; one single dawn remains, for I have left darkness far behind.**Through witnesshood, I have become the seer of all qualities. O Narayana, make this real.**Remembrance and forgetfulness have both been left behind; whatever came by destiny was accomplished through effort.**Says Tuka, my playfulness is with God alone. We are not two; there is no such division between us.*

IN PLAIN WORDS

Now there is no sunset, only one single dawn. I have left the darkness far behind. As witness, I have become the one who sees all the qualities. O Narayana, make this true. Remembering and forgetting are both left behind me. Whatever came by my lot was carried through by effort. Tuka says: my play is with God alone. We two are not two; there is no such division between us.

WHAT IT MEANS

Tukaram is describing a settled state where the alternation of light and dark has ended and only an unbroken dawn remains. He has taken the standpoint of the witness, the one who watches all the changing qualities without being caught in them, and he asks Narayana to seal this as real and lasting. The pairs that used to move him, remembering and forgetting, have fallen away behind him, and what destiny brought he met with his own striving. The closing line lands the claim: his delight is with God alone, and the apparent two of devotee and Lord are not actually two. The verse stands in nondual joy without erasing the loving address.

GATHA 1387

The Nature of God

The nature of God, mine is the reckoning

मराठी मूळ

क्षर अक्षर हे तुमचे विभाग । कासयानें जग दुरी धरा ॥1॥
 तैसे आह्मी नेणों पालटों च कांहीं । त्यागिल्याची नाहीं मागें चाड ॥ध्रु॥
 प्रतिपादिता तूं समविषमाचा । प्रसाद तो याचा पापपुण्य ॥2॥
 तुका ह्मणे तुह्मां नाना अवगणीं । लागे संपादणी लटिक्याची ॥3॥

ENGLISH TRANSLATION

The kshara and the akshara, the perishable and the imperishable, are Your own divisions. Why, then, do You hold the world at a distance?

We, for our part, know nothing of changing. We have no longing for what has been renounced.

You are the one who governs the balance of good and evil; merit and sin are Your own dispensation.

Says Tuka, You endure all manner of slights, yet the reckoning with falsehood remains Yours alone.

IN PLAIN WORDS

The perishable and the imperishable are both your own divisions. So why do you hold the world at arm's length? As for us, we know nothing of changing. We have no craving left for what we gave up. You are the one who balances the even and the uneven. Merit and sin are your own dispensing. Tuka says: you put up with every kind of slight, yet the settling of accounts with falsehood is still yours to do.

WHAT IT MEANS

Tukaram is arguing gently with God about who owns the world's flaws. The whole division into perishable and imperishable is God's own arrangement, so he asks why God then keeps the world at a distance as if it were foreign to him. The devotee, for his part, no longer changes sides or hankers after what he renounced, so the instability is not on his end. Since God himself apportions merit and sin and holds the scale of even and uneven, the responsibility runs back to him. The closing point is that God endures countless slights patiently, but the final reckoning with falsehood is still his own work to carry out, not the devotee's burden to fear.

GATHA 1388

Ecstasy and Joy

Ecstasy, Hari the only kinsman

मराठी मूळ

सर्वरसीं मीनलें चित्त । अखंडित आनंदु ॥१॥
 गोत पति विश्वंभरीं । जाला हरि सोयरा ॥२॥
 वोळखी ते एका नांवें । इतरभावे खंडणा ॥३॥
 तुका ह्याने नांवें रूपें । दुसरीं पापें हारपलीं ॥३॥

ENGLISH TRANSLATION

The chitta has merged with the essence of all things, and unbroken joy prevails.

Hari has become the true kinsman, the friend and lord of all.

Recognition comes through one Name alone; every other mode of perception is dissolved.

Says Tuka, through that Name and that form, all remaining sins are burned away.

IN PLAIN WORDS

My mind has merged into the essence of all things, and the joy never breaks. Hari, who fills all worlds, has become my kinsman, my lord, my friend. Recognition comes through one Name alone. Every other way of seeing is cut off. Tuka says: through that Name and that form, all my other sins have vanished.

WHAT IT MEANS

Tukaram is reporting a state of unbroken bliss in which his mind has dissolved into the essence underlying everything. The God who pervades all worlds is no longer abstract to him; Hari has become family, the close kinsman and friend and lord. He says true recognition comes by the single Name, and once that holds, every other mode of perceiving falls away as unnecessary. The closing line names the fruit: the Name and the form it carries burn off whatever sins remained. The poem links absorption in God directly to the simple practice of the Name.

GATHA 1389

The Nature of God

Experience, the trouble of the I

मराठी मूळ

मीं हें ऐसें काय जाती । अवघड किती पाहातां ॥१॥
 नाहीं होत उल्लंघन । नसतां भिन्न दुसरें ॥२॥
 अंधारानें तेज नेलें। दृष्टीखालें अंतर ॥३॥
 तुका ह्मणे सवें देव । घेतां ठाव दावील ॥३॥

ENGLISH TRANSLATION

What is this thing called "I"? How difficult does it seem when you examine it?

No transgression actually occurs when there is nothing separate in the first place.

Darkness has not carried away the light; the distance is only beneath one's own gaze.

Says Tuka, God is with you. If you take Him along, He will show you the way.

IN PLAIN WORDS

What is this thing I call I? See how hard it is when you look closely. There is no real crossing of any line, since there is nothing separate to begin with. Darkness has not carried off the light. The gap is only beneath your own gaze. Tuka says: God is right with you. Take him along, and he will show you the place.

WHAT IT MEANS

Tukaram turns the question on the sense of self, which seems solid until it is examined and then proves hard to find. He argues that no real transgression or separation has occurred, because there was never a genuine second thing apart from God for the self to fall away from. The seeming darkness has not actually destroyed the light; the apparent distance lives only in the way one looks, not in reality. The remedy is not effort to bridge a gap but companionship: God is already present alongside you. If you simply take him with you, he himself will reveal the true ground where no separation was.

GATHA 1390

Social Criticism

Social criticism, the hollow poet

मराठी मूळ

कवेश्वरांचा तो आह्मांसी विटाळ । प्रसाद वोंगळ चिवडिती ॥१॥
 दंभाचे आवडी बहिराट अंधळे । सेवटासि काळें होइल तोंड ॥२॥
 सोन्यासेजारी तों लाखेची जतन । सतंत ते गुण जैसेतैसे ॥३॥
 सेव्य सेववता न पडतां ठावी । तुका ह्मणे गोवी पावती हीं ॥३॥

ENGLISH TRANSLATION

*We are disgusted by the so-called master poets. They chew over God's grace and spit it out as refuse.**Blind and outward-looking in their love of pretense, their faces will blacken in the end.**So long as gold is nearby, one must guard the lacquer carefully; the qualities of each remain what they are.**Says Tuka, when the served and the server do not recognize each other, both fall into confusion.*

IN PLAIN WORDS

These so-called master poets are a defilement to us. They chew over God's grace and spit it out as garbage. Deaf and blind in their love of show, their faces will turn black in the end. As long as gold is near it, the lacquer must be guarded with care; each keeps its own true worth. Tuka says: when the one to be served and the one who serves do not know each other, both fall into a tangle.

WHAT IT MEANS

Tukaram is attacking a pattern, the showy religious performer who handles holy things for display. Such people take God's grace and degrade it, turning what is sacred into refuse through their love of pretense and their deafness to its real meaning, and he warns that this ends in disgrace. The image of gold beside lacquer points to the danger of confusion: the cheap thing can be mistaken for the precious unless each is recognized for what it truly is. His closing point is mutual misrecognition: when the worshipper does not really know the God he claims to serve, both ends of the relationship collapse into muddle. The verse asks the listener to test whether his own devotion is real worth or only imitation shine.

GATHA 1391

The Moral Ideal

Moral ideal, rein the restless mind

मराठी मूळ

वाढलियां मान न मनावी निश्चती । भूतांचिये प्रीती भूतपण ॥१॥
 ह्मणऊनि मना लावावी कांचणी । इंद्रियांचे झणी ओढी भरे ॥२॥
 एका एकपणें एकाचिये अंगीं । लागे रंग रंगीं मिळलिया ॥३॥
 तुका ह्मणे देव निष्काम निराळा । जीवदशे चाळा चळणांचा ॥३॥

ENGLISH TRANSLATION

When honor increases, one should not take it for granted. Love for beings should grow from genuine kinship with them.

Therefore, rein in the mind, lest the rush of the senses suddenly overwhelm it.

Through oneness with the One, the color of the dye takes hold when one is truly immersed.

Says Tuka, God is desireless and apart; the restless churning is the very nature of the jiva-condition.

IN PLAIN WORDS

When honor grows, do not take it for certain. Let your love for beings come from true kinship with them. So rein in the mind, in case the pull of the senses suddenly floods it. Through oneness with the One, in the body of the one absorbed, the dye takes its color when the colors meet. Tuka says: God is desireless and apart. The restless churning belongs to the state of the living soul.

WHAT IT MEANS

Tukaram is setting out how a person should hold himself as he is honored and pulled by the world. Rising honor should not be trusted as secure, and love for others should grow from genuine fellow-feeling, not from advantage. The mind needs a steady rein, because the senses can surge and sweep it away in a moment. He uses the image of dye taking hold only when the cloth is truly soaked: real change of color comes only through full immersion in the One. The closing contrast is the heart of it, God is desireless and untouched, while all the restless agitation belongs to the soul caught in the living condition, so the work is to settle that agitation rather than blame God for it.

GATHA 1392

The Necessity of Experience

Experience, God as witness to truth

मराठी मूळ

माया साक्षी आह्मी नेणों भीड भार । आप आणि पर नाहीं दोन्ही ॥१॥
 सत्याचिये साटीं अवघा चि भरे । नावडे व्यापार तुटीचा तो ॥२॥
 पोभिळता चरे अंतरीचें दुःख । लांसें फांसें मुख उघडावें ॥३॥
 तुका ह्मणे नव्हे स्फीतीचा हा ठाव । निवाड्यासी देव साक्षी केला ॥३॥

ENGLISH TRANSLATION

We are witnesses of maya, without regard for obligation or burden. There is neither self nor other; both are gone.

For the sake of truth, everything is endured. The commerce of loss holds no appeal.

One who merely grazes on appearances while the suffering within persists must eventually open his mouth and reveal the truth.

Says Tuka, this is no place for arrogance. God has been made the witness for the final verdict.

IN PLAIN WORDS

We are witnesses of maya. We carry no regard for who will be offended or pleased. There is no self and no other; both are gone. For the sake of truth, all of it is borne. The trade that ends in loss has no appeal to us. One who only nibbles at appearances while the pain inside stays alive must at last open his mouth and speak the truth. Tuka says: this is no place for swagger. God has been made the witness for the final verdict.

WHAT IT MEANS

Tukaram is describing the stance of one who has seen through maya and so is freed from worrying about pleasing or offending anyone. For such a person the division of self and other has dropped away, and truth is held even when holding it costs dearly, since a bargain that ends in spiritual loss is no bargain at all. He warns against the half-measure of grazing on surfaces while the real inner suffering goes untreated; sooner or later that hidden pain forces the truth out into the open. The closing point is that this whole matter leaves no room for boasting or pretense. The seeker has called God himself as the witness to the final reckoning, which means the only thing that counts is what is true before God, not what looks good before people.

GATHA 1393

The Saints

Adoration, the saint conquers Time

मराठी मूळ

संतां आवडे तो काळाचा ही काळ । समर्थाचें बाळ जेवीं समर्थ ॥1॥
 परिसतां तेथें नाहीं एकविणें । मोहें न पवे सीण ऐसें राखे ॥धु.॥
 केले अन्याय ते सांडवी उपचारें । न देखें दुसरें नासा मूळ ॥2॥
 तुका ह्मणे मुख्य कल्पतरुछाया । काय नाहीं दया तये ठायीं ॥3॥

ENGLISH TRANSLATION

He who is loved by the saints becomes the conqueror even of Time, just as the child of a mighty one is mighty. In listening to him, there is no weariness; he guards against the suffering of attachment.

He causes others to abandon their wrongdoings through loving remedy, without seeing them as something to be destroyed at the root. Says Tuka, his very presence is the shadow of the wish-fulfilling tree. What compassion is not found there?.

IN PLAIN WORDS

The one the saints love conquers even Time, even death itself. He is mighty the way the child of a mighty one is mighty. Listen to him and there is no weariness; he guards you so the ache of attachment cannot reach you. He undoes your wrongs with gentle care. He does not look at you as something to be torn out by the root. Tuka says: his presence is the shade of the wish-granting tree. What kindness is not found there?

WHAT IT MEANS

Tukaram is praising the saint by naming what nearness to him does. Because the saints love such a one, he stands above Time and death, sharing their strength the way a child shares a great parent's. To sit and listen to him is rest, not effort, and his guarding keeps the grief of attachment from touching you. The key is how he corrects: he heals a person's wrongdoing with patient care rather than condemning the person as something to be destroyed. So Tukaram calls him the shade of the kalpataru, the wish-granting tree, where every mercy is already present.

GATHA 1394

The Saints

The saints' rebuke, guard the root

मराठी मूळ

संतांच्या धीकारें अमंगळ जिणें । विश्वशत्रु तेणें सांडी परि ॥१॥
 कुळ आणि रूप वांयां संवसार । गेला भरतार मोकळितां ॥२॥
 मूळ राखे तया फळा काय उणें । चतुर लक्षणें राखों जाणे ॥३॥
 तुका ह्याने सायास तो एके ठायीं । दीप हातीं तई अवघें बरें ॥३॥

ENGLISH TRANSLATION

By the reproach of the saints, the inauspicious life and its enmity with the world are abandoned. Family, beauty, and worldly life are all in vain once the Lord is released from them.

He who guards the root lacks nothing in the fruit; the discerning one knows how to preserve what matters. Says Tuka, let all effort be concentrated in one place. With a lamp in hand, everything becomes clear.

IN PLAIN WORDS

Let the saints rebuke you, and the foul, hostile life is dropped. Family, beauty, the whole round of the world, all of it is wasted once you let go of the Lord. Guard the root, and the fruit will lack nothing. The wise one knows how to keep what matters. Tuka says: gather all your effort into one place. With a lamp in your hand, everything is well.

WHAT IT MEANS

Tukaram is saying that being scolded by the saints is a gift, because their reproach is what makes a person abandon a low and quarrelsome life. He then weighs what is worth keeping: lineage, good looks, and all worldly business are thrown away the moment you lose hold of the Lord, who is the real treasure. The teaching turns on the root and the fruit; tend the source and nothing downstream falls short, and the discerning person knows to protect that source above all. So concentrate every effort in one place, on God, for with that one lamp in hand everything else becomes clear.

GATHA 1395

Faith and Trust

Faith, practice splits the rock

मराठी मूळ

ओलें मूळ भेदी खडकाचें अंग । अभ्यासासी सांग कार्यसिद्ध ॥१॥
 नव्हे ऐसें कांहीं नाहीं अवघड । नाहीं कईवाड तोंच वरि ॥२॥
 दोरें चिरा कापे पडिला कांचणी । अभ्यासें सेवनीं विष पडे ॥३॥
 तुका ह्याने कैचा बैसण्यासी ठाव । जठरीं बाळा वाव एकाएकीं ॥३॥

ENGLISH TRANSLATION

A tender root can split solid rock; sustained practice leads to the fulfillment of any task. There is nothing that cannot be done; only until the doing is lacking does it seem impossible.

A rope can cut through stone when drawn back and forth patiently, and through habitual intake, even poison is tolerated. Says Tuka, where was there room for the child to sit, and yet within the womb, space was made all at once?.

IN PLAIN WORDS

A tender root splits the body of solid rock. With steady practice, any task is carried through. Nothing is so hard that it cannot be done; it only looks impossible while you have not begun. A rope drawn back and forth saws through stone. By habit, even poison can be taken. Tuka says: where was there room for the child to sit? Yet inside the womb, space was made all at once.

WHAT IT MEANS

Tukaram is teaching the power of sustained practice over what looks impossible. A soft root breaking open hard rock, a rope wearing a groove in stone, the body slowly learning to tolerate poison: each shows that patience and repetition accomplish what force cannot. He points out that things seem impossible only until you actually begin; the difficulty lives in the not-doing. The closing image of the unborn child, given room in the womb where there seemed to be none, says the same thing: what looks like no room and no way is provided for once the work is truly under way.

GATHA 1396

The Nature of God

Nondual reassurance, you are deathless

मराठी मूळ

अमर आहां अमर आहां । खरें कीं पाहा खोटें हैं ॥१॥
 न ह्यणां देह माझा ऐसा । मग भरवसा कळेल ॥२॥
 कैचा धाक कैचा धाक । सकिळक हैं आपुलें ॥३॥
 देव चि बरे देव चि बरे । तुका ह्यणे खरे तुह्मी ॥३॥

ENGLISH TRANSLATION

You are immortal, you are immortal. See whether this is true or false.

Simply stop saying 'this body is mine,' and then certainty will dawn. What fear is there? Everything belongs to you.

Says Tuka, God alone is good, God alone is good. You are the real ones.

IN PLAIN WORDS

You are immortal, you are immortal. Look and see whether this is true or false. Just stop saying "this body is mine," and then the certainty will dawn in you. What is there to fear? What is there to fear? All of it is your own. God alone is good, God alone is good. Tuka says: you are the real one.

WHAT IT MEANS

Tukaram is speaking straight to the listener, telling them their true nature is deathless. He does not ask for belief; he asks them to test the claim for themselves. The one thing that blocks the certainty is the habit of calling the body "mine," so he says simply drop that, and the knowing arises. Once you no longer take yourself to be the body, fear has nothing to stand on, because everything already belongs to you. Tuka closes by saying God alone is real, and that this same reality is what you yourself are.

GATHA 1397

Ecstasy and Joy

Ecstasy, empty and free

मराठी मूळ

काम नाही काम नाही । जालों पाहीं रिकामा ॥१॥
 फावल्या या करुं चेष्टा । निश्चळ दृष्टा बैसोनि ॥२॥
 नसत्या छंदें नसत्या छंदें । जग विनोदें विहडतसे ॥३॥
 एकाएकीं एकाएकीं । तुका लोकीं निराळा ॥३॥

ENGLISH TRANSLATION

There is no work left, no work at all. I have become entirely empty and free.

Whatever playful movements arise, I watch them as a still witness. The world wanders about in needless pursuits, amusing itself with fabricated diversions.

Says Tuka, in the midst of all people, I remain alone and apart, one with the One.

IN PLAIN WORDS

There is no work, no work at all. Look, I have become empty. Whatever moves happen now, I do them lightly, sitting still as a witness. With useless fashions, useless fads, the world wanders about amusing itself. Alone, utterly alone, Tuka stands apart among all people.

WHAT IT MEANS

Tukaram is describing the state of one for whom doing has ended. Nothing is left that he must accomplish, so he is emptied and free, and whatever actions still pass through him he performs lightly while resting as the unmoving witness behind them. From that stillness he sees the world for what it is: people wandering through made-up pursuits and passing fancies, entertaining themselves. So he stands alone in the midst of everyone, not isolated but inwardly apart, one with the One while others chase diversions.

GATHA 1398

*The Necessity of Experience**Experience, dragging the body to the pyre*

मराठी मूळ

हातीं घेऊनियां काठी । तुका लागला किळवरा पाठी ॥1॥
 नेऊनि निजविलें स्मशानीं । माणसें जाळी ते ठाकणीं ॥ध्रु॥
 काडिलें तें ओढें । मागील उपचाराचें पुढें ॥2॥
 नाहीं वाटों आला भेव । सुख दुःख भोगिता देव ॥3॥
 याजसाटीं हें निर्वाण । केलें कसियेलें मन ॥4॥
 तुका ह्मणे अनुभव बरा । नाहीं तरी सास्त होय चोरा ॥5॥

ENGLISH TRANSLATION

*Taking a stick in hand, Tuka went after the corpse.**He carried it to the cremation ground, the very place where human bodies are burned.**What had been dragged along from past habits was now pulled out and thrown before him.**No fear arose; it is God who experiences both joy and sorrow.**For this purpose alone this extinction was made, and the mind was put to the test.**Says Tuka, experience is good. Without it, one becomes a slave to the thief.*

IN PLAIN WORDS

Stick in hand, Tuka went chasing the body down. He carried it off and laid it to rest in the cremation ground, the place where bodies are burned. What had been dragged along from old habits, he pulled out and threw down before him. No fear came. It is God who undergoes both joy and sorrow. For just this, he brought the end about and put the mind to the test. Tuka says: experience is good. Without it, you stay a slave to the thief.

WHAT IT MEANS

Tukaram dramatizes the killing of body-identification. He pictures himself hunting down his own corpse-like attachment to the body and carrying it to the cremation ground, the only fit place for what is dead. The leftover pulls of old habit he drags out and casts before him too. No fear comes, because he has seen that pleasure and pain are God's to undergo, not his; for exactly this realization he forced the matter to its end and tested his own mind. The closing line names the lesson: real, tested experience is what frees you, and without it you remain in bondage to the thief, the deceiving sense of "I am the body."

GATHA 1399

Ecstasy and Joy

Ecstasy, kirtan dissolves the body

मराठी मूळ

कीर्तन चांग कीर्तन चांग । होय अंग हरिरूप ॥१॥
 प्रेमाछंदें नाचे डोले । हारपला देहभाव ॥२॥
 एकदेशीं जीवकळा । हा सकळां सोयरा ॥२॥
 तुका ह्मणे उरला देव । गेला भेव त्या काळें ॥३॥
 एका तुमच्या नामाविण । अवघा सीण कळतसे ॥२॥
 संकल्पाचे ओढी मन । पापपुण्य सम चि ॥२॥
 तुका ह्मणे नारायणीं । पावो वाणी विसांवा ॥३॥

ENGLISH TRANSLATION

*Kirtan is beautiful, kirtan is beautiful; through it, the body becomes Hari's very form.**Dancing and swaying in the ecstasy of love, body-identification dissolves.**Even this one fragment of the jiva is intimate kin to all.**Says Tuka, only God remains; fear departed in that very moment.**Apart from Your Name alone, all else is felt as weariness.**The mind is drawn along by its own intentions; merit and sin become equal.**Says Tuka, may my voice find rest in Narayana.*

IN PLAIN WORDS

Kirtan is good, kirtan is good; in it the body becomes Hari's own form. Dancing, swaying in the rapture of love, the sense of being a body is lost. This single spark of life is the close kin of all. Tuka says: only God remained; in that moment fear was gone. Apart from Your Name alone, everything is felt as weariness. The mind is dragged along by its own plans; then merit and sin are the same. Tuka says: let my voice come to rest in Narayana.

WHAT IT MEANS

Tukaram is praising kirtan, the singing of God's name, as the thing that does the work. In the dancing and swaying of love the body itself takes on Hari's form and the gripping sense of "I am this body" falls away. From there he sees the small flame of life in him as kin to every other living thing. When only God is left, fear leaves with the self that feared. The second movement adds the contrast: everything that is not the Name feels like fatigue, and the mind, towed about by its own schemes, makes no real difference between good deeds and bad. So he asks only that his speech come to rest in Narayana.

GATHA 1400

Worldly Life

Worldly life, renunciation brings peace

मराठी मूळ

प्रारब्धा हातीं जन । सुख सीण पावतसे ॥१॥
 करितां घाईळाचा संग । अंगें अंग माखावें ॥२॥
 आविसा अंगें पीडा वसे । त्यागें असे बहु सुख ॥३॥
 तुका ह्मणे जीव भ्याला । अवघ्या आला बाहेरी ॥३॥

ENGLISH TRANSLATION

*People are in the hands of destiny, experiencing joy and weariness accordingly.**By keeping company with the afflicted, one's own body gets stained.**Craving makes affliction cling to the body; in renunciation there is great happiness.**Says Tuka, the jiva grew afraid and came out of all of it entirely.*

IN PLAIN WORDS

People are in the hands of their destiny, and so they meet joy and weariness. Keep company with the soiled, and your own body gets smeared. Where there is craving, suffering clings to the body. In letting go there is great happiness. Tuka says: the soul took fright and came out of all of it.

WHAT IT MEANS

Tukaram is contrasting bondage to the world with the relief of letting go. Driven by their past karma, people are tossed between pleasure and pain with no say in it. He warns that staying close to what defiles smears you the way handling something dirty stains the hands. The root is craving: where it lives, affliction sticks to the body, while renunciation brings a deep ease. So he says the jiva, frightened by the whole tangle, simply withdrew and came out of it altogether.

GATHA 1401

The Moral Ideal

Moral discipline, self-examination

मराठी मूळ

आशा ते करविते बुद्धीचा लोप । संदेह तें पाप कैसें नव्हे ॥१॥
 आपला आपण करावा विचार । प्रसन्न तें सार मन गोही ॥२॥
 नावें रूपें अंगीं लाविला विटाळ । होतें त्या निर्मळ शुद्ध बुद्ध ॥३॥
 अंधळ्यानें नये देखण्याची चाली । चालों ऐसी बोली तुका बोले ॥३॥

ENGLISH TRANSLATION

Desire is what brings about the obliteration of buddhi. How can doubt be anything other than transgression?

One should examine oneself carefully; a serene and contented mind is the true essence.

Through name and form, defilement has been imposed upon that which was originally spotless, pure awareness.

Says Tuka, the blind cannot walk the path of those who see.

IN PLAIN WORDS

Desire is what wipes out the intellect. And how is doubt anything but sin? Examine yourself, by yourself; a calm and contented mind is the real witness and the heart of it. Through name and form, defilement has been smeared onto what was spotless, pure awareness. Tuka says: the blind cannot walk the way of those who see.

WHAT IT MEANS

Tukaram is pointing to the inner work that real discipline requires. He names desire as the thing that destroys clear understanding, and treats nagging doubt as a kind of sin, since it corrodes faith. The remedy is honest self-examination, and the sign that you are on track is a serene, contented mind, which is itself the inner witness and the essence of the matter. What looked like impurity was never in the awareness itself; it was smeared onto a spotless, pure consciousness by the play of name and form. The closing line cautions that one who is inwardly blind cannot simply imitate the path of those who actually see.

GATHA 1402

Surrender and Acceptance

Surrender, the nameless formless joy

मराठी मूळ

जळो आतां नांव रूप । माझें पाप गांठीचें ॥१॥
 संतांचिया चरणरजें । उतरूं ओझें मातीचें ॥२॥
 लटिकियाचा अभिमान । होता सीण पावित ॥३॥
 तुका ह्याणे अरुपीचें । सुख साचें निनांवें ॥३॥

ENGLISH TRANSLATION

Let name and form burn now. The sin knotted within me must go.

By the dust of the saints' feet, I shall cast off this earthly burden.

False pride was bringing me weariness.

Says Tuka, the true happiness is that of the Formless, the nameless joy.

IN PLAIN WORDS

Let name and form burn now. Let this sin knotted inside me go. By the dust of the saints' feet I will set down this burden of earth. False pride was only bringing me weariness. Tuka says: the true happiness is the Formless one, the nameless joy.

WHAT IT MEANS

Tukaram is surrendering the very things he had clung to as himself. He asks that name and form be burned away, along with the sin he has carried bound up within. The means he names is humble: by the dust of the saints' feet he will lay down the heavy load of his bodily, earthly self. He confesses that the pride built on a false self only wore him out. What remains, and what he calls the only true happiness, is the formless, nameless joy of God, which has no name and no shape to lose.

GATHA 1403

Social Criticism

Social criticism, the hollow ascetic

मराठी मूळ

निंदा स्तुती करवी पोट । सोंग दाखवी बोभाट ॥१॥
 जटा राख विटंबना । धीर नाही क्षमा मना ॥२॥
 शृंगारिलें मढें । जीवेंविण जैसैं कुडें ॥३॥
 तुका ह्मणे रागें । भलतें चावळे वाउगें ॥३॥

ENGLISH TRANSLATION

The belly alone drives one to slander and to praise. All outward display and loud protestations are for show.

Matted hair, ash, and self-mortification are useless without patience and forgiveness in the mind.

A corpse, hollow through and through, no matter how it is adorned.

Says Tuka, it is in anger that he speaks: this one prattles on, to no purpose at all.

IN PLAIN WORDS

It is the belly that makes a man slander and flatter. His whole act, his loud noise, is only for show. Matted hair, smeared ash, self-torture: useless, when there is no patience and no forgiveness in the mind. He is a corpse dressed up, hollow without life inside. Tuka says: in his anger he prattles on, saying any nonsense, all of it pointless.

WHAT IT MEANS

Tukaram is attacking the pattern of showy religion practiced for the stomach's sake. Hunger and gain are what drive a man to flatter some and slander others, and his loud display is a performance, not devotion. The outward marks of an ascetic, matted hair, ash, harsh penance, are worthless when the inner qualities of patience and forgiveness are missing. Such a person is a dressed-up corpse, decorated on the outside but empty of real life within. The closing line shows the emptiness in action: stung and angry, he just rattles off whatever comes, to no purpose. The warning is meant to turn the listener toward examining their own motives, not toward contempt.

GATHA 1404

True Worship

True worship, cling firmly to His feet

मराठी मूळ

भिक्ष्यापत्र अवलंबणें । जळो जिणें लाजिरवाणें । ऐसियासी नारायणें । उपेक्षीजे सर्वथा ॥१॥
 देवा पायीं नाहीं भाव । भक्ति वरी वरी वाव । समपिनला जीव । नाहीं तो हा व्यभिचार ॥२॥
 जगा घालावें सांकडें । दीन होऊनि बापुडें । हें चि अभाग्य रोकडें । मूळ आणि विश्वास ॥३॥
 काय न करी विश्वंभर । सत्य करितां निर्धार । तुका ह्मणे सार । दृढ पाय धरावे ॥३॥

ENGLISH TRANSLATION

To go on relying on letters of recommendation and to live a shameful, dependent life: Narayana must surely forsake such a one.

If there is no true devotion at God's feet, all outward show of faith is faithlessness, a betrayal; it is false to claim one has surrendered the jiva.

To burden the world by becoming a pitiful beggar: this is misfortune manifest, undermining both the root and the trust.

What will the All-sustainer not do for one who is truly resolute? Says Tuka, the essence is this: cling firmly to His feet.

IN PLAIN WORDS

To keep leaning on letters of recommendation, to live a shameful, dependent life: let such a life burn. Narayana is bound to forsake a man like that. If there is no love at God's feet, then all the show of devotion on the surface is empty. To claim you have offered up your life when you have not is a betrayal. To burden the world, turning beggar and acting pitiful: this is misfortune laid bare, and it eats away the root and the trust. What will the All-sustainer not do for the one who is truly resolute? Tuka says: this is the heart of it. Hold firmly to His feet.

WHAT IT MEANS

Tukaram is drawing the line between dependence on the world and true reliance on God. He scorns the life that survives by trading on recommendations and pity, and says God himself turns away from such a person. Real devotion lives at God's feet, in love; without that inner ground, all visible piety is hollow, and to claim you have surrendered your life when you have not is a kind of betrayal. Going about as a pitiful beggar burdening others is not humility but plain misfortune that rots the very root of faith and trust. Against all that he sets the promise: there is nothing the All-sustainer will not do for one who is firmly resolved, so the whole of it comes down to holding fast to God's feet.

GATHA 1405

Faith and Trust

Faith, the Father's wealth

मराठी मूळ

भावबळें विष्णुदास । नाहीं नास पावत ॥१॥
 योगभाग्यें घरा येती । सर्व शक्ति चालत ॥२॥
 पित्याचें जें काय धन । पुत्रा कोण वंचील ॥३॥
 तुका ह्याने कडे बैसों । तेणें असों निर्भर ॥३॥

ENGLISH TRANSLATION

*By the strength of devotion, the servants of Vishnu are never destroyed.**By their yogic fortune, all powers come to their door.**Who would withhold a father's wealth from his own son?**Says Tuka, we sit upon His lap, and by that alone we are utterly secure.*

IN PLAIN WORDS

By the strength of love, the servants of Vishnu are never destroyed. By their good fortune every power comes walking to their door. The father's wealth: who would withhold it from his own son? Tuka says: we sit on his lap, and by that we have nothing to fear.

WHAT IT MEANS

Tukaram is saying that devotion itself is the protection. The one who loves God is never undone; the powers that others chase come of their own accord to such a person's door. He frames it as inheritance: a son does not beg his father for what is already his, and no one can keep it from him. So the servant of Vishnu sits in God's lap like a child, and from that place fear simply does not reach him.

GATHA 1406

Social Criticism

Social criticism, the hollow preacher

मराठी मूळ

कोरड्या गोठी चटक्या बोल । शिकल्या सांगे नाहीं ओल ॥१॥
 कोण यांचें मना आणी । ऐकों कानीं नाइकोनि ॥२॥
 घरोघरीं सांगती ज्ञान । भूस सिणें कांडिती ॥३॥
 तुका ह्याने आपुल्या मति । काय रितीं पोकळें ॥३॥

ENGLISH TRANSLATION

*Dry lectures, clever quips, and learned recitations, all delivered without a drop of genuine feeling.**They do not truly hear with their own ears; one cannot bear to listen.*

In every household they preach knowledge, yet all they are pounding is chaff and husk.

Says Tuka, following their own mati alone, they remain hollow and empty.

IN PLAIN WORDS

Dry talk, clever phrases, learned lines reeled off with no moisture in them. Who takes this to heart? You hear it with the ears, but you cannot really listen. House to house they preach knowledge, and all they pound is husk and chaff. Tuka says: trusting only their own cleverness, they stay empty.

WHAT IT MEANS

Tukaram is attacking a way of speaking, not putting down any one teacher. Words about God delivered with no living feeling are dry; clever recitation lands on the ear but never reaches the heart, so no one can truly take it in. He gives the sharp image of threshing husk: all the effort produces no grain, no real food. The warning turns inward too: when a person leans only on his own quick mind and skips the inward devotion, his teaching stays hollow.

GATHA 1407

The Necessity of Experience

Experience, the seer settles

मराठी मूळ

नव्हतियाचा सोस होता । झडो आतां पदर ॥१॥
 देखणें तें देखिलें । आतां भलें सिक्षत्वं ॥२॥
 लाभें कळीं आली हानि । राहों दोन्हीं निराळीं ॥३॥
 तुका ह्मणे एकाएकीं । हा कां लोकीं पसारा ॥३॥

ENGLISH TRANSLATION

The yearning for what never existed has now ended; let that curtain finally drop.

What was to be seen has been seen. From now on, let witnesshood itself be the way of seeing.

Through gain, loss has been recognized; let them both stand apart.

Says Tuka, why then, in the midst of all people, is there still this display?

IN PLAIN WORDS

The craving for what was never real has ended; let that veil drop now. What was to be seen has been seen. From now, let it be enough just to witness. Through what I gained I came to know the loss; let the two stand apart. Tuka says: when it has all become one and clear, why is there still this show among people?

WHAT IT MEANS

Tukaram is describing the quiet after seeing the truth. The old hunger for things that never had any substance is finished, so the screen that hid the real can fall away. Having truly seen, he no longer needs to grasp; he can simply stand as witness, holding gain and loss apart instead of being pulled by either. Then comes his honest puzzle: once everything has resolved into one, why does the world's display still go on at all?

GATHA 1408

The Moral Ideal

Moral counsel, peace held in the heart

मराठी मूळ

सोसें वाढे दोष । जाला न पालटे कस ॥1॥
 ऐसें बरवें वचन । करितां तें नारायण ॥ध्रु॥
 असे प्रारब्ध नेमें । श्रमुचि उरे श्रम ॥2॥
 सुख देते शांती । तुका ह्मणे धरितां चित्तीं ॥3॥

ENGLISH TRANSLATION

Through endurance, faults only grow stronger; the tested character does not change.

But this is true: the right words, when spoken, become Narayana Himself.

Destiny keeps its appointed course, and effort only yields more effort.

Says Tuka, peace gives contentment to those who hold it steady in the chitta.

IN PLAIN WORDS

Indulge a fault and it grows; once set, the grain of a man does not change. But this is true: speak the right word, and it becomes Narayana himself. Destiny holds to its fixed course, and effort only breeds more effort. Tuka says: peace gives contentment to the one who holds it steady in the heart.

WHAT IT MEANS

Tukaram sets two hard facts beside one good one. A fault fed by indulgence only swells, and a settled character is slow to change; meanwhile destiny keeps its appointed course, and straining against it just produces more strain. The one thing that lifts this is speech rightly used: a true word does not stay mere sound, it becomes God present. So he points away from struggling to rearrange fate and toward holding peace in the heart, where contentment actually lives.

GATHA 1409

Worldly Life

Worldly life, the Name calls God running

मराठी मूळ

काय शरीरापें काम । कृपा साधावया प्रेम । उचिताचे धर्म । भागा आले ते करूं ॥1॥
 देईन हाक नारायणा । तें तों नाकळे बंधना । पंढरीचा राणा । आइकोन धांवेले ॥ध्रु॥
 सातांपांचांचें गोठलें । प्रारब्धें आकारलें । आतां हें संचलें । असो भोगा सांभाळीं ॥2॥
 फावली ते बरवी संधि । सावधान करूं बुद्धी । तुका ह्मणे मधीं । कोठें नेघें विसावा ॥3॥

ENGLISH TRANSLATION

What need has the body to strain itself? Let the work be to win God's grace and love. Whatever duties destiny brings, let them be fulfilled.

I will call out to Narayana, for that call cannot be bound. The King of Pandhari will hear it and come running.

The elements and senses have gathered together, shaped by destiny. Let what has been accumulated serve the body's needs.

When a good opportunity comes, let us sharpen the buddhi. Says Tuka, do not stop for rest in the middle of the journey.

IN PLAIN WORDS

What work has the body to wear itself out with? Let the work be to win grace and love. Whatever duties fall to my share, those I will do. I will call out to Narayana, and that call cannot be bound by anything. The King of Pandhari will hear it and come running. The elements and senses have gathered, shaped by destiny; let what is gathered serve the body's needs. When a good chance comes, let me make my mind alert. Tuka says: do not stop anywhere along the way to rest.

WHAT IT MEANS

Tukaram is dividing labor between body and soul. The body need not be driven hard; the real task is to win God's grace and love, while the ordinary duties destiny assigns get done in their turn. His one sure method is to call out the Name, because that cry cannot be held or stopped, and the King of Pandhari hears it and comes running. The body, made of elements and senses by destiny, is left to its own upkeep, while he keeps his mind awake and refuses to halt for rest before the journey is done.

GATHA 1410

True Worship

True worship, the steady mind

मराठी मूळ

न लगे देशकाळ । मंत्रविधानें सकळ । मनें चि निश्चळ । करुनि करुणा भाकावी ॥१॥
 येतो बैसलिया ठाया । आसणें व्यापी देवराया । निर्मळ ते काया । अधिष्ठान तयाचें ॥२॥
 कल्पनेचा साक्षी । तरि आदरें चि लक्ष्मी । आवडीनें भक्षी । कोरडें धान्य मटमटां ॥३॥
 घेणें तरि भाव । लक्ष्मी दासांचा उपाव । तुका ह्मणे जीव । जीवीं मेळविल अनंत ॥३॥

ENGLISH TRANSLATION

No special time, place, or ritual is needed. Simply make the mind steady and cry out to God.

He comes to wherever you are seated; the Lord pervades all. A clean body is His dwelling place.

If He is the witness of all thought, then He watches with great eagerness, eagerly chewing even dry grain. What He wants is pure devotion.

He watches for the ways of His servants. Says Tuka, Ananta will unite the jiva within the jiva.

IN PLAIN WORDS

No special time, no place, no ritual is needed. Just make the mind itself still and cry out for mercy. He comes to wherever you are sitting; the Lord fills every place. A clean body is his seat. He is the witness of every thought, so he watches you closely, and he eats even dry grain with delight; what he takes is your love. He watches for the ways of his servants. Tuka says: Ananta joins the life within the life.

WHAT IT MEANS

Tukaram strips worship down to its core. You do not need the right hour or shrine or rite; you need a still mind and an honest cry for mercy, and God, who pervades everything, arrives wherever you are seated, making a pure body his throne. Because he witnesses every thought, the outward offering hardly matters: he will gladly accept even plain dry grain, since what he is really after is the devotion behind it. Attentive to his servants' efforts, the Infinite then unites soul to soul, life within life.

GATHA 1411

Longing and Separation

Longing, beyond mere knowledge

मराठी मूळ

नाहीं आलें भक्तिसुख अनुभवा । तो मी ज्ञान देवा काय करूं ॥१॥
 नसावें जी तुम्ही कांहीं निश्चितीनें । माझिया वचनें अभेदाच्या ॥२॥
 एकाएकीं मन नेदी समाधान । देखिल्या चरण वांचूनियां ॥३॥

ENGLISH TRANSLATION

I have not yet tasted the bliss of devotion in my own experience. Of what use then is mere knowledge, O God?

O Lord, do not rest content with my words about non-duality.

The mind will not find peace until it has seen Your feet.

IN PLAIN WORDS

The bliss of devotion has not yet come into my own experience. So what shall I do with knowledge, my God? Lord, do not be satisfied with my words about non-duality. My mind will not be at peace until it has seen your feet.

WHAT IT MEANS

Tukaram is refusing to settle for the idea of God in place of God. He admits he has not yet tasted devotion as living experience, and so abstract knowledge is of no use to him. He even warns the Lord not to be content with his own talk of non-duality, as if correct doctrine could stand in for the real meeting. Nothing will quiet his mind, he says, except actually seeing God's feet; the longing is for presence, not for a finished thought about it.

GATHA 1412

Longing and Separation

Bold love, claiming the share

मराठी मूळ

मागतां विभाग । कोठें लपाल जी मग ॥1॥
 संत साक्षी या वचना । त्यांसी ठाडकिया खुणा ॥ध्रु॥
 होइन धरणेकरी। मग मी रिघों नेदीं बाहेरी ॥2॥
 तुका ह्मणे मी अक्षर । तुज देवपणाचा भार ॥3॥

ENGLISH TRANSLATION

*When I come to claim my share, where will You hide?**The saints are witnesses to these words; they know the secret signs.**I will sit in protest and not let You out.**Says Tuka, I am the imperishable one, and the burden of Your Godhood rests on You.*

IN PLAIN WORDS

When I come to claim my share, where will you hide then? The saints are witness to these words; they know the secret signs. I will sit at your door in protest and not let you slip out. Tuka says: I am the imperishable one, and the burden of being God rests on you.

WHAT IT MEANS

Tukaram presses his claim on God like a creditor with a rightful debt. He insists he has a share owed to him and asks where God could possibly hide once he comes to collect, with the saints standing as witnesses who know the secret marks of this bond. He threatens a sit-in at the door, refusing to let God escape until the claim is met. His closing turn is daring: the devotee is the deathless self, while the very work of being God, of answering and providing, is laid squarely on God's own shoulders.

GATHA 1413

Prayers

Prayer, the work handed back

मराठी मूळ

मिटवण्याचे धनी । तुम्ही वेवसाय जनीं ॥1॥
 कोण पडे ये लिगाडीं । केली तैसीं उगवा कोडीं ॥ध्रु॥
 केलें सांगितलें काम । दिले पाळूनियां धर्म ॥2॥
 तुका ह्मणे आतां । असो तुमचें तुमचे माथां ॥3॥

ENGLISH TRANSLATION

You are the master of all that is to be erased, the one who wipes the ledger clean.

Who else would take on this burden? Solve the puzzles You have created.

The work assigned has been done; the dharma has been followed faithfully.

Says Tuka, now let whatever is Yours remain upon Your own head.

IN PLAIN WORDS

You are the master who wipes the ledger clean. That is your trade among people. Who else would fall into this tangle? Untie the knots you yourself made. The work you told me to do is done; the dharma has been kept faithfully. Tuka says: now let what is yours rest upon your own head.

WHAT IT MEANS

Tukaram returns responsibility to God after doing his own part. He addresses God as the one whose business it is to erase debts and clear accounts, and asks who else would step into such a tangle; the knots, after all, are God's own making, so let God undo them. For his side, he has done the work he was given and kept the dharma faithfully. So he sets the rest down where it belongs: whatever remains is God's, and it should rest on God's head, not the servant's.

GATHA 1414

Devotion to Vitthal

Devotion, the unbroken stream

मराठी मूळ

समपिनली वाणी । पांडुरंगीं घेते धणी ॥१॥
पूजा होते मुक्ताफळीं । रस ओविया मंगळीं ॥२॥
धार अखंडित । ओघ चालियेला नित ॥३॥
पूर्णाहुति जीवें । तुका घेऊनि ठेला भावें ॥३॥

ENGLISH TRANSLATION

My voice has been surrendered to Panduranga and takes its fill there.

Worship is offered through the fruit of liberation; the sweet essence flows through auspicious verses.

The stream of devotion runs unbroken and continuous.

Says Tuka, with the jiva as the final offering, I remain held fast by bhava.

IN PLAIN WORDS

My voice is surrendered to Panduranga and takes its fill there. The worship is made with the fruit of liberation; the sweet essence flows through the auspicious verses. The stream runs unbroken, the current moves on always. With the very life as the final offering, Tuka stands held fast by love.

WHAT IT MEANS

Tukaram describes worship that has become continuous and whole. He has given his voice over to Panduranga, and there it is satisfied; his offering is made with the fruit of liberation, and devotion's sweetness pours out through his sacred verses. He likens it to a stream that never breaks, a current always flowing. As in a fire-rite, the closing oblation is his own life itself, and having made it he simply stands, held in place by love.

GATHA 1415

*The Power of the Name**The Name, the one imperishable thing*

मराठी मूळ

अवघा चि आकार ग्रासियेला काळें । एक चि निराळें हरिचें नाम ॥१॥
 धरुनि राहिलों अविनाश कंठीं । जीवन हें पोटीं सांटविलें ॥२॥
 शरीरसंपित्त मृगजळभान । जाईल नासोन खरें नव्हे ॥३॥

ENGLISH TRANSLATION

*All form has been devoured by Time. Only Hari's Name stands apart, imperishable.**I have lodged the indestructible one at my throat and stored this life-giving treasure within my belly.**Bodily wealth is a mirage; it will perish, for it was never real.**Says Tuka, God Himself has filled me with disgust for all worldly concerns.*

IN PLAIN WORDS

Every form has been swallowed by Time. Only Hari's Name stands apart, never destroyed. I have kept the deathless one held at my throat and stored this life within my belly. Bodily wealth is a mirage; it will perish, for it was never real. Tuka says: now God himself has filled me with disgust for every worldly thing.

WHAT IT MEANS

Tukaram weighs what survives against what does not. Time devours every shape and form; the single thing it cannot touch is the Name of Hari, which stands apart, imperishable. So he keeps that deathless Name at his throat and stores it within him as his real life, while he sees bodily wealth for what it is, a mirage bound to vanish because it was never solid to begin with. He adds that this clarity is itself God's gift: God has turned him away, filling him with distaste for all worldly concern.

GATHA 1416

*Surrender and Acceptance**Surrender, the one resolve*

मराठी मूळ

बोलणें चि नाहीं । आतां देवाविण कांहीं ॥१॥
 एकसरें केला नेम । देवा दिले क्रोध काम ॥२॥
 पाहेन ते पाय । जोंवरि हे दृष्ट धाय ॥३॥

ENGLISH TRANSLATION

There is nothing left to speak of now besides God.

I have made a firm resolve and given my lust and anger over to God.

I will gaze upon those feet until these eyes are satisfied.

Says Tuka, this is the one sankalpa the mind holds, the only resolve it carries.

IN PLAIN WORDS

There is nothing left to speak of now except God. In one stroke I made my vow: I have handed my anger and my lust over to God. I will gaze at those feet until these eyes are filled. Tuka says: in the mind, this is the one resolve it carries.

WHAT IT MEANS

Tukaram describes a clean, total turn toward God. There is nothing else worth speaking of now; in a single decisive vow he hands over the two forces that usually drive a person, anger and lust, giving them to God rather than fighting them alone. What he keeps for himself is one act: to gaze at God's feet until his eyes are satisfied. He ends by saying this is now the mind's single resolve, the only intention it still holds.

GATHA 1417

The Necessity of Experience

The one foundation, unshaking ground

मराठी मूळ

येथूनियां ठाव । अवघे लक्षायाचे भाव ॥१॥
 उंची देवाचे चरण । तेथें जालें अधिष्ठान ॥२॥
 आघातावेगळा । असे ठाव हा निराळा ॥३॥
 तुका ह्मणे स्थळ । धरुनि राहिलों अचळ ॥३॥

ENGLISH TRANSLATION

From this place onward, all aims and intentions become clear.

The feet of God are the highest point; that is where my foundation has been established.

This place is free from all assault, standing wholly apart.

Says Tuka, I have taken my stand in this unshaking place and will not be moved.

IN PLAIN WORDS

From this place onward, every aim of mine becomes clear. The feet of God are the highest point. That is where my foundation now stands. This place is free from any blow. It stands wholly apart. Tuka says: I have taken hold of this place and stay here, unmoved.

WHAT IT MEANS

Tukaram names the single spot from which everything else falls into place. He fixes his foundation on God's feet, calling them the highest point a person can reach. Because that ground is set above every striving, no blow of the world can land on it; it stands apart from harm. So he plants himself there and refuses to be moved, treating the feet not as one support among many but as the one place that holds.

GATHA 1418

Worldly Life

Karma's crowded market, the bond that breaks

मराठी मूळ

भरला दिसे हाट । अवघी वाढली खटपट । संचिताचे वाट । वाटाऊनि फांकती ॥१॥
 भोगा ऐसे ठायाठाव । कर्मा त्रिविधाचे भाव । द्रष्टा येथें देव । विरहित संकल्पा ॥२॥
 दिला पाडूनियां धडा । पापपुण्यांचा निवाडा । आचरती गोडा । आचरणें आपुलाल्या ॥३॥
 तुका ह्मणे पराधीनें । जालीं ओढलिया ऋणें । तुटती बंधनें । जरि देवा आळविते ॥३॥

ENGLISH TRANSLATION

The marketplace of life appears crowded, and complication has only increased. The roads of accumulated karma diverge and scatter in all directions.

People experience their three kinds of karma according to their station. God alone is the witness here, free of all sankalpa.

The account of merit and sin has been settled clearly. Each one follows their own sweet way of conduct.

Says Tuka, those who are not their own masters are carried along by what has accumulated. The bonds will break only when God is called upon.

IN PLAIN WORDS

The market of life looks full, and the struggle has only grown. The roads of stored-up karma split and scatter every way. People taste their three kinds of karma, each by his station. God alone is the witness here, with no plan of his own. The account of sin and merit has been settled clearly. Each one walks his own sweet way of conduct. Tuka says: those who are not their own masters are dragged along by what they have piled up. The bonds break only when God is called.

WHAT IT MEANS

Tukaram looks at human life as a busy marketplace where stored karma fans out into countless paths and pulls each person along. He insists no one is freely choosing: people merely undergo the fruit of past deeds according to their station, while God stands by as a witness who imposes nothing of his own. The ledger of sin and merit is already closed, so each follows his fixed way and calls it sweet. The stakes are bondage, and Tukaram names the one exit: the chains snap only when God is called upon, not by managing one's own accounts.

GATHA 1419

Prayers

Prayer, the mind kept at the feet

मराठी मूळ

आला भागासी तो करीं वेवसाव । परि राहो भाव तुझ्या पायीं ॥1॥
 काय चाले तुह्मीं बांधलें दातारा । वाहिलिया भारा उसंतितों ॥ध्रु॥
 शरीर तें करी शरीराचे धर्म । नको देऊं वर्म चुकों मना ॥2॥
 चळण फिरवी ठाव बहुवस । न घडो आळस चिंतनाचा ॥3॥
 इंद्रियें करोत आपुले व्यापार । आवडीसी थार देई पायीं ॥4॥
 तुका ह्मणे नको देऊं काळा हातीं । येतों काकुलती ह्मणऊनि ॥5॥

ENGLISH TRANSLATION

*Whatever work destiny has allotted, let it be carried out, but let my devotion remain fixed at Your feet.**O generous Lord, what can I do but bear the burdens You have placed upon me?**Let the body perform the body's duties, but do not let the mind stray from the love of contemplation.**The restless senses may wander through many places; let there be no laziness in remembrance.**Let the senses carry out their functions, but let my love find its home at Your feet.**Says Tuka, do not hand me over to Time. That is why I come pleading to You.*

IN PLAIN WORDS

Whatever work has fallen to my lot, let it be done. But let my devotion rest at your feet. What can I do, Lord, with the load you have tied on me? I shoulder the weight you have laid down. Let the body do the body's duties. But do not let my mind miss the heart of it. The restless senses move through many places. Let no laziness come into my remembrance. Let the senses carry out their work. But let my love find its home at your feet. Tuka says: do not hand me over to Time. That is why I come pleading to you.

WHAT IT MEANS

Tukaram accepts the work destiny has assigned without resisting it, asking only that the work not steal his inner attention. He draws a line between the body and the mind: let the body and the senses do their ordinary tasks, but let devotion and remembrance stay fixed at God's feet without slackening. The danger he names is being given over to Time, that is, to death and the wheel of mortality. So he comes not as a manager of his own fate but as one pleading, since the load was tied on him by the Lord and only the Lord can keep him from being handed over.

GATHA 1420

Devotion to Vitthal

Devotion, Vitthal the only wealth

मराठी मूळ

आह्मां अवघें भांडवल । येथें विठ्ठल एकला ॥१॥
 परतें कांहीं नेणें दुजें । तत्त्वबीजें पाउलें ॥२॥
 तुका ह्मणे संतसंगें । येणें रंगें रंगलों ॥३॥

ENGLISH TRANSLATION

Our entire wealth is Vitthala alone.

We know nothing beyond that; those feet are the seed of truth itself.

Says Tuka, through the company of the saints, I have been dyed in this color.

IN PLAIN WORDS

All our wealth is here. It is Vitthal alone. We know nothing else beyond that. Those feet are the seed of truth itself. Tuka says: through the company of the saints, I have been dyed in this color.

WHAT IT MEANS

Tukaram declares that his entire capital, his whole store of worth, is Vitthal and nothing besides. He knows no second thing, because for him those feet are the very seed from which truth grows. Then he names how this single-mindedness took hold in him: not by his own effort but through the company of the saints. That fellowship dyed him in one color, the way cloth takes a dye, until no other allegiance remained.

GATHA 1421

Renunciation

Renunciation, bearing the blows

मराठी मूळ

साहोनियां टोले उरवावें सार । मग अंगीकार खऱ्या मोलें ॥१॥
 भोगाचे सांभाळीं द्यावें किळवर । संचित चि थार मोडूनियां ॥२॥
 महत्वाचे ठायीं भोगावी अप्रतिष्ठा । विटवावें नष्टां पंचभूतां ॥३॥
 तुका ह्मणे मग कैचा संवसार । जयाचा आदर तें चि व्हावें ॥३॥

ENGLISH TRANSLATION

Endure the blows and preserve the essence; only then does acceptance come at its true price.

Let the carcass of indulgence be cast aside, breaking the chain of accumulated habit.

In the place of pride, bear dishonor willingly and make the five elements weary of their mischief.

Says Tuka, then what remains of worldly life? Let whatever is honored become the very thing you seek.

IN PLAIN WORDS

Take the blows and keep the essence safe. Only then does acceptance come at its true worth. Throw aside the carcass of indulgence. Break the chain of stored-up habit. Where you would be honored, bear dishonor instead. Make the five elements weary of their mischief. Tuka says: then what is left of worldly life? Let the very thing you honor be the thing you become.

WHAT IT MEANS

Tukaram describes renunciation as something endured, not announced. You take the world's blows and guard the one essential thing through them, and only that earns acceptance at its real price. He asks the seeker to drop indulgence like a dead carcass and snap the chain of inherited habit, and where the self craves honor, to take dishonor on purpose until the body and its five elements tire of their old games. When that work is done, ordinary worldly life simply has nothing left to grip, and a person turns into the very thing he reveres.

GATHA 1422

True Worship

True worship, freedom from enmity

मराठी मूळ

निर्वैर होणें साधनाचें मूळ । येर ते विल्हाळ सांडीमांडी ॥१॥
 नाहीं चालों येती सोंगसंपादणी । निवडे अवसानीं शुद्धाशुद्ध ॥२॥
 त्यागा नांव तरी निविनषयवासना । कारीयेकारणांपुरते विधि ॥३॥
 तुका ह्मणे राहे चिंतनीं आवडी । येणें नांवें जोडी सत्यत्वंशीं ॥३॥

ENGLISH TRANSLATION

To become free of enmity is the root of all spiritual practice; everything else is mere play and pretense.

Outward performances will not hold up; purity and impurity are separated at the final test.

True renunciation means the extinction of all vasana for sense objects; rules are only for practical purposes.

Says Tuka, when the love of contemplation remains constant, that itself is the true bond with truth.

IN PLAIN WORDS

To be free of enmity is the root of all practice. The rest is only setting up and pulling down. Outward shows will not hold. Pure and impure are sorted out at the final test. Renunciation means the dying out of craving for sense things. Rules are only for getting the work done. Tuka says: let love rest in contemplation and stay. By that name alone is the true bond with truth gained.

WHAT IT MEANS

Tukaram puts bearing no enmity at the very root of spiritual practice and dismisses the rest as busywork, mere arranging and dismantling. He warns that staged piety collapses at the end, when what is genuinely pure and impure gets separated. Real renunciation, he says, is not outward show but the inward dying out of craving, with rules kept only as far as they serve the work. The one thing that counts is a love that stays steady in contemplation; that alone, he insists, binds a person to truth.

GATHA 1423

Social Criticism

Social criticism, the learned beast

मराठी मूळ

पशु ऐसे होती ज्ञानी । चर्वणीं या विषयांचे ॥१॥
 ठेवूनियां लोभीं लोभ । जाला क्षोभ आत्मत्वीं ॥२॥
 केला आणिकां वाढी पाक । खाणें ताक मूर्खासी ॥३॥
 तुका ह्मणे मोठा घात । वाताहात हा देह ॥३॥

ENGLISH TRANSLATION

Even the learned become like beasts, chewing the cud of sense pleasures.

They heap greed upon greed, stirring agitation where the atman-state should dwell.

They cook elaborate meals for others yet feed themselves only buttermilk.

Says Tuka, what a great waste this human body becomes when it is so misused.

IN PLAIN WORDS

Even the learned become like beasts, chewing over these sense things. They pile greed on greed, and stir up turmoil where the self should rest. They cook rich meals for others, but feed themselves only buttermilk. Tuka says: a great loss, this body laid waste.

WHAT IT MEANS

Tukaram turns his eye on learned people who, for all their knowledge, graze on sense pleasures like cattle chewing the cud. By heaping greed upon greed they wreck the very inwardness where the self should find rest. The sharp image of cooking feasts for others while living on thin buttermilk points at the pattern, not at any one person: knowing the good and serving it up to others while starving oneself of it. He calls the human body a great chance, and its misuse a ruin worth grieving, an invitation to look at one's own appetite.

GATHA 1424

The Nature of God

Nature of God, why the Name

मराठी मूळ

कां जी धरिलें नाम । तुह्मी असोनि निष्काम ॥१॥
 कोणां सांगतसां ज्ञान । ठकाठकीचें लक्षण ॥२॥
 आवडीनें नाचें । आहे तरी पुढें साचें ॥३॥
 तुका ह्मणे प्रेम । नाहीं भंगायचें काम ॥३॥

ENGLISH TRANSLATION

O God, why do You bear a Name when You are already desireless?

Whom are You teaching this knowledge to? It all seems like a divine game.

If there is something real beyond all this, let it reveal itself before us in love.

Says Tuka, the bond of love cannot be broken.

IN PLAIN WORDS

Why, Lord, have you taken on a Name, when you are already free of all desire? Whom are you teaching this knowledge to? It looks like a game of give and take. If something true lies beyond all this, let it stand plain before us, in love. Tuka says: love is not a thing that can be broken.

WHAT IT MEANS

Tukaram presses God with a teasing question: if you want nothing and need nothing, why bother to wear a Name and play at teaching? The whole arrangement looks to him like a divine game, a back and forth with no necessity behind it. So he asks for the one thing he can stand on: if there is something truly real underneath the play, let it show itself plainly, and let it show in love. He ends by naming what cannot be undone in all this shifting game, the bond of love itself, which holds when arguments do not.

GATHA 1425

The Moral Ideal

Moral ideal, truth costs nothing

मराठी मूळ

खरें बोले तरी । फुकासाठीं जोडे हरी ॥१॥
 ऐसे फुकाचे उपाय । सांडूनियां वायां जाय ॥२॥
 परउपकार । एका वचनाचा फार ॥२॥
 तुका ह्मणे मळ । मनं सांडितां शीतळ ॥३॥

ENGLISH TRANSLATION

If one speaks the truth, Hari is gained for free. Such costless remedies exist, yet people abandon them and waste their lives.

The gift of a single sincere word to another is a great act of charity.

Says Tuka, when the mind releases its impurities, coolness and peace descend.

IN PLAIN WORDS

Speak the truth, and Hari is won for nothing. Such free remedies lie ready, yet people throw them away and waste their lives. One sincere word given to another is a great act of kindness. Tuka says: when the mind lets go of its filth, coolness comes.

WHAT IT MEANS

Tukaram points to remedies that cost nothing yet are constantly squandered. Simply speaking the truth, he says, wins Hari without any price, and a single sincere word to another counts as real charity. The waste he names is human, not God's: the means lie ready and free, and people still let their lives run out without using them. The

closing image makes it bodily, when the mind releases its accumulated filth, a coolness and peace settle in, so the whole counsel turns inward toward cleaning one's own mind.

GATHA 1426

The Moral Ideal

Moral ideal, where God dwells

मराठी मूळ

दया क्षमा शांति । तेथें देवाची वसति ॥१॥
 पावे धांवोनियां घरा । राहे धरोनियां थारा ॥२॥
 कीर्तनाचे वाटे । बराडिया ऐसा लोटे ॥३॥
 तुका ह्मणे घडे । पूजा नामें देव जोडे ॥३॥

ENGLISH TRANSLATION

Where compassion, forgiveness, and peace abide, there God dwells.

He runs to such a home and stays there, having found His true shelter.

He is drawn along the path of kirtan, rushing toward the one who calls.

Says Tuka, when worship is offered through the Name, God is joined.

IN PLAIN WORDS

Where compassion, forgiveness, and peace are, there God lives. He comes running to that house and stays, having found his shelter. He is drawn down the path of kirtan, rushing toward the one who calls. Tuka says: when worship is offered through the Name, God is joined.

WHAT IT MEANS

Tukaram locates God not in ritual but in three qualities: compassion, forgiveness, peace. Where those are present, God settles in and makes that heart his home. He pictures God as eager, running toward such a house and rushing down the road of kirtan toward whoever calls his Name. The point lands as a quiet instruction: the way to gain God is not elaborate worship but a gentle character and the Name on the lips, and to that He comes.

GATHA 1427

Social Criticism

Social criticism, the true guru

मराठी मूळ

शिष्यांची जो नेघे सेवा । मानी देवासारिखें ॥१॥
 त्याचा फळे उपदेश । आणिकां दोष उफराटे ॥२॥
 त्याचें खरें ब्रह्मज्ञान । उदासीन देहभावीं ॥३॥
 तुका ह्मणे सत्य सांगें । योत रागें येती ते ॥३॥

ENGLISH TRANSLATION

The guru who does not demand service from his disciples and treats them as he would treat God: his teaching bears fruit. For all others, the result is the opposite.

His is the true knowledge of Brahman, for he is indifferent to all body-identification.

Says Tuka, I speak the truth, though it angers those who hear it.

IN PLAIN WORDS

The guru who takes no service from his disciples, who treats them as he would treat God: his teaching bears fruit. For all the others, the result runs the other way. His is the true knowledge of Brahman, for he is unmoved by body-feeling. Tuka says: I speak the truth, though those who hear it grow angry.

WHAT IT MEANS

Tukaram measures a guru by one test: whether he demands service from his disciples or honors them as he would honor God. The teacher who takes nothing and reveres his pupils sees his teaching bear fruit; the one who feeds on their service produces the opposite. The reason is inward, the true guru is free of body-identification, so his knowledge of Brahman is real and not a pose. Tukaram knows this judgment stings those who live off their followers, and he says it anyway, the criticism aimed at the pattern of exploitation rather than at any single name.

GATHA 1428

Longing and Separation

Longing, the deathless one questioned

मराठी मूळ

माझी मेलीं बहुवरिं । तूं कां जैसा तैसा हरी ॥१॥
 विठो कैसा वांचलासि । आतां सांग मजपाशीं ॥२॥
 तुज देखतां चि माझा । बाप मेला आज्ञा पणजा ॥३॥
 आह्मां लागलेसे पाठी । बालत्व तारुण्ये काठीं ॥४॥
 तुज फावले तें मागें । कोणी नसतां वादिलागें ॥५॥

ENGLISH TRANSLATION

Many of mine have died; yet You, O Hari, remain exactly as You are.

Vitthoba, how have You survived? Tell me this.

Before Your very eyes my father died, my grandfather, my great-grandfather. Childhood and youth have both followed us relentlessly to the very end.

You have had it easy all along; there was no one left to contend with You.

Says Tuka, looking upon You, I find all the tides of age washing over my own body.

IN PLAIN WORDS

Many of mine have died. Why, Hari, do you stay just as you are? Vithoba, how have you stayed alive? Now tell me this. Before your very eyes my father died, my grandfather, my great-grandfather. Childhood and youth have hunted us down to the end. You have had it easy all along, with no one left to fight you. Tuka says: looking at you, I feel all the tides of age washing over my own body.

WHAT IT MEANS

Tukaram half-grieves, half-teases God for being deathless while everyone he loves is carried off. He has watched father, grandfather, and great-grandfather die under God's own gaze, and the stages of life, childhood and youth, hound mortals all the way to the grave. The complaint that God has had it easy, with no rival to outlast Him, voices the ache of a perishing creature standing before the one who does not perish. The stakes are mortality itself: gazing at the changeless Lord, Tukaram feels his own aging more sharply, and the poem turns longing for that deathless refuge into a cry.

GATHA 1429

Devotion to Vitthal

Devotion, guarding the mind

मराठी मूळ

आणीक कोणाचा न करीं मी संग । जेणें होय भंग माझ्या चित्ता ॥१॥
 विठ्ठलावांचूनि आणीक जे वाणी । नाइकें मी कानीं आपुलिया ॥२॥
 समाधानासाठीं बोलावी हे मात । परि माझें चित्त नाहीं कोठें ॥३॥
 जिवाहूनि मज ते चि आवडती । आवडे ज्या चित्तीं पांडुरंग ॥४॥
 तुका ह्मणे माझें तो चि जाणे हित । आणिकांच्या चित्त नेदीं बोला ॥५॥

ENGLISH TRANSLATION

I will not keep the company of anyone whose presence would disturb my mind.

My ears will hear no speech other than Vitthala's name.

For the sake of giving satisfaction I may utter some words, but my mind is nowhere in them.

More than my own life I love those in whose mind Panduranga is dear.

Says Tuka, only He knows what is truly good for me. I will not yield my mind to the words of anyone else.

IN PLAIN WORDS

I will not keep the company of anyone who would break my mind. My ears will hear no speech but Vitthal's. Sometimes I say a word to keep the peace, but my mind is not in it; it is nowhere there. More than my own life I love those who hold Panduranga dear in their minds. Tuka says: only He knows what is truly good for me. I will not give my mind to anyone else's words.

WHAT IT MEANS

Tukaram is guarding his attention as the one thing he cannot afford to lose. He keeps away from company that would scatter his mind, and shuts his ears to any talk that is not Vitthal's. He admits he speaks politely to keep peace with people, but he warns that his heart is never in those words. What he truly loves are people who carry

Panduranga inside; and what he refuses is to let anyone but God set the direction of his mind.

GATHA 1430

Renunciation

Renunciation, no half measures

मराठी मूळ

आशा हे समूळ खाणोनि काडावी । तेव्हां चि गोसावी व्हावें तेणें ॥१॥
 नाही तरी सुखें असावें संसारीं । फजिती दुसरी करुं नये ॥२॥
 आशा मारुनिया जयवंत व्हावें । तेव्हां चि निघावें सर्वातूनि ॥३॥
 तुका ह्याने जरीं योगाची तांतडी । आशेची बीबुडी करीं आधीं ॥३॥

ENGLISH TRANSLATION

Desire must be uprooted completely. Only then should one become a renunciant.

Otherwise, stay happily in worldly life and do not add the disgrace of false renunciation. Kill desire and emerge victorious; only then step out from everything.

Says Tuka, if you are in a hurry for yoga, first drown the seed of desire entirely.

IN PLAIN WORDS

Tear out desire by the root. Only then become a renunciant. If you cannot, then stay happily in the world; do not add a second disgrace. Kill desire and come out the winner; only then step away from everything. Tuka says: if you are in a hurry for yoga, first wipe out the seed of desire.

WHAT IT MEANS

Tukaram is refusing the costume of holiness without the inner change. Renunciation is real only when desire has been pulled up by the root; the outer robe means nothing while craving is still alive. He says plainly that if you cannot do that, it is better to stay in worldly life than to wear renunciation as a fraud, which only piles a second shame on the first. The order matters: kill desire first, win that battle, and only then walk away from everything. Anyone rushing toward yoga who skips this step is starting from the wrong end.

GATHA 1431

Faith and Trust

Faith, the never-forsaken

मराठी मूळ

निष्ठावंत भाव भक्तांचा स्वधर्म । निर्धार हें वर्म चुकों नये ॥१॥
 निष्काम निश्चळ विठ्ठलीं विश्वास । पाहों नये वास आणिकांची ॥२॥
 तुका ह्याने ऐसा कोणें उपिक्षला । नाही ऐकिला ऐसा कोणीं ॥३॥

ENGLISH TRANSLATION

Steadfast devotion is the devotee's own dharma. This determination, this essential secret, must never be abandoned.

Hold unwavering, desireless faith in Vitthala. Do not seek shelter from anyone else.

Says Tuka, has anyone who held such faith ever been forsaken? No one has ever heard of such a thing.

IN PLAIN WORDS

Steadfast love is the devotee's own dharma. This is the secret; hold to it and do not miss it. Keep desireless, unshaken faith in Vitthal. Do not look for shelter from anyone else. Tuka says: who has ever been cast off who held this faith? No one has ever heard of such a thing.

WHAT IT MEANS

Tukaram names what the devotee's true duty is: steady, wanting-nothing faith fixed on Vitthal alone, and never seeking refuge anywhere else. He calls this the essential secret that must not be lost. The poem rests its whole weight on a promise it then dares anyone to disprove: no one who held such faith was ever abandoned by God, and no such story has ever been heard. The claim is meant to settle the fear that drives people to scatter their faith among many shelters.

GATHA 1432

The Power of the Name

The Name, your open work

मराठी मूळ

नामाचें चिंतन प्रगट पसारा । असाल तें करा जेथें तेथें ॥१॥
 सोडवील माझा स्वामी निश्चयेसीं । प्रतिज्ञा हे दासीं केली आह्मीं ॥२॥
 गुण दोष नाहीं पाहात कीर्तनीं । प्रेमें चक्रपाणी वश्य होय ॥३॥
 तुका ह्मणे कडु वाटतो प्रपंच । रोकडे रोमांच कंठ दाटे ॥३॥

ENGLISH TRANSLATION

Let the contemplation of the Name be your open enterprise. Wherever you are, do what you can.

My Lord will surely set us free; this is the pledge we devotees have made. In kirtan, He does not weigh merit or fault; through love, Chakrapani is won over.

Says Tuka, worldly life tastes bitter, but at the Name, goosebumps rise and the throat chokes with emotion.

IN PLAIN WORDS

Let remembering the Name be your open work. Wherever you are, do what you can. My Lord will surely set us free; this is the pledge we servants have made. In kirtan He does not weigh your merits or your faults; through love Chakrapani is won. Tuka says: worldly life tastes bitter. At the Name, goosebumps rise and the throat chokes.

WHAT IT MEANS

Tukaram makes the practice simple and portable: remember the Name wherever you happen to be, with whatever you have. He answers the worry about worthiness directly. In kirtan God does not audit your good and bad deeds; He is won by love alone, so no one is shut out for being a sinner. The bitterness of worldly life is set against the body's own response to the Name, the rising goosebumps and the choked throat, as evidence that this love is real and already at work.

GATHA 1433

The Power of the Name

The Name, defending its power

मराठी मूळ

नाम ह्मणतां मोक्ष नाहीं । ऐसा उपदेश करिती कांहीं । बधिर व्हावें त्याचे ठायीं । दुष्ट वचन वाक्य तें ॥1॥
 नवविधीचा निषेध । जेणें मुखें करिती वाद । जन्मा आले निंद्य । शूकरयाती संसारा ॥2॥
 काय सांगों वेळोवेळां । आठव नाहीं चांडाळा । नामासाठीं बाळा । क्षीरसागरीं कोंडिलें ॥3॥
 आपुलिया नामासाठीं । लागे शंखासुरापाठीं । फोडोनियां पोटीं । वेद चारी काढिले ॥4॥
 जगीं प्रसिद्ध हे बोली । नामें गणिका तारिली । आणिकें ही उद्धरिलीं । पातकी महादोषी ॥5॥
 जे हे पवाडे गर्जती । नाम प्रल्हादाचा चित्तीं । जळतां बुडतां घातीं । राखे हातीं विषाचे ॥6॥
 काय सांगों ऐशीं किती । तुका ह्मणे नामख्याती । नरकाप्रती जाती । निषेधिती तीं एकें ॥7॥

ENGLISH TRANSLATION

Some teach that chanting the Name does not lead to liberation. One should become deaf to such wicked words.

Those who argue against the nine modes of devotion are born in disgrace, condemned to a sow's round of worldly life.

How many times must I say it? The fallen one has no memory: for the sake of the Name, the child was imprisoned in an ocean of milk.

For the sake of His own Name, the Lord pursued Shankhashura, tore open his belly, and retrieved the four Vedas.

It is well known: the Name alone saved Ganika the courtesan, along with many other great wrongdoers.

The Name of Prahlad lived in his chitta; whether burning, drowning, or poisoned, the Lord saved him with His own hands.

Says Tuka, how many such legends shall I tell? The glory of the Name is boundless. Those who deny it shall go to hell.

IN PLAIN WORDS

Some teach that saying the Name does not bring liberation. Be deaf to that; it is a wicked saying. Those who argue against the nine ways of devotion are born in disgrace, into a pig's round of worldly life. How many times must I say it? The fallen one forgets: for the Name's sake the child was held in the ocean of milk. For His own Name's sake the Lord went after Shankhasura, tore open his belly, and pulled out the four Vedas. The world knows it well: the Name alone saved Ganika the courtesan, and lifted many other great sinners. Prahlad held the Name in his heart; burning, drowning, poisoned, the Lord saved him by His own hand. Tuka says: how many such tales shall I tell? The glory of the Name is endless. Those who deny it go to hell.

WHAT IT MEANS

Tukaram is answering teachers who say chanting the Name cannot liberate, and he tells the listener to refuse such talk outright. He stacks well-known stories to make one point: the Name has a track record of saving the unworthy, the courtesan, and the endangered devotee, with God Himself intervening for the Name's sake. The harshness aimed at the deniers is pointed at the teaching, the contempt for devotion, not at any single person to be despised. The stakes he names are deliberately stark, hell for those who argue the Name away, because he is defending the one path he believes is open to everyone, especially the fallen.

GATHA 1434

Appeals and Exhortations

Exhortation, death rides with birth

मराठी मूळ

किती या काळाचा सोसावा वळसा । लागला सरिसा पाठोवाठीं ॥१॥
 लक्ष चौऱ्याशीची करा सोडवण । रिघा या शरण पांडुरंगा ॥२॥
 उपजल्या पिंडा मरण सांगातें । मरतें उपजतें सवें चि तें ॥३॥
 तुका ह्मणे माळ गुंतली राहाटीं । गाडग्याची सुटी फुटलिया ॥३॥

ENGLISH TRANSLATION

*How long will you endure the circling grip of Time, which follows you relentlessly?**Free yourselves from the eighty-four lakh births; take refuge in Panduranga.**The moment the body is born, death is its companion; the dying and the being born are joined together.**Says Tuka, like pots strung on a waterwheel, the chain is broken only when the pot shatters.*

IN PLAIN WORDS

How long will you bear the circling grip of Time, which keeps right at your heels? Free yourselves from the eighty-four lakh births; take refuge in Panduranga. The moment a body is born, death is its companion; the dying and the being born go together. Tuka says: like pots strung on a waterwheel, the chain breaks only when a pot shatters.

WHAT IT MEANS

Tukaram is pressing the listener about how long they will keep enduring the wheel of time and rebirth. He sets the stakes plainly: birth and death are bound together, so every new body is already carrying its own death. The waterwheel image shows lives strung like pots, rising and falling endlessly, the cycle unbroken until a pot finally

shatters and leaves the chain. Against this he offers one exit, taking refuge in Panduranga, as the way out of the eighty-four lakh births.

GATHA 1435

Devotion to Vitthal

Devotion, against empty cleverness

मराठी मूळ

गासी तरि एक विठ्ठल चि गाई । नाहीं तरि ठायीं राहें उगा ॥१॥
 अद्वैतीं तों नाहीं बोलाचें कारण । जाणीवेचा श्रम करिसी वांयां ॥२॥
 तुका ह्मणे किती करावी फजिती । लाज नाहीं नीतिं निलाजिरा ॥३॥

ENGLISH TRANSLATION

If you wish to sing, sing only of Vitthala. Otherwise, remain silent where you stand.

In non-duality there is no need for speech; the labor of learning serves no purpose. Says Tuka, how much more disgrace will you invite? The shameless one has no sense of decency.

IN PLAIN WORDS

If you will sing, sing only of Vitthal. If not, stay quiet where you are. In non-duality there is no need for talk; the labor of learning is wasted. Tuka says: how much disgrace will you bring on yourself? The shameless one has no decency.

WHAT IT MEANS

Tukaram is cutting away clever speech that pretends to be devotion. The choice he gives is simple: either sing of Vitthal or be silent, but do not fill the air with learned talk. He points out that the highest truth, non-duality, does not need words at all, so all the effort spent showing off knowledge is wasted labor. The sharp closing is aimed at the habit of empty display, the shamelessness of talking past actual love, and it asks the listener to examine that impulse rather than feed it.

GATHA 1436

Devotion to Vitthal

Devotion, the test of the tongue

मराठी मूळ

जयाचिये वाचे नये हा विठ्ठल । त्याचे मज बोल नावडती ॥१॥
 शत्रु तो म्यां केला न ह्मणें आपुला । जो विन्मुख विठ्ठला सर्वभावं ॥२॥
 जयासी नावडे विठोबाचें नाम । तो जाणा अधम तुका ह्मणे ॥३॥

ENGLISH TRANSLATION

I do not care for the words of one whose mouth does not utter Vitthala's name. I have made an enemy of him.

I do not call my own anyone who has turned away from Vitthala with their entire being. Says Tuka, know that the one who does not love Vithoba's Name is the lowest of the low.

IN PLAIN WORDS

I do not like the words of anyone whose mouth does not bring out this Vitthal. The one who has turned away from Vitthal with his whole being, I have made my enemy; I do not call him my own. Tuka says: know that the one who does not love Vithoba's Name is the lowest of the low.

WHAT IT MEANS

Tukaram measures people by one thing: whether the Name of Vitthal lives on their tongue. He speaks bluntly of making an enemy of those who have wholly turned away from God, and of refusing to count them as his own. The harshness is aimed at the turning-away itself, the deliberate rejection of the Name, not at a person to be looked down on for any other reason. For Tukaram the love of the Name is the dividing line of worth, and he will not soften where that love is absent.

GATHA 1437

The Power of the Name

The Name, the one authority

मराठी मूळ

आह्मांसी तों नाहीं आणीक प्रमाण । नामासी कारण विठोबाच्या ॥१॥
 घालूनियां कास करितो कैवाड । वागों नेदीं आड किळकाळासी ॥२॥
 अबद्ध वांकडें जैशातैशा परी । वाचे हरि हरि उच्चारारवें ॥३॥
 तुका ह्मणे आह्मां सांपडलें निज । सकळां हें बीज पुराणांचें ॥३॥

ENGLISH TRANSLATION

For us, there is no authority higher than the Name of Vithoba.

I have girded my loins and taken up His cause; I will not let the shrieking death stand in the way.

However broken, however crooked, in whatever manner possible, let the tongue utter Hari, Hari.

Says Tuka, we have found our true treasure. This is the seed of all the Puranas.

IN PLAIN WORDS

For us there is no higher proof than Vithoba's Name. I have girded my loins and taken up His cause; I will not let cruel death stand in my way. However broken, however crooked, in whatever way it comes, let the tongue say Hari, Hari. Tuka says: we have found our own treasure. This is the seed of all the Puranas.

WHAT IT MEANS

Tukaram sets the Name above every other authority and pledges himself to it like a fighter girding for battle, refusing to let even death block the path. He removes every excuse about doing it correctly: say Hari, Hari however clumsily or imperfectly, because the manner does not matter, only that the tongue keeps saying it. He calls this his found treasure and goes further, claiming the Name is the seed from which all the Puranas grow. The stakes he names are that the simplest practice, available to anyone, holds the whole of scripture inside it.

GATHA 1438

Social Criticism

Social criticism, the convenient creed

मराठी मूळ

जीव तो चि देव भोजन ते भक्ति । मरण तेचि मुक्ति पापांडाची ॥१॥
 पिंडाच्या पोषकी नागविलें जन । लटिकें पुराण केलें वेद ॥२॥
 मना आला तैसा करिती विचार । ह्मणती संसार नाही पुन्हा ॥३॥
 तुका ह्मणे पाठीं उडती यमदंड । पापपुण्य लंड न विचारी ॥३॥

ENGLISH TRANSLATION

*These people say the jiva is God, eating is devotion, and death is liberation from sin.**By pampering the body they have deceived the world and made the Puranas and Vedas a lie.**They rationalize as they please and declare there is no rebirth.**Says Tuka, the rod of Yama will fall upon their backs. This debauched wretch reckons neither merit nor sin.*

IN PLAIN WORDS

These people say the jiva is God, that eating is devotion, that death is freedom from sin. By feeding the body they have robbed the world and made the Vedas and Puranas a lie. They reason however it suits them and declare there is no rebirth. Tuka says: the rod of Yama falls on their backs. This debauched fool weighs neither sin nor merit.

WHAT IT MEANS

Tukaram is attacking a comfortable doctrine that turns indulgence into a creed: that the self is already God, that satisfying the body counts as worship, and that death simply cancels all sin. He sees this as self-serving reasoning that pampers the body, cheats people, and treats scripture as a lie to be explained away. The harshness lands on the pattern, the convenient logic that denies rebirth and stops weighing right from wrong, and it invites self-examination about whether one is rationalizing appetite as truth. He warns that consequence does not vanish just because one has argued it away.

GATHA 1439

The Saints

Saints, known only by their own

मराठी मूळ

भक्तांचा महिमा भक्त चिं जाणती । दुर्लभ या गति आणिकांसी ॥१॥
 जाणोनि नेणते जाले तेणें सुखें । नो बोलोनि मुखें बोलताती ॥२॥
 अभेदूनि भेद राखियेला अंगीं । वाढावया जगीं प्रेमसुख ॥३॥
 टाळ घोष कथा प्रेमाचा सुकाळ । मूढ लोकपाळ तरावया ॥४॥
 तुका ह्मणे हें तों आहे तयां ठावें । जिहीं एक्या भावें जाणीतलें ॥४॥

ENGLISH TRANSLATION

The greatness of devotees is known only to devotees; this state is unattainable for others.

Those who knew have become as if unknowing, savoring that very happiness. Without opening their mouths, they speak.

Within the undivided, they maintain the appearance of difference, so that the joy of love may grow in the world.

Cymbals, songs, and sacred katha bring an abundance of love to uplift even the dull and worldly.

Says Tuka, this is understood by those who have known it with single-minded devotion.

IN PLAIN WORDS

The greatness of devotees is known only to devotees; this state is beyond others' reach. Knowing, they have become as if unknowing, happy in that very joy; without opening their mouths, they speak. Within the undivided they keep a hint of difference, so the joy of love can grow in the world. Cymbals, song, and katha bring a flood of love to carry across even the dull and worldly. Tuka says: this is known to those who have known it with single-minded love.

WHAT IT MEANS

Tukaram is describing the inner life of true devotees, which only fellow devotees can recognize. They have moved past the pride of knowledge into a glad simplicity, communicating from heart to heart more than by speech. Though they have realized the undivided reality, they deliberately keep a thread of two-ness, lover and beloved, so that devotional joy has room to flow and spread. The public forms, the cymbals, the singing, the sacred storytelling, are presented as the means by which that love reaches even the dull and worldly and lifts them across.

GATHA 1440

The Moral Ideal

Moral ideal, steadiness over craving

मराठी मूळ

आशा तृष्णा माया अपमानाचें बीज । नासिलिया पूज्य होईजेतें ॥१॥
अधीरासी नाहीं चालों जातां मान । दुर्लभ दुरुषण धीर त्याचें ॥२॥
तुका ह्मणे नाहीं आणिकांसी बोल । वांयां जाय मोल बुद्धीपाशीं ॥३॥

ENGLISH TRANSLATION

Desire, greed, and maya are the seeds of dishonor. Only by destroying them does one become truly worthy of reverence.

The impatient one loses respect even while walking; the sight of one with true steadfastness is rare.

Says Tuka, there is nothing more to say. Wisdom spent on the unworthy is wasted.

IN PLAIN WORDS

Desire, craving, and maya are the seeds of dishonor. Only by destroying them does one become worthy of reverence. The restless one loses respect even as he walks; the sight of a truly steady one is rare. Tuka says: there is nothing more to say. Wisdom spent on the unworthy is wasted.

WHAT IT MEANS

Tukaram names the roots of disgrace, desire, craving, and the pull of maya, and says honor comes only when these are uprooted. He contrasts the restless person, who forfeits respect with every step, against the rare one whose steadiness makes even the sight of him precious. The closing line is a plain caution about discernment: pouring wisdom into someone who is unworthy of it is effort thrown away. The poem asks the listener to look at their own restlessness and craving rather than to judge another's.

GATHA 1441

Devotion to Vitthal

Devotion, no womb of sorrow for the devotee

मराठी मूळ

चिंतनें सरे तो धन्य काळ । सकळ मंगळ मंगळांचें ॥१॥
 संसारसिंधु नाहीं हरिदासा । गर्भवास कैसा नेणती ते ॥२॥
 जनवन ऐसें कृपेच्या सागरें । दाटला आभारें पांडुरंग ॥३॥
 तुका ह्याने देवा भक्तांचे बंधन । दाखविलें भिन्न परी एक ॥३॥

ENGLISH TRANSLATION

Blessed is the time spent in contemplation of God; it is the most auspicious of all auspicious things.

For the devotees of Hari, there is no ocean of worldly life; they know nothing of the anguish of womb-dwelling.

Panduranga, that ocean of grace, has flooded both forest and habitation alike with His presence.

Says Tuka, though appearing separate, the devotees and God are one.

IN PLAIN WORDS

Blessed is the time that wears away in thinking of God. It is the most auspicious of all auspicious things. For the servants of Hari there is no ocean of worldly life. They do not know the anguish of dwelling in the womb. Like an ocean of grace, Panduranga has flooded forest and town alike with himself. Tuka says: God showed the devotees and himself as separate, but they are one.

WHAT IT MEANS

Tukaram is praising the time given to remembrance and naming what it spares the one who gives it. For those who keep the Name of Hari, the great ocean of birth and death is not there to cross; they are released from the dread of being born again into a body. He sees the whole world, wild places and dwellings alike, drowned in Panduranga's grace, as though God's presence has overflowed everywhere. And he ends by collapsing the distance the poem itself relied on: the devotee and God look separate, but they are finally one.

GATHA 1442

Devotion to Vitthal

Devotion above liberation, the love God carries home

मराठी मूळ

मोक्षाचें आह्मांसी नाहीं अवघड । तो असे उघाड गांठोळीस ॥१॥
 भक्तीचे सोहळे होतील जीवासी । नवल तेविशीं पुरवितां ॥२॥
 ज्याचें त्यासी देणें कोण तें उचित । मानूनियां हित घेतों सुख ॥३॥
 तुका ह्मणे सुखें देई संवसार । आवडीसी थार करीं माझे ॥३॥

ENGLISH TRANSLATION

*Liberation is not difficult for us; it stands open and available to all who seek it.**But it is the celebrations of devotion that the jiva truly craves, and the wonder of those celebrations never grows stale.**To return to each one what is already theirs: this is the right thing to do, and in accepting this, we find joy.**Says Tuka, let the world go on as it will; just make my love the bundle You carry home.*

IN PLAIN WORDS

Liberation is not hard for us. It lies open in our bundle. The joys of devotion are what the soul will have. The wonder of them never wears out, however much is given. To give back to each what is already his own: this is the right thing, and taking it as my good, I take the joy. Tuka says: let the round of the world go on as it pleases; only give my love a place, make it your own.

WHAT IT MEANS

Tukaram puts devotion above the prize most seekers chase. Liberation, he says, is no difficult thing for him; it is already tucked away within reach. But what the soul truly wants is the festival of love itself, and that delight never goes stale no matter how much is poured out. Returning each thing to its rightful owner is only just, and he receives even that as joy. His one plea is not for release but that God keep his love and make it his own, while the world goes on however it will.

GATHA 1443

True Worship

The Name, no special hour for remembrance

मराठी मूळ

चिंतनासी न लगे वेळ । सर्व काळ करावें ॥१॥
 सदा वाचे नारायण । तें वदन मंगळ ॥२॥
 पढिये सवौत्तमा भाव । येथें वाव पसारा ॥३॥
 ऐसें उपदेशी तुका । अवघ्या लोकां सकळां ॥३॥

ENGLISH TRANSLATION

Contemplation requires no special hour; it should be done at all times.

Blessed is the mouth that always speaks the name of Narayana.

The noblest of all pursuits is pure devotion; everything else is mere show.

Says Tuka, this is the teaching he gives to all.

IN PLAIN WORDS

Remembrance needs no fixed time. It should be done at all times. The mouth that always speaks Narayana, that mouth is blessed. The highest love is the dearest thing; here all the rest is empty show. Tuka says: this is what he teaches to all people, to everyone.

WHAT IT MEANS

Tukaram strips remembrance of any condition of time or occasion. There is no appointed hour for it; it belongs to every moment. The mouth that keeps speaking Narayana is the auspicious one, and pure love of God is the one pursuit worth having, against which all display and elaboration is hollow. He frames it as open instruction, not private practice: this is the teaching he hands to everyone alike.

GATHA 1444

Worldly Life

The mind's snake-in-a-rope, resting in the all-pervading Lord

मराठी मूळ

अंतराय पडे गोविंदीं अंतर । जो जो घ्यावा भार तो चि बाधी ॥१॥
 बैसलिये ठायीं आठवीन पाय । पाहीन तो ठाय तुझा देवा ॥२॥
 अखंड तें खंडे संकल्पीं विकल्प । मनोजन्य पाप रज्जुसर्प ॥३॥
 तुका ह्मणे विश्वीं विश्वंभर वसे । राहों ऐसे दशे सुखरूप ॥३॥

ENGLISH TRANSLATION

Obstacles create distance from Govinda. Every burden one takes up only hinders further.

Wherever I sit, I will remember Your feet and seek that place where You dwell, O God.

The continuous flow is broken by doubts and conflicting thoughts; like the snake seen in a rope, all such trouble is mind-born.

Says Tuka, the Lord pervades the entire universe. Let me remain in that blissful state.

IN PLAIN WORDS

Obstacles fall and make a gap from Govinda. Whatever burden you take up is the very thing that harms you. Wherever I sit, I will remember your feet. I will look for that place where you are, O God. The unbroken is broken by doubt inside the resolve; the sin is born of the mind, like a snake seen in a rope. Tuka says: the all-holding Lord lives in the whole world. Let me stay in such a state, made of happiness.

WHAT IT MEANS

Tukaram traces how distance from God opens up and how it closes again. Every load we pick up, every added concern, is the thing that wedges a gap between us and Govinda. So he resolves that wherever he is seated he will hold the Lord's feet in mind and keep seeking the place where God dwells. The break in steady remembrance comes from doubt rising inside resolve, and the fear or fault it breeds is mind-made, no more real than a snake mistaken in a coiled rope. Since the Lord pervades the entire world, he asks only to rest in that recognition and be made of its bliss.

GATHA 1445

The Nature of God

Nature of God, he weighs the heart, not the offering

मराठी मूळ

एकाचिया घाट्टा टोके । एक फिके उपचार ॥१॥

ऐसी सवे गोविळ्या । भाव तया पढियंता ॥२॥

एकाचेथें उच्छष्ट खाय । एका जाय ठकोणि ॥३॥

तुका ह्मणे सोपें । बहु रुपें अनंत ॥३॥

ENGLISH TRANSLATION

From one person He gladly eats the leftovers; another's offerings He finds tasteless.

Such is the nature of this cowherd boy: He values devotion above all else.

From one He eats the remnants of food; from another He slips away in jest.

Says Tuka, this is Ananta, the Infinite One, simple and beyond all forms.

IN PLAIN WORDS

From one man he eats with relish what is set before him. From another the same service tastes flat. Such is the way with the cowherd: it is the heart in it that he loves. From one he eats the food already tasted, the leftovers. From another he slips away and gives them the slip. Tuka says: he is simple, and his forms are many, without end.

WHAT IT MEANS

Tukaram is naming what God actually responds to. From one person the cowherd gladly eats even leftover, half-eaten food; from another the most correct offering leaves him cold. The difference is not the gift but the love behind it, the heart he prizes above everything. With one he is intimate enough to eat their scraps; from another he simply slips away. The point is to examine our own offering: it is the inward devotion, not the outward show, that he meets, and this same God is at once utterly simple and endlessly many in his forms.

GATHA 1446

The Power of the Name

The Name, no qualification required

मराठी मूळ

कोठें नाही अधिकार । गेले नर वांयां ते ॥१॥
 ऐका हें सोपें वर्म । न लगे श्रम चिंतना ॥२॥
 मृत्याचिये अंगीं छाये । उपाये चि खुंटतां ॥३॥
 तुका म्हणे अवघे जन । येथें मन असों द्या ॥३॥

ENGLISH TRANSLATION

*There is no qualification needed here. Those who fail to see this waste their human lives.**Listen to this simple truth: contemplation requires no laborious effort.**In the shadow of Death, when all other remedies fail, let the mind rest here.**Says Tuka, let all people place their minds upon this.*

IN PLAIN WORDS

Here no qualification is needed. The men who missed this wasted their lives. Listen to this simple secret: remembrance costs no hard labor. In the shadow of Death, when every other remedy is cut off, let the mind rest here. Tuka says: all people, let your mind stay in this place.

WHAT IT MEANS

Tukaram knocks away the gatekeeping around the path to God. No rank, learning, or qualification is asked here, and those who could not see this threw away their human birth. The secret is plain: remembrance demands no strenuous discipline. When death's shadow falls and every other means has run out, this is the one refuge left, the place where the mind can rest. He addresses it to everyone without exception, urging all people to fix the mind here.

GATHA 1447

The Nature of God

Nature of God, he becomes what you worship

मराठी मूळ

ज्याणें ज्याणें जैसैं ध्यावें । तैसैं व्हावें कृपाळें ॥१॥
 सगुणनिर्गुणांचा ठाव । विटे पाव धरियेले ॥२॥
 अवघें साकरेचें अंग । नये व्यंग निवडितां ॥३॥
 तुका ह्मणे जें जें करी । तें तें हरी भोगिता ॥३॥

ENGLISH TRANSLATION

However one meditates upon Him, the Compassionate One becomes just that.

*He is the abode of both saguna and nirguna, His feet placed upon the brick.
His entire being is sweet as sugar; no flaw can be found when you examine Him.
Says Tuka, whatever one does, Hari Himself is the one who experiences it.*

IN PLAIN WORDS

However each one meditates on him, so the merciful one becomes for them. He is the dwelling of form and the formless, his feet set on the brick. His whole body is sweet, made of sugar; examine him and you find no flaw to pick out. Tuka says: whatever a man does, it is Hari himself who tastes it.

WHAT IT MEANS

Tukaram describes a God who shapes himself to the worshipper. In whatever way you hold him in your heart, the compassionate one answers in just that form. He is the home of both the manifest and the unmanifest, yet he stands plainly with his feet on the brick at Pandhari. His whole being is sweet as sugar through and through, with no flaw to be separated out under scrutiny. And whatever anyone does, it is finally Hari who receives and tastes the doing, so the act and its fruit alike rest in him.

GATHA 1448

The Nature of God

Nature of God, the Lord who plays among the lowly

मराठी मूळ

आचरती कर्मे । तेथें काळें कर्मधर्में ॥१॥
खेळे गोविळ्यांसवें । करिती तें त्यांचें साहावें ॥२॥
यज्ञमुखें घांस । मंत्रपूजेसी उदास ॥३॥
तुका ह्मणे चोरी । योगियां ही सवें करी ॥३॥

ENGLISH TRANSLATION

*Where people perform their rites, He plays His part in the customs of dharma.
He plays with the cowherd boys, enduring whatever they do.
At the sacrificial altar He eats morsels, indifferent to the mantras and worship.
Says Tuka, He even commits the theft of butter; such is His mischief with all.*

IN PLAIN WORDS

Where men perform their rites, there he too acts within the customs of dharma. He plays with the cowherd boys and bears whatever they do to him. At the sacrifice he takes his morsel by the mouth, careless of the mantras and the worship. Tuka says: he even steals, the thief, joining in the mischief, and he does it with the yogis too.

WHAT IT MEANS

Tukaram shows a God who is not bound to one kind of worshipper. Where people keep the rites, he plays his part within the forms of dharma; among the cowherd children he plays as one of them and endures their roughness. At the formal sacrifice he will quietly take his portion while remaining indifferent to the mantras and ceremony

around it. He even takes part in their pranks, the butter-thief joining the mischief, and the same intimacy he shows the simple cowherds he shows the yogis. God meets each one in their own measure, the high discipline and the low play alike.

GATHA 1449

*The Power of the Name**The Name, one Name beyond every distinction*

मराठी मूळ

नामाचे पवाडे बोलती पुराणें । होऊनि कीर्तन तो चि ठेला ॥१॥
 आदिनाथा कंठीं आगळा हा मंत्र । आवडीचें स्तोत्र सदा घोकी ॥२॥
 आगळें हे सार उत्तमा उत्तम । ब्रह्मकर्मा नाम एक तुझें ॥३॥
 तिहीं त्रिभुवनीं गमन नारदा । हातीं विणा सदा नाम मुखीं ॥४॥
 किळ्याची कीर्तिन वाढली गहन । केलें रामायण रामा आधीं ॥५॥
 सगुण निर्गुण तुज ह्मणे वेद । तुका ह्मणे भेद नाही नांवा ॥६॥

ENGLISH TRANSLATION

*The Puranas sing the glory of the Name; He Himself became kirtan.**In the throat of Adinatha, this mantra is supreme; He chants forever the hymn that delights Him.**This essence surpasses all that is excellent; Your Name, O God, is the supreme action of Brahman itself.**Narada, who wanders the three worlds, carries the veena in his hands and the Name upon his lips.**The poet Valmiki's fame has spread far and wide, for he composed the Ramayana even before Rama's advent.**Says Tuka, the Vedas call You both saguna and nirguna; in the Name there is no distinction at all.*

IN PLAIN WORDS

The Puranas tell the great deeds of the Name; the Name itself became kirtan and stayed. In the throat of the First Lord this mantra is supreme; he chants forever the hymn he loves. This essence is higher than the highest; your one Name is the very work of Brahman. Narada, who roams the three worlds, carries the veena in his hands and the Name on his lips always. The poet's fame grew vast and deep; he made the Ramayana even before Rama came. The Vedas call you both with form and without form. Tuka says: in the Name there is no division at all.

WHAT IT MEANS

Tukaram gathers witnesses to show the Name as the one supreme thing. The Puranas recite its powers, and it has settled into the world as kirtan itself. Even the First Lord, Shiva, keeps this mantra in his throat as the highest, chanting the hymn he loves; the Name is the very action of Brahman. Narada wanders the three worlds with veena in hand and the Name on his lips, and the poet's fame swelled so that he composed the Ramayana before Rama himself appeared, by the Name's power. The Vedas may speak of God as having form and as formless, but Tukaram lands the claim plainly: in the Name there is no such division, it holds the whole of God undivided.

GATHA 1450

The Saints

Saints, bow with a soft heart, not stiff learning

मराठी मूळ

भूतदयापरत्वे जया तया परी । संत नमस्कारीं सर्वभावें ॥1॥
 शिकल्या बोलाचा धरीसील ताठा । तरी जासी वाटा यमपंथें ॥धु॥
 हिरा परिस मोहरा आणीक पाषाण । नव्हे परी जन संतां तैसी ॥2॥
 सरितां वाहाळां गंगे सागरा समान । लेखी तयाहून अधम नाहीं ॥3॥
 आणीक अमुप होती तारांगणें । रविशशिमानें लेखूं नये ॥4॥
 तुका ह्मणे नाहीं नरमता अंगी । नव्हे तें फिरंगी कठिण लोह ॥5॥

ENGLISH TRANSLATION

*With compassion toward all beings, in whatever way possible, bow to the saints with your whole being.**If you hold fast to the stiffness of book-learning, you will travel the road to Yama.**A diamond, a touchstone, a magnet, and an ordinary stone are all different; similarly, not all people are equal to the saints.**Streams and rivulets should be regarded with the same respect as the Ganga and the ocean; to think less of them is the lowest of views.**Innumerable stars fill the sky, but they should not be measured against the sun and the moon.**Says Tuka, without tenderness in the being, one is like a firangi blade: bright and hard, but it does not warm.*

IN PLAIN WORDS

With compassion toward every creature, in whatever way you can, bow to the saints with your whole heart. If you hold to the stiffness of what you have read, you will go by the road to Yama. A diamond, a touchstone, a charm, and a plain stone are all different; so too people are not all equal to the saints. Streams and brooks should be honored the same as the Ganga and the sea; to count them as less is the basest view. Countless stars fill the sky, but they are not to be measured against the sun and the moon. Tuka says: with no tenderness in you, you are like a foreign blade, bright and hard iron that will not bend.

WHAT IT MEANS

Tukaram makes the soft heart, not book-learning, the test of reverence. He tells us to bow to the saints wholly, with compassion toward all beings, and warns that clinging to the rigidity of mere learning sends a man down the road of death. As a diamond, touchstone, charm, and common stone differ, so people differ in worth, and the saints are not to be leveled with the rest. Yet the small streams deserve the same honor as the Ganga and the ocean, and to belittle them is the lowest of views, just as the countless stars are not weighed against the sun and moon. He ends by turning it inward: a being without tenderness is like a hard foreign blade, gleaming and unbending iron, and the fault to examine is one's own stiffness, not another's.

GATHA 1451

Devotion to Vitthal

Devotion, nothing above Vitthal

मराठी मूळ

आणीक कांहीं मज नावडे मात । एक पंढरिनाथ वांचुनिया ॥1॥
 त्याची च कथा आवडे कीर्तन । तें मज श्रवणें गोड लागे ॥2॥
 तुका ह्मणे संत ह्मणोत भलतें । विठ्ठलापरतें न मनी कांहीं ॥3॥

ENGLISH TRANSLATION

Nothing else appeals to me besides the Lord of Pandhari.

His story alone delights me in kirtan; it is His telling that sounds sweet to my ears.

Says Tuka, the saints may say whatever they wish, but I will hold nothing above Vitthala.

IN PLAIN WORDS

Nothing else pleases me to hear, only the Lord of Pandhari, none but him. His story alone I love in kirtan; it tastes sweet to me in the hearing. Tuka says: let the saints say whatever they like, I hold nothing above Vitthal.

WHAT IT MEANS

Tukaram declares a single-pointed love and will not soften it. No talk pleases him except of Panduranga, the Lord of Pandhari; only the telling of God's story in kirtan delights his ear and tastes sweet. Then he holds his ground even against the saints: whatever they may counsel or claim, he will set nothing higher than Vitthal. It is a vow of exclusive devotion, and he refuses to let even holy company talk him out of it.

GATHA 1452

Devotion to Vitthal

Devotion, faith is the only measure

मराठी मूळ

ठेवा जाणीव गुंडून । येथें भाव चि प्रमाण ॥1॥
 एका अनुसरल्या काज । अवघें जाणें पंढरिराज ॥धु॥
 तर्कवितकानसी वाव न लागे सायासीं ॥2॥
 तुका ह्मणे भावेंविण । अवघा बोलती तो सीण ॥3॥

ENGLISH TRANSLATION

Set aside your cleverness and wrap it up. Here, devotion alone is the measure.

By following the one Lord of Pandhari, all is accomplished. No room is left for debate, logic, or strenuous effort.

Says Tuka, without devotion, all speech is mere toil.

IN PLAIN WORDS

Wrap up your cleverness and set it aside. Here faith alone is the measure. Follow the one Lord of Pandhari and the work is done; the King of Pandhari knows all. There is no room here for reasoning back and forth, no need for strain. Tuka says: without faith, all that men say is only weariness.

WHAT IT MEANS

Tukaram tells the seeker to bundle away his cleverness, because on this path faith is the one standard that counts. Surrender to the single Lord of Pandhari and everything needful is accomplished, for the King of Pandhari himself knows and handles all. Argument, counter-argument, and laborious effort have no place here. Without that inward faith, he says, all the speech in the world is only exhausting toil that arrives nowhere.

GATHA 1453

Devotion to Vitthal

The Name, where desire ends God dwells

मराठी मूळ

येथें दुसरी न सरे आटी । देवा भेटी जावया ॥१॥
 तो चि ध्यावा एका चित्तें । करुनि रितें किळवर ॥२॥
 षडुर्मी हृदयांत । यांचा अंत पुरवूनि ॥३॥
 तुका ह्मणे खुंटे आस । तेथें वास करी तो ॥३॥

ENGLISH TRANSLATION

No other strategy will avail in reaching God.

He alone should be meditated upon with single-pointed chitta, after casting aside all that is refuse and dead.

The six waves within the heart must be thoroughly conquered.

Says Tuka, where desire comes to an end, there He takes up His abode.

IN PLAIN WORDS

Here no second scheme will work to reach God. Meditate on him alone, with one mind, after emptying out all that is dead and waste. Conquer the six waves in the heart, every one, to the end. Tuka says: where desire runs out, there he comes to live.

WHAT IT MEANS

Tukaram is laying down the one path to God and refusing any backup plan. No clever second strategy will carry you there; only single-pointed remembrance, after you clear out everything dead and useless inside. The six waves he names are the surges of the body and mind, hunger and thirst, grief and delusion, age and death, the appetites that keep the heart churning. These must be quieted to their root. Then comes the radical claim: God takes up residence not where desire is satisfied, but where desire has ended.

GATHA 1454

Renunciation

Freedom is inner, piety is a performance

मराठी मूळ

मुक्त तो आशंका नाही जया अंगी । बद्ध मोहोसंगी लज्जा चिंता ॥१॥
 सुख पावे शांती धरुनि एकांत । दुःखी तो लोकांत दंभ करी ॥२॥
 तुका ह्मणे लागे थोडा च विचार । परी हे प्रकार नागविती ॥३॥

ENGLISH TRANSLATION

Liberated is the one who has no anxiety within. The bound one is the one attached to worldly delusion, shame, and worry.

The peaceful one finds joy in solitude, while the unhappy one makes a show of piety before the crowd.

Says Tuka, only a little reflection is needed, but these appearances deceive many.

IN PLAIN WORDS

The one with no anxiety in him is free. The one bound to delusion carries shame and worry. The peaceful one holds to solitude and finds joy. The unhappy one stands in the crowd and makes a show of piety. Tuka says: only a little reflection is needed; but these appearances rob many.

WHAT IT MEANS

Tukaram is locating freedom and bondage inside, not in any outward state. The free person is simply the one with no fear or anxiety lodged in him; the bound person is the one tangled in worldly delusion, dragging shame and worry along. Real peace comes to the one who can keep to quiet and rest there, while the restless person performs his religion loudly in front of the crowd. Tukaram says the difference takes only a little honest reflection to see, yet the outward show deceives most people. The warning points at our own appetite for being seen as pious.

GATHA 1455

Social Criticism

Social criticism, the doctrine-shopper

मराठी मूळ

कानीं धरी बोल बहुतांचीं मते । चाट त्यापरते आणीक नाही ॥१॥
 पावेल गौरव वोढाळाचे परी । दंड पाठीवरी यमदूतां ॥२॥
 शब्दज्ञानी एक आपुल्याला मते । सांगती वेदांत भिन्नभावे ॥३॥
 तुका ह्मणे एक भाव न धरिती । पडिली हे माती त्यांचे तोंडीं ॥३॥

ENGLISH TRANSLATION

He who lends his ears to every opinion and follows many doctrines is the worst kind of fool.

He may win the honor of the brazen, but the rod of Yama's servants awaits his back.

Some, relying on mere word-knowledge and their own interpretations, preach Vedanta in contradictory ways. Says Tuka, those who do not hold one single devotion have dirt thrown in their faces.

IN PLAIN WORDS

He who takes every opinion to heart and follows many doctrines is the worst fool there is. He may win honor from the brazen, but the rod of Yama's servants waits on his back. Some, knowing only words and their own notions, teach Vedanta in contradictory ways. Tuka says: those who do not hold one single devotion get dirt thrown in their mouths.

WHAT IT MEANS

Tukaram is attacking the habit of collecting doctrines instead of holding one. The man who lends his ear to every passing opinion looks well-read, but Tukaram calls him the worst kind of fool, because he is rooted in nothing. Such a person may earn applause from the equally shameless, yet the punishment of Yama is still waiting for him. He singles out the word-clever who preach Vedanta from their own scattered notions, contradicting each other. The point is not contempt for the seeker but a warning against the restless mind that prizes variety of opinion over one settled, lived devotion.

GATHA 1456

Devotion to Vitthal

Adoration, refusing liberation for love

मराठी मूळ

देवा ऐकें हे विनंती । मज नको रे हे मुक्ति । तया इच्छा गति । हें चि सुख आगळें ॥१॥
या वैष्णवांचे घरीं । प्रेमसुख इच्छा करी । रिद्धिसिद्धी द्वारीं । कर जोडूनि उभ्या ॥२॥
नको वैकुंठीचा वास । असे तया सुखा नास । अद्भुत हा रस । कथाकाळीं नामाचा ॥३॥
तुझ्या नामाचा महिमा । तुज न कळे रे मेघशामा । तुका ह्मणे आह्मां । जन्म गोड यासाठीं ॥३॥

ENGLISH TRANSLATION

O God, hear this prayer: I do not want liberation. The desire for the joy of devotion is itself the greatest happiness.

In the homes of these Vaishnavas, I crave the bliss of love, where riddhi and siddhi stand at the door with folded hands. I do not want a place in Vaikuntha, for even that joy can end.

But the wondrous essence of the Name during kirtan is beyond compare. Says Tuka, the greatness of your Name is beyond even your own knowing, O dark-hued Lord. This is why, for us, birth itself is sweet.

IN PLAIN WORDS

O God, hear this prayer: I do not want this liberation. Let my way be the way of longing for you; that is the higher joy. In the homes of these Vaishnavas I want only the joy of love, where riddhi and siddhi stand at the door with folded hands. I do not want a dwelling in Vaikuntha; even that joy can end. The wonder is in the taste of the Name during the telling. Tuka says: the greatness of your Name, O dark-hued one, you yourself do not know; this is why birth is sweet to us.

WHAT IT MEANS

Tukaram is refusing the soul's highest prize and asking instead to keep on longing. He tells God plainly that he does not want liberation; the desire for devotion is itself the greater happiness. He would rather stand in the company of the devotees, where even the powers riddhi and siddhi wait humbly at the door, than take a permanent place in Vaikuntha, because any state you can be given is a state that can end. The unending thing is the taste of the Name during kirtan. He pushes the praise to its edge: the power of the Name is so great that God himself cannot measure it, and that is the very reason a human birth, which lets him sing it, is sweet.

GATHA 1457

Devotion to Vitthal

Adoration, exclusive devotion to Keshava

मराठी मूळ

न पूजीं आणिकां देवां न करीं त्यांची सेवा । न मनीं या केशवाविण दुजें ॥1॥
 काय उणें जालें मज तयापायीं । तें मी मागों काई कवणासी ॥ध्रु॥
 आणिकाची कीर्ती नाइकें न बोलें । चाड या विठ्ठलेंविण नाही ॥2॥
 न पाहें लोचनीं श्रीमुखावांचूनि । पंढरी सांडूनि न वजें कोठें ॥3॥
 न करीं कांहीं आस मुक्तीचे सायास । न भें संसारास येतां जातां ॥4॥
 तुका म्हणे कांहीं व्हावें ऐसें जीवा । नाहीं या केशवाविण दुजें ॥5॥

ENGLISH TRANSLATION

I will not worship other gods, nor will I serve them. I hold nothing dear besides Keshava.

What have I lacked at His feet that I should go begging elsewhere?

I will not hear or speak the praises of another. I have no longing for anything but Vitthala.

My eyes will not gaze upon anything other than His blessed face. I will not leave Pandhari for any other place.

I will not toil for liberation, nor do I fear the cycle of birth and death.

Says Tuka, if there is anything the jiva should desire, it is nothing other than Keshava.

IN PLAIN WORDS

I will not worship other gods, nor serve them. I will hold nothing in mind but Keshava. What have I lacked at his feet, that I should go begging to anyone else? I will not hear or speak another's praise; I have no need but Vitthala. My eyes will not look on anything but his blessed face. I will not leave Pandhari for any other place. I will not toil for liberation, and I do not fear birth and death, coming or going. Tuka says: if the soul should want anything, let it want nothing but Keshava.

WHAT IT MEANS

Tukaram is taking a vow of single, exclusive love and naming everything it shuts out. He will not bow to other gods, will not borrow another's praises, will not let his eyes rest on any face but his Lord's, and will never leave Pandhari. He turns even spiritual ambition aside: he refuses to strain after liberation, and he is not afraid of the round of birth and death. Each line strips away one more thing a person might chase, until only Keshava is left. The claim is total: the rightful single object of a soul's desire is God, and nothing besides.

GATHA 1458

*The Necessity of Experience**Experience, truth tested in the living*

मराठी मूळ

नव्हे खळवादी मता च पुरता । सत्याची हे सत्ता उपदेश ॥१॥
 साक्षत्वेसी मना आणावीं उत्तरें । परिपाकीं खरें खोटें कळे ॥२॥
 नव्हे एकदेशी शब्द हा उखता । ब्रह्मांडापुरता घेईल त्यासी ॥३॥
 तुका विनवणी करी जाणतियां । बहुमते वांयां श्रमों नये ॥३॥

ENGLISH TRANSLATION

This is not the argument of a quarrelsome mind or a merely opinionated stance. This is the authority of truth itself, presented as teaching.

Let the answers be brought home to the mind through personal witness; ripening reveals what is true and what is false.

This word is not partial or limited; it will encompass the entire universe for whoever grasps it.

Says Tuka, I appeal to the discerning: do not exhaust yourselves chasing many doctrines.

IN PLAIN WORDS

This is not the talk of a quarrelsome mind, nor a mere opinion held to its end. This is the authority of truth itself, given as teaching. Bring the answers home to your mind by your own witnessing; in the ripening, true and false become clear. This word is not partial or small; for whoever grasps it, it holds the whole universe. Tuka makes his appeal to the discerning: do not wear yourselves out chasing many doctrines.

WHAT IT MEANS

Tukaram is staking the worth of his teaching on truth, not on cleverness. He insists this is not the noise of a contentious man or one more stubborn opinion, but the plain authority of what is real. He asks the listener not to take it on his word but to test it in direct experience, because time and ripening will sort the true from the false. He claims the word is not narrow: rightly received, it opens onto the whole of reality. He closes with a plea to the discerning, the same warning he gives elsewhere, against exhausting oneself running after doctrine upon doctrine.

GATHA 1459

*The Moral Ideal**Moral ideal, purify the mind daily*

मराठी मूळ

या चि नांवें दोष । राहे अंतरीं किंल्मष ॥१॥
 मना अंगीं पुण्य पाप । शुभ उत्तम संकल्प ॥२॥
 बिजाऐसीं फळें । उत्तम कां अमंगळें ॥३॥
 तुका ह्मणे चित्त । शुद्ध करावें हे नित ॥३॥

ENGLISH TRANSLATION

What is called sin is merely the impurity that lingers within. Merit and sin dwell in the mind; pure and noble thoughts are their remedy.

As the seed, so the fruit: noble or inauspicious.

Says Tuka, the chitta should be purified every single day.

IN PLAIN WORDS

What we call sin is only the impurity that stays inside. Merit and sin live in the mind; pure and good resolve is where they turn. As the seed, so the fruit: good, or unwholesome. Tuka says: the mind should be made clean, every single day.

WHAT IT MEANS

Tukaram is relocating sin from the outer act to the inner state. What we name as sin is simply the residue that lingers in the heart; merit and sin both have their home in the mind, and it is intention that decides which way a life bends. He puts it as a law of nature: the fruit can only match the seed, so a noble resolve grows noble fruit and a foul one grows the opposite. From this follows the single instruction, framed not as a one-time cleansing but as daily work: keep the mind purified every day.

GATHA 1460

True Worship

True worship, the simple-hearted lover of the Name

मराठी मूळ

कुशळ वक्ता नव्हे जाणीव श्रोता । राहे भाव चित्ता धरुनियां ॥१॥
 धन्य तो जर्गी धन्य तो जर्गी । ब्रह्म तया अंगीं वसतसे ॥२॥
 न धोवी तोंड न करी अंधोळी । जपे सदाकाळीं रामराम ॥३॥
 जप तप ध्यान नेणे याग युक्ती । कृपाळु जो भूतीं दयावंत ॥४॥
 तुका ह्मणे होय जाणोनि नेणता । आवडे अनंता जीवाहूनि ॥५॥

ENGLISH TRANSLATION

He is not the clever speaker, nor the learned listener. He simply holds devotion within his chitta.

Blessed is he in this world, truly blessed, for Brahman dwells within him.

He does not wash his face or take a ritual bath, yet he ceaselessly chants Rama, Rama.

He knows nothing of chanting, penance, meditation, or sacrificial technique, but he is compassionate and kind to all beings.

Says Tuka, he who knowingly becomes as if unknowing is dearer to the Infinite than the jiva itself.

IN PLAIN WORDS

He is not the clever speaker, nor the learned listener. He just keeps devotion in his heart. Blessed is he in this world, truly blessed; Brahman lives in him. He does not wash his face or take a ritual bath, yet all day long he says Rama, Rama. He knows nothing of chanting, penance, meditation, or the rules of sacrifice, but he is kind and merciful to every creature. Tuka says: the one who, knowing, becomes as if he knew nothing is dearer to the Infinite than life itself.

WHAT IT MEANS

Tukaram is naming who really belongs to God, and it is not the skilled or the studied. It is the unremarkable man who simply holds love in his heart; Brahman dwells in him, and that makes him the blessed one. He keeps none of the outward forms, no ritual bath, no learned technique of penance or sacrifice, but the Name is always on his lips and he is gentle with every living thing. The closing line turns the usual hierarchy over: the soul who lays down its cleverness and becomes simple is dearer to God than anything. Learning is not the measure; mercy and the Name are.

GATHA 1461

The Power of the Name

The Name, the hour time cannot touch

मराठी मूळ

काळाचिया सत्ता ते नाही घटिका । पंदरीनायका आठवितां ॥१॥
 सदाकाळ गणना करी आयुष्याची । कथेचे वेळेची आज्ञा नाही ॥२॥
 याकारणें माझ्या विठोबाची कीर्ति । आहे हे त्रिजगतीं थोर वाट ॥३॥
 तुका ह्मणे जन्मा आलियाचें फळ । स्मरावा गोपाळ तें चि खरें ॥३॥

ENGLISH TRANSLATION

Time has no power over the moment spent remembering the Lord of Pandhari.

Time forever counts down one's lifespan, but it has no command over the hour of sacred story.

For this reason, the fame of my Vithoba is known across the three worlds as supremely great.

Says Tuka, the true fruit of being born in this world is to remember Gopala. That alone is real.

IN PLAIN WORDS

Time has no power over the moment spent remembering the Lord of Pandhari. Time forever counts down our days, but it has no command over the hour given to sacred story. So the fame of my Vithoba is known across the three worlds as great. Tuka says: the true fruit of being born is to remember Gopala. That alone is real.

WHAT IT MEANS

Tukaram is setting one moment outside the reach of death. Time is always tallying our lifespan, drawing it down toward its end, but the moment given to remembering the Lord of Pandhari falls under no such count. The hour of kirtan, of sacred telling, is exempt from time's authority. That, he says, is why Vithoba's renown stands as supreme across the three worlds. He lands the claim plainly: the one real fruit of a human birth is to remember Gopala, and nothing else can be called real in the same way.

GATHA 1462

Social Criticism

Social criticism, the poet who never tasted grace

मराठी मूळ

घरोघरीं बहु जाले कवि । नेणे प्रसादाची चवी ॥१॥
लंडा भूषणांची चाड । पुढें न विचारी नाड ॥२॥
काढावें आइतें । तें चि जोडावें स्वहितें ॥३॥
तुका ह्मणे कळे । परि होताती अंधळे ॥३॥

ENGLISH TRANSLATION

In every household, many poets have appeared, but none of them know the taste of God's true grace.

The wretch craves ornaments of fame without considering the ruin ahead.

One should extract what is readily available and apply it for one's own true welfare.

Says Tuka, people understand this, yet they choose to remain blind.

IN PLAIN WORDS

In every house many poets have appeared, but none of them knows the taste of grace. The wretch craves ornaments of fame and does not look ahead to the ruin. One should take up what is ready at hand and turn it to one's own true good. Tuka says: they understand it, yet they go on being blind.

WHAT IT MEANS

Tukaram is turning a hard eye on verse-makers, his own trade, who write without ever tasting what they describe. Poets are everywhere, he says, but skill with words is not the same as knowing the flavor of grace. The one driven by craving for praise decorates himself with fame and never reckons with the ruin it leads to. The instruction is to take the grace that is freely available and use it for one's actual welfare. The sting is in the close: people see this clearly enough, yet they choose blindness anyway. The criticism points at the appetite for applause, not at any one person.

GATHA 1463

The Moral Ideal

Moral ideal, keep away from the corrupting eye

मराठी मूळ

नये पाहों मुख मात्रागमन्याचें । तैसें अभक्ताचें गुरुपुत्रा ॥१॥
ह्मणऊनि बरें धरितां एकांत । तेणें नव्हे घात भजनासी ॥२॥
नये होऊं कदा निंदकाची भेटी । जया द्वैत पोटीं चांडाळाच्या ॥३॥
तुका ह्मणे नका बोलों त्यासी गोष्टी । जयाचिये दृष्टी पाप वाढे ॥३॥

ENGLISH TRANSLATION

One should not look upon the face of an adulterous person, nor, for a guru's son, upon that of a non-devotee. Therefore it is good to keep to solitude, for this does no harm to one's devotion. One should never meet a slanderer who carries duality in the belly of one truly fallen. Says Tuka, do not even speak with one in whose gaze sin multiplies.

IN PLAIN WORDS

One should not look on the face of an adulterer, nor, for a guru's son, on the face of a non-devotee. So it is good to keep to solitude; that does no harm to devotion. Never meet the slanderer who carries duality in his belly, fallen as an outcaste. Tuka says: do not even speak with the one in whose gaze sin grows.

WHAT IT MEANS

Tukaram is counseling the devotee to guard his company, because corrupting influence works through nearness. He uses sharp comparisons to mark the people to avoid: the one who betrays his vows, the non-devotee, the slanderer whose inner life is split and divisive. His remedy is solitude, which costs devotion nothing and protects it. The point is not to despise these people as persons but to recognize that close association with certain patterns, treachery, contempt, the appetite for tearing others down, will feed the same patterns in oneself. So he says do not even keep up conversation where the very gaze nourishes sin.

GATHA 1464

Social Criticism

Social criticism, kirtan sold for money

मराठी मूळ

कथा करोनिया द्रव्य घेती देती । तयां अधोगति नरकवास ॥१॥
 स्वरव कुंभपाक भोगिती यातना । नये नारायणा करुणा त्यांची ॥२॥
 असिखड्गधारा छेदिती सर्वांग । तप्तभूमी अंग लोळविती ॥३॥
 तुका ह्मणे तया नरक न चुकती । सांपडले हातीं यमाचिया ॥३॥

ENGLISH TRANSLATION

Those who perform kirtan for money and take payment for it will descend to the lower regions and dwell in hell. They shall endure the torments of Raurava and Kumbhipaka; Narayana will show them no mercy. The sword's edge will cut their limbs, and their bodies will be rolled upon burning ground. Says Tuka, they shall not escape hell, for they have fallen into the hands of Yama.

IN PLAIN WORDS

Those who perform the sacred telling for money, taking and giving payment, go down to the lower worlds and dwell in hell. They suffer the torments of Raurava and Kumbhipaka; Narayana shows them no mercy. The sword's edge cuts their whole body, and they are rolled on burning ground. Tuka says: they do not escape hell, for they have fallen into the hands of Yama.

WHAT IT MEANS

Tukaram is condemning the practice of turning kirtan into a paid transaction. To take money for the sacred telling is, in his eyes, to sell what cannot be sold, and he says the seller descends to the lowest worlds. He names the hells, Raurava and Kumbhipaka, and the tortures of blade and burning ground, insisting even Narayana withholds mercy here. The vivid punishments are meant to weigh the seriousness of the offense, not to gloat. The pattern under attack is making devotion a trade for profit; the self-examination he forces is whether we use what is holy as a means to gain.

GATHA 1465

Social Criticism

Social criticism, knowledge without devotion

मराठी मूळ

नाइकावे कानीं तयाचे ते बोल । भक्तीविण फोल ज्ञान सांगे ॥1॥
 वाखाणी अद्वैत भक्तिभावेविण । दुःख पावे सीण श्रोता वक्ता ॥ध्रु॥
 अहं ब्रह्म ह्यणोनि पिळत पिंडा । नो बोलावे भांडा तया सवे ॥2॥
 वेदबाहए लंड बोले जो पाषांड । त्याचें काळें तोंड संतांमध्ये ॥3॥
 तुका ह्यणे खंडी देवभक्तपण । वरिष्ठ त्याहूनि श्वपच तो ॥4॥

ENGLISH TRANSLATION

Do not listen to the words of one who speaks of knowledge without devotion.

He who praises non-duality without the spirit of devotion brings only suffering and weariness to speaker and listener alike.

He claims "I am Brahman" while clinging to the body. Do not argue with such a person.

The one who speaks filth and heresy outside the bounds of the Vedas has a blackened face among the saints.

Says Tuka, whoever destroys the bond between God and devotee is lower than a shvapach.

IN PLAIN WORDS

Do not let his words into your ears: he teaches knowledge with no devotion in it; it is hollow. He praises non-duality with no love behind it. Speaker and listener both come away in pain and weariness. He says, "I am Brahman," while he still feeds and pampers his own body. Do not even argue with such a quarreler. The one who talks filth, who teaches heresy outside the Vedas, his face is blackened among the saints. Tuka says: whoever breaks apart God and devotee is lower than an outcaste who eats dog.

WHAT IT MEANS

Tukaram attacks a specific failure: the teacher who recites high Advaita doctrine, "I am Brahman," while clinging to and indulging the very body that claim is supposed to undo. He says such teaching is empty and wearying for everyone, because the words have no devotion in them; non-duality spoken without love does not free the listener, it tires him. The harshness is aimed at the pattern of using lofty knowledge as cover for self-indulgence, not at any one person. The test he applies is whether the teaching binds the devotee to God or tears that bond apart. By calling such a one lower than an outcaste, he refuses to let learned speech buy respect when the life behind it is hollow.

GATHA 1466

Social Criticism

Discipline, observe the rite until the mind dissolves

मराठी मूळ

वेदविहित तुह्मी आइका हो कर्म । बोलतो तीं वर्मे संतांपुढे ॥1॥
 चारी वर्ण जाले एकाचिये अंगीं । पापपुण्य भागीं विभागिलें ॥धु.॥
 प्रथम पाउलीं पावविला पंथ । आदि मध्य अंत भेद नाही ॥2॥
 आंबे बोरी वड बाभुळा चंदन । गुणागुणें भिन्न अग्नि एक ॥3॥
 तुका ह्मणे मन उन्मन जों होय । तोंवरि हे सोय विधि पाळीं ॥4॥

ENGLISH TRANSLATION

*Listen, O people, to the rites ordained by the Vedas. I speak these truths before the saints.**The four castes arose from one body; merit and sin were apportioned to each. From the very first step, the path was shown.**There is no difference of beginning, middle, or end. Mango, jujube, banyan, thorny acacia, and sandalwood are all different, but the fire that burns them is one.**Says Tuka, until the mind rises into unmana, observe the prescribed way.*

IN PLAIN WORDS

Listen, all of you, to the works the Vedas ordain. I speak the heart of these things before the saints. The four castes arose from one single body; sin and merit were portioned out to each. From the very first step the path was shown; there is no real difference of beginning, middle, or end. Mango, jujube, banyan, acacia, sandalwood: different in their qualities, but the fire that burns them is one. Tuka says: until the mind passes into unmana, hold to this way, keep the prescribed rite.

WHAT IT MEANS

Tukaram speaks here to people who would drop their prescribed duties too soon, claiming they are above the rules. He grants that the differences are real on the surface, the four castes, the many kinds of wood, the merit and sin apportioned to each, yet the underlying fire, the one source, is single. His instruction is practical: do not abandon the prescribed observances until the mind has actually dissolved into the state beyond thought that he calls unmana. The point is that oneness is the destination, not a license to skip the path; until the mind truly rests in that, the rite still holds. He names this before the saints to mark it as sober teaching, not boasting.

GATHA 1467

Devotion to Vitthal

Devotion, Brahman stands at Pandhari

मराठी मूळ

तीर्थांचे मूळ व्रतांचें फळ । ब्रह्म तें केवळ पंढरिये ॥1॥
 तें आहीं देखिलें आपुल्या नयनीं । फिटलीं पारणीं डोळ्यांचीं ॥ध्रु॥
 जीवांचें जीवन सुखाचें सेजार । उभें कटीं कर ठेवूनियां ॥2॥
 जनाचा जनिता कृपेचा सागर । दीनां लोभापार दुष्टां काळ ॥3॥
 सुरवरां चिंतनीं मुनिवरां ध्यानीं । आकार निर्गुणीं तें चि असे ॥4॥
 तुका ह्याने नाहीं श्रुती आतुडलें । आह्मां सांपडलें गीती गातां ॥5॥

ENGLISH TRANSLATION

The source of all pilgrimages and the fruit of all vows: Brahman in its fullness resides at Pandhari.

I have seen it with my own eyes, and the longing of my gaze has been satisfied.

He is the life of all jivas, the very companion of bliss, standing with hands placed upon His waist.

He is the creator of all beings, an ocean of mercy, full of love for the lowly and terrible to the wicked.

He is the subject of the gods' contemplation and the object of the sages' meditation; that same nirguna one abides here in form.

Says Tuka, even the Vedas could not fully grasp Him, but we have found Him simply by singing.

IN PLAIN WORDS

The source of every pilgrimage, the fruit of every vow: Brahman itself, whole and entire, is here at Pandhari. I have seen it with my own eyes; the long thirst of my gaze is broken at last. He is the life of all living things, the very neighbor of bliss, standing with his hands resting on his hips. He is the maker of all people, an ocean of mercy, beyond measure of love to the lowly, death to the wicked. The gods hold him in thought, the sages in meditation; that same one beyond form stands here in form. Tuka says: the Vedas could not lay hold of him, but we found him simply by singing.

WHAT IT MEANS

Tukaram is claiming that the whole point of pilgrimage and vows is already standing in plain sight at Pandhari, in the form of Vitthal with hands on his hips. The formless Brahman that the gods only contemplate and the sages only meditate on has, he says, taken visible form here, and he insists he has actually seen it. The closing turn is the sting and the joy: what the Vedas, with all their learning, could not grasp, ordinary devotees laid hold of just by singing his name. The poem sets the simple path of song and sight above the high road of doctrine, and roots the abstract in a particular God at a particular place.

GATHA 1468

Ecstasy and Joy

Ecstasy, the measure filled to overflowing

मराठी मूळ

माझे मनोरथ पावले सिद्धी । तई पायीं बुद्धि िस्थरावली ॥1॥
 समाधान जीव राहिला निश्चळ । गेली हळहळ स्मरण हें ॥धु॥
 त्रिविध तापाचें जालेंसे दहन । सुखावलें मन प्रेमसुखें ॥2॥
 महालाभ वाचे वसे पांडुरंग । अंगोअंगीं संग अखंडित ॥3॥
 जीवनाचा जाला ओलावा अंतरीं । विश्व विश्वंभरीं सामावलें ॥4॥
 तुका ह्मणे माप भरी आलें सिगे । धारबोळ गंगे पूर वाहे ॥5॥
 बहुतांच्या भाग्यें लागलें जाहाज । येथें आतां काज लवलाहें ॥धु॥
 अलभ्य तें आलें दारावरी फुका । येथें आता चुका न पाहिजे ॥2॥
 तुका ह्मणे जिह्वाश्रवणाच्या द्वारें । माप भरा वरें सिगेवरि ॥3॥

ENGLISH TRANSLATION

My desires have been fulfilled, and now my buddhi rests steadily at His feet.

The jiva has found contentment and become still; all restlessness and agitation have ceased.

The threefold suffering has been burned away, and the mind is immersed in the bliss of love.

The great treasure of Panduranga abides on my tongue, and His presence is unbroken in every fiber of my being.

The moisture of living water has seeped into my innermost self, and the universe has merged into the Lord of the universe.

Says Tuka, the measure has been filled to the brim, and the Ganga runs in full flood. By the good fortune of many, this ship has arrived; now is the time to act with haste.

The unattainable has come to your very door for free; there should be no mistake now. Says Tuka, through the gates of tongue and ear, fill the measure to overflowing.

IN PLAIN WORDS

My longing has reached its goal; now my mind rests steady at his feet. The soul has found its peace and grown still; all the burning and fretting is gone, and so is even the need to remember. The threefold suffering has burned away; the mind is sweetened with the joy of love. The great treasure, Panduranga, lives on my tongue; his nearness is unbroken in every limb. The wetness of living water has soaked through to my core; the whole world has merged into the Lord of the world. Tuka says: the measure is filled to the brim, and the Ganga runs in flood. By the good fortune of many the ship has come in; now is the time to act, quickly. What could never be reached has come free to your very door; do not miss it now. Tuka says: through the gates of tongue and ear, fill your measure past the brim.

WHAT IT MEANS

This is Tukaram describing the state where wanting itself has ended; the mind no longer chases or even has to keep reminding itself of God, because the threefold suffering has burned off and love has taken its place. He piles up images of fullness: the Name living on his tongue, the world dissolving back into its Lord, a measuring vessel heaped past its rim, the sacred river in flood. Then he turns from his own experience to call others in. The unreachable has arrived for free at the doorstep, and the way to receive it is simple and within reach: through the tongue that sings the Name and the ear that hears it. The urgency is the heart of the poem; a rare chance has come, and he tells the listener not to waste it.

GATHA 1469

Prayers

Prayer, take me up out of the wheel

मराठी मूळ

पापपुण्यसुखदुःखाचीं मंडळें । एक एकाबळें वाव घेती ॥१॥
 कवतुक डोळां पाहिलें सकळ । नाचवितो काळ जीवांसी तो ॥२॥
 स्वर्गाचिया भोगें सरतां नरक । मागें पुढें एक एक दोन्ही ॥३॥
 तुका ह्मणे भय उपजलें मना । घेई नारायणा कडिये मज ॥३॥

ENGLISH TRANSLATION

The circles of sin and merit, joy and sorrow, each overtake the other by turns.

I have watched this spectacle with my own eyes: Time makes all beings dance.

When the pleasures of heaven are exhausted, hell follows. Before and behind, each of the two alternates endlessly.

Says Tuka, fear has arisen in my mind. Take me upon Your hip, O Narayana.

IN PLAIN WORDS

The rings of sin and merit, of joy and sorrow, each overtakes the other by turns. I have watched the whole show with my own eyes: Time makes all living beings dance. When the pleasures of heaven run out, hell comes next; behind and ahead, the two keep trading places. Tuka says: fear has risen in my mind. Lift me onto your hip, Narayana.

WHAT IT MEANS

Tukaram is looking at the wheel of reward and punishment and seeing no rest in it: merit buys heaven, but when the merit is spent, hell follows, and the two simply alternate without end. He calls it a spectacle, a dance that Time choreographs over every creature, and watching it honestly is what frightens him. The fear is not weakness but clear sight; he knows that even the highest reward is temporary and will reverse. So he does not ask for better fortune within the wheel. He asks Narayana to pick him up like a child onto the hip, to be carried out of the turning altogether by grace rather than earning.

GATHA 1470

Faith and Trust

Faith, God does not go back on his word

मराठी मूळ

वचना फिरती अधम जन । नारायण तो नव्हे ॥१॥
 केला आतां अंगीकार । न मनी भार समर्थ ॥२॥
 संसाराचा नाही पांग । देव सांग सकळ ॥३॥
 तुका ह्मणे कीर्त वाणूं । मध्यें नाणूं संकल्प ॥३॥

ENGLISH TRANSLATION

*The base may go back on their word, but Narayana never does.
 He has now accepted me; the Capable One does not consider it a burden.
 The scheme of worldly life holds nothing; God is the whole of everything.
 Says Tuka, I will sing His glory and not let any doubts intrude.*

IN PLAIN WORDS

Base people break their word, but Narayana is not like them. He has accepted me now; the Capable One does not feel me as a burden. The whole scheme of worldly life holds nothing; God is everything entire. Tuka says: I will sing his glory, and let no doubt slip in between.

WHAT IT MEANS

Tukaram rests his whole confidence on the reliability of God. People may take you up and then drop you, but Narayana, having once accepted him, will not treat him as a weight to be set down. From this he draws the conclusion that worldly life offers nothing solid to lean on, while God is the entirety. The closing line names the discipline that faith requires: he will keep singing the glory and refuse to let doubt creep in midway. The poem is less about feeling than about a settled decision to trust a promise that, unlike human promises, will hold.

GATHA 1471

Social Criticism

Social criticism, kirtan sold for a price

मराठी मूळ

कथा करोनियां मोल ज्यापें घेती । ते ही दोघे जाती नरकामध्ये ॥१॥
 ब्रह्म पूर्ण करा ब्रह्म पूर्ण करा । अखंड स्मरा रामराम ॥२॥
 मधुरवाणीच्या नका पडों भरी । जाल यमपुरी भोगावया ॥३॥
 तुका ह्मणे करीं ब्रह्मांड ठेंगणें । हात पसरी जिणें धिग त्याचें ॥३॥

ENGLISH TRANSLATION

Those who perform kirtan for a price, and those who pay for it, both go to hell.

Fill yourselves with Brahman, fill yourselves with Brahman. Chant Rama, Rama without ceasing.

Do not fall for honeyed words, or you will end up enduring the torments of Yama's city.

Says Tuka, one who can make the universe seem small yet stretches out his hand to beg: cursed be his life.

IN PLAIN WORDS

Those who tell the sacred story for a price, and those who pay them for it: both go to hell. Fill yourself full with Brahman, fill yourself full with Brahman; remember Rama, Rama, without a break. Do not fall under the spell of sweet honeyed words, or you will end up paying for it in Yama's city. Tuka says: a man who could make the whole universe look small, yet holds out his hand to beg, cursed be that life of his.

WHAT IT MEANS

Tukaram condemns turning sacred storytelling into a transaction, and he puts both sides under the same judgment: the one who sells the kirtan and the one who buys it. Against the smooth, sweet-talking performer he sets the real thing, ceaseless remembrance of the Name, and warns that being charmed by honeyed delivery leads to suffering, not freedom. His sharpest line is about waste: a person whose spiritual reach is so vast he could make the cosmos seem tiny, who then shrinks himself to begging, has thrown his own life away. The criticism aims at the pattern of trading God for gain, and invites the listener to check whether his own devotion is for sale.

GATHA 1472

Devotion to Vitthal

Devotion, knowledge needs devotion to be whole

मराठी मूळ

गोड नावें क्षीर । परी साकरेचा धीर ॥१॥
 तैसें जाणा ब्रह्मज्ञान । बापुडें तें भक्तीविण ॥२॥
 रुची नेदी अन्न । ज्यांत नसतां लवण ॥३॥
 अंधळ्याचे श्रम । शिकविल्याचें चि नाम ॥४॥
 तुका ह्याने तारा । नाव तंबुःयाच्या सारा ॥५॥

ENGLISH TRANSLATION

Milk is called sweet, but sugar brings it to perfection. Know that Brahman-knowledge without devotion is just as incomplete.

Food without salt gives no pleasure.

The efforts of the blind are toil in name only, mere rote learning.

Says Tuka, steer the boat with the rudder of devotion and carry it safely across.

IN PLAIN WORDS

Milk is called sweet, but it is sugar that gives it its strength. Know that knowledge of Brahman is like this: poor and helpless without devotion. Food gives no taste when there is no salt in it. The toil of the blind man is effort in name only, learning by rote what he was told. Tuka says: steer the boat, carry it across with the rudder of devotion.

WHAT IT MEANS

Through a string of homely images, milk needing sugar, food needing salt, a boat needing a rudder, Tukaram makes one point: knowledge of Brahman is incomplete and even helpless on its own, and devotion is what completes it. The image of the blind man's toil names the danger of doctrine without love; it becomes mere recitation of what one was told, effort that goes nowhere. He is not dismissing knowledge but insisting it needs the thing that gives it savor and direction. The closing rudder image makes devotion not a decoration on knowledge but the very means by which one is carried across.

GATHA 1473

The Moral Ideal

Moral ideal, humility captures the Infinite

मराठी मूळ

नम्र जाला भूतां । तेणें कोंडिलें अनंता ॥१॥
 हें चि शूरत्वाचे अंग । हरी आणिला श्रीरंग ॥२॥
 अवघा जाला पण । लवण सकळां कारण ॥३॥
 तुका ह्मणे पाणी । पाताळ तें परी खणी ॥४॥

ENGLISH TRANSLATION

He who became humble before all beings has captured the Infinite.

This is the true mark of valor: he has drawn Shri Ranga, Hari Himself, near.

Like salt that dissolves completely, he has become essential to all.

Says Tuka, water lies deep underground, yet one must dig to reach it.

IN PLAIN WORDS

He who became humble before all beings has fenced in the Infinite itself. This is the real mark of courage: he has drawn Hari, Shri Ranga, to himself. He became as everyone's, like salt that is the cause of taste in everything. Tuka says: the water is there in the depths, yet you still have to dig the well to reach it.

WHAT IT MEANS

Tukaram redefines strength. The one who makes himself humble before every creature has, paradoxically, captured the uncapturable God, and that, not force, is true valor. He uses salt as the image of this humility: salt disappears into a dish yet makes everything taste right, so the humble person dissolves into service of all and becomes essential. The final line keeps it honest about effort. The water of grace is already present in the depths, but it does not pour out on its own; you must still dig the well, that is, do the work of becoming humble. Greatness here is won by lowering oneself, deliberately and steadily.

GATHA 1474

Prayers

Prayer, look past my merits and faults

मराठी मूळ

आपुल्या महिमानें । धातु परिसें केलें सोनें ॥१॥
 तैसें न मनीं माझे आतां । गुणदोष पंढरिनाथा ॥२॥
 गांवाखालील वाहाळ । गंगा न मनी अमंगळ ॥३॥
 तुका ह्मणे माती । केली कस्तुरीनें सरती ॥३॥

ENGLISH TRANSLATION

*By its own glory, the philosopher's stone transforms base metal into gold.**Likewise, O Lord of Pandhari, do not look at my merits and flaws.**The Ganga does not consider the village drain impure.**Says Tuka, even common clay, when mixed with musk, passes for precious.*

IN PLAIN WORDS

By its own power the philosopher's stone turned base metal into gold. In the same way, Lord of Pandhari, do not weigh my virtues and faults now. The Ganga does not count the drain below the village as unclean. Tuka says: even plain dirt, once mixed with musk, is taken as something worth having.

WHAT IT MEANS

Tukaram asks Vitthal not to judge him by his own good and bad qualities, because his hope rests entirely on God's transforming power, not on his own worth. Three images carry the plea: the stone that makes base metal gold without asking what the metal deserves, the Ganga that does not refuse the dirty village runoff, and common dirt that becomes precious once it touches musk. In each, the lowly thing is lifted by contact with something greater, not by anything in itself. The prayer is an appeal to grace over merit; he does not claim to be worthy, he claims that God's nearness is what makes anything worthy.

GATHA 1475

Social Criticism

Social criticism, the greedy performer

मराठी मूळ

आशाबद्ध वक्ता । भय श्रोतयाच्या चित्ता ॥१॥
 गातो तें चि नाहीं ठावें । तोंड वासी कांहीं द्यावें ॥२॥
 जालें लोभाचें मांजर । भीक मागे दारोदार ॥३॥
 तुका ह्मणे गोणी । माप आणि रितीं दोन्ही ॥३॥

ENGLISH TRANSLATION

The speaker is bound by his own greed, and the listener's chitta trembles with fear.

The performer does not know what he sings; he merely opens his mouth for whatever is given.

He has become a cat of greed, begging from door to door.

Says Tuka, both the measure and the sack stand empty.

IN PLAIN WORDS

The speaker is tied up by his own craving, and the listener's heart fills with unease. He does not even know what he is singing; he just opens his mouth for whatever you will hand him. He has turned into a cat of greed, begging from door to door. Tuka says: both the measuring cup and the sack are empty.

WHAT IT MEANS

Tukaram draws the figure of a performer whose devotion has been hollowed out by greed, so that even the listener feels the wrongness of it. The man recites without understanding a word; his only real aim is the handout, and Tukaram likens him to a cat slinking from door to door. The closing image is the verdict: both the measure and the sack are empty, meaning there is nothing of substance on either side, no true knowledge given and no real gain kept. The portrait points at the pattern of mouthing sacred words for what they fetch, and quietly asks the listener whether his own singing is full or empty.

GATHA 1476

Social Criticism

Social criticism, the hypocrite teacher

मराठी मूळ

तक्र शिष्या मान । दुग्धा ह्मणे नारायण ॥१॥
 ऐशीं ज्ञानाचीं डोबडें । आशा विटंबिलीं मूढें ॥२॥
 उपदेश तो जगा । आपण सोंवळा इतका मांगा ॥३॥
 रसनाशिश्नाचे अंकित । तुका ह्मणे वरदळ िस्पत ॥३॥

ENGLISH TRANSLATION

He gives buttermilk to his disciples and calls the milk an offering to Narayana.

Such are the tattered rags of his so-called knowledge; desire has ruined the fool.

He preaches to the world while keeping himself pure, as far removed from practice as one cast out.

Says Tuka, a slave to his tongue and his loins, his surface sheen is nothing but brass.

IN PLAIN WORDS

He hands his disciples buttermilk and calls the milk an offering to Narayana. Such are the tattered bundles of his knowledge; desire has made a fool of him and disgraced him. He preaches to the whole world while keeping himself apart and clean, as far from his own teaching as an outcaste is kept away. Tuka says: a slave to his tongue and his loins, his shine on the surface is only brass.

WHAT IT MEANS

Tukaram exposes the teacher who keeps the good thing for himself and passes off the lesser thing on others, giving disciples buttermilk while reserving and renaming the milk. His knowledge, dressed up to look like wealth, is really rags, and craving has both fooled and shamed him. The deepest charge is the split between word and life: he preaches to everyone yet stays as far from his own teaching as one cast out, ruled underneath by appetite and lust. The brass that only looks like gold names the whole problem, a surface sheen with no metal behind it. The verse aims at the pattern of teaching one thing and living another, and asks the listener to test the shine.

GATHA 1477

The Moral Ideal

The ladder of stations, observance is everything

मराठी मूळ

ब्रह्मचारी धर्म घोकावें अक्षर । आश्रमीं विचार षट्कर्मे ॥१॥
 वानप्रस्थ तरी संयोगीं वियोग । संन्यास तो त्याग संकल्पाचा ॥२॥
 परमहंस तरी जाणे सहज वर्म । तेथें याती धर्म कुळ नाही ॥३॥
 बोले वर्म जो चाले याविरहित । तो जाणा पतित श्रुति बोले ॥४॥
 तुका ह्मणे कांहीं नाही नेमाविण । मोकळा तो सीण दुःख पावे ॥५॥

ENGLISH TRANSLATION

The celibate student's dharma is to study the sacred syllables. The householder's duty lies in the sixfold rites of his station.

The forest-dweller practices detachment within companionship. The sannyasi's true renunciation is the relinquishing of sankalpa itself.

The Paramahansa knows the natural secret; for him, caste, family, and convention do not exist.

But whoever speaks of the secret yet acts against it should be known as a fallen one, so say the scriptures.

Says Tuka, without steadfast observance, there is nothing; the undisciplined one suffers in vain.

IN PLAIN WORDS

The student's duty is to recite the sacred syllables. The householder's duty lies in the six rites of his station. The forest-dweller practices letting go even while he lives among others. The sannyasi's renunciation is the giving up of will itself. The Paramahansa knows the natural secret; for him caste, family, and convention do not apply. But whoever speaks of the secret yet lives against it, know him as fallen; so the scriptures say. Tuka says: without steady observance there is nothing; the undisciplined one suffers for no reason.

WHAT IT MEANS

Tukaram walks up the four stations of life, naming the one duty proper to each: the student recites, the householder performs his rites, the forest-dweller loosens his hold, the renouncer surrenders even his own willing. At the top stands the Paramahansa, for whom caste and custom fall away because he has reached the natural secret. But the warning is the point: the secret is not a thing you can talk your way into. Anyone who preaches the freedom of the highest station while behaving against it is, by scripture's own word, a fallen man. The closing claim cuts both ways: discipline without realization is empty, but freedom claimed without discipline is fraud, and the man who skips the work simply suffers for nothing.

GATHA 1478

Autobiography

Self-portrait, the genuine renouncer

मराठी मूळ

आह्मी क्षेत्रींचे संन्यासी । देहभरित हृषीकेशी । नाहीं केली ऐशी । आशाकामबोहरी ॥१॥
 आलें अयाचित अंगा । सहज तें आह्मां भागा । दाता पांडुरंगा । ऐसा करितां निश्चिती ॥२॥
 दंड धरिला दंडायमान । मुळीं मुंडिलें मुंडण । बंदी बंद कौपीन । बहिरवास ओठडें ॥३॥
 काळें साधियेला काळ । मन करुनि निश्चळ । लौकिकीं विटाळ । धरुनि असों ऐकांत ॥४॥
 नव्हे वेषधारी । तुका आहाच वरवरी । आहे तैसीं बरीं । खंडें निवडितों वेदांची ॥५॥

ENGLISH TRANSLATION

I am a sannyasi of the field, my body filled with the Lord of the senses. I have not made such a thorough renunciation of desire and worldly enterprise.

Whatever comes to me unsought is naturally my share, for my benefactor is Panduranga. With this certainty I hold firm.

I have taken the staff of inner discipline, shaved my head in renunciation, and bound myself with the cord of the loincloth, wearing the outer garment of open sky. I have conquered Time by making the mind still.

In worldly eyes I keep the form of purity and dwell in solitude. Says Tuka, I am not a mere wearer of costumes; I am genuine, inside and out. I sift and sort the very syllables of the Vedas.

IN PLAIN WORDS

I am a sannyasi of this place, my body filled with the Lord of the senses. I have not made some grand show of giving up desire and worldly enterprise. Whatever comes to me unasked is my natural share, for Panduranga is my provider. Holding this, I am at peace. I have taken the staff of inner discipline, shaved my head at the root, bound myself with the cord of the loincloth, and worn the open sky for a robe. By stilling my mind I have conquered Time itself. In the world's eyes I keep the form of purity and live alone. Tuka says: I am no mere wearer of a costume; I am true within and without. I sift and sort the very syllables of the Vedas.

WHAT IT MEANS

Tukaram describes his renunciation from the inside, against the picture of the showy ascetic. He has not staged a dramatic abandonment of the world; instead he takes only what comes to him unbidden, trusting Panduranga as his sole provider, and that trust is what steadies him. The marks of his order, staff, shaved head, loincloth, the bare sky for clothing, he reads inwardly: real discipline, real cutting, real exposure, a mind stilled until Time has no grip on him. The sting in the poem is the distinction between the costume and the man. He insists he is not a veshadhari, one who merely puts on the robe; he is genuine inside and out, and his authority over the very words of the Veda comes from that, not from the outfit.

GATHA 1479

Renunciation

Rule of the hermit, the heart as the only seat

मराठी मूळ

निर्वाहापुरतें अन्न आच्छादन । आश्रमासी स्थान कोंपी गुहा ॥१॥
 कोठें ही चित्तासी नसावें बंधन । हृदयीं नारायण सांठवावा ॥२॥
 नये बोलों फार बैसों जनामधीं । सावधान बुद्धी इंद्रियें दमी ॥३॥
 तुका ह्मणे घडी घडीनें साधावी । त्रिगुणांची गोवी उगवूनि ॥३॥

ENGLISH TRANSLATION

*Take only enough food and clothing for sustenance. Let your hermitage be a hollow or a cave.**Let the chitta never be bound to anything. Store Narayana within your heart.**Do not speak too much or sit among crowds. Keep the buddhi alert and the senses under control.**Says Tuka, each moment should be won by untangling the entanglement of the three gunas.*

IN PLAIN WORDS

Take only enough food and clothing to get by. Let your dwelling be a hut or a cave. Let the mind be bound to nothing anywhere. Keep Narayana stored within your heart. Do not talk much or sit among crowds. Keep the understanding alert and the senses in check. Tuka says: each passing moment must be won, by untangling the knot of the three gunas.

WHAT IT MEANS

This is a plain rule of life for one who wants God, given as a string of instructions. Tukaram strips outward needs to the minimum, food, clothing, a bare shelter, so nothing of the world's weight clings. The real instruction is inward: let the mind attach to nothing, and keep Narayana lodged in the heart as the one fixed point. Speech and company are cut back because they scatter attention, while the intellect stays watchful and the senses stay reined in. The closing line names the stakes: liberation is not won once and kept; it is won moment by moment, each instant a fresh untangling of the three gunas that keep weaving the self back into bondage.

GATHA 1480

Prayers

Surrender, holding God to his own promise

मराठी मूळ

जैसीं तैसीं तरी । शरणागतें तुझीं हरी ॥१॥
 आतां न पाहिजे केलें । ब्रीद लटिकें आपुलें ॥२॥
 शुद्ध नाहीं चित्त । परी ह्मणवितों भक्त ॥३॥
 मज कोण पुसे रंका । नाम सांगे तुझें तुका ॥३॥

ENGLISH TRANSLATION

However imperfect we may be, we are still Yours, O Hari, surrendered at Your feet.

Now do not let Your own promise be proved false.

My chitta is not pure, yet I call myself Your devotee.

Who would pay attention to a poor wretch like me? Says Tuka, I simply repeat Your Name.

IN PLAIN WORDS

However we are, good or bad, we are still Yours, Hari, fallen at Your feet for refuge. Now do not let it happen; do not let Your own pledge be proved false. My mind is not pure, yet I call myself Your devotee. Who would even ask after a beggar like me? Tuka says: I only speak Your Name.

WHAT IT MEANS

Tukaram comes with empty hands and turns that emptiness into his claim. He admits he is not pure and not worthy, then makes the worthlessness itself the ground of his appeal: he has surrendered, so by Hari's own standing reputation as the savior of the fallen, the Lord cannot now abandon him. The poem holds God to his promise; to refuse this beggar would make that famous pledge a lie. Tukaram has nothing to offer except that he speaks the Name and calls himself a devotee, and he stakes everything on God's character rather than his own merit. It is the prayer of one who knows that no one else would bother with him, and that this is exactly why God must.

GATHA 1481

The Power of the Name

The Name, free and above the Vedas

मराठी मूळ

नाशवंत देह नासेल हा जाणा । कां रे उच्चाराना वाचे नाम ॥१॥
 नामें चि तारिले कोटएन हे कोटी । नामें हे वैकुंठी बैसविले ॥२॥
 नामापरतें सार नाहीं त्रिभुवनीं । तें कां तुझी मनीं आठवाना ॥३॥
 तुका ह्मणे नाम वेदांसी आगळें । तें दिलें गोपाळें फुकासाठीं ॥३॥

ENGLISH TRANSLATION

This perishable body will surely perish. Why then do you not utter the Name with your tongue?

Through the Name alone, crores upon crores have been saved. Through the Name, they have been seated in Vaikuntha.

There is no greater essence in the three worlds than the Name. Why then do you not remember it in the mind?

Says Tuka, the Name surpasses even the Vedas, and Gopala has given it away for free.

IN PLAIN WORDS

This perishable body will surely perish; know that. Why then will your tongue not utter the Name? By the Name alone, crores upon crores have been carried across. By the Name they have been seated in Vaikuntha. In the three worlds there is no essence greater than the Name. Why then do you not remember it in your mind? Tuka says: the Name surpasses even the Vedas, and Gopala has given it away for free.

WHAT IT MEANS

Tukaram presses the urgent question to a reluctant listener: the body is going to die, so why waste a tongue that could be saying the Name? He stacks the evidence, countless beings already saved and seated in Vaikuntha by the Name alone, to show this is the one essence worth anything in all three worlds. The reproach is gentle but real: the means of rescue is right there in the mouth and the mind, and people still neglect it. The boldest claim comes last. The Name stands higher than the Vedas themselves, the texts the learned guard and gatekeep, and yet Gopala has handed it out at no cost, to anyone, free. The hardest study and the simplest cry are not equal; the simple cry wins.

GATHA 1482

The Nature of God

God as mother, come and claim the love

मराठी मूळ

आळवितां बाळें । मातेतें सुख आगळें ॥1॥
 द्यावें आवडी भातुकें । पाहे निवे कवतुकें ॥ध्रु॥
 लेववूनि अळंकार । दृष्टी करावी सादर ॥2॥
 आपुलिये पदीं । बैसवूनि कोडें वंदी ॥3॥
 नेदी लागों दिठी । उचलोनि लावी कंठीं ॥4॥
 तुका ह्मणे लाभा । वारी घ्या वो पद्मनाभा ॥5॥

ENGLISH TRANSLATION

When a child cries out, the mother feels a joy beyond compare.

She gives the child its favorite toys and watches with delight.

She adorns it with ornaments and gazes at it lovingly.

She seats the child upon her own throne and bows before it with tender affection.

She will not let the evil eye touch it, lifting the child to her breast.

Says Tuka, come, claim the gift; come to Padmanabha.

IN PLAIN WORDS

When the child cries out, the mother feels a joy beyond all measure. She gives it the treats it loves and watches it, delighted. She dresses it in ornaments and gazes at it tenderly. She seats it on her own lap and fondly bows to it. She will not let the evil eye fall on it; she lifts it up and holds it to her throat. Tuka says: come, take the gain; come to Padmanabha.

WHAT IT MEANS

Tukaram pictures God as a mother and the devotee as her small child, to overturn how we imagine who wants whom. It is not the child working to win the mother; the mother's whole joy is the child, and she pours out treats, ornaments, gazing, a seat on her own lap, even a bow of love before it. She guards it from the evil eye and gathers it to her breast, doing all the seeking herself. The closing call lands the point as an invitation: the love is already waiting, the gain is already there, so simply come to Padmanabha. The devotee has only to cry out like the child and let himself be held.

GATHA 1483

*The Power of the Name**The Name above all rites, and harm none*

मराठी मूळ

तप तीर्थ दान व्रत आचरण । गातां हरिगुण वारुं नये ॥१॥
 कोटि कुळें त्याचीं वाटुली पाहाती । त्या तया घडती ब्रह्महत्या ॥२॥
 आपुलिया पापें न सुटे सायासैं । कोणा काळें ऐसैं निस्तरेल ॥३॥
 व्हावें साहए तया न घलावें भय । फुकासाठीं पाहे लाभ घात ॥४॥

ENGLISH TRANSLATION

While performing austerities, pilgrimages, charity, vows, and all observances, one must not stop singing the praises of Hari.

Countless generations of those who do will wait in vain, and the transgression of Brahma-murder accrues to them.

One who cannot rid oneself of personal wrongdoing through effort: how will one ever be free by such means?

Be helpful to others and do not frighten them. See, it costs nothing, yet both gain and loss hinge on it.

Says Tuka, heed this counsel. Know that joy and sorrow are governed for free.

IN PLAIN WORDS

While you do austerities, pilgrimages, charity, vows, every observance, do not stop singing the praises of Hari. Crores of generations of those who stop will wait in vain, and the guilt of Brahma-murder falls on them. One who cannot be freed of his own sins by effort: by what means, in what age, will he ever cross over? Be a help to others; do not put fear into them. See, it costs nothing, yet both gain and loss hang on it. Tuka says: take this counsel as your good. Know that joy and sorrow are settled for free.

WHAT IT MEANS

Tukaram subordinates the whole machinery of religious works to one thing: never let the singing of Hari's praise stop, even mid-ritual. He warns that to abandon that singing is a ruin so deep he weighs it against Brahma-murder, the gravest of guilts, because effort and rites alone cannot scrub a man's own sin clean. Then he turns from ritual to conduct and names the real test: be of help to others and put fear into no one. He marks how cheap it is, it costs nothing, yet a person's whole gain or loss turns on it. The counsel he presses is that joy and sorrow are decided not by elaborate, expensive observance but by the free acts of remembering God and refusing to harm.

GATHA 1484

Devotion to Vitthal

Devotion, the urgency that comes from merit

मराठी मूळ

देवासाठी जाणा तयासी च आटी । असेल ज्या गांठीं पुण्यराशी ॥1॥
 निर्बळा पाठवी बळें वाराणसी । मेला आला त्यासी अर्ध पुण्य ॥ध्रु॥
 कथें निद्राभंग करावा भोजनीं । तया सुखा धणी पार नाहीं ॥2॥
 यागीं रीण घ्यावें द्यावें सुख लाहीं । बुडतां चिंता नाहीं उभयतां ॥3॥
 तुका ह्मणे वर्म जाणोनि करावें । एक न घलावें एकावरी ॥4॥

ENGLISH TRANSLATION

*Know that only one who has a store of merit feels the urgency for God.**He sends the weak to Varanasi by force, and even one who dies on the way earns half the merit.**To break one's sleep during kirtan and to be disturbed during a meal for the sake of the story: there is no limit to that happiness.**In sacrifice, one may take on debt and give joy to others; when both go under, neither is burdened by anxiety.**Says Tuka, act with knowledge of the secret and do not pile one thing upon another.*

IN PLAIN WORDS

Know that only one with a hoard of merit feels the urgency for God. He sends the weak by force to Varanasi, and even one who dies on the road earns half the merit. To break your sleep for the kirtan, to be interrupted at your meal for the sake of the story: there is no limit to that happiness. In the sacrifice, take on the debt and give the joy to others; when both go under, neither is left burdened with worry. Tuka says: act knowing the secret of it, and do not pile one thing on top of another.

WHAT IT MEANS

Tukaram observes that the very longing for God is itself a sign of stored-up merit; not everyone even feels the pull. He then prizes the small disruptions devotion costs, losing sleep for the kirtan, having a meal cut short for the holy story, as joys without limit, because they put God's tale ahead of the body's comfort. His odd-sounding counsel about sacrifice means: gladly bear the cost and debt yourself and let others have the happiness, for when self-interest is fully spent on both sides, no anxiety is left to anyone. The closing warning is to act with understanding of this secret and not to heap up observance upon observance mechanically; what matters is the spirit, the readiness to be inconvenienced for God and to carry the cost for others.

GATHA 1485

The Moral Ideal

Lowliness is the secret, the reed outlasts the tree

मराठी मूळ

अग्नीमाजी पडे धातु । लीन होउनि राहे अतु । होय शुद्ध न पवे घातु । पटतंतुप्रमाण ॥1॥
 बाहएरंगाचें कारण । मिथ्या अवघें चि भाषण । गर्व ताठा हें अज्ञान । मरण सवें वाहातसे ॥धु॥
 पुरें मातलिया नदी । लव्हा नांदे जीवनसंधी । वृक्ष उन्मळोनि भेदी । परि तो कधीं भंगेना ॥2॥
 हस्ती परदळ तें भंगी । तया पायीं न मरे मुंगी । कोण जाय संगी । पाणोवाणी तयेच्या ॥3॥
 पिटितां घणें वरि सैरा । तया पोटीं राहे हिरा । तैशा काय तगती गारा । तया थोरा होऊनि ॥4॥
 लीन दीन हें चि सार । भव उतरावया पार । बुडे माथां भार । तुका ह्मणें वाहोनि ॥5॥

ENGLISH TRANSLATION

*When metal enters fire, it becomes one with the flame, remaining pure and unharmed, like thread within cloth.
 All outward display is false talk.*

Pride and arrogance are ignorance, carrying death along with them.

When a flood swells, the mightiest trees are uprooted, but the tender reed survives by bending.

The elephant shatters the enemy's army, yet the ant at its feet remains unharmed. Who can match the ant's gentle ways?

When struck by a hammer repeatedly, the diamond in the belly of the stone endures, while stones of that same size would shatter.

Says Tuka, lowness and smallness are the true essence for crossing the ocean of existence. Those who load their heads with the weight of their own doing will drown.

IN PLAIN WORDS

When metal goes into the fire, it sinks down and stays low, and so it comes out pure and unbroken, like thread held within the cloth. All outward show is nothing but empty talk. Pride and stiffness are ignorance; they carry death along with them. When the river floods and rages, the great trees are torn up and broken, but the slender reed lives on in the rush of water. The elephant shatters the enemy's ranks, yet the ant at its feet is not killed; who can keep up with the ant's gentle ways? When the hammer beats down hard, the diamond inside the stone endures, while pebbles of that same size are smashed. Tuka says: lowliness and smallness are the very essence for crossing the ocean of being. Those who carry the weight on their own heads will drown.

WHAT IT MEANS

Tukaram piles up images to teach one truth: it is lowliness, not greatness, that survives. The metal that sinks low in the fire comes out pure; the reed that bends lives while the proud tree is uprooted; the ant at the elephant's foot is unharmed where armies are crushed; the diamond endures the hammer that shatters bigger stones. Each picture sets a small, yielding thing against a large, rigid one, and the small one wins. Against this he names pride and stiffness as ignorance, mere outward show that drags death behind it. The closing turns it into a rule for the spiritual life: meekness and smallness are the actual means of crossing the ocean of existence, and anyone who insists on carrying the weight of his own self-importance on his head will sink under it.

GATHA 1486

Ecstasy and Joy

Ecstasy, the warriors of the Name

मराठी मूळ

आह्मी वीर जुंझार । करुं जमदाढे मार । तापटिले भार । मोड जाला दोषांचा ॥१॥
 जाला हाहाकार । आले हांकीत जुंझार । शंखचक्रांचे शृंगार । कंठीं हार तुळसीचे ॥२॥
 रामनामांकित बाण । गोपी लाविला चंदन । झळकती निशाणें । गरुडटके पताका ॥३॥
 तुका ह्मणे काळ । जालों जिंकोनि निश्चळ । पावला सकळ । भोग आह्मां आमचा ॥३॥

ENGLISH TRANSLATION

We are warriors, champions in the battle. We have crushed the forces of sin and shattered their pride.

A great roar has gone up as the soldiers charge forward, adorned with conch and discus, wearing garlands of tulsi at their throats.

Arrows inscribed with Rama's name are launched; gopichandan is applied to the forehead. The banners and Garuda-flags gleam and flutter.

Says Tuka, we have conquered Time itself and stand firm. All the fruits of our devotion are now ours.

IN PLAIN WORDS

We are warriors, fighters in the field; we strike with crushing blows. The ranks were beaten down; the sins were broken and routed. A great cry went up as the fighters charged in, decked with conch and discus, tulsi garlands at their throats. Arrows marked with Rama's name are loosed; sandal-paste of the gopis is set on the brow. The banners flash, the Garuda-flags fly. Tuka says: we have conquered Time and stand unshaken; the whole reward has come to us, our own.

WHAT IT MEANS

Tukaram casts the devotee's life as a battle and the devotees as a victorious army, turning the imagery of war onto the inner enemy. The forces routed are the sins; the weapons are the tokens of bhakti, conch and discus, tulsi garlands, arrows inscribed with Rama's name, sandal on the brow, banners and Garuda-flags raised high. The point is that devotion is not passive softness but a real conquest, fought and won with the Name and the Lord's signs as arms. The final boast is the heart of the ecstasy: they have beaten Time itself, the death that overtakes everything, and now stand unshaken. The whole fruit of devotion is theirs and cannot be taken back.

GATHA 1487

Renunciation

Renunciation, the free man and the bound

मराठी मूळ

आशाबद्ध तो जगाचा दास । पूज्य तो उदास सर्वजना ॥१॥
 आहे तें अधीन आपुले हातीं । आणिकां ठेविती काय बोल ॥२॥
 जाणतिया पाठीं लागला उपाध । नेणता तो सिद्ध भोजनासी ॥३॥
 तुका ह्मणे भय बांधलें गांठीं । चोर लागे पाठी दुम तया ॥३॥

ENGLISH TRANSLATION

*He who is bound by desire is a slave to the world. He who is detached is revered by all.**What you already have is in your own hands; why place it in another's keeping?**The learned one is burdened by complications, while the ignorant one is ready for the feast of grace.**Says Tuka, he who keeps fear knotted within is like a thief: his tail gives him away.*

IN PLAIN WORDS

He who is bound by desire is the world's slave. He who is unattached is honored by everyone. What you already have is in your own hands; why hand it over to others and give them a say? Trouble dogs the one who thinks himself clever, while the simple one sits ready for the feast. Tuka says: he who keeps fear knotted in his bundle is like a thief; his own tail gives him away.

WHAT IT MEANS

Tukaram draws the sharp line between the man owned by his wants and the man who wants nothing. Desire makes you a slave to the whole world, dependent on everyone you hope to get something from, while detachment, owing nothing, asking nothing, is what earns real respect. He notes the irony that the clever, calculating man brings endless complications on himself, whereas the plain, unscheming one is the one actually ready to receive grace. The closing image is pointed but aimed at a pattern, not a person: fear and craving, kept hidden and knotted away inside, betray a man the way a thief is given away by his own tail. What you cling to in secret is exactly what exposes you.

GATHA 1488

Worldly Metaphors

Satire, the meddler who spoils what was whole

मराठी मूळ

आणिकांसी तारी ऐसा नाही कोणी । धड तें नासोनि भलता टाकी ॥1॥
 सोनें शुद्ध होतें अविट तें घरीं । नासिलें सोनारीं अळंकारीं ॥ध्रु॥
 ओल शुद्ध काळी काळें जिरें बीज । कैचें लागे निज हाता तेथें ॥2॥
 एक गहू करिती अनेक प्रकार । सांजा दिवसीं क्षीर घुगरिया ॥3॥
 तुका ह्मणे विषा रुचि एका हातीं । पाधानी नासिती नवनीत ॥4॥

ENGLISH TRANSLATION

*No one else ruins things quite like this:
 they take what was whole and break it apart carelessly.*

*Gold in the house was pure and lasting;
 the goldsmith spoiled it by fashioning ornaments.*

*A moist, pure, dark seed:
 once handled, how can its original nature be found?*

*One grain of wheat is turned into endless forms:
 porridge, milk-puddings, and sweet pastries.*

*Says Tuka, poison is palatable to one;
 the cook ruins the butter.*

IN PLAIN WORDS

No one ruins things the way this kind of person does: he takes what was sound and breaks it apart for nothing. The gold in the house was pure and unfading; the goldsmith spoiled it by working it into ornaments. A moist, pure, dark seed: once it has been handled, how can its own nature be recovered? One single wheat grain is turned into a dozen forms: porridge, milk-pudding, sweet dumplings. Tuka says: poison tastes good to a certain hand; the cook spoils the butter.

WHAT IT MEANS

Tukaram mocks the meddler who cannot leave a whole thing whole. Through a run of homely images, gold reworked into ornaments, a pure seed handled until its nature is lost, one honest grain of wheat tortured into a dozen fancy dishes, he shows how something simple and complete is fussed over and degraded in the name of improvement. The thrust is at our compulsion to elaborate and adorn what was already pure, mistaking the busywork for value. The closing barb, that poison can taste sweet to the wrong palate and the cook spoils even the butter, points the lesson at self-examination: beware the urge to refine and complicate, especially in spiritual things, when the plain and unhandled was already what was good.

GATHA 1489

Appeals and Exhortations

Exhortation, the forgotten death

मराठी मूळ

वाटे या जनाचें थोर बा आश्चर्य । न करिती विचार कां हिताचा ॥1॥
 कोण दम ऐसा आहे यांचे पोटी । येईल शेवटीं कोण कामा ॥ध्रु॥
 काय मानुनियां राहिले निश्चिती । काय जाब देती यमदूतां ॥2॥
 कां हीं विसरलीं मरण बापुडीं । काय यांसी गोडी लागलीसे ॥3॥
 काय हातीं नाहीं करील तयासी ॥ काय जालें यांसी काय जाणों ॥4॥
 कां हीं नाठविती देवकीनंदना । सुटाया बंधनापासूनियां ॥5॥
 काय मोल यासी लागे धन वित्त । कां हें यांचें चित्त घेत नाहीं ॥6॥
 तुका ह्मणे कां हीं भोगितील खाणी ॥ कां त्या चक्रपाणी विसरलीं ॥7॥

ENGLISH TRANSLATION

*I am greatly amazed at these people.
 Why do they not consider what is good for them?
 What confidence do they carry in their bellies?
 Who will come to their aid in the end?
 What certainty makes them so complacent?
 What answer will they give to Yama's messengers?
 Have these wretches forgotten death?
 What sweetness have they found in this world?
 Is it not in their hands to do what must be done?
 What has happened to them, I do not know.
 Why do they not remember the son of Devaki
 and free themselves from their bonds?
 Does it cost them any wealth or riches?
 Why does their chitta not take hold of this?
 Says Tuka, why will they fall into the pits of rebirth?
 Why have they forgotten Chakrapani?*

IN PLAIN WORDS

I am amazed at these people. Why do they not think about their own good? What confidence do they carry inside? Who will come to help them at the end? What certainty makes them so calm? What answer will they give to Yama's messengers? Have these poor souls forgotten death? What sweetness have they found in this world? Is it not in their own hands to do what must be done? What has happened to them, I do not know. Why do they not remember the son of Devaki and free themselves from their bonds? Does it cost them any wealth or money? Why does their mind not take hold of this? Tuka says: why will they fall into the pits of rebirth? Why have they forgotten Chakrapani?

WHAT IT MEANS

Tukaram is shaking the comfortable awake. He cannot understand the calm of people who never once think about what their own good actually is, who carry some unspoken confidence in the belly while no one will be there to help them at the last moment. He keeps pressing one fact they have managed to forget: death, and the messengers of Yama who will ask for an accounting. The release he points to costs nothing, no wealth, no money, only the remembering of God, the son of Devaki, Chakrapani; so the only thing that explains the neglect is a spell of forgetfulness. The question is meant to turn back on the listener: why do I too keep finding sweetness here and putting off the one thing that frees me?

GATHA 1490

Appeals and Exhortations

Exhortation, knowing yet blind

मराठी मूळ

काय एकां जालें तें कां नाहीं ठावें । काय हें सांगावें काय ह्युण ॥1॥
 देखतील डोळां ऐकती कानीं । बोलिलें पुराणीं तें ही ठावें ॥२॥
 काय हें शरीर साच कीं जाणार । सकळ विचार जाणती हा ॥३॥
 कां हें कळों नये आपुलें आपणा । बाळत्व तारुण्य वृद्धदशा ॥४॥
 कां हें जन्म वांयां घातलें उत्तम । कां हे रामराम न ह्यणती ॥५॥
 काय भुली यांसी पडली जाणतां । देखती मरतां आणिकांसी ॥६॥
 काय करिती हे बांधलिया काळें । तुका ह्यणे बळें वज्रपाशीं ॥७॥

ENGLISH TRANSLATION

What happened to some is well known.

Why must it be told again?

*They see it with their eyes, they hear it with their ears,
 and what the Puranas say is also known to them.*

*They know full well that this body is not permanent
 and that all things are subject to change.*

*Why then does their own condition not become clear to them,
 as childhood turns to youth and youth to old age?*

*Why are they so enamored of beloved, children, and wealth?
 Who among them has ever been of lasting use to anyone?*

*Why is this precious human birth being wasted?
 Why do they not chant Rama, Rama?*

*What spell of forgetfulness has overtaken them,
 even as they watch others dying before their eyes?*

*Says Tuka, what will they do when they are bound by Death
 in the adamantine noose?*

IN PLAIN WORDS

What happened to some, is it not known? Why must it be told again? They see it with their eyes, they hear it with their ears, and what the Puranas say is known to them too. They know well that this body is not permanent and that everything changes. Why then does their own state not become clear to them, as childhood turns to youth and youth to old age? Why are they so fond of beloved, children, and wealth? Who among them has ever been of lasting use to anyone? Why is this precious human birth being wasted? Why do they not say Rama, Rama? What forgetfulness has fallen on them, even as they watch others die before their eyes? Tuka says: what will they do when Death binds them in the hard noose?

WHAT IT MEANS

Tukaram sharpens the same charge: the danger is no secret. People have seen others die, heard it, read it in the Puranas, and they know in plain words that the body passes and everything changes. So this is not ignorance but a refusal to apply known truth to oneself; they watch their own bodies move from childhood to age and still cannot read the lesson written in it. Meanwhile they pour their love into spouse, children, and wealth, none of which has ever lastingly saved anyone, and let the rare human birth, the one chance to say Rama, slip away. The closing image is the cost: when Death's hard noose finally tightens, all the things they trusted will do nothing, and the question is whether I will wake before then or only after.

GATHA 1491

The Saints

Saints, the true warriors of God

मराठी मूळ

जुंझार ते एक विष्णुदास जगीं । पापपुण्य अंगीं नातळे त्यां ॥१॥
 गोविंद आसनीं गोविंद शयनीं । गोविंद त्यां मनीं बैसलासे ॥२॥
 ऊर्ध्व पुंड भाळीं कंठीं शोभे माळी । कांपिजे किळकाळ तया भेणें ॥३॥
 तुका ह्मणे शंखचक्रांचे शृंगार । नामामृतसार मुखामाजी ॥३॥

ENGLISH TRANSLATION

*The true warriors in this world are the servants of Vishnu.
 Neither sin nor merit clings to them.*

*Govinda is in their sitting, Govinda is in their sleeping,
 Govinda is seated within their minds.*

*With upright tilak on their foreheads and the sacred necklace adorning their throats,
 even shrieking Death trembles before them in fear.*

*Says Tuka, adorned with conch and discus,
 the nectar of the Name rests upon their lips.*

IN PLAIN WORDS

The true warriors in this world are the servants of Vishnu. Neither sin nor merit clings to them. Govinda is in their sitting, Govinda is in their lying down; Govinda is seated within their minds. The upright tilak shines on their foreheads, the sacred garland adorns their throats; shrieking Death trembles before them in fear. Tuka says: adorned with conch and discus, the nectar of the Name rests upon their lips.

WHAT IT MEANS

Tukaram redraws what courage and victory mean. The real warriors are not soldiers but the servants of Vishnu, and their conquest is so total that neither sin nor merit can stick to them, since their whole life has been handed over. Govinda fills every posture and every moment, sitting, lying down, and the inner mind, so the constant remembering is itself their armor. The tilak and garland are not mere ornaments; marked this way, with the Name like nectar on the lips, they have made even Death tremble, because a person who has given everything to God has nothing left for Death to seize.

GATHA 1492

The Moral Ideal

Moral ideal, you reap what you bind

मराठी मूळ

जेणें नाहीं केलें आपुलें स्वहित । पुढिलांचा घात इच्छीतसे ॥१॥
 संचितासी जाय मिळोनियां खोडी । पतनाचे ओंडीवरी हांव ॥२॥
 बांधलें गांठी तें लागलें भोगावें । ऐसियासी देवें काय कीजे ॥३॥
 तुका ह्मणे जया गांवां जाणे जया । पुसोनियां तया वाट चाले ॥३॥

ENGLISH TRANSLATION

*He who has not worked for his own true welfare
 yet wishes harm upon others.*

*He only adds fresh faults to his accumulated karma,
 eagerly clinging to the log of his own downfall.*

*What is tied in the bundle of one's past must be endured.
 What can God do for such a person?*

*Says Tuka, if you wish to reach a certain place,
 ask the way from those who know it.*

IN PLAIN WORDS

He who has not worked for his own true good, yet wishes harm on others, only adds fresh faults to his stored-up karma and clings eagerly to the log of his own downfall. What is tied in the bundle of one's past must be borne. What can God do for such a person? Tuka says: if you want to reach some town, ask the way from those who know it.

WHAT IT MEANS

Tukaram names a self-defeating pattern: the person who has done nothing for his own real welfare and instead wishes harm on others. Every such wish does not touch the other; it only piles new faults onto the karma he is already carrying, so he is hugging the very thing that drowns him. He must bear what his own past has tied into his bundle, and even God will not simply lift that load while the man keeps adding to it. The closing image points to the way out: as a traveler asks directions from those who know the road, this person should turn to the saints and to God rather than spend himself on resentment. The look is meant inward, at one's own grudges, not down at anyone else.

GATHA 1493

The Nature of God

Nature of God, the Lord indebted to his devotees

मराठी मूळ

मानी भक्तांचे उपकार । रुणीया ह्यणवी निरंतर । केला निर्गुणीं आकार । कीर्त मुखें वणितां ॥1॥
 ह्यणोनि जया जे वासना ॥ ते पुरवितो पंढरिराणा । जाला भक्तांचा आंदणा । ते उपकार फेडावया ॥ध्रु॥
 अंबर्षीकारणें । जन्म घेतले नारायणें । एवढें भक्तींचे लहणें । दास्य करी हा दासाचें ॥2॥
 ह्यणियें करितां शंका न धरी । रक्षपाळ बिळच्या द्वारीं । भक्तीचा आभारी । रीग न पुरे जावया ॥3॥
 अर्जुनाचे रथवारु । ते वागवी सर्वेश्वरु । एवढे भक्तीचे उपकारु । मागें मागें हिंडतसे ॥4॥
 पुंडलिकाचे द्वारीं । सम पाउलीं विटेवरी । न वजे कट करीं । धरुनि तेथें राहिला ॥5॥
 भावभक्तीचा अंकित । नाम साजे दिनानाथ । ह्यणोनि राहिला निवांत । तुका चरण धरोनि ॥6॥

ENGLISH TRANSLATION

Hari honors the devotees' service and considers himself forever indebted to them.

He took form out of the formless so that their praises might be sung.

Therefore, whatever desire a devotee holds, the King of Pandhari fulfills it.

He has given himself as a gift to his devotees to repay their kindness.

*For the sake of Ambarisha, Narayana took birth;
 so great is the debt of devotion that he serves his own servants.*

*With no hesitation he stands guard at the doorway of the devotee's dwelling,
 so bound by devotion that he cannot find a way to leave.*

*He served as Arjuna's charioteer;
 such is the power of devotion that the Lord of all wanders along behind.*

*At Pundalik's door he stands evenly upon the brick,
 hands at his waist, and there he has remained, not moving away.*

*Marked by love and devotion, the name Dinanath suits him perfectly;
 and so he stands in peace. Says Tuka: I hold fast to his feet.*

IN PLAIN WORDS

Hari honors the service of his devotees and calls himself forever in their debt. He took form out of the formless so that their praises could be sung. So whatever desire a devotee holds, the King of Pandhari fulfills it. He has given himself as a gift to his devotees, to repay their kindness. For the sake of Ambarisha, Narayana took birth; so great is the debt of devotion that he serves his own servants. Without hesitation he stands guard at the doorway of the devotee's house, so bound by devotion that he cannot find a way to leave. He was Arjuna's charioteer; such is the power of devotion that the Lord of all wanders along behind. At Pundalik's door he stands level upon the brick, hands at his waist, and there he has stayed, not moving away. Marked by love and devotion, the name Dinanath suits him well; and so he stands in peace. Tuka says: I hold fast to his feet.

WHAT IT MEANS

Tukaram turns the usual picture upside down: it is God who counts himself the debtor. The formless one took form only so that praise could rise, and now he repays the love of his devotees by making himself their servant and the giver of their wishes. The examples make the claim concrete: Narayana took birth for Ambarisha's sake, became Arjuna's charioteer, guards the devotee's very doorway and cannot find a way to leave. The whole poem leads to the brick at Pandhari, where the same Lord stands level on the stone with his hands at his waist and has simply remained, held there by love alone. Because devotion binds him so completely, the name Dinanath, refuge of the lowly, fits him, and Tukaram's only response is to take hold of those waiting feet.

GATHA 1494

Social Criticism

Social criticism, the fortune-tellers

मराठी मूळ

सांगों जाणती शकुन । भूत भविष्य वर्तमान ॥१॥
 त्यांचा आह्वांसी कंटाळा । पाहों नावडती डोळां ॥२॥
 तुका ह्मणे जाती । पुण्यक्षयें अधोगती ॥३॥

ENGLISH TRANSLATION

*Those who claim to read omens
 and know the past, present, and future:
 I am wearied by them and cannot bear to look upon them.
 Says Tuka, when their store of merit is spent,
 they sink to the lower realms.*

IN PLAIN WORDS

Those who claim to read omens and to know the past, the future, and the present: I am wearied by them; I do not like to look at them with my eyes. Tuka says: when their store of merit runs out, they fall to the lower realms.

WHAT IT MEANS

Tukaram is dismissing the trade in omens and fortune-telling. Those who advertise knowledge of past, present, and future tire him; he will not even rest his eyes on them, because their show pulls attention toward signs and futures and away from God. The warning at the end is plain: whatever power or standing such display buys is borrowed against a limited store of merit, and when that store is spent the person sinks to the lower realms. The point is to examine our own appetite for predictions and credit, not to despise the people caught in it.

GATHA 1495

Prayers

Prayer, the beggar at the door

मराठी मूळ

ठाकलोंसें द्वारीं । उभें याचक भीकारी ॥१॥
 मज भीक कांहीं देवा । प्रेमभातुकें पाठवा ॥२॥
 याचकाचा भार । नये घेऊं येरझार ॥३॥
 तुका ह्याने दान । सेवा घेतल्यावांचून ॥३॥
 सदाशिवावर अभंग ॥ २ ॥

ENGLISH TRANSLATION

I stand at your door, a beggar and a suppliant.

Give me alms, O God: send me the gift of love.

A beggar should not be made to come and go in vain.

Says Tuka, no gift is complete unless service has first been received.

IN PLAIN WORDS

I have come and stand at your door, a beggar, a suppliant. Give me some alms, O God: send me the gift of love. A beggar should not be made to go back and forth in vain. Tuka says: no gift is complete unless service has first been received.

WHAT IT MEANS

Tukaram stands at God's door in the posture of a beggar, and the only alms he asks for is love itself, premabhatuka. He pleads not to be sent away empty and made to come and go for nothing, the way a beggar dreads a fruitless trip. The closing line carries the deeper request: a true gift is not complete unless the giver first accepts the receiver's service, so Tukaram is asking not only to be given love but to be taken into God's service. This abhanga is addressed to Sadashiva, Shiva as the ever-gracious one.

GATHA 1496

Prayers

Prayer, you already know my heart

मराठी मूळ

काय धर्म नीत । तुझां शिकवावें हित ॥१॥
 अवघें रचिलेलें हेळा । लीळा ब्रह्मांड सकळा ॥२॥
 नाम महादेव । येथें निवडला भाव ॥३॥
 तुका ह्मणे वेळे । माझें तुझां कां न कळे ॥३॥

ENGLISH TRANSLATION

*What dharma and right conduct should I teach you?
 You have created the entire universe as effortless play.*

*O Mahadeva, your name is spoken here;
 by it the devotion within is recognized.*

Says Tuka, why does my intent at this moment not become clear to you?

IN PLAIN WORDS

What dharma, what right conduct should I teach you? You have made the whole universe in effortless play. O Mahadeva, your name is spoken here; by it the devotion within is recognized. Tuka says: why does my intent at this moment not become clear to you?

WHAT IT MEANS

Tukaram catches himself: who is he to instruct God in dharma or right conduct, when the one he addresses fashioned the entire universe as effortless play? Set against that, his own asking sounds small, so he leans instead on the Name, Mahadeva, by which the true devotion hidden inside a person is brought to light. The poem then becomes one plain question, half complaint and half trust: if you see everything, why does my own intent right now not stand clear to you? It is the prayer of someone who would rather be known than have to explain himself, sure that God already reads the heart.

GATHA 1497

Devotion to Vitthal

Devotion, the household nearness of God

मराठी मूळ

भांडावें तें गोड । पुरे सकळ ही कोड ॥१॥
 ऐसा घरींचा या मोळा । ठावा निकटां जवळां ॥२॥
 हाक देतां दारीं । येती जवळी सामोरीं ॥३॥
 तुका ह्मणे शिवें । मागितलें हातीं द्यावें ॥३॥

ENGLISH TRANSLATION

Quarreling with him is sweet, for it fulfills every longing.

*Such is the familiar bundle of this household bond;
those who are nearest know it well.*

When you call at his door, he comes forward to meet you.

*Says Tuka, whatever Shiva is asked for,
he gives at once from his own hand.*

IN PLAIN WORDS

Even quarreling with him is sweet, for it satisfies every longing. Such is the homely bond of this household; those who are near know it well. When you call at his door, he comes forward to meet you. Tuka says: whatever Shiva is asked for, he gives at once from his own hand.

WHAT IT MEANS

Tukaram describes a closeness with God so intimate that even quarreling with him turns sweet and fills every desire, the way only family members can fight without losing love. This is the familiar bond of a household, and those who live near God know its ease firsthand. The signs of that nearness are simple: call at his door and he comes out to meet you, ask Shiva for anything and he hands it over at once himself. The poem invites the listener into that same domestic intimacy, where God is not a distant power to be appeased but a near one who answers the moment he is called.

GATHA 1498

Longing and Separation

Longing, kirtan dragged into brawling

मराठी मूळ

ऐसें कां जालें तें मज ही न कळे । कीर्तनाचे रळेपळे जगीं ॥१॥
कैसें तुह्यां देवा वाटतसे बरें । संतांचीं उत्तरें लाजविलीं ॥२॥
भाविकां कंटक करिताती पीडा । हा तंव रोकडा अनुभव ॥३॥
तुका ह्याने नाम निर्वाणीचा बाण । याचा अभिमान नाही तुह्यां ॥३॥

ENGLISH TRANSLATION

Why has it come to this? Even I cannot understand it.

The sacred art of kirtan has been reduced to brawling squabbles in the world.

O God, how can you find this acceptable?

The words of the saints have been put to shame.

*The devout are tormented by thorny antagonists;
this is plain for all to see.*

Says Tuka, the Name is the ultimate weapon.

Have you no pride in it?

IN PLAIN WORDS

How has it come to this? Even I cannot understand it: kirtan turned into quarrels and squabbles in the world. How does this seem all right to you, O God? The words of the saints have been put to shame. The devout are tormented by thorny troublemakers; this is a present, plain experience. Tuka says: the Name is the final weapon. Have you no pride in it?

WHAT IT MEANS

Tukaram grieves over what has happened to kirtan, the singing of God's praise, which has been dragged down into brawling and squabbles, and he confesses he cannot make sense of it. He turns the question to God directly: how can you find this acceptable, when the words of the saints are being shamed and the sincere devotees are tormented by petty, thorn-like antagonists, something he says he watches happen plainly. The closing line is the sharpest: the Name is the ultimate weapon, the one defense the devout have, so does God have no pride, no zeal, in defending it? Beneath the protest is faith; only one who trusts God completely dares to scold him for not guarding his own glory.